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New Creation in Galatians and 2 Corinthians

Introduction

UP TO THIS POINT, this study has primarily addressed the nature of new creation in the OT and Second Temple Judaism. Taking a panoramic look at these texts reveals several significant commonalities. Perhaps most importantly, we have seen that these disparate traditions all depict new creation in such a way that this concept is closely aligned with cosmological, anthropological, and ecclesiological notions. We have also seen that there is a strong tendency to associate depictions of new creation with primordial conditions, the salvation of the Gentiles, and temple-building.

The primary concern of this chapter is to understand the nature of new creation in Gal 6:11–16 and 2 Cor 5:14–17. As already noted, scholarly efforts to investigate new creation in the Pauline tradition have chiefly focused on these two texts.¹ I have also observed the propensity among some interpreters to limit the scope of new creation in these passages to either cosmology, anthropology, or ecclesiology.² A significant matter for consideration within this analysis will be determining the degree to which such narrow conceptions of new creation in 2 Corinthians and Galatians represent legitimate appraisals of the meaning of this theological concept.

1. These are indeed the two central segments of 2 Corinthians and Galatians where Paul most explicitly expresses his understanding of new creation. The extent to which new creation is associated with temple imagery in the OT, Second Temple Judaism, and the letter to the Ephesians, however, also raises the question of how Paul's description of the church as the "temple of the living God" in 2 Cor 6:16 might be related to the scope of new creation in 2 Cor 5:14–17. This is an area of inquiry that has been overlooked in prior studies of this subject and will comprise an important aspect of my contribution to this ongoing debate.

2. This is especially true of the works of Mell, Hubbard, and Kraus on this subject.

New Creation in Galatians 6:14–16

From the outset of this letter, Paul makes the seriousness of the threat to the Galatian churches patently clear. While Paul begins this letter with his customary greeting (Gal 1:1–5), he nonetheless departs from his standard practice by omitting a statement of thanksgiving. Instead, Paul immediately scolds the Galatian believers for their willingness to entertain a “different gospel” (v. 6). The very nature of the nature of Jesus Christ is thus a central concern within this letter.

Paul’s chief discussion of new creation in his letter to the Galatians occurs within Gal 6:14–16. These statements constitute part of this letter’s postscript and as such provide a concise summary of the entire letter.³ The points of contact between Gal 6:11–18 and the remainder of this letter have already been extensively discussed in a number of helpful works.⁴ The following analysis of Gal 6:11–18 will therefore focus on providing a detailed exegesis of this passage that aims to understand the central meaning of *καινή κτίσις* in v. 15.

The Immediate Context of Galatians 6:11–13

Galatians 6:11–13 begins with a statement that directly highlights the significance of this section within the overall letter (v. 11). The clause *ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα* in v. 11 has a distinct rhetorical function in that it draws attention to the subsequent statements and may be helpfully described as the ancient equivalent of bold or italics print.⁵ The remainder of v. 11 (*τῆ ἐμῇ χειρὶ*) indicates Paul has ceased using an amanuensis and has taken up the pen himself (cf. Rom 16:22; 1 Cor 16:21; Col 4:18; 2 Thess 3:17; Phlm 19).

Paul then immediately returns to the central problem he is attempting to address in his correspondence with the Galatian churches—the place of Torah in the new age (vv. 12–13). The focus in Gal 6:12–13 is on clarifying the fundamental motivations of the Galatian agitators.⁶ Galatians 6:12

3. Cf. Betz, *Galaterbrief*, 529–32; Weima, “Hermeneutical Key,” 90–93. Lührmann (*Galater*, 100) observes that the extended length of this subscription (when compared to Paul’s other letters) testifies to the seriousness with which Paul viewed the theological crisis confronting the Galatian church.

4. E.g., Weima, “Hermeneutical Key,” 93–106.

5. Cf. Longenecker, *Galatians*, 290; Matera, *Galatians*, 224, 229–30; Martyn, *Galatians*, 560. For the comparison with modern fonts, see Dunn (*Galatians*, 335) and Betz (*Galaterbrief*, 532–33).

6. While the identity of the agitators remains a fairly contested issue, it seems safe

begins with the rather gnomic statement ὅσοι θέλουσιν εὐπροσωπήσαι ἐν σαρκί. According to some scholars, the phrase ἐν σαρκί in v. 12 refers to the rite of circumcision.⁷ Hubbard persuasively argues on the basis of several factors, however, that the construction ἐν σαρκί here draws upon the Spirit-flesh opposition so important within Paul's theology and his "biography of reversal" in Gal 1–2 (cf. Gal 1:10, 13–14; 3:3; 5:16; Phil 3:1–6).⁸ While it may be nothing more than mere coincidence, Hubbard's observation that Paul's treatments of new creation in Gal 6:11–18 and 2 Cor 5:11–21 are both "introduced by means of an internal-external antithesis" is at least worth observing (cf. 2 Cor 5:12).⁹

The remainder of Gal 6:12 shifts from describing the general bent of Paul's opponents to specifying their precise aim in relation to the Gentile Christ-followers in Galatia (v. 12bc). The clause οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι focuses Paul's polemic against these agitators on their attempt to convince the Galatian believers of the need to undergo the rite of circumcision (cf. Gal 2:3–5; 5:2–3; 6:13; Josephus, *Ant.* 13:257–58; *Vita* 112–13).¹⁰ The clause μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται then expresses another motivation underlying the actions of the agitators—the desire to avoid persecution. The historicity of this revealing statement has not gone unchallenged.¹¹ Scholars also debate the identity of the potential persecutors of these Jewish Christians and the basis of their animosity. Jewett represents

to conclude that there is still a strong consensus among interpreters that they were Jewish Christians from Jerusalem. See Sumney ("Studying Paul's Opponents," 17–24) for a recent summary of research on this issue.

7. Cf. Dunn, *Galatians*, 336; Martyn, *Galatians*, 561; Bruce, *Galatians*, 268.

8. Hubbard, *New Creation*, 210–11. Hubbard appeals to: 1) the "maxim-like character" of Gal 6:12a; 2) the presence of the article in Gal 6:13c (in contrast to the anarthrous phrase ἐν σαρκί in v. 12a); and 3) the use of the pronoun ὑμετέρα in v. 13c. Cf. Jervis, *Galatians*, 157; Mussner, *Galaterbrief*, 411.

9. Hubbard, *New Creation*, 211.

10. It is generally conceded that the place of circumcision within Judaism derives from its status as a central symbol of God's covenant with Abraham and his physical descendants (cf. Gen 17:1–14; 1 Macc 2:46). On the importance of circumcision within early Judaism, see Cohen (*Jewishness*, 39–47).

11. A number of scholars argue that the polemical nature of Gal 6:11–18 makes it difficult to determine how much of Paul's statements in vv. 12–13 actually conform to reality. Cf. Sumney, "Servants," 136; Mussner, *Galaterbrief*, 412; de Boer, "New Preachers," 47–48. No doubt, the adverb μόνον in v. 12 is at least somewhat rhetorical (so for example Dunn, *Galatians*, 336). Nonetheless, Paul's reminder of his own personal familiarity with suffering (διώκομαι) due to his law-free gospel in Gal 5:11 supports the historical value of Gal 6:12c (cf. Gal 4:29). For further discussion of the place of persecution within this letter, see Wilson (*Curse*, 79–89), Hardin (*Galatians*, 101–2), and Baasland ("Persecution," 144–47).

an important voice within this discussion. According to Jewett, the Galatian agitators were seeking to avoid reprisals from Judean Zealots attempting to purify Israel from pagan influence.¹² Given the widespread nationalistic concerns within first-century Judaism, Jewett's proposal aligns the concern of the agitators too closely with a specific group.¹³ In light of the portrait Paul has already painted of his opponents in this letter, it is best to conclude that these Jewish Christians feared opposition from either individuals in the Jerusalem church or Jews in general (cf. Gal 2:3–12; 4:29).¹⁴

The presence of the phrase τῷ σταυρῷ τοῦ Χριστοῦ in v. 12c greatly aids in clarifying the nature of Paul's polemic in this context. The dative construction τῷ σταυρῷ in v. 12 is likely a dative of cause and suggests that Paul's opponents are striving to avoid persecution that might arise from unacceptable beliefs regarding the significance of Christ's death. Judging from Paul's prior statements in this letter, the agitators probably did not conclude that the death of Jesus "was a sufficient basis for acceptance into the inheritance of Israel" (cf. Gal 2:18–21; 3:1–2, 10–13; 5:2–6, 11).¹⁵ According to Paul, these Jewish Christians preached a "different gospel" (Gal 1:6) in order to avoid persecution by requiring Gentile believers to undergo circumcision and essentially thus establishing them as proselytes to Judaism.¹⁶

Paul further castigates his opponents by questioning their commitment to Torah (v. 13a). Despite a long history of debate, most interpreters now argue on contextual grounds that the present participle περιτεμνόμενοι refers to the agitators.¹⁷ Scholars have also understood Gal 6:13a in a variety of ways and have proposed a number of historical reconstructions to clarify

12. Jewett, "Agitators," 198–212. Cf. Longenecker, *Galatians*, xci–xciv, 291; Bruce, *Galatians*, 269; Weima, "Hermeneutical Key," 97; pace Nanos, *Irony*, 209–11; Matera, *Galatians*, 230; de Boer, "New Preachers," 48.

13. There are also a number of historical concerns related to Jewett's understanding of the Zealot movement. See Wright (*People of God*, 175–91) for further discussion.

14. Several scholars also argue that the agitators were compelling Gentile circumcision in order to avoid persecution from the Roman authorities by more closely aligning the Christ-faith with Judaism and thus benefiting from the latter's status as an official religion of the Roman Empire. Cf. Vouga, *Galater*, 155–56; Hardin, *Galatians*, 90, 113–15; Lührmann, *Galatians*, 101. While within the realm of possibility, it seems more likely that the primary threat to the Galatian agitators would have come from Jews or Jewish Christ-followers. Cf. Dunn, *Galatians*, 336.

15. Dunn, *Galatians*, 337.

16. Cf. Betz, *Galaterbrief*, 536.

17. Cf. Martyn, *Galatians*, 563; Matera, *Galatians*, 225; de Boer, "New Preachers," 47, 49; Longenecker, *Galatians*, 92–93; Schreiner, *Galatians*, 378. Note especially the introductory γάρ and the personal pronoun ὑμεῖς in v. 13.

Paul's rather enigmatic statement.¹⁸ The terseness of Paul's charge suggests that rather than making a historical claim regarding the agitators' relationship to Torah, Paul is instead making a theological assertion regarding their ability to obey the Torah.¹⁹ Though this is a matter of intense debate, Paul may have earlier implied in this letter that nomistic observance only has eternal benefit for those who faultlessly keep the divine law. Paul further demonstrates the primacy of faith over works-righteousness in Gal 3:10 by appealing to Deut 27:26, which suggests that those who do not flawlessly obey all the laws of Torah are cursed.²⁰ Furthermore, Paul informs his addressees in Gal 5:3 that anyone who undergoes the rite of circumcision is obligated to submit themselves to all of Torah's ethical obligations.²¹ Underlying Paul's argument in these two texts is the implied premise that no one can perfectly obey the divine law.²² When read in the light of Gal 3:10 and Gal 5:3, Paul's statement in Gal 6:13a thus encourages the Gentile Christ-followers in Galatia to consider the inevitable hypocrisy of the agitators.

Despite the ambiguity behind Paul's initial words in v. 13, it is clear that in his assessment, the agitators' mission was purely self-serving (v. 13b). The clause *ἵνα ἐν τῇ ὑμετέρα σαρκὶ καυχῆσονται* in v. 13 again details another motivation of Paul's opponents and closely mirrors the introductory statement *οἱ σοὶ θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ* in v. 12. The noun *σαρκὶ*

18. Of the conjectures offered regarding this statement, the following are worth mentioning: 1) the agitators engaged in the same form of selective obedience (cf. Gal 5:3) they permitted of their Gentile converts (so Martyn, *Galatians*, 563; de Boer, "New Preachers," 49–50); 2) Paul is comparing the agitators' paltry commitment to the ethical demands of Torah with his much stricter dedication when he was a Pharisee (so Barclay, *Obeying*, 65); and 3) they failed to grasp the ultimate intent of Torah in that they did not pursue the welfare of Gentiles (so Nanos, *Irony*, 228–29).

19. Betz (*Galaterbrief*, 537) similarly notes the challenge of knowing with certainty what form of historical claim Paul might be making in Gal 6:13a.

20. This traditional reading of Gal 3:10 is advocated by such scholars as Longenecker, *Galatians*, 118, 226–27; Longenecker, *Triumph*, 139–42; Das, *Law*, 145–70; Schreiner, "Perfect Obedience," 151–60; Hong, *Law*, 107–9. Recent years have seen concerted attempts to read Gal 3:10 in light of Paul's allusion to Deut 27:26 and the broader blessing/curse framework of Deut 27–30. See Morales (*Restoration of Israel*, 88–96) for further discussion of scholarly literature on this subject.

21. Galatians 5:3 plays an important role in Paul's argument in Gal 5:1–6 in that it supports his central claim that only two paths to right standing with God are available to all of humanity (*παντὶ ἀνθρώπῳ*) . . . faith in Jesus Christ alone (cf. Gal 2:16; 5:2, 4) or complete obedience to the whole Torah (*ἅλῳ τὸν νόμον*). Paul identifies the latter option (nomism) with a "yoke of slavery" and the former with "freedom" (Gal 5:1). On the continuity between Gal 5:3 and the understanding of obedience to the Law in Second Temple Judaism, see Das (*Law*, 12–69). Cf. *Jub.* 1:22–24; 5:19; 21:23; 23:16; 1QH 9:36; 1QS 3:6–12; Philo, *Deus* 162; *Migr.* 127–30.

22. Cf. Rom 3:9–26; 7:7–25; 11:32; Gal 3:22; Phil 3:6; Jas 2:10–11.

in v. 13b conceivably refers to the rite of circumcision.²³ The link between self-aggrandizement (*καυχῆσωνται*) and circumcision in v. 13b strongly evokes the critique of works-righteousness elsewhere in the Pauline corpus (note also the use of the noun *νόμος* in v. 13a).²⁴ While it is possible that Paul is here condemning the agitators' attempt to curry favor with God by amassing Gentile converts, Longenecker's suggestion that their efforts to circumcise Gentile Christ-followers was an attempt to avoid persecution from adherents to Judaism deserves serious consideration (cf. v. 12).²⁵

New Creation in Galatians 6:14–16

At Gal 6:14, Paul begins to contrast himself sharply with the agitators. The first of these contrasts relates to their fundamental objectives (v. 14a).²⁶ Whereas the agitators gloried in the opinions of others (v. 12a) and in their missionary accomplishments (v. 13b), Paul gloried only in the cross of Christ (v. 14a).²⁷ Betz rightly notes, “solches ‘Rühmen im Herrn’ genau genommen gar kein Rühmen ist.”²⁸ The noun *σταυρός* is employed in v. 14 as a metonym for Jesus' death and resurrection, and plays an important role in Paul's argument within this letter (cf. Gal 1:1, 4; 2:15–21; 3:1–3, 13–14, 23–26; 4:1–10; 5:11, 16–25).²⁹

The remainder of v. 14 then elaborates on the significance of the cross and clarifies the grounds of Paul's cruciform boasting.³⁰ The noun *κόσμος* carries a great deal of exegetical weight in Gal 6:14b (evidenced by its repetition). Given that this noun stands parallel to the expression *καινή κτίσις* in Gal 6:15b, its relevance to this project is heightened even further.³¹ Three

23. The phrase *ἐν τῇ ὑμετέρᾳ* in v. 13 points in this direction.

24. Cf. Rom 2:17–25; 3:20–27; 4:1–3; Eph 2:8–10; Phil 3:3–6. On the account of Paul's relationship to Torah offered by adherents to the “new perspective” on Paul, see below, p. 146.

25. Longenecker, *Galatians*, 293. The former option—Paul's opponents are seeking to merit right standing before God—represents the traditional account of v. 13 and is advocated by such scholars as Bruce (*Galatians*, 270).

26. Weima, “Hermeneutical Key,” 93–94.

27. Cf. 1 Cor 1:31; 2 Cor 5:12–15; 10:17; Gal 1:10; 6:4; Phil 3:3–11. The repetition of the verb *καυχάομαι* in v. 14a makes it especially likely that Paul is seeking to draw a comparison between himself and the agitators.

28. Betz, *Galaterbrief*, 539. Cf. Martyn, *Galatians*, 563.

29. Cf. Weima, “Hermeneutical Key,” 103–4.

30. The antecedent of the relative pronoun *οὗ* in v. 14b is probably the dative noun *σταυρῷ* (cf. Vouga, *Galater*, 156; Mussner, *Galaterbrief*, 414).

31. On the parallelism between *κόσμος* and *καινή κτίσις* in Gal 6:14–15, see Weima

literary contexts illuminate Paul's usage of the noun *κόσμος* in v. 14: 1) the apocalyptic eschatology of Second Temple Judaism; 2) the broader context of Paul's theology; and 3) Paul's earlier statements in Galatians.³² Each of these contexts will be examined in the following analysis, though particular stress will be given to Paul's response to the Galatian crisis.

Since the apocalyptic eschatology of Second Temple Judaism comprises the primary background for understanding Paul's use of *κόσμος* in Gal 6:14, we will begin there. The relationship between the Pauline writings and these Jewish traditions is a well-known subject of debate. The portrait of an apocalyptic Paul goes as far back as Albert Schweitzer's monograph, *The Mysticism of St. Paul*.³³ Schweitzer's reading of Paul, however, was soon challenged by the demythologizing program of R. Bultmann. Bultmann's intensely anthropological interpretation of Paul was then shortly opposed by Käsemann, who famously described apocalyptic as "the mother of all Christian theology."³⁴ Käsemann's portrayal of Pauline theology has in turn exerted a strong degree of influence on recent interpreters, especially the important work of J. Beker and J. L. Martyn.³⁵ This enthusiasm for an "apoc-

("Hermeneutical Key," 101).

32. Prior to discussing the precise nature of the apocalyptic eschatology of Second Temple Judaism, it is necessary to make a few important terminological distinctions. First, the term "apocalypticism" refers to the worldview or set of beliefs associated with this particular eschatological understanding of the final stages of human history. Second, the term "apocalypse" refers to the genre of literature within Second Temple Judaism that particularly emphasizes the revelation of cosmic secrets and provides detailed portraits of the end (e.g., 1 Enoch). Third, the phrase "apocalyptic eschatology" is used to refer to the eschatology characteristic of these Jewish apocalypses. Fourth, the adjective "apocalyptic" is best reserved as a designation for the language, topics, and ideas associated with apocalyptic eschatology. Cf. Aune, "Apocalypticism," 25–26.

33. See Schweitzer, *Mysticism*, esp. 23–25, 36–40.

34. Käsemann, *Questions*, 102.

35. See especially Beker (*Paul*, 16–19, 143–59) and Martyn ("Apocalyptic Antinomies," 410–24). Martyn's apocalyptic reading of this letter requires further discussion because of the significance he assigns to Gal 6:13–15 for understanding the whole letter. According to Martyn (*ibid.*, 114–15), within Gal 6:13–15 Paul appeals to the notion prevalent in the ancient world that "the structure of the cosmos lies in pairs of opposites" (what Martyn terms "antinomies"). His understanding of this passage heavily stresses the nature of the argument in vv. 14–15. Within vv. 14–15, Paul correlates the death of the world with: 1) the irrelevance of circumcision and uncircumcision (which Martyn describes as an antinomy); and 2) new creation. For Martyn (*ibid.*, 117), the presence of this antinomy sandwiched in between two fundamentally cosmic statements suggests that "the letter [Galatians] is about the death of one world, and the advent of another." Cf. Martyn, *Galatians*, 22–23, 99–100, 102, 105, 570–74. Martyn's interpretation of Galatians helpfully highlights this letter's apocalyptic qualities, its stress on inaugurated eschatology, and serves as an important corrective to Beker's non-apocalyptic reading of Galatians (e.g., Beker, *Paul*, 57–58).

alyptic Paul,” however, has been rightly criticized by B. Matlock.³⁶ It is particularly important to note that Matlock’s concerns regarding an apocalyptic reading of Paul seem to have heavily influenced Hubbard and Y. Kwon, who both strongly question the place of inaugurated eschatology in Galatians.³⁷ With this discussion of the history of interpretation in mind, I will now briefly examine the relevance of apocalyptic eschatology for comprehending Paul’s use of the noun *κόσμος* in Gal 6:14.

The primary aspect of Jewish apocalyptic eschatology that is pertinent to this discussion is its distinction between “the present age” and “the age to come.” Within these ancient Jewish texts, the former notion depicts this present world as a time of evil, sin and suffering, while the latter portrays the world to come as an era of righteousness, truth, and eternal bliss (cf. 4 *Ezra* 4:26–27; 6:7; 7:12–13, 50, 113; 8:1; 2 *En.* 66:6; *L. A. B.* 3:9–10; 4Q215a 2:2–6). What is vital to consider when shifting from these apocalyptic texts to the Pauline corpus is that this two-part schema becomes altered to account for the eschatological significance of Christ’s death and resurrection (cf. 1 Cor 1:20; 2:6, 8; 3:18; 10:11; Gal 1:4; 4:4; Eph 1:20–22; 2:7; 1 Tim 6:17; Titus 2:12). That is, while the apocalyptic eschatology of Second Temple Judaism anticipates a future act of divine intervention, Paul looked to the past and understood the Christ-event as God’s response to the suffering of the present. Paul, however, still has room for a final act of divine intervention and does not contend that the consummation has arrived in its fullest sense (e.g., Rom 8:18–25; 1 Cor 15:20–28). For Paul, the present may thus be understood as an era of eschatological tension—a time in which believers now enjoy the benefits of God’s inauguration of the future in the present, while at the same time anxiously awaiting the definitive completion of his redemptive plan (e.g., Rom 8:18–25).³⁸

While there is much to appreciate about Martyn’s reading of Galatians, it does present a few significant problems. First, appealing to this antinomy tradition seems unnecessary given that one is able to reach similar conclusions if sufficient weight is given to the Jewish apocalyptic traditions (traditions that Martyn himself emphasizes in his reading of Galatians) that inform Paul’s eschatology. Second, Martyn (like Beker) unnecessarily separates Paul’s apocalyptic gospel in Galatians from redemptive history and God’s covenantal relationship with the people of Israel. According to Martyn (“Events in Galatia,” 179), the Paul of Galatians does not “present as his theology a form of *Heilsgeschichte* in which Christ is interpreted in line with Israel’s history” (cf. Beker, *Paul*, 51–56; pace Wright, *Climax*, 259–67).

36. Matlock, *Unveiling the Apocalyptic Paul*, esp. 11–19.

37. Cf. Kwon, *Eschatology*, 1–18; Hubbard, *New Creation*, 189, 225.

38. On this eschatological tension in Paul, see especially the important work of Cullmann (*Christ and Time*, esp. 32–33, 81–93).

While a thorough discussion of Paul's inaugurated eschatology outside of Galatians is beyond the scope of this present analysis, a few preliminary comments are nonetheless helpful.³⁹ First, it is clear that for Paul, the present may be aptly described as the beginning of the end (e.g., 1 Cor 10:11; 15:20–24; 2 Cor 6:2). Second, within his eschatological schema, Paul still has room for the cosmological renewal of reality as the clause “for the present form of this world is passing away” (παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου) in 1 Cor 7:31 indicates (cf. 1 John 2:17).⁴⁰ Third, it is apparent from Paul's critique of worldly wisdom in 1 Cor 1:20; 3:18–19 that the nouns αἰών and κόσμος are close synonyms in the Hauptbriefe (cf. 4 Ezra 7:112–13).

The presence of this inaugurated eschatology is evident at a number of key points in the letter to the Galatians. Paul, in fact, highlights the presence of the new age from the very opening of his response to the Galatian crisis.⁴¹ The parenthetical reference to Christ's resurrection in Gal 1:1 (τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν) introduces a motif that implicitly undergirds the remainder of the letter (cf. Rom 4:24; 8:11).⁴² Paul's introductory statement in v. 1 thus suggests that through Christ's resurrection, “God the Father” has inaugurated the new age.⁴³ Another relevant parenthetical statement occurs in the letter opening at Gal 1:4. Paul here describes Christ's sacrificial death (τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν) and then specifies its purpose (ὅπως). According to Gal 1:4, Christ died to free (ἐξέληται) humanity from the clutches of “the present evil age” (cf. Rom 12:2; 1 Cor 3:18; 2 Cor 4:4).⁴⁴ Gal 1:4 thus clearly places Paul's soteriology within this letter in strong continuity with the apocalyptic eschatology of early Judaism.⁴⁵

39. See Dunn (*Theology*, 461–98) for further discussion of the eschatological structure of Paul's theology.

40. See Adams (*Constructing the World*, 130–36) for a discussion of Paul's apocalyptic and cosmological perspective in 1 Cor 7:29–31.

41. Pace Hubbard, *New Creation*, 192.

42. According to Wright (*Resurrection*, 219), “Resurrection is not a main theme in Galatians, but neither the overall argument nor the detail is comprehensible without it.” The resurrection from the dead is an important feature of eschatological expectation in some elements of Second Temple Judaism (e.g., 2 Macc 7:9–36; *Apoc. Mos.* 13:3–4; 28:4; 41:3; 43:2). Cf. Ezek 37:1–14; Dan 12:1–3; Hos 6:1–2. Interestingly, the hope of resurrection is associated with an *Urzeit-Endzeit* eschatology and anthropological renewal (“for the evil heart shall be removed from them”) in *Apoc. Mos.* 13:3–4.

43. Cf. Dunn, *Galatians*, 29; Schlier, *Galater*, 34.

44. The verb ἐξαιρέω is associated with the exodus in such texts as Exod 3:8; 18:4, 8–10. Paul thus implicitly portrays Christ's redemption of humanity as a second exodus (cf. Isa 60:16; Ezek 34:27; Bar 2:14). Cf. Kirchschräger, “Gal 1,4,” 337.

45. Cf. Martyn, *Galatians*, 97–98, 101; pace Kwon, *Eschatology*, 156–61.