LIFE IN THE NEW CREATION:

THE ESCHATOLOGICAL CHARACTER OF

PAUL'S MINISTRY AND THEOLOGY IN GALATIANS

by

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ABSTRACT

Paul wrote to the Galatians as his brothers, that is, as those who have been justified by faith which is evidenced by their reception of the Spirit (3:2,6,8,14). He could not have expected them to listen to him if this were not the case (5:10). That Paul teaches justification by faith here is beyond question, but he does so with a view toward assuring the Galatian churches that they grow in sanctification in the same way as they were justified – by faith. Paul's concern is with sanctification as the Galatians were seeking sanctification through the law. If justification is by faith in Christ crucified apart from the law, Paul argues, then sanctification is also by faith alone (3:1-5). Paul is asking the Galatians, "If you weren't declared righteous on the basis of works, what makes you think you will become righteous now by works?" If the blatant legalism was false when they were outside of Christ, how much more the disguised (kindler, gentler) legalism of sanctification by works now that they are in Christ? Justification by faith demands sanctification by grace because Paul's gospel is a gospel of faith alone. This is why Paul can speak of the Galatians as departing from the gospel and tie the cross in the *historia salutis* to the life of Christ in them and their growth in the Spirit (*ordo salutis*).

By surrendering to the sarkic agitators (4:23,25,30; 5:19-21) and their demonic persuasion to come under the Mosaic law (3:1; 5:8), the Galatians are unwittingly entering into apostasy (1:6). Thinking they are going on with Christ, Paul tells them they are cut off from Christ if they seek righteousness in the law (5:4). What they did not understand is that

trusting in works of the law for sanctification is a denial of grace (i.e., synergism cf. 2:21). Legalism is a form of unbelief (4:3) and is of this age (1:4). What they were doing, then, is blending faith (Christ) and law (Moses) with the ultimate result being justification by works. Paul contends that the new covenant cannot be supplemented by the old covenant for they operate on two antithetical principles (grace and works) and belong to two antithetical eras (the old creation which is the age of the flesh and the new creation which is the age of the Spirit). Being of the Spirit, life in Christ is lived according to the new creation above. That is to say, sanctification is by faith and therefore does not belong to this age where works hold sway (in place of Christ's work on the cross, 6:12-14; 3:1).

Taking the new creation to be the center of his theology, we see that Paul's theology and ministry are carried out according to redemptive-historical realities, that is, the two ages and the coming of Christ who inaugurated the new creation by his death and resurrection. This eschatologically-determined faith is that which will protect the churches from the nomistic gospel of this age and exclusion from the kingdom of God (1:6-9; 5:19-21). Paul points the churches upward, to life in the Spirit, as being where faith in Christ has brought them for, if they are in Christ, they are members of the new covenant/new creation and experience the resurrection life of Christ from above (5:16-18, 22-25). To be redeemed by Christ is to be delivered from this present age and ushered into the semi-realized new creation (1:4; 6:15). This means 'flesh' and 'Spirit' are not to be taken as powers in us, but as eras or realms to which one belongs. The Spirit bears the fruit of the new covenant apart from the law in those who are united to Christ by faith and imputed with his righteousness. This is the life of the new creation.

Blessed is the man who makes the Lord his trust,
who does not turn to the proud,
to those who go astray after a lie.
Psalm 40:4

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ABBREVIATIONS

AB	Anchor Bible
AnBib	Analecta Biblica
BBR	*Bulletin for Biblical Research*
BDAG	*A Greek-English Lexicon of the New Testament and Other Early Christian Literature*
BECNT	Baker Exegetical Commentary on the New Testament
Bib	*Biblica*
BNTC	Black's New Testament Commentaries
BTB	*Biblical Theology Bulletin*
CBET	Contributions to Biblical Exegesis and Theology
CBQ	*Catholic Biblical Quarterly*
CNTUOT	*Commentary on the New Testament Use of the Old Testament*
CTJ	*Calvin Theological Journal*
CUP	Cambridge University Press
DPL	*Dictionary of Paul and His Letters*
EGT	Expositor's Greek Testament
EvQ	*Evangelical Quarterly*
EvT	*Evangelische Theologie*
GS	A Geneva Series Commentary
HBT	*Horizons in Biblical Theology*
ICC	International Critical Commentary
Inst.	*Institutes of the Christian Religion*
IVPNTC	IVP New Testament Commentary
JBL	*Journal of Biblical Literature*
JEH	*Journal of Ecclesiastical History*
JETS	*Journal of the Evangelical Theological Society*

JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
LW	*Luther's Works*
MCNT	Meyer's Commentary on the New Testament
MNTC	Moffatt New Testament Commentary
NCB	New Century Bible
NICNT	New International Commentary on the New Testament
NIDNTT	*New International Dictionary of New Testament Theology*
NIGTC	New International Greek Testament Commentary
NovT	*Novum Testamentum*
NovTSup	Novum Testamentum Supplement
NSBT	New Studies in Biblical Theology
NTS	*New Testament Studies*
OUP	Oxford University Press
PNTC	Pillar New Testament Commentary
RTR	*Reformed Theological Journal*
SCJ	*Sixteenth Century Journal*
SJT	*Scottish Journal of Theology*
SJTOP	Scottish Journal of Theology Occasional Papers
SNTSMS	Society of New Testament Studies Monograph Series
TDNT	*Theological Dictionary of the New Testament*
TLNT	*Theological Lexicon of the New Testament*
TNTC	Tyndale New Testament Commentary
TrinJ	*Trinity Journal*
TynB	*Tyndale Bulletin*
WBC	Word Biblical Commentary
WTJ	*Westminster Theological Journal*
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

CHAPTER 1

INTRODUCTION

Galatians, along with Colossians, is paraenetic in style while including a distinct epistolary paraenesis.[1] In them, as in all of his other letters, even his personal ones, Paul is pastoring the churches. In Galatians Paul deals with the Mosaic law in relation to the new covenant. Some men whom Paul did not know (5:10) had come into the churches in Galatia preaching observance of the Jewish calendar and circumcision as part of what it means to believe in Jesus as the Messiah (4:10; 6:12-13). Paul immediately identifies this as a false gospel (1:6-9) and informs the Galatians that the law cannot be broken down and followed in part, but that the circumcised man "is obligated to keep the whole law" (5:3).

To combat this corrupting influence in Galatia (5:7-9), Paul puts the Mosaic law and the work of Christ in their eschatological context. This age (1:4), the age to come (5:21e; 6:8b), and the inauguration of the new creation in Christ which forms the tension of the already and the not–yet (4:4; 6:15) makeup the field in which Paul ministers and does theology. His life and gospel are eschatologically shaped. With the intrusion of the coming age, eschatology is not only linear but vertical as well. The new creation is above (4:26) and enters into this age below through the death and resurrection of Christ. With Christ

[1] David E. Aune, *The New Testament in its Literary Environment* (Philadelphia: Westminster, 1987), 191. Richard N. Longenecker, *Galatians*, WBC (Dallas: Word, 1990), cix considers it difficult to identify precisely where the paraenesis begins. This "suggests that the request [4:12–6:10 in his construction] and paraenesis sections work together as one unit, with exhortation being an aspect of Paul's overall appeal." While the paraenesis definitely begins at Gal 5:13, it is true that it functions as part of Paul's singular argument.

establishing the new covenant (3:23-29) and the law being of this age from which Christ has delivered us (1:4; 4:3; 6:14), Moses has no authority in the new creation to which the Galatians belong (6:15). Silva is therefore correct when he concludes, "we cannot possibly grasp Paul's teaching about the law unless we understand his eschatology."[2] Broadening the horizon somewhat, Bornkamm has observed that

> Eschatology has left such a deep impress on Paul's gospel that it will not do – as was very common in the later church – to gather together his teaching 'on last things' into a body and then make out of it a kind of summary appendix assembling all that the apostle ever said or thought about the death of the individual and the end of the world.[3]

The reason for the prominence of eschatology in Paul as well as the rest of canonical revelation is due to the promise of the eschaton prior to redemption in the earliest chapters of Genesis.[4] With Adam's Creator-Lord holding out eschatological life in the covenant of works, the appearance in history of a kingdom above means the priority of eschatology over soteriology within theology. Eschatology initially existed apart from redemptive revelation (note the sequence of Gen 2:9, 16-17 being before 3:15) so that the now indispensable gospel as the means of partaking of the eternal sabbath in the age to come is eschatologically-driven. After the Fall, there is no eschatological hope without grace and there is no benefit from the gospel apart from eschatology (cf. Paul's reasoning in 1 Cor 15). The gospel is therefore eschatologically-conditioned as it promises us the land the εσκατοϖ Adam worked for and graciously gives us what the πρωτοϖ Adam failed to achieve – eternal life (cf. Rom 5:15-21). The created son of God and the eternal Son of God

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[2] Moisés Silva, "Eschatological Structures in Galatians," in *To Tell the Mystery: Essays on New Testament Eschatology in Honor of Robert H. Gundry*, ed. Thomas E. Schmidt and Moisés Silva, JSNTSup 100 (Sheffield: JSOT, 1994), 140.

[3] Günther Bornkamm, *Paul* (New York: Harper & Row, 1969), 197.

[4] Geerhardus Vos, *The Eschatology of the Old Testament* (Phillipsburg, N.J.: P&R, 2001), 73-77 and idem., *Biblical Theology* (Edinburgh: Banner of Truth, 1996), 140.

(Luke 3:38; 1:35) were covenant heads relating to their Father on the basis of justice. Adam died spiritually because he followed his deceived bride,[5] bringing an end to their time in the garden-kingdom and the beginning of this present evil age.[6] But the warrior Seed the covenantal King promised to the first couple fulfilled his covenant of works and died for his bride to defeat their murderous enemy and bring her into the age to come.[7] The fundamental role of eschatology in the NT is therefore a return to the higher order through the last Adam. When biblical theology sets the course, eschatology is given first place.

A Center to the New Testament

There is no consensus as to what constitutes the center of Scripture, much less the NT or the Pauline corpus. Some scholars have rejected the existence of a center in the testaments in which they work, let alone one that stretches through the OT and into the NT to form a unity within the whole canon.[8] In the name of not wanting to impose an artificial structure onto Scripture, Scobie has contended that there is no single center to biblical revelation.[9] Instead, we should find multiple organizing principles that are germane to the

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[5] Gen 3:6; 1 Tim 2:14.

[6] Gen 3:24; Gal 1:4; Rom 5:12 cf. 2 Cor 4:4; Eph 2:2.

[7] Gen 3:15; Eph 5:25.

[8] G. E. Wright, R. N. Whybray, and Claus Westermann cited in Gerhard Hasel, *Old Testament Theology: Basic Issues in the Current Debate*, fourth edition (Grand Rapids: Eerdmans, 1991), 155, 160-61 and in the NT department, Ernest Best, *Interpreting Christ* (Edinburgh: T&T Clark, 1993), 112. Roland E. Murphy, "The Task of Old Testament Theology," *HBT* 6 (1984): 65-71 wants us to be content with several OT theologies that do not lend themselves to any sort of systematization.

[9] Charles H. H. Scobie, *The Ways of Our God: An Approach to Biblical Theology* (Grand Rapids: Eerdmans, 2003), 85-87, 93. This was originally put forth by him in "The Structure of Biblical Theology," *TynB* 42 (1991): 187-88. Employing the schema of promise–fulfillment, the themes that Scobie finds intrinsic to the text are (1) God's order (the doctrine of God, creation, redemptive history, eschatology, the Spirit), (2) God's Servant (Messianic Son of Man prophesied, suffering, and vindicated), (3) God's people (covenant with Israel and new Israel, the nations, earthly and heavenly land), and (4) God's way (worship, ecclesiology, sin, faith, and ethics).

authors themselves. Following him, Carson has also encouraged biblical scholars to work through the diverse corpora from "demonstrably central, interlocking themes," revealing the contribution of each corpus to the canon.[10]

The center of Paul's theology has also been taken to be the person of Christ,[11] the coming of Christ involving his cosmic lordship and triumph,[12] and Christ's resurrection by the power of God.[13] Justification by faith is of course the Lutheran view that has long since, as is well known, come under heavy fire by a number of critical scholars.[14] Reconciliation[15] and the apocalyptic[16] have also been offered as the center. Others have detected a salvific

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[10] D. A. Carson, "Current Issues in Biblical Theology: A New Testament Perspective," *BBR* 5 (1995): 36. Such a stance had been taken earlier by George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1974), 33 and Eduard Lohse cited in Gerhard Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1978), 160. Hasel himself adopts this position (*New Testament*, 163-64 and *Old Testament*, 112, 204-205 as does D. L. Baker, *Two Testaments, One Bible* [Downers Grove: InterVarsity, 1976], 386).

[11] Leonhard Goppelt, *Theology of the New Testament* (Grand Rapids: Eerdmans, 1982) 2:63 appeals to Rom 1:2-4 for support and Donald Guthrie, *New Testament Theology* (Downers Grove: InterVarsity, 1981), 54 who expands this to include the entire NT.

[12] Ethelbert Stauffer, *New Testament Theology* (New York: Macmillan, 1955), 39.

[13] Paul J. Achtemeier, "The Continuing Quest for Coherence in St. Paul: An Experiment in Thought," in *Theology and Ethics in Paul and His Interpreters: Essays in Honor of Victor Paul Furnish*, ed. Eugene H. Lovering and Jerry L. Sumney (Nashville: Abingdon, 1996), 132-45.

[14] Wolfgang Schrage cited in Hasel, *New Testament*, 161 and Martin Hengel and Anna Maria Schwemer, *Paul Between Damascus and Antioch: The Unknown Years* (Louisville, Ky.: Westminster John Knox, 1997), 313. Justification can rightly be said to be a central theme, so Mark A. Seifrid, *Justification by Faith: The Origin and Development of a Central Pauline Theme*, NovTSup 48 (Leiden: Brill, 1992). For criticism, see William Wrede, *Paul* (Boston: American Unitarian Association, 1908), 122-28, Albert Schweitzer, *The Mysticism of Paul the Apostle* (London, 1931), 219-26, and W. D. Davies, *Paul and Rabbinic Judaism* (London: SPCK, 1955), 221-22.

[15] Peter Stuhlmacher, "The Gospel of Reconciliation in Christ: Basic Features and Issues of a Biblical Theology of the New Testament," *HBT* 1 (1979): 161-90 and Ralph P. Martin, *Reconciliation: A Study of Paul's Theology*, rev. ed. (Grand Rapids: Zondervan, 1990).

[16] J. Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980), 135, 144, 181, 362.

core that integrates the theological plurality of the NT and Paul, respectively. One has detected a kerygmatic nucleus to the NT about (1) God who (2) 'sent' or 'raised' (3) Jesus (4) our response of faith and repentance (5) towards God (6) bringing salvation.[17] Another has insisted that the center of Paul must include (1) his doctrine of God, (2) the person of Christ, (3) the death and resurrection of Christ including his present lordship and parousia, and (4) the reception of salvation by faith. "The center is thus not any single aspect of Christ, or of God's action through Christ, but rather the whole and undivided richness and mystery of Christ and of the Father's saving purpose through his Son."[18] Our response to these suggestions is that while they are certainly true as far as they go, they are too simplistic on account of their broad range. In other words, they say so much, they say nothing. Remaining shallow, they have not thought hard enough about the profound theological coherence of apostolic revelation in the Gospels and occasional letters.

A center to the canon is important and should be expected on the grounds that Scripture is the very word of God. As the self-revelation of the one Creator, Redeemer, and King, we should expect a coherence to run through the entire sweep of revelation. If we accept the end (eschaton) being in view from the beginning (creation), this should naturally lead us to look for the unifying, overarching motif. We therefore do not sympathize with

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[17] Eugene E. Lemico, "The Unifying Kerygma of the New Testament," *JSNT* 33 (1988): 3-17 and idem., *JSNT* 38 (1990): 3-11. Advocating redemption as the center of the NT and in the same vein as Lemico is I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove: InterVarsity, 2004), 717-26 who works this out according to David Wenham's fourfold outline: sin, the work of Christ, new life of the Spirit by faith, and the church. Rather similar is Frank Thielman, *Theology of the New Testament: A Canonical and Synthetic Approach* (Downers Grove: InterVarsity, 2004), 681-725.

[18] Joseph Plevnik, "The Center of Pauline Theology," *CBQ* 51 (1989): 477-78.

Scobie who considers the "obsession" with a center to the OT, NT or both as difficult to understand.[19]

After taking up the new Jerusalem, the new temple, the new covenant, and the new Israel, Dumbrell argues that creation–redemption–new creation is "the axis around which all biblical theology turns," hence the transparent connections between Gen 1–2 and Rev 21–22.[20] John puts forth his vision was the fulfillment of Eden. On both the exegetical and theological level, Beale convincingly contends that new creation stands as the center of NT

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[19] Scobie, 87. Scobie also expresses a disdain for the enterprise of systematic theology, seeing it as "distorting the biblical material" (93). Geerhardus Vos forcefully countered this attitude in his 1894 inaugural address, "The Idea of Biblical Theology as a Science and as a Theological Discipline," in *Redemptive History and Biblical Interpretation*, ed. Richard B. Gaffin, Jr. (Phillipsburg, N.J.: P&R, 1980), 23-24 and again maintained in his *Biblical Theology*, 15-16 that both biblical and systematic theology are wholly alike in being closely bound to the Scriptures and yet "equally make the truth deposited in the Bible undergo a transformation." On the bearing of these disciplines upon one another, see Richard C. Gamble, "The Relationship between Biblical Theology and Systematic Theology," in *Always Reforming: Explorations in Systematic Theology*, ed. A. T. B. McGowan (Downers Grove: InterVarsity, 2007), 211-39 who references the important contributions of John Murray and Richard Gaffin, but misses D. A. Carson, "The Role of Exegesis in Systematic Theology," in *Doing Theology in Today's World*, ed. John D. Woodbridge and Thomas Edward McComiskey (Grand Rapids: Zondervan, 1991), 39-76 and Moisés Silva, "Systematic Theology and the Apostle to the Gentiles," *TrinJ* 15 (1994): 3-26. Also see John Bolt, "Implications of Reformed Biblical Theology for the Definition, Method, and Organization of Reformed Dogmatic Theology with Special Reference to the Biblical Theology of Geerhardus Vos," Th.M. thesis, Calvin Theological Seminary, 1977 and Richard Lints, "Two Theologies or One? Warfield and Vos on the Nature of Theology," *WTJ* 54 (1992): 235-53. J. I. Packer, "Preaching as Biblical Interpretation," in *Inerrancy and Common Sense*, ed. Roger R. Nicole and J. Ramsey Michaels (Grand Rapids: Baker, 1980), 188 specifies "the main reason for seeking an adequate systematic theology is for the sake of better and more profound biblical interpretation." Far from being dismissible as Scobie seems to imply, systematics is a handmaiden to biblical theology. There is therefore a reciprocal relationship between biblical and systematic theology, with biblical theology leading the way and forming the foundation for systematics.

[20] William J. Dumbrell, *The End of the Beginning: Revelation 21–22 and the Old Testament* (Grand Rapids: Baker, 1985), 196 and see 166.

theology.[21] Agreeable to what we are doing here is the work of those who take the kingdom of God to be the central theme of Scripture.[22] Beale conceives of the kingdom of God in the Synoptics as one of the primary ways the Evangelists express the new creation.[23]

There are two dissertations we should mention that contradict the study here. Going against a host of scholarship, one has claimed that it is unrealistic to hold together the already and the not–yet as Paul's response to the Galatians crisis. Paul's argument is not from the standpoint of realized eschatology, but an exclusively futuristic eschatology.[24] Taking justification as central in Galatians, it is relegated to the time of judgment on the Last Day; justification is not–yet and therefore not eschatological.[25] According to this monograph, the gospel is that the one who believes in Christ and lives in the Spirit (defined as behaving morally) will fulfill the condition of receiving eschatological salvation.[26] Hence, the issue in Galatians is conceived of as not being theological, but moral.[27] This is

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[21] Greg K. Beale, "Eschatological Conception of New Testament Theology," in *'The Reader Must Understand': Eschatology in Bible and Theology*, ed. K. E. Brower and M. W. Elliott (Leicester: Apollos, 1997), 11-52 with his thesis being on 23.

[22] Meredith G. Kline, *Kingdom Prologue* (Eugene, Ore.: Wipf & Stock, 2006), 1, Graeme Goldsworthy, *Gospel and Kingdom* (Carlisle, UK: Paternoster, 1981), 44-48, John H. Stek, "'Covenant' Overload in Reformed Theology," *CTJ* 29 (1994): 41, Bruce K. Waltke, *Theology of the Old Testament* (Grand Rapids: Zondervan, forthcoming), and see others in Hasel, *Old Testament*, 141-42, 159. Stek appears to pit covenant against kingdom but Kline refuses to place such a bifurcation between the two, noting that "to follow the course of the kingdom is to trace the series of covenants by which the Lord administers his kingdom."

[23] Beale, "Eschatological Conception," 29. This essay is a preview of what Beale will be doing in his forthcoming NT theology.

[24] Yon-Gyong Kwon, *Eschatology in Galatians: Rethinking Paul's Response to the Crisis in Galatia*, WUNT 2.183 (Tübingen: Mohr Siebeck, 2004), 19, 213.

[25] Kwon, 52-54. "Paul does not say that the Galatians are already justified since he cannot. For the Paul of Galatians justification is not a present reality yet; it still remains a hope for which the Galatians are to wait" (76). But see Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids: Eerdmans, 1975), 161-66.

[26] Kwon, 143, 154, 214-15.

[27] Kwon, 36, 215.

the inevitable outcome of downplaying faith and replacing it with performance. Paul is certainly addressing the Galatians' actions, but it is impossible for this to be simply a matter of behavior. Their turning away from Christ is apostasy which is brought on by nothing other than unbelief. The concern of Galatians, therefore, is theological because it concerns faith; faith is that upon which everything turns. In short, this work is nothing more than a denial of inaugurated eschatology in the name of works-righteousness.[28]

We can briefly dismantle the false antitheses between the already and not–yet and deeply flawed conception of justification and the Spirit in this volume by reconsidering a couple of verses in Galatians. When Paul writes of the Galatians who "would be" justified, he does not have in view the Galatians thinking they will be justified in the future (5:4-5).[29] Rather, "would be" speaks of intention, not time. It is also a mistake to read "in order to be justified" (2:16) as Paul awaiting justification.[30] In this rebuke of Peter, Paul recalls their coming to faith in Christ for justification. That is to say, he transports himself back in time to the vantage point of one outside of the new covenant seeking to be justified by Christ through faith. Paul, Peter, and the Galatians were imputed with Christ's righteousness when they were united to Christ so that they now stand justified.

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[28] Kwon, 65, 222 offers a synergism that leads us back to medieval congruit merit. "If Paul himself defines faith in terms of love (5:6) and demands it of his Gentile converts (5:13-14), his emphasis on faith necessarily involves a demand of the pattern of behavior" (194). "…the Spirit is not so much evidence of realized salvation as a mode or power of new life which enables believers to attain to the hoped-for salvation" (199).

[29] *Contra* Kwon, 53, 63.

[30] *Contra* Kwon, 58, 64 n.104.

There has also been an attempt to argue that Paul's language of new creation is anthropological and not cosmological.[31] This means the two occurrences of καινφ κτισιϖ in Gal 6:15 and 2 Cor 5:17 are to be interpreted as new creature, not new creation.[32] From this it follows that πνευματι and σαρκοϖ are natures in us. Consequently, new creation is merely "one of several ways in which Paul articulates the triumph of the Spirit over the flesh."[33] Like the work above, this reading of καινφ κτισιϖ goes against the majority of scholarship. More than that, it conflicts with the whole of Paul's theology, not to mention the rest of the NT, because it fails to appreciate the epic scope of the turning of the ages in Christ's coming and work.[34]

Significance of the New Creation in Paul's Soteriology and Ministry

Union with Christ and Vertical Eschatology

Paul can speak of us as a new creation[35] only by extension of us having entered the new creation.[36] Our new birth from above (John 3:3) is our being united to Christ our life in

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[31] Moyer V. Hubbard, *New Creation in Paul's Letters and Thought*, SNTSMS 119 (New York: CUP, 2002). So also Gottfried Nebe, "Creation in Paul's Theology," in *Creation in Jewish and Christian Tradition*, ed. Henning Graf Reventlow and Yair Hoffman, JSOTSup 319 (Sheffield: Sheffield Academic Press, 2002), 120, 123. We will use *ordo salutis* and *historia salutis* instead of the terms anthropological and cosmic.

[32] On 2 Cor 5:17 as expressing the *historia salutis*, see Peter Stuhlmacher, "Erwägungen zum ontologischen Charakter der *kaine ktisis* bei Paulus," *EvT* 27 (1967): 1-35 and C. K. Barrett, *The Second Epistle to the Corinthians*, BNTC (Peabody, Mass.: Hendrickson, 1997 rpt.), 173-75.

[33] Hubbard, 235.

[34] Hubbard presents a false distinction when he claims "new creation takes place *in Christ*, not *since Christ*" (238 emphasis his). We are in Christ precisely because he has come, died, and risen (cf. 2 Cor 5:15). Conversely, the σαρζ is life outside of Christ and before Christ. He then posits the illegitimate antithesis between new creation according to the *ordo salutis* as a present reality while the new creation of the *historia salutis* is future oriented. The new creation has been inaugurated in the *historia salutis* and is now, as Scripture testifies to so abundantly, experiencing the tension of the already/not–yet.

[35] Eph 2:10 cf. Phil 1:6.

the new creation above.[37] That explains the only two and seemingly unrelated uses of παλιγγενεσια in the NT. First, in Matt 19:28 Jesus speaks of the time of the regeneration (new heavens and new earth). Second, in Titus 3:5 Paul writes of regeneration in us when God poured out his Holy Spirit upon us through Christ. How can Scripture think of the παλιγγενεσια as both future (in the *historia salutis*) and past (in the *ordo salutis*)? We receive the washing of παλιγγενεσιαϖ και ανακαινωσεωϖ of the Holy Spirit when Christ, the life-giving Spirit (1 Cor 15:45), raises and joins us to himself in the παλιγγενεσια above (Eph 2:6). In other words, we are regenerate when we enter the regeneration (new creation) in this age through being united to Christ. By the eschatological power manifested in Christ's resurrection,[38] those baptized into Christ have become participants in the semi-realized age to come.[39] The new creation is today as the grace of salvation has come in Christ (2 Cor 5:17; 6:2 citing Isa 49:8). The regeneration came "when the goodness and loving kindness of God our Savior appeared" in Christ (Titus 3:4).[40] Paul can therefore say the grace of God has now been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality (new creation) to light through the gospel (2 Tim 1:10). The revelation of Christ is the breaking in of the new creation

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[36] Because we are in Christ, Paul can speak of Christ in us (Rom 8:9-11; Col 1:27; Eph 3:16-17).

[37] Gal 4:26,29; Col 3:1,4; and see John 3:13,31 (cf. John 6:33,38, 41-42, 50-51, 58). Regeneration is in Christ who has ascended above (John 11:25-26; 3:36; 6:48; 14:6; 1 John 1:2; 5:20 cf. eschatological life of John 10:10; 5:24; 6:47; 8:12; 1 John 3:14; 5:11-13).

[38] Col 1:18; Eph 1:19-20.

[39] Rom 6:3-4 cf. John 3:3-5 where Jesus expects Nicodemus to understand new life on the basis of Ezek 36:25-26. If this is so, then the Spirit in the OT should be identified with this vertical eschatology, revelation that began as early as Gen 1:2 (cf. Rev 21:10-11).

[40] "God our Savior" in Titus 3:4 is God the Father as made clear in v.6 when Paul says God our Savior poured out the Spirit on us "through Jesus Christ our Savior."

above, in his birth[41] and in his resurrection (1 Cor 15:8,20). Note too how Paul writes of Christ's coming as both his revelation and the intruding new creation in the soteric passages of 1 Tim 1:15-17 and Titus 3:4-7.[42]

Paul's Conversion and Calling

The new creation is also key in Paul's ministry. Consistent with Acts 9:1-19; 22:6-16; and 26:12-18, Paul captures both his conversion and apostolic calling in 2 Cor 4:6 by pulling together four sets of OT passages: (1) the role of the Servant in Isa 42:6-7 and 49:6,[43] (2) the new Israel partaking of the dawning new creation (Isa 60:1-2), (3) the day when the eschatological light of the Son's coming will break through the darkness of this world (Isa 9:1),[44] and (4) the first day of creation when God verbally created light (Gen 1:3).[45]

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[41] Isa 9:1; John 1:1-5 (see n.50 below). Matthew (1:1) calls Jesus' birth and his entire Gospel the "Book of the New Genesis by Jesus Christ" (Beale, "Eschatological Conception," 25 *pace* W. D. Davies and D. C. Allison).

[42] "Christ Jesus came into the world [revelation] to save sinners… who were to believe in him for eternal life [new creation]" (1 Tim 1:15-16). "But when the goodness and loving kindness of God our Savior appeared [revelation]… washing of regeneration and renewal of the Holy Spirit [new creation]… through Jesus Christ our Savior [revelation]… heirs according to the hope of eternal life [new creation]" (Titus 3:4-7).

[43] Seyoon Kim, *Paul and the New Perspective* (Grand Rapids: Eerdmans, 2002), 101-102 *pace* C. M. Martini and J.-F. Collange. Though Kim does not include it in his treatment, Collange also finds Isa 60:1-2 present here.

[44] Isaiah 9:1 appears to be in Paul's mind given that (1) φωϖ λαμψει are the very words found only in the LXX of Isa 9:1; it is unlikely he would have used such a rare phrase without Isaiah being in view, especially when he quotes Isaiah so often in his letters, (2) Paul's use of Isaiah elsewhere usually addresses spiritual blindness as it does here, (3) Isaiah frequently contains the visual language Paul employs here (i.e., φωϖ, σκοτοϖ, λαμπω, τυφλοϖ, ανακαλυπτω, φανεροϖ), and (4) Paul's theme on δοζα in 2 Cor 3–4 reflects the emphasis in LXX Isaiah (Timothy B. Savage, *Power Through Weakness: Paul's Understanding of the Christian Ministry in 2 Corinthians*, SNTSMS 86 [New York: CUP, 1996], 112-13).

[45] Moses' ministry was only for the establishment of an earthly theocratic kingdom so it makes sense that Paul would make us of Gen 1:3 where Moses wrote of God creating the realm in which the earthly kingdom would reside. Being a minister of the new

When walking on the Damascus road to kill believers, Christ visibly revealed his radiant face to Paul from heaven (cf. 1 Cor 9:1; 15:8), bringing him to life in the new creation as a servant (cf. 2 Cor 4:5) who will be used to disseminate the light of the revelation of God's glory in Christ. By preaching Christ, he will turn Gentiles from the darkness to the light of the new creation, from Satan who blinds minds to the gospel (2 Cor 4:4), to God (Acts 26:18). All those who have turned to the Lord – the new Israel – are being transformed by the Spirit (2 Cor 3:16,18) because God has shone the light of his glory in the face of Christ into our hearts through the apostolic ministry of Paul. If Paul preached the law, he would bring death (2 Cor 3:6-7), but as a minister of the new covenant by grace, Paul is an instrument of God's new creation activity (2 Cor 3:5-6).[46] Hence, "the light diffused by Paul comes ultimately from Christ."[47]

With his use of Isa 9:1 and Gen 1:3, we have the interaction of the *historia salutis* and the *ordo salutis*, or better, how the *historia salutis* is the ground of the *ordo salutis* and the *ordo salutis* is the fruition of the *historia salutis*. Being born of a virgin in redemptive history, Christ could take his place at the right hand of his Father as the son of David and reign over his kingdom (Isa 9:1-7). It is from his throne that Christ appeared to Paul, causing him to believe that he is the resurrected Messiah and that Moses has come to his end. In 2 Cor 3, then, Paul contrasts the permanent and unveiled glory in the face of Christ with the fading and veiled glory in the face of Moses (2 Cor 3:7). In the new age of

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covenant, Paul's ministry brings God's people into a spiritual kingdom above. This agrees with Paul's argument in 2 Cor 3.

[46] The law is deadly if it is not treated as a pedagogue to Christ (2 Cor 3:14 cf. Gal 3:23-25).

[47] Alexander Kerrigan, "Echoes of Themes from the Servant Songs in Pauline Theology," in *Studiorum Paulinorum Congressus Internationalis Catholicus 1961*, AnBib 17–18 (Romae: Pontificio Instituto Biblico, 1963), 2:217.

eschatological fulfillment, God's glory is not found in Moses and his economy, but in Christ who is the image of God.[48]

Genesis 1:3 provides the original context for what Paul does in 2 Cor 4:6. The old creation is fallen and Satan is now its god (2 Cor 4:4). As such Satan blinds the minds of those in this perishing world (cf. 1 Cor 7:29,31) to the eschatological light of the new creation so they continue to die by rejecting the gospel (2 Cor 4:1-3). God's glory in Christ is the gospel[49] that brings believers into the new creation (*historia salutis*).[50] God does this by shining the light of his glory into our hearts (*ordo salutis*).[51] In the beginning, God, by

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[48] Ralph P. Martin, *2 Corinthians*, WBC (Waco: Word, 1986), 80-81 *pace* J. A. Fitzmyer and see F. F. Bruce, *1 and 2 Corinthians*, NCB (Grand Rapids: Eerdmans, 1971), 192.

[49] The parallelism between φωτισμον τφϖ γνωσεωϖ in 2 Cor 4:6 and φωτισμον του ευαγγελιου in 4:4 tells us that τφϖ γνωσεωϖ is a subjective genitive. This means the illuminating knowledge is the knowledge of the gospel. Rightly Murray J. Harris, *The Second Epistle to the Corinthians*, NIGTC (Grand Rapids: Eerdmans, 2005), 335. See Fig. 1 below.

[50] Cf. John 1:1-18 where John sees Christ's coming in glory to reveal his Father as the dawn of the new creation (vv.1-5 echo Gen 1 as does 2 Cor 4:6). In John 1:1-2, 18, Jesus is God the Son and in 2 Cor 4:4, he is the εικων of God (and see εικων in Col 1:15 which is also in the context of creation/new creation and principalities cf. Heb 1:3). The prologue of John's Gospel, setting the stage as it is for the rest of the book, is concerned with showing the passing away of the old covenant and the inauguration of the new covenant, just as does 2 Cor 3 (n.b. the diametric contrast in John 1:16-17 between the law given through Moses and the grace upon grace coming only through Christ.) Consequently, both John (3:5; 7:39 [cf. 12:23-24; 7:33; 16:28]; 14:18; 16:7) and 2 Cor 3 highlight the coming of the Spirit. Perhaps functioning as an *inclusio* to John 1:1-5 is Jesus breathing on those united to himself (cf. 15:1ff) whereby he bequeaths to them the promised Spirit marking the time of new creation (20:22 cf. Gen 2:7; Ezek 37:5). Jesus' disciples are ambassadors of the new creation proclaiming the forgiveness of sins (20:23).

[51] In 2 Cor 3–5, Paul fluctuates between making statements true of all Christians (3:16,18; 4:6,14, 16-18; 5:1-10, 16-17, 21) and those that are applicable to himself (and his co-workers) as a minister of the new covenant (3:6; 4:1-3, 5, 7-13; 5:11-13, 18,20). The question is what category 4:6 belongs in. In 4:6 Paul is describing conversion by means of his own, for not even the conversion of his fellow laborers (e.g., Timothy in 1:1) was a cataclysmic spectacle in the *historia salutis* (1 Cor 15:8). Paul beheld the visible glory of God, but all whom the Lord-Spirit brings into the new creation are transformed from glory unto glory in their hearts in the *ordo salutis* (2 Cor 3:18).

his sovereign command, brought forth this world out of nothing. In the dawning of the new age, God calls those in the death of darkness into the new creation by his sovereign salvific word.

Fig. 1

ANTITHESIS OF THE TWO AGES IN
2 CORINTHIANS 4:4 AND 4:6

God of Darkness (2 Cor 4:4)	God of Light (2 Cor 4:6)
The god	For God
of this world	who said, "Let light shine out of darkness"
has blinded	has shone
the minds of the unbelievers	in our hearts
to keep them from seeing	to give
the light of the gospel of	the light of the knowledge of
the glory of Christ	the glory of God
who is the image of God.	in the face of Jesus Christ.

Paul entered the drama of the *historia salutis* (2 Cor 5:17) through the work of the Spirit in the *ordo salutis* (2 Cor 4:6) and is sustained in his apostolic calling for one reason: because he trusts in the "God who raises the dead" (2 Cor 1:9). The life of Christ in him overcomes the powers and hostilities of this age as Christ overcame death in his resurrection. It is nothing other than the eschatological power of God that raised Christ from the dead that is at work in and through Paul.[52] Because God raised Christ from the dead, Paul is saved from destruction and repeatedly expresses his hopefulness as a servant

[52] Though humiliation is the basis of 2 Cor 4:7-12, "the life of Jesus" in vv.10-11 is Jesus' heavenly life in glory which is in contrast to "the death of Jesus" (cf. Phil 3:10). Paul's point is that he suffers with Jesus so that he can experience resurrection life with Jesus. This is where Paul leads us in 2 Cor 4:13-18. The overlap of the two ages is seen here and is in fact the entire reason for Paul's ministry. For the believer, this age is a time of suffering with the blessings of the gospel being tastes of the age to come (2 Cor 1:8, 21-22; 3:18; 4:16-18; 6:4-10; 11:23-33; 1 Cor 4:9-13).

of the word.[53] Instead of losing heart, Paul perseveres because Christ is risen. We see Christ's triumphant power manifested in Paul's ministry again in 2 Cor 6:9-10. Though Paul is wasting away as far as his body is concerned, through his eyes of faith he can see how Christ in heaven is renewing him inwardly day by day (2 Cor 4:16). The life of Christ revealed in him is his inner renewal, the resurrection power of Christ transforming him which Christ is also working in the Corinthians (2 Cor 4:12b). This is the heavenly-mindedness that envelops Paul's apostleship – he looks beyond the slight momentary affliction that is preparing for him an eternal weight of glory beyond all comparison (2 Cor 4:17).

The overlap of the two ages in Paul's ministry comes to the fore when he writes, "I am acting with great boldness toward you; I have great pride in you; I am filled with comfort. In all our affliction, I am overflowing with joy" (2 Cor 7:4). The church is in the tension of the two ages – it has entered the new creation through faith in Christ who inaugurated the age to come by his death and resurrection, but it still lives in this age that causes her to suffer. Paul's experience of the two ages brings joy from the Spirit and suffering because of his faith (cf. 2 Thess 1:6).

In Philippians Paul is imprisoned in Rome, not knowing whether he will continue living in the flesh to serve the church for their "progress and joy in the faith" or if he will die and depart to be with Christ which is far better (Phil 1:19-26). Like his sacrificial Savior, Paul thinks of the church, not his own well-being. So he writes, "Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and

[53] 2 Cor 4:1,16; 5:6; 6:10; 7:4. The "life of Jesus" is the power by which Paul is not crushed, despairing, forsaken, and destroyed in 2 Cor 4:8-10.

rejoice with you all. Likewise you also should be glad and rejoice with me."[54] This is what it means for Paul to share in the sufferings of Christ. Only by undergoing such suffering will he know Christ "and the power of his resurrection… becoming like him in his death."[55] In his suffering Paul demonstrates the humility his Lord exhibited in his incarnation so that when he has fulfilled his ministry, he will enter glory as Christ has.[56]

Contribution of This Study

Working in Galatians, we are asking the question, "What was it that led Paul to minister to the Galatian churches in their lapsing faith whereby they were returning to what he deems στοιχεια του κοσμου (Gal 4:3,9)?" In so doing, this thesis is intended to contribute to our understanding of Paul as a theologian and servant of the gospel, both of which were determined by his reading the Hebrew Scriptures through the reality of the new covenant and the inbreaking new creation inaugurated in Christ's death and resurrection. Paul and all others who believed the risen Lord Jesus is the Messiah have received the Spirit of Christ and have been were transferred into the new creation. This eschatological truth was determinative for how Paul viewed the church. Israel according to the flesh remains a part of this age below (1:4; 4:25); the Israel of God are only those in Christ, that is, those of the new creation above (3:26-29; 6:15-16).[57] With this we find that eschatology must not be conceived of in simply a horizontal pattern – this age and the age to come – but

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[54] Phil 2:17-18 cf. 2 Cor 6:10 where Paul says in his ministry he is "as poor, yet making many rich," explicitly following the example of Christ who "for your sake [graciously]… became poor, so that you by his poverty might become rich" (2 Cor 8:9).

[55] Phil 3:10 cf. Col 1:24. The power Paul writes of in Phil 3:10 is the eschatological power of Christ by which he rose from the dead (cf. 2 Cor 12:9; 13:4).

[56] Phil 2:5-11; 2 Tim 4:6-8, 18.

[57] The new creation is not simply the new Israel redefined by the new covenant (*contra* Frank Thielman, *Paul and the Law: A Contextual Approach* [Downers Grove: InterVarsity, 1994], 138). The Israel of God are those in Christ partaking of the intruded new creation.

also with a vertical configuration – above and below. The concluding chapter will show sanctification to be by faith because it belongs to the realm of the Spirit above. Life in Christ is therefore not of this age which trusts in sarkic works instead of Christ and his cross (6:12-14; 3:1). It is also our intent that this thesis contributes to taking new creation as the center of NT theology. In this way the study is meant to provide a valuable facet of the understanding we must hold when working in the Pauline corpus or as he is found in the secondary but equally reliable Book of Acts.

There are a few presuppositions behind this thesis that I will outline here, some more significant than others. To begin with, all thirteen letters ascribed to Paul are accepted as having been written by Paul himself and are therefore appealed to in this study without any hesitations or qualifications. Following this point is the order in which Paul wrote his letters. Galatians is recognized as Paul's first canonical letter written in A.D. 49 with 2 Timothy being his last, written in about A.D. 66. When referenced, Paul's letters will be arranged in what is believed to be the chronological order, not the canonical. Finally, taking Paul's letters as inspired by the Spirit means there are therefore no contradictions within them due to either a changing of his mind or human error of having forgot what he wrote on an earlier occasion. By no means, however, does this exclude development of thought; there is a progress of revelation not only between the two covenants, but within each testament as well. Biblical citations are from the English Standard Version.

CHAPTER 2

BACKGROUND ISSUES IN GALATIANS

Reading Galatians as Pauline Theology

It is quite fitting that Galatians is Paul's first canonical letter (A.D. 49) as it introduces us to Paul – containing one of the most important passages of Paul's autobiography[58] – the gospel he preaches, and why/how Paul expects faith in Christ to produce new life in those who believe the gospel. In other words, Galatians presents us to Paul, the gospel of Christ, and new covenant ethics. When we meet Paul, we see a man who has been converted (1:15, 22-24) and called to be an apostle (1:1,16; 2:7-9). Zealous for the law while in the era of the flesh (1:14), his boast is now the cross by which he has been brought into the new creation through faith.[59] Out of his faith and calling, he vigorously defends the gospel for the glory of God (1:5) and the salvation of the church (4:19-20). Paul writes with great passion (e.g., 1:6-9; 3:1; 4:11, 19-20; 5:12; 6:14) just as he had earlier stood firm against the legalists in Antioch (2:5) and rebuked Peter (2:14). Galatians is a testament to Paul's conviction that those in Christ are to walk according to the gospel which means living apart from the law. Galatians expounds the doctrine of justification by grace through faith for the purpose of holding forth the gospel as the means

[58] Gal 1:11–2:10 cf. 1 Cor 15:8-10; Phil 3:3-14; 1 Tim 1:12-17. As we will see in the next chapter, Galatians also contains one of Paul's most insightful passages on his ministry in 4:19-20 cf. 1 Thess 2; 1 Cor 1:17–4:5; 2 Cor 2:12–6:13; 10–12; Rom 15:14-21; Col 1:24-29; Eph 3:1-13; 2 Tim 3:10-11; 4:6-8.

[59] Gal 6:14-15 cf. Rom 1:16; Phil 3:3-4.

by which the believer is to live in Christ. That is to say, Paul is not dealing with entering into the new covenant so much as with concentrating on life in the new covenant. That this is Paul's pastoral aim is most clearly seen when he directs their attention to their experience of the Spirit with his rhetorical questioning in 3:2-5 (esp. v.3). Justification by faith in 2:15-21 forms the basis and necessitates sanctification by faith in 3:1-6 which is where the Galatians have so greatly erred (this will be substantiated further on). Having been fooled to believe righteousness before God consists of our faith in Christ and obedience to the law, they have been thrown into confusion and are now blurring justification and sanctification. Paul tells them that faith and law are not the same and do not belong to the same era.[60] In light of this, Galatians serves as an ideal introduction to the apostle Paul who was faithful to the gospel for the sake of the church (2:5) and his own salvation (2:19-21).

According to Beker, Paul radicalizes his theology in Galatians to combat the agitators' radical teaching with the result that he is often inconsistent.[61] Paul does not 'radicalize' his gospel for the simple reason that he cannot radicalize his gospel or exaggerate the nature of the agitators. What Paul preached when he was in Galatia is the same as what he writes now – it is the truth which now sets the bewitched Galatians against Paul (4:16). His gospel is inherently radical. "Now it is evident that no one is justified before God by the law" (3:11a). This radicalness of the gospel is neither new nor

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[60] *Contra* Daniel P. Fuller, "Paul and the Works of the Law," *WTJ* 38 (1975): 28-42 who equates faith with obedience, thereby denying Paul's *sola fide*. See Douglas J. Moo's review of Fuller's *Gospel and Law: Contrast or Continuum?* in *TrinJ* 3 (1982): 99-103.

[61] Beker, 58 concludes that we cannot take Galatians as a central and normative guide for Paul's letters and theology. In the same vein, C. E. B. Cranfield, "St. Paul and the Law," *SJT* 17 (1964): 62 maintains that we cannot begin with Galatians for understanding Paul's view of the law. One might see Paul's radicalness in claiming that Peter forced the Gentiles to be like the Jews while in fact he was only sinning against the gospel (Gal 2:14). Peter was an apostle and as such possessed authority. Paul knew Peter's hypocritical behavior would have naturally been a compelling example for others.

complicated as far as Paul is concerned; it is 'evident' to him. On the grounds of Lev 18:5, "The one who does them [i.e., works of the law] shall live by them" (3:12b), Paul knows that "the law is not of faith" (3:12a). This means it must be exclusively of works. Setting the Mosaic law in strict opposition to the new covenant (note 'rather' and 'but' in 3:12 cf. v.18 and Rom 9:32), Paul reasons that if the Mosaic covenant is a covenant of works, then it is not a covenant of faith.[62] Or to put it another way, if one will not trust in Christ, he is left with nothing but the law for "the law is not of faith." Paul continues to distinguish between the covenants by his redemptive-historical reading of the Scriptures. Righteousness has always been by faith (3:6) for the law was not even given until 430 years after the covenant with Abraham (3:17). Hence, "The righteous shall live by faith" (3:11b citing Hab 2:4) while "all who rely on works of the law are under a curse" (3:10a based on Deut 27:26). The curse of the law is the opposite of the promise received through faith in 3:14. The curse is being enslaved in sin (3:22-23) which leads to death (6:8) while the promise is receiving the Spirit who brings us into the new creation. Paul's point in 3:10 is that all under the law are cursed because none keep the law (Deut 27:26). Righteousness must then be of faith. Moses and the prophets made the radical distinction between faith and works so Paul did as well.[63]

Nor do we need to be prohibited from reading Galatians as we read Romans in view of Galatians being situational/polemical whereas Romans is more systematic.[64] Admittedly,

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[62] Francis Watson, *Paul and the Hermeneutics of Faith* (New York: T&T Clark, 2004), 19 also recognizes Gal 3:11b (= Hab 2:4) to be a "very different soteriological logic" from Lev 18:5 (and see 125, 163, 315, 520).

[63] *Contra* Moisés Silva, *Interpreting Galatians: Explorations in Exegetical Method*, second edition (Grand Rapids: Baker, 2001), 166-67 on Paul's use of Gen 15:6 and Hab 2:4.

[64] *Contra* Beker, 57.

Romans is Paul's most thorough presentation of his theology, this goes without saying, yet it too is not without its historical context that gave rise to its multi-faceted purpose. Paul's gospel (1:11; 2:2) is actually no different or more 'radical' here than it is in Romans (e.g., Rom 3:28; 4:5; 9:30-32; 10:4). The polemical nature of Galatians does not alter the gospel itself; Romans is only a fuller articulation of the same theology.[65] Paul's fervency stems from his firm grasp of the truth. His incisive apprehension of the gospel is explained by the fact that he is a pastoral theologian. To imagine Galatians is radical is to miss Paul's penetrating insight like that of a prophet which is just what he claims for himself. Paul ministers to the Galatians as a new covenant prophet (1:15-16). Echoing Isa 49:1,6 and Jer 1:5, Paul conveys his self-awareness of being a prophet chosen by God.[66] The forcefulness we see in Galatians manifests and testifies to Paul's prophetic apostleship. Paul, as it were, bursts onto the stage of the NT canon with the power of a prophet. As a prophet he preaches his eschatological gospel which is the fruit of the Spirit's revelation through the prophets. Paul purports his ministry to be messianic and prophetic.

There are in fact numerous parallels between Paul and both the Isaianic Servant and the ministry of Jeremiah. We will run into this in the next chapter when we come to 4:12-20 so we will only touch upon some basic features here.

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[65] This stance is clearly contrary to E. P. Sanders, *Paul, the Law and the Jewish People* (Philadelphia: Fortress, 1983), 148-49 and Heikki Räisänen, *Paul and the Law*, second edition (Tübingen: Mohr Siebeck, 1987), 266-69.

[66] Johannes Munck, *Paul and the Salvation of Mankind* (Richmond: John Knox, 1959), 25-29. Kim, 101-106 does solid work in showing the verbal coherence between Gal 1:15-16 and Isa 49:1,6 and Jer 1:5. Barnabas Lindars, *New Testament Apologetic* (London: SCM, 1961), 223 identifies only Isa 49:1 as underlying Gal 1:15-16 and bolsters it by detecting Isa 49:3 to be behind Gal 1:24 and Isa 49:4 behind Gal 2:2. Karl Olav Sandnes, *Paul – One of the Prophets?* WUNT 2.43 (Tübingen: Mohr Siebeck, 1991), 61-65, 243-46 hears Paul's appeal to Isaiah and Jeremiah but concludes that Paul only conceives of himself to be prophet-like.

Fig. 2

THE APOSTLE PAUL AND THE SERVANT OF YAHWEH

The Messiah was chosen (by Yahweh) as the Servant of Yahweh (42:1)	Paul was appointed (by Christ, Acts 26:16) to be a servant of Christ (1:10)
The humble Servant has no human glory so that we would desire him (53:2)	Paul is weak and has no beauty to attract the Galatians to himself (4:13-14)
The Servant was acquainted with grief and despised (53:3-4)	Paul grieved over the Galatians' apostasy (4:16, 19-20)
The Servant wondered if had labored in vain but took confidence in the Lord (49:4)	Paul wondered if had labored in vain (4:11) but took confidence in the Lord (5:11)[67]
The suffering Servant was pierced and whipped for our sins (53:5)	Paul bears the scars of the Servant on account of his faith in him (6:17)
The righteous Servant justifies the sinful through the knowledge of himself (53:11)	Paul preaches Christ for justification (2:16; 3:1)
The Servant was raised from the dead (52:13; 53:10)	Paul has been brought into the new creation (4:26; 5:25; 6:15 cf. 1:4)

It is no surprise to hear Paul and Barnabas appealing to Isa 49:6 as the basis of their command to take the gospel to the Gentiles in Acts 13:47 or to hear Isa 42:6-7, 16 behind Paul's rehearsal of his call in Acts 26:17-18. Paul knew himself to be an eschatological, apostolic prophet sharing in the Messiah's mission. His citation of Isa 49:8 in 2 Cor 6:2 and Isa 53:1 in Rom 10:16 also reveal him as called to fulfill the Servant's commission. Perhaps his most bold claim of fulfilling the role of the Servant is Col 1:24 where he does not rest upon OT prophecy, but simply asserts that in his prophetic οικονομιαν of revealing the mystery (Col 1:25-29) he is a suffering servant for the sake of Christ's body (cf. Gal 6:17). This is what it means for God to reveal his Son in Paul (1:16). Christ was in Paul, continuing his ministry from heaven to bring believing Gentiles into the new creation.

[67] Cf. 1 Thess 2:1; 3:5; Phil 2:16. The Galatians' faith will prove vain if they embrace the law in place of Christ (3:2 cf. 2:21; 5:2-4). Paul's ministry will be in vain if the Corinthians cease believing in the apostolic kerygma of Christ risen (1 Cor 15:2). The Corinthians will have received the grace of God in vain if they accept the pseudo-apostles with their ungodly influence (2 Cor 6:1 cf. 12:21, see Lütgert in E. Earle Ellis, *Prophecy and Hermeneutic in Early Christianity* [Grand Rapids: Eerdmans, 1978], 96, 104).

> Paul's allusive appropriations of Isaiah 49 derive not from a sifting of Isaiah for forgotten prophecies patiently awaiting fulfillment, but from a sustained, careful reading of the prophetic oracles in the conviction that he has been crucified with Christ, that Christ now lives in him, and that Christ's mission has become Paul's own.[68]

The prophet Jeremiah brought Judah a stern message calling them back to the covenant in repentance. Paul, a new covenant prophet by grace, preaches the grace of God in Christ (2:9,21).[69] In Galatians this means repenting of following the law (5:1-7, 16-18).

Fig. 3

THE APOSTLE PAUL AND THE PROPHET JEREMIAH

Jeremiah had been called to a Gentile nation (1:10)	Paul was called to the Gentiles (1:16 cf. Acts 9:15; 22:21; 26:17)
Judah broke the covenant (Jer 11) and thus received the curses of the covenant (Deut 28:49ff; Jer 2:30; 5:3; 17:23; 32:33; 35:13)	The Galatians violated the covenant and are threatened with the curse of eschatological judgment (1:6-9; 5:4,21; 6:7-8)
Jeremiah called the nation back to Moses (2:2)	Paul called the Galatians back to Christ (5:1-6)
Judah's unfaithfulness (3:1-20) deeply grieved and angered Jeremiah (14:17; 15:17-18)	The Galatians' failing faith grieved and shocked Paul (1:6; 3:1; 4:19-21; 5:12)
Jeremiah loved those he prophesied to but was slandered and persecuted (11:19; 15:19-20)	Paul loved his spiritual children but came to be thought of as their enemy (1:10; 4:16,29; 5:11; 6:17)
Jeremiah prophesied of the new covenant (31:31-34)	Paul preached the new covenant (1:10; 2:16; 3:1, 6-9, 23-29; 5:11; 6:14-16)
Jeremiah believed God would restore his	Paul likewise expected the Galatians to

[68] J. Ross Wagner, "Isaiah in Romans and Galatians," in *Isaiah in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken (New York: T&T Clark, 2005), 132.

[69] William Baird, "Visions, Revelation, and Ministry," *JBL* 104 (1985): 657. Cf. 1 Cor 2:3; 15:8-10; 2 Cor 2:16b; 3:5-6 (Moses was the first prophet of the old covenant; Paul is the εσχατον prophet of the new covenant in these last times); Eph 3:8; 1 Tim 1:12-14 (where Paul expresses his humility in the context of discussing his prophetic ministry). The most important passage on Paul's prophetic ministry is 1 Cor 2 for which see E. Earle Ellis, *The Making of the New Testament Documents* (Leiden: Brill, 2002), 78-79, 173. On 1 Cor 15 being in the context of prophecy, see Markus N. A. Bockmuehl, *Revelation and Mystery in Ancient Judaism and Pauline Christianity*, WUNT 2.36 (Tübingen: Mohr Siebeck, 1990), 170-75 and Thomas W. Gillespie, *The First Theologians: A Study in Early Christian Prophecy* (Grand Rapids: Eerdmans, 1994), 199-235.

people in the land as evidenced by his buying property in Anathoth (32:7-9)	listen to him and return to faith in Christ as citizens of the new creation (5:10 cf. 4:31)
Jeremiah felt his unworthiness to be a prophet (1:6-7)	Paul felt his unworthiness to be a prophet (1:13-14)
God came to Jeremiah and put his word in his mouth (1:8-9)	In the revelation of Christ wherein Paul received the word of the gospel (1:11-12), Christ brought Paul into the new creation, that is, united Paul to himself (1:16)[70]

Paul on the Law in Galatians

We will examine Paul's use of νομοϖ independent of the historical situation of Galatians precisely because it is the theological/pastoral issue that brought forth this letter. Νομοϖ is used thirty-one times in Galatians with only five instances not speaking of the Mosaic covenant.[71] Of these five occurrences of νομοϖ (3:10b,21b; 4:21b; 5:23; 6:2), three still have a definite connection to the Mosaic law. The first of these is 3:10b where Paul cites Deut 27:26 ("Cursed be everyone who does not abide by all things written in the Book of the Law, and do them"). The Pentateuch contains the legal code for Israel of which the prophets were the guardians. This designation and highlighting of the Torah from the rest of the Hebrew Scriptures should not be surprising since Mosaic revelation was the fount of Israel's faith (cf. Paul's usage in 1 Cor 9:8-9 and 14:34). Paul employs νομοϖ the same way in Gal 4:21b when he asks the Galatians who want to be under the law if they "listen to the law" and then works from the narrative of Gen 16, 17, and 21. Given the concentration of Genesis in Gal 4:22-25 and the separate introductory formula in v.27 for the quotation of Isa 54:1, Paul probably does not have Isaiah in mind with his use of νομοϖ in Gal 4:21b. If he did, νομοϖ would then include the entire Hebrew canon. The third

[70] Baird, 655-56.

[71] Gal 2:16 (three times),19,21; 3:2,5,10 (twice), 11,12,13,17,18,19,21 (three times), 23,24; 4:4,5,21 (twice); 5:3,4,14,18,23; 6:2,13.

instance is 5:23 where Paul, after listing the fruit of the Spirit, writes, "against such things there is no law." Νομοϖ here can refer to any moral code; it is general, not definite. However, given the burden of the letter, what Paul specifically has in view is in fact the Mosaic law. With the closing statement of 5:23, then, Paul provides one of his strongest denunciations of sanctification through works by not only prohibiting the Mosaic law from the new covenant, but, going further, excludes any and every works-oriented rule the realm of the flesh has to offer. In 3:21 Paul addresses the question about the bearing the Mosaic covenant has upon the earlier Abrahamic covenant. Having spelled out their contrary character, Paul explains how the two covenants can both be in effect over Israel. Salvation was through the Abrahamic covenant, not the temporal, typological Mosaic covenant. "Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law." It is the second of these three occurrences of νομοϖ in 3:21 that is in question. Paul thinks of any legally binding rule (note that he writes of "a law") so it falls in the same category as that of 5:23. Finally, in 6:2 Paul exhorts the Galatians to "Bear one another's burdens, and so fulfill the law of Christ." The law of Christ is the commands and example of Jesus and therefore "the eschatological fullness of God's will to which the Mosaic law looked forward."[72]

With twenty-six of Paul's uses of νομοϖ in Galatians being the Mosaic law, we are right to think that by νομοϖ Paul most frequently means the Mosaic law.[73] Paul naturally

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[72] Douglas J. Moo, "The Law of Christ as the Fulfillment of the Law of Moses," in *The Law, the Gospel and the Modern Christian*, ed. Wayne G. Strickland (Grand Rapids: Zondervan, 1993), 352.

[73] With reference to the entire Pauline corpus, Douglas J. Moo, "'Law,' 'Works of the Law,' and Legalism in Paul," *WTJ* 45 (1983): 82 concludes, "unless indications to the contrary exist, *nomos* should be taken to mean the Mosaic law." The only letter to employ νομοϖ more than Galatians is Romans with seventy-four references: eight meaning

thinks within the course of redemptive history so that when he writes of law, he instinctively links it to Moses. This is easily demonstrated from 3:17 (cf. v.19). "This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void." He need not define νομοϖ because it came with Moses (and ended with Christ, 2:19; 3:23-26; 4:4-5; 5:6,18; 6:14-15 cf. 1:4).[74] There was no νομοϖ after Adam and before Moses (cf. Rom 5:13-14).

Given the prominence of Gal 3:21 within discussions of the law, we should address it here. Having argued for the disjunctive natures of the Abrahamic and the Mosaic covenant,[75] Paul addresses the query as to whether the law is contrary to the promises of God. The promises and the law are not contrary in their purpose for they both have the same end in view – that we be justified by faith and not by works (cf. Rom 3:19-21, 31–4:12). The law functioned to convict Israel of their sin (Gal 3:23) so that (ηινα in 3:22,24) they would turn to their Messiah with no obedience of their own and be clothed in his righteousness by faith (cf. 3:27).[76] This condemnation of the law was in the service of the gospel wherein the Son of God came from above to bring a close to the elementary role of

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'principle' (2:27b; 7:21,23 [three times], 25b; 8:2 [twice]), six specifying 'rule' (3:27b,c; 4:15b; 5:13b; 7:1b,2), two meaning a law in general (2:14c; 3:27a), and one speaking of the canonical revelation to Israel in its entirety (3:19a though the second occurrence of νομοϖ in 3:19b may mean this as well). The remaining references in Romans speak of the Mosaic law.

[74] Moo, "Works of the Law," 80.

[75] *Contra* Norman Shepherd, *The Call of Grace* (Phillipsburg, N.J.: P&R, 2000), 28-29, 52.

[76] The indicative of having clothed ourselves with Christ in baptism is imagery drawn from Job 29:14; Isa 61:10; and Zech 3:3-5 that highlights both the imputed righteousness of Christ and our transformation into the image of Christ. We were clothed with Christ when we were united to him by faith as signified in baptism that proclaims both our cleansing from sin – Christ for us – and our resurrection life – Christ in us (cf. Rom 6). In union with Christ is our justification and sanctification, see Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 119 on Gal 2:17 and Calvin, *Inst*. III.xi.4,23.

the Mosaic παιδαγωγοϖ in redemptive history.[77] The promises and the law both held out life in the promised land,[78] but only Christ by his active and passive obedience (i.e., his work) could redeem us from the law (which belongs to this land below, 1:4; 4:25) and merit the land of the Spirit above for us (4:1-7, 26). "The gospel differs from the law in that it does not link righteousness to works but lodges it solely in God's mercy."[79]

Part of a treatment on the law includes Paul's six references to works of the law, all of which occur within 2:15–3:14. In particular these are 2:16 (three times) and 3:2,5,10. The only other two uses of εργων νομου in Paul are also found within the same sections of Rom 3:19-31 (vv.20 and 28 in particular cf. εργα in 4:2,6; 9:11 [which is pre-Mosaic like 4:2]; 9:32). Paul defines what he means by works of the law in 3:10. "For all who rely on works of the law are under a curse; for it is written, 'Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.'" To rely on works of the law is to abide by the words of the law. Therefore, the works of the law are quite simply the acts of obedience required by the law. Being the works commanded by the law, εργων νομου is a subjective genitive.

Occasion for the Letter to the Galatians

How Paul views the events in Galatia is definitive. There is no question in his mind that what he says about the Galatians, himself, the work of Christ, the Mosaic administration or about those who have come to southern Galatia is indeed true. This is how Paul expects his readers to receive his letter.

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[77] Gal 3:24-25 cf. Rom 10:4; Heb 7:22; 8:6,13; 10:1 and see *LW* 26:309-10.

[78] Deut 4:1,40; 5:33–6:3; 7:12-16; 8:1 (prosperous life in the earthly land typological of eschatological life); Ezek 20:13,21 ("if a person does them, he shall live" cf. Neh 9:29); 33:15 ("statutes of life").

[79] *Inst*. III.xi.18 and see III.xvii.1–3.

Paul informs us of the situation at Galatia in the opening of the letter (1:6-10) so this is where we must begin. With the utmost urgency, Paul skips what would become his customary thanksgiving for the church, and launches right into expressing his shock at the Galatians' budding apostasy, rebuking them with his use of θαυμαζο (1:6 cf. ανοφτοι in 3:1).[80] To the surprise and heartbreak of Paul, he has learned that the Galatians are not firmly grounded in the faith of the gospel. Consequently, they could not recognize how the distortions of the antagonists are at odds with Christ. What Paul thought was made clear to them in his preaching – the work of Christ and its meaning for both justification and life in Christ – has apparently not been fully understood (3:1). Moreover, Paul had warned them of preachers bringing a false gospel while he was with them in Galatia ("As we have said before, so now I say again," 1:9).[81] For this reason he is all the more "astonished that [they]

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[80] Longenecker, *Galatians*, 14. This intensity, and perhaps the implicit rebuke in the lack of thanksgiving, is only heightened in the letter's closing with the absence of any personal remarks or greetings as would become customary (see 1 Thess 5:25-28; 2 Thess 3:16-18; 1 Cor 16:19-24; 2 Cor 13:11-14; Rom 16; Phil 4:21-23; Col 4:7-18; Phile 22-25; Eph 6:21-24; Titus 3:12-15; 1 Tim 6:20-21; 2 Tim 4:9-22).

[81] So also Ernest deWitt Burton, *The Epistle to the Galatians*, ICC (Edinburgh: T&T Clark, 1921), 29, Hans Dieter Betz, *A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress, 1979), 45, 50, Fung, 47, Longenecker, *Galatians*, 17, Ben Witherington, *Grace in Galatia* (Grand Rapids: Eerdmans, 1998), 84 *contra* F. F. Bruce, *The Epistle to the Galatians*, NIGTC (Grand Rapids: Eerdmans, 1982), 84 who thinks Gal 1:9 only refers to v.8 to soberly impress the weight of preaching a nomistic gospel upon the minds of the Galatians. In this scenario, Paul would expect them to ask themselves, "If he denounces these preachers, what will become of us who accept their message?"

In 5:21b Paul again refers to his preaching to the Galatians when he was with them ("I warn you, as I warned you before"). As a wise servant of Christ, Paul looked ahead and forewarned the churches about what he knew they would encounter (e.g., Acts 20:29-31). The agitators did not have to be there for Paul to issue a caution. In 1 Thess 3:4; 4:1,6; 2 Thess 2:5; 1 Cor 15:3; 2 Cor 13:2; and Phil 3:18, Paul reminds his readers of what he told them in person. In fact, what Paul recalls in Phil 3:18 are legalists who oppose the cross of Christ. Paul knew the dangers of legalism better than anyone (consider Phil 3:4-6) and made a point of warning the church of the threat of the law. Only in Gal 5:3 ("I testify again") and 2 Cor 7:3 ("for I said before that you are in our hearts") does Paul refer to what

are so quickly deserting him who called [them] in the grace of Christ and are turning to a different gospel" (1:6). Their gospel is ηετερον because it has been perverted (1:7).

Jews from Jerusalem came to Galatia claiming to preach the gospel. These men whom Paul deems troublemakers (1:7; 5:10; 6:17) or agitators (5:12) had recently arrived in Galatia and turned the Galatians to their sarkic gospel through a strategy of self-aggrandizing, insincere love (4:17-18) which was an insult to Paul's genuine, selfless love for the Galatians (4:16, 19-20). These agitators were trying to force the Galatians to be circumcised "in order that they [the agitators] may not be persecuted for the cross of Christ" (6:12) as Paul was (6:17). While the churches had succumbed to observing holy days (4:10), they had not yet conceded to circumcision (5:2-3); they are in the act of turning from the knowledge of God (4:9, επιστρεφετε pres. tense cf. μετατιθεσθε in 1:6). This further demonstrates Paul's vehemence over the prospect of the Mosaic law intruding into the new covenant – he wrote as soon as he learned about what was happening lest the Galatians be cut off from Christ by falling away from grace (5:4). The trouble with the Galatians is that they have essentially accepted a false gospel of justification by sanctification. They have believed the agitators teaching that they enter the covenant by faith but live in the covenant by works.

The Galatians had no idea of what they were getting themselves into but Paul certainly did (5:2-4). He evidences this when he uses προλφμφθφ to describe the Galatians' fall into sin; the agitators overtook them unaware when they believed their preaching of the

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he wrote earlier in the same letter; Gal 5:3 has 3:10,12b in view and 2 Cor 7:3 harkens back to a few verses earlier in 6:11-13, just before the intruding prophetic use of the OT in 6:14–7:1. As an aside, when Paul states in Phil 3:1, "To write the same things to you is no trouble to me and is safe for you," he could quite possibly be referring to an earlier letter he wrote to the Philippians since 3:1ff does not reiterate anything from the first two chapters.

law (6:1). With an unstable faith such as this, the Galatians may have been surprised by Paul's response, but as we will discover, the agitators certainly were not. In view of this, it is a return to and building up of faith in the work of Christ that Paul sets forth here. In Galatians God is calling them back to obeying the truth, namely, faith in Christ alone (5:7-8) which means freedom from the law of Moses as an authority over them (5:1). Paul tells the Galatians they are exchanging blessing (3:8,14) for being under divine curse (3:10) if they try to obtain by works what they have already received by faith (3:2-5, 14). This is why Paul considers them foolish (3:1). They did not understand the import of the gospel so they did not realize they already had what they sought – righteousness and life in the promised Spirit. The issue in Galatians can be stated most succinctly from 2:15–3:6. Paul's argument is this: If there is no hope in the law for being found righteous (justification), then one could not possibly hope in the law for growth in Christ (sanctification).[82] Perhaps nowhere is it more clearly stated that the Spirit sanctifies through faith in Christ and not by the flesh (i.e., the realm to which the law belongs), than in 3:1-6. The Spirit belongs to the age to come, not the present age of the flesh, and therefore does not justify or sanctify through the law (cf. 1 Cor 6:11). Paul glories in the cross because he knows Christ's obedient death (Gal 1:4) is his justification and sanctification (6:14).

There are two major questions that face us in reconstructing the scene at Galatia. One, what did the agitators tell the Galatians about Paul and his gospel? Related to this is the second question, how does Paul's gospel relate to his apostleship? Paul begins by

[82] I use sanctification to speak of Christ's work in us as fruit of our participation in the new creation. The Spirit enlarges our union with Christ by growing our faith (Calvin, *Inst*. III.ii.24). See David Peterson, *Possessed by God*, NSBT (Grand Rapids: Eerdmans, 1995) on the emphasis in the NT being definitive sanctification through faith (i.e., our being consecrated to God – sanctified – by the Spirit is at our conversion when we are joined to Christ, see 2 Thess 2:13; 1 Cor 1:2; 6:11; 1 Pet 1:2).

asserting his apostleship is “not from men nor through man, but through Jesus Christ and God the Father” (1:1). Paul goes on to declare that he received his gospel “through a revelation of Jesus Christ” (1:12). With this Paul immediately contradicts the agitators’ claim that he received the gospel from the Jerusalem church but then turned it into “man’s gospel” (1:11) by removing the law from it for the sake of making it pleasing to Gentiles (1:10). Therefore, they argued, Paul’s gospel is deficient for the Gentiles will not be faithful members of the new covenant apart from circumcision. This slanderous and deceptive situation is what Paul has in view when he closes his letter with the dictum, “From now on let no one cause me trouble” (6:17).

We must also deal with Paul’s rhetorical question in 5:11 (“But if I, brothers, still preach circumcision, why am I still being persecuted?”). While not out of accord with withholding circumcision from Gentiles, the agitators seem to have heard that Paul did practice circumcision when it was convenient for him. Though these instances occur after Paul wrote to the Galatians, we do have examples provided for us of what the agitators thought demonstrated Paul preaching circumcision. Paul was willing to adopt Jewish practices such as circumcision (cf. 1 Cor 9:20) for the sake of evangelism but this had no bearing on the gospel itself. When Paul met Timothy in Lystra, he circumcised him for the sake of the ministry, not for his justification before God (Acts 16:3). Paul’s practice of circumcision, then, had the advancement of the gospel in view but was not itself any part of the gospel. Paul has never preached circumcision since he was united to Christ (Gal 1:16), so he refutes the agitators’ allegation by his use of ετι, contrasting his present apostolic ministry with his life which was of this age (cf. Phil 3:6-7).

In 1:13–2:10 Paul conveys the twofold reality of his apostolic gospel: (1) he did not receive his gospel from man yet (2) the pillars of the church in Jerusalem approved of it. His apostleship is legitimate because his gospel is true and this has been affirmed by the church. That Paul is constrained to take on the accusations against him and his apostolic gospel in these autobiographical pericopae (1:13ff; 2:1ff; 2:11ff) is evidenced by his repeated use of γαρ in 1:11-13 coming off of the rhetorical questions he poses in 1:10. In 1:6-9 Paul asserted his apostolic authority and, after defending his calling in 1:13-24, returns to demonstrate his gospel-based authority in 2:11-21 with his rebuke of Peter which Paul arranges to lead directly into exerting his authority toward the Galatians (3:1ff). Paul defends his apostolic calling as part of his defense of the gospel; the two stand together as both are from Christ (1:1,12, 15-16).

Paul's trip up to Jerusalem on account of a revelation (2:2) was not for the purpose of gaining confirmation for his authority and gospel came from the risen Christ in heaven fourteen years earlier (2:7,9). As Paul reports, the pillars of the church in Jerusalem added nothing to him (2:6). Instead, the Lord directed him to the Jerusalem church because the time had come in the life of the church when the Jewish and Gentile missions needed to become unified (2:9). This tells the Galatians that Paul and the church at Jerusalem stand together against the agitators. What is more, it is the God who powerfully works grace through their ministries who contends against the agitators (2:8-9). It is on behalf of grace that legalists are fought (cf. 2:5). This recognition of Paul's fruitful ministry by James, Cephas, and John proves that there is but one apostolic gospel (cf. 1 Cor 15:1-11). Given our discussion above concerning the supposed radicalness of Galatians, this should help us

to realize that not only is what we read in Galatians in agreement with Paul in Romans, but Paul's theology in Galatians agrees with other leaders in the church.

One final question remains: What about the persecution the Galatians were said to suffer in 3:4, from whom did it come and when did they experience it?[83] This persecution for their belief in Christ alone (3:1) would have preceded the arrival of the agitators, as there is nothing in the letter about the agitators persecuting the Galatians (4:29 being the only possible exception though that would not agree with 4:17-18). When Paul asks, "Did you suffer so many things in vain?" his point is that by giving into the agitators now, they would render their prior suffering for faith in the cross useless. If any righteousness whatsoever can be had by means of the law, there is no need for Christ's death (2:20–3:1).

Paul's View of the Agitators

Wrapped up in the circumstance of the letter is the identity of the agitators. It is common in NT scholarship to think of those who came into Galatia after Paul as being Jewish Christian missionaries. A closer reading of Galatians, however, will not permit us to speak this way if we want to be faithful to the very thing we are studying – Paul's theology. Properly understanding how Paul views the agitators will contribute to grasping his overall argument and show us how serious he considers the situation in Galatia. We treat this here because the agitators loom so large in this letter. They would be prominent if Paul only referred to them in the important introduction (1:1-12 which provides a preview of the

[83] Πασχω in Gal 3:4 should be rendered 'suffer' as it is 41 other times in the NT, not as 'experience' (*contra* BDAG, Longenecker, *Galatians*, 104, and Gordon Fee, "Paul's Conversion as Key to His Understanding of the Spirit," in *The Road from Damascus: The Impact of Paul's Conversion on His Life, Thought, and Ministry*, ed. Richard N. Longenecker [Grand Rapids: Eerdmans, 1997], 176). Fee objects, claiming there was no persecution at this time in Galatia. But see Markus Bockmuehl, "1 Thessalonians 2:14-16 and the Church in Jerusalem," *TynB* 52 (2000): 1-31 who finds evidence in the historian Malalas of Antioch of such persecution against the Jerusalem church around 48/49.

letter) and conclusion (6:11-18 where he personally summarizes and reviews his argument), but Paul goes beyond that and mentions or alludes to them in every chapter (1:7-9; 3:1; 4:17,30; 5:7-12, 19-21; 6:8, 12-13, 17a) with the exception of chapter 2 where he recounts his own experiences with some who were like those who have now come into the churches of Galatia (2:4-5).

Paul does not appear to consider the Jewish missionaries as "Christian," for even if they did confess Jesus to be the Messiah, their faith did not render them dead to the law and alive to God (2:19). Instead, he regards them as deceivers (3:1) preaching a gospel that is in fact no gospel whatsoever. They were therefore enemies to not only himself and the Galatians, but to Christ. Moreover, the agitators knew this to be true.[84] Paul makes it clear in his introduction that the agitators knew full well what they were doing: "there are some who trouble you and want to distort the gospel of Christ" (1:7). Paul knows their motives were to intentionally corrupt the gospel that he as a chosen apostle had preached to the Galatians (1:1). With zeal inspired by his faith in Christ who died for him (2:20; 3:13), he does not hesitate to confront the agitators in their attack upon the church.

Having told the Galatians they are turning to a different gospel (1:6-7), Paul, writing as a servant sent by Christ (1:10), calls down a curse upon anyone who would distort the gospel (1:8-9). What we have in this, one of the most unnerving passages in the NT, is eschatological judgment pronounced in this age. As the Spirit is given in this age before the consummation of the new creation (3:2-3, 14; 4:29; 5:25), so too is Paul's anathema the verdict of the Last Day in advance, both of which are predicated upon Christ having died and risen (1:4). The kingdom will expel the agitators (5:21) because they

[84] *Contra* Jerry L. Sumney, *'Servants of Satan', 'False Brothers' and Other Opponents of Paul*, JSNTSup 188 (Sheffield: Sheffield Academic Press, 1999), 158-59.

belong to the flesh and therefore trust in the flesh (6:13), not in Christ (5:2,4). If Paul as a servant of Christ condemns the legalists, Christ condemns the legalists.

Paul expects the Galatians to gather from his letter that he is a true prophet (1:15-16)[85] and that the agitators are false prophets who oppose the new covenant (1:8-9). A false prophet pleases man[86] but Paul seeks the approval of God (1:10) to the point of suffering with Christ for the gospel (6:17). God has called Paul, God has called the Galatians (1:6), but he has not called the agitators so their preaching is not from God (5:8-9). Paul does not know precisely who the agitators are, nor does he seem much to care (5:10), but he clearly knows what they are. They are false prophets who turn the Galatians away from the truth (5:7). In 1:6-9 Paul may have Deut 13 in mind where false prophets lead God's people into apostasy.[87]

Paul has no tolerance for anyone who departs from the purity of the gospel, not even with an angel from heaven if such apostasy were possible (1:8-9).[88] He is not at peace with such false prophets and shows them no mercy, for peace and mercy are only in the gospel that fulfills the prophecy of a restored (new) Israel (6:16). With such adherence to "the truth of the gospel" (2:5), the gospel of Christ replaces the Mosaic law as the judge

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[85] E. Earle Ellis, *Paul's Use of the Old Testament* (Edinburgh: Olive and Boyd, 1957), 154, F. F. Bruce, "Further Thoughts on Paul's Autobiography (Galatians 1:11–2:14)," in *Jesus und Paulus: Festschrift für Werner Georg Kümmel*, ed. E. Earle Ellis and Erich Gräßer (Göttingen: Vandenhoeck & Ruprecht, 1975), 23-25, David Hill, *New Testament Prophecy* (Atlanta: John Knox, 1979), 111-13, C. A. Evans, *DPL*, ed. Gerald F. Hawthorne and Ralph P. Martin (Downers Grove: InterVarsity, 1993), 763.

[86] Jer 6:13-14; 8:10-11; 14:13-16; 23:16-22. The agitators make much out of the Galatians to ultimately please themselves (Gal 4:17 cf. 6:12-13).

[87] Roy E. Ciampa, *Presence and Function of Scripture in Galatians 1 and 2*, WUNT 102 (Tübingen: Mohr Siebeck, 1998), 95, Sandnes, 71-72.

[88] A. Andrew Das, *Paul and the Jews* (Peabody, Mass.: Hendrickson, 2003), 24 points out that Paul would never have used ευαγγελιον of the agitators' message had they not already used it of their own preaching.

within the spiritual Israel of God.[89] The gospel is the rule for faith and life in the new covenant (2:14). Violating the law was the cause of expulsion from the covenant land in the Mosaic era;[90] not believing (= obeying in 5:7, see appendix one) the faith is the cause for condemnation in the new covenant (4:30; 5:4-5 cf. Rom 11:22-23). Since the law came to its end in Christ (3:23-26), we walk according to the gospel which is to walk by the Spirit (5:16). We no longer look to the law for either judgment or life because faith and law are absolutely antithetical, belonging to opposing spheres and being covenants consisting of two entirely different principles (3:11-12 cf. Rom 9:31-32). The gospel commands faith (5:7), not works (2:16,21; 3:10), and in this way judges whether one is a member in the household of faith (6:10) or under a curse with the earthly Jerusalem where God is not known (3:10; 4:8-9, 25 cf. 5:4,21). The new covenant cannot be supplemented with the old covenant.

Paul characterizes the influence standing behind the agitators as demonic when he asks the Galatians who has bewitched them (εβασκανεν, 3:1). Βασκαινο was a term used in the Greco-Roman culture of practitioners of the evil eye who pronounced curses of enmity on people they envied.[91] It is not simply that the Galatians are being deceived. Paul wants them to understand that evil forces are active among them; it is as though the agitators have cast an evil spell on them with the curse being the curse of the law (3:10).

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[89] Ciampa, 96 *contra* Das, 184. Faith is the κανονι in Gal 6:16.

[90] Lev 18; Deut 11:26-28; 27–28; 31:26; Josh 8:34; 24:26; Jer 11:1-8; Dan 9:11-14.

[91] J. B. Lightfoot, *St. Paul's Epistle to the Galatians* (London: Macmillan, 1890), 133, Ceslas Spicq, *TLNT*, 1:272-76, Bruce W. Longenecker, "'Until Christ is Formed in You': Suprahuman Forces and Moral Character in Galatians," *CBQ* 61 (1999): 93-95. This is not at all to suggest that Paul endorsed myths, something implied in Longenecker's article. Rather, Paul picked up on a pagan superstition they would be familiar with (cf. Gal 4:8), which is nothing other than an unbelieving mind attempting to interpret the world, to the end that by it he would alert the Galatians to what they were dealing with.

They received the Spirit of Christ when they believed Paul's preaching (3:1-6; 4:6) but are now being led back to the flesh by evil spirits of this age working through the agitators.[92] The situation could not be more polarized and the battle lines more sharply drawn (cf. 5:17) than by Paul charging the agitators with being in league with demons; this is spiritual warfare.[93] Appreciating the perspective afforded in 3:1, we feel the force when Paul warns the Galatians of being severed from Christ (5:4) – Satan does not want them to inherit the kingdom of God; he wants them to reap eternal corruption (5:21; 6:8). In preaching the flesh (6:12-13), the agitators do not serve Christ (1:10) but demonic powers and will therefore certainly bear the penalty (5:10; 6:7). This seems to explain why sorcery (φαρμακεια) appears among the works of the flesh (5:20) and why Paul would tell the Galatians they are returning to enslavement of στοιχεια του κοσμου (4:3, on the meaning of στοιχεια, see below). The works of the flesh in 5:19-21 is a general list as evidenced by the closing phrase "and things like these" and the fact that the other Pauline vice lists are not identical.[94] The works of the flesh characterize those not of the Spirit. Being under the law and against the Spirit (5:18) as the agitators are will only cause havoc (5:20-21 cf. 5:15,26 that tells of their influence in the church). Paul would never think of applying the title "Christian" to his opponents; they are evil.

We fail to hear Paul properly if we do not realize that he intends for the Galatians to cast out the agitators (4:30). Instead of the agitators cutting off the flesh of the Galatians (5:2-3; 6:12) and thereby bringing them back under the domain of the flesh, the Galatians

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[92] Cf. Paul's other references to satanic influence in 2 Cor 4:4; 11:2-4, 13-15; Eph 2:2; 6:11-12; 1 Tim 4:1; 2 Tim 2:26 and note his own call in Acts 26:18.

[93] 2 Cor 10:3-5; Eph 6:10-18; 1 Tim 1:18-20; 6:12, 20-21; 2 Tim 1:13-14; 2:23-26.

[94] Sorcery is unique in the Galatians list. See 1 Cor 6:9-10; Col 3:5; Eph 5:5; 1 Tim 1:9-10 cf. Rom 1:29-31; 2 Tim 3:2-5. On the significance of enmity and envy in Gal 5:20-21, see Longenecker, "Until Christ is Formed," 94, 97-98.

are to cut off the agitators, not Paul (4:16-17), and return to the domain of the Spirit so that they themselves are not cut off from Christ (5:4). Their legalism is a leaven that corrupts the church (5:9) and as those divinely condemned (1:8-9), so too are the Galatians to condemn the agitators by removing them from their presence. Paul's use of leaven will reappear in 1 Cor 5:6-8. The leaven here is the evil person in the midst of the Corinthians (5:13) who bears the name of brother (5:11) but is not purified by Christ's sacrifice (5:8) as the Corinthians are (5:7; 6:11). Paul directs the Galatians to exercise church discipline against those hindering them from believing in Christ (5:7) as signaling their eschatological judgment when they will be rejected from the kingdom (5:10b,21e; 6:8a).

That Paul did not think of the agitators as Christians is also apparent when we compare his vigorous response to them with (1) how he viewed those who secretly came into the church to spy on their freedom in Christ, (2) his approach toward Peter in Antioch, and (3) his attitude toward the Galatians themselves. Paul was not shy about designating those who sought to bring the Jerusalem church under the law as ψευδαδελφουϖ (2:4). The agitators were no different. When Paul witnessed Peter and Barnabas refusing to eat with Gentile believers, he opposed Peter to his face because he stood condemned (2:11). This condemnation, however, is not the condemnation of 1:8-9 or 3:10, but only the condemnation of acting hypocritically (2:13).[95] Paul was surprised by Peter's lapse, writing that "even Barnabas was led astray" by the believing Jews' hypocrisy. Peter was guilty of hypocrisy precisely because he was not acting in accord with what he truly believed, namely, the gospel wherein he has been freed from the law (2:14,19). Peter was not

[95] Cf. the usage in 2 Cor 7:3; Rom 14:23; Titus 2:8 where 'condemned' means to be found guilty. The condemnation (αναθεμα) of Gal 1:8-9 appears in 1 Cor 16:22 and Rom 9:3; also see 2 Thess 2:12; Rom 3:8; 8:34; Titus 3:11; 1 Tim 5:12.

heretical as were the agitators. Finally, Paul does not address the Galatians in the same way that he refers to the agitators. He asks them how they received the Spirit, demonstrating to them that they are sons of Abraham and heirs by faith (3:1-9, 29; 4:6-7, 31). In distress Paul asks them how they can now turn back to the στοιχεια of observing the Jewish calendar and circumcision since they, as those known by God, have the Spirit (4:6-10). Believing that their love for him was a manifestation of their faith (5:6) and participation in the Spirit (5:22; 4:13-15), Paul laments, "I am afraid I may have labored over you in vain" (4:11). If they resist him and remain under the law, he will be forced to conclude that his preaching was actually futile and their faith was false. Paul tells the Galatians that they were running well by obeying the truth (5:7), but of those unsettling the church, he expresses his wish that they would emasculate themselves (5:12), bringing them and their corruption of the gospel (1:7) and of the church (1:6; 5:9) to an end (5:10b; 6:8a). Paul desires the agitators' end because he knows that their persuasion is not of a heavenly origin (5:8). The agitators belong to the flesh as slaves (4:24-25) while Paul and the Galatians belong to Christ through the Spirit (4:28-31; 5:24-25).

Paul identifies the Galatians as being of the Spirit as he is (4:31; 5:10) and recognizes them as his brothers (αδελφοι, 1:11; 3:15; 4:12,31; 5:11,13; 6:1,18 cf. writing of God *our* Father in 1:3 and calling them his τεκνα in 4:19). On the other hand, the legalists, whether they are in Antioch or Galatia, are simply false brethren (2:4). On the basis of having seen the Spirit working in the Galatians when he was with them (3:5), Paul calls them back to the one who called them (1:6; 5:8,13). He once belonged to the σαρκοῳ and opposed the gospel just as the agitators do but has now been called in grace to union with

Christ in the realm of the Spirit (1:13-24; 2:9) as have the Galatians (1:6).[96] The agitators need to be converted and reckoned righteous with the righteousness of Christ (3:6) just as Paul had, receiving the Spirit by faith alone (3:2) as the sign of sonship (4:6-7).

To bring this section to a close, we have seen that Paul intends to convey to the Galatians that the agitators preach a gospel of their own devising (1:6,11), are deliberately twisting the gospel of Christ (1:7), and are accursed for preaching what is not the gospel at all (1:8-9 cf. 3:10; 5:10; 6:8). In the closing of the letter, Paul indicates that the agitators have two motives behind distorting the gospel. One, they want to avoid persecution which faith in the offensive (σκανδαλον, 5:11) cross invariably brings (6:12). Two, the attention they give the Galatians is nothing but a ploy (4:17-18) so they will become estranged from Paul and the agitators can dominate them, using them to their own ends (6:13). The agitators are not characterized by keeping the law (6:13) which is fulfilled in love (5:14), but by self-centeredness. Self-glory is the goal of the agitators and they knew they would not receive it if they believed in the grace of the cross (1:10). The agitators persecuted Paul (4:29), characteristic of the sarkic woman's enslaved sons (4:24-25). If they oppose Christ because they belong to the flesh, then they will oppose his servant who belongs to the Spirit (cf. 1:10,16). The agitators are bewitching false prophets (1:8-10; 3:1) used by demonic spirits to call the Galatians back to the realm of this unbelieving age (5:7-8). For these reasons, the Galatians are to remove them from the church (4:30). These agitators could not

[96] Ciampa, 128 n.90, Silva, "Eschatological Structures," 172. Paul's autobiography, like his apostolic message, is divided according to redemptive history (cf. Phil 3:5-11) as should the Galatians' be (4:8-9). The redemptive-historical gospel produces a redemptive-historically interpreted life/conversion. It is therefore out of accord with the progress of redemptive history for the Galatians to go back to the epoch of the Mosaic administration. To return to a bygone era will leave them as they were before – without the knowledge of God and without Christ (4:8; 5:4).

be said to be waiting for the hope of righteousness by faith through the Spirit (5:5) because circumcision still mattered according to them; they were not part of the new creation (5:6; 6:15). Being alive to the world is to not be part of the new creation (6:14-15).[97] Or as Paul expresses the same thought in 2:19, to be dead to the law is to be alive to God through Christ's crucifixion and resurrection (cf. Rom 7:4-6). If the Galatians persist in trusting in works of the law for their righteousness (i.e., sanctification) to complete (επιτελεισθε in 3:3) their justification in Christ (2:15–3:5), they will be severed from Christ (i.e., die by being cut out of the new covenant, 5:4) for they will have completed their turning from their faith (μετατιθεσθε is in the pres. tense at the time of 1:6) by which they would have eschatological life in this age (2:20; 5:25; 6:8).

Paul's response is the same as what we will see when the church at Philippi is attacked by legalists. Paul tells the believers what the legalists really are – κυναϖ, κακουσ εργαταϖ, and κατατομφν – contrasting them with himself and the Philippians (Phil 3:2-3). He then calls the church to imitate him by pursuing the heavenly knowledge of Christ and being counted righteous in him by faith (Phil 3:17 cf. vv.4-16). Those who have their mind set on earthly things are not citizens of heaven but enemies of the cross (Phil 3:18-21). The mixture of anger (Phil 3:2) and grief (Phil 3:18-19) here is matched only by Paul's adamant tone some 12 years earlier (e.g., Gal 1:6-9; 5:12). He knew the agitators to be those born of the flesh (Gal 4:29) who do not keep the law (6:13). Likewise, having now entered the new creation (Phil 3:20), Paul looks back upon his righteousness according to

[97] Robert C. Tannehill, *Dying and Rising with Christ* (Berlin: Töpelmann, 1967), 65. If those declared righteous by faith will live (Gal 3:11b cf. 2:20), so the one who seeks righteousness by doing the works of the law is dead spiritually. In being justified, we receive eternal life (i.e., enter the eschatological life of the new creation). The righteousness and heavenly life of Christ is had by faith (3:21b), not by doing (3:12b).

the law and counts it as σκυβαλα in comparison to Christ's righteousness which has been reckoned his through faith (Phil 3:8-9 cf. Gal 2:16).

Justification and Sanctification in Galatians: Apart from the Law

Longenecker has coined the terms "acting legalism" and "reacting nomism."[98] By acting legalism he means "a formal arrangement of the external aspects of life in order to gain righteousness and/or appear righteous." With reacting nomism he has in mind "the control of life in conformity to a rule or standard." Nomism, for Longenecker, is reacting in the sense that it is works done in response to the grace of God. Given the advent of the New Perspective, it is considerably better to speak of these as blatant legalism and disguised legalism with blatant legalism signifying justification by works and disguised legalism pointing to sanctification by works.

In Galatians Paul lays the axe to the root of the tree. Upon learning that the law is being preached to the Galatians, Paul knows the gospel is being attacked. He therefore writes of their being justified by faith as the way in which they received the Spirit. With this approach, he is arguing from the greater to the lesser. If Paul destroys the heresy of justification through the law, then with one stroke he has also leveled the poisoned and deadly tree of sanctification by works. If Paul were only contending for justification by faith, the door would still be left open for the disguised legalism of sanctification by works. But if sanctification is by faith, then the heart of the gospel, justification, cannot possibly be by the flesh. As one who understands the deceptive and subtle nature of legalism and the

[98] Richard N. Longenecker, *Paul, Apostle of Liberty* (New York: Harper & Row, 1964), 78 n.63.

implications of the gospel of Christ crucified (3:1), Paul deals a death blow to both forms of works-righteousness. Turning to the law for sanctification

> …is to assert that the sacrifice and obedience of Christ are not sufficient, but are only the first step to or supplementary in the attainment of righteousness. But as righteousness in the New Covenant is not gained by the Law, neither is it aided or even necessarily to be expressed by the forms of the Law. The illustration of Luther at this point is entirely within the Pauline framework of thought: he who would gain righteousness by faith *and* works is as 'the dog who runs along a stream with a piece of meat in his mouth, and, deceived by the reflection of the meat in the water, opens his mouth to snap at it, and so loses both the meat and the reflection.'[99]

That Galatians deals with sanctification is indicated by a number of passages, the clearest one being Paul's questioning in 3:1-6 where he appeals to their experience, seeking to awaken the Galatians to the dire spiritual condition they have allowed themselves to be put in. So important is this passage to Paul's argument that he knows it alone is sufficient to refute the Galatians' theological and practical error. This is why Paul can say he wants to "ask you only this" (3:2).[100] In this he points up the centrality of the Spirit (i.e., new creation) in his approach to this false gospel. Paul set up his appeal to the cross in 3:1 when he wrote of the ευαγγελιον in 1:6-7. To not understand sanctification is by the grace of the Spirit through faith is to not understand justification is by grace through faith. This is why Paul can speak of the agitators as not believing the gospel in 1:6-9 (cf. 6:12-13; 5:4; 4:25, 29-30). Ευαγγελιον can be used to include sanctification since there is not one means of justification (i.e., faith) and another means of sanctification (i.e., works). While justification and sanctification are distinct, both are by faith alone. Hence, to not understand that sanctification is by faith means we have not rightly apprehend the gospel of justification.

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[99] Longenecker, *Paul,* 155 (emphasis his) with a quotation from Luther's "The Freedom of the Christian" (*LW* 31:356).

[100] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, Mass.: Hendrickson, 1994), 382 n.49.

When sanctification is thought to be by works of the law, the grace of justification falls into great jeopardy. The question of 3:2 – how did they receive the Spirit – is the primary question which is reiterated in 3:3 and expanded in 3:5. The question of 3:4, "Did you suffer so many things in vain?" tells them they will render Paul's preaching useless if they continue to throw away their faith by seeking to be made complete (sanctified) through the mode of the flesh. The way Paul restates his question in v.3 is most helpful in disclosing the mentality of the Galatians: "Having begun by the Spirit, are you now being perfected by the flesh?" They began (i.e., were justified) by faith but now think they must carry on in the age of the Spirit by works. Paul supports his line of questioning with Abraham in Gen 15:6 who was reckoned righteous through faith alone. Paul's point is that if they were justified by faith, then surely they are sanctified by faith. Faith alone means just that. Salvation is by grace through faith from its inception to its consummation.[101] What Paul tells us here is that if we entered the new creation through faith, we live in the new creation by that same faith.

The Galatians have been led to believe they are going on with Christ by coming under the law. Paul tells them they have in fact been caused to stumble (5:7) and are headed toward being cut out of the covenant if they disregard his warnings and reject the cross he preached to them (5:4). That Paul has in view the Galatians' sanctification is made plain in

[101] Considered in its entirety, Paul can think of salvation as a process (cf. "being saved" in 1 Cor 1:18; 15:2; 2 Cor 2:15). In Phil 1:6 he again uses the same words as in Gal 3:3 (εναρζαμενοι and επιτελεισθε) to speak of their justification and glorification; the time between these divine acts is their sanctification which is nothing other than the Spirit's eschatologicalizing of the eschatologicalized. They are dead to this world through union with Christ in his death and are continuing to die to this world (Gal 6:14). They live by the Spirit because of their union with Christ in his resurrection and are growing in that heavenly life through faith (5:25). In contrast, those without faith are perishing (2 Thess 2:10; 1 Cor 1:18; 2 Cor 2:15; 4:3) because they are outside of Christ and therefore still belong to this age.

5:1 when he exhorts them to stand firm in the liberty Christ has set them free in. Their life in Christ – not only their justification at the time they came into the new covenant – was to be free of the law and that speaks of sanctification. The use of imperfect and present tenses in 5:7 ("running…obeying") also testifies to the nature of Paul's concern. Paul continues this in 5:18 when he writes of being "under the law." In accord with how Paul has used this phrase throughout Galatians,[102] this speaks not of their entrance into the covenant but of their existence in the covenant.[103] The question of Galatians is how we are to live as a member of the new covenant.[104]

While 2:15-21 were Paul's earlier words to Peter, they remain entirely applicable to the Galatians. Peter knew he had been justified by faith but, under pressure, began to live like a Jew in obedience to the law (v.14). He did not fall prey to the law out of a need for justification, but from his desire to be personally righteous as a believer (v.12). Paul knows Peter is justified by faith and for that reason forcefully assures him that his righteousness is

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[102] Gal 3:23; 4:4-5, 21 cf. 1 Cor 9:20.

[103] Moo, "Law of Christ," 364. William J. Dumbrell, "Justification in Paul: A Covenantal Perspective," *RTR* 51 (1992): 95 says the agitators want the Galatians to make their standing in the new covenant "more secure by the addition of Jewish law…." This means he too, along with G. Walter Hansen, *Galatians*, IVPNTC (Downers Grove: InterVarsity, 1994), 80-81, sees Paul's concern to be over their life in the faith, not only their initial coming to faith. "Paul… insists that no law can give life, and so righteousness in whatever its dimension, whether forensic or ethical, cannot be based on any law" (Longenecker, *Galatians*, 144).

[104] Fee, *Empowering Presence*, 385 concurs. Understanding the book this way does not discount the significance of justification and the antithesis between faith and works in favor of working according to the dynamics of redemptive history. William J. Dumbrell, "Justification and the New Covenant," *Churchman* 112 (1998): 28 highlights the two age structure of Paul's approach to the Galatians' apostasy, but unnecessarily and inappropriately pits the issue of legalism against the new age. Paul argues against works of the law from the reality of the inaugurated new creation which is entered and lived in by faith.

in Christ alone who freed us from the law in his death. Being reckoned righteous, we do not live in the new covenant by keeping the law but through faith in Christ.

The Covenants and Paul's Reading of Moses

We have considered how we should read Paul; now we will turn our attention to how Paul read his Hebrew Scriptures which figure so prominently in Galatians. Being a student of Scripture, a proper reading of OT revelation undergirds Paul's theology, principal among which is his comprehending the import and relation of the Abrahamic and Mosaic covenants. Having emphasized the contrary principles governing the two covenants in 3:6-13,[105] Paul has to explain how the earlier Abrahamic covenant is not annulled or added to by the subsequent Mosaic covenant in 3:15-18. Paul sees the two covenants to be in force at the same time but functioning on two different levels. There are two strata, the primary stratum above and the secondary stratum below. The primary stratum is the Abrahamic covenant which is of grace and 'above' because it pertains to the believer entering the eternal kingdom (true Israel cf. Rom 9:6-7). The secondary stratum is the Mosaic covenant and is 'below' because it is linked to the earthly inheritance of land (ethnic Israel) and as such is temporal and nonsalvific (cf. Acts 13:39).[106] If we do not appreciate the two-level thinking of Paul, we will confound the righteousness of faith and

[105] *Contra* David L. Baker, "Covenant: An Old Testament Study," in *The God of Covenant: Biblical, Theological and Contemporary Perspectives*, ed. Jamie A. Grant and Alistair I. Wilson (Leicester: Apollos, 2005), 25 who sees the Mosaic covenant as "a confirmation and elaboration of that made with Abraham, not something new or different."

[106] Kline, *Kingdom Prologue*, 321. The Abrahamic covenant could be considered to be 'below' since it came first and underlies the Mosaic covenant (i.e., there would be no Mosaic covenant without the prior Abrahamic covenant) and the Mosaic covenant could be thought of as being 'above' since it is an intrusion of the heavenly theocratic kingdom into this age below. Nevertheless, we have chosen these designations to remain consistent with the two age above/below construct found in Galatians (i.e., this age containing the typological and the age to come being the antitype).

the righteousness of works (cf. Rom 10:5-6). The Abrahamic covenant is not abrogated or altered because it pertains to the eschatological level of the administration of the kingdom (salvific) in the unfolding of redemptive history. It is therefore of grace (cf. Rom 4:13,16) while works of the law belong exclusively to the typological level of the Mosaic covenant.

The NT as a whole and, in this particular case, Gal 3:10-12 is to be taken as the definitive standard of how the Mosaic law is to be read.[107] We never go straight to Moses as we are in the new covenant, an interpretative principle demanded by Paul in 2 Cor 3. With the coming of the end of the ages (1 Cor 10:11), our handling of the OT is altered by the transformation of time (Gal 3:23-25 cf. Paul's own implementation of this in 1 Cor 10:1-22). This is what we see happening in Gal 5:14 with Paul's citation of Lev 19:18. Paul is not quoting Moses as a Jew or the agitators would. He treats Moses only through the lens of the new covenant so that he is transforming this commandment into what he terms the law of Christ in Gal 6:2.[108] In so doing, he is following Jesus' authority.[109] With Christ being Lord of the new covenant, we are to hear Moses only through the NT (lest we go first to Moses, misunderstand him, and thus corrupt the new covenant by not respecting the

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[107] D. A. Carson, "Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul's Understanding of the Old and the New," in *Justification and Variegated Nomism: The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O'Brien, Mark A. Seifrid (Grand Rapids: Baker, 2004), 435 (emphasis his) makes this same point: "for Paul the fundamental norm was Christ and his gospel, and he wants to show that when the Old Testament Scriptures are *rightly* interpreted, they agree with his thesis."

[108] Cf. Rom 13:8-10 where Paul again directs the church to love one another and thereby fulfill the law. The focus in the new covenant is not law but love (Gal 5:6 cf. 1 Cor 13:13; 2 Cor 5:14; John 14:15). Moo, "Law of Christ," 360 thinks Paul does not cite Lev 19:18 but Jesus' quotation of Lev 19:18 (see Matt 22:39). Moo might be somewhat extreme in this since Paul quotes Exod 20 in Rom 13.

[109] John 13:34 ("A new commandment I give to you"); 15:12 ("my commandment") cf. Matt 5:22-44 ("But I say to you"); 28:20 ("observe all that I have commanded you").

distinct principles and epochal boundaries of the two covenants).[110] As Moo puts it, the authority of the Mosaic law for us is only "the authority of a prophetic witness."[111] All of this means it is Christ whom we obey, not Christ and Moses, for the OT, being an incomplete book, serves to point us ahead of itself to Christ in the new covenant.

With the law being directly tied to the land promised Israel, the law has passed away because Christ has earned a better land above for the new Israel (4:26 cf. 5:21e). As the land of Canaan has lost its significance, so too is the law no longer an immediate authority. The law is not directly applicable to us because God speaks to us through his Son, not Moses. An ideal example of this is in Eph 6:1-4 when Paul appeals to the fifth commandment. Addressing the children in the churches of Asia Minor, Paul does not hesitate to quote Exod 20:12. Noting that it "is the first commandment with a promise," he then goes on to recite the promise: the young Christians are to honor their father and mother "that it may go well with you and that you may live long in the land." This raises two questions. One, does Moses offer these children long earthly life? Two, does the land Paul has in view the same land that Moses wrote of? The answer to these two questions is intertwined and for the same reason. Neither the life nor the land are physical as Christ has brought us into the new covenant by which the promises have been fulfilled and, therefore, spiritualized (or Christified). The life is now eternal life and the land is the new creation

[110] The OT is not the final word on the OT (Moo, "Law of Christ," 324). On the theological priority/authority of the NT for the church that eschews the errors of both the critical method and dispensationalism, see Meredith G. Kline, *The Structure of Biblical Authority*, second edition (Grand Rapids: Eerdmans, 1975), 68-110, esp. 74-75, 85.

[111] Moo, "Law of Christ," 376. The law given by Christ – the law fulfilled by him in his authority – is what the new Israel is called to obey, "not the law in its original form" (353).

(Gal 6:8).[112] The children will have eternal life in heaven if they honor their parents by believing the gospel imparted to them at home. In this way the law of Moses has been transfigured by the work of Christ. Paul no longer reads Moses as he once did, but reapplies the law to the new Israel through the prism of the gospel (cf. his appeal to the law in 1 Cor 9:9; 14:34; Rom 13:8-10; and 1 Tim 5:18).[113] This distinctively Christian reading – that is, interpreting Scripture according to the fullness of time (cf. 2 Cor 3:15-17) – goes a long way in clearing up much theological and practical confusion, such as averting the serious error of theonomy which fails to recognize the covenantal placement/timing of the church in redemptive history.

Elementary Principles of the World

Before closing this chapter, we will look at στοιχεια which we have referred to earlier. Having keyed in on the pagan usage of εβασκανεν, Paul now makes use of στοιχεια for his own purposes in 4:3,9 and again later in Col 2:8,20. There are a couple of questions raised by this word: what does it mean and does it have the same meaning when Paul uses it in Col 2?

Στοιχεια literally means "to stand in a row," denoting something such as letters of the alphabet, that is, that which is basic or elementary. Note the context of spiritually

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[112] Of course there is a real sense in which Moses and Paul did refer to the same land since Canaan was typological of the heavenly kingdom (cf. Heb 11:10, 13-16, 26).

[113] The OT is to be read Christianly which means following the exegetical exemplarism intended by the NT authors. If we have a complaint with how the NT handles the OT, the problem is not with Paul or Peter or Matthew, but with our hermeneutics. On the apostles teaching us biblical exegesis amidst providing new covenant revelation (cf. Eph 2:19–3:6), see G. K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts?" *Themelios* 14 (1989): 89-96, Moisés Silva, "The New Testament Use of the Old Testament," in *Scripture and Truth*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1983), 164, and Dan G. McCartney, "The New Testament's Use of the Old Testament," in *Inerrancy and Hermeneutic*, ed. Harvie M. Conn (Grand Rapids: Baker, 1988), 113.

immature supervision in Gal 3:23-25 and 4:1-2. Paul is saying that the law is the spiritual abc's in redemptive history (cf. usage in Heb 5:12). Στοιχεια also contains the idea of elements as in the rudimentary materials that constitute this world (cf. usage in 2 Pet 3:10,12). This is the cosmological understanding of στοιχεια coinciding with its use of the Mosaic law as elementary, being comprised as it is with material things such as festivals determined by the seasons/calendar, foods, circumcision, washings, etc. (Gal 4:10; 6:12-13; Col 2:16, 21-22). Associated with this is the idea that spirits are tied to this cosmos with its planets and stars whose course regulates the seasons of the year. While these two definitions are typically offered as rivals to one another, I suggest that the context of Galatians gives credence to both meanings so that we do not need to choose between the two. Στοιχεια signifies false religions inspired by evil spirits with their teachings that are legalistic (materialistic, external) and therefore elementary.[114]

The question now is whether Paul intends the same significance of the word in both instances. A difference is reflected when translators render στοιχεια του κοσμου as "elementary principles of the world" in Galatians and "elemental spirits of the world" in Colossians. Yet there is much agreement between the contexts of these two letters.

[114] As this bears upon Galatians, in no way does it mean the law was given by demons as some interpret Gal 3:19. So Bo Reicke, "The Law and this World according to Paul," *JBL* 70 (1951): 262-63, Hans Hübner, *Law in Paul's Thought* (Edinburgh: T&T Clark, 1984), 27, 31, and Räisänen, 133, 140. The law is of this κοσμου only now that Christ has come. Elsewhere Paul will write that the law is good provided one uses it lawfully (1 Tim 1:8), that is, as a revelation of righteousness that convicts of sin. John Drane, Räisänen et al have caused problems for themselves and others by asking the wrong question. It is not about Paul's view of the law itself – the law is holy because it is a revelation of the holy Lawgiver (Rom 7:12) – but of its function (Rom 7:10). Paul thinks according to redemptive history so the question concerns the role/place of the law in the old and new era; the context Paul works in is epochal (see p.62 n.139). The law is spiritual (Rom 7:14), but it is not spiritual to be under the law (Gal 6:1 cf. 1 Cor 9:20).

Colossians supports this idea of spirits present in στοιχεια (see Col 1:16; 2:10,15,18).[115] Additionally, laws play a large role in Colossians, even without the use of the word νομοϖ (see Col 2:14, 16-17, 20-23). Indeed, the meaning of στοιχεια is wrapped up in the idea of commands (δογματιζεσθε in Col 2:20). In fact, the compound συστοιχεο is used of the line that belongs to Hagar under the law (Gal 4:25).[116] Given what we have seen with εβασκανεν in 3:1 (cf. φαρμακεια in 5:20) and the fact that Paul recalls their former idolatry in 4:8, evil spirits are to be thought of as active by means of στοιχεια in Galatians as well.[117] In light of this, στοιχεια should be understood as conveying the same sense in both Galatians and Colossians. Στοιχεια is very broad for Paul; whatever religious faith is not of the Spirit/new covenant is therefore of this age and thus στοιχεια. Paul identifies στοιχεια as subjection to the law (4:5) and paganism that does not know God (4:8). Whatever form

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[115] This is not to say there is a Gnostic heresy in Colossians, see Morna D. Hooker, "Were There False Teachers in Colossae?" in *Christ and Spirit in the New Testament: Studies in Honour of C. F. D. Moule*, ed. Barnabas Lindars and Stephen S. Smalley (Cambridge: CUP, 1973), 315-31. With his eyes of faith, Paul can see demonic forces active through the agitators in Galatia and in the culture of Colossae (cf. Eph 2:2 and 6:11-12 which, being a circular letter, would have been read 125 miles east of Ephesus at Colossae).

[116] Paul also employs στοιχομεν (Gal 5:25) and στοιχφσουσιν (6:16) in the context of the Spirit and faith. Since Paul did not use the common word for 'walk' (περιπατεω as in 5:16), this seems to be a play on words. Paul is saying to line up with the Spirit through faith instead of with the line of Hagar and her enslaved sons (cf. 3:23-24; 4:8-9).

[117] *Contra* Gerhard Delling, *TDNT*, 7:684-85, A. J. Bandstra, *The Law and the Elements of the World: An Exegetical Study in Aspects of Paul's Teaching* (Kampen: Kok, 1964), 57-72, Linda L. Belleville, "'Under Law': Structural Analysis and the Pauline Concept of in Galatians 3.21–4.11," *JSNT* 26 (1986): 66, and Scott J. Hafemann, "Paul and the Exile of Israel in Galatians 3–4," in *Exile: Old Testament, Jewish and Christian Conceptions*, ed. James M. Scott (Leiden: Brill, 1997), 346 though Clinton E. Arnold, "Returning to the Domain of the Powers: *Stoicheia* as Evil Spirits in Galatians 4:3,9," *NovT* 38 (1996): 65, 68 goes too far in narrowing the referent of στοιχεια to demonic entities and maintaining that there is only a "close association" to the law.

στοιχεια takes, the common element is that στοιχεια only enslaves.[118] Paul, as one who was under the law (1:13-14), and the Galatians who have come out of paganism, know firsthand that a religion apart from Christ is weak and worthless (4:9). There was no ultimate difference between Paul the Jew and the Galatian pagans. The Jews knew the true and living God (4:8 cf. Rom 3:2), but if the law did not lead them to faith in the Messiah as it was divinely intended to (3:23-25 cf. Rom 1:1-5), they were like the Gentiles – apart from Christ as those in the era of the flesh.[119] Conversely, God is the God of Jews and Gentiles when they are justified by faith apart from works of the law (Rom 3:28-29). That is precisely Paul's point: If they go on in their apostasy by further submitting to the law, they will be as both Paul and themselves already were. Why would the Galatians want to return to such misery? Coming under the law has only brought them division and pride (5:15,26), far from manifesting the Spirit as they expected. That στοιχεια is both Jewish and pagan unbelief is also signified in 5:1 when Paul calls the Galatians to not "submit *again* to a yoke of slavery" (emphasis mine). They were enslaved to στοιχεια before they believed in Christ and will be enslaved again if they return to the mode of the flesh by trusting in works.

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[118] Τα στοιχεια του κοσμου, integrally tied to Gal 1:4 (ενεστωτοϖ πονφρου αιωνοϖ) and 6:14 (εμοι κοσμοϖ εσταυρωται καλω κοσμω), "cover all the things in which man places his trust apart from the living God revealed in Christ; they become his gods, and he becomes their slave" (H.-H. Esser, *NIDNTT*, 2:453). If the Galatians' faith is in Christ, they will not be taking part in the old creation. Coming under the law therefore speaks of one's unbelief (cf. 5:2-7).

[119] Even though the first person plural in Gal 4:3,5 refers exclusively to Jewish Christians and Paul returns to his usual second person plural to include Gentile Christians in 4:6ff (rightly Longenecker, *Galatians*, 164), he still writes of both his Judaism (4:3) and their former paganism (4:9) as στοιχεια. Paul's use of 'we' in 4:3,5 follows in the steps of 3:23-25 and 2:15-16 where he has in view Christians who are Jewish by birth. Paul can legitimately make this distinction among believers only because all of these passages are thinking in the past tense, that is, he is looking back to the Mosaic economy to contrast it with the era of the new covenant where ethnicity is of no account (3:28).

Whether it is the Torah (Galatians) or a philosophy requiring religious adherence that advocates manmade laws to control the flesh thought to make one spiritually complete (Colossians), they are στοιχεια that Christ has delivered us from through our being crucified with him (Gal 1:4; 6:14; Col 1:13; 2:11-13). By his resurrection Christ has raised those in him above this law-engrossed age to the era of the Spirit (Gal 5:16; 6:15; Col 3:1-4). Having triumphed, Christ frees us from the bondage of στοιχεια (Gal 4:5; Col 2:14-15). Paul judges the law of Moses to now be στοιχεια because he views it through the grace of the new covenant. Christ has come (Gal 3:23,25; 4:4) and made us children of the Jerusalem above (4:26), leaving the law to the present Jerusalem of this world (4:25). The law was for Israel in their earlier (younger) period of redemptive history. The old covenant was external/material but redemptive history has advanced to the new covenant which is internal and spiritual (see p.71 n.157). This very distinction between the two covenants is at the root of Paul's contrasting language of σαρκα and Πνευμα (4:29). The agitators looked at Abraham and saw the law of circumcision in the flesh (Gen 17). Paul looked at Abraham and saw justification by faith (Gen 15) with his circumcision pointing ahead to the promised era of the Spirit (Gal 3:6-9). In short, Paul takes the agitators' boast in the flesh and uses σαρκοϖ against them (3:3; 4:23,29; 5:13, 16-24; 6:8).[120]

[120] The σαρζ/πνευμα contrast may have grown out of the agitators' own polemic. For them, the Abrahamic covenant was a much-loved σαρζ διαθφκφν (Gen 17:13b LXX). See Bo Walt Russell, "The Apostle Paul's Redemptive-Historical Argumentation in Galatians 5:13-26," *WTJ* 57 (1995): 335 *pace* Robert Jewett.

CHAPTER 3

THE TWO AGES AND PAUL'S MINISTRY TO THE GALATIANS

Framework of Paul's Theology

Paul sets the course for the entire letter in his greeting and, we might add, manages to provide the core of his contentions in the first twelve verses (without even using πιστεωϖ, δικαιοσυνφ, επαγγελιαν, πνευματι, ελευθεροω or νομοϖ). There are two verses of particular interest within this pericope which speak of Christ's resurrection, both explicitly and implicitly. It has been thought that Christ's resurrection does not play a large role in Galatians since Paul only refers to it in the opening verse.[121] Much better is Wright's observation: "Resurrection is not a main theme in Galatians, but neither the overall argument nor the detail is comprehensible without it."[122] It was not necessary for Paul to teach or defend Christ's resurrection *per se*, he simply declares it as central to his gospel and foundational for his approach to the Galatians' apostasy. The resurrection and exaltation of Christ is the great assumption running throughout Galatians, forming the basis for Paul's polemic against coming under the law.

Stuhlmacher deftly shows the impact of the resurrection upon Paul at his conversion and, consequently, its significance for his theology as a whole. Upon Christ in heaven

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[121] George S. Duncan, *The Epistle of Paul to the Galatians*, MNTC (New York: Harper and Brothers, 1934), xli-xlii and Beker, 58.

[122] N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003), 219.

breaking into Paul's life in this age (Acts 9:3-7), his view of the law had begun to be destroyed. If Christ is risen, he was the Messiah and if the Messiah has come, then the Mosaic covenant has passed away and the messianic age has arrived. Christ's death on the cross, therefore, was not his being cursed by God, it was him suffering the curse of the law in place of law breakers such as Paul himself.[123] His life under the law had come to an end because Christ revealed himself to Paul, making him a participant of eschatological life in the Spirit according to God's election (Acts 9:15-18). It is the fruit of this revelation that we have bursting forth in Galatians. There are just three verses we will point to here as forming Paul's framework, the first one possibly presenting itself as somewhat of a surprise.

Paul begins with the beginning of the new creation, Christ's resurrection. For both Paul's apostolic authority and the gospel he preaches, 1:1 provides the groundwork for the entire letter. Being an eschatological event (John 5:28-29; 6:39-40), the resurrection is heavenward (Dan 12:2-3). This will become highly significant as the letter progresses. As the inbreaking of the age to come, the resurrection is the arrival of the Last Day ahead of time which begins the last days and the vertical facet of eschatology. The resurrection of Christ is therefore the source and life of the Israel of God, not the law of Moses.

This vertical dimension of eschatology would be best illustrated if we reproduce the diagram of Vos who spoke of Christ's coming in the fullness of time as "the one great incision in history."[124] With his death (Matt 27:50-53) and resurrection (Rom 4:25), Christ

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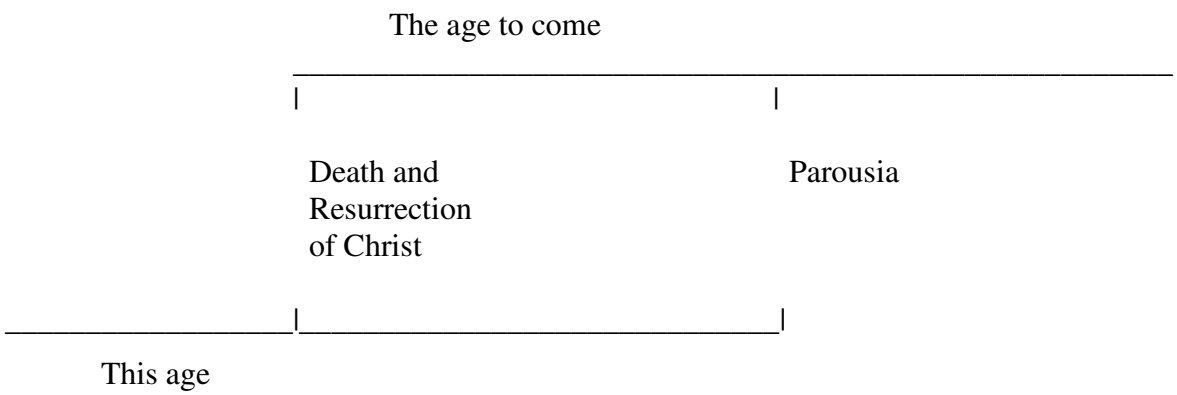
[123] Peter Stuhlmacher, *Reconciliation, Law, & Righteousness: Essays in Biblical Theology* (Philadelphia: Fortress, 1986), 140-42.

[124] Geerhardus Vos, "Eschatology of the New Testament," in *Redemptive History and Biblical Interpretation*, ed. Richard B. Gaffin, Jr. (Phillipsburg, N.J.: P&R, 1980), 26.

transitioned this age into the time of the last days and inaugurated the new covenant and, with it, the new creation. The new creation is brought forth through the new covenant.

Fig. 4

OVERLAP OF THE TWO AGES: THE ALREADY AND
THE NOT–YET OF THE NEW CREATION[125]



Paul is "an apostle – not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead" (1:1). Bringing this into comparison with subsequent letters, we find Paul supplying an extended identification of himself. Within this verse, Paul does two things. First, and most obviously, he begins by asserting his apostleship which he resumes in 1:11–2:10, constrained to do so for the sake of his readers. To bring the believers under bondage to the law as they desire, the agitators know they must also turn the Galatians against the real Paul whom they loved (4:13-16). Paul's calling from Christ and the gospel of Christ stand together. To turn from Christ in favor of a

[125] Geerhardus Vos, *The Pauline Eschatology* (Grand Rapids: Baker, 1979 rpt.), 38. Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History* (London: SCM, 1952), 145 and idem., *Salvation in History* (New York: Harper & Row, 1967), 44 himself appears to have not read Vos but also saw the tension of the already/not–yet (*Salvation in History*, 166ff). It is not uncommon to come across unacknowledged, altered versions of Vos' schema that only deteriorate its insight e.g., Ben Witherington, *Paul's Narrative Thought World: The Tapestry of Tragedy and Triumph* (Louisville: Westminster John Knox, 1994), 273.

different gospel (1:6) – a fusion of Christ and Moses (cf. 3:2-5) – is to also alienate oneself from Paul (4:17) who is a preacher of the gospel sent by Christ in heaven (1:12). While Galatians is a defense of the new covenant, there is also this secondary concern that ensues from the gospel, namely, that the Galatians not turn from Paul of whom Isaiah prophesied. Paul knows that "in his own apostolic labours the work of the Servant is being carried forward."[126] His personal status was of importance to him because it was bound up with the truth of the gospel and the Galatians' faith in Christ.

Second, if Paul has been called by Christ, Christ has been raised from the dead. With this Paul gets us thinking in terms of time. Christ is now risen and ascended to heaven. Had Christ not risen, Paul would not be an apostle, there would be no churches in Galatia, and the Mosaic economy would still be in effect. But God has raised Christ from the dead, giving way to Paul's ministry which in turn led to the Galatians' own faith (4:13-14). Christ has called Paul to be an apostle (1:16) and God has called the Galatians to himself in the grace of Christ (1:6; 5:8), giving them the Spirit of his Son through their faith in the gospel (3:1-3; 4:5-6). As will become most pertinent in this letter, Christ has risen from the dead to heavenly life above and sent his Spirit to those who believe the gospel, bringing them into the realm of the Spirit (3:14; 4:26; 5:16,25), that is, the new creation (6:15). Vos captured this when he declared biblical religion to be thoroughly eschatological in its outlook.[127]

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[126] David M. Stanley, "The Theme of the Servant of Yahweh in Primitive Christian Soteriology and its Transposition by St. Paul," *CBQ* 16 (1954): 416.

[127] Vos, *Biblical Theology*, 80.

We must also take note of 1:4 in the introduction, a verse some have thought was an early church confession with Isa 53:6 in the background.[128] Christ "gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father." While 1:1 highlighted the age to come, what we have here is a filling out of Paul's two-age eschatology, this age and the age to come.[129] Christ's death and resurrection inaugurate the age to come and provides the structure for Paul's argument in Galatians. If Christ has delivered us from this present evil aeon through our being crucified with him (2:20; 6:14), it is to say that he has ushered us into the new creation above by virtue of his resurrection. Again, the eschatological verticality is prominent.

This is enhanced with the summation Paul includes at the closing to his letter (6:11-18). Before he leaves the Galatians, he reiterates his main points to ensure that he is clear and that his readers are no longer subject to confusion as they apparently were after his visit (see 1:9a; 3:1; 5:21b). Paul takes up the pen and writes in his own hand, something made more difficult given his poor eyesight (cf. 4:13-14. This is likely the reason for him writing with such large letters as he promptly calls attention to in 6:11.) The weight of his closing is underscored by the fact that it is significantly longer than any other closing remarks he wrote in his own hand.[130] What we want to note here is that the element corresponding to "this present evil age" from 1:4 is the contrasting new creation in 6:15.

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[128] Lindars, 78 n.3 and Martin Hengel, *The Atonement* (London: SCM Press, 1981), 36, Ciampa, 56-60 *pace* François Bovon and see n.138 below.

[129] See 1 Cor 1:20; 2:6,8; 3:18; 2 Cor 4:4; Rom 12:2; Eph 1:21; Titus 2:12-13 cf. 1 Cor 7:29,31; Rom 8:18; 1 Tim 4:8; 6:17,19; 2 Tim 4:10,18.

[130] In 2 Thess 3:17 Paul will assure his readers that he himself signs his name and gives his greeting as "the sign of genuineness in every letter of mine" (cf. 1 Cor 16:21; Col 4:18; and Phlm 19 where he also makes a point of noting that he signs his letters). In light of this, it is entirely reasonable to see the brief remarks tacked onto the end of the rest of his letters as coming directly from his hand (1 Thess 5:25-28; 2 Cor 13:11-14; Rom 16:25-27; Phil 4:21-23; Eph 6:21-24; Titus 3:12-15; 1 Tim 6:20-21; 2 Tim 4:19-22).

The new creation is the age to come having entered into this age by Christ's death and resurrection. This two-age antithesis is supported within the conclusion itself where Paul contrasts this κοσμοϖ (= αιωνοϖ of 1:4) with the καινφ κτισιϖ (6:14-15). Of course this means we could also take 6:15 as foundational to the letter in conjunction with 1:4.

Fig. 5

PARALLELS AND CONTRASTS IN THE
PROLOGUE AND EPILOGUE OF GALATIANS[131]

Overview of the Letter	Recapitulation of the Letter
1:1 Paul, an apostle (identity and authority)	6:11 Writing by my own hand
1:3 Grace and peace from God our Father and the Lord Jesus Christ	6:18 Grace of Christ be with your spirit
1:4 Christ gave himself to deliver us from this present evil age	6:14 The world crucified to me and me to the world by the cross of Christ
1:4 The present evil age	6:15 The new creation
1:5 Glory to God	6:14 Boast in the cross of Christ
1:6 Apostasy from Christ for a different gospel	6:14-16 New Israel walks by the rule of the new creation which is faith in Christ's work apart from works of the law
1:7 Agitators distort the gospel of Christ	6:12 Agitators force you to be circumcised so they can avoid being persecuted
1:8-9 Agitators are eschatologically condemned by Christ through Paul	6:16 Those of the new creation receive peace and mercy from Christ[132]
1:10 Paul does not seek man's approval	6:12 Agitators please man
1:10 Paul is a servant of Christ	6:13 Agitators boast in the σαρκοϖ
1:11-12 Man's gospel is not of Christ	6:15 Circumcision or uncircumcision counts according to this age
1:1,12 Paul was called through a revelation of Christ	6:17 Paul suffered for Christ (christological calling and suffering both validate his apostleship)

[131] The bookend construction of Gal 1:1-12 and 6:11-18 shows that Paul had one argument throughout. See appendix 2. Paul appears to do the same sort of thing in Romans (cp. Rom 1:1-6 with 16:25-27).

[132] G. K. Beale, "Peace and Mercy Upon the Israel of God: The Old Testament Background of Galatians 6,16b," *Bib* 80 (1999): 204-23 finds an allusion here to Isa 54:10. This should not be surprising since Paul quoted Isa 54:1 in Gal 4:27. The sons of the free woman are born of the Spirit and receive peace and mercy from the risen Christ which corresponds to the peace and kindness the Spirit bears in them (5:22).

Though this is the only time Paul uses the phrase "the present evil age," it is far from the only time he says this age is evil.[133] Since Christ's resurrection, the law now belongs to this world (4:3, κοσμου). What the Galatians have been led astray to think will perfect them (3:3) is in fact part of this evil age. Therefore, returning to the law as members in the new covenant (1:6; 4:21) is sin for which Christ died (1:4). How far is this from the minds of the seduced Galatians? What they think will make them more righteousness is in fact transgression (6:1) springing from unbelief in the gospel. As Paul will make most clear from 2:16 to 4:7, there is no righteousness for them to be had from the law; it is in Christ that they are reckoned as righteous (3:27). Having been redeemed from the curse of the law (3:13), they are freed from the law.[134] Christ died to deliver us from this age so that by his resurrection we become children of the Jerusalem above (cf. 4:21-31). With the use of εζελφται, there is a second exodus motif here with Christ presented as better than Moses. "The great irony of Israel's emancipation was that Moses delivered the people from physical to spiritual bondage."[135] In contrast, Christ has brought his redeemed into new covenant freedom. With this, the deliverance of 1:4 is found to be the decisive indicative behind the imperative of 5:1.

Further on in the letter, there is one other pivotal statement of Paul that lays down the context for Paul's theology. "But when the fullness of time had come, God sent forth his Son, born of woman, born under the law" (4:4). This pronouncement comes in a

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[133] Cf. 2 Cor 4:4; Col 1:13; Eph 2:1-3; 5:16; 6:13 and implied in Rom 12:2. This age is evil because it considers the wisdom of the cross to be foolish (1 Cor 1:20-24 cf. 2:6-8).

[134] Gal 3:25 cf. Rom 6:14-15 where grace is again set against law and Gal 5:18 cf. Rom 7:6 where the Spirit is set against the law. The old era was under law; the new is not.

[135] Warren Austin Gage, *The Gospel of Genesis: Studies in Protology and Eschatology* (Winona Lake, Ind.: Carpenter, 1984), 36-37.

pericope (4:1-7) that rehearses the previous one (3:23-29),[136] making the chapter break at 4:1 somewhat unfortunate while also explaining the shift that begins at 4:8. This means that "But when faith came" in 3:25 corresponds to "But when the fullness of time had come."

Fig. 6

THE NEW ISRAEL AS ESCHATOLOGICAL HEIRS

3:23 Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed.	4:1-2 I mean that the heir, as long as he is a child, is no different from a slave, though he is the owner of everything, but he is under guardians and managers until the date set by his father.
3:24 So then, the law was our guardian until Christ came in order that we might be justified by faith.	4:3 In the same way we also, when we were children were enslaved to the elementary principles of the world.
3:25 But now that faith has come, we are no longer under a guardian	4:4 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law
3:26 for in Christ Jesus you are all sons of God, through faith.	4:5 to redeem those who were under the law, so that we might receive adoption as sons
3:27-28 For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.	4:6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'
3:29 And if you are Christ's, then you are Abraham's offspring, heirs according to promise.	4:7 So you are no longer a slave, but a son, and if a son, then an heir through God.

While not exactly the climax of the letter,[137] 4:4 is the heading to what might be a primitive chiastic confession running through to v.5.[138]

[136] James D. G. Dunn, *The Epistle to the Galatians*, BNTC (Peabody, Mass.: Hendrickson, 1993), 210. Only at Gal 3:24b (cf. 4:3) and 3:28 do we detect distinctive elements.

[137] Martin Hengel, *The Son of God* (London: SCM Press, 1976), 8-9 regards Gal 4:4 as the climax of the letter. We will identify the climax later on.

God sent forth his Son, born of woman,
born under the law,
to redeem those who were under the law,
so that we might receive adoptions as sons.

All of Paul's thinking is time-oriented (cf. esp. οικονομιαν του πλερωματοϖ in Eph 1:10), controlled as it is by the coming of Christ and his parousia.[139] What Paul says here is that God's sending of his Son made it the πλφρωμα του χρονου.[140] As Paul would write elsewhere, Christ's coming brought upon us the end of the ages (1 Cor 10:11) or the last days (2 Tim 3:1).[141] Christ's appearance being the fullness of time meant the end of this age and the semi-realized arrival of the new creation.[142] The vertical aspect of eschatology is active here as well. It was from heaven that God sent his Son, humbly and miraculously

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[138] Lightfoot, 168. Somewhat excessively, Longenecker, *Galatians*, 166 suggests Paul cites confessions on as many as five other instances in Galatians (1:4; 3:1,13,26, 27-28) while Ellis does not identify 1:4 or 4:4-5 as among Galatians' preformed traditions in *Making of the New Testament*, 101. If 4:4-5 is a formula, it points up the universal understanding of Christ's coming/work in relation to the Mosaic law.

[139] On Paul's time-framed theology, see Rom 3:21,26; 5:6; 16:25-26; 2 Cor 5:17; 6:2; Col 1:26; Eph 3:9-10; Titus 1:2-3; 2:11,13; 3:4; 1 Tim 2:6; 6:14-15; 2 Tim 1:10 cf. 1 Tim 4:1; 2 Tim 3:1. Also note the pivotal role of time in his redemptive-historical doctrine of justification by faith in Gal 3:23-25 and Rom 4:9-12 and the relation between Christ and the Spirit after his resurrection in 1 Cor 15:45 ('became' = 'is' in 2 Cor 3:17 on which see Richard B. Gaffin, Jr., "'Life-Giving Spirit': Probing the Center of Paul's Pneumatology," *JETS* 41 [1998]: 573-89).

[140] Ridderbos, *Paul*, 49 n.20, F. F. Bruce, *The Time is Fulfilled* (Grand Rapids: Eerdmans, 1978), 31-32, idem., *Galatians*, 194, and Fung, 184 who notes a correspondence to Mark 1:15. It is not that the fullness of time came about so Christ was then sent.

[141] Isaiah (2:2 is the beginning of new creation cf. 65:17; 66:22) and Joel (2:28 cf. Acts 2:17) prophesied the coming of this time. As in Acts 2, Peter again uses this language of "last days" in 1 Pet 1:20. Also outside Paul is Heb 1:2 and 9:9,26, a book that is unquestionably Pauline-colored.

[142] Geerhardus Vos, "The Eschatological Aspect of the Pauline Conception of the Spirit," in *Redemptive History and Biblical Interpretation*, ed. Richard B. Gaffin, Jr. (Phillipsburg, N.J.: P&R, 1980), 92-93. Paul guards us against an over-realized eschatology when he writes of waiting for the hope of righteousness (Gal 5:5). We are already partaking of the new creation but have not yet inherited the kingdom (5:21 cf. 6:8).

born of a woman.[143] With no human father, Christ was not a son of Adam which is to say he never belonged to this age (see John 6:42 cf. 18:36). Once more Paul points us upward so that in this way, the redemptive, intruding mission of the Messiah with regard to the old law and the new Israel holds a crucial place in the book.

Dunn is well known for his denial of Christ's pre-existence and virgin birth in 4:4-5. He contends that what we have here is purely soteric and not christological, being among the Son-passages "directed more to Jesus' death as Son than to the event of his birth." The pre-existence and incarnation of Christ are not only irrelevant to Galatians and unsupported by the context, argues Dunn, they are not to be found anywhere in the Pauline corpus.[144] But Dunn has not properly understood Paul's argument in 3:15ff. In identifying Christ as the Seed to whom the promises were made (3:16), Paul grounds the unilateral (gracious) Abrahamic covenant (Gen 15:17-21) in the bilateral (meritorious) covenant of redemption between the Father and the Son. The promises made to the Messiah were not made in Ur of

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[143] J. Gresham Machen, *The Virgin Birth of Christ* (New York: Harper & Brothers, 1930), 259-60 and Raymond E. Brown, *The Birth of the Messiah* (New York: Doubleday, 1993), 518-19 conclude that Gal 4:4 has nothing to say of Jesus' virgin birth. Dunn maintains that "born of woman" was simply "a typical Jewish circumlocution for the human person" (*Galatians*, 215). But given that (1) this was a creed that contains his pre-existence, (2) that the letter rests on Christ's miraculous resurrection, and (3) the miraculous birth of Isaac is highlighted (4:23 and see n.169 below), we think Paul does point to Christ being born of a virgin with these words.

[144] James D. G. Dunn, *Christology in the Making*, second edition (Grand Rapids: Eerdmans, 1989), 40-42. Christ's eternal sonship and miraculous coming into this world in Gal 4:4 are confessed in other creeds and hymns Paul cites (see 1 Cor 8:6; Phil 2:6-7; Col 1:16,19; 1 Tim 3:16). The story of Mary's conception was known during Jesus' ministry (see the innuendo concerning his paternity in John 8:18-19, 41), so it is unimaginable that the church was unfamiliar with his birth. Furthermore, as David Wenham has demonstrated in *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995), Paul evinces a strong awareness of Jesus' life and ministry. This position is strengthened if we accept the argument of John Wenham in *Redating Matthew, Mark and Luke: A Fresh Assault on the Synoptic Problem* (Downers Grove: InterVarsity, 1992), that Matthew and Mark were written in the early 40's, before Galatians, and that Luke wrote no later than 55, before 2 Corinthians.

the Chaldeans (Gen 12), the Valley of Shaveh (Gen 15) or the land of Moriah where Abraham was going to sacrifice his son Isaac (Gen 22), but in heaven before creation. The eternal Son of God is the Seed born of a woman, sent to purchase a people by his work.[145] With the Abrahamic covenant being of the same substance as the new covenant (Gal 3:8), the gospel depends upon the pre-existence of the Son who died and rose so that the eternal promises are fulfilled by his work and his Spirit is given to believing Gentiles.

The context of 3:23–4:7 is one of humiliation and progression. Israel was held under the tutelage of the law as a child. In humility Christ was born of a woman and under the law so that he could redeem the children under the law, bringing them to maturity as sons of God, that is, heirs of his Spirit. This coheres with the above-to-below intrusion of eschatology. Christ was sent from heaven in glory to Israel below in infancy to bring the administration of Moses to its appointed end and raise them to life in the Spirit above.

Fulfilling the time was the fulfillment of God's promises. The letter rests on this coming and work of Christ. Upon the dawning of the messianic age, the law has come to its end so that those who were once children under the law are freed from its jurisdiction by the Son of God who makes them sons of God through uniting them to himself by faith. This is an eschatological time that the old covenant itself anticipated. God sent his Son and has now sent the Spirit of his Son to Abraham's believing seed who constitute the spiritual

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[145] This is not the first time the covenant of redemption comes to expression in Galatians. In Gal 1:4 Paul says Christ died "according to the will of our God and Father." Implicitly included in his obedient death is the intent of his death, namely, to deliver us from this age. Fulfilling the will of God, the crucifixion of the Son of God to redeem those known by God (2:20; 4:8) was an act of obedience rendered to his Father (cf. Phil 2:8). This was his commissioning in the meritorious covenant of redemption (cf. John 10:18; 17:4 and also note 'sent' in 6:38). Christ's active obedience (faithfulness in Gal 2:16; 3:22) and passive obedience (1:4; 2:20–3:1) – his working – is the Galatians' righteousness and redemption (3:2-9, 14). Calvin understood God's justice and said Christ merited grace for us (*Inst*. II.xvii).

Israel of God where there is neither Jew or Gentile, only those who are one in Christ, the one Seed (3:28,16,14; 4:6; 6:16).

The New Creation and the Law

Having looked at the three seminal verses by which Paul erects the framework for his theology in Galatians, we can move on to see what he does with it. Galatians elucidates the role of the Mosaic law in relation to the new covenant.[146] After summarizing his rebuke of Peter (2:15-21), Paul continues the sharp contrast between the works of the law and faith in Christ. This means showing the difference between the Abrahamic covenant and the Mosaic covenant (3:1-14). The Abrahamic covenant brings blessing through faith (3:6-9) while the Mosaic covenant put Israel under a curse (3:10) from which one is redeemed only by Christ's cursed death (3:13 cf. 4:4-5) so that the blessing of Abraham would come to the nations according to promise (3:14).

With two covenants operating on such diverse principles (cf. Rom 3:27; 4:13-14; 10:5-6), Paul must explain the nature of a covenant, the purpose of the Mosaic covenant, and the fulfillment of the Abrahamic covenant. How can a ratified covenant be unbreakable and unchangeable when the law was given to Moses 430 years after the promises were made to Abraham? In taking note of the non-theocratic (Abrahamic) and theocratic (Mosaic) epochs in Israel's history, Paul demonstrates that he sees the difference between the two covenants as being so great that he is compelled to defend the notion that the latter

[146] The Mosaic law is the Mosaic covenant (Exod 34:28) so the Book of the Law can rightly be said to be the words of the covenant (Deut 29:1,21; 2 Ki 22:11; 23:2,21 and cp. Exod 24:7 with Josh 8:34). There is no separating the covenant from the law as though they were two different things (Deut 4:13).

meritorious covenant did not cancel out the prior gracious covenant (3:17).[147] With these being two diverse covenants, they cannot be blended together (note how Paul indicates that the Galatians will only be under the law by yielding to the agitators, 4:21). Paul drives home the antithesis between them by which they operate: "For if the inheritance comes by the law, it no longer comes by promise" (3:18 cf. Rom 4:14). The law was never intended to be permanent ("It was added… until the Seed should come," 3:19); it was a temporary covenant that would give way to the new covenant so that the inheritance sworn to Abraham is received through faith, not works. Faith brings righteousness/life (note the interchangeability of the two in 3:21)[148] while the law brings curse/death (cf. Rom 7:10).

Paul continues his redemptive-historical argument for the firm distinction between the theocratic era of Moses and the non-theocratic new covenant with this language of "Now before faith came… until the coming faith would be revealed" and "But now that faith has come" (3:23,25). Paul pinpoints the time of this coming faith when he writes of "until the Seed should come… until Christ came" (3:19,24). The coming of faith coincided with when Christ came, causing a monumental shift to take place. The advent of Christ is the center of redemptive history, drawing the line between the old covenant/age and the new (cf. 2 Cor 5:17).[149] Yet Paul himself has already shown us that there was faith in the OT (cf. 3:6 citing Gen 15:6). How can he now make such a sweeping statement, "before faith came"? This is not a problem if we have followed his argument and appreciate the fact that the faith reckoned as righteousness in Gen 15:6 was pre-Mosaic revelation.

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[147] Meredith G. Kline, *By Oath Consigned: A Reinterpretation of the Covenant Signs of Circumcision and Baptism* (Grand Rapids: Eerdmans, 1968), 22.

[148] Bruce, *Galatians*, 162.

[149] Geerhardus Vos, *The Teaching of the Epistle to the Hebrews* (Phillipsburg, N.J.: P&R, n.d. rpt.), 52, Cullmann, *Christ and Time*, 83, and Herman N. Ridderbos, *Paul and Jesus* (Phillipsburg, N.J.: P&R, 1957), 65.

Abraham was not under the law; he received the promise an entire 430 years before the law was given. Paul has particular periods in view with this statement – that of Moses and Christ – not the era before Moses. We are also aided by Paul's earlier pronouncement, "the law is not of faith" (3:12a). Paul can therefore appropriately deem the Mosaic covenant as being a period "before faith came" because the law is not based on faith. Paul and the Galatians, on the other hand, live in the age of faith. "Faith has come" means the unilateral Abrahamic covenant (Gen 15:7-20) has been fulfilled in Christ. If this monergystic covenant was the gospel of justification by faith preached beforehand to Abraham (3:8), then the new covenant is unilateral; the Galatians are not to begin in the Spirit (by faith) and go on by the flesh through works of the law (3:3). Abraham was justified apart from circumcision so the Galatians are "not justified by works of the law but through faith in Jesus Christ" (2:16).

How this leads to Paul reckoning Christ's coming as "the fullness of time" is easy to see (4:4). Now that faith has come we are in the new covenant and are not to be subject to the binding authority of the law any longer (4:5; 5:1,18); we have died to it through the death of Christ (2:19). Being dead to the law is resurrection life of the new creation which is not under law (cf. 3:25). Is Christ under the law now? Neither are the Galatians because they are in him. Christ has not only made Gentiles sons of Abraham (3:29), he has made us sons of God (3:26; 4:6-7). Having received his Spirit, we have been united to him by faith (1:22; 2:17,20; 3:14, 26-28; 4:6; 5:4,6)[150] to partake of the new creation (6:15).

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[150] D. A. Carson, "The Vindication of Imputation: On Fields of Discourse and Semantic Fields," in *Justification: What's at Stake in the Current Debates*, ed. Mark Husbands and Daniel J. Treier (Downers Grove: InterVarsity, 2004), 73-75 contends that εν εμοι in Gal 2:20 should be rendered "on my behalf" as it is in 1:24 so that what Paul writes of is Christ's covenantal headship over him. While in accord with the context of

The Galatians must not come under the law because they have been raised above this age to the new creation. With the progress of redemptive history (i.e., from the vantage point of the coming of faith), the law is now part of this age so it has become στοιχεια (4:3,9) just as paganism always was (4:8). If the law is not read in light of the coming of Christ (as Paul does in 4:21-31), it now alienates one from God as much as does paganism.

The law was tied to the promised land. Israel was to keep the law so they could remain in the land (Lev 18:25,28); if they violated the covenant, they would be removed from the land as the first couple was expelled from the garden.[151] The land was only typological, a shadow pointing to the reality of the land above, a heavenly inheritance. In the coming of Christ the Galatians have the inaugurated new creation so works of the law no longer mean anything (6:15). Why would they need the law that pertained to this age if they have been delivered from this age (1:4)? In turning back to the law, the Galatians are turning back redemptive history and turning from Christ who redeemed them from the law (4:5; 5:1). It is nothing less than a retardation to have the promised Spirit of the inaugurated new creation through faith (5:16, 24-25) and revert back to the enslaving guardian for juvenile Israel that belongs to the worldly land below (4:1-3). The law showed Israel God's righteousness and demand for holiness in his people[152] in a theocratic land[153] which has been fulfilled for us by Christ (2:21; 3:21-22) who brings us into a heavenly land (4:26).

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forensic justification, it is probably better to take εν εμοι as "in me" and being another way of saying he is in the new creation. Believing in Christ for righteousness, Paul is justified in Christ and therefore brought into the new creation where the law holds no sway (6:15). This fits with the Pauline pattern: faith – justification in union with Christ – new creation.

[151] Lev 26:33; Deut 16:20; 28:63-65; 2 Ki 17:23; Jer 9:16; Ezek 20:23-24.

[152] Lev 11:44-45; 19:2; Deut 7:6; 14:2; 26:19; 28:9; Prov 2:21-22; 10:30.

[153] Josh 5:15. Hence the call for holy war (Deut 11:23; Josh 3:10; 13:13).

This transformation is made especially clear in the allegory of 4:21-31 based on Gen 16, a passage that was likely first appealed to by the agitators. What makes the difference between the conflicting interpretations of the two sons is that Paul reads the story according to his place in redemptive history whereas the agitators are looking at it as those who are still in the old covenant. The sons of the free woman were the Jews while the sons of slave woman were Gentiles (4:22-23). But now that faith has come, everything has changed and the new covenant interpretation of the passage is required (4:24-25). First, the old covenant has been brought to its end in Christ so that the covenant that bears children for slavery is now the Mosaic covenant (cf. 3:10). Second, with the messianic age having come, the ones who are outside the covenant are not necessarily Gentiles. The Jew-Gentile distinction ceases to hold in the new creation (3:28) for what matters is not circumcision but faith (5:6). There is a redefining of what it means to be in the covenant precisely because this is a new covenant. If this covenant is of faith (3:7-9), those who believe like Abraham are the ones born through promise while those who do not believe Jesus is the Messiah are the sons of Hagar (4:25). In this way Paul turns the tables on the agitators by reading the story in accord with the unfolding of redemptive history. This is the genius that shapes all of Paul's theology; his thought was determined by eschatological realities. The Jews were the sons of Sarah while under the old covenant, but not so in the new covenant/creation (cf. 6:15).[154] What Paul is telling the Galatians and through them – the

[154] Lightfoot, 181, Ellis, *Paul's Use*, 52 n.4, A. T. Hanson, *Studies in Paul's Technique and Theology* (London: SPCK, 1974), 94, Andrew T. Lincoln, *Paradise Now and Not Yet*, SNTSMS 34 (New York: CUP, 1981), 16, Longenecker, 211, and William J. Dumbrell, *The Search for Order: Biblical Eschatology in Focus* (Grand Rapids: Baker, 1994), 296 also take Sarah in Gal 4:24 to signify the new covenant, not simply "the older covenant with Abraham" as do Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 114-15, Witherington, *Paul's Narrative*, 49,

agitators – can be summarized quite simply with the adage, "That was then, this is now." As the significance of 'inherit' in 4:30 has been filled out by the coming of faith, so "born according to the flesh" and "born through promise" in 4:23 now take on their full redemptive-historical meaning (cf. usage in 5:13, 16-21, 24). The son who had been of the flesh has now been redeemed from the realm of the flesh (4:5) and has become the son born through promise because he has entered the realm of the Spirit by faith (3:29). Abraham acted outside of faith and had an enslaved son. Abraham believed the promise and had a free son. Those who believe with Abraham are his sons; not those who follow Moses on Mount Sinai. When the new creation cut into this age, Jews are cut out of the covenant on the basis of unbelief (3:11-12 cf. Rom 11:17-24).

Paul's reading does not only look back, though; reading from the perspective of the semi-realized new creation, he looks up. Paul's eschatology is vertical as well as horizontal because the era of the Spirit has broken into this age below (cf. 3:5,14; 4:29) through Christ's resurrection (1:1,4). Paul equates being born of the promise (4:23) and born of the Spirit (4:29), showing that the promise belongs to the domain of the Spirit. Those who believe are like Isaac, born of the Spirit (4:28,31). Whenever Paul refers to the Spirit, he has the vertical significance of eschatology in view. The Spirit is an eschatological reality whom God has sent from above after the resurrection of his Son (4:6,26) so that our new life comes from the Spirit in heaven (5:25; 6:8).

Martinus C. de Boer, "Paul's Quotation of Isaiah 54.1 in Galatians 4.27," *NTS* 50 (2004): 376, and Fung, 207 who appeals to 3:17 as denoting the same covenant. Paul identifies Sarah as representative of the new covenant because Israel did not inherit the Jerusalem above through the Abrahamic covenant, but only the earthly Jerusalem. Furthermore, the Abrahamic covenant foresaw the new covenant which he and the Galatians are in (3:8) so it is the new covenant that is of interest in this context.

The Jerusalem above is the new creation in the Spirit (4:26) and by faith we belong to her in fulfillment of the new covenant promise (Isa 65:17-25).[155] The new covenant is about the heavenly, not the earthly (cf. the impact the coming of the Spirit has upon worship in John 4:21-24). Consequently, from the perspective of the new creation/covenant, the law is earthly/of this age (4:25) and thus, that from which we have been delivered by Christ (1:4 cf. 3:13; 4:5).[156] "The present Jerusalem" (4:25 cf. 1:4) below is for Jews (or Gentiles, it makes no difference, 3:28) who insist on remaining under the cursing law (= outside of Christ who is in heaven, 5:4). The inheritance is no longer typified in this age with the land of Canaan whose center was in Jerusalem. The Spirit has come and through him we experience the life of the new creation (5:16, 24-25). In the new covenant the inheritance is spiritual and received by faith. Having been delivered from this present evil age, the eschatological Israel of God walks by faith (5:18). Physical Israel is of the flesh and no longer vital to the course of redemptive history so Paul recognizes no other Israel than those of the new creation who are the Israel of God.[157] Paul wants the Galatians

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[155] The Israel of God in Gal 6:16 is the restored Israel under the new covenant – those who believe in the Messiah (3:14,29; 4:31 cf. Rom 11:25-26; 9:6-7) – who is the subject of prophetic promises. The law itself tells them this (Gal 4:21). If the Galatians are the fulfillment of revelation and the eschatological people, why would they want to return to the inferior law? The old covenant was for the old age and the new covenant/age is here.

[156] The relation between the new covenant and new creation is laid out repeatedly in Galatians. "For neither circumcision counts for anything, nor uncircumcision, but a new creation" (Gal 6:15). Given the negative statement of the first line, we would expect to see new covenant as the contrast in the second but we don't. The new covenant is also coalesced with the new creation in the allegory of 4:21-31. The two women are two different covenants tied to two different ages – this age below and the age to come above. The new covenant and the new creation are both rooted in Christ's resurrection.

[157] Gal 6:15-16 is developed into Rom 2:28-29 and Phil 3:3. Paul defines Israel not according to the flesh, but according to whether or not one has been circumcised of the heart through faith. While the Mosaic covenant was made with Israel according to/in the flesh, new covenant Israel is circumcised by the Spirit uniting them to Christ in his death which is signified in baptism (Gal 3:27-28; Col 2:11-12). When Paul does refer to national

to understand that there is no longer anything spiritual about Israel (4:25) – it is simply part of this world because it does not have faith. "For Paul the element of continuity with the history of salvation under the old covenant lies not through Jerusalem as such but through Christ and those who by faith in him are children of Sarah through the promise."[158]

To sum up this section, the Galatians can have either Christ or στοιχεια but they cannot be in both the old and the new covenants (cp. 2:21 with 5:2) as these covenants are of two contrary spheres (5:17-18). Paul warns them that with one covenant being of works and the other of faith, they are mutually exclusive (3:11-12 cf. vv.2-5). If they continue to be won over by the agitators and submit to the law, they must keep the whole law for the law is one; it is indivisible (5:3 cf. 3:10). Upon reading 5:3 ("every man who accepts circumcision… is obligated to keep the whole law"), the Galatians must have been as alarmed as Paul was when he heard of their budding apostasy. If, however, they return to Christ as Paul expects (4:31; 5:10), they will live in the new covenant by faith alone (2:16) and their boast will not be in the works of the law, but in the work of Christ (6:14). In a word, this is what Paul is telling the Galatians – he is directing them to faith. Through his own testimony (1:13-24), his example (2:1-14),[159] and his use of the law itself (3:6-22;

Israel, he does so with the recognition that they are no longer in the stream of redemptive history on account of their rejection of the Messiah (e.g., Rom 3:1-2 or 9:3-5 taken in accord with 11:11-32). This is *contra* Peter Richardson, *Israel in the Apostolic Church*, SNTSMS 10 (New York: CUP, 1969), 82 who refuses to accept that Paul intends τον Ισραφλ του θεου (Gal 6:16) to be set over against κατα σαρκα (4:23,29). He takes 6:16 to be Paul's prayer for "those who are not yet the Church," leaving the Israel of God to be but "a part of the Israelite nation" (83). In no way does this interpretation fit the context.

[158] Lincoln, 22.

[159] On Gal 1:13–2:14 as being not only apologetic but exemplary, see B. R. Gaventa, "Galatians 1 and 2: Autobiography as Paradigm," *NovT* 28 (1986): 309-26. To refine Gaventa's argument, we should add that Paul established himself as an example of the power of the Spirit in delivering one from this age and bringing them into the new

4:21-31), he has one purpose – to bring the Galatians back to faith in Christ alone for in the Jerusalem above, "sin is not defined as failure to comply with Jewish law, but as failure to live as a Spirit-born son of Sarah."[160]

Paul's Pastoral Intent in Galatians

When Paul writes, he is pastoring the church. This means that when we read his letters we see what it looks like for Paul to have served as a pastor. We think of Paul as a theologian – and he was – but his theology that we have in the form of occasional letters was written for the sake of nurturing the church. Or better yet, it was precisely because Paul cared for the church that he wrote theologically; there is no other way for him to build up the believers' faith than to expound the Christian faith. Paul as a pastor must be the lens through which we look at Paul the theologian.

There are two passages to consider here, 4:12-20 and 5:16-26, both of which vibrantly exhibit features of the new creation. Paul reveals his pastoral heart when he writes, "my little children, for whom I am again in the anguish of childbirth until Christ is formed in you! I wish I could be present with you now and change my tone, for I am perplexed about you" (4:19-20). This expresses the love and suffering within his ministry which he will reflect upon in 2 Cor 11:28-29. The maternal imagery speaks of the organic bond he felt between himself and those he served. Paul poured himself into the churches because of the depth of his belief in Christ; he cannot help but think of himself as one with

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creation. Paul was transformed by being transferred by the Spirit from this age to the new age (5:25).

[160] Karen H. Jobes, "Jerusalem, Our Mother: Metalepsis and Intertextuality in Galatians 4:21-31," *WTJ* 55 (1993): 320.

them.[161] Such words of heartfelt concern come at the end of a section that emerges in 4:8-11, reminiscent of 1:6-9 and similar to 3:1-5, forming a kind of personal, emotionally-inclined bridge (cf. 5:7-12) that leads into his final argument (4:21-31) which sets the stage for the climax (5:16-25). Being the high point of Paul's argument, the warning of 5:16-25 in paraenetic form belongs to the second half of the letter's body (3:1–6:10) with the paraenesis itself beginning at 5:13 (see appendix two). This means there is no major break between chapters 4 and 5 or at any other point within these chapters. The paraensis of 5:13–6:10 completes and concludes chapters 1–4.[162]

Paul's motherly affection in 4:19 is manifest by his being in immediate agony on account of their apostasy and is accented by calling them his "little children." Such spontaneous pain is innate to a pastor who has been called by Christ (cf. 4:11). Being united to Christ, Christ's desire for the church became Paul's desire for the church.[163] It is out of this heartache over their nullifying the grace of God that he pleads with them to return to Christ in faith (cf. 2:21). The threefold imagery is interesting. The Galatians are Paul's children yet Paul is still experiencing labor pains. This is compounded by Paul then thinking of Christ who is being formed in the Galatians, not the Galatians being formed in Paul. This is the ministry: Paul preaching the gospel which gives birth to his children who

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[161] Cf. his devotion and sacrifice in 1 Thess 2:1-12, 19-20; 2 Cor 6:11-13; 7:2-3; and Phil 1:20-30; 4:1.

[162] Bo Walt Russell, "Does the Christian Have 'Flesh' in Gal 5:13-26?" *JETS* 36 (1993): 182-84. Also see the remarks of Victor Paul Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1968), 69 which speak to the indicative–imperative relation in Paul's letters and on Gal 5 and 6 in particular, C. K. Barrett, *Freedom and Obligation: A Study of the Epistle to the Galatians* (Philadelphia: Westminster, 1985), 3, 90.

[163] In writing of when God "was pleased to reveal his Son in [εν] me" (1:16), Paul claims that everything in him and his ministry stems back to his being united to Christ. Paul is the apostle that he is because of Christ in him (cf. Col 1:28-29 and consider Gal 6:17 with Col 1:24), though this is not to deny the role of apostolic kerygma. See Ronald Y. K. Fung, "Revelation and Tradition: The Origins of Paul's Gospel," *EvQ* 57 (1985): 23-41.

continue to cause him labor pains until they are mature in Christ. How is Christ going to be formed in the Galatians according to Paul? They will grow in their union with Christ in the same way as they were justified – by faith (2:16; 3:8). This is what Paul calls them to throughout this letter, to faith in Christ. Paul tells them they were running well by "obeying the truth" of the gospel (5:7 cf. 2:5,14; 4:16). They were living in the new covenant by faith in Christ crucified and risen (2:20; 3:1). Coming under works of the law, the antithesis to faith, is what has hindered them from living according to grace (5:4).

Paul never issues an imperative that is not already true of himself. When Paul entreats the Galatians to become like him (4:12), he wants Christ to be formed (grow) in them (4:19) as Christ has been formed in himself. For the Galatians to become like Paul and have Christ living in them means a number of things, but it begins with being free from the law (5:1 cf. Paul in 2:4-5, 19). Paul has pointed to Abraham as a kind of example for the Galatians in 3:6-9 and now points to himself as a son to "the man of faith." Believing the gospel is therefore at the heart of Paul's plea in 4:12. Their love for Paul and one another was the fruit of their reception of the gospel by which they were made participants in the new creation (5:6). This is the second way in which they will become like Paul. Paul loves them and wants them to love one another (5:13-15) and himself as they had (4:14-15). The blessing they felt (4:15) was their experience of love, joy, and peace in the new creation that has since vanished by them being manipulated into apostasy (4:16-17; 5:15,26). They have gone from doing Paul no wrong (4:12) to seemingly making him their enemy (4:16). In 4:14-15, then, Paul is reminding them of their experience of the Spirit just

as he did in 3:2-5.[164] This appeal to experience in 3:1-6 anticipates 4:12-20 and mirrors the approach in Acts 15:8-9, 12 where Peter, Paul, and Barnabas argue for the Gentiles being saved by grace.[165] Third, to become like Paul means they will suffer for the gospel. Christ suffered for the gospel (2:20), Paul suffered for the gospel (1:10; 4:29; 5:11; 6:17), and the Galatians will return to suffering for the gospel as they had (3:4). When the Galatians look at Paul, he expects them to see Christ who is Lord in the new covenant/creation (1:3-4; 6:14-15), Christ who loves them (2:20), and Christ who suffered for them (3:13).[166] Paul expresses his unseen suffering for the Galatians in 4:19 and, beyond that, appeals to his physical sufferings for Christ as proof of his apostolic gospel (6:17). Paul's union with Christ is so strong as it were that Christ's physical sufferings have become his own. This speaks to the depth of Paul's faith (cf. 2 Cor 4:13). Believing in Christ, he was willing to suffer for Christ with the result being that when the Galatians see Paul, they will see Christ's scars. It was by Christ's suffering that the new creation was inaugurated and it is suffering that continues to characterize life in the new creation while in this age.[167]

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[164] The Galatians' response to Paul in Gal 4:14-15 is often taken as merely indicative of social customs (Betz, 224) or the happiness friendship brings (Bruce, *Galatians*, 210). We will find that this passage is entirely spiritual, displaying something that does not have its origins in this age. The love Paul recalls was of the Spirit.

[165] As the sign of having been justified apart from works, receiving the Spirit is our entrance into the semi-realized new creation (Gal 3:1-6 cf. 2 Cor 5:5; Rom 8:23; Eph 1:13-14). The faith of Abraham (in the *historia salutis*) and the experience of the Galatians (in the *ordo salutis*) proves to them that they received the promised Spirit by faith.

[166] These three things – faith in Christ the Lord, love like that of Christ's, and suffering for Christ – are what makeup Paul's appeal for the Galatians to "become as I am." Willis P. de Boer, *The Imitation of Paul: An Exegetical Study* (Kampen: Kok, 1962), 195 is understated when he restricts Paul's meaning to following his faith. Out of faith in Christ flow fruits of the new creation (Gal 5:6).

[167] When the age to come intrudes into this age, there is (1) grace (toward those whom God has chosen to believe by which they are united to Christ in whom they are justified and sanctified, Rom 6:14) and (2) judgment (from this world toward those who are delivered from this age which is itself a sign of judgment upon those who do not believe, 1

What was not made clear in the prophets is that the tribulation consisting of persecution, false teaching, and apostasy (Dan 10:14ff; 11:27-35) is within the new creation, not before it.[168] Paul's suffering, the agitators' heresy, and the Galatians' apostasy are therefore marks of the tribulation in the new creation. The agitators want to avoid suffering for the cross (6:12) by which one enters the new creation, but they will reap eschatological corruption (6:8) by holding to a nomistic gospel of this age (1:8-11). Paul's flesh was beaten because of the cross while the agitators' flesh was cut to avoid the cross. The agitators imagine their flesh improved because of cutting but Paul knows his scarred flesh speaks of his heavenly calling and hope (cf. 2 Cor 4:8-18). The sarkic kosmos is dead to Paul (6:14) because he has been crucified with Christ and is now led by the Spirit (5:18).

The Jerusalem Above in this Age: New Covenant/New Creation Ethics

This leads us to the ultimate expression of what it means for Christ to be formed in the Galatians. Paul brings faith, love, and suffering into their eschatological contexts and pulls all of this together when he exhorts the Galatians to walk by the Spirit. The birth metaphor in 4:19 is brought to full gestation in 4:27 where the resurrection of Christ, the Seed of Abraham (3:16), is the miraculous birth promised to Sarah by which she is transformed from being a barren woman in sorrow to a fruitful, joyous woman.[169] This in turns allows us to see that the formation of Christ in us is definitively filled out in 5:16-25 (i.e., the Jerusalem above partaken of by those in the Spirit). By Christ's resurrection,

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Thess 1:2-10; 2 Thess 1:3-7; 2 Cor 2:15-16; Phil 1:27-30). This is what we see throughout the book of Acts and 1 Peter. Christ in Paul exposed him to weakness (Christ's humiliation) but also gave him power to not be destroyed (Christ's resurrection); he was sorrowful but rejoicing (2 Cor 4:8-10). It is through suffering that the Spirit conforms us to the image of Christ (Rom 8:18-29).

[168] Beale, "Eschatological Conception," 14, 42-43.

[169] Jobes, 314-16.

Gentiles are brought into the new covenant and have life in the Jerusalem above which is the beginning of their eternal life in this age.[170] The life of Christ Paul desires to see formed in the Galatians is Christ's resurrection life which he expresses as walking by the Spirit (5:16-18). Paul leads the Galatians above the law (cf. 5:23c)[171] that is of the present Jerusalem and into the new creation, the domain of the Spirit. The Galatians are not to be under the law but in the Spirit (5:18). Paul believed, Paul loved, Paul suffered – Paul walked by the Spirit – this is what it looks like for Christ to be formed in the Galatians.

Being terribly perplexed over the Galatians (4:11,20), Paul gives them three warnings (5:2-4; 6:7-8) with the largest being in the form of a chiasm of antithesis (5:16-25).[172] In coming to 5:16-25, this chiastic structure is the first thing to observe.

A v.16a πνευματι
  B v.16b σαρκοϖ
    C v.18 νομον
      D vv.19-21a τα εργα τφϖ σαρκοϖ
        E v.21e βασιλειαν θεου
      D' vv.22-23a ηο δε καρποϖ του πνευματοϖ
    C' v.23b νομοϖ
  B' v.24 σαρκα
A' v.25 πνευματι

[170] The resurrection life of Christ in Rom 6:4,13 is the beginning of eternal life in Rom 6:22 cf. 1 Tim 6:12,19. So too the deposit of the Spirit in Eph 1:13-14 cf. 2:5-6.

[171] The phrase closing out the fruit of the Spirit in Gal 5:23, "…against such things there is no law," means that law cannot produce this fruit. The law is therefore unnecessary in the new covenant (cf. Eph 2:15; Lincoln, 26, Bruce, *Galatians*, 255, Moo, "Works of the Law," 80, Fung, 273, Fee, *Empowering Presence*, 882 and see Ridderbos, *Paul*, 223). While works of the law in the Mosaic era would keep an Israelite in the earthly typological kingdom, in the new covenant the law will only cut a Jew or Gentile off from the eschatological kingdom of God; the eschatological Spirit does not bear new covenant fruit through "legal enactments" (Bruce, *Galatians*, 42).

[172] M. Martínez Peque cited by Russell, "Redemptive-Historical Argumentation," 350 n.40.

The chiasm demonstrates that it was Paul's primary concern to warn them against the mode of the flesh which they were returning to. If they trust in the law instead of in Christ, they will not inherit the kingdom. A slightly different chiastic arrangement of this passage is offered elsewhere with it beginning at 5:13 and extending to 6:2.[173] While the boundaries of this other chiasm are not convincing, it does at least support the earlier findings of the warning in 5:21 to be at the center. This chiasm of flesh–Spirit antithesis brings the contrast between the agitators and Paul, the false gospel and the truth of the gospel, law and faith – this age and the age to come – to a head. Galatians is a letter of antitheses. Is there any compatibility between the Spirit and the flesh?[174] Is there any overlap between the kingdom of God and condemnation? Neither is there any mixture of faith and works. Righteousness of faith and righteousness according to the law are of two entirely different epochs (this is what we saw above with 3:24). With the new covenant being of faith, like that of the Abrahamic covenant (3:6,12a,14), there are no meritorious works to be done by us in justification or sanctification. The righteousness of the new covenant – imputed and transformative – is in Christ and by faith.

In 5:22-25, Paul draws from Isa 32:15-18 and its development in Isa 57:15-19.[175]

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[173] Ian H. Thomson, *Chiasmus in the Pauline Letters*, JSNTSup 111 (Sheffield: Sheffield Academic Press, 1995), 120. Thomson does not appear to be aware of this earlier work by Peque, seeing as he does not interact with it while D. Francois Tolmie, *Persuading the Galatians: A Text-Centered Rhetorical Analysis of a Pauline Letter*, WUNT 2.190 (Tübingen: Mohr Siebeck, 2005), 253 does not include Gal 5:16-25 among the chiasms.

[174] Σαρζ in Gal 5:13, 16-17, 19,24 is not man's nature (*contra* Burton, 319, 493) but the era that is opposed to the Spirit and whose eschatological end is not the kingdom of God.

[175] G. K. Beale, "The Old Testament Background of Paul's Reference to 'the Fruit of the Spirit' in Galatians 5:22," *BBR* 15 (2005): 1-38. This article was read after this thesis had been constructed and was found to greatly support how the new covenant, eschatology, and Christ's resurrection/the Spirit are understood here.

> …until the Spirit is poured upon us from on high,
> and the wilderness becomes a fruitful field,
> and the fruitful field is deemed a forest.
> Then justice will dwell in the wilderness,
> and righteousness abide in the fruitful field.
> And the effect of righteousness will be peace,
> and the result of righteousness, quietness and trust forever.
> My people will abide in a peaceful habitation,
> in secure dwellings, and in quiet resting places. (Isa 32:15-18)

What Paul is telling them is that the abundant fruitfulness promised in Isaiah is not to be found in the old era; it is in the dawning age of the Spirit brought about by the new covenant. The fruit of the new age/covenant is borne entirely through the faith in Christ by which we were justified (2:16; 3:6,24), by which we received the Spirit (3:2), and by which we live (6:15-16); works of the law only militate against the Spirit's ministry because the law is not of faith (3:12a). Paul therefore warns them that the era of the flesh will only bring out the sin that is in them and shut them out from the kingdom. This warning of the kingdom's rejection is the climax of the letter (5:21e). The condemnation of the kingdom is the judgment rendered by the gospel for remaining in the flesh under the law, that is, in unbelief. Paul warns the Galatians of the eschatological end to which the law will bring them and assures them that the new covenant Israel of God who reaps the godly fruit of the new creation.

This expresses the new covenant paradox where Paul says those under the law do not fulfill the law for it is too weak to bring about its own fulfillment (Rom 8:3 cf. Gal 5:17). Conversely, we who are not under the law have the "righteous requirement of the

law… πλφρωθφ in us" by the Spirit (Rom 8:4 cf. πεπλφρωται in Gal 5:14).[176] This means both justification and sanctification are by faith alone.

> Just as the law is fulfilled by those free from the law who live by the Spirit, so, in Romans 9:30-32, the law can only be 'attained' by those who do not pursue the law but live by faith. But this does not contradict Paul's claim that the law itself rests on works, not faith.[177]

To Beale's work I would add that Isa 51:2-3 also seems to be present in 5:22-23.

> Look to Abraham your father
> and to Sarah who bore you;
> for he was but one when I called him,
> that I might bless him and multiply him.
> For the Lord comforts Zion;
> he comforts all her waste places
> and makes her wilderness like Eden,
> her desert like the garden of the Lord;
> joy and gladness will be found in her,
> thanksgiving and the voice of song.

Through Christ's resurrection being the birth promised to Sarah, Zion is filled and experiences the fruitful conditions of the garden in the original creation through the agency of the Spirit (Gen 1:2). In the new creation, the sons of God (Gal 3:26) fellowship with their Father through his Son's Spirit (4:6) who brings forth the Edenic kingdom fruits of joy, gladness, thanksgiving, and worship. Having begun this letter with his calling as an eschatological prophet of the new covenant from Isa 49 (and also possibly echoing Isa 53 on the work of Christ in 1:4), it is rather fitting that when he comes to his final argument, we again find him appealing to Isaiah as prophesying the new creation through the work of the Spirit. The resurrection life of Christ is our foretaste of life in the new heavens and new earth, the ultimate fulfillment of Isaiah.

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[176] Given the use of πλφρωθφ and the context of new covenant ethics, Jesus' words of Matt 5:17-18 surely stand behind Paul's handling of the law in these two passages.

[177] Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 329.

What we see in 5:16-25 is that Pauline theology and ethics are redemptive-historical in character. In the new covenant is justification and the life of the Spirit. "[T]he faith of Primitive Christianity is completely unified and consistent, and that everything that is said concerning the individual man [i.e., the indicatives and imperatives concerning his life in Christ] is built into the structure of the entire redemptive history."[178] Paul shows the Galatians which era produces life in the Spirit, the quest for which is the very impetus behind the Galatians' inadvertent apostasy (3:2-5). Contrary to those whose faith in the gospel was not solid, it is those who resist legalism and are holding on to the cross of Christ who are spiritual (6:1).[179] The goal of those who have embraced the agitators and the law is to be spiritual but Paul tells them they are spiritual through believing the gospel for the Spirit does not work through the flesh/the old covenant. The Spirit belongs to the new creation where the flesh is crucified, not circumcised (6:12-15). Dunn objects to this, claiming that there is no indication the Galatians sought the Spirit.[180] But this is precisely why they fell prey to the agitators' alleged gospel; they were being told that they must observe at least parts of the law if they as Gentiles want to fully experience the promise of Abrahamic sonship, namely, the life of the Spirit. This would explain the agitators' use of Gen 16 undone by Paul in 4:22-24. The promise to Abraham was righteousness by faith testified to by the reception of the Spirit. If the Galatians were turning away from faith in Christ, then Paul knew the Spirit was not working among them (cf. 5:18,25). Any miracles

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[178] Cullmann, *Christ and Time*, 217.

[179] Those in Gal 6:1 are the elders of the Galatian churches who have held on to Christ in the gospel, hence Paul's exhortation for the believers to financially compensate their teaches who are to restore them to faith (6:6). It is not uncommon for the NT to address elders at the end of its letters (see 1 Thess 5:12-22; Jas 5:13-20; 1 Pet 5:1-5; Heb 13:7,17).

[180] James D. G. Dunn, *The Theology of Paul's Letter to the Galatians* (Cambridge: CUP, 1993), 105 n.8.

currently worked among them by the Spirit were due to those who protected themselves from the agitators by having kept their eyes of faith on Christ crucified (3:1,5).[181] What Paul tells them is that the law belongs to the era of the flesh which is opposed to the era of the Spirit. This antithesis between the two realms was first seen with the πνευματι/σαρκι language in 3:3 but was ultimately first manifested in 1:4 where Paul implied the two ages, and in 1:6-9 where Paul contrasted the gospel of Christ with the "gospel" of the condemned (cf. 2:16; 3:2, 11-12; 4:21-31).

Far from being the work of a later editor[182] or combating a different heresy/opponent than that in the prior chapters[183] or even "loose ethical injunctions,"[184] 5:13–6:10 has everything to do with the Galatians' apostasy.[185] We can no more appropriately begin reading Romans at 12:1 or Ephesians at 4:1 than we can take up Galatians at 5:1 for 5:16-25 extends and forms the final development of Paul's argument from chapters 1 to 4.[186] The life of the church is broached at 5:13-15, serving as a kind of

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[181] Spicq, 1:276.

[182] J. C. O'Neill, *The Recovery of Paul's Letter to the Galatians* (London: SPCK, 1972), 71.

[183] James Hardy Ropes, *The Singular Problem of the Epistle to the Galatians*, HTS 14 (Cambridge: Harvard University Press, 1929), 25-27.

[184] Bernard C. Lategan, "Is Paul Developing a Specifically Christian Ethics in Galatians?" in *Greeks, Romans, and Christians: Essays in Honor of Abraham J. Malherbe*, ed. David L. Balch, Everett Ferguson, Wayne A. Meeks (Philadelphia: Fortress, 1990), 321 and John W. Drane, "Tradition, Law and Ethics in Pauline Theology," *NovT* 16 (1974): 172. Gordon J. Bahr, "The Subscriptions in the Pauline Letters," *JBL* 87 (1968): 35 considered Gal 5:2–6:18 to be a subscription, all of which was written by Paul's hand.

[185] Eckhard J. Schnabel, "How Paul Developed His Ethics," in *Understanding Paul's Ethics*, ed. Brian S. Rosner (Grand Rapids: Eerdmans, 1995), 270 sees the paraenesis as preventative rather than describing the current situation at Galatia.

[186] Somewhat differently, Frank J. Matera, "The Culmination of Paul's Argument to the Galatians: Gal. 5:1–6:17," *JSNT* 32 (1988): 79-91 maintains that chapters 5 and 6 in their entirety are the climax with 5:1-12 being the first warning and the epilogue of 6:11-17 the second. He does not identify 5:16-25 as a warning. Das, 167-68 considers 5:2-12 to be

bracket to Paul's warning, and returned to in 6:1-10. This closing pericope of the paraenesis is where Paul issues exhortations aimed at restoring the household of faith after the turmoil wrought by the agitators, that is, provocation to attack themselves like wild beasts (5:15 cf. v.26). The love displayed toward Paul at their conversion (4:13-15) is the fulfillment of the law of Christ and that which Paul calls for amongst themselves as characterizing the new creation (6:1-2, 9-10). The fruit of the Spirit which ethically coincides with the law of Christ is diametrically contrasted with the misery the sarkic law has produced in them.[187] When the Galatians were pressured into a system of works-righteousness, they could no longer love one another because they were caught up with trying to keep the law. Under the power of the law, the Galatians were judging their works and one another, thereby creating a divisive church. The Galatians will be free to love one another when they return to their rightful place in redemptive history and realize they are free from the law as sons of the Jerusalem above through a covenant of faith (4:26; 5:1).

Some can study Galatians and still not perceive the spiritual character of the new covenant or the eschatological life Paul is getting at in 5:13ff. Paul's paraenetic warning is not about the Spirit enabling us to live "a good moral life."[188] This is in fact what his enemies would have been after. It does not require faith to live a moral life; there is nothing Christian about that. That is but sarkic thinking of moralists who belong to this age. Paul lifts the Galatians up as it were, calling them to heavenly life in Christ by the Spirit. Paul is

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the center of Paul's argument because of its language echoing that of 1:6-9 and because it contains Paul's first reference to circumcision.

[187] Gal 5:14,22a; 6:2 cf. 1 Cor 9:21 which is the only other time Paul explicitly writes of τον νομον του Χριστου (though the law of Christ is clearly active in Rom 13:8-10; 15:1-3; Phil 2:1-5; Col 3:12-14; Eph 4:32–5:2 and is rooted in John 13:34 cf. 15:12). The Spirit fulfills the new covenant law of Christ in us precisely because we are free from the law (Rom 8:4 cf. 7:4,6). To walk by the Spirit is to not walk by the law (Gal 5:18).

[188] So Matera, 85 and see Kwon, 219.

not a moralist; he is a member of the household of faith who partakes of the new creation and where what matters is faith (6:10,15). The existence Paul puts before the Galatians is measured by the source of their redemption.[189] Their redemption from this age was spiritual – the breaking in of the new creation in Christ's resurrection – so their life in Christ is spiritual and thus, by faith. Practice in the new covenant is determined entirely by faith (2:20; 5:6-7), not the Mosaic law (3:2-5).[190] Ridderbos was right, the emphasis in Paul is on the power of the Spirit upon the life of the one in Christ, not on the influences from the realm of the flesh.[191] Paul expects the churches to walk by the Spirit in accord with their faith by which they were united to Christ who was crucified for them and has risen from the dead to ascend to the realm of the Spirit above.

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[189] Neill Q. Hamilton, *The Holy Spirit and Eschatology in Paul*, SJTOP 6 (Edinburgh: Olive and Boyd, 1957), 30.

[190] Paul clearly intends that the Galatians realize the law of Moses has been replaced by the ethic of the new covenant, the law of Christ (Gal 2:19; 4:21; 5:3,18 cf. 6:2). This same exclusivity between the two laws is expressed in 1 Cor 9:20-21 where he makes plain that the law that pertains to him is the law of God which is the law of Christ. This means Paul cannot justly be considered an antinomian for proclaiming those in Christ to not be under the law for those in the new covenant are now under the law of Christ. In fact, Paul denies the charge of antinomianism in the same breath as maintaining that we are not under the law (Rom 6:1-2, 14-15). Paul believed in a law, but it is the law of Christ, not the law of Moses.

[191] Ridderbos, *Paul*, 272 and see 87, 214, 222 with Vos, "Eschatological Aspect," 121.

CHAPTER 4

SANCTIFICATION BY FAITH

Faith and its Fruit

It is rather remarkable that Paul could send a relatively brief letter to the churches of Galatia with the belief that he has clearly set forth his theology and then have it read and so terribly misconstrued by scholars and theological movements.[192] Peter well understood this quandary. In reflecting upon Paul's letters written "according to the wisdom given him," he knew there to be "some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction" (2 Pet 3:15-16). While Paul considered his reading of Habakkuk to be "evident" in teaching righteousness through faith (Gal 3:11), he would have still agreed with Peter's statement given the persecution and accompanying false teachings he endured. Having distorted the gospel he preached (1:7), the agitators are

[192] E.g., the New Perspective and the Federal Vision. So too Daniel Fuller, "Progressive Dispensationalism and the Law/Gospel Contrast," in *Biblical Theology: Retrospect & Prospect*, ed. Scott J. Hafemann (Downers Grove: InterVarsity, 2002), 243-49, Charles H. Cosgrove, "The Mosaic Law Preaches Faith: A Study in Galatians 3," *WTJ* 41 (1978): 146-64, and Scott J. Hafemann, "Presuppositions for a Study of Paul's View of the Law," in *Jerusalem: Seat of Theology* (Jerusalem: Ecumenical Institute for Theological Research, 1982), 155-67 who, following Fuller, claims the unity of Scripture is such that there is no works principle operative in revelation whatsoever. Hafemann continued to work this out in his *Paul, Moses, and the History of Israel: The Letter/Spirit Contrast and the Argument from 2 Corinthians 3* (Peabody, Mass.: Hendrickson, 1996), 160, 171-72, 284. Also appreciative of Fuller is Kenneth L. Barker, "False Dichotomies between the Testaments," *JETS* 25 (1982): 9 who concludes by suggesting the distinction between an OT theology and a NT theology be erased (16 n.57). In response to Fuller, see O. Palmer Robertson, "A Review Article," *Presbyterion* 8 (1982): 84-91 and Meredith G. Kline, "Of Works and Grace," *Presbyterion* 9 (1983): 85-92. Against Hafemann, see Mark A. Seifrid, *Christ, Our Righteousness*, NSBT (Downers Grove: InterVarsity, 2000), 111-14.

among those who are unbelieving and self-destroyed. Of them Paul writes, "I have confidence in the Lord that… the one who is troubling you will bear the penalty" (5:10).

On the other hand, Moo demonstrates that he has well understood Paul's message in Galatians when he writes,

> Men, according to Paul, required redemption from 'the curse of the law' (Gal 3:13), not better teaching about the meaning and use of the law. The search for an integrated biblical theology of the law must continue; but any acceptable solution must retain what is negative in the Pauline picture of the law if God's *new* act in Christ is to receive due stress.[193]

In a similar vein Berkouwer observed,

> For too often men have talked about the command to be holy in such a way as to mutilate the biblical message. It is certainly not enough for a man to say that he honors the law of God and for that reason strives toward holiness. The people of Israel offer proof that one may live in the climate of absolute imperatives and still perish. It is therefore of the utmost importance, not only to acknowledge the fact of the Scriptural command to be holy, but especially to understand the *nature* of this command.[194]

The law enslaves under sin (3:21-24) as its curse (3:10) so it cannot possibly free someone from sin; only Christ redeems from the law (4:5) and he is put on by faith (3:26-27).

Paul tells the Galatians that having entered the new covenant, they have been raised up to life in the Spirit through faith (5:16,25). Paul's eschatology is not simply linear – this age and the age to come – but vertical – this world and the Jerusalem above. Through union with Christ, we have become participants in the new creation, the realm of the Spirit. The Mosaic law is not of faith (3:12) so it holds no place in the new creation except as it is read through the lens of the new covenant (e.g., 5:14). The coming of faith is the hermeneutical grid through which Moses is treated by the spiritual Israel of God (cf. 2 Cor 3). We never

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[193] Douglas J. Moo, "'Law,' 'Works of the Law,' and Legalism in Paul," *WTJ* 45 (1983): 100 emphasis his.

[194] G. C. Berkouwer, *Faith and Sanctification* (Grand Rapids: Eerdmans, 1952), 19-20 emphasis his.

approach Moses directly for he is not our mediator, Christ is. Mosaic revelation is filtered through Christ, the Lord of the new covenant, to whom we have been united (2:17a).

How do we return to being under law in spite of reading Paul's letter to the Galatians? Falling into the sin of legalism is actually quite simple. One way this happens is when we turn indicatives into imperatives. For instance, if 5:22-23 was appealed to as commands – be loving, be joyful, be peaceful, and so forth, we would prove that we really have no idea what Paul is saying. Furthermore, we would demonstrate that we have not grasped Paul's gospel which is his very point in Galatians (1:6-9; 3:1, 6-9, 13; 5:4-5). Or again, we are thinking according to this age/the flesh when we separate the imperative from its indicative. The NT always presents an imperative joined to an indicative (e.g., 5:1 or 5:25), a dynamic that has been addressed in about every NT theology and treatment on NT ethics. This should tell us how important a facet of biblical revelation the indicative–imperative relationship is. Despite this and the fact that it is really a very simple exegetical point, it is frequently missed in popular approaches to Christian praxis. Expanding upon this, we fail to appreciate the nature of the new covenant when we think of the gospel as an event or message in the past with ourselves now being concerned with sanctification. The death of Christ and our having been justified by faith have everything to do with our life in Christ. When we relegate the gospel to a place in our memory and consider it to be what unbelievers are to hear, we will inevitably conceive of sanctification to be by works. But "sanctification is the work of God's free grace."[195] If sanctification is by grace, then it is of faith as faith and grace belong to the realm of the Spirit and are therefore opposed to works

[195] Westminster Shorter Catechism Q.35 and see Thomas Boston, *Works* 1:656.

(2:16,21; 5:4).[196] In Galatians Paul forcefully contends that faith (the gospel) is not merely an initial stage we go on to leave behind in the quest for maturity (3:1-6), it is the very means of sanctification. Owen (1616-1683) did not point us to the law to mortify sin. Instead, as a faithful minister of Christ, he exhorted us to

> Let faith look on Christ in the gospel as he is set forth dying and crucified for us. Look on him under the weight of our sins, praying, bleeding, dying; bring him in that condition into thy heart by faith; apply his blood so shed to thy corruptions: do this daily.
> The Spirit alone brings the cross of Christ into our hearts with its sin-killing power; for by the Spirit are we baptized into the death of Christ.[197]

Owen's hope for godliness was not in the law any more than was his hope for justification. His faith was in Christ who died to the law and thereby delivered us from the law which, since his resurrection, is now part of this world (2:19-20; 6:14). If our faith and practice are to be sound, we will never get beyond the gospel; it is historic, but it does not grow old.

Sanctification is by faith because it is through union with Christ by faith that we live in the new covenant (2:17; 3:26). We therefore participate in the new creation through faith, not works (6:15-16). Looking to the law and our obedience to make us righteous will only be the death of us (4:30; 5:4; 6:8). Those who persist in trusting in their works to make them holy evidence that they are not united to Christ and clothed in his righteousness for they do not walk by faith (3:6,27). They do not belong to Christ because they do not boast in the cross (5:24; 6:14); they are still part of this age/the flesh (1:4; 6:15). Conversely, faith means waiting for the consummation of righteousness, that is, not seeking righteousness by works which is contrary to grace (5:4-5). This is what Paul wants the Galatians to realize. It is also why Paul was so disturbed over the Galatians being drawn

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[196] "[W]e must be thoroughly aware that in shifting from justification to sanctification we are not withdrawing from the sphere of faith" (Berkouwer, *Faith and Sanctification*, 20).

[197] John Owen, *Works* 6:85, 86 and see Thomas Boston, *Works* 6:615.

away from faith and to the law (1:6; 4:20-21). "I am afraid I may have labored over you in vain" (4:11). Paul wants to see Christ formed in the Galatians (4:19) which means he wants them to return to walking by the Spirit (5:16-18). For this reason he calls them to faith in Christ (5:7) in whom the promises to Abraham have been fulfilled.

> And because all the blessings and perfections in our new state – as justification, the gift of the Spirit, and of the holy nature, and the adoption of children – are seated and treasured up in Christ and joined with him inseparably, we can receive them no further than we receive Christ himself by faith, which we only do in an imperfect measure and degree in this life.[198]

Being for Israel in a stage of redemptive-historical infancy, the law is spiritually retarding in the new covenant. The law was inferior, mediated by angels as it was (3:19), but the new covenant is administered by the Son of God. The law does not redeem and therefore cannot sanctify (2:21). Redemption and grace belong to the gospel, not the law, and therefore come through Christ by faith, not Moses. Yet this is precisely what is so hard for us to believe. As Paul told us, "the desires of the flesh are against the Spirit" (5:17). Having been redeemed from this age, we have an inclination to think according to the flesh which means living according to law. With his pastoral wisdom built upon his theological genius, Calvin (1509-1564) wrote, "It is harder for the heart to be furnished with assurance than for the mind to be endowed with thought."[199] Knowing his own falters of faith but still towering over his fellow pilgrims, Calvin again expressed our common plight: "This variation [of heart] arises from imperfection of faith, since in the course of the present life

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[198] Walter Marshall, *Gospel Mystery of Sanctification* (Welwyn, Hertfordshire: Evangelical Press, 1981. Originally 1692), 173 and see Thomas Boston, *Works* 2:13.

[199] *Inst*. III.ii.36. Luther's (1483-1546) battle is to the same effect: "Therefore let everyone learn diligently how to distinguish the Law from the Gospel, not only in words but in feeling and in experience; that is, let him distinguish well between these two in his heart and in his conscience. For so far as the words are concerned, the distinction is easy. But when it comes to experience, you will find the Gospel a rare guest but the Law a constant guest in your conscience…" (*LW* 26:117).

it never goes so well with us that we are wholly cured of the disease of unbelief and entirely filled and possessed by faith."[200] Can our own experience of struggling with the flesh that tells us to revert to unbelieving works be stated any better? Theologically accepting the gospel and receiving the comfort and hope of the gospel are two different things. The knowledge of Christ surpasses mere cognitive understanding; it means finding rest from the law and taking heart in him and his work (cf. Phil 3:7-11). Trusting solely in the alien righteousness of Christ is alien to our fallen minds because we naturally walk by sight for we can see our works but we cannot see the work of Christ. But the gospel promises us that it is by faith that we know we are righteous on account of Christ. That is not to say assurance is not strengthened by the work of the Spirit in us,[201] but our confidence in standing blameless before God is because of Christ alone.

Because the Galatians did not perceive the significance of Christ's death and resurrection for their justification and sanctification, they were thrown off course by sons of the slave woman who themselves did not even keep the law (5:7; 6:13). In Galatians Paul preaches the gospel to the churches again, laboring to restore them to faith (3:1 cf. 1:6; 6:16). Though in a different context, Calvin essentially spelled out what it was that Paul set out to do for the churches in Galatians.

> It is our duty, in the meantime, carefully to shake off the remains of infidelity which adhere to us, to strive against them, and to pray to God to correct them, and, as often as we are engaged in this conflict, to fly to him for aid. If we duly inquire

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[200] *Inst*. III.ii.18. "For human nature and reason does not hold Christ firmly in its embrace but is quickly drawn down into thoughts about the Law and sin. Thus it always tries to be free according to the flesh but a slave and a captive according to the conscience" (*LW* 26:120). "This deserves careful notice. For the words are easy; but in temptation it is the hardest thing possible to be surely persuaded in our hearts that we have the forgiveness of sins and peace with God by grace alone, entirely apart from any other means in heaven or on earth" (*LW* 26:27 and see 26:38).

[201] *Inst*. III.xiv.18-20.

> what portion has been bestowed on each, it will evidently appear that there are very few who are eminent in faith, few who have a moderate portion, and very many who have but a small measure.[202]

The Galatians had been justified and begun their life in the new creation by faith and Paul assures them that it is only by their faith in Christ that they will continue to live in Christ as members of the new creation (3:2-5). They are not sanctified by the law anymore than their pre-Mosaic father Abraham was (3:6-9, 15-18). They are not sanctified by the law anymore than they are justified by the law because they are in the new covenant where the only thing that counts is faith (5:6; 6:15-16). If the Galatians properly understand justification by faith, they will then understand sanctification by faith. This is why 2:15-21 precedes 3:1ff. It is also why Paul can rightly locate the agitators' deadly error as one of corrupting the gospel (1:6-9). If Richard Baxter (1615-1691) led the way in a decline of the doctrine of justification by faith in the Puritan era, Paul assures us in Galatians that there would have then been an accompanying rise in sanctification by works.[203] And this is precisely what we see with Baxter's Grotian-backed neonomianism wherein the gospel is made out to merely be a new law.[204]

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[202] *Comm*. Mark 9:24.

[203] See J. I. Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton: Crossway, 1990), 149-61, Hans Boersma, *A Hot Pepper Corn: Richard Baxter's Doctrine of Justification in its Seventeenth-Century Context of Controversy* (Uitgeverij: Boekencentrum Zoetermeer, 1993) though his conclusion is entirely inconsistent with the body of his findings, T. D. Bozeman, "The Glory of the 'Third Time': John Eaton as Contra-Puritan," *JEH* 47 (1996): 638-54. Some of the most important Puritan articulations of justification by faith include those in the works of Owen and Robert Traill (1642-1716).

[204] See C. F. Allison, *The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter* (London: SPCK, 1966), 154-77 and J. Wayne Baker, "*Sola Fide, Sola Gratia*: The Battle for Luther in Seventeenth-Century England," *SCJ* 16 (1985): 115-33. So intent was Baxter on advancing his neonomianism that he wrote a total of fifteen treatises on it. In fact, the very first (*Aphorismes of Justification* in 1649) and last (*An End of Doctrinal Controversies* published posthumously in 1691) of his works were dedicated to

In his ministry Paul sought to please God as a servant of Christ (1:10). For this reason he preached Christ, not Moses (cf. 2 Cor 3).[205] Preaching law – whether it is the Torah (4:10; 6:12-13) or pagan (4:8-9) – pleases man because στοιχεια, like unbelieving man, belongs to this age (1:4). Paul viewed the situation at Galatia redemptive-historically. There is this age and the age to come with the church's faith making them participants in the new creation (see appendix three). To the new creation belong faith and the Spirit. Paul leads us away from the elemental, earthly law and points us to the realm of the Spirit by which we partake of by faith (5:16ff). To truly believe in Christ is to walk by the Spirit.

The love of laws and principles are traits of the fallen mind. Hence, the foreign nature of the gospel is soon forgotten (1:6). This is what the Galatians exhibited. They were trying to see the fruit of the Spirit borne by returning to the realm of the flesh. Likewise, coming to Christ in pure and simple faith fades from our memories instead of being the faith we live by and from which we will bear the fruit of the Spirit (5:22-23 cf. Rom 14:17). The Spirit does not manifest eschatological life in us through our working to keep the law but through nourishing our faith in Christ. It is out of this faith that we who love Christ fulfill the law of Christ (5:6; 6:2). New covenant ethics are never mere imperatives; they are imperatives grounded in the truth of the gospel. Divorcing the gospel from sanctification yields nothing but a bare Moses-like imperative (e.g., the "do this and live" of Lev 18:5).

> Faith works in you sanctification, and makes you to believe the promise. As exercise begets health, and we are made fit by health for exercise; or as acts beget

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neonomianism. That one would begin with such error is disappointing; that he would persist in it and only further develop it over the course of some forty years is truly tragic.

[205] See Gal 1:8,11,16; 4:13; 1 Thess 2:16; 1 Cor 1:6,17,23; 2:1-5; 9:16,18,27; 15:1-2, 11,14; 2 Cor 2:12; 10:16; 11:4,7; Rom 1:15; 10:8; 15:20; Eph 3:8; 6:19; Titus 1:3; 2 Tim 2:8; 4:17 cf. Gal 1:23; 2:2; 1 Thess 2:9; 2 Thess 1:10; 2 Cor 1:19.

> habits, and habits are means to exercise those acts, so assurance grounded upon the promise, it enables, and enlarges, and increases sanctification; but first see faith, and then the other as fruits of it. If you find a weakness in sanctification, labour to strengthen your faith, and that will increase it; for that is the ground of all.[206]

What we learn in Galatians is that Christ died for our weak faith in Christ's death for us by which we have died to this world of unbelief. God forgives us for our not trusting him to forgive us on account of his Son. When we look to our own foolish strivings to make us righteous, what we are in fact doing is arrogantly imagining our poverty stricken works to be preferable to or at least on par with the obedience of Christ. Paul does not believe in human merit because he believes in Christ; there is merit in no other.[207]

Calvin put his finger right on the problem with the Galatians faulty understanding of the gospel when he notes that those who see righteousness as living spiritually "have never tasted the sweetness of grace, so as to consider that God will be favorable to them."[208] Also instructive for the Galatians and well expressing Paul's message to them is Calvin's remark that "as soon as you become engrafted into Christ through faith… you obtain not the opportunity to gain merit but all the merits of Christ, for they are communicated to you."[209] Our righteousness is not in ourselves, it is in Christ. The righteousness of Christ by which we are justified is entirely distinguishable from the life of Christ in us by which we walk in righteousness.[210] The commonality between them is faith

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[206] John Preston, *The Breast-Plate of Faith and Love* (Edinburgh: Banner of Truth, 1979 rpt. Originally 1630), 184.

[207] See Acts 22:14; 2 Cor 5:21; Rom 5:18-19 and Calvin's refutation of Osiander (c.1496-1552) who, denying that justification is forensic, opened the door to obedience in our justification (*Inst*. III.xi.5-12).

[208] *Inst*. III.xiii.5.

[209] *Inst*. III.xv.6. Calvin's short quip from Bernard serves as a fitting word to the agitators: "For merit, it suffices to know that merits do not suffice" (III.xv.2).

[210] *Contra* Sam K. Williams, "Justification and the Spirit in Galatians," *JSNT* 29 (1987): 98 who considers the question of whether or not Paul meant the sinner is imputed

(3:2-3). If works are added to either justification or sanctification, Paul authoritatively tells us that the gospel is lost (1:6-9). Therefore, we do not look to the work of Christ in us for our standing before God (*ordo salutis*), but the work of Christ for us in the *historia salutis*.[211] "For faith totters if it pays attention to works, since no one, even of the most holy, will find there anything on which to rely."[212] The law of Moses is of no help to life in Christ for this earthly law now belongs to this evil age from which we have been delivered. Having been raised to the realm of the Spirit by faith, we are not sanctified by works of the law. The Mosaic law counts for nothing "but only faith working through love" (5:6). Faith producing love is the mark of the new covenant which has brought us into the new creation (cf. Eph 6:23-24).[213] We understand Paul when we can say, "…if there be much faith, there will be much fruit, it is the root of all grace. Get much faith then if you will have much fruit, that you may bring glory to God."[214]

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or infused with righteousness to be a needless once since, according to Paul, the one who is justified has the Spirit working in him and the one who is transformed by the Spirit is justified. This reasoning is in direct conflict with the very message of Galatians, demonstrating that Williams has not comprehended Paul's gospel. Does he really think that with one brief article on Galatians he can overturn the Reformation and make the reformers look like dim wits who missed this simple articulation? G. M. Styler, in "Obligation in Paul's Christology and Ethics," in *Christ and Spirit in the New Testament: Studies in Honour of C. F. D. Moule*, ed. Barnabas Lindars and Stephen S. Smalley (Cambridge: CUP, 1973), 179, Longenecker, "Until Christ is Formed," 104, and Peter Stuhlmacher, *Revisiting Paul's Doctrine of Justification: A Challenge to the New Perspective* (Downers Grove: InterVarsity, 2001), 62 want to obscure the distinction between justification and sanctification.

[211] "[B]ut faith alone must have place, whose nature it is to prick up the ears and close the eyes – that is, to be intent upon the promise alone and to turn thought away from all worth or merit of man" (*Inst*. III.xiii.4 and see III.ii.43).

[212] *Inst*. III.xi.11.

[213] In Gal 5:6 faith produces love and in 5:22 the Spirit bears the fruit of love. Taken together, we see that the Spirit works through faith because faith belongs to the realm of the Spirit.

[214] Preston, 117. "Again, if a man finds he wants thankfulness, the way is not to look on the virtues, to read moral writers, but go and strengthen thy faith, and that shall

Suggestions for Further Study

Having seen the significance of the new creation in Paul's ministry and theology, we could probe the rest of his corpus, determining how the new creation continues to play a fundamental role in his thinking and approach to the church. Colossians is a book which was not only written at a different time, to a different church in a different situation, but whose authorship is not universally accepted as Pauline like Galatians. Colossians is also one of the very few canonical letters of Paul that contains no explicit quotations from the OT.[215] Galatia and Colossae were not in the same region, nor was Paul even the one who preached the gospel in Colossae and planted the church there (see Col 1:6-7). This means that unlike the Galatians, Paul did not know his readers in Colossae. These differences of time and place mean nothing to Paul for his new covenant ethics remain unchanged in essence so he goes about caring for these churches in the same way, pointing both of them to Christ who has raised them to life in the Spirit through union with himself. In both letters Paul's theology is carried out according to the reality of the two ages so that, while his theological vocabulary progresses in Colossians,[216] both letters present the same

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enable thee to do wonders, otherwise we water the branches, and let the root alone" (182). According to the agitators, faith is not good enough. Their gospel is not about faith alone; the law must be added to it for one to be truly righteous before God. In other words, righteousness is made up of Christ's obedience (imputed to you by faith) and your own obedience (through works of the law). For the new covenant to be a covenant of faith means faith is the sole instrument of our justification and the root of our sanctification.

[215] Paul uses the OT in Galatians 2:16 (possible echo); 3:6,8,10,11,12,13,16; 4:27,30; 5:14.

[216] Language unique to Colossians includes πρωτοτοκοῶ (Col 1:15,18), καφαλφ (Col 1:18; 2:10,19), and πλφρωμα (Col 1:9,19; 2:9-10; πλφρωμα in Gal 4:4 refers to the time of Christ's coming and not to Christ himself). A cosmic Christology comes to the fore in Colossians (and Ephesians) but is only hinted at in Gal 4:4a (God sent forth his Son bringing about the fullness of time) with its affect coming to fruition in 5:16-25.

Considering Galatians, Paul writes of the Πνευμα often whereas there is only one explicit reference in Colossians (Gal 3:2-3, 5,14; 4:6,29; 5:5, 16-18, 22,25; 6:8; Col 1:8).

eschatologically-conditioned faith as that which will protect the churches from a ηετερον gospel (Galatians) and philosophies (Colossians) of this age. In other words, while there is theological development evident in Paul throughout his letters, the core redemptive-historical structure goes untouched. This harmony between Galatians and Colossians can be most quickly expressed in chart form.

Fig. 7

RELATION OF GALATIANS AND COLOSSIANS

Galatians	Colossians
1:4 Deliver us from this present evil age	1:13 Delivered us from domain of darkness
1:4 Christ gave himself for our sins	1:14 We have redemption in Christ
1:9 Received the gospel	2:6 Received Christ as Lord
2:20; 5:24; 6:14 Crucified with Christ to the σαρζ/κοσμοϖ	2:20; 3:3 Died with Christ to the κοσμοϖ
3:1 Bewitched cf. 5:7	2:4 Delude you cf. 2:8,16
3:3; 5:1-3; 6:12-13 Free from the law as a means of godliness; freed by Christ from this age	2:21-23 We are not spiritual by means of laws, Mosaic or mystical paganism; Christ did away with the law and conquered rulers and authorities, 2:14-15
3:27 Baptized into Christ	2:12 Died and raised with Christ in baptism
3:28 In Christ there is neither Jew nor Greek	3:11 In Christ there is neither Jew nor Greek
4:3,9 Τα στοιχεια του κοσμου	2:8,20 Τα στοιχεια του κοσμου
4:8 Formerly did not know God and enslaved to στοιχεια	3:7 Once walked in sins
4:10; 5:2-3; 6:12 Forced to submit to the Mosaic law	2:16 Mosaic regulations urged upon them

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Επαγγελιαν plays a significant role in Galatians but is not to be found in Colossians (Gal 3:17-19, 22, 29; 4:23,28). The same goes for νομοϖ (Gal 2:16,19,21; 3:2,5, 10-13, 17-19, 21, 23-24; 4:4-5, 21; 5:3-4, 14,18,23; 6:13; but see Col 2:14), δικαιοσυνφ (Gal 2:16-17, 21; 3:6,8,11,21,24; 5:4-5), κλφρονομοϖ (Gal 3:29; 4:1,7), and δουλου (Gal 2:4; 4:1,3, 7-9, 22-25, 30-31; 5:1; Gal 3:28 and Col 3:11 have literal slaves in view). Believers are called τεκνα (Gal 4:1,3,19, 24-25, 27-28, 31) and υιοι in Galatians (Gal 3:7,26; 4:7,30), but never in Colossians. Galatians also contains numerous direct quotations of the OT (Gal 3:6,8,10,11,12,13,16; 4:27,30) while Colossians is one of the few Pauline letters with no OT citations.

4:19 Paul anguishing over Christ being formed in them[217]	1:28 Paul prophetically preaches Christ to present the church mature in Christ
4:26 Jerusalem above is our mother 6:15 New creation	1:13 Transferred us to the kingdom of his beloved Son
5:4 Severed from Christ if trust is in the law	2:19 Hold fast to the Head through faith
5:16 Walk by the Spirit	3:1 Seek things above
5:19-21 Works of the flesh	3:5 Earthly
5:21 Banished from the kingdom of God	3:6 The wrath of God is coming
5:21 Kingdom of God	1:13 Kingdom of his beloved Son

The inauguration of the new creation is prominent in the πρωτοτοκοῦ hymn of Col 1:15ff.[218] The old man in Col 3:5-10 is the old age while the new man is the manifestation of the new creation in this age.[219] The emphasis in Galatians is faith in the cross while the accent in Colossians is on faith in Christ exalted, the two being tied together by the new creation motif. Though not being the point of the study, this would also have the effect of arguing for the Pauline authorship of Colossians.

With Colossians being such a parallel to Ephesians, we could push further and take up Ephesians. While they sound very much alike, no doubt this is in large measure due to them being written in the same year (A.D. 61), Ephesians is much more general in its orientation though certainly dealing in good measure with Jew-Gentile relations in the church at Ephesus, an issue far removed from that of Colossians. Nevertheless, Paul again appeals to the inbreaking of the new creation in Christ's death and resurrection whereby we are raised with Christ to the heavenlies (Eph 2:5-6 cf. 1:20-23). When Paul says we are created in Christ (Eph 2:10), he is saying we are created as inhabitants of the new creation

[217] In Galatians it is Christ whom Paul desires to be growing in the believers while in Colossians they are the ones who are maturing in Christ. These two are brought together by saying Christ manifests his life in us as we grow in union with him.

[218] See Dumbrell, *End of the Beginning*, 190-92.

[219] See Peter T. O'Brien, "The Church as a Heavenly and Eschatological Entity," in *Church in the Bible and the World*, ed. D. A. Carson (Grand Rapids: Baker, 1987), 88-119.

(cf. Gal 6:15).[220] Again, the old man is the present age (i.e., those in Adam, Eph 2:1-3) and the new man are those in Christ being made into the new covenant temple by the Spirit (Eph 2:11-22; 4:1-24 cf. Gal 3:27-29).

The other remaining major letter written in the same year as Colossians and Ephesians is Philippians. Here we again find the reality of the two ages brought to bear upon Paul, his theology, and his pastoral approach to the church. God beginning a good work in the Philippians that will be consummated on the last day is a way of speaking of the Spirit working in them through union with Christ in the new creation (Phil 1:6; 2:12-13 cf. Eph 2:10). The new creation imagery of tribulation comes through in Paul's thoughts about his imprisonment for the gospel and his ministry to the church (Phil 1:19-26 cf. 3:10; Col 1:24) as well as in Epaphroditus' suffering (Phil 2:27). As there was a christological hymn in Col 1, so also in Phil 2:6-11 we have one. Christ's humility in bringing about the new creation in Phil 2:6-8 comports with his being sent in humility in Gal 4:4-5. As Galatians shows redemptive history moving from an age of humility to maturity in the revelation of Christ (Gal 3:23–4:7) who will bring us into the kingdom of the new creation (Gal 5:5,21 cf. 6:15), so Christ in the hymn enters this age in a state of humility and through his suffering receives the glory of the name 'Lord' in the kingdom of the new creation (Phil 2:9-11). Whereas in Colossians Paul exhorted the church to hold fast to the head (Col 2:19), so in Philippians he writes of them holding fast to the world of life (Phil 2:16). It is by faith in the life-giving gospel that his recipients prove him to have not run in vain on the day of Christ (cf. Gal 5:4; 4:11).[221] Through their faith in the gospel they are

[220] Beale, "Eschatological Conception," 32, 44.

[221] Taking Gal 5:4; Phil 2:16; and Col 2:19, we see that the word, Christ, and the Spirit are inseparable as the Spirit unites us to Christ through the hearing of the gospel.

members of the new creation while living in this age (Phil 2:15). This age boasts in the flesh (Phil 3:2-6 cf. Gal 1:13-14). In contrast, those in Christ consider the works of the flesh σκυβαλα and only want to know Christ and be found in his righteousness (Phil 3:7-11). By faith Paul partakes of the power of Christ's resurrection; his mind is not set on earthly things because his citizenship is in heaven (Phil 3:19-20 cf. Col 3:1-2). While on the road to Damascus as an enemy of Christ, Christ made Paul his own (Phil 3:12 cf. Gal 1:15-16). Paul therefore presses toward the upward (ανω) call of God in Christ along with all others whose minds have been transformed by the heavenly reality (Phil 3:14-15 cf. ανω in Gal 4:26).

Taking these four letters together and beginning with the climax of Galatians, we find that Gal 5:16-18 is essentially the reality/imperative of Col 3:1-4 which comes to expression in Eph 5:18 with the simple exhortation, "be being filled with the Spirit" (πλφρουσθε is a pres. pass.).[222] But what in Philippians fits into this imperatival scheme? We are left with the command, "Rejoice in the Lord always" (Phil 4:4) which is linked to the presence of Christ in v.5b.[223] While we await the consummation when Christ "will transform our lowly body to be like his glorious body" (Phil 3:21), Christ is already near because he has raised us up with himself as indicated by Paul telling us that our citizenship is in heaven (Phil 3:20). Joy is the fruit of the age of the Spirit (Gal 5:22) so it characterizes those who are citizens of heaven in the already/not–yet.

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[222] There is yet another obvious connection in Eph 5:18-19 to Colossians in 3:16, "Let the word of Christ dwell among you richly." The new creation is manifest in the church's worship through the hymnic teaching of the gospel of Christ.

[223] There is no real distinction in Phil 4:5b between the nearness of Christ's parousia (temporal) and Christ himself (spatial). See Peter T. O'Brien, *The Epistle to the Philippians*, NIGTC (Grand Rapids: Eerdmans, 1991), 489.

To go a step further and look to Romans, this eschatological reality is captured when Paul says we have been baptized into Christ's death and raised with him so that we too might walk in newness of life (Rom 6:4-5). Union with Christ by faith means partaking of his resurrection life in this age. We reckon ourselves dead to sin and alive to God because we are in Christ who has died and risen (Rom 6:6-19). This is what it means to be under grace – to not have sin as the dominion over us but to have become slaves of righteousness precisely because we are not under the law (Rom 6:14-15 cf. Gal 5:18). Having died to the law in the death of Christ, we walk in the new life of the Spirit (Rom 7:4-6). Being in the domain of the Spirit (Rom 8:9-11), our minds are no longer set on the era of the σαρκα (Rom 8:5-8). We therefore present ourselves to God as the sacrifice of new covenant worship (i.e., having died with Christ) with minds that are being eschatologically transformed by faith (cf. Rom 6:17) so that we do not conform to this αιωνι (Rom 12:1-2 cf. Gal 1:4). We no longer think like this age (Rom 1:18-32) because we believe the gospel (Rom 1:16-17) and have become part of the new creation ruled by faith (Gal 6:15). In the words of Vos, "The Christian is therefore a peculiar chronological phenomenon."[224]

Another fruitful area of study would be looking at John's above/below language in his Gospel[225] in connection with the sending of Christ[226] to work out the harmony between him and Paul's two-age semi-realized eschatology. This entails John's frequent assurance

[224] Vos, *Teaching*, 51.

[225] John 3:13,31; 6:33,38; 8:14,23,42.

[226] John 3:34; 4:34; 5:23-24, 30, 36-38; 6:29, 38-39, 44; 7:16,18, 28-29, 33; 8:16,18,26,29,42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3,8,18,21,23,25; 20:21 cf. 12:27; 18:37.

of possessing eternal life[227] and would also lead one into the covenant of redemption and its corollaries, the pre-existence of Christ and election from eternity, both of which speak loudly in John. One may also find themselves considering Jesus' promise to send his Spirit in John 14–16 and how this would relate to Gal 3:1–4:7; 4:21-31; and 5:16-25.[228]

Also strong in John, and a central feature we have seen in Galatians (3:23–4:7; 4:21-31), is the passing away of the Mosaic covenant through its replacement with Christ in the new covenant.[229] As part of the prologue about Jesus bringing forth the new creation, John tells us how to read the Gospel (John 1:1-18), with vv.16-17 providing us with the paradigm for how we are to conceive of the law in relation to the new era in redemptive history. Jesus ushers in the new covenant for the new Israel that contrasts with the old covenant. In the first major section of his book (chapters 2–4), John shows that Jesus brings new joy (Jesus the bridegroom), a new temple (his resurrection brings an end to sacrifices), a new birth (the Spirit from above), new worship (end of visible glory and splendor upon the revelation of himself in his Son's incarnation, death, and resurrection), and a new universal offer of salvation ("Savior of the world"). The nature of the new covenant is the reason for John's emphasis on the universality ('whosoever' and 'world' in John 3:15-17; 6:33; 8:12) of Christ's work – he is the Savior of Jews and Gentiles (John 4:42; 10:15-16;

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[227] John 3:15-16, 36; 4:14,36; 5:24,39; 6:27,40,47,54,68; 10:28; 12:25,50; 17:2-3. See David Wenham, "Spirit and Life: Some Reflections on Johannine Theology," *Themelios* 6 (1980): 4-8 and John T. Carroll, "Present and Future in Fourth Gospel 'Eschatology,'" *BTB* 19 (1989): 63-69.

[228] See David E. Holwerda, *The Holy Spirit and Eschatology in the Gospel of John* (Kampen: Kok, 1959), 1-85 and Gary Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987).

[229] John 1:14, 16-17 [cf. 3:17]; 9:27-28; 13:34-35. Along these lines, see Paul M. Hoskins, "Jesus as the Replacement of the Temple in the Gospel of John," Ph.D. diss., Trinity Evangelical Divinity School, 2002.

11:50-52). When used properly, the law witnesses to Jesus in his mission[230] but because Israel did not believe the law's witness to Jesus, the law is fulfilling its function as testifying against Israel's disobedience (Deut 31:26; 32:46). Those who do not believe Moses' testimony instead stand accused by Moses.[231]

Carrying this thought forward, one could look at the relation of Galatians to Hebrews and discern whether there is any dependence of the latter on the former. On more than one instance, Hebrews appears to be influenced by this exposition in Gal 4. The author of Hebrews ties the new covenant to Mount Zion while contrasting the heavenly Jerusalem with Mount Sinai (Heb 12:18-24 cf. Gal 4:24-25).[232] In Heb 11:10,15 the author demonstrates that the hope of Israel was never an earthly (typological) land but a heavenly one (cf. Gal 4:26,30). Hebrews also argues that the new covenant Jesus guarantees is a better covenant (Heb 7:22), similar to Paul's argument of the law's inferiority in Gal 3:23–4:7. If we are correct about Gal 1:4 being a second exodus, this also contributes to the harmony between the two books (note the superiority of Christ over Moses in Heb 3:1-6 cf. ch. 8). The link between the two is, of course, apostasy. There is, however, a vast difference between the two books in that Paul derives much of his redemptive-historical

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[230] John 5:39 cf. 3:13-14; 19:24,28, 36-37 and see D. Moody Smith, *The Use of the Old Testament in the New and Other Essays: Studies in Honor of William Franklin Stinespring*, ed. James M. Efird (Durham, N.C.: Duke University Press, 1972), 53-58, Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, CBET 15 (Kampen: Kok Pharos, 1996), Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond, 1983), Anthony Tyrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T&T Clark, 1991), Margaret Daly-Denton, *David in the Fourth Gospel: The Johannine Reception of the Psalms* (Leiden: Brill, 2000), and Andreas Köstenberger, "John," *CNTUOT*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, forthcoming).

[231] See Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, Mass.: Hendrickson, 2000).

[232] Lincoln, *Paradise*, 16.

theology in Galatians from the Book of Comfort (Isa 40–66) while the author of Hebrews does not use Isaiah in either the opening catena of verses nor any of the seven OT passages that makeup the structure of his homily.[233]

Lastly, in studying Gal 3 on the Mosaic law and the coming of the Spirit, 2 Cor 3 has repeatedly come to mind as having strong affinities (the law καταραν/κατακρισεωϖ [Gal 3:10,13; 2 Cor 3:9] condemns so it cannot επιτελεισθε [Gal 3:3] or μεταμορφουμεθα [2 Cor 3:18]). These passages could be examined together to show the coherence of Paul's view of the old covenant in light of the new.[234]

[233] See R. T. France, "The Writer of Hebrews as Biblical Expositor," *TynB* 47 (1996): 245-76.

[234] See Sigurd Grindheim, "The Law Kills but the Gospel Gives Life: The Letter-Spirit Dualism in 2 Corinthians 3.5-18," *JSNT* 84 (2001): 97-115.

APPENDIX ONE

OBEYING THE TRUTH AS RUNNING WELL

Lest this reference possibly be misunderstood, we should comment upon Gal 5:7. In what might seem to be a simple question ("You were running well. Who hindered you from obeying the truth?"), there is in fact a forceful statement within Paul's argument. There is no question about what Paul means by the αλφθεια.[235] "No single term could better mark the contrast between the reality of the Gospel and the ineffectiveness of the Law."[236] Paul says the Galatians were "obeying the truth" when he was with them (cf. 1:6; 3:1-5; 4:14-15) but have since been cut in front of and kept from continuing in this obedience through demonic persuasion (5:8). This obedience is the obedience Paul calls the Galatians to return to. His metaphor of running conveys that they were running toward a goal and is equivalent to their former "obeying." The goal is the kingdom of God and it is entered by "running well… obeying the truth," that is, by faith (cf. 2 Cor 5:7). Obeying the truth of the gospel means believing in Christ for righteousness, not Moses, and therefore not coming under the law to live in the new covenant. It is by this faith that one walks in the Spirit (Gal 5:16-25), not by keeping the law, for faith makes up the life of the inaugurated new creation. This is demonstrated by the parallel between 5:6 and 6:15.

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[235] See Gal 2:5,14; 4:16 cf. αλφθεια also specifying the gospel in 2 Thess 2:10,12; 3:13; 2 Cor 4:2; Col 1:5; Eph 4:15,21; Titus 1:1,14; 1 Tim 2:4; 4:3; 6:5; 2 Tim 2:18,25; 3:7-8; 4:4. Given the context, τφ αλφθεια in Rom 2:8 is the law (whether inscripturated or written upon the conscience), not the gospel.

[236] J. Murphy-O'Connor cited by A. C. Thiselton, *NIDNTT*, 3:884.

> For in Christ Jesus neither circumcision nor uncircumcision counts for anything,
> but only faith working through love.
>
> For neither circumcision counts for anything, nor uncircumcision,
> but a new creation.

Speaking of faith as obedience occurs throughout the NT.[237] Conversely, not believing the gospel can be spoken of as disobedience.[238] This is what we have in Gal 5:7. Of all the passages referenced below, Rom 1:5 and 16:26 are the ones most commonly dealt with on this point. There are two orthodox ways to take "obedience of faith" in Romans. Some see Paul stating the goal of his apostleship as being to bring about obedience to Christ as the fruit of his converts' faith. This means "obedience of faith" is a genitive of source.[239] It is absolutely true that Paul seeks the believers' obedience to Christ as their resurrected covenant head (see Rom 6:17), but I do not believe that is what he means in Rom 1:5 and 16:26. The other orthodox interpretation is reading "obedience of faith" as a subjective genitive so that the obedience is faith itself.[240] Faith in the gospel of

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[237] Acts 6:7; Rom 1:5; 16:26; [15:18-20]; 1 Pet 1:2,22; [1:14]; Heb 5:9.

[238] 2 Thess 1:8; Rom 10:16; [10:3; 11:23 cf. 11:30-32]; 1 Pet 2:8; 3:1; 3:19-20?; 4:17; Heb 3:18-19; 4:6,11.

[239] So John Owen, *Works* 20:538, Charles Hodge, *The Epistle to the Romans*, GS (Edinburgh: Banner of Truth, 1989 rpt.), 21, 452, Adolf Schlatter, *Romans: The Righteousness of God* (Peabody, Mass.: Hendrickson, 1995), 11, G. C. Berkouwer, *Faith and Justification* (Grand Rapids: Eerdmans, 1954), 195-96, Leon Morris, *The Epistle to the Romans*, PNTC (Grand Rapids: Eerdmans, 1988), 50, Peter Stuhlmacher, *Paul's Letter to the Romans* (Louisville: Westminster John Knox, 1994), 20, Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 52, Andreas J. Köstenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth*, NSBT (Downers Grove: InterVarsity, 2001), 182, and Richard B. Gaffin, Jr., *By Faith, Not by Sight: Paul and the Order of Salvation* (Carlisle, UK: Paternoster, 2006), 100-102.

[240] Also taking obedience of faith as epexegetic are Luther, *LW* 25:5, Calvin, *comm*. Rom 1:5 and *Inst*. III.ii.8,29, H. A. W. Meyer, *The Epistle to the Romans*, MCNT (New York: Funk & Wagnalls, 1884), 38, James Denney, *Romans*, EGT, ed. W. Robertson Nicoll (Grand Rapids: Eerdmans, 1980 rpt.), 587, John Murray, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1987 rpt.), 13, Anders Nygren, *Commentary on Romans* (Philadelphia: Muhlenberg, 1949), 55, Ridderbos, 273-74, C. E. B. Cranfield, *The Epistle*

Christ is the obedience Paul strives for in his apostleship because the call of the new covenant is to believe the gospel (cf. Rom 1:16).[241] Paul's ministry of the word, then, applies to both those outside the church and believers. It is Paul's intent for not only those who have not heard the gospel to take Christ by faith for their justification (Rom 15:26-21), but for those already united to Christ to continue walking in him by faith. As he writes, "The righteous shall live by faith" (Rom 1:17). "We say, that nothing is required but faith, and that works follow faith."[242]

By being an objective genitive ("obeying *the truth*" cf. Acts 6:7), the obedience in Gal 5:7 is widened to entail living according to the new covenant which is of faith and therefore at odds with being under the Mosaic law (note Paul's same line of thought with Peter in 2:11-21).[243] This is the way of the gospel: if justification is apart from works of the law,[244] then so is sanctification.[245] As we are not justified through obedience to the law, neither will we be sanctified by our obedience. Only through our faith in Christ does

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to the Romans, ICC (Edinburgh: T & T Clark, 1985), 1:66, F. F. Bruce, *The Epistle of Paul to the Romans*, TNTC (Grand Rapids: Eerdmans, 1985), 70, and Seifrid, 135-36.

[241] *Contra* the synergism of Daniel Fuller, *Gospel and Law* (Grand Rapids: Eerdmans, 1980), 105-20, idem., *The Unity of the Bible* (Grand Rapids: Zondervan, 1992), 53, 151, 462, James D. G. Dunn, *Romans 1–8*, WBC (Waco: Word, 1988), 17, J. A. Fitzmyer, *Romans*, AB (New York: Doubleday, 1992), 237-38, Don B. Garlington, *Faith, Obedience, and Perseverance: Aspects of Paul's Letter to the Romans* (Tübingen: Mohr Siebeck, 1994), and Shepherd, 76 where obedience is made part of faith.

[242] Preston, 176.

[243] Oddly enough, modern commentators do not discuss what this obedience in Gal 5:7 consists of. But see Calvin, *comm*. Gal 5:7 and H. A. W. Meyer, *The Epistle to the Galatians*, MCNT (Edinburgh: T&T Clark, 1880), 291-92. John M. G. Barclay, *Obeying the Truth: Paul's Ethics in Galatians* (Minneapolis: Fortress, 1988), 236 severely misconstrues Paul's meaning. In no small part is this due to his denying that Paul combats the deadly belief of works-righteousness, reducing Paul's opposition to εργω νομοϖ as "cultural imperialism – regarding Jewish identity and Jewish customs as the essential tokens of membership in the people of God" (239-40).

[244] Gal 2:16; Rom 3:21,28.

[245] Gal 5:18,23c; Rom 6:14-15.

the Spirit sanctify us; the law only condemns when its pedagogical role is not recognized and it is trusted in for righteousness. The conclusion Paul intends for us to reach in Galatians is this: to the extent that we rely on the law for sanctification, to that degree we are not believing the gospel, the aim of Paul's apostleship.[246]

[246] "For unbelief is so deeply rooted in our hearts, and we are so inclined to it, that not without hard struggle is each one able to persuade himself of what all confess with the mouth: namely, that God is faithful" (Calvin, *Inst*. III.ii.15). It is for this reason that God condescend to institute the sacraments; the visible words that encourage our faith which has been born in us by the word we have heard (IV.xiv.6-7, 16; Heidelberg Catechism Q.65, 67, 73). As G. C. Berkouwer, *The Sacraments* (Grand Rapids: Eerdmans, 1969), 55 astutely observed, "In the sacrament we are confronted with these resistances of the human heart."

APPENDIX TWO

ANALYSIS OF GALATIANS

1:1-12	Prologue: Apostasy, Another Gospel, and Cursing in this Age
1:1-5	Salutation: apostleship and theological orientation of the letter
1:6-9	Apostolic authority exercised in rebuking and anathematizing
1:10-12	Transitioning to reassert his faithfulness to the gospel and divine call
1:13–2:21	Assertion of Paul's Apostolic Authority and Defense of His Gospel
1:13–2:10	Paul's ministerial autobiography for the sake of the gospel
1:13-17	Conversion and call by Christ to be an apostle
1:18–2:10	Paul affirmed by the apostles
2:11-21	Apostolic authority exercised in rebuke of Peter (anticipating 3:1–4:11)
2:11-14	Peter's compelling hypocrisy
2:15-17	Justified by faith in Christ, not by works of the law
2:18-21	Paul dead to the law through the cross and alive to God
3:1–6:10	Paul's Rebuke and Appeal to the Galatians
3:1–4:11	Rebuke of the Galatians
3:1-6	Transitioning: argument through questioning how they received the Spirit
3:7–4:7	Two arguments from Scripture: Pentateuch and prophets
3:7-14	Righteous by faith alone, cursed by the law
3:15–4:7	Abraham and Moses in redemptive history
3:15-20	Abrahamic promise made before the giving of the Mosaic law
3:21-24	Function of the Mosaic law
3:25–4:7	Sons of Abraham receive Christ's Spirit
4:8-11	Application of Scripture: questioning the Galatians
4:12–6:10	Appeal to the Galatians
4:12-20	Reminding the Galatians of experiencing the new creation: love in the Spirit

4:21-31 Argument from the law: two covenants, two sons

5:1-12 Application of the allegory for sons of the new covenant

5:1-6 Warning the Galatians about the consequence of following the agitators

5:7-12 Questioning the Galatians to set them against the agitators

5:13–6:10 Ethics of the Jerusalem above

5:13-15 Fulfill the law: contrast between the Mosaic law and new covenant freedom

5:16-26 Walk by the Spirit: warning about the eschatological horizon for the sarkic

6:1-10 The law of Christ: restoration after the corruption by the agitators

6:11-18 Epilogue: Faith, Suffering, and Blessing in the Inaugurated New Creation[247]

6:11 Paul's signature

6:12-13 Denunciation of the agitators

6:14 Paul's faith in the cross alone

6:15 Dawning of the new creation supplants the law

6:16 Blessing on the new Israel

6:17 Paul's suffering for the gospel

6:18 Grace of Christ to you

Apostasy in the prologue contrasts to faith in the epilogue, another gospel contrasts to suffering (note 6:12), and cursing contrasts with blessing. Apostasy, a different gospel, and cursing belong to this age according to the prologue while the epilogue has faith,

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[247] Jeffrey A. D. Weima, "Gal. 6:11-18: A Hermeneutical Key to the Galatian Letter," *CTJ* 28 (1993): 94 n.9 finds a chiasm in 6:12-16 with v.14 at the center. We can expand this to include vv.11 and 17 and bring in the letter's theme of new creation while retaining v.14 as the center.

D v.11 Apostolic authority in letter authenticated
  C v.12 Judgment on old Israel of this world
    B v.13 Circumcision versus uncircumcision in this world
      A v.14 Boast in the cross of Christ by which we die to this world and enter the new creation
    B' v.15 Circumcision versus uncircumcision in the new creation
  C' v.16 Blessing on new Israel of the new creation
D' v.17 Apostolic authority in ministry authenticated

This chiasm "appears to have been carefully adapted and reshaped by Paul to echo better the major tensions and essential concerns expressed throughout the letter" (Weima, 91-92).

suffering, and blessing as characterizing the semi-realized new creation. Paul is contrasting where the Galatians presently are with what they will experience when they return to Christ in the gospel.

APPENDIX THREE

CONTRASTING CHARACTERISTICS
OF THE TWO AGES IN GALATIANS

Everything in Galatians can be seen as belonging to one of two ages, that of the flesh or of the Spirit. Of course the groupings we have created below are not airtight; the law of Moses is contrasted by Paul to the law of Christ while στοιχεια is also in polar opposition to Christ and the Spirit, not just the law of Christ.

Longenecker observes these contrasts as argument by dissociation in his discussion of synchronic rhetorical analysis, but neglects to acknowledge that Paul is thinking according to the framework of the two ages throughout the letter.[248] This contrast is reinforced when the prologue (1:1-12) and epilogue (6:11-18) are compared and found to consist of contrary and paralleling statements (see Fig. 5).

This Evil Age: Era/Realm of the Flesh 1:4; 3:3; 5:13, 15-17, 19-21, 24,26; 6:8	New Creation: Era/Realm of the Spirit 3:2-3, 14; 4:6; 5:5, 16-18, 22-25; 6:8,15
Mosaic covenant (present Jerusalem according to the flesh) 3:12; 4:21	New covenant 1:6-7; 2:5,14 Gospel (promise) preached to Abraham (sons of Abraham born of the Spirit) 3:7-9, 14-19

[248] Longenecker, *Galatians*, cxvii. Also note the thesis of Beverly Roberts Gaventa, "The Singularity of the Gospel: A Reading of Galatians," in *Pauline Theology*, ed. Jouette M. Bassler (Minneapolis: Fortress, 1994), 1:149.

Works of the law 2:16; 3:2,5,10 cf. 3:12; 5:3-4	Faith in Christ 2:16,20; 3:5-7, 9,11,14,24; 5:5-6; 6:10 Grace of Christ 1:3,6,15; 2:21; 5:4; 6:16,18
In bondage outside of Christ 1:6-9; 5:7-10, 19-21; 6:12-13	Free in Christ 4:31–5:1 cf. 1:8-9, 11-12
Under the law (enslavement) 2:4; 3:12,23,25; 4:3,5, 8-9, 21,25,31; 5:1-3; 6:12	Dead to the law 1:4; 2:4,19; 3:13; 4:5,7,26,31; 5:1,18; 6:14
Slaves are sons of Hagar 4:7, 21-31	Sons of Sarah are sons of God (through the Son of God, 3:29 cf. 1:16; 2:20; 3:16; 4:4,6) and heirs of the Spirit (who is a deposit guaranteeing our inheritance of the fullness of the Spirit, the new creation) 3:7,18; 4:5-7, 21-31
Transgressions 3:19,22; 6:13	Imputed righteousness 2:16; 3:6,8,18,24; 5:5
Στοιχεια (Judaism and paganism: life of unbelief) 4:3, 8-10; 5:2-3	Law of Christ (new creation: faith working through love) 5:13-14; 6:2,10 (5:5-6 cf. 6:15)
Jew and Gentile divided 2:14	Neither Jew nor Greek, one in Christ 3:9,28; 5:6; 6:15
Boast in the flesh 6:12-13	Boast in the cross of Christ 6:14 cf. 1:4; 2:20; 3:1; 5:11; 6:12
Persecuting 1:13,23; 4:29	Suffering 4:13-16, 29; 5:11; 6:12,17
Cursed by God: excluded from the kingdom 1:8-9; 3:10,13; 5:10,21; 6:8	Blessing of eternal life: inherit the kingdom 3:9,14; 4:15; 6:8,16,18

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