Introduction
The relation of Paul to his story and tradition has become the topic of much debate in biblical studies today. This article enters that discussion by way of a study of Paul's use of scripture in Galatians. The exegesis is then situated in the larger context of Paul's relation to his tradition and some conclusions are drawn regarding the dynamic between Paul and his scripture. The way in which Paul's use of the scriptural story speaks to contemporary theological concerns will also be briefly addressed.

Exodus and Tradition in Galatians
If the central issue for the book of Romans is the question of God's faithfulness to Israel, it could perhaps be said that the central issue of Galatians is the question of how God is faithful to Israel. How does God fulfil the promises made to Abraham? How does God grant the inheritance? In the words of Galatians, does God grant the inheritance through the law or through the promise (Gal 3.18)? Perhaps another angle on that question concerns how the people of God actually inherit those promises. Again, did the Galatians receive the Spirit through the works of the law or by the hearing of faith (3.2)? The issue fundamentally concerns the identity of God, that is, how is this God faithful? Moreover, this is closely connected to the fundamental issues surrounding the identity of the people of this God, that is, how are the people of this God to be faithful?

As a way into these questions, this paper will discuss a few of the places in Galatians where Paul seems to be alluding to or echoing the exodus tradition. The nature of Paul's use of exodus imagery in Galatians 4.1-7 has recently been argued convincingly by James Scott. Although I believe Scott's case could be strengthened, rather than focus primarily on 4.1-7, I wish to explore how the exodus tradition is echoed elsewhere in chapters 4-6.

A number of recent commentators on Galatians have refocused the
scholarly discussion of Galatians dramatically. The consensus that has dominated the study of Galatians for so many years, that is, that the primary focus of Galatians is Paul's discussion of the law and justification by faith, is now being challenged. There is good reason for this. The traditional argument has led to a neglect of the first two chapters of the book, as well as a devaluing of the last two chapters, which were seen as parenetic material not immediately connected to the theological argument of the book. Galatian scholarship has now begun to focus on a number of themes which are found throughout the book. J. Louis Martyn has focused on the apocalyptic nature of the work, with its emphasis on revelation and the contrast between human effort and the invasive action of God. Beverly Roberts Gaventa has explored the issue of Christology and the new creation inaugurated in Jesus Christ as being central to the discussion in Galatians. Similarly, Richard B. Hays has emphasized the importance of the cross in Galatians, and the resultant cruciform character of the community which lives in union with a crucified messiah.

All of these discussions attempt to understand Galatians in the light of the whole letter, start to finish, and they result in readings of Galatians that are far more integrated than those concerned primarily with the issue of justification by faith.

The past concentration on justification by faith has also affected the themes that predominate in Galatian studies. For instance, studies on Abraham or the law are myriad, whereas discussions of what the “promise” might be or of the inheritance language are somewhat more rare. A number of other threads have yet to be explored in this letter, such as those related to the exodus tradition. I do not wish to argue that these exodus themes are as central to Paul’s concern in this letter as is his contrast between this age and the new creation, or his emphasis on the cross of Christ. However, the exodus motif, as it is used in this letter, contributes to these larger themes in a number of ways; a perusal of this motif might be helpful for a deeper understanding of the letter as a whole.

**Slavery and Sonship**

Throughout the letter to the Galatians Paul sets up a number of antith-