In Galatians 4:21-5:1 Paul uses the strategy of two opposing covenants. He creates two opposing symbolic universes of slavery and freedom, linked to the two sons of Abraham, to dissuade his readers from seeking righteousness through works of the law, and to persuade them to remain in the freedom of God's grace. Different rhetorical techniques employed by him to reach these goals, are indicated.

1 DELIMITATION OF GALATIANS 4:21-5:1

The epistolary formulae used in this and the following pericope indicate a possible beginning and end of Gl 4:21-5:1 (pericope 15; see Addendum):
* Λέγετε μοι, a verb of saying, to introduce the pericope (Gl 4:21)
* ὑμεῖς δὲ, ἄδελφοί, vocative, to identify the readers with Isaac (Gl 4:28)
* διό, ἄδελφοι, vocative, introducing a conclusion following from the argument, applied to the believers, introduced by the coordinating inferential conjunction διό (Gl 4:31)

Gl 5:1 follows asyndetically on Gl 4:31. It is a concluding application of the freedom-slavery contrast. The words for freedom and slavery do not figure in the rest of pericope 16. Only in Gl 5:3 is mention made of an obligation to the law. Gl 5:1 can be seen as a hinge between pericopes 15 and 16 (see Fung 1989:216 'bridge verse'). It places the freedom-slavery antithesis in its Christological frame and applies it to the church, especially to the Galatian believers, on the one hand, and sets the scene for the rejection of circumcision according to the law, on the other hand.

Gl 5:2 starts with a motivation for writing: ἵνα δεῖ ἐγὼ Παῦλος λέγω ὑμῖν ὅτι, which is an indication of a new pericope (16).

The whole argument is presented as a reaction to the inviting question in Gl 4:21. Although Gl 4:31 concludes the discussion on the two covenants, it is not
an answer to the question of GI 4:21. The Christological statement in GI 5:1 is the key to the understanding of the freedom-slavery antithesis of pericope 15. To my mind Paul's commands given in GI 5:1 constitute the conclusion of the rhetorical question in GI 4:21, and the application of the deliberation to the two covenants. GI 4:30 is a more direct answer to the question of GI 4:21, but the addition of the conclusion in GI 4:31 leads on to GI 5:1. (For those who let pericope 16 [see Addendum] start with GI 4:31, 5:1 or 5:2, see Betz 1979:252 n138; Smit 1987:94 n6; Longenecker 1990:224.)

2 THE SITUATION OF GALATIANS 4:21-5:1

2.1 Persons
The first person involved is Paul, the author of the letter to the Galatians (GI 1:1). He refers to himself in the singular in his invitation to his readers to enter into a discussion with him (μιλον, GI 4:21), and in the plural to identify himself with his readers as people freed by Christ (ημιων, GI 4:26; εσπευν, GI 4:31; ημιας, GI 5:1). Throughout the pericope he quotes and alludes to selected portions from Scripture, and explains and applies these in order to persuade his readers of the truth of his message for their own benefit.

Secondly, the readers are involved. The letter is addressed 'to the churches in Galatia' (GI 1:2), and they are addressed as 'Galatians' (GI 3:1; for a discussion on the North and South Galatian hypotheses, see Longenecker 1990:lxii-lxxii). According to Paul's description of them, they have stopped worshipping pagan gods and living according to the basic principles of this sinful world (στοιχεία, GI 4:8-10). Through faith in Christ they have become sons of God, baptised members of his church (GI 3:26-27). They are descendants of Abraham and the heirs of what God has promised Abraham (GI 3:29). In this pericope the readers are invited to think for themselves as they ponder on Scripture under the guidance of Paul (λέγετέ μιλό, GI 4:21; see the rhetorical question expecting an affirmative answer in GI 4:21, τοι τομον ουκ ήκουετε). Twice they are addressed as αδελφοι to indicate that Paul recognises them as fellow-believers in Christ (GI 4:28; 4:31; with ηες in 4:28). In Paul's view they still share the freedom of believers with him (GI 4:26; 4:30; 4:31; 5:1). But he thinks that they are in danger of losing their freedom and of lapsing into bondage (GI 4:21; 5:1). Therefore he tries to persuade them, by sketching two pictures by means of Scriptural material, to remain steadfast on the side of freedom (GI 5:1).

A third group of people to whom the letter refers, are called 'agitators' (οι άναπτατωτες, GI 5:12). They are not directly addressed in the letter, but the issues which they have apparently introduced into the Galatian churches, are addressed. Paul thinks that they are responsible for the Galatians' interest in works of the law as a means of influencing God (see βασκαινο, GI 3:1-5). Proba-
bly under their guidance, the Galatians have come to believe that they have to complete their faith by human effort (see επιτηδεύομαι in Gl 3:3). Seemingly they have already convinced the Galatians to observe Jewish holy days as part of their service of God (Gl 4:10), and are trying to force circumcision on them (ἄνυκαταζωμοί, Gl 6:12; see 5:2-4,12). In Paul’s view they are questioning both the adequacy of the gospel, as he taught it, and his credentials as apostle (Gl 1:6-9; 1:11-2:14; 4:17). Apparently many Galatians have come to regard their message as attractive and persuasive (Gl 1:6; 3:1; see Barclay 1987:86). In pericope 15 they are implied as the present persecutors of the believers (Gl 4:29 οὐ τῶν καὶ ἑαυτῶν), who should be driven out (Gl 4:30; see αἰνάξθεμα in 1:8,9).

2.2 Objectives and the place of Galatians 4:21-5:1 in the letter
The writers of antiquity recognised three types of oratory determined by the role performed by the audience addressed: an audience engaged in deliberation (deliberative discourse, aiming at expedient action in future), judging (forensic oratory, working towards a judgment on past actions), and enjoying (epideictic genre, affirming present communal values). But audiences are almost infinite in their variety. In Galatians Paul chooses to use argumentation in order to achieve adherence of his readers by means of reasoned persuasion, appealing to their free judgment. In this sense Galatians can be classified as a letter with deliberative discourse. But pericope 15 also contains epideictic elements to the extent that Paul sets out to increase the intensity of their adherence to freedom and to Christ, whom they have recognised (see Perelman & Olbrechts-Tyteca 1969:21,26, 49,50,51; Perelman 1982:18-20; Lambrecht 1989:240).

To a certain degree the three consecutive pericopes, 14, 15 and 16, follow the three modes of artistic proof distinguished by Aristotle (Rh 1.12.1356a; Kennedy 1984:15; Lambrecht 1989:240): ethos, inhering in the speaker (to ‘please’ the audience with his/her conduct), pathos inhering in the audience (to ‘move’ the emotions of the audience), and logos inhering in the discourse (to ‘teach’ the audience by means of arguments). Although elements of all three are present in each of these units, one of the three elements is more prominent in each unit:

Pericope 14 (4:12-20), with emphasis on Paul, is an appeal to his credibility to induce the readers to accept what he says, because of the close bond between them and him (ethos), and to return to the true gospel of the crucified Christ (personal appeal, Hansen 1989:53).

Pericope 15 (4:21-5:1) is an appeal made to the Galatians’ reason (logos) to draw a deductive conclusion from Scriptural examples in the light of Christ’s liberating work (Scriptural appeal, Hansen 1989:54).

Pericope 16 (5:2-12), with emphasis on the position of the readers, is an appeal made to their emotions (pathos), fighting for the loyalty of the readers, by pointing out the absurdity and danger of their apostasy (Hansen 1989:54 mistak-
enly? calls it the authoritative appeal, on account of the authoritative command in 5:1).

These three pericopes follow the two arguments to prove the authenticity of Paul’s gospel (pericopes 3-6 and 7-12) and his concern about their return to slavery in a useless legalistic religion (pericope 13). In Gl 4:12 his tone changes from reproach and indignation to appeal and persuasion (see Hansen’s ‘rebuke-request’ parallel sections, 1989:50). His appeals in pericopes 14-16 are followed by the paraenetic section (pericopes 17-20, Hansen’s ethical appeal, 1989:54).

3 TRACING THE DEVELOPMENT OF THE ARGUMENT TO PERSUADE THE READERS IN GALATIANS 4:21-5:1

3.1 Invitation to a dialogue (Gl 4:21)
The introduction to pericope 15 is an invitation to the Galatians to enter into discussion with Paul (diatribe; v21/C136.1). He enjoins the co-operation of the readers. Although it is a command, it has the politeness of an offer in the context of the question (v4:21/C136.1.b; Leech 1986:79-84).

Gl 4:21 provides a description of the readers’ intention as regarded by Paul. They would probably evaluate it positively. To him, though, ἴπτο νόμον denotes the bondage from which Christ came to free us (Gl 3:10,23,25; 4:4). To some extent it is ironically stated, exaggerating the readers’ intention, as if they wished to live under the Jewish law (see Leech 1986:142-145). While they have not yet finally decided, Paul’s opponents urge them to move in that direction, trying to pervert the gospel of Christ (θέλεις νομικοῦν 4:17), trying to win them over from allegiance to Paul (θέλεις θεὸν 4:17), trying to compel them to be circumcised (6:12); see, however, the present παρατηρεῖτος, ‘you are observing,’ in 4:10. The exaggeration can be seen as an attempt to shock the readers into realisation of what they are busy doing.

The rhetorical question with οὐκ in Gl 4:21 introduces the argument of the pericope. It is an emphatic way of asserting that the readers are eager to live according to Scripture. But by putting it as a question, Paul tactfully gives them the opportunity to choose their answer after reflection, although he suggests a positive answer (Leech: hinting strategy, 1986:97-99; 1980:112-114; tact maxim, 1986:107-110; 1980:109-117).

The word ὠφίκεω is, however, ambiguous. It can mean ‘listen’ to the law, with resulting conformity to what is commanded (Louw & Nida 1988:36.14) and ‘understand’ the law, referring to the process by which information is used in order to arrive at a correct comprehension or evaluation (Louw & Nida 1988:32.1). While the opponents are urging the Galatians to obey the law as it is written, Paul tries to persuade them to understand the meaning of the law as he is going to develop it in the following ‘allegory’ (ambiguity maxim, Leech...
1986:66-67). He wants to lead them from an undiscerning obedience to the letter of the law, to an intelligent obedience to the will of God as revealed in history and recorded in Scripture.

The word νόμος is also used in two senses. In 4:21 ὑπὸ νόμον, 'under law,' refers to the Jewish Torah (as in Gl 3:23; 4:4,5; 5:18). It refers to the subjection to the Torah, the obligation to abide by its regulations (Louw & Nida 1988:37.7). In the light of γέγραπται γὰρ in 4:22, τὸν νόμον, 'the law,' in 4:21 refers to the books of the Old Testament (ἡ γραφὴ in Gl 3:8,22; 4:30; see τοὺς γεγραμμένους ἐν βιβλίοι τοῦ νόμου in 3:10 for LXX τοὺς λόγους τοῦ νόμου τούτου in Dt 27:26). With this play upon the word 'law,' Paul tries to redirect the way in which the Galatians and his opponents are using Scripture. The quotations and allusions to the Old Testament presuppose some knowledge of the Genesis story and Isaiah's prophecy by the Galatian readers, as well as their acceptance of the Old Testament history and prophecy as authoritative guidelines for faith and life. It also suggests knowledge of the Septuagint by the Galatians.

This pericope is an argument by enthymeme, where the writer leads the readers from an implied major premise, which functions as a point of agreement, to a further, novel conviction by revealing conclusions implicit, but by no means self-evident (Brandt 1970:62). Paul starts with the Galatians' acceptance of Scripture as the norm governing his and their decisions. He calls Scripture νόμος, to lead them eventually to reject living under the yoke of the law (νόμος). The paradox of the law is that its understanding from a salvation historical prophetic perspective, questions its legalistic obedience (see Mußner 1974:318). These diverging points of view constitute the difference between Paul and his opponents.

3.2 Introduction to the argument from Scripture (Gl 4:22-23)

The explicatory conjunction γὰρ in 4:22 introduces the task of explaining Scripture 'to be understood,' by coordinating 4:22 with 4:21. Paul capitalises on the Galatians' reverence for the law to illustrate his point with a particular history recorded in Scripture.

Although Paul uses the quotation formula γέγραπται γὰρ ὅτι, he does not cite lines from Scripture. He provides a kind of summary of the story of Genesis, Chapters 16-18 and 21, for his argument. This reference to Scripture is an exemplum, an appeal to its authority, acknowledged by Paul and the Galatians (Ad Her 4,49,62; Brandt 1970:126-127). Abraham is considered an example justifying a generalisation (Gl 3:7,29; Perelman & Olbrechts-Tyteca 1969:113). The fact that Paul resorts to argumentation by example, implies disagreement on the particular course the example invoked is to establish (Perelman & Olbrechts-Tyteca 1969:350).

Probably the opponents also used Scriptural arguments to convince the Galatians. According to Barrett (1976:10,15), Paul was forced to reinterpret the Ha-
gar-Sarah story because of its prominent place in his opponents' circumcision campaign. Barclay (1987:86) deems it highly probable that they argued from Scripture, using the Abraham narratives. He regards it as probable that they referred to the Sarah-Hagar narratives. As the rite of circumcision dates back to God's covenant with Abraham, Paul's opponents probably also built their argument for circumcision on the believers' filiation to Abraham (Gl 6:12,13; see 5:2,3). Therefore Paul ventures into the stronghold of the opponents for his argumentation in order to change the readers' view on filiation. By taking up his opponents' argument and drawing from it a conclusion opposite to theirs, he strips it of its critical power (Perelman & Olbrechts-Tyteca 1969:469).

The reconstruction of Longenecker, in line with, among others, Philo (1990:199, 204, 218), goes beyond reasonable expectation. He surmises that the Judaisers identified the Gentile Galatians with the non-Jew Ishmael, and degraded Paul's preaching as an 'Ishmaelian' form of elemental truth, lacking their own developed form of truth which related Isaac to the Jewish nation. They could not possibly identify Paul's gospel with a circumcised Ishmael. King (1983:370) conjectures that Paul employs tannaitic methods to impress his readers with his competence, against his opposition's charge that he has altered the message delivered to him by his tannaim. To impress gentile readers with rabbinic competence seems a bit far-fetched.

3.3 The allegory of two covenants (Gl 4:24-28)

By his allegorical treatment of this Old Testament history, Paul relates the people in the story to the specific issues in the Galatian church, in order to counteract the troublemakers' (allegorical) use of the same text.

The argument by definition classifies something so that it is associated with certain values and expressions, and dissociated from others (Hansen 1989:83). Persuasive definitions contrast a novel, 'true' meaning to a customary but specious one (Perelman 1982:136). Paul redefines the traditional interpretation of the story by using an allegorical method of exegesis. But, by warning the readers that his definitions are to be understood allegorically, he gives them to understand that they should not expect a complete identification of the elements involved (see Perelman 1982:60). The basic purpose of Paul's allegorical definitions is to establish the identification of the troublemakers with Hagar and Ishmael (4:24-25) and that of the Galatian believers (ὑμεῖς), on his side (ἡμῶν, ἀδελφοί), with Sarah and Isaac (4:26-28; see Hansen 1989:147).

From the meaning which Paul attaches to the details of his illustration it is clear that he treats allegory as an event in which meaning is symbolically represented (see Sykes 1984:24). But he employs this allegory in the Palestinian tradition, in that the Biblical narrative is treated in an allegorical way (see the present passive participle ἀλληγοροῦμενα), in contrast to the Alexandrian tradition which
believed allegory to be built into the Biblical narrative itself (see discussion in Longenecker 1990:208-210).

3.4 Two covenants and two symbolic universes
The development of antithetical pairs (slavery/freedom, bond-woman/free woman, son of bond-woman/son of free woman, present Jerusalem/heavenly Jerusalem, covenant from Sinai/covenant of promise, flesh/Spirit), uses the strategy of dissociation of ideas to elaborate the basic distinction between the ‘other’ gospel and Paul’s one and only gospel (see Perelman 1982:134). Two contrasting symbolic universes are described to explain their mutual exclusiveness in order to dissuade the readers from allegiance to the one and strengthen their adherence to the other.

3.4.1 Two mothers and two sons
Paul singles out the fact that Abraham had two sons in order to draw the attention of the readers to this aspect of Abraham’s history, to give it presence in the argument (see Perelman 1982:35). It introduces the main argument of the central portion of the unit (4:22-30).

The interpretative ελευθερία to describe Sarah’s position over against her παιδισκή, Hagar (Gn 16:1,3,6; 21:9,10), is added by Paul to highlight the contrast between the legal status of their two sons, with which he wants to associate the freedom of the gospel on the one hand and the bondage of the law on the other hand.

The reference in the allegory to the status of the two mothers and the different bases of their conception is argumentation by model and antimodel — a model to identify with, and an antimodel to disassociate from. Although the models are unique, the argument opens the way to accentuating some of their aspects, and drawing a lesson that is adapted to the circumstances of the Galatians (see Perelman & Olbrechts-Tyteca 1969:362-368; Perelman 1982:110-113).

Paul identifies the two sons as having been born κατὰ σάρκα and δι’ ἐπαγγελίας, respectively, by interpreting the Abraham material from the tradition. That Ishmael was born κατὰ σάρκα might refer to Sarah and Abraham’s human planning (Gn 16:1-4a). As opposed to δι’ ἐπαγγελίας, it implies the absence of the promise about the birth (Ebeling 1985:234). That Isaac was born δι’ ἐπαγγελίας, identifies God’s planning and promise to Abraham as the primary cause of his birth (Gn 15:4-6; 17:15-19; 18:10-14; 21:1-7), in view of Sarah’s barrenness (Gn 11:30; see Gl 4:27 στειρόμενη), and her being post-menopausal (Gn 18:11). By emphasising the difference in the origin of birth, Paul lays the foundation of his argument to dissuade his readers from justification by slavery to legal works κατὰ σάρκα (see Gl 2:16; 3:11), and to lure them back to the freedom of justification by faith in God’s promise. The antitheses which follow remind the reader of
the fundamental *distributio* of the two sons, the one born in slavery according to the flesh, the other born in freedom through God's promise (see Brandt 1970:160-162).

Pericopes 8, 9 and 11 deal with Abraham as the father of the believers in Christ from all nations (Gl 3:6-14), the inheritance granted to Abraham and his seed, Christ, by God's promise (Gl 3:16,18), and the fact that those who belong to Christ are Abraham's seed and heirs according to the promise (Gl 3:29). Pericope 15 takes up the theme of Abraham in order to elaborate on it. In this way the attention of the listeners to whom this letter was read, is once again called to their forefather in faith.

In this exposition the names of Sarah and Ishmael are never mentioned. The readers are expected to be so conversant with the tradition that they will be able to provide the missing information. This follows the *maxim of quantity*, of not giving more information than is required, in order to keep the attention and cooperation of the hearers through their contribution to the discourse on the basis of their own knowledge (Leech 1986:84-93; *economy principle* 1986:67-68).

3.4.2 Two cities and one mountain

'The present Jerusalem' and 'the Jerusalem above' are examples of the argumentative technique of *personification*, where the abstract concept is given a sense of concreteness and presence. They are depicted as mothers, and their inhabitants and adherents as their children. Negative and positive traits are respectively attributed to these concepts, in order to evoke a rejection of the 'present Jerusalem' and an identification with the 'Jerusalem above' (Perelman & Olbrechts-Tyteca 1969:331). These two 'mothers' replace Hagar and Sarah as the representatives of the two covenants enacted at Sinai and Golgotha respectively (see Gl 2:19; 3:1,13; 5:11,24; 6:12,14).

3.4.2.1 Negative definitions

The identification of Hagar and Ishmael with the perverters of the gospel is developed by *redefinition* (Brandt 1970:107-108). The covenant which originated from Mount Sinai is redefined in terms of Hagar and slavery; the present Jerusalem is identified with this new interpretation of Mount Sinai and Hagar's servitude. Hagar is identified with the Sinaitic covenant, and the children of Hagar with the children of that Sinaitic covenant. The logic of this correlation is based on the implicit premise that the children of a slave-woman are slaves (Gl 4:24). Likewise the members of the Sinaitic covenant (where the law was given, Gl 3:17), are identified as slaves (4:25). The point of comparison is slavery: of Hagar's issue (ἐὰν τῆς παιδικῆς...γενέσιν ταῖς 4:23) to the Sinaitic law (eis δουλείαν γεννῶσα 4:24), and of the followers of the present Jerusalem (δουλεύον...μετὰ τῶν τέκων αὐτῆς 4:25). The slave-mother, identified with the
Sinaitic covenant which gave birth to slaves of the law, corresponds to the present Jerusalem with its followers, on account of its bondage to the Sinaitic law (4:25).

Paul considers the name 'Hagar' (τὸ Ἅγαρ) to be a reference to Mount Sinai (4:25). He also appears to defend his Hagar-Mount Sinai equation by his reference to the geographical location of Mount Sinai ἐν τῷ Ἁραβίᾳ. Hagar can be said to be Sinai which is in Arabia, probably because the descendants of Hagar were known to live in the territory east of Egypt (Gn 25:18). This connection, though, remains obscure. (Ridderbos 1972:177-178 gives it concessive force: 'It is true that this Hagar represents Mount Sinai in Arabia, but she is, however, to be identified with the Jerusalem so strongly propagated by the heretical teachers.' Longenecker 1990:212 follows McNamara's thesis that Sinai could be placed in the vicinity of Nabatean Petra, where Hagar dwelled according to the Targums, probably at the place called Hagra or Hagar.)

'The present Jerusalem...with its children' refers to the religious centre of Judaism with its subjection to the covenant of the law given at Mount Sinai (see Blass, Debrunner & Rehkopf 1976:56 n1, and Longenecker 1990:33-34 on geographical ἑρωσόλυμα, and religious ἑρωσοσαλήμ). Paul's opponents seemingly look to Jerusalem as the source of their gospel (see G1 1:17,18; 2:1), associate themselves with Judaism's subjection to the law, and try to convince the Galatians to the same subjection (see G1 2:16; 3:11; 5:4). In G1 2:4 Paul likewise contrasts his freedom in Christ with the slavery of the false brethren in the Jerusalem church. Their emphasis on the law and their misplaced claims for Jerusalem are such that Paul includes these Judaisers in his category of the present Jerusalem and her children who are in slavery. (Lincoln 1981:16-18). While 'the present Jerusalem' is contrasted with 'the Jerusalem above' (4:26), and not with the 'future Jerusalem' as can be expected, the attribute 'present' acquires a pejorative connotation, which should influence the readers' emotions against it.

This identification of the law-abiding Jews, the progeny of Abraham, with the issue of the slave-woman of Abraham is intended to be a shock to the readers. It is calculated to shock them unto the realisation of what they are busy doing when they want to live under the law (Gl.4:21). Paul's argument for this identification rests on the human effort involved in the birth of Ishmael (κατὰ σαρκὸν 4:23) and in justification by works of the law (see σάρξ in Gl 3:3) with its resultant slavery, which resembles Hagar's position.

3.4.2.2 Positive definitions

The identification of the Gentile Christian Galatians as children of God's promise, like Isaac, begins with a contrast between 'the present Jerusalem' whose children are in slavery, and 'the Jerusalem above' which is free (like Sarah). In contrast to the present Jerusalem's bondage to human fulfilment of the precepts
of the law, the Jerusalem above is free from justification before God by human endeavour. (For the Jewish tradition about 'the Jerusalem above', see the discussion and references in Betz 1979:246-247.)

Lincoln (1981:22) shows how the mixed nature of the antithesis between the two Jerusalems succeeds in carrying Paul's emphasis on realised eschatology well. The present Jerusalem, associated with slavery and human effort, can be considered to be part of 'the present evil age' (Gl 1:4). The double use of the present tense, ἐστὶν, 'the Jerusalem above is free, she is our mother' (4:26), indicates that Paul considers the eschatological heavenly Jerusalem to be a reality in which he and the Galatians are now participating. The heavenly Jerusalem, though, gains its future perspective by implication from its contrast with the present Jerusalem.

The covenant of the Jerusalem above links up with Paul's statements about the descendants of Abraham in Gl 3:6-9, 14, 16, 18, 29. The covenant which God made with Abraham (Gl 3:17) was fulfilled in Christ (Gl 3:16), it can be given to the Gentiles by means of Christ Jesus, so that through faith we might receive the Spirit promised by God (Gl 3:14). Without the preceding information this contrasting of the faith-covenant and the Sinai-covenant would have been obscure. Paul, however, is counting on his readers' comprehension of the development of the argument from Gl 3:1 onwards, and reiterates it here in summarised form (Smit 1987:100).

To substantiate the identification of the believers with the heavenly Jerusalem, a link is established between the motherhood of the free heavenly Jerusalem, the barren Sarah (implied), and Isaac the son born as a result of God's promise. This link is provided by the quotation of Isaiah 54:1, verbatim according to the Septuagint, which refers to the call upon desolate Jerusalem to rejoice in the return of her inhabitants from the Babylonian exile. Paul applies this prophecy about the prosperity of Jerusalem after the exile to the Jerusalem above. The promise of many children, which hints at the inclusion of the Gentile believers, recalls God's promise to Abraham about a bountiful offspring (Gn 12:2, 13:16; 17:16). The figurative barrenness (στειρα) of the desolate Jerusalem links up with Sarah's barrenness (στειρα, Gn 11:30).

Paul uses another Jewish tradition when he calls 'the Jerusalem above' 'our mother'. (See the Septuagint's rendering of Psalm 87:5, LXX 86:5, Μητρός Σιών, for Zion as the mother of the nations; Is 66:7-11: Zion giving birth to a nation in a day. However, Paul does not mention Mount Zion in opposition to Mount Sinai. It would have confused the distinction between the eschatological Mount Zion and Zion as the religious centre of the Jews.) Paul's argument for the identification of the Gentile Christian Galatians with Abraham's progeny by his free-born barren wife Sarah is based on the fulfilment of God's promise about the humanly impossible. Like the wonder birth of Isaac, and the promise about Zion after the
exile, Gentiles have become children of God, free from the fulfilment of works of the law.

Paul assures the Galatians of their true position on Sarah’s side in the promise-faith-covenant (4:28). Thereby he maximises the praise of the Galatians (Leech 1986:135-136 approbation maxim in the politeness principle). The assurance that they are God’s children as a result of his promise, just as Isaac was, should render it inconceivable for them to revert from faith in God’s promise to reliance on human effort.

Paul calls them ‘brothers’ in 4:28. In the context of ‘God’s children as a result of his promise,’ Paul includes the Galatians with himself as part of God’s household, ‘the Jerusalem above’ (see ‘our mother,’ 4:26). He wants to strengthen their adherence to this view and to place them with him on the side of God’s promise.

### 3.4.3 Bondage and freedom

The theme of bondage is emphasised to induce the readers to change course, away from reliance on observation of the law in order to obtain righteousness. From the twice-mentioned slave-mother, παραδοσις (4:22; 4:23), through the figurative δουλεία, indicating the Jewish position of subservience to the law in the Sinai-covenant (4:24), and the figurative δουλεύω to indicate the life of the Jews under control of the law (4:25), to the expulsion of the παραδοσις and the denial of her son’s hereditary right (4:30), the Galatians are led to their dissociation from the παραδοσις (4:31). With this picture of bondage and rejection as background, the Galatians are dissuaded from returning to the subjection and bondage of the law (see ὑπὸ ρήματος, 4:21) depicted figuratively as a yoke of slavery (ζυγώ δουλείας, 5:1). The bondage is associated with human nature and the human planning involved in Ishmael’s birth, κατὰ σάρκα (4:23, 4:29, Gl 3:3), in order to link it to the human achievement of fulfilling the law.

In opposition to bondage, the theme of freedom is expounded to entice the readers to the freedom of a life of faith in Christ. The freedom of Sarah is linked to the birth of her son through the promise of God (4:22; 4:23; 4:28). Likewise the freedom of the heavenly Jerusalem is linked to God’s promise of many children to the barren Jerusalem (4:26; 4:27). These two lines of thought are then joined in the application of God’s promise, to the Galatians as children of the heavenly Jerusalem like Isaac (4:28; for promise see Gl 3:8,14,16,17,18,21,22,29).

The freedom of Sarah is placed in an oppugnant position against Hagar’s bondage when the inheritance of the heavenly Jerusalem is allotted to the believers (4:30; 4:31). This identification of the believers with the freedom of the heavenly Jerusalem (4:26), acquired for them by Christ (5:1), is intended to lead the readers to the acceptance of the command to stand firm in this freedom (5:1). The freedom is associated with the birth of Isaac κατὰ πνεῦμα (4:29; Gl 3:3,14; 4:6).
The wonder of the barren Sarah, conceiving as a result of the promise of God, is ascribed to the work of the Spirit. Likewise the believers' citizenship of the heavenly Jerusalem, must be seen as the work of the Spirit and not of human effort (4:26-28). The readers are expected to see the implication. It is intended to allure the Galatians from their own efforts, to trusting the promise of God.

Paul sees in the two women historico-theological types of two διαθήκες, covenants, dispensations, from which he constructs two opposing symbolic universes. From Hagar he traces the line, not merely to Sinai, but to the present Jerusalem, and from Sarah to the heavenly Jerusalem, without actually mentioning the logically necessary middle term, the revelation of Christ, hinted at in 5:1. Thus he achieves his real purpose with the antithetical scheme of the two sons of Abraham. The Judaistic interpretation is turned upside-down. The lines of tradition now literally 'cross.' The Hagar-Ishmael line, leading historically to the Arabs, now leads to Judaism; the Sarah-Isaac line, where the Jews have their genealogical locus, however leads to believers in Christ (see Ebeling 1985:234).

Paul and his readers believe in God's covenant with Abraham through his promise. From this Paul leads them away from identification with the bondage of the covenant made at Sinai, to the freedom which Christ obtained for the children of God's promise (enthymeme).

3.4.4 Expulsion of the perverters (Gl 4:29-30)
Having established the identity of the adherents to 'the present Jerusalem,' who seek justification with God through works of the law, as Hagar's offspring (4:24-25), and of the Galatians as God's children through his promise, as in the case of the miracle birth of Isaac (4:26-28), Paul calls upon the Galatians to apply God's command to Abraham, to their own situation. The salient point of the allegory is the imperative in 4:30, which applies to the Galatian situation the Biblical command to cast out the slave-woman and her son. Paul charges those who want to be under the law (4:21), to carry out the dramatic command of Scripture (4:30), which directs the Galatian churches to cast out the perverters of the gospel.

Gl 4:29 alludes to Genesis 21:9 (παί ζυντα μετά), to Ishmael's making fun of Isaac, which aroused Sarah's wrath and jealousy. The explanation of this teasing as εξωκενα is not found in the Old Testament, but traces of it is found in the Jewish haggadah (see Strack & Billerbeck 1965:575-576; Baasland 1984:135; Longenecker 1990:201-202). Ishmael's harassment of Isaac in the distant past (τότε) is applied to the perverters of the gospel's harassment of the Galatians in the present time (νῦν), by the emphatic marker of similarity between events, ωσπερ, and the reference to that which precedes, οὗτως (Louw & Nida 1988:64:13; 61:9; διωκω recalls Paul's former persecution of the church on account of his zeal for the Jewish traditions, Gl 1:13,14,23).

The new element in 4:29 is the explanation of the miracle birth of Isaac as 'by
the power of the Spirit' (κατὰ πνεῦμα). It replaces ἐπαγγελία as the opposite of κατὰ σάρκα (4:23; 4:28-29) to describe the origin of birth of Isaac and Ishmael. Paul, however, no longer uses their names. They are types representing members of two different dispensations: the naturally born (ὁ κατὰ σάρκα γεννηθέλος) representing those who seek direction for their lives from legal ordinances, and who persecute those, represented by the spiritual son (τὸν κατὰ πνεῦμα), who depend on the Spirit for direction. The figure of Isaac is used as a prophecy, foretelling the coming of the Spirit in the Galatians' time, and an existence brought about by the Spirit among the Galatians (see Gl 3:2,3,5,14; 4:6; Lull 1980:160).

The rhetorical question in 4:30 gives presence to Scripture in the argument, and catches the attention of the readers who acknowledge the authority of Scripture for their actions (see Perelman 1982:35; 94).

The command of Sarah (Gn 21:10), which was endorsed by God (Gn 21:12), is quoted according to the Septuagint, with slight changes: θυμ παρίσχην instead of θυμ παρίσχην ταύτην; οὐ γὰρ μή instead of οὐ γάρ; θῆς παρίσχης instead of θῆς παρίσχης ταύτης; θῆς ελευθέρας instead of Ισαακ. The last change is made by Paul to suit his argument. Paul presents the Biblical imperative of 4:30 as divine sanction for the expulsion of the promoters of the spurious gospel of bondage to the law (Betz 1979:250-251 applies it to the Jews and Judaism. In the situation of the Galatians, though, it refers to the perverters of the Gospel who taught in the congregations, whence they were to be expelled; see Gl 1:6-9, 6:11-18.)

The technique of severance seeks the exclusion of people who do not share the values and beliefs of the group (Perelman & Olbrecht-Tyteca 1969:324; Perelman 1982:96-99). Paul tries to persuade the Galatian churches to expel the perverters of the gospel by using the Abraham story to validate this severance.

3.4.5. Conclusion of the argument (Gl 4:31)
The argument which was introduced in 4:22 is concluded with a negative and a positive identification of the believers with the two sons mentioned in 4:22. It forms an inclusio which bestows a fullness upon the argument by repetition of the initial statement about the birth of Abraham's two sons (see Perelman 1982:144). The two mothers are not named, but only their status, since they represent two opposed systems: bondage through human effort, and freedom through God's promise.

Διό is an emphatic marker of result, usually denoting the fact that the inference from what has preceded is self-evident (Louw & Nida 1988:89.47). If the Galatians experienced the persuasion of the Judaisers as persecution, 4:31 could be seen as a result of 4:29-30 (Fung 1989:215). But that would deny the apparent attachment of the Galatians to the Judaisers (see βασκαλω in Gl 3:1). Gl 4:31 rather presents a conclusion drawn in the mind of Paul, after his interpretation of
the Abraham history, his identification of the Judaisers with the slave-woman's progeny, and his classification of the Galatians together with the believers, under the free woman's lineage. By means of this identification Paul wants to persuade the Galatians to recognise the Judaisers as people who are harassing them, and who should be expelled from the congregations.

Paul closely associates himself with the Galatians as 'brothers,' fellow-believers in Christ, consolidating their unity by this address (see also 4:28). He emphatically dissociates them from the bondage line to which he relegates the troublemakers, to place them squarely with him in the freedom family (ἐσυμβολή).

3.5 Application of the argument (Gl 5:1)
The Christological application of the argument concludes the pericope. Paul's aim with this pericope is persuasion to action (see Perelman & Olbrechts-Tyteca 1969:45,47; Perelman 1982:12).

Having established the Galatians in the lineage of the free woman, Paul rather impolitely calls upon their cooperation with a positive and a negative command (see Leech 1986:79-83). The contents of the two commands, though, are of such a nature that any reasonable reader should opt for the positive action against the negative.

After ending 4:31 with the free woman, 5:1 emphasises freedom by starting off with τῷ ὑπὲρ πλήρεια (anastrophe). The repetition of freedom words, ἔλευθερον, ἔλευθεροπλήρεια, ἔλευθεροπλήρωσις underlines the importance of the concept in this pericope (see Brandt 1970:168-169). It provides them with a presence in order to move the will of the readers (see Perelman 1982:35-37). While ἔλευθεροπλήρεια refers to the link with the remote past of Sarah and the eternal heavenly Jerusalem, ἔλευθεροπλήρωσις relates to the bond with the recent past of the cross of Christ, and ἔλευθεροπληροφορία to the present condition of the readers. In this way their present life is pictured in association with God's liberating acts in the past in order to accentuate the importance of their decision. The dative ἔλευθεροπληροφορία denotes the goal of Christ's liberation, and the article links it to the covenant of the free Jerusalem above and her spiritual children.

These references are followed by the command to continue to stand fast, scilicet 'in this freedom' (5:1). Although a command is inherently impolite, the aim of this command should persuade the readers to fulfil it (see Leech 1986:83). It conjures up the stance of the Galatians as not standing fast in this freedom, but as wavering between the freedom of the gospel and bondage under the law (see Leech 1986:116).

In order to clinch this line of persuasion, Paul concludes his argument with a prohibition, urging his readers to refuse to submit themselves again to the yoke of slavery (5:1). Πάλιν suggests their propensity for slavery, be it to the basic principles of the world (4:3,9) or to justification by works of the law. The metaphor
of the yoke debases justification through works of the law to the bonds of a slave. With this final stroke Paul tries to dissuade his readers by arousing their emotions against the bondage of this spurious way to salvation.

With this application (5:1) Paul returns to the initial statement about the Galatians as people who want to be subject to the law (4:21). In his conclusion he banks on their true desire to live in freedom and not in bondage.

4 THE USE OF AN ALLEGORY IN ORDER TO PERSUADE THE READERS

This allegory paints two vivid pictures of bondage and freedom. Human effort to acquire God's approval by fulfilling works of the law is tantamount to bondage. True freedom is God's free acceptance of those who believe his promise. The alternatives are evident (transparency maxim and clarity principle, Leech 1986:66-67). The Galatians are urged to make the only logical decision. The fact, however, that Paul has to resort to an allegory, violates the sobriety of his argument (see Brandt 1970:150-153).

But allegory is a symbolic liaison of coexistence. There is a liaison between the symbols 'Hagar,' 'the present Jerusalem,' and bondage to the law, on the one hand, and 'Sarah,' 'the Jerusalem above,' and freedom through faith in God's promise, which is fulfilled in Jesus Christ, on the other. These liaisons are characterised by the relation of participation. This participation in either of the covenants is at the core of the divine plan which establishes their solidarity. They are set in a speculative vision of a whole in which symbol and thing symbolised are equal parts. The symbols are intended to arouse religious fervour, because emotions can rarely be attached to purely abstract ideas (see Perelman 1982:101).

As a result of the construction of two opposing symbolic universes, the strength of the persuasion does not only lie in the argumentation of this pericope. Paul counts on the Galatians' aversion to bondage and slavery. He relies on their desire for freedom. He uses dramatic language from Scripture. By his invitations, logical deductions, exhortations, emotional appeals, shock tactics and dramatic language, he tries to persuade the readers by evoking identification, emotions and reactions. In this way Paul tries to actuate a decision by the Galatians to remain steadfast in the freedom of his gospel, and to reject the agitators' pressure to bind themselves to the law.

WORKS CONSULTED
Büchsel F 1957. s v áλληγορίας. ThWNT.
Lincoln, A T 1981. Paradise now and not yet. Cambridge: University. (SNTS 43.)
Russel, W 1990. Who were Paul's opponents in Galatia? BS July-September, 329-350.

Prof F S Malan, NG Theological School, Private Bag X1102, SOVENGA, 0727 Republic of South Africa.