An Annotated Outline of Daniel Boyarin, _A Radical Jew: Paul and the Politics of Identity_  

**Introduction: Wrestling with Paul**

1. Paul was motivated by a set of problems and ideas generated by his cultural and religious situation; therefore, he was a Jewish cultural critic. The question is what it was in Jewish culture that led him to produce a discourse of its radical reform.

2. The focus is on Paul's letter to the Galatians. The eschatology of the letter is realized—eschatology—the ways in which the world is already changed by the coming and crucifixion and rising of the Christ from the dead. Moreover, Galatians develops the theme of the new humanity, which includes both Jews and Gentiles. Galatians 3:28–29 is the baptismal declaration of the new humanity of no difference.

3. Paul was motivated by a Hellenistic desire for the One, which produced an ideal of a universal human essence, beyond difference and hierarchy.
   a. This universal humanity was predicated on the dualism of the flesh and the spirit, such that while the body is particular, marked through practice as Jew or Greek, and through anatomy as male or female, the spirit is universal. Paul did not, however, reject the body, but rather promoted a system whereby the body had its place, albeit subordinated to the spirit. Paul's anthropological dualism was matched by a hermeneutical dualism as well.
   b. Just as the human being is divided into a fleshy and a spiritual component, so also is language itself. It is composed of outer, material signs and inner, spiritual significations. When this is applied to the religious system that Paul inherited, the physical, fleshy signs of the Torah, of historical Judaism, are re-interpreted as symbols of that which Paul takes to be universal requirements and possibilities for humanity.

I. **Circumcision, Allegory, and Universal "Man"**

The Language of "Man"

1. Pauline religion should itself be understood as a religio-cultural formation contiguous with other Hellenistic Judaisms. Among the major supports for such a construction are the similarities between Paul and Philo, which suggest a common background to their thought in the thought-world of the eclectic middle-platonism of Greek-speaking Judaism in the first century. Their allegorical reading practice is founded on a binary opposition in which the meaning as a disembodied substance exists prior to its incarnation in language—that is, in a dualistic system in which spirit precedes and is primary over body.

2. Language itself is understood as an outer, physical shell, and meaning is construed as the
invisible, ideal, and spiritual reality that lies behind or is trapped within the body of the language.

Paul and Middle Platonism

Definition—a strong commitment . . . to a transcendent supreme principle, and a nonmaterial, intelligible world above and beyond this one, which stands as a paradigm for it.

Jesus According to the Flesh: The Cultural Politics of Christology

1. The coming of Christ is, in fact, the perfect model for Paul's ontology, for just as Christ had a physical nature and a spiritual nature (Romans 9:5), and both are valuable, though the former is subordinate to the latter, so also the physical observances of the Torah and the people of Israel. The dual nature of Jesus provided a hermeneutic key to the resolution of that enormous tension that he experienced between the universalism of the Torah's content and the particular ethnicity of its form.

2. The call to human Oneness is a stirring call to equality, constitutes a threat as well to Jewish (or any other) difference. While it is not anti-Semitic (or even anti-Judaic) in intent, it nevertheless has had the effect of depriving continued Jewish existence of any reality or significance in the Christian economies of history.

"Now Hagar Is Mt. Sinai in Arabia": The Allegorical Key to Paul

1. This is the climax of the entire argument and preaching of the letter, in which all of its themes are brought together and shown to cohere. All of the antitheses that he has set up until now work together to convince the Galatians that they have but one choice, to remain in the spirit and not recommit themselves to the flesh. Allegory is not a rhetorical device of language but as a revelation of the structure of reality (including historical reality) itself.

2. Paul's apocalypse is fully realized. It is not only that the fulfillment of time has come—Paul understands it as the revelation of the inner meaning of outward signs, which is always already there, whether the outward signs are the flesh, the Jews, the Law, or the historical Jesus.

3. The center of Paul’s thought is unification of humanity, of which both the realized eschatology of the cross and the expected eschatology of the Parousia are equally vital parts.

Writing on the Phallus: Midrash and Circumcision

1. For the Rabbis of the midrash, circumcision is a sign of the sanctification of physical body; the cut in the penis completes the inscription of God's name on the (male, Jewish) body.
2. By substituting a spiritual interpretation for a physical ritual of circumcision, Paul said that the literal Israel, "according to the flesh," is not the ultimate Israel; there is an allegorical "Israel in the spirit."

3. The discursive moment, which produced the devaluation of the ethnic Jewish body as the corporeal, produced also the devaluation of the gendered female body as the corporeal, and this is how the Universal Subject becomes male and Christian.

II What Was Wrong with Judaism? The Cultural Politics of Pauline Scholarship

1. The Torah claims to be the text of the One True God of all the world, and yet its primary content is the history and the practices of one particular people.

2. Saul has a moment of insight: the birth of Christ as a human being and a Jew, his death, and his resurrection as spiritual and universal was the model and the apocalypse of the transcendence of the physical and particular Torah for Jews alone by its spiritual and universal referent for all.

Paul and "The Jewish Problem"

The "Old Paul"

Luther's description of Judaism has more to do with his battles with Catholicism and his own personal spiritual conflicts than with either Paul or Palestinian Judaism.

Five Current Views

1. The Gaston-Gager Hypothesis
   Paul did not intend to replace "the Law" as the means of salvation and justification for Jews but only to add Christ as a means of salvation for ethnic gentiles. Paul's "attacks" on the Law are not directed at Jews at all but at Judaizers, that is, at missionaries who contend that gentiles must convert to Judaism and keep the Law, including circumcision, in order to be saved by Christ.

2. E. P. Sanders: The Christological Interpretation of Paul
   Judaism had never been a religion of "works-righteousness," but rather was a religion of covenantal nomism through which salvation had been granted to Israel by an act of grace, the covenant, to which the proper response was obedience to its terms. Paul's soteriology can hardly be described as universalistic, since it was entirely dependent on faith in Christ, a matter which is as particular as membership in (or conversion to) the Jewish people.

3. A Neo-Lutheran Reading Which Is Not Anti-Judaic: Stephen Westerholm
   He maintains the view of Luther, without allowing it to be a slander of rabbinic Judaism. He reads Paul as motivated by a sense of the universality of sin and a conviction that only grace can save. The important shift in his work from the neo-
Lutheran interpretations of the Bultmann school is that for Westerholm it is not keeping of the Law which is sinful in Paul but failure to keep the Law.

4. *The "Sociological" Interpretation of Francis Watson*
   The origins of Paul's theology of the law are to be found in a specific social situation,

5. *James Dunn: Paul as Culture-Critic*
   He takes Paul as a critic of Judaism and a reformer. The phrase “the works of the law” refers to those observances of the Torah which were thought by Jew and gentile alike to mark off the special status of the Jews: circumcision, kashruth, and the observances of Sabbath and the holidays. For many Jews of the first century, not only did these practices mark off the covenant community exclusively, but justification or salvation was dependent on being a member of that very community. One was saved by becoming Jewish. This is not, then, exclusiveness in the sense that it excludes, in principle, anyone, but neither does it conform to any Greek sense of the universal, of the One. Covenant works had become too closely identified as Jewish observances, covenant righteousness as national righteousness.

*Paul as a Jewish Cultural Critic*

1. Paul was troubled by, critical of, the "ethnocentrism" of Judaism and by the way it created hierarchies between nations, genders, social classes.

2. The dual structure of outer, physical reality, which he refers to as κατὰ σῶμα, which corresponded to and signified an inner, higher, spiritual reality, which is κατὰ πνεύμα, provided the answer to his socio-cultural problems.

3. Since the emphasis is on the universal, many works remain valid, insofar as they are universal. The contrast is then not between the legalistic and the moral but between the particular and the universal, which corresponds to the flesh and the spirit.

**III**

*The Spirit and the Flesh: Paul's Political Anthropology*

*Greco-Roman Judaism and the Problem of Universalism*

1. Greek philosophy had long been on the way to monotheism, but the claim of Jewish religion that it embodied the one revelation of the one God, to the exclusion of all else, was unacceptable. The relative truth of any faith could be expressed only in a universal way without national and historically conditioned limitations.

2. There were two contradictory cultural tendencies, one toward a universalism which emphasized the capacity for all human beings to be saved, and the other a reaction against this universalism which re-emphasized the particular privileges of the Jewish people in the eyes of the sole God.
This Dualism Which Is Not One

1. Various branches of Judaism became increasingly platonized in late antiquity. That is, they adopted a dualist philosophy in which the phenomenal world was understood to be the representation in matter of a corresponding spiritual or ideal entity.

2. Paul also uses similar platonizing dualist imagery, although without negative imagery of the body. He is not to be understood as holding a radical flesh/spirit dualism that sees the goal of human perfection as liberation from the body. The spirit is higher and more important, but the flesh is not to be disregarded either.

What Is "Flesh"?

1. Flesh is the site of sexuality, wherein lies the origin of sin; it is also the site of genealogy, wherein lies the ethnocentricism of Judaism. All of these could be opposed by a spiritual set of counterparts which would enable the escape from the two elements of human life that Paul felt most disturbing: desire and ethnicity.

2. Paul opposed the Law because of the way that it literally—that is, carnally—insisted on the priority and importance of the flesh, of procreation and kinship, symbolized by the mark in the flesh – circumcision.

"According to the Flesh" as the Literal: 1 Corinthians 10

1. The term κατὰ σάρκα itself is morally neutral, although always subordinated to κατὰ πνεῦμα.
   Paul refers to an ordinary level of human existence that is lower than that of the spirit but not stigmatized as being evil, as was the case with a typical Hellenistic dualism.

2. Paul's dualism explains the coming of Christ as a visible manifestation of God into the world. It accounts for both the literal, physical Jesus who is the son of David according to the flesh and the pre-existent, spiritual Christ who is the son of God.

"For We Are the Circumcision"

The physical Torah in the way that it marked off Jewish bodies from gentile ones frustrated God's plan for all humanity as "The Israel of God." Paul was distressed with the literal observance of the Law insofar as it frustrated what Paul took to be the moral and religious necessity of humankind: to erase all distinction between ethnos and ethnos, sex and sex and become one in Christ's spiritual body. The dualism of spirit and flesh was necessary for his entire political and theological program to be carried forth.

Paul's "Mainline" Platonism

Paul's genius was in his realization that the common dualist ideology provided the answer to the theological problem that troubled him the most: How do the rest of the people in
God's world fit into the plan of salvation revealed to the Jews through their Torah?

IV

Moses' Veil; or, the Jewish Letter, the Christian Spirit

Reading the Body in Romans 2

1. This chapter has been a scandal for Lutheran theology because it seems to assert the value and necessity of works over mere "hearing" of the Law, which seems to contradict Paul's insistence in Galatians 3 on precisely the "hearing" of faith in opposition to the despised "doing of works."

2. When Paul speaks of good works, he does not mean keeping (in theory and intent) all of the commandments, whether ritual or moral in nature, both those that divide the Jews from other peoples and those that bind them to others. Such rules are only outer practices that signify the second category, which Paul calls "the law of faith working through love."

Hermeneutics or Ethics? Westerholm's Reading

1. Westerhom maintains that Paul is pressing the logic of the situation to its conclusion: just as the (physical) circumcision of the Jew will be disregarded if he transgresses the law, so the (physical) uncircumcision of the Gentile will be disregarded if he keeps it. Paul is then preaching against a view that mere possession of the written text is sufficient for divine approval, whereas in truth only observance will win such approval.

2. Objection—keeping the Law while being uncircumcised is simply an oxymoron from the perspective of rabbinic Judaism, because being circumcised is part of the Law. For Paul, Law has come to mean something new, vis-à-vis Pharisaic Judaism; it has come to mean "the law of faith working through love."

V

Circumcision and Revelation; or, the Politics of the Spirit

Universal Man Confronts Difference: The Crisis in Galatia

1. It is productive to read Paul as a Jewish cultural critic. The primary motivation, not only for his mission but also for his "conversion," was a passionate desire that humanity be One under the sign of the One God—a universalism born of the union of Hebraic monotheism and Greek desire for unity and univocity.

2. Paul saw the Christian event, as he had experienced it, as the vehicle for this transformation of humanity. Paul operated with an allegorical hermeneutic (of language, of the Jews, of history, of Christ) which was fully homologous with an allegorical anthropology and axiology.
3. The text, which establishes this understanding of Paul's gospel most clearly, is the letter to the Galatians, which is entirely devoted to the theme of the new creation of God's one people, the new Israel through faith and through the crucifixion and resurrection of Christ.

4. A reading of selected passages from that letter seeks to establish the plausibility of two claims:
   a. the social gospel was central to Paul's ministry, i.e., that the eradication of human difference and hierarchy was its central theme;
   b. the dyad of flesh and spirit was the vehicle by which this transformation was to take place.

"An Apostle Not from Men"

Gal 1:1—what his Jewish Christian opponents cited as the defect in his authority becomes for Paul the point of greatest strength. Hence, the apostleship of Peter and James is of an inferior nature, because it is only from Jesus in the flesh (a man); it is the human teaching of a human teacher, while Paul's revelatory vision is not of the human Jesus but of Christ according to the spirit.

"Or Am I Seeking to Please Men?"

Gal 1:10b-12—In counter to the charge of the Jewish Christians, Paul argues that while their gospel is only a human teaching, and therefore not truly a gospel but only a teaching like any other; his gospel came directly through a revelation of Jesus, that is, of course, Jesus in the spirit. The defect in his apostleship has been turned into its very source of strength.

"I Did Not Confer with Flesh and Blood"

Gal 1:13-17—Paul is contrasting the source of knowledge of his Jerusalem opponents, Peter and James, with his own. Peter and James claim that they have a paradosis of Jesus, whereas Paul does not. Paul responds that he has a greater paradosis. If all that the coming of Christ means is some correctives to the teaching of traditional Judaism, of the traditions of the Fathers, if there has not been a fundamental change in the structure of salvation, then the sacrifice of Jesus on the cross would have been in vain. The source of Paul's knowledge is the direct revelation in the spirit of Christ.

Conference in Jerusalem: Confrontation in Antioch (2:1–2:14)

1. The crux of the matter is the question of whether Paul argued that circumcision and observance of such commandments as the laws of kashruth were abrogated not only for ethnic gentiles but for ethnic Jews as well. For the logic of Paul's theology there was not the slightest importance to the observance of such rites for Jews or gentiles.

2. Paul was willing to allow Jews to continue observing such commandments if they chose
to, until such observance conflicted with the fundamental meaning and message of the gospel as Paul understood it, namely, the constitution of all of the peoples of the world as the new Israel. A suggestion to the gentiles that in order to be full members of the people of God they must observe the commandments of the Law or any observance on the part of Jewish Christians which would lead to a social split and hierarchical structure for the relations between ethnic Jews and gentiles within the Church defeated Paul's whole purpose.

3. From a rabbinic Jewish perspective, this stance puts Paul into direct conflict with Judaism. To say that for Jews it is a matter of indifference whether or not they are circumcised is not "tolerance" of Judaism, but is an entire dismissal of Judaism

"It Is Not by Works of the Law That All Flesh Will Be Justified"

1. Gal 2:15-18—Paul argues that keeping the obligations of the Law is to declare that until now they have been sinners, and thus to undermine the doctrine of justification by faith.

2. Paul argues with Peter: “Since you have come to the realization that these works are insufficient for justification and that what is necessary is faith, why, then, do you continue to insist (or allow yourself to be bullied into insisting) that works are necessary? You thus defeat the whole purpose of Christ's coming, which was to free us from the practices of Israel in the flesh by teaching us of their allegorical meaning for Israel in the spirit, through his crucifixion which revealed his own dual nature and thus figured our transformation.”

3. Paul's opponents are not Jewish Christians who insist on circumcision for salvation; they hold that circumcision is not necessary. When pressed, however, by the "men from James," they have their gentile proselytes circumcised in order to escape persecution. Paul’s charge is not of hypocrisy, but of not standing firm in that which is absolutely essential to the Christian message.

4. Only by entering into the new creation of Christ's spiritual body, that is, into the New Israel that came into existence with the crucifixion of his fleshly body, is anyone saved. When that fleshly, Jewish body (born of a Jew, under the Law) was crucified, then the new spiritual universal body was created, thus erasing the difference between the circumcised and the uncircumcised.

The Meaning of Justification

Justification in Paul is a basic Jewish notion and means acquittal at the divine judgment. The novelty of Christianity is that faith in Christ is what counts.

Circumcision and the Spirit: The Meaning of Pauline Conversion

Pauline scholarship regards Paul's conversion experience as primary and derives all of Paul's reflections from that fundamental moment. Alan Segal in his Paul the Convert
(1990) applies insights from the social psychology of conversion and argues by analogy to modern conversion experiences that only after conversion to the new religion does the convert identify what "was wrong" with the previous religion. However, some social or psychological factors must have prepared the potential conversion or mystical experience of Paul, for whom the agony preceded the ecstasy.

"For through the Law I Died to the Law"

Gal 2:19-20 must be understood in the light of Paul's paradoxical opposition of the true Torah to that which is understood as Torah by other Jews. The true Law—the law of faith—is different from the false Law of the observances of physical rites and the trust in physical genealogical connection. The true Law is the spiritual, allegorical, inward interpretation of the external, which is only its sign.

"Having Begun in the Spirit, Are You Now Finishing up in the Flesh?"

Gal 3:1-5 argues that the Galatians have partaken of exactly the same sort of transformative experience that Paul himself underwent, and now, in contrast to him, they wish to nullify it.

Freedom or Anarchy?

The spiritual sense—the universal Law of Christ, the law of love and of faith—is affirmed; the literal, carnal sense—the Jewish Law of circumcision, kashruth, and the Sabbath—is denied. But Christian freedom must not be interpreted as permission to do everything and anything. Paul says that there is an outer aspect to the Law, the "doing" of the Law, which was special to the Jewish people and which has been abrogated in Christ, and an inner, spiritual aspect of the Law which is for everyone and which has been fulfilled in Christ—the law of Christ (Gal 6:2). Christians are not lawless, although nor under the Law (Gal 5:19), but are subject to the law of Christ, which alone counts as fulfilling the Law (Gal 5:14).

VI Was Paul an "Anti-Semite"?

Reading Paul as a Jew

The ultimate inadequacy of the Law stems from its ethnic exclusiveness, and therefore is unsuitable as a way of life and of salvation for the universal humanity, which Paul seeks to institute.

"Those Who Are Men of Works of Law are under a Curse"

1. The phrase "by doing it" in Gal 3:10 modifies the entire clause "everyone who does not uphold everything that is written in the book of the Law." The verse reads: "Everyone, who [precisely] by doing it does not uphold all that is written in the book of the Law, is
under a curse”; i.e., by doing it, by physical performance, works of the Law, one is not upholding all that which is written in the book of the Law, and that is the curse, because "all that is written" implies much more than mere doing.

2. Jews do the Law, but Christians fulfill the Law, and this notion of fulfillment is a Hellenistically inspired Pauline innovation in theology.

3. The Christian is able to walk in the spirit and fulfill the Law of faith working through love. This is the true circumcision, which defines the true Jew.

4. Paul wishes to prove that "nobody is justified before God by Law" (3:12). He cites the verse of Habakkuk which reads that the "righteous live by faith." It follows from this that those who live by faith are the righteous. He then argues that those who live by the Law do not live by faith, since the verse in Leviticus explicitly reads, "He who does them lives by them," i.e., the one who does the commandments lives by them and not by faith. Since the righteous live by faith, the one who lives by them and not by faith is not righteous.

Paul’s Allegorization of the Torah

1. Some believe that Paul teaches believers to keep the law, maintaining that Paul defines obedience to the law in a way different from his Judaizing opponents. They took a strict attitude toward observing such particularly Jewish commands as circumcision, whereas Paul takes a more liberal attitude toward these requirements. The argument between Paul and his opponents is not between a renegade Paul who has redefined the law at will and normative Judaism, but between two Jewish ways of looking at the law.

2. This is inadequate for several reasons:
   a. modern terms "strict" and "liberal" are anachronistic in this context. If the Torah is the word of God, as all Jews, including Paul, held, something more than attitudes of strictness or liberality will be required in order to distinguish between parts of God's word which are or are not valid or binding;
   b. since Paul is a Jew, the statement that the argument between Paul and his opponents is one of two Jewish ways of looking at the Law is tautological and therefore empty of content.

VII Brides of Christ: Jewishness and the Pauline Origins of Christian Sexual Renunciation

Romans 5–8 And the Family of Grace

The Law, which Paul refers to in Rom 7:23 as "an other Law," is the command to procreate, and the desire that it produces in the members. Procreation as the means of continuation of God's people was a central value for Israel; at the same time, by the first century sexuality had become sinful. Many Jews of the first century had a sense that they were commanded by God to do that which God himself considered sinful.
Sexuality and Sin in First-Century Judaism

1. In The Testament of the Twelve Patriarchs each human being is inhabited by a "good spirit" and an "evil spirit." The evil spirit is explicitly defined as sexuality and opposed by a good spirit, which is anti-sexual.

2. There may be no question that Hellenistic Judaism had developed extremely pessimistic notions of sexuality.

3. For Paul en克拉ism was the ideal, procreation of no value whatsoever, and marriage indeed merely a defense against desire for the weak.

The Law as Stimulus to Sin

1. In Romans 5:12–14, Paul is making a distinction between "sin" on the one hand and "transgression" on the other. Adam's transgression was correctly accounted to him, because he had been given a law: the law, of course, forbidding him to eat of the tree of knowledge.

2. Sin is separate from the Law. Adam is prototypical of two human groups: those who have the Law and thereby are subject to have their transgressions accounted (Jews) and those who are affected by unaccountable sin but nevertheless die as a result of it (gentiles)

3. Even without accounting, sin itself nevertheless results in death, so that even those who have not sinned as Adam did—that is, even those who do not know the Law—are in exactly the same situation as those who know the Law. Paul's overall theme in Romans that Jews and non-Jews are in exactly the same situation. Paul is further counter-acting, however, a Jewish argument or attitude that having the Law provides some sort of immunity to sin or redemption from sin. This is the source of his assertion here and below that having the Law makes sin greater, not lesser.

The "Law of Sin in our Members" is Sex

1. Romans 7 continues Romans 5 and the entire discourse about Law and commandment in this section of Romans has to do with sexuality. The speaker of Romans 7 is Adam.

2. The commandment in the Decalogue refers precisely to sexual lust. In the version of Deuteronomy, this is the entire content of the verse. This verse of the Decalogue is the only negative commandment in the whole Torah that refers to desire and not to an action. It is thus the very anti-type, as it were, of the prohibition on Adam, if that prohibition is understood, as it most often was, as a prohibition against sexual desire.

Sin and the Law
1. If the sin of Adam and Eve was sexual, then it was the positive commandment to have children that led them into it, through the occasion of sin's manipulations. They had been commanded to procreate but also to avoid sexual desire. The Serpent was able to exploit the commandment to cause them to sin.

2. Within any interpretation that begins with the assumption that sexuality is sinful, as it certainly was for many Jews and Christians in late antiquity, the blessing of procreation is going to be a logical and hermeneutical conundrum.

Children as Fruit for Death

1. Being in the flesh is the antithesis to having died to the Law, in other words it is equivalent to being alive to the Law. Being alive to the Law, that is, serving in the old being of the letter—“Be fruitful and multiply”—arouses sinful passions in our members to bear fruit for death, that is to have children and thus to participate in the disaster of human mortality.

2. In the new life of the spirit, however, even the most fleshly commandment to procreate will be understood in its spiritual sense, as a commandment to spiritual procreation, to that which bears fruit for God and not for death.

Brides of Christ: 1 Corinthians 6

Paul contrasts are not so much sex with prostitutes as opposed to legitimate sexual intercourse but rather physical union between men and women as opposed to spiritual union between people and Christ.

Works of the Flesh in Galatians 5–6

"Desires of the flesh" in Galatians 5–6 are to be understood as sexual. Christians are freed from sexuality. The final and ultimate fruit of the spirit listed in Galatians 5:23 is ἐγκράτεια—self-control and withdrawal from sexuality.

Paul the Proto-Encratite

1. In their former state of being in the flesh, Jewish Christians had been obligated under the Law. This Law is a law of flesh, because with its emphasis on fleshly obligations and especially procreation, it inevitably leads to passion and desire.

2. Under the new dispensation Christians are freed of the obligation to the flesh, which produces sinful desire in the members and fruit for death. The erotic life of Christians is ideally entirely devoted to the new bridegroom, Christ, and the joining with this bridegroom results not in fruit for death but in spiritual fruit for God.
VIII "There is no Male and Female": Galatians and Gender Trouble
1. According to the myth of the primal androgyne, the first human being was an androgyne who was later split into the two sexes.
2. In the Hellenistic world, the primal androgyne was imagined as disembodied, so that the androgyne was really no-body and dual-sex was no-sex. This myth encodes the dualist ideology whereby a spiritual androgyne is contrasted with the corporeal (and social) division into sexes.
3. Galatians is a theology of the spirit and Corinthians a theology of the body:
   a. In Galatians Paul's major concern is to defend his doctrine of justification by faith as a means of including the gentiles in the Israel of God.
   b. In Corinthians, Paul is fighting against pneumatics who seem both radically anti-body and radically antinomian.

"There Is No Male and Female"

1. Paul refers to an ecstatic experience, in which what is modified is not social roles but ontological categories in the pneumatic moment of initiation. Paul's claim is based on an appeal to the Galatians' memory of their ecstatic experiences at baptism.
2. The expression "no male and female" originally referred to a complete erasure of sexual difference in some forms of earliest Christianity and is cited by Paul here from such contexts.
3. Paul intends a social meaning and function for baptism, the creation of a new humanity in which all difference would be effaced in the new creation in Christ. He does not think that this new creation can be entirely achieved on the social level yet.

IX Paul, the "jewish Problem," and the "Woman Question"

Romans 11: Particularist Universalism

1. The issue is whether a community of faith ( = grace) has replaced a community of flesh ( = genealogy and circumcision) as Israel of the faithful Christians, including both those faithful Jews (as a privileged part) and the faithful gentiles but excluding the Jews who do not accept Christ.
2. The crux of Paul's argument is for the continuing significance of the Jewish People. The saving remnant is no longer, as it was in the prophets, those Jews who are faithful to the commandments, the works of the Torah, but is now defined by grace alone. The ground has explicitly shifted from works to a new, arbitrary election of some of Israel who have been chosen to have faith in Christ now. A new election has been added to the original one. Although ultimately God has not abandoned the original election by grace of Israel, a new act of grace has taken place, which replaces those who are faithful to the original
covenant with those who have faith in Christ as the remnant of Israel. Those left behind will in the end be gathered into this community of faith, so God's honesty has not been impugned, but for the moment at least, Jews who have not accepted Christ are simply left by the wayside.

3. Paul holds out to the Jews the possibility of re-inclusion in the community of faith by renouncing their "difference" and becoming the same and one with the grafted Israel of gentile and Jewish believers in Christ, but if they do not, they can only be figured as the dead and discarded branches of the original olive tree.

4. Paul's doctrine is not anti-Judaic. It does not ascribe any inherent fault to Israel, Jews, or Judaism that led them to be replaced, superseded by Christianity, except for the very refusal to be transformed.