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Exile, Restoration, and the Inheritance of the Son: Jesus as Servant and Messiah in
Galatians 1:4

Introduction

The openings of Paul's epistles often contain themes that resonate throughout.¹ Galatians is no different.² Therefore, discerning what Paul meant he when described Jesus as “τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ” is pivotal to interpreting the letter. When interpreting this phrase, many have acknowledged that Paul's description of Jesus's death for sins drew upon the self giving of the Isaianic servant.³ Few, however, have examined the link between the post-exilic inheritance that God gave the servant because of his death for sins and the inheritance theme in Galatians (3:16, 18, 3:26–29, 4:1–7; 4:27–31). In this paper, I argue that Paul's use of Isa 53 extended beyond likening Jesus's death for sins to the self-giving of the Isaianic servant to encompass the fact that Jesus's death enabled to post exilic reception of the inheritance promised to Israel.

I begin with an analysis of two authors who have previously attempted to link the inheritance of the servant to the inheritance theme in Galatians. I show that while they were right to note the links between the theme of inheritance in Isa 53:12LXX and Galatians, their proposals could be strengthened and clarified by attending to the allusion to Isa 53:12 in Gal 1:4. Turning to the argument of Gal 1:4, I support the claim that Paul alluded to the inheritance of the servant by showing the correspondences between the servant narrative of Isa 52:1–54:4 and Paul's argument in Galatians. These correspondences include the fact that (1) the presentation of Israel as enslaved and in exile in Isa 52:1–12 matches Paul's description of the state of affairs before the death of Christ (Gal 1:4, 3:10–14, 5:1); (2) the servant's death for sins followed by his reception of an inheritance that he shares with others corresponds Jesus's death for sins and the

¹ Longenecker 1998, 44. For a fuller discussion on the importance of letter openings in Paul see Jervis 1991, 65–89.

² For a defense of the importance of opening of Galatians see Bryant 2001.

³ Hengel 1981, 35; Wolter 2011, 97, 104–05. Mußner 1974, 51; Schlier 1965, 32–33; Longenecker 1990, 7; Schreiner 2010, 76. Hays 2000, 203; Harmon 2010, 56–66. Moo 2013, 72; Ciampa 1998, 51–62. Dunn 1993, 35. Willits 2012, 154.

inheritance that was available only in Christ (Isa 53:12LXX; Gal 3:14, 16, 26–29); (3) Paul’s use of Isa 54:1 to describe the Gentiles who have come to faith corresponds to the expansion of the seed to inherit the nations in the aftermath of servant’s death for sins in Isa 54:1–4 (Gal 4:27–31). Following an analysis of the correspondences between the servant narrative and Galatians, I show that Paul’s use of Son language in conjunction with allusions to Isa 53 (Gal 2:20; Rom 8:32) suggests that he believed that one who gave himself for sins was not only the Isaianic servant. Paul believed that Jesus was Israel’s Messiah, the Son of God. I maintain that, according to Paul, the inheritance that God gave to Jesus was the whole earth over which he reigns as Son (Ps 2:7–8; 89:25–28). It is a share in the Son’s inheritance of the earth as his kingdom on the other side of the covenant curses that comes to the believer in Christ (Gal 5:21).

Previous Studies on the Servant’s Inheritance in Galatians

In the scholarship I encountered on Galatians, Richard Hays was the first to emphasize the importance of servant’s inheritance in Isa 53:12LXX.⁴ Hays discussed the inheritance during his messianic interpretation of Hab 2:3–4 in Gal 3:11. According to Hays, Paul believed that Hab 2:3–4 was a messianic prophecy.⁵ Hays maintained that in Gal 3:11, ὁ δίκαιος ἐκ πίστεως ζήσεται referred to the Messiah. Hays supported this messianic reading of Hab 2:3–4 by pointing to Paul’s messianic interpretation of σπέρμα in Gal 3:16.⁶ Hays said that Paul linked the σπέρμα of Abraham in Gen 17:8 to the σπέρμα of David in 2 Sam 7:12. This messianic reading of σπέρμα allowed Hays to use Isa 53:10–12 to support his messianic reading of Hab 2:3–4. Isaiah 53:10–12 supported his messianic interpretation of the δίκαιος from Hab 2:3–4 because Isa 53:10–12 used the lexemes σπέρμα and δίκαιος during its account of the servant’s death.⁷ To bolster the claim that δίκαιος in Isa 53:10–12 and Hab 2:3–4 referred to the Messiah, Hays pointed out the fact that God gave the servant an inheritance.⁸ According to Hays, the theme of inheritance at the climax of the servant narrative corresponded to the claim that the inheritance belonged to Christ.

Hays was correct to note that the theme of inheritance in Isa 53:12 corresponds to

⁴Hays 2002, 134–41.

⁵Hays 2002, 134–36.

⁶Hays 2002, 136.

⁷Hays 2002, 137.

⁸Hays 2002, 137

inheritance theme in Galatians. He also rightly observed that the inheritance belonged to Jesus as Messiah. However, his reading relied upon a messianic interpretation of Hab 2:3–4 that is unlikely. Paul’s point in Gal 3:11 was not the Messiah had come, but that faith in the Messiah’s atoning death justifies and brings one into Abraham’s family. Furthermore, although I agree that Gal 3:16 contains a messianic reading of 2 Sam 7:12, that text did not promise the Son of David an inheritance. The inheritance language appears in Ps 2:7–8 where God promised the Son an inheritance of the whole earth. Therefore, rather than claiming that Isa 53:12LXX was messianic because it spoke about the righteous one, it is better to suggest that Isa 53:12LXX was messianic because Paul thought it spoke about an inheritance that came to someone after their death and resurrection. The death for sins and the subsequent reception of the inheritance was what allowed Paul to discern a reference to Christ in Isa 53:10–12.

Morales also recognized an allusion to the servant’s inheritance in his discussion of Gal 3:1–5.⁹ Morales suggested that the ἕξ ἀκοῆς πίστεως in Gal 3:2 evoked the question that the prophet asked in Isa 53:1. In that text, the prophet wondered, “κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν?”¹⁰ Based upon Paul’s dependence on Isa 53:1, Morales believed that ἀκοῆς πίστεως should be translated as “the message of faith.”¹¹ To bolster this reading, Morales pointed to Paul’s allusions and citations of Isaiah in other portions of Galatians (1:16, 4:21–5:1).¹² In the course of making his case, Morales highlighted the connection between the servant’s inheritance and the inheritance theme in Galatians.¹³

Morales’ presentation has much to commend it. He rightly recognized the new exodus theme in Galatians and Isa 52:1–12. He also correctly observed that both Isa 53:12LXX and Gal 3:16 focused on God giving an inheritance to an individual. Nonetheless, Gal 1:4 is a better place to consider the inheritance theme in the servant narrative and Galatians because it refers to a rescue from slavery, a death for sins, and an inheritance.

The Servant Narrative in Galatians 1:4 and the Wider Argument of Galatians

I suggested that the best place to establish the connection between the inheritance of the servant and the inheritance theme in Galatians is 1:4. Before turning to the theme of

⁹ Morales 2010, 81.

¹⁰ A key element of his argument for an allusion to Isa 53:1 in Gal 3:2 is Paul’s use of Isa 53:1 in Rom 10:16. See Morales 2010, 85.

¹¹ Morales 2010, 85.

¹² Morales 2010, 82–84.

¹³ Morales 2010, 85.

inheritance, it is important to explain why many believe that Paul alluded to the Isaianic servant in Gal 1:4. Many believe that the combination of δίδωμι + preposition + sins in Gal 1:4 and elsewhere matches the self-giving of the Isaianic servant.¹⁴

Gal 1:4	τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν
Gal 2:20	παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
Rom 4:25	ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν ¹⁵
Rom 8:32	ὅς γε τοῦ ἰδίου υἱοῦ οὐκ' ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν ¹⁶
Isa 53:6	καὶ κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν.
Isa 53:10	καὶ κύριος βούλεται καθαρῶσαι αὐτὸν τῆς πληγῆς· ἐὰν δώτε περὶ ἁμαρτίας , ἡ ψυχὴ ὑμῶν
Isa 53:12	ἀνθ' ὧν παρεδόθη εἰς θάνατον ἡ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθη .

Wolter considered the variety of prepositions and concluded, “Zwischen den Bedeutungen der Präpositionen gibt es keinen Unterschied.”¹⁷ Each Pauline texts stated that Jesus died for the sins of the believer.

Our proposal is that Paul’s allusion to Isa 53 extends beyond the death for sins to encompass the wider narrative including the fact that Jesus’s death ended the covenant curses including Israel’s exile. Now that these curses were over, those who believer were experiencing the beginning of the inheritance through their reception of the Spirit. This inheritance would be completed when they entered the new creation under the reign of Israel’s Messiah Jesus.

To support the claim for the wider allusion, I will now demonstrate that Isaiah’s description of Israel as enslaved and in need of a second exodus matches Paul’s description of the state of affairs before the coming of Christ. Following this, I will consider the inheritance theme in Isa 53 and its relationship to the argument in Galatians. I conclude by showing that the inheritance that came to Christ was the whole earth over which he reigned as king.

Most Old Testament scholars point out that Isa 52:13–53:12 must be understood

¹⁴ Hengel 1981, 35; Wolter 2011, 97, 104–05. Mußner 1974, 51; Schlier 1965, 32–33; Longenecker 1990, 7; Schreiner 2010, 76. Hays 2000, 203; Harmon 2010, 56–66. Moo 2013, 72; Ciampa 1998, 51–62. Dunn 1993, 35. Willits 2012, 154.

¹⁵ See Byrne 2007, 161–162; Fitzmyer 1992, 389

¹⁶ Barrett 1991, 161 claimed that Paul alludes to the sacrifice of Isaac and therefore not Isa 53. Fitzmyer 1992, 531–32 rightly notes that Paul could be using both.

¹⁷ Wolter 2011, 105.

within the context of a larger narrative that stretches back at least to 52:1.¹⁸ In Isa 52:1–12, God speaks to an enslaved Israel announcing her departure from bondage. This narrative climaxes with a call to leave slavery that evoked the Exodus, “For you shall not go out in haste, and you shall not go in flight; for the LORD will go before you, and the God of Israel will be your rear guard (Isa 52:12).”¹⁹ In the wider context of Isa 40–55, it is evident that Israel experienced exile as slavery because of covenant disobedience. Stated differently, the slavery of Isa 52:1–12 was the exile and slavery pronounced by the covenant curses outlined in Deuteronomy.²⁰ Thus, Isa 52:13–53:12 presented the servant’s ministry as the solution to the problem of Israel’s exile and slavery.

This slavery and exilic background matches Paul’s description of the situation in Galatians.²¹ He warns the Galatians that turning to the law meant returning to the Deuteronomic curses and slavery (Gal 3:10–14, 4:22, 5:1).²² Paul also used redemption from slavery language when claiming that Jesus’s death signaled the end of the curse of the law (Gal 3:13, 4:4–7). Returning to Gal 1:4, Paul claims that Jesus’s death rescues (ἐξέληται) the believer from the present evil age using language that could evoke the exodus:

Gal 1:4	τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστώτος ἡ πονηροῦ
Ex 3:8	καὶ κατέβην ἐξελέσθαι αὐτοὺς ἐκ χειρὸς Αἰγυπτίων καὶ ἐξαγαγεῖν αὐτοὺς ἐκ τῆς γῆς ἐκείνης καὶ εἰσαγαγεῖν αὐτοὺς εἰς γῆν ἀγαθὴν καὶ πολλήν ²³

While ἐξαιρέω can simply mean deliver or remove,²⁴ its contextual fit with the new exodus background of 52:1–12, makes an allusion to the exodus probable.²⁵ The shared theme of the exile and slavery in the background of the redemptive-restorative death of the servant and Paul’s interpretation of the death of Jesus makes it likely that Paul’s reading of Israel’s history is similar to the one found in Isa 52–54. In Isaiah, the problem that the servant came to solve was Israel’s alienation from God and the land because of their covenant disobedience.

¹⁸ Childs 2001, 410. See also Blenkinsopp 2000, 339–40; Baltzer 2001, 393–94

¹⁹ From the NRSV. On the New Exodus imagery see Baltzer 2001, 387.

²⁰ On the influence of Deut 32 in particular on Isa 40–55 see Keiser 2005, 486–500; Brueggemann 1968, 191–202.

²¹ On the importance of Exodus imagery in Galatians see Keesmaat 1999; Wilson 2004; Wilder 2001.

²² See the discussion below.

²³ See also 18:4, 8, 10.

²⁴ Spicq “ἐξαιρέω” TLNT 2:14–17.

²⁵ See Willits 2012, 157; Schreiner 2010, 77.

I have argued that both the death of Jesus in Galatians and the death of the servant are presented as solutions to the Deuteronomic curses that resulted in exile and slavery. Now I will suggest that Paul likens the inheritance won by the servant to the inheritance Jesus has as a result of his death and resurrection. Our focus is the climax of the narrative found in Isa 53:11–12. There, as a result of his death for sins, God gives the servant an inheritance:

Isa 53:12 MT	לכן אַחֲלַק לוֹ בְּרַבִּים וְאֵת עֲצוּמִים יַחֲלַק שֶׁלֵּל תַּחַת אֲשֶׁר הָעֵרָה לְמוֹת נַפְשׁוֹ וְאֵת פְּשָׁעִים נִמְנָה וְהוּא חָטָא רַבִּים נָשָׂא וּלְפִשְׁעִים יִפְגִּיעַ
Isa 53:12 LXX	διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα, ἀνθ' ὧν παρεδόθη εἰς θάνατον ἢ ψυχῇ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἁμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθη.

Both the LXX and Hebrew text traditions make it plain that God allotted the servant an inheritance because of his death for the sins of many (διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς/ לוֹ אַחֲלַק לכן). Baltzer, pointing to the resonances with Num 26:1–4, astutely notices a connection to the distribution of the land.²⁶ In Num 26:1–4, God commanded Moses to allot (חֲלַק) land to the tribes. Isaiah 53:12, then, imagines that the second exodus mentioned in Isaiah 52:10–12 culminates in a second giving of the inheritance because of the servant’s death. Finally, the language of dividing the spoils (לֵּל יַחֲלַק) could refer to the land conquest.²⁷ Therefore, in Isa 53, the second exodus led to a second reception of the inheritance.

There is a question, however, regarding the inheritance that servant received and how it relates to the many (רַבִּים) whose sins he has born. One view suggests that “אַחֲלַק לְרַבִּים” refers to the servant’s inheritance “of” or “from” the many.²⁸ In this view, God gave the servant an inheritance that he then shared with others. Representing this reading, North said, “The servant is the arbiter of the spoils accruing from his victory.”²⁹ This reading requires us to take the ך that precedes the “רַבִּים” to mean “of” or “from” instead of the more natural “among.” Advocates present two reasons for this

²⁶ Baltzer 2001, 425–26.

²⁷ See Josh 8:2, 11:14, 22:8. It would could also refer the bounty from any battle see Ex 15:9 and 1 Sam 30:16.

²⁸ North 1964, 245; 987; Olley 1987, 342–53; Baltzer 2001, 427.

²⁹ North 1964, 246.

interpretation. First, throughout the narrative, the servant has been the singular actor bringing about Israel’s restoration.³⁰ Given the singularity of his agency, it is strange to conclude the narrative with servant being equal to the many who receive an inheritance. Second, in the latter half of 53:12 the servant allotted the spoils (יחלק שלל) won by his death. This suggests that God gave the inheritance to the servant and then, as a surprising act of grace, he shares that inheritance with others.³¹ The second reading takes the more standard interpretation of כ as “among.” This would mean that God gave the servant an inheritance along with others and then the servant divided the spoils. This seems to be the more natural reading of the Hebrew text.³² But the very tension between the *shared inheritance* and the servant dividing spoil makes the choice between the two readings difficult.

The LXX tradition reflects the first reading: The servant inherited πολλοὺς and then the servant divides the spoils with the strong (κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα). The question remains as to how to take the πολλοὺς in Isa 53:12. Given that πολλοὺς referred to the nation in Isa 53:11, it seems that what belonged to the nation passes to the servant because of his death for sins. The servant, however, did not keep it for himself. He divided the spoils with those who sins he has borne. This reading seems to match Paul’s argument about the inheritance in Galatians:

Israel experiencing slavery and exile (Isa 52:10–12)	The death of the servant for sins ends slavery and the exile (Isa 53:1–11)	The servant receives the inheritance that was once destined for the nation (Isa 53:12a LXX)	The servant shares the inheritance with others (Isa 53:12b, 54:1–4)
Returning the law means returning to the Deuteronomic curses and slavery (Gal 3:10,12, 4:8–11, 5:1)	The death of Jesus for sins frees from slavery and the curse (Gal 1:4; 3:13, 4:4–7)	The inheritance belongs to the Messiah Jesus (Gal 3:16, 19)	Those associated with Christ are heirs to the inheritance (Gal 1:4, 3:26–29, 4:1–11)

I suggest that shared themes of (1) slavery and curse; (2) death for sins; (3) reception of an inheritance; (4) sharing that inheritance with others, makes it likely that Paul alluded to the servant’s death *and* inheritance in Gal 1:4 and throughout the rest of Galatians.³³ This means that Paul’s claim that Jesus has rescued the believer from the evil age finds its

³⁰North 1964, 264.

³¹For a strong argument that the רבים and עצומים are synonymous see Olley 1987, 330–341.

³²Oswalt 1998, 406; Hermission 2004, 40–41; Westermann 1969, 255, 268; Childs 2001, 420.

³³On the links between the contexts of Isa 53 and the argument of Galatians see Morales 2010, 82.

ultimate fulfillment in their sharing in his inheritance of the whole earth.

Support for this claim of a shared inheritance comes from Paul's use of Isaiah 54:1 in Gal 4:27–31. Isa 54:1–4 describes the immediate aftermath of the servant's work. It chronicled a newly restored Jerusalem giving birth to σπέρμα that expanded outward to inherit the nations:

Enlarge (πλάτυνον) the place of your tents...stretch out to the right and to the left, for your seed (τὸ σπέρμα) will inherit (κληρονομήσει) the nations and they will dwell in the desolate cities (Isa 53:3–4).³⁴

Many have observed that Isa 54:3 alluded to Gen 28:14. Both use πλατύνω to describe the directional spread of the seed of Abraham in fulfillment of the land promise.³⁵ In Isa 53:12–54:4, then, the death of the servant resulted in his receiving an inheritance that he shared with others after the exile was over. His exiled ending death caused the newly restored Jerusalem to expand exponentially. Paul explicitly refers to the Galatians as the children predicted in Isa 54:1–4 (Gal 4:26–27).³⁶ This suggests that Paul believed that Jesus's death has ended the covenant curses and resulted in the multiplication of the seed who will inherit alongside of Jesus, the seed of Abraham and David.

Having discussed the servant's inheritance we now consider the theme of messiahship. Paul's claim that God gave Jesus a singular inheritance is best explained as a reference to the worldwide inheritance promised to the Son of David. This claim about Davidic messianism and the worldwide inheritance builds upon the insights Novenson made about Χριστός in Paul.³⁷ He has shown that, contrary to popular opinion, Χριστός has not become a mere second name for Jesus. It functions as “an honorific, comparable in form to Epiphanes, Augustus, or Bar Kokhba.”³⁸ According to Novenson, the title *Christos* does not in itself connote a particular form of messianism, but that does not mean that the term is devoid of meaning. Χριστός derives meaning from its deployment in sentences, paragraphs, and longer arguments. What matters for our thesis is that Paul's use of Χριστός opens up the possibility to place the *accomplishments* of Jesus within a messianic framework. Stated differently, Novenson's thesis makes it possible to assert that Paul said the types of things about Jesus that Second Temple Jews could say about

³⁴ From NETS

³⁵ Baltzer 2001, 438; Oswalt 1998, 418.

³⁶ See Jobes 1993.

³⁷ Novenson 2010.

³⁸ Novenson 2010, 174.

kings of Israel.³⁹ My thesis, then, does not require Χριστός or Son in *itself* to refer to a Davidic king who restores Israel to its inheritance and assumes a rule over the world in fulfillment of Ps 2:7–8. But it does allow the exegete to surmise that if Paul presents Jesus as an agent of restoration to an inheritance that ultimately belongs to him on the other side of the covenant curses then Davidic messianism is a plausible explanation for his claims.

Three Old Testament passages refer to the Davidic king as God's Son: Ps 2, Ps 89, and 2 Sam 7:12–14.⁴⁰ In all three God promised the Davidic king a kingdom (2 Sam 7:12; Ps 89:25–27) or a worldwide inheritance as his kingdom (Ps 2:7–8). Thus, it is accurate to say that Davidic sonship had inheritance or kingdom as a central theme.

In Galatians, we encounter a claim that a person that Paul called God's Son and Χριστός died for sins. This death ended Israel's covenant curses and enabled all who believe to participate in an inheritance, but only in Christ (Gal 3:14) because the inheritance belongs to him (Gal 3:16, 18–19). Galatians also looks to a coming kingdom on one hand (5:21) and a new creation on the other (6:14–16). Taken as a whole, Paul's argument seems to be a unique form of Davidic messianism reformulated around the cross as interpreted in light of Isa 52–54.

That Paul uses *sonship* language in texts that could allude to the Isaianic servant in Galatians and Romans strengthens the possibility that he combined Davidic and Isaianic traditions in ascribing an worldwide inheritance to the Son

And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me (παράδόντος ἑαυτὸν ὑπὲρ ἐμοῦ) (Gal 2:20b).⁴¹

He who did not withhold his own Son, but gave him up for us all (ὑπὲρ ἡμῶν πάντων παρέδωκεν) (Rom 8:32a).

It is noteworthy that in Rom 8:17–32 the believer was described as a co-heir (συγκληρονόμοι) to the inheritance of a transformed creation brought into being by the death and resurrection of Christ. Thus, Rom 8:17–32 is an example of the use of Isa 53 and sonship language to speak about the inheritance of all creation through the Son.

Lest, I be misunderstood, this argument does not necessitate or even imply a pre-existing belief in a suffering Messiah. Instead the fact that Paul believed that Jesus was the Messiah who had been crucified and raised may have allowed Paul to link the

³⁹ On Paul's royal ideology see Jipp 2015, especially his discussion of kingdom in Jipp 2015, 139–210.

⁴⁰ Collins 2008, 2.

⁴¹ In this text, sin is not specifically mentioned, but the larger meaning is the same.

inheritance given to the servant to the inheritance promised to the Messiah.

This messianic and Isaianic reading of Gal 1:4 fits well with themes that Paul developed throughout the rest of the letter. At its most basic level, the prominence of the inheritance theme in Galatians makes an allusion to the servant's inheritance in Gal 1:4 possible. Moreover, this reading helps explain why Paul was able to say that God promised the inheritance to the Messiah Jesus and not the rest of the nation (3:16). If the restoration to the inheritance only comes through suffering and death for sins, then Jesus as Son (Ps 2:7, 89:25–27) *and* servant (Isa 53:12) was the one who has obtained his inheritance. Similar to the servant (Isa 53:12; 54:1–4), Jesus shared the inheritance with those whose sins he has born. Therefore, it is only in and through Christ that the believer can share in the inheritance. For Paul, if the Galatians were already in Christ, then the law could add nothing to their status. They were already heirs. This inheritance was only partially realized because although Christ has risen from the dead the Galatians had not. They live in the overlap of the ages. Like Christ, they would come into their full inheritance at the resurrection.

Conclusion

We have sought to show that Paul's use of the Isaianic servant in Gal 1:4 extended beyond his death for sins. In Gal 1:4, and throughout the letter, Paul relied upon the wider narrative surrounding the servant's death. Like the servant, Jesus rescued from slavery and ended Israel's exile. Also, similar to the servant, Jesus's death for sins led to his reception of an inheritance that he distributed to others in a surprising act of grace. For Paul, this inheritance was a place in the kingdom of the Son. Although we cannot explore this in full here, two major adjustments to the standard interpretation of Galatians flow from this reading. First, the idea that Paul replaced the land inheritance with the Spirit is incorrect. Instead Paul believed that the Spirit began the new age that would culminate in the kingdom. Second, if sharing in the inheritance of the Son was central to the argument of Galatians, then the claim that Davidic messianism plays little to no role in Paul's theology should be reconsidered.

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