

**The Dimensions of Discourse Structure:
A Multidimensional Analysis
of the Components and Transitions
of Paul's Epistle to the Galatians**

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Abstract

Texts are referential mechanisms. That is, they describe entities, usually other than themselves. As a result, when we analyze a text, it is easy to lose track of whether the things we observe, and the relations among them, belong to the text itself or to the world of which it speaks. This ambivalence explains the differences among three prominent approaches to the structure of texts: clause-based discourse grammars (for example, [Longacre 1980]), structuralism (for example, [Petersen 1976]), and studies of symmetric patterning (for example, [Parunak 1978]).

Because these approaches take different perspectives on a text, they can complement one another. Understanding their respective emphases permits us to apply them concurrently to a single text. We demonstrate this approach by an analysis of the book of Galatians, dealing in particular with the structure and function of 2:15-21.

1. Introduction

A text is like a machine. The fundamental presumption is that it does something, that it works. Machines work when they carry us along a road, or mix our pancakes, or print our papers. Texts work when they generate in our minds a vision of a world that was present in the mind of the writer. If indeed a text or a machine does work (and there are both texts and machines that do not), it does so by virtue of the interactions of its parts.

From this perspective, the task of the discourse analyst is very much like that of a mechanic exploring an unfamiliar mechanism (or, to change the metaphor, an anatomist dissecting a previously unknown species). Our first task is to identify the parts of the text and understand why each one is where it is and how it interacts with those around it.

Many scholars have developed systems for analyzing the relations among the entities of a text. Some of these systems differ widely from one another. These differences can be accounted for by noticing that the various methods look at slightly different things about a text. Thus, in principle, they ought to be complementary to one another, and an analyst who understands the relations among them ought to be able to gain a fuller understanding of a text than one who follows only a single methodology, just as a mechanic who understands the fuel, electrical, and air subsystems of an internal combustion engine is in a

better position to understand the entire engine than someone who is only an electrician. Unfortunately, published studies of structure in texts tend to follow one or another system almost exclusively.

My objective in this paper is to review three existing approaches to literary structure, show how they complement one another, and then demonstrate the value of exercising all three concurrently by offering an analysis of the book of Galatians. This analysis concentrates on understanding how one particularly puzzling piece of Galatians, Gal. 2:15-21, functions in enabling the text as a whole to work.

In the balance of the paper, Section 2 describes three different approaches to studying the structure of literary texts, and explains why they should be viewed as complementary to one another. Section 3 prepares the laboratory in which we will explore the concurrent use of these three approaches, by reviewing the anomalies in the position of 2:15-21 and anticipating the structural conclusions. Sections 4 through 6 illustrate the multidimensional approach by using the three approaches concurrently to derive the macrostructure of Galatians. Such an analysis is more properly addressed in a book-length commentary than a paper, so this initiative is presented as a sketch, not a conclusive demonstration. Section 7 brings the results of this analysis to bear on 2:15-21. It shows that this section is a major transition in the book, and that this transitional nature explains the anomalies with which it is traditionally associated.

2. Three Kinds of Structure

In this section I develop a simple metamodel for structural models. Then, using this metamodel as a "unified field theory," I show how it embraces three important structural models that have been applied to the understanding of biblical texts.

2.1. A Unified Theory of Discourse Structure

In constructing a framework for discussing discourse structure, two dicotomies are useful. The first is between a text and the (mental) world that it generates. The second is between entities and the relations among them. The intersection of these two dichotomies provides a useful framework for comparing different structural methodologies.

2.1.1. Texts and Worlds

One of the first sentences acquired by a person learning another language is, "What does X mean?", where X is some construct in the language being learned. This experience bears witness to one of the most important characteristics of linguistic entities: they point to other entities. Classically, these entities are psychological constructs called "concepts" or "significations," and in turn designate objective things, events, processes, or states in the external world. Thus the medieval schoolmen taught *vox significat [rem] mediantibus conceptibus*, "The word signifies [the thing] by means of mediating concepts." This conceptualist view is an oversimplification from several perspectives (Lyons 1977). Still, the notion that two kinds of entities in the extra mental world (texts and the realia of daily life) are mapped to one another by means of some kind of structure in the mind ("deep structure") is widely accepted among students of language.

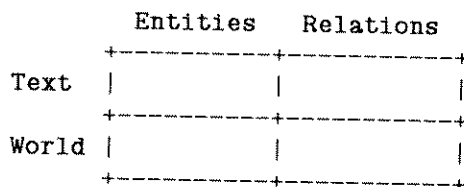
In some way these mental structures are shared by a person's perceptual and articulatory systems, so that (for example) the mental structure generated when I see a cow grazing in the field enables me to generate a stream of phonemes or graphemes that describes this state of affairs. While these mental structures mediate between word and thing, they can exist without the corresponding thing (e.g., "unicorn"; "the present king of France"). Similarly, when a text describes or entails a chain of events that could never happen in the real world, it is still useful to hypothesize the existence of the corresponding mental constructs.

It is fruitful to consider this mental structure as hierarchical in nature, with some levels deeper than others (Longacre 1976: 233-310). At levels near the surface, the components of the structure map fairly directly into entities (words, clauses, episodes) in the text. At deeper levels, the structure broadens out to include various contingencies and entailments that are not explicit in the text but that would occur to people who hear the text. This conclusion emerges from the last thirty years of research on natural language understanding in the Artificial Intelligence (AI) community. Contrary to early expectations, it has been found to be impossible to understand a text on the basis of a restricted representation encompassing only the entities and relations named explicitly in the text (Winograd and Flores 1987). Text understanding appears to require access to an extremely large body of common-sense knowledge that at first glance lies far beyond the domain of any single text (Guha and Lenat 1990). In the words of Chief Sealth of the Suquamish Indians in 1855, "All things are connected" (Wilson and Hayden 1981: 159), in cognition no less than in the world of ecology.

For example, the text "The cow is grazing in the field" inevitably leads to a mental image that includes a great deal besides a cow and a grassy field. Some details are entailed by the text, though not stated explicitly: there is grass in the field; the cow is outside; there is a barn nearby; there are hoof prints in the field. Other details depend on one's experience, but are certainly present. The cow may be brown, white, or spotted; the field may be flat or rolling; perhaps there are some trees and a pond; the sun is shining, or else the sky is overcast. That is, experiencing a text leads us to construct a whole (mental) world. This world is consistent with the text, but usually includes many default concepts that the text does not specify. We may in fact say that a text generates a set of possible worlds that are consistent with it. Concurrently, from a speaker's perspective, any of those possible worlds could generate the text. When we translate or paraphrase a text, we seek to produce another text that will generate the same set of possible worlds. The fact that a given text is associated with a set of possible worlds rather than a single world is a refinement that does not bear on the rest of my argument, so I will simplify and speak of *the* world associated with a text.

2.1.2. Entities and Relations

The mechanistic metaphor of a text developed in the introduction invites us to view a text as a set of entities and to explore the relations among those entities. Because a text is so closely bound to its world, we can gain insight into a text by considering entities in the text itself (morphemes, clauses, paragraphs), and also by considering entities in the mental world associated with the text (times, people, places, things). Similarly, some of the relations that we can describe are visible purely at the level of the text, while others require us to enter into the text's world, descending at least part-way into the mental structures underlying the text. We can summarize the options graphically, bearing in mind that the "World" really represents a series of hierarchical levels.



The insight that permits us to unite various structural systems is that the entities and relations with which they deal are drawn from different portions of this diagram. In the balance of this section, we explore this insight by briefly reviewing three major structural models.

2.2. Symmetric Structure

In the mid-18th century, Bishop Lowth observed certain patterns of symmetry in the arrangements of words in Hebrew verse (Lowth 1753). Ancient text is essentially aural (Parunak 1983), and thus one-dimensional, so the only patterns of symmetry that are available are mirror symmetry (leading to chiasmic patterns, such as ABC-CBA or ABCBA) and translation symmetry (leading to alternation, such as ABC-ABC). Lowth's insights were expanded to larger sections of discourse by (Jebb 1820), (Boys 1824), (Forbes 1854), and lately, stimulated by (Lund 1942), many others. For references, see (Parunak 1978, 1981b, 1982, 1983). It is now widely recognized that ancient literature commonly uses symmetric patterns of repetition, sometimes in a rather baroque fashion. The linguistic functions of these patterns have been compared to the use of modern typographic devices such as white space, different font sizes, and placement of blocks of material, and include delineation of discourse units, emphasis or deemphasis, and summary (Parunak 1981b).

The entities with which this approach is concerned are sometimes in the text (repetition of specific words or even graphemes), and sometimes in the higher levels of the text's world (for example, the common referent of a pronoun in one place and a proper name elsewhere). The distinctive feature of symmetric structure is that the relations among these entities are described purely at the surface level, in terms of symmetries in the sequencing of the elements. In terms of our metamodel, symmetric structure looks like this:

	Entities	Relations
Text	X	X
World	X	

The symmetries observed in these studies can be continuous, as in chiasm, alternation, and inclusio (a rudimentary chiasm in which corresponding elements mark the extremes of a block of material). The textual aspects of what biblical scholars call "form criticism" can be considered a species of symmetric structure if we allow the notion of discontinuous symmetry. That is, a literary form (say, a letter form) is recognizable as a structural unit because the same series of elements (salutation, body, closing) recurs in the same order in different (therefore "discontinuous") texts. Particularly in continuous symmetry, a series of elements that is repeated (for example, ABC in the chiasm ABC-CBA or the alternation ABC-ABC) is called a "panel."

A useful tool in discovering and studying symmetric structure is the linguistic density plot (Parunak 1979, 1981a, 1984), for example, Plot 1. Such a plot depicts the distribution of occurrences of a linguistic phenomenon (in this case, first person singular verbs and pronouns) throughout a text (here, Galatians). Each dot on the plot represents an occurrence of the phenomenon under study. The horizontal location of a point shows its location in the book. The X-axis is linear in words, and the vertical bars show where successive chapters begin. The vertical position of a point shows how close it is to the points on either side. If a phenomenon is repeated at three successive words, the central occurrence is plotted at the top of the chart. Less densely spaced occurrences appear lower. Thus peaks on the chart represent areas in which the phenomenon is concentrated, and valleys represent areas where it is less common. The dashed line across the plot shows where all the dots would be plotted if occurrences were evenly distributed throughout the book.

Plot 1 about here

Such a plot permits us to see at a glance how a given phenomenon is distributed. For example, Plot 1 immediately calls our attention to five concentrations of first person singular verbs and pronouns: a broad group that begins in the middle of chapter 1 and tapers off through chapter 2; a very narrow but

concentrated group at the end of chapter 2; and less impressive groups in the middle of chapter 4, the first half of chapter 5, and toward the end of chapter 6. Such distributions are clearly important data in understanding the surface structure of a text, and our analysis of Galatians will take into account this and other distributions.

Studies of continuous symmetry in Galatians are available in (Bligh 1966), (Jeremias 1958), and (Ellis 1982). Studies that compare the sequence of elements in Galatians with other texts (discontinuous symmetry) include (Betz 1979) (who analyzes Galatians as an apologetic letter) and (Hall 1987) (who prefers the pattern of a deliberative speech).

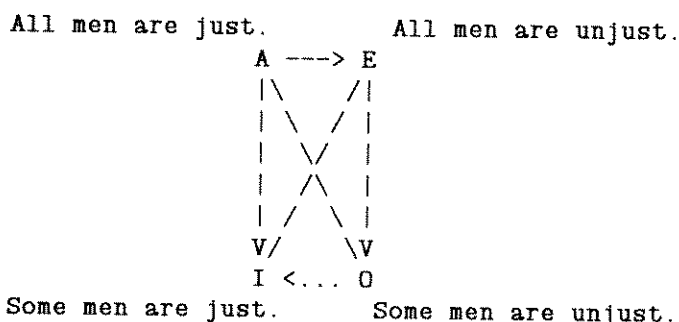
2.3. Semantic Structure

Another approach to the structure of biblical texts takes its inspiration from the structuralist work of scholars like C. Levi-Straus, V.J. Propp, and A.J. Greimas. Its proponents in biblical studies include (Patte 1976), (Polzin 1977), and E. Guttgemann (Petersen 1976). Both the elements and the relations of interest to this community reside rather deeply in the world of the text, not in the text itself. In terms of our metamodel,

	Entities	Relations
Text		
World	X	X

Because it is the text's world that provides the semantics for the text, and because this approach focuses so strongly on the text's world, I designate it the study of *semantic structure*.

For example, a common device among students of semantic structure is Aristotle's logical square (*On Interpretation* 10). Originally, Aristotle was interested in the relations among the set of four clauses obtained by affirming or negating the subject and predicate of a simple predication, such as "All men are just." Negating the subject provides a second clause, "Some men [= not all men] are just," while negating the predicate produces two more, "All men are unjust" and "Some men are unjust." Arranging these in a complete graph (which for four items is a square with diagonals), we can distinguish four kinds of relations between pairs of propositions. It is conventional to label the clauses and depict the square thus:



A and E stand in a *contrary* relation, since both can be false at the same time, but both cannot be concurrently true. In terms of modern propositional logic, $\neg(A \wedge E)$. The diagonal pairs (A and O, or E and I) are *contradictories*, and must have opposite truth values: $A = \neg O$. I and O exhibit a *subcontrary* relation. Both can be true at the same time, but both cannot be concurrently false: $(A \vee E)$. The vertical pairs (A and I, or E and O) define *implications*. If A is true, I must be true, but the converse is not the case: $A \vee \neg I$.

Students of semantic structure use schemata such as the logical square to study the relations among

statements about a text's world, rather than statements from the text itself. For example, (Propp 1968) distinguishes thirty-one functions that recur regularly in fairytales, such as a hero's lack of a critical quality, the later liquidation of this lack, a struggle with an adversary, or victory. Relations among various pairs of these themes can be defined on the logical square. For example, a victory (A on the square) implies that there must have been a struggle (I); a hero's state with respect to lack (A) and the liquidation of a lack (O) must be opposite. Furthermore, the changes in a text's world through time can be expressed in terms of these relations. To invoke a computational metaphor, a text's world is a finite state automaton, the logical square defines the allowable state transitions, and the text itself is just the program that drives the automaton.

Much closer to home, I am using a form of the logical square in this paper to develop an integrated metatheory of discourse structure. The matrix on which I plot the coverage of each type of structure records the interplay of two binary oppositions, just as does the logical square. The precise relations between pairs of cells of the matrix are not the same as those between pairs of vertices of the square, because those relations depend on the two mechanisms used to generate the oppositions in the square (quantification and negation), and the oppositions in the structural matrix are different. But the fundamental insight is the same: two orthogonal oppositions yield four possible states of affairs, with appropriate relations among them, to map onto a text's world.

Semantic structure is much broader than Aristotle's square and Propp's fairytale functions, but these will serve to illustrate the emphasis that this approach places on both relations and entities that are deeply embedded in the world of the text, rather than the text itself. A paraphrase or translation of a text may have a very different symmetric structure than did the original text (although attention to the symmetric structure of the original will identify discourse units and differences of emphasis that a faithful translation will have to encode appropriately). But the semantic structure of a text and its translation should be the same.

I am not aware of studies of Galatians from the perspective of semantic structure, though I will offer a few insights of my own in the course of this paper. For examples at the level of whole Bible books, see (Polzin 1977: 54-125) on Job, or (Collins 1987) on Psalms. At this point, it will be useful to suggest a broad semantic schema for the book. (Greimas 1966: 172-191) observes that many texts follow an "actantial schema" in which a sender seeks to convey an object to a receiver. The protagonist of this transfer is the subject, aided or opposed by various helpers and opponents. Graphically,

Sender -----> Object -----> Receiver

^
|

Helper -----> Subject <----- Opponent

The world of Galatians follows this basic scheme. God seeks to convey salvation to the Galatians, supported by the subject, the gospel. Paul is the helper of this gospel, but there are also opponents, the false teachers, who seek to corrupt it and so blunt its effectiveness as a vehicle of salvation:

Sender -----> Object -----> Receiver
(God) (Salvation) (Galatians)

^
|

Helper -----> Subject <----- Opponent
(Paul) (Gospel Message) (Judaizers)

2.4. Syntactic Structure

For most people, the terms "discourse analysis" and "text linguistics" denote the analysis of how clauses (which are defined to be minimal paragraphs) join into larger paragraphs, these paragraphs in turn form still larger ones, and so on hierarchically until the entire text has been accounted for as a single paragraph. This approach has been extensively developed and demonstrated by members of the Summer Institute of Linguistics as a mechanism for interpreting existing texts, (Longacre 1976, 1980, 1989) (Grimes 1975), (Beekman and Callow 1974) (Beekman et al. 1981), and recently adopted in the computer science community in an effort to enable computers to generate coherent text (Mann and Thompson 1987). The entities manipulated by this approach are either textual elements such as explicit paragraphs (including clauses), or entities in the text's world that can be mapped rather closely to textual paragraphs (for example, a proposition that is realized in the text as a rhetorical question). The relations among paragraphs are logical, and thus belong to the text's world.

For example, the sequence paragraph consists of a series of subparagraphs that follow one another in time, and is ubiquitous in narrative (Longacre 1980, 1989). The notion of the passage of time *in the text's world* (as opposed to the time taken in reciting the text) is central to the definition and recognition of this paragraph type. The same textual markers that accompany a sequence paragraph can be used in other paragraph types as well. For example, *waw* consecutive, commonly regarded as a hallmark of Hebrew sequential paragraphs, can also mark logical sequence without temporal implications (Gen. 45:6-7), epexegetis (2 Sam. 14:5), or a pluperfect rather than sequential temporal situation (1 Kings 13:12) (Waltke and O'Connor 1990: chap. 33). The analysis as a sequential paragraph thus appeals to relations in the text's world. I describe this approach as *syntactic* because syntax in general deals with meaning-based relations among surface-level elements. In terms of our metamodel,

	Entities	Relations
Text	X	
World	X	X

I am unaware of any thorough-going syntactic analyses of Galatians, though any serious exegetical commentary will treat particular passages from this perspective (albeit not usually from a systematic standpoint). In my syntactic comments, I will use the terminology of (Longacre 1980).

2.5. Summary on Structure

This brief survey of structural approaches illustrates how they differ in their approach to the interacting dichotomies of <text, world> and <entity, relation>:

	Entities	Relations
Text		
World		

None of them covers the entire field. Furthermore, no two of them together take into account all of the pairwise relations among the cells in the metamodel. Though (say) symmetric and semantic structure together occupy all four cells of the model, only the syntactic approach addresses the critical question of how relations in the text's world are encoded in the text itself.

Because of these differences, the three methods yield qualitatively different insights. Semantic structure, the most remote of the three from the text itself, highlights relations and developments that are possible within the text's world, including some that may not be exploited by the text. Syntactic structure shows

not only what relations are possible, but also just how the text develops them. Symmetric structure is most useful for confirming high-level structural divisions and identifying differences of emphasis and focus between successive sections of text.

The hypothesis to which this analysis leads is that these three approaches can be exploited synergistically to yield an exegesis that gives greater insight than one that cleaves parochially to a single methodology. The balance of this paper tests this hypothesis in the context of Galatians.

3. The Ambiguity of 2:15-21

In this section, I describe some anomalies in Gal. 2:15-21 that make its function an interesting quarry in our hunt. Then, to provide some context for later sections, I sketch out the overall structure of Galatians that they will justify, and finally anticipate how this structure elucidates the role of the problematic paragraph.

3.1. Questions about 2:15-21

The raw data of 2:15-21 that bear on its function in the book seem to be straightforward.

1. The section is followed in 3:1 by a vocative to the readers, without any logical connective. With one exception, elsewhere in the book such a construction marks a significant paragraph break (1:11; 3:15; 4:12, 19; 5:11; 6:1, 18). The exception is 4:31, which is integrated with its preceding context by the strong inferential particle *ara* "therefore."
2. The preceding context relates a conversation between Paul and Peter. Paul's direct discourse to Peter begins in 2:14, in the second person singular. Until we reach the vocative of 3:1 (accompanied with second person plurals), there is no reason to think that the direct discourse is over. The verbs and pronouns do shift to first person plural in 2:15-17, but this shift is easily understood as Paul's effort to place himself in Peter's position as a Jew facing the question of Gentiles, rather than polarizing the discussion. In 2:18-21, the verbs and pronouns shift to first person singular, but very plausibly in order to present Peter with Paul's personal experience.
3. The subject matter of 2:15-21 is strongly anticipatory of chapters 3-6, and has little if anything to do with the broad theme of the first two chapters, which seems to be Paul's independence of human teachers.

These data lead us in two different directions. On the one hand, the first two items encourage us to see the paragraph as the continuation of Paul's remarks to Peter, an analysis that is endorsed by (Brown ND: 88), (Lightfoot ND: 113-114), and (Hendriksen 1968). On the other hand, the third item is so strong that (Betz 1979: 114-115), (Bruce 1982: 136), and (Burton 1921: 117), with varying degrees of certitude, view the actual quotation of Paul's words as ending in 2:14, and take 2:15-21 as an introduction to the latter half of the book. (Brown ND: 88) has an extensive summary of older commentaries that are likewise divided.

What is the analyst to do? Just how far does the discourse with Peter extend--only to 2:14, or through 2:21 (or somewhere in between)? In terms of syntactic structure, is the paragraph deeply embedded as the text of a quote paragraph that is itself part of the last build up of an extended sequence paragraph, or is it a very high-level summary that is amplified in the latter half of the book? If it is so deeply embedded, why do its themes fit the second half so well? If it is intended as an introductory summary to the second half, why are the textual marks of division much stronger at its end than at its beginning?

3.2. Previewing the Structure of Galatians

In our effort to understand 2:15-21, the bulk of this paper will develop the overall structure of Galatians. This development will be easier to follow if I anticipate its results.

The structure of Galatians is broadly chiasmic. The outer layer consists of the epistolary "hardware," the formal salutation (1:1-5) and closing greeting (6:11,18) required by the Greek letter form.

The next layer (1:6-10; 6:12-17) sets forth the circumstances that lead to the letter. These two paragraphs realize the same underlying semantic structure: the Galatians must choose between false teachers of a counterfeit gospel that avoids persecution but lies under God's curse, and Paul's true gospel that leads through a life of physical suffering to eternal blessing. These paragraphs, unlike the rest of the book, do not argue for the truth of one gospel and the falsehood of the other, but emphasize (as the rest of the book does not) the consequences of the doctrine that the Galatians choose for their earthly and heavenly experience.

Setting aside 2:15-21 for the moment, 1:11-6:10 consists of four paragraphs arranged chiasmically. The first two (1:11; 1:12) are extremely short, only one verse each, and summarize the material developed in the latter two (1:13-2:14; 3:1-6:10). The outer two paragraphs of this structure argue for the substance of the message that Paul preaches, while the inner two insist on the independence of the messenger, Paul, from human influence.

We can diagram these correspondences:

Epistolary hardware	1:1-5	6:11,18
Existential setting	1:6-10	6:12-17
Substance of the Message	1:11	3:1-6:10
Independence of the Messenger	1:12	1:13-2:14

Linearizing this structure, we can summarize Galatians thus: "Paul, finding the Galatians confronted with a choice between the true gospel and various counterfeits [Existential Setting], writes to them [Epistolary Hardware] to defend the content of his message [Substance] and its divine origin [Independence]."

The bulk of the epistle is devoted to the two topics at the center of the chiasm, the substance of the message and the independence of the messenger. Arguably, these are the epistle's main points, the two things that Paul most wants his readers to carry away. Significantly, the paragraph that has attracted our attention (2:15-21) lies just at the transition between the expositions of these two major themes. In this position, it has a claim to being the most significant transition in the entire book.

3.3. 2:15-21 as a Transition

The transitional nature of 2:15-21 sheds considerable light on its syntactic ambivalence. Characteristically, transitions in biblical literature are ambivalent in their connections with the units that they integrate (Parunak 1982). They engage the reader in the new material before the old has been fully left behind. It is completely in keeping with this pattern that Paul's words to Peter at the end of one major section should anticipate the burden of the next section. Such a scheme, while awkward syntactically, is extremely effective pragmatically. Our subsequent analysis of the paragraph will show in more detail just how it moves readers from Paul's first major point to his second, and so maintains the integrity of the argument.

To confirm our hypothesis about the overall structure of the epistle and the function of 2:15-21, the following sections expound the structure of the various components of the book. In doing so, they draw on all three of the varieties of structural analysis that I have reviewed, demonstrating how these

techniques can reinforce and supplement one another.

4. Epistolary Hardware, 1:1-5; 6:11,18

A literary form (such as an epistle) is marked by the occurrence of a series of sections in a specific order in the text. This ordering is a surface-level phenomenon, and is thus an example of (discontinuous) symmetric structure.

Galatians has the same components as other letters in the Pauline corpus: a tripartite salutation (sender, addressee, and word of greeting), either a doxology or a prayer beginning with thanksgiving (only Ephesians has both), a body, and a closing. The doxology is unremarkable, as is the close, except that 6:11, which seems to be part of it, is uncharacteristically separated from the final benediction (6:18) by a substantive paragraph, a circumstance that I will discuss later. The salutation, though, deserves special comment.

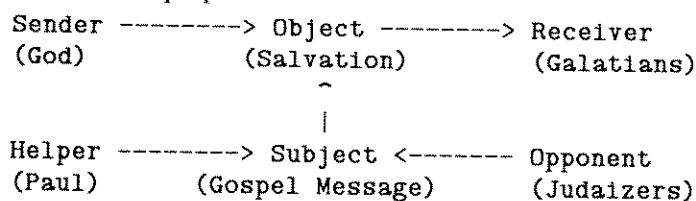
The salutations in Paul's epistles range from 93 words (Romans) to 19 (1 Thessalonians). Galatians has the second longest (66), followed closely by Titus (65). This excess length is not at all evenly distributed among the three parts of the salutation. In fact, the addressee section of Galatians is as short as any (4 words, matched only by 2 Timothy). The extra length is devoted to the description of the sender (26) and the greeting (36).

The only sender sections longer than Galatians are Romans (72 words) and Titus (47). Both Romans and Titus devote this excess length to an expansion of the content of the gospel. When we consider the basic thrust of these epistles, this emphasis is in order. Romans is a systematic exposition of the gospel, and Titus (like Galatians) deals with the problem of false teachers.

The salutation of Galatians also contains a summary of the gospel, but in the greeting section, not the description of the sender. In fact, the greeting section of Galatians (1:3-4) is three times as long as any other Pauline greeting. No other greeting section, not even in Romans or Titus, goes beyond the highly stylized "Grace unto you, and peace, from God our Father, and from the Lord Jesus Christ", and some abbreviate even that. In Galatians alone, Paul not only proclaims grace and peace, but describes its genesis in the work of the Lord Jesus, "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God, even our Father."

The expanded sender section of the Galatians salutation describes, not the gospel, but the apostle Paul. The sender sections of the various epistles contain a number of stylized epithets for Paul ("servant," "apostle," "called one") or a list of his associates. Of these, Galatians mentions only "apostle." Commonly, his apostleship is traced to "the will of God." Galatians expands this concept considerably: he is "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

On a purely symmetric level, we can isolate the components of the salutation in Galatians and observe that two of them are disproportionately long. When we complement this view with a semantic perspective, we can hypothesize a reason for these long sections. Recall the actantial analysis of the world of Galatians that I proposed earlier:



The two themes emphasized in the salutation are two of the six main actants highlighted by this analysis: Paul the "helper" (to whose credentials the expanded sender section is devoted), and the gospel message (summarized in the expanded greetings section). Thus semantic analysis enables us to articulate the various themes that are in view, and (at least in the salutation) symmetric analysis permits us to determine the relative emphasis to give to each of them.

5. Existential Setting, 1:6-10; 6:12-17

Once we peel off the epistolary hardware, the body of the letter begins and ends with a description of the existential circumstances that lead Paul to write it. In this section I establish the close correspondence between these two paragraphs that justifies considering them corresponding members in a chiasm, and comment on the displacement of part of the epistolary closing to a position before the second of these two paragraphs.

5.1. The Correspondence of the Setting Paragraphs

The overall structure that I have suggested for Galatians ties these two paragraphs closely together as corresponding members of a chiasm. This correspondence can be seen both semantically and symmetrically, and a syntactic view provides a further integrating insight.

5.1.1. Semantic Perspective

Every verse in these paragraphs realizes some combination of four semantic oppositions. Though these oppositions appear elsewhere in the book, nowhere else is the complete system displayed in as short a span as in these paragraphs. These four oppositions, with verses illustrating them, are:

- the true gospel vs. the false gospel, 1:8,9;
- Paul vs. other teachers, 6:13,14;
- the physical vs. the spiritual plane, 1:10 (pleasing men vs. God);
- the possibility of incurring favor vs. disfavor, 6:12,13 (the false teachers avoid persecution and seek to boast in the Galatians); 6:14,17 (Paul's glory and persecution).

Aristotle's logical square sets the precedent for visualizing two binary oppositions as a square, of which only some vertices may be occupied. For example, if we combine the opposition "true vs. false gospel" with "Paul vs. other teachers," we obtain the figure below, where only the vertices occupied by 'X' are occupied in the world of Galatians.

	True Gospel	False Gospel
Paul	X	----- .
Other Teachers	. -----	X

This figure emphasizes how a text creates its world. In general, Paul does not consider teachers other than himself to be automatically in error. However, in the context of Galatians, the other teachers to whom they have been exposed *are* in fact in error, so that their decision does in this case boil down to a choice between Paul and others.

Just as two oppositions define a square, three oppositions define a cube, with eight vertices that can be

occupied. Three vertices are occupied in the cube formed by combining "Paul vs. others," "physical vs. spiritual," and "favor vs. disfavor": "Paul, physical, disfavor" (6:17, Paul is persecuted physically), "Paul, spiritual, favor" (1:10, Paul seeks to please God), and "others, physical, favor" (6:12,13, the Judaizers are avoiding persecution). (Bringing 1:8,9 into the picture makes it a fair bet that we should also mark "others, spiritual, disfavor" as occupied as well, but this can only be shown by considering the contrast between the true and false gospels as well.)

Physical analogs fail us with four or more oppositions, but mathematically we can define hypercubes of any dimensionality, and our four oppositions yield a four-dimensional hypercube, with a total of sixteen vertices, of which only four are occupied (since the "Paul vs. other" opposition is completely correlated with the "true gospel vs. false gospel" opposition).

Every verse in these two paragraphs can be considered a comment on some aspect of this four-way opposition:

- 1:6, The Galatians must choose between the true and the false gospel.
- 1:7, Other teachers promote the false gospel.
- 1:8,9, The false gospel differs from the true, and yields spiritual disfavor.
- 1:10, Paul chooses spiritual rather than physical favor.
- 6:12, Others promote a false gospel to avoid physical disfavor.
- 6:13, Others promote a false gospel to obtain physical favor.
- 6:14, Paul rejects physical favor.
- 6:15,16, The true gospel leads to spiritual favor.
- 6:17, Paul has experienced physical disfavor.

Semantically, these two paragraphs thus define a world in which Paul, teaching the true gospel, expects God's blessing but suffers physical persecution, while other teachers, promoting a bogus gospel, avoid persecution but incur God's wrath. Between these two alternatives the Galatians are hesitating, trying to decide on which side their allegiance lies. The rest of the epistle exploits this semantic framework, but is not necessary to establish it. If we had nothing more than the eleven verses in 1:6-10 and 6:12-17, we could define both the hypercube and its occupied vertices. Furthermore, with the exception of three paragraphs at structurally critical junctures in 3:1-6:10, no other portion of the epistle exhibits the density of reference to these oppositions that we observe in 1:6-10 and 6:12-17.

5.1.2. Symmetric Perspective

In addition to the semantic evidence relating these two paragraphs, symmetric considerations (both continuous and discontinuous) show that they are closely related.

The possibility of discontinuous symmetry invites us to ask whether other Pauline letters include statements of the letter's existential setting, and if so, where these statements occur in the overall letter.

Paul's letters frequently include descriptions of the occasion for writing:

Rom. 1:8-15; 15:14-33

	Preparation for a personal visit to Rome
1 Cor. 1:10,11	News about dissensions in the church
Phil. 4:10-20	Receipt of a material gift from the church
Tit. 1:4,5	Instructions for helping the church in Crete
Phm. 21-22	Preparation for a personal visit

These examples confirm that a paragraph explicitly discussing the setting for an epistle would not be out of place in Galatians. They vary as to their location, but generally appear either at the beginning or at the end of the epistle.

The epistle to the Romans is particularly interesting, since it shows that the letter's setting can be discussed both at the beginning and at the end. The epistolary hardware of Romans includes 1:1-7 and chapter 16. The second and penultimate paragraphs describe Paul's frequent desire to see the Romans (1:13; 15:23), his proposed trip to Rome (1:10, 15; 16:23, 29) and his fruit among other gentiles (1:13; 16:28). This parallel is all the more impressive because Romans and Galatians focus more on the content of the gospel than any of the other epistles.

Arguably, Philippians is another example of this construction. The last paragraph before the closing, 4:10-20, thanks the Philippians for their material gift to Paul, described with the verb *koinoneo* (4:15) or a compound of this verb (4:14), while the opening paragraph acknowledges their *koinonia* in the gospel (1:5). The epistle is widely held to be in response to this gift, and if the opening paragraph does indeed allude to it, then Philippians, like Romans and Galatians, is bracketed by paragraphs describing its existential circumstances.

Thus discontinuous symmetry suggests that it is not uncommon for an epistle to begin or end (or both) with references to its circumstances, reinforcing our analysis of such a construction in Galatians.

In searching for continuous symmetry, we seek similar ordering of material within the same text. In this case, we find that the material in Gal. 1:6-10 and 6:12-17 is ordered similarly. Each paragraph begins with discussion of the false teachers and their impact on the Galatians (1:6-7; 6:12-13), and ends with Paul's claim to seek spiritual favor, even at the expense of physical disfavor (1:10; 6:14-17).

We have already noted that 6:11, which appears to be part of the closing material of the letter, unexpectedly appears before the second setting paragraph. We will discuss the reason for this shift later. At this point, we should note that whatever the reason for the displacement of 6:11, its final position suggests that 6:12-17 is a unit distinct from the earlier portions of chapter 6. Thus the placement anomaly reinforces our estimate of the extent of 6:12-17, and that in turn helps identify the corresponding verses in 1:6-10 as a complete unit.

The symmetric perspective thus confirms the close correspondence between the paragraphs suggested by their semantic content.

5.1.3. Syntactic Perspective

The analysis in the last section of the continuous symmetry between the setting paragraphs passed over the question of the function of 1:8-9, in which Paul anathematizes anyone who preaches any other gospel. These verses have no clear parallel in the second setting paragraph, and do not fall clearly into either of

the sections that do correspond between the two paragraphs. Yet their repetition of the same sentence shows that they are clearly in focus. This focal position may actually explain why they are not repeated at the end of the book: a broken symmetry is a common mechanism for emphasis (Parunak 1981b), and one that we will later observe in two other contexts in Galatians.

A syntactic analysis clarifies the function of these two verses. They present the hearer with a choice between the true gospel and any other, which is thereby characterized as false, and threaten a curse on those who pursue the false gospel, implying a blessing on those who accept the true gospel. As stated in these two verses, this choice is abstract. The verses on either side offer specific instances: the other teachers who are offering a false gospel, and Paul who offers the true one. Thus the entire paragraph may be analyzed as a chiasmic exemplification paragraph, with 1:8-9 as the text and 1:6-7, 10 as two examples. Chiasmic paragraphs, with one tagmeme flanked by replications of another, are extremely common in biblical literature (Andersen 1974: 119-140).

5.2. The Second Setting Paragraph and the Epistolary Closing

The overall structure of Galatians would be a little neater if 6:11 followed the second setting paragraph rather than preceding it. Though Paul often dictates his epistles through an amanuensis, he commonly authenticates them by closing them with a few words in his own handwriting. The change in script, evident in the original copy, is lost to us now, but where the shift is explicitly mentioned (1 Cor. 16:21; Col. 4:18; 2 Thes. 3:17) it occurs at the end of the closing comments, just before the benediction. Only in Galatians does it precede a substantive part of the epistle.

The symmetrical distribution of the existential setting probably results from different cognitive processes than the symmetrical distribution of the epistolary hardware. The overall structure of a letter is fixed by social convention, which requires that nothing come before the salutation or after the close. There appears to be no social convention about where one discusses a letter's setting, and whether one does it once or more than once.

Paul's original plan for the letter may not have called for the second setting paragraph at all. We can imagine that having completed the body of the letter, he takes the pen from his amanuensis to append his customary closing, but has second thoughts about ending the letter with a discussion of personal spirituality (5:2-6:10) that is rather remote from his original motives. So he adds a personal postscript reminding them of why he has gone into such a detailed discussion of the substance of the gospel. Alternatively, the final paragraph may have been part of the original blueprint, and Paul elects to write it himself to impress on the readers the personal level of his concern and the importance of the decision that lies before them.

Either of these explanations would account for the partial absorption of the second setting paragraph into the close of the letter. Real texts often deviate from a completely mathematical adherence to symmetry, and attention to these deviations can enrich our appreciation for what the text is saying.

6. Message and Messenger, 1:11-6:10

(Jeremias 1958) suggests that Gal. 1:11-12 sets forth a twofold theme that the main body of the book expounds: the gospel is not *kata anthrōpon* (1:11), "according to man," but rather *kata tēn graphēn* (3:1-6:10), "according to the Scripture"; and Paul did not receive it *para anthrōpon* (1:12), "from man," but directly from the Lord (1:13-2:21). Though Jeremias does not mention it, his thesis is supported by the emphasis we have already seen in the salutation on the credentials of the messenger (corresponding to 1:12 and 1:13-2:21) and the content of the message (corresponding to 1:11 and 3:1-6:10).

I will further develop his thesis in two steps. First, I show that the device of introductory chiasmic summary is common in biblical literature. Second, I establish the internal structural integrity and subject matter of 1:13-2:14 and 3:1-6:10, respectively, leaving aside for the moment the question of 2:15-21. If these are integral blocks of material; if the themes to which they address themselves are the very themes summarized in 1:11-12; and if chiasmic summary is elsewhere attested as an introductory device, then we may reasonably conclude that the same device is being applied here as well.

6.1. The Device of Introductory Chiasmic Summary

Paul commonly introduces large blocks of material with one or two verses that summarize his main themes, often in inverse order. In this section I illustrate this device with two examples, without any claim to being exhaustive.

6.1.1. 1 Cor. 15:35

1 Corinthians 15 has three major parts: 1-11, 12-34, and 35-58. The first section is marked as a unit by its own internal symmetries. The second and third form an alternation, with three correspondences between them. They both begin by citing an error concerning the resurrection, in the form of a question posed by a hypothetical hearer (12, 35). Then they give an answer to the error (13-32, 36-57), and close with an exhortation to the Corinthians (33-34, 58).

Purely surface characteristics prompt us to divide the second answer (36-57) into two parts. Verses 50-57 use the first and second person throughout, while verses 36-49 use the third person (with the exception of a second person singular in 36, addressing the answer to the supposed questioner of 35, and a first person plural in 49, which serves as a transition into the second part). Semantically, this division makes sense. Verses 36-49 deal with the nature of the resurrection body, comparing it with grain and the heavenly bodies, while 50-57 deal with the mechanism by which the natural body is transformed into the resurrection body at the return of Christ.

(Jeremias 1958) observes that these two divisions correspond in inverse order to the two questions of 35. The first question, "How are the dead raised?", is answered in 50-57, while the second, "With what body do they come?", corresponds to 36-49.

6.1.2. Eph. 1:18-19

At the beginning of Ephesians, Paul prays that his readers might receive divine help in understanding three subjects: the hope of God's calling, the riches of the glory of God's inheritance in the saints, and the greatness of God's power toward believers (1:18-19). The rest of the epistle discusses these three subjects, in inverse order.

The third subject is the power that God can display in the believer, a theme expounded in 1:20-2:10. There we learn first that Christ's resurrection and ascension manifest the power of God (1:20-23), then that the believer is made alive, raised up, and seated in heavenly places, all with (*sun-*) Christ.

The second subject is God's inheritance in, or consisting of, the saints. In the Old Testament, God's inheritance is Israel (Psa. 78:71; Isa. 19:25). Now, Paul emphasizes, Jew and Gentile merge in a new body, the church, which is discussed in detail in 2:11-3:20.

Corresponding to the "hope of his calling" in 1:18 is the "hope of your calling" in 4:4. The two phrases have the same reference, the subjective genitive of the first being replaced by an objective genitive in the second. We might paraphrase both phrases as, "the hope to which God has called you." The context in 4:4 associates this hope with the one body in which believers function, while the calling is in 4:1 closely tied with the conduct expected of a new creature in Christ. The following verses (4:11-16) show how the

conduct of believers in the church leads to Christlikeness, the hope to which believers are called, and the practical injunctions in chapters 4-6 serve as guides to this end.

Thus Eph. 1:18-19 summarizes three points that are developed and expounded, in inverse order, throughout the rest of the book.

The examples of 1 Cor. 15:35-57 and the book of Ephesians show that the device of introductory chiasmic summary is known elsewhere in Paul's writings, so it would not be surprising to find it in Galatians. The existence of such examples increases the likelihood that we might find this device elsewhere, but an actual claim that the device governs Gal. 1:11-6:10 requires us to show that the summary (1:11-12) is followed by blocks of material that correspond with the elements of the summary and that have their own structural integrity. To this task we now turn our attention.

6.2. The Structural Integrity of 1:13-2:14

Symmetric and syntactic analyses of 1:13-2:14 reinforce one another and confirm the integrity of the block, which is semantically consistent with 1:12.

Syntactically, the section is a sequence paragraph with a setting (1:13-14) and five build ups (1:15-17, 1:18-20, 1:21-24, 2:1-10, and 2:11-14 [or further, depending on the disposition of 2:15-21]), each beginning with a temporal particle. The table below summarizes several observations about these build ups.

Ref.	Particle	Location	Length (Words)
1:15-17	<i>hote</i>	Arabia	54
1:18-20	<i>epeita</i>	Jerusalem	39
1:21-24	<i>epeita</i>	Syria, Cilicia	44
2:1-10	<i>epeita</i>	Jerusalem	177
2:11-14 (-21)	<i>hote</i>	Antioch	79 (219)

The divisions among the build ups are confirmed symmetrically, by an alternation between action out of Jerusalem and in Jerusalem, and the completeness of the sequence is suggested by the chiasmic use of *hote* for the first and last of the build ups, reserving *epeita* for those in the center. The final build up is the climax of the entire sequence: the increased length of the last two build ups relative to the first three (and in particular of the last, if it includes 2:15-21) reflects the increased attention to detail and crowding of action common in the vicinity of the peak of a narrative (Longacre 1989: 34), and the last build up is the only one including reported speech, another index of climax (Longacre 1980: 9).

The broad peak of first person verbs and pronouns visible on Plot 1 coincides with this section, and further reflects its internal coherence from the perspective of symmetric structure. (The extremely strong peak at the end of chapter 2 is 2:18-21, part of the ambiguous section.) The section is marked not only by a high concentration of first person narrative, but also by an almost complete lack of second person plural verbs and pronouns, as seen in Plot 2. The only occurrences (marked in the plot) are the rhetorical interjections in 1:13,20; 2:5. This complementary distribution between first singular and second plural forms is not automatic. If we compare Plots 1 and 2, we notice that both have peaks in the same general regions in the middle of chapters 4 and 5. Rather, the complementary distribution is characteristic of Paul's narrative genre, and a further mark of the internal integrity of 1:13-2:14 and its distinction from its environment on either side.

Plot 2 about here

The integrity of 1:13-2:14 seems clearly established. How does it correspond with 1:12? The *gar* in 1:13

suggests that 13 (at least) furnishes a reason for the statement in 12 that Paul received his gospel by direct revelation rather than through human tradition. This role is not filled adequately by 1:13-14, which do not discuss either means of learning the gospel, but only why one might not expect Paul to be sympathetic to it at all. Those verses simply establish the setting for the sequence of events that extends through chapter 2. As many commentators have noted, each episode in that sequence shares the common semantic thread of establishing Paul's independence of those who were in Christ before him. Thus it is all of 1:13-2:14 that forms the reason for 1:12, and Jeremias' suggestion that 1:12 anticipates the balance of chapters 1 and 2 seems well confirmed.

6.3. The Structural Integrity of 3:1-6:10

The proposed correspondent to 1:11 is both longer and more complex than that to 1:12. To exhibit its integrity, I shall first offer some general observations about the entire section, then discuss each of its parts, and finally display its relation with 1:11.

6.3.1. Overview

The distribution of person markers in this section suggests that from a symmetric perspective it is an alternation of three panels.

A comparison of Plots 1 and 2 shows that 3:1-6:10 is punctuated by two peaks of first person singular constructions, in 4:11-21 and 5:2-12. Unlike the first person peak in chapters 1 and 2, these peaks coincide with concentrations of second person plural constructions. The genre here is not first person narrative, but a highly personal entreaty between Paul and the Galatians. Semantically, these sections resume the set of oppositions that characterize the existential setting sections at the beginning and end of the epistle. The Galatians are hesitating between the true gospel and a false one (4:9; 5:4). They are abandoning their love for Paul (4:14,15) in favor of someone else (4:17; 5:7,10,12), and in the process risk spiritual disfavor (4:17; 5:2), though faithfulness to the truth will bring physical disfavor (5:11). Even the "I-you" tone of entreaty reflects the setting paragraphs, each of which begins with a "you" section describing the Galatians' tenuous position, and ends with an "I" section reminding them of Paul's faithfulness to the gospel, even under persecution.

Both the personal entreaty and the oppositions of the setting paragraphs are absent elsewhere in 3:1-6:10, except for 3:1-5. Though the latter paragraph is almost void of first person references, it does have a concentration of second person plurals, and repeats themes from the setting paragraphs: the contrast between true and false gospels (3:1,2), the physical disfavor and spiritual favor associated with the truth (3:4,5), and the false teachers who have promulgated the error (3:1). Thus it seems reasonable to associate this section with those marked in chapters 4 and 5 by coincident peaks of first person singular and second person plural constructions. (The second person plural peak in 3:26-29 is marked neither with concurrent first person singulars nor with the oppositions of the setting paragraphs.)

Since first person singular constructions (referring to Paul) and second person plural constructions (referring to the Galatians) seem to be such strong structural indices, it is interesting to digress and consider the distribution of first person plurals and second person singulars, presented in Plots 3 and 4.

Plots 3 and 4 about here

Plot 3 shows twenty-four first person plural constructions in 3:1-6:10. Of these, only two fall in the entreaty sections that open each panel, and then only in the final entreaty section (5:5). That is, in the entreaty sections Paul distinguishes himself from his readers with an "I-you" contrast, but then in each case takes his place at his readers' sides with "we." Twice he makes this move clearly and without exception. The third time, the polarization of the entreaty is softened with "we," perhaps in an effort to emphasize harmony over confrontation as his argument concludes.

Plot 4 shows the second person singular constructions. Most of those (twelve of fifteen) occur in 3:1-6:10, and of these twelve, nine are embedded in quotations from the Old Testament, which occur only in 3:1-6:10, and there only in the non-entreaty sections.

Thus the distribution of all four classes of person markers, together with the semantic oppositions observed in the setting paragraphs, suggests that the macrostructure of 3:1-6:10 is an alternation of three panels, AB-AB-AB. Each panel begins with a personal entreaty in which Paul confronts the Galatians ("I-you") with the concerns of the existential setting paragraphs, and continues with a less confrontational ("we") didactic section that leans heavily on expositions of Old Testament texts.

As we turn our attention to the didactic sections, we will see that each has its own internal structural coherence, increasing our confidence in associating them with the adjacent entreaties as an alternation. Each develops a significant contrast between two concepts. The contrast is different in each panel: works vs. faith in 3:1-4:7, bondage vs. freedom in 4:8-5:1, and flesh vs. spirit in 5:2-6:10. In each case the contrast helps articulate the difference between the true and false gospels. Each section cites the Old Testament, and in fact these sections are the only places in the epistle where the Old Testament is cited.

6.3.2. Turn from Works to Faith, 3:1-4:7

Though the first panel lacks the coincidence of first and second person constructions that marks the openings of the other two panels, the nature of 3:1-5 as personal entreaty is unmistakable from the concentration of rhetorical questions and the evident desire to correct their folly (1,3). When we return to analyze 2:15-21 in more detail, the reason for the omission of first person singular forms in this paragraph will become clear.

The governing contrast in this section is between faith in God's promise and the works of the law. The concentration of these themes in this section and their coincidence with each other is clear when we compare Plots 5 (occurrences of *nomos* "law"), 6 (*pistis* "faith" and *pisteuō* "to believe"), and 7 (*epaggelia* "promise" and *epaggellomai* "to promise"). (The early prominence of two of these concepts at the end of chapter 2 helps explain why some expositors see 2:15-21 as an introduction to what follows rather than a continuation of 2:11-14.) The opening entreaty associates the false gospel that is tempting the Galatians with the works of the law, an association that becomes explicit in the closing setting paragraph (6:12,13). The false teachers are preaching adherence to the law as the means of salvation. In this section, Paul sets this approach in contrast with salvation by faith in the promise of God, and shows that only the latter is in keeping with the teaching of Scripture.

Plots 5, 6, and 7 about here

Though all three didactic sections cite the Old Testament, this section draws on the widest variety of texts. The catena of citations in 3:6-14 references no fewer than six different texts, while 3:16 cites a phrase from yet another. Furthermore, the historical argument in 3:15-22 relies implicitly on the pentateuchal history.

The internal structure of the didactic section sets side by side a synchronic survey of Old Testament proof-texts for salvation by faith rather than by law (3:6-14) with an extended diachronic section (3:15-4:7). The device of reviewing the same material both synchronically and diachronically appears elsewhere in Paul in Romans 6-8. These chapters answer the question of Rom. 6:1, "Shall we continue in sin, that grace may abound?" (Parunak 1981c). Rom. 6:2-7:4 is essentially synchronic in its view of the Christian life. Once we have been buried with Christ in baptism, we should immediately walk in newness of life (Rom. 6:4). Once we have been married to him who is raised from the dead, we should bring forth fruit unto God (Rom. 7:4). The passage does not focus on progression over time in the experience of the believer. That progression is in view in Rom. 7:5-8:39, which recapitulates in 7:5,6 the syntagm of 1 Cor. 2:14-3:4 (the natural, carnal, and spiritual stages of spiritual development) and then amplifies them in

7:7-13 (where past tense verbs point to Paul's experience as a natural man, before salvation), 7:14-25 (articulated with a shift to the present tense and expressly described in 7:14 as the carnal stage), and chapter 8 (where the sudden and overwhelming appearance of *pneuma* "Spirit" directs attention to the spiritual stage). Romans 8 in turn shows a chronological progression between the resources of the Spirit in the believer's life now (8:1-13) and the changes to come at the Lord's return (8:14-30).

Similarly, Gal. 3:6-4:7 sets synchronic and diachronic presentations of the same theme side by side. The diachronic presentation in turn has two parts. The first, 3:15-22, corresponds to the main concentration of the theme of "promise" (Plot 7), and argues that because God promised the Messiah to Abraham over four centuries before he gave the law at Sinai, the law was never intended to be a vehicle for appropriating the messianic promise, but serves instead to demonstrate people's need for that promise. The second part of the diachronic development, 3:23-4:7, is characterized by the introduction of first person plural and second person plural constructions, and forms an alternation of two panels, summarized in Table 1. Here, the experience of Israel under the law is compared with the experience of a child growing to maturity. Paul runs through the sequence of events twice. In 4:8, he appears to begin the alternation a third time, shifting from the experience of Israel to that of the Galatians under paganism. But just when the previous two panels lead us to expect a description of the new life of the Galatians, Paul describes them as returning to bondage under "the weak and beggarly elements" of legalism. Verses 8 and 9 probably belong to the next section, and the structural similarity with 3:23-4:7 is transitional in nature.

Table 1 about here

Thus the integrity of the didactic section, marked semantically by the contrast between the works of the law and faith in the promise, is reinforced by the discontinuous symmetry of a dual synchronic-diachronic presentation, and the latter part of the diachronic presentation is itself bounded by the continuous symmetry of an extensive alternation.

6.3.3. Turn from Bondage to Freedom, 4:8-5:1

The general location of the personal appeal that begins the second panel of 3:1-6:10 is not precisely marked, a circumstance that does not compromise our analysis but rather reflects the ambiguity that we have already associated with transitional material. The strong parallels between 4:8-9a with the alternation that begins in 3:23 tempt us to include this material in the first panel, but the shift from second person singular in 4:7 to plural at 4:8 suggests that we have entered the entreaty section of the second panel. Syntactically, it is easier to divide the material between 4:7 and 4:8 than later, so I prefer to see the primary break there and recognize the alignment of the opening clauses with the alternation of the previous paragraph as a form of linked keyword transition (Parunak 1982).

The dominant contrast in this panel is no longer between works and faith, but between bondage and freedom, as is evident in Plots 8 (nominal cognates of *douloō* and *paidiskō* "to serve") and 9 (*eleutheria* "freedom", *eleutheroō* "to free", *eleutheros* "free" [adjective]). Our attention thus shifts from the means by which people access salvation, to the state in which they find themselves as a result of exercising those means.

Plots 8 and 9 about here.

As does the first panel, the second both cites and alludes to the Old Testament. Paul cites Isa. 54:1 in 4:27 and Gen. 21:10 in 4:30, and indeed the entire didactic section is an allegorical exposition based on Genesis 16 and 21. The allegory provides its own internal coherence, extending through 5:1, where the first person plural (contrast the singular in the next verse) and the keyword "bondage" suggest that we are still in the exposition of the allegory.

6.3.4. Turn from Flesh to Spirit, 5:2-6:10

The appeal in the third panel extends from 5:2 through 5:12, where the vocative in the next verse suggests a break. The contrast in the didactic section is now between flesh and Spirit, a theme that was adumbrated in the appeal of the first panel and the allegory of the second, but that is clearly concentrated here (Plots 10 and 11). The first panel shows that faith, not works, is the means by which people access God's promise of salvation. The second shows that the result of this salvation is a state of freedom, not bondage. Now Paul describes the resource by which believers are to live in this state of freedom: not the efforts of the flesh, but the power of the Holy Spirit.

Plots 10 and 11 about here

The emphasis on the Old Testament is weakest in this panel, but not absent. In 5:14, Paul cites Lev. 19:18 to show that love, the head of the fruit of the Spirit (5:22), is required by the law, and in fact asserts that this single requirement sums up all that the law demands.

The didactic section of the panel is an intricately woven symmetric structure (Table 2) that begins with a chiasm of seven levels from 5:13 through 6:2, then reuses 6:1-2 in an alternation that extends through 6:5, and finally concludes in a chiasmic interpretation paragraph in 6:6-10. The full development of this section requires extensive discussion, and since our earlier identification of 6:11 as part of the close makes the extent of this section clear, I will not take the space to further justify the analysis presented in Table 2.

Table 2 about here

6.3.5. The Correspondence between 1:11 and 3:1-6:10

We can thus establish in 3:1-6:10 an alternation between personal entreaties and didactic expositions. The similarities among the entreaties (dense allusions to the oppositions of the setting paragraphs; second person plural and usually first person singular constructions) and among the didactic sections (extensive Old Testament allusions and citations; semantic focus on contrasts characterizing the difference between the true gospel and the false one) establish the integrity of this construction, which does not begin earlier than 3:1 or extend beyond 6:10. The emphasis on the Old Testament is particularly impressive, since nowhere else in the epistle does Paul cite it. Thus we can legitimately describe this section as characterizing Paul's gospel and defending that characterization from the Scripture. Jeremias' intuition is correct: 3:1-6:10 shows that the true gospel, the one advocated by Paul, is *kata tēn graphēn* "according to the Scripture," not *kata anthrōpon* "according to man", and thus corresponds to 1:11.

Because of the physical separation between 1:11 and 3:1, we have no particle to guide us in assessing the relation between the summary and the amplification. The relation between 1:12 and 1:13-2:14 is that of reason, a relation that certainly makes sense here as well. The Galatians should believe that Paul's gospel is not from man (1:12) because his history shows that he could not have received it through human tradition (1:13-2:14). They should believe that it is not according to man (1:11) because in the essential points at which it deviates from the false gospel, it is based on the Old Testament (3:1-6:10).

Syntactically, it seems appropriate to describe 1:11-6:10 as a single paragraph that merges the functions of amplification and reason, and does so within a chiasmic framework. The schema for a reason paragraph is <Text, Reason>; that for an amplification paragraph is <Text, Amplification>. Here, we have <Text-1, Text-2, AmplifiedReason-2, AmplifiedReason-1>. It is hardly parsimonious to christen this a new elemental paragraph type and register it alongside simpler structures. Scores of examples could be cited of similar hybrid structures that embed different rhetorical relations. Rather, we should recognize that basic clause-level syntactic relations and symmetric patterns can actively combine to form nonce hybrids like the body of Galatians.

7. The Transition, 2:15-21

We are nearing the end of our journey. Using the same tools that have proven so successful in the rest of Galatians, I will now explore the inner structure 2:15-21 in more detail, showing how symmetric, semantic, and syntactic structures interact with one another, and then discuss the role of this paragraph in the rest of the book.

7.1. Symmetric and Syntactic Interplay

The structure of 2:15-21 is driven by the close interaction of symmetric and syntactic devices. The highest structural distinction is at the surface level. Based on this distinction, I discuss each of the two paragraphs that emerge, then analyze their joint syntax.

7.1.1. The Role of Grammatical Person

Purely at the surface level, we have already observed the shift in pronouns and verbs from first person plural in 2:15-17 to first person singular in 2:18-21, a shift all the more emphatic because these constructions in 2:15-21 are in turn set off from those before 2:15 (which are second person singular) and after 2:21 (second person plural). Paul's deliberate use of grammatical person to delineate this section becomes even more apparent when we recall that 3:1-5, while clearly an entreaty section corresponding to 4:8-20 and 5:2-12, lacks the first person singular forms that in the other entreaties emphasize the personal nature of the plea by counterpoint with second person plurals. This absence of first person singulars in 3:1-5 is probably intentional, to heighten the break with 2:15-21. Had Paul used them in the first entreaty section, the articulation of 2:15-21 as a whole, and of its two main parts, would have been less crisp.

While the shift from "thou" (Peter) to "we" between 2:14 and 2:15 is deliberate, our experience in 3:1-6:10 shows that it hardly justifies a major division. Each panel in the body of the epistle shows a shift from confrontational entreaty (always marked with "you" [Galatians] and sometimes with "I" [Paul]) to collegial exposition (marked with "we"). The shift between 2:14 and 2:15 can be understood in just the same way, and is the first of several indications we will see that Paul is drawing a parallel between Peter's failing and the temptation faced by the Galatians.

7.1.2. The "We" Paragraph

The analysis of the first person plural section (2:15-17) is complicated by the ambiguity of 2:17, on which the exegetical commentaries offer copious discussion. A coherent structural picture emerges if we understand the verse as advocating the personal piety of believers. The sense is clearer if we read the verse as a contrafactual indicative rather than an interrogative: "If, while we seek justification by Christ, we also are found to be sinners [no better in conduct than the gentiles of 2:15], then Christ would be the minister of sin. God forbid!" This interpretation represents a deviation from Paul's usual usage in which *mē genoito* typically follows an interrogative (though some occurrences are ambiguous, and at least 6:14 is different). It has the advantage of understanding *ara* "then [Christ would be...]" as the common Pauline inferential particle rather than as the interrogative particle, which Paul never uses. It is also appropriate in view of the clearly impious behavior of Peter that, whatever the formal connection of 2:15-21, can hardly avoid being in the reader's mind at this point (Moule 1968: 196).

On this reading, 2:15-17 sets two complementary principles alongside one another. The faith principle is that salvation is by faith and not by works (15-16). The piety principle is that the lives of those who have been saved must be characterized by good works and not by sin (17). This pair of principles is a common semantic structure in Paul (e.g., Eph. 2:8-9, 10; Titus 3:4-7, 8). To some of Paul's hearers, the association seemed paradoxical, leading to the charge that he advocated antinomianism (Rom. 6:1), but he consistently links the two together, insisting that only a salvation that issues from divine rather than human initiative can yield a life that conforms to divine standards.

7.1.3. The "I" Paragraph

The same contrast reappears in the outer verses of the first person singular section (2:18, 21), which correspond with one another symmetrically as conditional paragraphs (in the case of 21, embedded in the reason slot of a reason paragraph). Corresponding with the move from "we" to "I," we now encounter specific examples of violations of the two principles contrasted in 2:15-17. Paul argues that to go back to the law, as Peter endorsed by his actions in Antioch and as the Galatians are considering doing, violates both the doctrine of salvation by faith apart from works and the requirement that believers should live righteous lives.

The first condition, 2:18, resumes the piety principle of 2:17. Putting himself in Peter's place, Paul argues that to build up what one has destroyed, to behave in accordance with justification by the law after forsaking that approach, would be a transgression, which (according to 2:17) should be unthinkable for a believer. Similarly, the second conditional paragraph, 2:21, resumes the faith principle of 2:15-16. To act in accordance with justification by law nullifies the the grace of God, in effect claiming that Christ's death was unnecessary.

The "I" section echos the contrast between the two halves of the "we" section in its outer verses. The verses in between, 2:19-20, go beyond what is explicit in the "we" section, explaining the mechanism by which a person avoids claiming credit for salvation and yet remains responsible for daily piety. These verses constitute a deeply embedded alternation of amplification and contrast paragraphs:

amplification paragraph

text: purpose paragraph

text: 2:19 For I through the law am dead to the law

purpose: that I might live to God.

amplification: contrast paragraph

thesis: I am crucified with Christ,

antithesis: amplification paragraph

text: 2:20 nevertheless, I live;

amplification: contrast paragraph

thesis: yet not I,

antithesis: amplification paragraph

text: but Christ lives in me,

amplification: chiastic comment paragraph

comment-1: and the life that I now live in the flesh,

text: I live by faith of the Son of God,

comment-2: who loved me and gave himself for me.

These verses repeatedly contrast the believer's death and life in Christ; the agency of the believer that is at the same time the agency of Christ. This contrast explicates the supposed paradox of 2:15-17 (and 2:18, 21) between salvation by faith and a working life. The very identification with Christ that permits me to be saved through his merit rather than my own, also embues me with his life, a life that must manifest itself in my daily practice.

7.1.4. An Integrated Syntactic Summary

Thus understood, 2:19-20 give the reason, not for 2:18 alone, but for 2:18 and 2:21 together, and 2:18-21 thus forms a chiastic reason paragraph. In turn, 2:18-21 at once specifies 2:15-17 (by moving from general principles that govern "us" to a specific case involving "me") and amplifies it (through the addition of 2:19-20).

Twice in this exposition of 2:15-21 I have posited chiastic syntactic structures: a chiastic comment paragraph at the end of 2:20, and 2:18-21 as a chiastic reason paragraph. I have also suggested that the

relation between the "I" and "we" paragraphs combines two syntactic functions. Similar symmetric structuring and dynamic combination of syntactic functions is apparent in 2:15-16. The overall structure is a comment paragraph, in which 15 comments on the subject of 16. In turn, 2:16 is symmetrically a chiasm that includes circumstance, purpose, and reason slots in a way that defies parsimonious analysis into separate circumstance, purpose, and reason paragraphs:

circumstance: 2:16 knowing that a person is not justified
by deeds of the law
but by faith of Jesus Christ,
text: we also have believed on Christ Jesus,
purpose: that we might be justified by faith of Christ
and not by deeds of the law,
reason: for by deeds of the law
no flesh shall be justified.

7.2. Symmetric and Semantic Interplay

The basic framework of 2:15-21 embodies two oppositions, one between "We" and "I," the other between how one is justified and how one lives as a believer. From a symmetric perspective, the paragraph is an amplified chiasm, AB-bca, where the difference in case reflects the "We"- "I" distinction between the two panels; the difference between 'A' (or 'a') and 'B' (or 'b') reflects the distinction between justification and conduct; and the added element in the second panel is the additional information in 2:19-20.

Thus a chiasm with two panels, each of two corresponding elements, encodes all four possible interactions of two oppositions, just as does the logical square. The relations defined on the classical logical square (contraries, subcontraries, contradictions, and implications) depend on the particular nature of the oppositions that generate it (quantification and negation). Our passage uses one of these oppositions (quantification, between "we" and "I") but not the other, so we do not see the same set of relations, but the symmetric structure of 2:15-21 shares with logical square analysis the basic idea of examining all possible interactions of two oppositions.

Such a two-by-two analysis is common in biblical literature. Without conducting an exhaustive search, I have noticed the pattern in Jer. 25:5-6; 27:16b-17; 30:12-17; ch. 34-38; Matt. 7:6; Rom. 10:1-21; 1 Cor. 13:7; Eph. 4:11; Col. 3:8-14; 2 Tim. 4:14-18; and Heb. 2:9. (The preponderance of instances in Jeremiah is an effect of sampling, not any indication of a preference by Jeremiah for this device.) In addition, alternations can be viewed as an extension of this device permitting larger matrices to be examined. It is interesting to speculate that the fascination of biblical writers for symmetric structures, seemingly so remote from the methods of modern analysis of semantic structures, may actually reflect a very contemporary concern to organize their material so as to make explicit the interplay of multiple oppositions in the world they are trying to describe.

7.3. The Transitional Effect of 2:15-21

At the outset I hypothesized that 2:15-21 is a transition between Paul's defense of himself as an independent messenger in 1:13-2:14 and his exposition of the true gospel as according to the Scripture rather than according to man in 3:1-6:10. We are now in a position to confirm this hypothesis, by reviewing the overall effect of the shift in grammatical person that structures 2:15-21 and the alignment between the content of this section and those on either side.

The effect of the shifts in grammatical person that articulate 2:15-21 is to move from second person singulars addressed to Peter, to second person plurals addressed to the Galatians. This observation

suggests that Peter is in some sense architypical of the Galatians, and that Paul's comments to him are equally relevant to the Galatians in their current situation.

We observed that Paul's conversation with Peter is the climax of the sequence paragraph that demonstrates Paul's independence of human authority. Peter's prominence among the twelve is legendary. If Paul's gospel were derived from Peter or others of the twelve, Paul could hardly have rebuked Peter on the basis of that gospel. The rebuke of 2:14-21 establishes at once Paul's independence of Peter and the content of his gospel. Paul reminds Peter that it is not enough to claim to believe in justification by faith. Such belief carries with it the commitment to live in a certain way. Peter's compromise with judaizing forces in Antioch amounts to transgression (2:18), thus violating the piety principle of 2:17. Furthermore, by casting into question the sufficiency of the death of Christ (2:21), it challenges the faith principle of 2:15-16. The disputed paragraph is entirely consistent with the conversation with Peter.

The same independent authority that permits Paul to challenge the Petrine "thou" in the climax of the first half of the book also enables him to rebuke the Galatian "you" in the second. The twofold emphasis of 2:15-21, on justification by faith and the importance of consistent works, emerges immediately in 3:3. "Having begun in the Spirit, are you now made perfect by the flesh?" This same emphasis is extended in the first and third panels of 3:1-6:10. The first panel, contrasting works and faith as means of justification, develops the principle of 2:15-16, 18, while the third, contrasting the sinful results of life in the flesh with the piety produced by life in the Spirit, develops 2:17, 21. For the Galatians as for Peter, the gospel by which one is saved has implications for how one lives. Peter seems clear on the faith principle but stumbles on the piety principle. The Galatians are confused about the faith principle, and are in danger of missing the piety principle as well.

This analysis leaves the middle panel of 3:1-6:10, the allegory of Abraham's women contrasting freedom with bondage, without a clear antecedent in the transition. Such an asymmetry is no defect. For example, we have seen it already in the amplification of 2:15-17 by 2:18-21 and in the presence of 1:8-9 in 1:6-10 without a correspondent in 6:12-17. The asymmetry between 2:15-21 and 3:1-6:10 would draw the attention of an astute reader to this middle panel, which therefore comes into special focus. Such focus is particularly appropriate polemically, since this panel claims that (contrary to superficial appearance) the adherents of the true gospel, not the judaizers, are the proper heirs of Abraham. Whatever their physical lineage might be, and in spite of their claim to represent the continuity of the Old Testament faith, the false teachers are spiritually illegitimate.

7.4. Where does 2:15-21 Fit?

The question with which we began was the place of 2:15-21 in Galatians. Our analysis supports the description of this passage as a transition, a function that contributes to the very ambiguity that generations of commentators have noticed.

There is no reason to exclude the passage from Paul's rebuke to Peter.

- The break at 3:1 (vocative to the Galatians; discontinuation of first person singulars in spite of their presence in other entreaty sections) is much stronger than that at 2:15.
- The content of 2:15-21 fits well in the rebuke to Peter.
- The shift from "thou" (Peter) to "we" (Paul and Peter together) between 2:14 and 2:15 does not mark the end of direct discourse but reflects similar transitions in 3:1-6:10.
- Including 2:15-21 in the rebuke to Peter makes 2:11-21 the longest build up of the sequence paragraph of which it is a part, consistent with its role as climax of the narrative.

At the same time, the two main points developed by the transition (justification by faith and consistent conduct) are amplified in two of the three panels that make up 3:1-6:10. As we would expect of a transition, 2:15-21 moves the user without discontinuity from one major section of the epistle to another.

In fact, retaining 2:15-21 as part of the rebuke to Peter strengthens its role as introduction of the second half of the book, for Peter's error adumbrates that of the Galatians, and Paul rebukes the Galatians mainly by amplifying and expounding what he has already said to Peter.

Conclusions

We can carry useful conclusions from this study at three levels.

At the finest level of detail, our analysis has yielded many useful results on the structure of Galatians. Our target has been a better understanding of the transitional nature of 2:15-21, but along the way we have learned much about how the rest of Galatians works, including the introductory chiasmic summary of 1:11-12 and the role of grammatical person as a key to the structure not only of 2:15-21 but also of 3:1-6:10.

At a higher level, we have observed a number of interesting linguistic patterns that will be useful in understanding other texts. For example, our analysis suggests that syntactic analysis of paragraph types can usefully be extended beyond static single-function paragraph types such as sequence, reason, and purpose, to complex paragraphs like 2:16 that embody multiple syntactic functions concurrently and use symmetric devices to organize them. Another example is the use of a two-by-two chiasmic pattern (such as AB-ba or Ab-aB) to capture the kind of structural regularity for which semantic analysis use the logical square.

All of these specific insights are subsidiary to the main burden of the paper. Our primary purpose in analyzing Galatians has been to observe how three structural methods in common use can complement and reinforce one another. Discourse structure is not one-dimensional. Its analysis requires the identification of entities and relationships both in the text itself and in the many cognitive layers in which the text is encoded in the mind of the writer or reader, what I have called the text's world. No single method yet proposed can capture all of the richness of the miracle that is language. An eclectic, multidimensional approach gives us a much fuller appreciation for the text's structure on many levels.

This research has been considerably assisted by the power and flexibility of the GRAMCORD package for search and retrieval in the Greek New Testament, and I am deeply indebted to Paul Miller for making it available to me. GRAMCORD is a trademark of Project GRAMCORD, Trinity Evangelical Divinity School, Deerfield, IL.

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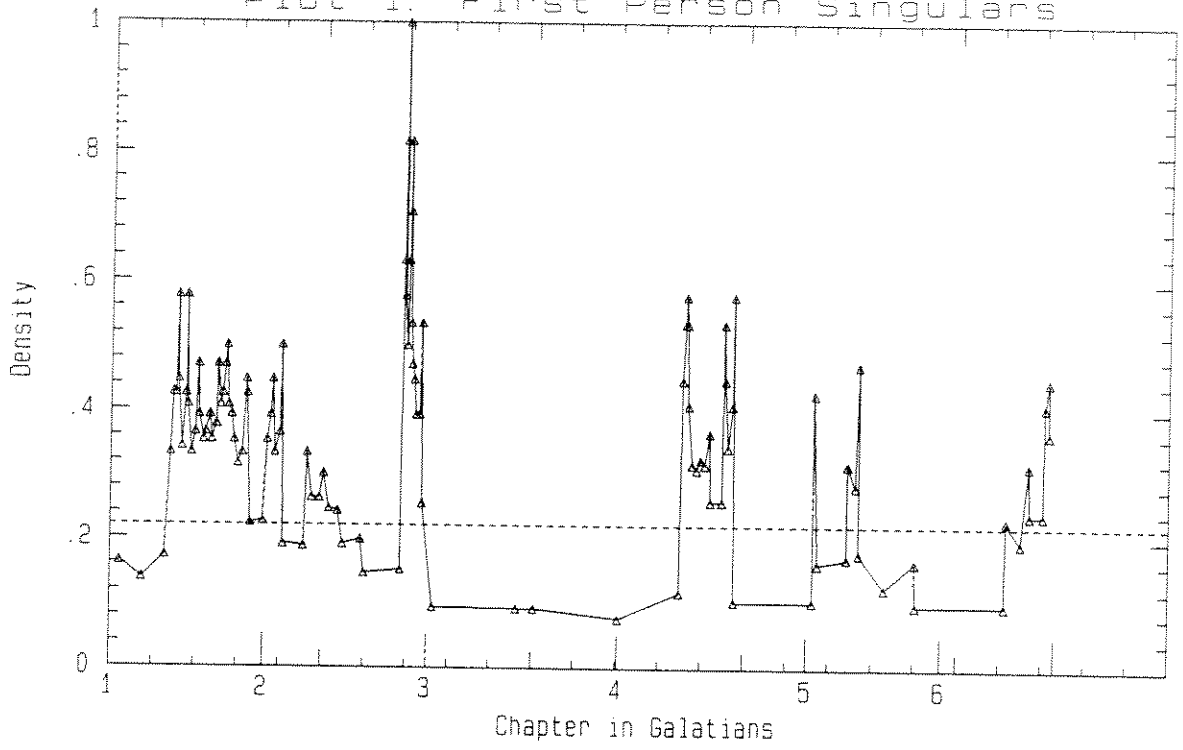
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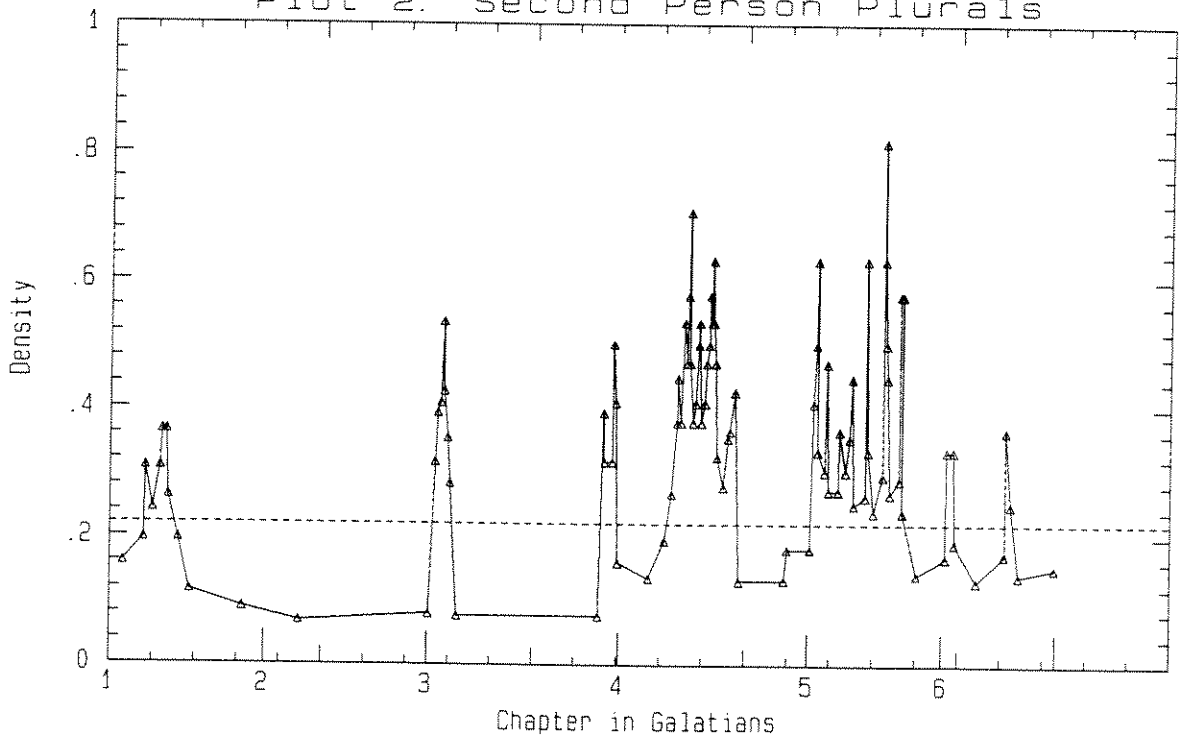
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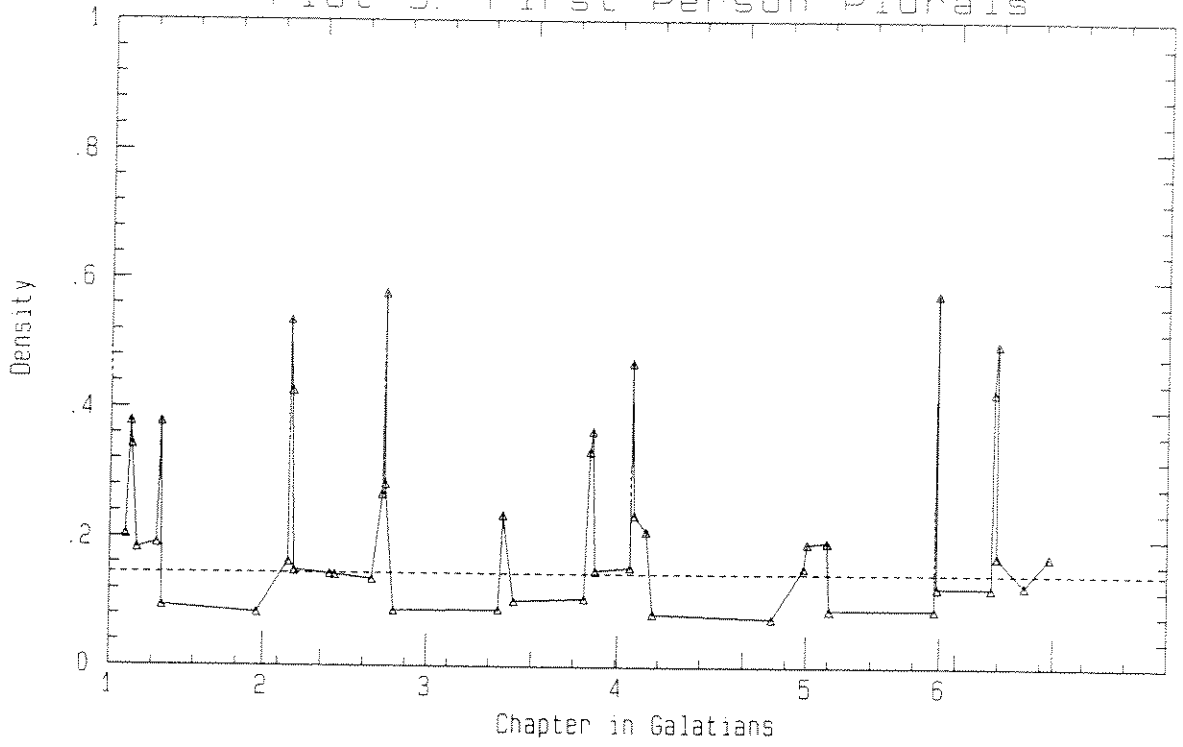
Plot 1: First Person Singulars



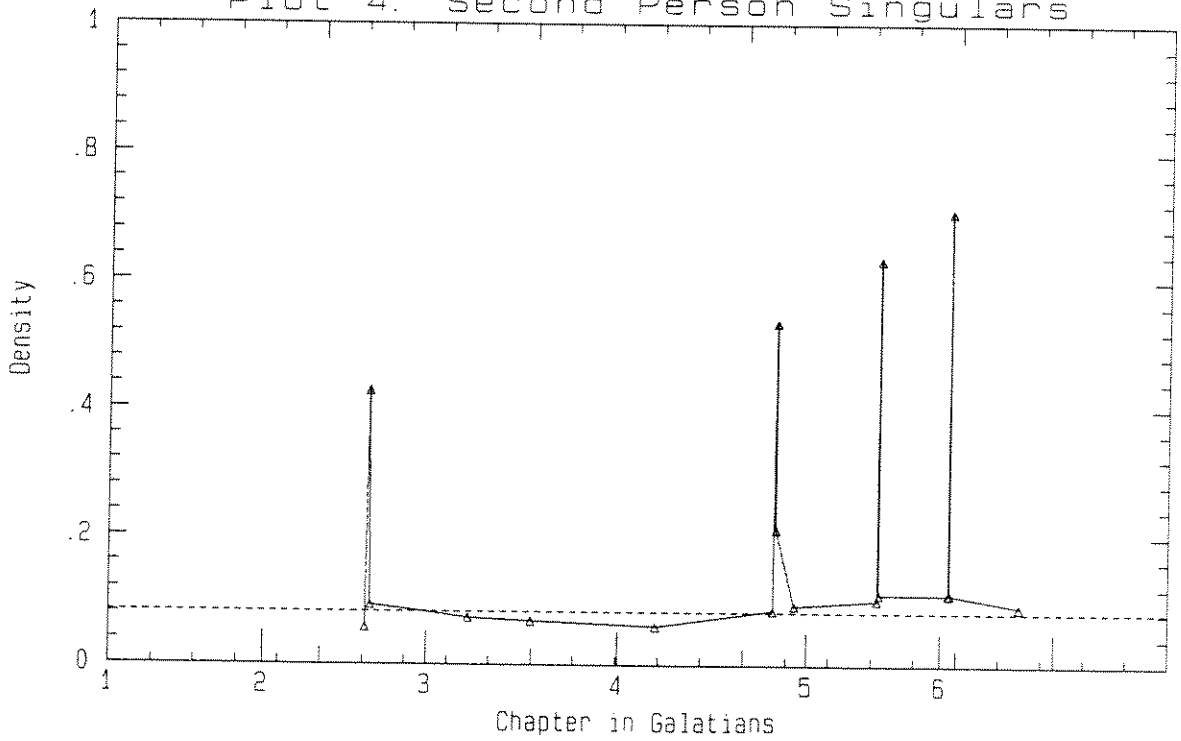
Plot 2: Second Person Plurals

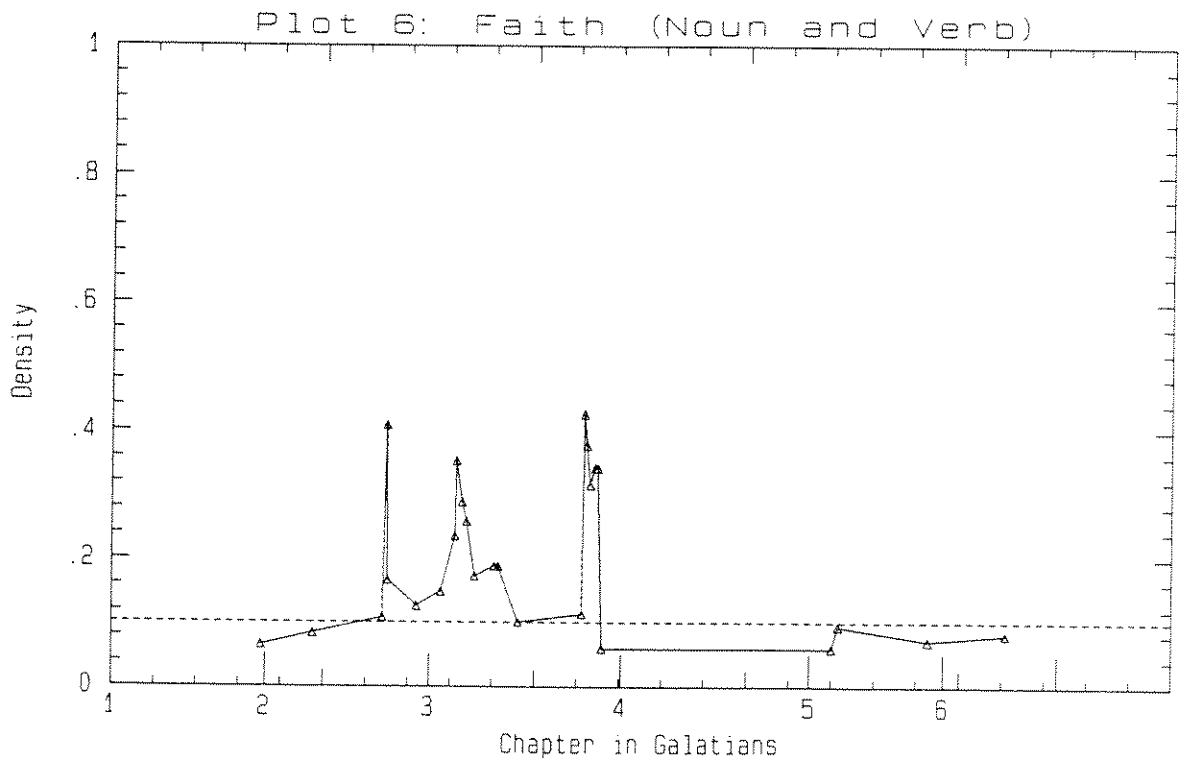
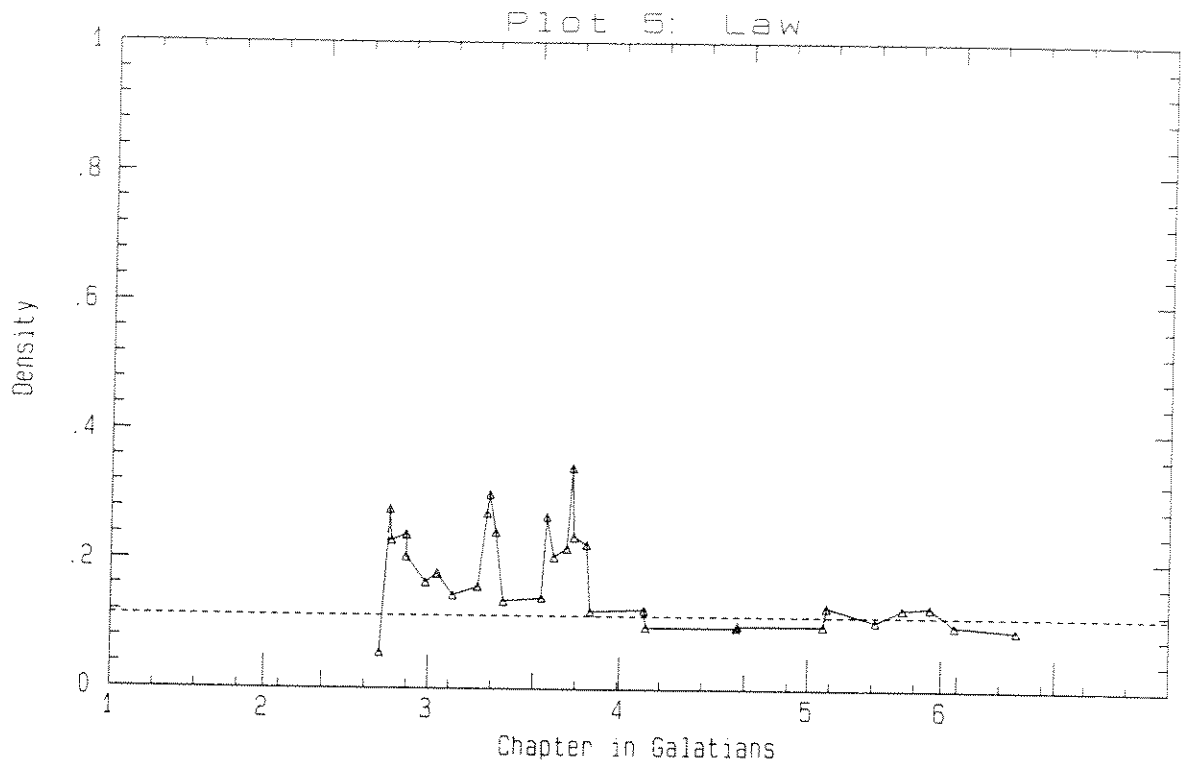


Plot 3: First Person Plurals

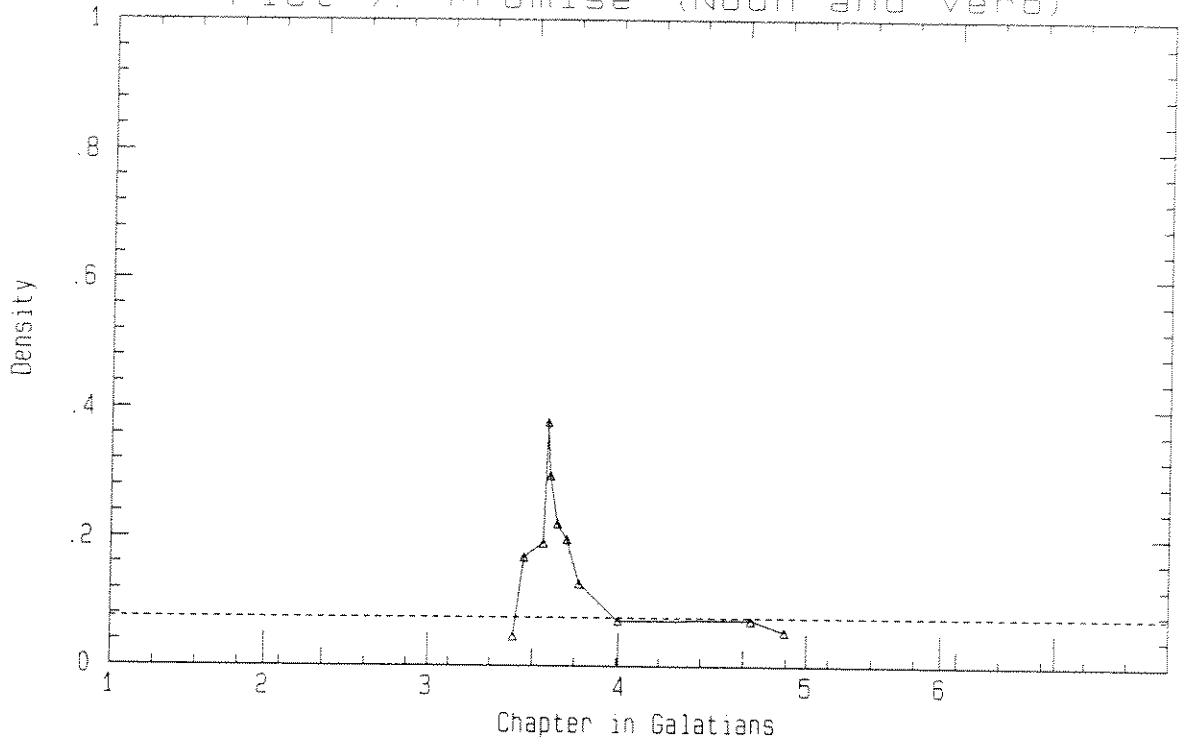


Plot 4: Second Person Singulars

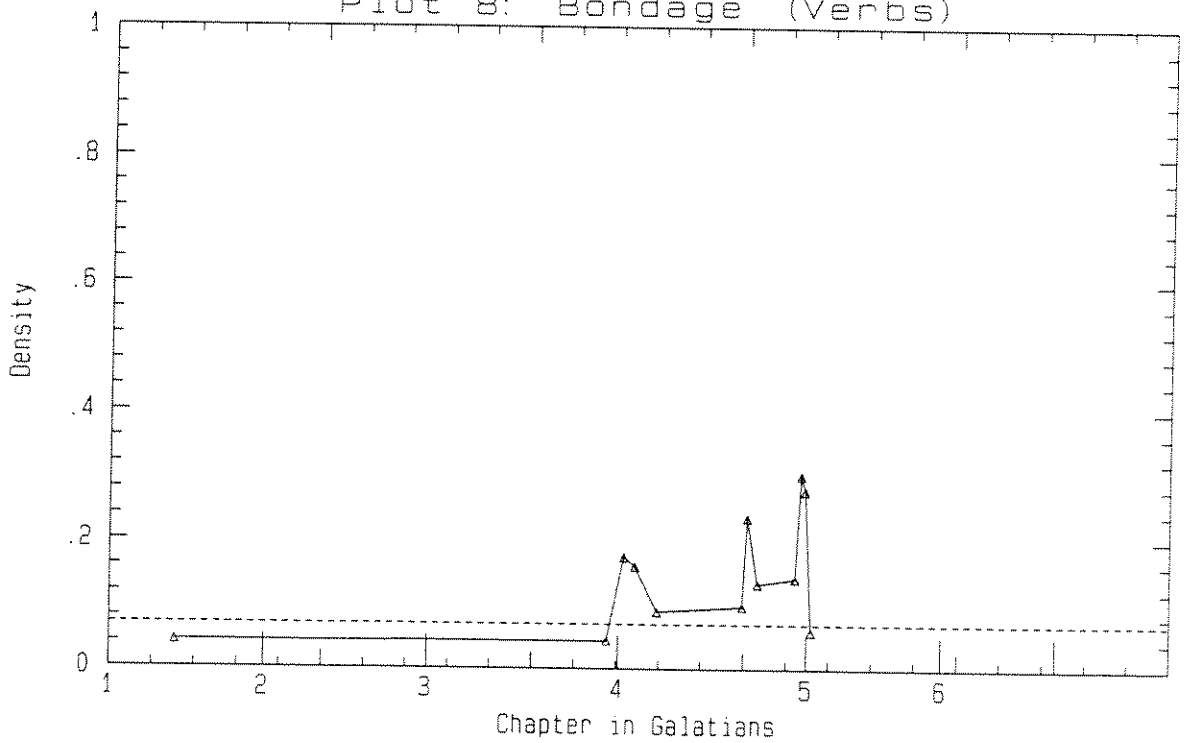


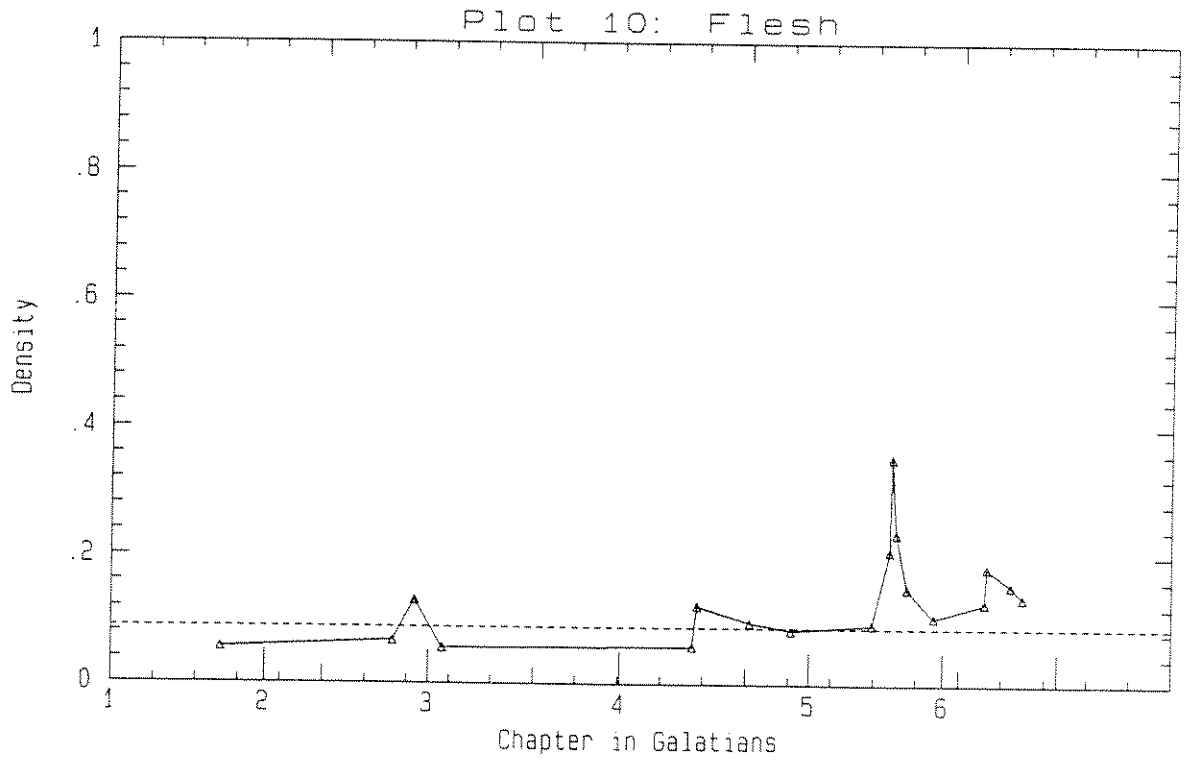
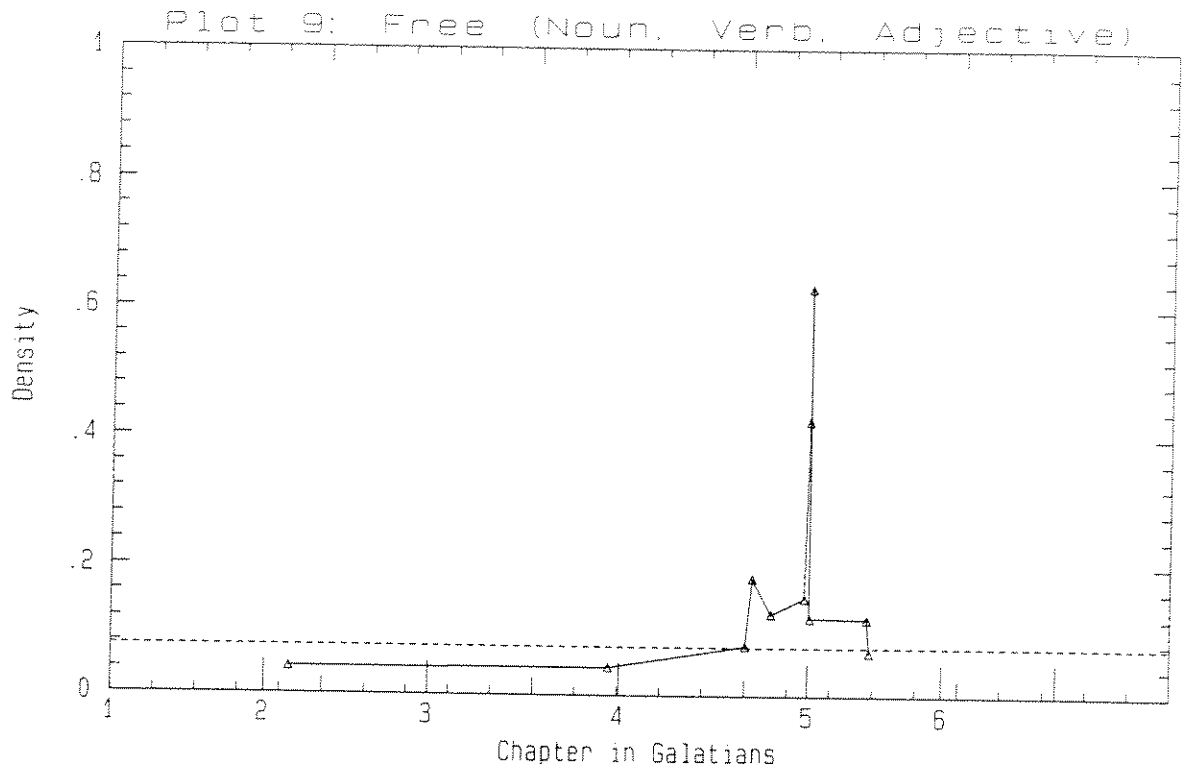


Plot 7: Promise (Noun and Verb)

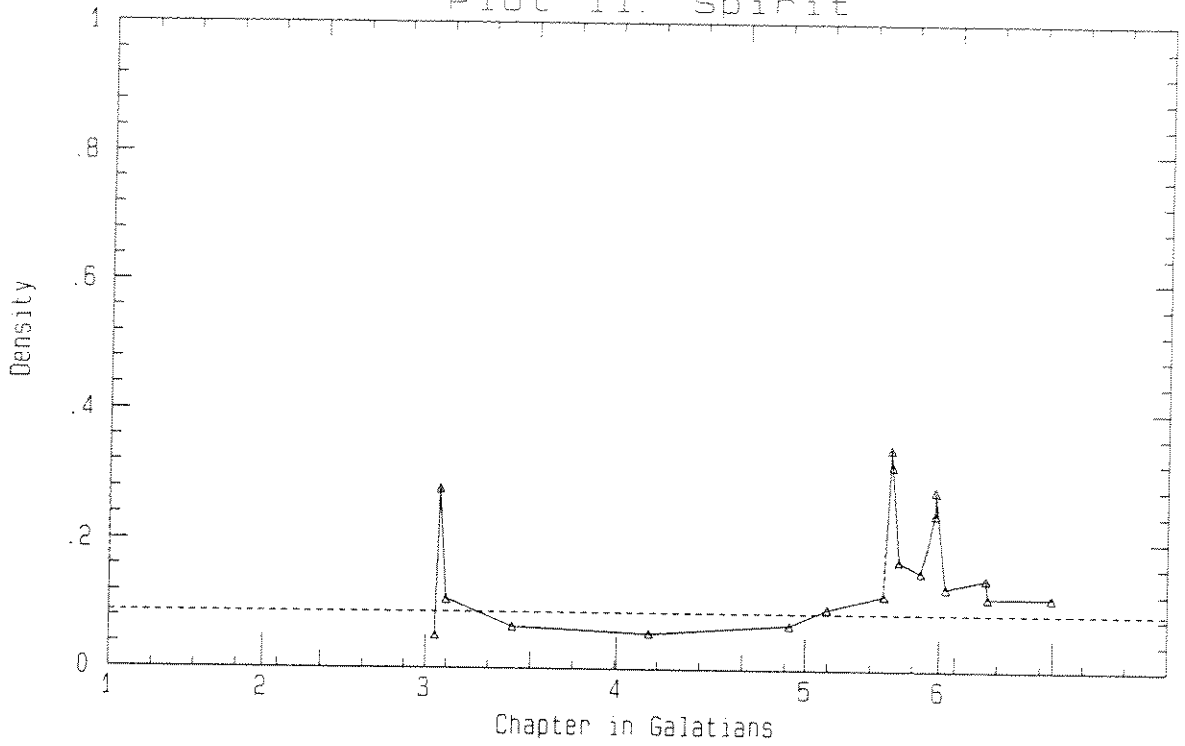


Plot 8: Bondage (Verbs)





Plot 11: Spirit



Major Structural Divisions

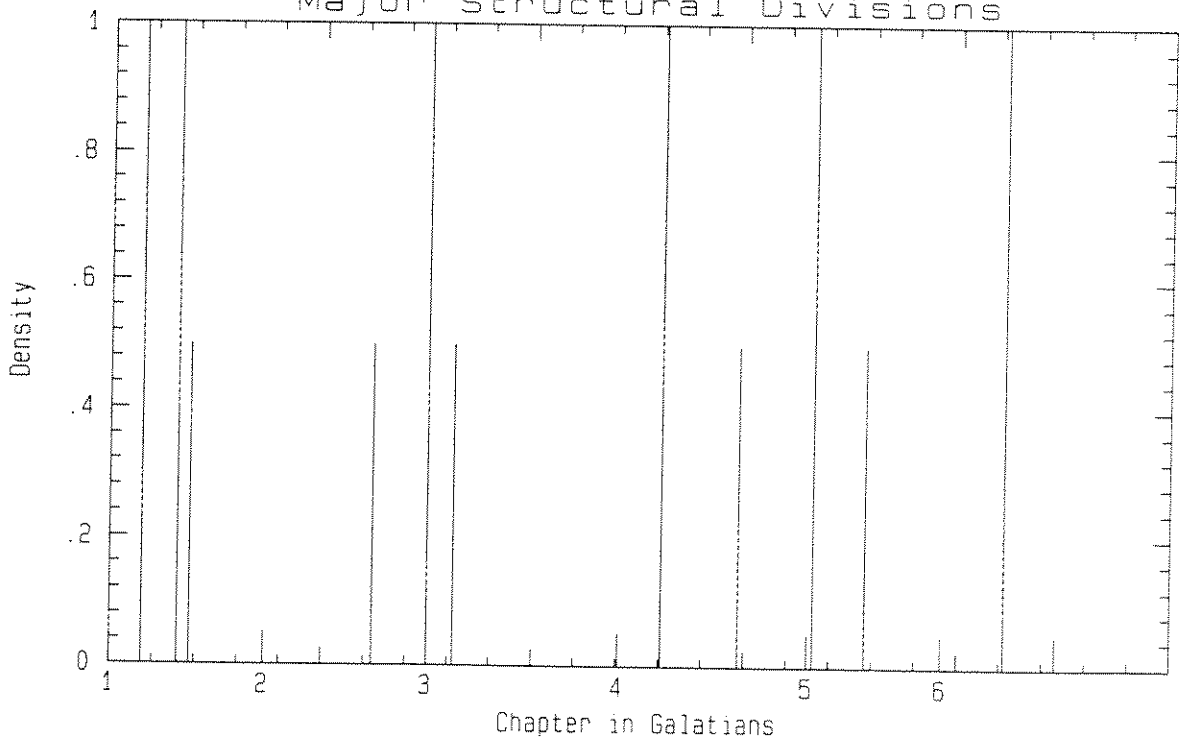


Table 1 Alternation in Gal. 3:23-4:9

A. Previous Condition

3:23 But before faith came,

4:1 Now I say, [That] the heir, as long as he is a child,

4:8 Howbeit then, when ye knew not God,

4:3 Even so ... when we were children ...

B. Result of that Condition

we were kept under the law, shut up unto the faith which should afterwards be revealed. 3:24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.

differeth nothing from a servant, though he be lord of all; 4:2 But is under tutors and governors until the time appointed of the father.

ye did service unto them which by nature are no gods.

4:3 ... we ... were in bondage under the elements of the world:

C. Something Comes or Changes

3:25 But after that faith is come,

4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

4:9 But now, after that ye have known God, or rather are known of God,

D. As a Result, We are Released

we are no longer under a schoolmaster.

4:5 To redeem them that were under the law,

!!! Broken Symmetry!!!

how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

E. We Become Sons of God

3:26 For ye are all the sons of God by faith in Christ Jesus.

that we might receive the adoption of sons.

F. Holy Spirit Baptism

3:27 For as many of you as have been baptized into Christ have put on Christ.

4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

G. What we Are and Are Not (Shift to Singular)

3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

4:7 Wherefore thou art no more a servant, but a son;

H. If X, then we are Heirs

3:29 And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise.

and if a son, then an heir of God through Christ.

Table 2

Chiasm and Alternation in Gal. 5:13-6:10

I. Chiasm in 5:13-6:2

Theme: Danger of yielding in the conflict of flesh vs. spirit.

A. The Believer's True Law: Love to Others

(This element is an alternation)

1. Appeal as brothers

5:13 For, brethren,

6:1 Brethren

2. Contrasts: Liberty vs. Overtaken; Flesh vs. Spirit

ye have been called unto liberty; only [use] not liberty for an occasion to the flesh,

if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

3. Serve One Another

but by love serve one another.

6:2 Bear ye one another's burdens,

4. The True Law

5:14 For all the law is fulfilled in one word, [even] in this; Thou shalt love thy neighbour as thyself.

and so fulfil the law of Christ.

B. The Problem of Strife among Believers

5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

C. Need to Walk, Not Just Live, in the Spirit

5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

5:25 If we live in the Spirit, let us also walk in the Spirit.

D. Conflict between Flesh and Spirit

5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

E. The Spirit brings Freedom from the Law

5:18 But if ye be led of the Spirit, ye are not under the law.

against such there is no law.

F. Catalogs of Fleshly and Spiritual Activities

5:19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 5:21 Envyings, murders, drunkenness, revellings, and such like:

5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 5:23 Meekness, temperance:

G. Center: Judgment on Those Following the Flesh

of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.

II. Alternation in 6:3-5

Theme: Correcting errors in believers' lives, both our own and others' (cf. Matt. 7:5; 1 Cor. 11:27,29).

A. The Cause: Trespass vs. Pride

6:1 Brethren, if a man be overtaken in a fault,

6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

B. The Correction: of Others vs. Self

ye which are spiritual, restore such an one in the spirit of meekness;

6:4 But let every man prove his own work,

C. The Caution: Watch Out for Oneself

considering thyself, lest thou also be tempted.

and then shall he have rejoicing in himself alone, and not in another.

D. The Cost: Bearing Burdens

6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

6:5 For every man shall bear his own burden.

III. Chiasm in 6:6-10

Theme: Providing for one another.

A. Literal Instruction to Share "Good" with All Believers

6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

6:10 As we have therefore opportunity, let us do good unto all [men], especially unto them who are of the household of faith.

B. Harvest Metaphor Developed and Applied

6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

6:9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

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