

AGAINST RICHARD B. HAYS'S 'FAITH OF JESUS CHRIST'

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1. Introduction

The traditional understanding of the genitive construction πίστις Χριστοῦ is that it is an objective genitive, translated 'faith in Christ'. However, another voice has been getting louder since the 1980s, indicating that this phrase should be read 'faith of Christ'. Although there were some predecessors of the subjective genitive understanding of this phrase,¹ it was Richard B. Hays who opened wide the gate of this interpretation in his book *The Faith of Jesus Christ*.² As a result of this publication, πίστις Χριστοῦ has become a battlefield in Pauline studies.³

1. E.g. J. Haussleiter, 'Der Glaube Jesu Christi und der Christliche Glaube: Ein Beitrag zur Erklärung des Römerbriefes', *NKZ* 2 (1891), pp. 109-45, 205-30; G. Kittel, 'Pistis Iēsu Christou bei Paulus', *TSK* 79 (1906), pp. 419-39; K. Barth, *The Epistle to the Romans* (London: Oxford, 1933), p. 96; G. Hebert, 'Faithfulness and "Faith"', *Interpretation* 58 (1955), pp. 373-79; T.F. Torrance, 'One Aspect of the Biblical Conception of Faith', *ExpTim* 68 (1957), pp. 111-14; R.N. Longenecker, *Paul, Apostle of Liberty* (New York: Harper & Row, 1964), pp. 149-52; G. Howard, 'On the "Faith of Christ"', *HTR* 60 (1967), pp. 459-65; *idem*, 'The "Faith of Christ"', *ExpTim* 85 (1973-74), pp. 212-15; G.M. Taylor, 'The Function of πίστις Χριστοῦ in Galatians', *JBL* 85 (1966), pp. 58-76; D.W. Robinson, 'Faith of Jesus Christ—A New Testament Debate', *RTR* 29 (1970), pp. 71-81; L.T. Johnson, 'Romans 3:21-26 and the Faith of Jesus', *CBQ* 44 (1982), pp. 77-90.

2. R.B. Hays, *The Faith of Jesus Christ* (Grand Rapids: Eerdmans, 2nd edn, 2002). The first edition was published in 1983 by Scholars Press.

3. For a recent survey of the bibliography on the positions of both the 'objective' camp and the 'subjective' camp, see R.B. Hays, 'ΠΙΣΤΙΣ and Pauline Christology: What Is at Stake?', in E.E. Johnson and D.M. Hay (eds.), *Pauline Theology. IV. Looking Back, Pressing On* (Atlanta: Scholars Press, 1997), pp. 35-60 (35-60 nn. 2-4); P. Pollard, 'The "Faith of Christ" in Current Discussion', *Concordia Journal* 23 (1997), pp. 213-28; J. Dunnill, 'Saved by whose Faith? The

At an SBL meeting in the middle of the 1990s, J.D.G. Dunn (for the objective genitive) and Richard B. Hays (for the subjective genitive), the primary representatives of each camp, exchanged defenses of their own stances and critiques of the other position. Hays mainly focused on Romans and the theological aspect of πίστις Χριστοῦ: i.e. (1) the relation between Christology and soteriology in Pauline theology; (2) the humanity of Jesus; (3) experiential-expressive versus ‘narrative’ theology; (4) the cruciform character of Christian obedience; and (5) the righteousness of God as covenant-faithfulness.⁴ On the other hand, Dunn approached the matter of πίστις Χριστοῦ by examining the form of this phrase, including semantic, grammatical and syntactical views, and by considering the context and the flow of Paul’s argument in Romans and Galatians.⁵

How, then, can we evaluate the arguments of each camp? One of the best ways is to enter the central thought of each of the two groups, and examine its foundation and how the argument is built. Probably it would be wise to start with the argument of the ‘subjective genitive’ group because they claim that their view provides an alternative to the traditional reading of this problematic phrase.

As a contribution to this discussion, in this paper I will dialogue with the view of Richard B. Hays, who is thought of as a watershed figure in the debate about πίστις Χριστοῦ, and investigate the firmness of both the foundation on which he establishes his argument for the translation ‘faith of Christ’ and the building which is the result of his thought.

In order to facilitate this task, I will restrict my study with two limitations. First, my study will be confined to the letter to the Galatians, because Hays’s first book formulates his argument about πίστις Χριστοῦ from that epistle. Secondly, until crucial evidence for a proper translation is established, I will take a neutral stance as best as I can by using πίστις Χριστοῦ without translating it into English.

I will first examine Hays’s argument from the underlying narrative structure. For Hays, the argument for ‘the faith of Christ’ stands on the narrative structure discovered by a structural analysis of Gal. 3.13-14, 4.3-6 and 3.21-22, and especially on application of an actantial analysis

Function of πίστις Χριστοῦ in Pauline Theology’, *Colloquium* 30 (1998), pp. 3-25.

4. Hays, ‘ΠΙΣΤΙΣ and Pauline Christology’, pp. 40-50, 55-57.

5. J.D.G. Dunn, ‘Once More, ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ’, in E.E. Johnson and D.M. Hay (eds.), *Pauline Theology*, 61-81.

of Gal. 3.21-22. After explaining his methodology and application, I will evaluate his narrative model by applying his method with the help of a linguistic approach. Then I will investigate the suitability of translating the phrase as 'faith of Christ' in Paul's argument by determining Paul's major emphasis.

2. *The Argument of Richard B. Hays*

The Methodological Model

Richard B. Hays uses A.J. Greimas's technique as his methodological model, which includes an assumption that narrative texts are deeply related to the laws of syntax.⁶ Briefly speaking, just as a grammatical sentence is composed of various syntactical elements (e.g. subject, predicate, object, etc.) whose relationships can be diagrammed, Greimas's model operates on the assumption that narrative has similar kinds of elements and tries to clarify the relation among the elements of a narrative by using a diagram of narrative syntax.⁷

In this model, a narrative has three large frames of sequence: the initial sequence, the topical sequence and the final sequence. Among these, the topical sequence is the most important, because it is about the central events of the story.

Each narrative sequence is constituted by three narrative syntagms (syntactical units): a contract syntagm, a disjunction/conjunction syntagm and a performance syntagm.⁸ The contract syntagm is a unit in which 'the protagonist is charged to perform', and the disjunction/conjunction syntagm is a unit in which 'the protagonist sets out on the quest to carry out the "contract"'.⁹ A performance syntagm is a unit in which the protagonist completes or fails in the task. Moreover, in Greimas's model, each syntagm also contains some functions which are called 'canonical functions': a contract syntagm has mandating/acceptance and communication/reception functions; and a performance syntagm has confrontation, domination/submission, and attribution/

6. A.J. Greimas, *Sémantique Structurale* (Paris: Librairie Larousse, 1966); *idem*, *Du Sens* (Paris: Seuil, 1970).

7. Hays, *The Faith of Jesus Christ*, p. 83.

8. Hays, *The Faith of Jesus Christ*, p. 85.

9. Hays, *The Faith of Jesus Christ*, p. 85.

deprivation functions. Such an understanding is demonstrated in Figure 1.¹⁰

Initial sequence	Topical sequence				Final sequence
	Contract	Disjunction/ Conjunction	Performance	Attribution	

Figure 1: A simplified model of narrative structure

The essence of Greimas’s model is the actantial model. It is an attempt to discern the role and relation among the actants (agents and objects) of the story. According to their roles in a narrative there are six actants.¹¹

- The Sender: the figure who sets up the mandate in the contract syntagm
- The Subject: the figure who receives the mandate (e.g. hero or protagonist)
- The Object: the thing or quality that the sender wants to communicate to someone
- The Receiver: the figure to whom the Sender wants to communicate the Object
- The Opponent: the figure or force that seeks to prevent the Subject from carrying out the mandate
- The Helper: the figure or force that aids the Subject in carrying out the mandate

The interrelation of these actants, which presents the stereoscopic view of the sequence as a whole, is diagrammed in Figure 2.¹²

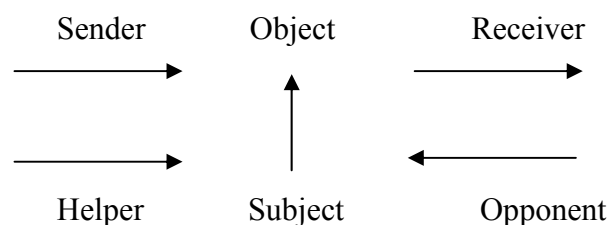


Figure 2: A diagrammed actantial structure

10. Hays, *The Faith of Jesus Christ*, p. 90.
 11. Hays, *The Faith of Jesus Christ*, pp. 90-91.
 12. Hays, *The Faith of Jesus Christ*, pp. 90-91.

Galatians 4.3-6 and 3.13-14

With the above model, Hays analyzes Gal. 4.3-6 and 3.13-14 and defines the basic narrative structure of the story of Jesus. He begins with Gal. 4.3-6 because it seems to give the overall narrative frame. He regards Gal. 4.3 as the initial sequence of a story which mentions the human predicament (the enslaved situation under τὰ στοιχεῖα τοῦ κόσμου), and he deals with Gal. 4.4-6 as the topical sequence of the narrative structure. In Gal. 4.4, he sees the Sender and the Subject: God as the Sender who sent his Son; and his Son as the Subject (ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ: Gal. 4.4). Also from the ἵνα and ὅτι clauses in Gal. 4.5-6 he extracts the elements of the Objects (freedom, adoption, and the Spirit), the Receivers (those under law, us) and the Opponent (the law): ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ (Gal. 4.4-5). His analysis of the topical sequence is expressed thus:¹³

Topical sequence			
Contract	Disjunction/ Conjunction	Performance	Attribution
ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ... ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν	γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον		ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν
	<p style="text-align: center;"> $\xrightarrow{\text{God}}$ Freedom adoption Spirit \uparrow God's son $\xrightarrow{(\quad)}$ </p>	<p style="text-align: center;"> $\xrightarrow{\text{those under law}}$ us us $\xleftarrow{\text{law}}$ </p>	

Figure 3: Hays's narrative structure of Gal. 4.3-6

Even though Hays extracts Jesus as the Subject, the specific performance of the Subject is not clear in the analysis of Gal. 4.3-6. So he fills in the gap by relying on another actantial analysis, this time of Gal. 3.13-14. In the actantial model of Gal. 3.13, the Subject is Christ

13. Hays, *The Faith of Jesus Christ*, p. 103.

who redeemed us, and the Opponent is the curse of the law: Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρρα. He determines other elements of the actantial structure by using Gal. 3.14: the Object is freedom, the blessing of Abraham and the Spirit; the Receivers are ‘us’ and Gentiles; and the Helper is πίστις (ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως). In this frame, Hays regards the performance function of the Subject as Jesus’ redemptive action shown in Gal. 3.13. His understanding of the whole topical sequence of the narrative in Galatians is shown below in Figure 4.

Topical sequence			
Contract	Dis/Conjunction	Performance	Attribution
ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ... ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν (4.4-5)	γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον (4.4)	Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρρα (3.13)	ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως (3.14) Ὅτι δὲ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν (4.6)
Gal. 4.3-6	<p>→ God →</p> <p>() →</p>	<p>freedom</p> <p>adoption</p> <p>Spirit</p> <p>↑</p> <p>God's Son</p>	<p>→ those under law</p> <p>us</p> <p>us</p> <p>← law, τὰ στοιχεῖα</p>
Gal. 3.13-14	<p>→ God →</p> <p>πίστις →</p>	<p>freedom</p> <p>blessing of Abraham</p> <p>Spirit</p> <p>↑</p> <p>Christ</p>	<p>→ us</p> <p>Gentiles</p> <p>us</p> <p>← curse of the law</p>

Figure 4: Hays’s narrative and actantial structures of Gal. 4.3-6 and 3.13-14

Galatians 3.21 and 22

Upon the results of this narrative analysis, Hays lays the cornerstone of his whole argument by applying this actantial structure to Gal. 3.21-22. Hays understands Gal. 3.21b as a 'hypothetical alternative gospel', which provides a crucial key to identifying the 'other gospel' in Galatians.¹⁴

Through the information of Gal. 3.21b, εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη, he obtains the hypothetical case of the law as the Helper, and life and righteousness as the Object in the actantial structure. Even though there is no specific mention of God or humanity, he assumes that the Sender is God, and the Receiver is humanity. Moreover, Hays specifies the Subject, the most important element of his actantial structure, as humanity.¹⁵

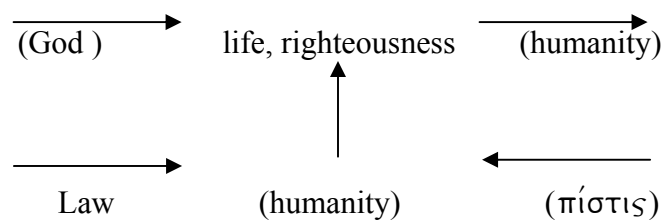


Figure 5: Hays's actantial structure of Gal. 3.21b

On the other hand, as the counterpart to Gal. 3.21b, he suggests another actantial structure in Gal. 3.22b: ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. In this clause, he thinks πίστις is the Helper, the promise is the Object, the believers are the Receiver and sin is the Opponent. And he regards the Subject in the actantial structure as Jesus Christ.¹⁶

14. Hays, *The Faith of Jesus Christ*, p. 112.

15. Hays, *The Faith of Jesus Christ*, p. 114.

16. Hays, *The Faith of Jesus Christ*, p. 114.

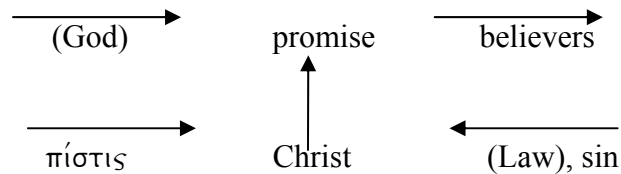


Figure 6: Hays's actantial structure of Gal. 3.22

Noticing that the Subject and the Helper are different in the structures of Gal. 3.21b and 3.22b (the Subject: humanity [3.21b] versus Jesus [3.22b]; and the Helper: law [3.21b] versus πίστις [3.22b]), Hays argues that Gal. 3.21-22 states the contrast between human action and divine action for salvation, and πίστις, the Helper, enables Jesus to carry out his task. Thus, he concludes:

Gal. 3.22 must not be interpreted to mean that believers receive the promise by the subjective act of placing their faith in Jesus Christ; instead, it must mean that Jesus Christ, by the power of faith, has performed an act which allows believers to receive the promise. The interpretive problem may be stated the other way around: if Gal. 3.22 means solely that believers receive the promise by placing their faith in Jesus Christ as 'object of faith', then the proffered analysis of the narrative structure of this verse is erroneous.¹⁷

In sum, through his analysis of the actantial structure of the above passages, Hays provides a grand picture of Paul's gospel story which, according to Hays, is so familiar to Paul and the Galatians that Paul can assume it. In this picture, Jesus emerges as the Subject who brings God's intended salvation to humanity through his action, πίστις.¹⁸ Thus, for Hays, it is not the human act of believing, but the role of Jesus and the nature of πίστις that is the key to understand Paul's argument in Galatians.

πίστις as Jesus' Faith or Faithfulness

If Jesus' action as the Subject and the role of πίστις are important, what is the meaning of the πίστις of Jesus Christ? In order to define

17. Hays, *The Faith of Jesus Christ*, p. 116.

18. Hays, *The Faith of Jesus Christ*, p. 158 n.135, says, 'I would want to insist that the "faith of Christ" in Paul must always be understood in the context of the gospel story, in which Christ's faith enables him obediently to carry out his mission of deliverance.'

the meaning of πίστις in Paul, Hays examines Galatians 3 and other texts that contain a phrase with πίστις (e.g. Gal. 2.20; 3.26; Rom. 3.21-26). He concludes that the expressions πίστεως (Gal. 3.2, 5, 25), ἐκ πίστεως (Gal. 3.7, 8, 9, 11, 12, 24), ἐκ πίστεως Ἰησοῦ Χριστοῦ (Gal. 3.22) and διὰ τῆς πίστεως (Gal. 3.14, 26) indicate Jesus' faithful action or faithfulness. He concludes,

[w]e have argued...that the phrase πίστις Ἰησοῦ Χριστοῦ may be understood as a reference to the faithfulness of 'the one man Jesus Christ' whose act of obedient self-giving on the cross became the means by which 'the promise' of God was fulfilled.¹⁹

With this understanding, Hays suggests some theological implications of the 'faith of Jesus Christ'.

- In Paul's thought, the obedience and faithfulness of Jesus Christ are the key ideas for his soteriology.
- In Paul's gospel, salvation is not from the human act of believing but from the divine act.²⁰
- Human faith is not the prerequisite for salvation but 'the appropriate mode of response to a blessing already given in Christ'.²¹

3. *The Case against Richard B. Hays's Understanding of πίστις Χριστοῦ*

Faith as Jesus' Action? Re-evaluation of Hays's Analysis of Gal. 3.21b and 3.22b

*A functional linguistic model.*²² M.A.K. Halliday, a functional linguist, states that there are three kinds of subject in a clause: psychological subject, grammatical subject and logical subject. A psychological

19. Hays, *The Faith of Jesus Christ*, p. 161.

20. Hays, *The Faith of Jesus Christ*, p. 211, says, 'Because justification hinges upon this action of Jesus Christ, upon an event *extra nos*, it is a terrible and ironic blunder to read Paul as though his gospel made redemption contingent upon our act of deciding to dispose ourselves toward God in a particular way.'

21. Hays, *The Faith of Jesus Christ*, p. 211.

22. Here I do not mean to connect Halliday's functional linguistic model with Greimas's actantial model. On the contrary, I use the linguistic model to show how Hays misinterprets the text in order to make a narrative structure that fits Greimas's model.

subject is ‘that which is the concern of the message’. This is related to the main idea the speaker/author has in mind. Halliday calls it the Theme. A grammatical subject is ‘that of which something is predicated’. It is the ‘Subject’ in the subject-and-predicate construction of the formal grammar. A logical subject is the Actor, which is the ‘doer of the action’. This is relevant to the relations between things.²³ In an actual clause, these three kinds of subject are combined differently according to the form of the expression. For example, in the sentence ‘*The duke gave my aunt this teapot*’, the grammatical Subject, *the duke*, also has the function of psychological subject (Theme) and logical subject (Actor).²⁴

The duke	gave my aunt this teapot.
Theme/ Subject /Actor	

Figure 7

However, if the expression of the same information takes a different form, such as in ‘*My aunt was given this teapot by the duke*’, and ‘*This teapot my aunt was given by the duke*’, the three kinds of subject are displayed differently.

My aunt	was given this teapot by	the duke
Theme/ Subject		Actor

This teapot	my aunt	was given by	the duke
Theme	Subject		Actor

Figure 8

According to Halliday, these three kinds of subject belong to the three different meanings of a clause. The Theme functions in the ‘clause of message’, which he calls the textual meaning. The Subject is working in the ‘clause as an exchange’ (the interpersonal meaning); and the Actor is functioning in the ‘clause as a representation (of a process)’.

23. M.A.K. Halliday, *Introduction to Functional Grammar* (London: Arnold, 1985), pp. 31-37.

24. Halliday, *Introduction to Functional Grammar*, pp. 34-35.

(the ideational meaning).²⁵ With regard to the analysis of Gal. 3.21-22, interpersonal meaning and ideational meaning need to be explained a little more.²⁶

Interpersonal meaning is about the meaning as a form of action, and focuses on how the speaker/author interacts with the listener/reader. Particularly, it concerns the pattern of how the grammatical subject delivers the exchange of the speech role between speaker/author and listener/reader in communication. To find the interpersonal meaning, a clause is examined by dividing it largely into two parts: grammatical subject and predicate. Halliday calls the subject part Mood, and the predicate part Residue. The Residue consists of Predicator (verbal group), Complement (noun group such as the object of the predicate) and Adjunct (adverbial group or prepositional phrase).²⁷ For example, the interpersonal analysis of the clause '*The duke gave my aunt that teapot yesterday*' is in Figure 9.

The duke	gave	my aunt that teapot	yesterday
Subject	Predicator	Complement	Adjunct
Mood	Residue		

Figure 9

However, if the form of the expression is changed, the elements of the interpersonal meaning are also changed. For example, in '*My aunt*

25. Halliday, *Introduction to Functional Grammar*, pp. 36-37, 53. Hays mentions these three meanings in the methodological part of his book, *The Faith of Jesus Christ*, p. 6 n. 23.

26. In Halliday's analysis, the Theme is a matter of position within a clause. Usually, the first element of a clause is regarded as the Theme. But since his linguistic model deals with modern English, one needs to be cautious in applying his model to an ancient Greek text, especially regarding his understanding of the Theme in a clause. Therefore, in this paper I will concentrate on the interpersonal meaning and the ideational meaning.

27. Halliday, *Introduction to Functional Grammar*, pp. 78-79. For more detailed applications of Halliday's systemic functional linguistics to Greek, see <http://divinity.mcmaster.ca/OpenText/model/guidelines/clause/0-2>

was given that teapot yesterday by the duke', the output of the interpersonal analysis is in Figure 10:²⁸

My aunt	was	given	that teapot	yesterday	by the duke
Subject	Finite	Predicator	Complement	Adjunct	Adjunct
Mood	Residue				

Figure 10

Ideational meaning is concerned with how the actual process is functioning within a clause. While interpersonal meaning focuses on the form of expression, which shows the exchange of the speech role between speaker/writer and listener/reader, ideational meaning pays attention to the actual process itself. In ideational meaning, a process has three components:²⁹ the process itself (verbal group), the participants in the process (nominal group or groups) and the circumstances associated with the process (adverbial group or prepositional group).³⁰ For example, in '*The duke gave my aunt that teapot yesterday*', *the duke* is the Actor of the process (giving), *that teapot* is the Goal, *my aunt* is the Beneficiary, and *yesterday* is the Circumstance.

The duke	gave	my aunt	that teapot	yesterday
Actor	Process	Beneficiary (Recipient)	Goal	Circumstance

Figure 11

28. In this analysis, the 'Finite' element denotes 'one of a small number of verbal operators expressing tense (e.g. *is*, *has*) or modality (e.g. *can*, *must*)' (Halliday, *Introduction to Functional Grammar*, p. 72).

29. Halliday, *Introduction to Functional Grammar*, p. 101.

30. As to the participants, Halliday uses different terms to designate the participant functions according to the pattern of the process, such as 'Actor' and 'Goal' in a Material process, ('doing' process), 'Senser' in a Mental process ('sensing' process), 'Sayer' and 'Receiver' in a Verbal process, etc. The component of Circumstance also has various functions, e.g. time and space, manner (means, quality, and comparison), cause (reason, purpose, and in behalf of), accompaniment, matter, and role. For more details, see Halliday, *Introduction to Functional Grammar*, p. 148.

In 'My aunt was given that teapot yesterday by the duke', however, even though the grammatical order is changed, the ideational components remain the same:³¹

My aunt	was given	that teapot	yesterday	by the duke
Beneficiary (Recipient)	Process	Goal	Circumstance	Actor

Figure 12

In conclusion, from the linguistic point of view, a clause can be analyzed in three different ways: thematic, grammatical and process-oriented. Interpersonal and ideational analyses of a clause are especially important in demonstrating how the grammatical elements and the actual process factors are combined in a clause. Thus, with the help of these sorts of analysis, we can expect to have a fairly objective understanding of the idea and structure of a clause.

Linguistic analysis of Galatians 3.21b and 3.22b. The conditional construction of Gal. 3.21b can be divided into two parts: protasis (εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζῶσποιῆσαι) and apodosis (ὄντως ἐκ νόμου ἂν ᾦν ἡ δικαιοσύνη). The protasis part has two clauses: 1) a main clause (ἐδόθη νόμος); 2) a relative clause (ὁ δυνάμενος ζῶσποιῆσαι). As an embedded clause, the relative clause works as a part of the Subject in the protasis. So Gal. 3.21b is composed of three clauses: 1) ἐδόθη νόμος; 2) ὁ δυνάμενος ζῶσποιῆσαι; and 3) ὄντως ἐκ νόμου ἂν ᾦν ἡ δικαιοσύνη.

From the interpersonal view, the first clause has two components: Subject (νόμος) and Predicator (ἐδόθη); and the second clause consists of three components: Subject (ὁ), Predicator (δυνάμενος) and Complement (ζῶσποιῆσαι). The third clause has four components: Subject (ἡ δικαιοσύνη), Predicator (ᾦν) and two Adjuncts (ὄντως and ἐκ νόμου). The interpersonal analysis could be summarized as in Figure 13.

31. Beneficiary is one of the components of Participants. It indicates the one 'to whom' or 'for whom' the process is said to take place. Halliday, *Introduction to Functional Grammar*, p. 132.

Clause 1	νόμος	ἐδόθη		
	Subject	Predicator		
Clause 2	ὁ	δυνάμενος	ζωοποιῆσαι	
	Subject	Predicator	Complement	
Clause 3	ἡ δικαιοσύνη	ἦν	ὄντως	ἐκ νόμου
	Subject	Predicator	Adjunct 1	Adjunct 2

Figure 13: Interpersonal analysis of Gal 3.21b

As regards the ideational meaning, the first clause has two components: Goal (νόμος) and Process (ἐδόθη: giving). But there is no direct mention of the Actor. The second clause has three components: Actor (ὁ), Process (δυνάμενος) and Goal (ζωοποιῆσαι). As to the third clause, there are four components: Actor (ἡ δικαιοσύνη), Process (ἦν) and two Circumstances (ὄντως and ἐκ νόμου).

Clause 1	νόμος	ἐδόθη		
	Goal	Process (giving)		
Clause 2	ὁ	δυνάμενος	ζωοποιῆσαι	
	Actor	Process	Goal	
Clause 3	ἡ δικαιοσύνη	ἦν	ὄντως	ἐκ νόμου
	Actor (Existent)	Process (being)	Circumstance (Manner-quality)	Circumstance (Manner-means)

Figure 14: Ideational analysis of Gal 3.21b

Thus, the overall analysis of Gal. 3.21b is as below:³²

	ἐδόθη νόμος					ὄντως ἐκ νόμου ἃν ἦν ἡ δικαιοσύνη			
			ὁ δυνάμενος ζωοποιῆσαι						
Interpersonal	P	S	S	P	C	A1	A2	P	S
Ideational	Pro	G	A	Pro	G	C1	C2	Pro	A(Existent)

Figure 15: The overall analysis of Gal. 3.21b

32. Since the second clause is an embedded clause (relative clause), I have put it within the boundary of the first clause.

Galatians 3.22b is a dependent clause that begins with ἵνα: ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. It consists of one main clause and one embedded clause (τοῖς πιστεύουσιν). Here, the embedded clause works as Complement in the interpersonal meaning and Beneficiary in the ideational meaning.

As to the interpersonal meaning, Gal. 3.22b consists of four parts: Subject (ἡ ἐπαγγελία), Predicator (δοθῇ), Adjunct (ἐκ πίστεως Ἰησοῦ Χριστοῦ) and Complement (τοῖς πιστεύουσιν). The embedded clause has an element of Predicator.

ἡ ἐπαγγελία	ἐκ πίστεως Ἰησοῦ Χριστοῦ	δοθῇ	τοῖς πιστεύουσιν
Subject	Adjunct	Predicator	Complement [Predicator]

Figure 16: Interpersonal analysis of Gal. 3.22b

With regard to the ideational meaning, four elements appear in this clause: Process (δοθῇ), Goal (ἡ ἐπαγγελία), Circumstance (ἐκ πίστεως Ἰησοῦ Χριστοῦ: Manner) and Beneficiary (τοῖς πιστεύουσιν). The embedded clause has only the Process.

ἡ ἐπαγγελία	ἐκ πίστεως Ἰησοῦ Χριστοῦ	δοθῇ	τοῖς πιστεύουσιν
Goal	Circumstance (Manner-Means)	Process	Beneficiary [Process]

Figure 17: Ideational analysis of Gal. 3.22b

Thus, the analysis of Gal. 3.22b can be summarized in Figure 18.

	ἡ ἐπαγγελία	ἐκ πίστεως Ἰησοῦ Χριστοῦ	δοθῇ	τοῖς πιστεύουσιν
Inter-personal	S	A	P	C
Ideational	G	C(Manner-Means)	Pro	Beneficiary

Figure 18: The overall analysis of Gal. 3.22b

From these analyses of Gal. 3.21b and 3.22b, we can draw some observations. First, in light of the ideational meaning, the ultimate Actor of these two passages is not mentioned. However, by referring to the context, we can infer that the ultimate Actor is God. The law and promise are both given (ἐδόθη and δοθῆ) by God, and even justification is ultimately from God. Secondly, in these two verses, πίστεως Ἰησοῦ Χριστοῦ and νόμου appear as the Circumstances in the ideational meaning, especially in the role of Means. So according to the above analysis, it seems that Paul puts ἐκ πίστεως Ἰησοῦ Χριστοῦ as one Circumstance and ἐκ νόμου as the other, in order to contrast the two. Thirdly, from the analysis of Gal. 3.21b and the comparison of the two verses, it is not clear whether ἐκ νόμου indicates human action or not. The law could be understood as a sort of divine action because in the embedded clause of Gal. 3.21b the Actor of the Process is the law (νόμος), which means that it is the law that could be considered to give life. This role of the law is so powerful that justification (ἡ δικαιοσύνη) might be thought to come into existence through the law. So, having divine origin (ἐδόθη), the law itself could be expected to give life and be a means for justification. Even though this comes in a contrary to fact condition, and the actual meaning of Gal. 3.21b is that the law does *not* have enough power to give life, it is still insufficient to draw the idea from Gal. 3.21b and the comparison with Gal. 3.22b that the law indicates human action. Thus, since it is not clear from this verse whether ἐκ νόμου refers to human action, we should consult the broader context and other passages to determine its nature. Fourthly, regarding the phrase ἐκ πίστεως Ἰησοῦ Χριστοῦ, it is not apparent here either whose action the phrase denotes. According to Paul's hypothetical situation, since the law seems to have divine origin and power to give life, the contrast itself does not give any clear idea of the nature of πίστεως Ἰησοῦ Χριστοῦ. Thus, we need other evidence to understand it.

Fatal fallacies in Hays's narrative structure of Galatians 3.21b and 3.22b. According to the above observations, we can point out some problems with Hays's application of the actantial model to Gal. 3.21b and 3.22b.

First, Gal. 3.21b and 3.22b do not support his contention about a human–divine dichotomy (human action [3.21b] versus divine action [3.22b]). Hays thinks that the Subject of the actantial structure of Gal. 3.21b is humanity because he supposes that the answer to the question

'To whom would this law have been given?' is '*obviously* humanity'.³³ But when Hays deals with Gal. 4.4-5, where, as in Gal 3.21b, there is no apparent occurrence of the performance syntagm, he does not ask the same kind of question. Since Gal. 4.3-6 says that God sent his Son in order to redeem those who were under the law, to be consistent, Hays should have asked, 'To whom would God send his Son?' If he asked this question, the answer would be, '*obviously* humanity'. Then the Subject in the actantial structure of Gal. 4.3-6 would not be Jesus but humanity. But in dealing with Gal. 4.4-5, he does not do so. He just assumes Jesus as the Subject of the actantial model without question. This shows how inconsistently he treats the text when he establishes his actantial model. Hays is confused about Gal. 3.21b because he does not pay close attention to what the text says.

Hays's question at Gal. 3.21b misses the target. The question for defining the Subject of the actantial structure of Gal. 3.21b should not be 'to whom' but 'what or whom'. In other words, the correct question must be, 'Who is shown as the active Actor in this passage?' The answer is the law. So, the Subject of the actantial structure of Gal. 3.21b should be the law. There are two reasons for this. One is that from the above linguistic analysis, the law emerges as the Actor of the Process in the embedded clause.³⁴ The other reason is the similarity between Paul's established narrative structure and Gal. 3.21b. Before making an actantial structure of Gal. 3.21b, Hays has already established a narrative structure through the application of Greimas's model to Gal. 3.13-14 and 4.3-6. As I have mentioned, in this narrative structure, God is the Sender because he sent (ἐξαπέστειλεν: Gal. 4.4) his Son. Jesus is the Subject because he was sent by God to do something. Moreover, by using an active voice verb (ἐξηγόρασεν), Gal. 3.13 shows that Jesus is an active Actor who sets 'us' free from the curse of the law. A similar pattern appears in Gal. 3.21b. In Paul's hypothetical statement, God is the Sender because the law was given by God (ἐδόθη). Galatians 3.21b says that the law has a mission (giving life). Also, as in the case of Gal. 3.13, by using an active voice verb, in Gal. 3.21b Paul shows that the Actor for that mission is the law.³⁵ Consequently, Gal. 3.21b satisfies

33. Hays, *The Faith of Jesus Christ*, p. 114. Emphasis mine.

34. ὁ δυνάμενος ζωοποιῆσαι (Gal. 3.21b).

35. In fact, there is no mention in Paul's letters that God sent any humans to perform God's salvific mission except Jesus. So why should humanity be the Subject in the structure of Gal. 3.21b?

the basic elements of actantial structure by providing a Sender, a Subject and an Object. If this is correct, the actantial structure for Gal. 3.21b should be changed to what appears in Figure 19.

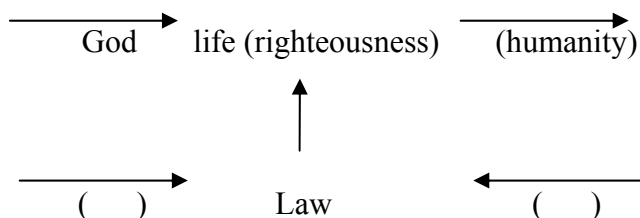


Figure 19: A corrected actantial structure of Gal. 3.21b

If Hays's actantial structural model is a useful tool for identifying the narrative structure of Gal. 3.21b, and my correction is right, his human–divine dichotomy for Gal. 3.22b is not tenable.

The second fault is that according to the actantial structure, the Subject of Gal. 3.22b cannot be Jesus. In the linguistic analysis, there is a contrast between ἐκ νόμου (3.21b) and ἐκ πίστεως Ἰησοῦ Χριστοῦ (3.22b). Which part, then, of Gal. 3.22b is a direct counterpart of the law (νόμος)? According to Hays, faith (πίστις) is contrasted to the law because, for him, the two are the Helpers in the actantial structure. But if my corrected application is right, the law is not the Helper, but the Subject of the structure. Then is Jesus contrasted to the law? No, because the next verse (Gal. 3.23) begins to tell about the contrast between πίστις and νόμος. In fact, in Galatians, most cases of Paul's argument for faith (πίστις) emerge in the context of the contrast between the law and faith.³⁶ Thus, Paul's major argument is not between the law and Jesus himself, but between the law and faith. Consequently, the actual counterpart of the law in Gal. 3.21b is faith. If this is correct, Hays's picture of the actantial structure does not reflect this contrast accurately. In his narrative structure of Gal. 3.22b, the Subject is Jesus and faith is the Helper. But, if the law and faith are directly contrasted, then the Subject of Gal. 3.22b should be faith not

36. Nineteen out of 22 occurrences of πίστις appear in the context of the relation between the law and faith (2.16 [2x], 20; 3.2, 5, 7, 8, 9, 11, 12, 14, 22, 23 [2x], 24, 25, 26; 5.5, 6). Three out of four uses of forms of the verb (πιστεύω) appear in the context of the debate on the law and faith (2.16; 3.6, 22).

Jesus. Thus the modified actantial structure of 3.22b must be what appears in Figure 20.

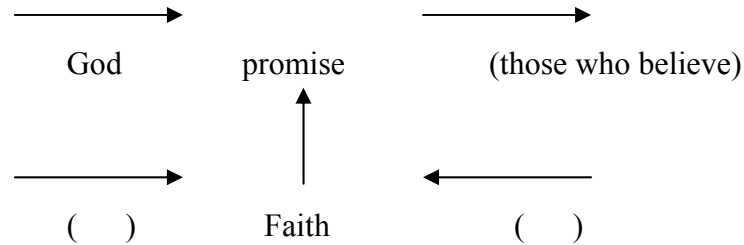


Figure 20: A corrected actantial structure of Gal. 3.22b

Where is the place for Jesus in this structure? If Jesus is not the Subject, his place may be either as the Opponent or the Helper. Probably, Jesus works as the Helper in this frame. However, whether Jesus is the Helper or not, one thing is clear: Jesus is *not* the Subject in this structure. Richard B. Hays says

this analysis [his actantial analysis of Gal. 3.22b], in agreement with the above analyses of 3.13-14 and 4.3-6, places *Jesus Christ in the role of Subject*, with πίστις as the power or quality which enables him to carry out his mandate. *If this is correct*, Gal. 3.22 must not be interpreted to mean that believers receive the promise by the subjective act of placing their faith in Jesus Christ; instead, it must mean that Jesus Christ, by the power of faith, has performed an act which allows believers to receive the promise.³⁷

However, since the Subject of the actantial structure is *not Jesus*, his analysis is *not* correct, and therefore his argument is not tenable. In fact, there is no reason to see Jesus as the agent of the faith in this analysis. Rather, Jesus seems to be the Helper who gives power for faith to get God's intended Objects.

Conclusion. According to Hays's actantial model of Gal. 3.13-14 and 4.3-6, Jesus works as the Subject in the narrative structure. Therefore Hays insists that πίστις Χριστοῦ should be understood as something Jesus did. However, contrary to his argument that the same pattern appears in Gal. 3.21b and 22b, the Subjects of the actantial model of Gal. 3.21b and 22b are the law and faith, not humanity and Jesus. Thus,

37. Hays, *The Faith of Jesus Christ*, pp. 115-16. Italics mine.

Hays's understanding of the 'faith of Jesus' is derived from a wrong application of the actantial model. This indicates that his later argument lacks firm ground.

Before going into another critique of Hays's arguments, I need to issue a caution about how Hays has constructed a narrative substructure using the actantial model. Even though I admit that Greimas's theory is useful for seeing the whole narrative picture, it is very doubtful whether one can obtain sufficient information about a narrative using so few clauses.³⁸ In fact, although the outcome of my re-application of the actantial model in Gal. 3.21b is likely correct, it is not sure that my structure and understanding exactly reflect Paul's real argument because my revised structure is also established using a very small amount of text. According to my analysis of Paul's hypothetical situation in Gal. 3.21b, the law seems to be a putative agent of divine purpose, so it seems not to be related to human action. However, considering the whole context of Galatians, the law connotes human action or obedience.³⁹ That is why I state that we need to consult the larger context and other passages to know the nature of the law. My point is that Hays's fatal mistake is that he tries to draw a whole narrative picture from a very limited amount of the available text. Thus he tends to miss what the text really says. In this sense, J.D.G. Dunn's critique is appropriate:

Hays all the while seems to be working for what he perceives to be the narrative underlying Paul's theology as set out in his letters (his main thesis is Faith), rather than from the actual argument of the letters themselves, and to do so in a way which ignores the terms and thrust of the argument actually used.⁴⁰

38. For a detailed critique of Hays's narrative model and methodology, see R.B. Matlock, 'The Arrow and the Web', in B.W. Longenecker (ed.), *Narrative Dynamics in Paul* (Louisville: Westminster John Knox Press, 2002), pp. 44-57.

39. In Galatians, eleven out of 25 occurrences of νόμος are in connection with human action or obedience: with ἔργον (work), Gal. 2.16 (3x); 3.2, 5, 10; with ποιέω (to perform), Gal. 3.10, 12; 5.3; with φυλάσσω (to obey), Gal. 6.13; with ἀγαπάω (to love), Gal. 5.14. D.J. Moo, 'Law, Works of the Law, and Legalism in Paul', *WTJ* 45 (1983), pp. 73-100 (92); Ben Witherington, III, *Grace in Galatia* (Grand Rapids: Eerdmans, 1998), p. 33.

40. Dunn, 'Once More', p. 80.

Where is Paul's Major Concern? Is Paul Emphasizing the Objective Fact of Salvation or the Human Act of Believing?

One of the corollaries of Hays's position is an antithesis between the law and Jesus' action. He considers that one of the major issues between Paul and his opponents is the antithesis of human action versus divine action as the ground for justification. Thus, for Hays, Paul contends that the objective fact of Jesus' faithful obedience to death is the means of salvation, not the human act of believing. This idea is reflected in his description of the emphasis of Paul's opponents, whom Hays calls 'Missionaries':

The Missionaries' emphasis on circumcision and law observation as the conditional grounds for covenant membership negates the sufficiency of God's grace, which was shown through the death of Jesus for our sake (2.20-21). The cross, not the law, is the basis of our relationship to God. In short the Missionaries have a deficient Christology.⁴¹

The theological result of this logic would be, as J.D.G. Dunn admits, very powerful and important.⁴² However, is the antithesis of the law and Jesus' action Paul's real concern in Galatians?⁴³ If, as Hays argues, the objective gospel, which is about Jesus' faithful obedience on a cross, is Paul's major interest, why does Paul mention the human act of believing? Hays understands that the verb for having faith (πιστεύω) is not the primary concern in Paul's argument, in that it is a human action consequent on the faithfulness of Christ. Is this true? There are at least three places in Galatians where Paul clearly speaks of the human act of believing (Gal. 2.16; 3.6, 22), and in all of them, this act is expressed by the verb πιστεύω. Whether Hays's claim that 'there are no cases in Galatians where the noun πίστις unambiguously denotes "human believing in Christ"'⁴⁴ is correct or not, the passages that apparently mention the human act of believing using the cognate verb are important. In this part, I will investigate Paul's concern in those passages which speak of the human act of believing.

41. R.B. Hays, *The Letter to the Galatians* (Nashville: Abingdon Press, 2000), p. 186.

42. Dunn, 'Once More', p. 79.

43. For example, Witherington, who is pro 'faith of Christ', claims, 'the larger antithesis which stands behind works versus faith, is Law versus Christ'. (Witherington, *Grace in Galatia*, p. 182).

44. Hays, 'ΠΙΣΤΙΣ and Pauline Christology', p. 59.

Galatians 2.16. Galatians 2.16 contains all three components: the law, faith, and the act of believing. Where, then, does Paul put his emphasis among these three? The first clause of Gal. 2.16 seems to be attached to Gal. 2.15.⁴⁵ The whole unit consists of five clauses: a verbless clause (Gal. 2.15), a participle clause (Gal. 2.16a), a finite clause (Gal. 2.16b), a ἵνα clause (Gal. 2.16c) and a ὅτι clause (Gal. 2.16d). The structure of this unit is given below:

A: ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἔθνων ἀμαρτωλοί.
(2.15)

B: εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, (2.16a)

C: καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεῦσαμεν, (2.16b)

B': ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, (2.16c)

B'': ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ
(2.16d).

In this frame, the prominent part is Gal. 2.16b for several reasons. First, Gal. 2.16b is an independent finite clause, whereas the others are dependent clauses (except for Gal. 2.15, which is a verbless clause). In normal cases, the independent clause is more important than the dependent clause(s) because a dependent clause exists in relation to the independent clause and works as a subsidiary.⁴⁶

45. The oldest manuscript (P⁴⁵) omits the conjunction δέ (cf. A D² Ψ etc.). R.N. Longenecker, *Galatians* (Dallas: Word, 1990), p. 83; J.D.G. Dunn, *The Epistle to the Galatians* (Peabody, MA: Hendrickson, 1993), p. 131.

46. A.J. Hultgren, who insists on the objective genitive interpretation, thinks Gal. 2.16b is a parenthetical clause (A.J. Hultgren, 'The PISTIS CHRISTOU Formulation in Paul', *NovT* 22 [1980], pp. 248-63 [255]); But as S.K. Williams, who argues for the subjective genitive interpretation, rightly points out, Gal. 2.16b is not a parenthetical clause but the 'main clause of the sentence whose principal components are "we...since we realize...even we have believed...in order that we might be justified...because..."' S.K. Williams, 'Again *Pistis Christou*', *CBQ* 49 (1987), pp. 431-47 (436).

Secondly, Gal. 2.16b has an emphatic pronoun ἡμεῖς.⁴⁷ Since Greek is monolectic, it is not necessary for a clause to have a pronoun as subject. If the pronoun is used as an extra indicator of the subject, it often works as a prominence marker in a discourse.⁴⁸

The third reason is the existence of the last clause: ὅτι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ. At first glance, the idea of the sentence is understandable without this last clause and the structure seems more symmetrical without it (B–C–B'). Then why did Paul add it? In my opinion, Paul wanted to emphasize his main point by adding this clause. As many scholars agree, it comes from Ps. 143.2: ὅτι οὐ δικαιοθήσεται ἐνώπιόν σου πᾶς ζῶν ('because no living being will be justified before you'). This means that he would like to give a proof-text for his main statement by quoting the Old Testament.⁴⁹ Paul's intention is shown more strongly by how he modifies the Psalm: he adds ἐξ ἔργων νόμου and changes πᾶς ζῶν to πᾶσα σὰρξ. These modifications highlight the contrasts shown in Gal. 2.16. In fact, besides the contrast between the works of the law and πίστις Χριστοῦ,⁵⁰ there are some other significant contrasts in this verse. One is the contrast between negative and positive expressions. Paul uses negative expressions when he mentions the works of the law: οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου (Gal. 2.16a); and οὐκ ἐξ ἔργων νόμου (Gal. 2.16b). But he expresses πίστις Χριστοῦ in a positive manner. In this frame of negative–positive contrast, he adds one more negative expression about the works of the law, so that he may stress more clearly their dark side. The other contrast is between 'persons'. In Gal. 2.16, Paul distinguishes between 'us', who believe in Jesus and are justified, and people, who are not justified (ἄνθρωπος

47. Even though Gal. 2.15 has the same pronoun (ἡμεῖς), it is not emphatic because it is the subject of a verbless clause.

48. S.E. Porter, *Idioms of the Greek New Testament* (Sheffield: Sheffield Academic Press, 1992), p. 303.

49. Burton, *Galatians*, p. 123, says, '[T]his clause, added at the end of a verse which has already twice expressed in effect the same thought, is evidently intended to confirm what has been said by the authority of scripture.'

50. P.J. Achtemeier, 'Apropos the Faith of/in Christ', in E.E. Johnson and D.M. Hay (eds.), *Pauline Theology*, 82-92 (83), thinks this is an ABBA pattern: (A) the works of the law; (B) πίστις Χριστοῦ; (B') πίστις Χριστοῦ; (A') the works of the law.

[Gal. 2.16b)].⁵¹ He completes this antithetical contrast by adding a word (σάρξ) from his own typical vocabulary with the emphatic word πᾶς: πᾶσα σάρξ, ‘*all flesh* will not be justified through the works of the law’. Thus, Paul’s intention in adding Gal. 2.16d is to stress his point.

What is this point that he wants to stress by adding Gal. 2.16d? On the one hand, as a causal clause, Gal. 2.16d seems to be directly linked to Gal. 2.16b, a finite verb clause; and on the other hand, both Gal. 2.16b and 2.16d use emphatic markers (ἡμεῖς and πᾶσα) for the contrasted words (‘us’ and ‘flesh/people’). Therefore, in my view, the reason Paul adds the last clause is to highlight his statement ‘*Even we* believe in Christ Jesus’.⁵²

In sum, in spite of Hays’s insistence that ‘Paul’s point is that “even we Jews by birth” (i.e., not just Gentiles) have placed trust in Christ *instead of* in works of the law as the ground of justification’, Paul’s real emphasis is not on the contrast between the object of believing, i.e., believing in Christ versus believing in works of the law.⁵³ According to the above observations, the main focus of Gal. 2.16 is not just on the antithesis between the law and πίστις Χριστοῦ, or on a contrast between God’s deed and any human act, but on Paul’s act of believing in Jesus for justification.⁵⁴ Moreover, if adding Gal. 2.16d is for

51. Interestingly, Paul uses ἄνθρωπος with a negative connotation in some places in Galatians (Gal. 1.1 (2x), 10 (3x), 11, 12). These occurrences mainly have a relation to his authority or gospel, such as the origin of his apostleship (Gal. 1.1 [2x]); his attitude toward his gospel (Gal. 1.10 [3x]); or the origin his gospel (Gal. 1.11, 12).

52. S.K. Williams, ‘Again *Pistis Christou*’, p. 443, suggests an odd interpretation for this clause. He separates the verb and the preposition in his interpretation, so that he thinks it means that because of a person’s believing, he/she enters the realm of ‘in Christ’. His idea is based on the parallel between Gal. 3.27 (εἰς Χριστὸν ἐβαπτίσθητε) and this clause (εἰς Χριστὸν ἠησοῦν ἐπιστεύσαμεν). However, he does not take into account that even though the syntax is the same, if the lexis is different, the approach and interpretation could be different. Hays, *The Faith of Jesus Christ*, p. 156, admits that this clause indicates a human act of believing, but agrees with this part of Williams’s idea without considering this basic principle. For fairly insightful critiques on the linguistic approach of the subjective genitive reading, see R.B. Matlock, ‘Detheologizing the ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ Debate: Cautionary Remarks from a Lexical Semantic Perspective’, *NovT* 42 (2000), pp. 1-23.

53. Hays, *The Letter to the Galatians*, p. 237. Emphasis his.

54. J.L. Martyn asserts that Paul’s focus in Gal. 2.16 and 3.22 is God’s initiative in the act in salvation: ‘All of these passages [Gal. 2.16; 3.2, 22], in a word, reflect

contrast to Gal. 2.16b, his main interest is the contrast between the act of believing and works of the law. Contrary to Hays's understanding, if πίστις Χριστοῦ means 'faith *in* Christ', the issue of human believing in opposition to the works of the law in justification becomes more prominent, because Paul emphasizes it by many repetitions.⁵⁵

Furthermore, in thinking of Paul's emphasis, the context of Gal. 2.15-16 should not be ignored. In fact, there has been a scholarly debate on the nature of this part: is this part of the contents of Paul's speech to Peter or the beginning of Paul's universal argument?⁵⁶ Whether it is part of Paul's rebuke or not, his emphasis on the human act of believing is still important. If Gal. 2.15-16 is Paul's words to Peter, it would mean that the central issue of the Antiochian event is the contrast between human believing and the works of the law. On the other hand, if Gal. 2.15-16 is the beginning of Paul's universal argument in

Paul's keen interest in the issue of the genesis of human faith.' As evidence for this idea, he suggests the order of Gal. 2.16 and 3.22, i.e. God's deed comes first and the human deed follows. (J.L. Martyn, *Galatians* [AB, 33A; New York: Doubleday, 1997], p. 276). His argument is not convincing, however. The whole content and accent of Gal. 2.16 is about 'us', not God's act, because 'we' is depicted as the subject of this verse, but God is the hidden Actor of justification. Moreover, there is no hint in this verse that God's deed facilitates the human act of believing for obtaining justification. Even Gal. 2.16a is not about God's initiative or act but about the knowledge on which Paul bases his act of believing.

55. This is not careless redundancy. With regard to this verse, Williams says, 'If at Gal. 2.16 Paul intended to speak of faith in Christ, he would more likely have written *hina dikaiōthōmen ek pisteōs* (i.e. the faith just referred to by which "we have believed in Christ Jesus") rather than *hina dikaiōthōmen ek pisteōs Christou*. Apparently the apostle wants to distinguish in some way between believing *eis Christon* and *pistis Christou*.' (Williams, 'Again *Pistis Christou*', pp. 435-36); However, what Williams distinguishes between in ἐκ πίστεως and ἐκ πίστεως Χριστοῦ is not obvious. Are these so different? Is it illogical for Paul to repeat an important word (Christ) without signaling a shift in meaning? If so, how can we understand other repetitions such as ἐξ ἔργων νόμου and δικαιοσύνη? Matlock insightfully and correctly points out that '[t]o claim that the objective genitive reading of Gal. 2.16 renders the verse "full of redundancies and tautology" (so Howard) is clearly excessive, given that the threefold repetition of both ἐξ ἔργων νόμου and δικαιοσύνη might just as well be thought to demand a threefold repetition of "faith in Christ."' (R.B. Matlock, "Even the Demons Believe": Paul and πίστις Χριστοῦ', *CBQ* 64 [2002], pp. 300-318 [307]). Emphasis his.

56. The NASB translates it as part of Paul's speech to Peter, but the NRSV takes it as a part of Paul's further argument. For details, see Longenecker, *Galatians*, pp. 80-81.

Galatians, it means that he declares that his whole argument is about the importance of the human act of believing with regard to the matter of the works of the law. To whichever section Gal. 2.15-16 belongs, it articulates Paul's concern: 'The human act of believing is important for being justified, so, *even we* believe in Christ Jesus.' The position of this section between these two parts of Galatians implies that the following argument will share this emphasis on the human act of believing in contrast to the works of the law.⁵⁷

Galatians 3.6. The second occurrence of the human act of believing is in Gal. 3.6: καθὼς Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. According to this verse, for Abraham, the act of believing was *the means* by which he was justified by God. This verse has a relation to Gal. 2.16 in two ways.

First, as Gal. 2.16 has linked the human act of believing to justification, especially in the contrast between 2.16b and 2.16d, Gal. 3.6 also connects the act of believing with receiving justification. Hays suggests a different understanding of this verse. He thinks that basically the Abraham story is not about the human act of believing, but about God's working or activity.⁵⁸ His idea comes from the antithesis shown in his construal of the narrative structure through the application of the actantial model.⁵⁹ But, as I have shown above, since his application has serious problems, his idea of a human–divine antithesis is not convincing.⁶⁰ If, as Hays insists, the point of Gal. 3.6 is about God's working, Paul has not chosen an appropriate example when he quotes Gen. 15.6, because there God's role is not primary. In Gal. 3.6, Abraham appears as an active agent (ἐπίστευσεν), and God is implied as a hidden Actor in the passive voice verb (ἐλογίσθη). Moreover, the order of the

57. Hays, *The Faith of Jesus Christ*, p. 123, insists that Gal. 2.15-16 is part of the commonly acknowledged confessional traditions of the early church. If so, my observation becomes more important because Gal. 2.15-16 means that when Paul reminds the reader of the common confession, he begins his argument by putting emphasis on the human act of believing.

58. Hays, *The Faith of Jesus Christ*, p. 170.

59. Cf. Hays, *The Faith of Jesus Christ*, p. 162.

60. When Hays, *The Faith of Jesus Christ*, pp. 129-31, deals with the contrast between the works of the law and ἀκοῆς πίστεως (Gal. 3.2, 5), he assumes the human–divine antithesis as a foundational truth. But this is not obvious from the text, and its application leads to a dubious outcome.

structure of this verse is that Abraham's action comes first, then God's work follows. So the key idea of Gal. 3.6 is not about God's working, but about human action, especially the act of believing through which God recognizes Abraham as righteous. Thus, Paul here contrasts the human act of believing and the works of the law for justification in Gal. 3.6,⁶¹ as he does in Gal. 2.16.

Secondly, the context of Gal. 3.6 is similar to that of Gal. 2.16 in two ways. Both Gal. 2.16 and 3.6 are situated in passages relating to the issue of the works of the law. And like Gal. 2.16, Gal. 3.6 is both another beginning point of Paul's argument, where he appeals to an example from the Old Testament, and also the key statement on which the following argument is established. Thus, Gal. 3.6 is significant for understanding Paul's concern because, as the beginning of his defense, it contains the premise of his following argument.

Therefore, the content of Gal. 3.6 is obviously important for Paul as he deals with the problem of the works of law and justification. At the start of his discussion of the law and justification, he shows the direction he is going by his choice of an example from the Old Testament, and mentions the importance of the role of the human act of believing in obtaining justification. Thus, for Paul, the human act of believing seems to be the answer to the issue of the law and justification in Galatian church.

Galatians 3.22. The camp of those who argue for 'the faith of Jesus' strongly maintains that if πίστις Ἰησοῦ Χριστοῦ means 'faith in Jesus Christ', another reference to believing (τοῖς πιστεύουσιν) is a redundancy. So they understand πίστις Ἰησοῦ Χριστοῦ as the source of

61. Very oddly, Hays tends to ignore this aspect when he deals with Gal. 3.7-9. On p. 173 of *The Faith of Jesus Christ*, he says that Gal. 3.8 is from a mixed quotation of Gen. 12.3 and 18.18. But two pages later, he compares Gal. 3.8 with Gen. 22, and concludes that ἐκ πίστεως in Gal. 3.8 is Abraham's faith or faithfulness, which means Abraham's obedience to God's word by offering his son (Isaac). From this understanding, he insists that πίστις Χριστοῦ is Christ's faith or faithfulness (Hays, *The Faith of Jesus Christ*, pp. 173-77). However, Gal. 3.18 is not from Gen. 22, but from Gen. 12.3 and 18.18, where there is no mention of Abraham's faithful obedience to God's word. The content of Gen. 12.3 and 18.18 is not Abraham's act of obedience but his mere believing. Thus, πιστῶ Ἀβραάμ in Gal. 3.9 is not 'faithful Abraham' but 'believing Abraham'. In this sense, Dunn's reading is correct (Dunn, 'Once More', p. 71; and *The Epistle to the Galatians*, pp. 159-67).

salvation and the verb form (πιστεύω) as a subsidiary act for receiving salvation.⁶² However, if my contention about Paul's interest in the human act of believing is true, Paul's use of the verb πιστεύω is not a redundancy. Rather, it is likely a rhetorical device used for emphasis. That is, in regard to the issue of the law and justification, Paul shows his emphasis by using both the noun and verb forms of faith.

Some implications from Paul's concern. If the above observations are correct, Paul seems to put his stress on the human act of believing in the matter of the law and justification. Are these observations helpful for understanding the issue of πίστις Ἰησοῦ Χριστοῦ? I would argue so.

First, these observations show that, concerning the problem of the law and justification, Paul tends to focus on the aspect of the human act of believing. In Gal. 2.16, he even shows his concern by adding a modified citation from the Old Testament. Paul mentions that 'we' believed in Jesus because 'no one' can be justified through the works of the law. In Gal. 3.6, Paul reveals his stress on the human act of believing by stating the premise of his following argument: Abraham, a human, believed God, so he was recognized as righteous before God. In light of the location of both these verses in Paul's ongoing argument, Paul's emphasis on the human act of believing should not be neglected. Therefore, Hays's remark that 'the emphasis in Paul's theology lies less on the question of how we should dispose ourselves toward God than on the question of how God has acted in Christ to effect our deliverance' is misleading.⁶³ Rather, in Galatians, Paul stresses the human act of believing in opposition to the works of the law in justification. This is not to say that the center of Paul's theology is the human act of believing, nor to say that Jesus' death is not important for Paul in Galatians. I agree that Paul's theology is theocentric and christocentric, and that Paul thinks the death of Jesus is an important event in Galatians. But my contention is that since the angle of Paul's theological response to the problem can be different according to the situation he is facing, the human–divine antithesis is not *the* only way to understand Paul's treatment in all situations. Consequently, it is fully possible for Paul to emphasize the aspect of human believing in the specific situation of the

62. E.g. M.D. Hooker, 'ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ', *NTS* 35 (1989), pp. 321-42 (329); Hays, *The Faith of Jesus Christ*, pp. 153, 158; Williams, 'Again Pistis Christou', p. 437.

63. Hays, 'ΠΙΣΤΙΣ and Pauline Christology', pp. 37-38.

conflict in Galatia. According to my observations, Paul's emphasis for the problem of the Galatian church was the human act of believing.

Secondly, if these observations are true, Hays's understanding of the thrust of Galatians is incorrect. Hays maintains that πίστις Ἰησοῦ Χριστοῦ indicates Jesus' faith and it is Paul's major argument on the problem of the law in Galatians. Hays even seems to insist that every occurrence of πίστις in Galatians could be read as the objective fact of Jesus' faithful action.⁶⁴ If, however, Paul declares the human act of believing as his concern at important points, then the repeated references to πίστις as Jesus' faithful action would make Paul's argument very weak. This means that even though Paul speaks of his concern at the beginning point of his argument, he does not even mention his interest in the following argument except in Gal. 3.22. If this picture is true for the situation in Galatians, Paul seems to lose the focus of his argument, and his argument would become less effective to persuade the Galatian church. Does it make good sense to think that Paul, who regarded the situation of the Galatian church as a stand-or-fall crisis, blurred his argument by neglecting his focus? Probably not. On the contrary, it is more reasonable to think that Paul made every effort to persuade the Galatian church to cope with that serious problem by continuously mentioning his emphasis. In this sense, it would be better to think of πίστις Ἰησοῦ Χριστοῦ as 'faith in Christ', which reflects his concern, the human act of believing.

Similarly, Hays's 'yes, both' interpretation is not appropriate for the serious situation of the Galatian church. He insists that since some of Paul's uses of πίστις are 'multivalent', διὰ τῆς πίστεως in Gal. 3.14 can imply both Christ's faithfulness and the human act of believing.⁶⁵ However, as P.J. Achtemeier rightly points out, this unclear language cannot make Paul's argument effective in a very polemical situation. He comments,

I find particularly questionable the assumption that in critical areas of argument, Paul intended to be so vague as to include a kind of 'both-and' force to his language, i.e., that he intended to express himself so

64. Hays, 'ΠΙΣΤΙΣ and Pauline Christology', p. 59.

65. Hays, 'ΠΙΣΤΙΣ and Pauline Christology', p. 59; Hooker, 'ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ', p. 341; Williams, 'Again *Pistis Christou*', pp. 431-37.

ambiguously that either one of two contrasting meanings can be found in his language.⁶⁶

In sum, if Paul's focus is the human act of believing in dealing with the problem of the law and justification, then the best reading of πίστις Ἰησοῦ Χριστοῦ is 'faith in Jesus Christ', indicating the human act of believing. This understanding makes Paul's argument consistent and effective in handling the dangerous problem in the Galatian church.

4. Conclusion

Up to now, we have looked at the faults in the foundation and building of Richard B. Hays's argument. He suggests that we understand πίστις Ἰησοῦ Χριστοῦ as 'faith of Jesus Christ' on the basis of the narrative substructure in Galatians. However, his actantial model is not a useful tool for drawing a whole narrative structure from a few clauses. Moreover, his application of this model itself needs adjustment. Thus, Hays's narrative structure, which is the ground for his idea of the human–divine antithesis and the reading 'faith of Jesus Christ', is very shaky.

As far as support for the reading 'faith of Jesus Christ' is concerned, Hays insists that Paul's interest is the contrast between the law (human action) and the faith of Jesus (divine action), and so he pronounces the truth that humans can be justified not through the law but through the objective fact of Jesus' faithful obedience. However, according to the observations of Gal. 2.16 and 3.6 made above, what Paul has in mind is the importance of the human act of believing in contrast to works of the law. Thus, Hays's human–divine antithesis is misleading and his 'faith of Jesus Christ' interpretation makes Paul's argument ineffective for dealing with the serious situation in Galatia. Thus, I would propose that Hays's argument for the reading 'faith of Jesus Christ' is very shaky. Since the foundation and building of his interpretation are not solid, it would be a serious oversight to conclude that Paul's πίστις Ἰησοῦ Χριστοῦ is 'faith of Jesus Christ'. My final evaluation is that it would be much more convincing to translate πίστις Ἰησοῦ Χριστοῦ as 'faith *in* Jesus Christ' because this interpretation suits Paul's emphasis in the epistle to the Galatians.

66. Achtemeier, 'Apropos the Faith of/in Christ', p. 92.