THE RELATIONSHIP BETWEEN THE ABRAHAMIC BLESSING AND THE PROMISE OF THE SPIRIT IN GALATIANS 3:14

D PARK

orcid.org/0000-0002-9790-967X

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Supervisor: Dr MB BUTTON

Co-supervisor: Prof H GEODE

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Student number: 29489342

ABSTRACT

The aim of this study is to provide an interpretation of the relationship between the Abrahamic blessing and the promise of the Spirit in Gal 3:14 by tracing the development of an association between these two theological motifs through the Old Testament Scriptures and Second Temple literature. It also explains how this may have influenced Paul in his juxtaposition of the two motifs in Galatians 3:14, how their relationship would shed light on his overall argument in Galatians and on his agreement with the Jewish expansion of the Spirit to the eschatological inheritance.

The relationship between these two theological motifs in Galatians 3:14 is reviewed by evaluating existing viewpoints presented by previous scholars. The research includes an analysis of how Paul views this association through a grammatico-historical approach to exegesis. This approach is based on the study of the socio-historical context of Galatians 3 surrounding the theme, with special attention given to literary research of those passages in the Book of Genesis (Gen 15:6 in Gal 3:6, Gen 12:3; 18:18 in Gal 3:8, Gen 15:5; 22:16-18 in Gal 3:14) which are cited or alluded to in Galatians 3:1-14. It also provides an intertextual interpretation of the interaction between the two motifs in the Latter Prophets and early Judaism in the setting of a socio-historical study, following an analysis of the collected material. How Paul developed the relationship between these motifs in Galatians 3:14 is explained using the results of the investigation. Lastly, the findings and conclusions of the study are provided.

This study concludes that Paul's Jewish background, and some elements of the Second Temple Literature, influenced his understanding of the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14. In view of Paul's knowledge of Scripture, it is very likely that he would designate the Gentiles, who by faith received the Abrahamic blessing, as children of God through the Spirit of sonship. However, Paul's opponents associate the Abrahamic blessing with Abraham's descendants and highlight the subsequent need to follow the Old Testament law. Paul argues that God provides a way for Gentiles to be "true descendants" of Abraham through the Spirit based on their faith in Jesus Christ, and not through adherence to the law. Therefore, the Gentile believers in Galatia are also considered to be "true Abrahamic descendants" since they received the Spirit.

Key terms: Galatians, Abrahamic blessing, the promise of the Spirit, citations, allusions, intertextual interpretation.

OPSOMMING

Die doel van hierdie studie is om 'n interpretasie te verskaf van die verhouding tussen die Abrahamitiese seën en die belofte van die Gees in Galasiërs 3:14 deur die ontwikkeling van en assosiasie tussen hierdie twee teologiese motiewe deur die Ou-Testamentiese Skrifte en Tweede Tempel-literatuur na te speur. Dit verduidelik ook hoe dit Paulus kon beïnvloed het in sy samestelling van die twee motiewe in Galasiërs 3:14, hoe hul verhouding lig sou werp op sy algehele argument in Galasiërs en op sy ooreenkoms met die Joodse uitbreiding van die Gees na die eskatologiese erfenis.

Die verhouding tussen hierdie twee teologiese motiewe in Galasiërs 3:14 word hersien deur bestaande standpunte wat deur vorige geleerdes aangebied is, te evalueer. Die navorsing sluit 'n ontleding in van hoe Paulus hierdie assosiasie beskou deur 'n grammaties-historiese benadering tot eksegese. Hierdie benadering is gebaseer op die studie van die sosio-historiese konteks van Galasiërs 3 rondom die tema, met spesiale aandag gegee aan literêre navorsing van daardie gedeeltes in die boek Genesis (Gen 15:6 in Gal 3:6, Gen 12:3); 18:18 in Galasiërs 3:8, Genesis 15:5; 22:16-18 in Gal 3:14) wat in Galasiërs 3:1-14 aangehaal of daarop gesinspeel word. Dit verskaf ook 'n intertekstuele interpretasie van die interaksie tussen die twee motiewe in die Later Profete en vroeë Judaïsme in die opset van 'n sosio-historiese studie, na aanleiding van 'n ontleding van die versamelde materiaal. Hoe Paulus die verband tussen hierdie motiewe in Galasiërs 3:14 ontwikkel het, word aan die hand van die resultate van die ondersoek verduidelik. Laastens word die bevindinge en gevolgtrekkings van die studie verskaf.

Die studie kom tot die gevolgtrekking dat Paulus se Joodse agtergrond, sowel as enkele aspekte van die Tweede Tempel se literatuur, sy begrip van die verhouding tussen die Abrahamitiese seën en die belofte van die Gees in Galasiërs 3:14 beïnvloed het. In die lig van Paulus se skifkennis is dit hoogs waarskynlik dat hy die nie-Jode wat deur geloof die Abrahamitiese seën ontvang het, sou erken as kinders van God deur die Gees van seunskap. Paulus se teenstanders assosieer egter die Abrahamitiese seën met Abraham se nageslag en beklemtoon die daaropvolgende behoefte om die Ou-Testamentiese wet te volg. Paulus argumenteer dat God 'n manier bied vir nie-Jode om “ware afstammelinge” van Abraham te wees deur die Gees gebaseer op hulle geloof in Jesus Christus, en nie deur die nakoming van die wet nie. Daarom word die nie-Joodse gelowiges in Galasiërs ook beskou as “ware Abrahamitiese afstammelinge” aangesien hulle die Gees ontvang het.

Sleutelterme: Galasiërs, Abrahamitiese seën, die belofte van die Gees, aanhalings, sinspelings, intertekstuele interpretasie.

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CHAPTER 1
INTRODUCTION

1.1 ORIENTATION AND PROBLEM STATEMENT

Unlike some of Saint Paul's other epistles, which cover a wide range of themes and topics, a short epistle, Galatians has long occupied centre stage in many scholarly debates not only during the Reformation but also in contemporary scholarly discussion on Paul and his theology, especially on the topic of justification.[1] Many aspects of the epistle have been studied, but the area of biblical intertextuality is particularly relevant in this research.[2] Although the epistle is short, citations and allusions from the Old Testament frequently occur in Galatians. Abraham has biblical and theological significance. Because of this, Galatians has also provided a vital resource in the study of Paul and scripture and *Rezeptionsgeschichte* of Abraham.[3] Galatians 3 and 4 contain Paul's citations and allusions, which are concentrated in Galatians 3:6-13.[4] It is not surprising that so much attention is paid to Galatians 3:6-13 from such a considerable number of scholars.[5]

Paul gives the example of Abraham to show that justification is by faith rather than by works of the law in Galatians 3:1-14. He begins by questioning whether the Galatians' reception of the Spirit is based on the works of the law or faith (Gal 3:1-5). Next, he claims that since Abraham is counted

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1 Luther's doctrine of justification by faith is formulated in his exegesis of Galatians. He published a commentary on Galatians first in 1519, and then again in 1535, in which he remarks that the later commentary was intended "to set forth the doctrine of justification as clearly as possible" (Luther 1964:87). This epistle has been hotly debated in contemporary discussion on Paul as result of the "new perspective on Paul" sparked off mainly by Sanders (1979).

2 The term "intertextuality" here refers to the comparative study of literature in terms of "inter-literature relationship, inner-literature parallelism as well as trans literature connections" (Tschuggnall 1994:160). Although the term "intertexuality" may have been connected initially with radical postmodernism and its denial of the role of the author in interpretation, this term is now used more broadly without its original connotation. In line with this development, I am using the term "intertextuality" to refer specifically to the interactions between the Pauline writings, scripture, and the Second Temple Jewish literature.

3 Some of the recent works include: Baumbach (1986:37-56); Bethune (1987:16-33); Oeming (1998:16-33).

4 (1) Genesis 15:6 in Galatians 3:6; (2) Genesis 12:3 in Galatians 3:8; (3) Deuteronomy 27:26 in Galatians 3:10: (4) Habakkuk 2:4 in Galatians 3:11; (5) Leviticus 18:5 in Galatians 3:12; and (6) Deuteronomy 21:23 in Galatians 3:13.

5 E.g. Bekken (2000:265-76); Caneday (1989:189-209); Martyn (1997:465-73); Silva (2001:251-67); Sprinkle (2007); Wakefield (2003); Willitts (2003:105-22); Wisdom (2001); Trick (2016:29-131).

righteous by faith (Gal 3:6; cf. Gen 15:6), those who are "of faith" (ἐκ πίστεως) are blessed along with Abraham (Gal 3:7-9; cf. Gen 12:3; 18:18).

Paul contends that all who engage in law observance are cursed and that the curse of the law has been removed by Christ's work on the cross (Gal 3:10-13). Following the quotations from the Old Testament in Galatians 3:6-13, an interesting phenomenon is found in Galatians 3:14. Paul concludes his arguments in Galatians 3:13-14 with two clauses in Galatians 3:14:

1. ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ ("in order that the blessing of Abraham might come to the Gentiles in Christ Jesus")

2. ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως ("in order that we might receive the promise of the Spirit by faith").

Paul completes his sentence with these two purpose clauses that bring the clauses of Galatians 3:1-5 and Galatians 3:6-9 to a climax (Longenecker 1990:123; Silva 2001:221; Moo 2013:214). Grammatically, the two ἵνα clauses may be labelled "purpose" clauses; however, this ἵνα may be one of the many places where it combines the ideas of purpose and result.[6] In either case, there must be some kind of relationship between the receiving of the Spirit and the fulfilment of the Abrahamic blessing.

Although in Chapter 2, there are additional categories, existing interpretations of the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14 can be grouped into three categories: a) interpretations which identify the blessing with the Spirit; b) interpretations which do not associate the blessing with the Spirit; c) interpretations which associate but do not identify the blessing with the Spirit. These three categories of interpretation can be assessed as follows.

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[6] Wallace (1996:472-73) points out that, due to Semitic influence, the ἵνα clause may sometimes to be both purpose and result. See also Moule (1959:142). The term "juxtaposition" is sometimes used for the purposes of contract or comparison. However, in the case of Galatians 3:14, these two clauses are correlated or coordinated, rather contrasted. Most commentators understand these two ἵνα clauses in Galatians 3:14 to be coordinating. A few are inclined to see them as subordinating (e.g. Harrisville 1992:10; Duncan 1934:103).

1.1.1 Interpretations which identify the blessing with the Spirit

Martin Luther (1963:263) understood the conferral of the Spirit as part of the Abrahamic blessing.[7] Since then, a similar stance has been taken by most modern interpreters, even to the extent that for many people the blessing of Abraham is identified with the promise of the Spirit (see e.g. Burton 1921:177; Ridderbos 1953:128; Bruce 1982:168; Cosgrove 1988:50; Hansen 1989:126; Eckstein 1996:152; Martyn 1997:323; Lambrecht 1999:526; Heckel 2002:148-49; Marshall 2007: 233; Schreiner 2008:477).

Most of these interpretations do not clearly or convincingly state why Paul identified the Spirit with the blessing of Abraham. According to Lagrange (1950:74) and Betz (1979:152-53), Paul may have associated the two based on the Galatian's experience of receiving the Holy Spirit. However, it is vital to take into consideration that there might be some biblical-theological grounds upon which Paul constructs his argument from those passages in the Book of Genesis cited in Galatians 3:6-14.

Cosgrove (1988:104-05) argues that the early church typically regards "all the divine promises as extensions of the promise to Abraham", which leads to a conclusion that the promise of the Spirit in the prophetic tradition is also identified as the blessing of Abraham.[8] And he (1988:90-101) links the notion of the divine promise to certain Hellenistic-Jewish circles (2 Macc 2:17-18, Ant. 21.236, Pr Jac 5, T. Ab. 1:5; 4:11; 8:5, T. Jos. 20:1, Sir 44:21, 4 Ezra 6:59, Judah 24; Jub 1:21,23; IQS 4:20-21).

Fitzmyer (1998:291,366,756) also seeks to evaluate the evidence for the notion of the Abrahamic promise by extension in the early church. He identifies three pieces of evidence (Acts 7:17; 13:32; 26:6) that may serve as indicators of the extensions of the Abrahamic promise. Yet, the evidence in the book of Acts and Hellenistic Judaism that is cited to support the argument is not persuasive.

Paul refers to the "good news … God promised to the fathers" (ESV) in Acts 13:32 and 26:6. He specifically refers to the Abrahamic promise in these two passages in the light of Romans 4:1-25; 15:8-9; Galatians 3:8, and not any other divine promises. The Abrahamic promise regarding the "multitudinous seeds" is also clearly mentioned in Acts 7:17.

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[7] Luther's understanding (1963:263) of this concept is explained in two ways. Firstly, he explained that the blessing of Abraham consists of the promise that he will become the father of many nations. Secondly, he notes that "the Holy Spirit was promised to Abraham when the blessing of faith was promised to him".

[8] Earlier in his book Cosgrove (1988:50) explicitly states that "the blessing of Abraham is above all the gift of the Spirit", and that "Paul identifies the promise (explicitly) and the blessing (by implication) with the gift of the Spirit (3:14)".

1.1.2 Interpretations which do not associate the blessing with the Spirit

There are scholars who argue that the use of πνεύματος in Galatians 3:14 is not a reference to the Holy Spirit at all. In his commentary on Galatians, Calvin (1965:56) claims that Paul is not referring to the Holy Spirit in this passage, but rather to "the spiritual promise" received by faith, in contrast to ceremonial law and physical descent. Harrisville (1992:11) develops this idea when he argues that πνεύματος should be understood as a "descriptive genitive", and therefore the phrase τὴν ἐπαγγελίαν τοῦ πνεύματος should be translated as "spiritual promise". Even if it does refer to the Holy Spirit, the promise of the Spirit is understood to be from the prophecy in Joel that is fulfilled at Pentecost, and not the Abrahamic promise.

Harrisville provides two further reasons to substantiate the view that it is not the Holy Spirit who is being referred to here (Harrisville 1992:10-11). Firstly, he claims that the two ἵνα clauses in Galatians 3:14a ἵ (ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ ("so that in Christ Jesus the blessing of Abraham might come to the Gentiles") and 3:14b (ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως ("so that we might receive the promised Spirit through faith") should be understood as dependent and not coordinate. He goes on to point out that a coordinate reading would necessitate a strict parallel structure between the two ἵνα clauses, and thus τὰ ἔθνη ("the nations") would become the implied subject of the verb λάβωμεν ("we might receive"). Harrisville insists that this is impossible, as λάβωμεν includes Paul himself, who is not a Gentile. Secondly, there is no mention in other places in Paul's letters that the Spirit is the content of the promise.

Harrisville's arguments are not convincing for several reasons. Firstly, the blessing of Abraham pertains to his descendants, land, and blessing for the nations. The Spirit is to some extent related to the eschatological fulfilment of the promise of offspring (cf. Gal 4:6), although there is a difficulty in taking the land into account.[9] Secondly, even if the two ἵνα clauses are dependent and not coordinate, it only implies that the two are not equated, but they are still related (Longenecker 1990:123; de Boer 2011:214).[10] Thirdly, it is implausible that the genitive τοῦ πνεύματος is purely

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[9] I am using the term "eschatological" in this study to refer to the expectation of "a period in which Yahweh triumphs over evil, redeems his people of Israel, and finally rules over the world in peace and salvation" that is present in the Latter Prophets (Arnold 2008:25). This era is represented by the restoration of Israel from the exile, the renewal of the covenantal relationship with Yahweh, the rule of Yahweh or a Davidic King, the punishment of the wicked (both Gentiles and unfaithful Jews), and the conversion of some pagans to Yahweh as His people (Arnold 2008:27-29). The NT writers believed that this era was inaugurated by the first coming of Jesus Christ, and it will be consummated at the second coming of Christ (cf. Acts 3:21) (Rowland 2008:57,59,68-70).

[10] This issue is not clarified by looking at other examples where Paul uses two ἵνα clauses with no intervening main clause or conjunction. In three texts, the second clause appears to build on the former (Rom 15:31-

descriptive ("spiritual promise") because the gift of the Spirit is mentioned in Galatians 3:1-5 and 4:6-7 (Kwon 2004:107-117; Lee 2009:302-10).[11] Furthermore, Paul continues to argue that those who believe in Christ are "true Abrahamic children" according to the promise (Gal 3:29). Therefore, it is more plausible to state that, Paul understands the receiving of the Spirit as related to, though not equated with, the blessing promised to Abraham in Galatians 3:14.

1.1.3 Interpretations which associate but do not identify the blessing with the Spirit

In his letter to the Galatians (3:14), Paul juxtaposed the two themes, but this does not necessarily mean that they are equated. Some scholars suggest that they could be related in other ways, for example, (1) according to Hays (2000:262), it seems that two effects result from Christ's redemptive work (Gal 3:13); or (2) as Fee (1994:394-395) argues, it may indicate that the blessing of Abraham is fulfilled by the reception of the Spirit.

According to Williams (1988:714-16) and Hong (1994:172), the promise of numerous descendants, which is one of the elements of the Abrahamic blessing, is implied in Galatians 3:6 and is fulfilled in the receiving of the promised Spirit. Williams (1988:175) argues that the receiving of sonship is closely connected with God's sending of the Spirit (Gal 4:4-5) and that the Spirit acts to "create" Abrahamic sonship (Gal 4:28-29).

There are some elements of the relationship between the two motifs in the light of the Jewish context of the promise of the Spirit, and its possible influence on Paul's theology neglected in this interpretation, which views the Spirit as the fulfilment of the Abrahamic promise.

Firstly, this view fails to consider that Paul attributes the Abrahamic sonship to faith in Christ (Gal 3:7, 26-29; 4:4-5), not to the Spirit and thereby becoming heirs to the Abrahamic blessing (Gal 3:6-9; cf. 3:24,29).

Secondly, this view fails to take into account the Abrahamic blessing refers to the blessing for the nation that is not fulfilled in Genesis and the rest of the Pentateuch and is developed further into the concept of inheriting the eschatological inheritance and perpetuating the Abrahamic blessings in the Latter Prophets and early Judaism (Hays 2000:261; Waters 2006:110-11; Harmon 2010:146-50;

32; 1Cor 4:6; 2 Cor 11:12); but in three others, the clauses appear to be parallel (2 Cor 9:3; 12:7; Col 4:3-4; cf. Gal 4:5 where the issue is the same as in Gal 3:14).

[11] Kwon (2004:107-17) and Lee (2009: 302-310) view the promise of the Spirit as separate gifts of the new covenant era.

Morales 2009; Lee 2009:188-91, 197-98, 32-5; George 2016:193). From this perspective, God's Spirit is associated with a future period of restoration (Hester 1968:22-29; Keener 2018:142).[12]

Thirdly, Paul agrees with the expansion of the concept that the Abrahamic sons, who share in the eschatological promise, which is centred in the New Jerusalem, is given the Spirit which functions as the means of perpetuating the blessing (Donaldson 1997:236-47; Donaldson 1997:81-82; Donaldson 2015:295-298).[13]

Considering that no view presented so far has really solved the problem of how to interpret Galatians 3:14, this study seeks to answer the question of how the relationship between the two motifs in this passage should be understood. It is impossible to ascertain this association without determining a precise interpretation of the motifs in the Genesis text and considering the latter prophets and early Judaism's understanding of the Spirit.

In view of this, the study seeks to answer the central research question: **How should the relationship between the Abrahamic blessing and the promise of the Spirit be understood in Galatians 3:14, in the light of the Jewish context of the promise of the Spirit, and its possible influence on Paul's theology?**

The individual sub-questions that flow from the central research question are:

1. Do the existing viewpoints concerning the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14 rest on a solid foundation for solving the problem of how to interpret Galatians 3:14?

2. How does Paul's understanding of the receiving of the Spirit in relation to the Abrahamic blessing in Galatians 3:14 as a way for gentiles to be "true descendants" of Abraham who are heirs to the Abrahamic blessing fit into the whole argument related to the works of law and faith in Galatians 3?

3. What is the meaning of the Abrahamic blessing depicted in the narrative context of Genesis and the rest of the Pentateuch?

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[12] See, e.g., Romans 4:13; 1En. 5:7; Jub. 17:3; 22:14; 32:19; 4Q171 frg. 1 2.ii4, 8; frg. 1+3-4.iii.9; 4Q418 frg. 81+81a.14; 2 Bar. 51:3; Melkilta Besh. 7:139-40.

[13] Jewish people expected to "inherit" the coming world, as well as the land; cf. 4Q418 frg. 69.ii.13; 1 En. 40:9; 2 En. 50:2 (cf. 55:2); Ps. Sol. 14:7; Sib. Or. 1.85; Rom 8:17; Eph 1:14; 4 Ezra 6:59; 7:96; 2 Bar. 44:13.

4. How can the further development of the Abrahamic blessing in the other Old Testament be traced and the Spirit in the prophetic tradition related to the Abrahamic blessing be examined?

5. What contribution does early Judaism make to an understanding of the relationship between the Spirit and the blessing of Abraham?

6. How did Paul develop further the relationship between the Abrahamic blessing and the promise of the Spirit?

7. What conclusions can be drawn from the results of the research regarding Paul's understanding of the relationship between the Abrahamic blessing and the promise of Spirit?

1.2 AIM AND OBJECTIVES

1.2.1 Aim

The main aim of this study is to determine the relationship between the two theological motifs in Galatians 3:14 (i.e., the Abrahamic blessing and the promise of the Spirit) and the works of law and faith in the broader context of Galatians 3. The aim will also be fulfilled by paying special attention to those passages in the Book of the Genesis which are cited or alluded to in Galatians 3:1-14 and providing an interpretation of the interaction between the two motifs in the light of the Jewish understanding of the promise of the Spirit, and its possible influence on Paul's theology.

1.2.2 Objectives

To accomplish its main aim, the study will seek to accomplish the following objectives:

1. To determine Paul's understanding of the relationship between the Abrahamic blessing and the promise of the Spirit in the broader discussion of Galatians 3, with special attention given to those passages in the Book of Genesis which are cited or alluded to in Galatians 3:1-14.

2. To determine the meaning of the Abrahamic blessing depicted in the narrative context of Genesis and the rest of the Pentateuch.

3. To determine the further development of the Abrahamic blessing depicted in the other Old Testament and the association of the Spirit in the prophetic tradition with the Abrahamic blessing

4. To determine how the early Judaism understood the Abrahamic promise of blessing to the nations and the promise of the Spirit.

5. To consider how Paul developed further the relationship between the Abrahamic blessing and the promise of the Spirit.

6. To draw conclusions from the results of the research regarding Paul's understanding of the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14.

1.3 CENTRAL THEORETICAL ARGUMENT

It is expected that the research conducted in this study will demonstrate that the promise of the Spirit is associated with the Abrahamic blessing in the following way: the Abrahamic blessing depicted in the Genesis narrative bears the reconciliatory and redemptive purpose, which Paul refers to as justification (Gal 3:6-14: cf. Gal 2:16). Also, the Abrahamic blessing for the nations is linked to a specific offspring, the end-time ideal Israelite king ruling (Ps 72:17) as a Davidic king at the restoration of Israel (see, e.g., Isa 11:1-6; Ezek 37:24-27). Paul's understanding of Christ is most likely influenced by it.

While Paul's understanding of the Spirit is associated with the Old Testament and the Second Temple literature, in view of his understanding that the Spirit is received by faith in Christ Jesus regardless of observance of the law and ethnicity (Gal 3:1-5, 14; 4:4-6), he differs from the Second Temple literature. The scriptural basis of Paul's conviction most likely lies in his understanding that (1) obedience to the law is caused by the work of the Spirit; this obedience is not the prerequisite of receiving the Spirit (cf. Ezek 36:26-27); and (2) the Spirit promised to Israel as the people of God affirms that they are called the people of Yahweh (cf. Isa 56:3-7; Zech 2:11 [MT 2:15]).

Paul does not seem to quote Old Testament passages concerning the promise of the Spirit in Galatians. His pneumatology here is deeply influenced by the prophets, as reflected in the following. (1) The Spirit is seen as the one who provides eternal life to the believer (Gal 5:25; 6:8; cf. Ezek 37:14). (2) The Spirit functions as the evidence of the present justification (Gal 3:1-5) and the believers' status as the children of God (Gal 4:6). Namely, the Spirit implies the believers' covenantal membership in God's people (cf. Isa 44:1-5; Ezek 39:29). (3) the Spirit empowers believers to produce true obedience and righteousness in their lives according to the law (Gal 5:15, 22-25; cf. Ezek 36:36-37), so that the Abrahamic blessing for the nations may be perpetuated (Gen 22:18; 26:4; 28:14; cf. Gen 17:6; 27:29; 35:11; 49:10). (4) and the Spirit ensures the believers to overcome their sin so that the curse of the law from which Christ has already liberated them (Gal 3:10, 13) may be continually subverted (cf. Gal 5:18). (5) through the receiving of the Spirit by faith, the believers become heirs of the Abrahamic blessing, which refers to the inheritance in the coming world (Gal 4:26).

Therefore, based on the investigation of the Abrahamic blessing and the promise of the Spirit in their original contexts and their development in the Old Testament, the Second Temple literature, and in Paul, it is expected that this study will show that the promise of the Spirit is not identical to the Abrahamic blessing in Galatians 3:14. Rather, the Abrahamic blessing is associated with justification, and the Spirit functions as the evidence of receiving the blessing and the means of perpetuating the blessing.

1.4 METHODOLOGY

This study is conducted based on a Reformed perspective on the scriptures[14] and, more specifically, the Reformed Presbyterian Tradition. The basic convictions of the Reformed Presbyterian Tradition are summarised in the Westminster Confession of Faith (1647) and the Larger and Shorter Catechisms (1647). The methodology used is primarily a grammatico-historical approach[15] to exegesis which includes the study of the socio-historical context (van Rensburg et al. 2015:137-156)[16] of how Paul's concept of the promise of the Spirit fits into the whole argument in Galatians 3.[17]

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[14] A Reformed perspective on the scriptures is characterised by its emphasis on the reality behind the text, namely God, the original Author of the scriptures. This means that God is able to make his intentions known through a written text. Because God is the transcendent source of human rationality and the ultimate ground of linguistic meaning. Therefore, to adopt as the position of the Reformed theology in New Testament research is checking the existing views against the Scriptures to see if they are in fact an accurate reflection of the Scripture. Consequently, God's central purposes and intentions are accessible through a correct interpretation of Scripture (see Walls 1996:187-188).

[15] The grammatico-historical interpretation, often called the Reformation interpretation, in which Scripture is interpreted within the constraints of the grammar of the texts themselves and within the history and culture of the people to whom and though whom Scripture was originally given (Kaiser & Silva 1994:221).

[16] In the light of the fact that the New Testament was set in a different culture and different social conditions than today, we should read the scriptures historically. Therefore, it must be noticed that the biblical exegesis of the scriptures is determined accurately by the socio-historic context (Silva 2007:179).

[17] The point of view in this exegetical approach is that Galatians believers who are placed into Christ, the singular seed of Abraham through faith (Thiessen 2016:134) already have possessed all the things on the contrary to the claim that Paul's opponents require gentiles to receive not only circumcision do but also all the stipulations in the Mosaic Law(Das 2000:538); having received the Spirit (3:2), The Galatians believers already become the heirs of the Abrahamic blessing (3:14), and this leads to make the mark of the outward covenant unnecessary. Therefore, the fact that they have the reception of the Spirit (3:2-3, 3,14; 4:6, 29; cf. 5:5) is the main themes of the whole argument in Galatians, supported by "references to promise (3:14,16,18,19,22,29), inheritance (3:18,29; 4:1,7), and divine sonship (3:26; 4:5-7) (de Boer 2011:167)".

An intertextual analysis[18] of the citations and/or allusions of the scriptural texts related to the two motifs in Old Testament Scriptures and Second Temple literature will also be conducted.

1. The criteria to identify the citations or allusions in the texts related to the two motifs in the Old Testament, Second Temple literature and Paul's epistles is established, given the fact that the bestowal of Spirit is associated with the restoration of the Abrahamic blessing in the Old Testament as well as early Judaism.

2. To determine whether the existing viewpoints concerning the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14 rest on a solid foundation for solving the problem of how to interpret Galatians 3:14, a critical review of relevant scholarly material is conducted.

3. To determine Paul's understanding of the association between the two motifs in Galatians 3:14, a literary research to those passages in the Book of Genesis which are cited or alluded to in Galatians 3:1-14 and a grammatico-historical approach to exegesis that includes the study of the socio-historical context of the whole argument related to the works of law and faith in Galatians 3 surrounding the theme are conducted.

4. To determine the meaning of the Abrahamic blessing depicted in the narrative context of Genesis and the rest of the Pentateuch, the grammatico-historical method of interpretation will be used.

5. To determine the further development of the Abrahamic blessing depicted in the other Old Testament and the association of the Spirit in the prophetic tradition with the Abrahamic blessing, citations and/or allusions to the scriptural passages in the prophetic writings related to these two motifs will be considered using inner-biblical textuality (Moyise 2002:418-431) and extra-biblical textuality (Watson 2004:4-5).

6. To determine how early Judaism understood the Abrahamic promise of blessing to the nations and the promise of the Spirit, citations and/or allusions to the passages related to these two motifs in the Second Temple literature will be considered using inner-biblical textuality (Moyise

[18] Before tracing the development of Abrahamic blessing for the nations and the promise of the Spirit in the Old Testament, Second Temple literature, and in Paul, it is necessary to consider the mutual relationship and interaction of these texts with each other. According to Watson (2004:4-5), there are three bodies of texts, such as Scripture, Pauline texts, and non-Christian Jewish texts in which we are engaged in a "three-way conversation…an interaction instead of an unilinear movement".

2008:418-431) relevant to the Second Temple literature and extra-biblical textuality (Watson 2004:4-5).

7. To determine how Paul developed further the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14, the results of the aims and objectives of the research above (no 1-4) are evaluated. This includes a grammatico-historical approach to exegesis.

8. To ensure that conclusions can be drawn from the results of the research, the collected data are selected and categorised through analysis, interpretation, and synthesis.

1.5 CONTRIBUTION TO THE FIELD OF NEW TESTAMENT STUDIES

This study seeks to provide a precise interpretation of the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14 by examining the two motifs in the light of the Old Testament as well in the Jewish literature of the Second Temple period. The conclusions drawn from the results of the research contribute to an understanding of the function of the Spirit in relation to the Abrahamic blessing. The Spirit is not only the means of restoring the Abrahamic blessing but also the guarantee of inheritance in the coming world. By looking at the text, it seems that Paul does not cite Old Testament scriptures in relation to the promise of the Spirit in Galatians 3. However, after a thorough investigation, it can be clearly explained that his arguments about the Spirit are highly influenced by the passages - especially those that mention the ancient aspects of the Abrahamic promise - that associate the Spirit with the blessing of Abraham in the Old Testament as well as early Judaism. In this way, this study contributes to the understanding of the Spirit's role as the mean of restoring the Abrahamic blessing as well as actual payment of the eschatological inheritance in the coming world, which is developed further in the Pauline letters (Gal 3:14; 5:5; cf 2 Cor 5:1,5).

1.6 CHAPTER BREAKDOWN

Chapter 1. Introduction

Chapter 2. Critical review of the existing viewpoints

Chapter 3. A preliminary study regarding the relationship between the two motifs in Galatians 3:14.

Chapter 4. The Abrahamic blessing in the narrative context of Genesis and the rest of the Pentateuch.

Chapter 5. The Spirit's relationship with the Abrahamic blessing in other Old Testament texts.

Chapter 6. The Abrahamic blessing for the nations and the promise of the Spirit in the second temple literature.

Chapter 7. Paul's understanding of the Spirit's relationship with the Abrahamic blessing in Galatians.

Chapter 8. Conclusion.

CHAPTER 2
CRITICAL REVIEW OF EXISTING VIEWPOINTS

2.1 INTRODUCTION

New Testament scholarship has witnessed intensive research into Paul's citations and allusions from Old Testament, which are concentrated in Galatians 3:6-13.[19] One of the conclusions of this research has been that, in the light of the context of Galatians 3:6-13, "the promise of the Spirit" is identical to, or at least forms a part of, "the blessing of Abraham" in Galatians 3:14.

From the time of Luther onwards, the research on the association of these two motifs has been developed into an understanding that the Abrahamic blessing is not associated with the promise of the Spirit. The general view is that the blessing of Abraham may not be paralleled by the phrase the promise of the Spirit in the context of prophetic writings and Galatians 3:13-14. But some scholars suggest that it is probably better to view "the blessing of Abraham" and "the promise of the Spirit" as related but not equated. This view suggests that since the promise of the Spirit is the mean by which the sons of Abraham would be created, the reception of the Spirit fulfils the promise of innumerable descendants of Abraham.[20]

This chapter will, firstly, present the scholarship that has led to this picture of the relationship between these two motifs. Consideration will be given to:

1. Interpretations which identify the blessing with the Spirit

2. Interpretations which do not associate the blessing with the Spirit

3. Interpretations which associate but do not identify the blessing with the Spirit

Following the presentation, critical remarks on the arguments will be made throughout the presentation. Recent work on the relationship between these two motifs will be brought to bear. I conclude that the existing viewpoints need modification or revision.

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[19] E.g., Bekken (2000:265-76); Caneday (1989:189-209); Martyn (1997:465-73); Silva (2001:251-67); Sprinkle (2007); Wakefield (2003); Willitts (2003:105-22); Wisdom (2001); Trick (2016:29-131).

[20] Detailed references will be given throughout this chapter.

2.2 REVIEW OF RELEVANT RESEARCH

2.2.1 Interpretations which identify the blessing of Abraham with the promise of the Spirit

This section will deal with the writers who identify the Abrahamic blessing with the Spirit. In this interpretation, early theories of the relationship between these two motifs in Galatians 3:14, were concerned with the view that the Abrahamic blessing is equated with the Spirit. Three authors will be considered here: Luther, Cosgrove, and Fitzmeyer.

2.2.1.1 Martin Luther's commentary on Galatians 3

Luther's (1963:5457-75,89) work addresses the issue of the relationship between the Abrahamic blessing and the promise of the Spirit in his commentary on Galatians 3:5-7,14, although he does not focus much attention on this issue. Nevertheless, since then, most modern interpreters have adopted a similar stance, even to the extent of equating the Abrahamic blessing with the Spirit[21], and it is, therefore, important to review his work.

Luther's (1964) commentary on Galatians during his exposition of Galatians 3 sought to understand the relationship between the Spirit and faith. In this chapter, Luther (1964:4684) noted that far from arguing that Galatians believers receive the Spirit through the law, they receive the Spirit through preaching heard with faith (Gal 3:1-5).[22] Rather, he states that "through the law, they have fallen away, not only from the righteousness of Christ but at the same time also from all his merits and rewards (Luther 1964:4744)". And he then proceeds to reason as follows:

1. Faith being reckoned as righteousness is the same as receiving the Spirit (Gal 3:6) (Luther 4765-72). Luther (1964:4769) states: "Now is not the fact that faith is reckoned as righteousness a receiving of the Spirit? So, either he proves nothing or the reception of the Spirit and the fact that faith is reckoned as righteousness will be the same thing".

2. The blessing of Abraham is referred to as justification in Galatians 3:7-8 (Luther 1963:4465,4589). In what follows, Paul in Galatians 3:9 clarifies that "he [Abraham] received the

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[21] See, e.g., Burton (1921:177); Ridderbos (1953:128); Bruce (1982:168); Cosgrove (1988:50); Hansen (1989:126); Eckstein (1996:152); Martyn (1997:323); Lambrecht (1999:526); Heckel (2002:148-49); Marshall (2007:233); Schreiner (2008:477).

[22] Luther (1964:4688) insists here that "the apostle is referring not only to ceremonial law but also to absolutely every law; for since faith alone justifies and does good works, it follows that absolutely no works of any law whatsoever justify, nor are the works of any law good, only those of faith".

blessing of righteousness through his faith and that he received the promise of the same blessing for all those who believe as he did (Luther 1963:4610)."

3. This conclusion follows from Luther's comments on Galatians 3:14. Luther (1963:5457 75) states that considering what happened when Jesus died on the cross, the blessing of Abraham (which, according to Luther, Paul identifies with justification) is equated with the promise of the Spirit. "What is promised here could not happen in any other way than that Jesus Christ should become a curse, join Himself to the accursed nations, remove the curse from them, and bless them with His blessing. Let us learn, therefore, in every temptation to transfer sin, death, the curse, and all the evils that oppress us from ourselves to Christ".

Luther (1963:5489), then, moves to comment on the other half of Paul's argument in Galatians 3:14 (that we might receive the promise of the Spirit through faith): "Now the Spirit is freedom from the Law, from sin, death, the curse, hell, and the wrath and judgment of God. We do not receive this freedom and gift of the Spirit by any other merits than by faith."

It is worth making a few comments on Luther's work.

1. It is significant to note that for Luther, the blessing of the nation's consists in the removal of the curse. Similarly, Luther understands the Spirit as freedom from the curse and everything associated with it (i.e., sin, death, hell, wrath, judgement). Thus, it appears that Luther equates the blessing of Abraham with the gift of the Spirit. However, Luther fails to understand the essential significance of the gift of the Spirit – namely that it is the mark of the new covenantal era with all that the era entails (see esp. Joel 2:28–32, quoted in Acts 2:17–21; cf. Rom 10:13; see esp. Fee 1994: 383–84). His equation of the Abrahamic blessing with the Spirit appears again in Galatians 3:2,5 regarding the Galatians' reception of the Spirit. This shows that the coming of Christ and the giving of the Spirit had brought an end to the era of the law with its associated provisions for atonement; identification with that covenant utilising the "works of the law" after the coming of Christ necessarily placed one under a curse (cf. Dumbrell 2000:23–25).

2. Luther paints a clear picture with broad brush strokes. However, when the detail is examined, it appears that there are parts of this picture that may not be supported by the evidence. For example, the promise itself in the Genesis narrative does not reveal the means of justification. Yet, Luther equates the Genesis promise with justification without explaining the basis of the connection. However, the central issue in Galatians 3:1-14 is justification by faith in Christ as the means of becoming the Abrahamic descendants, in which the Abrahamic blessing is understood to be justification while the promise of the Spirit functions as the evidence and perpetuation of the blessing (Lee 2013:210). Given the close relationship between justification, the Abrahamic

blessing, and the promise of the Spirit, these issues arise concerning Galatians 3:1-14 and its broader implication (Lee 2013:201). These issues will be discussed in detail in chapters 3-5 later.

3. The crucial step in Luther's argument is that Paul understands the receiving of the Spirit as part of the content of the Abrahamic blessing. He seems to give a plausible account of the equation of these two motifs in Galatians 3:14 on this basis. However, there are two main problems in Luther's argument. Firstly, although Luther's argument to Paul's juxtaposition of the two motifs in Galatians 3:14 is accepted, as Hays (2002:181) asks, "On what scripture basis, then does Paul argue that the Abrahamic blessing is somehow identical to the promise of the Spirit?" Lagrange (1950:74) and Betz (1979:152-53), who recognise the need to solve the problem, conclude that Paul's association of the Abrahamic blessing with the promise of the Spirit should be an inference-based solely on Galatians' experience. As Lagrange (1950:74) puts the matter concisely, "this connection has no discernible warrant in the Book of Genesis"- "lies exclusively in the experience of the Christian community, now correlated *ex hypothesi* the promise to Abraham". However, for a fuller explanation, it is necessary to consider that there might be some biblical-theological grounds upon which Paul constructs his argument from those passages in the book of Genesis cited in Galatians 3:6-14. Secondly, these two thematic parallels between the Abrahamic promise to bless the nations (Gal 3:8) and its fulfilment in Christ (Gal 3:14a) defies any such easy equation of the Abrahamic blessing with the reception of the Spirit in Galatians 3:14. This phrase "the blessing of Abraham" in Galatians 3:14 is a general way of referring back to the blessing "associated with Abraham" that Paul discusses in Galatians 3:8-9; there is, therefore, no reason to think that Paul has a specific Old Testament verse in mind (e.g. Gen 28:4) (Moo 2013:215). As Galatians 3:8 reveals, Paul interpreted this blessing explicitly in this context in terms of justification. Paul emphasises εἰς τὰ ἔθνη (to the Gentiles) by putting it first in its clause (Davidson & Turner 2021:253). This emphasis matches Paul's concern in verses 7–9 to show that the Abrahamic promise of blessing included, from the first, the Gentiles. Then, the focus on Gentiles in this verse is because of his concern to make clear (not least to the Galatians themselves) that God has included Gentiles within the scope of Abraham's blessing. The inclusion of the Gentiles as the partakers of the blessing is thus also the fulfilment of the blessing for the nations (Gal 3:8,14,28) (Moo 2013:215).

2.2.1.2 The work of C.H. Cosgrove

C.H. Cosgrove's (1988:69-119) work entitled "The Cross and the Spirit" is another contribution that has proved influential in subsequent research. Cosgrove basically agrees with Luther's view of equating the promise of the Spirit with the Abrahamic blessing. While Luther applies an easy equation to the two motifs in Galatians 3:14, in this work, Cosgrove seeks to evaluate evidence from

several scriptural passages to show that the Spirit is regarded as an extension of God's promise(s) to Abraham into the early church era. Cosgrove reasons as follows:

1. The early church viewed the presence of the Spirit among them as a fulfilment of the eschatological hope that God would bestow his Spirit in the last days (cf. Acts 2:14-21; Gal 3:14; Heb 6:4-5; cf. Matt 3:11; see also Joel 2:28-29; Isa 32:15,44:3; IQS 4:21) (Cosgrove 1988:105). That is, the church counted the presence of the Spirit among them as the fulfilment of a divine promise (see Jervell 1975:158-63), and in principle, they could view all the divine promises as contained already in God's promise(s) to Abraham.

2. In the light of the divine "promise" in certain Hellenistic circles,[23] it seems reasonable to say that a Jew in Paul's day could also link the promises to Abraham explicitly with all the divine promises in an eschatological sense. However, even when the promise is viewed eschatologically, the tendency is to speak of it in geopolitical terms without mentioning other elements and dimensions of eschatological hope, linked explicitly with the Spirit (Ez 39:29; Joel 2:28-32; Isa 44:3; Zech 12:10; T. Levi 18:11; T. Judah 24; Jub 1:21,23; IQS 4:20-21) (Cosgrove 1988:96-97).

3. Cosgrove (1988:94-96,105) then draws the following conclusion:

> When Paul speaks of the "promise to Abraham," he appears to be following the Hellenistic-Jewish usage. It is evidenced by the fact that Paul shifts so "carelessly" from the singular "promise" to the plural "promises" in Galatians 3:19-22, implying that he counts all divine promises as being contained in God's promise(s) to Abraham. Therefore, Paul also treats all divine promises in Acts (cf. Acts 7:17; see also Acts 13:32; 26:6) as extensions of the promise to Abraham.

Cosgrove has thus presented a picture of the Spirit's presence as an extension of the Abrahamic promises, which is the power of the coming kingdom in the early church era. Cosgrove clearly believes that the Spirit is identified with the Abrahamic blessing, based on the connection presented by the scriptural evidence in the early church.

It is appropriate to make a few comments at this point.

1. This contribution from Cosgrove is one of the earlier publications in the recent study of the relationship between the Spirit and the Abrahamic blessing.

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[23] See e.g., 2 Macc 2:17-18, Ant. 21.236, Pr Jac 5, Tab. 1:5; 4:11; 8:5, T. Jos. 20:1, Sir 44:21, 4 Ezra 6:59, Judah 24; Jub 1:21,23; IQS 4:20-21.

2. This work advanced the study of the relationship between these two motifs. By seeking to find several scriptural passages to justify understanding of the association of the Abrahamic blessing with the Spirit, Cosgrove pointed the way to a reliable methodology for assessing the relationship between these two motifs.

3. Nevertheless, one of the weaknesses of Cosgrove's work is that he fails to see that the Spirit functions as the evidence of receiving the blessing and the means of perpetuating the blessing. In the context of prophetic writings (Isa 32:15, 44:1-5; Ezek 36:27, 37:14, 39:29), the promise of the Spirit is completely in connection with the restoration of the Abrahamic blessing (cf. Burton 1921:175; Lee 2013:193-198; Watson 2016:173). The relationship between them helps to understand the role of the Spirit in the present and final justification (the Abrahamic blessing is identified with) (Lee 2013:210-11).

4. Another way in which Cosgrove's analysis needs more depth is in recognising and identifying the Abrahamic covenant. He does at times speak about "the Abrahamic blessing", but in general, and in his detailed analysis, he works only with an extension of God's promise(s) to Abraham in Galatians and the early church. However, promises in Galatians 3:21 might not be all the divine promises since Paul has a specific, central promise in view in this epistle (Gal 3:14,17-18,22,29; 4:23,28); or the singular promise elsewhere in Galatians might encompass the twofold promise of land and seed (Paul emphasising latter). Paul, in any case, recognises more than one promise (Rom 9:4; 15:8; 2 Cor 1:20; 7:1), such as the Abrahamic promise to bless the nations (Gal 3:8) and the promise to Abraham of seed (Gal 4:23,28) (Keener 2018:156). The nature of Abrahamic promise(s) in Galatians will be studied in detail in chapter 3.

   Furthermore, in view of the Abrahamic promise, which occurs elsewhere in Romans 4:13; 15:8-9; Galatians 3:8, the promise referred to in Acts 7:17; 13:32; 26:6 is not related to any other divine promise but the fulfilment of the Abrahamic promise (see, e.g., Block 1987:268; Hamilton 2006:106). However, in Cosgrove's view, no attempt is made to investigate the reference to the Abrahamic covenant. It will be seen that the work of Choi (1997) and Brawley (1999) have provided a very helpful way of addressing this issue. It will be addressed in detail below.

5. The most significant weakness of Cosgrove's work is the way he draws the conclusion of the notion of "promise by extension" from certain Hellenistic Jewish sources (T. Levi 18:11; T. Judah 24; Jub 1:21,23; IQS 4:20-21). His discussion shows much insight into the eschatological fulfilment of the Abrahamic promise in geopolitical terms (Cosgrove 1988:90-101). However, he fails to see that Jewish people expected to "inherit" the coming world, as well as the land (cf. 4Q418 frg. 69.ii.13; 1 En. 40:9; 2 En. 50:2 (cf. 55:2); Ps. Sol. 14:7; Sib. Or. 1.85; Rom 8:17; Eph 1:14; 4 Ezra 6:59; 7:96; 2 Bar. 44:13).

2.2.1.3 The work of J.A. Fitzmyer

Fitzmyer (1998:237) basically regards the Spirit's presence on the day of Pentecost (Acts 2:1) as an extension of God's promise(s) to Abraham (from scripture or within the narrative). However, unlike Cosgrove, he (Fitzmyer 1970:227-231) argues that the Spirit is given to the people of God not just as a substitute for an early coming of the kingdom but as a substitute for God's salvation-history realised in Christ. For Fitzmyer (2007:361), interestingly, the successful application of the salvation programme utilises the principle of reconstitution, associated with Israel narratives, especially the promise made by God with Abraham of old.

Therefore, in his work entitled "Acts of the Apostles (Fitzmyer 1998)", he seeks to identify the promise-fulfilment terminology in the Lukan passages (Acts 7:17; 13:32; 26:6), namely statements about the time of the promise; the resurrection of Jesus; the fulfilment of the promise.

Fitzmyer's first evidence of the promise-fulfilment terminology in the Lukan passages is a reference to the "time of the promise" (Acts 7:17). Fitzmyer (1998:366,374) sees the promise here as the link between the Abraham, Joseph and Moses stories outlined by Stephen, which becomes the central part of his speech.

Fitzmyer's second evidence of the promise-fulfilment terminology in the Lukan passages is a reference to the resurrection of Jesus (Acts 13: 32). Fitzmeyer (1998:291) notes that Christ referred to as the fulfilment of the Abrahamic blessing for the nations (Acts 3:25) fulfils the "promise" in Acts 13:32 (echoing Ps 2:7) by his resurrection since the Abrahamic blessing for the nations is actualised in the days of Jesus' resurrection (Acts 13:34; cf. PssSol 17:21) (Fitzmyer 1998:715-716).

Jesus' resurrection introduces Fitzmyer's third evidence of the promise-fulfilment terminology in the Lukan passages as a reference to the fulfilment of the promise. Fitzmeyer (1998:756) notes that, for Paul, the resurrection of Jesus becomes the proof incarnate of God's fidelity to the "hope (Acts 26:6)" which he states is in the resurrection of the dead (echoing Dan 12:2-3).

As noted above, Fitzmyer identifies the promise-fulfilment terminology in the Lukan passages related to the Israel narratives. Unfortunately, he neither interprets the promise-fulfilment terminology based on the nature of the covenant promise nor provides further pertinent comments on the remaining unspoken allusion to the covenant idea in passages. Interestingly, the term "promise – fulfilment" is used to point out an unconscious awareness of a general relationship with the covenant idea. Nevertheless, the relation of the covenants to one another is usually not pursued.[24]

[24] See, e.g., Barret (1994:647).

The relation of the covenants to one another is supported by Brawley (1999:131-32), who contends that the various covenant traditions are synthesised in three ways, which is indebted to Choi (1997).[25] Therefore, he assumes that Paul, influenced by these ways, views the promises in the Lukan passages as being related to one another.

Brawley provides his assumption as follows:

1. Brawley (1999:129-30) notes that in Acts 13:32-33, Paul and Barnabas summarise his gospel as the good news that the promise to the forebears has occurred in the resurrection of Jesus (Acts 13:32-33). The promise to the forebears is a striking allusion to the Abrahamic covenant– the promise to Abraham and his σπέρμα. However, close to the reference to the promise to the forebears (Acts 13:34), a portion of Isaiah 55:3 quoted here also refers to the Davidic covenant.[26] The prominence of the Davidic covenant, along with covert allusions to the Abrahamic promise, indicates that the Davidic covenant has not lost its meaning in the narrative world. Rather, the Abrahamic and Davidic covenants are synthesised.[27]

2. Brawley (1999:131) notes that Paul proves the Christ event, an instance of God's fidelity to Abrahamic promise (Acts 26:6-8).[28] Consequently, the believer's resurrection is founded on the covenant God made with Abraham (Bruce 1990:498). The nature of eschatology in this is identified as the important concept of this covenant. The eternal aspect of the Abrahamic promise implies those who believe and persevere will inherit (Acts 6:12) (cf. Keener 2015:253).

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[25] Choi (1997:52,104,105,108,113,154,160,277) specifies three ways that covenant traditions are synthesised in the Second Temple period: (1) subordination of the Abrahamic covenant to the Mosaic; (2) subordination of Mosaic to Abrahamic; and (3) a synthesis by coordinating the covenants without establishing relationships among them. Luke-Acts, however, synthesise covenant traditions in yet another way.

[26] Conzelmann (1988:50,105) takes this citation to be so fragmentary that it cannot be understood apart from its connection with Psalm 15:10 LXX, which follows. It is fragmentary; however, it is a fragment to be construed intertextually with its original context in Isaiah 55:3 rather than with Psalm 15:10 LXX from which it is explicitly set apart by καὶ ἐν ἑτέρῳ. See also Bauernfeind (1980:52,176); Rese (1969:87-89), suggests a possible pre-Lucan tradition as the basis for the omission of a reference to the covenant in Paul's citation of Isaiah 55:3. Roloff (69,207), construes τὰ πιστά as establishing the reliability of David's words from Psalm 15:10 LXX that follows. Buss (1980:102), claims that the original Davidic covenant connotations in Isaiah 55:3 gives way to the Abrahamic covenant.

[27] Plümacher (1993:161-77), reads the speech as a turning away from the Jews and a legitimation of a gentile church. Such a reading appears to me to neglect the content of the speech. Glombitza (1958:317) states that Paul's sermon is without success because Israel, in contrast to Paul, interprets its tradition apocalyptically internal to its own world. According to Acts 13:43, the sermon did have a measure of success among Jews in Pisidian Antioch. Against a rejection of a Jewish mission see Barret (1994:657).

[28] See, e.g., Sanders (1979:96–97); Wright (2013:139–63).

The land promise made to Abraham is enlarged in the subsequent covenants made with Israel. This covenant, then, determines the whole future program for the nation Israel and is a major factor in scriptural eschatology (Brawley 1999:131-32).

3. Brawley (1999:127) notes that Acts 7:17, like Acts 13:32, 26:6, speaks of the time was drawing near to fulfil the promise that God had made to Abraham. In the near context, an allusion to Genesis 15:13-16 means the time of the drawing near the Abrahamic promise not merely concerning the multiplication of Abrahamic descendants but also Moses, the exodus, Sinai, and the entrance into the land.[29]

As indicated above, the Abrahamic covenant is a characterisation of God concerning history. God promises to bless all the families of the earth at canonical narrative beginnings (Gen 12:1-3). Davidic and Mosaic covenants are related to the Abrahamic covenant as part of a sequence. They are ways God moves the promises toward their term. For Luke-Acts, Mosaic, Davidic, and Abrahamic covenants do not compete but function when playing their role in a holistic programme.

2.2.1.4 Conclusion

The literature review above shows that neither the parallelism of the components of the clauses nor the understanding Spirit as an extension of God's promise(s) to Abraham provided an accurate explanation of the relationship between the two motifs. For this reason, although the interpretations make sense to some degree, there is still a more fundamental question as to on what biblical-theological grounds Paul constructed these two motifs in Galatians 3:14.

2.2.2 Interpretations which do not associate the blessing with the Spirit

This section will deal with the writers who do not identify the Abrahamic blessing with the Spirit. From Luther's work, it is determined that the Spirit is equated with the Abrahamic blessing. Since then, most modern interpreters have taken a similar stance. From the time of Luther onwards, the research on these two motifs has been developed into an understanding that the Abrahamic blessing is not associated with the Spirit. Three authors will be considered here: Calvin, Harrisville, and Kwon.

2.2.2.1 John Calvin's reading of Galatians 3:14

Contrary to the interpretations that associate the blessing with the Spirit, Calvin (1965:56) translated Spirit in Galatians 3:14 as "the spiritual promise". In his commentary on Galatians 3:14, Calvin argues that the Abrahamic blessing is linked to Christ's redemptive work, which can be specified as the removal of the law's curse. And the promised blessing flows to the Gentiles. The word τοῦ πνεύματος

[29] On the embedding of Moses' narrative in the of the patriarchs, see Bauernfeind (1980:52,111).

refers to the nature of the promise rather than to the Holy Spirit since it is contrasted with all outward things consisting of ceremonial rituals and lineal descent, leaving no room for diversity. For Calvin, this fact proves that Jews do not differ from Gentiles; because if the Abrahamic blessing given to Jews and Gentiles alike is spiritual, it is received by faith alone.

One problem with this interpretation is that there must be some relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14. Galatians 3:13a (the main clause) and Galatians 3:14b (a subordinate clause dependent on v.13a) are bound to each other by Paul's use of the first-person plural pronoun ("us," "we") in both clauses (Burton 1921:169; Betz 1979:148,101; Hays 2002:262). The second ἵνα clause uses a first-person plural, as does Galatians 3:13a, which means that the first ἵνα clause is transitional, providing a bridge from the theme of curse and blessing (a theme for which Paul is indebted to his opponents in Galatia) to that of the Spirit, which is thereby somehow associated with "the Abrahamic blessing" (de Boer 2011:209).

2.2.2.2 The work of R.A. Harrisville

In his work (Harrisville 1992:11) entitled "The figure of Abraham", Harrisville (1992:11) adopts Calvin's view and argues that some scholars are certain that the two ἵνα clauses in Galatians 3:14 are coordinated and parallel in meaning.[30] And he states that although such an understanding would lead to a conclusion that the Abrahamic blessing mentioned in the first clause is equated with "the promise of the Spirit" mentioned in the second, there is another way in which the two ἵνα clauses are interpreted as dependent and not coordinate (Burton 1921:177; Lightfoot 1881:140). The first ἵνα clause may be seen as a purpose clause and the second; as a result clause: "….in order that the blessing of Abraham might come to the Gentiles in Christ Jesus so that we might receive the spiritual promise by faith" (cf. Betz 1979:152; Moule 1959:142).

Harrisville then proceeds to reason as follows:

1. The two ἵνα clauses should be interpreted as dependent and not coordinate If both clauses introduced by ἵνα in Galatians 3:14 are parallel, τὰ ἔθνη should be the implied subject of the verb. And Paul, who is included in the implied subject of that verb λάβωμεν (see, e.g., Bruton 1921:177; Bruce 1982:166-67; Räisänen 1983:19), has understood himself as a gentile. However, based on Paul's statements regarding his ethnic descent (cf. Rom 11:1; 2 Cor 11:22), it seems improbable that Paul would mention such a thing; therefore, it is unlikely that these two clauses are coordinated (Harrisville 1992:10).

[30] See, e.g., Burton (1921:176); Bruce (1982:167); Lightfoot (1881:140); Betz (1979:152).

2. In this manner, Harrisville (1992:11) argues that the promise in Galatians 3:14, interpreted as a descriptive genitive (see BDF 165), should be a “spiritual promise”. It should not be understood as referring to Abraham. Instead, the phrase may be read as a reference to the Spirit promised in the prophet Joel of which fulfilment came at Pentecost (see, e.g., Burton 1921:177).

3. Nothing in Paul’s epistles can be found that the Spirit is the content of the promise. In the context of Romans 4:13, the content of the promise is not about the Spirit; it concerns ὁ κόσμος. Why does Paul differentiate the Abrahamic blessing from the promise of the Spirit? But if Galatians 3:14 is interpreted as shown in Romans 4:13, there is no discrepancy between the two epistles (Harrisville 1992:11).

4. Harrisville (1992:11) then draws the following conclusion:

> If any of these suggestions are valid, then it is reasonable to believe that Paul’s Christian interpretation has been injected into his rendering of Abrahamic blessing. The verse may then be read as follows: “... in order that the blessing of Abraham come to the Gentiles in Christ Jesus, so that we might receive the spiritual promise by faith”.

As noted above, the point of Harrisville’s argument here is that ἐπαγγελίαν τοῦ πνεύματος is not associated with the Abrahamic blessing in Galatians 3:14. For Harrisville, there is clear evidence from the context of Galatians that the Abrahamic blessing mentioned in the first clause should not be equated with the Spirit mentioned in the second clause since consecutive ἵνα clauses in Paul’s usage are not equated. And the promise of the Spirit in the second clause should be understood as a fulfilment of Joel’s prophesy. It appears that this view is available to interpret these two motifs in Galatians 3:14. However, there are some reasons why this view fails to provide an adequate answer to this issue.

Firstly, the Abrahamic blessing entails descendants and land, and the blessing for other nations through him. Of these blessings, the promise of the Spirit is, to some extent, connected to the Abrahamic promise in which Abraham inherits the promised land (Gen 12:7). However, for Paul, inheritance is not a material thing but non-territorial/spiritual in the coming world (see, e.g., Hays 2000:261; Waters 2006:110-11; Harmon 2010:146-50; Morales 2009: Lee 2009:188-91, 197-98, 32-5; George 2016:193).

Secondly, exegetically, the second clause explains the meaning of the preceding clause. The parallel between these two ἵνα clauses emphasises their mutually interpreting quality (Burton 1921:177; Bruce 1982:167-68; Martyn 1997:323; contra Schreiner, 219; Fung 1988:148-49). Therefore, there

must be some association between the reception of the Spirit and the fulfilment of the promise (or Abrahamic blessing).

Thirdly, most scholars think that the genitive τοῦ πνεύματος (of the Spirit) is epexegetical, an interpretation reflected in several English translations that render "the promised Spirit" (e.g., ESV, NLT, NJB; the phrase is found in Moule 1959:176; and cf. Eph 1:13, ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ [you were sealed with the Holy Spirit of promise]). However, the genitive may also be taken as subjective: "the promise [possibly, that is, the inheritance-cf Gal 3:15-18] that is mediated to us by the Spirit" (cf. Burton 1921:175; Lee 2013:193–198; Watson 2016:173).

2.2.2.3 Yeon-Kyung Kwon: Eschatology in Galatians

Like Harrisville, Kwon's (2004:109-14) work also argues strongly against the prevailing understanding, which equates the Spirit with the content of the blessing of Abraham, to the extent that he denies any relationship at all between the two. He proposes several reasons why "promise of the Spirit" is not associated at all with "the Abrahamic blessing".

> Firstly, Paul does not clearly assert that the Spirit is the fulfilment of the Abrahamic blessing. Many scholars have thought that the "promise" in Galatians 3:14 was associated with the "promise" in Galatians 3:16 due to their proximity. Secondly, the association of the Spirit and the Abrahamic blessing is not mentioned in any other contemporary literature. On the contrary, the Jews of Paul's era recognised the Abrahamic blessing as the promise of the land in an eschatological and universal sense. Thirdly, there is the alternation between the singular and plural forms of "promise" in Galatians 3:16-22; however, in this case, Paul could not have the singular "promise of the Spirit" in mind. Fourthly, Galatians 3:18 clearly associates the "inheritance" with the promise God made with Abraham. Fifthly, Paul does not involve the Spirit in his discussion of the Abrahamic promise in Galatians 3:15-29. Sonship indeed begins with the Spirit in Galatians 4:7, but the notion of the Abrahamic promise is not in view. Sixthly, Paul understands the world as the Abrahamic blessing related to the eschatological land.

Instead, Kwon (2004:116) argues that prophetic writings such as Jeremiah and Ezekiel influence Paul's understanding of the Spirit. Nonetheless, although Kwon describes how Paul alludes to the prophetic promise of the Spirit in some of his epistles, he does not explain how Paul understands it in Galatians. Rather, Kwon provides exegetical reasons that do not equate the promise of the Spirit with the Abrahamic blessing. But, while it may be true that the promise of the Spirit should not be identical to the Abrahamic blessing, Kwon has gone too far by rejecting any relationship between

these two motifs. A detailed research and critique of his arguments will come in chapters 3 and 6 below, but in brief here, Kwon has unjustifiably restricted the Abrahamic promise to the land promise. He has failed to see the elements of progeny and blessing for the nations in the Abrahamic promise, both of which are prominent motifs in Paul's argument concerning the Spirit in Galatians 3:7-4:7. Also, it does not follow that if there is no link between the Spirit and the Abrahamic promise in contemporary Jewish literature, Paul would then also not have linked the two. It is highly likely that Paul could have differed from his contemporaries in his interpretation of scripture. Furthermore, although Kwon argues that Jeremiah and Ezekiel influence Paul's concept of the promise of the Spirit, he has failed to see the covenantal context in which the outpouring of the Spirit occurs in these prophetic texts. Since the new covenant in Jeremiah and Ezekiel is developed from the Abrahamic and Mosaic covenants, there must be some relationship between the outpouring of the Spirit and the Abrahamic covenant, as discussed in chapter 5 below.

2.2.2.4 Conclusion

From the survey above, it is observed that neither the arguments of those who identify the Abrahamic blessing with the promise of the Spirit nor the interpretations which do not associate the blessing with the Spirit have provided a precise and plausible explanation of their relationship. Therefore, it is more reasonable to state that Paul comprehends the reception of the Spirit as related to, though not identified with, the Abrahamic blessing in Galatians 3:14.

2.2.3 The interpretation of commentators who associate, but do not identify the blessing with the Spirit

This section will deal with the writers who associate but do not identify the blessing with the Spirit. It can be argued that the Spirit functions as the mean by which Abrahamic promise is fulfilled. Two authors will be considered here: Williams and Hong.

2.2.3.1 Sam K. Williams's "Promise in Galatians"

Williams (1988:713-14) argues that the Abraham narrative stands at the centre of Paul's argument in Galatians. Indeed, Paul states clearly that the promise of the Spirit is not equated with but somehow related to Abrahamic blessing (3:16; cf. 3:18). To understand the promise of numerous descendants as being associated with the promise of the Spirit, it is necessary to consider how Paul cites or interprets God's promise to Abraham.

Williams then proceeds to reason as follows:

1. Williams (1988:712-13) argues that in Galatians 3:14, by linking "Spirit" with "promise" Paul is stressing that what is promised is the Spirit. And its importance is emphasised by the statement

that Paul's focus on the wording of Galatians 3:16 clarifies his reference concerning one divine pledge, the promise of the Spirit. Indeed, he clearly says that the promise was made to Abraham (Gal 3:16; cf 3:18). Nevertheless, as there is no mention of the Spirit when reading the Abrahamic blessing in Genesis narrative, the relationship between the two cannot be one of simple identity. Thus, the promise of the Spirit is not identified with but nevertheless still related to Abrahamic blessing in some way.

2. This understanding of the relationship between the two motifs in Galatians 3:14 is supported by the fact that the promise of the Spirit functions as how the promise of numerous descendants is fulfilled. It is supported by Paul's reasonings that relate the Abrahamic descendants to the promise of the Spirit.[31] Paul was convinced that the Spirit begets true Abrahamic descendants free from false gods (Gal 4:8) and the Torah's stipulations (Gal 3:23)[32] (Williams 1988:714-15).

3. Williams (1988:716) then draws the following conclusion:

> God keeps his word, fulfils his pledge through the operation of his Spirit; that is to say, the promise of the Spirit functions as how sons of Abraham would be created out of people who had been enslaved.

2.2.3.2 In-Gyu Hong's "Does Paul misinterpret the Jewish law?"

Hong (1994:172-73), who adopts Williams's view, argues that the gentile Galatians have, by faith, received the Spirit and thereby the actual fulfilment of all the Abrahamic promises.

Hong then substantiates the view as follows:

1. The Galatians' experience of the Spirit is the evidence that they have received the Spirit of sonship in their hearts and have been adopted as sons (Gal 4:6; cf. 4:28-29). This understanding is evidenced by the fact that God has accepted the Galatians, justified them, and made them

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[31] He reasons in the following manner: prior to becoming believers, the Galatians—and indeed, by extension, all "sinners from the Gentiles" (Gal 2:15)—were enslaved to beings who are not really gods (Gal 4:8), and the Jews were in custody, confined, under the law (Gal 3:23). However, now God is at work claiming his human creatures, Jews, and Gentiles, by bestowing sonship upon them (Gal 4:45).

[32] Since the meaning of στοιχεῖα is still debatable, scholars are divided about τὰ στοιχεῖα τοῦ κόσμου (4:3) and τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα (4:9) are the same as the θεοὶ who are not gods at all (4:8)-i.e., spiritual powers. For a presentation of the options, see, e.g., Burton (1921:515-18) render the phrase "the rudimentary religious teachings possessed by the race". Comparably, Meyer (1880:219): "the elementary things, the immature beginnings of religion". Ridderbos (1975:149): "first principles, the primitive teaching". By contrast, Betz (1979:204-5).

take part in the blessing of Abraham. Here it can be seen that the universal promise in Galatians 3:8 finds its fulfilment in the receiving of the Spirit (Hong 1994:172).[33]

2. In this connection, it must be noticed that the Gentiles' participation in Abrahamic blessing in Galatians 3:14a is set in parallel with receiving the promise, i.e., the promised Spirit in Galatians 3:14b. This parallelism shows that the Gentiles' participation in Abraham's blessing is fulfilled in the bestowal of the promised Spirit. This understanding leads to the conclusion that the promise of innumerable descendants of Abraham in Galatians 3:6 is fulfilled in the receiving of the Spirit (Hong 1994:172).

3. Hong (1994:172) then draws the following conclusion:

> It, thus, can be said that, with the inclusion of the Gentiles (i.e., all the nations except the Jews) as children of Abraham and children of God by faith, the Abrahamic promise to bless the nations is also fulfilled through the Spirit (see, e.g., Betz 1979:152-53; Hill 1982:199; Williams 1988:714-16,720).

Williams and Hong may be correct in emphasising the fact that the Abrahamic blessing is related to but not identified with the promise of the Spirit in the light of the context of Galatians 3.[34] However, their work does not seem to go far enough in addressing the two main problems with this view of the Spirit as the fulfilment of the Abrahamic blessing. Firstly, in Galatians, Paul attributes the status of sonship to faith in Jesus Christ (Gal 3:7; 26-29; 4:4-5), not to the Spirit. Secondly, this view neglects some elements of the relationship between the two motifs in the light of the Jewish context of the promise of the Spirit and its possible influence on Paul's theology in his juxtaposition of the Abrahamic blessing with the promise of the Spirit.[35]

As indicated above, it is better to view the relationship between the two motifs in Galatians 3:14 as related but distinct. Nevertheless, it must be noted at that point that a more accurate understanding of the relationship is given only by further investigation of the development of these two motifs in the Old Testament, and the Second Temple literature.

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[33] See, e.g., Williams (1987:91-100).

[34] It is reflected in Lee's argument (2013:207) "the Abrahamic blessing is related to, but not equated with the promise of the Spirit based on the chiastic structure of Galatians 3:6-14, the grammatical relationship between two clauses in Pauline usage, and the broader context of Galatians".

[35] Williams (1988:716) states below: "the promise of many descendants is, at the same time, the promise of the Spirit....In other words, Paul reads beyond the explicit words of scripture to the implicit meaning that for him they contain".

2.2.3.3 Richard B. Hays: The Faith of Jesus Christ

Hays' (2002:182-83) work suggests that a "partial" answer may be found in Paul's use of an early Christian collection of scriptural evidence regarding the Messianic seed. He (Hays 2002:183) postulates that Isaiah 44:3 might have been used as the scriptural evidence that associated the Abrahamic blessing with the promise of the Spirit. The LXX of Isaiah 44:3 reads: ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου ["I will place my Spirit upon your seed and my blessing on your descendants"]. Based on Isaiah 44:3 where πνεῦμά ("Spirit") and εὐλογία ("blessing") are placed in parallel, Hays (2000:261) claims that "although Paul does not cite this passage, it probably underlines and surely illuminates Galatians 3:1-14". However, he admits that there is a problem, as the passage is addressed to Jacob instead of Abraham ((Hays 2002:182)). Although the language of "blessing" and "descendants" may allude to the Abrahamic promise, in Hays's proposal, there is no explanation of how the "blessing" in Isaiah 44:3 is related to the Abrahamic promise.

2.2.3.4 Sze-Kar Wan: Abraham and the Promise of Spirit: Points of Convergence between Philo and Paul

On the other hand, Wan (2004:223-24) seeks to show that Paul's juxtaposition of the two motifs might be influenced by the Hellenistic-Jewish mysticism reflected in Philo. While attention is rightly drawn to the importance of studying the interactions between Paul and contemporary Jewish thought by Wan, the evidence he puts forth does not seem to be conclusive. Wan (2004:224) contends that the Abrahamic blessing functions in Philo and Paul as a "vital link between the patriarch and his descendants". According to Wan (2004:217-19), the content of the Abrahamic land promise for Philo is the "Wisdom of God" that is given by the divine Spirit, and Philo understands that all proselytes who convert to monotheism are Abrahamic descendants. In this way, the Spirit is related to the Abrahamic promise in Philo. However, in his juxtaposition of the Abrahamic blessing with the promise of the Spirit, Paul refers explicitly to the Abrahamic blessings for the nations, not the land promise, and the content of the promise is the "gospel preached ahead of time to Abraham" (Gal 3:8). Also, for Paul, those who believe in Chris are descendants of Abraham by faith (Gal 3:7-9), not those who adhere to the monotheistic faith. Although Wan (2004:223-24) acknowledges that the content of God's promise in Philo is different from that of Paul, he argues that how both appropriated Abraham shows that there might have been "a great deal more contact" between the two than most scholars would assume.

Wan's (1988:278) conclusion is not convincing for the following reasons. Firstly, while the same Abraham narrative may be interpreted in Philo and Paul, the similarity in their appropriation about Abraham narrative is more formal than actual due to the stark difference of the content. Secondly,

the verbal parallels in Galatians 3 fit more into the Old Testament than Philo's writings. Thirdly, Paul treats the Old Testament in a much more historical manner than Philo does.

2.2.3.5 Rodrigo J. Morales: The Spirit and the Restoration of Israel

More recently, Morales's (2009:155-57) work has suggested that Paul's association of the Spirit and the Abrahamic blessing could reflect an early Jewish tradition found in the Testament of Judah, which links the Spirit with blessings and Abraham. The patterns of the covenantal curses described in Leviticus 26 and Deuteronomy 28-30 and Israel's subsequent repentance occur in the Testament of Judah 24, which speaks of Israel's restoration after her judgment. At that time, a messianic figure will appear, and "the heavens will be opened upon him to pour out the spirit as a blessing of the Holy Father. And he will pour the spirit of grace on you" (T. Jud. 24:2-3b) (OTP 1:801).

According to Morales (2009:277), following this description, the text depicts the resurrection of the patriarchs Abraham, Isaac, and Jacob and promises of a kingdom to Israelites (T. Jud. 25:1-2). Although the text does not explicitly speak of a "promise," it does seem to present this outpouring of the Spirit as the fulfilment of the promise to Abraham, intriguingly reinterpreting it in terms of resurrection. If the resurrection of Christ and the eschatological life are found in the underlying presuppositions of Paul's argument in Galatians 3:10-14, the Testament of Judah that represents the tradition may have been available to Paul. In that case, the connection between the Spirit and the promise to Abraham begins to make more sense.

Morale (2009:69-73) argues that since the tradition relating the Spirit to blessing in T. Jud. 24 is not different from Christian tradition; it can be traced back to Isaiah 44:3 and is also apparent in the Word of the Luminaries (4Q504).

Nevertheless, Morales's argument is not convincing for the following reasons. Firstly, the relationship between the Spirit and the blessing, supposed by Morales, only implies that the tradition preserved in T. Jud 24 relates the Spirit to Israel's redemption from covenantal curses and the restoration of blessing. However, T. Jud. 24:2-25:2 still does not properly answer how the Spirit is associated with the Abrahamic blessing. Secondly, the provenance of the Testament of Judah is uncertain: is it Jewish with Christian interpolations or Christian using Jewish tradition? In either case, even if a Jewish tradition is preserved in T. Jud. 24:2-3; 25:1-2, it is not easy to discern in its present Christian form whether the association of the Spirit with the blessing of Abraham is a Jewish tradition available to Paul or a Christian tradition influenced by Paul. Thirdly, the text does not clearly state how the resurrection of Abraham functions as how the Spirit is associated with the Abrahamic blessing for the nations, and Morales has also not demonstrated how the resurrection of Abraham (T. Jud. 25:1) is harmonised with the "underlying presupposition" of the resurrection of Christ in Galatians 3:10-14.

It can be observed that, in contemporary Jewish thinking, the texts that refer to the Abrahamic blessing and the promise of the Spirit do not associate the two motifs of Galatians 3:14 because multivalent readings of the same passage of scripture are common in the Second Temple literature. Therefore, it is necessary to consider that the starting point in understanding Paul's juxtaposition of the two motifs in Galatians 3:14 should be his reading of the Old Testament, not early Jewish methods.

2.2.3.6 M. Thiessen: Paul and the Gentile Problem

Contrary to Hays' proposal, Thiessen's work (2016:131-32) dismisses the possibility that Isaiah 44:1-3 underlies the logic of Galatians 3:14 because it is addressed to Jacob/Israel rather than Abraham and because Paul does not refer to Isaiah in Galatians 3. Instead, Thiessen argues, albeit implicitly, that, in the promises of descendants as numerous as the stars of heaven (Gen 15:5; 22:18), the promise of the Spirit is found in the Abrahamic promise itself. He proposes several reasons why the promise of the Spirit is found in the promise to multiply Abraham's seed like the stars of heaven.

Firstly, the promise to "multiply Abraham's seed like the stars of heaven" in early Jewish literature was understood not only as a statement of numerical comparison but also as one of qualitative comparison (cf. Rubinkiewicz 2009:699). Secondly, if the people in Paul's day were given the question, "what do you understand the stars to be?" they would have answered, "a spiritual being" (pneumatic being) (cf. Rochberg 2009:41). Thirdly, some modern interpreters understand the reference to "the stars" in the light of ancient concepts and identify them as "spiritual beings (cf. Breed 2014 & Baden 2013)." In this way, Paul's inference about the reception of the Spirit can be seen as justified.

Thiessen's proposal does little more than highlighting the connection between Paul's interpretation of the Abraham narrative and Isaiah 44:3, as he explicitly does in Galatians 4:21-5:1. The Isaianic connection in the passage suggests that Paul's association of the Abrahamic blessing with the promise of the Spirit could be explained by reference to Isaiah.[36] Although the promise of the Spirit

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[36] The two ἵνα clauses in Galatians 3:14 express the purpose/result from the statement in Galatians 3:13. The second ἵνα clause is best viewed as a co-ordinate with the first (in apposition) that does not depend on the first (as if the blessing to the Gentiles would be the prerequisite for the reception of the Spirit): Cf. Betz (Galatians 1979:152); Bruce (1982:167); Longenecker (1990:123); Vouga (1998:77). This is a case of parallelism, in which the second clause advances/enlarges the first. Hence, Paul does not simply equate the blessing with the Spirit, so that the blessing would consist of the Spirit (pace de Boer 2011:215). Rather, the Spirit is the "mediator" of the blessing that consists of "righteousness" (cf. Burton 1921:175; Lee 2013:193–198; Watson 2016:173) that is defined in Galatians generation/ inclusion into the restored people of God.

is nowhere found in the Abrahamic blessing itself, the integral feature of the Isaianic vision of future eschatological restoration is the fulfilment of the Abrahamic blessing for the nations. Moreover, the matrix of Isaiah proposes that the Spirit draws the Gentiles into the realistically restored inheritance.[37] Therefore, besides Galatians 4:12-5:1, Galatians 3:14 is another moment, where Paul reads the Abraham narrative together with a passage from Isaiah 44:3 which sheds light on the relationship between the pouring out of the Spirit and the restoration of the Abrahamic blessings (see, e.g. Hays 2000:261; Waters 2006:110-11; Harmon 2010:146-50; Lee 2013:193-98).

As indicated above, Paul's juxtaposition of the two motifs in Galatians 3:14 may be influenced by the motif of the promise of the Spirit mentioned in the prophets. The "promise of the Spirit", which occurs only in the New Testament (Acts 2:33; Gal 3:14; cf. Eph 1:13), refers to the promise of the Spirit foretold by the prophets. Therefore, it is necessary to investigate the two motifs, with attention given to Isaiah 44:3 and Ezekiel 36:26-27, as these two passages are closely connected to the key concepts in Galatians 3:1-14.

2.3 CRITICAL EVALUATION OF EXISTING VIEWPOINTS

The essential features of the relationship between these two motifs in Galatians 3:14 were presented in Section 2.3 above, and critical remarks on the arguments were made throughout the presentation. It is now necessary to consider additional research which has an important bearing on the arguments, and to evaluate it.

It is clear from the discussion above that the existing viewpoints of the relationship between these two motifs in Galatians 3:14 is dependent on the view that the Abrahamic blessing is equated with the Spirit. Martin Luther (1963:263) understood the conferral of the Spirit as part of the Abrahamic blessing. This is supported by most modern interpreters who have taken a similar stance. It can be argued that Galatian believers are to receive the promised Spirit, that is, justification, when the blessing of justification by faith is given to them. However, the interpretations that identify the blessing with the Spirit do not consider those passages in the Book of Genesis cited in Galatians 3:6-14. Therefore, it is vital to take into consideration that there might be some biblical-theological

[37] It is reflected in Tedder's argument (2017:198) that "the transformation of barrenness into fruitfulness (many children) in the image of the woman in Isaiah 54:1 is intimately connected with the theme of the Spirit's generative activity that is often imaged in Isaiah by waters transforming barren/desolate land into fertile blossoming that resembles new creation (e.g., Isa 35:1-7; 41:18; 43:18-21; see 4.3.4). One key text in this regard is Isaiah 44:1-5."

grounds upon which Paul constructs his argument from those passages in the Book of Genesis cited in Galatians 3:6-14.

On the other hand, Cosgrove (1988:69-119) and Fitzmyer (1998:291;366;756) attempt to adduce evidence from several scriptural passages to identify the Abrahamic blessing in the early church era (Acts 7:17;13:32;26:6). It can be argued that the early church era and Hellenistic Judaism tended to view the Abrahamic promise as "all the divine promises as extensions of the promise to Abraham." However, they fail to identify the nature of the Abrahamic blessing and comment on the allusions unspoken in the passages (Acts 7:17;13:32;26:6). Therefore, it is necessary to understand the nature of the Abrahamic blessing to address the relationship between the Abrahamic blessing and the Spirit in Galatians 3:14.

From the time of Luther onwards, subsequent theories, however, do not identify the blessing with the Spirit. According to Calvin (1965:56), Paul is not referring to the Spirit in this passage but rather to "the spiritual promise" received by faith. This is supported by Harrisville (1992:10-11), who argues that the Abrahamic blessing may not be paralleled by the phrase the promise of the Spirit. It can be argued that since the two ἵνα clauses are interpreted as being dependent, the promise of the Spirit is not associated with the Abrahamic blessing. However, the parallel between these two ἵνα clauses emphasises their mutually interpreting quality (Burton 1921:177; Bruce 1982:167-68; Martyn 1997:323; Schreiner, 219). Therefore, there might be somehow an association between the reception of the Spirit and the fulfilment of the promise (or Abrahamic blessing).

As noted above, it is more plausible to state that, Paul understands the receiving of the Spirit as related to, though not equated with, the blessing promised to Abraham in Galatians 3:14. According to Williams (1988:714-16) and Hong (1994:172), the promise of numerous descendants implied in Galatians 3:6 is fulfilled in the reception of the promised Spirit. It can be argued that the receiving of sonship is closely connected with God's sending of the Spirit (Gal 4:4-5) and that the Spirit acts to "create" Abrahamic sonship (Gal 4:28-29). Although they may be right in asserting that the reception of the Spirit is related to the fulfilment of the Abrahamic blessing, they fail to see some elements of the relationship between the two motifs in the light of the Jewish context of the promise of the Spirit, and its possible influence on Paul's theology. Therefore, it is vital to take into consideration that two motifs are related to each other in the light of the Jewish context of the promise of the Spirit (Hays 2000:261; Wan 2004:223-34; Morale 2009:69:73; Thiessen 2016:131-32).

It seems, on the surface, that there is no relationship between the Abrahamic blessing and the promise of the Spirit in the Old Testament. The Abrahamic blessing in Genesis consists of land, property, and the blessing for the nations in a covenantal context. However, there is no indication of the Spirit (Gen 12:1-3; 15:1-21; 17:1-14; 22:15-18; cf. 26:3-5; 28:13-15). Although the prophetic

writings seem not to relate “the Abrahamic blessing” to the promise of the Spirit, a few passages in these prophecies allude to the language used in the Abrahamic covenant.[38]

Development and some relationship between the two theological motifs might invite further investigation. The following questions remain:

1. How did the Prophetic tradition and early Judaism understand the association of the Spirit with the Abrahamic blessing, and did such an understanding lead Paul to relate these two motifs?[39]

2. If such a traditional association exists, how has Paul further developed the relationship?

3. If there isn’t such a traditional association, how does Paul derive the connection between these two motifs?

The aim of this study is to answer the above questions and to articulate the association between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14 by tracing their development and relationship through the Old Testament and the Second Temple literature, how this development may have influenced Paul’s juxtaposition of these two motifs in Galatians 3:14, and how their relationship would illuminate Paul’s overall argument in Galatians and his theology of justification.

2.4 CONCLUSION

From the survey above, it can be observed that neither the scholars who equate Abrahamic blessing with the promise of the Spirit nor the arguments of those who do not associate the blessing with the Spirit between these two motifs have provided an accurate and convincing explanation of their relationship. Those who argue for some kind of association, though not equation, are also not convincing.

Considering that no view presented so far has really solved the problem of interpreting Galatians 3:14, this research will take up the task of further investigating and explaining the relationship between the two motifs and why Paul has juxtaposed them in Galatians 3:14.

At this point, it must be noted that it is impossible to ascertain this association without determining a precise interpretation of the motifs in Genesis and considering the latter prophets and early

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[38] See, e.g., Isaiah 44:2-3 and Ezekiel 36:26-28.

[39] I am using the term “early Judaism” to denote the various forms of Jewish belief that arose in the early third century CE and lasted until the temple's destruction in 70 CE.

Judaism's understanding of the Spirit. In view of this, in the remaining chapters, further research will be undertaken as follows:

1. Chapter 3 will provide a detailed exegesis of Galatians 3 surrounding the theme, with special attention to Galatians 3:1-14, so that Paul's juxtaposition of the two motifs in Galatians 3:14 is in its historical and literary context. As Paul refers to the Abrahamic blessing for the nation in Galatians 3:8,14, special attention is paid to this element and its further development.

2. Therefore, chapter 4 will examine the Abrahamic blessing (Gen 12:1-3) in the context of the original narrative and its relationship with the primaeval history in Genesis 1-11, as well as its development in the rest of Genesis and the Pentateuch.

3. Next, chapter 5 will trace the further development of the Abrahamic blessing depicted in the other Old Testament and examine the Spirit in the prophetic tradition related somehow to the Abrahamic blessing.

4. Subsequently, in chapter 6, the Second Temple literature will be examined whether the multivalent reading of the two motifs exhibits any relationship between the two. It may provide the theological background during Paul's time with which he might interact.

5. Finally, chapter 7 will consolidate the findings based on chapters 3-6 to suggest the reason for Paul's juxtaposition of the Abrahamic blessing and the Spirit in Galatians 3:14, as well as articulate the relationship between the two. Understanding the proposed relationship between the two in Galatians 3:14 would enhance the theological implications in Galatians arising from such an interpretation, especially concerning justification.

CHAPTER 3
A PRELIMINARY STUDY REGARDING THE RELATIONSHIP BETWEEN THE TWO MOTIFS IN GALATIANS 3:14

3.1 INTRODUCTION

The aim of this chapter is to investigate the relationship between the two motifs in Galatians 3:14 in the context of Galatians 3:1-14. This investigation is important for two reasons: (a) Paul's discussion of these two motifs in Galatians 3:14 may be understood by examining the main theme surrounding Galatians 3:1-14 and the function of Galatians 3:1-14; and (b) Paul's juxtaposition of the Abrahamic blessing with the promise of the Spirit may be understood by looking into key issues in Galatians 3:1-14. Therefore, the approach to be followed in this investigation is to survey Paul's understanding of these two motifs in Galatians 3:14 with a view to identifying and explaining his association of the Spirit with the blessing of Abraham and their respective relationship with justification. The survey is organised around three main questions:

1. What was the main theme and the function of Galatians 3:1-14?

2. What were the key issues related to Paul's juxtaposition of the Abrahamic blessing with the promise of the Spirit in Galatians 3:1-14?

3. Based on these questions above, how can Paul's discussion of these two motifs in Galatians 3:14 be understood?

It will be seen that the Abrahamic blessing is not identical to the promise of the Spirit, as it is often supposed. Neither is it unrelated, as Harrisville and Kwon argue. Rather, there must be some relationship between the two motifs in Galatians 3:14.

3.2 JUSTIFICATION BY FAITH AS THE CONTEXT OF GALATIANS 3:1-14

In Galatians, after his autobiographical statements which defend his gospel from the accusations of his opponents (Gal 1:1-2:14), Paul proceeds to explain the substance of the gospel (Gal 2:15-21), which is especially clear in Galatians 2:16 where justification is by faith. Paul substantiates his thesis in Galatians 2:16 with the primary substantiation (Gal 3:1-14) and with the secondary substantiation (Gal 3:15-6:10). Thus, considering the relationship between Galatians 2:15-21 and the rest of Galatians, Galatians 3:1-14 may be situated within Paul's lengthy argument on justification by faith in Christ, which functions as the main substantiation of Paul's thesis in Galatians 2:16.

Galatians 3 functions primarily to refute the controversy sparked by some people who wanted to force the Gentile followers of Christ to observe the Jewish law (Gal 2:15-21; 3:3), explicitly concerning circumcision (Gal 5:1-6; 6:12-13; cf. 4:8-11). The opponents at Galatia were drawing upon the Scriptures to teach not only circumcision but also the full observance of the Mosaic Law. Paul's opponents preached a message which was at variance with Paul's gospel (cf. Gal 1:6-9), and they doubted the authenticity of Paul's gospel message.

Due to this situation, Paul found it necessary to defend his apostolic authority and the truth of the gospel which he proclaimed. In brief, he argued that: (1) his apostolicity was instituted by God, not by man (Gal 1:1); (2) the message he preached is not from something people made up but from revelation by Christ. (Gal 1:11-24); (3) the leaders at Jerusalem had agreed that Paul had been entrusted with his gospel message and his mission among the gentiles (Gal 2:1-10); and (4) his message is in line with Scripture (Gal 3:6-4:31) (Bruce 1982:19-20). Paul was very concerned (cf. Gal 4:19-20) for the Galatians because they were turning away from his gospel message and defecting to the teaching of these "trouble-makers" (Gal 1:6-7). Their future hope was in danger if they carried on with their present apostasy (cf. Gal 3:3-4; 5:2-7) (Kwon 2004:31-50).[40]

Therefore, in the letter, Paul began to defend his apostolic authority and the truth of the gospel (Gal 1:1-2:14). He then proceeded to argue his case that all people, Jews, and Gentiles alike, are justified by faith in Jesus Christ and not by the works of the law (Gal 2:15-21). Here the phrase διὰ πίστεως Ἰησοῦ Χριστοῦ (Gal 2:16) may be taken as "by faith in Jesus Christ," rather than "by the faithfulness of Jesus Christ," because Paul contrasts the human "doing" of the law with human "believing in Christ" in Galatians 2:15-3:14. νόμου and πίστις would not stand in antithesis if the "doing" of the law is contrasted with "the faithfulness of Christ". This is especially evident in (1) Galatians 2:16, where Paul asserts that "we know that a person is justified not by works of the law but by faith in Jesus Christ, *so we have believed in Christ Jesus* (εἰς Χριστὸν Ἰησοῦν)" (ESV, emphasis added). (Gorman 2015:28); and (2) Galatians 3:2,5, where the "faith" in the antithesis between faith and works almost unquestionably speaks about human believing (Hays 1997:35-60; Dunn 1997:61-81; Achtemeier 1997:82-92; Dunn 2008:351-66; Moo 2013:184). The phrase ἐξ ἔργων νόμου (Gal 2:16) is best understood to refer to observing the whole of the Jewish law in general, rather than limiting its reference only to laws that mark out Jewish identity (see also Martyn 1997:261; Eckstein 1996:122; Watson 2004:334-35; Anderson 2016:50). This is because, while circumcision (Gal 5:5; 6:12), dietary laws (Gal 2:11-14), and the observance of the religious festival (Gal 4:10) may have sparked the debate in Galatians, Paul is likely to have a broader

[40] Kwon rightly points to both the future aspect of justification present in Galatians and Paul's warning Galatians about their perils of apostasy with a future eschatological outlook.

perspective in mind. This is evidenced by the fact that he refers to the law (Gal 3:10; 5:3, 14) and accuses his opponents of not keeping the law (Gal 6:13).[41]

Several scholars note that in Galatians 2:15-21, Paul sets up a summary and transition between his autographical defence of the truth of his gospel (Gal 1:11-2:14) and the main argument of the letter-the defence of his gospel on the basis of the experience of the Spirit and Scripture (Gal 3:1-4:31) (Betz 1979:114; Matera 1992:98; Schreiner 2011:21).[42] In Galatians 2:15-21, Paul begins by stating that there are Jewish believers besides himself who know that (εἰδότες ὅτι) a person is justified by faith in Christ and not by the works of the law (Gal 2:15-16a).[43] The word εἰδότες (Gal 2:16a) may be intended to function as a circumstantial participle ("we who are Jews by birth…know") (Longenecker 1990:83) or casual participle ("*because* we know") (Wallace 1996:631,47). In either case, there is a semantic casual relationship between the main clause and the participial clause: Jewish believers, who share the same convictions as Paul regarding justification, put their faith in Jesus Christ in order to be justified (Gal 2:16b) because they know that a man is justified by faith in Jesus Christ, not by the works of the law (Gal 2:16a). Paul reaffirms that justification is based on faith again in Galatians 2:16c: "because (ὅτι) by the works of the law, no one will be justified."[44]

Next, to substantiate his thesis in Galatians 2:16, Paul presents two sets of evidence: the evidence of the experience of the Spirit in Galatians (Gal 3:1-5) and the evidence from the Scriptures (Gal 3:6-14) (Betz 1979:19; Longenecker 1990:98). Various motifs prominent in Galatians 3:1-14 are further elaborated in Galatians 3:15-6:10.[45] Therefore, Galatians 3:1-14 serves to substantiate Paul's

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41 For detailed discussion, see, e.g., Dunn (2005:1-88,207-20,375-88,407-22); Moo (1983:73-100); Schreiner (1991:217-44); Hofius (2006:271-310); Backmann (2005:69-314); Keener (2018:106-17).

42 Because of the transitional function of Galatians 2:15-21, some scholars consider Galatians 3:1 as a new section (e.g., Betz 8,114; Matera 1992:6,98; Keener 2018:117-18). Other scholars consider that Paul's claim to justification by faith begins in Gal 2:15 (e.g., Bruce 1982:57; Fung 1988:112; McClendon 2015:11). But there is no scholarly consensus about where the main part of the letter connected to Galatians 2:15-21 ends; some end the section at Galatians 4:31 or 5:1. (e.g., Betz 1979:8; Bruce 1982:57), while others at Galatians 5:12 (e.g., Fung 1998:6; Matera 1992:6). Paul's claim to justification ends at Galatians 5:12, while his appeal to the scriptures ends at Galatians 4:31.

43 Longenecker (1990:83) points out that the ὅτι following εἰδότες in Galatians 2:16a probably serves as a recitativum and "signals that what follows could even be set in quotes as something widely affirmed".

44 The ὅτι in Galatians 2:16c has a casual function and introduces a possible citation of or an echo to Psalm 14:22 LXX (Longenecker 1990:88; Silva 2007:790; Cha 2021:74).

45 What Paul has argued in Galatians 3:1-14 is later elaborated in Galatians 3:15-6:10 include the Abrahamic promise concerning the law (Gal 3:15-19), the purpose of the law (Gal 3:20-26), son and the law (Gal 4:8-5:1), the promise of the Spirit concerning justification (Gal 5:2-12), and the fulfilment of the law (Gal 5:13-6:10). See also Bachmann (1992:110-51); Rainbow (2005:181-82); Longenecker (1990:97).

fundamental argument in Galatians 2:16 that justification is by faith in Christ Jesus and not by works of the law. The elaborations in Galatians 3:15-6:10 may provide the secondary substantiation of Paul's argumentation. Paul ends his assertion on justification with a warning to the Galatians concerning the observance of the law (Gal 2:15-5:12) and an exhortation that they should continue to live their lives by faith through the Spirit (Gal 5:5-6:10). Paul maintains that it is only through the Spirit by faith in Jesus Christ the Galatians are empowered to live righteously (Gal 5:13-6:10).

Paul refers to the Spirit for the first time in Galatians 3:2, where he appeals to Galatians' reception of the Spirit as grounds of his argument that they are justified by faith and not by the works of the law (Gal 2:16).[46] Paul concludes, at the end of his argument from scripture (Gal 3:6-12), by stating the purpose(s) of Christ's redemptive work on the cross with two clauses, which associate the Abrahamic blessing with the promise of the Spirit (Gal 3:13-14). Thus, Galatians 3:1-14 shall be described as the primary passage in the study because it forms a subsection of Paul's overall argument on justification (Gal 2:15-5:12), where both the Abrahamic blessing and the Spirit serve important roles in his argument.[47]

Contrasting "by faith" (διὰ/ἐκ πίστεως) with "by works of the law" (ἐξ ἔργων νόμου) in Galatians 2:15-3:14, Paul closely connects "being justified" (the passive of δικαιόω)[48] to two other concepts: (1) the reception of the Spirit (Gal 3:2-3,5,14); and (2) inheriting the Abrahamic blessing (cf. Gal 3:29; 4:6-7), which includes "becoming children of Abraham" (Gal 3:7; cf. 3:26,29) and "partaking in the blessing of Abraham" (Gal 3:8-9,14).

Considering the relationship between the argument in Gal 2:15-21 and the remainder of the letter, it may be concluded that throughout Galatians 3:1-14, Paul contends justification by faith in Christ as the means of becoming true descendants of Abraham (Gal 2:15-5:12).[49] Galatians 3:1–14 constitutes

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46 See also Betz (1979:130); Bruce (1982:149); Longenecker (1990:102); Loubser (2017:187).

47 Term "blessing of Abraham," "Abrahamic blessing," "Abrahamic promise," and "God's promise to Abraham" will be used indifferently without apparent difference of meaning in this study. Although the word, "Abrahamic promise" does not occur in Genesis, the promissory type of blessing is seen clearly in the establishment of the covenant (Gen 15:18; 17:7) and the oath that was sworn (Gen 22:16-18). There is another instance where in Josephus the "Abrahamic blessing" is used to refer to "promise" (Ant. 1.236). This also seems to be in accordance with Paul's understanding, as he beings with the "Abrahamic blessing" in Galatians 3:8,14 and then refer to the "promise(s)" God made to Abraham in Galatians 3:16-29. See also Cosgrove (1988:94-95).

48 All instances of the δικαιόω in Galatians 2:15-3:29 are in the passive with implied divine agency (Gal 2:16 [3],17;3:11,24) except for Galatians 3:8, where the active form is used with God as the subject.

49 See also Chang (2019:214-34) argues that sonship is the significant theme of Galatians 3-4 because it embodies the fulfilment of God's promise and covenant oath regarding the inheritance of Abraham's seed.

the primary substantiation of Paul's understanding of justification by faith in his comments on Galatians 2:16.

Some scholars in recent years have argued that Paul put his primary emphasis on life in the Spirit, and that this is the central theme of Galatians.[50] While it is true that its teaching on the Spirit may be obscured by an overemphasis on justification by faith in Galatians, overlooking justification by faith in favour of the Spirit in Galatians does not do justice to the epistle. Both the language of justification and the language of the Spirit are equally pervasive in the epistle.[51] Paul provides an answer to the dispute at Galatia with both justification by faith and life in the Spirit: do the Gentile believers need to keep the Jewish law? No, the Gentile believers do not need to keep the law because firstly, justification (i.e. righteousness before God) is by faith in Christ Jesus and not by the works of the law (Gal 2:15-3:25); and secondly, the receiving of the Spirit by faith is the evidence of justification (Gal 3:2-5; 5:5).[52] As both Bruce (1985:36) and Williams (1987:98) point out, justification is interwoven with Galatians' teaching on the Spirit.[53]

3.3 EVIDENCE OF JUSTIFICATION BY FAITH IN GALATIANS 3:1-5

Paul poses a series of five rhetorical questions (Gal 3:1-5) to help the Galatians recall their spiritual experience; he thereby compels them to agree with the self-evident truths of his reasoning. The reception of the Spirit as the evidence of the present status of justification is first referred to in

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I would add that "justification by faith in Christ Jesus," in Paul's view, is presented as how sonship is established (cf. Gal 3:24-29). Some scholars even believe that Gal 2:15-21 is a summary of the essential points of the whole epistle. See, e.g., Longenecker (1990:83); Hays (2000:236).

50 For those who view life in the Spirit as the main emphasis of Galatians, see, e.g., Cosgrove (1988:2,85-86); Fee (1994:368-69); Garlington (2007:138-39); Oakes (2015:103).

51 The δικαιο-word group appears with high concentration in Galatians 2:15-5:4, a total of 13 times: 2:16 (3×); 2:17; 2:21; 3:6; 3:8; 3:11 (2×); 3:21; 3:24; 5:4; 5:5. The reference to the Holy Spirit also appears with high concentration in Galatians 3:1-6:10, a total of 17 times: 3:2; 3:3; 3:5; 3:14; 4:6; 4:29; 5:5; 5:16; 5:17 (2×); 5:18; 5:22; 5:25 (2×); 6:1; 6:8 (2×).

52 The receiving of the Spirit is a sign of being righteous before God (Gal 3:2-5; 4:6), and the work of the Spirit brings forth righteousness, life, and true obedience (Gal 5:5; 5:16-6:10). The relationship between justification and the Spirit will be examined further in Chapter 7.

53 Bruce (1985:36) argues "[Galatians'] teaching on the Holy Spirit is so interwoven with its teaching on justification by faith that the one cannot be understood without the other, any more than in real life the justifying grace of God can be experienced apart from the Spirit". Williams (1987:98) argues "Justification and the Spirit: in Paul's mind one necessarily implies the other, and to claim the one without evidencing the other would be to misapprehend the nature of Christian life".

Galatians 3:2,5, and the Spirit in relation to the beginning (ἐνάρχομαι) and completing (ἐπιτελέω) of the status of justification is first hinted at in Galatians 3:3.

3.3.1 Paul's rhetorical techniques and the effects of his argument in Galatians 3:1-5

In this section, Paul poses a series of six rhetorical questions to remind the Galatians of their spiritual experience by faith. What is special about this method is that the answer to each question is self-evident.

In Galatians 3:1-5, Paul offers the first set of proof in support of his thesis that justification is by faith and not by works of the law. In this section, Paul poses a series of five or six rhetorical questions to remind the Galatians of their former experience that they had received the Spirit by faith, not by works of the law. Paul's rhetorical technique is influenced by contemporary rhetorical practices of his day. Betz (1979:130) suggests that Paul uses the interrogation method. The feature of this method is that the answer to every question is self-evident.[54] In the case of the Galatians, the indisputable evidence is that Galatian believers had received the Spirit by faith.

On this point of indisputable evidence, Morgan-Wynne (2020:36) proposes that the technique of dissociation is also employed. This technique "forces the readers to choose between mutually exclusive alternatives" ἐξ ἔργων νόμου- ("by works of the law") or ἐξ ἀκοῆς πίστεως "by hearing of faith" (Gal 3:2,5)- and both Paul and the Galatians understand the latter is the only answer. Eckstein (1996:93) rightly notes the rhetorical effects of Paul's questions: "based on the experience and discernment of the Galatians, they would have to admit that they have received the Spirit (and with it, justification and new life; cf. Gal 2:16-19) solely by faith…and by no means on the basis of Torah observance."

3.3.2 Paul's rhetorical questions in Galatians 3:1-5

In a series of five rhetorical questions (Gal 3:1-5), the reception of the Spirit as the evidence of the present status of justification is first referred to in Galatians 3:2,5, and the Spirit in relation to the beginning (ἐνάρχομαι) and completing (ἐπιτελέω) of the status of justification is first hinted at in Galatians 3:3.

Paul raises the first question as: "O, you foolish Galatians! Who has bewitched you regarding the significance of Christ's crucifixion, which I had vividly proclaimed to you before your eyes?" (Gal 3:1) How could the Galatians have turned away from the truth of the gospel Paul so clearly preached to

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[54] The extensive ancient literature that Betz (1979:130) quotes clearly shows the parallel between Paul and the contemporary rhetoric in this technique.

them?" Paul pointed out that the Galatians had been trapped in a spell that blinds them to the apparent truth.[55] He also uses the verb "bewitched" (βασκαίνω) to characterise his opponents as malicious sorcerers, who deliver false teachings (Betz 1979:131; Neyrey 1988:73; Elliott 2016:274).[56] Paul's message had portrayed (προγράφω)[57] Christ's crucifixion and its significance.[58] How could they have forgotten or missed the truth? The Galatians had to be rebuked for their foolishness.

Next, Paul poses his second question: "This is the only thing I want to learn from you: did you receive the Spirit by works of the law or by hearing of faith?" (Gal 3:2). The antithetical contrast of works and faith regarding justification earlier (Gal 2:15-21) is now tied in with the reception of the Spirit.

Two issues need to be discussed here. The first issue is the phrase "the hearing of faith". The ambiguous phrase raises questions about both the meaning of the nouns and their relationship. The lexical and grammatical features of the phrase give rise to alternative rendering such as; firstly, hearing with faith or faithful hearing (see, e.g. NASB; ESV; Burton 1921:147; Lindsay 2000:85-86; Silva 2004:236; Moo 2013:182);[59] secondly, hearing the gospel (see, e.g. Calvin 1965:48; Bligh 1966:127; Bruce 1982:149); thirdly, believing what is heard (i.e. the gospel) (see, e.g. NIV; NLT; NRSV; Sanders 1977:482; Longenecker 1990:103); or fourthly, message/proclamation which

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55 See also Lammer (1992:373). Longenecker (1999:93-97) explains that the word "bewitched" (βασκαίνω), which Paul employs metaphorically, is derived from the popular belief in harmful rays that come from the eyes of a person. For more discussion on the background of the "evil eye," see Longenecker (1999:93-97); Eastman (2001:69-87); Oakes (2015:102).

56 Betz (1979:131) quotes several Greek sources, from which he concludes that "bewitched" (βασκαίνω) was commonly used "to characterize opponents and their sophistic strategies." Neyrey (1988:73) suggests that Paul is using a common practice of accusing one's competitors of demonic force.

57 NIV: "clearly portrayed"; NRSV: "publicly exhibited". προγράφω can mean (1) written beforehand (e.g., Rom 15:4; Eph 3:3); or (2) set forth for public notice (BDAG 867). Betz (1979:131) draws the parallel of the ancient orator whose goal "was to deliver his speech so vividly and impressively that his listeners imagined the matter to have happened right before their eyes". Thus, it seems likely that Paul was suggesting his living narrative of the passion of Christ, and should, therefore, be more appropriately translated as "clearly portrayed".

58 Certainly, the Christian of the crucified Christ is not just a narration of his crucifixion but also an exposition of his death and resurrection (Acts 2:22-36; 1 Cor 1:17; 15:1-4; 1 Pet 2:24; cf. Gal 3:1 NLT: "the meaning of Jesus Christ's death was made as clear to you"). This is further evidenced by Paul's elucidation of the significance of Christ's crucifixion in Galatians 3:13. Given this, it is improbable that Paul means his suffering from persecution showed the crucified Christ.; contra Davis (1999:194-212).

59 Interestingly, Burton (1921:147) notes that ἀκοὴ πίστεως should be translated as "hearing (of the gospel) accompanied by faith".

produces faith (see, e.g. Betz 1979:133,50; Eckstein 1996:86-88; Martyn 1997:286-89; Hays 2002:128-32; Wright 2013:920).

Given the antithetical contrast of faith and works in Galatians 2:15-3:14, it is more probable that πίστις here refers to human faith rather than the Christian gospel (Silva 2004:236; Hunn 2006:29; Bird 2016:143). As for the noun "hearing" (ἀκοή), whether it refers to "the act of hearing" or "the proclamation/message that is heard," remains arguable.[60] The more critical issue here is to underline Paul's antithesis between human works and faith. In either case, the emphasis on human faith could be taken to imply renderings such as "hearing with faith" (as "the act of hearing") or "believing the message" (as "that which is heard"). Recent scholars are divided in their views on the issue, whether ἀκοή πίστεως should be rendered as "hearing with faith" or "message which produces faith".

According to Hays (2002:128-32) and Radcliff (2016:79), Paul's antithetical contrast between human works with the divine initiative is seen in Galatians 3:5, where God is emphasised as the one who gives the Spirit and performs miracles. There is no contrast between two human alternatives-work and belief. Therefore, ἀκοή πίστεως should be an objective genitive, yielding the interpretation "the message that evokes."[61] However, if both the parallel use in Galatians 3:5 and its relationship to Abraham in Galatians 3:6 are considered,[62] the evidence would favour the contrast between two human alternatives-work and the human act of believing (see also Williams 1989:87; Silva 2004:235; Hunn 2006:25-30; Kim 2019:24). After all, Paul cites Genesis 15:6 in Galatians 3:6 to emphasise Abraham's exemplary faith. Although "hearing with faith" may be more in line with Paul's antithetical contrast of work and the human act of believing in Galatians 2:15-3:14, while "the

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60 Scholars, favouring either ἀκοή to be "the act of hearing" (e.g., Lindsay, Williams) or "that which is heard" (e.g., Eckstein, Hays, Martyn), usually appeal to other Pauline usages of ἀκοή (typically Rom 10:16-17; 1 Thess 2:13) to support their arguments. Evidence provided by other uses of Pauline is inconclusive. Paul's use of ἀκοή in Romans 10:16 clearly implies "proclamation/message (i.e., what is heard)," but its use in Romans 10:17 (as well as 1 Thess 2:13) as "the act of hearing" or "the message/proclamation" is debatable (see also Moo 1996:665-66,27). On the other hand, Hunn (2006:26) argues that Paul's point in Romans 10:16-17 is different from the point made by Galatians. Thus, the context of Galatians alone should be used to determine the meaning of ἀκοή.

61 Their argument presupposes that πίστις Χριστοῦ in Galatians 2:16 implies "the faithfulness of Christ", and thus their emphasis on divine initiative. Their arguments also presume ἀκοή in Romans 10:16-17 to mean "that which is heard". They also express their concern interpreting the antithesis "faith/works" as two human alternatives would lead some Christians to misunderstand "faith" as meritorious. On the problem of misunderstanding "faith" as meritorious, see p. 57 below.

62 καθὼς in Galatians 3:6 connects Abraham's comparison with the preceding context and constitutes the scriptural basis for Paul's argument (Lightfoot 1881:136; Silva 2001:219-20; Trick 2016:37. cf. BDAG 493).

message/proclamation which evokes faith" may shift the focus away from human believing, the latter does not eliminate the necessity of human response either. "Hearing with faith" also believes the message as its object of hearing. In conclusion, the Galatians received the Spirit by faith (ἐκ πίστεως) and not by works of the law (ἐξ ἔργων νόμου).

The second issue here is the meaning of the preposition (ἐκ) used in the phrase. Recently, Garlington (2007:567-89) argues that, other than Galatians 3:13, the preposition ἐκ is taken in a partitive sense, which stresses the idea of source or origin consistently in Galatians 2:15-3:29. According to Garlington (2007:573), διά retains its usual instrumental sense,[63] while ἐκ is taken consistently in a partitive sense, but not likely in an instrumental sense.[64] Therefore, the main issue in Galatians 3:2-5 is "Who possesses the Spirit: is it the law-people or the faith-in-Christ-people?" and the preposition ἐκ stresses the origin as well as embracing the partitive sense, rather than the instrumental sense (Garlington 2007:577,579).

Garlington's (2007:573) argument is based on his understanding of Galatians 2:15-16, where he submits that, "it is ["sinners from the Gentiles"] that sets up the antithesis of a justification ἐξ ἔργων νόμου versus one ἐκ πίστεως Χριστοῦ. Therefore, Garlington (2007:570) paraphrases Galatians 2:15-16 as:

> We who are Jews by birth and not sinners belonging to the ranks of the Gentiles [ἐξ ἐθνῶν]; we know that a person is not justified by belonging to the arena of Torah-works [ἐξ ἔργων νόμου], but through faith in Jesus Christ [διὰ πίστεως Χριστοῦ]. Even we have believed in Christ Jesus in order to be justified within the realm of Christic faith [ἐκ πίστεως Χριστοῦ] not within the or of Torah-works [ἐξ ἔργων νόμου], because no person will be justified by remaining within the sphere of Torah-works [ἐξ ἔργων νόμου].

Although Garlington advances the study by drawing attention to the partitive sense in Paul's use of ἐκ (Gal 2:15; 3:9,9,10), his argument in favour of a partitive sense is not convincing. The contrast between ἐξ ἔργων νόμου and διὰ πίστεως Χριστοῦ in Galatians 2:16a is paralleled by the contrast ἐκ πίστεως Χριστοῦ and ἐξ ἔργων νόμου in Galatians 2:16b. Διὰ πίστεως Χριστοῦ ("by faith in Jesus Christ") should be understood in an instrumental sense, just as Garlington points out, but ἐξ ἔργων νόμου can also be taken in the casual sense (i.e. "because of faith in Jesus Christ") (BDAG

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63 E.g., διὰ πίστεως Ἰησοῦ Χριστοῦ, "through faith in Jesus Christ" (Gal 2:16) (Garlington 2007:573).

64 E.g., ἐξ ἐθνῶν ἁμαρτωλοί "sinners belonging to the ranks of the gentiles" (Gal 2:15); οἱ ἐκ πίστεως "those who belong to the 'faith-party'" (Gal 3:7,9); ὅσοι ἐξ ἔργων νόμου "whosever belongs to the 'works-of-the-law party'" (Gal 3:10) (Garlington 2007:573).

296).[65] In other words, a person is justified due to (ἐκ) his or her faith in Jesus Christ, because faith is the instrument (διὰ) by which a person is justified. Hence, the causal sense of ἐκ overlaps with the instrumental sense of διὰ in some ways. The parallel use of διὰ πίστεως with ἐκ πίστεως and their semantic overlap is seen most clearly in Romans 3:30: "since there is one God, who justifies the circumcised by faith [ἐκ πίστεως] and the uncircumcised through faith [διὰ τῆς πίστεως]" (Longenecker 2016:450).[66]

If Paul's use of the phrase "διὰ πίστεως" and "ἐκ πίστεως" are interchangeable in Romans, it is very unlikely that his use of these two prepositions in Galatians is as different as Garlington asserts it to be. In addition, Garlington's understanding of the first and third occurrences of the expression "the works of the law" in Galatians 2:16 above with "by" also conflicts with his subconscious understanding that the preposition ἐκ here contains a causal and instrumental notion. Paul's partitive ἐκ in Galatians 3:7,9,10 is derived from the causal/instrumental notion in Galatians 2:16; 3:2,5 since the "faith-in-Christ people" and the "law-people" are marked by their different understanding concerning how they are justified. Therefore, although it may be correct to deduce that the "faith-in-Christ people" received the Spirit, rather than the "law-people," in Galatians 3:2-5, the preposition ἐκ here denotes cause/instrument.[67]

"You are so foolish! After beginning with the Spirit, are you now trying to be perfected by the flesh?" (Gal 3:3) Paul now employs the third question to rebuke the Galatians. There is a twofold contrast in this question: νεύμα/σάρξ (Spirit/flesh) and ἐνάρχομαι/ἐπιτελέω (beginning/finishing). The use of σάρξ ("flesh") here is a double entendre. The antithesis of Spirit and flesh is that of divine power and human weakness, but it also depicts the circumcision that Paul's adversaries had taught (Dunn 1993:155; Hays 2000:252; Smith 2017:68). Hays (2000:252) notes that such teaching may be influenced by a tradition in the Mishnah, which "links circumcision explicitly to perfection in the light of [Abraham's circumcision in] Genesis 17". Philippians 1:6 also uses ἐνάρχομαι and ἐπιτελέω, to depict God's work in the believer's life from the beginning to its completion (Rouse 2014:375). As Bruce (1982:150) puts it, the completion must be "achieved on the same plane as the inception."

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65 Other instances of that are used in the casual/instrumental sense include Luke 16:9; 2 Corinthians 13:4; Revelation 8:11; 16:10.

66 See also Romans 4:2: "For if Abraham was justified by works [ἐξ ἔργων], he has something to boast about, but not before God," where Paul clearly uses ἐξ ἔργων in a causal/instrumental sense.

67 On the instrumental sense of ἐκ in Paul's language of justification, see Cosgrove (1987:658-62); (Moo 2013:202).

The Galatians are foolish to think because they could possibly be completed based on a different basis apart from the Spirit.

Paul challenges the Galatians further with the fourth question, "Have you experienced (πάσχω)[68] so much for nothing-if indeed it was in vain?" (Gal 3:4) And Paul reminds them that God continues to supply Galatian believers with the Spirit in power (cf. Gal 3:5). Although the Galatians took the right road, they are now placed at risk of the wrong destination (cf. Gal 3:2-3).[69] Paul is anxious, as the next question shows. Paul then asks the Galatians the fourth question, "Have you experienced (πάσχω) so much for nothing- if indeed it was in vain?" (Gal 3:4).[70] But he would not write the letter if he thought there was no hope (Bruce 1982:150; Dunn 1993:157; Martyn 1997:285; Keener 2018:117).

Paul leads the Galatians to share his hope and concern by adding another rhetorical question: "therefore, the One who lavishes the spirit on you and works deeds of power among you— [does He do so] based on works of the law or based on faith in Christ?" (Gal 3:5). God is understood by the implication to be the one doing what is named by the continuous aspect of the present participles ἐπιχορηγῶν ("give/supply") and ἐνεργῶν ("work") (Bruce 1982:151; Dunn 1993:157; Soards 2015:126). God's gift of the Spirit is at conversion and for the continuation of the Christian life in the Spirit. In this last question, Paul recapitulates his second question (Gal 3:2) but emphasises God's continuous work among the Galatian believers.

3.4 EVIDENCE FROM SCRIPTURE IN GALATIANS 3:6-14

In Galatians 3:6-14, Paul uses five scriptural citations as the second argument to support his earlier assertion in Galatians 2:16. Paul argues that although justification is by faith, as in the case of Abraham (Gal 3:6-9), the law cannot bring about justification (Gal 3:10-12), but rather brings people

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68 Although the word πάσχω usually has the meaning of "suffer," there are also instances where it is attested as neutral "experience" (BADG 785). In the immediate context of Galatians 3:2-5, it seems more probable that it implies the Galatians' experience of the Spirit's work in their lives. (Longenecker 1990:104; Dunn 1993:156; Martyn 1997:285; Soards 2015:125). For those who understand πάσχω negatively as "suffer," see, e.g., Luther (1964:250-51); Lightfoot (1881:135); Bruce (1982:150); Eastman (2007:109,70); (Williams 2020:85).

69 See also Dunn (1993:156-57), who notes, "The point here…is to remind the Galatians of a range of experience which should have been enough to demonstrate that they were indeed recipients of the eschatological Spirit and that the way they had come into these experiences remained the pattern of life in the Spirit."

70 Galatians 3:4b: εἴ γε καὶ εἰκῇ, "if it is really in vain". Lightfoot (1881:135) notes that "εἴ γε leaves a loophole for doubt, and καὶ widens this, implying an unwillingness to believe on the part of the speaker".

under the curse (Gal 3:10; cf. Deut 27:26). People can be liberated from the curse of the law and be justified before God only by faith in Jesus Christ, who accomplished redemptive work by becoming cursed on our behalf in his crucifixion (Gal 3:13-14).

3.4.1 The structure of Galatians 3:6-14

In the following passage (Gal 3:6-14), Paul uses five scriptural citations as the second evidence to prove his earlier assertion in Galatians 2:15-21 that justification is by faith. The framework of "faith/works of the law" concerning justification in Galatians 2:15-21 is now tied in with the Abrahamic sonship (Gal 3:7) and the partaking of the Abrahamic blessing (Gal 3:8-9,14). This passage can be divided into three subsections (Gal 3:6-9; 3:10-12; 3:13-14).

On the one hand, there is a connection by the adverb καθώς (Gal 3:6) between the first set of proofs from experience in Galatians 3:1-5 and the second set (Gal 3:6-13), which compares the Galatians' experience and Abraham concerning justification by faith. Therefore, some scholars see Galatians 3:7 as the new paragraph.[71] On the other hand, Galatians 3:6 also begins a new section in which Paul expounds his scriptural evidence. Therefore, other scholars view Galatians 3:6 as the new paragraph instead.[72] As noted above, Galatians 3:6 is most likely to be a Janus, connected to Galatians 3:1-5 as well as introducing a new section, Galatians 3:7-14.[73]

Silva (2001:186) suggests that Paul's argument from scripture in Galatians 3:6-14 may be broken up into five separate proofs with a scripture quotation as each of its grounds.[74] Although the structure proposed by Silva may help see Paul's logical proofs in his arguments in Galatians 3:6-14, his structure has a few weaknesses. Firstly, the structure does not demonstrate that the relative

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71 E.g., USB4; NIV; ESV; Bruce (1982:57); Fung (1988:7); Moo (2013:187).

72 E.g., USB27; CEV; NRSV; Dunn (1993:21); Martyn (1997:296); Hays (2000:199); Trick (2016:35).

73 See also Silva (2001:220), who notes that Galatians 3:6 "clearly function as a bridge between the two paragraphs".

74 According to Silva's proposed structure (2001:220-22), these statements in Galatians 3:6-14 are (1) 3:5 (implied); (2) 3:7,9; (3) 3:10a; (4) 3:11a; (stated premise in 3:12a, the grounds of this premise in 3:12b) and (5) 3:13a. 3:14 forms the conclusion of the section.

importance of each thesis characterises the argument.[75] Secondly, he gives no certain parallel structures.[76]

Silva suggests that the structure of Galatians 3:6-14 may be regarded as a series of five theses with a scriptural quotation as each of its grounds.

Several scholars (e.g., Bligh 1969:238-39; Ebeling 1983:165; Lührmann 1992:59; Gignac 1994:381-82; Wakefield 2003:136) have proposed that Galatians 3:6-14 is structured in a chiastic way. Although scholars have not found a consensus regarding specific details in chiastic structure, the general thematic parallels are apparent. Any proposed chiastic structure is thus summarised as follows (Lee 2013:32):

Faith-basis of justification (Gal 3:6; cf. Gen 15:6)

Blessing-promised beforehand to Abraham (Gal 3:7-9; cf. Gen 12:3)

Curse-threat of curse (Gal 3:10; cf Deut 27:26)

Life-the possible way by faith (Gal 3:11; cf. Hab 2:4)

Life-the impossible way by the law (Gal 3:12; cf. Lev 18:5)

Curse-removal of curse (Gal 3:13; cf. Deut 21:23)

Blessing-fulfilled in Christ (Gal 3:13a; allusion to Gen 12:3)

Faith-basis of reception of the Spirit (Gal 3:14b)

As indicated above, the chiastic structure is based on thematic parallel within Galatians 3:6-14. In this way, the flaw in Silva's structure can be corrected. In view of a chiastic structure, some scholars understand the crux of Paul's argument to centre on "life".[77] For instance, Wakefield (2003:144) argues that Paul is primarily concerned with how Christians should live, which is a choice between "a life of blessing, characterised by the Spirit and righteousness and faith, and a life under curse,

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[75] Silva (2001:221-22) explains that it may be argued that the first thesis and its grounds (Gen 15:6) provide the overarching point while the second through the fifth thesis are subordinate arguments. Or perhaps, the second thesis may be a corollary of the first, and the fourth as a corollary of the third (Silva 2001:222,8).

[76] Silva (2001:221-22,8) gives, as examples, a few such obscured parallels: (1) the word κατάρα ("curse"), which brackets 3:10 and 3:13; and (2) the structural similarity of Habakkuk 2:4 and Leviticus 18:5.

[77] Cf. Wright (1991:149,42); Hays (2000:259); Dunn (2008:14); de Boer (2011:202); Trick (2016:98).

characterised by the law". Wakefield's observation is valuable in the sense that it helps to bring to light the aspect of life concerning other essential concepts in Galatians, such as the Spirit, righteousness, and faith, a neglected area of study in Galatians 3:1-14. However, such a chiastic structure obscures the words for faith/believing, which appears in nearly every verse in Galatians 3:6–14, even in the sections on "blessing" and "life".[78] In emphasising the crux of the chiasm ("life") here, Wakefield (2003:144) insists that the "life" in Galatians 3:10-13 should not be understood stereologically but ethically, making the aspects of justification and faith subordinate to "life." However, Paul's argument about righteousness and faith which runs throughout Galatians 3:1-14 shows that the concept of "life/living" is secondary, only occurs in Galatians 3:21 and developed further in Galatians 5-6. Furthermore, his argument in Galatians 2:15-3:14 still emphasises justification (right standing before God), primarily soteriological. Therefore, contrary to Wakefield, it can be argued that the passage here is concerned primarily with "faith," the means to justification.

The complexity of Paul's argument seen in Galatians 3:6-14 may not be reflected in any single structure.[79] There is a difference between Silva's structure proposed and the chiastic structure in understanding the relationship between the two motifs in Galatians 3:14. Thematically, the reception of the Spirit (Gal 3:14b) and the justification of Abraham (Gal 3:6) serve as parallel, focusing on faith as the means or basis of justification. Another parallel may be seen between the Abrahamic blessing for the nations (Gal 3:8) and its fulfilment through Jesus Christ (Gal 3:14a). These two thematic parallels do not lie hidden in any equation of the Abrahamic blessing with the Spirit. As seen in this study below, other exegetical and biblical-theological reasons support this-no equation.

In his second proof (Gal 3:6–14), for understanding Galatians 3:14, a more helpful way of structuring Galatians 3:6-14 is to divide it into three subsections. In the first (Gal 3:6-9), Paul wants to prove why justification is by faith, he uses Abraham's justifying faith (Gal 3:6; cf. Gen 15:6) and the Abrahamic blessing for the nations (Gal 3:8; cf. Gen 12:3) as grounds of the argument. The emphasis is on faith as the means of justification, as Abraham was justified by faith (Gal 3:6), and the Abrahamic promise was given because the scripture foresaw that God would "justify the gentiles by faith" (Gal 3:8). Therefore, those who are "of faith" (ἐκ πίστεως) are the true children of Abraham (Gal 3:7) and partake in the blessing together with Abraham (Gal 3:9). In this manner, Paul closely associates justification with participating in the Abrahamic blessing and becoming Abraham's genuine children.

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[78] πιστεύω "believe" appears in Galatians 3:6 while πίστις "faith" appears in nearly every verse in Galatians 3:7-14, except in Galatians 3:10,13.

[79] In his discussion on the discourse and literary structure of Galatians, Silva (2001:96) provides a reminder "to appreciate that no outline of Galatians…can claim to be the only valid one. Different analyses serve different purposes and will succeed in highlighting different features found in the text". Subsequently, this same principle is applied to his (Silva 2001:222) proposal for the structure of the Galatians 3:6-14.

In the second clause (Gal 3:10-12), Paul wants to prove why no one is justified by the works of the law. The main point is that those who rely on works of the law receive only a curse because they do not completely obey all the requirements of the law. Therefore, justification cannot be gained by the works of the law. In the third subsection (Gal 3:13-14), Paul wants to prove Christ's redemptive work is put forth as the solution to the curse of the law (Gal 3:13; cf. Gal 3:10). Paul describes the two purposes of Christ's redemptive work with two ἵνα purpose clauses in Galatians 3:14.[80] The first purpose clause associates Christ's redemptive work on the cross with the fulfilment of the Abrahamic blessing (Gal 3:6-9, esp. Gal 3:8).[81] The second purpose clause links Christ's redemptive work with the promise of the Spirit, referring back to Galatians 3:1-5, where Christ's crucifixion and the reception of the Spirit by faith are referred to initially.

Just as Silva (2001:221) marvelled, "it is difficult not to be impressed on the one hand, by the care and effectiveness with which these various themes have been interwoven and, on the other hand, by the glaring gaps in the argumentation". This study will seek to answer one of these gaps-why Paul would have associated "the blessing of Abraham" with "the promise of the Spirit" in Galatians 3:14.

3.4.2 Justification and the blessing of Abraham in Galatians 3:6-9

In the first (Gal 3:6-9), Paul wants to prove why justification is by faith, using Abraham's justifying faith (Gal 3:6; cf. Gen 15:6) and the Abrahamic blessing for the nations (Gal 3:8; cf. Gen 12:3) as grounds of the argument.

In Galatians 3:6-9, Paul asserts that justification is by faith based on the blessing of Abraham. The quotation from Genesis 15:6 in Galatians 3:6 is the biblical support for Paul's proof of experience (Gal 3:1-5).[82] "Just as Abraham believed [ἐπίστευσεν] God and it was reckoned to him for righteousness [εἰς δικαιοσύνην]" (Gal 3:6),[83] the reception of the Spirit comes from the message

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80 Longenecker (1990:123); Silva (2001:221); Keener (2018:125-43). Keener notes that six crucial concepts are brought together in these two purpose clauses in Gal 3:14: (1) Abraham (3:6-9); (2) Christ (3:1,13, mentioning the crucifixion); (3) the Gentiles (3:8); (4) the promise/blessing (3:8-9); (5) the reception of the Spirit (3:2,5); (6) faith (3:2,5,6-9,11-12).

81 Contra the common interpretation, which sees the promise of the Spirit as the fulfilment of the Abrahamic promise (e.g., Silva 2001:177; Fee 1994:394; Schreiner 2006:73-74; Keener 2018:142-43).

82 Paul's citation of Genesis 15:6 is basically the same as the LXX. Although some words in the LXX are different from the MT, they do not affect the overall meaning of Genesis 15:6 (see Bekken 2021:167 for details).

83 There is an ambiguity of the second clause in Genesis 15:6 MT:ויחשבה לו צדקה "he reckoned it to him [as] righteousness". Gaston (1980:39-68) and Oeming (1998:182-97) suggest that the subject of this clause should be Abraham instead of God. Thus, it is Abraham who reckoned God as righteous. Nonetheless, their views have not gained scholarly acceptance and have been refuted by scholars such as Johnson

(ἐξ ἀκοῆς πίστεως) they heard (Gal 3:5), evidence that they have already been justified (δικαιόω) before God by faith.

The Jewish tradition (1 Macc 2:52 and 4Q225 2 I, 7-12) understands Abraham's faith in relation to his obedience (Gen 15:6) (e.g. Sir 44:19-20; 1 Macc 2:52; Jub 17:15-18; 4Q225 2 I, 7-12),[84] especially with the test of sacrificing Isaac.[85] Sirach 44:19-20 also describes Abraham as obeying the law of God.[86] In this regard, the Galatians would have acquired a basic familiarity with the Abrahamic narratives. Conspicuously, Paul rejects the interpretation of the common Jewish literature, ignoring the circumcision of Abraham's household to stress Abraham's faith (Gal 3:6; Gen 15:6; cf. Rom 4:1-12) (Das 2016:25).[87]

Although Paul makes no elaboration on the nature of Abraham's faith here as he does in Romans 4, it is evident from the context of Genesis 15:1–6 that Abraham believed God's promise that his descendants would be innumerable, as God had promised him earlier (Gen 13:16; cf. Gen 12:2). In the light of the parallel between Genesis 15:1-6 and Galatians 3:6, Abraham's faith is closely related to the Abrahamic promise in Galatians 3:7-9 and deeply rooted in redemptive history.[88]

Galatians 3:7 summarises the assertion behind Galatians 3:6-13: "Therefore, you should know that the ones who rely on faith, these people are the children of Abraham."[89] The string of citations in

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(1986:108-15); Wenham (1987:330); Moberly (1990:106-8); de Boer (2020:156). At any rate, Paul follows the tradition in the LXX in interpreting God as the subject of this clause.

84 For a survey of the use of Gen 15:6 during the Second Temple period, see Oeming (1998:16-33); Keener (2018:127-28).

85 1 Macc 2:52 NRSV: "Was not Abraham found faithful when tested, and it was reckoned to him as righteousness?" 4Q225 I, 7-12: "…And [Abraham] be[lieved] [in] G[o]d, and righteousness was accounted to him. A son was born af[ter] this [to Abraha]m, and he named him Isaac. Then the Prince of Ma[s]temah came [to G]od, and he accused Abraham regarding Isaac. And [G]od said [to Abra]ham; "Take your son, Isaac [your] onl[y on whom] you [love] and offer him to me as a whole burnt offering'…"(Vanderkam & Milik 1994:147).

86 Sir 44:19-20 NRSV: "Abraham was the graet father of a multitude of nations, and no one has been found like him in glory. He kept the law of the Most high, and entered into a covenant with him; he certified the covenant in his flesh, and when he was tested, he proved faithful".

87 This does not imply that Paul separates obedience or works from faith (cf. Gal 5:6; 1 Thess 1:3; Rom 1:5), but rather, in the context of Galatians, he refutes the idea that obedience of the law is how a person is justified before God.

88 See also Hahn (1971:99); Hansen (1989:70); Silva (2007:793); Moo (2013:192-94).

89 γινώσκετε "know" may be either imperative or indicative. However, it seems more likely that it may be indicative here (Lightfoot 1881:37; Longenecker 1990:114; Martyn 1997:299). Longenecker (1990:114) argues that it should be taken as indicative, as γινώσκετε ἄρα ὅτι οἱ "therefore, you know that" "is a typical

Galatians 3:8-13 serves to prove Paul's assertion in Galatians 3:7 (See also Betz 1979:138; Eckstein 1996:95).[90] The dispute here is: who are the authentic children of Abraham? Considering the Jewish tradition that closely links Abraham to his obedience to the law and circumcision, Paul's opponents in Galatians most probably advocated that Gentile believers need to be circumcised and obey the law (Gal 5:2–4; 6:12) to be included in the covenant as children of Abraham (Betz 1979:7; Longenecker 1990:109-12; Dunn 1993:9-12; Martyn 1997:117-26; Hays 2000:185-86; de Boer 2013:213).[91]

Therefore, Paul refutes such an idea in Galatians 3:6 by claiming his assertion that it is those who rely on faith or those who believe (οἱ ἐκ πίστεως) who are true Abrahamic descendants (Gal 3:7-9), not those who rely on the works of the law (ὅσοι ἐξ ἔργων νόμου Gal 3:10-12) (Das 2014:291,319). The motif of Abrahamic sonship, together with the motifs of the divine sonship and heirship by extension, continues to be developed further in Galatians 3:16-4:7.

Silva (2011:220) proposes that the citation of Genesis 12:3 in Galatians 3:8b serves as the grounds for Paul's thesis that "therefore, you should know that those who are of faith are children of Abraham…so that (ὥστε) those who are of faith are blessed with the faithful Abraham" (Gal 3:7,9). However, ὥστε introduces an inference based on not just the quotation in Galatians 3:8b but also on the foresight of the scripture in proclaiming the gospel beforehand to Abraham (Gal 3:8a).[92]

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disclosure formula in ancient Hellenistic letters that serves more to remind readers of what is known rather than to exhort". Longenecker's argument is plausible considering its parallel to the Greco-Roman letter-writing form and function, as well as Paul's argument in Galatians 2:16 and 3:1-5, which assume that both the Jewish and gentile believers should know that justification is by faith in Jesus Christ and not by the works of the law. Nevertheless, if considered imperative or indicative does not affect the semantic relation of Galatians 3:7 with the other clauses in Galatians 3:6-13 as the main thesis.

90 Betz (1979:138) notes that the first and last scriptural citations are positive evidence, although the second, third, and fourth citation's function "to exclude the opposite alternatives, particularly the Torah, as a way to salvation". Contra Silva (2001:221-22), who claims that the assertions in Galatians 3:7-13 are subordinate to the implied claim in Galatians 3:5 and the citation of Genesis 15:6. The citations are namely Genesis 12:3 (Gal 3:8); Deuteronomy 27:26 (Gal 3:10); Habakkuk 2:4 (Gal 3:11); Leviticus 18:5 (Gal 3:12); Deuteronomy 12:23 (Gal 3:13).

91 Bruce (1982:28-29) notes that there is evidence that some Jews insisted that circumcision was necessary to be admitted into the commonwealth of Israel. e.g., Josephus (Ant 20:34); Philo (Migration 92). However, Bruce points out that in Josephus, there was also another school of Jewish though which do not insist on circumcision for the proselytes (Ant 20:34). He also quotes the discussion between Shammai and Hillel schools (b. Yevamot 46a). Some latter members advocated that the initial rite of baptism was sufficient apart from circumcision.

92 The quotation is a subordinate clause to the main verb προευηγγελίσατο "proclaimed the gospel beforehand", forming the premise of the scripture's foresight. See also Wakefield (2003:161), who notes

Therefore, the whole of Galatians 3:8 functions as the grounds for Paul's assertion in Galatians 3:7 that οἱ ἐκ πίστεως ("those who are of faith") are children of Abraham, with the inference in Galatians 3:9 as an *inclusio* with Galatians 3:7.[93]

The form of Paul's Genesis 12:3 in Galatians 3:8 is ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη "all the nations will be blessed in you" (Hultgren 2006:29). This may be derived both from Genesis 12:3 and from Genesis 22:18.[94] The use of τὰ ἔθνη ("the nations"; cf. Gen 18:18; 22:18) instead of αἱ φυλαὶ ("the families"; cf. Gen 12:3b) and the omission of τῆς γῆς ("the earth") reveal Paul's rhetorical intention to connect the Abrahamic promise of blessing for the nations with the issue of Gentiles and the Jewish law. Such a change is linguistically legitimate (Fung 1988:139; Stanley 2004:123,24; Silva 2007:793-94). Given Paul's reference to the "seed" (σπέρμα) in Galatians 3:16 (cf. Gen 22:18), he could have the whole context of Genesis 12-22 in mind. Paul seems to be applying the concept of the Abrahamic promise within the larger narrative context of Genesis, paying special attention to Genesis 12 and 22, rather than considering only two individual verses by themselves in his conflation (Wellum 2006:133-35).[95]

According to Paul, the content of the promise is the gospel preached ahead of time (προευαγγελίζομαι) to Abraham (Gal 3:8).[96] The promise was given to Abraham because the

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that, syntactically, the citation does not stand alone, but "supplies the content of the direct discourse 'pre-proclaimed' to Abraham".

93 Note the parallels in Galatians 3:7,9 indicated by οἱ ἐκ πίστεως "those who are of faith" and Ἀβραάμ "Abraham".

94 Genesis 12:3b LXX: ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, "all the families of the earth will be blessed in you"; 18:18: ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς, "all the nations of the earth will be blessed in him"; 22:18: ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, "all the nations of the earth will be blessed in your seed." For those who think the quotation is a conflation of Genesis 12:3 and 18:18, see, e.g., Lightfoot (1881:137); Burton (1921:160); Wisdom (2001:140,58); Stanley (2004:123,24); August (2019:54); Morgan-Wynne (2020:142). For those who argue for a conflation of Genesis 12:3 and 22:18, see, e.g., Fung (1988:138-39); Collins (2003:81-83); Trick (2016:67). On the other hand, Zetterholm (2015:31-51) thinks that it is a conflation of all three verses.

95 Wellum (2006:133-35) classifies four ways in which the language of 'seed' is used concerning the Abrahamic blessing. Seed may naturally concern people like Ishmael and foreign slaves in household, the elect line (running through Isaac, Jacob, the nation of Israel), Messiah, and spiritual Abrahamic descendants.

96 Galatians 3:8: προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεὸς προευηγγελίσατο τῷ Ἀβραὰμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη, "Because the scripture foresees that God will justify the Gentiles by faith, it proclaimed to Abraham beforehand that 'all the nations will be blessed in you,'" The second ὅτι in Galatians 3:8 introduces the promise as the indirect discourse of προευηγγελίσατο. See also Dunn (1993:160); Wisdom (2001:142-43); McCaulley (2019:110).

personified scripture foresaw God's original intention to justify the Gentiles by faith.[97] The gospel was not a man-made invention (cf. Gal 1:11-12), but it is already foretold in the scripture.[98] From this understanding, Paul infers (ὥστε) that those who rely on faith are blessed with the believing Abraham (Gal 3:9).[99] Paul sees the promise that the Gentiles will be blessed in Abraham as inextricably linked to the gospel.

The Gentiles who are to be blessed "in" (ἐν) Abraham in Galatians 3:8 (cf. Gen 12:3) are now blessed "with" (σὺν) Abraham in Galatians 3:9. Several good questions arise from Paul's inference in Galatians 3:9. On what basis does Paul conclude that God's original intent is to justify the Gentiles through faith? In what manner are the Gentiles blessed "in" Abraham? How those who are of faith are blessed "with" Abraham? What is this "blessing"? Is the "blessing" that Abraham received in the story of Genesis the same as the "blessing" that those who rely on faith receive? These questions will be addressed in detail later in chapter 6.

In summary, the Abrahamic promise reveals God's intention to justify the gentiles (Gal 3:8; cf. Gen 12:3), but the promise itself in Genesis narrative does not reveal the means of justification. Faith, the means of justification, is explained in two ways. Firstly, Gentiles are blessed in Abraham because of their faith in Jesus Christ. Abrahamic blessing comes upon the Gentiles through Christ's redemptive work (Gal 3:13-14). Christ, the seed referred to in the Abrahamic promise, brings the promise to be realised. (Gal 3:16-18; cf. Gen 22:18). If the Gentiles are in Christ, they are descendants of Abraham (August 2019:52). By becoming children of Abraham, they, thus, inherit (1) the promise made to Abraham, and (2) by extension, they are sons of God (Gal 3:29-4:7). In this manner, the Gentile believers who inherit the Abrahamic promise are blessed "with" Abraham. Secondly, God justifies on the foundation of faith, because the paradigm of faith is the same for the case of Abraham in the past as it is now (Gal 3:6; cf. Gen 15:6).[100] Thus, those who are out of faith are blessed with Abraham

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97 Longenecker (1990:115) explains that the foresight of scripture is a figure of the discourse of divine foresight and notes a similar expression in rabbinical literature personifying the Torah, quoting Strack and Billerbeck (1926:538). The participle προϊδοῦσα "foreseeing" is more likely causal than circumstantial (contra Longenecker 1990:115), because the divine foresight is the basis on which Paul links the promise to the gospel. See also Burton (1921:160); Wakefield (2003:162).

98 This concept is also evident in Romans 1:12.

99 τῷ πιστῷ Ἀβραάμ (Gal 3:9) may be rendered as "Abraham who had faith," "the believing Abraham," or "the faithful Abraham". Although the former two would bring across the parallel with those who rely on faith (οἱ ἐκ πίστεως) more clearly, whichever way it is rendered does not substantially affect Paul's argument here.

100 This concept of Abraham's justification by faith as paradigm is also apparent in Romans 4:1-16. Although Paul's doctrine of justification has its primary focus on the Abrahamic promise from a redemptive-historical perspective (Gal 3:8; cf. Gen 12:2) and the parallel drawn from Genesis 15:6 in Galatians 3:6 is thus more

(Gal 3:6,9) (Johnson 1987:195; Williams 1987:95; Dunn 1993:162-67; Dumbrell 2000:22; Schreiner 2011:195; August 2019:52).[101] Paul also rejects "works of the law" (Gal 3:17-24). He, therefore, concludes that it can only be "by faith" in Christ.

On the issue concerning the Gentiles being blessed "in Abraham," Hays (2002:173-74) claims that the Gentiles are not blessed in consequence of their faith but 'in' Abraham's; the Abrahamic blessing is extended vicariously to all nations. The Gentiles are blessed not on the analogy of Abraham but through being incorporated in Abraham. He (Hays 2002:175), supports his assertion with Genesis 22:18, which might allude to God's acknowledgement that "in your offspring shall all the nations of the earth be blessed because you have obeyed my voice" (ESV). Hays (2002:176) asserts that "this blessing is not said to be contingent upon anything that the gentiles might do in the future. If it can be said to be contingent upon anything at all, other than God's grace, it is contingent, in the Genesis story, upon Abraham's obedient faith".

Although it may be true that the figure of Abraham functions as more than an analogy of faith in the Galatians, Hays' interpretation is doubtful.[102] The justification of Abraham in Genesis 15:6 mentioned by Paul is not fulfilled on behalf of the Gentiles for the sake of justification in the future. [103] Abraham's justification is not an event in which believers share. The fact that the Gentile believers are justified and blessed "in Abraham" is because of their faith "in Jesus Christ", the "seed" of Abraham who had fulfilled the Abrahamic blessing for the nations (Gal 3:14,16-18,22-24; cf. Gen 22:18).

In the context of Galatians 3:6-9, the blessing is referred to as justification. But the question remains: is the justification under consideration identical with the blessing promised to Abraham in the

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than an analogy of Abraham's faith, such a focus does not necessarily preclude Paul also using Abraham's justification by faith as a paradigm.

101 These scholars above make no distinction between the meaning of the expression "in Abraham" and "with Abraham". Dunn (1993:162-63) claims that both "in" and "with" Abraham are overlapping categories in rendering the Hebrew (cf. MT Gen 12:3 בך "in you"). Thus, the gentile believers' status as 'sons' rests on their identical faith quality with Abraham.

102 Hays's understanding of the vicarious nature of Abraham's obedience in evoking the Abrahamic blessing for the nations lies in his view that the emphasis on justification should be on "the faithfulness of Jesus Christ" rather than the "faith in Jesus Christ". Hays (1997:55) is concerned that the emphasis on the exercise of human faith will be overlooked that "their own Herculean faithfulness saves Christians…by our own cognitive disposition or confessional orthodoxy". Nevertheless, Paul's antithetical contrast of faith and works in Galatians excludes the idea of faith as being meritorious for justification. In his zeal to prevent the possibility of confusing the act of faith upon believers as meritorious, Hays inappropriately suppressed the human exercise of faith in Jesus Christ as a necessary response to the gospel, a vital point of discussion in Paul. See also Dunn (1997:68-69); Silva (2004:233-34); Harrisville (2019:12-42).

103 See also Johnson (1987:194); Jeon (2017:66).

Genesis narrative? What makes Paul conclude that justification is the blessing? These questions will be considered again in chapter 6. However, in the meantime, the study will proceed based on the hypothesis that Paul understands the justification of the gentiles by faith as the Abrahamic blessing for the nations.

3.4.3 Justification and the law in Galatians 3:10-12

In the second (Gal 3:10-12), in contrast to the previous passage (Gal 3:6-9), Paul refutes the notion that Galatian believers need to observe the Jewish law to be included in the Abrahamic blessing as children of Abraham. Rather, he wants to prove that those who rely on works of the law receive only a curse, using the scriptural evidence (cf. Deut 27:26; Hab 2:4; Lev 18:5).

After affirming in a positive way that justification is by faith with the paradigm of Abraham and the Abrahamic blessing in Galatians 3:6-9, in Galatians 3:10-12, Paul turns his attention away from the idea of obedience to the law of justification. Paul gives three reasons why there is no point in relying on the works of the law.[104] Firstly, all those who ἐξ ἔργων νόμου (lit. "of the works of the law") are captive under a curse because they cannot keep all the stipulations written in it (Gal 3:10; cf. Deut 27:26). Secondly, no one can be justified by the law before God because "the righteous shall live by faith" (Gal 3:11; cf. Hab 2:4). As in Abraham's case, this covenant relationship with God is only possible by faith. Thirdly, moreover, as in Leviticus 18:5, "the one who does these things shall live by them" (Gal 3:12; cf. Lev 18:5), the law is not of faith but of doing,[105] and law-observant people would fail as Israel had historically failed. Paul argues further that the only way to be set free from the curse of the law is through Christ because he took the curse upon himself (Gal 3:13; cf. Deut 21:33). Therefore, Paul concludes that the means of justification cannot be the works of the law but faith in Jesus Christ.

Paul's argument in Galatians 3:10 raises three issues. Firstly, who are ὅσοι ἐξ ἔργων νόμου (lit. "whosoever who are of the works of the law?")? Secondly, why are they under a curse? Thirdly, what kind of curse they are under? These questions can be answered by understanding the nature of Abrahamic blessing in contrast to the nature of the curse in Paul's argument.

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104 As this study concerns mainly the Abrahamic blessing and the promise of the Spirit, I will only address the issues concerning the "works of the law" and the "curse of the law" insofar as they are relevant to this study. A detailed discussion of both topics and the scriptural citations in Galatians 3:10-12 is beyond the scope of this study.

105 On "doing" as the requirement of the law, see Silva (2004:243); Westerholm (2004:304); Das (2014:317). See below on the use of Leviticus 18:5 in Galatians 3:12.

As Stanley (1990:481) points out, Paul seems to suggest that those "who are rely on the works of the law" (ὅσοι ἐξ ἔργων νόμου εἰσίν; Gal 3:10) are under the curse. But the biblical text indicates the opposite. That is, its curse falls on those who fail to do it, not on those who do the law. Traditionally, some interpreters identify ὅσοι ἐξ ἔργων νόμου with those who try to be righteousness before God by observing the law (Aquinas 1966:80-81; Burton 1921:164-65; Lietzmann 1932:19; Schoeps 1961:177; Mußner 1974:224-26; Longenecker 1990:118; Coulson 2016:36-37). Deuteronomy 27:26[106] Paul cited in Galatians 3:10 implied the premise that no one keeps the law perfectly (Calvin 1965:53; Luther 1964:253-54; Silva 2004; Schreiner 2011; Moo 2013; Rosner 2013; Keener 2018:132). Thus, those who rely on the works of the law to gain God's acceptance are under the curse of the law.

The implied premise of being unable to maintain the law perfectly has been the subject of vigorous debate in recent years.[107] Scholars (Aletti 2011:187; Cranford 1994:256-57; Sanders 1983:23-24; Scott 1993:188-89; Wright 1991:145; de Boer 2011:200; Hunn 2015:253-66; McCauley 2019:116) who reject the implied premise argue that perfect observance of the law is not required in Paul's time and that forgiveness for transgressions was given through repentance and the sacrificial system. They suggest that Paul's former life described as a flawless person regarding the law in Philippians 3:6 is the evidence of it. Therefore, Paul might disagree that it is impossible to keep the law perfectly. However, Parker (2016:50) points out that the sacrificial system in the era of the Mosaic covenant becomes no longer necessary through Christ's vicarious sacrifices on the cross. Das (2003:145) also argues that "Jewish literature from Paul's era typically balanced the demand of God's law for

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106 Deuteronomy 27:26 MT: אותם ארור אשר לא־יקים את־דברי התורה־הזאת לעשות, "cursed is the one who does not establish the words of this view to do them"; LXX: πικατάρατος πᾶς ἄνθρωπος ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς, "cursed is every person who does not remain in all the words of this law to do them"; Galatians 3:10b: ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά, "cursed is everyone who does not remain in all that are written in the book of the law to do them". Paul's citation is basically like the LXX, which has the word πᾶς "all" added to it. Edwards (2005:39) first noted that the Samaritan Pentateuch also attests to the word "all" (בר), just as the apparatus in the BHQ shows. However, Paul replaces τοῖς λόγοις "the words" in LXX with τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ ("the things written in the book"), a phrase that is similarly found in Deuteronomy 28:58; 30:10. This change in Paul may reflect his intention of including a broader context of the curses of Deuteronomy 27-28, as well as the Mosaic law as a whole (cf. Deut 30:10) (Caneday 1989:195; Hays 2002:258; Silva 2007:797; Moo 2013:201-23; Das 2014:312-36).

107 For those against the implied premise, see, e.g., Fuller (1975:28-42); Dunn (1993:170-74); Scott (1993:188-89); Cranford (1994:242-58); Garlington (1997:97); Young (1998:79-92); Kuula (1999:67-69); Hays (2000:257). For those who defend the implied premise, see, e.g., Schreiner (1984:151-60); Das (2003:143-48); Moo (2013:202-204); Rosner (2013:70). For a summary of these two positions, see Moyise (2008:63-77); Oakes & Boakye (2021:156).

perfect obedience alongside God's gracious election and mercy toward a special people". In early Judaism, flawlessness concerning the law should also be distinguished from perfect obedience since "the righteous were typically sinners who availed themselves of God's mercy and election even while falling short of the perfect measure toward which they were striving" (Das 2003:147).

Scholars (Wright 1991:137-151; 2013:852-867; Hays 2000:239-240) who disagree with the implied premise provide various explanations of why those who depend on the law are cursed.[108] Even so, most of these scholars agree that being under the curse of the law is due to disobedience to the Mosaic laws.[109] Those who depend on the works of the law are captive under a curse since they do not obey the law. Nevertheless, in the context of Galatians itself, it is most persuasive that the failure to keep the law is the result of the curse (cf. Gal 5:3,14; 6:13). Given that ὅσοι ἐξ ἔργων νόμου ("those who rely on the works of the law") stands in antithetical contrast to οἱ ἐκ πίστεως ("those who rely on faith"), the former primarily points to Paul's adversaries. Those who follow the teachings of these adversaries do not refer only to the Jews but generally those who seek to be saved by ethical conduct.[110] These Paul's adversaries not only support obedience to Jewish law but also teach the Gentile believers to rely on such obedience for righteousness and life (cf. Gal 3:21; 5:4) (Silva 2004:224. see also Eckstein 1996:23,122). Their forcing of the Gentile believers to circumcise (Gal 6:12) shows that they have not recognised the uncircumcised as God's people.

In Deuteronomy 28:15-68, the curses refer to the judgment for covenant disloyalty through natural disasters and foreign invasion resulting in death, expulsion from the promised land into exile, and dispersal among other nations (Craigie 1976:342). The way Paul understood the nature of the curse which "those who rely on the works of the law" are under (Gal 3:10) and from which Christ redeemed "us" (Gal 3:13) is not clear in the context of Galatians itself. But in the light of the thoughts of Paul's

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108 For a summary and critique of these various views, see, e.g., Schreiner (1984:151-60); Scott (1993:189-94); Das (2001:145-70); Westerholm (2004:375,66); Oakes and Boakye (2021:47-51).

109 E.g., the following explanations have the common point that disobedience to the covenant stipulations of the law incurs the curse of the law. (1) By advocating the keeping of the law as a means of distinguishing themselves as the covenant people of God from the Gentiles, these people are breaking the covenant because God's original intention is to include the Gentiles as his people by faith and not by the works of the law (Dunn 1993:170-74; Wisdom 2001:155). (2) Israel failed to obey the Torah and was exiled because of the curse of the law. Those who identify themselves with the Deuteronomic covenant by relying on the works of the law will also come under the Deuteronomic curses (Wright 1993:137-56; 2013:852-867; Scott 1993:214-17; Hays 2002:258-59).

110 Braswell (1991:53:77); Silva (2004:225-26); Ralph (2019:98). Ralph notes that Paul would not have without discernment characterized his fellow Jews as a people not characterised by faith in view of the high regard he has for Abraham (cf. Rom 4). The "works of the law" in the context of Galatians are also specific to the works of the Jewish law (i.e., Torah).

letter, transgressing the law is a sin that causes the wrath and judgment of God (cf. Rom 2:5,12). It also results in death (Rom 6:23). Thus, the curse in Galatians 3:10,13 refers to the judgement of God upon transgressors.[111]

Habakkuk 2, cited by Paul in Galatians 3:11, needs to be discussed in two ways. (1) the semantic relation of the two ὅτι clauses in Galatians 3:11;[112] and (2) Paul's use in the context of Habakkuk. Firstly, it is necessary to investigate δῆλον ("it is evident"; Gal 3:11) may be related to the ὅτι of the former clause or the latter clause. If δῆλον is related to the latter clause, Habakkuk 2:4 cited in Galatians 3:11 serves as the conclusion of the premise in the first clause (Hays 2000:259; Wakefield 2003:162-67). However, given the other citations in Galatians 3:6-13, which are the basis for the assertion, it is more reasonable to assume that Habakkuk 2:4 serves as the basis rather than the conclusion to Paul's argument in Galatians 3:11a.[113]

Secondly, if Habakkuk 2:4 cited by Paul is used as the basis for his argument that no one can be justified before God by the law, what is the logic behind his argument? The words אמונה "faithfulness/faith" and חיה "to live", as well as the personal pronoun, used in Habakkuk 2:4, may raise the question of this argument.[114] אמונה usually means "faithfulness" rather than "faith" (HALOT 1:62-63; DCH 1:312-13).[115] Here the faithfulness of God means obedience to God's commands (Silva

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111 See also Eckstein (1996:123-24); Coulson (2016:37-38).

112 Galatians 3:11: ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον ὅτι Ὁ δίκαιος ἐκ πίστεως ζήσεται

113 See also Das (2001:165-66,59). The quotation of Habakkuk 2:4 as the premise is further evidenced by a number of interpreters who point out that Paul's assertion in Galatians 3:11-12 appears to rest on a syllogism, where "no one is justified by the law before God" (Gal 3:11a) forms the conclusion with the major and minor premises in Galatians 3:11b-12. See, e.g., Aquinas (1966:81-83); Bligh (1966:262); Morland (1998:258); Bachmann (2007:536-40); Morgan-Wynne (2020:53).

114 Habakkuk 2:4 MT: וצדיק באמונתו יחיה, "but the righteous shall live by his faithfulness"; LXX: ὁ δίκαιος ἐκ πίστεώς μου ζήσεται, "the righteous shall live by faith". The MT has the third person pronominal suffix "his", the LXX has the first-person possessive pronoun "my", and Paul does not have any personal pronoun at all. There are also variant readings in other Greek texts such as LXX, MSS A and C (ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται, "but my righteous one shall live by faith"); 8HevXIIgr, col. 12 ([δίκ]αιος ἐν πίστει ζήσετ[αι], "a [right]eous person [shall] live in his faith"); Aquila (δίκαιος ἐν πίστει αὐτοῦ ζήσεται, "a righteous person shall live in his faith"; and Symmachus (δίκαιος τῇ ἑαυτοῦ πίστει ζήσεται, "a righteous person shall live by his own faith". The μου in the LXX is most likely due to a scribal error of reading ו instead of י. From Koch's (1985:68-85) analysis of the various manuscripts and recensions of the LXX, it seems likely that Paul had intentionally left out the personal pronoun rather than quoting from a source that did not have it. Paul probably omits the personal pronoun in order to avoid confusion concerning the reference of faith arising from different reading in MT and LXX. See also Silva (2007:801).

115 Although אמונה primarily means "faithfulness, fidelity, or steadfastness," the context of Habakkuk does not preclude having "faith" in God-trusting in God's faithfulness that he is not condoning the wickedness of the Chaldeans and will bring judgment upon these invaders in due time. Thus, there need not to be a

2007:802).[116] So is the word about how a person will live their present life or how a person will receive life?

Habakkuk 2:4 should be understood in the context of God's response to Habakkuk's complaint of God's punishment of Israel with the unrighteous Chaldean (Hab 1:12-17). God guarantees that he is not absolving the Chaldeans from their sin, but he will punish them in due time (Hab 2:5-20). Unlike the unrighteous and arrogant Chaldeans, the righteous among Israel may survive the invasion and live by their faith/faithfulness (Hab 2:4) since they have faith in God and rely on his salvation (cf Hab 3:13, 18).[117] Thus, חיה in Habakkuk 2:4 refers to receiving life in the future through deliverance rather than the conduct of life.[118] In this sense, Pau's use of Habakkuk 2:4 emphasises that the righteous will receive life by faith, and their lives are explained by faith rather than by the works of the law (cf. Garlington 1997:100-101; Martyn 1997:312; Silva 2001:194; Watson 2014:348-53).[119] This concept is consistent with Abraham's covenantal relationship with God based on faith (cf. Gal 3:6-9).

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dichotomy between "faith" and "faithfulness". See also Robertson (1990:179-81); Sanders (1993:113); Bellis (2000:373-74,384); Watson (2004:160-61); Silva (2007:802); Chou (2018:174-76).

116 The association of "faithfulness" with obedience to the law is also seen in the Qumran pesher of Habakkuk (1QpHab VIII, 1-3: "Its interpretation concerns all those who observe the Torah [עושי התורה] in the House of Judah, whom God will save from the house of judgment on account of their tribulation and their fidelity to the Righteous Teacher [ואמנתם במורה הצדק]") (Horgan 2002:174-75). Although the pesherist interprets אמונה as "faith in the Righteous Teacher," he nonetheless understood Habakkuk 2:4 to refer to "those who observe the Torah".

117 For the interpretations who understand חיה "to be alive" as referring to "surviving" the invasion of the Chaldeans. See Moberly (1997:430); Garlington (1997:99); Mininger (2017:112). While חיה in the Qal stem usually means "to be alive" in a physical sense, it may also imply a futuristic element. See Brensinger (1997:110); Rutherford (2021:41). And the discussion on Leviticus 18:5 below. Some interpreters argue that the personal pronoun refers to the reliability of the vision and hence the faithfulness of God, who is the source of the vision (e.g., Janzen 1980:61; Robertson 1990:111; Haak 1992:59; Anderson 2001:214; Olson 2016:125). However, because the closest antecedent of the personal pronoun is צדיק "the righteous" and that "the faith/faithfulness of the righteous one" makes good sense in the context, it is less likely that the antecedent should be the vision (Ko 2021:36). Even if it refers to the vision and God's faithfulness behind it, it still does not preclude the faith in God that the righteous needs to exercise (Boakye 2017:133).

118 The conduct of life is expressed in the Hebrew scripture using הלך "to walk", e.g., Deuteronomy 8:6; 1 Samuel 8:3; 2 Kings 21:21-22; Psalm 128:1; Proverbs 2:13; Jeremiah 7:23.

119 This emphasis of "faith" is also evident in the way Paul is citing Habakkuk 2:4 in Romans 1:17, where the element of "faith" is emphasised in the expression ἐκ πίστεως εἰς πίστιν (Dunn 1993:174). In Paul's citation of Habakkuk 2:4, there is also the question of whether ἐκ πίστεως is modifying the subject "the one who is righteous by faith shall live" or the verb "the one who is righteous shall live by faith". For those who take the former view, see, e.g., Bruce (1982:161); Fitzmyer (1981:241). In view of the syntactical similarity with

In contrast, according to Paul, the law is characterised by doing, not faith, since Leviticus 18:5 states that "the one who does them shall live by them" (Gal 3:12).[120] Does Leviticus 18:5 Paul cited (ζήσεται ἐν αὐτοῖς) in Galatians 3:11 refer to justification by the law?[121] Or to how a person should live?[122]

In the context of the Holiness Code (Leviticus 17-26) (Hartley 1992:249; Joosten 1996:5-6; Milgrom 2000:1319; Winston 2020:83), on the one hand, the central theme of Leviticus 18:5 is Israel's separation from others to be holy before God. They should not follow the abominable lifestyle, such as the Egyptians and the Canadians (Lev 18:1-5). If they do, they will be judged by expulsion from the promised land, natural disasters, and the invasion of the enemy (Lev 26:14-39). Nevertheless, restoration is possible through repentance (Lev 26:40-45). On the other hand, through their obedience, Israel will gain agricultural abundance and victory over their adversaries (Lev 26:1-13). The reward of obedience and judgment on disobedience in Leviticus 26 also reflects Deuteronomy blessings and curses (Deut 27:9-29:1 Therefore, חיה בהם "shall live by them" is most likely to mean that those who obey the law obtain quality life in the future.[123] As a result of obedience, this future life

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Leviticus 18:5, which Paul cites in Gal 3:12b as a contrast to Habakkuk 2:4, it is more likely that ἐκ πίστεως modifies the verb (Silva 2007:801-2; Sprinkle 2008:139).

120 Leviticus 18:5b MT: אשר יעשה אתם חיה בהם "which if the person does them, he shall live by them"; LXX: ἃ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς, "The one who does these things shall live by them"; Galatians 3:12b: ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, "which is by doing, the person shall live by them". The relative clause in Leviticus 18:5 has become an independent clause in Galatians 3:12, and ἄνθρωπος "person" has been omitted in Galatians 3:12. Sprinkle notes that Paul's citation has exactly the same from as Philo, Prelim. Studies 86. In view of this and given the widespread use of Leviticus 18:5 in the Old Testament and early Judaism, Sprinkle (2008:134-35) suggests that Leviticus 18:5 may have become a familiar expression during Paul's time. Perhaps the omission of ἄνθρωπος not only reflects Leviticus 18:5 as a free-standing formula (ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτοῖς), but also has the purpose of matching it with the parallel expression in Habakkuk 2:4 (ὁ δίκαιος ἐκ πίστεώς ζήσεται). See also Stanley (1992:244-45).

121 E.g., Bruce (1982:163); Martyn (1997:314-15); Hays (2002:133-34); Hunn (2018:148).

122 E.g., Dunn (1993:175-76); Young (1998:89); Bryant (2001:177); Wisdom (2001:189); Wakefield (2003:174); Avemarie (2005:141).

123 It is possible that חיה "to live" refers to the manner of life, given its parallel with הלך "to walk/live" in Leviticus 18:4. In this case, the preposition ב would denote manner-to live according to them. However, in the parallel, but antithetical phrase in them shall be cut off from among their people"; (ESV), "shall be cut off" is the result of doing any of the abominations. Therefore, "shall live" in Leviticus 18:5 is more likely to be the result of observing the statues of Yahweh. In this case, the preposition ב would be instrumental-the person shall live by means of doing these things (Levine 1989:119; Milgrom 2000:1522; Sprinkle 2008:31-34). Nevertheless, the concept of a resultant future life does not rule out the way people should live to receive a quality life as a reward.

has developed into a concept that includes the assurance of eschatological life in the prophetic tradition and early Judaism.[124]

Paul contrasts Leviticus 18:5 with Habakkuk 2:4 as an alternative way of life (Sprinkle 2013:157), which is in line with Leviticus, the rest of the Old Testament, and early Judaism. As the history of Israel proves,[125] life cannot be earned through obedience to the law (i.e., "doing"). Therefore, all who depend upon the works of the law are captive under the curse of the law (cf. Gal 3:10). Paul explains in two ways why an attempt to obtain life by relying on the law fails.[126] Firstly, the law was added to identify sin as a conscious transgression or exert a constraint on human sin (Gal 3:19)[127] rather than to give life and righteousness (Gal 3:21). Because the law acts as a temporary guardian, both Jews and Gentiles (cf. Gal 3:28) can be justified by faith when Christ comes (Gal 3:24). Secondly, humans are not capable of fully complying with the law (cf. Gal 5:3; 6:13) since they are enslaved by sin and "the elementary principles of the world" (cf. Gal 1:4; 4:8-9; 5:1). Therefore, they were captive under the curse of the law (Gal 3:10).[128] For this reason, Paul maintains that people can be liberated from the curse and be justified before God (Gal 3:13-14).

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124 In both Ezekiel 20 and Nehemiah 9, Israel is depicted as having failed to obey the commandments of Yahweh. As a result, they forfeited the covenantal blessing of life and were punished (Assmann 2018:54). See also Willits (2003:110-17); Gathercole (2004:126-45); Avemarie (2005:127-29); Sprinkle (2008:53-130).

125 Hays (1997:332) thinks that Paul regards Leviticus 18:5 as a false promise. Sprinkle (2013:108) has rightly pointed out that "the law, though it was 'onto life' (Lev 18:5), became entangled with sin and therefore leads to death."

126 For a summary and evaluation of the various explanations of why the Leviticus' 18:5 promise fails, see Winston (2020:82-88).

127 Galatians 3:19 states that the law "was added because of transgressions" (τῶν παραβάσεων χάριν προσετέθη). Based on Romans 4:15 ("because the law brings wrath. And where there is no law there is no transgression," NIV), where the context is very similar to here, some understand this statement to mean that the law was added to identify human sin as conscious transgression (e.g., Longenecker 1990:138-39; Matera 1992:128; Ra 2015:168). In view of the "disciplinarian" role of the law in Galatians 3:23-25, others think that it means that the law poses a constraint on human sin (e.g., Hays 2002:266; Petersen 2008:248). These are the two most possible interpretations of the phrase. For an evaluation of other options, see Hays (2000:266).

128 Williams (2020:95) insists that, in the context of Galatians, Paul opposes Leviticus 18:5 as an inadequate way to attain life not because of the inability to obey the law perfectly due to sin, but rather, because of enslavement to the "powers of this age". It is commendable that Sprinkle points out another important factor in Galatians that contributes to human inability to observe the law adequately. The language of imprisonment of humans under sin, which is condemned by the law, is clear in Galatians 3:22-23; cf. Galatians 1:4.

3.4.4 The efficacy of Christ's crucifixion in Galatians 3:13-14

In the third section of Galatians 3:13-14, Paul summarises the evidence presented by his argument about justification by faith. (Gal 3:1-12) (Dumbrell 2000:26).[129] Not only does the spiritual experience of the Galatians demonstrates that justification by faith (Gal 3:1-5), but the scripture also proves in the same way (Gal 3:6-12).

The works of the law cannot lead to justification because those who rely on the works of the law are under a curse. However, "Christ redeemed us from the curse of the law by becoming a curse for us-for it is written, 'Cursed is everyone who is hanged on a tree'" (Gal 3:13 ESV; cf. Deut 21:23). Why is Christ's death upon the cross presented as a vicarious redemption? Who are the "us" that Christ has redeemed? These questions shall be looked at in the two sections below.

3.4.4.1 Redemption from the curse of the law in Galatians 3:13

Redemption from the curse of the law is fulfilled in Christ "becoming a curse on our behalf" (Gal 3:13). Deuteronomy 21:23 Paul cited in Galatians 3:13 explains why Christ took the curse upon himself when he died on the cross.[130] How is Deuteronomy 21:23 connected to the redemptive nature of Christ's crucifixion?

In Deuteronomy 21:22-23, the corpse of an executed criminal shall not remain all night upon the tree so as not to defile the land.[131] This is because such a person is accursed by God (Deut 21:3b). The body of the criminal is hanged after execution as a warning against the violation of conventional laws, which are punishable by death. (Craigie 1976:285; Caneday 1989:199-200; Driver 1986:248;

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129 The asyndeton in Galatians 3:13 shows its break with the preceding sentences, as it draws attention to this sentence. See also Longenecker (1990:121).

130 Deuteronomy 21:23b MT: קללת אלהים תלוי, "he who is hanging is a curse of God'"; LXX: κεκατηραμένος ὑπὸ θεοῦ πᾶς κρεμάμενος ἐπὶ ξύλου, "everyone who is hung on a tree is cursed by God'"; Galatians 3:13b ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, "everyone who is hung on a tree is cursed." Paul's citation follows the LXX more closely than the MT, except for changing the participle κεκατηραμένος to the adjective ἐπικατάρατος and the omission of ὑπὸ θεοῦ "by God". The former is stylistic, while it is more difficult to determine whether the latter is significant. Scholars have offered various reasons for these two differences. Nonetheless, it is more likely that Paul had made these changes to link Deuteronomy 21:23 to his citation of Deuteronomy 26:27 in Galatians 3:10 (Wilcox 1977:197). For a survey of the various proposals about the omission, see Willcox (1977:86-87); Silva (2007:797). For the history of interpretation of how the Hebrew construct chain קללת אלהים ("cursed of God") is understood, see Caneday (1989:197).

131 The capital punishment here generally refers to any violation of covenantal stipulations that is punishable by death (Craigie 1976:285; Williams 2019:123). Contra Lundbom (2013:748), who thinks that it relates only to the rebellious son in Deuteronomy 21:18-21. Since both Deuteronomy 21:23 and 27:26 speak of covenantal breaking, the curse in both contexts is the same. Contra Brondos (2001:22).

Nelson 2002:262; Biddle 2003:326; Williams 2019:123).[132] Although it is not explained fully in the context of Deuteronomy, hanging the body like this also avoids the wrath and judgment of God. (Num 25:4; cf.2 Sam 21:1-14) (Caneday 1989:200-1; Contra Hamerton-Kelly 1990:114-15).[133]

In the early church, there is also a tradition of relating Christ's crucifixion to "hanging on the tree" (Acts 5:30; 10:39-40; 13:29; 1 Pet 2:24).[134] In emphasising the sinless nature of Christ, the early church tradition (Rom 5:9-10; 1 Thess 1:10; 5:9), thus, understands that Christ's crucifixion ("being hung on a tree") involved taking upon himself the curse of the law vicariously for transgressors, and by doing so, he averted the wrath and judgment of God.[135] Therefore, Christ can redeem people from the curse of the law by his death on the cross (Gal 3:13).

3.4.4.2 The objects of redemption in Galatians 3:13

Scholars are divided over whether the first-person plural ("us") in Galatians 3:13 should be inclusive (both Jewish and Gentile believers) or exclusive (only Jewish believers).[136] Those who advocate the inclusive view argue that since the first-person plural ("we") in Galatians 3:14 is inclusive, it is likely that "us" in Galatians 3:13 is also inclusive. Those who advocate the exclusive view usually think

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132 Interpreters usually note that the corpse is not cursed because it is hanging upon a tree. Rather hanging upon a tree is a graphic sign of the person being accused by God because of covenant violation.

133 The judgment came in the form of plagues in Numbers 25:8-9 and famine in 2 Samuel 21:1,14. Hamerton-Kelly argues that in 2 Samuel 21:1-14, the victims that were hung were the ransom paid to the Gibeonites. It is, therefore, human justice that requires the victims, not divine justice. However, he fails to relate the vengeance of God that caused the famine (2 Sam 21:1) with the wrath of God that was turned away after hanging the corpses of the sons of Saul (2 Sam 21:14).

134 In the traditional Jewish understanding of Deuteronomy 21:22-23, the corpse is hung on a tree after the death of the criminal, rather than hanging as the means of execution (Craigie 1976:285; McConville 2002:332). In the Qumran literature, 4QpNah 3-4 I, 7-8 AND 11QTa LXIV, 6-13 may provide evidence of associating hanging as a means of execution with Deuteronomy 21:23. However, the allusion to Deuteronomy 21:23 in 4QpNah is unclear due to a lacuna. Although 11QTa LXIV, 6-13 clearly alludes to Deuteronomy 21:33, it is not entirely clear if it refers to hanging as a means of execution (Wilcox 1977:88-90; Caneday 1989:198-99). Nonetheless, Bruce notes that "the hanging (impalement, crucifixion) of living men was not a traditional Jewish mode of execution, though it was common among surrounding nations…But whether it was a corpse or a living person that was hanged, the principle of Deuteronomy 21:22f. was equally applicable in Jewish law" (Bruce 1982:165).

135 The concept that God's wrath is averted by Christ's death on the cross is also apparent elsewhere in Paul, such as Romans 5:9-10; 1 Thessalonians 1:10; 5:9 (Schreiner 2008:363; Kinley 2021:144).

136 For the inclusive view, see, e.g., Dalton (1990:38); Dunn (1993:176); Wisdom (2001:191); Williams (2020:111). For the exclusive view, see, e.g., Donaldson (1986:97); Hays (2000:261-62); Hong (1994:178); Taylor (2012:305). However, Donaldson (1997:191-92) became sceptical of his own position later.

that the “curse of the law” applies only to the Jews. Some who adopt the exclusive viewpoint go further and even claim that the redemption of the Jew is a prerequisite for the extended salvation of the Gentiles.[137]

Two important arguments tend to favour an inclusive reading. Firstly, the power under which humans are enslaved is universal over both Jews and Gentiles such that both Jews and Gentiles alike would qualify as transgressors until Christ came (Gal 3:22-23; 4:3-4; 8-9) (Eckstein 1996:152). Therefore, the curse of the law would rest on Jews as well as Gentiles. Secondly, although Paul uses the first-person plural in Galatians 2:15-16 to refer to Jewish Christians, including himself, his use of the first-person plural in Galatians 3:23-4:7 and his switch to second person plural are inclusive of both Jewish and Gentile Christians (Muβner 1974:271). If the sonship of God is applicable to all Jews and Gentiles who believe in Christ (Gal 3:26-28; 4:5-7), it follows that Christ’s redemption should apply to Jewish believers as well as to Gentile believers. (Gal 3:13; cf. Gal 1:4). Therefore, it is more likely that “we” in Galatians 3:13 is inclusive.

3.4.4.3 The purpose of Christ’s redemption in Galatians 3:14

In Galatians 3:14, Paul argues the two purposes of the redemption from the curse of the law that Christ accomplished by his crucifixion: firstly, “in order that the blessing of Abraham might come to the Gentiles in Christ Jesus” (Gal 3:14a) and secondly, “in order that we might receive the promise of the Spirit by faith” (Gal 3:14b). Clearly, these two purposes (ἵνα) clauses in Galatians 3:14 link the reception of the Spirit in Galatians 3:1-5 with the Abrahamic blessing in Galatians 3:6-9 chiastically. In this section, Galatians 3:14 will be analysed in detail to see if Paul equates the Abrahamic blessing with the promise of the Spirit, as commonly assumed.

3.4.4.4 Grammatical relationship between juxtaposed ἵνα clauses in Galatians 3:13-14

To investigate the relationship between Abrahamic blessing and the promise of the Spirit in Galatians 3:14, it is necessary to see how Paul juxtaposes two ἵνα clauses in his usage. Except for Galatians

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[137] Hays (2000:216) claims that “Isaiah holds forth the vision of God’s final redemption and restoration of Israel as a prelude to the gathering of the Gentiles to worship the one true God”. Nevertheless, in the examples quoted by Hays (Isa 2:2-4; 60:1-22), it is not clear whether the restoration of Israel is prior to or contemporaneous with the gathering of the Gentiles. Donaldson (1986:98-99) had argued earlier that Paul is reflecting a first-century Jewish “strand of eschatological expectation that anticipated a massive turning of the Gentiles to Yahweh as a consequence of the end-time redemption of Israel,” as Tob 14:5-7 indicates. However, Donaldson (1986:192-93) eventually abandoned his earlier position in view of Romans 11, where Paul seems to have perceived the restoration of Israel as yet to happen in the future.

3:14 in the Epistles of Paul, consecutive ἵνα clauses occur in Romans 7:13; 1 Corinthians 4:6; 2 Corinthians 12:7b; Galatians 4:4-5; Ephesians 5:25-27a; Titus 2;3-5.[138]

As Paul's use of sequential ἵνα clauses can be seen outside of Galatians, two important things are observed. Firstly, the second clause usually explains the first clause. Secondly, except for Romans 7:13, the relationship between the two clauses is related but not equated.

Now, it is necessary to pay special attention to Galatians 4:4-5. The syntactic pattern and content of Galatians 3:13-14 and Galatians 4:4-5 are very similar.

Table 3-1: The syntactic pattern and content of Galatians 3:13-14 and Galatians 4:4-5

	Galatians 3:13-14	**Galatians 4:4-5**
Main clause	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα,	ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, God sent his son, who is born of a woman and born under the law,
First ἵνα clause	ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, in order that the blessing of Abraham may come to the gentiles/nations in Christ Jesus,	ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, In order to redeem those under the law,
Second ἵνα clause	ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως In order that we might receive the promise of the Spirit by faith	ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν In order that we might receive the adoption of sonship.

The observation that the relationship between ἵνα Clauses in Paul is associated but not identified is confirmed further in Galatians 4:4-5. Adoption is not the same as Christ's redemption from the curse

[138] I agree that Paul wrote Ephesians and Titus. It is beyond the scope of this study to defend my position in detail. For arguments for Pauline authorship of Ephesians and the Pastoral letters, see, e.g., Hoehner (2002:2-60); Knight (1992:4-6,21-52); Mounce (2000:118-124). Although these two contested letters are considered, the findings of the other uncontested letters remain the same.

of the law.[139] In the former case (Gal 3:13-14), the two ἵνα clauses would be independent, and the second would not serve as an explanation to the first. The latter (Gal 4:4-5) is more probable since adoption would not be possible outside the redemption. Therefore, Galatians 4:5 most likely confirms the first observation from other Pauline epistles that the second ἵνα clause explains the first.

As noted above, in Paul's letters, the second ἵνα clause, which explains the first, is predominate, and the relationship between the two ἵνα clauses is related but not equated. Although the relationship between these two motifs is not determined by syntax in Galatians 3:14, the results drawn from the investigation demonstrate that these two motifs are related but not equated. However, there are exceptions. Galatians 4:5 is a disputed case concerning the former case (Gal 3:13-14), and Romans 7:13 may be an exception to the latter (Gal 4:4-5). Thus, although syntactical structure alone is not decisive for determining the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14, the results of the investigation so far favour some relationship between the two and demonstrate that the two are not likely to be equated. The Galatian context will remain the key to understanding the relation between these two motives.

3.4.4.5 The relationship and distinction between the blessing of Abraham and the promise of the Spirit in Galatians 3:14

From Paul's argument, clearly one of the purposes (ἵνα) of Christ's redemption from the curse of the law is to fulfil the Abrahamic blessing for the nations (Gal 3:13-14). In this blessing, there is a mention of justification by faith and thereby becoming Abraham's offspring (Gal 3:6-9; cf. 3:24,29). For Paul, all three elements in the blessing of Abraham (Gen 12:2-3, 7; cf. Gen 26:3-4; 28:13-14), namely numerable descendants, land, and blessing for the nations, are fulfilled "in Christ Jesus."[140] All those who are "in Christ" are descendants of Abraham, irrespective of their ethnic origin, social status, or gender (Gal 3:27-29). Such a broad spectrum of offspring certainly fulfils the promise of numerous descendants beyond what can be achieved by physical descendants alone. Thus, the Gentiles who believe in Christ are children of Abraham because of the fulfilment of the blessing for the nations (Gal 3:8,14,28).

All who are Abrahamic descendants "in Christ" share in the inheritance (Gal 3:29; 4:4-7; cf. 3:18). Although the "inheritance" mainly speaks of "land" in Jewish thought (Wright 1997:77-81 see also

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[139][139] For those who see the two ἵνα clauses in Galatians 4:5 as independent of each other, see, e.g., Lightfoot (1881:166); Largrange (1950:103); Matera (1992:150). For those who understand the second clause as explicating the first, see, e.g., Mußner (1974:270); Betz (1979:208); Bruce (1982:197); Dunn (1993:217): Martyn (1997:390).

[140] Contra Kwon (2004:102-7), who argues that the Abrahamic blessing(s) in Galatians 3:16-29 implies the "land" promise exclusively.

Dunn (1993:186) states that some early Jewish literature has understood "inheriting eternal life" in the spiritual sense (e.g., 1 En. 40:9; Pss. Sol. 14:10; T. Job 18:6-7). The New Testament (e.g., Eph 1:11-14; Heb 3-4; 11:8-16) also refers to the spiritualised inheritance.[141] However, the inheritance in Romans 4:13 seems to be universalised more than spiritualised. Thus, Paul states that the "land" promise (i.e., "inheritance") in the Abrahamic blessing is also fulfilled "in Christ."[142] Although the Abrahamic promise is fulfilled in Christ, there is still an element already and not yet concerning the inheritance (Gal 3:18, 29; 5:21). Through Christ, believers have been made heirs to the inheritance (Gal 3:29; 4:4-7). However, there is still an eschatological element to the inheritance (Gal 5:21; 6:7-9).[143] The Spirit by faith in Christ still provides a ground for the believers' future (cf. Gal 5:5-6).

As Kwon observes (2004:109), Paul does not state clearly that the Spirit fulfils the Abrahamic blessing. In discussing the Abrahamic promise in Galatians 3:15-29, the Spirit does not come into the picture.[144] Although the Spirit is in relation to "sonship" in Galatians 4:6, it does not mention the sonship of Abraham but the sonship of God. The Spirit does not function as the agent by which believers become "sons of God."[145] Rather, the Spirit attests to the "sonship" – "because you are sons, God sent the Spirit of his Son into our hearts crying out, 'Abba, Father'" (Gal 4:6).[146] In Galatians, Paul attributes the status of "sonship" consistently to faith in Christ Jesus (Gal 3:26-29; 4:4-5; cf. Gal 3:7).

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141 See also Keener (2018:143), who notes that the term "inheritance" in early Christianity is a broad expression for receiving eschatological salvation.

142 As stated previously, an in-depth discussion on the fulfilment of the land promise in the Abrahamic promise goes beyond the scope of this study.

143 Contra Kwon (2004:130-54), who argues that Christ is not the fulfilment of the Abrahamic blessing. Although Kwon is correct that the actualisation of the inheritance is yet future in Galatians, Christ has still fulfilled the promise by inaugurating the heirship of believers.

144 See, Kwon (2004:110-11).

145 Contra Williams (1988:715), who argues that in Galatians 4:28-29, "the work of creating sons of Abraham is the work of the Spirit". In Galatians 4:29, the one "born according to the Spirit" more likely refers to Isaac, who was "born through promise" (Gal 4:23), rather than believers in Christ. Given the parallel between Galatians 4:23 and Galatians 4:29, "the one born according to the Spirit" would mean "the one born according to the promise uttered through the Holy Spirit" (Fung 1988:214,49). Thus, Galatians 4:29 does not imply that the Spirit is the agent by which believers in Christ become "children of Abraham".

146 See also Lightfoot (1882:169); Fung (1988:184); Dunn (1993:220). In Galatians 4:6 may be taken to be demonstrative – "(to show or prove) that" (e.g., NEB/REB; Moule 1959:147; Zerwick 1963:419; Dunn 1993:220), or casual (e.g., NASB; NIV; NLT; NRSV; NKJV; ESV; Lightfoot 1882:169; Bruce 1982:198; Fung 1988:184).

The conferring of sonship seems to be at the same time as the receiving of the Spirit (cf. Gal 3:2, 14, 26). Nothing indicates in Galatians that the latter is rendered as the cause of the former. The clear statement in both Romans 8:14-17 and Galatians 4:4-6 is that the Spirit functions as a witness to the sonship of the believer.[147] Even if Ὅτι in Galatians 4:6 is rendered casual, it does not necessarily mean that the Spirit's reception is chronologically sequential to the conferring of sonship. Instead, the role of the Spirit is focused here on an affirmation of the status of sonship. Given that Paul refers to these two events in either order in Romans 8:14-15 and Galatians 4:6, Longenecker (1990:173) claims that "Paul is not here setting out stages in the Christian life, whether logical or chronological. Rather, his emphasis is on the reciprocal relation or correlational nature of sonship and the reception of the Spirit". These two events are not related in a cause–and–effect way but are synchronous and inseparable.[148]

Therefore, although "the promise of the Spirit" is associated with "the blessing of Abraham" in Galatians 3:14, from the context of Galatians, it can be seen clearly that the former is not identical to the latter, or seen as a fulfilment of the latter. This exegetical conclusion is in accord with the investigation above that juxtaposed clauses in Pauline usage are usually not equated, although they are related. The question remains: is there a relationship, then, between "the blessing of Abraham" and "the promise of the Spirit"? Or is there no relationship between the two at all, as Harrisville and Kwon argued (Harrisville 1992:10-11; Kwon 2004:109-14)? As noted earlier, the covenantal context in which the promise of the Spirit occurs in the prophetic writings also implies that there must be some relationship between the Spirit and the Abrahamic, Sinai, and new covenants. Thus, rather than equating the promise of the Spirit with the Abrahamic promise in Galatians 3:14, it is necessary to understand this promise in prophetic tradition and ascertain its relationship with the blessing of Abraham through further research.[149]

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147 There has been considerable debate on the function of the Spirit in relation to "sonship". Based on Romans 8:14-17, some scholars argue that the Spirit makes believers God's sons by adoption (e.g., Hodge (1955:266); Obeng (1988:363); Fee (1987:502). This interpretation has been rightly questioned by a number of scholars on various grounds. See e.g., Morris (1988:313); Murray (1959:296); Byrne (1979:100); Scott (1992:261,143); Burke (2006:72-99,140-43); Moo (2013:269).

148 Scott (1992:260-61); Burke (2006:142-43); Moo (2013:269).

149 Other scholars (Fee 1994:395; Hays 2002:261; Kwon 2004:115-17; Keener 2018:143) suggest that "the promise of the Spirit" in Galatians 3:14 should be understood in the prophetic tradition of Isaiah, Jeremiah, and Ezekiel. Nevertheless, as mentioned in Chapter 1, these scholars either have not elaborated how the promise of the Spirit in the context of prophetic writings is connected with the Abrahamic promise, or they deny the relationship altogether.

3.5 CONCLUSION

In this chapter, the relationship between the two motifs in Galatians 3:14 has been discussed in the context of his argument on justification (Gal 2:15-21). After his introductory statement in Galatians 2:15-21, Paul sets forth two sets of evidence to substantiate his thesis in Galatians 2:16 that “a person is not justified by the works of the law but through faith in Jesus Christ” (ESV). In Galatians 3:1-5, Paul uses the rhetorical questions as the first set of evidence that the Galatians had received the Spirit by faith and not by works of the law. The reception of the Spirit by faith proves the fact that they had been justified by faith.

In Galatians 3:6-13, Paul uses five scriptural citations as the second proof to support his earlier assertion in Galatians 2:16. On the positive side (Gal 3:6-9), Paul argues that the paradigm of justification through faith is grounded in the Torah, as in the case of Abraham (Gal 3:6; cf. Gen 15:6). In Galatians 3:8, the personified scripture could foresee the justification of Gentiles by faith in the Abrahamic blessing promised to the nations (cf. Gen 12:3). On the negative side, Paul argues that the law cannot bring about justification (Gal 3:10-12). Although there seem to be the works of the law by which life is given (Gal 3:12; cf. Lev 18:5), this avenue fails. The enslaved human nature cannot fulfil all the laws in one way or another, bringing them under the curse of the law (Gal 3:10; cf. Deut 27:26).

On the contrary, the life of the righteous is characterised by faith, and they shall receive life by faith (Gal 3:11b; cf. Hab 2:4). People can be liberated from the curse of the law and be justified before God only by faith in Jesus Christ, who accomplished redemptive work by becoming cursed on our behalf in his crucifixion (Gal 3:13-14). The Abrahamic blessing is fulfilled in Christ (Gal 3:14a), namely, numerous descendants, the blessing for the nations, and inheritance are all fulfilled “in Christ”.

The promise of the Spirit should not be understood as the Abrahamic blessing or taken as the fulfilment of the Abrahamic blessing. Rather, the promise of the Spirit is likely to be understood in the prophetic tradition of Isaiah, Jeremiah, and Ezekiel concerning the Abrahamic, Sinai, and new covenants. Therefore, in chapters 4 and 5, the Abrahamic blessing in Genesis, its development in the other Old Testament texts, and the promise of the Spirit in the prophets shall be examined carefully to (1) investigate the relationships among the Abrahamic, Sinai, and new covenants and (2) determine if there is any relationship between the promise of the Spirit and the blessing of Abraham in the prophetic tradition. Subsequently, in chapter 6, Galatians will be examined to see if Paul’s understanding of the promise of the Spirit reflects any elements of the prophetic tradition or has any relationship with the blessing of Abraham.

CHAPTER 4
THE ABRAHAMIC BLESSING IN THE NARRATIVE CONTEXT OF GENESIS AND THE REST OF THE PENTATEUCH

4.1 INTRODUCTION

The Abrahamic blessing depicted in the Genesis narrative bears the purpose of reconciliation and redemption (Wolff 1964:86-87; Kratz 2021:220). From the broader Pauline theology, it can be determined that everyone has sinned (Rom 3:9, 23), and God rightfully places judgment on all flesh (Rom 3:19). All sinners must be redeemed from sin, freely justified before God, and reconciled to him by faith in Jesus Christ (Rom 3:21-26; 5:1; 2 Cor 5:18-21). Therefore, considering the soteriological nature of the Abrahamic blessing and its significance in redemption, it is no surprise that Paul understands the blessing of the nations through Abraham in terms of Christ's redemptive work (Gal 3:13-14), and refers to the blessing as justification (Gal 3:6-9).[150] Thus, in order to understand the relationship between Christ's redemptive work and the fulfilment of the promise to Abraham to bless the nations in Galatians 3:13-14 (cf. Gen 12:2-3), it is necessary to trace how the Abrahamic blessing was developed from its beginning in the Genesis narrative. God's call of Abraham in Genesis 12:1-3 plays a pivotal role in Genesis. The promise of a great nation in Genesis, which contains descendants, land, and blessing for nations, starts with this divine call. The motifs of this promise are developed further in the remainder of Genesis as well as in the other four books of the Pentateuch (Clines 1997:48-65; Wenham 1987:268; Alexander 2002:98-99; Kaiser 2008:52-100; Pedersen & Barna 2021:34).[151] Hence, this chapter seeks to interpret the narrative of Genesis 12:1-3 in relation to the primaeval narrative in Genesis 1-11 as well as its development in the remainder of the Pentateuch.

4.2 THE RELATIONSHIP OF GENESIS 12:1-3 TO THE PRIMAEVAL NARRATIVE

The link between primitive narrative (Gen 1-11) and patriarchal narrative (Gen 12-50) is evident and inseparable in literary devices such as תולדות formula, the Leitwörter, and the narrative cycle of the primitive stories.

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150 See also Heckel (2002:119-20); Tedder (2017:48-49).

151 Developments of the Abrahamic promise in the Pentateuch may be seen, e.g., in: (1) the reiteration of the promise in Genesis 26:3-5; 28:13-14; (2) the beginning of the fulfilment of the promise of numerous descendants in Exodus 1:7 and Numbers 23:10; and (3) the imminent fulfilment of the promise of inheriting the land in Deuteronomy 1:8.

4.2.1 Thematic and structural links

The thematic or structural connections also show that the Abrahamic blessing in Genesis 12:1-3 is the reaffirmation of the primal divine intention to bless humanity (Gen 1:29; cf. Gen 9:1).

Although the book of Genesis is commonly divided into the primaeval narrative (Gen 1-11) and the patriarchal narrative (Gen 12-50), the two are thematical and structural (Westermann 1984:585; Anderson & Gooder 2017:10-11).[152] Thematically, Leitwörter "keywords" such as land (ארץ, אדמה), descendants (זרע), nations (גוים), name (שם), greatness (גדל), blessing (ברך), and curse (ארר) are found throughout the book of Genesis (Mathew 2005:51; Wenham 1987:268).[153] A repeat of these keywords connects the two narrative sections and refers to the theme of Genesis that will be discussed further below.[154]

Structurally, the תולדות formula serve as literary markers to signal the beginning of a new section, as well as linking the previous narrative to the new section (Grüneberg 2003:124; Mathews 2005:33; Keiser 2013:127).[155] Hieke points out that each section contains schematically: (1) the formula, referring to an ancestor who is the genealogical basis of the subsequent events; (2) a brief summary of previous events as an account and/or genealogy.; (3) the progress of the narrative account; and (4) a notice of conclusion.[156] Hence, in Genesis 11:27, the Abraham narrative is presented in the

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152 Westermann (1984:585) states that this tradition of splitting Genesis into chapters 1-11 and chapters 12-50 extends back to the Masoretes and the Midrash.

153 The earliest and best definition of "keyword" is that of Buber (1968:114), who "define a word or word root that is meaningfully repeated within a text or sequence of texts or complex of texts" and notes that "those who attend to these repetitions will find meaning of the text revealed or clarified, or at any rate made more emphatic".

154 Following Clines' (1997:19-24) discussion of the theme of a narrative, "theme" here refers to "plot with the emphasis on conceptualised meaning", the dominant idea of the whole literary work. This definition differs from Martin". Noth's (1972:46-62), which allows for multiple themes but does not give emphasis into a single dominant idea seen in their coherence. As such, I would use the term "motif" to denote the multiple prominent topics developed in the Pentateuch and "theme" to denote the dominant idea.

155 Genesis 1-11:26,33. The תולדות marker in Genesis could serve as an introduction to, either a genealogy (Gen 5:1; 10:1; 11:10; 25:12; 36:1,9) or a new section of narrative (Gen 2:4; 6:9; 11:27; 25:19; 37:2) (Hamilton 1990:1-17, 2-3). It focuses on a particular individual and his immediate children without having to deal with the details of all the other relatives (Alexander 2003:23; Carr 2021:87).

156 Heike (2003:243) also asserts that Genesis is a narrative that progressively focuses the development of Israel among humankind, with ("the book of the generations of Adam"; 5:1) as the title of Genesis. Therefore, he argues that the general distinction between a "primaeval history" and a "patriarchal history" as the overall structure of the book of Genesis is not right (Heike 2003:250-51). However, given that the narrative begins with broad strokes of history from Genesis 1-11 and narrows the focus on the ancestors of Israel from Genesis 12 onwards, it is not unreasonable generally to divide the book of Genesis into

תולדות formula in a way that is linked to a continuous narrative of Shem's descendants after the scattering of the nations (Gen 11:26) (Grüneberg 2003:124-26; Dan 2019:17).

4.2.2 The pattern of narrative cycles

The Abrahamic blessing in Genesis 12:1-3 is God's reconciling initiative in response to the persistent alienation of the whole human race from him in the primaeval narrative. Therefore, the Abrahamic blessing for the nation is the climax of the Abrahamic promise.

Clines (1997:70) developed the work of von Rad (1972:152-53) and Westermann (1964:53) by showing that the primaeval history demonstrated a recurrence of "sin-speech-mitigation-punishment".[157] Four primary cycles were observed in the primaeval narrative concerning: (1) Adam, (2) Cain, (3) Flood, and (4) Babel.[158] Although the recurring processes also show the aggravation of the sin, the extension of God's grace always accompanies each cycle (Clines 1997:70)[159] Clines (1997:80-82) identifies the theme of Genesis 1-11 as a pattern of creation – uncreation – recreation.

The primitive creation narrative begins in Genesis 1-2, followed by the intensification of sin brings about the undoing of the creation, which culminated in the flood (Genesis 3-7), then by building the world anew (Gen 8-11). However, human's tendency to sin before the flood remains the same

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"primaeval history" and "patriarchal history," if the link and coherence between the two sections are well articulated in terms of their place within the overall scheme of the markers".

157 Clines (1997:70) summarises von Rad's earlier comments on intensification as a movement: (1) from disobedience to murder, to reckless murder, to titanic lust, to total corruption and violence, to the full destruction of humankind; (2) from expulsion from the garden to expulsion from the tillable earth, to the limitation of human life, to the near annihilation of humankind, to the "discussion of mankind's unity"; and (3) from withholding immediate death for Adam and Eve, to the protective mark on Cain and the preservation of the human race through Noah (Rad 1972:152-53). For Clines' justification that the sin and punishment of Babel can be understood as more severe than the Flood, see Clines (1997:75-76).

158 Von Rad (1972:152-53) understands "the sons of God" episodes as one of the cycles, while Westermann consists of both "the sons of God" and "Canaan" in the list. However, they could not clearly identify the punishment's execution in these episodes (Westermann 1964:53). Therefore, I have only listed the four main cycles that von Rad, Westermann, and Clines identified.

159 Clines summarises von Rad's earlier observation of intensification as a movement: (1) from disobedience to murder, to reckless killing, to titanic lust, to total corruption and violence, to the full disruption of humanity; (2) from expulsion from the garden to expulsion from the tillable earth, to the limitation of human life, to the near annihilation of humankind, to the "discussion of mankind's unity"; and (3) from withholding immediate death for Adam and Eve, to the protective mark on Cain and the preservation of the human race through Noah (Rad 1972:152-53). For Clines' justification that the sin and punishment of Babel can be understood as more severe than the Flood, see Clines (1997:75-76).

(Clines 1997:80-82).[160] Eugenio (2022:25-26) also note that subsequent recreation does not reach the same level (טוב) as the first creation account (Gen 1) since the downward trend of mankind and the world continues away from God's original intention.

Interestingly, this mitigation or grace element is not immediately apparent in the Babel narrative. In the Babel narrative, two suggestions have been made regarding the aspect of grace. Firstly, it is interesting to note that Genesis 10, often called "the Table of Nations," has been put chronologically as the element of God's grace in the narrative pattern (Moseley 2013:189). It seems probable that dispersion can be viewed in a negative way as a judgment on sin. However, it also seems likely that God's intervention can be seen positively as the fulfilment of God's command to fill the earth (cf. Gen 9:1-7) and thus be part of the divine blessing (Gen 9:1). Longman (2016:151) also takes Genesis 10 as the token of grace. However, he understands it as God's grace to split human languages into language groups instead of individual unique dialects or completely silencing their voices.[161]

Secondly, the Babel narratives function as the element of mitigation and God's grace which is found in the calling and the Abrahamic blessing (von Rad 1966:65-66; von Rad 1972:153-54; Wolf 1964:86; Longman 2019:19-20).[162] The patriarchal narrative is developed further as the hope of reconciliation between humanity and God in Genesis 12:1-3, despite repeated disobedience in a downward spiral of alienation in the primaeval narrative (Pitre & Bergsma 2018:163).[163] God's initiative that Abraham is to be made into a great nation (Gen 12:2) and that his name (שם) is to be made great (Brueggemann 2018:120) contrasts starkly with a failed human attempt initiated by the nations to make a name (שם) for themselves (Gen 11:4) (Alexander 2002:120; Grüneberg 2003:139; Hamilton 1990:372; Kaiser 2019:31).[164]

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160 Parallels to Genesis 1 cited by Clines (1997:80-82) include: (1) the distinction of the firmament being obliterated (Gen 7:11; cf. 1:6ff) and returning to the watery formlessness of תהו ובהו; (2) the sequence of destruction is similar to the sequence of creation (Gen 7:21); (3) renewed separation of sea and land (Gen 8:3,17,13); and (4) renewed creational mandate (Gen 8:17; 9:1-7; cf. Gen 1:28).

161 Longman (2016:151) explains that God's grace can be found in the fact that, although humans can no longer communicate with everyone else using the same language, communication is still possible while severely impaired. There is still "some who speak the same language, and translation remains a possibility to speak to those outside of our own language group."

162 Von Rad (1966:65-66) and Wolff (1964:86) are among the earliest to make such a connection. Longman (2019:19-20) takes both the Table of Nations and the patriarchal narrative (even the Pentateuchal narrative) as the Babel narrative's mitigation element.

163 Pitre and Bergsma (2018:163) note, "This plan is summarized already in the initial call to Abraham (Gen 12:1-3) and unfolds in a progression of covenants with Abraham in Genesis 15,17, and 22".

164 Alexander (2002:120) also notes a possible echo to the "men of renown" (אנשי השם) in Genesis 6:4.

Even in the escalation of sin and alienation from God, the linear primaeval genealogy may still be seen as a ray of hope for a solution to the problems.[165] In the primaeval story, linear (establishing the mainline of descendants) genealogies, introduced by the תולדות formula, trace the line of hope to Abraham. These linear genealogies provide the last descendant in the lineage with continuity and legitimacy (Hess 1989:248; Alexander 1993:259; Hopkins 1997:40-41; Hieke 2003:317; Champlin 2017:64).[166]

Unlike the line of Cain under a reign of terror by the time of Lamech (Gen 4:17-25), in the line of Seth, people began to call on the name of the Lord (Gen 4:25-26). The direct patriarchal line from Adam through Seth eventually leads to Noah, through whom humankind is preserved in the days of the flood (Gen 5:1-32). Noah's line (Gen 6:9-10) is carried straight from Shem to Abraham, through whom God promised to bless all families of the earth (Gen 12:3b).

4.2.3 Divine blessing in Genesis 1:26-28 and Genesis 12:2-3

God's promise of blessing to Abram reiterates God's original blessing for the human race (cf. Gen 1:28; 9:1) (Clines 1997:85-86; Wenham 1987:275; Kuruvilla 2014:158-59). It must be noted that there are parallels between the Abrahamic blessing in Genesis 12:2-3 and the creation mandate in Genesis 1:26-28 (Clines 1997:85).

Table 4-1: The parallel between Genesis 1:26-28 and Genesis 12:2-3,7

Genesis 1:26-28	Genesis 12:2-3,7
The multiplication of the human race	The multiplication of the descendants
The filling of the earth and subduing it	The promise of the land
The divine-human relationship in which humans are created in the image of God	The intimate association of God with Abraham
God blessed the man and the woman	God blessed Abraham

[165] The deep genealogies (over two generations) in the primaeval history (Gen 1-11) are mainly linear except for Genesis 10, which is segmented.

[166] See also Berthoud (1980:263-64). On the other hand, segmental genealogies in Genesis have different types. Generally, they perform one or more of the following types: (1) establish a link between Israel's relative kinship with neighbouring nations.; (2) close a preceding linear genealogy by subdividing the latest generation; and (3) for those introduced with a תולדות formula, to mark the descendants of the unelected son(s) from the line of the elected son (Hieke 2003:318; Levin 2001:33-34; Anderson 1994:254-55; Westermann 1984:529; Johnson 1965:77).

Some scholars have noted that Adam's commission to be fruitful and multiply (Gen 1:28) has been passed on not to Noah (Gen 9:1-7), but to Abraham and his offspring (Smith 1977:318; Cohen 1989:28-31,39; Wright 1992:21-26; Beale 2004:94-96; 2011:46-58). In Genesis 17, God promised Abraham that He would multiply Abraham greatly and make him exceedingly fruitful (Gen 17:2,6), a reminiscence of Genesis 1:28 (Goldingay 2020:279). This is further supported by Yahweh's reaffirmation of Abrahamic's promise to Jacob in which his descendants will be so many that they will spread throughout the earth (Gen 28:14:"…to the west and to the east and to the north and the south…") and in which he is commanded to "be fruitful and multiply" (Gen 35:11).[167]

Clines' (1997:74) suggestion above that the mitigation element of the Babel narrative is the scattering of the people, which relates to the creational mandate to fill the earth as participation in divine blessing, is perhaps more likely than the language groups in Genesis 10 suggested by Longman (2016:151). Nonetheless, given the plot of the whole story and the function of both the segmented genealogy of Noah's sons and Adam's linear genealogy in Genesis, it seems clear that the mitigation element of Babel narrative has echoes of the Abrahamic blessing at the beginning of the patriarchal story. This is further supported by the fact that there is a close link between genealogy and blessing, in which the linear genealogies linking Adam to Abraham associate the original divine intention for blessing humankind with the Abrahamic blessing (Berry 2016:208).

Therefore, the patriarchal narratives of Genesis 12-50 are inseparable from the primitive stories of Genesis 1-11. Their relationship is not only apparent in the thematic link of Leitwörter and the structural link of the תולדות formula, but also evident in the narrative cycle of the primitive stories. The blessing of Abraham in Genesis 12:1-3 functions as the mitigation for the Babel story. Moreover, there are parallels between divine blessings in Genesis 1:26-28 and the Abrahamic blessing in Genesis 12:1-3 and God's reiterations of the patriarchal narrative link the Abrahamic blessing to the original divine intention to bless humankind.

4.3 THE BLESSING OF ABRAHAM IN GENESIS 12:1-3

In view of the contextual and grammatical evidence that the Niphal form of ברך is considered passive, and the Hitpael form of ברך is used as the "estimative-declarative reflexive," the nations "shall be blessed" by God through Abraham (Gen 12:3), and the nations shall declare themselves as blessed through Abraham's offspring (Gen 22:18; 26:4). While God promises that Abraham and his

[167] See also God's promise made to Isaac (Gen 17:20) and Isaac's blessing bestowed upon Jacob (Gen 28:3).

descendants will be the channel through which the blessing is given to the nation, God is the source of the blessing.

4.3.1 The structure and syntax of Genesis 12:1-3

Abraham's call entails God commands Abram to leave Haran and go to the "land I will show you" (Gen 12:1). It is followed by the promise made to him in Genesis 12:2-3, which are listed and labelled as reference below:

Table 4-2: The promise of seven clauses in Genesis 12:2-3

	2aα (1)	"I will make you a great nation"
ואברכך	2aβ (2)	"I will bless you"
ואגדלה שׁמך	2bα (3)	"I will make your name great"
והיה ברכה:	2bβ (4)	"You shall be a blessing"
ואברכה מברכיך	3aα (5)	"I will bless those who bless you"
ומקללך אאר	3aβ (6)	"I will curse the one who curses you"
ונברכו בך כל משפחתהאדמה:	3b (7)	"All the families of the earth will be blessed in you"

Scholars generally note the promise of seven clauses, as listed above, although the promise demarcated into seven clauses varies.[168] Two primary methods of demarcation have been suggested (Lee 2013:68). (1) Some interpreters propose that Genesis 12:1-3 is constructed on two imperatives: 1-2bα and 2bβ-3 (Janzen 1993:15; Williamson 2000:228-29; Carroll 2000:21;

[168] Many reasons have been offered to justify the presence of seven clauses: (1) a feature proposing perfection (e.g., Gen. Rab. 17:4; Cassuto 1964:312); (2) a holy number in the Old Testament (e.g., Wenham 1987:270); and (3) a penchant for grouping literary material in heptads (e.g., Hamilton 1990:1-17,371, referring to Gordis 1943:19).

Katanacho 2013:36).[169] (2) The fact that four clauses in Genesis 12:2 constitute the unity is maintained by others (Westermann 1985:149).[170]

The key element causing the difference in demarcation is determined by how the syntax of יהוה in Genesis 12:2bβ is understood.[171] Those who advocate the view that והיה functions with imperatival force see Genesis 12:2bβ as a new section (Buber 1968:86-87; Middleton 2020:59), while those who understand it as the factor causing the force of purpose or consequence would typically understand the first four clauses as being grouped (Wright 2006:201; Newkirk 2020:50). Most interpreters agree that the cohortatives following the first imperative in Genesis 12:1 have the force of the purpose or consequence.[172] However, grammatically, the second imperative following the first seems likely to be either juxtaposed or show purpose (Grüneberg 2003:145).[173] Thus, if the second imperative following the first is juxtaposed, יהוה will bear the force of the imperative and describing Genesis 12:2bβ as a new section may be reasonable.

However, it is preferable to group the first four clauses in Genesis 12:2 as a unit without demarcating Genesis 12:2bβ as a new section. Firstly, a parallel exists between 12:2aβ and 12:2bβ. גדל ("great") which signifies the causative notion is evident in 12:2aβ and 12:2bβ, while the root of ברך, translated

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169 See also Mathews (2005b:107). Mathews explains that the first group of three promises conveys God's resolve to bless Abraham and his family. The second group of three promises pertains to Abraham's meditation of the blessing for the nations. See also Ruprecht (1979:183-84) he understands that not only the first part of the promise contains "I will bless you" (v. 2aβ) (explicated by v. 2aα and v. 2bα) but also the second part contains "you shall be a blessing" (v. 2bβ) (illustrated by v. 3 and v. 3b). Nonetheless, Ruprecht (1979:180-81) thinks that v. 2bβ ("you shall be a blessing") is a consequence of v. 2bα "I will make your name great" and does not bear an imperatival force.

170 Westermann partitions it into three parts (vv. 2,3a, and 3b) following its function in the patriarchal narrative. He explains that there is a gradual progression from Abraham (Gen 12:2) to the effect on those who accept him (Gen 12:3a) and eventually the effect on all the families of the earth (Gen 12:3b). Wenham also does not suggest demarcation of the promise before the second imperative verb in Genesis 12:2bβ.

171 The Samaritan Pentateuch reads והיה. Therefore, BHS and some commentators propose to emend it by repointing it to וְהָיָה: (e.g., Skinner 1930:244; Speiser 1969:5). By doing so, שם "name") possibly becomes the subject. However, this emendation is unnecessary as (1) MT, LXX, and the Vulg. all have second person forms, and (2) והיה in the Samaritan Pentateuch is an imperative due to Aramic influence (Grüneberg 2003:147). Cassuto (1964:314) adds that "no one with a sound feeling of Hebrew language could concur in such 'amendments'". He astutely pointed to the only other biblical use of Zechariah 8:13, a parallel passage supporting the MT reading.

172 Joüon (2001:2:116b; IBHS, §34.6); Grüneberg (2003:143) notes that there is no separate form attested for the cohortative with pronominal suffixes. The context and the parallel to Genesis 12:2bα would somewhat render the first two verbs as also having cohortative force.

173 According to Grüneberg, examples of simple juxtaposition are Genesis 17:1 and Isaiah 66:10. Examples of consequence or purpose are Genesis 45:18 and 1 Samuel 28:22 respectively.

"bless" occurs in 12:2aβ and 12:2bβ. The four clauses are addressed directly to Abraham using the second person, while the promise of Genesis 12:3 is directed to nations receiving the blessing in relation to Abraham.[174] 12:2bβ, demarcated as a new section, would revoke its vague parallel nature with 12:2aβ.

Secondly, it is more probably that 12:2bβ indicates consequential force instead of simple juxtaposition with imperative in Genesis 12:1.[175] The force of והיה in Genesis 12:2bβ can be determined by considering the meaning of ברכה.[176] Most interpreters take ברכה to mean that Abraham will be known particularly as a paradigm of blessing whose names appear in the nations' blessing formulas.[177] In contrast, others take it to mean that God promised to make him the source of blessing for others (BDB 139; Rad 1972:160).[178] Grüneberg (2003:119-21) in his lexical studies, has stated strongly that when a person or a group of people are referred to as ברכה, they can be either "a byword of blessing" or that they are "signally in the receipt of the blessing", and he suggests that "ברכה does not describe a person as a source of blessing."[179] For Grüneberg, therefore, ברכה in Genesis 12:2 should mean either "recipient of blessing" or "formula of blessing (Grüneberg 2003:121;146)." Grüneberg's lexical conclusion expects והיה ברכה (Gen 12:2bβ) to mean that Abraham is to be the recipient of the blessing from God (Gen 12:2aβ).

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174 Scholars (Cassuto 1964:315; Mathews 2005:109; Wenham 1987:276; Westermann 1985:146) who have observed the poetic characteristics (such as parallelism, rhyme, and chiasmus).

175 See also Sarna (1989:89,358n5). Cohortatives, imperatives, and jussives can all carry the same force of purpose or consequence after an initial imperative (Joüon 1991:116; Merwe 1999:171-72).

176 ברכה "a blessing" usually refers to the words uttered in a blessing, or the prosperity caused by such a blessing. See DCG 2:272-73; HALOT 1:161 for examples. There are also instances in which a person or a group of people is called a ברכה.

177 E.g., Cassuto (1964:314); Grüneberg (2003:146); Ruprecht (1979:180); Wenham (1987:276); Sarna (1989:89); Moberly (2018:40-41). They argue that Ephraim and Manasseh become paradigms of blessing for Israel in Genesis 48:20 since both have been so signally blessed.

178 Those who take והיה "and you shall be" to be imperatival would therefore understand the phrase to mean that God commanded Abraham to be a blessing to others, i.e., a source of blessing for others. See Carroll Alexander (1994:12-13n10); (Kim 2020:32).

179 Grüneberg (2003:119-21) notes Psalm 37:26; Proverbs 10:7; Isaiah 19:24; Ezekiel 34:26; Zechariah 8:14 as the instances when a person or a group of people are called a ברכה "a blessing". In all these contexts, these people are a ברכה because God has blessed them. Especially in Isaiah 19:24, Ezekiel 34:26, Zechariah 8:13, the form is similar to Genesis 12:2. God sees them as being notably blessed by him, but the contexts do not indicate that they become a source of blessing to others.

The four clauses in Genesis 12:2 are related to each other in the following ways: ואברכך in 12:2bβ is the most important element of the promise.[180] The Abrahamic blessing has the effect of making him a great nation (12:2aα) and his name great (12:2bα).[181] As a result, Abraham will qualify as being a recipient of God's blessing.[182] The force of והיה in 12:2bβ is understood as consequential from the first imperative לך (Gen 12:1).[183] As argued above, Genesis 12:1-3 serves as the mitigation to the judgment at the Tower of Babel and the alienation of humanity from God in the primaeval narrative, and it functions as re-establishing God's original intent of blessing all humankind. God tells Abraham to leave his heritage, his father's household, so that God may bless him (Gen 12:2), and in order that God's ultimate goal of blessing all humankind may be accomplished through Abraham (Gen 12:3). Therefore, Genesis 12:2bβ may be consequential to the first imperative in Genesis 12:1 rather than mere juxtaposition. Although ברכה is not merely a source of blessing; he is signally blessed, Abraham is portrayed as a channel of blessing with the explication of 2bβ in Genesis 12:3.

The promise made to Abraham in Genesis 12:1-3 may be divided into two sections. The first four clauses, which pertain to Abraham's divine blessings, are contained in the first section. The next

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180 The centrality of בכך ("bless") is evident as the root appears five times in Genesis 12:2-3.

181 See also Ruprecht (1979:180); Westermann (1985:149-50); Tedder (2017:84-85). However, the Abrahamic blessing also involves material blessing (Mathews 2005:113) and spiritual blessing, which is reflected in the certainty of God's presence with Abraham and his offspring (e.g., Gen 26:24; 28:15; 39:2-3, 21-23). While Genesis 12:2aα and 12:2bα are logical outcomes of 12:2bβ, the first promise is nonetheless Genesis 12:2aα. This sequence is probably aimed at highlighting the effect of the blessing being well beyond the life of Abraham, not only towards Israel as a nation but also towards other nations (cf. Grüneberg 2003:162; Westermann 1985:149).

182 The consequential force of Genesis 12:2bβ stems from the cumulative effects of the first three clauses (12:2aα, 12:2aβ, and 12:2bα), not just Gen12:2bα (contra Ruprecht 1979:180). As a result of being blessed by God, Abraham becomes a paradigm of blessing because of his greatness (both in prosperity and reputation). Although Ruprecht views the first and third clauses as the direct consequence of the second clause ואברכך "and I will bless you", he interprets Genesis 12:2bβ as a direct consequence of Genesis 12:2bα based on his presupposition that והיה ברכה means a byword of blessing in which Abraham's name is invoked (cf. Gen 48:20). See also Genesis 12:2bβ LXX: καὶ ἔσῃ εὐλογητός "and you shall be blessed". The Septuagint also understood the force of והיה as consequential, as it renders the predicate with an adjective εὐλογητός "blessed" rather than with a noun εὐλογία "blessing".

183 Some scholars (Ross 1988:263; see also Garrett 2020:199) argue that, although והיה "and you shall be" may have a purposive force concerning לך "go" in Genesis 12:1, it also retains its imperatival force. If ברכה is taken to mean "a source of blessing", the argument for an imperatival force would work. However, given the meaning of ברכה when it refers to a person or a group of people as "recipient(s) of blessing," it is unlikely that the imperatival force is retained, as it is difficult to imagine how a person may be commanded to be a recipient of blessing (see also Grüneberg 2003:146).

clauses (Gen 12:3) relating to the Abrahamic blessing for other people are included in the second section.

How other people will obtain the Abrahamic blessing continues to be explained in Genesis 12:3a and 3b.[184] God pronounced a solemn curse on those who would disdain Abraham (Gen 12:3a) and a blessing upon those who would bless him (Gen 12:3b).[185] The vital issue discussed here is[186] (1) The Niphal has traditionally been used to indicate passive voice.[187] This fact shows God's ultimate purpose of blessing all nations. (2) A direct reflexive meaning- "will bless themselves by him." has been debated among some scholars (e.g., Rashi 1972:49; Skinner 1930:244-45; Westermann 1985:151-52; Moberly 2000:123; Kennard 2015:85; RSV; NJB; NEB). Some scholars would suggest that by invoking Abraham's name, the nation's begin the initiative to bless themselves. (3) More recent scholars (e.g., Wolff 1964:79; Mitchel 1987:31-33; Wenham 1987:277-78; Tedder 2017:84) suggest a middle voice-will gain/receive/find blessing in you. This suggestion claims that the blessings of the nation will be seen by Abraham.

Traditionally, scholars pay attention to the variations of phraseology in the Genesis narrative (18:18; 22:18; 26:4; 28:14). They assume that the wording of Genesis 12:3b and its variations in the reiterations are interchangeable and thus synonymous.[188] However, more recent scholars

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184 This is the ultimate aim of the command in Genesis 12:1 and the climax of the Abrahamic blessings in Genesis 12:2-3 (Wright 2019:43). On the contrary, Moberly (2000:125) argues that the promise to Abraham is primarily for the benefit of Abraham and his descendants, not for the sake of the nations. However, when Genesis 12:3b is read concerning Genesis 1-11, it is clear that while God's promise is for the benefit of Abraham and his descendants, it is primarily God's ultimate purpose of reconciliation in response to the alienation of the whole human race from him. See also Grüneberg (2003:244-45).

185 Miller (1984:473-74) has argued that the disjunctive ו in ומקללך "and the one who curses you" excludes the curse from the series of volitions marked by consecutive. Therefore, the curse is subordinate, and it is not the purpose of the divine command in Genesis 12:1. On another related note, Wolf (1964:85) proposes that the singular participle מקלל suggests that people who disdain Abraham will be the exception. However, considering the chiasmus in Genesis 12:3a, it would be difficult to ascertain with certainty if the disjunctive ו and the singular reading carry deliberate nuances as proposed above. In the Pentateuch, blessing and curse together as a motif are prevalent, and there is also no lack of people seeking to harm Israel (see also Cassuto 1964:315; Grüneberg 2003:149n36). Furthermore, Wenham (1987:266) notes that the MT could also be interpreted as a defective spelling of the plural.

186 This issue has significant theological implications, particularly concerning the aims of God in the redemptive narrative (Speiser 1969:86; Hamilton 1990:374).

187 E.g., LXX; Sir 44:21 LXX; Gal 3:8; KJV; NIV; NASB; NRSV; ESV.

188 E.g., Wenham (1987:277); Westermann (1985:151-52); Hamiliton (1990:375-76); Baden (2010:233). The translators of the LXX and Targum also understand the Niphal and Hitpael of ברך in Genesis 12:3; 18:18; 22:18; 26:4; 28:14 to be synonymous. The LXX consistently translates all five instances with the future passive (ἐνευλογηθήσονται), while the Targums (Tg. Neof.; Tg. Ps.-J.; Tg. Onq.) consistently render it

(Grüneberg 2003:220,235,241; Walton 2001:393-94; Carroll Roads 2000:23-24; Frettlöh 1998:296; Williamson 2000:228; Flury-schölch 2007:322-26; Benton 2008:1-17; Lee 2012:279-96; Kuruvilla 2014:159) are inclined to believe that the Niphal and the Hithpael are used with distinct nuances.[189] The variation on the blessing's wording relevant to the nation, which is shown in the literary context of Genesis, is very likely deliberate that, while the word pairs with overlap appear primarily in their meaning, they still indicate a slight degree of difference in nuance (Lee 2012:279-96). Therefore, as for the evidence that the Niphal of ברך is taken as passive (i.e., the nations "shall be blessed"), there are two types: grammatical evidence and the literary and narrative context of Genesis. And the Hithpael of ברך is used as the "estimative-declarative reflexive" (i.e., the nations "shall regard or declare themselves as blessed" on account of Abraham's offspring) (Newkirk 2020:112). This meaning of the Hithpael, which functions as apparently overlapping with the Niphal in the passive force, has a slight difference in nuance through recognition of the subject "being blessed". The theological implications arising from such an understanding of the Niphal and Hithpael of ברך are evidenced by the narrative context of Genesis, in which the nations may incur blessing or curse, based upon the way they treat Abraham and his descendants (e.g., Abimelech, Laban, Potiphar, Pharaoh, Egypt).

Therefore, Genesis 12:3 indicates that God shall bless all the earth's families through Abraham. In Abraham, humankind shall be blessed by God's original plan (Gen 1:28) in response to the primaeval narrative of sin and alienation from God.[190]

4.3.2 The elements of the Abrahamic promise in Genesis 12:1-3

The elements of the Abrahamic promise in Genesis 12:1-3 refer to the three primary strands (i.e., land, descendants, and blessing for the nations) in Genesis 12:2-3,7.

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with the hithpael stem (יתברכיך). The hithpael stem in Aramaic is similar to the hithpael in Hebrew, which can have a reflexive or a passive nuance (Frank 2003:18-20).

189 Grüneberg (2003:220,235,241) takes the Niphal to be passive in Genesis 12:3; 18:18; 28:14 and the Hithpael in Genesis 22:18; 26:4 to be "speech action middle," while Walton (2001:393-94), Flury-Schölch (2007:322-26) and Lee (2012:279-96) take Niphal to be passive and the Hithpael to be reflexive. Williamson (2000:228) understands the Niphal as middle and the Hithpael as "benefactive reflexive". Frettlöh (1998:296) understands the Niphal as being tolerative and the Hithpael as being reflexive. Using cross-linguistic evidence, Benton (2008:1-17) states that the Niphal focuses on the resulting state and the Hithpael on the process of the nation's being blessed.

190 Considering this relation of Genesis 12:1-3 to the primaeval narrative, it is evident that God is the divine agent in the blessing for the nations.

Abraham's promise in Genesis 12:2-3,7 is composed of three primary strands (i.e. land, descendants, and blessing for the nations).[191] Although the land promise to the descendants is made explicit in Genesis 12:7, it is implied in Genesis 12:1 when God called Abraham to leave his homeland to go to the land that God would show him, as well as in Genesis 12:2, where the nation of a great nation would possess the land in which the nation dwells (Steinmann 2019:155).

Some scholars (Clines 1997:30-38; Eugenio 2022:29-31) list the Abrahamic blessing's three elements: posterity, divine-human relationship, and land. Given the relationship between the blessing and the mandate, which are first made to Adam in Genesis 1:26-28 and the development of the Abrahamic blessing in the patriarchal narrative, they argue that the first element is more appropriately the "divine-human relationship," rath than "blessing" (Clines 1997:30-31; Eugenio 2020:29-31).[192]

In contrast to their arguments, descendants, land, and blessing for the nations may be listed as the three strands of the Abrahamic blessing for the following reasons. Firstly, the blessing for the nation, which forms the climax of the promise, is referred to explicitly as the content of the Abrahamic promise. The connection of the Abrahamic blessing to the primaeval history and the syntactic pattern demonstrates that God's initiative of the promise has its climax in the blessings for the nations.[193] The election of Abraham, God's promised blessing, descendants, land were given not merely for the sake of Abraham and his descendants. Rather they will be how God's original intention for the human race is accomplished.[194] They (Clines 1997:30; Eugenio 2020:29-31) have maintained that the blessing for the nation is not included as one of the elements since it is not developed in the Pentateuch with the same emphasis as the elements of descendants and land.

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191 Kuruvilla (2014:158-160) lists seven elements in the Abrahamic promise, each corresponding with the seven clauses in Genesis 12:2-3. However, the first four clauses may be taken collectively as God's blessing directly for Abraham, manifested primarily in the form of numerous descendants constituting a nation, resulting in Abraham's fame and him being blessed. The last three clauses may also be taken collectively as God's blessing on other people who relate to Abraham, culminating in the blessing for all peoples in the last clause.

192 According to Clines (2020:29-31), formulations of the relationships between God and the patriarchs or the nations of Israel are expressed as a blessing, a "being with" or guidance, and the "self-prediction" by God of his relationship with them.

193 See also Alexander (1994:13); Hamilton (1990:374); Wenham (2003:154); Wisdom (2001:27; 2012:71). Wenham (2003:153-54) follows Clines' comments on the elements of the Abrahamic promise; however, he further notes the "blessing for the nations" as the fourth element to correct Clines' omission.

194 On the ultimate universal scope for the blessing, see also Sarna (1989:89); Mitchell (1987:30); August (2019:58-59).

Secondly, the divine-human relationship is not referred to explicitly as the specific content of the blessing in Genesis 12:2-3,7, only implied and manifested in the promise as blessing. It is more plausible that a divine-human relationship is presupposed by the blessing, not the relationship, as being an element of the Abrahamic promise in Genesis 12:2-3,7. Chapter 7 will discuss in detail how the blessing and the divine-human relationship are correlated.

4.4 THE REITERATIONS OF THE ABRAHAMIC PROMISE IN THE PATRIARCHAL NARRATIVE

In the patriarchal narratives, God's promised blessing to Abraham (Gen 12:1-3) is repeated in various forms. This three-fold promise (i.e., descendants, land, and blessing for the nations) is not fully repeated in each instance. However, the later reiterations serve to amplify the elements of the promise in various ways. God's promise to Abraham, Isaac, and Jacob is none other than these reiterations. These reaffirmations are not only made by God to Abraham, Isaac, and Jacob. The later reiterations also comprise these reaffirmations by the patriarchs themselves.

Although Paul's citation of the Abrahamic blessing is related to the blessing for the nations (Gal 3:8,14), it is necessary to investigate how the Abrahamic blessing is developed in the Pentateuch entirely. Through the investigation, the blessing for the nations has been developed further in relation to the development of the other two elements (land and descendants). Nonetheless, special attention will be paid to the reiterations concerning the nations' blessing (Gen 18:18, 22:18, 26:4, and 28:14).

4.4.1 The reiterations of the promise to Abraham

4.4.1.1 Genesis 13

The first reiteration of the promise comes in the dispute between Abraham and Lot.

When Abraham was forced to leave Egypt after the famine and returned to Negev, Abraham and his nephew Lot had many flocks and herds that the land could not support (Gen 13:1-7). As a result, Lot went and settled the Jordan Valley's fertile plains (Gen 13:8-13).

The problem between Abraham and Lot is caused by rights to the land. The possible heir to Abraham, who is still childless, poses a challenge to the fulfilment of the Abrahamic blessing (Good 1965:965; Godingay 2020:223). God reiterates the two-fold promise to Abraham that his

descendants would be numerous—as the dust of the earth and that the land would be given forever to him and his descendants (Gen 13:14-17) (Dean 2014:296).[195]

4.4.1.2 Genesis 15

The promise was again reiterated in the encounter between God and Abraham in Genesis 15.

Although Abraham receives the first reassurance, the problem of his childlessness remains unresolved. The LORD clearly states that Eliezer of Damascus will not be Abraham's heir. Abraham was then reassured for the second time that his descendants would be as innumerable as the stars of the sky (Gen 15:1-5).[196] After the reassurance, Abraham believed in this promise of descendants (Gen 15:6) (Moberly 2000:133).[197]

Nevertheless, he was unsure about receiving the land (Gen 15:7-8). God makes a covenant related to the land, explaining why the promised land would be unfulfilled (Gen 15:13-16) and specifying the extent of land possessed by his descendants.[198] This promise in Genesis 15 does address the two elements of the land and posterity given in Genesis 12:2-3 concerning the nationhood of Israel (Thiessen 2016:133).

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195 The greatness of his offspring is amplified by the metaphor of dust, while the nature of the gift of the land is clarified to be eternal. See also Sarna (1989:100), who notes that "the land is given by God to Israel unconditionally and in perpetuity". The extent of the land is also more clearly indicated to encompass all the lands that Abraham can see. See also Wenham (1987:298).

196 There is considerable uncertainty over who Eliezer of Damascus was. Some scholars suggest that Genesis 15:2-3 could portray a Nuzi custom whereby a childless man could adopt someone to care him in his old age. After his death, the adopted "child" would be entitled to the inheritance (Wenham 1987:329; Sarna 1989:113; Hamilton 1990:420; Mathews 2005b:164).

197 Moberly (2000:298) notes that "though not every case is a clear statement that the object of faith was the Seed/Messiah, Genesis 15:6 is clear enough to state this was the way of salvation in the OT".

198 The countries magnitude of Abrahamic descendants is once again assured here, but with a different metaphor compared with Genesis 13:16. The promise of the land has now been further assured with a covenant for Abraham, although the certainty of God fulfilling his promise remains the same whether it is a promise or a covenant. The promise of the land is also amplified here regarding the extent of the boundaries. Some scholars have suggested that the boundaries here were fulfilled during the reign of Solomon (e.g., Wenham 1987:333; Westermann 1985:181; Mathews 2005:176). Nevertheless, Wenham proposes that there is always an element of hyperbole here. In the days of Solomon, although Israel's borders approached the limits mentioned here, it is unlikely that they have spread as far west as the river of Egypt (Wenham 1987:333; see also Sarna 1989:117; Kuruvilla 2014:190).

4.4.1.3 Genesis 17

The third reaffirmation of God's promise to Abraham addresses the promises of nationhood and royal descendants in Genesis 17.

Sarah, who continued to be infertile, offers her maidservant Hagar to Abraham, attempting to obtain a child for Abraham (Gen 16:1-6). Although Ishmael was Abraham's eldest son and was circumcised as a symbol of God's promise to Abraham and his descendants (Gen 17:1-4), God reaffirmed that Abraham's descendants would come from Sarah (Gen 17:15-21).

Regarding this third reaffirmation of God's promise to Abraham, the promise Abraham's descendants would become a great nation (Gen 12:2), but amplified: Abraham shall be the father of a multitude of nations, and kings shall come from him (Gen 17:5-6). This promise is best understood as being fulfilled not just by the nation of Israel, but also by the descendants of Ishmael (Gen 25:12-18), the descendants Keturah bore to Abraham (Gen 25:1-5), and the descendants of Esau (Gen 36:1-19, 31-43) (Wenham 1994:16-50,161,165; Hamilton 1995:18-50,401; Mathews 2005:202; Longman 2016:452). The same promise was given to Sarah, through whom God promised to make Abraham's descendants by Hagar and Keturah into a great nation (Alexander 1993:17-18).[199]

However, Abraham, "the father of the nations", involves greater dimensions than physical descendants.[200] According to Newell (2016:41), the metaphorical usage of אב ("father") in which the idea of counsellor, protector, or benefactor is suggested certainly illustrates that there is no reason to restrict the fatherhood of Abraham to genealogical lineage and that Abraham shall be the spiritual benefactor of a 'multitude of nations'.[201]

Therefore, Newell (2016:41-42) argues that in Genesis 15 and 17, the promises of nationhood and royal descendants describe two distinct yet related promises which reinforce God's promises of Genesis 12:1-3 in terms of descendants and land. The element running in Genesis 12 that the

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199 Some scholars underline the parallel promise made to Sarah and conclude that the nations may not refer only to the Abrahamic descendants by Hagar (i.e., the Ishmaelite) and Keturah, but has implications beyond physical descendants (Dumbrell 1984:73; Alexander 1994:17-18; Watson 2004:210; Salter 2015:36-38). Alexander points out that the concept of "father" in Genesis 17 is probably not restricted to physical offspring but to all circumcised and all the nations associated with Abraham since he is a channel of divine blessing to them.

200 This is further evidenced by the parallel between Genesis 17:4-6 and Genesis 35:11, where "a nation and a company of nations" shall come from Jacob. Thus, physical descendants of Abraham as the only referent are not likely for both Genesis 17:4-6 and 35:11.

201 See also Mischke (2015:252-58).

nation will be blessed in Abraham is not developed further in Genesis 15 and is intensified in Genesis 17 concerning the multidimensional nature of Abraham's fatherhood.[202]

4.4.1.4 Genesis 18

The fourth reiteration indicates in which this promise is fulfilled through Abraham in Genesis 18.

The fourth confirmation of Abraham's blessing differs from the first three in that it is found in God's self-contemplation as to whether he should disclose his plans to destroy Sodom and Gomorrah to Abraham. The original promise to Abraham confirmed in Genesis 18:18 implies how the nations should be blessed through Abraham (Gen 18:18). Tedder (2017:78) points out that the reason for the overturning of Sodom revealed to Abraham is so that the blessing for the nations could be fulfilled through Abraham. The Lord expects Abraham to instruct his descendants "to do what is right and just" so that the Lord will bring upon Abraham what he has promised about him. However, Tedder does not specify how the Abrahamic descendants would be "a beacon for the nations" in the case of the destruction of Sodom and Gomorrah.

Could it be possible for Abraham to instruct Lot, who is part of the household, before Sodom and Gomorrah's overturning? This seems unlikely, given that before the destruction of Sodom and Gomorrah, the opportunity to instruct Lot was not given to Abraham.

Michael (2014:225) suggests the alternative way in which Abraham's intercessor saves the people of Sodom. It must be noticed that the intercession of Abraham resulted in Lot's rescue (Gen 19:29). Consequently, the Moabites and Ammonites, descendants of the two sons of Lot, were the product of an incestuous relationship (Gen 19:37-38) and thus, they are blessed through Abraham.[203] Therefore, the blessing for גויי הארץ ("nations of the earth") is repeated further in Genesis 18:18 instead of משפחת האדמה ("families of the earth"; Gen 12:3), and the Niphal ברד tends to be taken in a passive sense as the blessing that God provides to the families of the earth (Gen 12:3b in comparison to 18:18) (Lee 2012:282, 287-88).

Remarkably, Genesis 18:19 associates Abraham's blamelessness and adherence to Yahweh with the fulfilment of the Abrahamic blessing. Such a relationship bears certain covenant obligations seen

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202 See also Watson (2004:210-11). While it is true that the multinational and royal dimensions of the covenant are not developed in Genesis 15 but in Genesis 17, Friberg (2005:232) emphasises that the element of inheriting the land should not be overlooked (Gen 17:8). Friberg's reminder is a healthy correction to Alexander's (2002:143-49) and Sailhammer's (1992:156) sharp distinction between the two covenants.

203 See also Wolff (1964:88).

in Genesis 17:1-14 and is developed further in Genesis 22:15-18 and Genesis 26:3-5 and the remainder of the Pentateuch.

4.4.1.5 Genesis 22

God's final confirmation to Abraham of the original promise after Isaac's sacrifice in Genesis 22.

In Genesis 22:17-18, the final reiteration of the promise of Genesis 12:2-3-blessing for the nations-is located after the sacrifice of Isaac. As a result of Abraham's willingness to offer his only son, Isaac, God reiterates His promise to Abraham with the oath in the cognate infinitive absolute constructions כי־ברך אברכך והרבה ארבה את־זרעך "indeed, I will surely bless you, and I will surely multiply your offspring".[204] God, who promises the land to Abraham, states clearly that "your offspring shall possess the gates of his enemies" (Gen 22:17).

In Genesis 12:3 and 18:18, the nations should be blessed in Abraham (בך, בו). In Genesis 22:18, however, in his seed (בזרעך).[205] All three elements of the promise first given to Abraham in Genesis 12:2-3 (descendants, land, and blessing for the nations) are reiterated here, creating an *inclusio* with the promise (Gen 12:2-3).[206] As noted earlier, while Genesis 22:18 uses the Hithpael of ברך, both Genesis 12:3 and 18:18 use the Niphal, and Genesis 22:18 contains the promise that "all the nations of the earth shall declare themselves as blessed on account of your offspring (Lee 2012:288-95)." The singular pronoun (זרע)/pronominal suffix (איביו) in Genesis 22:17-18 is typically understood as a collective singular.[207] The promise of inheriting the enemy's gates may then be found at the conquest of the promised land and fulfilled during the monarchical period (Walton 2001:512). However, Alexander (1994:24-25) suggests that the word זרע can have a singular (one individual; cf. Gen 4:25; 21:13) or a collective sense (a group of people; cf. Gen 22:17) depending on the context. Alexander reinforces his argument in keeping with Collin's observation that the criterion for distinguishing whether זרע is singular or collective in the grammatical number of the pronouns that refer to the term (Collins 1997:139-48; Alexander 1997:363-67). In Genesis 22:17, the use of the singular pronoun in

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204 The metaphor used here recapitulates the stars of the heavens (cf. Gen 15:5) but uses "the sand (חול) of the shore" instead of "the dust (עפר) of the earth" (cf. Gen 13:16).

205 The wording of Genesis 22:18 concerning the blessing for the nations alludes to Genesis 18:18 in using the phrase גויי הארץ than to Genesis 12:3, which uses האדמה משפחת. "Possessing the gates of the enemies" points forward to the defeat of the Canaanite nations, and thus גויי is used here (Lee 2012:282). However, the Hithpael of ברך is used here instead of the Niphal in both Genesis 12:3 and Genesis 18:18.

206 See also Williamson (2000:17-20); Tedder (2017:90-91).

207 It becomes apparent in many English translations that the phrase "their enemies" are a collective singular noun (e.g., NASB, NLT, NKJV, NIV, NRSV). Only KJV and ESV translate the personal pronoun as singular, i.e., "his enemies."

the phrase “the gate of his enemies” is used as the singular suffix of the noun “enemies (איביו)”. Therefore, it is by no means beyond a doubt that the word זרע refers to the individual offspring.[208]

The fact that זרע “offspring” is referred to as an individual descendant of Abraham implies the fulfilment of the blessing for the nations. It would suggest that “all nations of the earth shall [declare themselves to] be blessed” through the Abrahamic descendants, both collectively and singularly (והתברכו בזרעך כל גויי הארץ Gen 22:18) (Goldingay 2020:35).[209] Then the question of who can be this individual offspring may perhaps be in the Joseph narrative, in which כל־הארץ “all the earth” came to Joseph in Egypt to buy grain during the severe famine over all the earth (Gen 41:57). In this way, all the people were blessed through Joseph. Additionally, this descendant is likely to be related to the royal lineage on which the narrative of Genesis is focused.[210]

It is not wholly evident in the context of Genesis why the nations of the earth would gain blessing for themselves by Abraham’s offspring. However, given that the motif of the royal line from an individual descendant of Abraham is developed further in the later Old Testament, Genesis 22:18 may have an implication, awaiting a future fulfilment beyond the narrative context of the Pentateuch.[211]

4.4.2 The reiterations of the promise to Isaac

After Abraham’s death, Isaac is given God’s blessing (Gen 25:11) and the Abrahamic blessing is twice reaffirmed to Isaac (Gen 26:2-5; 26:24). During a famine in the land of Canaan, God forbade Isaac from going to Egypt (Gen 26:1-2). The first instance of God confirming the promise to Isaac is

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208 Alexander (1997:365) notes further that, although the first זרע “offspring” in Genesis 22:17 refers to a very large number of descendants, the non-conversive ו in the final clause (וְיִרַשׁ) allows the possibility that the referent of the second זרע in Genesis 22:17 is different from the first.

209 Godingay (2020:358) thinks that blessing will come to the nations through one of the Abrahamic descendants rather than through all his descendants. Nevertheless, the remainder of Genesis also describes how other people are blessed on account of various Abrahamic descendants (e.g., Laban through Jacob, the Egyptians, and all peoples through Joseph). Moreover, possessing the enemies’ gates also indicates the conquest of Canaan. Thus, although these reiterations of the Abrahamic blessing may have eschatological implications concerning its referent to an individual (Gen 22:17), it is not necessary to restrict the fulfilment of the blessing for the nations in Genesis 22:18 to an individual descendant of Abraham.

210 Alexander (1993:267; 1976:202-6) demonstrates the interest in tracing the royal line in the Genesis narrative to Judah. Moreover, the association between the Abrahamic promise (including the blessing for the nations) with a Davidic king continues to be developed in the other texts of the Old Testament. See also Williamson (2000:250); August (2017:46-62).

211 Scholars who acknowledge the eschatological trajectory of the Abrahamic blessing in Genesis beyond the Pentateuchal history include Childs (1979:150-51); Alexander (1998:187-212); Sailhamer (2000:89-106); DeRouchie (2013:219-47); August (2017:267-82).

not different from the promise first given to Abraham, consisting of the three elements in Genesis 12:1-3. As this confirmation clearly refers to the last confirmation to Abraham in Genesis 22:15-18, this promise in Genesis 26:4 contains the wording found in Genesis 22:18, using both גויי הארץ "nations of the earth" and the Hithpael of ברך.[212]

The blessing bestowed by God upon Abraham is now formally passed on to his son Isaac. The land promised to Abraham was extended from Canaan to the surrounding regions, as is shown by the plural כל־הארצת האל ("all these lands") (Wenham 1994:189; Sarna 1989:183; Matskevich 2019:100-01). The fulfilment of the promise is based on the oath that God made to Abraham when he obeyed God's command to take Isaac's life (Gen 26:3,5; cf. 22:17-18).

In obedience to God's command to avoid Egypt, Isaac stayed in Gerar, where God blessed him richly (Gen 26:6-13). The people of Gerar became jealous of him with his wealth and forced him to leave (Gen 26:14-21). This situation does not seem to pose a threat to the fulfilment of God's promise. Owing to the limitations of the land, the abundance of Isaac's household and livestock would be hindered (cf Gen 26:22). In the end, when he found a place to stay without quarrelling, God appeared to him and reaffirmed the promise made to Abraham, a reminiscence of his first appearance to Isaac (Gen 26:24; cf. 26:3-4) (Beyer & Jones 2022:22).

4.4.3 The reiterations of the promise to Jacob

God's reaffirmation of the original Abrahamic promise to Jacob (Gen 28; 25; 46).

4.4.3.1 Genesis 28

The blessing for the nations (Gen 28:14) to Jacob is parallel with the promise previously made to Abraham in Genesis 12:3.

After receiving the blessing of the eldest son from Isaac by immoral means, Jacob had to go to Padan-Aram, where his mother lived, to escape from Isaac's wrath (Gen 27:1-28:5). Before Jacob's departure, Isaac called and blessed him with the Abrahamic promise (Gen 28:3-4).[213] Jacob went out

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[212] The verbal echoes include "the oath that I swore" (Gen 26:3; cf. 22:16) and "because Abraham obeyed my voice" (Gen 26:5; cf. 22:18b).

[213] See also Gallagher (2014:42-43), who notes that by the act of blessing Jacob, Isaac confirms and recognises Jacob as "the true heir of the Abrahamic covenant". The phrase ברכת אברהם "the blessing of Abraham" in Genesis 28:4, which LXX translates as τὴν εὐλογίαν Αβρααμ, is the only time it appears in the Hebrew Bible. This is also the phrase used by Paul in Galatians 3:14 (ἡ εὐλογία τοῦ Ἀβραὰμ), the only time it appears in the New Testament.

from Beer-Sheba to go to Hara, and on his journey, God confirmed in a dream the promise he had made to Abraham (Gen 28:10-15).

As with the first reaffirmation of Isaac's promise, the three-fold Abrahamic promise (land, descendants, and blessing for the nations) is confirmed to Jacob in his first meeting with God. This formula of blessing for the nations in Genesis 28:14 is exactly parallel with the promise previously made to Abraham in Genesis 12:3: ונברכו בך כל משפחת האדמה "and the all the families of the earth shall be blessed through you", followed by the addition of ובזרעך "and through your offspring". Genesis 28:14 thus is formally in continuity with this repetition with Genesis 12:3.[214] Interestingly, the promise of many descendants is amplified in that they will be scattered "…to the west and to the east and to the north and to the south …" (Gen 28:14). This description recalls the creation mandate for humans to populate the whole earth (Gen 1:28; 9:1-7), and it is evidenced by the notion that the creation mandate has been passed on to Abraham and his offspring. However, Kuruvilla (2014:177) argues that the four compass points in Genesis are more appropriate to the promised land Abraham could see in Genesis 13:14. Although four points of the compass in Genesis 28:14 is reminiscent of Genesis 13:14, there is a difference between the two because of the territorial limitation in the latter "all that you can see". However, the former does not limit the extent of the land. Therefore, the dispersion of the descendants foretold in Genesis 28:14 implies a universal restorative purpose.

4.4.3.2 Genesis 35

God reassured Jacob of the promises of descendants and the possession of the land in Genesis 35.

After twenty years in Padan–Aram, Jacob decided to return to the land of his fathers, responding to God's command (Gen 31:3). Jacob arrived safely at the town of Shechem, in the land of Canaan (Gen 33:18), and later he moved to Bethel, where God had previously appeared to him (Gen 35:1-7). The slaughter of the Shechemites had evoked fear in Jacob that his household might be eliminated by the people living in this land (Gen 34:30). In response, God appeared again and reassured him of the promises of descendants and the possession of the land (Gen 35:9-12).[215]

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[214] As Genesis 28:14 is the last reiteration of the Abrahamic blessing for the nations in Genesis, it is most likely that the wording of Genesis 12:3 is replicated here as an inclusio. This is further evidenced by the allusion the creational mandate to fill the earth (see above), drawing it closer to the language used in the Table of Nations in Genesis 10, where the word משפחה "family" appears five times. The reiteration in Genesis 28:14 also captures the development of the means of blessing from Abraham himself (בובך in Gen 12:3; 18:18) to his offspring (בזרעך) in Genesis 22:14 and 26:4.

[215] This is the second time that God appeared to Jacob and reaffirmed the Abrahamic blessing. Genesis records a few other times in which God appeared to Jacob: firstly, at Paddan-Aram, instructing him to go

Reaffirming the Abrahamic promise made to Jacob, God renames his name to Israel (Gen 35:10) and assures him that "a nation and a company of nations shall come from you, and kings shall come from your own body" (Gen 35:11 ESV). It is the Abrahamic promise that "kings shall come from you" is now also made to Jacob (Gen 35:11; cf. 17:6). Therefore, the promise that "a nation and a company of nations shall come from you" could be reminiscent of Isaac's blessing to Jacob prior to Jacob's sojourning to Paddan-Aram (Gen 35:11; cf. 28:3).[216] The land promise made to Jacob is also reiterated In Genesis 35:12.

Leder (2012:188) notes that there are parallels between theophany (θεοφάνεια meaning, "a visible revelation of the divine") to Abraham in Genesis 15 and17 and Jacob in Genesis 28 and 25.[217]

Table 4-3: The parallels between Abraham in Genesis 15,17 and Jacob in Genesis 28,25

Identification of God as יהוה	**Identification of God as אל שׁדי**
Ratification of the covenant for Abraham and the first promise of covenant blessing for Jacob	Indication of acceptance of the covenant with the change of name
Emphasis on giving of land	Emphasis on many descendants, nations, and kings coming through the patriarch

While some (Wenham 1994:16-50,161,165; Hamilton 1995:18-50,401; Mathews 2005:202) mention that the promise the father of many nations would come from Abraham is fulfilled in the descendants of Ishmael, Esau, and the children of Keturah, the fulfilment of the promise to Jacob "a nation and a company of nations" is bewildering. The twelve sons of Jacob formed the twelve tribes of Israel. However, the twelve sons of Jacob, being the ancestors of Israel's twelve tribes, are still one nation. So, what does קהל גוים "a company of nations" mean?

back to his father's land in Canaan (Gen 31:3, 11-13); secondly, before he reached the land of Seir, with no specified vision (Gen 32:1); thirdly, at the brook of Jabook, where Jacob wrestled with God (Gen 32:24-30); and fourthly, at Shechem, instructing him to go to Bethel (Gen 35:1).

216 The difference between Isaac's blessing and God's promise here is that עם "people" is used in the former, while גוי "nation" is used in the latter. For the significance on the use of these two words, see p. 63n96 above.

217 See also Sarna (1989:241-42); Willamson (2000:168n85); Rapp (2001:39-40); Walton (2001:461).

It may be granted that the meaning of גוים in Genesis 35:11 is the tribes of Israel, yet it more probably refers to non-Israelite nations for the following reasons.[218] Firstly, since the promise of the blessing for the nations (Gen 12:3) continue to be developed as the promise of Abraham becoming "father of many nations" (Gen 17:4-6), which does not limit to the dimension of physical descent, Jacob as "a nation and a company of nations" (Gen 35:11) should be understood in the same way.[219] Secondly, the references to the גוים in the Pentateuch could indicate that the term is used in the ethnic and political sense.[220]

Therefore, Genesis 35:11 asserts that, although kings will be descended directly from Jacob (מחלציך "from your own loin"), the physical descendants of Jacob – a nation and a multitude of nations-will be connected to Israel.[221] While God's promise to make Abraham "the father of many nations" may still probably be fulfilled through the other physical Abrahamic descendants, the promise made to Jacob, "a nation and a company of nations", can be fulfilled beyond his physical offspring (DeRouchie 2016:10-11).[222]

God's promises made to Abraham and Jacob (Gen 17; 35) are not multidimensional. There are also no clear signs that "a company of nations" comes from Israel is fulfilled in the Pentateuch or the Israelite narrative in the Old Testament. However, it is necessary to consider one of the possible

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218 Hamilton (1995:18-50,381). For other reasons why Hamilton's proposal is unconvincing, see the arguments in Lee (2013:118).

219 See the section on "Genesis 17" above.

220 Lee (2009:469) argues that Genesis 35:11 alludes to Genesis 28:3 and it is reaffirmed in Genesis 48:4, but these two instances have the phrase קהל עמים "a company of nations" instead. In the Pentateuch, עמים can conclude both people of the same race (e.g., Gen 17:14; 25:8; Exod 30:33) or of a different race (e.g., Gen 27:29; Exod 15:14). Although קהל עמים in Genesis 28:3 and 48:4 may have a broader semantic range and may mean either "a company of people" or "a company of nations," קהל עמים has a narrower meaning: "a company of nations". Furthermore, קהל עמים ("a company of peoples") in Ezekiel 23:24;32:3 and קהל עמים "a company of nations" in Jeremiah 50:9 refers to the armies formed from a coalition of various ethnic groups or nations (Thompson 1980:734; McKane 1986-1996:1251,1259; Lundbom 2004:383; Zimerli, Ezekiel 1979:475; 1983:154,159; Block 1997a:748-52; 1997b:202,205).

221 See also Alexander (1994:17-18); Williamson (2000:168-69); DeRouchie (2016:10-11). It may be argued that the "company of nations" coming from Jacob refers to the two kingdoms of Judah and Israel. However, this is unlikely because the noun קהל implies a multitude being assembled (cf. BDB 874; HALOT 3:1079-80). Two notions can hardly be regarded as "a multitude of nations." Furthermore, later on in the Old Testament, the prophets look forward to the unification of the kingdoms of Israel and Judah at the eschatological restoration (e.g., Jer 3:18; Ezek 37:15-28). Therefore, it is unlikely that the "company of nations" refers to the two divided kingdoms.

222 Nevertheless, it has been claimed above that even in Genesis 17:4-6, Abraham becoming "the father of many nations" has implications beyond his physical descendants.

ways the nations concerning Jacob are subject to an Israelite king ruling (Gen 49:10; cf. Gen 27:29). It must be noted that the literary marker attests to the eschatological meaning of Genesis 49:10- "in the last days" (באחרית הימים; Gen 49:1).[223] Furthermore, the remainder of the Pentateuch (Num 24:14; Deut 4:30; 31:29), where the context always refers to the Abrahamic blessing, is related to the literary maker.[224]

This promise in Genesis 35:11 has eschatological implications in relation to the fulfilment of the Abrahamic blessing for the nations: firstly, the fulfilment of Jacob becoming "a nation and a company of nations" (Gen 35:11) in the Pentateuch and the Israelite narrative in the Old Testament, secondly, the relationship of Genesis 35:11 with Genesis 49:10.[225]

4.4.3.3 Genesis 46

God finally reiterated the Abrahamic blessing to Jacob in Genesis 46.

The third repetition of the Abrahamic blessing to Jacob occurred at Beersheba, where God commanded him to bring his whole family to Egypt to avoid the famine (Gen 46:1-4). Regarding the

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223 באחרית הימים "in the last days" in Genesis 49:1 may well have eschatological overtones (Sailhamer 2000:92-93; Dempster 2003:90; Johnson 2012:41). Other than the Pentateuch, באחרית הימים occurs 10 times in the latter prophets in eschatological contexts (Isa 2:2; Jer 23:20; Ezek 38:16; Dan 10:14; Hos 3:5; Mic 4:1; etc.). Three of these instances in the Pentateuch occur in poetic texts (Gen 49:1; Num 24:14; Deut 31:29), in which "the central figure (Jacob, Balaam, Moses) calls together God's people (imperatives) and proclaims (cohortatives) 'what will happen' in the last days'" (Sailhammer 2000:92). In most cases, the term באחרית הימים "may simply suggest an indefinite period in the future, but particularly when used in the prophets it suggests the time period near the end of history, when God's kingdom will be established in the world" (Dempster 2017:125).

224 Sailhamer (1992:405-9; 2000:93-104) notes the allusions specific to the Abrahamic blessing for the nations and its association with royal expectations as follows: firstly, in Jacob's blessing for his twelve sons, the promise of kings coming from the patriarch is prophesised to come from Judah (Gen 49:10; cf. Gen 17:6; 35:11); and secondly, in Balaam's oracles, Numbers 24:9b alludes to Genesis 12:3a (cf. Gen 27:29), and Numbers 23:21,24; 24:7-9; 17-19 to the prophecy of a ruler from Judah (Gen 49:10); and secondly, the MT reading of Deuteronomy 32:43 (הרנינו שמימ עמו, "rejoice, O nations, his people") may allude to the blessing for the nations (Gen 12:3). Sailhamer (1992:476) thinks, based on MT, that Deuteronomy 32:43 demonstrates the expansion of the concept of God's people to include the nations. Nevertheless, he failed to address the issues arising from the textual variants: 4QDeutq reads "rejoice, O heavens, with him…Rejoice, O nations, with his people…"). Thus, although Deuteronomy 32 has echoes of the land promise and other motifs in the Pentateuch, the echo of the blessing for the nations is best taken to be uncertain here. For those favouring the Qumran reading, see BHQ; ESV; NLT; CEV; Christensen (2002:820); Biddle (2003:481-82).

225 This concept of the nations' surrender to the Israelite king is elaborated in Psalm 72 concerning the Abrahamic blessing for the nations.

Abrahamic blessing, God guaranteed that: firstly, he shall make Jacob into a nation in Egypt (cf. Gen 12:2); and secondly, he will bring Jacob back to the land of Canaan (Gen 46:2-4; cf. Gen 12:7).[226]

4.4.4 The reiterations of the promise by the Patriarchs

All three major patriarchs recapitulated the Abrahamic blessing at some point in their lives. Abraham stood firmly opposed, summarising the promise that God vowed with an oath to give the land of Canaan to his descendants. (Gen 24:5-7; cf. 12:1-7; 22:16).

The first blessing that Isaac bestowed on Jacob is reminiscent of Genesis 12:3. Isaac assented that those who curse you will be cursed, and those who bless you will be blessed (Gen 27:29).[227] Although Isaac, in his second blessing of Jacob, prays that Jacob and his offspring would receive the Abrahamic blessing, he only emphasised the increase of descendants and the possession of the land, with blessing for the nations as only implicit within the Abrahamic blessing (Gen 28:3-4). However, it must be noted that God's promise made to Jacob "a company of people/nations" in Genesis 35:11 and Genesis 48:4 is foreshadowed by Genesis 28:3. Jacob was afraid of an imminent attack from Esau. Thus, he firmly held onto the fact that God instructed him to go back to Canaan and promised that his descendants would be uncountable like sand and prayed for God's protection (Gen 32:9-12; cf. 31:3, 28:14).

Before bestowing his blessing upon Joseph's sons, Manasseh, and Ephraim, who were born in Egypt, Jacob recalls the theophany of God at Luz, reaffirming the essentials of the promise: firstly, the command to be "fruitful and multiply"; secondly, becoming "a company of peoples/nations"; and thirdly, the gift of the land as "an everlasting possession" (Gen 48:3-4). However, he does not refer to the promise concerning kings from him (Gen 48:3-4; cf. 35:9-12), the blessing for the nations, or God's first appearance to Him (Gen 28:13-15).

4.5 THE DEVELOPMENT OF GENESIS 12:2-3 IN THE PENTATEUCH

In this section, although the promise of posterity is beginning to come into realisation at the end of Genesis, the promise of the land and the blessing for the nations remain unfulfilled in the Pentateuch.

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226 See also Okoye (2020:371-72).

227 Genesis 27:29 differs from Genesis 12:3 as follows: firstly, the plural אררֶיך "those who curse you" is used here instead of the singular מקללך "the one who curse you" in Genesis 12:3, and secondly, the active voice in Genesis 12:3 is now in passive voice. However, these differences are not significant to the overall meaning of the promise.

The Abrahamic promise in Genesis 12:1-3 was not bestowed formally on any of Jacob's twelve sons as it was bestowed formally on Isaac (Gen 26:3-4) and Jacob (Gen 28:13-14). Throughout the remainder of the Pentateuch (the Joseph narrative from Genesis 37 to Deuteronomy), God confirms his promise by the oath with Abraham, Isaac, and Jacob.[228] In continuity with the Abrahamic covenant, a covenant is now made at Sinai with the twelve tribes of Israel, the people of Israel as a whole, in which they shall be Yahweh's people, and he shall be their God (Exod 19:1-20;21; 24:1-11; cf. Gen 17:7-8; Exod 6:7).[229]

The Sinai covenant thus functions as the emphasis on the remainder of the Pentateuch. Sailhamer (1992:27) argues that, in essence, the covenant at Sinai can be summarised as: firstly, God comes to dwell with Israel; secondly, Israel is a chosen people; thirdly, God gives Israel the land; fourthly, Israel must obey God's will; and fifthly, salvation or judgment is contingent on Israel's obedience.

4.5.1 The promise of the land in the Pentateuch

From the biblical narrative plot from Exodus to Deuteronomy, the Pentateuch focuses mainly on the promise of the land.[230] The reason for the Exodus was to begin the fulfilment of the land promise (Exod 2:23-25; 3:7-8). The remainder of the Pentateuch depicts: firstly, giving the Mosaic law as the way in which God wants Israelites to live in the promised land and secondly, the journey towards the promised land.

Nonetheless, taking possession of the land is still not fulfilled at the end of Deuteronomy, because Israel was not obeying God's command (Num 13-14; Deut 1:19-45). Deuteronomy concludes that the forty years of Israel's wandering in the desert with the renewal of the covenant, involving the preparation for taking the promised land, will only begin to be fulfilled in Joshua (Josh 1:6; 21:43-45) (Mason & Dear 2019:18).

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[228] Genesis 50:24; Exodus 6:3-4, 8; 33:1; Leviticus 26:42; Numbers 32:11; Deuteronomy 1:8; 6:10; 9:5; 29:13; 30:20; 34:4. Yahweh was also addressed as "the God of Abraham, Isaac and Jacob" (Exod 3:6,15, 16; 4:5; 6:3).

[229] See also Leviticus 11:45; 26:12.

[230] See also Preuss (1995a:117-20). Preuss (1995a:119) notes that "the full arch of the Pentateuchal tradition extends from the promise of the land to the ancestors, to the Moses group, to Israel coming into existence, and to the realization that even these promises had found their fulfilment (Josh 21:43-45; 23:15-Deteronomistic) with the reaching and possession of the land".

4.5.2 The promise of descendants in the Pentateuch

The other aspect of the promise (Gen 22:18; 28:14; 35:11) concerning a multitude of descendants remains unfulfilled in the Pentateuch.

At the end of Genesis 47, after Jacob arrived in the land of Goshen, his offspring was fruitful and increased greatly (Gen 47:27). Even after the generation of Joseph and all his brothers died, the people were multiplied and grew exceedingly in numbers so that the land was populated with them (Exod 1:6).[231]

Numberings of Israelites wandering in the desert shows more than 600,000 males of 20 years and upward (Num 2:32; 26:51). While observing the people of Israel camping in the valley, Balaam exclaimed how vast a multitude of Jacob's descendants were, reminiscent of the promise that Jacob's descendants should be like the dust of the earth (Num 23:10; cf. Gen 28:14). In Moses' recounting of the Israelites wandering in the desert for forty years at the beginning of Deuteronomy, he also wants Israel to remember how God has made them as many as the stars of the sky from the seventy people who went down to Egypt (Deut 10:22).

Although the promises of a vast multitude of descendants had been realised, the other aspects of the promise concerning a multitude of descendants had yet to be realised: that the offspring would "possess the gates of the enemies" (Gen 22:18); that they would "spread out to the west and the east and to the north and to the south" (Gen 28:14) and that there should be "a company of nations" coming out of Jacob (Gen 35:11).

4.5.3 The blessing for the nations in the Pentateuch

The non-fulfilment of the promise to bless the nations opens the possibility of being fulfilled in the future regardless of Israel's obedience or disobedience.

Among Abraham's three-fold promise (i.e., descendants, land, and blessing for the nations), the least developed in the Pentateuch is the blessing for the nations. Nonetheless, the promise is developed further in the story of Joseph. God's sovereignty—in making Joseph as governor all over Egypt seven years before seven years of famine—was not only to confirm the conservation for the prosperity of Jacob but will benefit other peoples. כל־הארץ ("all [the peoples of] the earth") went to

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[231] See also (Bills 2020:82), who, noting that "the same rhetoric of blessing and fertility continues to appear repeatedly in the ancestral cycle, interwoven within the promise to the patriarchs (e.g., Gen 17:2,6; 22:17; 26:4; 28:13-15; 32:12[13]; 48:4)".

Egypt to purchase grain from Joseph because the famine was very sore (Gen 41:57). In this manner, כל גויי הארץ "all the nations of the earth" should be blessed in Joseph, the Abrahamic descendants.[232]

Christopher Wright (2006:331) suggests that the promise to Abraham to bless is developed in Exodus 19:4-6, where Israel should be "a royal priesthood". Suppose they keep Yahweh's covenant. As the people of Yahweh:

> would have the historical task of bringing the knowledge of God to the nations and bringing the nations to the means of atonement with God. The Abrahamic task of being a means of blessing to the nations also put them in the role of priests to bless the Israelites, so it would be the role of Israel ultimately to be a blessing to the nations.[233]

Cho (2021:46) continues to explain in Exodus 19:5 that obedience to the covenant is not a condition for Israel to become Yahweh's people or to be saved from Egypt, but a condition for fulfilling its role as "a kingdom of priests and a holy nation".

Deuteronomy continues to represent the responsibility of Israel as a light for the nations, both positively and negatively, to indicate to the nations the knowledge of the Lord (Deut 4:6-8; 28:9-10; 29:22-28). This is a significant development in the context of the alienation of the entire human race from God (Gen 1-11). However, the blessing of nations through Israel remains unfulfilled from Exodus to Deuteronomy (Mason & Dear 2019:18).

There are two reasons why the promise of blessing for the nations of the earth remains unfulfilled in the Pentateuch. Wenham (2003:49-50) proposes that the least developed in the remainder of the Pentateuch is the blessing of the nation not because it has been overlooked but "because all the nations with whom Israel comes into contact oppose her".[234] On the contrary, Sailhamer (1992:27) suggests that "the covenant at Sinai failed to restore God's blessing to humanity because Israel failed to trust God and obey his will". Wenham's suggested reason could be one of the probable explanations for the unfulfillment of the blessing for the nations in the Pentateuch. However, in the

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232 See also Gallangher (2014:9-13). Gallangher enumerates other minor instances in which nations are blessed by Abraham, such as Abraham rescuing the people and property of Sodom (Gen 14:11-24) and interceding on behalf of Sodom and the people of Gerar (Gen 18:22-33; 20:17).

233 Although Israel's priesthood implies her mediatory role among the nations (Motyer 2005:1998), the parallel between the role of the priests among the Israelites and Israel's priestly role among the nations has been demonstrated adequately. (Cho 2021:34).

234 Wenham (2003:49-50) explains that whoever blesses Israel will be blessed by God, and whoever curses Israel will be cursed by God (cf. Gen 12:3a; 27:29b; Num 24:9b). Thus, the nations had not been blessed because their opposition to Israel is equated with cursing Israel.

light of the relationship between the Abrahamic blessing in Genesis 12:2-3 and God's intention to bless humanity, the promise that all the nations of the earth shall be blessed through Abraham would involve an ever more perfect fulfilment in the coming world beyond the Pentateuchal narrative. Therefore, it is necessary to consider the universal dimension of the blessing for the nation, which is overlooked in Wenham's proposed reason.

Sailhamer's (1992:27) suggested reason associates the Abrahamic blessing closely with the covenant loyalty and bears affinity to the view expounded by Middleton (2020:60), that priesthood in Israel to brings the blessing to the nations is based on their covenant loyalty. In the same way, Wisdom (2001:320) claims that "the continuation of covenant loyalty on the part of Abraham's descendants" will lead to "the fulfilment of the promised blessing to all nations" (Gen 18:19). Israel's failure to obey the covenant in the Pentateuch is already evident in the account of the golden calves (Exod 32) and the worship of Baal of Peor (Num 25). Nonetheless, Sailhamer (1992:27) shows that God's promise to restore the primal divine blessing would eventually succeed since God would "one day give to Israel a heart to trust and obey him" (Deut 30:1-10). However, Deuteronomy also describes another viewpoint on covenant royalty and the fulfilment of God's promises to the patriarchs. On the one hand, obedience will lead to blessings (Deut 28:1-14); and on the other hand, disobedience causes Israelites to experience curses and judgement, resulting in the "reversal" of the fulfilment of God's promises to the patriarchs (Deut 28:15-68). Disobedience will bring the Israelites into being unfruitful and unprosperous in their promised land (Deut 28:18).

Their numbers will be diminished considerably, although they were countless like the stars before (Deut 28:62). They will also be uprooted from the promised land (Deut 28:63-64). On the other hand, the impending victory in the conquest of the land is no indication of their righteousness but rather of the Gentile impiety and God's faithfulness to fulfil his promise to the patriarch (Deut 9:4-5).

Therefore, although Israel's disobedience may be one of the reasons for the non-fulfilment of the promise to bless the nations, the promise still opens the possibility of being fulfilled in the future regardless of Israel's obedience or disobedience. God would use other means to fulfil the promise of blessing for the nations besides the covenant loyalty of Israel. In this way, the Pentateuch leaves the blessing for the nations as unfulfilled and open to further development.

4.6 CONCLUSION

The link between the primaeval narrative (Gen 1-11) and patriarchal narrative (Gen 12-50) is evident clearly and inextricably in literary devices such as תולדות formula, the Leitwörter, and the narrative cycle of the primitive stories. Thematic or structural links also demonstrate that the Abrahamic blessing in Genesis 12:1-3 is a reiteration of the primal divine intention to bless humankind (Gen

1:29; cf. Gen 9:1).[235] It is God's reconciling initiative in response to the persistent alienation of the whole human race from him in the primaeval narrative. Therefore, the promise that the nation shall be blessed through Abraham is the climax of the Abrahamic promise. This essential element of the Abrahamic promise is present in the last affirmation of the promise made to Abraham and the first affirmation of the promise made to Isaac and Jacob, respectively.

As argued above, in the light of contextual and grammatical evidence that the Niphal of ברך is taken as passive, and the Hithpael of ברך is used as the "estimative-declarative reflexive," the nations "shall be blessed" by God through Abraham (Gen 12:3), and the nations shall declare themselves as blessed through Abraham's offspring (Gen 22:18; 26:4). While God promises to make Abraham and his descendants the channel by which the blessing is given to the nation, God himself is the source of the blessing.

There are two ways in which the Abrahamic blessing for the nations is developed in the Genesis narrative. Firstly, Abraham's promise of blessing to the nations is extended to his descendants (זרע) (Gen 22:18; 26:4; 38:14). The word זרע "offspring" very possibly refers to an individual descendant of Abraham, who is associated with the royal lineage of Judah. The singular form of the offspring (זרע) in Genesis 22:18 not only has the basis of grammar but it is also supported by how the promise in Genesis 22:18 is developed in other Old Testament texts. Secondly, Abraham will be the ancestor of the Israelite nation and the father of many nations (Gen 17:5-6). Similarly, Jacob is promised that he will be "a nation and a company of nations (Gen 35:11)". Given that Jacob becoming "a nation and a company of nations" (Gen 35:11) remains unfulfilled in the Pentateuch and the Israelite narrative in the Old Testament, it may therefore have eschatological implications in its realisation. It is not wholly evident in the context of Genesis narrative how other nations will be associated with Abraham and Jacob. Nonetheless, there is an indication that these nations may be associated with the patriarchs in their submission to the king of Israel, a descendant of the tribe of Judah (Gen 49:10; cf. Gen 27:29).

Although the promise of posterity starts being fulfilled at the end of Genesis, the promise of the land and the promise of the blessing to the nations remains unfulfilled in the Pentateuch.[236] With many promises that are unfulfilled by the Abrahamic promise in the Pentateuch, it is not surprising that Clines suggests the theme of the Pentateuch to be "the partial fulfilment-which also implies the partial

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[235] See also Clines (1997:30), who notes that "the promise or blessing is both the divine initiative in a world where human initiatives always lead to disaster, and a re-affirmation of the primal divine intentions for man".

[236] See also Mann (1991:350).

non-fulfilment-of the promise to or blessing of the patriarchs" (Clines 1997:30). However, the Pentateuch repeatedly describes Yahweh, the God of the covenant, as the faithful one who would fulfil his promise to the patriarch. Therefore, the Pentateuch allows the possibility that the non-fulfilment of the Abrahamic blessing for the nations remains open for further development. The Pentateuch is expecting the Abrahamic blessing to be fulfilled in the future.[237]

Given that the Abrahamic blessing depicted in Genesis bears the purpose of reconciliation and redemption, it is not surprising to find an echo of the Abrahamic blessing in other Old Testament texts, such as Jeremiah 4:2 and Zechariah 8:13 - both occurring in the context of restoration. Also, the promise that blesses the nations through Abraham relates to the specific offspring, the end-time ideal Israelite king. On the one hand, these developments of the Abrahamic blessing for the nations in other Old Testament texts seem very likely to be the basis of Paul's identification of Christ Jesus, the son of David (cf. Rom 1:3), as the promised descendant and fulfilment of the blessing of the nations through Abraham (Gal 3:16; cf. Gen 22:18; 26:4).

With this in view, the following chapters will proceed to investigate the development of the Abrahamic blessing for the nations in other Old Testament texts, early Judaism, and the New Testament, as well as its relationship with the promise of the Spirit in these three periods. These investigations will then provide the background to investigate the reason for Paul's juxtaposition of the Spirit with the blessing of Abraham in Galatians 3:14.

[237] See also Childs (1979:151); Sailhamer (1992:27); Wenham (2003:157).

CHAPTER 5

THE SPIRIT'S RELATIONSHIP WITH THE ABRAHAMIC BLESSING IN OTHER OLD TESTAMENT TEXTS

5.1 INTRODUCTION

The investigation of chapter 4 shows that the component of the Abrahamic blessing which deals with the blessing of the nations remained unfulfilled in the Pentateuchal period. The open-ended nature of this element of the Abrahamic blessing thus permits its further development in the Old Testament. To explore how this motif is further developed, this chapter will investigate Psalm 72:17 and Jeremiah 4:2, the major texts which refer to the Abrahamic blessing for the nations in the later Old Testament, as well as Zechariah 8:13, which allude to Genesis 12:2-3, to trace how these motifs are further developed.

In seeking to understand Paul's association of the Abrahamic blessing and the promise of the Spirit in Galatians 3:14, this chapter will also trace the motif of the promise of the Spirit in the prophetic writings. The "promise of the Spirit" (ἡ ἐπαγγελία τοῦ πνεύματος), which occurs only in the New Testament (Acts 2:33; Gal 3:14; cf. Eph 1:13 το πνεύμα τῆς ἐπαγγελίας, "Spirit of the promise"), refers to the promise of the Spirit foretold by the prophets, and the passages in the prophets concerning the promise of the Spirit (Isa 32:15; 44:13; Ezek 36:26-27; 37:14; 39:29; Joel 2:28-29 [MT 3:1-2]).[238] These passages will be surveyed, and then special attention will be paid to Isaiah 44:3 and Ezekiel 36:26–27, as both texts are closely linked to the key concepts of Galatians 3:1–14.[239]

This chapter's central issue is: what are these texts of the Spirit, which are mainly concerned with restoring the Mosaic covenantal blessings to Israel, related to the Abrahamic or Abrahamic blessing for the nations? To answer this question, the chapter will first examine the relationship between the Abrahamic and Mosaic covenants, as well as the new covenant in Jeremiah 31-31-34.

From the investigation above, there is a continuity in these three covenants showing that the Abrahamic blessing is the basis for the Sinai and new covenants. I will also investigate the

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[238] Acts 2:33 clearly indicates the event in Acts 2:1–13, which Peter declares as the fulfilment of the prophecy of the bestowal of the Spirit in Joel (Acts 2:14–21). See also Barrett (1993a:149); Fitzmyer (1998:259); Bock (2007:131).

[239] Some of the key concepts that Isaiah 44 and Ezekiel 36 have in common with Galatians 3:1-14 are the restoration of blessings, the Spirit, obedience to the law, and the use of covenantal term.

relationship of Israel with the nations as the people of Yahweh, and whether the promises given to Israel in the prophetic writings have anything to do with the destiny of the nations.

5.2 CONTINUITY IN THESE THREE COVENANTS AND THE RELATIONSHIP BETWEEN ISRAEL AND THE NATIONS

This section will relate to continuity in these three covenants (the Abrahamic, Sinai, and new covenants) and the relationship of Israel and the nations as the people of Yahweh.

5.2.1 The Abrahamic covenant

The Abrahamic covenant was the foundation for establishing the Sinai covenant (Exod 6:7–8; cf. Deut 9:5).

Two passages in Genesis speak about Yahweh's covenant (ברית) with Abraham: Genesis 15:7-21 and Genesis 17:1-14. In both cases, the covenant was made in response to Abraham's doubt concerning the fulfilment of the promise made to him by Yahweh in Genesis 12:2-3,7 (Brotherson 2021:57).[240] The covenant in Genesis 15:7-21 regarding God's promise to give the land to Abraham is the answer to Abraham's question of whether he would obtain the land that was promised to him (Gen 15:8; cf. 12:7; 13:14-17). The covenant in Genesis 17:1-14 concerns Abraham's uncertainty about the fulfilment of the progeny's promise, manifested in his following Sarah's order to produce children by Hagar (Gen 16:1-6). As Longman (2016:218) points out, in Genesis 15 and 17, "God reassures him of his commitment to fulfil to his promises as given originally in Genesis 12:1-3".

It is essential to note that in the details of the promise in Genesis 17:1-8. Yahweh affirms, "I will establish my covenant between me and you and your offspring after you…and I will be their God" (Gen 17:7-8 ESV; emphasis added). "Yahweh as the God of Abraham and his descendants, and they as his people" are the specific content of the covenant, and the covenant is perpetual. There are three elements of the Abrahamic blessing: numerable descendants, land, and blessing to the nations, which are affirmed in the divine speech (Gen 17:2-8), while circumcision is a covenant sign (Gen 17:10-12).

Even though covenant does not appear in Genesis 22, Corley (2015:1243) explains that "in Genesis 22:15-18 God made an oath to bless nations in his offspring". In this covenant, the blessing for the nations is raised up to the level of a covenant commitment with God's oath.

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[240] See also Dumbrell (1984:54-55,72); McComiskey (1985:60).

5.2.2 The Mosaic covenant

The Abrahamic covenant, which was given to the patriarchs, was re-established with the people of Israel, the Abrahamic descendants, as the Sinai covenant.

When Israel is a slave to the Egyptians, Yahweh's deliverance to Israel from Egypt and leading them into the promised land is due to his covenant with Abraham, Isaac, and Jacob (Exod 6:2-8). By doing so, Yahweh is fulfilling his covenant to accept Israel as his people and be their God and bring them into the promised land (Exod 6:7-8; cf. Gen 15:18-21; 17:7-8).[241] On the one hand, in Exodus 19-24, Yahweh established the covenant with Israel after the exodus. If Israel listens to Yahweh's voice and keeps the covenant, they will become for Yahweh "a kingdom of priests and a holy nation" (Exod 19:5-6). If Israel is compliant with the covenant, Yahweh promises to expel the Canaanite people from the land so that Israel may take possession of the land (Exod 23:20-33). The promise that Abraham will be made great is now fulfilled (cf. Gen 12:2), while the promise to take possession of the land is at hand (cf. Gen 12:2,7).

However, the Abrahamic blessing for the nation is not apparent in the covenant of Sinai, although there is a hint that this element is evident in Israel's distinct priestly role (Exod 19:6).[242] Nevertheless, it does not seem apparent that Israel's priestly mediatory role among the nation is associated with the Abrahamic blessing for the nations. According to McComiskey (1985:71), the fact that the blessing for the nations does not appear in the covenant of Sinai "does not imply the abrogation of that element". Instead, the Sinai covenant focuses on the nation of Israel. Thus, it only extracts "those elements of the promise that were of particular importance for that time", that is, the establishment of the nation of Israel and the gift of the land.

Before Israel's second generation entered the promised land, God made a covenant with Israelites in Moab, in addition to the Sinai covenant he had established with them (Deut 29:1). Hahn (2009:74), based on his analysis, states that the Sinai covenant corresponds to a kinship-type pattern. In contrast, the Deuteronomic covenant is the treaty-type pattern, in which "[Israel's] sonship is emphasised in the former, [and] their vassalage is emphasised in the latter." However, the closely related two covenants should be referred to as the Mosaic covenant. According to the stipulations of the Mosaic covenant, blessings such as the fruitful land, including plentiful food, livestock, and

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[241] God's covenant relationship with Israel is reiterated in Exodus 29:45; Leviticus 26:12; Deuteronomy 26:17-18.

[242] Dumbrell (1984:90); Beecher (1963:222-25); (Morales 2020:29). Whether Israel acts as an active or passive mediator is not directly pertinent to this study. In any case, Israel will serve as the vehicle of Yahweh to bring the nations to the knowledge of Yahweh (cf. Deut 4:6-8; 28:9-10; 29:22-28).

human population, and victory over the enemies are dependent for realisation on Israel's obedience to the covenantal stipulations (Exod 23:20-33; Lev 26:1-13; Deut 28:1-14). These blessings are a sign of Yahweh's favour of his people in the covenantal relationship.[243]

On the other hand, in disobeying the covenant, curses for violating the covenant, including disease, infertility, and defeat in war, will undoubtedly come upon Israel (Lev 26:14-39; Deut 28:15-57). Serious covenantal curses will come with blatant defiance against God, resulting in death, depopulation, and removal from the land (Lev 26:27-33; Deut 28:58-68). However, the covenantal blessing is restored when Israel repents (Lev 26:40-45; Deut 30:1-10).

Thus, in the continuity established between the Abrahamic and Mosaic covenants, The Mosaic covenant has to do with the Abrahamic covenant from three perspectives: God's covenantal relationship with humans, the nation's establishment, and the land. The Abrahamic Covenant with the patriarchs is no longer a new covenant replacing the previous one but is now reconstituted as the Mosaic covenant of the nation of Israel along with the Patriarch's Covenant (cf. Gen 17:7-8; Exod 6:7-8; Lev 26:42; Deut 4:31).[244]

5.2.3 The new covenant

This new and eternal covenant restores the Mosaic covenant and eventually fulfils the Abrahamic covenant (cf. Lev 26:40–42; Deut 4:29–31). In Israel's history in the Old Testament, there were many periods when the Israelites were unfaithful to Yahweh and failed to abide by his law. Even in Deuteronomy 4:25-31, Moses anticipated Israel's apostasy, but he expected Israel to participate in future restoration based on Yahweh's faithfulness to the Patriarchal covenant (Deut 4:31; cf. Lev 26:42). When the apostasy took place in the later monarchical period, Israel's exile was understood as the fulfilment of the covenant curses (2 Kgs 17:7-23; 24:1-4). Although the prophets accused Israel of forsaking the Mosaic covenant and pronounced Yahweh's coming judgment upon Israel, they always made room for a message of hope in the restoration oracles.

For the discussion in continuity with covenants, it is necessary to investigate Jeremiah's prophecy of the new covenant in Jeremiah 31:31-34:

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243 Chapter 7 will thoroughly discuss the association between the Abrahamic promise and God-human relation.

244 See also Beecher (1963:224); McComiskey (1985:66-72); Williamson (2007:94). Won (2019:180) argues that "it is apparent that Yahweh intends for the people to view their covenantal relationship, nationhood, and land possession in terms of the patriarchal promises that comprise the Abrahamic covenant". See also Niehaus (2007:271; 2009:241).

> 31 Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, 32 not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. 34 And no longer shall each one teaches his neighbor and each his brother, saying, "Know the LORD", for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more (ESV, emphasis added).

Two passages (Jer 31:31,33) in particular lay out Jeremiah's understanding of this restoration oracle in which Yahweh promises to establish a new covenant with Israel[245] at an indefinite time in the future (Jer 31:31,33),[246] in order to rectify the Mosaic covenant relationship that Israel has broken (Jer 31:32),[247] so that Yahweh will once again be their God, and they shall be his people (Jer 31:33b; cf. Gen 17:7-8; Exod 6:7).[248] Yahweh's promise to make this new covenant is bound up with his need to be faithful to the Abrahamic covenant, which is everlasting (Gen 17:7-8). Therefore, this new covenant is stated to be eternal (Jer 32:38-40).[249]

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245 The house of Israel and house of Judah in Jeremiah 31:31 not only looks back to the Old Testament covenant community but forward to the New Testament covenant community (see also Borg 2014:21). Contrary to this understanding, Gentry and Wellum (2012:496), in their recent study, argue that the definition of "house" has been redefined or restricted in the New Testament to imply believers only.

246 Dumbrell (1984:174) explains that the phrase, הנה ימים באים "behold, the days are coming" in Jeremiah refers to "an uncertain future, near or remote". Outside of Jeremiah, this phrase (1 Sam 2:31; 2 Kgs 20:17; Amos 4:2; 8:11; 9:13) refers to the indefinite future. See also Kaiser (1972:13); McKane (1986-96:817-18); Fischer (2005:171).

247 Moon (2011:185-86) rightly observes that "in Jeremiah the 'new covenant' is never contrasted with the 'old' or 'first' covenant. the contrast presented is not between 'old' and 'new' but between 'broken' and, by implication, unbreakable" (cf. Jer 11:10; 31:32). See also Holladay (1989:197); Fischer (2005:171). The אבות "fathers" in Jeremiah 31:32 refers to the exodus generations, not the patriarchs. Therefore, Yahweh is clearly comparing this new covenant with the Sinai covenant. See also Thompson, (1980:580); Keown et al. 1995:131; McKane (1986-1996:818).

248 The Abrahamic covenant (Gen 17:7-8) is clearly echoed in Jeremiah in using the phrases "they shall be my people, and I will be their God" (Jer 31:33; 32:38) and "everlasting covenant" (Jer 32:40). See also McComiskey (1985:82-83); Weinfield (1976:27); Borg (2014:31).

249 See also von Rad (1962-65:214); Schreiner (1984:195); Lundbom (2004:519); Fischer, (2005:212-13). Dumbrell (2017:215) notes that the new covenant (cf. Jer 31:31-34) cannot be broken and is everlasting.

Although the new covenant is in continuity with the Abrahamic and Mosaic covenants, the new covenant is also different (Jer 31:31) - not in a totally new and unconnected sense, but in the sense of an essential change to an aspect of its nature.[250]

Instead of writing it on tablets or in a book (Exod 24:4-7; 34:1), Yahweh's law would be internalised in the hearts of the people (Jer 31:33).[251] This divine initiative is necessary to solve the covenantal people's disobedience, which is the cause of the broken covenant and its curses (Jer 11:1-7).[252] Although the Israelites were to keep that law in their hearts (Deut 6:6; 30:11-14), they failed to do so.[253] Instead, Israel was relentlessly disobedient to God in their hearts.[254] Thus, in order to internalise the law, the divine work in Israel's heart is needed (Jer 31:34; 32:39-40; cf. Deut 10:12-13).

Jeremiah's idea of the new covenant is consistent with the language in Deuteronomy.[255] On the one hand, Jeremiah shows the Israelites' responsibility to circumcise their hearts (Jer 4:4), just like

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250 McKane (1986-96:818) quotes the Jewish Scholar Kimchi: "'not like the covenant' does not mean 'not the covenant,' but rather 'the Sinai covenant fundamentally changed'". On the other hand, Dumbrell (1984:178) observes "the element which will characterize the New Covenant and thus render it 'new' will be its irrefragability. It will not be new because of new conditions which Yahweh will attach to it, nor because it is the product of a new historical epoch, nor because it will contain different promises, but what will make it new is that in the new age both partners will keep it". On the continuity of the Sinai and new covenants, see also (Waltke & Yu 2007:438-39).

251 Imes (2019:129) notes that "the writing of the law in the heart in Jeremiah 31:33 contrasts with the sin of Judah engraved 'on tablet of their heart' (Jer 17:1), and he suggests Jeremiah's thought to be: God will enable every Israelite to internalise it. Ezekiel 11:17-20 echoes this idea, too, when it says that God will 'remove from them their heart of stone and give them a heart of flesh', enabling them to "to follow my decrees and be careful to keep my laws".

252 See also House (1998:319); Hafemann (2007:51-52); Wenthe (2019:94-95).

253 McComiskey (1985:84-85) stresses that "it is inadequate to see Jeremiah's contrast between the two covenants solely as expressing the externality of the old covenant as opposed to the internality of the new covenant. The old covenant also had as its ideal an inward orientation of the law…The primary reason for the abrogation of the old covenant was the failure of the people to receive the law into their hearts" (cf. Deut 6:6; 10:16; 30:6). See also McKane (1986-1996:823).

254 E.g., Jeremiah 5:23; 6:28; 7:24; 9:14; 11:8; 13:10; 18:12; 23:17. See especially Jeremiah 11:1-17.

255 Contra Schenker (1980:93-106), who argues that a significant difference exists in the thought of Deuteronomy 4:25-31; 30:1-14 in relation to Jeremiah 31:31-34, in that Deuteronomy describes obedience to the Torah as realised by human effort, while Jeremiah proclaims that restoration can only come about through the divine initiative to enable observation, not by human efforts. Although both texts differ in their emphasis, the divine agency and human responsibility are not absent in their broader context. It is too narrow for Schenker (1980:93-106) to compare only them without acknowledging that The Abrahamic blessing is mentioned throughout the Pentateuch and reiterated in Deuteronomy 30:1-14. The importance of this passage is evidenced by the fact that the latter prophetic writings (e.g., Isa 59:19-21; Jer 31:31-34; 32:37-41; Ezek 11:16-20; 34:24-28) allude to it in their description of the new covenant.

Deuteronomy 10:16.[256] The phrase “circumcision of the heart” indicates a metaphor for an obedient and responsive heart to Yahweh (cf. Deut 10:16; 30:6).[257] On the other hand, Yahweh’s work in human heart expressed in Jeremiah’s prediction is similar to Deuteronomy 30:6. When Moses prophesied Israel’s apostasy and exile, he also spoke of how Yahweh would restore repentant Israel to her land (Deut 30:1-6). Yahweh’s commandments are not too difficult for them to obey when it is as near as their mouths and hearts (Deut 30:11-14).

This divine work in the hearts of Yahweh’s people, which provides characteristics of Israel’s restoration, is developed further in Ezekiel, particularly in Ezekiel 36:26-27.[258] Ezekiel 36:26-27 shall be discussed in detail later in the section on Yahweh’s giving his Spirit.

The Abrahamic, Sinai, and new covenants are in continuity with each other. While the prophets typically speak of the restoration oracles by which Yahweh restores the Mosaic covenantal relationship and blessings to Israel, The Mosaic covenant is inseparably linked to the Abrahamic covenant. Yahweh will restore the covenantal relationship on account of the Abrahamic covenant.

5.3 THE ABRAHAMIC BLESSING FOR THE NATIONS IN OTHER OLD TESTAMENT TEXTS

Except for the Book of Genesis, very few Old Testament texts refer to the Abrahamic blessing to the nations (Gen 12:3b). However, Psalm 72:17 and Jeremiah 4:2 clearly refer to Genesis 12:3b. It seems very likely that Zechariah 8:13 also alludes to Genesis 12:2-3. These three texts below will be examined to trace the development of the Abrahamic blessing for the nations in Genesis 12:3b in the Old Testament outside the Pentateuch. These texts will undoubtedly shed some light on the relationship between Israel and the nations.

While it would not be accurate to say that Jeremiah 31:31-34 and Deuteronomy 30:1-14 are identical, their overall theology is nonetheless still in line with one another (Lee 2019:185-86).

256 Jeremiah 4:4a: המלו ליהוה והסרו ערלות לבבכם, “circumcise yourselves to the Lord, and remove the foreskins of your hearts”; cf. Deuteronomy 10:16a לבבכם ומלתם את ערלת, “circumcise the foreskins of your hearts”.

257 Carroll (1986:158); Lemke (2003:303-8); Mininger (2017:257). Mininger (2017:257) note that the meaning of this metaphor is defined as being humbled (Lev 26:41 LXX), not being stubborn (Deut 10:16 LXX), repenting (Jer 4:1-4 LXX), and not stubbornly following one's own heart (Jer 9:14 LXX).

258 See also Hafemann (2007:51-55); Borg (2014:20).

5.3.1 Psalm 72:17

Psalm 72 anticipates a time when the ideal Israelite king will rule over the Israelites and all the nations of the earth, which refers to the Abrahamic promise to bless the nations (Gen 22:18; cf. 12:3b).

A prayer for the anointed king is expressed in Psalm 72, where he may reign with the justice of God (Ps 72:1-2). Psalm 72:17 alludes to the reaffirmation of the Abrahamic blessing (Gen 12:2-3) in Genesis 22:18 (cf. Gen 26:3), as indicated in the comparison below:

Table 5-1: The parallel between Psalm 72:17b MT, Genesis 22:18a MT and Genesis 12:3b MT

Psalm 72:17b MT	**Genesis 22:18a MT**	**Genesis 12:3b MT**
ויתברכו בו כל־גוים יאשׁרוהו may all the nations declare themselves as blessed in him, may they call him blessed.	והתברכו בזרעך כל גויי הארץ all the nations of the earth shall declare themselves as blessed in your seed	ונברכו בך כל משפחת האדמה all the families of the earth shall be blessed in you
Psalm 71:17b LXX[259]	**Genesis 22:18a LXX**	**Genesis 12:3b LXX**
καὶ εὐλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ φυλαὶ τῆς γῆς πάντα τὰ ἔθνη μακαριοῦσιν αὐτόν all the families of the earth shall be blessed in him, all the nations shall call him blessed.	καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς	καὶ ἐνευλογηθήσονται \ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς

There are lexical links: “name” (שם; cf. Gen 12:2). “bless” (ברך), and “nations” (גוים).[260] Structurally, כל־גוים “all nations”, ב “in/on account of”, and יתברכו “shall declare themselves blessed” are used in parallel to the patriarchal promises.

[259] The translator of Psalm 71:17b LXX had understood this verse as a reference to Genesis 12:3b LXX.

[260] See also Wisdom (2001:38n87).

It must be noted that Psalm 72:17 is closer to the reaffirmations of the promise to Abraham in Genesis 22:18 than in Genesis 12:3 itself.[261] This remark is noteworthy, as זרע "seed" in Genesis 22:18 seems most likely to refer to an individual descendant of Abraham rather than to Abrahamic descendants collectively.[262] Psalm 72 is not a specific, realistic king, but the eschatological ideal king who will rule over the whole world (Ps 72:8). In Psalm 72:17, the third person pronominal suffix attached to the preposition (בו, "in him") refers to the ideal end-time Israelite king, and the Abrahamic descendant will rule over the entire earth (Ps 72:11). Thus, it is evident that the "seed" in Genesis 22:18 is regarded as Israel's ideal king.

A connecting link between the Abrahamic blessing and Israel's monarchy is found in Genesis 17:6, 35:11 and 2 Samuel 7:9. In Genesis 17:6, Yahweh promised Abraham, "a king will come forth from you". In Genesis 35:11, this promise is then reaffirmed to Jacob as "a king shall come from your own loins." In 2 Samuel 7:9, Yahweh's promise to make David's name great is like that of Abraham in Genesis 12:2. Moreover, the Davidic promise is also declared to be eternal (2 Sam 7:13-16), just like the promises made to Abraham (Gen 13:15; 17:7-8). The idea of the eschatological Israelite's king ruling over the entire earth in the Messianic kingship psalms (Ps 2:8; 72:8-11) is also reminiscent of the development of the Abrahamic blessing in Genesis 28:14, where descendants of Jacob will extend all directions, as well as Genesis 49:10 (cf. Gen 27:29), and many people and nations shall serve an Israelite king.

The two possible ways of reading יתברכו in Psalm 72:17 are passive "be blessed", or reflexive "bless themselves".[263] However, the Hithpael of יותברכו in Psalm 72:17 would be better used as an estimative-declarative reflexive-"the nations declare themselves as blessed on account of him", the ideal end-time Israelite king.[264] An estimative-declarative reflexive in Psalm 72:17 is because (כי) the king reigns justly and rescues weak and needy people from oppression and violence, both in the people of Israel and among the nations (Ps 72:12-14; cf. 72:2-4).[265]

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261 See also Alexander (1997:365); Mathews (2005:298-99); Goldingay (2007:393); Tedder (2017:91). Other interpreters who view Psalm 72:17 as a reference to the Abrahamic blessing for the nations include: Weiser (1962:504); Anderson (1972:526); Wiiliamson (2000:169-70); Wisdom (2001:37-39): Hensley (2018:185-86).

262 See, pp. 92-93 above on the singularity of זרע "seed" in Genesis 22:18.

263 Passive: e.g., LXX; ESV; NIV; NRSV; JB; Dahood (1968:179); Wisdom (2001:38); Noonan (2010:73-93). Direct reflexive: e.g., RSV; NASB; Kraus (1993:75); Tate (1990:200).

264 Contra Grüneberg (2003:213-15), who argues that the Hithpael should be translated as "all the nations shall use his name to utter a blessing". For the detailed arguments, Lee (2012:288-93).

265 The כי in Psalm 72:12 introduces the reason why all nations should serve the ideal king of Israel (Ps 72:11) (see also Goldingay 2006-07:389; Tate 1990:221; Kaiser 2009:266; Heaster 2016:519). Psalm

5.3.2 Jeremiah 4:2

In Jeremiah 4:2, Yahweh's reconciliation through the Abrahamic blessing for the nations (Gen 12:2-3) will be actualised at the restoration of Israel.

In the verses Jeremiah 3:6-4:4 is a series of restoration oracles intended to induce Israel to repentance. An echo of the Abrahamic blessing in this passage may be seen as follows. Yahweh promises that, at Israel's future restoration, Israel shall "increase and multiply" in "the land that I gave your fathers" (Jer 3:16, 18 cf. Gen 12:7; 13:14-17; 15:18-21; 26:3-4; 28:13-14). תרבו ופריתם "you shall increase and multiply" in Jeremiah 3:16 clearly implies the reaffirmation of the Abrahamic covenant to Jacob in Genesis 35:11, where Yahweh admonishes Jacob, "to be fruitful and multiply" (פרה ורבה). On that day, Jerusalem will be known as the "throne of Yahweh," and "all nations shall gather to it…and they shall no longer walk according to the stubbornness of their evil heart" (Jer 3:17). At the restoration of Israel, "nations shall declare themselves as blessed in him" (Jer 4:1-2).

The verbal elements in Jeremiah 4:2 may relate to the Abrahamic blessing for the nations, as shown below:

Table 5-2: The verbal parallels between Jeremiah 4:2b MT, Genesis 22:18a MT and Genesis 12:3b

Jeremiah 4:2b MT	Genesis 22:18a MT	Genesis 12:3b MT
והתברכו בו גוים ובו יתהללו	והתברכו בזרעך כל גויי הארץ	ונברכו בך כל משפחת האדמה
then the nations shall declare themselves as blessed in him, and in him they shall boast	all the nations of the earth shall declare themselves as blessed in your seed	all the families of the earth shall be blessed in you

The verbal parallels may be seen in the hithpael form of ברך "shall declare themselves blessed", the preposition ב "in/on account of", and גוים ("nations").[266] Although the Hitpael of ברך followed by the

72:12-14 are not merely a reiteration of Psalm 72:2,4. It may be argued from the context that vv. 2-4 imply God's people Israel and vv. 12-14 of the nations. Contra Kraus (1993:79-80); (McCaulley 2019:80).

266 Scholars who see some degree of allusion to Genesis 12:3b; 22:18 include: Bright (1965:24); Thompson (1980:213n28); Schreiner (1981:32); Holladay (1986:128-29); Carroll (1986:156); Breuer (1988:32-33); Huey (1993:79); Lundbom (1999:326); Wisdom (2001:39); Allen (2008:61); (Sailhamer 2010:481-89). Morgan-Wynne (2020:49-50) argues that Jeremiah 4:2 is not an allusion to Genesis 12:3b or 18:18, because the Hithpael, which refers to God, is used here. However, the allusion need not be restricted to

preposition ב occurs elsewhere in the Hebrew scripture (Gen 22:18; 26:4; Deut 29:18 MT [Eng. 29:19]; Ps 72:17; Isa 65:16 [×2]; Jer 4:2), the combination of the Hithpael form of ברך, the ב preposition, and the nations (גוים) as the subject of ברך, are a clear echo to the Abrahamic blessing for the nations (Gen 12:3; cf. Gen 22:18; 26:3; Ps 72:17).

Nonetheless, there is some uncertainty regarding who the "him" in בו refers to in Jeremiah 4:2 is. Contextually, it seems likely to refer to Yahweh.[267] Nevertheless, in the Abrahamic blessing, although the nations are blessed "in, or on account of" Abraham and his descendants, they are the channel of the blessing to the nations, not as the source of it; Yahweh still considers himself as the divine agent of the blessing (Gen 12:3; 22:18).[268] Thus "to be blessed on account of" Abraham and his offspring" is the same as being blessed by Yahweh.[269] Because of other echoes of the Abrahamic blessing in the context of Jeremiah 3:6-4:4, as seen above, even if the pronominal suffix attached to the preposition (בו) refers to Yahweh, and not Abraham or his descendants, the echo of the Abrahamic blessing for the nation resounds clearly in Jeremiah 4:2 (Wright 2014:47).[270]

Although the Hithpael והתברכו in Jeremiah 4:2 is commonly translated as reflexive form "bless themselves", and infrequently passive form "are blessed",[271] it can be seen elsewhere that the use of Hithpael והתברכו may be referred to as estimative-declarative force "declare themselves as blessed".[272] Then, Jeremiah 4:2b is best understood in this way: at the restoration of Israel, the restoration of Israel and God's presence to Jerusalem will take place, and Israel will "declare themselves as blessed" on account of Yahweh because of the salvation that has come upon them-they shall "no longer walk according to the stubbornness of their evil heart" (Jer 3:17). The blessing

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one text, but it may more extensively refer to the notion of the Abrahamic blessing for the nations, which includes Genesis 12:3b and its various reiterations in Genesis. Therefore, Jeremiah 4:2 can still be alluding to the concept of the blessing for the nations in Genesis.

267 See also Thompson (1980:213n28); Holloaday (1986:129); Morgan-Wynne (2020:50). On the other hand, the Targum of Jeremiah (Tg. Neb.) and LXX take the pronominal suffix to imply Israel.

268 On the divine agency of the Abrahamic blessing in Genesis 12:3, see pp. 85-86 above.

269 See also (Meade 2016:140).

270 Contra Grüneberg (2003:218-19).

271 Direct reflexive: e.g., ESV; NASB; NKJV; JB; RSV; Lundbom (1999:324); Thompson (1980:205); Holladay (1986:62); Carroll (1986:155); Craigie et al. (1991:63; passive: e.g., NRSV; Huey (1993:77,79); Wisdom (2001:39).

272 Lee (2012:288-93). Some interpreters who take the direct reflexive reading understand Jeremiah 4:2 to signify that the nations regard Israel as a paradigm of blessing and, therefore, use Israel as a byword of blessing when they bless themselves (e.g., Thompson 1980:213; McKance 1986:96:86; Grüneberg 2003:218). However, the Hithpael of ברך is more likely to have the nuance of an estimative-declarative reflexive than of a direct reflexive.

of the nations (Jer 4:2b) in the syntax of Jeremiah 4:1-2 is given conditionally by Israel's repentance.[273] However, in Jeremiah 3:17, Jeremiah does not portray the nations gathering to Yahweh happening under the condition in which Israel repents; however, rather, as an event that will take place at the restoration of Israel. Therefore, the condition in Jeremiah 4:1-2 may be through divine intervention, and Israel's return would mark the time of restoration, whereby the blessing for the nations would also occur. Jeremiah anticipates that in response to the insistent alienation of humanity from God since the primaeval times, Yahweh's reconciliation through the Abrahamic blessing for the nations (Gen 12:2-3) will be fulfilled at the restoration of Israel.

5.3.3 Zechariah 8:13

Zechariah 8:13 anticipates Israel's future restoration, in which the nations shall come to Yahweh, whereby the promise to bless the nations is realised.

Zechariah 8:1-23 is an oracle that points toward certain future events, referring to the restoration of Israel and the nations. After the judgment proclaimed on Israel's sinfulness (Zech 7:8-14), the oracle speaks of Yahweh's return to dwell in Jerusalem. At that time, he will gather his people from every part of the earth[274] so that they are once again called the people of Yahweh and dwell in Jerusalem (Zech 8:8). The reference to the people's renewed dwelling in Jerusalem, directly related to the promised land, clearly alludes to the Abrahamic (Gen 17:7-8) and Sinai (Exod 6:7-8; Deut 30:1-5) covenants.[275]

The restoration of the covenant blessing bestowed prosperity on the fertile land (Zech 8:12; cf. Lev 26:3-5; Deut 28:1-12). During the exilic period, Israel had been under the covenant curse ("to be a curse") among the nations (היה ברכה Zech 8:13a). Israel was "a curse among the nations" in the sense that Israel's plight had been proof of the covenantal curses and Yahweh's wrath against them.[276] At the coming restoration, Israel will be a blessing (Zech 8:13b). The nations will now see

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273 Carroll (1986:156); Holladay (1986:126-29); Craigie et al. (1991:66); Fischer (2005:200-201); Newkirk (2020:112). Of the seven verbs in Jeremiah 4:1-2, the first and third verbs are clearly marked by אם, forming the protasis- "if you return" and "if you remove your detestable things". Although it is not entirely clear whether the second, fourth, and fifth verbal clauses are apodoses or protases, it is rather clear that the last two verbal clauses regarding the nations are apodoses- "then nations will declare themselves as blessed in him, and they will boast in him". See Holladay (1986:126-27) for an analysis of the seven clauses.

274 Petterson (2015:206) explains that the phrase, מארץ מזרח ומארץ מבוא השמש "the land the sun rises to the land", in Zechariah 8:7 connotes the "all the lands to which the people had been scattered".

275 See also Klein 2008:238.

276 Mitchell et al. (1912:211); Peterson (1984:308); Smith (1984:237); Meyers and Meyers (1987:423-24); McComiskey (1998:1148); Petterson (2015:208).

Israel being signally blessed by Yahweh.[277] As a consequence of the nation's acknowledging Yahweh's restored blessings upon Israel, "many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem…saying, '…for we have heard that God is with you.'" (Zech 8:22-23 ESV).

The phrase והיה קללה "to be a blessing", as a reflection of the Abrahamic blessing to the nations (Gen 12:2), is echoed in Zechariah 8:13.[278] There are no explicit verbal allusions to Genesis 12:3b, the Abrahamic blessing for the nations in this passage. Nonetheless, the context of Zechariah 8:1-23 ties in the restoration with the Abrahamic and Mosaic covenants. Moreover, the coming of the nations (גוים) to worship Yahweh at the restoration of Israel (Zech 8:20-23), which is like Jeremiah 3:17; 4:2, perhaps refers to the promise made to Abraham that Israel will be a blessing to the nations.

Although Zechariah 8:13 does not seem to be an echo of the Abrahamic blessing for the nations as evidently as Psalm 72:17 or Jeremiah 4:2, the thematic and lexical parallels with the Abrahamic blessing in Genesis (cf. Gen 12:2-3; 17:7-8) and in Zechariah 8:13 show that Zechariah 8:1-23 still provides a resource necessary for examining the development of the Abrahamic blessing for the nations in the Old Testament (except the Pentateuch). Zechariah 8:1-23, like Jeremiah 3:6-4:4, anticipates Israel's future restoration, in which the nations will come to Yahweh, whereby the Abrahamic blessing for the nations is fulfilled.

5.3.4 Conclusion: Israel and the nations as the people of Yahweh

This multinational dimension of the promise (Gen 35:11) in relation to the people of Yahweh continued to be developed further in the Old Testament in various ways.

In Genesis 35:11, when Yahweh renamed Jacob Israel, he promised Israel would become "a nation and a company of nations." As Yahweh's people, Israel shall comprise Jacob's physical descendants as a nation and many nations (cf. Gen 17:4-8). It can be seen in chapter 4 that this promise in Genesis 35:11 is a development of the Abrahamic blessing for the nations in Genesis. This multinational dimension of the promise (Gen 35:11) in relation to the people of Yahweh continued to be developed further in the Old Testament in various ways.

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277 Contra Meyers & Meyers (1987:424); Merrill (1994:227), who think that Israel will be a source of blessing among the nations, היה ברכה means "to be signally blessed," rather than "a source of blessing" (see pp. 85-86 above; Grüneberg 2003:117-20).

278 See also Hanhart (1990:517); Merrill (1994:227); Tidiman (1996:182); Wisdom (2001:40-41); Huddleston (2012:151); Newkirk (2020:50).

Firstly, as seen above, in Psalm 72, the nations are blessed when ruled by the ideal end-time Israelite king, Abraham's offspring. Although the nations are called vassals, subdued by Israel, they are still blessed because of the just rule of the ideal Israelite king who looks after them in the same way as he treats his people.

Secondly, an expectation of the restoration of Israel is widespread in the prophetic tradition,[279] in which nations will come to worship Yahweh (e.g., Isa 2:2-5; 66:18-23; Jer 3:6-4:4; Mic 4:1-4; Zech 8:1-23).[280] As seen above, Jeremiah 4:2 and Zechariah 8:13 are a clear echo of the Abrahamic blessing.

Another related issue must be noted here. At the same time as these salvation prophecies concerning the nations, there are also judgment prophecies against the nations for their wickedness and oppression of Israel (e.g., Isa 14:24-19:15; Jeremiah 46:51; Zech 9:1-8). The relationship between Israel and the nations is also depicted in various ways, from subjugation to Israel (e.g., Isa 19:24-25; 56:3; Zech 2:11 [MT 2:15]). Based on the diversity depicted in the book of Isaiah, Croatoo (2005:143-61) claims that it is not coherent to understand the text as offering salvation together with judgement. Hence, he claims that the "nations" in texts such as Isaiah 2:2-5; 60-62; 66:18-21 refer to the Jews of the diaspora rather than Gentiles.[281] However, these passages need not be mutually exclusive or contradictory, including judgement against the nations and salvation for the people among the nations who turn to God. For instance, while Yahweh brings judgment upon Egypt and Assyria (Isa 14:24-27; 19:1-15), it is also prophesied that Egyptians and Assyrians will be united in worshipping Yahweh despite the judgment (Isa 19:16-25). Son (2017:56-57) has argued that the diversity echoed in the book of Isaiah is in line with the diversity represented in the Abrahamic and Davidic traditions-nations, that are judged for their oppression of Israel. At the same time, the Gentiles from other nations integrated into Israel can range from those undertaking menial tasks for Israel to those who are chosen to position of important authority. On the other hand, Davis (2017:356)

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279 The phrase באחרית הימים "in the latter days" in Isaiah 2:2 and Micah 4:1 is commonly understood eschatologically in the ancient versions such as LXX, Tg. Syr. and Vulg. (Wildberger 1991:88). See also Chen (2019:166). On the other hand, some scholars emphasise that the term may not be used eschatologically (e.g., Kaiser 1983:53; Oswalt 1986:116). However, the reference in Isaiah 66:18-23 to Isaiah 2:2 indicates an eschatological context.

280 Blenkinsopp (2000:191); Rudman (2001:50-54); Smith (2016:102).

281 See also Hollenberg (1969:23-36) who holds the same view.

also shows that the narrative structure demonstrates the exaltation of Zion not expressed as nationalism but rather as revealing divine glory, which leads the nations into returning to God.[282]

Thirdly, and related to the second point above, prophetic texts in which other nations are designated as "the people of Yahweh" are observed. Zechariah 2:11 (MT 2:15) speaks of Yahweh's dwelling in the midst of Zion, "many nations shall join themselves to the LORD in that day and shall be my people" (ESV; emphasis added). Two passages in Isaiah share a similar concept.[283] In Isaiah 56:3-7, the foreigners who join Yahweh by obeying his covenant should not consider themselves separate from Yahweh's people.[284] Instead, Yahweh will open the doors of the temple for these Gentiles, called "a house of prayer for all peoples" (Isa 56:7). The passages in Isaiah 19:18-25 appear to contain the expectation of the day when the Egyptians will worship Yahweh in their own land.[285] Not only so, but the Assyrians and the Egyptians will join with Israel in peaceful worship of Yahweh (Isa 19:23). "In that day, Israel will be the third with Egypt and Assyria, …whom the LORD of hosts has blessed, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance" (Isa 19:24-25 ESV; emphasis added).[286] Non-Israelites who have joined themselves to Yahweh by observing his covenant shall become "the people of Yahweh" (cf. Isa 56:3, 6; Zech 2:11 [MT 2:15]).[287]

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282 For detailed studies on the relationship of Israel and the nations in the book of Isaiah, see Winkle, (1985:446-58); Melugin (1997:246-64); OIswalt (2006:41-51); Hamilton (2010:211).

283 See also Wills (1998:11).

284 The noun used in Isaiah 56:3,6 is נכר "foreigner", and it is used in the Old Testament to refer to non-Israelites (e.g., Gen 17:12, Exod 12:43). See Blenkinsopp (2003:136); Konkel (1998c:108-9); Lee (2018:32).

285 Some scholars think that the cultic centres for Yahweh in the five Egyptians cites were set up by the Jewish diaspora in Egypt, rather than by the Egyptians themselves (e.g., Kaiser 1979:107-8; Blenkinsopp 2000:318-19). However, Sawyer (2018:120) points out that "swear allegiance to the Lord of hosts (Isa 19:18) are five of the Jewish communities known to have existed in Egypt from the sixth century BCE." Furthermore, there are no good reasons. to deny that the Egyptians themselves are not involved in the worship of Yahweh (Isa 19:21). Then context of the oracle concerning Egypt (Isa 19:1) makes it clear that the reference to "Egyptians" in the judgment passage (Isa 19:1-17) and the "Egyptians" who will worship Yahweh (Isa 19:21) are consistent.

286 The words "my people" and "the work of my hands" describe the relationship between Yahweh and Israel (e.g., Isa 5:13; 29:23; 40:1; 45:11; 58:1; 60:21; 64:8 [MT 64:7]), are now used for Egypt and Assyria (see also Watts 1985:260-61; Groß 1993:156; Morales 2020:117). Moreover, geographically, Assyria, Israel, and Egypt stand in the midst of the known world (as set out in the "Table of Nations" in Genesis 10) (Hoffman & Mullins 2019:14), a central zone in which the Abrahamic blessing (Gen 12:1-3) attains its fullest instantiation (Wright 2013:203). Wildberger (1997:280) also thinks that Egypt and Assyria possibly represent the peoples of the earth. On the relationship of Isa 19:25 with the Abrahamic blessing, see also Kaiser (1974:13-39,111); Oswalt (1986:380-81); Watts (1985:260); Newkirk (2020:49).

287 All three texts, Zechariah 2:11 (MT 2:15) and Isaiah 56:3,6, use the same verb לוה in the Niphal "to join oneself" with a preposition (either אל or אעל before the noun יהוה "Yahweh"). This phrase also occurs in

Therefore, it would be reasonable to understand that the covenants given to Israel are also applicable to these nations who turn away from their own gods to worship Yahweh and walk in his ways (cf. Isa 2:3; Jer 3:17; Mic 4:2).[288] With this in mind, it must be noticed that the promise of a pouring out of Yahweh's Spirit needs to be examined in the prophets and is related to the Abrahamic blessing for the nations.

In Psalm 72:17, Jeremiah 4:2, and Zechariah 8:13, the development of the Abrahamic blessing for the nation may be seen in two streams: firstly, the "seed" as an individual descendant of Abraham; and secondly, the Abrahamic blessing for the nations implying an end-time fulfilment. The first stream can be observed in Psalm 72, which develops the Abrahamic blessing for the nations in two significant ways. Firstly, the Abrahamic blessing (Gen 22:18) is referred to as the ideal end-time Israelite king, who will reign over the entire earth (Ps 72:8, 17). Secondly, under the reign of this ideal end-time Israelite king, the nations are blessed because the ideal end-time Israelite king will be such a means of the blessing (Ps 72:9-14, 17). Thus, all the nations of the earth "shall declare themselves as blessed" because of him (Ps 72:17; cf. Gen 12:3b; 22:18).

The second flow of development can be seen in Jeremiah 4:2 and Zechariah 8:13. In the contexts of Jeremiah 4:2 and Zechariah 8:13, what they have in common is concerning the expectation of Israel's restoration, the fulfilment of the Abrahamic blessing. Israel will once again be blessed with numerous descendants and the land (Jer 3:16, 18; Zech 8:4-8). On that day, the blessing for the nations will also be realised fully, as seen in the coming of the nations to Jerusalem to worship Yahweh (Jer 4:2; Zech 8:20-23) and their permanent turning away from evil (Jer 3:17).

The restoration of Israel shall be characterised in several features as follows: firstly, people from among the nations will "join themselves to Yahweh" by observing Yahweh's covenant, and they will thus also become the people of Yahweh (Isa 56:3–7; Zech 2:11; cf. Isa 19:18–24). And these nations

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Jeremiah 50:5, where the people of Israel and Judah exhort themselves, "Let us join ourselves to the LORD in an everlasting covenant that will never be forgotten" (ESV). The contexts of Isaiah 56:3-6 and Jeremiah 50:5 demonstrate that the concept of "joining oneself to Yahweh" is closely connected with observing the covenant of Yahweh. See also Peterson (1984181); Meyers and Meyers (1987:169); McComiskey (1998:1064); Smith (2016:41).

288 Isaiah 2:3 and 4:2 relate to nations who come together before Yahweh at Zion so that "[God] may teach [them] his ways and that [they] may walk in his paths. For the Torah shall go out from Zion, and the word of Yahweh [shall go out] from Jerusalem". The juxtaposition of the Torah (תורה) and the word of Yahweh (דבר־יהוה) with walking (הלך) in his ways (דבר) makes clear reference to the language of keeping the stipulations of the covenant (e.g., Exod 19:7; Deut 26:16-17; 28:9; 29:29; 30:10,16). See also Waltke (1993:680); Brueggemann (1997:501-2); Lohfink (2000:35); Wildberger (1991:91).

shall come together on the throne of the LORD, to worship Him, and to walk in his ways (Isa 2:2–3; 66:18–24; Jer 3:16; 4:2; Zech 8:20–23).

5.4 THE PROMISE OF YAHWEH'S BESTOWAL OF THE SPIRIT IN THE OLD TESTAMENT

This section will investigate how Yahweh's Spirit is bestowed on his people and the function of his Spirit in his people's lives and whether there is any relationship between the promise of the Spirit and the Abrahamic blessing. From these investigations above, the future restoration given to Israel is realised by the promise of pouring out Yahweh's Spirit, which is available to these nations who have turned to Yahweh. Thus, the promise of the Spirit always takes place in the context of Israel's restoration.

This inquiry will also lay the groundwork for further investigation of the references to the Abrahamic blessing and the promise of the Spirit in the Second Temple literature and in Paul's epistles. It will be possible to compare Paul's pneumatology in Galatians with the Old Testament and see if Paul's association of the Abrahamic blessing with the promise of the Spirit in any way is influenced by the Old Testament.

There are two metaphors to describe "pouring out of the Spirit" (Isa 32:15; 44:3; Ezek 39:29; Joel 2:28-29 [MT 3:1-2]) and "putting the Spirit within" humans (Ezek 36:26-27; 37:14).[289] Just as these texts are studied below, special attention will be given to the importance of the two metaphors and the effects arising from the pouring out of the Spirit.

5.4.1 Yahweh's Spirit poured out on his people

This section will relate to four texts (Isa 32:15; 44:3; Ezek 39:20; Joel 2:28-29 [MT 3:1-2]) in the Old Testament, which refer to the bestowal of Yahweh's Spirit upon his people.[290] Special attention will

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[289] Some scholars include Zechariah 12:10 in the list of passages on the pouring out of the Spirit (e.g., Block 1987:268; Hamilton 2006:106; McDowell 2017:131). However, it is debatable whether the in Zechariah 12:10 refers to the Spirit of Yahweh (e.g., Mitchell et al. 1912:329; Peterson 1995:121; Rogers 2020:27) or the human disposition (e.g., Meyers & Meyers 1993:335; Merrill 1994:318-19; McComiskey 1998:1088,1214; 59; can den brink 2019:59). As McComiskey explains, חן "grace" in the Old Testament usually "connotes a positive attitude that may result in favourable action". Therefore, it is more likely that רוח חן "a spirit of grace" in Zechariah 12:10 refers to the human disposition, rather than the Spirit of Yahweh.

[290] Three different verbs for "pouring" are used in these four texts: רה (Isa 32:15), יצק (Isa 44:3), and שפך (Ezek 39:29; Joel 2:28-29 [MT 3:1-2]). Although the verbs are different, these texts nonetheless bring across the same imagery.

be paid to Isaiah 44:3 due to this text's juxtaposition of the Spirit and blessing, as in Galatians 3:14.[291] It can be seen that Isaiah 44:3 sheds light on the relationship between the pouring out of the Spirit and the covenantal blessings. Comparing Isaiah 44:3 with the other three passages (Isa 32:15; Ezek 39:29; Joel 2:28-29 [MT 3:1-2]) to understand Isaiah 44:3 may make it clear through distinguishing the similarities and dissimilarities among these four texts.

5.4.1.1 Isaiah 44:3

In this section, Isaiah 44:3 will be first examined in its immediate context. After Isaiah 44:3 is compared with four texts (Isa 32:15, Ezek 39:29, and Joel 2:28-29 [MT 3:1-2]) in the subsequent subsections, in the broader context of Isaiah, Isaiah 44:3 will then be studied to see if there is any relationship between the promise of the Spirit in Isaiah 44:3 and the Abrahamic blessing.

The bestowal of the Spirit upon Yahweh's people is the means of invoking the covenantal blessings of life and prosperity to the people (Isa 44:3), and it clearly indicates Yahweh's covenantal relation to his people in terms of the ratification and sealing in their God, and they are his people (Isa 44:5).

Isaiah 44:1-5 speaks of Yahweh's assurance to his people within the context of controversy with them (Isa 43:22-28) (Bruggemann 1998:40-66; Childs 2001:341; Davis 2017:258). Israel's sinfulness evokes Yahweh's delivering "Jacob to utter destruction and Israel to reviling" (Isa 43:27-28). Yahweh's reassurances in Isaiah 44:1-5 forms a clear contrast to the preceding rebuke.[292]

> 1 But now hear, O Jacob my servant, Israel whom I have chosen! 2 Thus says the LORD who made you, who formed you from the womb and will help you: Fear not, O Jacob my servant, Jeshurun whom I have chosen. 3 For I will pour water on the thirsty land, and streams on the dry ground; I will pour my Spirit upon your offspring, and my blessing on your descendants. 4 They shall spring up among the grass like willows by flowing streams. 5 This one will say, 'I am the LORD's,' another will call on the name of Jacob, and another will write on his hand, 'The LORD's,' and name himself by the name of Israel (ESV).

Despite his judgment upon Israel's sin, Yahweh gives his reassurance of his people's future restoration.

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[291] See p. 33 above.

[292] Walker and Martens (2006:192). The "but now" in Isaiah 44:1 forms a sharp contrast with Isaiah 43:22-28.

In Isaiah 44:3b, two colas juxtapose Yahweh's Spirit and his blessing:

Table 5-3: Two cola juxtapose Yahweh's Spirit and his blessing in Isaiah 44:3b

Isaiah 44:3b MT	Isaiah 44:3b LXX
אצק רוחי על־זרעך וברכתי על־צאצאיך	ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου
I will pour out my Spirit upon your descendants, and my blessing upon your offspring	I will place my Spirit upon your descendants, and my blessing upon your children.

How, then, is Yahweh's Spirit put in a parallel position to his blessing? What does Yahweh's blessing refer to? Is the Spirit associated with the blessing? The answers to these questions will be determined by looking at the context of Isaiah 44:3. The Spirit with the water in Isaiah 43:3a and the blessing in Isaiah 43:3b in the parallel may give an impression that the Spirit is the water or the blessing.[293] However, biblical Hebrew poetry seldom consists of parallel cola having precisely the same meaning; the second colon typically intensifies or heightens the first colon (Atler 1985:13-26). Thus, the blessing is necessarily not the same as the Spirit, but it most likely explains the Spirit in detail. In the same way, the Spirit is not necessarily identical to "the water," but the Spirit that will be bestowed onto the descendants of Jacob (Isa 44:3b) is an elaboration of the "water pouring out onto the thirsty and the dry land" (Isa 44:3a).

Brown (2017:71) points out that biblical Hebrew poetry often switches between literal statements and metaphors in parallelism. Therefore, the "thirsty" and "dry ground" in Isaiah 44:3a are taken the metaphorical sense of Israel's people and the physical sense for the following reasons.[294] Firstly, the word rendered "the thirsty" may refer to individual persons. However, it may also imply the land because of its parallel with the feminine noun.[295] Secondly, the imagery of dry and barren land in

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293 E.g., Tedder (2017:198-99), who thinks that "The language of providing water for the thirsty (44:3a) is explicated in the next line by the promise of placing the Spirit on Israel's seed (ἐπιθήσω τὸ πνεῦμά μου ἐπὶ τὸ σπέρμα σου 44:3b) that is developed with the theme of blessing on her children (44:3c καὶ τὰς εὐλογίας μου ἐπὶ τὰ τέκνα σου)."

294 Scholars who recognise both the literal and metaphorical referents in the imagery include Alter (1985:157-58); Baltzer (2001:186); Brown (2017:71).

295 Cf. CEV; ESV; NASB; NRSV; NIV; Alter (1985:157); Baltzer (2001:184); Audlin (2014:634). On the masculine substantive adjective ("the thirsty") as referring to people, see Goldingay and Payne (2006:323-24); Young (1965-72:167). Nevertheless, contrary to Young, I have argued above that it is not necessary to exclude the physical land, even though "thirsty" might imply people.

Isaiah 44:3 is due to the disobedience of the people, which is significant since the covenantal curses are reminiscent of the covenantal curses because of disobedience (Lev 26:19-20; Deut 28:22-24). Although the people of Israel had multiplied according to the promise, the curses due to their non-compliance with the covenant caused their numbers to decrease (Isa 5:9-14; 6:11; 10:20-22; 32:14; cf. Lev 26:22; Deut 28:62; 1 Kgs 4:20).

Nevertheless, Yahweh's restoration of Jacob's descendants will take place when he bestows his Spirit upon them, and "they shall spring up among the grass like willows by flowing streams" (Isa 44:3-4), the covenant blessings such as fertility of the land, livestock, and people is promised by Yahweh (Lev 26:3-5, 9; Deut 28:2-5). The Spirit of Yahweh gives life and vitality (Isa 42:5; cf. Ezek 37:1-14) (Tedder 2017:198-99). Therefore, it is clear that the Spirit and the blessing are not to be equated in Isaiah 44:3, but that the Spirit is the means of bringing about the covenantal blessings.[296] The imagery of both literal and figurative elements in Isaiah 44:3a is turned into a more literal statement in Isaiah 44:3b, and then to a mixed literal and figurative imagery again in Isaiah 44:4 in the form of a simile.[297]

The restoration of the covenantal blessing, more notably, is an illustration not only of Israel's physical restoration but of the spiritual renewal of the people as well.[298] The outpouring of the Spirit will bring that time of restoration, send a great spiritual awakening of Yahweh's people, and they will admit that they belong to him (Isa 44:5). Thus, the bestowal of the Spirit upon Yahweh's people is the means of invoking the covenantal blessings of life and prosperity to the people (Isa 44:3), and it also means ratifying and sealing their covenant relationship with Yahweh – Yahweh is their God, and they are his people.[299]

Isaiah 44:3 typically speaks of the "offspring" (זרע), which means Jacob's descendants at the time of restoration. In the context of Isaiah, there is no reason that it should be restricted to refer only to all

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296 See also Tedder (2017:198), who notes that Isaiah 44:3 shows "the pattern in the birth of Isaac (which is also repeated with variations in the birth of Jacob and his sons) is the paradigm for connecting the performative power of God's promise with the activity of the Spirit in the generation of a people."

297 On the switch of poetic literary vehicles in Isaiah 44:3-4, see also Goldingay and Payne (2006:324). Nevertheless, contrary to Young, I have argued above that it is not necessary to exclude the physical land, even though "thirsty" might imply people.

298 Other scholars who acknowledge the imagery of water revitalising the dry land as a metaphorical language for the spiritual renewal of the people include: Baltzer (2001:186); Goldingay and Payne (2006:323); McKenzie (1968:64); Oswalt (1998:166-67); Young (1965-72:167); Oropeza (2016:357).

299 See also Hildebrandt (1995:60); Block (1987:268–69); Ferguson (2020:141). Ferguson also notes that "the intimate nature of the covenantal-relationship generated by the Spirit is expressed in Isaiah 44:3-5".

exiles returning to their homeland.[300] Scholars are divided on whether the people in Isaiah 44:5 are Israelites or proselytes from other nations.[301] However, as the relationship between Israel and the nations has been seen, the two groups are mutually inclusive.[302] Therefore, the people in Isaiah 44:5 likely refer to Israelites as well as proselytes.[303]

5.4.1.2 Isaiah 32:15

The pouring out of the Spirit in Isaiah 32:15 brings about the restoration of the covenantal blessings (Isa 32:14-18).

The pouring out of the Spirit results in the restoration of the covenantal blessings in Isaiah 32:14-18. The desolated land and the abandoned city, which were once crowded, will once again be fertile when "the Spirit is poured upon us [the people] from on high" (רוח ממרום יערה עלינו; Isa 32:14-18).

The expression of the "fertile land" (כרמל), "peace" (שלום), and "security" (מבטח) (Isa 32:15, 18) is a clear echo of the covenantal blessings in Leviticus 26:3-6 (cf. Deut 28:1-14).[304] The promise of fertility in the last days will bring not only a transformation of the land but also a transformation of the people, such that everywhere in the land, "justice" and "righteousness" will be done (Isa 32:16-17).[305]

5.4.1.3 Ezekiel 39:29

The "outpouring of the Spirit" in Ezekiel 39:29 implies the restored covenantal relationship between Yahweh and Israel.

Ezekiel 39:25-29 also states that the "outpouring of the Spirit" implies the restored covenantal relationship between Yahweh and Israel.[306] At Israel's future restoration, "they shall forget their

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300 Contra Kutsch (1981:124).

301 For those who think that the people refer only to Israelites, see e.g., Watts (1987:144); Brueggemann (1998:65); Goldingay and Payne (2006:327). For those who argue that the people refer to proselytes, see, e.g., McKenzie 1968:64; Stuhlmueller (1970:129n448,130-31); Westermann (1969:136).

302 See pp. 155-56 above.

303 See also (Sawyer 2020:258).

304 Leviticus 26:3-6a ESV: "If you walk in my statuses and observe my commandments and do them, then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit. Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely [לבטח]. I will give peace [שלום] in the land, and you shall lie down, and none shall make you afraid [אין מחריד]."

305 See also Young (1965-72:400-401); Oswalt (1986:588); Blenkinsopp (2000:434-35); Wildberger (2002:261); Smith (2007:545); Davis (2017:182).

306 Block (1989:46-48); idem, (1997:488).

shame…when they dwell securely in their land with no one to make them afraid" (Ezek 39:26). The language of living "securely" (לבטח) on their fertile land with "no one to make them afraid" (אין מחריד) in Ezekiel 39:26 exhibits an echo of the covenantal blessings in Leviticus 26:5.[307]

Yahweh declares that when he delivers his people from the Babylonian exile, "they shall know that I am Yahweh their God" (Ezek 39:28). Yahweh had "hidden his face" from Israel because they had rebelled against him (Ezek 39:23-24).[308] Contrary to the previous "pouring out of his wrath" upon them, now, at Israel's future restoration, Yahweh will "pour out his Spirit" upon the house of Israel, and he will not "hide his face" from them anymore (Ezek 39:29).[309] This promise plays a role in rectifying Israel's broken relationship with Yahweh.[310]

5.4.1.4 Joel 2:28-29 (MT 3:1-2)

The bestowal of Yahweh's Spirit in Joel 2:28-29 (MT 3:1-2) functions as how the covenantal blessings to Israel are restored.

In the context of Israel's restoration (Joel 2:18-27), the bestowal of Yahweh's Spirit in Joel 2:28-29 (MT 3:1-2) also indicates covenantal blessings (Joel 2:18-27) concerning the fertile land (Joel 2:18-19, 22-26), victory over enemies (Joel 2:20), and Israel who is identified as the covenantal people of Yahweh (Joel 2:27).[311] Yahweh declares in Joel 2:28-29 (MT 3:1-2):

> 28 And it shall come to pass afterwards, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your

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307 See p. 129n123 above.

308 Allen (1990:208-9) explains that the expression "hiding of Yahweh's face" in the prophetic writing "relates to God's punishment of sin" and "implies a break in communication that in this context [of Ezek 39:25-29] is the opposite of covenant intimacy" (cf. Isa 54:7-8; 64:7 [MT 64:6]; Jer 33:5; Mic 3:4). Smith (2018:268) also notes that when Israel broke the covenant, God would hide his face from them (Duet 31:16-18).

309 Contrast ואשפך חמתי עליהם, "I will pour out my wrath upon them" (Ezek 36:18; cf. Ezek 7:8; 14:19; 20:8, 13,21,33; 22:22, 31) with בית ישראל שפכתי את־רוחי על־, "I will have poured my Spirit on the house of Israel" (Ezek 39:29). See also Allen (1990:209); Rabinovits (2001:651). In view of the contrast between the "pouring out of Yahweh's wrath" and the "pouring out of his Spirit," Allen (1990:209) thinks that Ezekiel 39:29 has a different nuance than Isaiah 44:3, Joel 2:28 (MT 3:1), and Zechariah 12:10. However, as it has been seen, the outpouring of the Spirit in Ezekiel 39:29 has essentially the same significance as Isaiah 44:3 in terms of the restoration of covenant blessings and the covenantal relationship.

310 See also Block (2014:154), who notes that "the concept appears in a salvation oracle, specifically in the context of the renewal of the covenant and the restoration of prosperity and peace for Israel".

311 Cf. Leviticus 26:3-12; Deuteronomy 28:1-14. See also Stuart (1987:258); Kaltner (2014:275).

young men shall see visions. 29 Even on the male and female servants in those days I will pour out my Spirit (ESV).

אחרי־כן (“And it shall be afterwards”; Joel 2:28[MT 3:1]) marks a slight transition expressing correlation more than sequence, connecting Joel 2:28-29 [MT 3:1-2] to Joel 2:18-27.[312] Hence, the “Yahweh’s Spirit” shall be given as the mean by which the covenantal blessing to Israel is restored.

The Spirit of Yahweh will be bestowed upon והיה אחרי־כן “all flesh”; Joel 2:28 [MT 3:1]. There is no consensus among scholars about whether “all flesh” refers to Israel or includes Gentiles also.[313] However, since the “pouring out of Yahweh’s Spirit” in Joel 2:28a (MT 3:1a) is defined in the *inclusio* with Joel 2:29b (MT 3:2b), the phrase “all flesh” (כל־בשׂר) in Joel 2:28 (MT 3:1a) has a restricted sense which is explicated by its parallel in Joel 2:28b-29a (MT 3:1b-2a).[314] The pronominal suffixes “your” in Joel 2:28b-29a are identified as Israel, Yahweh’s people (cf. 2:27) (Hubbard 1989:69; Finley 1990:71-72; Shepherd 2017:131). The “all flesh” is significant in that the Spirit will be given to all people of Yahweh regardless of age, sex, or social standing.[315]

On the surface, this blessing of Yahweh’s Spirit seems to be restricted to people who are ethnic Israelites. However, as noted above, the Yahweh’s people” is designated not only as ethnic Israel but also as people from other nations who have “joined themselves with Yahweh.” Thus, the promise

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312 Crenshaw (1995:163-64); VanGemeren (1988:84-89); Cook et al. (2022:296). The phrase “afterwards” in prophetic language usually indicates “an era of God’s acts associated with the day of the Lord after the judgment of exile or any period of judgment” (VanGemeren 1988:86). In this sense, “and it shall be afterwards” in Joel 2:28 (MT 3:1) is associated with the promised restoration period in Joel 2:18-27, which is after the judgment of the locust plague. Nevertheless, some scholars argue for a primarily temporal understanding of see, e.g. Hubbard (1989:68); Finley (1990:71); Dillard (1992:294); Treier (1997:15), as VanGemeren (1989:88) points out, the weakness of a primarily temporal reference is that it assumes that the blessings in Joel 2:18-27 are entirely actualised before Joel 2:28-32 (MT 3:1-5), which is unlikely because of the “never again” language in Joel 2:19,26-27.

313 For those who interpret “all flesh” to refer to Israelites, see. e.g., Allen (1976:98); Wolff (1977:69); Finley (1990:71-72); Dillard (1992:295); Crenshaw (1995:165-66); Treier (1997:16); Block (2014:165). For those who argue for Gentile inclusion, see, e.g., Kaiser (1983:119); VanGemeren (1988:90-92); McGinnis (2022:52).

314 See also Dillard (1992:295). For those who see the “pouring out of Yahweh’s Spirit” forming an inclusio in Joel 2:28-29 (MT 3:1-2), see Kaiser (1983:114); Prinsloo (1985:89); Barrett (1995:29-30); Treier (1997:15); Hill and Patterson (2008:133).

315 See also Allen (1976:99); Wolff (1977:67); Finley (1990:72); Crenshaw (1995:166); Treier (1997:16); Barrett (2020:13).

of the Spirit is not limited to Israel, the people of Yahweh, in Joel 2:28-29 (MT 3:1-2) but extended to the Gentiles who have "joined themselves to Yahweh."

5.4.1.5 Conclusion: Isaiah 44:3 and the Abrahamic blessing

The restoration of the Sinai blessings to Israel associated with the Abrahamic covenant is alluded to in Isaiah 44:1-5.

Coming back to the bestowal of Yahweh's Spirit in Isaiah 44:3, is there any relationship between the restoration of the (Sinai-) covenant blessing in Isaiah 44:1-5 with the Abrahamic covenant? Certainly, there is a relationship.[316] As Blenkinsopp (2000:233) points out, "the Abrahamic blessing runs like a strong undercurrent throughout this entire second part of the book". Firstly, Abraham and Sarah are known as the ancestors (Isa 51:2), and the Israelites are declared ("the offspring of Abraham"; Isa 41:8") (Blenkinsopp 2000:232). Secondly, Yahweh reminds the Israelites of the blessing of descendants as numerous as the sand which they might have enjoyed if they had obeyed his commandments (Isa 48:18-19; cf. Gen 22:17; 32:12).[317] Thirdly, when Israel's future restoration occurs, "the people will be all righteous, like Abraham, and will inherit the land as a mighty nation (Isa 60:21-22; cf. Gen 12:2; 15:6); their descendants will be known among the nations as a people blessed by Yahveh (61:9)."[318] The Abrahamic promise alluded to in Isaiah are definitely in line with Leviticus 26:42 and Deuteronomy 4:31, where Yahweh's restoration of the covenantal relationship with Israel is obviously based on his faithfulness in the fulfilment of his covenant to the patriarchs.[319]

The metaphorical use of "outpouring" of Yahweh's Spirit can be summarised as follows: Firstly, the "outpouring" texts clearly happen in the context of God's judgment followed by restoration promises to Israel. This point is commonly found in Isaiah 32:15, 44:3, Ezekiel 39:29, and Joel 2:28-29 (MT 3:1-2). Secondly, the vivifying Spirit is the means of invoking the covenantal blessings of life and prosperity to Israel. This is brought in the imagery of a dry and barren land turning into the fertile

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316 Van Eck (2016:302), who claims in Isaiah 44:3-5, "for example, the Abraham tradition (Gen 12:1-3) is interpreted so that the blessing of the nations is understood as adherence to the religion of Abraham's descendants". Contra Kwon (2004:115n44), who claims that Isaiah 44:3 "has nothing to do with the Abrahamic promise".

317 Blenkinsopp (2000:233); Tedder (2017:116). See also Leviticus 26:3,9; Deuteronomy 28:2,11.

318 Blenkinsopp (2000:233); Cobb (2021:169-70). Cf. Genesis 12:2b "you shall be a blessing", where Abraham shall be recognised as signally blessed by Yahweh (see pp. 83-84 above).

319 See also Goldingay (2005:230), who notes that in Isaiah 44:3, "following immediately on reference to Jacob-Israel's 'seed,' however, 'blessing' also recalls the promises to Israel's ancestors (esp. Gen 12:2-3; 22:17-8; 26:3-4; 28:14). They have a particular concern with vitality and fertility, the explicit significance of the reference to Abraham and Sarah's blessing in Isaiah 51:2. The renewing of the people will be Yahweh's fulfilment of that promise, too."

land (Isa 32:15; 44:3). Just as pouring out of the water revivifies the dry land, Israel's "dried up" spiritual life can be vitalised by only pouring out of the Spirit. Thirdly, the outpouring of the Spirit implies the restored covenantal relationship between Yahweh and Israel. (See the context of Isa 44:3-5 and Ezek 39:28-29). Fourthly, the Spirit will be given to all people of Yahweh regardless of age, sex, or social standing (Joel 2:28-29 [MT 3:1-2]). The restoration of the Sinai blessings to Israel is associated with the Abrahamic covenant. At Israel's future restoration, all the elements of the Abrahamic blessing — numerous descendants as a nation, land, blessing for the nations — will be fully actualised (Isa 60:21-22; 61:9; 66:18-23).

5.4.2 Yahweh's Spirit put within his people

There is another metaphorical use of the bestowal of the Spirit "putting within" his people.[320] In contrast to the metaphorical use of "pouring out," which occurs in a number of prophets, the concept of "putting within" occurs only in Ezekiel 36:27 and 37:14.[321] As the significance of the metaphor of "putting within" of Yahweh's Spirit will not be able to be understood fully without investigating the function of Ezekiel 36-37 in its literary context, it will be necessary to investigate how Ezekiel 36-37 is associated with the earlier chapters of Ezekiel before Ezekiel 36:26-27, and 37:14 is examined in their immediate context. Subsequently, Ezekiel 36:26-27 and 37:14 with the Abrahamic and Mosaic covenants will be considered. As the language used in Ezekiel 36:26-27 and Jeremiah 31:31-34 is very similar, the relationship between these two passages will also be discussed.

5.4.2.1 Literary context of Ezekiel 36-37

In Ezekiel 36 and 37, the bestowal of the Spirit within Yahweh's people causes Israel to obey his 'statutes and judgments' and breathes life into the nations.

Most scholars generally agree on the outline analysis of the Ezekiel as follows: firstly, the call of Ezekiel to the prophetic ministry (Ezek 1:1-3:27); secondly, Oracles condemning Jerusalem (4:1-24:27); thirdly, Oracles against foreign nations (Ezek 25:1-32:32); and fourthly, Oracles of the future

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320 In the Old Testament, there are several individuals who have Yahweh's Spirit in them: e.g., Joseph (Gen 41:38), Joshua (Num 27:18), and David (cf. Ps 51:11 [MT 51:13]). The difference in the book of Ezekiel is that the promise is made to all of Yahweh's people (Ezek 36:27; 37:14). There have been discussions on the work of the Holy Spirit in the lives of Old Testament saints, on whether there is a difference between "coming upon" or "indwelling" of the Spirit, and if the Spirit's indwelling is necessary for the regeneration of Old Testament saints. See e.g., Block (1997:42-61); Hamilton Jr. (2003:37-54); Cole (2007:143-45); Houdmann (2013:22-25). However, as the purpose of this study is to trace the promise of the Spirit in the prophets, the work of the Holy Spirit shall be discussed in the lives of Old Testament saints.

321 Although the prepositions used in Ezekiel 36:27 (בקרב, "in the midst") and 37:14 (ב, "in") are different, the concept of infusion of Yahweh's Spirit is the same in both cases.

restoration of Israel (Ezek 33:1-48:35).[322] The messages of judgment in Ezekiel 4-24 repeatedly condemn Israel's sin, idolatry. Israelites had been required to keep the covenant stipulations by complying with the "statues [חקות] and judgments [משפטים]" of the law, but they did fail to do (Ezek 5:6-7; 11:12), thereby breaking the covenant (cf. Lev 18:5; 26:3-12) (Block 1997a: 635), and Yahweh will carry out the curses of the covenant they have broken with the dwindling of their numbers and expulsion from the promised land (Ezek 20:1-38; 21:1-32; 36:19; cf. Lev 26:14-39; Deut 28:15-68).[323]

While most scholars concede that Leviticus 18:5 is alluded to in Ezekiel 20,[324] Sprinkle (2007:275-93) has demonstrated strongly that the two ideas of Israel's rebellion to the "statutes and judgments" of Yahweh and the lack of life therein in Ezekiel have been together by the allusions to Leviticus 18:5 (Ezek 18:9,17,19, 21; 20:11,13,21,25).[325] Sprinkle (2007:275) demonstrates that "these motifs are climatically fulfilled in Ezekiel 36-37 where Yahweh causes Israel to obey his 'statuses and judgments' and breathes life into the nation."[326] This fulfilment in Ezekiel 36-37 will be looked at in more detail below.

The restoration promises occur first in Ezekiel 11:14-20. After the judgment proclaimed on Israel's failure to observe Yahweh's "statutes and judgments" (Ezek 11:1-13), Yahweh promises that the

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322 The scholarly consensus is represented in the following: Cooke (1937:1); Allen (1994:26-36); Cooper (1994:53); Pohlmann (1996:18-19); Block (1997a:7-10; 1997b:7-8); Joyce (1989:61-62); Carpenter & Thompson (2010:36-37).

323 Wong (2001:79-87) notes that "violation of the statutes, ordinance and commandments is equivalent to breaking the covenant (Lev 26:15)". He (Wong 2001:80) goes on to give a comprehensive list of lexical similarities between Ezekiel and Leviticus 26, and he (Wong 2001:80) points out that "by appropriating the curse language from Leviticus 26 within the covenantal framework, Ezekiel actually argues that Israel has suffered or will suffer the covenantal curses (expressed in Lev 26)," since they have failed to keep the covenant. Tuell (2008:126-35) has demonstrated further that the language of both Leviticus and Deuteronomy is clearly referred to in Ezekiel 20.

324 E.g., Cooke (1937:216); Greenberg (1983:366); Allen (1990:10-11); Block (1997:632); Joyce (1989:150); Sprinkle (2013:108).

325 Sprinkle (2013:92). Leviticus 18:5: "And you shall keep my statues [חקותי] and my judgments [מִשׁפטי], which if the person does them, he shall live by them".

326 Sprinkle (2007:275). Rendtorff (1986:261) also argues that the judgments actualised in Ezekiel 20 are also actualised in Ezekiel 36. The declaration that Yahweh "would pour out his wrath" in Israel (Ezek 18:8,13,21) and "would scatter and disperse them" (Ezek 18:23), which was not actualised, then, is now executed in Ezekiel 36:18, where Yahweh "poured out [his] wrath," and "scattered and dispersed them." Block (1997:616) adds that "the motif of defilement in Ezekiel 20:7,18,26,31 receives its answer and solution in Yahweh's cleansing in Ezekiel 36:25. The prospect of Israel enjoying the covenantal relationship with Yahweh announced in 20:5 is finally realised in 36:28".

people in the exile will be given the promised land (Ezek 11:17).[327] In Ezekiel 11:19-20, Yahweh proclaims, "I will give them one heart [לב אחד], and I will put a new spirit [ורוח חדשה] within them. I will remove the heart of stone from their flesh and give them a heart of flesh, in order that they may walk in my statutes and keep my judgments and observe them. And they shall be my people, and I will be their God."[328]

When ורוח "and the Spirit" represents the non-corporeal side of human beings, it may be defined as human disposition, attitude, and inclination or human cognitive and volitional faculty.[329] The parallel metaphor "heart" in Ezekiel 11:19 speaks about both לב and רוח which refer to disposition, attitude, volitional or intellectual thinking (Tengström 1974-2006:377; Van Pelt et al. 1997:1075; Leene 2013:197-200).[330]

This metaphor is a spiritual heart transplant[331] which results in the human heart (לב), and the recreation of a new human spirit (רוח)[332] since the רוח ("minds") in Israel were said to be corrupted and filled with evil (Ezek 11:5) (Block 1989:45; Robson 2006:83; Pikor 2018:86). Both words, "heart

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327 After some of the Israelites had been exiled, those who remained in Jerusalem saw themselves as superior to the exiles (cf. Ezek 11:15). In response to these people, Yahweh made it clear that he has not abandoned the exiles, and he will still judge all who continue in their abominable ways (Ezek 11:14-21). See also Zimmerli (1979:260-62); Greenberg (1983:189-90); Allen (1994:163-66); Block (1997:346-55); CSsR (2020:54-55).

328 The NLT (cf. NIV, NASB, REB, RSV, ESV) follows the MT (one heart, לב אחד) with the support of Jeremiah 32:39; 1 Chronicles 12:38; and 2 Chronicles 30:12. Here and in Jer 32:39 (LXX 39:29), LXX reading of καρδίαν ἑτέρος "another/a different heart" suggests as Hebrew Vorlage with אחד. For scholars who prefer the LXX reading, see, e.g., Zimmerli (1979:230); Tidiman (1985-87:167); Allen (1994:129n19a); Walser (2013:58). However, given the nuance of "one heart" as "singleness of mind and constancy of conduct" (cf. Jer 32:39 "And I will give them one heart and one way to fear me always"), as opposed to its antithesis of a "divided heart" to mean insincerity (cf. Ps 12:2 [MT 12:3]), the MT reading fits the context of Ezekiel 11 better (Greenberg 1983:190; Block 1997:342,352-53; Joyce 2007:116; Wells 2014:54). The problem of Israel is that they have pursued after idols in their hearts (Ezek 14:3; 20:16), and they have not followed Yahweh with all their hearts, as required by the law (cf. Deut 10:12: "now what does Yahweh your God ask of you, but to fear Yahweh your God, to walk in all his ways and to love him…with all your heart").

329 Tengström (1974-2006:388-89); Van Pelt et al. (1997:1074-75); Ogletree (2011:490; 2016:20).

330 The examples that Van Pelt et al. (1997:1075), Tengström (1974-2006:377), and Leene (2013:197-200) give outside of Ezekiel are Deuteronomy 2:30; Psalm 51:12,19 MT [Eng. 51:10,17]; 77:7 MT [Eng. 77:6]; Isaiah 65:14. See also Wolff (1974:37-38,51-55).

331 See also Tuell (2008:60), who notes that "in a vivid and powerful image, Ezekiel. The relationship between Israel and the nation is also described in various ways, from servitude to the relationship with Yahweh, who is in the same position as Israel. this transformation as a heart transplant".

332 See also Lapsley (2000:104-5), who notes that "the language, thus suggests that without an act of divine intervention the people are incapable of acting differently than they do".

(לב) and "Spirit" (רוח), in Ezekiel 11:19 refer to the hope which comes as God infuses vibrancy into the people who were corrupted, and their renewal would then enable obedience.[333] Yahweh's declaration of hope in the first instance occurs in the restoration of covenantal relationship with them, the result of their receiving "one heart and a new spirit" will be disobedient to Yahweh. This motif, which will be discussed further below, is taken up again in a call for repentance in Ezekiel 18:30-31 and the restoration oracle in Ezekiel 36:26-27.

5.4.2.2 Conclusion: Ezekiel 36-37 and its relationship with the Abrahamic and Mosaic covenantal blessings

This section will deal with the pouring out of the Spirit given to the nation of Israel as Yahweh's people in Ezekiel 36:27 and 37:14, which is extended and applied to a broader definition of Yahweh's people to include "nations who have joined themselves to Yahweh".

When Jerusalem was devastated, and Israel was expelled and scattered among the nations, they became ridiculed by the nations, and Yahweh's name was thus dishonoured (Ezek 36:2-4,6,20-23). This is because the nations attributed Israel's plight to Yahweh's banishing his people and his impotence against Israel's enemies (Ezek 36:2,13,20), an insult to Yahweh's character in terms of his faithfulness to keep his covenant with Israel (Joyce 1989:127; Pohlmann 1996:486; Block 1997:347-48; Greenberg 1999:265-66; Smith 2016:363-69). However, the scattering of Israel among the nations was on account of their breaking the covenant with him. It resulted from Yahweh's judgment on their sins (Ezek 36:16-19), not from Yahweh's impotence against their enemies. Therefore, Yahweh clearly indicates that he would fulfil the promise to restore Israel's prosperity in their land (Ezek 36:21-38) so that the nations "may know that [he is] Yahweh" (Ezek 36:23, 36). Yahweh clearly shows that he is restoring them, not for their sake, and they ought to be ashamed of their ways (Ezek 36:22, 32). Yahweh makes himself known among the nations, including the revelation that he is not powerless and has not banished his people.

Scholars do not agree on whether the recognition formula ("that they may know that I am Yahweh") in Ezekiel, when addressed to the nations, implies a saving knowledge of Yahweh.[334] It seems improbable that the recognition formulae addressed to the nations carries any salvific connotations in Ezekiel. As Block (2021:15) points out, these formulae addressed to the nations consist of two

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[333] In view of the context of Ezekiel 11 and its parallel with לב "heart", most scholars agree that the רוח in Ezekiel 11:19 is anthropological, referring to the human "spirit" - the centre of volition and moral will. See, e.g., Zimmerli (1979:262); Block (1989:45-46); Joyce (2007:114-16); Kennard (2020:72).

[334] For those who argue for a salvific function of the recognition formula, see, e.g., Reventlow (1959:33-43); Rad (1962-65:237); Zimmerli (1982:88-89); Martens (1999:75-87). For those who argue for a purely revelatory function without salvific connotation, see, e.g., Joyce (1989:90-97); Strong (1995:115-33).

components: (a) judgment against the nations; and (b) restoration of Israel. It functions clearly as the revelation of Yahweh's character in terms of his attributes of omnipotence, justice, and faithfulness. The context of Ezekiel 36-37 uses the recognition formulae by pointing to the fact that the nations will acknowledge that Yahweh is not powerless to protect his people from their enemies, and he has shown his faithfulness to keep his covenant with Israel-glorifying his name against false charges by the nations.

Moreover, the nations' knowledge of Yahweh is unaddressed. John Evans (2006:277,324) has demonstrated convincingly that unlike the recognition formula employed in Isaiah 19:21, "the recognition formulae in Ezekiel do not lead the reader to expect the nations either to trust in Yahweh and repent or the experience covenantal blessing". Evans concludes from his study that "Ezekiel's keynote formula indicates that the subjects of the verb will assuredly know Yahweh in the sense of recognising his powerful presence as God, in his acts and his words…as the God of Exodus who enforces the covenant".[335]

The promise of restoration in Ezekiel 36:8-38 includes reference to the Mosaic covenantal blessings in Leviticus 26:3-12 and Deuteronomy 28:1-14; 30:1-10.[336] Yahweh will gather his people, the scattered exiles, and bring them back to the promised land (Ezek 36:8,24,28a; cf. Deut 30:3-5a). The fertile land, the cattle, and the people will be restored (Ezek 36:10-12,29b-30,33-38; cf. Lev 26:4-5,9-10; Deut 30:3-6,8,11-12; 30:5b,9).[337] Through Yahweh's restoration of the covenantal relationship with Israel, they will be Yahweh's people, and he will be their God (Ezek 36:28; cf. Lev 26:9,12,44). The promise of "multiplying and being fruitful," as well as the covenantal formula "you shall be my people, and I shall be your God" (Ezek 36:11, 28), allude to Leviticus 26:9,11, which has its origin in the patriarchal promises in Genesis 17:7-8; 35:11 (cf. Lev 26:42, 45) (See also Zimmerli 1983:251; Block 2014:83).

The Mosaic covenant is the promises given on the condition of Israel's obedience and repentance (Lev 26:3,40-41; Deut 28:1,9,13-14; 30:1-2,10). Then, what would God's response be to the problem of Israel's persistent disobedience (cf. Ezekiel 11,20)? Does Israel have the responsibility and

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335 See also Joyce and Rom-Shiloni (2015:170-71), who note that "although Ezekiel never associates these formulas with salvific actions on behalf of the nations, he often associates them with promises of Israel's rehabilitation and restoration as the covenant people of YAHWEH".

336 For the allusion to the covenantal language of Leviticus 26 in Ezekiel 36, see Milgrom (1997:59-60); Block (1997:333); Wong (2001:85-87); Sweeney (2005:170); Lyons (2010:2); Kim (2019:88-90); Gile (2021:57-58)

337 See also Block (1997:358n101), who notes that "the productivity of the land is a natural outgrowth of the normalization of the relationship between God, people, and land".

inherent ability to repent and obey? Is a divine act of restoration for the sake of the divine reputation, his name (Ezek 36:22,32), contrary to the condition of Israel's obedience and repentance? Both Jeremiah and Ezekiel address the problem of Israel's rebellion and its resolution.

In Ezekiel 36:26-27 Yahweh declares his resolution to the problem of Israel's persistent disobedience: "And I will give you a new heart [לב חדש], and a new spirit [רוח חדשה] I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit [רוחי] within you and cause you to walk in my statutes and be careful to obey my rules" (ESV). The motif first stated in Ezekiel 11:19-20 now occur repeatedly. A comparison of Ezekiel 11:19-20 and Ezekiel 36:26-28 demonstrates that there is a relationship between them.

Table 5-4: The relationship between Ezekiel 11:19-20 MT and Ezekiel 36:26-28 MT

Ezekiel 11:19-20 MT	**Ezekiel 36:26-28 MT**
ונתתי להם לב אחד ורוח חדשׁה אתן בקרבכם והסרתי לב האבן מבשרם ונתתי להם לב בשׂר: למען בחקתי ילכו ואת־משפטי ישמרו ועשׂו אתם והיו־לי לעם ואני אהיה להם לאלהים:	ונתתי לכם לב חדשׁ ורוח חדשׁה אתן בקרבכם והסרתי את־לב האבן מבשׂרכם ונתתי לכם לב בשׂר: ואת־רוחי אתן בקרבכם ועשׂיתי את אשׁר־בחקי תלכו ומשׁפטי תשׁמרו ועשׂיתם:וישׁבתם בארץ אשׁר נתתי לאבתיכם והייתם לי לעם ואנכי אהיה לכם לאלהים:
And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh, in order that they may walk in my statutes and keep my rules and obey them. And they shall be my people, and I will be their God.	And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.

Most scholars take the רוח in Ezekiel 36:26 as Israel's "(anthropological) renewal" (e.g., Joyce 1989:166; Greenberg 1997:730; Robson 2006:245; Wells 2014:54). However, Block (1997:355-56) states that the רוח in both verses 26 and 27 can be understood as Yahweh's Spirit. He argues that although "the new heart" is associated with anthropological renewal and parallel to "the new spirit" in Ezekiel 36:26, "the new spirit" is not said necessarily to be anthropological. This is because "synonymity is seldom exact in Hebrew parallelism, and here the terms are associated with different prepositions". Moreover, the source of the new heart is not said to be specified, but the new spirit is identified as Yahweh's (Block 1997:356). Given the same motif in Ezekiel 11:19; 18:31, in which רוח speaks of the volitional centre of the human spirit, as well as its parallel with לב ("heart") (McEntire 2015:134), it is more probable that רוח חדשׁה ("new spirit") in Ezekiel 36:26 refers to the human

volitional faculty that has been renewed by Yahweh's רוח (Igbo 2020:8-9). It might be possible to argue that since רוח is not found in the miraculous assembly of dry bones in Ezekiel 37:8 until Yahweh sent his רוח into them (Ezek 37:9-10, 14), thus, רוח in Ezekiel 36:26 should therefore also be divine rather than an anthropological term. However, it must be noted that there is a dynamic shift in the meaning of רוח in Ezekiel 37:8 from "breath of life" to "Yahweh's Spirit" in Ezekiel 37:14. Thus, a shift in the meaning of רוח in Ezekiel 36:26 from "human faculty of volition" to "Yahweh's Spirit" in Ezekiel 36:27 is also likely.[338]

While Ezekiel 11:19-20 does not question as to how "the one/new heart and the new heart" is accomplished, Ezekiel 36:27 speaks clearly of the infusion of Yahweh's Spirit by which the human spirit—the moral will and volition—is transformed, thereby enabling his people to comply with his "statutes and judgments". Yahweh provides the gift of his Spirit's indwelling as his effective and permanent solution to eliminate the possibility of their disobedience.[339] The divinely empowered obedience is the channel by which the covenantal blessings for Israel can be perpetuated, and the covenantal curses can be subverted (cf. Lev 26:3-45; Deut 28:1-68).

The implication of this obedience metaphor of "putting within" of Yahweh's Spirit in Ezekiel 36:26–27, in terms of its divine initiative, is in accordance with the obedience metaphor of Yahweh "circumcising the hearts" of his people in Deuteronomy 30:6 and "inscribing" his law in the heart of his people (Jer 31:31-34).[340] Jeremiah recognises that Israel's disobedience is attributed to their heart's persistent evil inclination (Jer 13:23; 17:9) (Vieweger 1988:26; Lapsley 2000:58-60; Kaiser 2019:112,130). Although this notion is not as clearly stated in Ezekiel, the metaphorical use of a

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338 See also Hals (1989:270), who points out the shift from "spirit" to "my spirit" in both Ezekiel 36:26-27 and Ezekiel 37:9-10,14.

339 See also Greenberg (1990:375; 1999:268-69); Wong (2001:188). Newkirk (2020:176) explains that, to avoid this pattern of failure, Yahweh gives a new mind/spirit/self in a new way that would enable his people to obey his will (Ezek 36:27). Wong notes that Yahweh's cleansing and the implanting of a new spirit and new heart eliminates the possibility that the people will defile their land again. Greenberg puts it more strongly: "God will no longer gamble with Israel as he did in the old times, and Israel rebelled against him; in the future-no more experiments! God will put his spirit into them, he will alter their hearts (their minds) and make it impossible for them to be anything but obedient to his rules and his commandments", and "because of their enforced obedience to divine laws they would never again be uprooted from their land but would reside in it forever as God's covenant-partners" (Greenberg 1990:375; 1999:268).

340 Other scholars who see a relationship between Ezekiel 36:26-27 and Jeremiah 31:31-34, or with Deuteronomy 30:6, in terms of the divine regeneration of the human heart for obedience include: Cooke (1937:391); Eichrodt (1970:502); Zimmerli (1983:248-49); Tidiman (1985-87:145); Block (1997:354,356-57); Greenberg, Ezekiel (1997:735-37); Groß (1989:101-4); Blenkinsopp (2000a:169); McKane (1986-96:824); Beetham (2009:166-67); Akin (2017:70).

"heart of stone" (Ezek 11:19; 36:26) shows indifference, stubbornness, incorrigibility, and "lifelessness" (cf 1 Sam 25:37),[341] and the vision of the "very dry" bones implies that divine means can bring Israel's "deadness" to life again (Ezek 37:1-6, 14) (Hiebel 2015:169). Only Yahweh's putting of his Spirit within Israel will allow them to live again (Ezek 37:14). Thus, the phrase, "I will put my Spirit within you" in Ezekiel 36:27 and 37:14 is explained as the infusion of Yahweh's spirit ensuring obedience to the law (Ezek 36:26-27) and revivification (Ezek 37:14). As Sprinkle (2013:65) points out, Ezekiel characterises Israel's sin as rebellion against Yahweh and lack of life in Ezekiel 20, resolved in Ezekiel 36:27 and 37:14 by the "putting within" of Yahweh's Spirit in his people.

Israel is obligated to repent and obey. It must be noted that there is a difference between the ability and the responsibility to repent and obey. Human inability to obey does not eliminate individual responsibility to repent and obey (Ezek 33:10-11) (Matties 1990:207-8). In Ezekiel 18:30-31, Yahweh wants Israel to "repent and turn from all your transgression lest iniquity be your ruin. Cast away all the transgressions that you have committed and make yourselves a new heart and a new spirit! Why will you die, O house of Israel?" (ESV; cf. Jer 4:4; Deut 10:16). Therefore, they must rely solely on the divine initiative to bring about obedience.[342]

As Joyce (1989:125-29) notes, human accountability and divine initiative are related in a complex manner, in that both aspects are present and held in tension. However, the emphasis on one aspect may be placed over the other for rhetorical reasons.[343] Divine empowerment ensures obedience to God's will but does not eradicate individual responsibility to produce the true observance of Yahweh's "statutes and judgments" (Ezek 36:27) (Davis 1989:116; Matties 1990:207-8; Joyce 1989:127; Hildebrandt 2019:21). Therefore, the restoration by the divine initiative for the sake of Yahweh's reputation, Yahweh's name (Ezek 36:22,32), is given to Israel's obedience and repentance conditionally. The central truth lies in that "humankind is ultimately impotent without God" (Joyce 1989:129).

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341 Block (1997:355); Greenberg (1997:730). Block (1997:356); Kim (2019:89) notes further that Israel in its current, hopeless condition can be altered only by direct divine intervention. Commenting on Ezekiel 36:26-27 elsewhere, Greenberg (1990:375) notes that "all hope in the capability of Israel in its present state to live up to its ideal purpose has been lost."

342 See also Bartlett (2009:65), who notes that "Jeremiah and Ezekiel associated God's first covenant with disobedience and envisioned a new covenant that would enable God's people to obey.

343 Joyce (1989:126) concludes from his study that the rhetorical function of the importance attached to human responsibility in the first part of Ezekiel 1-24 emphasises that Israel fully deserves the disaster of defeat and exile, while the rhetorical function of the emphasis on divine initiative in the later part of Ezekiel 33-37 designates Israel as "the undeserving recipient" of divine favour.

Ezekiel 37:24 also anticipates the time of restoration, when Israel "shall obey Yahweh's statutes and judgments," a Davidic king shall reign over them.[344] At that time, Yahweh will establish "an everlasting covenant of peace with them" (Ezek 37:26; cf. 16:59-63). The parallel relationship between the establishment of an "everlasting covenant" and the divine enabling power to obey clearly alludes to the "new/everlasting covenant" and divine empowerment of obedience in Jeremiah 31:31-34; 32:37-40.[345] Ezekiel 37:24-27 is clearly seen as an allusion to the covenant blessings in Lev 26:1-13 and God's covenant with Abraham in Genesis 17:7-8.[346] Therefore, in Jeremiah and Ezekiel, there is the same prophetic tradition that at Israel's future restoration, through Yahweh's resolved capacity to the problem of Israel's disobedience and reestablishment of the eternal covenant with Israel, the restoration of covenantal blessings and fulfilment of the Abrahamic covenant may be realised (cf. Lev 26:42; Deut 4:31).[347]

Is there, then, any association between the promise that Yahweh bestows his Spirit within his people in Ezekiel 36:27; 37:14 and the Abrahamic blessing for the nations? In the context of Ezekiel 36-37, the promise is clearly linked directly to the nation of Israel at the time of their restoration. The salvation of the nations is not seen here.[348] As Evans (2006:284) points out, "the idea of the nations'

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344 Cf. Isaiah 11:1-16 also links the restoration of Israel with the rule of a Davidic king. Some scholars argue that the Davidic king is how obedience to Yahweh is guaranteed (Ezek 37:24), and some of them hold that Ezekiel 36:26-27 is elaborated in Ezekiel 37. E.g., Eichrodt (1970:514); Allen (1993:140); Renz (1999:115-16); Wong (2001:113); Sprinkle (2007:291-92); Deenick (2018:37). However, Robson (2006:250-51) rightly notes that, although the Davidic king is associated with the obedience of the people, there is no clear indication that the king is the agent who enables the obedience. In contrast, it is clearly stated in Ezekiel 36:27 that it is Yahweh's Spirit who enables obedience. Instead, the king and the obedience of the people are features of the restoration.

345 For discussion on the relationship of the "new covenant" in Jeremiah 31:31-34 and the "eternal covenant" in Jeremiah 32:38-40 with Ezekiel 16:59-63; 37:26, see, e.g., Renaud (1986:335-49); Vieweger (1988:26-29); Block (1997:517); Lundbom (1999:466-69,519); Gorman (2014:24-29).

346 The parallels in Ezekiel 37:24-27 with Leviticus 26:1-13 include: "dwelling in the land," Yahweh's "dwelling place" (משׁבו) among his people, Yahweh "multiplying" (רבה) the descendants, "everlasting covenant" (ברית עולם), the covenant formula of "I will be their God, and they shall be my people," and "dwelling in the land forever" (see also Allen 1990:194; Block 1997:420-21; Greenberg 1997:757; Wong 2001:86,115-17; Dalrymple 2018:97). Garscha (1974:227) notes that the obedience of the people described in Ezekiel 37:24b fulfilled the condition of blessings stated in Lev 26:3. The parallels in Ezekiel 37:24-27 with Genesis 17:1-8 include: "multiplying" (רבה) the descendants, "everlasting covenant" (ברית עולם), the covenant formula of "I will be their God, and they shall be my people," and "dwelling in the land forever" (see also Allen 1990:194; Block 1997:417-18).

347 On the fulfilment of the Abrahamic covenant at the future restoration in Ezekiel 37:24-27, see also Block (1997:420); Bucknell (2016:47).

348 See also pp. 107-08 above on the issue of whether the recognition formulae addressed to the nations in Ezekiel 36-37 have any salvific connotations for the nations.

salvation as a part of Yahweh's plan is neither propounded nor contradicted; it is simply absent in Ezekiel". Nonetheless, in the light of the broader theological framework of the prophetic tradition concerning the "nations who have joined themselves to Yahweh," being also viewed as "Yahweh's people" (Isa 19:25; Zech 2:11 [MT 2:15]) and the patriarchal promise of "Israel becoming a nation and the patriarchal promise of Israel becoming a nations and a company of nations" (Gen 35:11), there is no doubt that pouring out of the Spirit given to the nation of Israel as Yahweh's people in Ezekiel 36:27 and 37:14, can be also be extended and applied to a broader definition of Yahweh's people to include "nations who have joined themselves to Yahweh".

The restoration oracles of Israel are realised in Ezekiel 36:27 and 37:14 by the "putting within" of Yahweh's Spirit in his people. The judgment is proclaimed on Israel's failure to observe Yahweh's "statutes and judgments", thereby forfeiting the covenantal blessings of life and prosperity (Ezek 11:1-12; 20:1-39). At Israel's future restoration, the problem of Israel's disobedience will be resolved by "putting Yahweh's Spirit within his people" so that Israel may obey his "statutes and judgments" (Ezek 36:27) and live (Ezek 37:14). The divinely empowered obedience is the channel by which the covenantal blessings for Israel can be perpetuated, and the covenantal curses can be subverted. Ezekiel 37:24-28 anticipates, at the time of the future restoration, a Davidic king ruling over Yahweh's people by which the Abrahamic and Mosaic covenantal promises will be punctuated (Ezek 37:24-28)

5.4.3 The relationship between the outpouring and the putting within of Yahweh's Spirit

From the study of the "outpouring" and "putting within" of Yahweh's Spirit, these two metaphorical languages, which have a certain degree of overlap in their significance. Both these metaphors have a broader prospect of Yahweh's promise, describing the bestowal of his Spirit on his people as part of the restoration of Israel.[349] In the metaphorical use of "outpouring", the restoration of the covenantal relationship with Yahweh is emphasised (Isa 44:1-5; Ezek 39:29) and the abundant gift of the vivifying Spirit (Joel 2:28-29 [MT 3:1-2]; cf. Isa 32:15; 44:3). On the other hand, the metaphorical language "putting within" is explained as Yahweh's spirit, ensuring obedience to the law through transforming the human heart and spirit by Yahweh's Spirit (Ezek 36:26-27).

The clear overlap is shared between these two metaphors in depicting the life-giving Spirit of Yahweh. The vivifying work of the Spirit, which provides the characteristic of the metaphor "putting

[349] All the texts of the "outpouring" (Isa 32:15; 44:3; Ezek 39:29; Joel 2:28-29 [MT 3:1-2]) and the "putting within" (Ezek 36:27; 37:14) of Yahweh's Spirit occur in the context of the restoration of Israel.

within", is stated directly in Ezekiel 37:14, while it is brought across in the "outpouring" metaphor through the imagery of a dry and barren land turning into the fertile land (Isa 32:15; 44:3).

Some other aspects also implicitly overlap. Although the broad gift of the Spirit (cf. Joel 2:28–29 [MT 3:1–2]) is not an emphasis on the metaphor of "putting it here is nevertheless an implication in the idea of the Spirit "putting within" the "whole house of Israel" (Ezek 37:11; cf. 36:22). The idea of the re-established covenant relationship with Yahweh does not also exist in the covenantal formula of "you shall be my people, and I will be your God" in Ezekiel 36:28. The transforming work of the Spirit in the lives of the people is hinted at in the context of the "outpouring" metaphor in Isaiah 32:16-17 as well. Block (1987:267-68) argues in favour of a fundamental difference in the meaning of "putting within" in Ezekiel 36:27; 37:14 and the "pouring out" in Ezekiel 39:29, in that the former "relates more immediately to the rebirth of the nation, her receiving new life," while the latter "represents a sign and seal of the covenant…the divine mark of ownership." On the contrary, Robson (2006:253-54,256-62) disagrees with Block's argument that there is no significant shift in the meaning of the "pouring out" and "putting within" of Yahweh's Spirit in Ezekiel because "it is not simply the 'presence' of Yahweh's among the people that assures their future, but the permanent transformation effected by the outpouring".

In other words, it was because of their disobedience that Yahweh "hid his face" from his people previously (Ezek 39:23). Now, the obedience brought by the Spirit causes Yahweh not to "hide his face" from his people (Ezek 39:29).

On the one hand, Block is correct in pointing out the different emphasis of these two metaphorical languages in the book of Ezekiel. On the other hand, Robson also correctly underlines the overlap of the two metaphors. Thus, instead of taking these two metaphorical languages of the "outpouring" and "putting within" of Yahweh's Spirit to be either "distinct" or "similar," it may be preferable to comprehend that these two metaphors have a different emphasis and overlap in some other aspects either clearly (e.g. the life-giving work, the means of re-establishing covenantal blessings) or implicitly (e.g. the all-embracing gift of the Spirit, the sign of a covenantal relationship, the transformation of human lives).

5.5 CONCLUSION

This chapter examines three important aspects of the Abrahamic blessing and the promise of the Spirit in the Old Testament outside of Genesis. Firstly, the relationship between the Abrahamic, Sinai, and new covenants is investigated. Secondly, in Psalm 72 and the prophets, the development of the Abrahamic blessing for the nations is examined. Thirdly, the bestowal of Yahweh's Spirit in the

prophets and its relationship to the Abrahamic, Sinai, and new covenants are investigated. The following conclusions are based on the Old Testament texts examined by this chapter.

The Abrahamic covenant was the foundation for establishing the Sinai covenant (Exod 6:7–8; cf. Deut 9:5). The Abrahamic covenant, which was given to the patriarchs, was re-established with the people of Israel, the Abrahamic descendants, as the Sinai covenant. In the Sinai covenant, the following elements of the Abrahamic covenant were affirmed: firstly, the divine-human relationship with Yahweh as their God, and Israel as his people (Exod 6:7; cf. Gen 17:7–8); secondly, the gift of the promised land of Canaan (Exod 6:8; 23:30; cf. Gen 15:18–21; 17:8); thirdly, the establishment of the populous nation of Israel (Exod 1:7; 19:5–6; cf. Gen 17:2, 6). However, the covenant God made with Abraham to bless the nations (Gen 12:3b) is scarcely developed in the covenant at Sinai since the Sinai covenant focuses on the nation of Israel. Nevertheless, the covenant God made with Abraham to bless the nations will come into play again at the eschatological restoration of Israel.

As the Mosaic covenant was broken time and again in the Israelite story by their disobedience to the covenantal stipulations, not only did the prophets pronounce the judgment of Yahweh in the execution of the curses of the covenant (e.g. Jer 11:1–17; Ezek 20:1–38; Zech 7:8–14; cf. Lev 26:14–39; Deut 28:15–68), but they also announced that Yahweh would restore his covenantal relationship with Israel after the judgment in terms of a new and eternal covenant (e.g. Jer 31:31–34; 32:36–44; Ezek 37:26). Yahweh's Spirit, whose bestowal is described by the metaphorical language of "outpouring" (Isa 32:15; 44:3; Ezek 39:29; Joel 2:28–29 [MT 3:1–2]) and "putting within" (Ezek 36:27; 37:14), functions as the means by which the covenantal blessings are restored to Israel (cf. Lev 26:1–13, 40–45; Deut 28:1–14; 30:1–10). The vivifying Spirit: firstly, restores life and prosperity to the people and their land (Isa 32:15; 44:3; Ezek 37:14); secondly, the vivifying Spirit implies the restoration of the divine-human covenantal relationship (Isa 44:1–5; Ezek 39:29); and thirdly, it enables the people to obey Yahweh (Ezek 36:27), so that the covenantal blessings may be perpetuated and the covenantal curses subverted permanently. This new and eternal covenant restores the Mosaic covenant and eventually fulfils the Abrahamic covenant (cf. Lev 26:40–42; Deut 4:29–31).

Several features will characterise the restoration of Israel, two of which are worthy of mention for the purposes of this study as follows: firstly, people from among the nations will "join themselves to Yahweh" by observing Yahweh's covenant, and they will thus also become the people of Yahweh (Isa 56:3–7; Zech 2:11; cf. Isa 19:18–24). And these nations shall come together on the throne of the LORD, to worship Him, and to walk in his ways (Isa 2:2–3; 66:18–24; Jer 3:16; 4:2; Zech 8:20–23).

Along this trajectory, the covenantal promises were given to Israel, including the promise of pouring out Yahweh's Spirit, which functions as the mean by which the covenantal blessings are realised, would thus also be available to these nations who have turned to Yahweh. Among the passages that discuss the nations coming to worship Yahweh, Jeremiah 4:2 and Zechariah 8:10 refer to the Abrahamic blessing for the nations. Secondly, at the time of restoration, a Davidic king shall rule the people (Ezek 37:24–25; cf. Isa 11:1–16).

Although Ezekiel 37:24–25 does not indicate that the Davidic king will rule over the other nations, nevertheless, in another stream of development of the covenant God made with Abraham to bless the nations, Psalm 72 anticipates a time when the ideal Israelite king will rule over the Israelites and all the nations of the earth. Psalm 72:17 clearly refers to the Abrahamic promise to bless the nations (Gen 22:18; cf. 12:3b). The "seed of Abraham" in Genesis 22:18 has been identified with this ideal Israelite king. Both Israel and the nations will be blessed because of this king (Ps 71:17) since he rules in justice and takes care of their welfare.

In the prophecies concerning the restoration of Israel, the prophets eagerly waited a time when the covenantal promises would be fully restored to the people of Yahweh. These blessings are not merely the blessings of the covenant with Moses, but still more the blessings of the covenant with Abrahamic. The Abrahamic blessing will be realised fully. Yahweh will give the people the ability to live again in a covenant relationship with him (e.g., Isa 44:5; Jer 31:33; Ezek 36:28; 37:23; Zech 8:8; cf. Gen 17:7–8). They will possess and dwell in the promised land forever as a mighty populous nation (e.g., Isa 60:21–22; Ezek 37:21–22, 25–26; cf. Gen 12:2, 7; 17:6–8). All the nations of the earth will be blessed at Israel's future restoration when they will turn away from their evil ways (Jer 3:17) and turn to worship Yahweh (e.g., Isa 2:2–3; 66:18–24; Jer 3:16; 4:2; Zech 8:20–23; cf. Gen 12:3b; 22:18). Yahweh's people will be made up of the Israelite nation and a league of many nations (Isa 19:18–24; 56:3–7; Zech 2:11; cf. Gen 17:5–6; 35:11).

With these understandings concerning the relationship between the pouring out of the Spirit and the restoration of the Abrahamic and Mosaic covenants to Israel and the nations, the next chapter will proceed to examine how the Abrahamic blessing and the promise of the Spirit continue to be developed in the Second Temple writings and Paul. The similarities and differences of these two motifs in the Old Testament with respect to the Second Temple writings and Paul will then help to understand why Paul juxtaposes the Spirit with the Abrahamic blessing in Galatians 3:14.

CHAPTER 6
THE ABRAHAMIC BLESSING FOR THE NATIONS AND THE PROMISE OF THE SPIRIT IN THE SECOND TEMPLE LITERATURE

6.1 INTRODUCTION

The previous chapter has shown that Yahweh would restore his covenantal relationship with Israel after the judgment with a new and everlasting covenant (e.g., Jer 31:31–34; 32:36–44; Ezek 37:26) due to Yahweh's faithfulness in keeping the Abrahamic and Mosaic covenants (Lev 26:42; Deut 4:31). And Yahweh's Spirit will function how the covenantal blessings are restored to Israel (Isa 32:15; 44:3; Ezek 37:14; Isa 44:1–5; Ezek 39:29; Ezek 36:27; Isa 56:3–7; Zech 2:11 [MT 2:15]). In contrast, the texts in the second temple literature that refer to the Abrahamic blessing for the nations and the promise of the Spirit do not associate the two motifs. In the second temple literature, the Abrahamic blessing is often related to obeying the law, and the quotation of the Abrahamic blessing for the nations seems to be incidental. Although it is developed somehow further, it is of secondary concern. The Abrahamic blessing is generally understood as material prosperity, although Philo considers it spiritual and moral.

While the role of the Spirit in the second temple literature is like the Old Testament, there is generally no expectation during this time that the Gentile converts would receive the Spirit, apart from the cases of Joseph and Aseneth. Nevertheless, the function of the Spirit in the second temple literature is similar to the Old Testament.[350] Although Paul's pneumatology is similar to the Old Testament and the second temple literature, given his understanding that the Spirit is received by faith in Christ Jesus without regard to the observance of the law and ethnicity (Gal 3:1-5,14; 4:4-6), he differs from the second temple literature. Thus, the similarities and differences of these two motifs in the Old Testament compared to the second temple literature will then help investigate how Paul might have interacted with contemporary ideas on these two motifs in Galatians 3:1-4.[351]

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350 The Abrahamic blessing is often tied with observance of the law, and the Abrahamic blessing for the nations seems to be incidental. While the Spirit in the second temple literature is similar to the Old Testament, there is no indication of the Gentiles converts who receive the Spirit, except for the case of Joseph and Aseneth.

351 Although there is an echo of the Abrahamic blessing for the nations in T. Levi 4:4-6 and an allusion to the promise of the Spirit in Ezekiel 36:26-27 in T. Jud. 24:3-4, I will not include the Testament of the Twelve Patriarchs in my discussion. It is debatable whether the work is Jewish with Christian interpolations (Kee 1983:777-78) or Christian using Jewish materials (Jonge 1984:509). As it is not possible to extract earlier Jewish material in the present form without affecting the overall coherence of the work (Hollander

6.2 THE ABRAHAMIC BLESSING FOR THE NATIONS IN THE SECOND TEMPLE LITERATURE

The promise to bless the nations through Abraham's descendants is not a common theme in the second temple literature; however, it occurs in a significant passage in the Wisdom of Ben Sira, Tobit, Jubilees Philo, and The Ladder of Jacob.

6.2.1 Ben Sira[352]

In this section, Ben Sira refers to the Abrahamic blessing to the nations (Sir 44:21). Ben Sira 44:19-21a refers to Genesis 17, where Abraham is called the "father of many nations" (Gen 17:4,6), and where God made a covenant with Abraham and his offspring to be their God, with circumcision as the sign of the covenant (Gen 17:7-8, 10-14). Next, Ben Sira refers to the Abrahamic blessing reiterated in Genesis 22:16–18 to emphasize that the blessing for the nation and numerous descendants was confirmed with an oath due to Abraham's obedience (Sir 44:20b-21ab).[353]

Interestingly, Ben Sira refers to Psalm 72:8 and connects it to Genesis 22:17-18, just as Psalm 72:17 alludes to Genesis 22:18.[354] However, while Psalm 72:17 takes the "seed" (זרע) as singular, alluding to the ideal king of Israel, who shall rule over the entire world, Ben Sira takes the "seed" (זרע) to be collective, alluding to the Abrahamic descendants, who are destined to inherit the whole earth.[355] Also, although the metaphors of the "sand of the seashore" and the "stars in the sky" in Genesis 22:17-18 work in the same way to describe how numerous Abraham's descendants will be, Ben Sira

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1985:73-74), it is best to consider the final form of the work as Christian and leave it out of discussion. For discussion of the history of research on the date and provenance, see most recently Kugler (2001:31-38).

352 The book of Ben Sira was written in Hebrew in Jerusalem by Yeshua, the son of Eleazar and the grandchild of Sira (Sir 50:27) in 195-180 BCE (Skehan & Di Lella 1987:8-10; Crenshaw 1997:611; Coggins 1998:18-20,33; Schmidt 2019:4).

353 In Sir 44:20b-21b, MS B, Abraham's obedience as the grounds for God's oath that he shall have numerous offspring and that "the nations would be blessed through his offspring" is marked by the connective על כן ("therefore"' LXX διὰ τοῦτο). See also Mack (1985:211,213); Wisdom (2001:66); Di Lella (2006:160); Niehoff (2013:67). On the allusion of Sira 44:20b-21b to Genesis 22:16-18, see also Skehan & Di Lella (1987:505); Marböck (2007:184); Crenshaw (1997:842); Birnbaum and Dillon (2020:304).

354 See also pp. 90-91 above on Psalm 72:17. On the allusion of Sir 44:21c to Ps 72:8, see also Skehan and Di Lella (1987:505); Marböck (2007:184); Crenshaw (1997:842); Schreiner (2003:439); Tiemeyer and Wöhrle (2020:362). Cf. Sira 44:12c with Psalm 72:8 ESV: "May he have dominion from sea to sea, and from the river to the ends of the earth!"

355 On the descendants of Abraham inheriting the whole earth, see also Mack (1985:54); Marböck (2007:184); Kim (2019:100).

understands the metaphor of the "dust of the earth" (cf. Gen 13:16; 28:14) as describing the multiplication of Abrahamic descendants, and the "the stars" (cf. Gen 15:5: 22:17) as the exaltation ("to exalt") of Abrahamic descendants (Sir 44:21b).[356] Although Ben Sira does not specify how the descendants of Abraham will bless the nations, he clearly links the blessing for the nations to Abraham's obedience.[357]

In accordance with the account in Genesis, Ben Sira also mentions that the Abrahamic blessings have been handed down to Isaac and Jacob (Sir 44:21–23; cf. Gen 26:3–5; 28:4, 13–15).[358] It is noteworthy that, although Ben Sira 44:22 in Hebrew (MS B) suggests that "the blessing of all his lineages" and "the blessing" have been passed down to Jacob, the statement in Ben Sira 44:22–23a LXX "a blessing of all people and a covenant" is given.[359] It is unclear whether the LXX or the Hebrew (MS B) is closer to the original.[360]

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356 Sir 44:21b NRSV: "that he would make him as numerous as the dust of the earth and exalt his offspring like the stars." This strophe appears in the LXX but is not attested in the extant Hebrew manuscript fragments, and Syr. Version reads, "that he would make his descendants numerous as the sands of the seashore, and that he would set his descendants numerous as the sands of the seashore, and that he wuld set his descendants above all other nations" (Skehan & Di Lella 1987:504; Beentjes 1997:13-19,78). See also Schreiner (2003:439), who notes the change in the interpretation of the metaphor of the stars to mean that "the people of Israel are significant in the Hellenistic world".

357 A few scholars attempt to shed light on Ben Sira's understanding of how Abrahamic descendants shall bless the nations. E.g. (1) Abraham is an asset to the world when his descendants are faithful to God and thereby exercise worldwide influence over others (Harink 2018:199); (2) Abraham is the meditator of blessings to the people of the world (Camp 2016:188). Although Wisdom (2001:67) notes that "the connection between blessing for the nations and Israel's role as inheritor of the whole earth, this presence is the blessing for the nations". These elucidations are reasonable deductions from the text, but they are nonetheless not spelt out explicitly by Ben Sira himself.

358 See also Mack (1985:45,53); Crenshaw (1997:842); Kim (2019:100-102).

359 Cf. Sir 44:22 MS B, lit.: "And also, he established [the covenant] with Isaac similarly, for the sake of Abraham his father. The covenant of all his forebears [ברית כל ראשון], he has given it, and the blessing [וברכה], he caused it to rest upon the head of Israel" and Sir 44:22–23a LXX, lit.: "And with Isaac he established similarly, because of Abraham his father's sake, a blessing of all people and a covenant [εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην], he made it rest upon the head of Jacob" (both translations mine). ראשון in MS B means "forebears" (BDB 911; HALOT 3:1168). However, the LXX reads ἄνθρωποι "people". The LXX also differs from the Hebrew MS B in that the latter links the phrase, כל ראשון "all the forebears", with ברית ("covenant"), while the former links πάντων ἀνθρώπων "all people" with εὐλογια "blessing". Nonetheless, the syntax of the LXX is ambiguous regarding the phrase, "the blessing of all people and the covenant", in that both may be linked with Isaac (e.g., REB), or Jacob (e.g., NRSV), or the blessing may be linked with Isaac and the covenant with Jacob (e.g., NJB).

360 The difficulty in figuring out the original interpretation of Sir 44:22–23 is based on the fact that the passage in Hebrew exists only in MS B, which was recovered from the Cairo Synagogue Genizah and dated from

Based on Ben Sira 44:22–23a LXX, Wisdom (2001:66-67) states that, since "the promise of blessing for the nations... is repeated in Ben Sira's brief account of the continuation of the covenant with Isaac", the reiteration "thereby suggests its importance" for Ben Sira (Wisdom 2001:66-67). The inference drawn from Wisdom is debatable since he supposes that the LXX is the original reading, and he failed to see the variant reading in the Hebrew text of Ben Sira 44:22.

If Ben Sira 44:22 in Hebrew (MS B) is close to the original reading, it can be argued that the reiteration of the blessing for the nations/peoples in the LXX implies its importance for Ben Sira's grandson. He translated the Hebrew original to Greek rather than Ben Sira himself. However, the LXX might also be an inadvertent misinterpretation of the original Hebrew. The presence of the variant readings cautions against concluding Ben Sira's literary emphasis based on just one of the variant readings. Thus, it is tenuous to deduce any importance in the "blessing of all people" for Ben Sira or his grandson based solely on the LXX rendering of Ben Sira 44:22–23a.

In any case, the blessing for the nations is still closely connected with Abraham's obedience, and the book of Ben Sira does not demonstrate concern for the salvation and well-being of the Gentiles. In view of the overall tenor of the book, it is implausible that Paul's citation of the blessing for the nations in Galatians 3:6–14 is in any way influenced by the LXX rendering of Ben Sira 44:22–23a.[361]

6.2.2 Tobit[362]

In Tobit, nations are blessed by their relationship with Abrahamic descendants, nevertheless, there is no indication of how nations shall be blessed on account of Abraham or his descendants.

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the 12th century (Skehan & Di Lella 1987:51–52). Those who follow the Hebrew MS B interpretation are, e.g., NAB; Skehan Di Lella (1987:503); Di Lella (2006:160) Those who follow the LXX reading are, e.g., NRSV; REB; NJB; Wisdom (2001:66).

361 Paul might be familiar with the two Hebrew and Greek versions of Sir 44:22–23 since both texts were in circulation during the first century CE. Hebrew manuscript evidence dated between the first century BCE (Skehan & Di Lella 1987:53) and the first half of the first century CE are 2Q18 and 11QPsa from Qumran Beentjes (1997:6). Although there is no extant Greek manuscript dated from the first century CE, many manuscripts from the third century CE onwards show its widespread use after its translation at the end of second century BCE. For a comprehensive list of the extant Greek manuscripts (Ziegler 1965:7–13). On the other hand, Paul's emphasis on the inclusion of Gentiles in the Abrahamic blessing in Galatians may be his response to the lack of concern for the Gentiles in this tradition.

362 Unless otherwise indicated, the verification of Tobit in this section follows the NRSV, and the English translation is taken from Fitzmyer (2003). The Hebrew/Aramaic texts and their corresponding translation are taken from García Martínez and Tigchelaar (1997-98:386–87,398–99).

The book of Tobit is generally dated sometime between 225 and 175 BCE.[363] The story of the book takes place in the eighth century BCE among the eastern Diaspora, and it seeks to instruct the Jews in the Diaspora on how to live righteously, especially in observing the Mosaic law.[364]

The story ends with a song of praise from Tobit prior to his death (Tob 13:1—14:15). Tobit refers to the third strand of the promise to Abraham in this song where how many nations shall come to Jerusalem with gifts for God, the King of heaven (Tob 13:11). The nations will be cursed if they are against Jerusalem but blessed if they fear and love her (Tob 13:12,14).[365] The phrase "all nations coming to Jerusalem with gifts" (Tob 13:11) most likely implies Isaiah 2:2–4, 60:3–16 and Micah 4:1–4, and the curse and blessing in Tobit 13:12,14 to Genesis 12:3a, 27:29 and Numbers 24:9.[366] Although Tobit 13:12,14 does not directly imply the Abrahamic blessing for the nations in Genesis 12:3b ("In you all the families of the earth shall be blessed "), Genesis 12:3a ("the one who curses you I will curse, the one who bless you I will bless") in the context of "many nations coming to Jerusalem" may indicate how Tobit understands the manner by which nations are blessed by their relationship with Abrahamic descendants—blessed shall be the nations who treat Jerusalem and her people well.[367]

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363 Moore (1996:40–42); Nowell (1999:976–77); Schüngel-Straumann (2000:39); Otzen (2002:57); Fitzmyer (2003:52); Bautch (2019:168). The original language of the book of Tobit is Semitic (either Aramaic or Hebrew), and there are two recensions of the Greek version. For details of the manuscript evidence of the Semitic text of Tobit and its various versions, see Otzen (2002:60–66); Fitzmyer (2003:3–28); Weeks *et al*. (2004:1–59).

364 Levine (1992:42–51,64); Otzen (2002:2); Fitzmyer (2003:31–32); Ego (2005:41–54); Barclay (2021:203).

365 In the Greek version, the shorter recension has "all who love you shall be blessed [εὐλογημένοι]," while the longer recension has "all who fear you shall be blessed [εὐλογητοί]" (Fitzmyer 2003:302). Nevertheless, the concept of "those who love Jerusalem are blessed" is the same in both verses. The antecedent of the second person singular pronoun ("you") in Tobit 13:12,14 is Jerusalem (Tob 13:9). See also Schüngel-Straumann (2000:172–74); Fitzmyer (2003:311); Henderson (2014:133). Contra Wisdom (2001:68n10), who thinks that the "you" refers to God.

366 See also Moore (1996:280–81); Schüngel-Straumann (2000:172); Fitzmyer (2003:314–15); Hahn & Mitch (2019:30). Tob 13:12 NRSV: "Cursed are all who speak a harsh word against you; cursed are all who conquer you... But blessed for ever will be all who revere you". Both recensions of Tob 13:14 LXX (=Tob 13:12 Eng.) alludes to Genesis 12:3a LXX in their use of εὐλογέώεὐλογητός ("blessed"; cf. εὐλογέω) in Gen 12:3a LXX and ἐπικατάρατος ("cursed"; cf. καταράομαι in Genesis 12:3a LXX). The Qumran Aramaic of Tob 13:12 (4Q196 17 II, 15–16) uses the word ארר "cursed", which is a cognate of the word ארר "to curse" in Gen 12:3a MT. However, the second half of Tob 13:12 on the blessing is not preserved in the Qumran fragments. See also Henderson (2014:145-47). For a textual comparison of the Greek, Latin, Hebrew, Aramaic, and Syriac of Tob 13:12–14, see Weeks et al. (2004:310–13).

367 See also Wisdom (2001:68n10). Wisdom also believers that Tob 4:12 refers to the Abrahamic blessing for the nations. In Tob 4:12–13, Tobit encourages his son on the importance of endogamy: "Remember,

6.2.3 Jubilees[368]

Jubilees does not appear to be particularly concerned about the development of the Abrahamic blessing for the nations.

It is widely believed that the Book of Jubilees, dated to the middle of the second century BCE, was composed in Hebrew.[369] As such, Jubilees recounts Genesis and the first half of Exodus. The genre of Jubilees should be reckoned as the "Rewritten Bible," in which the author copies many passages from the Pentateuch into a new literary framework, usually with minor modifications and expansions, to deal with contemporary issues and to present the author's interpretation of the biblical text as authoritative.[370]

On the one hand, the overall contexts in Jubilees, where the Abrahamic blessing for the nations and its repetitions occur, are quite like the contexts of Genesis. However, a closer examination reveals some notable differences in the immediate context of the Abrahamic blessing in Jubilees compared with Genesis. In Genesis, the divine promise of blessing to Abraham in Genesis 12:1–3 reiterates God's original intention to bless humanity (cf. Gen 1:28; 9:1).[371] However, in the Jubilees, God's blessings on the first human couple (Gen 1:28) are not present, but replaced by an expansion on the Sabbath, where God separated "a people for [him]self from among [his] nations" from Jacob's seed, so that they could keep the Sabbath (Jub. 2:17–21). The blessing first made to Abraham in

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my son, that Noah, Abraham, Isaac, and Jacob, our ancestors of old, all took wives from among their kindred. They were blessed [εὐλογήθησαν] in [ἐν] their children, and their posterity will inherit the land". (Tob 4:12b NRSV). Wisdom (2001:67-68) argues that "with the mention of Abraham and his sons which preceded, the use of the future [*sic*] passive of εὐλογεῖν with the preposition ἐν will almost certainly alert the reader familiar with the Genesis narrative to the third strand of the promise [i.e., blessing for the nations]". Nevertheless, I disagree with Wisdom, because (1) the subject of the aorist passive, εὐλογήθησαν "they were blessed", is clearly the patriarchs, and not the nations; and (2) there is no mention at all how nations may be blessed on account of Abraham or his descendants in the context of Tob 4.

368 Unless otherwise indicated, the English translation of the book of Jubilees in this chapter is taken from VanderKam (1989b).

369 Wintermute (1985:43–44); Endres (1987:10); VanderKam (2001:13–21); Segal (2007:319–22); van Ruiten and Bekkum (2020:85). The original Hebrew text was subsequently translated into Greek, and from the Greek into Latin, Classical Ethiopic, and possibly Syriac. Some Hebrew fragments of the book have been found at Qumran. However, the most complete extant manuscript of Jubilees is in Ethiopic. For the textual history of Jubilees, see van Ruiten and Bekkum (2020:85).

370 Nickelsburg (1986:97); VanderKam (1994:113; 2001:11.); Reynolds III (2017:334-36)

371 See pp. 77–78 above.

Genesis is followed immediately after the Babel incident and the linear genealogies of Shem and Terah (Gen 11:1–32).

On the other hand, Jubilees substantially broadens the Genesis text by elaborating on Abraham's early life. The author relates Abraham's conversion from polytheism to monotheism and emphasises his zeal and piety towards this monotheistic God (Jub. 11:15—12:20). God's promise of blessing was first given to Abraham in response to his prayer to seek God's guidance (Jub. 12:21):

Table 6-1: The comparison of the Abrahamic blessing in Jubilees 12:22–23 with Genesis 12:1-3

Jubilees 12:22–23	Genesis 12:1–3 ESV
When he had finished speaking and praying, then the word of the Lord was sent to him through me: "Now you, come from your land, your family, and your father's house to the land which I will show you. I will make you into a large and populous people. I will bless you and magnify your reputation. You will become blessed in the earth. All the nations of the earth will be blessed[372] in you. Those who bless you I will bless, while those who curse you, I will curse."	Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonours you I will curse, and in you all the families of the earth shall be blessed."

Despite the change of the immediate context of the Abrahamic blessing, the phrase "the blessing for the nations" (Jub. 12:23) follows Genesis 12:3b rather closely, except for translating משפחת ("families") as "nations."[373] In Jubilees 12:23, the phrase "families", which is translated as "nations", does not demonstrate clearly how the author of Jubilees understood the blessing for the nations.

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372 The Ethiopic verb (yetbāraku; "bless") consistently is rendered as passive "be blessed" in all English translations, except for Wintermute, who interprets it as a direct reflexive "bless themselves" in Jub. 12:23; 18:16; 24:11 (Schodde 1886:457,472,728,737; Charles 1984:48,63,78,87; Wintermute 1985:81, 91,103,109; VanderKam 1989b:73,109,152,176; Van Ruiten 2012:46). Wintermute's (1985:81) interpretation is probably because of his understanding of the force of the Niphal and Hithpael of ברך "to bless" in the Genesis MT, rather than warranted by the Ethiopic verb. This is because the form of the Ethiopic word for "bless" (yetbāraku) is the same in Jubilees 12:23; 18:16; 24:11; 27:23 (VanderKam 1989a:76,105,134,152). Furthermore, as the Ethiopic version is most likely translated from the Greek version, it probably reflects the future passive "will be blessed" in the LXX Genesis texts, rather than the Niphal and Hithpael of the Hebrew Genesis texts cf. VanderKam (1989b:7).

373 There is a textual alternative to "fathers" instead of "nations" in some Ethiopic MSS. VanderKam (2018a:456) notes that as all the versions of Genesis 12:3 and the Syriac citation indicate, the proper reading should be "nations".

However, while the blessing for the nations has its climax in the Abrahamic blessing in Genesis, the change in context and the absence of the divine blessing of Genesis 1:28 in Jubilees weaken such a climax.[374]

The next reaffirmation of the Abrahamic blessing for the nations appears in the context of the sacrifice of Isaac (Jub. 18:16; cf. Gen 22:18).[375] While God tests Abraham in Genesis 22:1–to see how much Abraham fears him (Gen 22:12), Jubilees understands the test of Abraham as a response of God to the challenge of Prince Mastema regarding Abraham's faith (Jub. 17:15–18:16). God was already confident about Abraham's faithfulness (Jub. 17:15), and the test was presented as proving Abraham's faithfulness (Jub. 18:16):

[374] Scholars who also understand the change in context in Jubilees in relation to Gen include Müller (1996:244–46); Balestier-Stengel (1990:61–71). Müller (1996:244-46); So (2017:10). So, notes that the author of Jubilees has a different emphasis from Genesis and primarily uses the primaeval narrative of Genesis to emphasise the importance of observing the Sabbath, the special election of the descendants of Jacob, the solar calendar, and the Jubilean year system. VanderKam (2018:455) also sees the rereading of Genesis 11:27—12:5 in Jub. 12 as being set in a context different from Genesis in an attempt by the author to address contemporary issues and present Abraham as the model of perfect Jew. On the blessing for the nations as the climax of the Abrahamic blessing in Genesis, see p. 103 above.

[375] Although the Abrahamic blessing for the nations is reaffirmed in Genesis 18:18, Jubilees has no parallel.

Table 6-2: The comparison of the Abrahamic blessing in Jubilees 18:15–16 with Genesis 22:16-18

Jubilees 18:15–16	Genesis 22:16–18 ESV
He said, “I have sworn by myself, says the Lord: because you have performed this command and have not refused me your first-born son whom you love, I will indeed bless you and will indeed multiply your descendants like the stars in the sky and like the sands on the seashore. Your descendants will possess the cities of their enemies. All the nations of the earth will be blessed through your descendants because you have obeyed my command. I have made known to everyone that you are faithful to me in everything that I have told you. Go in peace.”	and [the LORD] said, “By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice”.

The phrase “the Abrahamic blessing for the nations” in Jubilees 18:16 follows Genesis 22:18 closely, and the change in context, in this case, does not affect the fact that God reiterated his initial promise to bless Abraham (Gen 12:2–3; Jub. 12:22–23) because of Abraham’s obedience.

God’s reaffirmation of the Abrahamic blessing to Isaac for the first time in Jubilees 24:8–11 takes place in the same context as in Genesis 26:1–5 when Isaac dwelt in the land of the Philistines during a famine:

Table 6-3: The comparison of the Abrahamic blessing in Jubilees 24:9-11 with Genesis 26:2-5

Jubilees 24:9–11	Genesis 26:2–5 ESV
The Lord appeared to him and told him: "... I will be with you and bless you, because I will give this entire land to you and your descendants. I will carry out the terms of my oath which I swore to your father Abraham. I will make your descendants as numerous as the stars of the sky. I will give this entire land to your descendants. All the peoples of the earth will be blessed through your descendants because your father obeyed me and kept my obligations, commands, laws, statutes, and covenant. Now obey me and live in this land."	And the LORD appeared to him and said, "... I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring, all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

Once again, the phrase "the Abrahamic blessing for the nations" in Jubilees 24:11 follows Genesis 26:3 closely. Although VanderKam translates the phrase as "all the peoples" in Jubilees 24:11, all other English translations render the phrase as "all the nations."[376] As the Ethiopic term for "nations" is similar in Jubilees 12:23; 18:16; 24:11, VanderKam's alteration to "peoples" in Jubilees 24:11 may be a stylistic variation.[377]

It is not clear from the immediate contexts of Genesis 26 and Jubilees 24 how "all the nations of the earth will be blessed" in the descendants of Isaac. However, Isaac's narrative cursing the Philistines in Jubilees 24:27–33, which is not found in the context of Genesis 26, may demonstrate the author's hostility towards the Gentile.

As in the case of Genesis, the last instance of the Abrahamic blessing for the nations in Jubilees occurs in the context where on his way to Haran, Jacob rested at Bethel and saw in a dream God who reaffirms the Abrahamic blessing to him for the first time (Gen 28:10–17; Jub. 27:19–25):

[376] Schodde (1886:728); Charles (1984:78); Wintermute (1985:103).

[377] Cf. VanderKam (1989a:76,105,134; 1989b:73,109,152). The Ethiopic word for "nations" is *ahzāb* (VanderKam 1989b:73 notes on 12:23).

Table 6-4: The comparison of the Abrahamic blessing in Jubilees 27:22-23 with Genesis 28:13-14

Jubilees 27:22–23	Genesis 28:13–14 ESV
He spoke with Jacob and said: "I am the God of Abraham your father and the God of Isaac. The land on which you are sleeping I will give to you and your descendants after you. Your descendants will be like the sands of the earth. You will become numerous toward the west, the east, the north, and the south. All the families of the nations will be blessed through you and your descendants."	And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed."

As before, the phrase "the Abrahamic blessing for the nations" in Jubilees 27:23 follows Genesis 28:14 rather closely. Although the Ethiopic version of Jubilees 27:23, whose English translation is shown above, reads "families of the nations," the Latin version reads "families of the earth".[378]

There are many instances in Genesis where "nations are blessed" because of Abraham and his descendants, either individually or nationally: firstly, Abraham delivered the people and property of Sodom (Gen 14:11–24) and interceded on behalf of Sodom and the people of Gerar (Gen 18:22–23; 20:17); secondly, Laban recognized that God had blessed him on account of Jacob (Gen 30:27); and thirdly, Potiphar, Egypt, and "the whole world" are blessed on account of Joseph and his stockpiling of food for the severe famine (Gen 39:5; 41:53–57). Only the first two instances mentioned above are included in the literary framework of Jubilees (Jub. 13:22–29; 39:3; 42:2–3), but the passage on "the whole world" coming to buy food from Egypt has been omitted (cf. Gen 41:57).

However, from an expansion of the Abraham narrative, where Abraham called together all his children and grandchildren from Sarah, Hagar, and Keturah to exhort them before he sent his other

[378] VanderKam (1989a:282; 1989b:176) notes on Jub. 27:23,351. Following Endres, Wisdom (2001:71) proposes that "the change in Jubilees from 'earth' to 'nations' is the one significant modification in this verse, and it appears to make the text refer more directly to gentiles". The inference derived from them is debatable since they have overlooked the alternate interpretation in the Latin version, which is an independent witness of the Greek version, and taken up the reading in the Ethiopic version, which was also translated from the Greek version, to be the original in Hebrew or in the Greek version. Furthermore, the oldest extant Latin manuscript is about nine hundred years earlier than the oldest extant Ethiopic manuscript (Gurtner 2020:20). Thus, the Latin version is more likely to be closer to the Greek version than the Ethiopic version. This textual variant warns us against taking the Ethiopic reading definitively in deriving the theological "climate" of Paul's time.

children away from Isaac (Jub. 20:1–13; cf. Gen 25:6), it may be possible to infer how the author of Jubilees understands the nations to be blessed because of Abraham. After exhorting his children to observe the commands of the Lord (Jub. 20:2–9a), Abraham guaranteed them that if they "do what is right and just before [the Lord]", God will bless them with every kind of fertility (Jub. 20:9). Thanks to their prosperity, all the nations will want to be like them, and they will bless the descendants of Abraham in the name of the patriarch in order that they too may be blessed likewise by God (Jub. 20:10).[379]

In Jubilees, God's promise to bless Abraham and his offspring is viewed as a model wished by all other people. The nations use Abraham's name to bless their descendants in order that they too may be blessed by God, which mirrors the author's interpretation of the Abrahamic blessing in Genesis 12:3a, "I will bless those who bless you". However, it is not evident in the account of Genesis that nations pursue blessing from God like Abraham and use Abraham's name as a paradigm for blessing.[380] Nonetheless, the central issue in Jubilees 20:1–13 is Abraham's effort to urge and motivate his children to observe God's laws, rather than on how the nations may be blessed because of Abraham and his descendants.[381]

While the Abrahamic blessing for the nations is closely linked with God's original intention to bless humanity (Gen 1:28) and forms an integral part of the Genesis narrative, this element of the Abrahamic blessing quoted in Jubilees seems to be incidental. However, its phrase follows Genesis

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379 In Jub. 20:10, Abraham said to all his sons and grandchildren from Sarah, Hagar, and Keturah, "You will become a blessing on the earth, and all the nations of the earth will be delighted with you. They will bless your sons in my name so that they may be blessed as I am".

380 Nowhere in Genesis is anyone actively seeking to be blessed by God as Abraham or from persons using his name as a blessing formula. How others are blessed because of Abraham and his descendants is set forth as a matter of fact in the narrative (e.g., Potiphar in Gen 39:5) and at most acknowledged (e.g., Laban in Gen 30:27), but these people do not actively seek to be blessed on account of their association with Abraham or his descendants.

381 See also Morgan-Wynne (2020:82-83), who points out that the overall theme of Jub. 20–21 is a warning against idolatry and uncleanness, supplemented by a requirement to obey God to obtain his blessing. Contra Wisdom argues concerning Jub. 20:10 that "obedience to the Lord's commandments by Abraham's children thus results in a blessing for those who dwell upon the earth". Although Wisdom admits that "the text of Jubilees does not indicate the nature of this blessing", he believes "it is possible the author understands that the ubiquitous presence of the descendants of Abraham will mediate blessing for the nations (Jub. 19.21b–24)". Nevertheless, it is clear from the context of Jub. 19–20 that the reference to Abraham and his descendants "becoming a blessing" (Jub.19:17; 20:10) among other people refers them to as a paradigm of being specially and signally blessed by God, rather than a source of blessing for other people. This understanding is confirmed in Jubilees 12:23 (cf. Gen 12:2), where God promised that "Abraham will become blessed in the earth".

closely. The author does not appear to be particularly concerned about the development of the Abrahamic blessing for the nations. Instead, the author is primarily concerned with using parts of the Genesis stories to justify firstly, the use of a Jubilean chronological system and a solar calendar; secondly, the importance of keeping the Torah and the understanding that the Torah was already revealed to the ancestors prior to Moses; thirdly, the segregation from impure Gentiles;[382] and fourthly, the pre-eminence of the priestly line.[383]

6.2.4 Philo[384]

This section will deal with Philo, who addresses the promise to bless the nations through Abrahamic descendants in his works: *On the Migration of Abraham*, *Who is the Heir of Divine Things?,* and *Questions and Answers on Genesis*.

Philo of Alexandria lived from roughly 20 BCE to 50 CE (Williamson 1985:1; Scholer 1993:11; Uusimäki 2021:31). It is especially vital to observe that Philo devotes much attention to Abraham in his works and his extensive interpretation of Genesis. Philo thus provides an essential resource in the study of the development of the Abrahamic blessing for the nations during the Second Temple period. Philo quotes the Abrahamic blessing for the nations clearly in On the Migration of Abraham (Migration 1; cf. Gen 12:3), Who is the Heir? (Heir 8; cf. Gen 26:4), and On Dreams (Dreams 1.3; cf. Gen 28:14).[385] In his exposition of Migration 118–122 and Dreams 1.175–177, he also explains in detail how the nations are blessed because of Abrahamic descendants.[386] Pilo's understanding of Abraham as "the father of many nations" in connection with the Gentiles is found in Questions and Answers on Genesis (QG 3.42,44; cf. Gen 17:4,6).

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382 On the general attitude of Jubilees towards the Gentiles, see p. 170 below.

383 VanderKam (1997:16–19); Segal (2007:322–24). See also Jackson (2016:42-45) who suggests that Jubilees was intended to explain the origin of the law, the chronological system, and the origin of evil.

384 Unless otherwise indicated, the English translation of Philo's works in this section is taken from Philo (1993), and the Greek texts are quoted from Philo (1929-62).

385 All of Philo's citations of the Abrahamic blessing for the nations (Migration 1; Heir 2.8; Dreams 1.3) follow the LXX verbatim (cf. Gen 12:3; 26:4; 28:14 LXX).

386 Philo's usual practice is to offer literal and metaphorical interpretations of the Scriptures he discusses. This section will primarily discuss his literal interpretations in the main text and mention his allegorical interpretations in the footnotes. This is because the former explains how individuals bless other people, and it is thus more relevant to our present study. The latter is about how a sound human mind can positively affect its various mental faculties, and it has no bearing on how other people may be blessed as a result.

6.2.4.1 On the Migration of Abraham

On the Migration of Abraham (Migration 1), Philo quotes Genesis 12:1–3 as the introduction to his work.[387] Throughout the work, Philo comments extensively on Genesis 12:1–3.[388] When interpreting the phrase, "I will bless those who bless thee, and curse those who curse thee" (Migration 109–117; cf. Gen 12:3a), Philo refers to Balaam as an illustration. Philo expounds that although Balaam appears to have blessed Israel outwardly, God knew that he cursed Israel in the heart of Balaam (Migration 115). Hence, although he seemed to bless Israel publicly, Balaam was judged "to have been an impious man and accursed" (Migration 113). Thus, as Wisdom observes, the intention to bless or curse Abraham or his descendants is "the criterion upon which blessing, and cursing will come to other people."[389]

In Migration 118–127a, Philo explains how "all the tribes of the earth shall be blessed in you."[390] According to Philo, there had been examples of people who have taken advantage of an individual with noble character (Migration 120a). Such an individual is the righteous man who is an unchangeable foundation upon which the whole of humanity rests (Migration 120b–121a). People benefit when the righteous bring every good thing to all the people (Migration 121b). Whatever he does not possess, the righteous will pray to God, and God will bless such a righteous person unreservedly so that the blessings pour down on others (Migration 121b–122).

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387 "And the Lord said unto Abraham, 'Depart out of thy land and out of thy kindred, and out of thy father's house, into the land which I will shew thee; and I will make thee a great nation and will bless thee and will make thy name great, and thou shalt be blessed. And I will bless them that bless thee, and them that curse thee I will curse, and in thee shall all the tribes of the earth be blessed" (Migration 1).

388 The phrases that Philo comments on are, e.g., "depart from your land and kindred" (Migration 7–12), "I will make you a great nation" (Migration 53–55), "I will bless you" (Migration 70–72), "I will make your name great" (Migration 86), and "you shall be blessed" (Migration 106–8).

389 Wisdom (2001:79). See also Böhm (2005:273), who explains Philo's (Migration 109–117) interpretation of "I will bless those who bless thee, and curse those who curse you" as "the sincere blessing of a wise man by another person for a reward".

390 Other than the literal interpretation described above, Philo also gives a metaphorical understanding: "This is a pregnant and significant announcement; for it implies that, if the mind continues free from harm and sickness, it has all its tribes [Φυλαί] and powers in a healthy condition, those whose province is sight and hearing and all others concerned with sense-perception, and those again that have to do with pleasures and desires, and all that are transforming the lower to the higher emotions" (Migration 119]). The "earth" is interpreted metaphorically as the human mind, while the "tribes" are the sensory and emotive faculties of the mind. This interpretation is also similar in Philo (QG 4:183;Dreams 1:177).

Both Abraham and Moses are then referred to as instances of how God answered their petitions and how others benefitted as a result of their intercession (Migration 122).[391] Philo himself provides an overview of his understanding of "all the tribes of the earth shall be blessed in you" as follows: "We have now, then, said enough about gifts which God is accustomed to bestowing on those who are to become perfect, and through the medium of them on others also" (Migration 127a).

6.2.4.2 Who is the Heir of Divine Things?

In who is the Heir? Philo quotes Genesis 26:4 to substantiate his assertion that Abraham demonstrates his love for God by keeping all of God's commands (Heir 8–9).[392] However, in his work, there is no mention of how "the nations shall be blessed".[393]

6.2.4.3 On Dreams, That They Are God-Sent

In his treatise to describe that certain dreams, where the dreamer is capable of anticipating the future, are from God, Philo quotes Jacob's dream of the ladder as his instance (Dreams 1.2–3; cf.

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391 Philo refers to the intercessory prayer of Abraham for Sodom, and the way Lot was spared (cf. Gen 18:23–32; see also Migration 122b; 19:29; Philo 1929-62:203; Böhm 274n118), as well as Moses' plea with God to spare the rebellious Israel, who believed the ill report of the spies (cf. Num 14:11–20; see also Philo 1929-62:201; 1993:265n60).

392 See also Böhm (2005:275n122). "... Abraham displayed his love to his master in the last sentence of the divine oracle given to his son, 'I will give to thee and to thy seed all this land, and in thy seed shall all the nations of the earth be blessed, because Abraham thy father obeyed my voice, and kept all my precepts, and all my commandments, and my laws, and my judgments". And it is the greatest possible praise of a servant that he does not neglect a single thing of the commandments which his master lays upon him, but that he labours earnestly without any hesitation and with all his vigour, and even beyond his power to perform them all with a well affected mind" (Heir 8-9).

393 Although Philo fails to explain how "the nations shall be blessed" when he quotes Genesis 26:3 in Heir 8–9 (Wisdom 2001:80), he interprets the blessing for the nations in Genesis 26:4 in QG 4. 183 (Ruina 2013:34). Nevertheless, he does not specify the literal meaning in QG 4.183 but only provides the metaphorical interpretation, the same as in Migration 119 (cf. Gen 12:3b) and Dreams 1.175 (cf. Gen 28:14). In QG 4.183, Philo interprets the "nations" as the mind's various sensory and emotive faculties, while the "earth" refers to the person. If the mind may control all the senses and emotions ("the nations"), these faculties will become better ("be blessed").

Gen 28:12–15).[394] As Philo quotes Genesis 28:12–15 LXX verbatim, the divine repetition of the Abrahamic blessing for the nations in Genesis 28:14 is also included in Dreams 1.3.[395]

Subsequently, Philo, in Dreams 1.176–178, explains how "all the tribes of the earth shall be blessed in you": "but the wise and virtuous man is not only a blessing to himself, but he is also a common good to all men, diffusing advantages over all from his own ready store" (Dreams 1.176).[396]

Then, Philo illustrates two ways of how others are blessed by a wise person to show: firstly, as the sun is the light of all who have eyes, the wise person is light to "all those who partake of a rational nature" (Dreams 1.176); and secondly, as the burning of aromatic herbs fills "all persons near them with their fragrance," all those people near to the wise people are also influenced and "so become improved in their characters" (Dreams 1.178).[397]

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394 "Now the second species is that in which our mind, being moved simultaneously with the mind of the universe, has appeared... to be under the influence of divine impulses, to be rendered capable of comprehending beforehand... some of the events of the future. Now the first dream which is akin to the species which I have been describing, is that which appeared on the ladder which reached up to heaven.... And Jacob dreamed and behold a ladder... and the Lord was standing steadily upon it; and he said, I am the God of Abraham thy father..." (Dreams 1.2–3).

395 "In thee shall all the kindreds of the earth be blessed, and in thy seed also" (Dreams 1.3b).

396 As in Migration 119 and QG 4.183 (see above), Philo also offers an allegorical interpretation: "For if the mind which is in me have been rendered pure by perfect virtue, then the 'tribes' [Φυλαί] of that which is earthly in me are sharers of its purifying, those I mean which pertain to the senses and to that chiefest container, the body" (Dreams 1.177). In this passage, the "tribes" are interpreted allegorically not only as the sensory faculties, but also as the body.

397 Apart from the point on how a wise individual may bless people, Wisdom (2001:81) concludes from Dreams 1.175 that "Philo declares this promise [i.e. the blessing for the nations] means that the Jewish race is a beneficial influence on the world," since Philo relates "the language of Abraham's descendants being multiplied like the sand of the earth both to their increase in number and to their moral influence on the world". Nevertheless, a closer reading of Dreams 1.175 demonstrates that "the race of wisdom" (τὸ σοφίας γένος) does not imply the "race" of Abraham (i.e., his descendants) characterised by wisdom, but rather Philo's metaphorical understanding of "race" as wisdom. It is wisdom (ὁ παιδείας γένς "trained reason"; Philo 1929-62) that restrains sinful and unjust deeds, not the Abrahamic descendants. Therefore, the one who possesses wisdom inherits "all the parts of the world, penetrating everywhere," and thereby, "the wise and virtuous man is not only a blessing to himself, but he is also a common good to all men, diffusing advantages over all from his own ready store" (Dreams 1.175b–176). It is important to note that Philo refers to a wise individual who blesses others in this context and not the Jewish race as a whole.

6.2.4.4 Questions and Answers on Genesis

In the Genesis narrative, Abraham becoming the ancestor of different nations (Gen 17:4–6) is a development of the blessing for the nations (Gen 12:3b).[398] Although the relationship between the two is like Philo's work, Philo's understanding of Genesis 17:4,6 cited in QG 3.42 nonetheless shows some connection.

Philo provides two literal understandings for Genesis 17:4 (QG 3.42).[399] Firstly, it means that each of Abraham's sons will be a "founder of a nation".

Secondly, Abraham will love and care for his family and all humanity.[400] Philo continues to comment on Genesis 17:6 in QG 3.44 as follows:

And that expression, "I will set thee among the nations", was used in order that God might more evidently demonstrate that he was making him worthy to be as a foundation and firm support to the nations through his wisdom, not only to his own nation, but also to all other peoples... since the wise man is the redeemer of nations and intercessor for them before God, and since it is he who implores pardon for the sins of his relations.

As the ancestor of many nations, for Philo, Abraham takes care of all humankind and intercedes for them before God.[401] Thus, the nations are blessed because of Abraham.

Philo quotes the Abrahamic blessing for the nations in Migration 1 (cf. Gen 12:3); Heir 8 (cf. Gen 26:4); Dreams 1.3 (cf. Gen 28:14), and he offers his literal interpretation of how "the nations shall be blessed" in Migration 118–127; Dreams 1.176–178. Philo believes that other nations may be blessed

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398 For the relationship between the blessing of the nations and Abraham becoming "the father of many nations" in the Genesis narrative, see pp. 96–97 above.

399 As is his usual practice, Philo also suggests a metaphorical interpretation of Abraham becoming "the father of many nations", as well as the two literal interpretations in QG 3.42. The "multitude of nations" is understood metaphorically as the "multifarious inclination of the will in each of our minds," and the "father" is the control of all these inclinations. If a person may exercise "supreme authority" in controlling all the inclinations of the mind, these inclinations will be changed for the better.

400 "In the manner of a father, thou shalt be invested with care and supervision of many nations, for a lover of God is by the same token wont to be a lover of mankind, so that he is greatly concerned not only for his countrymen but also for all others at the same time, especially for those who are able to receive the discipline of attention and whose characters are not unpleasant and hard but easily give place to virtue and are submissive to right reason" (QG 3.42b).

401 When mentioning Abraham's intercessory prayers, Philo undoubtedly refers to the intercession of Abraham for Sodom and his nephew, Lot (Gen 18:22–33), as well as his prayer for healing Abimelech's household (Gen 20:17–18). On the allusion to Gen 18:22–33, see also Runia (2021:268).

because of a wise individual, when such wise individuals, who God richly blesses on account of their righteousness, share their possessions with others, intermediate for others, and influence others for the better by their good character. This understanding is also evident in Philo's interpretation of the statement of Abraham being "the father of many nations" in QG 3.42,44 (cf. Gen 17:4,6).

Philo generally refers to a wise person but does not specify his ethnic origin. However, in view of Philo's commitment to his Jewish tradition and beliefs, especially his devotion to Mosaic Law, and his interest in persuading non-Jews on the universality of Mosaic Law, it may be possible to assume that such an individual must have been a God-fearing person, who may be either a Jew or a proselyte.[402]

6.2.5 The Ladder of Jacob[403]

Contrary to Philo's other writings, in The Ladder of Jacob, there is no clear indication of how the seed of Jacob will bless nations.

The first century C.E. work entitled "the Ladder of Jacob" is the expansion of Genesis 28:10–19, in which Jacob dreamt of a ladder connecting earth to heaven with angels of God ascending and descending on it.[404] This literary work is not only an elaboration of Jacob's dream at Bethel in Gen 28:12–15 (Lad. Jac. 1:4–6), it also seeks to explain the significance of the dream and its added details (Lad. Jac. 3:1–7:35).[405] Lunt (1985:406) observes that the theme covered in the six chapters of the Ladder of Jacob "appears to be an apocalyptic vision of the future," which explains the sin of Israel as the reason for the exile and eagerly awaits the moment when God will deliver the people.

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402 On Philo's commitment to his Jewish beliefs and the law of Moses, and his interest in reaching out to non-Jews, see, e.g., Williamson (1985:2–5,23–26); Scholer (1961:13); Borgen (1997:282–87). Rogers (2012:96) also points out Philo's emphasis on obedience to the Law, rather than ethnicity, as the basis of being accepted by God, for Philo speaks of God's acceptance of proselytes, as well as his rejection and punishment of disobedient Jews.

403 Unless otherwise indicated, the English translation of the Ladder of Jacob is taken from Lunt (1985:407).

404 All existing ancient manuscripts to the Ladder of Jacob are Slavonic recensions from the fifteenth century CE and later (Lunt 1985:402–3). Presumably, the Slavonic version has been translated from Greek (Pennington 1984:453; Lunt 1985:403; Kugel 2006:24; Orlov 2017:93). Lunt (1985:402,404n3) points out the transliteration of Hebrew words in the text and suggests that the Ladder of Jacob probably originated as a Jewish document during the first century CE but was later redacted by Christians in the Byzantine circles. Based on observing several parallels to the rabbinic traditions and likely allusions to the historical events during the Roman rule of Palestine, Kugel (1995:24–32; 2006:209n2) also comes to a similar conclusion as Lunt. See also Charlesworth (1992:609); Orlov (2007:401); Kulik (2019:55).

405 Most scholars agree that Lad. Jac. 7:1–35, found in the longer recension, is a Christian addition (James 1920:101; Lunt 1985:404; Charlesworth 1992:609; Kugel 1995:227; Orlov 2004:60).

The divine speech in the Ladder of Jacob 1:9–12 generally follows the wording of Genesis 28:13–15, with some modifications:[406]

Table 6-5: The comparison of the Abrahamic blessing in the Ladder of Jacob 1:9–12 with Genesis 28:13-15

The Ladder of Jacob 1:9–12	Genesis 28:13–15 ESV
And he said to me, "The land on which you are sleeping, to you will I give it, and to your seed after you. And I will multiply your seed as the stars of heaven and the sand of the sea. And through your seed all the earth and those living on it in the last times of the years of completion shall be blessed. My blessing with which I have blessed you shall flow from you unto the last generation; the East and the West all shall be full of your tribe".	And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. Behold, I am with you and will keep you wherever you go and will bring you back to this land. For I will not leave you until I have done what I have promised you."

The blessing for the nations in the Ladder of Jacob 1:11 is fulfilled only "through your seed," unlike Genesis 28:14, which has "in you and your offspring". Also, the nations are said to be blessed until "the last times."[407] It is said that God's blessing flows through Jacob to "the last times", but it is not clear what the nature of the blessing is in context.

Wisdom (2001:77) states from this text that the blessing for the nations is "Israel's blessing flowing to the inhabitants of the earth. The whole world will be filled with Jacob's tribe, and this ubiquitous presence may be the author's implicit suggestion concerning the form in which this blessing for all the earth is realized". As Wisdom (2001:76-77n57) acknowledges, his inference is not explicitly stated. The explanation of the significance of the dream in the Ladder of Jacob from chapter 3

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406 As this study focuses on the Abrahamic blessing for the nations, I shall not comment on changes made regarding other elements of the Abrahamic promise, such as descendants and land, in Lad. Jac. 1:9–12.

407 See also Pennington's (1984:456) interpretation of Lad. Jac. 1:11: "Through your descendants will the whole land be blessed, and those who live in it, until the last times, even the years of the end" (emphasis in original). Lunt's translation may lead to the impression that the nations shall be blessed only "in the last times" (see, e.g., Charlesworth 1992:609). Nevertheless, Pennington's translation demonstrates that it may also signify that the nations shall be blessed in the seed of Jacob throughout the ages until the end of times. James's rendering is consistent with Pennington's (James 1920:97). However, Lunt's rendering of Lad. Jac. 1:12 makes clear that the blessing will flow from Jacob throughout all generations.

onwards does not explain how the promise to bless nations is fulfilled in Jacob's seed.[408] Thus, in the context of the Ladder of Jacob, there is no clear indication of how the seed of Jacob will bless nations.

6.2.6 Other texts of the Second Temple literature

Also, in other texts in the second temple literature, there is no indication of how the Abrahamic blessing for the nations is fulfilled.

Dating between 50 CE and 150 CE, *Liber antiquitatum biblicarum* belongs to the genre of "Rewritten Bible" and it covers the biblical narrative from Adam to Saul (Jacobson 1996:199–213).[409] While it is a rich source of Jewish traditions from the first century CE, it has no references to the Abrahamic blessing for the nations. Although Wisdom (2001:74-76) acknowledges that the Abrahamic blessing for the nations is never clearly cited or referred to in *Liber antiquitatum biblicarum*, he nevertheless quotes four passages (L.A.B. 11.1; 21.5b; 23.12; 51.2–4) as possible allusions to blessing for the Gentiles. However, a careful examination of these texts indicates the opposite.

Firstly, in L.A.B. 11.1–2, the Torah that God bestows through Moses is known as being "a light to the world" by which God shall judge the whole world. The blessing is not explicitly stated in the text (Zsengellér 2017:150). As Wisdom (2001:75) himself acknowledges, although blessing is unspoken for the people who observe the law, the mediator is the law, not the Abrahamic descendants.

Secondly, in L.A.B. 21.1–5, God reveals to Joshua in his old age that the Israelites will go back to idolatry, and God will forsake them accordingly (L.A.B. 21.1) (Zsengellér 2017:373).[410] In response, Joshua petitions God to keep the people from sin and to select a suitable leader to succeed him so that they may not be destroyed, and "the nations of the earth and the tribes of the world may learn that you are eternal" (L.A.B. 21.5b).[411] Given L.A.B. 21.5b, Wisdom (2001:75) states that "although the term blessing is not used here, it may be implied that the nations will have the possibility, at least, to give up their devotion to other gods and worship the one true god". However, as Jacobson indicates, Joshua's statement in L.A.B. 21.5b should be understood in the light of Joshua 7:9, for if the Canaanites heard that the Israelites are destroyed, "what will you do about your great name?" Joshua's plea has to do with maintaining "God's reputation among the nations", and it serves as a motivation for God to grant the request (Jacobson 1996:684). In L.A.B. 21.5b, the nations'

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408 As Wisdom (2001:76-77n57) also points out that, although there may be an allusion to how nations shall be blessed in the seed of Jacob, this whole chapter is most probable a Christian addition. Therefore, it may not reflect Jewish thoughts during the Second Temple period.

409 See also Murphy (1993); Feldman and James (1971).

410 See also Murphy (1993:330).

411 Translation taken from Harrington (1985:330).

understanding of God's nature is concerned with the vindication of God's name and his everlasting promise, and the blessing for the nations cannot be found in the context of L.A.B. 21.1–5.

Thirdly, in L.A.B. 23.12–13, Israel is encouraged to obey God's law. To prompt Israel, the author lists the rewards that Israel will have if they observe (Descamp 2007:305).[412] Israel's reputation among the nations is because their obedience is similar to Deuteronomy 4:4–6 (Jacobson 1996:727). In both L.A.B. 23.12–13 and Deuteronomy 4:4–6, the witness of the nations of Israel's blessedness prompts Israel to obey, and there is no indication, in either case, of how these nations would be or could be blessed in the same way.

Fourthly, in L.A.B. 51.3–6, Hannah speaks to the nations, saying Samuel will take the Torah to the nations in her prayer (L.A.B. 51.3–4) (McDowell 2006:108; Descamp 2007:300). Wisdom (2001:76) argues that Hannah's declaration that "all will find truth" (L.A.B. 51.4a) through her son indicates "a universalism which corresponds to the motif of blessing for the nations". However, as Jacobson (1996:1098-99) emphasises, the statement to the nations and kingdoms at the beginning of the prayer might also be hymns infused with rhetorical effect (cf. Mic 1:2; Ps 49:2 MT; 68:33 MT). In any case, the blessing is not explicitly stated, and an implied blessing interceded through Samuel, a descendant of Israel, is at most indirect.

Scholars have noted that Josephus's writings include various sources of the Second Temple literature other than the scriptures and carefully modify them.[413] Thus, although Josephus writes Jewish Antiquities at the end of the first century CE (Bartlett 1985:79; Feldman 2004:17; van Kooten 2019:119), it might still be a resource in the relevant research, to some extent, on how the Abrahamic blessing for the nations continues to be developed during the Second Temple period. However, in his accounts on Abraham, Isaac, and Jacob, Josephus never explicitly quotes or comments on the Abrahamic blessing for the nations (Koskenniemi 2021:39). The passages in the Jewish Antiquities parallel to the contexts of Abrahamic blessing in Genesis are as follows: Ant. 1.154 (cf. Gen 12:1–6); 1.233–235 (cf. Gen 22:11–18); 1.279–283 (cf. Gen 28:11–15). In his accounts on the sacrifice of Isaac (Ant. 1.235), Josephus states that "Abraham's race will become many nations" (cf. Gen 17:4, 6) and that when they have possessed the land of Canaan with arms., "they would be envied by all men." Wisdom (2001:84) believes that "they would be envied by all men" is "an oblique reference to the Lord's promise to Abraham to bless the nations."[414] However, there is no indication from the

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412 See also (Murphy 1993:112).

413 Josephus's different sources consist of the Hebrew scripture, the LXX, the Aramaic Targums, the Apocrypha and Pseudepigrapha, and Hellenistic Jewish authors such as Philo (Attridge 1976:29–38; Feldman 1998:23–30,51–56; Rajak 2021:423).

414 See also Feldman (2004:289).

context that Josephus connects his reference to Genesis 17:4,6 with the Abrahamic blessing for the nations (Gen 12:3b; 22:18) or how the nations may be blessed by "envying" Abrahamic descendants. Furthermore, from the context, there is no mention of the Abrahamic blessing, particularly with respect to land and nationhood, which might be due to the sensitivity of Jewish nationalism after the thwarted Jewish revolution of 66–74 CE (Feldman 2004:289; Koci 2021:126). Hence, the element of the promise to Abraham to bless the nations is also omitted (Koskenniemi 2021:39).

The extant Qumran literature never comments on the promise to Abraham to bless the nations (Wisdom 2001:77–78; Heckel 2002:117; Thornhill 2015:156). This phenomenon is not surprising considering how the Qumran community thinks of Gentiles and proselytes.[415] Wisdom (2001:77n59) rightly states that Scott's attempt to connect God's blessings on all three sons of Noah with the Abrahamic blessing for the nations in the Qumran interpretation of the Genesis A (4Q252 II, 6–8) is tenuous. According to Scott (1995:47), the "tent of Shem" where God will dwell (4Q252 II, 7) should be understood as the "Abrahamic Promise of the Land" (4Q252 II, 8; cf. Gen 12:1). He argues that there are two reasons for that: firstly, the promised land, clearly stated in 4Q252 II,8, refers back to the Noahic blessing; and secondly, although it is not quoted in 4Q252 II,8, the promise to Abraham to bless the nations in Genesis 12:3, should also refer back to the Table of Nations in the Genesis narrative, then "the idea all three sons of Noah are blessed is apparently equated with the promise that, in Abraham, all the families/nations of the earth will be blessed." This inference is a far-fetched conclusion since the interpretation of Genesis 8:13–12:4 in 4Q252 II, 6–10 does not refer to the Abrahamic promise to bless the nations (Gen 12:3) at all.

6.3 THE PROMISE OF THE SPIRIT IN THE SECOND TEMPLE LITERATURE

Several passages from the Second Temple literature refer to the Spirit's promise in the prophetic writings, especially concerning the work of the Spirit in renewing life and restoring covenantal blessings (cf. Isa 44:3; Ezek 37:14), and in enabling obedience (cf. Ezek 36:26–27). The texts that will be investigated in detail are in Jubilees (1:19–25), the Qumran literature—Thanksgiving Hymns (1QHa VIII, 24–25; 29–31; XII, 31–34; XV, 9–10; XX, 14–15), Words of the Luminaries (4Q504 1–2 recto V, 10–16), and Rule of the Community (1QS III, 6–12; IV, 20–21)—and Joseph and Aseneth (8:9; 15:5–7). Thus, the section below will also discuss whether the gift of the Spirit referred to in the texts above is available for Gentile converts.

[415] On the attitude of the Qumran community towards Gentiles and proselytes, see pp. 178-79 below.

6.3.1 Jubilees

The promise of the Spirit in Jubilees 1:23 is given to Israelites. Nevertheless, Jubilees does not refer to the issue of whether Gentile converts may be included in this promise.

Jubilees 1:1–29 forms the introduction of the book and the background on the revelation to Moses at Mount Sinai (cf. Exod 24:1–18). While Moses spent forty days on the mountain, the Lord "showed him what (had happened) beforehand as well as what was to come" (Jub. 1:4). When the Lord prophesied Israel's apostasy and eventual exile, and restoration to Moses even before he brings the people into the promised land, Moses pleaded with the Lord not to allow his people to err or deliver them into the hands of the nations and to "create for them a pure mind and a holy spirit" so that they may not "be trapped in their sins from now to eternity" (Jub. 1:5–21).[416]

However, the Lord did carry out his threat to bring on the exile, but he guaranteed Moses that he would transform the disposition of his people at the time of the return from the exile:

> 22b I know their contrary nature, their way of thinking, and their stubbornness. They will not listen until they acknowledge their sins and the sins of their ancestors. 23 After this they will return to me in a fully upright manner and with all (their) minds and all (their) souls. I will cut away the foreskins of their minds and the foreskins of their descendants' minds. I will create a holy spirit for them and will purify them in order that they may not turn away from me from that time forever. 24 Their souls will adhere to me and to all my commandments. They will perform my commandments. I will become their father and they will become my children. 25 All of them will be called children of the living God... They will know that they are my children and that I am their father in a just and proper way and that I love them (Jub. 1:22b–25).

Jubilees 1:23–24a juxtapose two metaphors of Israel's obedience—the circumcision of the heart in Deuteronomy 30:1–10 and placing a new spirit within the people in order to enable obedience in Ezekiel 36:25–27—to bring across how God will perpetually resolve the problem of disobedience at the time of restoration.[417] However, while the Lord's *purification* in Jubilees 1:23 alludes to Ezekiel 36:25, the spirit language alludes more to Ezekiel 11:19–20 than Ezekiel 36:26–27, in that the spirit in Jubilees 1:23 is not identified as "God's spirit." Nonetheless, the text clearly shows that God

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[416] Moses' petition to God to "create a pure heart and holy spirit" in the people clearly refers to Psalm 51:10–11 (MT 51:12–13). See also Philip (2005:82); Smith (2006:77); (VanderKam 2018:159).

[417] On the allusion to Deuteronomy 30:1–10, see also Davenport (1971:26n3); Smith (2006:77–78); VanderKam (2018:159). On the juxtaposition of Deuteronomy 30:1–10 and Ezekiel 36:25–27, see also Philip (2005:82).

creates such a spirit. Divine initiation and intercession are essential in transforming the “contrary nature” and “stubbornness” of the people (Jub. 1:22–25). This concept of the necessity of divine intercession in Jubilees is consistent with the Old Testament prophets (cf. Jer 31:31–34; 32:36–41; Ezek 36:26–27).

Quite a few scholars (e.g., Davenport 1971:26; Smith 2006:77–78) have argued that Israel’s restoration was dependent on their repentance. In Jubilees 1:22–25. However, Lambert has convincingly demonstrated that the author of Jubilees is more inclined towards divine grace and intercession than a human agency in repentance. Firstly, Lambert (2006:639) explains that the author in Jubilees 1:15–25 attempts to reconcile the tension between Deuteronomy 4:29–31 and 30:1–10, where the former emphasises human agency in returning to God. At the same time, the latter stresses the transformation under the divine initiative. Moses’ intercessory prayer (Jub. 1:19–21) between Jubilees 1:15–18 (cf. Deut 4:29–31) and Jubilees 1:22–25 (cf. Deut 30:1–10) resolves the tension by reporting:

> an otherwise unknown conversation purported to have taken place between God and Moses at Sinai: God revealed to Moses a plan for Israel’s redemption, Moses protested the absence of divine re-creation, and God revised the original formulation accordingly. Deuteronomy 4:29–31 thus reflects God’s initial, abrogated plan; Deuteronomy 30:1–10, the revised (Lambert 2006:639).

Secondly, the recognition of sinfulness (Jub. 1:22) should not be equated with “repentance—an expression of contrition or resolution never to sin again (Lambert 2006:645)”. Overall, the context of Jubilees 1 attempts to demonstrate “Israel’s responsibility for its affliction and the deities for its redemption... Israel needed to experience the exile... to make quite clear to them their worth and dependence vis- à-vis the deity (Lambert 2006:646)”. While Lambert may be right in showing that Jubilees 1:15–25 is inclined toward the necessity of divine intervention and transformation, it must be noted that throughout the book of Jubilees, its author emphasises the eternal nature of the covenantal laws and the human responsibility in fulfilling the covenantal obligations (VanderKam 1997:18; Segal 2007:323). Nonetheless, Jubilees 1:22–25 are used to recognise God’s empowerment to obedience. The idea of divine enablement and human accountability in Jubilees follows both Deuteronomy and the prophets.

As with the promise of the Spirit in Ezekiel 36:26–27, the promise that God will put the spirit in his people at the time of restoration in Jubilees 1:23 is given to Israelites, and Jubilees does not refer to the issue of whether Gentile converts may be included in this promise. In fact, Jubilees does not deal

with the issue of proselytism at all; it is usually hostile toward the Gentiles (e.g., Jub. 22:16–18; 24:28–33; 30:5–17).[418]

6.3.2 Qumran Literature[419]

The Qumranites thought they were God's eschatological people who had been given the Spirit of God (e.g. CD III, 13–20; 1QS II, 25–III, 6; 1QHa VIII, 24–31; 4Q504–506).[420] They were the true "Israel."[421] In exile, Israel is susceptible to being led astray, and the sectarians are the remnant who strictly adhered to the commandments of God, with whom God made his eternal covenant (CD III, 12–15). The Jewish people who are contemporary with the sectarians, but are outside the sect, are also disqualified as the people of God. This is because these Jews do not adhere to the purification requirements of the sect, and thus they are not incorporated into the covenant community (1QS II, 25–III, 6; V, 10–13). The following sections will investigate several passages in the Thanksgiving Hymns, the Words of the Luminaries, and the Rule of the Community that connect the bestowal of God's Spirit with obedience to the law or divine blessing. After that, it will be necessary to discuss whether it may be inferred from the Qumran literature that proselytes are able to receive the Spirit of God.

6.3.2.1 Thanksgiving Hymns[422]

In Thanksgiving Hymns, the prophecy of the future "cleansing" and "putting within of God's Spirit" in Ezekiel 36:25–27 is regarded as actualised among the Qumran community.

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418 See also Philip (2005:83n19); VanderKam (2018:662-65,723-27,824-35).

419 Unless otherwise indicated, the English translation of the Qumran literature in this section is taken from Wise et al. (2005). Dead Sea Scrolls, and the Hebrew texts are taken from García Martínez and Tigchelaar (1997-98).

420 Johnston (1960:38–41); Kuhn (1966:130–39); Vos (1973:56–60); Deasley (1986:61–62;) Sekki (1989:90n56,223); Montague (1994:119–22); Kvalvaag (1998:170–75); Ferguson (2020:143).

421 Davies (2008:33) points out that in the Qumran literature, "there are three 'Israel's at play: the sect; the discredited entity of the past, a nation punished by exile; and a continuing, equally discredited entity, the contemporary Jewish society outside the sect".

422 Early releases of the Thanksgiving Hymns use the ancient Sukenik column numbering system, which initially transcribed and published 1QHa (Sukenik 1955:35–58). Nevertheless, recent translations have adopted the new column numbering system according to Puech's research (Puech 1988:38–55). E.g., DSSSE (1997-98:147–202); Wise *et al*. (2005:171); Vermes (2004:249). However, their respective line numbering of 1QHa differs significantly from each other (for more details, see Chia and Juanda 2019:22-32). In this section, I am using the line numbering system of Wise et al. (2005:170–205). Whenever the text of 1QHa is quoted in the footnotes below, the corresponding line numbers in DSSSE will be indicated in parenthesis.

It is widely believed that the thanksgiving hymns found at Qumran were probably composed there and date from the second half of the second century BCE (Puech 2000:366; Falk 2001:27; Putthoff 2016:115). The earliest manuscript dates from the early Herodian period (the last quarter of the first century BCE), while the latest and most extensive (1QHa) dates from the first century CE.[423]

Although The text of 1QHa VIII has many lacunae, it can be seen from the text that the psalmist admits that there can be no righteousness apart from God (1QHa VIII, 24, 29a), and therefore relies on the Spirit, which has been given to the psalmist, firstly, to adhere to God's covenant, secondly, to love God, and to walk/serve in truth and a perfect heart (1QHa VIII, 24–25)[424] and to be purified (למהרני) from sin, and brought near to God (1QHa VIII, 29b–30).[425] Such recognition of no righteousness apart from God and trust in God is also evident in 1QHa XII, 31b–34a, a more complete text than 1QHa VIII.[426] The Spirit of God also prevents the psalmist from stumbling (1QHa XV, 9–10a)[427] and prompts the psalmist to heed God's counsel faithfully (1QHa XX, 14b–15).[428]

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423 Mansoor (1961:7–10); Starcky (1963:483n8); Knibb (1987:157); Puech (2000:366); Martin and Toney (2018:76-79).

424 Holm-Nielsen's (1960:235n10) reconstruction of ך[והתהל] "to walk" is based on 2 Kgs 20:3, but he also acknowledges the possibility of Licht's and Dupont-Sommer's reconstruction of ך[ולעובד] "to serve".

425 1QHa VIII (formerly XVI), lines 24–25, 29b–31 (lines 14–15, 19b–21 in DSSSE): 24 And as I come to know all these things [I] will find the proper reply, prostrating myself and [...] for my rebellion, seeking a spirit of [...] 25 encouraging myself by [Your] h[oly] spirit, clinging to the truth of Your covenant, [serv]ing You in truth and a perfect heart, and loving [Your holy name.] 29b I know that no one can be righteous apart from You. And I entreat Your favor by that spirit which You have given [me,] to fulfill 30 Your [mer]cy with [Your] servant for[ever,] to cleanse me by Your holy spirit, and to bring me nearby Your grace according to Your great mercy [...] in [...] 31 standing [...] the place of [Your] wi[ll] which You have chos[en] for those who love You and keep [Your] comma[nd]ments.

426 1QHa XII (formerly IV), lines 31b–34a (lines 30b–33a in DSSSE): 31b I know that man has no righteousness, nor does the son of man walk in the perfect 32 way. All the works of righteousness belong to God Most High. The way of man does not last except by the spirit which God created for him, 33 to perfect a way for humankind so that they may know all His works by His mighty power and the abundance of His mercies upon all those 34a who do His will. Although the "spirit" in line 32 may imply the human spirit, rather than God's spirit, the human spirit is however renewed by God.

427 1QHa XV (formerly VII), lines 9–10a (lines 6–7a in DSSSE): 14b and I, the Instructor, have known You, O my God, by the spirit 15 which You gave me, and I have listened faithfully to Your wondrous counsel by Your holy spirit.

428 1QHa XX (formerly XII), lines 14b–15 (lines 11b–12 in DSSSE): 14b and I, the Instructor, have known You, O my God, by the spirit 15 which You gave me, and I have listened faithfully to Your wondrous counsel by Your holy spirit.

God bestows the Spirit on the psalmist,[429] and the Spirit cleanses (rh+) the psalmist from sin (1QHa VIII, 30) and empowers an obedient and virtuous life (1QHa VIII, 25, 30; XV, 10; XX, 15). This concept is most certainly influenced by Ezekiel 36:25–27 (Sprinkle 2013:114-15).[430] The link between Ezekiel 36:25–27 and the Thanksgiving Hymns is brought together by the phrase "cleansing," "putting within of God's Spirit," and "obedience."[431] The prophecy of the future "cleansing" and "putting within of God's Spirit" in Ezekiel 36:25–27 is regarded as actualised in the Thanksgiving Hymns.

6.3.2.2 Words of the Luminaries

Words of the Luminaries, referring to Isaiah 44:3, present Israel's reception of the Spirit and the blessing as the sign that they have been redeemed from Leviticus and Deuteronomy's curses.

The Words of the Luminaries, a collection of prayers for consecutive days, is a weekly liturgy that surveys Israel's history from creation to the Babylonian exile. Paleographic analysis indicates that the earliest copy, 4Q504, is around 150 BCE (Baillet 1982:137; Falk 1998:61; Chazon 2000:989; Davila 2000:239; Chazon 2019:259). The absence of any distinctive sectarian terminology in the Words of the Luminaries indicates non-Qumranic origin. Yet, it was nevertheless preserved and used liturgically by the Qumran community (Baillet 1982:137; Chazon 1992a:3–17; 1992b:447–55; Lyon 2019:57).

The form of the prayer bears the typical characteristics of a penitential prayer to be read on each day of the week (4Q504 1–2 recto V), as listed by Falk (2019:348): firstly, confession of sins, usually in the form of a historical recollection; secondly, confession that God's judgment is just; thirdly, recital of God's mercies in the past; fourthly, petition for mercy. The thoughts expressed in 4Q504 1–2 recto V 10–16 clearly imply Deuteronomy 30:1–2 and Isaiah 44:3:[432]

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[429] 1QHa VIII, 29; XX, 14b–15a: "the spirit which you have given me"; XV, 9b– 10a: "the holy spirit you have spread over me".

[430] See also Sekki (1989:222); Philip (2005:86); Smith (2006:91–95). Although Barry Smith (2006:91-95) points out that the "spirit of holiness" in the Thanksgiving Hymns is a "principle of obedience", he does not refer to its allusion to Ezekiel 36:26–27.

[431] Cf. Ezekiel 36:25–27 ESV: "I will sprinkle clean water on you, and you shall be clean [מהר] from all your uncleanness's, and from all your idols I will cleanse [מהר] you. And I will give you a new heart, and a new spirit I will put within you... And I will put my Spirit within you and cause you to walk in my statutes and be careful to obey my rules."

[432] See also Carmignac and Guilbert (1961-1963:307n13–14); Baillet (1982:147); Philip (2005:85); Davila (2000:262); Smith (2006:81n18); Sprinkle (2013:119).

Table 6-6: The comparison of the Abrahamic blessing in 4Q504 1–2 recto V, 10–16 with Isaiah 44:3

4Q504 1–2 recto V, 10–16
10 whereby You brought us forth from Egypt while the nations looked on. You have not abandoned us, 11 among the nations [בגוים]; rather, You have shown covenant mercies to Your people Israel in all 12 [the] lands to which You have exiled them [שמה אשר הדחתם]. You have again placed it 13 on their hearts [להשיב אל לבבם] to return to You [לשוב עודך], to obey Your voice 14 [according] to all that You have commanded [ולשמוע בקולכה כול אשר] through Your servant Moses. 15 [In]deed, You have poured out Your holy spirit upon us [יצקתה את רוח...עלינו], 16 [br]inging Your blessings to us [ברכותיכה לנו]. You have caused us to seek You in our time of tribulation
Deuteronomy 30:1–2 ESV
1 And when all these things come upon you, the blessing and the curse, which I have set before you, and you call them to mind [והשׁבת אל־לבבך] among all the nations [בכל־הגוים] where the LORD your God has driven you [אשׁר הדיחך...שׁמה], 2 and return to the LORD your God, [ושׁבת עד־יהוה אלהיך] you and your children, and obey his voice in all that I command you [ככל אשׁר־אנכי מצוך והשׁמעת בקלו] today, with all your heart and with all your soul,
Isaiah 44:3b ESV
I will pour my Spirit upon your offspring [אצק רוחי על־זרעך], and my blessing on your descendants [וברכתי על־צאצאיך].

The promised future era of restoration in Isaiah 44:3: “I will pour out my Spirit upon your offspring, and my blessings upon your descendants” is taken to be realised in 4Q504 1–2 recto V, 15–16: “You have poured out Your holy spirit upon us, [br]inging Your blessings to us”.[433] The ability to repent and obey all of God’s commands is attributed to God’s work in their hearts (lines 12–14), which is in accordance with the context of Deuteronomy 30:1–6.[434] Although the work of the Spirit results directly

[433] See also, Sprinkle (2013:119), who points out that God bestows the Spirit “upon their heart to turn to you and to listen to your voice, which points to God's returning Israel from exile and instilling in them the heart to obey” (emphasis in original).

[434] See Deuteronomy 30:6 ESV: “And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live”. The reliance on God for the ability to obey is also evident in 4Q504 4, 11–12: “Circumcise the foreskin

in obedience, it is nevertheless indirectly related to the Spirit by referring to Isaiah 44:3 regarding the pouring out of the Spirit, in which the Spirit functions as the means by which God brings the covenantal blessings back to the people (lines 15–16: לה [ביא ברכותיכה לנו], "[to] bring your blessings to us"). Morales (2009:270-72) also observes that, by referring to Isaiah 44:3, this prayer in 4Q504 1–2 recto V 10–16 "presents Israel's reception of God's Holy Spirit and the blessing as the sign that God has redeemed Israel from the curses of Leviticus and Deuteronomy".

6.3.2.3 Rule of the Community

In Rule of the Community, God's Spirit will fulfil complete submission to his law at the promised future era of restoration, which is clearly an echo of Ezekiel 36:25–27.

The Rule of the Community is dated to the middle of the second century BCE (Charlesworth et al. 1994:2; Knibb 2019:390). This document provides the rules by which the community members at Qumran are governed and explains the group's theological rationale.[435] The most important and complete text, namely 1QS in the Rule of the Community, was copied approximately between 100 and 75 BCE.[436]

The 1QS in the Rule of the Community is divided into five main sections as follows: firstly, introduction (1QS I, 1–15); secondly, liturgy on the admission into the covenant and its annual renewal (1QS I, 16–III, 12); thirdly, a treatise on the two spirits (1QS III, 13–IV, 26); fourthly, various rules for the community (1QS V, 1–IX, 26a); fifthly, concluding hymn (1QS IX, 26b–XI, 22).[437] The section on the liturgy for the annual ceremony of the renewal of the Community's covenant begins as follows: "All who enter the Yahad's Rule shall be initiated into the Covenant before God, agreeing to act according to all that He has commanded and not to backslide because of any fear, terror or persecution" (1QS I, 16–17). Those who are unrepentant shall not be initiated into the Yahad (1QS II, 25–26). Even atonement and water purification ceremonies cannot cleanse such unrepentant people (1QS III, 4–5). This is because:

> 6b only through the spirit [רוח] pervading God's true society can there be atonement for a man's ways, all 7 of his iniquities; thus, only can he gaze upon the light of life and so

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[s of our heart...] ... again strengthen our heart to do [...] [... to] walk in Your ways [...]" (Davila 2000:248), which is reminiscent of Deuteronomy 10:16; 30:6. See also Falk (2001:11).

435 Knibb (1987:77); Charlesworth et al. (1994:2); Metso (2007:1).

436 Charlesworth et al. (1994:2); Metso (1997:14); Knibb (2000:794). For bibliography on palaeographical and radio-carbon dating of 1QS, see Metso (2007:14n3); Hempel (2020:8).

437 Although scholars vary slightly in demarcating the sections, these five main sections are obvious in most of them. See, e.g., Knibb (1987:77); Bockmuehl (2001:387–88); Metso (2007:7–14); Hultgren (2019:345).

be joined to His truth by His holy spirit [רוח], purified from all 8 iniquity. Through an upright and humble attitude [רוח] his sin may be covered, and by humbling himself before all God's laws his flesh 9 can be made clean. Only thus can he really receive the purifying waters and be purged by the cleansing flow. Let him order his steps to walk faultless 10 in all the ways of God, just as He commanded for the times appointed to him. Let him turn aside neither to the right nor the left, nor yet 11 deviate in the smallest detail from all His words. Then indeed will he be accepted by God, offering the sweet savour of atoning sacrifice, and then only shall he be a party to the Covenant of the 12 eternal Yahad (1QS III, 6b–12).

The language of רוח "spirit" takes place three times in this passage. Scholars are split on whether the three occurrences of רוח in this passage refer to God's Spirit or the human spirit.[438] It seems very probable that the first two instances of רוח speak of God's Spirit, while the third occurrence speaks of the disposition of the human spirit for the following reasons. Firstly, Sekki (1989:255) observes that the term רוח קדושו ("holy spirit") in the Scrolls usually speaks of God's spirit and rarely speaks about the human spirit. According to Sekki's study, syntactic markers will clarify if it is used to speak of the human spirit (e.g., CD V, 11; VII, 4). Moreover, whenever there is a suffix on קדוש (sg.) in the Scrolls, it always speaks of God (Sekki 1989:75-77). In the case of 1QS III, 7, רוח קדושו ("his holy spirit") is *read variously* in 4Q225 (Sekki 1989:92-93; Charlesworth *et al*.1994:12n57). Therefore, the language of רוח קדושו "holy spirit" in 1QS III,7 probably means God's spirit.[439]

Secondly, in the final psalm of manuscript 1QS, the psalmist confesses that God is the one who can atone (כפר) for "all [his] iniquities" (1QS XI, 14: כול עוונותי, "all my iniquities"; cf. 1QS III, 6b–7a, 7b–8a: כול עוונותי, "all his iniquities". Although the final psalm is probably a written addition to the Rule of the Community, it nevertheless reflects the understanding of the redactor that this psalm is consistent with the community's beliefs. [440] Thus, the spirit of true counsel which atones (כפר) for

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438 The options for רוח in 1QS III, 6–8 include: (1) all three examples relate to the human Spirit (e.g. Carmignac and Guilbert 1961-63:30–31n72,76); Knibb (1987:92); Smith (2006:87–89); (2) the second example alludes to divine Spirit, while the other two refer to the human spirit (e.g. Leaney 1966:35; Sekki 1989:225; Kvalvaag 1998:172); (3) the first two instances refer to God's Spirit, while the last refers to the human Spirit (e.g. Anderson 1962:301; Charlesworth et al. 1994:13).

439 Nearly all scholars take the רוח in 1QS III, 7 to imply God's spirit, except for Smith, Knibb, and Carmignac-Guilbert (see p. 176n135 above).

440 On the insertion of the final psalm, see Metso (1997:144–49; 2007:14); (Miller:2019:65). See also 1QS II, 8, which also mentions the atonement of sins by God.

the sins of people (1QS III, 6–7a) and the spirit (רוח קדושו) that cleanses (טהר) people from all their sins (1QS III, 7b–8a) both speak of the spirit of God.

Thirdly, although both 1QS III, 6 and 8 imply atonement and should be understood together, there is no absolute necessity for רוח ("spirit") in both lines to be read as speaking of the same thing.[441] On the one hand, 1QS III,6 emphasises God's spirit that atones for the sins of people. Therefore, the cleansing rite will never be able to purify a person who has an unrepentant heart and who rejects the commands of God (1QS II, 25–III, 5). On the other hand, 1QS III, 8 emphasises truly repentance, which involves a humble and upright attitude (רוח) and submission to God's commands.[442] Only then will the atonement be available with the Spirit, and the ritual of cleansing be effective (1QS III, 8–9).[443]

The cleansing from sin through the sprinkling of water and the Spirit in 1QS III, 6–9 is clearly an echo of Ezekiel 36:25–27, and it is also reminiscent of 1QHa VIII,30 (Leaney 1966:139; Sekki 1989:107). However, 1QS III, 6–9, unlike Ezekiel 36:27, does not attribute submission to God's commands directly to the work of the Spirit. Instead, human accountability to observe is emphasised (1QS III, 8b,9b).[444] Nevertheless, at God's "visitation" in the "last time", God will "purify all the human deeds, and... extinguish every perverse spirit from the inward parts of the flesh, cleansing from every wicked deed by a holy spirit" (1QS IV, 20–21).[445] In the Rule of the Community, God's Spirit will fulfil complete submission to his law at the very end of the age.

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441 Contra Sekki (1989:106-8); Smith (2006:87-89); Frey (2013:256).

442 Another way to explain how רוח in 1QS III, 6–8 can be understood as both the divine Spirit and human attitude is provided by Vos: "As the Spirit of revelation, the Spirit comes from God. At the same time, however, the Spirit becomes the possession of the community to such an extent, that one could translate רוח in 3,6–8 as 'attitude'. Both meanings—divine Spirit and human attitude—are not mutually exclusive... Just like the justification and the appropriate change of the pious, God's inspired Spirit and the attitude of the righteous people at Qumran cannot be sharply separated (Vos 1973:58)".

443 See also Lambert (2010:505), who asserts that both 1QS III, 6 and 7 allude to God's spirit, who evokes atonement for all iniquities, and 1QS III, 8 as the human spirit, who needs to cooperate, and Vos (1973:58), who explains that without the presence and work of the Spirit in the life of the person (1QS III, 6–8), the ceremonies of atonement and water purification are ineffective.

444 Nonetheless, such an emphasis on human responsibility to repent and obey reflects Ezekiel 18:30–31.

445 Most of scholars' regard רוח קודש "the holy spirit" in 1QS IV, 21 as God's spirit, with a few exceptions. For a summary of scholars of both positions, see Sekki (1989:207n59–63). The arguments about רוח קודשה "the holy spirit" in 1QS III, 7 as referring to God's Spirit are also applicable here in 1QS IV, 21. Sekki (1989:208) has also argued convincingly that, compared with the רוח "spirit" in 1QS III, 15–18, which is the "spiritual capacity unchangeably conditioning man's religious life from birth," 1QS IV, 21 speaks of the רוח "as an eschatological gift of God which is to cleanse [a person] from all evil deeds and to effect a

6.3.2.4 Proselytes and the Spirit of God in the Qumran Literature

This section will relate to the issue of Proselytes and the Spirit of God in the Qumran Literature, where the proselytes who were permitted to partake in the initiation rite of the Qumran sectarians were probably not accepted as actual members of the Qumran community.

Although Baumgarten (2000:701) observes that the "Qumran writings do not tell us anything specific about the procedure for the conversion of gentiles", he infers that the conversion of gentiles might possibly enter the Qumran community by observing Torah and by undertaking purification. Philip (2005:86) argues, following Baumgarten, "Presumably, and by inference, we may argue that the proselytes, who are purified from all the transgressions of the law (1QS V, 14). Could they possibly have entered the community and thus experienced the Spirit?" Is that a credible inference?"

Quite a few scholars have observed the inferior status of proselytes compared with ethnic Israelites in the Qumran literature.[446] In the Qumran community's writings, even though proselytes joined the Qumran community, they were a genealogical class distinct from the priests, the Levites, and the Israelites (CD XIV, 4–6). As Hannah Harrington indicates, these proselytes were most likely Gentile servants of its Jewish members (CD XII, 10–11), who became the sect's communal possessions and observed communal regulations (CD XIV, 4–6), but are nonetheless not actual members of the Qumran community *(*Harrington 2008:195–97*)*. Although the Temple Scroll expected that proselytes would be allowed to enter the middle court of the Temple (11Q19 XL, 6–7), the Florilegium prohibits all proselytes from entering the Temple in the last days (4Q174 III, 4).[447] Moreover, in the assembly of the annual review of the sectarians' spiritual standing in the Covenant,

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radical change in his inherited spiritual nature. The author of 4:21a, then, is dealing with a traditional biblical concept based on passages such as Isaiah 44:3, Joel 3:1 and Ezekiel 36:25–27".

446 E.g., Schiffman (1997:169–70); Berthelot (1999:184–86,193–215); Harrington (2008:195–97). Baumgarten Palmer (2018:20) himself notes the inferior status of the proselytes and their exclusion from the Temple. In continuity with the Hebrew Scriptures, the Qumran writings use the term proselytes to denote stranger(s) who are integrated into Israel (Cohen 2016:194). See also Harrington (2008:195); contra Baumgarten (2000:700). Although 4Q174 1–3 I, 4 (see above) may bear the connotation of a "proselyte"— a Gentile converted to Judaism—Berthelot (1997:214-15) points out that, unlike the rabbinic use of the term גר to denote "proselytes," who are ideologically in equal standing as the Jews, the Qumran גר is an inferior group. For bibliography on the rabbinic understanding of proselytes, see Harrington (2008:195n30).

447 Knibb (1987:260) notes that the exclusion of proselytes from the temple most likely refers to Deuteronomy 23:2–3 and Ezekiel 44:3, and he explains that "by the use of the biblical passage the temple is already being implicitly identified as the community." He also points out the contrast with CD XIV, 3–6, where proselytes were "assigned a place". Thus, he concludes that the issue in the Florilegium has to do with excluding proselytes from full membership in the community.

only three groups, priests-Levites-Israelites are maintained and applied to the totality of the community in the Rule of the Community (1QS II, 19–22).[448] Thus, it seems very likely that the proselytes were permitted to partake in the initiation rite of the Qumran sectarians, and they were probably not accepted as actual members of the Qumran community.[449] Therefore, God's Spirit is only for the Qumran sectarians (1QS III, 6–8), and it is unavailable for the proselytes.[450] The problem with Baumgarten and Philip's reasoning lies in blurring the boundaries between the broader range of the Qumran community and the limited range of the Qumran sectarians, who have gone through the initiation rite and regard themselves as the only ones to be in the eternal Covenant of God.[451]

I have investigated a few passages in the Thanksgiving Hymns, the Words of the Luminaries, and the Rule of the Community that connect the bestowal of God's Spirit with obedience to the law or divine blessing.

In the various Qumran texts that have been studied, the promise of the Spirit in the prophetic writings (e.g., Isa 44:3; Ezek 36:26–27) has been viewed as realised among the Qumran sectarians, but it also has an element of complete realisation in the future (1QS IV, 20–21).[452] Furthermore, the Spirit is emphasized as the mean of purifying the community members from all their sins. The work of God in the lives of the sectarians is attributed to the ability to live piously and observe God's commands in both the Thanksgiving Hymns and the Words of the Luminaries. The former openly attributes the capacity for godly living and obedience to the work of the Spirit, which is made to the sectarians, but the latter is vague concerning the relationship between obedience and the Spirit. The Words of the Luminaries also understands the Spirit as how God's covenantal blessings are restored to Israel. Such emphases on the purifying and empowerment of God's Spirit for godly living and obedience is very likely to be influenced by Ezekiel 36:25–27. However, in the Rule of the Community, although the purifying function of the Spirit is stated, human accountability to obey is emphasized, rather than attributing obedience to the work of the Spirit.

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448 This contrasts sharply with CD XIV, 4–6, which enumerates four groups in the community: the priests, the Levites, the Israelites, and the proselytes.

449 See also Berthelot (1997:215); Harrington (2008:196). Contra Baumgarten (2000:701); Smith (2016:127).

450 Contra Philip (2005:86).

451 The broader circle of the community consists of those who have undergone the initiation rite, those who are on probation (1QS VI, 13–23), and the proselytes. On those who are on probation before becoming full members, see Knibb (1987:119–22); Metso (2007:11–12); Hempel (2013:29).

452 See also Hur (2001:86); Smith (2006:83). Sprinkle (2013:120) also notes that such an understanding in the Qumran literature is basically influenced, by the references to the future expectation of the Spirit found in Isaiah 44:3; Ezekiel 36:27; 37:14 (cf. Joel 2.28–29).

It has also been seen that, although proselytes live among the Qumran sectarians, they were not considered as actual members. Therefore, it is improbable that proselytes were permitted to be initiated into the covenant or expected to receive the Spirit.

6.3.3 Joseph and Aseneth[453]

In Joseph and Aseneth, there is an expectation for Gentile converts to receive the Spirit with a new creation language that appears in connection with proselytism.

Most contemporary scholars believe that Joseph and Aseneth are most likely Hellenistic Jewish literature written in Greek approximately between 100 BCE and 100 CE.[454] This work consists of chapters 1–21 and 22–29. The first part of the narrative shows that Aseneth, the daughter of an idolatrous Egyptian priest, married Joseph (cf. Gen 41:45).

When Joseph and Aseneth first met, Father Aseneth's father asked her to give Joseph a greeting kiss (Jos. Asen. 8:4). When Joseph refused to allow her to kiss him for religious reasons, Aseneth was upset and wept (Jos. Asen. 8:5–8). At the sight of Aseneth's distress, Joseph had compassion on Aseneth, and he prayed:

> Lord God of my father Israel... renew her by your spirit, and form her anew by your hidden hand, and make her alive again by your life, and let her eat your bread of life, and drink your cup of blessing, and number her among your people that you have chosen before all (things) came into being... and let her enter your rest which you have prepared for

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453 Late first century CE is commonly regarded as the terminus ante quem, in view of the high likelihood of the apocryphon's origin during the Egyptian milieu before the severe persecution of the Jews in Egypt (Hicks-Keeton 2018:23). If the provenance of Joseph and Aseneth was most likely Egypt, Joseph and Aseneth would be pertinent for my discussion as a Jewish work contemporaneous to Paul's time.

454 E.g., Sänger (1985:86–106); Burchard (1985a:181,187–88); Chesnutt (1995:69,80–85); Humphrey (2006:28–37); Inowlocki (2002:23–26). Recently, Kraemer (1998:296) argues that Joseph and Aseneth reflect Christian authorship and dates from the third or fourth century CE onwards (see also Penn 2002:177–83). Kraemer's arguments are not persuasive, and the weight of evidence is in favour of a Jewish author (Humphrey 2006:35–37; Collins 2005:97–112; Burchard 1985:74; 2005:323n16). In view of the strong stance taken by the Jews during the Second Temple period against mixed marriages with Gentiles (e.g., Ezra 9:1—10:43; Neh 13:1–9, 23–31; Jub. 30:1–17; Tob 4:12; Philo, Spec. Laws 3.29; Josephus, Ant. 8.191–93; 12.187), Jos. Asen. is considered Jewish apology for Joseph's marriage to a Gentile woman in Genesis 41:45 (see also Philonenko 1986:101; Collins 2005:102–7).

> your chosen ones, and live in your eternal life for ever (and) ever (Jos. Asen. 8:9; emphasis added).[455]

After he was gone, Aseneth mourned, and fasted seven days, discarded her idols, repented of her sins, prayed to God on the eighth day for his forgiveness, and sought refuge in the God of Joseph (Jos. Asen. 10:1–13:14). When she finished praying, an angel appeared to her and declared:

> "Behold, from today, you will be renewed and formed anew and made alive again, and you will eat blessed bread of life, and drink a cup of immortality, and anoint yourself with blessed ointment of incorruptibility... And your name shall no longer be called Aseneth, but your name shall be City of Refuge, because in you many nations will take refuge with the Lord God, the Most High, and under your wings many peoples trusting the Lord God will be sheltered, and behind your walls will be guarded those who attach themselves to the Most High God in the name of Repentance" (Jos. Asen. 15:5–7; emphasis added).

Aseneth also participated fully in "spirit of life" (πνεῦμα ζωῆς) and immortality by consuming the honeycomb that the angel gave to her (Jos. Asen. 16:14).[456] This reception of "the spirit of life" is reiterated when Joseph imparts the spirit of life with a kiss to Aseneth at their second meeting (Jos. Asen. 19:11).[457]

Holtz (1968:484-85) contends that Jos. Asen. 8:9; 15:5–7, quoted above, are the interpolated passage because he argues that new creation and rebirth have no suitable parallel in early Judaism. Holtz (1968:486) also indicates that Jos. Asen.15:5 implies the Christian Eucharist— "eating the blessed bread of life" and "drinking the cup of immortality". However, Chesnutt (1995:128–35,173–

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455 The English translation and versification of Jos. Asen. is taken from Burchard (1985b:177–247), and the Greek text is taken from Burchard et al. (2003). Modern translators usually prefer Philonenko's shorter critical text (Philonenko 1986:3–10; e.g., Cook 1984:465–503; Inowlocki 2002:17–18,159–86; Elder 2019:58). However, most exegetes accept Burchard's longer text as earlier (e.g., Chesnutt 1995:65–69; Bohak 1996:105–9; Humphrey 2000:17–26; Warren 2019:76). Although some scholars argue for the priority of the shorter text (e.g., Standhartinger 1995:50–88), most scholars remain unconvinced. See Burchard (1970:3–34; 2005:83–96).

456 Putthoff (2015:96-117) rightly notes that, in Jos. Asen, the spirit is connected with entrance into a life of faith. The spirit cleanses and draws people into the sphere of the faithful.

457 Joseph, in Jos. Asen. 19:10–11, kissed Aseneth three times when they met again, giving her the "spirit of life," "spirit of wisdom," and "spirit of truth". However, in the chronological term, Aseneth was first given the "spirit of life" and attained immortality when the angel visited before meeting Joseph for the second time (Jos. Asen. 16:14) (Hartvigsen 2018:53). Thus, Chesnutt (1995:138-39) points out that "at the literary level it is not surprising that various means would be used to reiterate the principle that immortality is attained by adherence to the Jewish faith".

74; 2005:115–21) has demonstrated quite clearly that "the language of new creation often appears enough in rabbinic sources in connection with proselytism" and that the so-called 'meal formula' in the context of Jos. Asen. more likely refers to the "whole Jewish way of life" rather than a ritual meal.[458]

The idea that the Spirit of God renews and revitalises the spiritual life is not exclusively Christian. Exploring the motif of the promise of the Spirit in the prophets, it has been seen that Ezekiel refers to Yahweh placing his Spirit within his people as a new spirit (Ezek 36:26–27) to revitalising their spiritually dead lives (Ezek 37:14), transforming them in order that they may be capable of keeping his statutes and judgments.[459] In Isaiah 44:1–5, it has been seen that the pouring out of Yahweh's spirit implies the restoration of the covenantal relationship (Isa 44:5).[460] In other words, the Spirit given to the people stresses that they belong to Yahweh and they are his people. Hence, Joseph's prayer—to renew Aseneth with his Spirit and to revive her again so that she may be counted among God's people—should not be regarded as exclusively Christian. Jos. Asen. 15:7 clearly implies the LXX of Isaiah 56:3,7 and Zechariah 2:15 [Eng. 2:11], in which the Gentiles and nations who have "joined themselves to the Yahweh" are considered Yahweh's people.[461]

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458 See also Philonenko (1968:60–61). For a list of rabbinic literature listed by Chesnutt where new creation language appears in relation to proselytism, see Chesnutt (1995:173–74).

459 Jos. As. 8:9b: "renew [ἀνακαίνισον] her with your Spirit [τῷ πνεύματί σου] ... make her alive again [ἀναξωοποίησον] by your life"; cf. Ezek 36:26; 37:14 NETS: "And I will give you a new heart, and a new spirit [LXX: τὸ πνεῦμα καινὸν] I will give in you... And I will give my Spirit [τὸ πνεῦμά μου] into you, and you shall live [LXX: ζήσεσθε]."

460 Jos. As. 8:9bc: "renew her with your Spirit [τῷ πνεύματί σου]... number her among your people that you have chosen [ἐξελέξω] before all (things) came intobeing"; cf. Isaiah 44:1–5 NETS: "But now hear, O Iakob my servant and Israel whom I have chosen [LXX: ἐξελεξάμην]!... I will put my spirit [LXX: τὸ πνεῦμά μου] on your offspring... This one will say, 'I am the God's,' and this one will call out in the name of Iakob; yet another will inscribe, 'I am God's,' in the name of Israel." See p. 127 above on whether Gentiles are included in Isaiah 44:5.

461 It is noteworthy that all three texts in the MT, Is 56:3,6; Zechariah 2:15, use the same verb לוה in the Niphal "to join oneself" with a preposition (either אל or אעל) before the noun יהוה "Yahweh". The familiarity of the author of Jos. Asen. with the LXX is well known; see, e.g., Delling (1978:29–56); Humphrey (2006:31–33); Inowlocki (2002:23–24); Hartvigsen (2018:80). On the allusion to Isaiah 56:6; Zechariah 2:15 LXX, see also Delling (1978:33); Burchard (1985b:226; 1985a:103); Evans (2001:65). See also pp. 144–45 above on Isaiah 56:3, 6; Zechariah 2:11 [MT 2:15].

A comparison of the texts is as follows:

Table 6-7: The comparison of the Abrahamic blessing in Jos. Asen. 15:7 with Isaiah 56:3,6–7 and Zechariah 2:11a

Jos. Asen. 15:7
and your name shall no longer be called Aseneth, but your name shall be City of Refuge [πόλις καταφυγῆς], because in you many nations will take refuge with the Lord [καταφεύξονται] God... and behind your walls will be guarded those who attach themselves to the Most High God [οἱ προσκείμενοι τῷ θεῷ τῷ ὑψίστῳ] in the name of Repentance...
Isaiah 56:3,6–7 NETS
Let not the alien who clings to the Lord [ὁ προσκείμενος πρὸς κύριον] say, “So then the Lord will separate me from his people”... And to the aliens who cling to the Lord [οἱ προσκειμένοις κυρίῳ]... [I will] make them joyful in my house of prayer... for my house shall be called a house of prayer for all the nations [πᾶσιν τοῖς ἔθνεσιν]
Zechariah 2:11a NETS [LXX 2:15a]
And many nations shall flee to the Lord for refuge [καταφεύξονται ἔθνη πολλὰ ἐπὶ τὸν κύριον] on that day and shall become a people to him
Zechariah 2:11a ESV [MT 2:15a]
And many nations shall join themselves to the LORD [ונלוו גוים רבים אל־יהוה] in that day and shall be my people.

The key difference in Joseph and Aseneth, compared with the Old Testament, is that The Spirit is now given to a Gentile convert. Nevertheless, a notion not explicit in the Old Testament may be inferred.[462]

6.3.4 Other texts of the Second Temple writings

Contrary to Joseph and Aseneth, in other texts of the second temple writings, there is no indication of the change in human disposition provoked by the Spirit at the end of the age.

Besides Jub. 1:22–23; 1QS III, 6–12; 4Q504 1–2 recto V, 15, Philip (2005:78-88) also understands 4 Ezra 6:27–28 as a text that may be influenced by Ezekiel 36:26–27 in his discussion on the “prophetic expectation of the Spirit in the postbiblical literature.” Nevertheless, in the context of 4

[462] See pp. 121–23,136 above on whether the bestowal of the Spirit in Ezekiel 36:27; 37:14 applies to the nations and on “Israel and the nations as the people of Yahweh”.

Ezra 6:26–28, there is no indication of the change in human disposition provoked by the Spirit at the end of the age. Cosgrove lists, on another related note, Jub. 1:21; T. Levi 18:11; T. Job 48:2–3; 1QS IV, 20–21 as examples of Jewish writings that demonstrate an "expectation that the Spirit would one day create a people obedient from the heart to God's law". (Cosgrove 1988:103). As noted earlier, I will not put the Testament of the Twelve Patriarchs in the discussion.[463] With regard to T. Job 48:2–3, it is not clear from the context whether the Spirit is the cause of the "change of heart" that took place after Job's daughter wrapped herself in a special cord given her by Job. Neither is the effect of the "change of heart", which no longer takes earthly matters into account, a clear echo of obedience to God's law.

In his argument on the "expectation of the Spirit upon Gentiles in post-biblical literature", Philip (2005:90-118) quotes passages from the Wisdom of Solomon and Philo, which he intends to demonstrate an understanding of the present expectation and reality of the Spirit of God who is available to all humans, Jews, and Gentiles.

However, those passages quoted by Philip are pertinent to the discussion for the following reasons. In the Wisdom of Solomon, Wisdom (2001:100) is used almost as synonymous with terms such as "spirit of the Lord" and "holy spirit" (Wis 1:4–7), and it is accessible to all righteous people who pursue it, even of the Gentile rulers (Wis 1:1–2; 6:12; 7:7).

Philo sometimes speaks of a divine spirit (πνεῦμα θεῖον), which is bestowed on all human beings at creation (e.g., Philo, Creation 135; Alleg. Interp. 1.31–38), through whom people have the ability to know God (Philo, Alleg. Interp. 1.37–38). The concept of the Spirit in the Wisdom of Solomon and Philo as accessible to all people is consistent with one of the Old Testament concepts in relation to God's Spirit bestowed universally as the power to animate life (cf. Gen 2:7; Job 27:3; 33:4; 34:14–15; Ps 104:29–30) and as the source of wisdom and understanding (cf. Job 32:8; Prov 1:20, 23; 2:6). However, this concept of the divine spirit, as universal grace is distinct from the promise of God's Spirit in the prophetic writings as a special grace, given so that God's people may be revived from their spiritual death and be transformed (cf. Isa 32:15; 44:3; Ezek 36:26–27; 37:14). Contrary to the former, the latter concept of God's Spirit as exceptional grace is not universal but only bestowed on God's people in the context of restoration. Thus, the issue of whether Gentile converts receive God's Spirit as exceptional grace in the Second Temple writings should not be confused with and debated

[463] See p. 30 above.

together with the concept of the divine spirit as universal grace referred to in the Wisdom of Solomon and Philo.[464]

Philip (2005:117) also states that, since Abraham is the noble standard to all converts in Philo, Virtues 219, Abraham's experience of the divine spirit (Philo, Virtues 217) is also "normative for all proselytes". However, in the context of Virtues 212–220, the nobility of Abraham is represented by those who abandon home and family for monotheism, rather than other details of his life, such as his experience of the Spirit. This can be seen in the parallel taken from Tamar for proselyte women (Philo, Virtues 220–222). Hence, in view of the parallel between Abraham and Tamar, the inference Philip draws from Philo implying Gentile converts are to experience the divine spirit like Abraham is only remotely possible and indirect.

6.4 CONCLUSION

Wisdom (2001:86) has stated that the Second Temple writings generally understand the Abrahamic promise to bless the nations as the positive influence on the Gentiles on account of the ubiquitous presence of righteous Jewish people in the world and emphasises "the importance of Israel as the mediator of blessing through her occupation of the whole world". In contrast, the conclusions drawn from this study show otherwise. Although the Abrahamic blessing for the nations is quoted clearly in Ben Sira (Sir 44:21), Jubilees (Jub. 12:23; 18:16; 24:11; 27:23), Philo (Migration 1; Heir 8; Dreams 1.3), and the Ladder of Jacob (Lad. Jac. 1:11), it is usually connected with obedience to God's commands, and most of them fail to explain precisely how the nations will be blessed due to Abraham and his descendants—except for Jubilees (Jub. 20:1–13) and Philo (Migration 109–127a; Dreams 1.176–178).

In Jubilees, when the nations see how the descendants of Abraham had been richly blessed with prosperity through God, they use Abraham's name as the mean of blessing Abrahamic descendants so that they may be blessed in the same way (Jub. 20:1–13). This description shows how the author connects Genesis 12:3a ("I will bless those who bless you, and I will curse the one who curses you") with the blessing for the nations in Genesis 12:3b. A similar relationship may also be seen in the book of Tobit, which implies Genesis 12:3a in Tob 13:12 and takes it to mean that the nations who love or fear Jerusalem are blessed (Tob 13:12,14). In Philo, Abraham is the means of blessing the nations and his descendants regarding how a God-fearing and wise person benefits other people. Such people share their goods with others, successfully intercede as mediators for them in sight of

[464] About the universality of the divine spirit for evoking life and giving wisdom, as well as the Spirit given for restoring God's people, see also Montague (1994:3–16,45–60); Hildebrandt (1995:56–59,91–103).

God and improve the character of others by their good influence (Migration 118–127a; Dreams 1.176–178; cf. QG 3.42, 44).

Nevertheless, Philo's understanding that the Abrahamic descendants are the mean of blessing the nations is defined religiously rather than ethnically. Philo understands that the presence of pious individuals blesses others rather than the presence of the Jews in general. Both Jubilees and Philo understand that material prosperity is the nature of the blessing, while Philo also includes spiritual and moral elements. Tobit does not comment on the nature of the blessing.

The primary concern of the books of Ben Sira, Tobit, and Jubilees is to instruct the Hellenistic Jews to continue to observe the Mosaic law. However, the Ladder of Jacob delivers an apocalyptic hope in God's deliverance from the exile on account of the sins of Israel. Thus, their quotation of the promise to bless the nations in the Abrahamic promise seems to be incidental. It does not continue to be developed in the book of Ben Sira and in the Ladder of Jacob, and it seems to be a secondary concern even when it is developed somewhat further into the books of Tobit and Jubilees.[465]

Regarding the promise of the Spirit in the Second Temple writings, both Jubilees and the Qumran community have a common understanding of the Spirit's function to purify the people from sin and to enable them to observe God's commands, in order that the disobedience may be resolved permanently at Israel's future restoration (e.g., Jubilees 1:23–24a; 1QHa VIII, 24–30; 1QS III, 6–8).[466] This understanding most probably comes from Isaiah 44:3 and Ezekiel 11:19–20; 36:25–27. However, in contrast to Jubilees, which perceives the pouring out of the Spirit to be in the future, the Qumran community considers the promise of the Spirit in Isaiah 44:3 and Ezekiel 36:25–27 to be realised among them (e.g., 1QHa XX, 14b–15; 4Q504 1–2 recto V, 10–16), a view shared by Joseph and Aseneth (Jos. Asen. 15:5–7). Nevertheless, a future element must be fully realised at the end of the era (1QS IV, 20–21). In an echo of Isaiah 44:3 in 4Q504 1–2 recto V, 15–16, the Spirit is seen as how covenantal blessings are restored to Israel. The spirit, which indicates membership of the people of God, is clear in both the Qumran literature (e.g., 1QS III, 6–12; 4Q504–506) and in Joseph and Aseneth (Jos. Asen. 8:9; 15:5–7).[467]

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[465] In Sir 44:19–23 and Jub. 20:1–13; 24:9–11, the giving and fulfilment of the Abrahamic blessing for the nations are closely connected with obedience to the Torah, and in Jubilees, the blessing for the nations is overlaid by the injunction to separate from Gentiles (Jub. 22:16, 20).

[466] See also Philip (2005:82,85–87); Wenk (2004:111); Bennema (2002:88). Both Wenk and Bennema points out the purifying and empowering function of the Spirit in the Qumran writings, but they do not discuss Jubilees.

[467] See also Wenk (2004:95–96,102–5).

As for the recipients of the Spirit in second temple Jewish literature, there is generally no expectation for Gentile converts to receive the Spirit—except for Joseph and Aseneth. The Spirit is bestowed on Aseneth, a proselyte woman. The Spirit quoted in Jubilees 1:23–24a is relevant to the Israelites. Not only does Jubilees make no comments on proselytism, but it is hostile towards the Gentiles. The case is even more stringent for the Qumran community. The Spirit cannot be received except by the sectarians, but not by the non-sectarian Jews or the Gentile converts. Similarly, Philip notes that in the Second Temple literature, "anticipation of the Spirit upon the Gentiles is almost non-existent and that the promise of the Spirit is on the people, only when they become members of the community of God".[468] Nevertheless, Philip believes that it may be capable of inferring from Philo (Virtues, 217–219) and the Qumran literature that the Gentile converts may receive the Spirit.[469] However, I have shown above that the inference is only slightly probable in Philo and improbable from the Qumran literature.

In summary, firstly, in the prophetic writings (Isa 32:15; 44:13; Ezek 36:26-27; 37:14; 39:29; Joel 2:28-29 [MT3:1-2]), the new covenant in continuity with the Abrahamic and Mosaic covenants is promised through Yahweh's Spirit, so that the covenant blessings may be perpetuated and the covenantal curses subverted permanently (Isa 44:3 and Ezek 36:26-27). Secondly, although the second temple literature comments on the association between the Abrahamic blessing for the nations and the promise of the Spirit, the bestowal of the Spirit and the salvation of Gentiles are not related to the Abrahamic blessing for the nations. This phenomenon stands in contrast to Paul, who associates the Abrahamic blessing for the nations with the promise of the Spirit in Galatians 3:14, although Paul's understanding of the Spirit is related to the Old Testament and the Second Temple literature. This provides a framework of how Paul might have understood the Abrahamic blessing for the nations and its relationship with the promise of the Spirit in Galatians 3:14. Thus, in the following chapter, I shall discuss how Paul might have interacted with the Old Testament and the second temple literature on these two motifs and explain the reason for his juxtaposition.

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468 However, Philip (2005:120) chooses not to include Jos. Asen. in his discussion.

469 Philip (2005: 86,116–18). See also Wenk (2004:88–92), who holds a similar view as Philip concerning proselytes' reception of the Spirit in Philo.

CHAPTER 7
PAUL'S UNDERSTANDING OF THE SPIRIT'S RELATIONSHIP WITH THE ABRAHAMIC BLESSING IN GALATIANS

7.1 INTRODUCTION

It was shown in chapter 2 that the Abrahamic blessing relates to the promise of the Spirit in Galatians 3:14, as well as how their relationship would shed light on Paul's overall argument in Galatians and his theology of justification. While some scholars maintain that these two motifs are not related, most affirm that the promise of the Spirit is equated with the Abrahamic blessing. However, I have argued that the promise of the Spirit is not the content of the Abrahamic blessing in Galatians 3:14. Nonetheless, there is some relationship between these two motifs. Now that I have investigated these two motifs in the Old Testament and the Second Temple literature, I will proceed to consider how Paul may have interacted with the Old Testament and contemporary Jewish thought in his arguments in Galatians 3:1-14. I will then conclude the discussion in this chapter on why Paul juxtaposes the Abrahamic blessing with the promise of the Spirit in Galatians 3:14. I will also discuss the implications of my proposal to comprehend Paul's juxtaposition of these two motifs for interpreting Galatians and Pauline studies, especially regarding justification.[470] In order to understand Paul's association of the Spirit with the Abrahamic blessing and their respective relationships with justification, I will first need to investigate the nature of the Abrahamic blessing, the Mosaic covenant, and the prophets.

7.2 PAUL'S UNDERSTANDING OF THE ABRAHAMIC BLESSING

This section will relate to the Abrahamic blessing (which Paul refers to as justification) depicted in the Genesis narrative, which bears the purpose of reconciliation and redemption (Gal 3:6-14: cf. Gal 2:16).

The nature of blessing in Genesis and the Mosaic covenant is commonly understood by scholars as referring to the prosperity and wellbeing of people, specifically in terms of numerous descendants and material wealth as a manifestation of the power of life (e.g. Gen 1:28; 9:1; 24:35–36; 26:12–14;

[470] I have also argued in chapter 3 that justification is referred to as the Abrahamic blessing in Galatians 3:6-9 and is closely related to the reception of the Spirit in Galatians 3:1-5.

30:43; 39:5; Lev 26:1–13; Deut 28:1–14).[471] In referring to justification as the Abrahamic blessing in Galatians 3:6–9, has Paul then "transformed" the Old Testament concept of blessing into "God's saving deeds in Christ," as Westermann (2002:77) argues?

I have argued in chapter 4 that the Abrahamic blessing in Genesis is God's reconciliatory initiative in response to the persistent alienation of humankind from God ever since the primaeval times. It is basically the turning point in God's plan to reverse the curse on humanity due to the fall (cf. Gen 3:1–19) (Wolff 1964:86–87; Kratz 2021:220). The Abrahamic blessing in the book of Genesis is essentially soteriological—liberating humanity from the curse of sin and reconciling humankind to God by restoring their alienated and broken relationship with God. Brueggemann (1982:105) also points out that the call of Abraham "has to do not simply with the forming of Israel but with the re-forming of creation, the transforming of the nations".

From the broader Pauline theology, it can be determined that everyone has sinned (Rom 3:9, 23), and God rightfully places judgment on all flesh (Rom 3:19). All sinners must be redeemed from sin, freely justified before God, and reconciled to him by faith in Jesus Christ (Rom 3:21–26; 5:1; 2 Cor 5:18–21). Paul declares that "if anyone is in Christ, he is a new creation" and that "in Christ God was reconciling the world to himself" (2 Cor 5:17–18 ESV). Therefore, considering the soteriological nature of the Abrahamic blessing (Gen 12:2–3) and its significance in redeeming humanity from sin and restoring their relationship with God, it is no surprise that Paul understands the blessing of the nations through Abraham in terms of Christ's redemption work (Gal 3:13–14) and refers to the blessing as justification (Gal 3:6–9).[472] Thus, Paul naturally understands the verb, "blessed," in the Abrahamic blessing for the nations to be passive (ἐνευλογηθήσονται; Gal 3:8; cf. Gen 12:3; 18:18; 22:18; 26:4; 28:14 LXX)—God blesses the nations on account of Christ, the promised offspring of Abraham (Gal 3:8,13–14,16).[473]

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471 E.g., Pedersen (1926:182); Westermann (1978:30); Brueggemann (2002:19); Mathews (2005:113); Davidson and Turner (2021:77-87). For a history of interpretation of blessing, see Mitchell (1987:17–27); Leuenberger (2008:45–64).

472 See also Heckel (2002:119–20); Tedder (2017:48-49). For details on how Paul understands all three elements of the Abrahamic promise, namely numerous descendants, land, and blessing for the nations, as being fulfilled in Christ, see pp. 71–72 above. Similarly, Nwachukwu (2002:177) argues that, in the letter of Romans, "the doctrine of justification is developed from the background of themes relating to the creation-covenant scheme. Based on this scheme, Paul shows how justification by faith functions as a term of mediation in God's plan to show mercy to all". Contra Cosgrove (1988:50–51), who argues that "[Paul] never equates the blessing... with justification."

473 See also Kennard (2015:85). On the singular reference of Abraham's offspring in Genesis 22:18, see pp. 92–93 above.

Nonetheless, how can the predominant emphasis on numerous descendants and prosperity in the remainder of Genesis and in the Mosaic covenant be harmonised with the redemptive concept of the Abrahamic blessing in Paul? It must be noted that blessing from God presupposes a positive relationship and solidarity between God and the recipients of the blessing.[474] Hence, the content of blessings in the form of numerous descendants and prosperity in Genesis and in the Mosaic covenant indicates a healthy relationship with God—the source of life and all goodness—while curses represent a broken relationship with him—the loss of life and goodness.[475]

As such, the obeying and disobeying of the covenantal relationship with God are marked by blessings and curses, respectively (Lev 26:1–39; Deut 28:1–68). Therefore, the nature of blessing in the Abrahamic and Mosaic covenants should not be confined to the outward manifestations of numerous descendants and prosperity but should be understood as rooted in the people's positive relationship with Yahweh, their God.[476] Thus, while the blessing of the nations through Abraham (Gen 12:3b) bears a redemptive purpose of restoring the relationship between God and humanity, such an understanding does not contradict the manifestation of the blessing of abundant life, in the form of numerous descendants and abundant prosperity, depicted in the remainder of Genesis and in the Mosaic covenantal blessings.

For this reason, Paul seems to make no distinction between blessing and cursing language in Genesis and Deuteronomy when Paul places the Abrahamic blessing in antithetical relation to the Deuteronomic curses in Galatians 3:6–14. Therefore, it seems very likely that he also connects the Deuteronomic curses (Gal 3:10, 13; cf. Deut 21:23; 27:26) to the curse of the fall (cf. Gen 3:14–19),

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474 Tupek (2021:14) notes that the Abrahamic blessing is "the driving force by which God will also eventually cause reconciliation to be realised by his power in the future nation of Israel along with the gradual increase of his kingdom among the Gentiles (Gen 12:2-3; Gen 22:18; Isa 2:2-4; Isa 9:7; Isa 42:1; Rom 11:25-27)". Even in cases where the people who are blessed because of Abraham's descendants (e.g., Laban, Potiphar) do not have a direct relationship with Yahweh, it still presupposes that these people must have a positive relationship with the descendants of Abraham to be blessed (cf. Gen 12:3a).

475 See also Wright (2019:38), who notes that blessing in the Old Testament is "constituted by fruitfulness, abundance, and fullness in the natural order, and by humans enjoying God's own rest within God's good creation".

476 See also Grüneberg (2003b:7), who explains that "the Old Testament does not confine God's activity to a spiritual realm distinct from the physical world, but sees God's hand at work in everything and expects God's favor to be apparent in every aspect of a person's life," and that although the majority of the blessings refer to material blessings, "there are some exceptions," such as Deuteronomy 28:9, which is a "promise that Israel will be God's holy people".

in that both are due to sin and the mark of a broken relationship with God.[477] Thus, although the "curse of the law" in Galatians 3:10,13 implies God's judgment meted out to transgressors of the law, it may be defined in more general terms. This is further evidenced by Paul's understanding that, although Gentiles are not under the Mosaic law, they are keenly aware of the moral law of God written in their conscience, such that they are also considered "the law-breakers" when they sin and would evoke the wrath and judgment of God in the same way as the transgressors of the law (Rom 2:12–16) (Vande Kappelle 2017:73). Hence, Christ's sacrifice on the cross redeems both Jewish and Gentile believers (ἡμᾶς "us"; Gal 3:13) from the curse of the law in order that the Abrahamic blessing may come upon the nations (Gal 3:13–14).[478]

Given the Abrahamic blessing for the nations in Genesis, which leads to redemption and reconciliation, it is not surprising to find two of the three echoes of the Abrahamic blessing in other Old Testament texts, namely Jeremiah 4:2 and Zechariah 8:13, occurring in the context of restoration.[479] Jeremiah 3:6–4:4, Zechariah 2:10–12, and Zechariah 8:1–23 anticipate Israel's future restoration of its covenantal relationship with Yahweh. At this time, nations will also gather to worship Yahweh. Both Jeremiah and Zechariah understand that the Abrahamic blessing for the nations will be realised at that time.[480] I have also shown that in Psalm 72:17, the blessing of the nations through Abraham is connected with a specific offspring of Abraham, the ideal end-time Israelite king.[481] These developments of the Abrahamic blessing for the nations in other Old Testament texts, together with the prophetic writings that connect Israel's restoration with the rule of a Davidic king (e.g. Isa 11:1–16; Ezek 37:24–27), seem very likely the basis of Paul's identification of Christ Jesus, the son of David (cf. Rom 1:3), as the promised descendant and fulfilment of the blessing of the nations through Abraham (Gal 3:16; cf. Gen 22:18; 26:4).[482]

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477 See also Heckel (2002:146); Powell (2019:23-24), who points out that there is an affinity between abrogating the curse on humans in the primaeval narrative and abrogating sin for Paul.

478 For other exegetical reasons for the inclusive reading of the first-person plural in Galatians 3:13, see pp. 66–67 above.

479 Redemption from sin may be seen in Jeremiah 3:17, where the nations shall "no longer walk according to the stubbornness of their evil heart." The reconciliation with God may be seen in Zechariah 2:11 (MT 2:15), where "many nations shall join themselves to Yahweh, and they shall be [his] people."

480 See also pp. 117–19 above.

481 See pp. 116–17 above.

482 In the same way, in Romans 15:8–15, Paul states that God has fulfilled the patriarchal promises by including the Gentile believers as his people through Christ and supports his argument with a series of scriptural quotations, including Isaiah 11:10 (cf. Rom 15:12). However, Paul's argument in Romans 15:8–15 is intended to encourage Jewish and Gentile believers to live harmoniously (Rom 15:4–7) (Käsemann 1980:384–85; Moo 1996:873–74; Schreiner 1998:752; Jewett 2007:887–92; Keown 2021:341). Both

Christ as the Abrahamic seed through whom the Abrahamic blessing for the nations will be fulfilled is also apparent in Acts 3:25, where Peter declares to the Jews within the temple precinct, “You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘and in your offspring shall all the families of the earth be blessed’. God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness” (Acts 3:25–26 ESV).[483] Peter in Acts 3:25-26 identifies the nature of the Abrahamic blessing for the nations with the divine act of turning the people away from sin, a concept in accordance with the redemptive and reconciliatory purpose of the Abrahamic blessing in Genesis and similar to Paul’s argument in Galatians 3:6–14.[484] However, The major difference between them is that, although Paul focuses on the Gentiles in his quotation of the Abrahamic blessing for the nations, the same quotation in Acts 3:25 functions to remind the Jews of their need to repent and receive the blessing of restoration through Jesus Christ (Acts 3:19–20).[485] Paul’s overall argument is that both Jews and Gentiles should be justified on the same basis, by faith (Gal 2:15–16; 3:13–14, 24–29).

In summary, those who are blessed with the Abrahamic blessing (Gal 3:6–8; 13–14) are to be redeemed from the curse of sin—the result of the sinfulness of humanity by violating the covenant—

Heckel (2002:146-47) and Wells (2022:146-47) also think that Paul’s identification of Christ as the promised descendant of Abraham is associated with the messianic interpretation of Psalm 72:17. The tradition of Jesus as the fulfilment of the Abrahamic promise and the messianic son of David is also picked up by Matthew, who portrays Jesus as the descendant of Abraham and David (Matt 1:1), the messiah who has already come (Matt 11:2–6; 16:13–18; 27:11,37), and whose message of salvation is for all the nations (Matt 28:18–20) (see also Pyne 1995:213–14).

483 The major difference between Acts 3:25b and Genesis 12:3b; 22:18 LXX is the use of πατριαί “families” instead of φυλαί (“families”; Gen 12:3b) and ἔθνη (“nations”; Gen 22:18). Nonetheless, πατριαί is frequently used to translate מִשְׁפָּחוֹת (“family”; Gen 12:3b MT) in the LXX (Barrett 1994-98:212; Léonas 2000:152; Marshall 2007:549; Mallen 2012:70-71). As Peter includes his Jewish audience as those who are blessed in the blessing for the nations (Acts 3:26), it is likely that πατριαί is used instead of ἔθνη, because the latter usually means “Gentiles” at that time (Fitzmyer 1998:291; Léonas 2000:160; Marshall 2007:549; Moo 2013:199). Regarding the arguments for Genesis 12:3; 22:18 as part of the early Christian oral tradition and testimonia, see e.g., Albl (1999:193–95).

484 The active infinitive ἀποστρέφειν “to turn away”)in Acts 3:26 may be transitive (i.e., God turning the people away from sin) or intransitive (i.e. the people themselves turning away from sin). The former sees repentance as being enabled by God (e.g., Barrett 1994-98:214; Cornu and Shulam 2003:201), while the latter sees repentance as a human responsibility and implies that repentance is a condition to receive the blessing (e.g., Schneider 1980-82:329n124). However, as Barrett (1994-98:214) argues, the intransitive is usually expressed by the passive or middle in Greek; thus, in this case, the active form more likely denotes the transitive. Nonetheless, divine enablement of repentance does not preclude human responsibility to repent (cf. Acts 3:19; see also Heckel 2002:98–99; Bock 2007:181–82; Hawkes 2020:142).

485 See also Léonas (2000:150); Kennard (2015:98-99)

and to be reconciled with God as his people—a restoration from both the broken covenantal relationship and alienation of man from God inaugurated by the fall. Jews and Gentiles experience the Abrahamic blessing by Christ's vicarious death on the cross (Gal 3:13–14).[486] Although Paul concentrates upon the Abrahamic blessing given to the Gentiles in Galatians 3:14 and Acts 3:25 on the Jews, Paul and Peter understand that the blessing is for both Jews and Gentiles.

Paul places the Abrahamic blessing for the nations (Gen 12:3; 22:18) in contrast with contemporary Jewish thought in two main ways. Firstly, the Second Temple literature texts usually understand the nature of the blessing to be material prosperity, although Philo includes spiritual and moral elements (Jub. 20:1–13; Philo, Migration 118–127a; Dreams 1.176–178).[487] On the other hand, Paul identifies the Abrahamic blessing for the nations with a concept in accordance with a redemptive and reconciliatory act of God.[488] Secondly, contemporary Jewish thought connects the Abrahamic blessing to obedience, especially obedience to the law (Sir 44:19–21; Jub. 18:15–16; 20:1–13; 24:9–11; Philo, Heir 8–9).[489] The promise to bless the nations in the Abrahamic blessing seems to be incidental, and it is of secondary concern in the Second Temple literature.[490]

Given dominant Jewish thought, it is no wonder that the "trouble-makers" (ταράσσοντες; Gal 1:7; 5:10) in Galatia also maintain that the Gentile believers need to keep the Jewish law in addition to their faith in Christ (Gal 2:15–21; 3:3; 4:8–11; 5:1–6; 6:12–13). This is the concept that Paul tries to correct in Galatians, in which he insists that it is by faith in Christ, not by observance of the law, that a person is blessed and justified by God and included in God's people (Gal 2:16; 3:6–9; 26–29). What, then, is Paul's understanding of obedience in the lives of believers? I will investigate this issue of obedience as I discuss the promise of the Spirit and its respective relationship with the Abrahamic blessing for the nation below.

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486 See pp. 64–76 above.

487 See pp. 148–49 above.

488 The Abrahamic blessing for the nations plays a role in God's plan of redemption in Galatians 3:13–14, while the reconciliation and restoration of the relationship with God as his people may be seen in Paul's statements that those who believe in Christ, the promised Abrahamic descendant, are the offspring of Abraham and the children of God (Gal 3:7, 16, 24–29).

489 See also Heckel (2002:116–17); Bekken (2021:91).

490 See pp. 191 above.

7.3 THE PROMISE OF THE SPIRIT FOR PAUL

This section will refer to Paul's understanding of the Spirit that, in keeping with the prophetic tradition, obedience to the law is not the precondition for receiving the Spirit and justification, but rather true obedience to God in conformity with the law comes from the work of the Spirit.

I have shown in chapters 4 and 5 that the understanding of the promise of the Spirit in Second Temple literature as a whole is similar to the prophetic writings: the Spirit, firstly, functions as the mean of restoring covenantal blessings to the people of God (a) by reviving their lives (Isa 32:15; 44:3; Ezek 37:14) and (b) by enabling them to obey God (Ezek 36:27); and secondly, the mark of a restored covenantal relationship with God (Isa 44:1–5; Ezek 39:29). While the prophets look forward to the promise of the Spirit, the Qumran community regard it as fulfilled among them. There is generally no expectation for Gentile converts to receive the Spirit—except for Joseph and Aseneth.

Paul's understanding of the Spirit in Galatians is influenced by the Old Testament and the Second Temple literature in several ways. Firstly, the promise of the Spirit is considered as a realised event (Gal 3:1-5,14; 4:6) in the Qumran community and Joseph and Aseneth. Secondly, the Spirit is the agent by which believers become the "children" (υἱοί) of God (Gal 4:6; cf. 3:26) and the heirs of the Abrahamic promise (Gal 3:29; 4:7). Thus, for Paul, those who receive the Spirit become members of the people of God. The work of the Spirit in believers' functions as the source and perpetrator of the believer's life in Christ (Gal 5:25; 6:8; cf. Gal 3:3).

Nevertheless, in view of Paul's understanding that the Spirit is received by faith in Christ Jesus without regard to the observance of the law and ethnicity (Gal 3:1-5,14; 4:4-6),[491] Paul differs from the second temple literature. The three points of difference between Paul and temple literature are: firstly, the recipients of the Spirit; secondly, the means of reception—faith in Jesus Christ; and thirdly, the apparent dissociation between observance of the Torah and the receiving of the Spirit (see the antithetical contrast between faith and the works of the law in Galatians 3:1–14). So, where did Paul get the idea that Galatian believers who have received the Spirit do not need the law of Moses to become members of the people of God?

On the surface, the promise of the Spirit in the Old Testament seems to be for Israel alone (Isa 32:15; 44:3; Ezek 36:26–27; 37:14; Joel 2:28–29 [MT 3:1–2]). Nevertheless, I have argued in chapter 5 that it is reasonable to understand that the promise of the Spirit bestowed upon Israel since the people

[491] Although in Jos. Asen., a Gentile convert receives the gift of the Spirit (Jos. Asen. 8:9; 15:5–7), it does not connect the Spirit with any messianic expectations as seen in Jubilees and the Qumran community.

of God apply equally to these Gentle nations joining themselves to Yahweh" called "the people of Yahweh" (Isa 56:3–7; Zech 2:11 [MT 2:15]).

Thus, Gentile converts may also receive the Spirit that is promised in the prophetic writings.

Philip (2005:227) states that Paul's conviction about the Gentile believers' reception of the Spirit apart from Torah observance most likely lies in his ministry experience at Antioch, where he witnessed Gentile believers receiving the Spirit apart from the law in the missionary efforts of the Hellenistic-Jewish believers. According to Philip (2005:226-27), Paul was in line with these Hellenistic Jewish Christians, who "could accommodate the non-proselyte Gentile into the Christian community" due to "the conventional expectation of the pilgrimage of the nations rooted in the Old Testament".[492] However, the prophetic tradition envisions the future conversion of the nations to Yahweh, which mentions their obedience to the Torah (e.g. Isa 2:2–4; 56:3–7; Mic 4:1–2; Zech 14:16–19). How, then, is their obedience connected with their conversion to Yahweh? Is there any scriptural basis from which Paul concludes that the gift of the Spirit and justification have nothing to do with Torah observance?

On the one hand, convictions from experience play an essential role for the apostles at the Jerusalem Council and Paul. James agreed with the compelling experiences of Peter, Paul, and Barnabas that the Gentile believers had received the Spirit apart from circumcision and Torah observance (Acts 15:7–14). Paul argues from the Galatians' own experience that their reception of the Spirit comes about through faith in Christ and not through the works of the law (Gal 3:2,5). Hence, Philip's statement concerning the origins of Paul's pneumatology based on ministry experience is probable to a certain extent. However, Philip has yet to address the tension apparent in the relationship of Torah obedience with the conversion of the nations in the Old Testament. It must also be noted that Paul is not only arguing that Gentile believers' reception of the Spirit is apart from Torah observance, but that both Jewish and Gentile believers receive the Spirit and are justified apart from Torah observance (Gal 2:15–16; 3:13–14).

On the other hand, Paul argues from Galatians' own experience with the Spirit (Gal 3:2,5) and gives evidence from Scripture (Gal 3:6–14). Despite the compelling experiences of Peter, Paul, and Barnabas, James also appealed to Scripture (Acts 15:14–17; cf. Amos 9:11–12). Thus, some

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[492] Philip's discussion about Joseph and Aseneth had included the expectation of the Spirit during the Second Temple period, he would have substantial evidence to support his proposal that Hellenistic Jews were, in fact, more open to the concept of Gentile converts' reception of the Spirit. See Philip (2005:90n49) and pp. 152n142-43 above.

scriptural basis may lead Paul to his conviction that the gift of the Spirit and justification is not based on Torah observance.

Coming back to the promise of the Spirit in the Old Testament, Ezekiel 36:26–27 proclaims that God will place his Spirit within his people to enable them to "walk in [his] statutes and be careful to obey [his] judgments" at Israel's future restoration. I have argued in chapter 5 that both Jeremiah and Ezekiel refer to people's inability to observe God apart from divine empowerment and that with this promise in Ezekiel 36:26–27 (cf. Jer 31:31–34; 32:39–40), God solves the problem of disobedience permanently and effectively. At Israel's future restoration, obedience to the law is not the prerequisite for the receiving of the Spirit but rather due to the Spirit's work. As I have argued, although this promise of the Spirit is bestowed on repentant Israelites, it may also be applicable to nations who have "joined themselves to Yahweh". Thus, the nations' obedience to the Torah connected with their conversion to Yahweh is also due to the Spirit's empowerment, rather than the prerequisite for them to become the people of God.

Although Paul does not quote Ezekiel anywhere in Galatians, this prophetic tradition of the Spirit's empowerment is obvious in the second half of Galatians.[493] By themselves, humans are enslaved (Gal 4:3, 8–9; 5:1) and unable to fulfil "the whole law" (Gal 3:10; cf. 5:3).[494] The work of the Spirit in believers' lives resists sin and produces true obedience and righteousness in accord with the law (Gal 5:13–26).[495] The Spirit ensures believers of the hope of righteousness and eternal life (Gal 5:5–6; 6:8; cf. Ezek 36:26–27; 37:14) (Bruce 1982:231–32,265; Fee 1994:417–19,467–68).

I have shown earlier that, in the Old Testament, the divine intervention to change Israel's heart and enable his people to obey his law through the internalisation of the law is not only described as the promise of God's Spirit being placed within his people (Ezek 36:26–27), but also as the "circumcision of the heart"—a metaphor for a heart that is obedient and responsive to Yahweh (Deut 30:6, 8; cf. Jer 4:4; 31:33–34; 32:39–40).[496] Paul uses these Old Testament concepts in his use of circumcision

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493 See also Kruse (2006:122–23); Rowland (2008:62); Sprinkle (2013:121).

494 See the section on "The Implied Premise in Galatians 3:10" below. For scholars who take "the whole law" in Galatians 5:3 to refer back to "all that is written in the book of the law" in Galatians 3:10, see, e.g., Howard (2004:16); Barclay (1988:64); Martin (1995:453); Anderson (2016:237).

495 See esp. Galatians 5:16 ESV: "But I say, walk by the Spirit, and you will not (οὐ μὴ) gratify the desires of the flesh." Paul's use of the double negation (οὐ μὴ) shows his confidence that the believer who the Spirit empowers will undoubtedly be able to resist sin (Barclay 1988:111; Longenecker 1990:245). Nonetheless, Paul does not imply that believers will no longer sin (cf. Gal 6:1), but that in their struggles against sin, they are assured of the victory over sin if they depend on the empowerment of the Spirit.

496 See pp. 139–40 above.

language. For Paul, the true significance of circumcision does not lie in outward circumcision done "in the flesh", but in the circumcision "done to the heart" by the Spirit to obey God. These various aspects of circumcision may be seen in Romans 2:25–29, 1 Corinthians 7:19, Galatians 5:6; 6:15, and Philippians 3:2–3.[497] Thus, in keeping with the prophetic tradition, Paul maintains that obedience to the law is not the precondition for receiving the Spirit and justification, but rather true obedience to God in conformity with the law comes from the work of the Spirit.[498] This is the way that Paul understands the association of obedience to the law with Israel's future restoration and the conversion of the nations in the prophetic tradition.

Then, does Paul also understand the Spirit as a means of restoring covenantal blessings to God's people (cf. Isa 44:3; Ezek 36:26– 38)? Or, as many scholars have supposed, is the Spirit the content of the Abrahamic blessing? What, then, is the relationship between the promise of the Spirit and Abraham's blessing for Paul?

7.4 THE RELATIONSHIP BETWEEN THE ABRAHAMIC BLESSING AND THE PROMISE OF THE SPIRIT IN CHRIST'S SUBSTITUTIONARY ATONEMENT ON THE CROSS

This section will deal with Christ's substitutionary atonement on the cross, which makes the Abrahamic blessing a reality, and the Spirit which functions as evidence and perpetuation of the blessing (Gal 3:13–14).

Coming back to Hays's question: was there "something within the realm of Jewish expectations that did associate the Spirit with the promises of Abraham?" (Hays 2002:183). In chapter 2, it has been seen that Wan (2004:217-19,223-24) suggests that Paul's juxtaposition of the two motifs may be in line with the Hellenistic-Jewish mysticism that is reflected in Philo.[499] The study of the Abrahamic blessing and the promise of the Spirit in the Old Testament and Second Temple literature has pointed

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497 See esp. Romans 2:29b: "circumcision is a matter of the heart, by the Spirit, not by the letter"; 1 Corinthians 7:19: "For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God"; Galatians 5:6: "For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love"; 6:15: "For neither circumcision counts for anything, nor uncircumcision, but a new creation" (ESV).

498 Well (2014:103) notes that in the Qumran literature, some form of prior obedience must be demonstrated to be considered for membership (e.g., CD III, 12). However, for Paul Christian obedience is shaped and generated by Christ and the indwelling Spirit (Sprinkel 2007:201-2). Well's observations about the Damascus Document are similar to my conclusions about the Rule of the Community above, which emphasises human responsibility in obedience (see pp. 159–60 above).

499 For more details on Wan's statements and the reasons I have listed on why Wan's argument is not persuasive, see p. 29 above.

out that Paul has more affinity with the Old Testament tradition than with the mystical or allegorical interpretation of the Abrahamic blessing by Philo. Even Philo's interpretation of the blessing of nations through Abraham has nothing to do with Paul's understanding of the same motif.[500] Therefore, this study has confirmed that Wan's arguments are hardly convincing.

Hays (2002:182–83; 2000:261) suggests that Isaiah 44:3, which is connected with the Abrahamic blessing, may be the "partial" answer to his question, but he did not elaborate upon his suggestion (see also Keener 2018:143).[501] The study referred to in chapter 5 helps to supplement what is lacking in Hays' suggestion by contributing that in Isaiah, the Sinai-covenantal blessings are fully restored at Israel's future restoration, and all the elements of the Abrahamic blessing are fully fulfilled.[502] This concept corresponds to Leviticus 26:42 and Deuteronomy 4:31, where Yahweh's restoration of his covenantal relationship with Israel is based on his fidelity to the patriarchal covenant. Hence, the Spirit may not only be the means of restoring the Sinai-covenantal blessings in Isaiah 44:3, but also ultimately the means of actualising the Abrahamic blessing for the nations. The Spirit, who is identified as the agent of covenant renewal in the future promises of Israel's restoration (Isa 44:3–5), is given to the repentant physical descendants of Jacob (Isa 44:3) and extended to the Gentiles who have "joined themselves to Yahweh" and who need not regard themselves as "separate" from God's people (Isa 56:3–6). The blessing in Genesis 35:11, which is a development of the Abrahamic blessing for the nations, that Jacob, who was renamed Israel, will be "a nation and a company of nations", is finally actualised at Israel's future restoration (Tedder 2017:91-92).

While the texts in the second temple literature do not associate the two motifs, the broader context of Isaiah 44:3 is very likely to have influenced Paul in associating "the Abrahamic blessing" and the

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500 See pp. 159–163 above.

501 While I agree with Hays that Isaiah 44:3 is a key passage in understanding Paul's juxtaposition of the blessing of Abraham and the promise of the Spirit in Galatians 3:14, there is no evidence in the New Testament corpus to support Hays's (2002:182-83) suggestion that Isaiah 44:3 was part of the early Christian testimonia.

502 See pp. 144-45 above. Contrary to Kwon (2004:115n44), who asserts that Isaiah 44:3 "has nothing to do with the Abrahamic promise" (emphasis in original). Morales (2005:110-11) also addresses Hays's concern that Isaiah 44:3 speaks of Israel, but not Abraham (cf. Hays 2002:182). He (Morales 2005:110-11) rightly notes the description of Israel as the "seed of Abraham" in Isaiah 41:8 (cf. Gal 3:29) and God's blessing of Abraham in Isaiah 51:2. However, he has only highlighted the lexical links between Israel and Abraham as well as the verbal allusion to the blessing of Abraham in Isaiah, but he has not shown sufficiently the other contextual parallels in Isaiah with the blessing of Abraham in Genesis or the relationship between the covenantal blessing in Isaiah 44:3 and the blessing of Abraham.

"promise of the Spirit" in Galatians 3:14.[503] Paul clearly depicts the Spirit as bestowed upon all believers, regardless of ethnicity (Gal 3:2, 5; 3:13–14). The Spirit is the active agent in bringing believers back into the restored relationship with God (Gal 4:6; 5:25; 6:8). However, how does the Spirit function as how the blessing of Abraham is given to both Jewish and Gentile believers?

Isaiah 44:3–4 is hinted at in the revivification function of the Spirit by contrasting the metaphors of "thirsty land" and "dry ground" with "spring[ing] up among the grass like willows by flowing streams" (ESV). However, Ezekiel 37:14a spells it out explicitly, "And I will put my Spirit within you, and you shall live" (ESV). While Isaiah 44:3 does not spell out the details of how the Spirit is how the covenantal blessings are restored to God's people, Ezekiel 36:26–27 and 37:14 do. The promise of God's Spirit being placed within his people enables them to obey the "statutes and judgments" of God's law (Ezek 36:26–27) so that the covenantal curses due to their disobedience may be subverted and the covenantal blessings that come with obedience may be last forever.[504]

In the same way, this empowerment of God's indwelling Spirit foretold in Ezekiel 36:26–27 may be reflected in Paul's statement in Galatians in the following ways. Firstly, believers who "live step by step" are empowered by the power of the Spirit to overcome sinful desires of human nature (Gal 5:16–21) and to live out their faith in love (Gal 5:6, 22), so that the intention of the law is fulfilled (Gal 5:14). The fulfilment of the law certainly does not mean the carrying out of the entire law, for Paul adamantly rejects that Gentiles must be circumcised and keep the Law (Thiessen 2016:14). Instead, as Barclay (1988:139) argues, it suggests "the total realisation and accomplishment of the law's demand" when "God's purposes and promises had reached their fulfilment in Christ" (Gal 4:4). Furthermore, as Dunn (1988:423) expounds, the "fulfilment" of the law in Romans 8:4; 13:8 and Galatians 5:14 relate to fulfilling "the essential requirement... which lies behind the individual requirements, the character and purpose which the individual requirements are intended to bring to expression".[505] For Paul, Christ's vicarious sacrifice has already fulfilled the righteous requirement of the law in terms of justification (Gal 1:4; 3:13; cf. Rom 8:3–4), and those who are led by the Spirit fulfil a moral obligation to follow the moral standards found in the law, which serves to instruct God's people how to love another (Gal 5:14,16,22; cf. Rom 8:4; 13:8–10).

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503 In 4Q504 1-2 recto V, 15-16, the Spirit functions to restore blessings to Israel. Nevertheless, it connects the blessing with the Sinai-covenant but not the Abrahamic blessing. Although Jos. Asen. 8:9,15:5-7 refers to the gift of the Spirit to a Gentile convert, it also does not relate it to the Abrahamic blessing for the nations. See pp. 148-68 above.

504 See pp. 144 above.

505 See also Moo (1996:359–60,371–72); Westerholm (2017:294).

Secondly, by enabling the believer to fulfil the law through love, the Spirit continues to function as safeguarding the believer against the "curse of the law" (cf. Gal 3:10), from which Christ has already redeemed believers (Gal 3:13) (Gorman 2016:179).[506] Wilson (2007:30-44) states that Paul's use of "under the law" Galatians in Galatians 3:23; 4:4–5,21; 5:18 serves as shorthand for "under the curse of the law " in Galatians 3:10,13.[507] Thus, those who are "led by the Spirit" are not "under (the curse of) the law" (Gal 5:18) (Wilson 2007:118-20). However, Moo (2021:35) argues that the phrase "under the law implies a broader meaning of 'a status of close supervision and custodial care' by the law, rather than the narrower meaning of being subject to the curse of the law since Christ is born "under the law" (Gal 4:4), but not subject to its curse. Nonetheless, Moo (2021:35) believes that "the phrase can occasionally include within it nuances of condemnation. But this is a nuance and not the basic meaning of the phrase". In the case of Galatians 5:18, the law reveals sin that includes the nuance of condemnation since those who are under the authority of the law will also be held captive under the curse of the law due to their sin. In this sense, Wilson's argument that believers empowered by the work of the Spirit to overcome sin are not under the curse of the law may be agreeable.

Thirdly, the Spirit makes justification a present reality (Gal 3:2–5) and assures believers of eternal life (Gal 5:5)— their future justification.[508] The "righteousness" in ἐλπίδα δικαιοσύνης ("the hope of righteousness"; Gal 5:5) is identified with "the hope," as in the epexegetic interpretation of the genitive. The "righteousness" in ἐλπίδα δικαιοσύνης is construed as the objective genitive in some English versions and most commentaries (e.g., NLT; NIV; Burton 1921:278; Guthrie 1981:130; Martyn 1997:472). However, some interpreters insist on a subjective genitive, i.e., righteousness as the source of the hope or "that for which righteousness hopes".[509] Nevertheless, the objective/epexegetic interpretation of the genitive is favoured for two reasons. Firstly, the subjective interpretation of the genitive would not explain the specific content of "hope". Paul's use of the verb ἀπεκδέχομαι "eagerly await" is always referred to in eschatological contexts, and the content of the object is usually stated (e.g., Rom 8:19, 23; 1 Cor 1:7; Phil 3:20) (Moo 2013:327; Schreiner

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506 See also Morales (2009:275–77), who also rightly notes that the outpouring of the Spirit functions as a sign of Israel's redemption from the curses of Deuteronomy in Isaiah 44:3, 4Q504 1–2 recto V, 15–16, and Galatians 3:10–14. However, he has unduly restricted the redemption to Jewish Christians in Galatians 3:13. As Morales (2009:275,277) admits, while his conclusion of the Spirit as the sign of Israel being redeemed from the curse of the law in Jewish tradition is helpful for us to see the connection between the Spirit and the curse of the law in Galatians 3:10,13, it does not help to explain "why Paul includes Gentiles in the blessing."

507 However, Wilson does not address how the promise of the Spirit is related to the Abrahamic blessing for the nations.

508 See also Kwon (2004:200).

509 E.g., Fung (1988:226); Matera (1992:182); Fee (1994:419); Barclay (2015:392).

2011:315-16; Fung 1988:224). Secondly, the issue in Galatians is in line with the maintenance and ultimate status of justification (Gal 2:17; 3:3; 5:4).[510] Thus, the "hope of righteousness" in Galatians 5:5 relates to the future final justification that believers expect and are guaranteed by the Spirit.[511] It has been seen above that Paul refers to the Abrahamic blessing as justification.[512] That is to say, by enabling believers firstly to live out their faith in obedience to fulfil the law and secondly to overcome sin so that believers can always be safe from the curse of the law, the Spirit not only guarantee the perpetuation of the covenantal blessings of a restored relationship with God, it also ensures the continuance of the Abrahamic blessing.

As I have mentioned in chapter 3, Galatians 3:1-14 constitutes the primary substantiation of his fundamental assertion in Galatians 2:16. And the elaborations in Galatians 3:15-6:10 may be seen as the secondary substantiation of Paul's thesis in Galatians 2:16.

Just as various motifs regarding the Abrahamic blessing in relation to the law brought up in Galatians 3:1-14 are further elaborated in Galatians 3:15-6:10, Paul also clarifies the Spirit and its function concerning justification and the fulfilment of the law in Galatians 4:6–7,29 and 5:5; 5:16—6:10. The receiving of the Spirit as the reality of the present status of justification is first referred to in Galatians 3:2,5, and the Spirit in relation to the beginning (ἐνάρχομαι) and completing (ἐπιτελέω) of the status of justification is first hinted at in Galatians 3:3. The concept of the Spirit as the evidence of a restored covenantal relationship with God and as the means of perpetuating the covenantal relationship is inherent in the promise of the Spirit in the prophetic writings (cf. Isa 44:3–5; Ezek 36:26–27), and it is thus latent in Galatians 3:14b. These two dominant ideas of the Spirit in Galatians 3:14b is then further elaborated in Galatians 4:6–7, 29 and 5:5,16—6:10. This understanding shows the integral association between the so-called "doctrine" (Galatians 1–4) and "ethics" (Galatians 5–6) in this book.

The relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14 is summarised as follows. Firstly, the Spirit signifies the reconciled relationship between God and his people, and thus, the receiving of the Spirit by those who are of faith is the evidence that they have received the Abrahamic blessing—their present justification. Secondly, the Spirit perpetuates the Abrahamic blessing—future justification—by empowering believers to produce authentic obedience and righteousness, as well as to overcome sin, so that the intention of the law may be fulfilled, and

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510 See also Stanton (2001:104); Rainbow (2005:158–61); Garlington (2007:161); Tedder (2017:188).

511 Other scholars who understand Galatians 5:5 as a reference to future justification are, e.g., O'Brien, (1992:90); Dunn (1993:269–70); Martyn (1997:472); McGrath (1993:518); Marshall (2007:233); Schreiner (2011:315-16); Moo (2013:327).

512 See pp. 56,68-69,191-92 above.

the curse of the law may continue to be subverted. While scholars note commonly that the Spirit functions as the evidence of present justification, this study has shown further that it is the Spirit by which the status of justification is maintained, and future justification is guaranteed.[513] In the section below, the role of the Spirit in relation to future justification will be discussed in detail.

Thus, I affirm Fee and Kwon's statement that the promise of the Spirit in Galatians 3:14 should be understood as the fulfilment of the promises in Isaiah, Jeremiah, Ezekiel, and Joel (Fee 1994:395; Kwon 2004:115–17). While both Fee and Kwon do not elaborate on how these promises are understood as realised in Galatians, the discussion above has filled this gap. On the one hand, Kwon may be correct in arguing that the Spirit is not associated with the Abrahamic blessing (Kwon 2004:107–13). Indeed, as it has been seen, the Abrahamic blessing referred to as justification in Galatians 3:6–9 is not identical to the promise of the Spirit. On the other hand, the study referred to in chapter 2 also shows that Kwon (2004:109-11) is incorrect to deny any connection between the Abrahamic blessing and the promise of the Spirit. Instead, the Spirit functions as the evidence and the perpetuation of the Abrahamic blessing. Given this association between the Abrahamic blessing and the promise of the Spirit, Fee's (1994:394-95) statement that "the Spirit is the way the promised blessing made to Abraham has been realised" is somewhat accurate. Nevertheless, his statement should be refined as follows: Christ's substitutionary atonement on the cross is the way by which Abrahamic blessing has been actualised, and the Spirit function as the evidence and the perpetuation of the Abrahamic blessing (Gal 3:13–14).

7.5 THE IMPLIED PREMISE IN GALATIANS 3:10

This section will relate to Paul's implied premise in Galatians 3:10, which may be influenced by the impact of the prophets as well as the Septuagintal tradition concerning the requirement to keep "all the law".

In chapter 3, I raised the issue of whether there is an implied premise about the impossibility of observing the entire law in Paul's citation of Deuteronomy 27:26 in Galatians 3:10. At the same time as I argued that Paul's juxtaposition of the Abrahamic blessing with the promise of the Spirit in Galatians 3:14 may be explained concerning Isaiah 44:3–5 and Ezekiel 36:26–27; I have also demonstrated that Paul's concept of the promise of the Spirit reflected in the letter of Galatians is in line with the prophetic writings, even though he does not quote them explicitly. Hence, not only the theology of Deuteronomy and the contemporary Jewish understanding of the law but also the

[513] For the bibliography of scholars who discuss the function of the Spirit in present justification, see p. 209n10 below.

theology of the prophets on human accountability and the ability to observe the law also highly probable impacts Paul in his arguments in Galatians 3:6–14 (Keener 2018:125-43).

In Ezekiel, the people of Israel and Judah are repeatedly accused of their failure to observe the law ever since the exodus (e.g., Ezek 2:3; 5:6–8; 20:1–32). The same applies to Isaiah and Jeremiah (e.g., Isa 42:24; Jer 11:7–8). Not only did the whole nation fail to obey, but individuals were held responsible for their own actions as well (e.g., Jer 17:10; 18:11–12; Ezek 18:1–32; esp. 18:30).[514] Yahweh's declaration in Ezekiel 18 even emphasises that the individual should obey "all [Yahweh's] statutes" (כל־חקותי, "all my statutes" Ezek 18:19,21).[515]

On the one hand, Deuteronomy 30:11–14 portrays that Israel should not find it difficult to obey the law.[516] Thus, Israel's disobedience to the law may be viewed as their refusal to obey the law rather than their inability to obey the law. Indeed, Israel had rejected God's law many times, as Ezekiel emphasises repeatedly (Ezek 5:6; 20:13, 24). However, on the other hand, both Jeremiah and Ezekiel also stress Israel's hard-heartedness ("the heart of stone" in Ezek 11:19; 36:27) and their failure to keep by themselves (cf. Jer 13:23). Divine intervention to change their hearts and enable them to obey the law is a reversal of the hard-heartedness that has characterised Israel's constant refusal (cf. Jer 31:33–34; Ezek 11:20; 36:27).[517] Pitre and Bergsma (2018:276) observe that "although Moses himself see clearly the heights of love that a covenant relationship with God requires (Deut 6:4-5), he simultaneously provides for Israel an accommodated legislation because

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514 As Cho (2021:216) points out, "In God's judgment, a sin committed by an individual Israelite was often viewed as a sin committed by the whole people of Israel."

515 The requirement to obey "all the statutes" does not imply that the person has the innate ability to perform "all the statutes." Therefore, the person must depend on God's enablement to fulfil the responsibility of keeping "all the statutes." See pp.138-44 above on human inability, human responsibility, and divine empowerment.

516 Deuteronomy 30:11–14 ESV: "For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' But the word is very near you. It is in your mouth and in your heart, so that you can do it."

517 See also Hahn (2009:82,249), who notes, "Ezekiel recognized not only the defective aspects of the Deuteronomic covenant, but also its prophecies of eventual self-retirement, divine intervention, and renewal," and "although life through the Deuteronomic covenant was a theoretical possibility (Deut 30:15–19), both God and Moses knew and declared that in fact, death and exile would result (Deut 30:1). Then, there would be a new initiative on God's part: a regathering of the exiles and a supernatural 'circumcision' of their hearts (30:4–6). This new initiative of God involving the cleansing of the heart is what Jeremiah identifies as the new covenant (Jer 31:31)".

he recognises their incapacity to muster this love on their own (Deut 31:27-29)". If the people were innately able to keep the law adequately, this divine intervention would not be needed.[518]

Besides the influence of the prophets, the Septuagintal tradition concerning the requirement to keep "all the law" may also have influenced Paul. Scholars have observed that the MT does not include the word "all" (πᾶσιν) in Deuteronomy 27:26, but Paul's quotation of Deuteronomy 27:26 in Galatians 3:10 is closer to the LXX in his use of the word "all" (πᾶσιν).[519] Paul then quotes Leviticus 18:5 "the one who does them shall live by them" in Galatians 3:12 to make his point that those who do what the law requires will live on the basis of their obedience. Although Paul only quotes Leviticus 18:5b, it is notable that Leviticus 18:5a in the LXX also differs from the MT in its use of the word "all" (πᾶσιν):

Table 7-1: The difference between Leviticus 18:5a LXX and Leviticus 18:5a MT

Leviticus 18:5a LXX	Leviticus 18:5a MT
καὶ φυλάξεσθε πάντα τὰ προστάγματά μου καὶ πάντα τὰ κρίματά μου καὶ ποιήσετε αὐτά And you shall keep all my commands and all my judgments, and you shall do them	ושמרתם את־חקתי ואת־משפטי And you shall keep my statutes and my judgements

In view of Paul's knowledge of the Scriptures, Paul would probably be acquainted with the context of Leviticus 18:5 LXX. Therefore, in his argument that it is necessary to keep the entire law, Paul might very well have been influenced by the addition of the word "all" (πᾶσιν) in the LXX for both Deuteronomy 27:26 and Leviticus 18:5a (cf. Gal 5:3, 14; 6:13).[520]

7.6 JUSTIFICATION

This section will refer to Paul's discussion on the Abrahamic blessing and the promise of the Spirit, especially regarding justification.

The study has also confirmed my argument earlier that the dominant issue in Galatians 3:1–14 is justification by faith in Christ as the means of becoming the Abrahamic descendants, in which the

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518 See also McConville (2002:137), who notes, "These places [Deut 30:6; Hos 14:4; Jer 31:33; 32:39–40] affirm that the answer to Israel's infidelilty lies in God himself. He will somehow enable his people ultimately to do what they cannot do in their strength, namely, to obey him out of conviction and devotion of their own hearts".

519 See pp. 58n204 above.

520 See also Das (2001:157n34); Block (2021:15).

Abrahamic blessing is referred to as justification, while the promise of the Spirit functions as the evidence and perpetuation of the blessing.[521] Considering the close association between justification, the Abrahamic blessing, and the promise of the Spirit, three questions arise regarding Galatians 3:1–14 and its wider implications.

Firstly, since Spirit is the active agent of the believer's new life in Christ, and the believers continue their Christian way of life and work with the support of the Spirit, does Paul then argue mainly about soteriology (how to obtain life) or life (how to live) in Galatians 3:1–14? Wakefield (2003:144–45,184–88) states that Paul's focus here is about "where to live"—in the new age in Christ, or in the old age of the law—rather than soteriology—whether or not one is saved, or how.[522] Nevertheless, Sprinkle (2013:89-94) has shown convincingly that Habakkuk 2:4 and Leviticus 18:5 in their original contexts, as well as their quotation in Galatians 3:11–12, should be interpreted as means of escape from the covenantal curse and receiving the blessing of life. The study demonstrates that the Abrahamic blessing in Galatians 3:1–14 is deeply rooted in redemptive and reconciliatory history. Thus, the result of the study is consistent with Sprinkle's finding on the soteriological emphasis of Habakkuk 2:4 and Leviticus 18:5 in Galatians 3:11–12. Although the concern of "where to live"—in the new age in Christ, or in the old age of the law is an issue in the book of Galatians (e.g. Gal 4:8–10; 5:1), the motif is further elaborated in the letter and is not the central feature in Galatians 3:1–14. On the other hand, the concern of "where to live" may also be considered subordinate to the broader issue of soteriology, as it is only by living "in Christ," not "under the law," that a person may be guaranteed final salvation (Gal 5:1–4).

Secondly, since justification is referred to as the Abrahamic blessing in Galatians 3:1–14, should the nature of justification then be defined as soteriological or covenantal categories? Traditionally, the nature of justification has been understood in terms of a person's right standing before God. The issue in Galatians would then be perceived as Paul's competitors asserting that the individual's salvation is obtained by Torah observance (e.g., Burton 1921:54,57; Duncan 1934:32–54; Mußner 1974:12–14,24–26; Keener 2018:19). More recently, scholars have begun to understand the nature of justification in the covenantal category—how a person may be included within the covenant membership. Therefore, the issue in Galatians is viewed as Paul's competitors claiming that Gentile believers obey the Torah to be included in the covenant as God's people. It has been seen that the

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[521] See pp. 191-93,197-99 above.

[522] See also p. 50 above on my interaction with Wakefield regarding the chiastic structure of Galatians 3:6–14 and my exegesis of Galatians 3:11–12. Wakefield (2003:144) insists that the contrast is not between "a choice of life and death," but rather "a life of blessing" and "a life under curse". Although Wakefield (2003:170) notes that Galatians 5:25 and 6:8 may refer to "gaining life," he nevertheless thinks that Galatians 3:11–12 follows Galatians 2:14,19–20 in referring to "living life".

Abrahamic blessing in Genesis 12:2–3 is a reconciliatory initiative taken by God and is later formalised by establishing it as a covenant God made with Abraham in Genesis 15, 17, and 22. God selects the Abrahamic descendants as his people in Genesis 17:7–8, and this concept is reiterated in Exodus 6:7 and Leviticus 26:12 under the Sinai covenant. It has also been seen how Yahweh's eschatological restoration of his covenantal relationship with Israel is not just a fulfilment of the Mosaic covenantal blessings, but more so the Abrahamic covenant blessings, in which the inclusion of Gentiles as the people of God at the eschatological restoration is the fulfilment of the blessing for the nations. Thus, the eschatological restoration, in which both the Jewish and Gentile Christians to become people of God, results from Christ's redemptive work linked with the Abrahamic promise to bless the nations.

Such a background is very likely to be the reason why the nature of justification in Galatians 2:15—3:29 is intricately linked to the Abrahamic blessing, redemption from the curse of the law, and membership in the people of God, the true Abrahamic descendants. Indeed, the issue at stake was whether the Gentile Christians are required to keep the Torah in order to become people of God. (Westerholm 2004:441) has correctly affirmed that "recent scholarship has rightly underlined that it was in the context of this dispute, not a debate whether one is saved by human effort or by divine grace, that Paul formulated the doctrine of justification 'by faith, apart from the works of the law'".

Membership of the covenant people, which includes the Abrahamic and Mosaic covenants, results from a person being justified by faith in Christ (Gal 3:7,24–29) (cf. Bruce 1982:155; George 1994:223-224,275; Hays 2000:255-256; Schreiner 2011; Moo 2013:196-198). In this respect, the nature of justification may be understood in covenantal categories, but there is more. The Abrahamic and Mosaic covenants are rooted in the Abrahamic blessing (cf. Gen 12:2–3), a reconciliatory initiative taken by God in response to the persistent alienation of humans. Thus, a covenantal relationship with God belongs to God's plan of salvation. Therefore, in view of both the soteriological aspect of the Abrahamic blessing in Genesis and the prophetic writings and how Paul appropriates the Abrahamic blessing in Galatians 3:6–14, justification should be eventually understood in broader soteriological categories, and not only in covenantal categories.[523] Justification entails the divine act of reconciling the world to himself through Christ's redemptive work, in whom sinners who believe in

[523] Therefore, I must side with Wright's discipline in resisting the expansion of justification into a forensic and transformational metaphor (2013b:912-14, 944-66) over against Gorman's (2014:27-36) criticism of Wright's too narrowly forensic account.

him are able to become the righteousness of God and be justified (cf. Rom 3:21–30; 2 Cor 5:18–21; Gal 3:6–14).[524]

Thirdly, since the Spirit functions as the evidence and perpetuator of the Abrahamic blessing, what is the Spirit's role in justification, whether present or future? There has been a lively discussion of the present and future aspects of justification in recent years. Much of the discussions in justification focus on the Spirit's role in terms of the present status of justification; there is little discussion about the Spirit's role in future justification.[525]

The role of the Spirit in justification, both present and future, might necessitate further investigation. Nevertheless, the conclusion of this study has significant ramifications for the issue of justification. It underlines the need to continue research on the role of the Spirit in relation to justification.

Firstly, in terms of systematic theology, Christ's substitutionary death is the sole basis of justification —Christ died on the cross in order that the Abrahamic blessing (i.e., justification) may come to the Gentiles (Gal 3:13–14a). Secondly, the receiving of the Spirit makes justification a present reality (Gal 3:2, 5,14). Thirdly, the Spirit perpetuates the Abrahamic blessing by empowering believers to obey and produce good deeds in harmony with the present justification to guard the believer against the curse of the law. In other words, the Spirit is the active agent for ensuring present and future justification (cf. Gal 5:5–6). The most significant contribution of this study is made in this third ramification, which is the role of the Spirit for future justification. Such an understanding is in harmony with the concept of the Spirit as the "guarantee" (ἀρραβών) of all God's blessings, which would entail future/future justification (2 Cor 1:22; 5:5; cf. Eph 1:14).[526] In 1 Corinthians 6:11, Paul also refers to the Spirit as the means of justification.[527] This study helps to understand precisely how the Spirit justifies believers.

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524 For other critiques of understanding justification in covenantal categories, see, e.g., Westerholm (2004:440–45); Thielman (2005:272–74); Gathercole (2006:219–41); Bird (2006:109–30); Chester (2017:362-421).

525 See, e.g., Williams (1987:91–100); Fuller (2001:499–505); Macchia (2001:202–17); Kärkkäinen (2002:26–39); Anderson (2008:292–305); Ross (2019:192).

526 See also Heil (2019:125), who notes that "If they are led by the Spirit, who brings to fufillment the promise of eschatological life for those justified by faith (Gal 3:11, 14, 5:5), they are no longer held in custody 'under the law' (Gal 3:23), the law that is not able to give eschatological life (Gal 3:21)". Nevertheless, he has not developed further how the Spirit becomes the guarantee of future justification. For this reason, see below for a fuller discussion.

527 1 Corinthians 6:11b: "but you have been cleansed, sanctified, and justified [δικαιόω] in the name of the Lord Jesus Christ and by the Spirit [ἐν τῷ πνεύματι] of our God." Thiselton takes the preposition ἐν to

Since the Reformation period, there has been a constant debate among scholars about whether there is a transformative element in justification.[528] The study demonstrates that the formal cause of justification is based on Christ's atoning death on the cross, while the Spirit functions as the evidence of the present status of justification. Thus, the transforming work of the Spirit does not contribute to the initial and present aspect of justification.[529] Rather, the empowering work of the Spirit of Christ (cf. Rom 8:9–11; Gal 4:6) in believers' life in overcoming sin shows that Christ's substitutionary death on the cross has indeed overcome the curse of the law, and in producing works of righteousness demonstrates that the believer has indeed been justified by faith in Christ. The Spirit in believers' lives is not just a passive "guarantee" (ἀρραβών; 2 Cor 1:22; 5:5; cf. Eph 1:14) of future justification. Instead, the active work of the Spirit in believers' lives brings forth the fruit required for final vindication and thereby functions as the proof needed for final justification. By doing so, the Spirit functions as the means by which believers receive final vindication before the judgment seat of God that they have indeed been justified by faith in Christ.[530] In this manner, the believer's justification by

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indicate instrument or agency (i.e.,"by") (Thiselton 2000:455). Fee (1987:247) contends that "regeneration, sanctification, and justification" are "the work of the Spirit in the believer's life."

528 In contemporary discussion, those who hold justification to be merely declarative without transformation include: Moo (1991:65–70,82–86); Schreiner (2001:203–9); Aletti (2016:26-27). Those who include transformation are, e.g., Käsemann (1969:168–82); Garlington (1994:155–61); Stuhlmacher (2001:62–67); Jüngel (2001:208–11); Kim (2018:60). However, scholars on both sides would agree that justification may be interwoven with sanctification. The difference is that the latter understands sanctification as being included in justification, while the former view the two to be separate but in conjunction with each other. In the former position, some understand justification as preceding sanctification in the order of salvation (e.g. Murray 1955:97–105), while others understand justification to be separate but concurrent with sanctification (e.g., Schreiner 2001:207–8). More recently, some view justification as a whole, rather than part of the order of salvation (e.g., Seifrid 2000:174–75; Gathercole 2006:229–32; Cooper 2017:51).

529 My view on the evidential function of the Spirit for the present status of justification is thus congruous with the view that justification is forensic and declarative but is not inclusive of transformation. It is also different from those who understand Christ's death and the believer's obedience as joint causes of justification.

530 Although Anderson (2016:301-308) notes the vindicating nature of future justification, he has not associated the believers' final vindication through good works with the work of the Spirit, with which I have further developed here. The divine work of guaranteeing ultimate justification does not exclude the human responsibility of obeying and producing good works. As seen in my discussion above, this is obvious in both the prophetic writings and in Paul. Those who believe are commanded to "walk by the Spirit" (Gal 5:16, 25), and there are warnings against disobedience (Gal 5:21b; 6:7–9 since their actions will be judged at the final judgment (e.g., Rom 14:10–12; 1 Cor 3:13–15; 2 Cor 5:10). Thus, since there is no righteousness apart from God, believers must become more and more dependent upon the empowerment of the Spirit through faith to produce righteous works. (cf. Rom 8:12–13; Phil 2:12–13).

faith in Christ begins with the Spirit as its evidence and consummate eschatologically by the Spirit as its vindication (cf. Gal 3:2–3; 5:5).[531]

7.7 CONCLUSION

The points discussed in this chapter can be summarised follows:

Firstly, the Abrahamic blessing depicted in the Genesis narrative bears the purpose of reconciliation and redemption, which Paul refers to as justification (Gal 3:6-14: cf. Gal 2:16). Also, the promise that blesses the nations through Abraham is very likely the basis of Paul's understanding of identifying the specific offspring as the end-time ideal Israelite king and associating the rule of a Davidic king at Israel's future restoration (see, e.g., Isa 11:1-6; Ezek 37:24-27), is very likely the basis of Paul's understanding of Christ.

Secondly, while Paul's understanding of the Spirit is associated with the Old Testament and the Second Temple literature, in view of his understanding that the Spirit is received by faith in Christ Jesus regardless of observance of the law and ethnicity (Gal 3:1-5, 14; 4:4-6), he differs from the Second Temple literature.

Thirdly, Paul does not seem to quote Old Testament passages concerning the promise of the Spirit in Galatians. Nevertheless, the prophets deeply influenced his pneumatology here (Gal 4:3,8–9; 5:1,5–6,13–26; 6:8). Thus, in keeping with the prophetic tradition, Paul maintains that obedience to the law is not the precondition for receiving the Spirit and justification, but rather true obedience to God in conformity with the law comes from the work of the Spirit.

Fourthly, therefore, based on the investigation of the Abrahamic blessing and the promise of the Spirit in their original contexts and their development in the Old Testament, the Second Temple literature, and in Paul, it can be concluded that the promise of the Spirit is not identical to the Abrahamic blessing in Galatians 3:14. Rather, the Abrahamic blessing is associated with justification, and the Spirit functions as the evidence of receiving the blessing and the means of perpetuating the blessing.

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[531] The dative πνεύματι "through/by the Spirit" in both Galatians 3:3 and 5:5 may be taken as "the manner in which" or "the instrument/means by which" (Bruce 1982:150; Longenecker 1990:103,229; see also Wallace 1996:166n77).

CHAPTER 8
CONCLUSION

8.1 INTRODUCTION

This study seeks to answer the question of how the relationship between the two motifs in Galatians 3:14 should be understood. It is impossible to ascertain this association without determining a precise interpretation of the motifs in the Genesis text and considering the latter prophets and early Judaism's understanding of the Spirit. Thus, the aim of this study is to provide an interpretation of the relationship between the Abrahamic blessing and the promise of the Spirit in Galatians 3:14 by tracing the development of an association between these two theological motifs through the Old Testament Scriptures and Second Temple literature. In Chapter 8, the study will be summarised and concluded, and further research will be proposed.

8.2 SUMMARY

8.2.1 Chapter 2

In chapter 2, I challenged the existing interpretations of the association between these two motifs in Galatians 3:14 by critical reviews. It can be observed here that both the scholars who equate Abrahamic blessing with the promise of the Spirit and the arguments of those who do not associate the blessing with the Spirit have not provided an accurate and convincing explanation of their relationship. Those who argue for association, though not equation, are also not convincing. It is now necessary to consider additional research which has Important hermeneutical and theological implications.

8.2.2 Chapter 3

In chapter 3, based on the chiastic structure of Galatians 3:6-14, the grammatical construction, namely two ἵνα clauses following one another used in Pauline usage, and the broader context of Galatians, I have demonstrated that the Abrahamic blessing (which is basically identified with justification) is related to, but distinct from, the promise of the Spirit in Galatians 3:1-14. Nonetheless, it must be noted at that point that the relationship between the two motifs in Galatians 3:14 can only be determined accurately by further examination of the two motifs in their original contexts and how they have been developed in other Old Testament texts, the Second Temple literature, and in Paul.

8.2.3 Chapter 4

From chapter 4, it was shown that the Abrahamic blessing is portrayed in the Genesis narrative as God's plan to fulfil his original intention to bless all peoples on Earth through Abraham (Gen 12:3; cf. Gen 1:28), so that he may reconcile alienated humanity to himself and reverse the curse of the fall (Gen 1-11). Thus, the Abrahamic blessing has its climax in the blessing for the nations. As the Abrahamic blessing for the nations remains to a great extent unfulfilled in the Pentateuch, there are indications in Genesis of how this promise continues to be developed in the rest of Genesis as well as other Old Testament texts in two important ways. Firstly, in Genesis, Abraham's promise of blessing to the nations is extended to his offspring (זרע) (Gen 22:18; 26:4; 38:14). The word זרע "offspring" very possibly refers to an individual descendant of Abraham, who has important implications for a future fulfilment beyond the narrative context of the Pentateuch, given that the motif of the royal line from an individual descendant of Abraham who will reign over other nations (Gen 22:18; 26:4; 28:14; cf. Gen 17:6; 27:29; 35:11; 49:10). In chapter 5, it was shown that this offspring was eventually referred to as the ideal end-time Israelite king, who will reign over the entire earth in Psalm 72:17, and all the nations of the world will proclaim that they are blessed on account of his righteous rule.

Secondly, the promise that blesses the nations is reiterated in Genesis 17:5–6, where Abraham shall be "the father of many nations", and in Genesis 35:11, where Jacob, who is renamed Israel, will become "a nation and a company of nations". While it is not clear in the book of Genesis how the nations will relate to the patriarchs, it is observed in chapter 5 that this motif is developed mainly in the restoration prophets. At Israel's future restoration, there will be people from other nations who will "join themselves to Yahweh" by keeping his covenant, and they shall also become the people of Yahweh (Isa 56:3–7; Zech 2:11 [MT 2:15]; cf, Isa 19:18–24). These nations will be blessed at Israel's future restoration when they will turn away from their evil ways (Jer 3:17) and turn to worship Yahweh (e.g., Isa 2:2–3; 66:18–24; Jer 3:16; 4:2; Zech 8:20–23; cf. Gen 12:3b; 22:18). Thus, the promise that Israel shall become "a nation and a company of nations" (Gen 35:11) shall be fully actualised at the eschatological restoration of Israel.

8.2.4 Chapter 5

In chapter 5, I also examined the promise of the Spirit in the prophetic writings and whether this promise is associated with the Abrahamic blessing. As the Mosaic covenant was broken time and again in the Israelite story by their disobedience to the covenantal stipulations, the prophets pronounced the judgment of Yahweh in the execution of the curses of the covenant (e.g., Jer 11:1–17; Ezek 20:1–38; Zech 7:8–14; cf. Lev 26:14–39; Deut 28:15–68). However, due to Yahweh's faithfulness in keeping the Abrahamic and Mosaic covenants (Lev 26:42; Deut 4:31), Yahweh would

restore his covenantal relationship with Israel after the judgment in terms of a new and eternal covenant (e.g., Jer 31:31–34; 32:36–44; Ezek 37:26). Yahweh's Spirit will function as how the covenantal blessings are restored to Israel. The Spirit, firstly, restores life and prosperity to the people and their land (Isa 32:15; 44:3; Ezek 37:14); secondly, signifies the restoration of the divine-human covenantal relationship (Isa 44:1–5; Ezek 39:29); and thirdly, enables the people to obey Yahweh (Ezek 36:27) so that the covenantal blessings may be perpetuated and the covenantal curses subverted permanently. Nevertheless, in the light of the broader theological framework of the prophetic tradition concerning the "nations who have joined themselves to Yahweh," being also viewed as "Yahweh's people" (Isa 19:25; Zech 2:11 [MT 2:15]) and the patriarchal promise of "Israel becoming a nation and the patriarchal promise of Israel becoming a nations and a company of nations" (Gen 35:11), there is no doubt to understand that pouring out of the Spirit given to the nation of Israel as Yahweh's people in Ezekiel 36:27 and 37:14, can be also be extended and applied to a broader definition of Yahweh's people to include "nations who have joined themselves to Yahweh". I have also shown in chapter 5 that the restoration of the Sinai blessings to Israel is associated with the Abrahamic covenant. At Israel's future restoration, all the elements of the Abrahamic blessing-numerous descendants as a nation, land, blessing for the nations-will be fully actualised (Isa 60:21-22; 61:9; 66:18-23). Thus, the Spirit is associated with the restoration of the Mosaic covenantal blessings and the Abrahamic blessing.

8.2.5 Chapter 6

On the other hand, in chapter 6, the texts in the Second Temple literature that refer to the Abrahamic blessing for the nations and the promise of the Spirit do not associate the two motifs. The Abrahamic blessing is often related to obeying the law, and the quotation of the Abrahamic blessing for the nations seems to be incidental. Although it is developed somehow further, it is of secondary concern. The nature content of blessing is generally understood as material prosperity, although Philo considers it spiritual and moral. While the role of the Spirit in the Second Temple literature is similar to the Old Testament, there is generally no expectation during this time that Gentile converts would receive the Spirit, apart from the cases of Joseph and Aseneth.

In contrast, the Abrahamic blessing depicted in the Genesis narrative bears the purpose of reconciliation and redemption, which Paul refers to as justification (Gal 3:6-14: cf. Gal 2:16). Also, the promise that blesses the nations through Abraham is very likely the basis of Paul's understanding of identifying the specific offspring as the end-time ideal Israelite king and associating the rule of a Davidic king at Israel's future restoration (see, e.g., Isa 11:1-6; Ezek 37:24-27), is very likely the basis of Paul's understanding of Christ.

8.2.6 Chapter 7

Although Paul's pneumatology is similar to the Old Testament and the Second Temple literature, given his understanding that the Spirit is received by faith in Christ Jesus without regard to the observance of the law and ethnicity (Gal 3:1-5,14; 4:4-6), he differs from the Second Temple literature in his understanding that the Spirit is received by faith in Christ Jesus, apart from observing the law and regardless of ethnicity (Gal 3:1–5, 14; 4:4–6). The scriptural basis of Paul's conviction most likely lies in his understanding that firstly, obedience to the law is not the prerequisite for the receiving of the Spirit but rather due to the Spirit's work (cf. Ezek 36: 26–27); and secondly, the promise of the Spirit bestowed upon Israel, the people of God applies equally to these gentle nations joining themselves to Yahweh" called "the people of Yahweh" (Isa 56:3–7; Zech 2:11 [MT 2:15]). Thus, Gentile converts may also receive the Spirit that is promised in the prophetic writings.

Paul does not seem to quote Old Testament passages concerning the promise of the Spirit in Galatians. Nevertheless, the prophets deeply influenced his pneumatology here, as reflected in the following. Firstly, the work of the Spirit in believers functions as the source and perpetrator of the believer's life in Christ (Gal 5:25; 6:8; cf. Ezek 37:14). Secondly, the Spirit functions as the evidence of present justification (Gal 3:1-5), and it is the Spirit by which the status of divine sonship is maintained (Gal 4:6). In other words, the Spirit indicates membership of the people of God (cf. Isa 44:1–5; Ezek 39:29). Thirdly, the work of the Spirit in believers' lives produces in them authentic obedience and righteousness in accord with the law (Gal 5:14, 22–25; cf. Ezek 36:26–27) as well as to overcome sin (Gal 5:16–21), so that the intention of the law may be fulfilled and the curse of the law, from which Christ has already redeemed the believers (Gal 3:10, 13), may continue to be subverted (cf. Gal 5:18). Through the Spirit by faith, the believers are ensured of their hope of righteousness—their future justification (Gal 5:5).

8.3 CONCLUSION

Therefore, based on the investigation of the Abrahamic blessing and the promise of the Spirit in their original contexts and their development in the Old Testament, the Second Temple literature, and in Paul, it can be concluded that the promise of the Spirit is not identical to the Abrahamic blessing in Galatians 3:14. Rather, the Abrahamic blessing is associated with justification, and the Spirit functions as the evidence of receiving the blessing and the means of perpetuating the blessing.

8.4 UTILISATION OF THIS THESIS

Important hermeneutical and theological implications may be found in this understanding of the association between these two motifs in Galatians 3:14. Firstly and most significantly, as these two

motifs are closely connected with Paul's thesis on justification, the function of the Spirit concerning the Abrahamic blessing helps to understand the role of the Spirit in the present and final vindication. While Christ's substitutionary death is the sole basis of justification (Gal 3:13–14a), the active work of the Spirit in believers' lives brings forth the fruit required for final vindication and thereby functions as the proof needed for final justification. By doing so, the Spirit functions as how believers receive final vindication before the judgment seat of God that they have indeed been justified by faith in Christ.

Secondly, this understanding shows the integral association between the so-called "doctrine" (Galatians 1–4) and "ethics" (Galatians 5–6) of Galatians. The former sets forth the principle that the believer's justification by faith in Christ begins with the Spirit as its evidence. The latter explains how believers should rely on the Spirit by faith since it is the Spirit by which the status of justification is maintained, and future justification is guaranteed.

Finally, given the influence of the prophetic writings on Paul, it is necessary to consider the theology of prophets on human accountability and the inability to keep the whole law in addition to the theology of Deuteronomy and the understanding of the law in early Judaism to understand Paul's argument in Galatians 3:10–13. As the prophets regard individuals as responsible for their disobeying (e.g. Jer 17:10; 18:11–12; Ezek 18:1–32), emphasise their accountability to keep "all the statutes of Yahweh" (Ezek 18:19, 21), and stress the human inability to obey the law perfectly without divine intervention (e.g. Jer 13:23; 31:33–34; Ezek 11:19–20; 36:27), it is therefore highly probable that Paul's use of Deuteronomy 27:26 in Galatians 3:10 includes the impossibility of fulfilling the Law and refers to individual obedience. By understanding the Spirit as the evidence of receiving the Abrahamic blessing and the means of perpetuating the blessing, Paul asserts that humans are ultimately desperate and impotent apart from the divine initiative to provide reconciliation, redemption, and empowerment.

8.5 FURTHER RESEARCH

The development of the Abrahamic blessing and the promise of the Spirit in the Old Testament eventually led to Paul's theology of justification. The Abrahamic blessing is not merely "justification by faith". Rather, it points toward the eschatological life now available to Jew and Gentiles alike, effected through Christ's death, but realised through the dynamic ministry of the Spirit. Such an understanding of the relationship between these two motifs in Galatians 3:14 is of great importance for the relevant application of integrating the Old Testament and New Testament into a single story and single message for the church. Therefore, based on this thesis, further research might seek to shed light on the vexing issue of the unity

of the argument of Galatians and set the work of God's Spirit in the new covenant in a rich biblical-theological context.

ABBREVIATIONS

BOOKS OF THE BIBLE

Old Testament: Gen, Exod, Lev, Num, Deut, Josh, Judg, 1 Sam, 2 Sam, 1 Kgs, 2 Kgs, 1 Chr, 2 Chr, Ezra, Neh, Esth, Job, Ps/Pss, Prov, Eccl, Song, Isa, Jer, Lam, Ezek, Dan, Hos, Joel, Amos, Obad, Jonah, Mic, Nah, Hab, Zeph, Hag, Zech, Mal.

New Testament: Matt, Mark, Luke, John, Acts, Rom, 1 Cor, 2 Cor, Gal, Eph, Phil, Col, 1 Thess, 2 Thess, 1 Tim, 2 Tim, Titus, Phlm, Heb, Jas, 1 Pet, 2 Pet, 1 John, 2 John, 3 John, Jude, Rev.

BIBLE TEXTS AND TRANSLATIONS

BHS, see Elliger *et al*. 1997.

BHQ, see Schenker *et al*. 2004.

ESV, see Bible 2001.

LXX, see Rahlfs 1979.

MT, see Ginsburg 1880.

NAB, see Bible 2012.

NASB, see Bible 1995.

NA27, see Nestle 1993.

NEB, see Bible 1990.

NETS, see Pietersma 2007.

NIV, see Bible 1996.

NKJV, see Bible 2005.

NLT, see Bible 2015.

NRSV, see Bible 1989.

REB, see Bible 1991.

RSV, see Bible 1971.

OTHER

BDB, see Brown *et al*. 1907.

BDAG, see Bauer *et al*. 2000.

HALOT, see Köhler *et al*. 1994-2000.

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