

Dying to Live

Galatians 2:20

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Background: At the same time there is a dark shadow that falls across these first two chapters, an insidious opposition to the gospel that forms the backdrop of Paul's passionate appeal to the Galatians. "Some people" had evidently thrown Paul's recent converts into confusion by imposing addenda to the message of grace he had proclaimed to them. Who these people were we do not know, but we can fairly assume that they had some kinship with the "false brothers" who sought to impose circumcision on Titus at Jerusalem and the "circumcision group" that intimidated Peter at Antioch. In the face of their demands Paul would not budge an inch. Because the truth of the gospel was at stake, no concession or compromise could be considered.

Galatians 2:15–21 summarizes the themes developed thus far and introduces the theological exposition of justification by faith that Paul would pursue in Gal 3–4. Thus 2:16, the key verse in this section, contains both an appeal to Christian experience ("We, too, have put our faith in Christ Jesus") and an argument from Scripture, the quotation from Psalm 143:2 about no flesh being justified by observing the law. Paul also anticipated objections to his doctrine of justification and emphasized the life of faith to which he would return in greater detail in Gal 5–6. We are now ready to look at the centerpiece of Paul's doctrine of justification which he unfolds in the next two chapters.

Thus these verses reach back to Paul's earlier discussion of his conversion and calling when, as he put it, God was "pleased to reveal his Son in me" (1:15–16).

In these verses Paul took up another major objection to his doctrine of justification by faith. By denigrating the law as the proper channel for a right standing before God, had not Paul undermined the very basis for living a righteous life?

In the first place we must avoid reducing the law in this context to its ceremonial aspect. True, the burning issues in Galatia were circumcision, feast days, and food laws, all of which were external rites or ceremonies called for by the law of Moses. However, the issue at stake was not these ceremonies as such, for to Paul they were "things indifferent"; his concern was rather the theological baggage the false teachers were placing on such rites

In each of these cases Paul meant that his relationship to these entities—self, sin, world, law—had been so decisively altered by his union with Christ that they no longer control, dominate, or define his existence. By saying that he died to the law "through the law" Paul is anticipating his later discussion of the provisional role of the law in the history of salvation. The law itself, by revealing the inadequacy of human obedience and the depth of human sinfulness, set the

stage, as it were, for the drama of redemption effected by the promised Messiah who fulfilled the law by obeying it perfectly and suffering its curse vicariously.

I. Dead Man

a. Crucified

i. With Christ

1. Thus to be crucified with Christ is, as Paul said elsewhere, to know him in the “fellowship of his sufferings” (Phil 3:10). To be crucified with Christ is the same as being dead to the law. This means that we are freed from all the curse and guilt of the law and, by this very deliverance, are set free truly to “live for God
2. With reference to his substitutionary suffering and vicarious death, only Jesus, and he alone, can be the Substitute and Vicar. And yet—this was Paul’s point—the very benefits of Christ’s atoning death, including first of all justification, are without effect unless we are identified with Christ in his death and resurrection
- 3.

b. Not Me

i. Live

1. Thus the flow of the sentence would be: “I have died to the law in order that I might live for God having been crucified together with Christ.” The new life Paul had received flowed from his identification with the passion and death of Christ. Elsewhere Paul could speak of being buried and raised with Christ, an identification portrayed liturgically in the ordinance of baptism (Rom 6:1–6).
2. “no longer do I live, but Christ lives in me.” Crucifixion with Christ implies not only death to the jurisdiction of the Mosaic law (v 19), but also death to the jurisdiction of one’s own ego. The “I” here is the “flesh” (σάρξ) of 5:13–24, which is antagonistic to the Spirit’s jurisdiction. So in identifying with Christ’s death, both the law and the human ego have ceased to be controlling factors for the direction of the Christian life. Instead, Paul insists, the focus of the believer’s attention is to be on the fact that “Christ lives in me
3. Man is not free in his inner being; when he withdraws from the world and knows that he is placed in the presence of God, he

discovers that what he wills is not matched by his ability to do it, and that there is a schism of his personality into two “I’s”, so that he can experience freedom only as freedom from himself. He achieves it in the surrender of his old “I”, and in letting himself be crucified with Christ. Now he lives with Christ, yet no longer as “I”, but in such a way that Christ is the new “I” in him’

4. While Paul is still using the pronoun ‘I’ / ‘me’ representatively, it is difficult not to recognize the intense personal feeling in his words: it was a source of unending wonder to him ‘that I, even I, have mercy found’. For a comparable expression of personal devotion to Christ cf. Phil. 3:7–14.
5. ‘and it is no longer I who live’. ‘I died (in relation to law)’, Paul has just said; we might expect him to follow this up with ‘now I live (in Christ)’. The repetition of ἐγώ is not accidental. But so completely is self dethroned in the new order that in this context Paul will not say ἐγώ ζῶ but ‘it is no longer I who live; it is Christ who lives in me’ (ζῇ δὲ ἐν ἐμοὶ Χριστός). Cf. Phil. 1:21, ἐμοὶ γὰρ τὸ ζῆν Χριστός.

II. Alive

a. Christ Lives

i. In Me

1. Having discounted these false interpretations, we must give full weight to the meaning of Paul’s words. Being crucified with Christ implies a radical transformation within the believer. The “I” who has died to the law no longer lives; Christ, in the person of the Holy Spirit, dwells within, sanctifying our bodies as temples of the Holy Spirit and enabling us to approach the throne of God in prayer. Paul gave a fuller explanation for what it means for Christ to live in us: “Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out ‘Abba, Father’ ”
2. The second δέ (“but”), however, is adversative, contrasting the jurisdiction of Christ in the believer’s life to that of one’s ego. The expression ἐν ἐμοί (“in me”), together with its converse ἐν Χριστῷ (“in Christ,” cf. 1:22; 2:4; 3:14, 26, 28; 5:6, 10), suggests what may be called “Christian mysticism.” Mysticism, of course, frequently conjures up ideas about the negation of personality, withdrawal

from objective reality, ascetic contemplation, a searching out of pathways to perfection, and p 93 absorption into the divine

3. his resurrection life. In fact, this new life in Christ is nothing less than the risen Christ living his life in the believer. The risen Christ is the operative power in the new order, as sin was in the old (cf. Rom. 7:17, 20); Ἰησοῦς Χριστὸς ἐν ὑμῖν (2 Cor. 13:5). In Paul's general teaching, it is by the Spirit that the risen life is communicated to his people and maintained within them. It makes little difference whether he speaks of Christ living in them or the Spirit dwelling in them (cf. Rom. 8:10a, 11a),
- 4.

III. Dead Man Walking (Gal 4:6).

a. Life in flesh

i. In Flesh

1. The phrase ἐν σαρκί here is non-theological: as in 2 Cor. 10:3 (where it is contrasted with κατὰ σάρκα in the special Pauline sense of σάρξ), it means 'in mortal body'; cf. the fuller expression ἐν τῇ θνητῇ σαρκὶ ἡμῶν of 2 Cor. 4:11 (and the θνητὸν σῶμα of Rom. 6:12; 8:11). When σάρξ is used by Paul with the meaning that he distinctively gives it, to live ἐν σαρκί is to lead an unregenerate life: 'those who are ἐν σαρκί cannot please God', but those in whom the Spirit of God dwells are not ἐν σαρκί (Rom. 8:8f.). This distinctive use of σάρξ occurs below in 3:3; 4:23, 29; 5:13, 16f., 19, 24; 6:8. There is, nevertheless, an unmistakable tension set up by the coexistence of life in mortal body and life in Christ—by the fact that the life of the age to come ἐν Χριστῷ has 'already' begun while mortal life ἐν σαρκί has 'not yet' come to an end.
2. For the construction cf. Rom. 6:10, ὃ δὲ ζῆν, 'the life that he lives'. Even the believer's present life in mortal body, says Paul, is lived in faith-union with Christ, the Son of God (the textual variants are interesting but make no difference to the sense). Cf. Eph. 3:17, 'that Christ may dwell in your hearts by faith' (διὰ τῆς πίστεως). This is not simply the exercise of faith in contrast to sight, as in 2 Cor. 5:7 where, so long as we are in mortal body, 'we walk by faith (διὰ πίστεως), not by sight', but faith as the bond of union with the risen Christ. To live by faith in this sense is tantamount to

‘living by the Spirit’ (5:25) which, as in Rom. 8:9–11, enables the believer even now to anticipate the life to come.

3.

ii. Live by Faith

1. Not only are we justified by faith, but we also live by faith. This means that saving faith cannot be reduced to a one-time decision or event in the past; it is a living, dynamic reality permeating every aspect of the believer’s life

2.

iii. Son of God

1. Son of God

a. Son” describes the close bond of love between God and Jesus and thus emphasises the greatness of the sacrifice.... The Son of God title has for him [Paul] the function of describing the greatness of the saving act of God who offered up the One closest to Him’ Here, however, it is the active role of the Son of God that is emphasized: τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. Both in the love and in the ‘giving up’ which manifested it God and Christ are one: ‘God in Christ was reconciling the world to himself’ (2 Cor. 5:19); ‘God in Christ has forgiven you’ (Eph. 4:32).

b.

2. Loved Me

3. Gave Himself Up for Me

a. Qualifying “Son of God” are two adjectival phrases dominated by two substantival participles that express the essence of Christ’s work: “who loved me and gave himself for me.” Both expressions characterizing the work of Christ appear elsewhere in Paul’s letters, either together (cf. Eph 5:2, 25) or separately (cf. esp. 1:4 on “gave himself”; also Rom 4:25; 8:32; 1 Cor 11:23–24; Phil 2:6–8; 1 Tim 2:6; Titus 2:14; on “loved us,” see Rom 8:37; 2 Thess 2:16, etc.).

Word Studies

Crucify- to crucify with in a transcendent sense, *crucify with*¹

Live- ἐν σαρκί *live in the flesh* in contrast to the heavenly life²

Loved- Romans 8:37

Gave- in which one has a relatively strong personal interest, *hand over, give (over), deliver, entru*³, *hand over, turn over, give up* a person ⁴

¹ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 978.

² William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 425.

³ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 761.

⁴ William Arndt et al., [*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*](#) (Chicago: University of Chicago Press, 2000), 762.

Commentary Study

2:19–20 In these verses Paul took up another major objection to his doctrine of justification by faith. By denigrating the law as the proper channel for a right standing before God, had not Paul undermined the very basis for living a righteous life? Did not Moses command the children of Israel to walk in God's ways and "to keep his commands, decrees and laws" in order to live (Deut 30:16)? Had Paul so emphasized the forensic aspect of justification that he had no place left for the practical outworking of faith in the life of the believer? Similar objections to Pauline theology have resounded throughout the history of the church. In the sixteenth century Duke George at Saxony summed up this protest well in his pithy comment on Luther's doctrine of justification: "It's a great doctrine to die by, but a lousy one to live with!"

Following the analysis of Betz, let us look at the four theses Paul set forth in these verses to refute this objection to his doctrine.¹⁸⁹

1. "Through the law I died to the law so that I might live for God." Paul used here the emphatic pronoun for "I" (*ego*) in order to distinguish this confessional statement from his more generalized use of the first person singular in the preceding verse. Thus these verses reach back to Paul's earlier discussion of his conversion and calling when, as he put it, God was "pleased to reveal his Son in me" (1:15–16). However, without attenuating the personal and autobiographical element here, we should realize that Paul was speaking of his experience in a paradigmatic way. He was not here talking about his unique apostolic calling or the special revelations he had received from the Lord; rather, he was describing what might be called the normal Christian life. What was true for Paul is true for all believers who have been justified by faith in Jesus Christ.

What did Paul mean when he said, "I died to the law"? We must avoid two errors in interpreting these words.¹⁹⁰ In the first place we must avoid reducing the law in this context to its ceremonial aspect. True, the burning issues in Galatia were circumcision, feast days, and food laws, all of which were external rites or ceremonies called for by the law of Moses. However, the issue at stake was not these ceremonies as such, for to Paul they were "things indifferent"; his concern was rather the theological baggage the false teachers were placing on such rites. As J. G. Machen put it, "Paul is contending in this great epistle not for a 'spiritual' view of the law as over against externalism or ceremonialism; he is contending for the grace of God as over against human merit in any form."¹⁹¹

¹⁸⁹ Betz, *Galatians*, 121–27.

¹⁹⁰ Machen, *Machen's Notes on Galatians*, 156–57.

¹⁹¹ *Ibid.*, 156. Cf. the similar comment by Calvin: "Paul was worried not so much about ceremonies being observed as that the confidence and glory of salvation should be transferred to works.... Paul therefore is not wandering from the point when he brings a disputation on the law as a whole, whereas the false apostles were arguing only about ceremonies. Their object in pressing ceremonies was that men might seek a salvation in

When Paul said he died to the law, he was referring to nothing less than the God-given commandments and decrees contained in Old Testament Scriptures. However, he was not saying here that the law of God had lost all meaning or relevance for the Christian believer. This is the error of antinomianism, which Paul was at pains to refute both here in Galatians as well as in Romans. Later in Galatians, Paul would exhort his readers to carry one another's burdens and thus "fulfill the law of Christ" (6:2). There is an ethical imperative in the Christian life that flows from a proper understanding of justification. Paul would return to this theme in the last two chapters of the epistle.

Elsewhere Paul used the expression "to die to" not only with reference to the law but also in relation to the self, sin, and the world.¹⁹² In each of these cases Paul meant that his relationship to these entities—self, sin, world, law—had been so decisively altered by his union with Christ that they no longer control, dominate, or define his existence. By saying that he died to the law "through the law" Paul is anticipating his later discussion of the provisional role of the law in the history of salvation. The law itself, by revealing the inadequacy of human obedience and the depth of human sinfulness, set the stage, as it were, for the drama of redemption effected by the promised Messiah who fulfilled the law by obeying it perfectly and suffering its curse vicariously.

2. "I have been crucified with Christ." In the Greek text this expression, along with the one just before it, "so that I might live for God," are a part of v. 19, thus completing Paul's earlier thought. Thus the flow of the sentence would be: "I have died to the law in order that I might live for God having been crucified together with Christ." The new life Paul had received flowed from his identification with the passion and death of Christ. Elsewhere Paul could speak of being buried and raised with Christ, an identification portrayed liturgically in the ordinance of baptism (Rom 6:1–6). Indeed, Betz has suggested that Paul's more developed baptismal theology in Romans may have evolved from this more succinct statement in Galatians.¹⁹³

But what does it mean to be "crucified with Christ"? In one sense this is presumptuous language because the mystery of atonement requires that the death of Christ be unique, unrepeatable, and isolated. The two thieves who were literally crucified with Christ did not bear the sins of the world in their agonizing deaths. On the cross Christ suffered alone forsaken by his friends, his followers, and finally even his Father, dying, as J. Moltmann puts it, "a God-forsaken death for God-forsaken people."¹⁹⁴ With reference to his substitutionary suffering and vicarious death, only Jesus, and he alone, can be the Substitute and Vicar. And yet—this was Paul's point—

the observance of the law, which they made out to be a meritorious service. Therefore Paul opposes to them the grace of Christ alone, and not the moral law" (CNTC 11.39).

¹⁹² See C. F. D. Moule, "Death 'To Sin,' 'To Law,' and 'To the World': A Note on Certain Datives," *Mélanges Bibliques en hommage au R. P. Béda Rigaux* (Gembloux: Duculot, 1970), 367–75.

¹⁹³ Betz, *Galatians*, 123: "Gal 2:19 may contain the theological principle by which Paul interprets the ritual of baptism in Romans 6."

¹⁹⁴ J. Moltmann, *The Crucified God* (New York: Harper & Row, 1974), 145.

the very benefits of Christ's atoning death, including first of all justification, are without effect unless we are identified with Christ in his death and resurrection. As Calvin put it, "As long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us."¹⁹⁵ Thus to be crucified with Christ is, as Paul said elsewhere, to know him in the "fellowship of his sufferings" (Phil 3:10). To be crucified with Christ is the same as being dead to the law. This means that we are freed from all the curse and guilt of the law and, by this very deliverance, are set free truly to "live for God." As Calvin said again, "Engrafted into the death of Christ, we derive a secret energy from it, as the shoot does from the root."¹⁹⁶ It is this experience of divine grace that makes the doctrine of justification a living reality rather than a legal fiction.

3. "I no longer live, but Christ lives in me." Paul set forth in this expression his doctrine of the indwelling Christ. Probably no verse in the Letter of Galatians is quoted more frequently by evangelical Christians than this one. Much harm has been done to the body of Christ by well-meaning persons who have perpetuated erroneous interpretations of these words. Properly understood, Paul's words give sanction neither to perfectionism nor to mysticism. Paul was not saying that once a person becomes a Christian the human personality is zapped out of existence, being replaced somehow by the divine *logos*. The indwelling of Christ does not mean that we are delivered from the realm of suffering, sin, and death. Paul made this abundantly clear in his very next phrase, "the life I now live in the flesh" (NRSV). So long as we live in the flesh, we will continue to struggle with sin and to "groan" along with the fallen creation around us (Rom 8:18–26). Perfectionism this side of heaven is an illusion.

Nor did Paul advocate here the kind of Christ-mysticism that various spiritualist leaders have advanced throughout the history of the church. We are crucified with Christ, that is, identified with his suffering and death, which occurred once for all outside the gates of Jerusalem some two thousand years ago. Christ is not crucified in us. Similarly, we must be born again: Christ has no need to be born anew, in the "core of the soul."¹⁹⁷ The doctrine of justification by faith stands opposed to every idea of mystical union with the divine that obscures the historicity of the incarnation, the transcendence of God, or the necessity of repentance and humility before an awesome God whose "ways are not our ways and whose thoughts are not our thoughts."¹⁹⁸

¹⁹⁵ *Institutes* 3.1.1.

¹⁹⁶ Calvin, CNTC 11.42.

¹⁹⁷ "How does God beget his Son in the soul? God begets his Son through the true unity of the divine nature. See! This is the way: He begets his Son in the core of the soul and is made one with it.... [for this to happen] you must get into the essence, the core of the soul, so that God's undifferentiated essence may reach you there, without the interposition of any idea" (*Meister Eckhart*, trans. R. B. Blakney [New York: Harper and Row, 1941], 98).

¹⁹⁸ I realize, of course, that mysticism is a fluid term in the history of Christian thought and can be used to describe patterns of piety that do not violate the great principles of Christian orthodoxy. However, many of the spiritualist and mystical movements so popular

Having discounted these false interpretations, we must give full weight to the meaning of Paul's words. Being crucified with Christ implies a radical transformation within the believer. The "I" who has died to the law no longer lives; Christ, in the person of the Holy Spirit, dwells within, sanctifying our bodies as temples of the Holy Spirit and enabling us to approach the throne of God in prayer. Paul gave a fuller explanation for what it means for Christ to live in us: "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out 'Abba, Father' " (Gal 4:6).

4. "The life I now live in the body I live by faith in the Son of God, who loved me, and gave himself for me." In this fourth thesis Paul described the modality of the Christian life and again reiterated its objective source in the living Son of God and the love that sent him to the cross. While the Christian life takes place "in the flesh" (*en sarki*), it is nonetheless lived "by faith" (*en pistei*). Not only are we justified by faith, but we also live by faith. This means that saving faith cannot be reduced to a one-time decision or event in the past; it is a living, dynamic reality permeating every aspect of the believer's life. As Calvin put it nicely, "It is faith alone that justifies, but the faith that justifies is not alone."¹⁹⁹ The object of this faith is Jesus Christ, the Son of God, "who loved me and gave himself for me." This is a rich expression that contains in summary form the whole doctrine of atonement. No impersonal force or cosmic law or external necessity compelled Christ to die. It was the love of God, unmerited, immeasurable, infinite, that sent Jesus to the cross. Not for his own sake but "for me" he endured the rigors of Calvary.

The Terrible Alternative. 2:21 As we have seen, grace is the operative word in Galatians, and here in the concluding verse of chap. 2 Paul defended himself against the charge that by displacing the law as a means of salvation he himself had thwarted God's grace. The exact opposite was true, Paul said. If it were possible to obtain a right standing by God through the works of the law, then Christ had no business dying! Here everything is at stake. Was Christ a false messiah, a common criminal, a nonentity whose death was merely a trivial footnote in the history of late antiquity? Any true Christian must tremble in horror at such a prospect. Yet Paul said that if we persist in building again the wall that Christ has torn down, if we try to climb up to heaven "by some other way," if we add works of the law to the sacrifice of the cross, then indeed we make a mockery of Jesus' death just as the soldiers who spat upon him, the thieves who hurled insults at him, and the rabble who shouted, "Come down from the cross!"

SUMMARY

We have now come to the end of the first major section of Paul's Letter to the Galatians, having followed the path of the gospel from Damascus to Galatia via Jerusalem and Antioch. Throughout this long autobiographical narrative, Paul defended his apostolic authority and independence over against those who had characterized his message as a distorted version of the true Christian gospel proclaimed by the Jerusalem apostles. Paul declared that his gospel was received directly from Jesus Christ, who called and commissioned him to be the apostle to the Gentiles. This message brooks no competition but demands obedience and unalloyed allegiance

today draw heavily from the spiritual traditions of the East or from the heretical strain of mystical theology epitomized in the West by Meister Eckhart.

¹⁹⁹ "*Fides ergo sola est quae justificat; fides tamen quae justificat, non est sola*" (CO 8:488).

from all who have heard and embraced it. Despite the unique provenance of his own calling, Paul had been careful to stress the basic agreement he and the other apostles shared concerning the essence of the gospel. Even at Antioch, where Paul came into open conflict with Peter, the issue was not Peter's defection from the faith but rather his inconsistency or, as Paul called it, hypocrisy. Thus when Paul stated in the clearest possible terms the doctrine of justification by faith, applying it equally to Jews and Gentiles, he couched it in the form of a theological consensus that he shared with Peter.

At the same time there is a dark shadow that falls across these first two chapters, an insidious opposition to the gospel that forms the backdrop of Paul's passionate appeal to the Galatians. "Some people" had evidently thrown Paul's recent converts into confusion by imposing addenda to the message of grace he had proclaimed to them. Who these people were we do not know, but we can fairly assume that they had some kinship with the "false brothers" who sought to impose circumcision on Titus at Jerusalem and the "circumcision group" that intimidated Peter at Antioch. In the face of their demands Paul would not budge an inch. Because the truth of the gospel was at stake, no concession or compromise could be considered.

Galatians 2:15–21 summarizes the themes developed thus far and introduces the theological exposition of justification by faith that Paul would pursue in Gal 3–4. Thus 2:16, the key verse in this section, contains both an appeal to Christian experience ("We, too, have put our faith in Christ Jesus") and an argument from Scripture, the quotation from Psalm 143:2 about no flesh being justified by observing the law. Paul also anticipated objections to his doctrine of justification and emphasized the life of faith to which he would return in greater detail in Gal 5–6. We are now ready to look at the centerpiece of Paul's doctrine of justification which he unfolds in the next two chapters.⁵

⁵ Timothy George, [Galatians](#), vol. 30, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 197–202.

20 ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός, “no longer do I live, but Christ lives in me.” Crucifixion with Christ implies not only death to the jurisdiction of the Mosaic law (v 19), but also death to the jurisdiction of one’s own ego. The “I” here is the “flesh” (σὰρξ) of 5:13–24, which is antagonistic to the Spirit’s jurisdiction. So in identifying with Christ’s death, both the law and the human ego have ceased to be controlling factors for the direction of the Christian life. Instead, Paul insists, the focus of the believer’s attention is to be on the fact that “Christ lives in me.”

The first δέ (untranslated) of the sentence is continuative, expressing another aspect of the rationale begun in v 19. It is certainly not adversative (contra κιν). The second δέ (“but”), however, is adversative, contrasting the jurisdiction of Christ in the believer’s life to that of one’s ego. The expression ἐν ἐμοί (“in me”), together with its converse ἐν Χριστῷ (“in Christ,” cf. 1:22; 2:4; 3:14, 26, 28; 5:6, 10), suggests what may be called “Christian mysticism.” Mysticism, of course, frequently conjures up ideas about the negation of personality, withdrawal from objective reality, ascetic contemplation, a searching out of pathways to perfection, and p 93 absorption into the divine—all of which is true for Eastern and Grecian forms of mysticism. The mysticism of the Bible, however, affirms the true personhood of people and all that God has created in the natural world, never calling for negation or withdrawal except where God’s creation has been contaminated by sin. Furthermore, the mysticism of biblical religion is not some esoteric searching for a path to be followed that will result in union with the divine, but is always of the nature of a response to God’s grace wherein people who have been mercifully touched by God enter into communion with him without ever losing their own identities. It is, as H. A. A. Kennedy once called it, “that contact between the human and the Divine which forms the core of the deepest religious experience, but which can only be felt as an immediate intuition of the highest reality and cannot be described in the language of psychology” (*The Theology of the Epistles*, 122).

In Pauline parlance, that reality of personal communion between Christians and God is expressed from the one side of the equation as being “in Christ,” “in Christ Jesus/Jesus Christ,” “in him,” or “in the Lord” (which complex of expressions, as Adolf Deissmann once counted, appears 164 times in Paul’s letters apart from the Pastoral Epistles [*Die neutestamentliche Formel “In Christo Jesu”*];)—or, at times, being “in the Spirit” (cf. Rom 8:9). Viewed from the other side of the equation, the usual way for Paul to express that relation between God and his own is by some such phrase as “Christ by his Spirit” or “the Spirit of God” or simply “the Spirit” dwelling “in us” or “in you,” though a few times he says directly “Christ in me” (as here in 2:20; cf. Col 1:27, 29; see also Eph 3:16–17) or “Christ in you” (cf. the interchange of expressions in Rom 8:9–11).

ὁ δὲ νῦν ζῶ ἐν σαρκί, “and the life I now live in the body.” The postpositive particle δέ (“and”) here is continuative (like that at the beginning of v 20), expressing a further feature of the rationale begun in v 19 and clarifying in an exegetical manner what Paul means by “Christ lives

contra in contrast to

KJV King James Version (1611) = AV

in me.” The relative pronoun ὃ (“that,” “what”) is an accusative of content (cf. Rom 6:10). It can be taken simply as a substantival synonym for “life” (so, e.g., Burton, *Galatians*, 138, and most commentators; see also KJV, RSV, NEB, NIV), or as limiting and qualifying mankind’s present physical life (i.e., “that life”) in contrast to the fuller life of eternity to come (so Lightfoot, *Galatians*, 119), or as defined by the phrase ἐν πίστει (“by faith”) that immediately follows (so, BAG on ὅς, 7c). The decision is difficult, though probably viewing it as a substantive for the content of the verb ζῶ (“I live”) is simplest and all that is required. The adverb νῦν (“now”) refers to a time subsequent to the change expressed in the phrases “I died to the law” and “I have been crucified with Christ,” and is contemporaneous with “Christ lives in me.” It identifies the believer’s Christian existence in contrast to that of his or her pre-Christian life (cf. 3:3; 4:9, 29). ἐν σαρκί, while often used by Paul in an ethical sense (cf. 3:3; 5:13, 16–17, 19–21, 24; 6:8), here means just “flesh” in the sense of “the mortal body.” Yet as Betz points out: “This statement, simple as it is, may be polemical. It rejects widespread enthusiastic notions, which may have already found a home in Christianity, according to which ‘divine life’ and ‘flesh’ are mutually exclusive, so that those who claim to have divine life also claim that they have left the conditions of mortality” (*Galatians*, 125).

ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ, “I live by faith in the Son of God, who loved me and gave himself for me.” The Christian life is a life lived “by faith.” Its basis is “the faith/ p 94 faithfulness of Jesus Christ” (διὰ/ἐκ πίστεως Ἰησοῦ Χριστοῦ, v 16); its response is that of a commitment of belief (καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, v 16); and its atmosphere is one of wholehearted faith or trust (ἐν πίστει). The object of Christian faith is here expressed by the dative article τῇ followed by a Christological title in the genitive and by qualifying adjectival phrases also in the genitive.

The variant reading θεοῦ καὶ Χριστοῦ (“God and Christ”) receives support from such excellent external sources as P⁴⁶ and B (also D* G and two Old Latin manuscripts). As well, it certainly is the “harder reading,” for nowhere else in Paul’s writings is God spoken of expressly as the object of Christian faith. Yet the fact that it is a *hap. leg.* in Paul makes it probable that υἱοῦ τοῦ θεοῦ (“Son

KJV King James Version (1611) = AV

RSV Revised Standard Version (NT 1946, OT 1952, Apoc 1957)

NEB The New English Bible

NIV The New International Version (1978)

BAG W. Bauer, W. F. Gingrich, *Greek-English Lexicon of the New Testament*, (Chicago: Chicago U. P., 1979)

P Peshier (commentary)

hap. leg. hapax legomenon, sole occurrence

of God”) contained in Ⲛ A C and almost all versions and patristic witnesses was original. On the Christological title “Son of God,” see Comment at 1:16.

Qualifying “Son of God” are two adjectival phrases dominated by two substantival participles that express the essence of Christ’s work: “who loved me and gave himself for me.” Both expressions characterizing the work of Christ appear elsewhere in Paul’s letters, either together (cf. Eph 5:2, 25) or separately (cf. esp. 1:4 on “gave himself”; also Rom 4:25; 8:32; 1 Cor 11:23–24; Phil 2:6–8; 1 Tim 2:6; Titus 2:14; on “loved us,” see Rom 8:37; 2 Thess 2:16, etc.). As Morna Hooker observes, when Paul describes what God has done in the redemption of mankind “Jesus’ own role is understood as less passive and more active: he is not only ‘given up’ by God on our behalf (Rom. 8:32) but ‘gives himself up’ for our sakes” (“Interchange and Atonement,” *BJRL* 60 [1978] 480).

While using the gnomic “I” and “me” in vv 19–20, there also reverberates in Paul’s words his own intense personal feeling (cf. Rom 7:7–25 for a similar gnomic treatment with intense personal identification). “It was,” as F. F. Bruce comments, “a source of unending wonder to him ‘that I, even I, have mercy found’ ” (*Galatians*, 146). So Paul closes his statement as to the essence of the gospel here in 2:20 with an emphasis on Christ’s love and sacrificial self-giving, much as he began the Galatian letter in 1:4—which, of course, highlights what gripped his own heart when he thought of the work of Christ.⁶

Ⲛ Codex Sinaiticus

C The Cairo Geniza

BJRL Bulletin of the John Rylands University Library of Manchester

⁶ Richard N. Longenecker, [Galatians](#), vol. 41, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 92–94.

2:20 ζῶ δὲ οὐκέτι ἐγώ, ‘and it is no longer / who live’. ‘I died (in relation to law)’, Paul has just said; we might expect him to follow this up with ‘now I live (in Christ)’. The repetition of ἐγώ is not accidental. But so completely is self dethroned in the new order that in this context Paul will not say ἐγώ ζῶ but ‘it is no longer / who live; it is Christ who lives in me’ (ζῆ δὲ ἐν ἐμοὶ Χριστός). Cf. Phil. 1:21, ἐμοὶ γὰρ τὸ ζῆν Χριστός.

Having died with Christ in his death, the believer now lives with Christ in his life—i.e. his resurrection life. In fact, this new life in Christ is nothing less than the risen Christ living his life in the believer. The risen Christ is the operative power in the new order, as sin was in the old (cf. Rom. 7:17, 20); Ἰησοῦς Χριστός ἐν ὑμῖν (2 Cor. 13:5). In Paul’s general teaching, it is by the Spirit that the risen life is communicated to his people and maintained within them. It makes little difference whether he speaks of Christ living in them or the Spirit dwelling in them (cf. Rom. 8:10a, 11a), although the latter expression is commoner (contrariwise, although it makes little practical difference whether he speaks of them as being ‘in Christ’ or ‘in the Spirit’, it is the former expression that is commoner). Cf. 3:26–29; 4:6; 5:16–25 with notes.

ὁ δὲ νῦν ζῶ ἐν σαρκί. For the construction cf. Rom. 6:10, ὁ δὲ ζῆ, ‘the life that he lives’. Even the believer’s present life in mortal body, says Paul, is lived in faith-union with Christ, the Son of God (the textual variants are interesting but make no difference to the sense). Cf. Eph. 3:17, ‘that Christ may dwell in your hearts by faith’ (διὰ τῆς πίστεως). This is not simply the exercise of faith in contrast to sight, as in 2 Cor. 5:7 where, so long as we are in mortal body, ‘we walk by faith (διὰ πίστεως), not by sight’, but faith as the bond of union with the risen Christ. To live by faith in this sense is tantamount to ‘living by the Spirit’ (5:25) which, as in Rom. 8:9–11, enables the believer even now to anticipate the life to come. This aspect of Paul’s teaching is characterized by E. P. Sanders as ‘participationist eschatology’ (*PPJ*, 549). See further E. Wissmann, *Das Verhältnis von ΠΙΣΤΙΣ und Christusfrömmigkeit bei Paulus* (Göttingen, 1926), 112.

The phrase ἐν σαρκί here is non-theological: as in 2 Cor. 10:3 (where it is contrasted with κατὰ σάρκα in the special Pauline sense of σάρξ), it means ‘in mortal body’; cf. the fuller expression ἐν τῇ θνητῇ σαρκὶ ἡμῶν of 2 Cor. 4:11 (and the θνητὸν σῶμα of Rom. 6:12; 8:11). When σάρξ is used by Paul with the meaning that he distinctively gives it, to live ἐν σαρκί is to lead an unregenerate life: ‘those who are ἐν σαρκί cannot please God’, but those in whom the Spirit of God dwells are not ἐν σαρκί (Rom. 8:8f.). This distinctive use of σάρξ occurs below in 3:3; 4:23, 29; 5:13, 16f., 19, 24; 6:8. There is, nevertheless, an unmistakable tension set up by the coexistence of life in mortal body and life in Christ—by the fact that the life of the age to come ἐν Χριστῷ has ‘already’ begun while mortal life ἐν σαρκί has ‘not yet’ come to an end.

τοῦ υἱοῦ τοῦ Θεοῦ. ‘“Son” describes the close bond of love between God and Jesus and thus emphasises the greatness of the sacrifice.... The Son of God title has for him [Paul] the function of describing the greatness of the saving act of God who offered up the One closest to Him’ (E. Schweizer, *TDNT* VIII, 384, s.v. υἱός). Here, however, it is the active role of the Son of God that is emphasized: τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

When Paul speaks of divine love to mankind, either God or Christ may be the subject. Compare 1 Thes. 1:4, ἀδελφοὶ ἠγαπήμενοι ὑπὸ τοῦ θεοῦ, with 2 Thes. 2:13, ἀδελφοὶ ἠαπημένοι ὑπὸ κυρίου (where κυρίου in the context is certainly equivalent to Χριστοῦ). In 2 Thes. 2:16 the participial phrase ὁ ἀγαπήσας ἡμᾶς may be attached in grammatical strictness to the nearer nominative [ὁ] θεὸς ὁ πατὴρ ἡμῶν, but in sense it goes with the double nominative ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν. In Rom. 8:37, ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς, ‘the one who has loved us’ is not explicitly named, but the preposition διὰ points to Christ (cf. for similar sense 1 Cor. 15:57, τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ). In Eph. 2:4 God is the subject, in Eph. 5:2, 25 Christ is the subject and in these last two passages we may well discern an echo of the present passage, for ἠγάπησεν is followed by παρέδωκεν ἑαυτόν, with Christ as the subject of both verbs. So ἡ ἀγάπη τοῦ θεοῦ (2 Cor. 13:14) and ἡ ἀγάπη τοῦ Χριστοῦ (Rom. 8:35; 2 Cor. 5:14) can be expressed comprehensively as ‘the love of God which is in Christ Jesus our Lord’ (Rom. 8:39).

When the death of Christ is described by Paul as his being ‘given up’ (in accordance with what seems to have been a traditional use of παραδίδωμι in a kerygmatic formula), God may be the subject—whether expressly, as in Rom. 8:32 (ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν), or by implication, as in the passive construction of Rom. 4:25 (ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν)—or, as here, Christ is the subject and the action is reflexive (cf. 1:4 above, with the simple verb: τοῦ δόντος ἑαυτόν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν). This use of παραδίδωμι may be based on a Christian interpretation of Is. 52:13–53:12 LXX, where it is said of the Servant that κύριος παρέδωκεν αὐτόν ταῖς ἁμαρτίαις ἡμῶν (Is. 53:6) and παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ (Is. 53:12). It is a point of interest that in the prayer of consecration in the Greek liturgy the verb παρεδίδοτο in the quotation from 1 Cor. 11:23 is amplified by the addition of the reflexive μᾶλλον δὲ ἑαυτόν παρεδίδου (‘in the night in which he was given up, or rather gave himself up ...’).

M. D. Hooker points out that (over against God the Father’s initiative in vindicating his Son by raising him from the dead) ‘when Paul explores the theme of redemption ... and the way in which God has dealt with the plight of mankind, ... Jesus’ own role is understood as less passive and more active: he is not only “given up” by God on our behalf (Rom. 8:32) but “gives himself up” for our sakes’ (‘Interchange and Atonement’, *BJRL* 60 [1977–78]. 480).

Both in the love and in the ‘giving up’ which manifested it God and Christ are one: ‘God in Christ was reconciling the world to himself’ (2 Cor. 5:19); ‘God in Christ has forgiven you’ (Eph. 4:32).

While Paul is still using the pronoun ‘I’ / ‘me’ representatively, it is difficult not to recognize the intense personal feeling in his words: it was a source of unending wonder to him ‘that I, even I, have mercy found’. For a comparable expression of personal devotion to Christ cf. Phil. 3:7–14. Charles Wesley tells of the part these words played in his own conversion experience: as he studied Luther’s commentary on Galatians, he says, he found special blessing in ‘his conclusion of the second chapter. I laboured, waited, and prayed to feel “who loved me and gave himself for me” ’ (*Journal*, I [London, 1849], 90).

‘Man is not free in his inner being; when he withdraws from the world and knows that he is placed in the presence of God, he discovers that what he wills is not matched by his ability to do it, and that there is a schism of his personality into two “I’s”, so that he can experience freedom only as freedom from himself. He achieves it in the surrender of his old “I”, and in letting himself be crucified with Christ. Now he lives with Christ, yet no longer as “I”, but in such a way that Christ is the new “I” in him’ (R Bultmann, ‘Points of Contact and Conflict’ [1946], ETr in *Essays Philosophical and Theological* [London, 1955]. 141). Or more concisely, with J. Denney: ‘The whole Christian life is a response to the love exhibited in the death of the Son of God for men’ (*The Death of Christ* [London, 1907], 151)⁷

20. Χριστῷ συνεσταύρωμαι. “I have been crucified with Christ.” The thought of participation with Christ in the experiences of his redemptive work is a favourite one with Paul, and the metaphors by which he expresses it are sometimes quite complicated. Cf. Rom. 6:4–8; 8:17; Phil. 3:10; Col. 2:12–14, 20; 3:1–4. A literal interpretation of these expressions, as if the believer were in literal fact crucified with Christ, buried with him, raised with him, etc., is, of course, impossible. The thought which the apostle’s type of mind and enthusiastic joy in the thought of fellowship with Christ led him to express in this form involves in itself three elements, which with varying degrees of emphasis are present in his several expressions of it, viz.: the participation of the believer in the benefits of Christ’s experience, a spiritual fellowship with him in respect to these

ETr English Translation

⁷ F. F. Bruce, *The Epistle to the Galatians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1982), 144–146.

Cf. *Confer*, compare.

experiences, and the passing of the believer through a similar or analogous experience. The first element is distinctly expressed in 2 Cor. 5:15 and Rom. 4:24, 25, and is probably in mind along with the third in Col. 2:20; 3:1; *cf.* 2:14. The second is the predominant element in Phil. 3:10, and the third in Rom. 8:17, while in Rom. 6:5 both the second and the third are probably in mind. In the present instance the verb συνεσταύρωμαι indicates that the experience of Christ referred to is his death upon the cross, and the context implies that the experience of Paul here spoken p 136 of is his death to law. Whether this death to law is related to the death of Christ objectively by virtue of a participation of the believer in the effects of Christ's death (*cf.* Rom. 3:24, 25) or subjectively by a spiritual fellowship of the believer with Christ in respect to his death (*cf.* Rom. 6:10, 11) is not decisively indicated. On the one side, Paul has elsewhere expressed the idea that the believer is free from law by virtue of the work, specifically the death, of Christ (chap. 3:13; Col. 2:14; Eph. 3:15, 16; *cf.* Gal. 2:4; 5:1; Rom. 10:4), and in Col. 2:20 expressed this participation as a dying with Christ. On the other hand, while he has several times spoken of dying with Christ in the sense of entering into a spiritual fellowship with him in his death, he has nowhere clearly connected the freedom from the law with such fellowship.* Probably therefore he has here in mind rather the objective fact that the death of Christ brings to an end the reign of law (as in Rom. 10:4, and esp. Col. 2:14) than that the individual believer is freed from law by his spiritual fellowship with Christ in death. Yet such is the many-sidedness of the apostle's thought that neither element can be decisively excluded. In either case the expression still further enforces the argument in defence of his death to law. It was brought about through law; it was necessary in order that I might live to God; it is demanded by the death of Christ on the cross, wherein he made us free from law, bringing it to an end, or by my fellowship with him in that death.

Ltft., interpreting συνεσταύρωμαι by the use of the same word in Rom. 6:6 and by the use of the simple verb in Gal. 5:24; 6:14 refers it to a death to sin, the annihilation of old sins. Such a change in the application of a figure is by no means impossible in Paul (see the varied use of ἡμέρα in 1 Thes. 5:2–8). But a sudden veering off from the central subject of his thought—the point which it was essential that he should carry—to an irrelevant matter is not characteristic of the apostle, and is certainly not demanded here by the mere fact that he has in another context used similar phraseology in a sense required by that context, but not harmonious with this.

cf. Confer, compare.

cf. Confer, compare.

cf. Confer, compare.

cf. Confer, compare.

* Gal. 2:4 would be an example of this manner of speaking if ἐν Χριστῷ were taken as meaning “in fellowship with Christ” rather than “on the basis of [the work of] Christ.”

Ltft. Lightfoot, Joseph Barber, *Saint Paul's Epistle to the Galatians*. London, 1865. 2d ed., revised, 1866. Various later editions.

ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· “and it is no longer I that live, but Christ that liveth in me.” The order of [p 137](#) the Greek is very expressive even when reproduced in English: “and live no longer I, but liveth in me Christ.” The first δέ is not adversative but continuative, the sentence expressing another aspect of the same fact set forth in the preceding sentence. The translation of AV. and RV., “Yet I live, yet no longer I,” is wholly unwarranted; this meaning would have required ἀλλὰ before οὐκέτι. Cf. RV. mg. The second δέ is sub-adversative (Ell.), equivalent to the German “sondern,” introducing the positive correlative to a preceding negative, statement. In this sentence Paul is clearly speaking of spiritual fellowship with Christ (cf. on v. 19). Yet this is not a departure from the central thought of the whole passage. He has already said in v. 19 that the purpose of the dying to law was that he might devote himself directly to the service of God instead of to the keeping of commandments. He now adds that in so doing he gains a new power for the achievement of that purpose, thus further justifying his course. Saying that it is no longer “I” that live, he implies that under law it was the “I” that lived, and the emphatic ἐγώ is the same as in Rom. 7:15–20. There, indeed, it stands in vv. 17, 20 in direct antithesis to the ἀμαρτία which is inherited from the past (cf. Rom. 5:12), here over against the Christ who is the power for good in the life of one who, leaving law, turns to him in faith. But the ἐγώ is the same, the natural man having good impulses and willing the good which the law commands, but opposed by the inherited evil impulse and under law unable to do the good. On the significance of the expression ἐν ἐμοί, see Rom. 8:9, 11; 1 Cor. 2:16; Col. 1:27–29; Eph. 3:16–19. It is, of course, the heavenly Christ of whom he speaks, who in religious experience is not distinguishable from the Spirit of God (cf. chap. 5:16, 18, 25). With this spiritual being Paul feels himself to be living in such intimate fellowship, by him his whole life is so controlled, that he conceives him to be resident in him, imparting to him impulse and power, transforming him morally and working through him for and upon other men. Cf. 4:19. Substantially the same fact of fellowship with Christ by which he becomes the controlling factor of the life is expressed, with a difference of form [p 138](#) of thought rather than of essential conception of the nature of the

AV. *The Holy Bible*. Authorised Version of 1611.

RV. *The Holy Bible*, Revised Oxford, N.T., 1881, O.T. 1884.

Cf. *Confer*, compare.

RV. *The Holy Bible*, Revised Oxford, N.T., 1881, O.T. 1884.

Ell. Ellicott, Charles John, *A Critical and Grammatical Commentary on St. Paul's Epistle to the Galatians*. London, 1854. Various subsequent editions.

cf. *Confer*, compare.

cf. *Confer*, compare.

cf. *Confer*, compare.

Cf. *Confer*, compare.

relation, by the phrase ἐν Χριστῷ, which is more frequent in Paul than ἐν ἐμοί. Cf. 1:22; 3:26, 28; 5:4, and Frame on 1 Thes. 1:1, and references there given to modern literature.

ὁ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ “and the life that I now live in the flesh, I live in faith.” The sentence is continuative and epexegetic of the preceding, explaining the life which, despite his preceding affirmation that he is no longer living, he obviously still lives, by declaring that it is not an independent life of his own, but a life of faith, of dependence on the Son of God. See below.

The relative ὁ is an accusative of content, which simply puts into substantive form the content of the verb ζῶ (Delbrück, *Vergleichende Syntax*, III 1, §179; Rob. p. 478). νῦν manifestly refers to the time subsequent to the change expressed in νόμῳ ἀπέθανον and the corresponding later phrases. ἐν σαρκί is therefore not an ethical characterisation of the life (as in Rom. 8:7, 8) but refers to the body as the outward sphere in which the life is lived, in contrast with the life itself and the spiritual force by which it was lived. By this contrast and the fact that σὰρξ often has an ethical sense, the phrase takes on perhaps a slightly concessive force: “the life that I now live though in the flesh is in reality a life of faith.” On the use of σὰρξ in general, see detached note on Πνεῦμα and Σὰρξ, p. 492.

The words ἐν πίστει stand in emphatic contrast with those which they immediately follow, a contrast heightened by the use of the same preposition ἐν in a different sense, or rather with different implication. For, while in both cases ἐν denotes the sphere in which the life is lived, in ἐν σαρκί the sphere is physical and not determinative of the nature of the life, in ἐν πίστει it is moral and is determinative of the character of the life. πίστει without the article is, like σαρκί, qualitative in force, and though properly a noun of personal action, is here conceived of rather as an atmosphere in which one lives and by which one’s life is characterised. For other instances of this use of the preposition with nouns properly denoting activity or condition, see 1 Cor. 4:21; 2 Cor. 3:7 ff; Eph. 4:15; 5:2.

τῇ τοῦ υἱοῦ τοῦ θεοῦ “(faith) which is in the Son of God.” Having in the expression ἐν πίστει described faith qualitatively [p 139](#) as the sphere of his new life, the apostle now hastens to identify that faith by the addition of the article τῇ and a genitive expressing the object of the faith. For other instances of a qualitative noun made definite by a subjoined article and limiting

Cf. Confer, compare.

Rob. Robertson, Archibald T., *Grammar of the Greek New Testament*. New York, 1914.

phrase, see W. XX 4 (WM. p. 174); Rad. p. 93; Gild. Syn. p. 283; Rob. p. 777; BMT 424; and cf. chap. 1:7; 3:21. On the objective genitive after πίστις, see on διὰ πίστεως Χριστοῦ Ἰησοῦ, v. 16. On the meaning of τοῦ υἱοῦ τοῦ θεοῦ, see detached note on *The Titles and Predicates of Jesus*, V, p. 404. What particular phase of the meaning of this title as applied to Jesus is here in mind, or why it is chosen instead of Χριστός or Χριστός Ἰησοῦς, which have been used in this passage thus far, there is nothing in the context clearly to indicate. No theory is more probable than that here, as in 1:16, it is the Son of God as the revelation of God that he has in mind, and that this expression comes naturally to his lips in thinking of the love of Christ. See Rom. 8:3, 32; but notice also Rom. 5:8; 8:35, 39, and observe in the context of these passages the alternation of titles of Jesus while speaking of his love or the love of God, without apparent reason for the change.

W. Winer, G. B., *Grammatik des neutestamentlichen Sprachidioms*. Various editions and translations.

WM. Eng. translation of the sixth edition of the preceding (1867) by W. F. Moulton. Third edition revised. Edinburgh, 1882.

Rad. Radermacher, L., *Neutestamentliche Grammatik*. Tübingen, 1911.

Gild. Gildersleeve, Basil L., *Syntax of Classical Greek from Homer to Demosthenes*. 2 vols. New York, 1900, 1911.

Syn. Gildersleeve, Basil L., *Syntax of Classical Greek from Homer to Demosthenes*. 2 vols. New York, 1900, 1911.

Rob. Robertson, Archibald T., *Grammar of the Greek New Testament*. New York, 1914.

B Burton, Ernest De Witt, *Syntax of the Moods and Tenses in New Testament Greek*. Third edition. Chicago, 1898.

MT Burton, Ernest De Witt, *Syntax of the Moods and Tenses in New Testament Greek*. Third edition. Chicago, 1898.

cf. Confer, compare.

τοῦ υἱοῦ τοῦ θεοῦ: so \aleph ACD^{b et c}KLP, all the cursives, f Vg. Syr. (psh. harcl.), Boh. Sah. Arm. Eth. Goth. Clem., and other fathers. Ln. adopted the reading τοῦ θεοῦ καὶ Χριστοῦ attested by BD* FG

\aleph *Codex Sinaiticus*. Fourth century. In Imperial Library, Petrograd. Edited by Tischendorf, 1862; photographic reproduction by H. and K. Lake, Oxford, 1911.

A *Codex Alexandrinus*. Fifth century. In British Museum, London. Edited by Woide, 1786; N. T. portion by Cowper, 1860; Hansell, 1864; in photographic facsimile, by E. Maunde Thompson, 1879; and again in photographic simile by F. G. Kenyon in 1909.

C *Codex Ephræmi Rescriptus*. Fifth century. In National Library, Paris. As its name implies, it is a palimpsest, the text of the Syrian Father Ephrem being written over the original biblical text. New Testament portion edited by Tischendorf, 1843. Contains Gal. 1:21, ἔπειτα to the end, except that certain leaves are damaged on the edge, causing the loss of a few words. So e. g. ἑῆλος or ἑῆλοι, Gal. 5:20.

D *Codex Claromontanus*. Sixth century. In National Library, Paris. Greek-Latin. Edited by Tischendorf, 1852.

K *Codex Mosquensis*. Ninth century. In Moscow.

L *Codex Angelicus*. Ninth century. In Angelica Library in Rome.

P *Codex Porphyrianus*. Ninth century. In Imperial Library, Petrograd. Published by Tischendorf in *Mon. Sac. Ined.* Bd. V, 1865.

Vg. Vulgate, text of the Latin Bible.

Ln. Lachmann, C., *Novum Testamentum Græce et Latine*. (Ed. major) 2 vols. Berlin, 1842, 1850.

B *Codex Vaticanus*. Fourth century. In Vatican Library, Rome. Photographic facsimile by Cozza-Luzi, 1889; and a second issued by the Hoepli publishing house, 1904.

D *Codex Claromontanus*. Sixth century. In National Library, Paris. Greek-Latin. Edited by Tischendorf, 1852.

F *Codex Augiensis*. Ninth century. In Trinity College, Cambridge. Greek-Latin. Edited by Scrivener, 1859. Closely related to *Codex Bærnianus*. See Gregory, *Textkritik des Neuen Testaments*, vol. II, Leipzig, 1902, pp. 113 f.

G *Codex Bærnianus*. Ninth century. In Royal Library, Dresden. Greek-Latin. Edited by Matthæi, 1791; photographic reproduction issued by the Hiersemann publishing house, Leipzig, 1909.

d g. Despite its attestation by B, this is probably a Western corruption. The apostle never speaks of God expressly as the object of a Christian's faith.

τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ· “who loved me and gave himself up for me.” Cf. the note on τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, chap. 1:4. Here as there, and even more clearly because of the use of the verb παραδίδωμι (cf. Rom. 4:25; 8:32; 1 Cor. 11:23; Eph. 5:2, 25, esp. Eph. 5:2) in place of the simple δίδωμι, the reference is to Christ's voluntary surrender of himself to death. The use of μέ and ἐμοῦ rather than ἡμᾶς and ἡμῶν indicates the deep personal feeling with which the apostle writes. The whole expression, while suggesting the ground of faith and the aspect of Christ's work with which faith has specially to do, is rather a spontaneous p 140 and grateful utterance of the apostle's feeling called forth by the mention of the Son of God as the object of his faith than a phrase introduced with argumentative intent. On the meaning of ἀγαπάω, see on 5:14.⁸

B *Codex Vaticanus*. Fourth century. In Vatican Library, Rome. Photographic facsimile by Cozza-Luzi, 1889; and a second issued by the Hoepli publishing house, 1904.

Cf. Confer, compare.

cf. Confer, compare.

⁸ Ernest De Witt Burton, [*A Critical and Exegetical Commentary on the Epistle to the Galatians*](#), International Critical Commentary (New York: C. Scribner's Sons, 1920), 135–140.