

ὁ νόμος τοῦ Χριστοῦ Reconsidered: A Fresh Look at Galatians 6:2, Barnabas 2:6, and Magnesians 2¹⁾

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1. Introduction

Reading the letter to the Galatians, we notice the frequent occurrence of νόμος, which is generally rendered as “law.” Paul’s description of the νόμος is so negative as to reveal that a significant problem deeply involved in νόμος must have occurred in the Galatian church.²⁾ It is also striking that νόμος, which is referred

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- 1) This work was supported by the Ministry of Education of the Republic of Korea and the National Research Foundation of Korea (NRF-2016S1A5B5A07918094). This article is like a point in my academic journey. As a matter of fact, during writing my Ph.D. dissertation, I struggled with finding a sense of ὁ νόμος τοῦ Χριστοῦ in Gal. 6:2. In the meantime, I discovered a similar expression in 1 Cor. 9:21 and two documents in the period of Apostolic Fathers, even though they have a slight difference in morphology. In order to inform that I am the first person to expose it, I brushed over the latter documents: *Bar.* 2:6 and *Mag.* 2 in “The Meaning of Ὁ ΝΟΜΟΣ ΤΟΥ ΧΡΙΣΤΟΥ in Galatians 6:2” (unpublished Ph.D. dissertation, Louisville, KY: Southern Baptist Theological Seminary, 2015), 43-48. In that sense, this study is as good as growing the “seed” planted before. Thankfully, I had the opportunity to present the “flower” in the Early Christianity session of New England/Eastern Canada Regional Meeting of SBL in Boston USA on March 22, 2019. Considering insightful feedback from some scholars in the session as fertilizer, I have reflected on this work. However, any shortcomings in this article are mine alone.
- 2) For a helpful discussion of crisis in the Galatian churches, see Robert Jewett, “Agitators and the Galatian Congregation,” *NTS* 17 (1971), 198-212; Bernard

to negatively throughout Galatians, is used together with Χριστός in 6:2 and referred to positively. The phrase ὁ νόμος τοῦ Χριστοῦ rendered as “the law of Christ” is seemingly a combination of a negative sense and a positive one. Scholars have debated what this expression means. A number of scholars maintain that the phrase in 6:2 refers to the Mosaic law in connection with 5:14.³⁾ Some see the phrase in 6:2 as referring to another written law for Christians.⁴⁾ Others assert that the phrase is from Paul’s opponents, and he employs it for the sake of argument.⁵⁾ Along with these views, the phrase seems to insinuate love in the same verse.⁶⁾ Yet, it should be examined together with the difference

Hungerford Brinsmead, *Galatians, Dialogical Response to Opponents*, SBLDS 65 (Chico, CA: Scholars, 1982), 192-200; T. David Gordon, “The Problem at Galatia,” *Int* 41 (1987), 32-43; George E. Howard, *Paul: Crisis in Galatia: A Study in Early Christian Theology*, 2nd ed., SNTSMS 35 (Cambridge, UK: Cambridge University Press, 1990), 1-19.

- 3) E.g., see Graham N. Stanton, “What is the Law of Christ?” *Ex Auditu* 17 (2001), 56-57; Todd A. Wilson, “The Law of Christ and the Law of Moses: Reflections on a Recent Trend in Interpretation,” *CurBR* 5 (2006), 123; Thomas R. Schreiner, *Galatians*, ZECNT 9 (Grand Rapids: Zondervan, 2010), 359; idem, “The Law of Christ,” in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: InterVarsity, 1993), 542-53.
- 4) E.g., see C.H. Dodd, “Ἐννομος Χριστοῦ,” in *More New Testament Studies*, ed. C.H. Dodd (Grand Rapids: Eerdmans, 1968), 146; William David Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology* (London: S.P.C.K. Press, 1948), 144.
- 5) Typically, scholars treat the phrase as the love command (Hans Dieter Betz, *Galatians: A Commentary on Paul’s Letter to the Churches in Galatia* [Hermeneia 44; Philadelphia: Fortress, 1979], 299-301), the sayings of Jesus (Brinsmead, *Galatians, Dialogical Response to Opponents*, 177-79), or the Mosaic law fulfilled by Jesus (In-Gyu Hong, *The Law in Galatians*, JSNTSup 81 [Sheffield: JSOT, 1993], 177).
- 6) E.g., Martin Luther, *A Commentary on St. Paul’s Epistle to the Galatians* (Cambridge: J. Clarke, 1953), 539-40; C.K. Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (Philadelphia: Westminster, 1985), 1-16, 81-83; Victor Paul Furnish, *Theology and Ethics in Paul*, NTL (Louisville: Westminster John Knox, 2009), 61-64.

of the tense of the verbs in 6:2 and 5:14,⁷⁾ the phrase ἔννομος Χριστοῦ in 1 Corinthians 9:21,⁸⁾ and the context of the phrase in each Scripture.⁹⁾ Beyond the bounds of the Christian biblical canon, the expression ὁ νόμος τοῦ Χριστοῦ, astonishingly enough, occurs twice in similar form in other ancient documents: the epistle of Barnabas and the letter of Ignatius to the Magnesians. The expression in Barnabas 2:6 is ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, which is rendered as “the new law of our Lord Jesus Christ.”¹⁰⁾ The adjective καινός, the noun κύριος in the genitive, and the pronoun ἡμῶν are added to the phrase, but its gist is the same as the phrase in Galatians 6:2. The phrase νόμος Ἰησοῦ Χριστοῦ occurs in Magnesians 2.¹¹⁾ The expression lacks the definite article, yet the phrase should still be rendered “the law of Christ.” Scholars have not yet investigated what the phrase means in these two epistles. Therefore, in this article, an attempt will be made to clarify what the phrase means in each epistle.

7) For a useful discussion on this, see Cho, “The Meaning of Ὁ ΝΟΜΟΣ ΤΟΥ ΧΡΙΣΤΟΥ in Galatians 6:2,” 8-9.

8) For the most recent discussion on the phrase in 1 Cor. 9:21, see Ho Hyung Cho, “Another Look at ἔννομος Χριστοῦ in 1 Corinthians 9:21” *ExpTim* 130 (2018), 62-71.

9) So Cho, “The Meaning of Ὁ ΝΟΜΟΣ ΤΟΥ ΧΡΙΣΤΟΥ in Galatians 6:2,” 13-15.

10) So Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. *The Ante-Nicene Fathers*, vol. 1 (Peabody, MA: Hendrickson, 1994), 133; Bart D. Ehrman, trans. *Epistle of Barnabas*, LCL 25 (Cambridge, MA: Harvard University Press; London: William Heinemann, 2003), 16-17; Michael W. Holmes, ed., *The Apostolic Fathers: Greek Texts and English Translations*, trans. Michael W. Holmes, 3rd ed. (Grand Rapids: Baker Academic, 2007), 383.

11) So Roberts, Donaldson, and Coxe, *The Ante-Nicene Fathers*, 59; Bart D. Ehrman, trans. *The Letters of Ignatius*, LCL 24 (Cambridge, MA: Harvard University Press; London: William Heinemann, 2003), 202-5; Holmes, *The Apostolic Fathers*, 382-83.

2. The Meaning of ὁ νόμος τοῦ Χριστοῦ in Galatians 6:2

As is well known, the context is essential to determine what a word or a phrase means.¹²⁾ Here, the context corresponds to the sentence to which a word or a phrase belongs, the paragraph to which the sentence belongs, and the whole to which the paragraph belongs. I turn to the phrase in 6:2 to find what it means.

2.1. The Sense of νόμος in Galatians

The references to νόμος in the whole of Galatians shed light on the meaning of the phrase in 6:2. The usage of νόμος in the letter has an almost exclusively negative sense as a written law. Twenty-seven of thirty-two occurrences in the letter appear in 2:16-5:12. All occurrences in 2:16-5:12 except for the second in 4:21 refer to the Mosaic law. Most notably, Paul almost exclusively takes a negative attitude toward the Mosaic law. νόμος occurs four times in 5:13-6:18 in addition to the occurrences in 6:2. Paul holds fast to a negative view of the law as a written law among all these occurrences, excepting one in 5:23.¹³⁾ A positive sense for νόμος in 5:14 could be taken for granted. Even admitting that it is so, Paul's point is not fulfilling the Mosaic law but loving each other. In this manner, given Paul's

12) Moisés Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids, Zondervan, 1994), 139.

13) On the occurrences of νόμος in Galatians, see 2:16 (3x), 19 (2x), 21; 3:2, 5, 10 (2x), 11, 12, 13, 17, 18, 19, 21 (3x), 23, 24; 4:4, 5, 21 (2x); 5:3, 4, 14, 18, 23; 6:2, 13. The second occurrence of νόμος in 4:21 signifies the whole Old Testament or the Pentateuch (so Douglas J. Moo, *Galatians*, BECNT [Grand Rapids: Baker Academic, 2013], 297). νόμος in 5:23 also means a general law in the category of written law. So R. Alastair Campbell, "'Against Such Things There Is No Law?' Galatians 5:23b Again," *ExpTim* 107 (1996), 271-72.

consistently negative stance toward the Mosaic law as a written law, seeing the positive reference to νόμος in 6:2 as the Mosaic law is unconvincing. Moreover, if Paul maintains a negative attitude to a written law in the whole letter, he hardly would have intended another written law. As mentioned above, because Paul in 5:25 presents the theme of 5:25-6:6 as the way to walk with the Spirit, that is, the life principle for Christians, it is most reasonable to render νόμος in 6:2 as a principle engraved in each Christian in an extension of the theme for the whole section.¹⁴⁾

2.2. The Description of Χριστός in Galatians

Χριστός directly modifies νόμος in 6:2. Knowing how Χριστός is used in the whole of the letter is key to revealing the meaning of νόμος. Χριστός is depicted as the one who terminated the old era and inaugurated the new era.¹⁵⁾ 4:4-5 says, “But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.” The phrase “under the law” (ὕπὸ νόμον) in these verses is a typical expression to represent the old era in Galatians. Paul employs the preposition ὑπὸ to describe the opposite situation from the new era.¹⁶⁾ In

14) The new era was inaugurated by the first coming of Christ. Yet, evil still exists, and believers are awaiting the completion of the new era by the second coming of Christ. In this context, Paul exhorts believers to live by keeping step with the Spirit in the overlapping age of the old era and new era. For a useful discussion of the Spirit as a principle for Christian life, see Gordon D. Fee, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson, 1996), 49-62.

15) The “era” includes the spatiotemporal sense. For this, see Anthony C. Thornhill, “‘Spheres of Influence’ in the Epistle to the Galatians,” *HBT* 36 (2014), 21-41.

16) E.g., see 3:10, 22, 23, 25; 4:2, 3, 4, 5, 21; 5:18 in which the preposition ὑπὸ occurs.

this manner, Χριστός in 4:4-5 is the one who brought about the new era. Paul describes the crucifixion of Χριστός as a turning point between the old era and new era (1:4; 2:19-21; 3:1, 2-6, 13-14; 5:11; 6:12-14).¹⁷⁾ The resurrection of Χριστός is implied as an epochal, breakthrough event (1:1, 12, 16; 6:15).¹⁸⁾ Given the fact that crucified and risen Χριστός has inaugurated a new era, Χριστός in 6:2 is also related to this new era. The νόμος originates from Χριστός.¹⁹⁾ In the immediate context νόμος here should be rendered as the “principle” of life for Christians, that is, to be in line with the Spirit (5:25).

2.3. The Connotation of ἀναπληρώ along with the Phrase in 6:2

Here, the relationship between ὁ νόμος τοῦ Χριστοῦ and ἀναπληρώ should be observed. ἀναπληρώ is generally rendered “fulfill.” It is a compound verb of the preposition ἀνα and verb πληρώ. Even though some scholars have different opinions as to whether the preposition adds to the sense of πληρώ,²⁰⁾ there is unanimity to render it as “fulfill.” However, apart from Galatians 6:2, ἀναπληρώ occurs five times in the New Testament

17) So James D. G. Dunn, “Paul’s Understanding of the Death of Jesus as Sacrifice,” in *Sacrifice and Redemption*, ed. S. W. Sykes (London: Cambridge University Press, 1991), 35-56; Frank J. Matera, “The Death of Christ and the Cross in Paul’s Letter to the Galatians,” *LS* 18 (1993), 283-96; Robert A. Bryant, *The Risen Crucified Christ in Galatians*, SBLDS 185 (Atlanta: Society of Biblical Literature, 2001), 163-94.

18) The beginning of the new age in Paul’s day was marked by the resurrection of the dead. E.g., see *1 En.* 22:13, *4 Macc.* 18:16-17; *2 Bar.* 50:2. Cf. *Isa.* 26:19; *Ezek.* 37:1-14; *Dan.* 12:1-3.

19) So Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject, and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 105.

20) Moo precisely maintains that the prefix ἀνα has no special sense (*Galatians*, 376).

with a slightly different meaning in each verse. Technically, its sense in each place is determined in the context to which it belongs.²¹⁾ ἀναπληρώω in 6:2 takes ὁ νόμος τοῦ Χριστοῦ as a direct object, and the phrase is the principle brought about by Christ, that is, being in line with the Spirit. Within the contextual considerations, as Johannes Louw and Eugene A. Nida precisely indicate, ἀναπληρώω in 6:2 means “conform to some standard as a means of demonstrating its purpose.”²²⁾

The Paragraph Surrounding 6:2 elucidates the meaning of the phrase in it. 6:2 belongs broadly to 5:13-6:10 which is made up of practical exhortation to guide how Christians should live.²³⁾ 6:2 belongs narrowly to 5:25-6:6. The apodosis of the conditional sentence in 5:25 plays a pivotal role in a key theme of the paragraph (πνεύματι καὶ στοιχῶμεν).²⁴⁾ The verb στοιχέω signifies “to be in line with a pers. or thing considered as standard for one’s conducts.”²⁵⁾ Used with the πνεῦμα in an association dative, στοιχέω implies a sense of the principle of life in agreement with the Spirit.²⁶⁾ In the same vein, 6:2 belongs to a paragraph which exhorts Christians in one community to live with this principle, being in line with Spirit.²⁷⁾

To recap, Paul exhorts believers to live by being in line with the Spirit, the principle for Christians in the apodosis of 5:25, which leads the paragraph to which 6:2 belongs. The principle is of the new era inaugurated by two epochal events:

21) E.g., see Matt. 13:14; 1 Cor. 14:16; 16:17; Phil. 2:30; 1 Thess. 2:16.

22) Louw & Nida, §36.17.

23) So Moo, *Galatians*, 339. The conjunction γάρ in Gal. 5:13 plays a role in explaining before and after the verse, not for cause (so Betz, *Galatians*, 272).

24) So James D. G. Dunn, *The Epistle to the Galatians*, BNTC 9 (Grand Rapids: Baker Academic, 2011), 316-17.

25) BDAG, s.v. στοιχέω.

26) So Richard B. Hays, “The Letter to the Galatians,” in *The New Interpreter’s Bible*, ed. Leander E. Keck (Nashville: Abingdon, 2000), 328-29.

27) So J. Louis Martyn, *Galatians: A New Translation with Introduction and Commentary*, AB 33A (New York: Doubleday, 1997), 482; Moo, *Galatians*, 340.

the cross and resurrection of Christ. The principle is applied only to Christians. In 6:2, by bearing one another's burdens in one community, Paul exhorts Christians in Galatia to conform to keep step with the Spirit, that is, with the principle created by Christ.

3. The Meaning of *ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* in Barnabas 2:6

A similar expression to the phrase in Galatians 6:2 occurs twice more in early Christian documents written since the New Testament. I turn to the phrase in Barnabas 2:6, one of the two documents.²⁸⁾ Compared with the expression in Galatians, the adjective *καινός* is before *νόμος*, and *τοῦ κυρίου* and *Ἰησοῦ* as appositions of *Χριστοῦ* occur in the phrase.²⁹⁾ The possessive pronoun *ἡμῶν* also qualifies *κυρίου Ἰησοῦ Χριστοῦ*. The gist of the phrase in 2:6 is the same as that of the phrase in Galatians 6:2.

3.1. Understanding the Context Surrounding Barnabas 2:6

The context before and after the phrase *ὁ καινὸς νόμος τοῦ*

28) On the date of Barnabas, see John A.T. Robinson, *Redating the New Testament* (London: S.C.M. Press, 1976), 313-19 (A.D. 70-79); Peter Richardson and Martin B. Shukster, "Barnabas, Nerva, and the Yavnean Rabbis," *JTS* 34 (1983), 31-55 (A.D. 96-98); Holmes, *The Apostolic Fathers*, 373 (A.D. 132-35).

29) For the parallel verses between the New Testament and Barnabas, see J.V. Bartlet, "The Epistle of Barnabas," in *The New Testament in the Apostolic Fathers*, A Committee of the Oxford Society of Historical Theology (Oxford: Clarendon Press, 1905). Unfortunately, there is no mention of the phrase *ὁ καινὸς νόμος τοῦ Χριστοῦ* in Gal. 6:2 and *Bar.* 2:6.

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ in 2:6 is important to find its meaning. The author says in 2:6, ταῦτα οὖν κατήργησεν ἵνα ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἄνευ ζυγοῦ ἀνάγκης ὧν μὴ ἀνθρωποποίητον ἔχη τὴν προσφορὰν (“Therefore he has abolished these things, in order that the new law of our Lord Jesus Christ, which is free from the yoke of compulsion, might have its offering, one not made by humans”). The demonstrative pronoun ταῦτα (“these”) points to the previous verse which quotes Isaiah 1:11-13 (LXX). The author rejects what the Mosaic law requires in 2:5. The author clarifies the meaning of 2:6, alluding Jeremiah 7:22-23 (LXX), Λέγει δὲ πάλιν πρὸς αὐτούς Μὴ ἐγὼ ἐνετειλάμην τοῖς πατράσιν ὑμῶν ἐκπορευομένοις ἐκ γῆς Αἰγύπτου προσενέγκαι μοι ὀλοκαυτώματα καὶ θυσίας (“And again he says to them: ‘I did not command your fathers, when they were coming out of the land of Egypt, to bring whole burnt offerings and sacrifices, did I?’”). The author points critically to the hypocritical life pursued by the Jews, in which they treated rites made by form and compulsion as a principle. In this sense, the expression ζυγοῦ ἀνάγκης (“the yoke of compulsion”) in 2:6 points to the Mosaic law, while the expression ὁ καινὸς νόμος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ in 2:6 is set against the Mosaic law. The new law of Christ is without compulsion.

The author implies that the phrase in 2:6 is related to the inner situation of believers. The adjective καινός highlights a totally different situation from the previous one. The author employs it to emphasize something clearly different from the Mosaic law. God abolished the things related to the Mosaic law mentioned in 2:5. The expression in 2:6 makes believers offer voluntary sacrifices. Here, sacrifices are not physical sacrifices made by humans but faithful lives as mentioned in 2:8, which says, ἕκαστος ὑμῶν κατὰ τοῦ πλησίον ἐν τῇ καρδίᾳ αὐτοῦ κακίαν μὴ μνησικακεῖτω καὶ ὄρκον ψευδῆ μὴ ἀγαπάτω (“Let none of

you bear a grudge in his heart against his neighbor, and do not love a false oath”). These lives are possible only by ὁ νόμος τοῦ Χριστοῦ which brings about a way of life followed voluntarily by believers, in contrast to the Mosaic law which brings about a way of life followed by people under compulsion. The phrase in 2:6 is also related to the broken heart in 2:10, which quotes Psalm 51:17 (50:19 LXX), saying, Ἡμῖν οὖν οὕτως λέγει Θεοσία τῷ θεῷ καρδία συντετριμμένη ὁσμὴ εὐωδίας τῷ κυρίῳ καρδία δοξάζουσα τὸν πεπλακότα αὐτήν (“To us, therefore, he says this: ‘A sacrifice to God is a broken heart; an aroma pleasing to the Lord is a heart that glorifies its Maker”). In 2:10 the author highlights what God really wants: a broken heart that is made not by humans but by God. The author implies a renewed heart made by the Lord, and this heart brings about the way of life done according to the principle of the Christian life.³⁰⁾

3.2. The Sense of νόμος in Barnabas

A key question should be raised in relation to νόμος because scholars propound various questions about νόμος in Galatians 6:2, dealing with νόμος in 6:2 as a written law regardless of whether it is the Mosaic law itself, a Mosaic law fulfilled by Christ, or another written law. I argued above that in the context of Galatians the term refers to a principle engraved within the Christian. What is then the meaning of νόμος in Barnabas 2:6? As is well known to scholars, this epistle shows the difference between Judaism and Christianity, which was a problem for the earliest Christian believers.³¹⁾ Scholars argue that this epistle

30) Bartlet, “The Epistle of Barnabas,” 6.

31) Horbury argues that the pronouns “we” and “they” are used to divide Christians and Jews in Barnabas (2:7, 14:1, 4; 3:6; 8:7; 10:12; 13:1; 14:5). See William Horbury, “Jewish - Christian Relations in Barnabas and Justin Martyr,” in *Jews*

takes an antagonistic attitude to Judaism, regardless of the specific background contexts.³²⁾

The author of Barnabas takes a clear stand on the Mosaic law throughout the epistle. The author shows a negative position toward the Law in chapter 3. The author quotes Isaiah 58:6-10 (LXX) in verses 1-4; verses 1-2 point out the Jews' hypocritical fasting without right action; and verses 3-5 explain the authentic fasting accepted by God. The author brings the hypocritical behavior of the Jews into focus in verse 6; the expression, *προσῆλυτοι τῶ ἐκείνων νόμῳ* ("proselytes to their law") means those coming to the Mosaic law of Jews. In other words, the author exhorts the recipients not to turn back to the law. Reminding the recipients of the Israelites and retracing their way to idolatry, the author says in 4:8, *ἔριψεν τὰς δύο πλάκας ἐκ τῶν χειρῶν αὐτοῦ καὶ συνετρίβη αὐτῶν ἡ διαθήκη* ("He [Moses] hurled the two tablets from his hands, and their covenant was shattered"). The author explicates the reason for Moses' behavior, saying in the same verse, *ἵνα ἡ τοῦ ἡγαπημένου Ἰησοῦ ἐνκατασφραγισθῆ εἰς τὴν καρδίαν ἡμῶν* ("in order that the covenant of the beloved Jesus might be sealed in our heart"). The author emphasizes the abolition of Moses's covenant and the importance of Jesus's covenant.³³⁾ Taking a negative attitude toward the Mosaic law,

and Christians: The Parting of the Ways (A.D. 70 to 135), ed. James D. G. Dunn (Grand Rapids, Eerdmans, 1999), 315; Ehrman, *Epistle of Barnabas*, 3-5.

- 32) E.g., see Richardson and Shukster, "Barnabas, Nerva, and the Yavnean Rabbis," 31-55; J.N.B. Carleton Paget, *The Epistle of Barnabas: Outlook and Background*, WUNT 64 (Tübingen: Mohr Siebeck, 1994), 46-68; Miriam S. Taylor, *Anti-Judaism and Early Christian Identity: A Critique of the Scholarly Consensus* (Leiden: Brill, 1995), 7-189; James N. Rhodes, *The Epistle of Barnabas and the Deuteronomic Tradition: Polemics, Paraenesis, and the Legacy of the Golden Calf Incident*, WUNT 188 (Tübingen: Mohr Siebeck, 2004), 86-87.
- 33) So William Horbury, "Jewish - Christian Relations in Barnabas and Justin Martyr," 330. The author of Barnabas emphasizes through allegorical interpretation that Moses knew the original meaning of the Mosaic law, but the Israelites never knew its meaning (chap. 10). For the allegorical interpretation, see Helmut Koester,

the author also depicts the Jews as those who did not circumcise their hearts, saying in 9:5, Ἴδού λέγει κύριος πάντα τὰ ἔθνη ἀπερίτμητα ἀκροβυστίαν ὁ δὲ λαὸς οὗτος ἀπερίτμητος καρδίᾳ (“Behold, says the Lord, all the nations have uncircumcised foreskins, but this people has an uncircumcised heart”).³⁴⁾ Given that the author of the epistle refers negatively to the Jews and their law, the positive expression in 2:6 is not related to the Mosaic law.³⁵⁾

In the context of 2:4-10, the author implies a broken heart led by the new principle coming from Jesus Christ. The author of Barnabas considers the recipients as believers and focuses on their renewed state; they are loved by the Lord (κυρίου τοῦ ἀγαπήσωντος ἡμᾶς in 1:1), are called (κλητοί in 4:13), and are already justified (ἤδη δεδικαιωμένοι in 4:10). The author also highlights the recipients’ identity as the people of the new era in 16:8.³⁶⁾ In addition, beginning at the greeting of the letter, the author explains the state of its recipients in 1:2-3. In verse 2, the author emphasizes the way the recipients were blessed and made glorious by God’s act. Revealing their inner transformation, the author also focuses on the spiritual gift deeply imprinted in their hearts. In verse 3, the author discloses the spiritual gift, that is, the Spirit who has been poured over the recipients of the letter. This mention of the Spirit dwelling in the letter’s recipients in 1:2-3 results in the presupposition of this identity throughout

Introduction to the New Testament (New York: De Gruyter, 1982), 2:280-82.

34) Cf. the disobedience of Jews in 8:7.

35) So Ferdinand R. Prostmeier, “The Epistle of Barnabas,” in *The Apostolic Fathers*, ed. Wilhelm Pratscher (Waco, TX: Baylor University Press, 2010), 40-42. Note that something written is not positive throughout Barnabas. For instance, the phrase τρία δόγματα κυρίου (“three ordinances of the Lord”) in 1:6 seems to signify something written because of reference to the plural δόγματα. But it is obvious that the δόγματα signifies ζωῆς ἐλπίς (“the hope of life”), δικαιοσύνη (“righteousness”), and ἀγάπη εὐφροσύνης (“love and joy”) in an internal sense.

36) The author emphasizes that God circumcised the ears and hearts of Christians (9:1; 10:12), and they are incorruptible sanctuaries in which God dwells (16:9).

the letter. The indwelling Spirit is a principle of the Christian life that empowers Christians to live proper to their identities. In this sense, the phrase in 2:6 is connected with the Spirit who leads believers into the Christian life

3.3. The Depiction of Χριστός in Barnabas

Χριστός modifies νόμος along with the expression κυρίου ἡμῶν Ἰησοῦ in 2:6. This expression clarifies the identity of Χριστός in the whole letter. First, the author treats the cross of Χριστός as an epochal event. In 7:2 the author depicts Χριστός as the executor of the universal event of the judging of the living and the dead.³⁷⁾ In 8:5 the author intimates the new kingdom by Χριστός's cross, writing, ἡ βασιλεία Ἰησοῦ ἐπὶ ξύλου καὶ ὅτι οἱ ἐλπίζοντες ἐπ' αὐτὸν ζήσονται εἰς τὸν αἰῶνα (“the kingdom of Jesus is based on the wooden cross, and that those who hope in him will live forever”). What is remarkable is that Jesus's kingdom was founded by his cross. The crucifixion as a cosmic event plays a role in dividing history into two periods, before and after Χριστός. Second, the author comprehends Χριστός's resurrection as bringing about the new era. In 5:6 the author writes, καταργήσῃ τὸν θάνατον καὶ τὴν ἐκ νεκρῶν ἀνάστασιν δείξῃ (“he might destroy death and demonstrate the reality of the resurrection of the dead”). The expression τὴν ἐκ νεκρῶν ἀνάστασιν as the main concept to lead chapter 15 occurs in 15:9, saying, ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν (“Jesus arose from the

37) Cf. 5:1 which says, “The Lord endured the deliverance of his flesh to corruption, so that we might be cleansed by the forgiveness of sins, that is, by his sprinkled blood” (εἰς τοῦτο ... τοῦ αἵματος). Koester, *Introduction to the New Testament*, 2:281. Koester rightly indicates that the author of Barnabas highlights the crucifixion, resurrection (5:1-8:7; 11:1-12:9), and the new covenant (13:1-14:9; cf. 4:6-8) of Jesus Christ.

dead”).³⁸⁾ The risen Χριστός puts an end to the previous world and begins, “another world” (ἄλλου κόσμου in 15:8). The concept of “arising from the dead” (ἐκ νεκρῶν) plays an important part in exposing the arrival of the new era.³⁹⁾ In this manner, the author portrays the new age originated by the death and resurrection of Χριστός.⁴⁰⁾ However, believers still anticipate the coming of this era.⁴¹⁾ They have already been justified and yet are still exposed to evil. The author exhorts them to live properly as new people. The author encourages believers to have fear, patience, endurance and self-control (φόβος καὶ ὑπομονή ... μακροθυμία καὶ ἐγκράτεια in 2:2). The author elucidates how believers should live in the present age in the concluding part of the letter (4:1-2; 18:1-20:2). The author shows “two ways” which they should choose: 19:1-12 is the way of light which is made up of what to do and what not to do. 20:1-2 presents the way of darkness which illustrates both evil behavior and evil people.⁴²⁾ The author points throughout the letter to the fact that believers, who have already been justified and are waiting for the coming age, should live in the present age as the people of the new era. This kind of life is feasible by the power of the Spirit, that is, the principle for Christian life specified in 1:2-3.

To sum up, the phrase in 2:6 refers to the principle of the voluntary way of life brought about by Jesus Christ, which

38) Bartlet, “The Epistle of Barnabas,” 8.

39) So Johan Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), 135-81; idem, *Paul's Apocalyptic Gospel: The Coming Triumph of God* (Philadelphia: Fortress, 1982), 29-53, 117-21; Leander E. Keck, “Paul and Apocalyptic Theology,” *Int* 38 (1984), 233-40.

40) E.g., see 2:1; 4:8-9, 12; 5:7; 7:2; 15:5; 21:1, 6.

41) So Andrew Chester, “The Parting of the Ways: Eschatology and Messianic Hope,” in *Jews and Christians: The Parting of the Ways (A.D. 70 to 135)*, ed. James D. G. Dunn (Grand Rapids: Eerdmans, 1999), 273-78; James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 464.

42) Holmes, *The Apostolic Fathers*, 371.

is totally different from the previous way of life. This principle of keeping in step with the Spirit has been inaugurated by the crucified and risen Christ.

4. The Meaning of νόμος Ἰησοῦ Χριστοῦ in Magnesians 2

We have observed the phrase in two epistles above: Galatians and Barnabas. The phrase occurs once more in Magnesians 2.⁴³ As is the case in the two letters investigated above, the expression in Magnesians 2 also consists of two components: a modifier νόμος and a qualifier Χριστοῦ, which is in apposition with the genitive Ἰησοῦ.⁴⁴ As I have done above, I turn to the phrase in Magnesians 2 in the context surrounding it.

4.1. The Sense of νόμος in Magnesians

An important question should arise as to what νόμος in Magnesians 2 means. Here, νόμος has a positive sense. Can the affirmative sense of νόμος in Magnesians 2 be applied to the Mosaic law? The positive νόμος hardly ever refers to the Mosaic

43) Scholars think that Magnesians was written at the beginning of 2nd century A.D. E.g., A.D. 98-117 (Holmes, *The Apostolic Fathers*, 170) or A.D. 107-8 (W.H.C. Frend, *The Rise of Christianity* [Philadelphia: Fortress, 1984], 124).

44) For a comparison of parallel verses between the New Testament and Magnesians, see W. R. Inge, "Ignatius," *The New Testament in the Apostolic Fathers*, A Committee of the Oxford Society of Historical Theology (Oxford: Clarendon Press, 1905). Andreas Lindermann argues that even though Ignatius did not know the letter to the Galatians, there are similar arguments in two epistles ("Paul's Influence on 'Clement' and Ignatius," in *Trajectories through the New Testament and the Apostolic Fathers*, ed. Andrew F. Gregory and Christopher M. Tuckett [Oxford: Oxford University Press, 2005], 20). However, Inge and Lindermann do not discuss a similar expression in Gal. 6:2 and *Mag.* 2.

law because Ignatius has a negative attitude to Judaism in the whole of Magnesians. If that is the case, furthermore, he would not have intended any written law. His attitude to Judaism would clarify a sense of νόμος in Magnesians 2. Ignatius brings out the difference between Christianity and Judaism, stating in 10:3, ἄτοπὸν ἐστὶν Ἰησοῦν Χριστὸν λαλεῖν καὶ ἰουδαΐζειν ὁ γὰρ Χριστιανισμὸς οὐκ εἰς Ἰουδαϊσμὸν ἐπίστευσεν ἀλλ' Ἰουδαϊσμός εἰς Χριστιανισμὸν (“It is utterly absurd to profess Jesus Christ and to practice Judaism. For Christianity did not believe in Judaism, but Judaism in Christianity”).⁴⁵⁾ He also writes with a negative sense toward Judaism in 8:1, Μὴ πλανᾶσθε ταῖς ἑτεροδοξίαις μηδὲ μυθεύμασιν τοῖς παλαιοῖς ἀνωφελέσιν οὓσιν εἰ γὰρ μέχρι νῦν κατὰ Ἰουδαϊσμὸν ζῶμεν ὁμολογοῦμεν χάριν μὴ εἰληφέναι (“Do not be deceived by strange doctrines or antiquated myths, since they are worthless. For if we continue to live in accordance with Judaism, we admit that we have not received grace”). In this verse, the word Ἰουδαϊσμὸν refers to Jewish law or the Jewish way of life.⁴⁶⁾ In other words, Christians, who have received God’s grace, should not follow the Jewish law.⁴⁷⁾ Ignatius exposes the gap between Christianity and Judaism in 9:1, saying, μηκέτι σαββατίζοντες ἀλλὰ κατὰ κυριακὴν ζῶντες ἐν ᾧ καὶ ἡ ζωὴ ἡμῶν

45) Paul Foster sees 10:2 as parallel to 1 Cor. 5:7-8 (“The Epistles of Ignatius of Antioch and the Writings that later formed the New Testament,” in *The Reception of the New Testament in the Apostolic Fathers*, ed. Andrew F. Gregory and Christopher M. Tuckett [Oxford: Oxford University Press, 2005], 165).

46) Holmes, *The Apostolic Fathers*, 207-9. Ἰουδαϊσμὸν is translated as the “Jewish law” (Ignatius, “The Letter of Ignatius to the Magnesians,” in *The Ante-Nicene Fathers: The Writings of the Fathers down to A.D. 325*, ed. Alexander Roberts, James Donaldson, and Arthur Cleveland Coxe, vol. 1 [Cosimo Classics, 2007], 62). Lindermann intends to the life according to the law in Judaism by translating the phrase κατὰ Ἰουδαϊσμὸν as “according to the Jewish way” (“Paul’s Influence on Clement and Ignatius,” 20-21). Cf. Hermut Löhr, “The Epistles of Ignatius of Antioch,” in *The Apostolic Fathers*, ed. Wilhelm Pratscher (Waco, TX: Baylor University Press, 2010), 111.

47) Taylor, *Anti-Judaism and Early Christian Identity*, 34-37.

ἀνέτειλεν δι' αὐτοῦ καὶ τοῦ θανάτου αὐτοῦ (“no longer keeping the sabbath but living in accordance with the Lord’s day, on which our life also arose through him and his death”). Ignatius mentions the abolition of Jewish custom, highlighting the new circumstances brought about by the death and resurrection of Jesus Christ as a starting point. These two epochal events are expressed in 10:2, and Ignatius exhorts the recipients of the letter to “lay aside the evil, the old, the sour leaven, and be changed into the new leaven, which is Jesus Christ” (ὑπέρθεσθε οὖν τὴν κακὴν ζύμην τὴν παλαιωθεῖσαν καὶ ἐνοξίσασαν καὶ μεταβᾶλεσθε εἰς νέαν ζύμην ἧ ἔστιν Ἰησοῦς Χριστός). Given Ignatius’s negative attitude toward Judaism (and Jewish custom), νόμος in the phrase of Magnesians 2, with its positive sense, can scarcely denote the Mosaic law.

4.2. The Meaning of νόμος Ἰησοῦ Χριστοῦ from the Context of Chapter 2

In order to understand what the phrase in chapter 2 signifies, its contextual situation should be examined. Ignatius writes in chapter 2,

Ἐπεὶ οὖν ἤξιώθην ἰδεῖν ὑμᾶς διὰ Δαμᾶ τοῦ ἀξιοθέου ὑμῶν ἐπισκόπου καὶ πρεσβυτέρων ἀξίων Βάσσου καὶ Ἀπολλωνίου καὶ τοῦ συνδούλου μου διακόνου Ζωτίωνος οὗ ἐγὼ ὀνείμην ὅτι ὑποτάσσεσθε αἰ τῷ ἐπισκόπῳ ὡς χάριτι θεοῦ καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ

Inasmuch as I was found worthy to see you in the persons of Damas, your godly bishop, and your worthy presbyters Bassus and Apollonius, and my fellow servant, the deacon Zotion - may I enjoy his company, because he is subject to the bishop as to the grace of God, and to the council of presbyters as to the law of Jesus Christ.

Ignatius mentions a bishop Δαμᾶς and presbyters Βάσσος and Ἀπολλώνιος, and a deacon Ζωτίων. It appears that Ignatius wanted to accompany Ζωτίων.⁴⁸⁾ Along with Ignatius's eager desire, he praises Ζωτίων who "is subject to the bishop as to the grace of God, and to the council of presbyters as to the law of Jesus Christ" (ὑποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι θεοῦ καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ). This sentence forms a couplet:

ὑποτάσσεται τῷ ἐπισκόπῳ ὡς χάριτι θεοῦ
καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ

The phrase νόμος Ἰησοῦ Χριστοῦ makes a distich with χάριτι θεοῦ. In the parallel phrase, θεός in the genitive form modifies χάρις. χάρις originates from θεός.⁴⁹⁾ θεός is the one who gives Ζωτίων his χάρις to empower him as a person of the new era. This χάρις is a reality which is untouchable and invisible but plainly perceptible in the Christian life. This understanding should be applied to νόμος in the couplet. νόμος derives its origin from Ἰησοῦ Χριστοῦ. The word does not refer to the Mosaic law throughout Magnesians. Ignatius also makes no mention of any other written law from Jesus Christ. Rather, as the couplet of χάρις, νόμος is a reality which is untouchable and invisible but plainly perceptible in the Christian life.

4.3. Χριστός who Brought about the Turning Point in Magnesians

Ignatius delineates Χριστός as the "savior" in his salutation (τῷ σωτηρῇ ἡμῶν), the "constant source of our life" (τοῦ διὰ

48) As Ignatius wanted to have Burrhus (Βούρρος) at his side in Ignatius's letter to the Ephesians 2:1, he seems to want Zotion (Ζωτίων) at his side in Magnesians 2. Thus, Holmes adds "his company" to the Zotion (*The Apostolic Fathers*, 205).

49) So Wallace, *Greek Grammar beyond the Basics*, 105.

παντὸς ἡμῶν ζῆν in 1:2), and the “new leaven” (νέαν ζύμην in 10:2).⁵⁰ These expressions suggest that Χριστός is the one who gives rise to the newness that is entirely different from the previous era. In 9:1 Ignatius writes, *κατὰ κυριακὴν ζῶντες ἐν ἧ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλεν δι’ αὐτοῦ καὶ τοῦ θανάτου αὐτοῦ* (“living in accordance with the Lord’s day, on which our life also arose through him and his death”). He states that the lives of believers began with the death of Χριστός. What is noteworthy is that the expression “the Lord’s day” alludes to the resurrection of Χριστός. In that sense, Christians’ lives originated with two redemptive events: the crucifixion and resurrection of Christ. Ignatius mentions the resurrection of people by Χριστός in 9:2, which quotes Matthew 27:52-53. Given that in the ancient days the concept of the resurrection marked the beginning of the new era, the resurrection event in Magnesians is significant for perceiving the circumstances throughout the letter; the new era brought about by the epochal events of Χριστός permeates Magnesians. Ignatius exposes in chapter 11 that the letter’s purpose is *πεπληροφορηῆσθαι ἐν τῇ γεννήσει καὶ τῷ πάθει καὶ τῇ ἀναστάσει τῇ γενομένη ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου* (“to be fully convinced about the birth and the suffering and the resurrection that took place during the time of the governorship of Pontius Pilate”). In other words, Ignatius intends to emphasize the atmosphere of the new era brought about by the crucified and risen Χριστός throughout the letter. Ignatius describes the recipients of the letter as those who are in Jesus

50) Ignatius describes Jesus as “hope” (*μία ἐλπίς* in 7:1; *τῆς ἐλπίδος ἡμῶν* in chap. 11), “who before the ages was with the Father and appeared at the end of time” (*ὁς πρὸ ... ἐφάνη* in 6:1), “who came for the from one Father and remained with the One and returned to the One” (*τὸν ἄφ’ ἑνὸς ... χωρήσαντα* in 7:2), “his Son, who is his Word that came forth from silence, who in every respect pleased the one who sent him” (*τοῦ υἱοῦ ... τῷ πέμψαντι αὐτόν* in 8:2), “our only teacher” (*τοῦ μόνου διδασκάλου ἡμῶν* in 9:1), “an undivided spirit” (*ἀδιάκρητο ν πνεῦμα* in chap. 15).

Christ.⁵¹⁾ As is mentioned above, Ignatius sees Christ as the one who brought about the new circumstances. The preposition ἐν used with the proper noun Jesus Christ purports a new realm completely different from the previous one (1:1, 2; 9:1).⁵²⁾ However, even though the crucified and risen Christ brought about new circumstances different from the previous age, the present age is evil, for all the abuse of the present ruler still persists (1:2). In this sense, the eschatology of Judaism does not exist anymore.⁵³⁾ That is, two eras coexist; the new era was inaugurated, but leftovers of the old era exist in the present era. The recipients of the letter should tolerate all the abuse in the overlapping age of the two eras (5:2; 6:2; 9:1; 13:1-2). That is to say, they should live properly in the present age as new people; the Magnesians have the principle of life as believers.

To summarize, I have investigated the meaning of the phrase νόμος Ἰησοῦ Χριστοῦ in chapter 2 of Magnesians. νόμος in the expression does not signify any written law (especially the Mosaic law). Given the phrase χάριτι θεοῦ in a couplet of νόμος Ἰησοῦ Χριστοῦ, the latter is a reality which can obviously be perceived and a principle of life for Christians brought about by the crucified and risen Christ. The principle is a new one different from that of the old age. For Christians, it is necessary to live properly as the new people in the overlapping age of the old

51) So Thomas G. Weinandy, “The Apostolic Christology of Ignatius of Antioch: The Road to Chalcedon,” in *Trajectories through the New Testament and the Apostolic Fathers*, ed. Andrew F. Gregory and Christopher M. Tuckett (Oxford: Oxford University Press, 2005), 72, n 2.

52) For the phrase ἐν χριστῷ, see A.J.M. Wedderburn, “Some Observations on Paul’s Use of the Phrases ‘in Christ’ and ‘with Christ,’” *JNT* (1985), 83-97; Mark A. Seifrid, “In Christ,” in *Dictionary of Paul and His Letters*, ed. Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: InterVarsity, 1993), 433-36; Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2012), 123-25.

53) So Dunn, *The Theology of Paul the Apostle*, 464.

era and the new era.

5. Conclusion

We have examined the meaning of ὁ νόμος τοῦ Χριστοῦ which occurs three times in Christian history: Galatians, Barnabas, and Magnesians. Leaving behind today's strong tendency to limit νόμος to a written law, I highlight the importance of the context surrounding the phrase ὁ νόμος τοῦ Χριστοῦ to unveil its meaning. First, I disclose the whole atmosphere in Galatians: Paul's negative attitude toward νόμος as the whole atmosphere in Galatians, and the crucified and risen Χριστός as a modifier of νόμος highlighting the one who inaugurated the new age. Considering the combination of the two, νόμος in the phrase refers to a principle. I especially reveal "keeping step with the Spirit" as the principle for Christians in the paragraph (5:25-6:6) to which the phrase belongs. In this paragraph, Paul enumerates how to behave in the Christian community based on this principle and immediately exhorts the Galatians to bear one another's burdens (6:2). As a result, I assert that the phrase refers to the principle of the new era created by Christ, that is, walking with the Spirit. I have also investigated the meaning of ὁ νόμος τοῦ Χριστοῦ in the context of Magnesians and Barnabas. Unlike the case of Galatians, the phrase in the two letters has not been the subject of the previous study. I carefully explored whether νόμος signifies the Mosaic law in each epistle; the two letters assert that Christianity has parted with Judaism and is superior to Judaism. The phrase does not indicate another law for Christians, for if such a law existed, it would have appeared in other Christian documents. I discovered the meanings of νόμος and Χριστός in paragraphs both small and big surrounding the two combined nouns in

the context of each epistle. I revealed that the phrase refers in all three places to keeping step with the Spirit as the principle of the new age brought about by Christ. From this study, I deduced the following conclusion: each of the three authors highlights the Spirit as the life principle for Christians in the overlapping age of the old era and the new era. They should live according to this principle until the consummation of the new age inaugurated by the crucified and risen Christ.

<주제어>

갈라디아서 6:2, 바나바서 2:6, 마그네시아인들에게 보내는 서신 2장, 그리스도의 법, 새 시대, 원리, 성령, 그리스도

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Galatians 6:2, Barnabas 2:6, Magnesians 2, The Law of Christ, New Era, Principle, Spirit, Christ

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<초록>

ὁ νόμος τοῦ Χριστοῦ에 대한 재고

-갈라디아서 6:2와 바나바서 2:6, 그리고 마그네시아인들에게 보내는
서신 2장에 대한 새로운 조망-

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본 논문은 형태적으로 역사상 세 번 등장하는 ὁ νόμος τοῦ Χριστοῦ의 의미를 고찰하는 것이다(갈라디아서 6:2, 바나바서 2:6, 마그네시아인들에게 보내는 이그나티우스의 편지 2장). 문맥적인 정황의 중요성을 인식하는 필자는 먼저 갈라디아서를 살펴보는데, νόμος와 Χριστός가 속해 있는 6:2, 6:2가 속한 단락, 이 단락이 속한 편지 전체를 면밀하게 조사한다. 필자는 갈라디아서 전체에서 6:2에서 νόμος가 거의 유일하게 긍정적으로 사용되고 있으며, 또한 νόμος를 수식하는 Χριστός가 자신의 죽음과 부활에 의해 새 시대를 가져온 분으로서 묘사되고 있음을 발견한다. 이러한 발견들과 편지 전체의 정황에 대한 고찰의 결과로서, 필자는 ὁ νόμος τοῦ Χριστοῦ는 그리스도에 의해 시작된 새 시대의 원리이며, 이 원리는 πνεύματι στοιχῶμεν(5:25)라는 표제어를 가진 5:25-6:6의 단락 안에서 신자들이 보조를 맞추어야 하는 성령 임을 주장한다. 필자는 바나바서의 정황 안에서 동일한 구를 살펴본다. 사실, 갈라디아서 6:2와 달리, 바나바서의 이 표현은 지금까지 전혀 연구되지 않은 상태에 있다. 먼저, 필자는 이 구에서 νόμος는 기록된 법으로써 모세율법이 아님을 밝힌다. 오히려, 2:6을 둘러싼 정황은 이 구가 이전의 방식과 전혀 다른, 주님에 의해 만들어진 삶의 “원리” 즉 자발적인 삶의 방식을 암시하며, 십자가에 달리고 부활한 예수 그리스도에 의해 시작된 새 시대의 원리를

가리킨다. 필자는 바나바서에서 새 시대가 시작되었다고 할지라도, 옛 시대는 여전히 존재하고 있다는 종말론적인 상황을 드러내면서 바로 이 공존의 시대에서 이 원리는 신자들이 새 시대의 백성으로서 살도록 능력을 주는 성령임을 드러낸다. 필자는 마그네시아인들에게 보내는 이그나티우스의 편지 2장에 나타난 동일한 표현을 조사한다. 무엇보다도, 필자는 2장에 등장하는 νόμος가 무엇을 의미하는지 초점을 맞추는데, 기록된 법으로써 모세율법을 가리킬 수 없다는 것을 주장한다. 필자는 νόμος Ἰησοῦ Χριστοῦ와 동일 문장에서 대구를 이루는 χάριτι θεοῦ를 고려하여, Ἰησοῦ Χριστοῦ가 가져온 가시적이지 않지만 확실하게 인식할 수 있는 실체임을 밝히며, νόμος를 Ἰησοῦς Χριστός의 죽음과 부활에 의해 새 시대의 원리임을 드러낸다. 또한 필자는 이 원리가 옛 시대와 새 시대가 겹쳐진 종말론적인 시대 안에서 신자로서 합당한 삶을 살 수 있게 하는 성령임을 주장한다. 본 연구를 통해 필자는 세 편지에 나타난 ὁ νόμος τοῦ Χριστοῦ와 관련하여 각 편지의 정황 안에서 가장 적합한 의미들을 끌어내면서, 세 편지 모두 옛 시대와 새 시대가 공존하는 시대에 살고 있는 신자들이 오는 세대, 즉 새 시대의 성취를 기다리면서 살아야 하는 삶의 원리인 성령을 강조하고 있음을 밝힌다.

<Abstract>

**ὁ νόμος τοῦ Χριστοῦ Reconsidered:
A Fresh Look at Galatians 6:2, Barnabas 2:6,
and Magnesians 2**

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The goal of this study is to investigate the meaning of the phrase ὁ νόμος τοῦ Χριστοῦ occurring three times in history: Galatians 6:2, Barnabas 2:6, and the letter of Ignatius to the Magnesians 2. Emphasizing the importance of “context” surrounding it in order to get its meaning. I carefully examine 6:2 to which νόμος and Χριστός belong, the paragraph to which 6:2 belongs, and the whole letter to which this paragraph belongs. I observe almost only positive attitude to νόμος in 6:2 while Paul takes negative attitude to any other νόμος as the Mosaic law in Galatians. I also discover that Χριστός, which modifies νόμος, is depicted as the one who brought about the new era by means of his death and resurrection. As a result of examining the whole context of the letter with these findings, I argue that the phrase ὁ νόμος τοῦ Χριστοῦ is the principle of the new era inaugurated by Christ, and the principle is the Spirit with whom believers keep a step in the context of 5:25-6:6 with a title, πνεύματι στοιχῶμεν (5:25). I explore ὁ νόμος τοῦ Χριστοῦ in the context of the epistle of Barnabas. As a matter of fact, unlike Galatians 6:2, the expression in the epistle has not been studied at all until now. First, I focus on νόμος in the phrase is not the Mosaic law. Rather, the context surrounding 2:6 implies the principle of life as voluntary lifestyle different from the previous manner and made by the Lord. The principle is of

the new era brought about by the crucified and risen Christ. I reveal that the principle is the Spirit who empowers believers to live as the people of the new era in the overlapping age; even though the new era has begun, the old one still exists. I research the meaning of νόμος Ἰησοῦ Χριστοῦ in the letter of Ignatius to the Magnesians 2. Above all, I argue that Ignatius does not intend to see νόμος in the phrase as the Mosaic law because he seriously implies that Christianity is superior to Judaism, I reveal that νόμος Ἰησοῦ Χριστοῦ is parallel to χάριτι θεοῦ, and νόμος is invisible but manifest principle of the new era begun by Ἰησοῦ Χριστοῦ. The principle is the Spirit who empowers believers to live proper life as the people of the new era. In effect, Ignatius emphasizes how the recipients of the letter should live in the overlapping age that the old era and the new one coexist. In this study, I draw a conclusion that ὁ νόμος τοῦ Χριστοῦ in three epistles is the principle of the new era brought about the crucified and risen Christ. The principle is the Spirit who empowers believers to live in the eschatological age. They should keep step with the Spirit, waiting for consummation of the new era fulfilled by the second coming of Christ.