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THEOLOGICAL UNIVERSITY APELDOORN

**PAUL'S HERMENEUTICS OF THE OLD TESTAMENT CITATIONS  
IN GALATIANS 3:10-14**

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THE NEW TESTAMENT

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## LIST OF ABBREVIATIONS

BECNT	Baker Exegetical Commentary on the New Testament
BHK	Biblia Hebraica, ed. R. Kittel
BHL	Biblia Hebraica, Leningradensia, ed. A. Dotan
BHS	Biblia Hebraica Stuttgartensia
HB	Hebrew Bible
JBL	Journal of Biblical Literature
KJV	King James Version
LXX	Septuagint
MT	Masoretic Text
NA28	Novum Testamentum Graece, Nestle-Aland, 28th ed.
NICNT	New International Commentary on the New Testament
NIGTC	The New International Greek Testament Commentary
NIV	The New International Version
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
SBLHS	Society of Biblical Literature Handbook of Style. 2nd ed. Atlanta: SBL Press, 2014
SNTSMS	Society for New Testament Studies Monograph Series

UBS5            The Greek New Testament, Uited Bible Societies, 5th ed.

WBC            Word Biblical Commentary

WH             Westcott-Hort



# 1 INTRODUCTION

## 1.1 Problems

The letter to the Galatians is shorter than to the Romans and Corinthians, but is very complicated. Paul is arguing in a polemical way, whereas we do not know exactly against whom he is reacting.<sup>1</sup> In Galatians 3:10–14, Paul uses the Old Testament, Leviticus, Deuteronomy, and Habakkuk intensively to demonstrate his ideas about the law. He constantly shows that despite the differences between the new convictions gained through the revelation of Jesus Christ with the tradition of Judaism, the gospel proclaimed is based on the OT. How he uses the OT is pivotal to his argumentation. Investigating his use of the OT will show his main hermeneutical decisions in reading his Scripture. To understand Paul's hermeneutics in the OT citations, two questions should be answered.

First, what is the background of his arguments in the context of Galatians 3? Understanding the historical background and literary features is essential to properly interpret Galatians. Basically, Galatians was written to overcome the churches' serious crisis at the moment of the emergence of 'a different gospel' (Gal. 1:6). The dispute among scholars as to the identity of the opponents who claimed the different gospel is still continuing, but the teachings of those supposedly Jewish Christians brought conflict to the churches of Galatia.<sup>2</sup>

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<sup>1</sup> James D. G. Duun, *New Testament Theology: The Theology of Paul's Letter to the Galatians* (Cambridge: Cambridge University, 1993), 1. "Paul's letter to the Galatians is one of the fiercest and most polemical writings in the Bible."

<sup>2</sup> G. Howard, *Paul: Crisis in Galatia: A Study in Early Christian Theology* (Cambridge: Cambridge University, 2004), xiv.

They demand the observance of the law by claiming that Gentile Christians should be like Jewish through circumcision in order to be justified. But by contrasting faith to the law on the basis of Scripture, Paul does not deny the OT. He argues that the Gentile Christians are also Abraham's descendants in Jesus Christ or heirs according to the promise by faith. Paul thus presents a new interpretation of the law different from the interpretation of his opponents, probably Jewish Christians.

Second, what is the function of the OT citations in Paul's arguments? The OT citations that are being used for his arguments in Galatians 3 are about the story of Abraham. Through these OT citations, we can understand his hermeneutics how he treats the Scripture, as well as his arguments about the law. The problem we have to consider is the variation of the OT texts that Paul uses. By analyzing Paul's citations, Leviticus 18:5, Deuteronomy 21:23, 27:26, and Habakkuk 2:4 in Galatians 3:10–14, I want to understand how these OT citations function in his arguments, and whether there is a difference with their original meaning.

Therefore, through this study about these OT citations, I would like to analyze Paul's hermeneutics how he reads, interprets and applies the Scripture to his own time. Moreover, I will examine how there are differences between Paul's OT citations in Galatians and the original meaning in the OT texts. How should Christians today understand Paul's intended free rendering of the OT texts? We are not authors of the NT inspired by the Holy Spirit like Paul, but his hermeneutics provides direction how we should deal with the Bible. Furthermore, I will finally examine the theological meanings found in Paul's OT citations and interpretation focusing on Galatians 3:10–14.

## **1.2 Present Research**

At the center of the Reformation, Galatians that emphasizes faith became the most important

Bible to claim Martin Luther's 'Justification by Faith' as well as Romans. For this reason, Galatians has received much attention from scholars due to the dispute of justification by faith. In the twentieth century, with the advent of new perspectives scholars such as E. P. Sanders, James D. G. Dunn, and Tom Wright, the heat of controversy became hotter. Most of the 16th century Reformers regarded the different gospel in Galatians as legalism. For the first century Jewish Christians, as well as faith in Jesus Christ, the law was a necessary condition of salvation. So they are sometimes called Judaizers. In 1977 Sanders' book, *Paul and Palestinian Judaism* came up with 'covenantal nomism.' According to him, Judaism was not a legalistic religion, which at that time believed that the work of the law could be getting in the salvation.<sup>3</sup> In the background of the first century, Judaism was argued for covenantal nomism to keep the law in order to be staying in the salvation because of God's election. In 1983, Dunn began to call Sanders' view 'The New Perspective on Paul' (NPP) in his book, *The New Perspective on Paul*.<sup>4</sup> He argued that Paul criticized Jewish identity in Galatians, not Judaism or the law itself. The traditional and new perspectives are now in a sharp confrontation. Obviously, despite the first century study of Sanders, there is the understanding of the law that is closer to the legalism than the covenantal nomism in the Second Temple Jewish literature, such as 4 Esdras, 2 Enoch, 2 Apocalypse of Baruch, and the Book of Jubilees.<sup>5</sup> Thus Judaism in Paul's day cannot be regarded uniformly as 'legalism' or 'covenantal nomism.' There is much regret for approaching Galatians only for the dispute of the justification by faith. Although in Galatians the contents of the justification by faith were more detailed than any others, Paul did not write this letter for that purpose basically. Galatians begins with Paul's arguments for the crisis of the churches of Galatia, the

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<sup>3</sup> E. P. Sanders, *Paul and Palestinian Judaism* (London: SCM, 1977), 421-423.

<sup>4</sup> James D. G. Dunn, *The New Perspective on Paul* (Grand Rapids: Eerdmans, 2008), 96-120.

<sup>5</sup> D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid, eds. *Justification and Variegated Nomism* (Grand Rapids: Baker, 2001), 545.

appearance of ‘a different gospel’ (Gal. 1:6). There is a continuing debate among scholars as to what is the identity of the opponents who claimed the different gospel, but at least it is related to the interpretation of the Jewish law. Unlike the existing Jewish, in Galatians Paul presents a new interpretation of the law, citing the OT.

The issue of placing Galatians in a certain literary genre to understand Paul’s arguments has long been discussed. Galatians can usually be analyzed as Greco-Roman rhetoric and epistolary. Ancient writers classified the forms of rhetoric into forensic, deliberative, and epideictic.<sup>6</sup> Hans D. Betz saw Galatians as ‘the apologetic letter’ genre with rhetorical criticism.<sup>7</sup>

The apologetic letter, such as Galatians, presupposes the real or fictitious situation of the court of law, with jury, accuser, and defendant. In the case of Galatians, the addressees are identical with the jury, with Paul being the defendant, and his opponents the accusers. This situation makes Paul’s Galatian letter a self-apology, delivered not in person but in a written form.<sup>8</sup>

On the other hand, Richard N. Longenecker claimed that there is a fundamental difference between Greco-Roman autobiographical essays and Galatians.<sup>9</sup> He found that Paul’s letters are similar in the structure to the Hellenistic letters, such as opening, thanksgiving or blessing, body, paraenesis, and closing.<sup>10</sup> Recently, Richard B. Hays found a narrative substructure of Galatians 3:1–4:11 through his book, *The Faith of Jesus Christ*. He claimed that a story about Jesus Christ is presupposed by Paul’s argument in Galatians, and his theological reflection attempts to articulate the meaning of that story.<sup>11</sup>

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<sup>6</sup> Douglas J. Moo, *Galatians* (Grand Rapids: Baker, 2013), 63.

<sup>7</sup> Hans D. Betz, *Galatians* (Philadelphia: Fortress, 1988), 14.

<sup>8</sup> Betz, 24.

<sup>9</sup> Richard N. Longenecker, *Galatians* (Dallas: Word Books, 1990), civ.

<sup>10</sup> Longenecker, cvi.

<sup>11</sup> Richard B. Hays, *The Faith of Jesus Christ* (Michigan: Eerdmans, 2002), xxiv.

Many scholars have tried to solve the difficult problems of Paul's use of the OT. From historical criticism, as readers began to notice that the striking verbal variation of many NT quotations from their putative OT sources, they found that Paul was reading the OT in a whole new way.<sup>12</sup> A variety of biblical discontinuities have been found through attempting new hermeneutical approaches with historical-critical reading. The study of the OT citations in the NT was also first listed by Robert Stephens as one of its flows.<sup>13</sup> About 300 OT citations could be found in the NT, 94 in the Pauline epistles, and 10 in Galatians.<sup>14</sup> Initially, scholars attempted to solve the differences between the two through textual criticism, but it was not enough. As a result, Paul's problems with the OT citation began to be regarded as hermeneutical issues, and some began to deny or defend Paul's interpretation. Adolf von Harnack claimed that Paul had no intention to make a "book-religion," and that he only use the OT when he had to respond to the Judaizing opponents.<sup>15</sup> In *Theology of the New Testament*, Rudolf Bultmann argued that the OT was a peripheral element of Paul's thought, and that Paul was only a temporary use of the mythological language and symbols of the OT.<sup>16</sup> On the contrary to this, Longenecker recognizes the difference between the original meaning of the OT and Paul's interpretation, emphasizing the importance of the OT in Paul's theology and asserting legitimacy of his interpretation. He emphasized that Paul's interpretation of the OT has a Judaism characteristic of interpreting on Midrashic traditions.<sup>17</sup>

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<sup>12</sup> Richard B. Hays, *Echoes of Scriptures in the letter of Paul* (New Haven: Yale University, 1989), 6.

<sup>13</sup> E. Earle Ellis, *Paul's Use of the Old Testament* (Grand Rapids: Eerdmans, 1957), 2.

<sup>14</sup> Ellis, 150-152.

<sup>15</sup> Hays, 7.

<sup>16</sup> Hays.

<sup>17</sup> Hays, 8-9.

### 1.3 Method

By studying the OT citations in the NT, I want to trace Paul's understanding of biblical hermeneutics during the first century of transition from Judaism to Christianity. I have limited the scope of Galatians to chapter three, which has the most frequent citations of the OT, and to passages 10–14. This is because the key arguments for the law appear in these verses based on the rhetoric of Paul's time. Nevertheless, it is presupposed that his OT citations and interpretation are not arbitrary, but his purpose is based on the inspiration by the Holy Spirit. Thus, it would suffice to only focus on these passages in order to analyze Paul's hermeneutics in Galatians.

Firstly, I will start the exegesis work in order to grasp the background and content of Paul's arguments. This will be done by discovering the historical context and literary features of the crisis faced by the churches of Galatia. Secondly, used OT citations will be examined. In order to do this, it is necessary to understand the background of Jewish and Greco-Roman literature in the first century, Paul's time. And then by comparing Leviticus 18:5, Deuteronomy 21:23; 27:26, and Habakkuk 2:4 in the Masoretic Text and Septuagint that Paul used, I will study what is different from Paul's citations in Galatians 3:10–14. Moreover, because Habakkuk and Leviticus are also cited in Romans 1:17 and 10:5, I will compare these citations. Lastly, based on the analyzed texts of Galatians, I will deduce what Paul's hermeneutics is. I will therefore conclude what the intertextuality between the OT and Galatians 3:10–14 is, what Paul's ecclesiocentric hermeneutics is, and that Paul's hermeneutics is possible today as a hermeneutical model.

## 2 PAUL'S ARGUMENTS OF GALATIANS 3:10–14

### 2.1 Translation

<sup>10</sup>“Οσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν· γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. <sup>11</sup> ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. <sup>12</sup> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. <sup>13</sup> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, <sup>14</sup> ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

<sup>10</sup> For those who are by works of the law are under a curse; for it is written that cursed is everyone who does not observe all the things written in the book of the law. <sup>11</sup> And that no one in the law is justified before God is clear, that the righteous will live by faith; <sup>12</sup> and the law is not by faith, but the one who does works of the law will live in them. <sup>13</sup> Christ redeemed us from the curse of the law, becoming a curse for us, for it is written; cursed is everyone who is hanged on a tree, <sup>14</sup> so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that we might receive the promise of the Spirit through faith. <sup>18</sup>

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<sup>18</sup> Frederick F. Bruce, *The Epistle to the Galatians* (Grand Rapids: Eerdmans, 2013), 157; Louis J. Martyn, *Galatians* (New York: Bantam Doubleday Dell, 1998), 307; Thomas R. Schreiner, *Galatians*, ed. Clinton E. Arnold (Grand Rapids: Zondervan, 2010), 211.

## 2.2 Historical Context of Galatians 3

Galatians is a letter sent by the apostle Paul to those in particular historical contexts (Gal. 1:2; 3:1). So who were the recipients of Paul's letter? And what was the situation with the recipients at the time? Paul reveals a little bit about the addressees by using the expression "churches of Galatia" (Gal. 1:2) and "you foolish Galatians" (Gal. 3:1). The purpose of Galatians can be found in "a different gospel" (Gal. 1:6), "some who are confusing you and want to pervert the gospel of Christ" (Gal. 1:7), "we should proclaim to you a gospel contrary to what we proclaimed to you" (Gal. 1:8), and "false believers" (Gal. 2:4). They are also portrayed as those who "want to exclude you" (Gal. 4:17), "those who unsettle you" (Gal. 5:12), or "those who want to make a good showing in the flesh" (Gal. 6:12). Because of the different gospel that appeared in churches of Galatia, Paul had written to the Galatians to tell them the true gospel. Certainly Paul is negative about them. Because this different gospel is related to the Law (Gal. 2:16, 21; 3:2, 5, 10), the circumcision (Gal. 5:23; 6:12–13) and the Jewish feasts (Gal. 4:9–10), they may be Jewish Christians. They rejected Paul's apostleship and the gospel, claiming that Gentiles could not become a people of God by the gospel only, and they emphasized the obedience of the law.<sup>19</sup> According to Acts 13–14, Paul and Barnabas preached the gospel to the Jewish and Gentiles who feared God in the synagogues of Galatia. However, the Jewish were against them in each city, so that they preached the gospel to the Gentiles.

### 2.2.1 Recipients

In Galatians, Paul refers to the recipients as "the churches of Galatia" (Gal. 1:2; 1Cor. 16:1) or "Galatians" (Gal. 3:1), "brothers and sisters" (Gal. 1:11, 28, 31; 5:11, 13; 6:1, 18) and "my

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<sup>19</sup> Moo, 19-21.



little children” (Gal. 4:19). Moreover, he mentioned Cephas or Peter (Gal. 1:18; 2:7–9, 11, 14), James (Gal. 1:19; 2:9, 12), John (Gal. 2:9), Barnabas (Gal. 2:1, 9, 13) Titus (Gal. 2:1), Abraham (Gal. 3: 6–9, 16, 18, 29; 4:22), Hagar (Gal. 4:24–25), Isaac (Gal. 4:28), and those who oppose Paul anonymously eight times (Gal. 1:7; 3:1; 4:17; 5:7, 10, 12; 6:12–13). Through reference to the recipients as those who did not know God formerly (Gal. 4:8), those who receive the Spirit by believing what they heard (Gal. 3:2), and those who lets himself be circumcised (Gal. 5:3), they can be referred to as Gentiles Christians, not Jewish.

Galatians (Γαλάται) and Celts (Κέλται or Κελτοί) are commonly used interchangeably.<sup>20</sup> In the third century BCE some Gauls that migrated to Asia Minor established a kingdom. In 189 BCE Galatia was at first classified a dependent kingdom, governed by Rome. In 64 BCE Galatia was designated a client kingdom by Pompey and was ruled by Amintas from 36 BCE extended to Pisidia, Lycaonia, and other places in the southern part on the Mediterranean.<sup>21</sup> Paul visited Pisidian Antioch, Iconium, Lystra and Derbe (Acts 13:14–14:23), which were the first missionary journey destinations in this Galatia. The problem is whether the recipients were the Galatians that inhabited the north or Gentiles of the various races who were included in the Roman province. There is no dispute that the author of Galatians is Paul, but there is still no consensus in various analyses of the recipients. In this regard, the former is the northern Galatians hypothesis and the latter is the Southern Galatians hypothesis. If the former is right, Galatians can be seen as a letter to the churches that were built during Paul’s second or third missionary journey, and if the latter is right, it can be seen as a letter to churches in Pisidian Antioch, Iconium, Lystra and Derbe from his first missionary journey.

While Paul’s missionary journey has no information about the north, his references about southern cities and people’s names put more weight on the Southern Galatians

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<sup>20</sup> Longenecker, lxii.

<sup>21</sup> D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 2005), 458.

hypothesis. On the other hand, in Acts, Antioch is called Pisidian Antioch (Acts 13:14), and Lystra and Derbe are called the cities of Lycaonia (Acts 14:6). As a result, the northern Galatians hypothesis that Luke's reference about "the region of Phrygia and Galatia" indicates the north also seems to have plenty of possibilities (Acts 16:6). Nevertheless, the Southern Galatians hypothesis is more plausible in context to link the contents of justification by faith in Galatians to one of Acts when Paul preaches the gospel to churches in the first missionary journey (Acts 13:39; 14:27).<sup>22</sup> However, rather than analyzing the possibility of two Galatians hypotheses, it is more important to understand the historical context of the recipients, as well as the purpose of writing Galatians, because the problem of the recipients does not fundamentally affect Galatians interpretation.

### 2.2.2 The Crisis of the Churches of Galatia

Those who opposed Paul's apostleship and gospel deceived Christians in the churches of Galatia with a different gospel than the one he preached, causing great confusion in the churches. These opponents insisted that the gospel that Paul had preached could not make Gentile Christians the descendants of Abraham, people of God equal to Jewish Christians. They claimed that in order to receive the qualifications and blessings promised to Abraham's descendants, anyone must be circumcised with the faith of Jesus Christ, as required by the law of Moses and the laws and customs of Judaism. Based on this background, confusion arises in the Galatians concerning the acceptance of the different gospel of the opponents.

It is not clear what the identity of the opponents is, but they are Jewish Christians at least.<sup>23</sup> Traditionally, the opponents were regarded as Judaizers.<sup>24</sup> They criticized Peter (Acts

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<sup>22</sup> Carson and Moo, 458-461.

<sup>23</sup> Longenecker, xciv. "We conclude, therefore, that Paul's opponents were Jewish Christians who came from the Jerusalem church to Paul's churches in Galatia with a message stressing the need for Gentiles to be

11:2–3) and James regarded them as zealous for the law (Acts 21:20). Paul negatively portrays anonymous opponents. Although the opponents are not the main recipients of Galatians, we need to look at who they are and what their arguments are because they have confused the churches of Galatia. They wanted to prevent the gospel of Christ, the truth of the gospel that Paul preached (Gal. 1:7; 2:5), and caused strife and factions in the churches, forcing to be circumcised (Gal. 5:15, 20, 26). They tried to not be persecuted for the cross of Christ, and even to boast the flesh without obeying the law (Gal. 6:12–13). So Paul had to dispute the arguments of the opponents through Galatians and to clarify to the churches why such arguments were wrong. In this respect, Galatians can be seen as a controversial and counseling letter to stand firm in Paul’s teachings against the false arguments of his opponents. Indeed, Paul and his opponents’ arguments are in sharp contrast to each other in Galatians. Paul emphasizes the validity and superiority of his arguments, revealing the loopholes and faults of the opponents through this contrast.

According to Longenecker, in the background of Galatians 3, the point of the Jewish Christians’ arguments was to establish a right relationship with Abraham and his covenant, to legitimately become Abraham’s descendants, and to fully experience the blessings of God’s covenant with Abraham.<sup>25</sup> Moreover, he states that the opponents put emphasis on the Jewish law as the regulated lifestyle to prevent libertinism within the churches.<sup>26</sup> The opponents taught complete obedience to the law, but Paul pointed out that they were not keeping the law as demanded (Gal. 6:13). The core arguments of the opponents were circumcision and observance of the law, which is a prerequisite for becoming the people of God. According to

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circumcised and to keep the rudiments of the cultic calendar, both for full acceptance by God and as a proper Christian lifestyle.”

<sup>24</sup> Schreiner, 40.

<sup>25</sup> Longenecker, xcvi.

<sup>26</sup> Longenecker.

their opinion, circumcision was not only for Jewish, but was required for foreigners who were willing to enter Jehovah's council (Gen. 17:11–13).<sup>27</sup> Therefore, Paul presents his arguments through Galatians to solve this crisis.

### 2.3 Literary Features of Galatians 3

The story of Galatians is linked to the story of Abraham in the OT. Although Paul's arguments seem to be complex, in fact, the logic of the gospel that he proclaimed is very clear. The best way to understand the key of his arguments is to identify the contrast or antithetical frame flowing throughout Galatians. His arguments are developed in a clear antithetical framework. In other words, in this flow, the antithesis which is most emphasized on the surface with the confusion surrounding the role of the law is 'the faith, not the works of the law. As a result, Paul's arguments show chiasm.

- A. Prologue (Gal. 1:1–12)
- B. Autobiographical Section (Gal. 1:13–2:10)
- C. Justification by Faith (Gal. 2:11–3:4)
- D. Arguments from Scripture (Gal. 3:5–29)
- E. Central Chiasm (Gal. 4:1–10)
- D<sup>1</sup>. Argument from Scripture (Gal. 4:11–31)
- C<sup>1</sup>. Justification by Faith (Gal. 5:1–10)
- B<sup>1</sup>. Moral Section (Gal. 5:11–6:11)
- A<sup>1</sup>. Epilogue (Gal. 6:12–18)<sup>28</sup>

What kind of arguments does Paul use? Galatians can usually be analyzed as Greco-Roman rhetoric and epistolography. Typically, a scholar like Betz views Galatians as Greco-Roman rhetoric. Rhetoric is composed of four elements: (1) the introduction (*exordium*) that introduces the speech and creates empathy, (2) the narration (*narratio*) that includes main proposition and background information related to arguments, (3) the proofs (*probatio*) that

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<sup>27</sup> Schreiner, 49-50.

<sup>28</sup> Longenecker, 55-56.

states arguments, and (4) the summary and conclusion (*peroratio*) that the audience will be persuaded by the audience.<sup>29</sup> According to Betz, the structure of Galatians could be classified as follows.

Galatians 1:1–5	Epistolary Prescript
Galatians 1:6–10	Exordium
Galatians 1:11–2:14	Narratio
Galatians 2:15–21	Propositio
Galatians 3:1–4:31	Probatio
Galatians 5:1–6:10	Exhortatio
Galatians 6:11–1	Epistolary Postscript or Conclusio <sup>30</sup>

Galatians 3–4, which is to be studied, corresponds to the probation of rhetoric, and presents the most violent of Paul’s arguments in the center of Galatians. A detailed structure of the following six arguments is found.

- A. The first argument: an argument of undisputable evidence (Gal. 3:1–5)
- B. The second argument: an argument from Scripture (Gal. 3:6–14)
- C. The third argument: an argument from common human practice (Gal. 3:15–18)
- D. A digression on the Jewish Torah (Gal. 3:19–25)
- E. The fourth argument: an argument from Christian tradition (Gal. 3:26–4:11)
- F. The fifth argument: an argument from friendship (Gal. 4:12–20)
- G. The sixth argument: an allegorical argument from Scripture (Gal. 4:21–31)<sup>31</sup>

Along with the rhetoric criticism, some scholars assert the epistolary character. Longenecker claimed that there is a fundamental difference between Greco-Roman autobiographical essays and Galatians.<sup>32</sup> He found that in general Galatians corresponded to the structure of Hellenistic letters.<sup>33</sup> He suggests the following epistolary structure of

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<sup>29</sup> Schreiner, 53.

<sup>30</sup> Betz, 16-23.

<sup>31</sup> Betz, 31.

<sup>32</sup> Longenecker, civ.

<sup>33</sup> Longenecker, 50. “Opening (sender, addressee or addressees, greeting); Thanksgiving or Blessing (often with an intercession); Body (formal opening, connective and transitional formulae, eschatological climax, and sometimes a travelogue); Paraenesis (with vocatives prevalent); Closing (greetings, doxology, benediction, with a reference to the writing process sometimes included)”

## Galatians.

Galatians 1:1–5	Salutation
Galatians 1:6–4:11	Rebuke section, with the inclusion of autobiographical details and theological arguments
Galatians 4:12–6:10	Request section, with the inclusion of personal, scriptural, and ethical appeals
Galatians 6:11–18	Subscription <sup>34</sup>

Although Galatians does not fit into the rhetorical or epistoleary characteristics, identifying both of these forms should be considered to understand Paul's arguments in Galatians. Recently, Hayes insisted on the narrative substructure of Galatians 3:1–4:11. He regards "Jesus Christ was publicly exhibited as crucified!" in Galatians 3:1 as the mode of recapitulation, accepting Betz's rhetorical composition.<sup>35</sup> Paul reminds readers of what they are already familiar with so that he does not have to explain it again. Hays stated that the meaning of the gospel story is embodied in the phrase 'Jesus Christ crucified,' using Frye's term.<sup>36</sup> Indeed, Paul's expression "I have been crucified with Christ" (θεῶ ζήσω. Χριστῶ συνεσταύρωμαι.) is found in Galatians 2:19. Thus Galatians 3:1–4:11 can be understood as an extended explication of meaning of this phrase 'Christ crucified.'<sup>37</sup> He also suggests that the interpretation of "those who believe" in Galatians 3:9 based on Genesis 15:6 is not simply those who have faith, but those who are given life based on the Christ's faith.<sup>38</sup> He continues to emphasize God's faithfulness with his action in the interpretation of 'by faith.'<sup>39</sup> Moreover, he approaches Galatians 3:13–14 with a narrative logic through Christ's appearance as the

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<sup>34</sup> Longenecker, 52.

<sup>35</sup> Hays, *The Faith of Jesus Christ*, 167.

<sup>36</sup> Hays, 22-23. "Frye uses *mythos* in the sense suggested by Aristotle's use of it. Whereas Aristotle used it to designate the portions of dialogue in which arguments or opinions are expressly set forth, Frye employs *dianoia* as a term for theme—the *mythos* or plot examined as a simultaneous unity, when the entire shape of it is clear in our minds. Thus, *mythos* is characterized by sequence and *dianoia* by pattern."

<sup>37</sup> Hays, 167-168.

<sup>38</sup> Hays, 172.

<sup>39</sup> Hays, 176.

active agent in the center of the arguments.<sup>40</sup> As a representative figure Christ takes the curse upon himself in order to set his people free from the curse. In narrative logic, the story should be understood as a unity.<sup>41</sup>

## 2.4 Exegesis

### 2.4.1 Galatians 3

#### *2.4.1.1 The First Argument: An Argument of Undisputable Evidence (Gal. 3:1–5)*

The first of Paul's arguments of *Probatio* is Galatians 3:1–5. Paul rebukes the churches of Galatia, 'You foolish Galatians,' using the rhetorical techniques of his day. This means that they do not realize the fact what should have been known. This is also the context of "turning to a different gospel" (Gal. 1:6). And then he continues the rhetorical questions. These rhetorical questions show the characteristics of Greco-Roman literature. Especially, the verb 'bewitch,' that is generally used to mean 'fascinate by casting an evil eye,' only appears here as the rhetorical techniques that characterize opponents and their strategies.<sup>42</sup> Expressing that 'it was before your eyes,' he presents them the gospel that Jesus Christ was crucified. Most of the Gentile Christians did not directly witness the event of Jesus' crucifixion, but they should have not been foolish by the different gospel because they had heard and believed Paul's

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<sup>40</sup> Hays, 179.

<sup>41</sup> Hays, 194-195.

<sup>42</sup> Betz, 131.

gospel clearly. Before the recipients of Galatians heard the false teachings of Paul's opponents, they heard and believed the gospel of the cross and the resurrection, and God poured out the Holy Spirit upon them (Gal. 3:5). Using these rhetorical questions, he reminds the churches of Galatia, that have been bewitched by the different gospel, of the faith. "Doing the works of the law or believing what you heard" (Gal. 3:2, 5), the contrast between the law and the faith, which had already appeared in Galatians 2, is repeated. In answer to this, the addressees would have to choose the faith through Paul's intentional rhetorical questions.

#### ***2.4.1.2 The Second Argument: An Argument from Scripture (Gal. 3:6–14)***

The second of Paul's arguments of *Probatio* is Galatians 3:6–14. This is where Paul's OT citations are focused on the traditions of Abraham.<sup>43</sup> The OT as the Scripture has an absolute authority for all, Paul, the Jews, and the Galatians. In Galatians 3:6 Paul cites Genesis 15:6.<sup>44</sup> The citations used in Galatians can be found by the introductory formula, and are mostly consistent with the LXX.<sup>45</sup> In fact, his argument is very simple. He reminds the churches of Galatia that Abraham was justified by faith and confirms the churches of Galatia might be so as well. The verb "see" used in Galatians 3:7, was a typical formula to remind readers in ancient Hellenistic,<sup>46</sup> and besides Abraham was the greatest example of the Jewish tradition. This is because Jewish related their spiritual status to their biological relationship with Abraham as the father of the nation.<sup>47</sup> In the Pauline epistles, the goal of the argument based on Abraham's tradition is generally to reveal the biblical grounds of justification by faith. In

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<sup>43</sup> Ellis, 152. Gal. 3:6 (Gen. 15:6), Gal. 3:8 (Gen. 12:3; 18:18), Gal. 3:10 (Deut. 27:26), Gal. 3:11 (Hab. 2:4), Gal. 3:12 (Lev. 18:5), Gal. 3:13 (Deut. 21:23), Gal. 3:16 (Gen. 22:18).

<sup>44</sup> "And he believed the LORD; and the LORD reckoned it to him as righteousness." (Gen. 15:6)

<sup>45</sup> Betz, 140.

<sup>46</sup> Longenecker, 114.

<sup>47</sup> Moo, 192.



other words, it does not mean that God's promise from the OT is terminated, but rather that it is a consistent principle of salvation that has been continuing since Abraham.

Paul cites Genesis 12:3 and 18:18 in Galatians 3:8 as not the singular, but the combined citation. He transforms "all the families of the earth" of Genesis 12:3 into "all the Gentiles," meaning of all nations except the Jewish. In Galatians 3:9, the expression "Abraham who believed" is noteworthy. Believing in God means trust in God's promises, not doing the works of the law. This trust, of course, requires appropriate works. Although the approach of the OT and Paul is somewhat different, the conclusion is the same that the Gentiles, like the Jewish, can be justified by faith.

In the Galatians 3:10–14 Paul also refers to the four OT texts to support his arguments in the order of Deuteronomy 21:23; 27:26, Habakkuk 2:4, and Leviticus 18:5. First, Paul argues that "all who rely on the works of the law" refers to who "are turning to a different gospel" in Galatians 1:6, and that they "are under a curse," and then Deuteronomy 27:26 is cited. Second, he argues that "no one is justified before God by the law," and then Habakkuk 2:4 is cited. Third, he argues that "the law does not rest on faith," Leviticus 18:5 is cited. Finally, he argues that "Christ redeemed us from the curse of the law," Deuteronomy 21:23 is cited. According to Longenecker, these verses should be interpreted as meaning that only faith remains as the prerequisite to receiving the blessing of Abraham and the promise of the Spirit, not by the law.<sup>48</sup> Thus, Paul's arguments are followed by the OT citations, and he emphasizes on the faith by contrasting the faith and the law.

#### ***2.4.1.3 The Third Argument: An Argument from Common Human Practice (Gal. 3:15–18)***

The third of Paul's arguments of *Probatio* is Galatians 3:15–18. According to Betz, in Greco-

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<sup>48</sup> Longenecker, 116.

Roman rhetoric, the argument has to include a common example.<sup>49</sup> If Paul had previously given the OT example for his argument, this time he continues his argument with an example from daily life. Specifically, Longenecker describes the term covenant used in verse 15. He saw that Paul has both secular and theological connotations for the will in Galatians 3:15 and that he is working from testament or will to covenant.<sup>50</sup> In other words, the term covenant could not be changed because it was generally understood in the ancient world as testament or will. But Betz claimed that the testament of Greek and Roman laws at the time could have changed at any time.<sup>51</sup> Moo insisted that what is important is the unchangeable nature of it.<sup>52</sup> In spite of this difficult problem, it is important fact that once someone's testament has been ratified, no one has the right to cancel it.

The most distinctive point is Paul's interpretation of Christ as the offspring in Galatians 3:16. He points out that it is singular and then argues that its singularity has reference to Christ as the true recipient of God's promise to Abraham.<sup>53</sup> This blessing can be obtained by receiving the Holy Spirit through Christ. And Christians in the Galatians have already received the Holy Spirit through faith in Christ. As a result, they can enjoy the blessing promised to Abraham. It can be inferred that Paul's opponents who followed other gospels claimed that this promise was given only to the Jewish.

#### ***2.4.1.4 A Digression on the Jewish Torah (Gal. 3:19–25)***

Paul defines the law with a question about "why then the law?" Longenecker found five

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<sup>49</sup> Betz, 154.

<sup>50</sup> Longenecker, 128.

<sup>51</sup> Betz, 155.

<sup>52</sup> Moo, 228.

<sup>53</sup> Longenecker, 131.

emphases in Paul's answer to this question.<sup>54</sup> This is a further subdivision of the first part, "it was added because of transgressions," divided into two once more in describing Betz's a set of four definitions of laws.<sup>55</sup> 'It was added', 'because of transgressions', 'until the offspring would come to whom the promise had been made', 'it was ordained through angels', and 'by a mediator.' This implies that the law is not the essence of God's redemption. It is given to bring about awareness of sin, and reveals that it is valid only until the promised Son, Christ comes. Eventually, Paul does not show the function of the law as a positive role to bring God's promise, righteousness, and life, but rather a negative role that puts everything under sin. Betz interpreted this as meaning to produce transgressions, rather than preventing them.<sup>56</sup>

Paul argues that the law and the promises are not conflicted by his questions and answers, "Is the law then opposed to the promises of God? Certainly not!" (Gal. 3:21). This is because the one who has given the law and the promises is God. But his claim that the law cannot give life is unchanged. He continues to emphasize God's promise. The law plays the role of our disciplinarian until Christ came, but it is not a means of obtaining the promise. In the ancient world, the disciplinarians, unlike teachers, were usually slaves, but they were important figures in aristocratic families who helped protect one or more of the family's children and helped them to grow.<sup>57</sup> According to Betz, they were rude, rough, and good for no other business, and portrayed negatively as a comic type on the stage.<sup>58</sup> He explains that the ultimate purpose of the law is to be justified by faith. According to Longenecker, the law's other functions that bring awareness, increase, and condemn sin have this ultimate

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<sup>54</sup> Longenecker, 138.

<sup>55</sup> Betz, 163-164.

<sup>56</sup> Betz, 165.

<sup>57</sup> Longenecker, 148.

<sup>58</sup> Betz, 177.

purpose also.<sup>59</sup> Hence, since Christ has come, the role of the law as disciplinarian no longer has any validity.

#### ***2.4.1.5 The Fourth Argument: An Argument from Christian Tradition (Gal. 3:26–29)***

The fourth of Paul's arguments of *Probatio* is Galatians 3:26–4:11. According to Betz, this section is in the center of Paul's *Probatio* in Galatians.<sup>60</sup> In Galatians 3:26 we can see that the expression "you are all" also includes the Gentile Christians as the offspring of Abraham. And he limits children of God to "in Christ Jesus" through faith. "As many of you as" in Galatians 3:27 is also in the same context. Longenecker interpreted 'have clothed yourselves with Christ' as becoming like that person.<sup>61</sup> This means that they took on themselves Christ's characteristics, virtues, and intentions, and so became like him. Thus, those who have clothed with Christ have no inequality of status. In this regard, Paul seems to be considering the conflict between the Jewish and Gentile Christians. So Paul declares the faith in Christ, not the observance of the law.

#### 2.4.2 Galatians 3:10–14

The second argument of Paul, Galatians 3:10–14, is made primarily by citing the Scripture. He deals with the question of whether the law can serve as a means of salvation to bring Abraham's blessing and to become the people of God. The arguments in Galatians 3:10–14 are closely related to Galatians 3:6–9. Paul first interpreted Abraham from a new perspective

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<sup>59</sup> Longenecker, 149.

<sup>60</sup> Betz, 181.

<sup>61</sup> Longenecker, 156.

by citing the OT two times in Galatians 3:6–9 (Gen. 15:6; 12:3). Thereby he refuted the arguments of the opponents who taught the different gospel and persuaded the churches of Galatia. Paul contends that the churches of Galatia have become the people of God as the descendants of Abraham by receiving the Holy Spirit, then, presents the OT texts. God’s promise to Abraham that all the families of the earth shall be blessed has reached the Gentiles by faith (Gen. 12:3).<sup>62</sup> These two paragraphs of Galatians 3:6–9 and 10–14 function as contrasts. Everyone will be blessed through faith, but will be cursed through the works of the law. And then, by citing the OT four times in Galatians 3:10–14 Paul interprets the law newly and continues his arguments (Lev. 18:5; Deut. 21:23; 27:26; Hab. 2:4). Previously he focused on the blessing of Abraham, but later focused on the curse. Paul emphasizes that the works of the law leads to a curse. Those who believe are blessed with Abraham, but those who rely on the works of the law are under a curse. Thus, Paul concludes that those who rely on the works of the law, not the faith, are under a curse to make a right relationship with God, as the opponents’ argues. In Galatians 3:10–12, Paul proposes his arguments and then supports the arguments by citing the OT texts using the same conjunction, “because” (ὅτι) for each of his arguments. Thomas R. Schreiner presents the exegetical outline of these verses as follows.

Curse of law removed only in Christ (Gal. 3:10–14)

- a. Those who rely on the law are cursed (Gal. 3:10–12)
  - i. Because one must obey the law perfectly (Gal. 3:10)
  - ii. Because Justification is by faith, not the law (Gal. 3:11)
  - iii. Because the law and faith are incompatible (Gal. 3:12)
- b. Those who rely on the cross of Christ are blessed (Gal. 3:13–14)
  - i. Because Christ redeemed believers from the law’s curse (Gal. 3:13)
  - ii. Therefore, believers receive Abraham’s blessing (Gal. 3:14)<sup>63</sup>

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<sup>62</sup> Schreiner, 199

<sup>63</sup> Schreiner, 202.

### 2.4.2.1 Galatians 3:10

For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.”

“Οσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν· γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

The main purpose of this argument given by Paul is to demonstrate that Gentiles can also receive Abraham’s blessing in Christ Jesus.<sup>64</sup> His argument that those who rely on the works of the law are under a curse comes first, and is followed by the citation Deuteronomy 27:26 to support the argument. Contextually, they are used in contrast to those who believe mentioned twice in plural in the preceding paragraphs of Galatians 3:6–9. If those who believe might be justified by faith in Christ (Gal. 2:16), receive the Spirit by believing what they heard (Gal. 3:2), are the descendants of Abraham (Gal. 3:7), and are blessed with Abraham (Gal. 3:9), on the contrary, it is natural to interpret those who rely on the works of the law might gain the justification, Spirit, the descendants of Abraham, and blessing by works.

The curse associated with Galatians 1:8–9 originally meant exclusion from the blessing.<sup>65</sup> In other words, this curse is to be excluded from God’s covenantal blessing, that is, the status of the covenant people will be lost, expelled from the Promised Land, or judged.<sup>66</sup> The curse that relies on the works of the law serves to contrast Abraham’s blessing with faith.

The OT citation, Paul provides the reason for his argument that those who are of works

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<sup>64</sup> Schreiner, 203.

<sup>65</sup> Betz, 144.

<sup>66</sup> Moo, 201.

of the law are cursed. The law of Deuteronomy was the norm of the life that the Israelites must obey when they entered the land of Canaan. If they obeyed this norm, they were blessed by God in the Promised Land, but they disobeyed it and they were expelled. It seems more likely that the norm to be observed as the people of God are more generalized as whole ‘Mosaic Law’, and to the object of all to everyone.<sup>67</sup> Paul extends the interpretation of the curse to all who do not obey all the demands written in the book of the law by adding “all” (πᾶς) before “who” (ὅς) and “all” (πᾶσιν) before “the things” (τοῖς) in Galatians which is not in the OT text, Deuteronomy.

According to Paul’s argument, if someone only keeps part of the law, this curse cannot be avoided unless all the laws are kept perfectly. The conclusion is that anyone who attempts to be brought into the works of the law will be under a curse. The cause of the curse is in disobedience rather than in the law itself. Moo suggests Paul’s logic as follows. The law brings blessing to those who obey, and curses to those who do not, and all who rely on the works of the law are under a curse because no one can obey the law perfectly.<sup>68</sup> Paul’s argument presupposes that those who rely on the works of the law do not obey everything written in the book of the law. It depends on the works of the law, but because it cannot keep all the laws perfectly, it is under the curse of the law. Even the curse of the law cannot be avoided because they had the wrong intent to discriminate against the Gentiles.

#### **2.4.2.2 Galatians 3:11**

Now it is evident that no one is justified before God by the law; for “The one who is

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<sup>67</sup> Ben Witherington, *Grace in Galatia: A Commentary on St. Paul’s Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 232.

<sup>68</sup> Moo, 202. “The logic of verse 10 look like this: Only those who do everything written in the law will escape the curse. No one can do everything written in the law. Therefore: No one who depends on doing the law will escape the curse.”

righteous will live by faith.”

ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.

Paul asserts that no one can be justified through the law as in the way he argued in Galatians 3:10, citing Habakkuk 2:4. His negative statement to the law continues with the use of conjunction coordinating, “and” (δὲ). It implies that unlike God’s intention, misusing the law leads to the curse of God. In the time of the covenant, the law brought the blessing when the Israelites obeyed it and the curse when they disobeyed. But it was not merely at that time that the obedience of the law became the covenant people or brought the blessing of Abraham. Righteousness could be obtained through faith and Abraham’s blessing was given to people who believe regardless of the obedience of the law. It was a problem at Paul’s day to think of the law as bringing righteousness, even though the coming of the new covenant came through the coming of Jesus Christ. From the beginning, the law was not a means of God’s salvation and righteousness (Gal. 3:21). Thus, the core direction of Paul’s argument is not merely a question of whether anyone can obey the law, but a more fundamental question of whether the law can be a means to reach salvation and righteousness.

By citing Habakkuk 2:4, Paul supports that to be justified by God is through faith, not the law. His interpretation was different from the Jewish Christians interpretation. Betz thinks that Paul understands the phrase “by faith” (ἐκ πίστεως) as a theological formula by omitting pronoun personal genitive singular, “my” (μου).<sup>69</sup> There are two possible translations, “the one who is righteous will live by faith,” or “the one who is righteous by faith will live.”<sup>70</sup> Those who are justified by the law are presented as negative, and those who are righteous by faith are presented as positive. The second translation seems more persuasive through the

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<sup>69</sup> Betz, 147.

<sup>70</sup> Moo, 206.



flow of this contrast.<sup>71</sup> Paul emphasizes that both the Jewish and the Gentiles cannot be justified before God through the law, and that the righteous by faith will live.

#### **2.4.2.3 Galatians 3:12**

But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.”

ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ’ ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.

Paul continues to argue with the OT citation that no one can be justified by the law. The law and faith are mutually exclusive as the foundation of righteousness.<sup>72</sup> The citation of Leviticus 18:5 reveals the function of the laws unlike faith. Following Judaism, opponents would have interpreted this verse as becoming the status of the covenant people through the law, and as a result, enjoying the blessings of righteousness and eternal life. They even forced this interpretation to churches of Galatia. But Paul explains this verse differently unlike his opponents. For the Israelites in the OT, the law was the principle of life given to maintain the status of God’s covenant people. In Leviticus “Whoever does the works of the law will live by them” functions as one of the promises of blessing for obedience, and it is closer to the meaning to find life by obeying the law than to live one’s life in it.<sup>73</sup> In other words, it means that if the Israelites who were exiled from Egypt maintain the life of the covenant people through the law, God will fulfill what he has promised them.<sup>74</sup> Indeed, the context of Leviticus explains that the law is the principle of life that requires for the exiled Israelites,

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<sup>71</sup> Ronald Y. K. Fung, *The Epistle to the Galatians* (Grand Rapids: Eerdmans, 1988), 143-145.

<sup>72</sup> Longenecker, 148.

<sup>73</sup> Moo, 208.

<sup>74</sup> Schreiner, 212-214.

rather than the fact that it brings blessings promised. God saved the Israelites first through the Exodus, and then gave them the law to live in the wilderness and Canaan as God's covenant people. As a result, the Jewish viewed that they could obtain the status and life of the covenant people by obeying the law. But Paul's argument points out that the people of Israel in the OT failed to obey all the law as the principle of life. Therefore, the law is not principle of life that can be demanded of the churches of Galatia, but it is by faith that it is given to both Jewish and Gentiles as the new covenant people.

#### **2.4.2.4 Galatians 3:13**

Christ redeemed us from the curse of the law by becoming a curse for us for it is written, "Cursed is everyone who hangs on a tree"

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου,

It is an argument using the cross of Christ. Paul explains how Jewish and Gentiles have become able to avoid the curse of the law through the cross of Christ. Thereby, the law can no longer bring us a curse, or in other words, it implies that the law cannot be the principle of the lives of people of the new covenant. Paul's argument shows the failure of the old covenant based on the Mosaic Law and the advent and success of a new covenant based on Jesus Christ and the Holy Spirit.

Paul cites the Scripture to reinforce his argument. With Deuteronomy 21:23 he points out that the death of the cross of Jesus Christ was the curse of God on behalf of us as sinners. This shows that the death of Jesus Christ is connected with the curse of the law. In the OT texts this verse can be expanded to curse God and people because it is associated with hanging on the tree as an additional insult or a public warning to the community after

execution (Num. 25:4; Josh. 10:26–27; 2 Sam. 21:6–9).<sup>75</sup> Although the people of God were under a curse because they could not keep the law perfectly, they could escape from this curse through the death of the cross of Christ in the NT. Moreover, the escape from the curse of the law means that God’s people are no longer under the law that brings the curse. Paul explains the concept of redemption that Christ is cursed for us. Paul interprets the death of the cross of Christ as our redemption from the curse of the law. This interpretation is based on the fact that Christ’s death is the one of a curse, which is confirmed by the fact that he hangs on a tree. Therefore, the law of Christ, and the principle of a new life in the Holy Spirit, are given to them, not the law that brings curses. The result of living by the law is a curse.

#### **2.4.2.5 Galatians 3:14**

In order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

The purpose of Christ’s redeeming us from the curse of the law was described in two ways. The purpose of the death and redemption is to bring the blessing of Abraham to the Gentiles in Christ. And it connects the Scriptural argument centered on the Abraham story to the Holy Spirit. ‘In Christ Jesus’ connects Abraham with the Gentile Christians and disconnects with Jewish Christian interpretations that might rely on works the law.<sup>76</sup>

Through three conjunctions subordinating “because” (ἵνα) we can find the following. The promised blessings of Abraham (Gal. 3:8–9; Gen. 12:3) were given to the Gentiles in

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<sup>75</sup> Longenecker, 150.

<sup>76</sup> Longenecker, 151.

Christ Jesus (Gal. 3:14a), and we have received the Holy Spirit, the promised blessing to Abraham through faith in Jesus Christ, regardless of the law (Gal. 3:14b). In other words, the blessing that God promised to Abraham was fulfilled through the cross of Christ. All nations were blessed through Abraham, and both Jewish and Gentiles became equal people of God. Looking at the three conjunctions subordinating in Galatians 3:14, words that are symmetrical to one another are found: the Gentiles and us, the blessing of Abraham and the promise of the Spirit, in Christ Jesus and through faith. Most scholars have regarded ‘we’ as including Jewish and Gentiles. But some scholars have interpreted that Christ’s death primarily was for the Jewish, and have argued that the Gentiles have participated in the typical redemption of the Jewish by distinguishing between ‘we’ and ‘Gentiles.’<sup>77</sup> But it is difficult to understand Paul as strictly distinguishing Jewish and Gentiles. This is because Paul has already used Galatians 3:13, not “us” exclusively, but including both the Jewish himself and the Gentiles in the Galatians.<sup>78</sup> This is to emphasize the fulfillment of the promise that all Gentiles will be blessed by Abraham (Gen. 18:18; 12:3).

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<sup>77</sup> Betz, 148.

<sup>78</sup> Schreiner, 215.

### 3 THE FUNCTION OF THE OT CITATION

There are more than 100 explicit OT citations found in the Pauline epistles, and many more are estimated to be allusions.<sup>79</sup> Paul's citations are introduced into phrases or sentences with an introductory formula such as 'as it is written.'<sup>80</sup> The term, "citation" or "quotation" is that previously used texts are reused by the literary or rhetorical purposes of later authors.<sup>81</sup> Through the citations, the authors express their opinions to readers with authorship more clearly, decorate their own independent styles, or provide their literary knowledge.<sup>82</sup> Scholars have tried to find the background of the OT citations in the Pauline epistles, but it is still difficult to fully understand it. Paul's citations sometimes correspond with the MT or the LXX, but there are many that are not, so it is difficult to know exactly what the source is. In order to understand how Paul cited and interpreted the LXX in the first century, Paul's day, it is necessary to examine both contemporary Jewish literature and Greco-Roman literature. I would like to find out the relationship with between the citations of Paul and contemporary literature, and through comparing the MT and the LXX in the cited texts, the purpose and function of citations shown in Galatians.

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<sup>79</sup> Steve Moyise, *Paul and Scripture: Studying the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2010), 1.

<sup>80</sup> Moyise, 10-11. "Quotations are often divided into marked and unmarked. Marked quotations are introduced by an introductory formula (IF)."

<sup>81</sup> Christopher D. Stanley, *Paul and the Language of Scripture: Paul and the Language of Scripture: Citation Technique in the Pauline Epistles and Contemporary Literature* (Cambridge: Cambridge University, 1992), 3.

<sup>82</sup> Stanley, 3.

## 3.1 The Citation Technique of Jewish and Greco-Roman Literature

### 3.1.1 The Citation Technique of Jewish literature

The Jewish historical background and interpretation methodology cannot be overlooked in the OT citations. Many scholars have paid attention to the connection of Paul's use of the OT with methods of the Jewish literature. *Midrash*, the documents of the Qumran community, the "Apocrypha" and "Pseudepigrapha" of rabbinical literature, and the citation technique of the Alexandrian Jew Philo should be considered. The Jewish *Targums* interprets the Mosaic Law using the both the plain and the hidden sense.<sup>83</sup> Not only are the Scripture texts translated into Aramaic, but it also contains interpretations of the contents of the texts. *Midrash* has the meaning of exegesis. Rabbi Hillel interprets the Scripture as logical extensions of plain sense through seven rules, and then later Rabbi Eliezar extends Hillel's seven rules into thirty-two by including several mystical techniques to find deeper meanings.<sup>84</sup> The Essenes' *Pesher* method, which recorded the Dead Sea Scrolls, is way to transform persons and events into contemporary values and meanings.<sup>85</sup> And Philo emphasizes allegory.

#### 3.1.1.1 *Midrash*

*Midrash* (מִדְרָשׁ) is a term derived from the Hebrew word, *Darash* (דָּרַשׁ, to seek or to inquire), which means interpretation or explanation of the text and refers to the process by which

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<sup>83</sup> Walter C. Kaiser Jr. and Moisés Silva, *Introduction to Biblical Hermeneutics: The Search for Meaning* (Grand Rapids: Zondervan, 1994), 256.

<sup>84</sup> Kaiser and Silva.

<sup>85</sup> Kaiser and Silva.

teachers or rabbis explain the meaning of the Scripture texts to the Jewish.<sup>86</sup> They use both *Peshat* pattern as a literal meaning and *Midrash* pattern as a meaning behind the text, of which the purpose is to reach beyond the literal meaning to the true meaning of the text.<sup>87</sup> There are two aspects, *Halakah* (הלכה, to walk) and *Haggadah* (הגדה, to explain). The former focuses on rules for life as a word derived from the academies, while the latter focuses on the way of God's people as a word derived from synagogues.<sup>88</sup> In the OT use of the NT, the implicit *Midrash* is expressed in two meanings. One is to change the interpretation while citing the OT with the word game, and the other is modified to be linked with the present situation, using omissions, additions, merges, or combinations as more sophisticated forms.<sup>89</sup> The NT *Midrash* has similarities with the *Midrash* in Qumran's *Peshet Midrash* and the rabbinical exegesis.<sup>90</sup>

### 3.1.1.2 Qumran

*Peshet* means to loosen or interpret. The Qumran community believed that they were eschatological community of the last days as God's chosen people to prepare for the Messianic age.<sup>91</sup> So their interpretation approach uses the form 'this is it' as the final

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<sup>86</sup> Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Illinois: InterVarsity, 2006), 325.

<sup>87</sup> Osborne, 325.

<sup>88</sup> Scot McKnight, *The Face of New Testament Studies: A Survey of Recent Research* (Nottingham: SPCK, 2004), 132.

<sup>89</sup> Howard I. Marshall, *New Testament Interpretation: Essays on Principles and Methods* (Eugene: Wipf & Stock, 2006), 295.

<sup>90</sup> Marshall, 297.

<sup>91</sup> Osborne, 326-327.

meaning of the ancient text.<sup>92</sup> Especially in Habakkuk commentary (1QpHab), as the form of ‘the interpretation of this word is’, they see the meaning of the text as intended only for themselves.<sup>93</sup>

The texts of the Qumran community, *4QTestimonia* (4QTest), *4QFlorilegium* (4QFlor), *Manual of Discipline* (1QS), *War Scroll* (1QM), *Damascus Document* (CD), provide information of not only Messianism in the NT, but also Paul’s citations.<sup>94</sup> Verbatim citation is common in *Pesharim*, but outside the *Pesharim* often shows combined and adapted citations freely by the authors.<sup>95</sup> The characteristic of the Qumran community citation technique is that it is more often started with an introductory formula such as ‘it is written’ or ‘it says’ with variations rather than verbatim.<sup>96</sup> It can be seen that variations take place by adapting to the new context depending on the authors’ free intentions. While the texts of the Qumran community such as *4QTestimonia*, *11QMelchizedek*, and *Manual of Discipline* show verbatim citation, *4QFlorilegium*, *War Scroll*, and *Damascus Document* show the free adaptation, which seem to be closely related to the citation method that was addressed in the Pauline epistles.<sup>97</sup> The extent of the interpretive renderings is uncertain, but the texts of the Qumran community and the NT have similar Jewish backgrounds and common eschatological ideas.

As the eschatological exegesis, *Pesher* of the Qumran community viewed the OT as promise and prophecy and thought it was fulfilled in his own community in his own time.<sup>98</sup>

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<sup>92</sup> Osborne, 327.

<sup>93</sup> Osborne.

<sup>94</sup> Stanley, 296.

<sup>95</sup> Stanley, 297-298.

<sup>96</sup> Stanley, 304.

<sup>97</sup> Stanley, 306.

<sup>98</sup> Marshall, 207.



In other words, they thought that this community began with the new covenant of the last days and is the last generation before the coming of the Messiah and the kingdom of God.<sup>99</sup> If Paul interpreted the law from an eschatological point of view fulfilled in Christ, citations of Galatians focused on what the law means in Paul's day than what it meant in the original context of the OT.

### ***3.1.1.3 Apocrypha and Pseudepigrapha***

While the texts of the Qumran community showed Palestinian Jewish viewpoints and customs, the documents of Apocrypha and Pseudepigrapha show the various characteristics of Judaism between 300 BCE and 100 CE.<sup>100</sup> Although works such as *apologies and romances, paeans and propaganda, historical narratives and philosophical treatises* are categorized as post-biblical Jewish literary works because they do not show the Jewish monotheism, both Palestine and the Diaspora, especially Alexandria in Egypt, show the characteristics of the citations.<sup>101</sup> The documents of Apocrypha and Pseudepigrapha can be classified chronologically as follows. Pre-Hasmonean (1 Esdras, Tobit, Judith, Sirach, Baruch), Hasmoean (Jubilees, 1 Maccabees, 2 Maccabees, Aristeas), Roman (3 Maccabees, 4 Maccabees, Sibylline Oracles 1, Biblical Antiquities, Testament of Abraham, Testament of Solomon, 4 Ezra).<sup>102</sup>

The citations shown in the documents of Pre-Hasmonean characterize verbatim or combined with other sources. In Hasmonean period works verbatim citations apply the introductory formula and the conflating verses from different sources to form a single

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<sup>99</sup> Stanley, 303.

<sup>100</sup> Stanley, 307.

<sup>101</sup> Stanley.

<sup>102</sup> Stanley, 308.

quotation. Roman period works show the diversity of the citation techniques compared to the previous period, such as verbatim, conceptual alignment in the new context, combined citation.<sup>103</sup>

#### **3.1.1.4 Philo**

Philo Judaeus, a contemporary of Paul, left many works as a diaspora Jew. The OT citations are found in many his works. Approximately 40 percent of the OT citations are used as *lemmata* for commentaries on the biblical text, showing the diversity of citations.<sup>104</sup> In most cases he repeats the citations previously used within the body, and the variation occurs in this process.<sup>105</sup> Like other Jewish authors, Philo's works have introductory formula, most of which are quoted from the Greek verses known as the LXX, and most of his citations are presented as independent units in the middle of his own composition.<sup>106</sup> He is well known to have cited and interpreted the OT in an allegorical method.<sup>107</sup> He accepts many literal meanings of the Scripture, but also believes that only the allegorical method reveals the true inner meaning.<sup>108</sup>

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<sup>103</sup> Stanley, 321-323.

<sup>104</sup> Stanley, 324.

<sup>105</sup> Stanley, 336.

<sup>106</sup> Stanley, 334-335.

<sup>107</sup> Larry R. Helyer, *Exploring Jewish Literature of the Second Temple Period: A Guide for New Testament Students* (Illinois: InterVarsity, 2002), 332.

<sup>108</sup> William W. Klein et al., *Introduction to Biblical Interpretation: Revised and Expanded* (Nashville: Thomas Nelson, 2004), 26. "In his view, one could disregard a text's literal meaning when it (1) said anything unworthy of God, (2) obtained some insoluble difficulty, unusual grammar, or unique rhetoric, and (3) involved an obvious allegorical expression."

### 3.1.2 The Citation Technique of Greco-Roman Literature

The following works of Greco-Roman literature can be regarded as a study not related to Paul's scriptural citations, as they do not refer or cite the Scripture directly or indirectly, unlike Jewish literature. One problem, however, is that his OT citations do not fit in with Jewish literature. Considering the background of Paul who is from Tarsus in Cilicia and a Roman citizen, the Greco-Roman as well as the Jewish background should be examined. The representative works of Greco-Roman literature are as follows. *The Geography* of Strabo (turn of the era), Books 1:1–1:2, *On the Sublime*, by Longinus (the first century), *The Homeric Allegories* of Heraclitus (the first century), Two of Plutarch's essays, *How the Young Man Should Read Poetry* and *A Letter of Condolence to Apollonius* (the late first century).<sup>109</sup> These are generally contemporary works of Paul's day in late Hellenistic and early Roman, and most authors show the use of the combined citation techniques in the texts.<sup>110</sup>

#### 3.1.2.1 *The Geography of Strabo*

In Asia Minor, Strabo of Amaseia was a geographer and historian dealing with Moses' Jewish tradition.<sup>111</sup> Strabo's *Geography* is a dictionary of information related to the inhabited world known as the beginning of the Christian era and can be found in anthropological, sociological, historical and philosophical background of the ancient world.<sup>112</sup> He cites works such as Homers *Odyssey*, and he shows features that omitted words, phrases, and even whole lines of

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<sup>109</sup> Stanley, 271-272.

<sup>110</sup> Stanley, 273.

<sup>111</sup> John Granger Cook, *The Interpretations of the Old Testament in Greco-Roman Paganism* (Tübingen: Mohr Siebeck, 2004), 21.

<sup>112</sup> Stanley, 275.

the Homeric text that were not related to geography.<sup>113</sup> Nonetheless, Strabo is interested in geography, not Homeric works, and shows the use of Homer's language with citations.

### ***3.1.2.2 On the Sublime by Longinus***

One of the most famous texts in Greco-Roman literature is Ps. Longinus' is *On the Sublime*.<sup>114</sup> The main purpose of *On the Sublime* by Longinus is to show a special writing technique called sublimity.<sup>115</sup> He cites not only Homeric epics but also Demosthenes, Sophocles, Euripides, Hesiod, and Plato by memory.<sup>116</sup> He uses citations as an example of a sublime writing style and in many cases omitted some words or phrases. The author also shows examples of combined citations where two or more citations are unified.<sup>117</sup> He knows the LXX, and his paraphrase is one of the clear references to Genesis by an ancient pagan author.<sup>118</sup>

### ***3.1.2.3 The Homeric Allegories of Heraclitus***

*The Homeric Allegories* is a special book on Homer, which Heraclitus of Pontus wrote to defend him from the detractors who said he was impiety.<sup>119</sup> So most of his work explains

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<sup>113</sup> Stanley, 275-276.

<sup>114</sup> Cook, 32.

<sup>115</sup> Stanley, 278.

<sup>116</sup> Stanley, 279.

<sup>117</sup> Stanley, 280-281.

<sup>118</sup> Cook, 34.

<sup>119</sup> Stanley, 281-282.

what the true sense of Homer's allegorical pronouncements is.<sup>120</sup> He omits or changes unnecessary languages by citing Homer's descriptions as well as modifying the texts to suit his own grammar, combining from phrases of different sources without specific indications.<sup>121</sup>

#### ***3.1.2.4 Two of Plutarch's Essays***

Plutarch was born in the town of Chaeronea in Boeotia in CE 45/46, and earned his reputation as a writer.<sup>122</sup> *How the Young Man Should Read Poetry* is a study for offering guidance in the moral aspects of literary criticism.<sup>123</sup> This essay consists of citations of the Greek poets or Homer's Iliad and Odyssey showing critical principles.<sup>124</sup> A typical feature is the omission of narrative details, such as entire lines of text than other individual words or phrases.<sup>125</sup> The author seems to have eliminated unrelated source material and cited it according to his purpose. *A Letter of Condolence to Apollonius* is a console letter to a friend and contains a series of lengthy citations from many ancient authors.<sup>126</sup> As a result, the

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<sup>120</sup> Stanley, 282.

<sup>121</sup> Stanley, 284.

<sup>122</sup> Luke Timothy Johnson, *Among the Gentiles: Greco-Roman Religion and Christianity* (New Haven: Yale University, 2010), 100. "Plutarch deserves attention on five basic counts: (1) his writings are literarily diverse and have had a great impact on Western culture, both as a source for Shakespearean drama and as a theorist of education; (2) his works contain a simply astonishing amount of specific lore about antiquity that remains of first importance to students of Greek and Roman Culture; (3) he is a significant figure in the development of Platonism, blending a devotion to Plato's vision of reality with a thoroughgoing use of Aristotelian logic and ethics; (4) he is a persuasive and often charming moral teacher, whose dissection of vices and virtues remains of enduring value for their psychological insight; (5) he is an astute student of religion, bringing a philosophical disposition to the traditional practices of Greco-Roman piety."

<sup>123</sup> Stanley.

<sup>124</sup> Stanley, 285.

<sup>125</sup> Stanley, 286.

<sup>126</sup> Stanley, 287.

ancient and contemporary views of the nature of human life and death are understood.<sup>127</sup> Citations of Homer's works were few, but there were many citations from other authors such as Euripides, Pindar, Aeschylus, Sophocles, and Hesiod.<sup>128</sup> Plutarch tends to cite texts quite freely.

To sum up, all authors of Greco-Roman literature have flexibility and originality in the way of citations. It shows many variations where words, lines, or phrases in the texts are omitted or modified rather than a constant pattern of citations. Moreover, technique of the citations in the Greco-Roman world demonstrates the appropriate application for the new context. The similarity of the citation techniques shown between Paul and the authors of Greco-Roman literature can be found.

### **3.2 The Methodologies of the OT Citations in the NT**

L. Hartman suggests three reasons why some authors cite other texts. It is to obtain the support of an authority, to call forth a cluster of associations, and to achieve a literary or stylistic effect.<sup>129</sup> Most citations of the LXX are different in the NT from the author's intentional alteration. Specially combined citations often appear in a variety of forms used in Jewish literature.<sup>130</sup> I will examine some ways to deal with the OT citations found in the NT.

#### **3.2.1 Typology**

Some scholars have rejected the idea of typology for the modern church, while others have

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<sup>127</sup> Stanley.

<sup>128</sup> Stanley.

<sup>129</sup> Marshall, 199.

<sup>130</sup> Marshall, 201.

suggested substitutes.<sup>131</sup> In general typology is to be understood as a form of historical interpretation, based on the Bible. In the NT than the OT, it shows the typical element of typology which interprets Scripture.<sup>132</sup> According to Leonhard Goppelt, typology is the dominant and characteristic method of studying the OT use in the NT.<sup>133</sup> He argues that typology as a hermeneutical method should be distinguished from the word “type” (τύπος), which was widely used in the Greek world.<sup>134</sup> The type of typology is a common word today, but in the NT, “τύπος” is used twenty-two times, and ‘example’ or ‘pattern’ is its cognates.<sup>135</sup> The direct prophetic texts look forward and directly predict the events of the NT, but the typology relates the OT and NT events in an indirect and analogical way.<sup>136</sup> Since the early Christians, like the Jewish, saw all salvation history as a single sequential event, past events were linked to current events.<sup>137</sup> Typology expects promises of the OT to be fulfilled in the NT as a concept of promise and fulfillment. Moreover, typology is historical and implies a real correspondence.<sup>138</sup> In other words, typology is a biblical event, person or institution which serves as an example or pattern for other events, persons or institutions, and is the study of historical and theological correspondences. The basis of typology is God’s consistent

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<sup>131</sup> David L. Baker, *Two Testaments, One Bible: The Theological Relationship Between the Old and New Testaments* (Downers Grove: InterVarsity, 1991), 170.

<sup>132</sup> Baker, 172.

<sup>133</sup> Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (Eugene: Wipf & Stock, 2002), 198.

<sup>134</sup> Marshall, 212. “Goppelt has set forth the definitive marks of typological interpretation; (1) Unlike allegory, typological exegesis regards the words of Scripture not as metaphors hiding a deeper meaning but as the record of historical events out of whose literal sense the meaning of the text arises. (2) Unlike the ‘history of religions’ exegesis, it seeks the meaning of current, New Testament situations from a particular history, the salvation-history of Israel. (3) Like rabbinic *Midrash*, typological exegesis interprets the text in terms of contemporary situations, but it does so with historical distinctions that are lacking in rabbinic interpretation. (4) It identifies a typology in terms of two basic characteristics, historical correspondence and escalation.”

<sup>135</sup> Baker, 175.

<sup>136</sup> Osborne, 328.

<sup>137</sup> Osborne.

<sup>138</sup> Baker, 179-180.

activity in the history of his people. David L. Baker states that the contribution of typology to understand the relationship between the Testaments is to show the fundamental analogy between different parts of the Bible.<sup>139</sup> He emphasizes that the consistent activity of God is revealed in the Bible through typology.

### 3.2.2. Allegory

In general, the interpretation of allegory means that the interpreter reveals other meanings behind events or texts than the meaning of any event or text directly. Allegory finds spiritual meaning behind it by symbolically interpreting the details in the text or story, unlike in the case of the typology. So allegory interpretation has the risk that it can be an abstract and subjective interpretation. According to Betz, allegory is the surface appearance or vestige of underlying deeper truths, unlike the typological interpretation of historical materials used in early Christianity.<sup>140</sup> Cairo Damascus 6:22b–11 and Philo in the Qumran Community documents interpret the OT allegory.<sup>141</sup> In fact, allegory interpretations have been used not only in the Jewish literature, but also in Jesus' parable teachings, and even in the early church. Allegory was a common method of interpretation at the time. Jewish Interpreters often find new meaning of the texts by shifting the meaning or modifying the text itself.<sup>142</sup> In Galatians 4:24–31, the only story in Sarai and Hagar is the best example of allegory that Paul uses. Paul expresses this as allegory (*ἀλληγορούμενα*, Gal. 4:24), a word that appears only once in the NT. Paul's allegory intention is to show how Hagar and Sarah exemplify the new covenant.

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<sup>139</sup> Baker, 187.

<sup>140</sup> Betz, 239.

<sup>141</sup> Osborne, 329.

<sup>142</sup> Osborne, 329-330.



He interprets the story of Hagar and Sarah as allegory in the perspective of the two covenants, the old covenant related to the law of Moses, and the new covenant related to Christ and the Holy Spirit. Of course, in the OT citations and allegory interpretation of Paul, some free variations appear, but it is difficult to find a new meaning that is completely different from the original meaning. In other words, Paul does not ignore the whole of the original context in the OT, and interprets it as the basis of the original meaning.<sup>143</sup>

### 3.2.3 Recent Methodologies about the OT citations in the NT

The use of the OT in the NT is an important theme in the biblical interpretation, and many scholars have contributed in recent years. Recently Kenneth Berding and Jonathan Lunde published in *Three Views on the New Testament Use of the Old Testament* to solve the problems faced in studying the OT use of the NT through discusses Walter C. Kaiser Jr., Darrel L. Bock, and Peter E. Enns. These three views deal with *Sensus Plenior*, which means a fuller sense, in relation to the OT citations. The Catholic scholar Raymond Brown defines *Sensus Plenior* as follows.

*Sensus Plenior* is that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation.<sup>144</sup>

If the literal sense is by the intentions of the human authors, the *Sensus Plenior* is that it goes beyond the clear intention of the OT by the NT writers inspired by the Holy Spirit.<sup>145</sup>

But this concept of Catholic theology has been regarded as negative to Reformed theologians,

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<sup>143</sup> Osborne, 330.

<sup>144</sup> Raymond Brown, *The Sensus Plenior of Sacred Scripture* (Baltimore: St. Mary's University, 1955), 92.

<sup>145</sup> Walter C. Kaiser Jr. et al., *Three Views on the New Testament Use of the Old Testament*, eds., Kenneth A. Berding and Jonathan Lunde (Grand Rapids: Zondervan, 2007), 14-15.

and they focused on historical sense rather than spiritual. The problem is the free rendering of Paul. He does not use the original texts of the OT written by the intention of God. I will examine various aspects and features of the recent OT citations methodologies as to how to understand the various variants of the OT found in the Pauline epistles.

### ***3.2.3.1 Single Meaning, Unified Referents***

Kaiser emphasizes a historical and grammatical approach in interpreting the Bible. According to him, there are no more than two meanings and interpretations found in a single text. The original verbal meaning, which is the only one of human authors, can be ascertained through literary conventions of usual historical, cultural, grammatical, syntactical, and theological contexts.<sup>146</sup> He explains E. D. Hirsch's distinction between meaning and significance. The meaning is defined as direct, indirect, tacitly, or allusively expressions in the words used by human authors, and the significance is defined as the relationship with the readers because it is associated what is said in the author's meaning to some other situations, people, or institutions.<sup>147</sup> So the single meaning cannot be changeable, but the significance can be changeable depending on the new context.<sup>148</sup> He states that the NT writers cited the original meaning of the OT texts, and that the OT used in the NT has a single meaning, unified referents that were neither double nor multiple. Kaiser demonstrates the importance of historical and grammatical interpretation in the continuative aspect of the two Testaments. He emphasizes the original context of the OT and the intentions of the authors, but he cannot provide a convincing explanation of the OT citations variation by the interpretation of the NT

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<sup>146</sup> Gregory K. Beale, *The Right Doctrine from the Wrong Text?: Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994), 67.

<sup>147</sup> Kaiser et al., 51.

<sup>148</sup> Walter C. Kaiser Jr., *The Uses of the Old Testament in the New* (Chicago: Moody, 1985), 226.

authors.

### ***3.2.3.2 Single Meaning, Multiple Contexts and Referents***

Bock emphasizes the need to consider two contexts of both the OT and the NT.<sup>149</sup> In particular, studies of historical contexts can identify how the OT texts are handled during the first century of the NT. He presupposes that God works both in His words and the revelation events that show His message. He tends to pay more attention to the historical contexts than to the texts because he thinks that the OT use in the NT is not merely for the texts, but for God's revelatory acts.<sup>150</sup> Unlike Kaiser, Bock saw that God inspired human authors to write the Bible, but they did not understand everything they wrote.<sup>151</sup> In other words, God knew *Sensus Plenior* and multiple referents, but human authors did not. He proposes dual authorship and the deeper sense and considers the importance of language referent relationship and the progress of revelation.<sup>152</sup> Two or more events can be included in the same utterance because of the presence of typological patterns in history.<sup>153</sup> The progress of revelation that God progressively discloses his plan throughout history shows the special feature of the dual authorship. It means that earlier passages revealed by God become clearer and more developed and appear in later events and texts.<sup>154</sup>

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<sup>149</sup> Kaiser et al., 51.

<sup>150</sup> Kaiser et al., 107.

<sup>151</sup> Kaiser et al., 112.

<sup>152</sup> Kaiser et al., 113.

<sup>153</sup> Kaiser et al.

<sup>154</sup> Kaiser et al., 114.

### 3.2.3.3 Fuller Meaning, Single Goal

It is common in the NT that authors cite differently from the original meaning of the OT. According to Enns, the OT texts that are used by the NT authors were not consistent with the original context and intention, but they commented on what the text meant in light of Christ's coming, and today's church should follow this hermeneutics.<sup>155</sup> They reinterpret the OT for theological emphasis in the new context after the coming of Christ. Furthermore, he emphasizes the hermeneutics of the Second Temple period, background of the NT authors. The Second Temple period is referred to the centuries between the completion of the Second Temple in 516 BCE and its destruction by the Romans in 70 CE.<sup>156</sup> He considers that the NT authors interpreted the OT depending on theological intentions, using the Second Temple literature techniques. The OT has *Sensus Plenior* and the connection between the OT texts and the interpretations of the NT is a typology.<sup>157</sup> Although the OT authors were inspired by God, they could not be understood without the revelation by the Holy Spirit after the coming of Christ.<sup>158</sup> Enns prefers the term Christotelic rather than Christological or Christocentric terms, which understand the two Testaments as the promise and fulfillment, and this is the interpretation work used by the NT authors as eschatological hermeneutics that Christ is coming back.<sup>159</sup> This Christotelic approach places Christ at the center of hermeneutics. In this sense, it is not important that the OT texts do not correspond to the NT texts. The hermeneutics centering on Christ can understand God's intentions as *Sensus Plenior*.

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<sup>155</sup> Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids: Baker, 2005), 105.

<sup>156</sup> Enns, 106.

<sup>157</sup> Kaiser et al., 205.

<sup>158</sup> Kaiser et al.

<sup>159</sup> Kaiser et al., 213.

To sum up, firstly, Kaiser argued that the biblical text has not one more meaning, two or dual meaning, but one meaning, and that the authors of the NT use the original meaning of the OT as God intends. He thought that the variation in the OT use in the NT is based on a change in application, not in meaning. So his grammatical approach was emphasized. Secondly, unlike Kaiser, Bock mentioned dual authors and explains that the authors of the NT do not fully know God's intentions. Moreover, he suggested that the meaning of words found in the text can be changed in context by the progress of revelation. Finally, Enns focused on the historical background. As a result, he tried to find the dialectical purpose and meaning by examining the Second Temple literature. In this regard, no scholar seems to deny Kaiser's grammatical study. However, I think that his study seems to be insufficient explaining the changed meanings that are evident in the use of the OT in the NT. I agree with Enns' assertion that the study of Second Temple literature is more than necessary and its dialectical purpose, but I have a doubt about the Christ-centered hermeneutics, the terms of Christelic. The reason is that in the Pauline epistle the OT citations do not appear only to prove that Jesus is the Christ. Rather, Paul seems to focus on the interpretation of including Gentiles in Israel. Although Bock's redemptive view is not the only and absolute key to interpret the biblical texts, it seems to present the most fundamental direction in interpreting the OT citations in the NT.

### **3.3 Paul's Characteristics of the OT Citations in Galatians 3:10–14**

#### 3.3.1 Introductory Formula

The marked citation is called the introductory formula (IF). Paul often shows Introductory

Formulae through using a verb of writing such as ‘as it is written’ or of speaking such as ‘he says.’<sup>160</sup> Paul’s introductory formulas are commonly used in the Jewish tradition and are often found in the OT citations. In rabbinical literature, the introductory formula uses the form of “אמר” (as it is written).<sup>161</sup> For example, in the citations of Galatians 3:10 and 13, “for it is written” (ὅτι γέγραπται) was used as the introductory formula. The OT citations show clearly the introductory formula, but in many cases the OT citations are also used without it. Moreover, the OT citations show the form of combined citations, not verbatim. Two forms of combined citations, merged and chained citations can be easily found in the Pauline epistles.<sup>162</sup>

### 3.3.2 Rhetoric

Paul continues to use the forensic type of rhetoric. According to Betz, because *Prabatio* of rhetoric was the most important, which corresponds to Galatians 3 and 4, Greco-Roman rhetoricians put a lot of effort into it.<sup>163</sup> However, analysis of Galatians, which is dependent only on Greco-Roman rhetoric, is a difficult task. Although Greco-Roman rhetoric is not exactly the same as Paul’s techniques in Galatians, it seems to use strategic rhetorical techniques in his arguments.

Stanley approaches Paul’s OT citations with rhetorical study used in the first century.<sup>164</sup>

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<sup>160</sup> Moyise, 10-11.

<sup>161</sup> Ellis, 48.

<sup>162</sup> Ellis, 49.

<sup>163</sup> Betz, 128.

<sup>164</sup> Christopher D. Stanley, *Arguing with Scripture: The Rhetoric of Scripture in the Letters of Paul* (New York: T&T Clark International, 2004), 39-60. He presents nine assumptions. “Paul’s audiences acknowledged the authority of the Jewish Scriptures as a source of truth and a guide for Christian conduct. Paul and his audiences had relatively free access to the Greek version of the Jewish Scriptures and could study and consult

Citations in rhetoric are generally used to anticipate and close off arguments that follow the author's statements.<sup>165</sup> Citations from the original text are considered authoritative for recipients, and this authority serves to reduce the likelihood of questions or challenges in the arguments. In addition, citations also enhance a sense of communion between the author and the recipients.<sup>166</sup> Citations that are deemed reliable serve to strengthen the bond between them to accept the author's message.

Paul seems to presuppose that the recipients of Galatians would know the narrative of Abraham at least, the inauguration (Gen. 12:1–3) and confirmation (Gen. 13:14–17; 15:1–6) of God's covenant with Abraham, including the stories of God's promises to Abraham (Gal. 3:8, 16, 18, 29), Abraham's faith in these promises (Gal. 3:6, 9), and God's proclamation of Abraham's righteousness (Gal. 3:6).<sup>167</sup> Paul also thought that they would know the story of the Torah that received through Moses on Mount Sinai (Gal. 3:17, 19; 4:25).<sup>168</sup> He uses rhetorical techniques in Galatians, warning of the teachings of the opponents. Instead of directly attacking them, he cites the OT stories and pursues a strategy of indirection by explaining how these stories relate to the recipients' situation.<sup>169</sup> The recipients would have to turn from the false teachings of the opponents through Paul's OT citations and interpretation. Paul uses the OT texts familiar to the recipients and shows his reliance on its

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them whenever they wished. Paul's audiences routinely read and studied the Jewish Scriptures for themselves in his absence. Paul's audiences were able to recognize and appreciate all of his quotations, allusions, and 'echoes' from the Jewish Scriptures. Paul composed his letters with the expectation that the recipients would know and supply the background and context for his many quotations, allusions, and other references to the Jewish Scriptures. Paul himself knew and took into account the original context of his biblical quotations. Paul expected his audiences to evaluate and accept his interpretations of Scripture. Paul expected everyone in his churches to have an equal appreciation of his biblical quotations. The best way to determine the 'meaning' of a Pauline biblical quotation is to study how Paul interpreted the biblical text."

<sup>165</sup> Stanley, 13.

<sup>166</sup> Stanley, 14.

<sup>167</sup> Stanley, 117.

<sup>168</sup> Stanley, 118.

<sup>169</sup> Stanley, 119.

authority. Paul’s citations would have been an effective way to persuade the recipients and oppose the arguments of his opponents at the time. Paul appeals to the Scripture in polemical contexts to prove the validity of the arguments against the opponents.<sup>170</sup>

### 3.4 Comparison with the OT in the LXX and the NT in Greek

In most cases, Paul relies more on the Greek translation of the Scripture known as the LXX than on the Hebrew Bible known as the MT. The LXX is a Greek version of the OT translated in Alexandria from about 250 to 150 BCE as the basic Bible that was read in the first century and was revised by three Jews (Aquila, Symmachus, Theodotion) and three Christians (Hesychian, Hexaplaric, Lucianic).<sup>171</sup> The LXX was not a single collection until the late first century, and it was a collection of various scrolls prepared for two centuries or more.<sup>172</sup> However, even if Paul’s citations are closer to the LXX than the MT, the grammatical differences between the cited texts of the OT and Galatians clearly appear. I will examine how Paul’s citations differ from the LXX through a comparison.

#### 3.4.1 Galatians 3:10 and Deuteronomy 27:26

אָרוּר אֲשֶׁר לֹא־יִקְוֶה אֶת־דְּבַר־יְהוָה הַזֶּה לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן: פ)TM(

“Cursed be anyone who does not uphold the words of this law by observing them.” All the people shall say, “Amen!”<sup>173</sup>

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<sup>170</sup> G. K. Beal and D. A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007), 785.

<sup>171</sup> Osborne, 323.

<sup>172</sup> Stanley, 41.

<sup>173</sup> Duane L. Christensen, *Deuteronomy 21:10–34:12* (Nashville: Thomas Nelson, 2002), 658. Deut.



ἐπικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς καὶ ἐροῦσιν πᾶς ὁ λαός γένοιτο (LXX)

“Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν· γέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμενεῖ πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. (NA28)

For all who rely on the works of the law are under a curse; for it is written, “Cursed is everyone who does not observe and obey all the things written in the book of the law.” (Gal. 3:10)

Deuteronomy 27 is about the twelve curses proclaimed by the Levites in mount Ebal. The last verse, 26 serves like a conclusion. The problem in Galatians 3:10 citing Deuteronomy 27:26 is that there is a conflict between the citation and Paul’s statement. Deuteronomy says that there will be a curse on those who do not follow the Torah’s demands, but Paul applies the curse to those who want to obey the laws of Torah.<sup>174</sup> In fact, the citation in the context of Deuteronomy seems to not support Paul’s argument, but rather the opponents’ argument that the Galatians should obey the laws of Torah. Although recipients will question the validity of Paul’s interpretation of the Scripture, he cites and interprets the text differently from the context of Deuteronomy.<sup>175</sup>

Paul’s citation begins with the introductory formula, “for it is written” (γέγραπται). He cites only the former clause “cursed be anyone who does not uphold the words of this law by observing them”, not the whole Deuteronomy 27:26 and omits the latter “all the people shall say, Amen!” He accepts “every” (πᾶσιν) in the LXX that is not in the MT. Moreover, he alters

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27:26 may be translated as follows. Cursed is he who does not uphold all the words of this Torah to do them and all the people shall say Amen.

<sup>174</sup> Stanley, 123-124.

<sup>175</sup> Stanley, 124.

“anyone who does not uphold the words of this law by observing them” (τοις λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς) in Deuteronomy into “everyone who does not observe and obey all the things written in the book of the law” in Galatians. And he omits “man” (ἄνθρωπος) and “in” (ἐν) before “every” (πᾶσιν). Paul’s citation is literally not in perfect correspondence to both the MT and the LXX. For the variation of Paul’s citation, Longenecker refers to three possibilities as follows. Paul may be using a version at the time but now lost, citing from his memory, or making intentional varied citations for his purposes.<sup>176</sup> Due to the partial and varied citations of the OT texts, there seems to be more weight in intentional citations for his purpose. Paul’s acceptance of the ‘every’ in the LXX seems to be related to the Antioch event in Galatians 2. Paul opposes Peter’s hypocrisy in Antioch that he was not acting consistently with the truth of the gospel (Gal. 2:14). Paul uses ‘every’ to assert that a person is justified not by the works of the law by pointing out that they did not keep all the law to his opponents who tried to be justified by the works of the law (Gal. 2:16).

#### 3.4.2 Galatians 3:11 and Habakkuk 2:4

(MT) : הַנְּהָ עֲפֹלָה לְאִישׁ־יִשְׂרָאֵל נִפְשׁוֹ בּוֹ וְצַדִּיק בְּאִמּוּנָתוֹ יַחֲיֶה:

Look at the proud! Their spirit is not right in them, but the righteous live by their faith.

ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται (LXX)<sup>177</sup>

ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. (NA28)

<sup>176</sup> Longenecker, 117.

<sup>177</sup> Ralph L. Smith, *Micah-Malachi* (Waco: Word Books, 1984), 105. The LXX is not correspond to the MT. Hab. 2:4 in the MT may be translated as follows. Behold, his soul is not proud in him, but a righteous man will live by his faith.

Now it is evident that no one is justified before God by the law; for “The one who is righteous will live by faith.” (Gal. 3:11)

Paul cites Habakkuk 2:4 without using the introductory formulae that he showed in Galatians 3:10. In this time, he omits the former clause, “Look at the proud! Their spirit is not right in them,” and cites the latter only. The former clause of the MT shows a completely different translation in the LXX. Paul omits this clause, but the author of Hebrew cited the same text and includes this (Heb. 10:38).<sup>178</sup> In the MT “their” of “the righteous live by their faith” is changed into “my” (μου) in the LXX, and Paul omits both of them. Longenecker claims that Paul intentionally aims to emphasize “by faith” (ἐκ πίστεως) through the contrast of the law and faith, rather than the argument of whose this faith it is.<sup>179</sup> In other words, Paul focuses on faith. Through the citation of Habakkuk 2:4 in Galatians 3:11, Paul’s omission of the possessive case would have attracted more attention for the recipients to the purpose of the argument, emphasizing faith, not the works of the law.

### 3.4.3 Galatians 3:12 and Leviticus 18:5

וְשָׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאָדָם וְחַי בָּהֶם אֲנִי יְהוָה: (TM)

You shall keep my statutes and my ordinances; by doing so one shall live: I am the LORD.<sup>180</sup>

καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτά ἃ

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<sup>178</sup> “ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.” (NA28), “but my righteous one will live by faith. My soul takes no pleasure in anyone who shrinks back.” (Heb. 10:38)

<sup>179</sup> Longenecker, 119. “The rabbis seem to have coupled Hab. 2:4 with Gen. 15:6 as two important *testimonia* having to do with the nation’s inheritance of Abraham’s meritorious faith, viewing Hab. 2:4 in particular as the summation of the whole Mosaic law in one principle.”

<sup>180</sup> John E. Hartely, *Leviticus* (Dallas: Word Books), 1992, 281. Lev. 18:5 may be translated as follows. You keep my decrees and laws which a human does and lives by them. I am Yahweh.

ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς ἐγὼ κύριος ὁ θεὸς ὑμῶν (LXX)

ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. (NA28)

But the law does not rest on faith; on the contrary, “Whoever does the works of the law will live by them.” (Gal. 3:12)

Leviticus 18:5 cited in Galatians 3:12 emphasizes the obedience of the law. In the OT, God’s people had to obey the Torah as an expression of faith in God.<sup>181</sup> Paul cites Leviticus 18:5 without the introductory formulae and omits the former clause, “You shall keep my statutes and my ordinances” and the latter “I am the LORD,” and uses the middle “by doing so one shall live.” But nobody is doing every law. “One” (ἄνθρωπος) of the MT and the LXX was omitted in Galatians. The teaching of the Talmud extends this man to a Gentile who observes the law.<sup>182</sup> Longenecker considers Paul to be intentionally omitted ‘one’ because he knew this usage well.<sup>183</sup>

#### 3.4.4 Galatians 3:13 and Deuteronomy 21:23

לֹא־תֵלֵין נִבְלָתוֹ עַל־הָעֵץ בְּיַקְבֹּז תִּקְבְּרֶנּוּ בַיּוֹם הַהוּא בִּי־קִלְלַת אֱלֹהִים תִּלְוִי וְלֹא תִטְמָא אֶת־אֲדָמַתְךָ אֲשֶׁר

יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה: ט)TM(

his corpse must not remain all night upon the tree; you shall bury him that same day, for anyone hung on a tree is under God’s curse. You must not defile the land that the LORD your

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<sup>181</sup> Longenecker, 125.

<sup>182</sup> Longenecker, 120-121. “Whence do we know that even a Gentile who studies the Torah is as a High Priest? Priests, Levites, and Israelites are not mentioned, but “men”; hence thou mayest learn that even a Gentile who studies the Torah is as a High Priest”

<sup>183</sup> Longenecker, 121.

God is giving you for possession.<sup>184</sup>

οὐκ ἐπικοιμηθήσεται τὸ σῶμα αὐτοῦ ἐπὶ τοῦ ξύλου ἀλλὰ ταφῆ θάψετε αὐτὸν ἐν τῇ ἡμέρᾳ ἐκείνῃ ὅτι κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου καὶ οὐ μιανεῖτε τὴν γῆν ἣν κύριος ὁ θεός σου δίδωσίν σοι ἐν κλήρῳ (LXX)

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, (NA28)

Christ redeemed us from the curse of the law by becoming a curse for us for it is written, “Cursed is everyone who hangs on a tree” (Gal. 3:13)

Deuteronomy 21:23 cited in Galatians 3:13 is not a story about the Messiah on the cross to redeem our sins in the original context, but Jewish customs for the dead to hang on a tree and a public display. But Paul relates this verse to the death of Christ. He starts citing with the introductory formula “for it is written” (γέγραπται). He omits the former clause “his corpse must not remain all night upon the tree; you shall bury him that same day” and latter “you must not defile the land that the LORD your God is giving you for possession,” and uses the middle.<sup>185</sup> The context of Deuteronomy 21:23 relates to the exposure of the criminal’s body after the execution. The bodies of the criminals are hanged on a tree to insult additionally or to warn the public. But in Galatians, Paul interpreted those who were on the tree with Christ and applied it to the living man, not the corpse of the dead criminals.<sup>186</sup> And Paul omits “by God” (ὑπὸ θεοῦ). In this regard, Longenecker viewed Paul as either avoiding the direct interpretation of Christ cursed by God or emphasizing the absolute nature of the curse

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<sup>184</sup> Christensen, 486. The MT may be translated as follows. “His body shall not remain overnight on the gibbet but you shall surely bury him on that day for accursed of God is a hanging person and you shall not so defile your soil that YHWH is giving you as an inheritance.”

<sup>185</sup> The clause cited in the MT and the LXX is placed in the middle of the sentence.

<sup>186</sup> Longenecker, 122.

itself.<sup>187</sup>

To sum up, the OT citations used by Paul in Galatians 3:10–14 were not close to either the MT or the LXX. Since his OT citations did not perfectly correspond with the both, it was not easy to determine the source of his citations exactly. But the clear premise is that Paul and his recipients in Galatians knew both the MT and the LXX. For this reason, the variations of Paul's citations appear to be not a major problem for the recipients. When Paul did not use the verbatim OT texts of the MT and the LXX, but altered them, he would have expected how the recipients would accept his citations. Moreover, his intention for choosing 'every' in the LXX, not in the MT, was clearly to emphasize faith. Paul's opponents thought themselves that they could be justified by keeping the law, but no one was able to avoid his point that they could not obey the every law. Furthermore, Paul appeared to cite the OT partly in support of his arguments. The introductory formulae used by Paul for the citations did not appear every time he uses the OT texts. However, since intensive and sequential citations emerged in Galatians 3:10–14, it could be seen sufficiently that the two introductory formulae in Galatians 3:10 and 13 were appealing to the OT for support of his arguments. Even if there was no the introductory formulae or it did not directly reference to the OT, Paul and his recipients would have known what the OT texts he used were. Ultimately, the variations that appear in Paul's OT citations demonstrate that by emphasizing faith, not only Jewish but also Gentiles Christians can gain the righteousness of God and become descendants of Abraham's blessing.

### 3.5 Comparison with Romans

Although the citations used in Galatians 3:10–14 are not found in all of Pauline epistles,

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<sup>187</sup> Longenecker.

Habakkuk 2:4 and Leviticus 18:5 are equally found in Paul's Romans (Rom. 1:17; 10:5). To understand the Galatians citations more clearly, it is necessary to compare them with the citations in Romans. Through the same OT texts, I will examine whether the texts are cited in his other epistle, Romans, for the same purpose as shown in the citations of Galatians.

### 3.5.1 Romans 1:17 (Hab. 2:4)

δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται. (NA 28)

For in it the righteousness of God is revealed through faith for faith; as it is written, "The one who is righteous will live by faith."<sup>188</sup>

The OT text used in Romans 1:17 is Habakkuk 2:4 cited in Galatians 3:11. This verse is not much different from the Galatians. In the Galatians there is no the introductory formulae, but in Romans "as it is written" (*καθὼς γέγραπται*) and conjunction "and" (*δὲ*) are added. Romans 1:16–17 seems to be a thematic statement of the whole.<sup>189</sup> In this verse, Paul explains that the righteousness of God is revealed through faith, bringing the latter clause of Habakkuk 2: 4 as its basis. Compared to the context of Galatians 3:11, which contains Paul's argument that no one is justified before God by the law, his purpose of the OT citation is different from Romans 1:17, but it shows almost similar feature of the citations in the same text.

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<sup>188</sup> James D. G. Duun, *Romans 1–8* (Dallas, Word books, 1988), 37. Rom. 1:17 may be translated as follows. For the righteousness of God is being revealed in it from faith to faith—as it is written, "He who is righteous by faith shall live"

<sup>189</sup> Duun.

### 3.5.2 Romans 10:5 (Lev. 18:5)

Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. (NA28)

Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.”<sup>190</sup>

In Romans 10:5, Leviticus 18:5 that Paul cited in Galatians 3:12 is found. Compared to Galatians, Romans begins with the citation with the introductory formulae “Moses writes” (Μωϋσῆς γὰρ γράφει). Conjunction “but” (ἀλλά) is omitted and “because” (ὅτι) is added. In the same citation of two verses of Romans and Galatians, Paul’s argument is little different, but only “the person” (ἄνθρωπος) is added. In the context of Romans, Paul uses Leviticus to describe the righteousness that comes from the law, contrasting the righteousness that comes from faith (Rom. 10:6). In the context of Galatians, Leviticus is used for Paul’s argument that the law does not rest on faith. Though the two verses are not exactly the same sentence, they show a similar argument by Paul, so that his analogous understanding of the law and faith can be inferred.

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<sup>190</sup> James D. G. Duun, *Romans 9–16* (Dallas, Word books, 1988), 599. Rom. 10:5 may be translated as follows. For Moses writes with reference to the righteousness which is from the law, “the man who has done the same shall live in them.”



## 4 PAUL'S HERMENEUTICS IN THE CITATIONS

What is hermeneutics? Hermeneutics is traditionally a discipline that describes the principles or methods for interpreting the meaning of individual authors.<sup>191</sup> And the goal of hermeneutics is to reveal the author's intentions. Porter explains hermeneutics as follows.

Hermeneutics calls each of us to return to our own practical and moral responsibilities in which we are obligated to find the best form of relationship possible to texts, people, art, religion, science, technology—all of life.<sup>192</sup>

Paul's OT citations can be considered in the hermeneutical category. If Paul's arguments are understood above, in this chapter I will examine his hermeneutics that can be found through the citations.

### 4.1 Paul's Understanding of the Scripture

Paul was born in Tarsus in Cilicia, brought up in the city of Jerusalem at the feet of Gamaliel, educated strictly according to the ancestral law, and was being zealous for God (Acts 21:39; 22:3). He received rabbinical training as well as rhetorical education.<sup>193</sup> Moreover, he learned Greek as well as Hebrew, and was thoroughly at home with the Greek translation of

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<sup>191</sup> Osborne, 21.

<sup>192</sup> Stanley E. Porter, *Hermeneutics: An Introduction to Interpretive Theory* (Grand Rapids: Eerdmans, 2011), 298.

<sup>193</sup> Stanley E. Porter, *As It Is Written* (Leiden: Brill, 2006), 118-119.

the Hebrew Scripture known as the LXX.<sup>194</sup> In the Hebrew Scripture known as MT, the Pentateuch, books of the law were quite literary and translated in order of the Hebrew words, while other books, the prophets, and the writings were more freely translated.<sup>195</sup> Deuterocanonical books such as Tobit, Judith, 1–4 Maccabees, Sirach and the Psalms of Solomon, which are not even found in the Hebrew Scripture, have been added. E. Earle Ellis argues that these books are not mentioned or cited directly or indirectly in the Pauline epistles, but it could be presumed to be implied in his writings due to the discovery of many similarities.<sup>196</sup> Based on this Paul's understanding of the Scripture, his hermeneutics how he understands the law and faith, justification, and blessing of Abraham through his interpretations of citations in Galatians 3:10–14 can be discovered.

#### 4.1.1 The Law and Faith

The OT citations in Galatians 3:10–14 show Paul's understanding of the law and faith. The understanding of the law was mostly negative in the stream of his arguments. To be specific, Paul regarded the understanding of the law, which his opponents claimed, to be negative. The argument of Paul's opponents in pursuing to be justified by the law was that disobedience of it caused the curse of God. For the opponents, because the curse was to disobey the law, they emphasized the works of the law and demanded that the Gentile Christians obey the law. Paul did not regard the law itself as the curse. But he wanted to show that the law itself proclaimed the curse to all those who do not keep all the laws perfectly, citing Deuteronomy 27:26 in

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<sup>194</sup> Moyise, 8.

<sup>195</sup> Moyise, 8-9.

<sup>196</sup> Ellis, 76-84.

Galatians 3:10.<sup>197</sup> In other words, Paul's point was that no one can be free from the curse that comes from not keeping the law. So he needed to explain Christ who redeemed us from the curse of the law in Galatians 3:13. Moreover, the works of the law was referred to as deeds or actions required by the law, but the curse of Galatians 3:10 which is caused by it is the antithesis of the blessing of Abraham in Galatians 3:14, and the blessing is given from the promise of the Spirit.<sup>198</sup> Silva argues that in the context of the controversy with the opponents who insist that the works of the law can justified, Paul establishes antithesis that the law cannot justified by using Leviticus 18:5 and Habakkuk 2:4.<sup>199</sup> He suggests the meaning of Galatians 3:12 as follows. "The law does not function through faith; rather, the one who does these things will live by them."<sup>200</sup> This verse shows the opponents' misunderstanding of the law and Pauls' negative statements conflict with their thought.<sup>201</sup> Paul does not present a completely new interpretation of the OT, but points out that interpretations of the opponents are wrong.

In Galatians 3, "by faith" (ἐκ πίστεως) is repeatedly appearing (Gal. 3:7, 8, 9, 11, 12, 22, 24). The understanding of Paul's faith is closely related to Habakkuk 2:4 cited in Galatians 3:11. The Hebrew "faith" (אֱמוּנָה) was translated into the Greek "faith" (πίστις), which means steadiness or faithfulness.<sup>202</sup> The citation of Habakkuk can be translated as "the righteous will live by faith" or "the righteous by faith will live." Both translations are possible grammatically. Hayes has an eschatological approach to the meaning of "will live" (ζήσεται).

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<sup>197</sup> Hays, *The Faith of Jesus Christ*, 177.

<sup>198</sup> Thomas R. Schreiner, *Paul Apostle of God's Glory in Christ: A Pauline Theology* (Illinois: InterVarsity, 2001), 110-111.

<sup>199</sup> Moisés Silva, *Interpreting Galatians: Explorations in Exegetical Method* (Grand Rapids: Baker, 2001), 194.

<sup>200</sup> Silva, 192.

<sup>201</sup> Silva, 193.

<sup>202</sup> Silva, 165.

According to him, the word ‘will live’ was used as a virtual synonym for ‘justified’ (δικαιοῦται).<sup>203</sup> So he proposes a second translation, “the righteous by faith will live.” and lays out the following parallel structures.

- 3:11a no one (οὐδεὶς), is justified (δικαιοῦται), by the law (ἐν νόμῳ)
- 3:11b the one who is righteous (ὁ δίκαιος), will live (ζήσεται), by faith (ἐκ πίστεως)
- 3:12b whoever does the works of the law (ὁ ποιήσας αὐτὰ), will live (ζήσεται), by them (ἐν αὐτοῖς)<sup>204</sup>

However, regardless of any translation, Paul’s focus is on ‘by faith’, not ‘by the law.’ The life can be found ‘by faith’ only. Paul argues that Christ is the only heir of the seed of the promise given to Abraham, and the others can participate in the inheritance only in Christ Jesus.<sup>205</sup> If so, it is understood that the righteous who lives by faith in Habakkuk refers to the Messiah. As a result, the faith of the Messiah occupies a key position in his inheritance of life and promises.<sup>206</sup> In this view, one who lives by faith can be interpreted as a person who lives on the basis of the faith of the Messiah, or shares it.<sup>207</sup> In Habakkuk 2:4, the omission of the personal pronouns of “my” or “his” left room for questions of the multivalent significance of faith, such as the faithfulness of God, the faith of the Messiah, and the faith of people in God.<sup>208</sup> Hays presents the possibility of three interpretations for Galatians 3:11 as follows.

- (a) The Messiah will live by (his own) faith (faithfulness).
- (b) The righteous person will live as a result of the Messiah’s faith (faithfulness).
- (c) The righteous person will live by (his own) faith (in the Messiah).<sup>209</sup>

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<sup>203</sup> Hays, 133.

<sup>204</sup> Hays, 134.

<sup>205</sup> Hays, 136-137.

<sup>206</sup> Hays, 138.

<sup>207</sup> Hays.

<sup>208</sup> Hays, 140.

<sup>209</sup> Hays.

According to Hays, Paul's emphasis is that Christ is not pointed as the object of faith, and that the faith of Christ, not the faith of the individual Christian, serves as a means of attaining life.<sup>210</sup> There are two possibilities for translating both grammatically into 'by faith in Christ' or 'by faithfulness of Christ.' It seems more persuasive to interpret 'by faith in Christ' in the flow of Paul's arguments in Galatians 3:10–14. If Paul intended to translate 'by faithfulness of Christ,' the faithfulness would have been more emphasized in the flow of his arguments. But Paul emphasized more faith as the antithesis of the works of the law than the faithfulness of Christ. As shown in Paul's rhetorical question, such as "did you receive the Spirit by doing the works of the law or by believing what you heard?" in the beginning of Galatians 3, it is difficult to understand that 'believing' or 'faith' meant the faithfulness of Christ (Gal. 3:2, 5). On the contrary, it is more appropriate for Paul to understand that Christians in the churches of Galatia demand 'faith in Christ,' not the works of the law. Furthermore, Silva argues that Paul's main concern is not a personal relationship with God, but a relationship between Jewish and Gentiles.<sup>211</sup> The Qumran community interpreted the herald of Habakkuk 2:2 as the teacher of the righteousness and applied Habakkuk 2:3b and 2:4b to the doers of law in Judah (1QpHab 6:12–8: 3).<sup>212</sup> Moreover, as a prophet, Habakkuk urged the people of Judah to follow the footsteps of Abraham, who lived a life of obedience to the law, not a temporary experience.<sup>213</sup> Therefore, Paul uses the OT citations to paradoxically points out his opponents who are failing to observe every law and to persuasively demand a correct understanding of 'by faith in Christ' in the Galatians.

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<sup>210</sup> Hays, 141.

<sup>211</sup> Silva, 160.

<sup>212</sup> Silva, 166.

<sup>213</sup> Silva.

#### 4.1.2 Justification

The doctrine of justification by faith became the most important theme of the Church after the Reformation. In the background of the Reformation, the works of the law were always subject to criticism, and faith was emphasized as the antithesis. Paul clearly argues that a person is justified by faith in Jesus Christ, not by the works of the law. So the works of the law do not offer anything that can be used to justify us. Recently scholars have appeared to suggest new interpretations of this faith. Dunn explains the concept of justification in Galatians 3:10–14.

Paul maintains that all who restrict the promised blessing (Gal. 3:8) to those who insist on works of the law have in fact breached the terms of the promised blessing and consequently have themselves fallen under the threatened curse (Gal. 3:10). For the promise was of justification, and that comes to human beings by faith (Gal. 3:11). The law, in contrast, was concerned primarily with how life should be lived once the promise had come into effect (Gal. 3:12). The curse of the law, however, has been absorbed by Christ (Gal. 3:13). So the curse has been removed. And with it both the misunderstanding of the law's role and its effect in excluding Gentiles from the promise, which had brought the curse into effect, have been declared null and void. The result is that the promised blessing can now be offered freely to Gentiles (Gal 3:14).<sup>214</sup>

Hays interprets that this faith is not as faith of believers but as the faith or faithfulness of Christ. Although there is a tension between the traditional and the new interpretation, the faithfulness of Jesus Christ does not seem to be a completely wrong statement in the context. But as he shows his expression, the narrative substructure, it is difficult to present clear evidences because these literary structures are ambiguous and implicit. Even so, he does not claim to be justified by works, nor does he deny the traditional interpretation.

Justification for Paul means that someone is justified in the divine tribunal at the final

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<sup>214</sup> James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 2006), 375, 388. Dunn defines justification as follows. "Justification means acceptance into a relationship with God characterized by the grace of Israel's covenant. Justification by faith means Gentiles experiencing the blessing promised to Abraham, being granted a share in Israel's inheritance. Abraham is father of all who believe (Rom. 4:11–12); the blessing of Abraham reaches out to Gentiles as well as Jews (Gal. 3:8–9, 14)."

judgment.<sup>215</sup> Paul understands the word “justify” (δικαιόω) as a forensic concept that refers to God’s declaration in the Pauline epistles. Moreover, the fact that righteousness and forgiveness of sins are connected is also a support for the forensic declaration of righteousness.<sup>216</sup> The central problem in Paul’s arguments in Galatians 3:10–14 is how a person is justified. In Galatians 3:10 he insists on justification, not by the law, but by faith. Why is justification by the works of the law impossible? Paul’s opponents thought they were justified by the works of the law, but for Paul the law does not provide life (Gal. 3:21). He argues that both Jewish and Gentiles, because they have sinned, need justification that can be obtained through faith in Christ, not observing the law. The purpose of the law is to declare condemnation to the people by putting the command of God before them that they cannot keep. Thereby, they will gain justification by faith. Thus the law teaches the necessity of Christ. Paul dealt with the abuse of the law as a means of justification. Paul points out the wrong understanding of his opponents about justification by the works of the law through the OT citations. God keeps the people of Israel from sin until Christ comes and the law is given by intention to care for them by providing means of redemption (Gal. 3:19).<sup>217</sup> As a result, the answer to how Paul could be justified was faith. According to Galatians 3:10, Paul declares that not only Jewish but Gentile Christians cannot keep every law and are under a curse. Paul does not agree with the possibility of being justified by the observance of the law perfectly. He claims to oppose those who argue to keep the law for righteousness, denying the atoning effect of Christ’s death and nullifying God’s grace (Gal. 2:21).<sup>218</sup>

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<sup>215</sup> Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, Baker, 2008), 351.

<sup>216</sup> Schreiner, 355.

<sup>217</sup> Howard I. Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove: InterVarsity, 2004), 230.

<sup>218</sup> Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul’s Gospel* (Grand Rapids, Eerdmans, 2002), 152-153. Kim explains that Christ is the end of the law, emphasizing the fact that they have not attained their goal of righteousness by law observance. “For Christ is the end of the law so that there

He reveals that none of the Christians cannot be justified by the works of the law. After the coming of Jesus Christ, to be justified is to be made possible only by faith in Christ, who redeemed from the curse of the law by becoming a curse on the cross (Gal. 3:13).

#### 4.1.3 The Blessing of Abraham

Paul claims that those who do not live by law, but by faith, are blessed with Abraham (Gal. 3:9). God promised to make a great nation from the descendants of Abraham (Gen. 12:2). Galatians shows how God has fulfilled the promise he made to Abraham in Jesus Christ. In the OT terms like “prediction,” “prophecy” and “promise” are used in different ways. Prediction refers to the foretelling of specific future events.<sup>219</sup> And predictions in the OT are fulfilled in the NT by coming of Jesus Christ. Prophecy is much broader than the prediction and promise refers to an assurance of something to be done or not done in the future.<sup>220</sup> The theme of promise and fulfillment is an important concept in understanding the relationship between the unity and continuity of the OT and the NT.<sup>221</sup>

The purpose of Paul’s arguments is well illustrated in Galatians 3:14. He excludes the Jewish who insist on observing the law to receive God’s blessing, but includes Gentiles who have faith in Christ. From the perspective of Paul’s opponents, they would disgrace those who would not keep the law but instead became people of God by faith. In Paul’s arguments, the blessing of Abraham’s story that appears within the OT citations requires his opponents to understand the law rightly in order to extend the blessing to the Gentiles. Moreover, there is

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may be righteousness for everyone who believes.” (Rom. 10:4).

<sup>219</sup> Baker, 201.

<sup>220</sup> Baker.

<sup>221</sup> Baker, 217. “The theme of promise and fulfillment points to a complementary relationship between the Testaments, a relationship of mutual dependence. Neither stands alone nor can be understood fully without the other.”



also an emphasis on promise and fulfillment. The blessing of Abraham might come to Gentiles in Christ Jesus, and the promise of Abraham refers to receiving the promise of the Spirit. And in Galatians 3:16, Paul regards this promise as Christ, the offspring of Abraham. Through this citation of Abraham's blessing, Paul includes the Gentiles by claiming that 'if you belong to Christ, then you are Abraham's offspring' (Gal. 3:29).

#### 4.2 Paul's OT Citations

Paul cites the OT texts, but his citation technique is more varied than the verbatim of the MT or the LXX. Stanley categorizes the variations of the citations applied in Pauline epistles as follows.<sup>222</sup> Changes in word order,<sup>223</sup> Alterations in grammar (person, number, gender, case, tense, mood),<sup>224</sup> Omissions (words, phrases, clauses, etc.),<sup>225</sup> Additions to the text,<sup>226</sup> Substitutions (words, phrases, clauses, etc.),<sup>227</sup> Limited selection.<sup>228</sup>

When Paul's OT citation technique is taken into account, it is often more of a choice than the whole of the OT texts, but it is not arbitrary. Paul interprets cited OT texts or incident in the light of the event of Christ (Gal. 3:8).<sup>229</sup> Abraham has never heard the gospel, but the promise that 'all the Gentiles shall be blessed in you' can only be interpreted through

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<sup>222</sup> Stanley, *Paul and the Language of Scripture*, 260-261.

<sup>223</sup> Rom. 2:24; 3:14, 15; 9:15, 25; 10:21; 11:3, 8; 14:11; 15:11; 1Cor. 1:31; 15:55; 2Cor. 6:17; 8:15; 10:17; Gal. 3:6

<sup>224</sup> Rom. 3:14, 18; 9:25; 10:5, 15, 19; 11:8; 1Cor. 14:21; 15:27; 2Cor. 6:16, 18; Gal. 3:10, 12

<sup>225</sup> Rom. 1:17; 3:10, 14, 15; 9:9, 13, 17, 25, 33; 10:6, 7, 15, 19; 11:3, 4, 8, 26; 13:9; 15:3, 9, 12, 21; 1Cor. 1:19; 14:21; 15:45; 2Cor. 6:16; 10:17; Gal. 3:6, 8, 10, 12, 13; 4:30

<sup>226</sup> Rom. 3:11; 9:25; 10:11, 15; 11:8; 12:9; 1Cor. 14:21; 15:45; 2Cor. 6:18

<sup>227</sup> Rom. 2:24; 3:10, 11; 9:9, 25, 27, 28; 10:7; 14:11; 1Cor. 1:19, 31; 3:20; 14:21; 15:27, 55; 2Cor. 6:16; 10:17; Gal. 3:8, 13; 4:30

<sup>228</sup> Rom. 3:4, 10, 11, 18; 4:8; 9:33; 10:6-8; 15:21; 2Cor. 8:15

<sup>229</sup> James D. G. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (London: SCM, 2006), 102.

Christ. Paul's specific interest depends on the OT. In Galatians 3:10–14 in particular, he uses the OT to account for the negative function of the law. The question that arises regarding Paul's use of the OT is why his opponents insist on the law. At the same time, on the contrary, it is why Paul rejects the law they claim. In Paul's OT use, the recipients had to apply an earlier writing to the context at that time, so they changed the text into a new historical context and applied the inevitable process of variations.<sup>230</sup> Although Paul cites the OT, he does not interpret it literally, but rather uses it to support his arguments.

Hays argues that the OT should be understood as richly allusive in character, prefiguring metaphorically.<sup>231</sup> Because the vast promise is hidden in the OT texts, it is necessary to expose them through interpretive strategies. The characteristic of Paul's hermeneutics is to reveal its meaning in an indirect and allusive way while imitating the OT. He does not decode line-by-line of the OT, but implicitly suggests broader meanings than the assertion made by echoing the OT.<sup>232</sup> The term allusion is used for a figurative expression to make indirect extratextual references.<sup>233</sup> Porter refers to the five elements included in the definition of C. Hugh Holman, historical or literary entities, indirect, author's intention, occurrence without the knowledge, and the effect of shared knowledge between the author and the reader.<sup>234</sup> In other words, allusion is a figure used by the author for functional purposes.<sup>235</sup> He refers to

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<sup>230</sup> Silva, 162.

<sup>231</sup> Hays, 155.

<sup>232</sup> Hays, 155.

<sup>233</sup> Porter, *As It Is Written*, 30.

<sup>234</sup> Porter, 30-31; C. Hugh Holman, *A Handbook to Literature* (Indianapolis: Bobbs-Merrill, 1980), 12. "A figure of Speech that makes brief, often casual reference to a historical or literary figure, event, or object ... Strictly speaking, allusion is always indirect. It attempts to tap the knowledge and memory of the reader and by so doing to secure a resonant emotional effect from the associations already existing in the reader's mind ... The effectiveness of allusion depends on there being a common body of knowledge shared by writer and reader. Complex literary allusion is characteristic of much modern writing, and discovering the meaning and value of the allusions is frequently essential to understanding the work."

<sup>235</sup> Porter, 31.

the story of Sarah and Hagar in Galatians 4:22–25 as a good example of allusion.<sup>236</sup> According to Hays, echo is metaphorical way of generating new meanings in an intertextual fusion, and five possibilities are presented: Paul’s mind, the original readers of Paul’s letter, the text itself, a contemporary act of reading, or an interpretive community.<sup>237</sup> He proposes criteria for testing claims about the presence and meaning of scriptural echoes in Paul such as availability, volume, recurrence, thematic coherence, historical plausibility, history of interpretation, satisfaction.<sup>238</sup> Allusion and echo are distinguished by differences between direct and indirect citation, and are used interchangeably and synonymously.<sup>239</sup> Allusion is concerned with bringing an external person, places, or literary work into the contemporary text, while echo is not allusion in features, but is about language that is thematically related to a more general notion or concept.<sup>240</sup> Both can be implied to the author’s intentional use for a specific purpose.

According to Hays’ study of the OT citations, Galatians 3:10–14 also includes Paul’s extraordinarily interesting feature, indirect and allusive mode of revelation, which he honors by imitating.<sup>241</sup> In Galatians 3:10–14, Paul explains contents of the truth such as the law and faith, justification, and Abraham’s blessing through the OT. His arguments differed from those of his opponents, but he did not change the meaning of the OT. The OT texts were interpreted for the intentional his arguments that all Christians, whether Jewish or Gentiles,

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<sup>236</sup> Porter, 33.

<sup>237</sup> Hays, 26

<sup>238</sup> Hays, 29-33

<sup>239</sup> Porter, 39

<sup>240</sup> Porter, 40

<sup>241</sup> Hays, 160, He says as follows. “Paul finds in Scripture language and images that allow him to give expression to his kerygma. In reactivating these images, he necessarily (and sometimes artfully) twists them in such a way that new significations arise out of the interplay between the old and the new. Gospel interprets Scripture; Scripture interprets gospel. The product of this fusion of readings—in the text of the Pauline letter—is a new figuration of grace.”

can be justified by faith in Christ and could be descendants of Abraham's blessing.

### 4.3 Paul's Hermeneutics

Paul shows that his gospel, which he proclaims toward the churches of Galatia, is based on the Scripture of the Jewish by inspiration of the Holy Spirit. The Jewish literally did not interpret the OT texts. They interpret the word of God to reveal the meaning of it and apply it to the context at the time. Paul uses the OT in a similar way, but presents interpretations from a different point of view than the Jewish. The biblical criticism of the Enlightenment has noted that the OT citations in the NT are literally different from the original text of the OT. Some scholars attempted to resolve the differences between the two through textual criticism. Longenecker explains as follows.

In the majority of his Old Testament citations, Paul adheres to the original sense of the passage. Or, if he extends it, it is possible to understand his rationale if we grant him the Jewish presuppositions of 'corporate solidarity' and 'historical correspondences' and the Christian presuppositions of 'eschatological fulfillment' and 'messianic presence.'<sup>242</sup>

He emphasizes that Paul's interpretation of the OT has Judaistic characteristics of interpreting and exegesis to reach the true meaning of the text beyond the literal meaning depending on the *Midrash* tradition. Although *Midrash* provides an adequate historical background to understand Paul's hermeneutics, Hays presents three methodological difficulties in explaining Paul's exegesis of the Scripture as *Midrash*.<sup>243</sup> First is Midrash as form-critical "map." Some scholars expect that *Midrash* will provide the necessary information to understand the formal structure of Paul's arguments concerning the OT. But the formal patterns that are limited to the *Midrash* do not show parallel relations with the

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<sup>242</sup> Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975), 121.

<sup>243</sup> Hays, 11-14.

Pauline epistles. Second is *Midrash* as a hermeneutical method. In general it is widely known that rabbis use a set of regular hermeneutical rules such as the seven *middoth* of Hillel and the thirteen *middoth* of Rabbi Ishmael when interpreting the Scripture. Observing the *middoth* considered to be actually used by Paul, two ways, namely, ‘*gezerah shawah*’ (catchword linkage of two texts) and ‘*qal wahomer*’ (inference from the lesser to the greater) will be very important. However, Paul’s actual use of the OT is fundamentally different from that of rabbis. Third is *Midrash* as license. Some scholars try to solve the embarrassment by regarding Paul’s difficult interpretation of the Scripture as *Midrash*.

If Paul’s hermeneutics is guided by the Holy Spirit and is by apostolic authority, the conclusion should be drawn that even though the citations diverge from the original texts, its meaning and God’s intentions are not much different. In the continuity of Paul’s citations and of the OT itself, Hays suggests a narrative interpretation.

Our investigation has shown that Paul finds the continuity between Torah and gospel through a hermeneutic that reads Scripture primarily as a narrative of divine election and promise. God is the protagonist in the story, the one who has formed and sustained Israel from Abraham onward, the one whose promise of faithfulness stands eternally firm. Scripture is, then, a story about God’s righteousness, and God’s righteousness is the ground of the narrative unity between Law and gospel.<sup>244</sup>

Philo applies allegory in ancient biblical exegesis and Longenecker classifies Paul’s interpretation in four ways, literalist, Midrashic, Peshet, and Allegorical interpretation.<sup>245</sup> It is difficult to say that Paul depended on a particular methodology, but it is clear that Paul intuitively understood the OT texts.<sup>246</sup> Hays argues that Paul’s hermeneutical foundation for his interpretation is the conviction that the law and the prophets bear witness to the gospel of

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<sup>244</sup> Hays, 157.

<sup>245</sup> Longenecker, 114-132.

<sup>246</sup> Hays, 160-161. “He seems to have leaped—in moments of metaphorical insight—to intuitive apprehensions of the meanings of texts without the aid or encumbrance of systematic reflection about his own hermeneutics.”

God's righteousness, now definitively disclosed in the death and resurrection of Jesus. In the background of the *Probatio* rhetoric argument, the OT citations of Galatians 3:10–14 is not ambiguous and appears to have been used for pastoral and theological arguments to resolve the crisis of the Galatians church from the different gospel.

### 4.3.1 Intertextuality

Anthony C. Thiselton summarizes the understanding of the intertextuality as follows.

All texts can be regarded as the re-writing of previous texts, and also as reactions to texts. In the textual theory of Barthes and especially of Julia Kristeva, all texts “abort” and “transform” other texts, as if to form a mosaic. In Derridean terms, a text is a network of “Traces”<sup>247</sup>

Texts are the endless processes of movement. Any final meaning is bound to doubt again by an endlessly changing network of intertextuality surrounding the texts, and the texts are constantly placed in a new semantic system. In other words, a text can no longer be an object that has only one meaning. The text is a linguistic network that requests readers' participation and responses.

The intertextuality proposed by Julia Kristeva in 1969 was a theory about the production of meaning.<sup>248</sup> She suggested a dialogical relationship between texts and argued that none of the texts could be understood in isolation from other texts. She explains the intertextuality as follows.

Any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another. The notion of intertextuality replaces that of intersubjectivity, and poetic language is read as at least double.<sup>249</sup>

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<sup>247</sup> Anthony C. Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1992), 504.

<sup>248</sup> Richard B. Hays, Stefan Alkier, and Leroy A. Huizenga, eds., *Reading the Bible Intertextually* (Waco: Baylor University, 2009), 23.

<sup>249</sup> Julia Kristeva, *The Kristeva Reader*, ed. Toril Moi (New York: Columbia University, 1986), 37.

The intertextuality is defined as the study of the semantic matrix within which a text's acts of signification occur.<sup>250</sup> Intertextuality refers to the interplay of dialogue between one text used in a different context.<sup>251</sup> Because all texts cannot exist on their own and they are related to each other, the intertextuality is found. The citations used with introductory formula, allusion, or echo serve as indicators of the previous text. When the OT texts are used in the NT, intertextuality is well worth considering. Intertextuality should consider how the dialogue between the original and new meanings develops.<sup>252</sup> Peter Enns points out three views on the OT use of the NT. Firstly the NT authors were actually respecting the context of the OT text they were citing, secondly they were not using the OT text in a manner in which it was intended, and thirdly they were not following the intention of the OT authors, but to explain it as a function of apostolic authority.<sup>253</sup> He further argues that the NT authors were explaining what the OT means in light of Christ's coming.<sup>254</sup>

The texts of the OT used in the Pauline epistles show the characteristics of intertextuality. Galatians 3:10–14 is no exception. Paul cited the OT texts for his arguments that anyone can be justified by faith, not by the works of the law, and become descendants of Abraham's blessing. Paul rejected the different gospel of his opponents and needed an interpretation of the OT to prove the true gospel. Thus, it showed what the OT means to the situation of the churches of Galatia. Hays argues that Paul's place is understood in the stream of tradition in a new way by reading Pauline epistles in the background of "inner-biblical exegesis."<sup>255</sup> Paul

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<sup>250</sup> Hays, *Echoes of Scripture in the Letters of Paul*, 15.

<sup>251</sup> Osborne, 331.

<sup>252</sup> Osborne.

<sup>253</sup> Enns, 132-134.

<sup>254</sup> Enns, 134.

<sup>255</sup> Hays, 14.

preached the word of God by reinterpreting past revelations in a new context. With regard to the OT use in the NT some scholars argue that the NT authors preserve the original meaning of the texts and extend and apply these texts to the new context. In other words, they interpret that the promise of God was fulfilled through Christ by the Messianic prophecy. But others try to find new meanings by concentrating on the difference of meaning of original text. The intertextuality can reveal similarities between what the text meant in the past and what the text means in the present. Hays explains the interplay between the OT and the NT as follows.

Paul finds in Scripture language and images that allow him to give expression to his kerygma. In reactivating these images, he necessarily twists them in such a way that new significations arise out of the interplay between the old and the new. Gospel interprets Scripture; Scripture interprets gospel. The product of this fusion of readings in the text of the Pauline letter is a new figuration of grace.<sup>256</sup>

#### 4.3.2 Paul's Ecclesiocentric Hermeneutics

Paul's OT interpretation was generally described as Christ-centered or Christocentric. According to Christocentric hermeneutics, Jesus Christ was promised by the OT prophets to come as the Messiah, and through his death and resurrection the OT prophecies was fulfilled. However, when examining Paul's OT citations, Christocentric hermeneutics were not his dominant hermeneutics. Of course, it is true that the Christological interpretation is found in Paul's OT citations. For example, in Galatians 3:16, Paul regards Christ as the singular, "offering" (*σπέρμα*) used in Genesis 13:15. The Gospels repeatedly show that certain events in the story of Jesus are the fulfillment of the OT prophecy, but not in the Pauline epistles. The Christological interpretation may have been presupposed, but since Pauline epistles are pastoral letters to the church communities as evidenced in the purpose of writing, it was not

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<sup>256</sup> Hays, 159-160.



necessary to prove that Jesus was the Messiah of the OT.<sup>257</sup> Above all things, what can be found in the OT used by Paul is that God's people are prefigured the Church. In other words, Paul emphasizes his understanding of the Christian community with the use of the OT. Thus Paul's hermeneutics is closer to ecclesiocentric than to Christocentric hermeneutics.

In Galatians 3:10–14 Paul also argued to resolve the pastoral problems caused by his opponents. Paul protected the churches of Galatia from the different gospel by the opponents, contrasting between the law and faith, but the ultimate goal of his arguments was to include Gentile Christians as God's people. After all, the church, the people of God, is no longer made up of only Jewish, but those who have faith that believes that Jesus is the Christ, not the works of the law, including the Gentiles. So Paul clearly states that the Gentiles who believe in Jesus do not need to obey the law. The story of Abraham in Galatians serves not only as a prefiguration of the church, but also that the material content of the promise to Abraham is the Spirit (Gal. 3:14).<sup>258</sup> Hays asserts as follows.

Paul can treat Scripture as a word for and about Gentile Christians only because these Gentiles have become—in a remarkable metonymic transfer—Abraham's seed, heirs of God's word to Israel, as a result of God's act in Jesus Christ, who "became a curse for us ... in order that the blessing of Abraham might come to the Gentiles" (Gal. 3:13–14).<sup>259</sup>

#### 4.4 Hermeneutical Model

Can Paul's hermeneutics be used as an exemplary form today? Longenecker explains as follows.

I suggest that we must answer both "No" and "Yes." Where that exegesis is based upon a revelatory stance, where it evidences itself to be merely cultural, or where it shows itself to be circumstantial or ad hominem in nature, "No." Where, however, it treats the

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<sup>257</sup> Hays, 86.

<sup>258</sup> Hays, 110.

<sup>259</sup> Hays, 121.

Old Testament in more literal fashion, following the course of what we speak of today as historical-grammatical exegesis, “Yes.” Our commitment as Christians is to the reproduction of the apostolic faith and doctrine, and not necessarily to the specific apostolic exegetical practices.<sup>260</sup>

In other words, his interpretation is materially normative, but it cannot follow his methodology when it is inconsistent with modern historical and grammatical exegesis. Furthermore, he argues that it should limit interpretive freedom. According to him, Paul’s interpretation can be reused, but imitating Paul’s freedom to interpret the Scripture should be limited. Hays strongly opposes Longenecker’s statement and explains as follows.

Those who hold such views are strange successors to Paul, whose letters are models of hermeneutical freedom. ... There is no possibility of accepting Paul’s message while simultaneously rejecting the legitimacy of the scriptural interpretation that sustains it.<sup>261</sup>

He claims that the Pauline epistles teach both the meaning of the OT and how to read it.

Paul’s readings of Scripture enact a certain imaginative vision of the relation between Scripture and God’s eschatological activity in the present time. To learn from Paul how to read Scripture is to learn to share that vision, so that we can continue to read and speak under the guidance of the Spirit, interpreting Scripture in light of the gospel and the gospel in light of Scripture. In short, to gain Paul’s kind of reader competence we must learn from him the art of dialectical imitation, bringing Scripture’s witness to God’s action in the past to bear as a critical principle on the present, and allowing God’s present action among us to illumine our understanding of his action in the past.<sup>262</sup>

Paul’s interpretation of the OT would have been sound impiously to the opponents at that time. So Paul had to defend his interpretation to be consistent with the meaning of the Torah, and in the process he recognized any fundamental limitations or criteria that his interpretation would be right, whether implicit or explicit. As Paul’s two criteria, Hays argues that God’s faithfulness to the promise should be revealed and that the OT must be interpreted

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<sup>260</sup> Longenecker, 219.

<sup>261</sup> Hays, 181-182.

<sup>262</sup> Hays, 183.

as a witness for the gospel of Jesus Christ.<sup>263</sup> I think Longenecker's proposal is more logical than Hays. Hays also presents two criteria of interpretation, the faithfulness of God and the witness for the gospel of Jesus Christ, but it is somewhat lacking and unclear. Not only is his argument of 'the faithfulness of God' still not certain, but there is a risk that the OT texts can be arbitrarily interpreted out of the criteria. In other words, it gives the impression that any number of interpretations freely is possible within these limited criteria and the boundary is ambiguous. Longenecker's literal way following the historical and grammatical exegesis seems safer in interpreting the OT texts.

In the Pauline epistles, Paul's grammatical and historical OT exegesis works have difficulty in finding the historical meaning of the text because of their inability to appear. Nevertheless, we cannot say that Paul's method is un-historical. Paul carefully examines the context in the OT texts. Even most scholars agree that Paul's use of the OT at least coincides with the original meaning.<sup>264</sup> Because the events of the OT were written as an illustration, Paul, fundamentally and organically, links between the OT history and the eschatological reality of the coming of Christ.<sup>265</sup> If Paul had been given the Scripture, today Christians were given both, two Testaments, the OT and NT. In some ways, it can be said that in a variety of setting in life, God's word ceaselessly echoes beyond the OT and NT. But without any rules,

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<sup>263</sup> Hays, 190-191; Richard B. Hays, *The Moral Vision of the New Testament* (New York: HarperCollins, 1996), 310. Hays offers ten suggestions for the use of the Bible today. "(1) Serious exegesis is a basic requirement. (2) We must seek to listen to the full range of canonical witnesses. (3) Substantive tensions within the canon should be openly acknowledged. (4) Our synthetic reading of the NT canon must be kept in balance by the sustained use of three focal images: community, cross, and new creation. (5) NT texts must be granted authority (or not) in the mode in which they speak (i.e., rule, principle, paradigm, symbolic world). (6) The NT is fundamentally the story of God's redemptive action; thus, the paradigmatic mode has theological primacy, and narrative texts are fundamental resources for normative ethics. (7) Extrabiblical sources stand in a hermeneutical relation to the NT; they are not independent, counterbalancing sources of authority. (8) It is impossible to distinguish 'timeless truth' from 'culturally conditioned elements' in the NT. (9) The use of the NT in normative ethics requires an integrative act of the imagination; thus, whenever we appeal to the authority of the New Testament, we are necessarily engaged in metaphor-making. (10) Right reading of the New Testament occurs only where the Word is embodied"

<sup>264</sup> Silva, 163.

<sup>265</sup> Silva, 164.

ingenious or reinterpretation is also dangerous. Though a clearer hermeneutical criterion should be studied, in fact it may be the hermeneutics of Paul only by the inspiration of the Holy Spirit or by the authority of the apostles. Nevertheless, the OT that is echoing in the NT will also echo to Christians today continuously. Sometimes the problems that arise when we meet the echoes of God's word are quite embarrassing for our readers, but at least I think that Paul's hermeneutics will give the solution.

The OT citations and interpretations shown in Paul's arguments in Galatians 3:10–14 became a clear answer to the churches of Galatia, who had an ambiguous understanding of the content of the truth such as the works of the law and faith, justification, Abraham's blessing. The churches of Galatia had a conflict with a different gospel which the opponents claimed. In this regard, Paul decisively rejected the different gospel. I do not think that this crisis is a problem solely for the churches of Galatia. The opponents who claimed the different gospel would not have existed in these churches only. This crisis can be a threat to the church today as well. We must have a critical mind the legalistic life of the opponents. Deviating from the true gospel Paul preached, their false teachings, which rely on the Mosaic law toward Gentiles Christians are also a serious problem. This problem shook the Christian identity. Today's churches should also be cautious of crises that separate them from the Bible and to rely on something other than the Bible. Paul cites the OT with his arguments in order to solve this problem of the churches. He employs mostly the LXX, but does not cite the OT as it is. Of course, even though some variations occurred in the citation process, the Scripture was more authoritative than anything else, and Abraham's story became a good example for all of those at that time. Moreover, the OT citation serves as the basis for the argument to solve this problem. Unlike ordinary Jewish, his interpretation of the OT emphasizes continuity between the OT and the NT, rather than finding new meanings. Basically, if we accept the authority of his apostle, we would not think that his interpretation by the

inspiration of the Holy Spirit would be wrong.

In addition, his interpretation would have been very reasonable for Christians who believed in Jesus Christ crucified, as the expression shows, “you foolish Galatians!” Given these facts, Christians have not to live by the law, but by the faith based on the Bible. The opponents of Paul raised the question of the identity of God’s people or Abraham’s offspring toward the Church of Galatia. This was the most fundamental problem of the church, where a different gospel caused conflict. When the different gospel of the opponents penetrated into the churches of Galatia, and Christian identity as descendants of Abraham was shaken, Paul rebuked of their foolishness (Gal. 3:1). In the background of Galatians 3, based on the OT texts, Paul stated that they are already Abraham’s descendants by faith. Christians in the Galatians by faith should have thought that they were descendants of Abraham (Gal. 3:7). With the expression, “in Christ Jesus,” conflicts are resolved among Christians, and discrimination is eliminated. Everyone might be justified by faith, and be descendants of Abraham. Paul does not suggest the law as the norm of Christians.<sup>266</sup> Christians have to live a right life by this faith as God’s people or Abraham’s descendants.

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<sup>266</sup> Schreiner, *Galatians*, 250. “Clearly some of the commands of the Mosaic covenant are cited as authoritative for believers today, but whether and how commands from the OT law apply to today cannot be resolved by simply appealing to a command in the Mosaic law.”

## 5 CONCLUSION

This thesis was about Paul's arguments and what function the OT citations used in his arguments. Ultimately, this was the discovery of Paul's hermeneutics through the study of OT citations. In Galatians the biblical grounds of the justification by faith could be found, but it was not just a letter written to form a doctrine of Christianity. Galatians was a pastoral letter written to protect the churches of Galatia from the crisis, which was the appearance of a different gospel. Paul's opponents who argued the different gospel, the Jewish Christians, caused serious conflict in the churches of Galatia, but he did not exclude or reject them as a church community. The recipients of Galatians included Jewish Christians as well as Gentile Christians. In other words, Paul wanted them both to understand the gospel that he preached before, and stated the contents of the truth persuasively. For this reason, Paul's arguments continued to demonstrate the polemic characteristics with the contrast of the law and faith. For the background of Galatians, the epistolary approach of scholars such as Ellis and Longenecker, and the rhetorical approach of Greco-Roman literature of scholars such as Betz and Stanley were essential features to be considered in understanding Paul's arguments.

I have traced Paul's hermeneutics centered on the OT citations used in Galatians 3:10–14. These passages, which generally correspond to the second argument of Paul, focused on the arguments of the opponents who asserted the works of the law and concentrated on the OT citations. In the general case, Paul's citations used with introductory formula such as 'as it is written' were chosen partly, not entirely in the OT, and the variations such as addition or omission were not arbitrary and were a common interpretation at the time. The OT citations

showed that he was based on a hermeneutical understanding of how he interprets the OT texts.

In chapter 2, the historical and grammatical exegesis was done to understand the background and contents of Paul's arguments. Especially the meaning of Galatians 3:10–14 was emphasized upon with citations Deuteronomy 21:23; 27:26, Habakkuk 2:4, and Leviticus 18:5. Above all, the appearance of his opponents and their arguments were important in Paul's argumentative background. Though Galatians did not specifically reveal what their arguments are, they can be inferred enough when considering Paul's arguments as the antithesis. Paul's opponents did not satisfy the faith in Jesus Christ, but emphasized the works of the law. In other words, they thought that faith in Jesus Christ was insufficient to be justified or to become God's promised people as Abraham's descendants. And they emphasized and demanded the works of the law to be justified toward the churches of Galatia including Gentile Christians, and the churches were disturbed. Here Paul presented an interpretation of the law different from the existing Jewish. Paul continued his arguments by citing the OT, which his opponents had already known well. The four citations that began with the story of Abraham emphasized faith, not the law. By referring to the citations of the OT, Paul's arguments became more persuasive. Through the exegesis of the citations in Galatians 3:10–14, Paul's arguments were consistently verified that anyone could not be justified by the works of the law because no one could obey all the laws. The works of the law were rather described as bringing a curse than the blessing. Eventually Paul, unlike his opponents, claimed that by faith in Jesus Christ, anyone could be justified sufficiently. Galatians 3:14 without the OT citation was a small conclusion of his second argument. According to Paul's argument, the blessing of Abraham could be obtained in Christ Jesus, and the scope of the blessing was extended not only to the Jewish but also to the Gentiles. Paul's interpretation of Abraham's blessing and the law is not entirely new because he appealed to the Scripture as an apostle inspired by the Holy Spirit. So Paul could speak in a strong tone to

those who opposed the gospel he preached, false brothers (Gal. 2:4), and their arguments as the different gospel (Gal. 1:6). Unlike his opponents who emphasized the works of the law, Paul emphasized faith by evaluating in a somewhat negative aspect with the law that brings a curse.

In chapter 3, the general characteristics of the OT citation techniques used in Paul's time were examined. It was not the only technique that Paul used to cite past texts. Both Jewish and Greco-Roman literature showed the techniques of citation. The authors did not cite literally, verbatim, but variations were found according to their intentions. The variations could occur sufficiently without change of meaning due to authors' intentional freedom. The common citation techniques used in the first century background could have influenced Paul well. Moreover, in the study of OT uses in the NT, typology and allegory approaches were briefly referred, and the recent approaches of Kaiser's historical and grammatical, Bock's progress of revelation, and Enns' Christotelic were dealt with. Furthermore, in the citations in Galatians 3:10–14, the difference between Paul's language, the MT and the LXX could be identified objectively, along with the discovery of the introductory formula "for it is written." It is not easy to understand sources of Paul's citations because of the variety of variations when compared to the MT and the LXX respectively. The OT citations and arguments presented by Paul were compared in Romans to examine how they were stated in other Pauline epistles because Habakkuk 2:4 was cited in Romans 1:17 and Leviticus 18:5 in Romans 10:5. Compared to Galatians and Romans, the texts of the OT were cited equally, but literally there were variations such as omission and addition. In other epistles, such as Romans, this kind of variation was shown in different ways, but the understanding of the law was the same. The OT texts were used by Paul in his arguments according to the rhetorical purpose of persuading rather than the background and meaning of the original text what the text meant. Because the literal variations were not so important in Paul's day, there was no



meaningful difference between the OT and the NT.

And in chapter 4, Paul's hermeneutics were explained through his OT citations was explained. Paul did not present hermeneutical principles, but through the OT citations, how he reads and interprets the Scripture could be inferred. His understanding of the Scripture in his OT citations was found from the interpretation of the law and faith, justification, and the blessing of Abraham. These interpretations did not deviate much from the flow of his arguments. The purpose was to correct other understandings of his opponents, and to persuade the churches of Galatia. Paul pointed out the misunderstanding of the opponents who were not satisfied with the faith in Jesus Christ and who limited Abraham's blessing to Jews only. The relationship between texts of the OT and the NT was also taken into account, along with Intertextuality. Through the interaction between the texts in the citations themselves, Paul seemed to emphasize the continuity of the OT and his epistles. In the OT citations in Galatians 3:10–14, ecclesiocentric hermeneutics suggested by Hayes was more prominent than the Christ-centered hermeneutics. The reason why the Christological interpretation could not be found in the OT citations was that Galatians was a pastoral letter to the church community. Galatians 3:10–14 also seems to have used the OT citations for the purpose of including Gentile Christians as descendants of Abraham rather than the Messianic interpretation.

Above all, it was a question of whether Paul's hermeneutics could be applied today. Fundamentally today's recipients, readers do not have apostolic authorship and cannot write new epistles like Paul because they are not inspired by the Holy Spirit. It is impossible to simply imitate Paul. But there are still challenges to be interpreted in relation to today's setting in life. Longenecker disagreed with the author's intentional freedom of interpretation in following Paul's hermeneutics, and Hays agreed with it. According to Hays, he claimed that the Bible can be freely interpreted as much as Paul under the condition of God's

faithfulness to the promise and the interpretation of the OT as evidence for Jesus Christ. Various reactions among scholars were found. Although the two scholars' positions to apply Paul's hermeneutics as the hermeneutical model were different, one common finding was that there was no disagreement on the importance of historical and grammatical interpretation. Paul's hermeneutics had similarities with the methodologies shown in Jewish or Greco-Roman literature in the first century, but the hermeneutical aims of inclusion of Gentiles as the descendants of Abraham differed.

I would like to summarize the conclusion that can be drawn from Paul's hermeneutics of the OT citations in Galatians 3:10–14. First, continuity between the OT and the NT can be considered. There is a fundamental continuity and discontinuity between the two Testaments. There is a clear discontinuity, but continuity is even more important. Basically, the OT and the NT refer to today's Bible in which the word of God is written for the people of God. Paul's arguments in Galatians were based entirely on the OT as the Scripture. The hermeneutical themes discussed above, such as the Law and faith, justification, and Abraham's blessing, were never understood without the OT through the revelation of Jesus Christ. Thus the intertextuality approach that shows the relationship between the OT and the NT, along with the citations used by Paul, is well worth considering. The continuity between the two Testaments will allow us to better follow the flow of Paul's arguments, and interpret, the continuous word of God to Christians today who need to deal with the Bible, and apply it to today's life. Today's Christians should read, use, interpret, and apply the NT in the setting of life as well as the OT through historical and grammatical exegesis.

Second, the continuity between Jewish and Gentiles can be considered. Paul's opponents, presumably also Jewish Christians, did not only demand the Jewish to obey the works of the law. Although they emphasized the works of the law, they were convinced that Gentile Christians could also become the descendants of Abraham by under observing the law. But

Paul thoroughly rejected this fact on the basis of the Scripture through the revelation of Jesus Christ. There were no more places of the law in the condition of Abraham's descendants. How can we receive the blessings promised to Abraham's descendants? This is an important concern not only to the churches of Galatia but also to Christians today. Paul thoroughly stressed that the works of the law, such as circumcision, Mosaic Law, the feasts and customs of the Jewish, cannot function as true descendants of Abraham. After Christ's coming, only by the faith in Jesus Christ, not by the works of the law, was needed to receive Abraham's blessing. He emphasized that only the faith in Jesus Christ was sufficient to become descendants of Abraham. The fact that Christ redeemed us from the curse of the law by becoming a curse for us seems the greatest turning point in Paul's hermeneutics. As the descendants of Abraham, the range of God's people surpasses the ethnic Jewish by faith in Jesus Christ.

In conclusion, Paul's arguments in Galatians 3:10–14 demonstrate that Christians cannot be justified by the works of the law, but by faith in Jesus Christ only. The OT citations used for the purpose of rejecting the teachings of his opponents and persuading confused churches of Galatia show how Paul read and interpreted the Law and faith, justification, and Abraham's blessing in the OT, and they are the scriptural basis applicable to both Jewish and Gentile Christians.



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