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Introduction

With this book I aim to present two new proposals regarding Paul's letter to the Galatians (often referred to simply as "Galatians").¹ First, I will demonstrate a new chiasmic structure embracing the entire letter, based on strict linguistic and textual criteria, rather than conceptual or theological themes.² This chiasmic structure accords with the view that Galatians was originally performed orally in a setting of communal worship. Chiasmic structures were a common way of organizing or punctuating orally performed NT letters.³ Secondly, I will offer a new proposal for a key theme of Galatians, as expressed by the subtitle of this book: "Worship for Life by Faith in the Crucified and Risen Lord." I will treat "worship" as a comprehensive concept that includes both liturgical, cultic, or ritual worship, as well as the moral behavior that is to complement it as ethical worship in accord with the biblical tradition. "Life" refers both to the present way of living as well as to future eternal life. "Faith" refers to the acceptance of divine grace available to the believer because of the death and resurrection of the Lord Jesus Christ.

1. I use my own translation for the Scripture cited in this book.
2. For a recent proposal of a chiasmic structure for Galatians based on theological themes, see Bedford, *Galatians*, 21–22.
3. I have presented similar chiasmic structures for other NT letters. See Heil, "Chiasmic Structure and Meaning," 178–206; Heil, *Ephesians*; Heil, *Colossians*; Heil, *Philippians*; Heil, *Hebrews*; Heil, *Letter of James*; Heil, *1 Peter*, *2 Peter*, and *Jude*; Heil, *Book of Revelation*; Heil, *1–3 John*. See also Jeon, *To Exhort and Reprove*; Jeon, *1 Timothy* (3 vols.); Milinovich, *Beyond What Is Written*.

THE THIRTEEN MICROCHIASTIC STRUCTURES OF GALATIANS

Modern day texts employ visual indications of structural organization and punctuation, such as headings, paragraphs, commas, periods, etc. But orally performed texts that are heard rather than seen and read by an audience often rely upon chiasms for their structural organization and punctuation. A chiasm works by leading its audience through introductory elements to a central, pivotal point or points, and then reaching its climactic conclusion by recalling and developing, via the chiasmic parallels, aspects of the initial elements. The simplest chiasmic units contain three (A-B-A') or four elements (A-B-B'-A'), but chiasms may consist of any number of elements. The original hearers may and need not necessarily have been consciously identifying the chiasmic structures as they heard them. They would simply experience the chiasmic phenomenon unconsciously as an organizing dynamic that aided their perception and memory of the content. The delineation of these chiasmic structures provides the modern reading audience with a visual aid to how the content was originally organized and thus can facilitate the interpretation of it.

In what follows, then, I will first demonstrate how the text of Galatians naturally divides itself into thirteen distinct literary units based upon their microchiastic structures as determined by very precise linguistic parallels found in the text. Where applicable, I will point out how other lexical and grammatical features often confirm the integrity of these chiasmic units. I will also point out the various transitional words that closely connect a unit to the immediately preceding unit. These various transitional words, which occur near the conclusion of one unit and close to the beginning of the next, indicate that the chiasmic units are heard as a very cohesive and unified sequence. These various transitional words are italicized in my translation of the chiasmic units below. Secondly, I will demonstrate how these thirteen microchiastic units form a macrochiastic structure based upon very precise linguistic parallels found in the text of the parallel chiasmic units.

1. The Grace and Peace of Our Lord Jesus Christ from All the Brothers (1:1–10)

Glory to God who raised from the dead Jesus Christ who gave himself for our sins⁴

A ¹Paul, an apostle not [οὐκ] from human beings [ἀνθρώπων] nor through a human being [ἀνθρώπου] but through Jesus Christ and God the Father who raised him from the dead, ²and all the brothers with me, to the churches of Galatia,

B ³grace [χάρις] to you and peace from God our Father and the Lord Jesus Christ, ⁴who gave himself for our sins, that he might free us from the present evil age according to the will of our God and Father,

C ⁵to whom be the glory for the ages of the ages. Amen!

B' ⁶I am amazed that you are so quickly turning away from the one who called you in the grace [χάρτι] of Christ for a different gospel,

A' ⁷not [οὐκ] that there is another, but there are some who are troubling you and want to distort the gospel of Christ. ⁸But even if we or an angel from heaven should preach to you a gospel other than the gospel we preached to you, let him be accursed! ⁹As we have said before, and now I say again, if anyone is preaching to you a gospel other than the one you received, let him be accursed! ¹⁰Am I now trying to gain the approval of human beings [ἀνθρώπους] or of God? Or am I seeking to please human beings [ἀνθρώποις]? If I were still pleasing *human beings* [ἀνθρώποις], I would not [οὐκ] be a slave of Christ!⁵

An A-B-C-B'-A' chiastic pattern establishes the integrity and distinctness of this first unit (1:1–10). The only occurrences in this unit of “not” (οὐκ) in 1:1 and 1:7 and of the term for “human being”—ἀνθρώπων and ἀνθρώπου in 1:1, as well as ἀνθρώπους and ἀνθρώποις (twice) in 1:10—constitute the parallelism between the A (1:1–2) and A' (1:7–10) elements

4. The main heading of each unit is intended to summarize the unit as it relates to its parallel unit within the macrochiastic structure of Galatians, while the subheading of each unit is intended to summarize or characterize the microchiastic dimension of each unit.

5. This A' element (1:7–10), as well as several of the longer elements in the subsequent chiastic units, forms a chiastic subunit. These various subunits will be delineated and explained in the exegetical chapters to follow. They provide further textual criteria for how I have delineated the elements of the chiastic units.

of this chiasm. The only occurrences in this unit of “grace”—*χάρις* in 1:3 and *χάριτι* in 1:6—determine the parallelism between the B (1:3–4) and B' (1:6) elements. Finally, the unparalleled central and pivotal C element (1:5) contains the only occurrence in Galatians of the noun “glory” (*δόξα*).

2. I Did Not Consult with Flesh and Blood before Preaching the Faith (1:11–24)

They were glorifying in me God

A ¹¹For I want you to know, brothers, that the gospel preached [*εὐαγγελισθέν*] by me is not according to a *human being*. ¹²For I did not receive it nor was I taught it from a human being, but through a revelation of Jesus Christ [*Χριστοῦ*]. ¹³For you heard of my former conduct in Judaism, that beyond measure I was persecuting [*ἐδίωκον*] the church [*ἐκκλησίαν*] of God and trying to destroy [*ἐπόρθουν*] it, ¹⁴and I was advancing in Judaism beyond many contemporaries in my race, being far greater a zealot for my ancestral traditions. ¹⁵But when the one who set me apart from my mother's womb and called me through his grace was pleased ¹⁶to reveal his Son in me [*ἐν ἐμοί*], so that I might preach the gospel [*εὐαγγελίζωμαι*] about him among the gentiles, I did not immediately consult with flesh and blood,

B ¹⁷nor did I go up to Jerusalem to those who were apostles before me, rather I went away into Arabia and then returned to Damascus. ¹⁸Then [*Ἐπειτα*] after three years I did go up to Jerusalem to visit Cephas and I remained with him fifteen days. ¹⁹But I did not see any other of the apostles except James the brother of the Lord.

C ²⁰What things I am writing to you, behold, before God I am not lying.

B' ²¹Then [*Ἐπειτα*] I went into the regions of Syria and Cilicia.

A' ²²But I was unknown personally to the churches [*ἐκκλησίαις*] of Judea that are in Christ [*Χριστῷ*]. ²³They were only hearing that “the one who once was persecuting [*διώκων*] us is now *preaching the gospel* [*εὐαγγελίζεται*] about the faith he once tried to destroy [*ἐπόρθει*].” ²⁴So they were glorifying in me [*ἐν ἐμοί*] God.

“Not according to a human being [*ἄνθρωπον*]” near the beginning of this unit in 1:11 recalls “If I were still pleasing human beings [*ἀνθρώποις*]”

toward the conclusion of the preceding unit in 1:10. These successive occurrences of the word “human being” thus serve as the transitional terms linking the first (1:1–10) to the second (1:11–24) unit.

An A-B-C-B'-A' chiastic pattern secures the integrity and distinctness of this second unit (1:11–24). Several linguistic occurrences constitute the parallelism between the A (1:11–16a) and the A' (1:22–24) elements: the only occurrences in this unit of forms of the verb “preach the gospel” (εὐαγγελισθέν in 1:11, εὐαγγελίζωμαι in 1:16a, and εὐαγγελίζεται in 1:23), the term “Christ” (Χριστοῦ in 1:12 and Χριστῷ in 1:22), the verb “persecute” (ἐδίωκον in 1:13 and διώκων in 1:23), the noun “church” (ἐκκλησίαν in 1:13 and ἐκκλησίαις in 1:22), the verb “destroy” (ἐπόρθουν in 1:13 and ἐπόρθει in 1:23), and the prepositional phrase “in me” (ἐν ἐμοί in 1:16a and 24). The only occurrences in this unit of the adverb “then” (Ἐπειτα) at the beginnings of 1:18 and 1:21 determine the parallelism between the B (1:16b–19) and the B' (1:21) elements. Finally, the unparalleled central and pivotal C (1:20) element contains the only occurrence in Galatians of the expression “behold, before God I am not lying.”

3. Freedom from Circumcision for Worship in Accord with the Truth (2:1–14)

God shows no partiality

A ¹Then after fourteen years I again went up to Jerusalem with Barnabas [Βαρναβᾶ], taking Titus along also. ²I went up according to a revelation, and I presented to them the *gospel* [εὐαγγέλιον] that I proclaim among the gentiles, but privately to those of repute, lest somehow for no purpose I might be running or had run. ³Yet not even Titus, who was with me, although being a Greek, was forced to be circumcised. ⁴But because of the false brothers secretly brought in, who slipped in to spy on our freedom that we have in Christ Jesus, that they might enslave us, ⁵to them not even for a moment did we yield to the subjection, so that the truth [ἀλήθεια] of the gospel [εὐαγγέλιον] might remain with you.

B ^{6a}But to those who were reputed to be something—what they once were means nothing [οὐδέν] to me;

C ^{6b}God does not show partiality to a human being—

B' ^{6c}those of repute made me add nothing [οὐδέν].

A' ⁷On the contrary, seeing that I had been entrusted with the gospel [εὐαγγέλιον] of the uncircumcision, just as Peter of the circumcision, ⁸for the one who worked in Peter for an apostolate of the circumcision worked also in me for the gentiles, ⁹and recognizing the grace given to me, James and Cephas and John, who were reputed to be pillars, gave me and Barnabas [Βαρναβᾶ] their right hands in fellowship, that we would go to the gentiles, and they to the circumcision. ¹⁰Only that we might remember the poor, the very thing I also was eager to do.

¹¹But when Cephas came to Antioch, I opposed him to his face, because he was clearly wrong.

¹²For until certain people came from James, he had been eating with the gentiles; but when they came, he drew back and separated himself, fearing those of the circumcision. ¹³And the rest of the Jews also joined with him in this hypocrisy, so that even Barnabas [Βαρναβᾶς] was led astray with them in the hypocrisy. ¹⁴But when I saw that they were not acting rightly with the truth [ἀλήθειαν] of the gospel [εὐαγγέλιον], I said to Cephas in front of all, “If you, although being a Jew, are living like a gentile and not like a Jew, how can you force the gentiles to live like Jews?”

“I presented to them the gospel [εὐαγγέλιον]” near the beginning of this unit in 2:2 recalls “is now preaching the gospel [εὐαγγελίζεται]” toward the conclusion of the preceding unit in 1:23. These successive references to the gospel serve as the transitional terms linking the second (1:11–24) to the third (2:1–14) unit.

An A-B-C-B'-A' chiastic pattern secures the integrity and distinctness of this third unit (2:1–14). Several linguistic occurrences constitute the parallelism between the A (2:1–5) and the A' (2:7–14) elements: the only occurrences in this unit of forms of the name “Barnabas”—Βαρναβᾶ in 2:1, Βαρναβᾶ in 2:9, and Βαρναβᾶς in 2:13; the noun “gospel”—εὐαγγέλιον in 2:2 and 7, as well as εὐαγγελίου in 2:5 and 14; and the noun “truth”—ἀλήθεια in 2:5 and ἀλήθειαν in 2:14. The only occurrences in this unit of the pronoun “nothing” (οὐδέν) in 2:6a, 6c determine the parallelism between the B (2:6a) and the B' (2:6c) elements. Finally, the unparalleled central and pivotal C element (2:6b) contains the only occurrence in Galatians of the expression “God does not show partiality to a human being.”

4. I Live by Faith in the Son of God (2:15–21)

Christ lives in me

A ¹⁵We are *Jews* by nature and not sinners from the gentiles. ¹⁶Yet knowing that no one is justified from works of the law [νόμου] but through faith [πίστεως] in Jesus Christ [Χριστοῦ], even we have believed in Christ [Χριστόν] Jesus, that we may be justified from faith [πίστεως] in Christ [Χριστοῦ] and not from works of the law [νόμου], because from works of the law [νόμου] will not be justified any flesh. ¹⁷But if seeking to be justified in Christ [Χριστῷ] we ourselves have also been found to be sinners, is Christ [Χριστός] then an agent of sin? Of course not!

B ^{18a}For if those things I tore down I am again building up [οικοδομῶ],

B' ^{18b}then that I myself am a transgressor I am confirming [συνιστάνω].

A' ¹⁹For I myself through the law [νόμου] to the law [νόμῳ] died, so that I might live for God. I have been crucified with Christ [Χριστῷ]. ²⁰Yet I live, no longer I, but Christ [Χριστός] lives in me; insofar as now I live in flesh, in faith [πίστει] I live, that [faith] in the Son of God who loved me and gave himself up for me. ²¹I do not reject the grace of God; for if through the law [νόμου] is justification, then to no purpose *Christ* [Χριστός] died!

“We are Jews [Ἰουδαῖοι]” at the beginning of this unit in 2:15 recalls “although being a Jew [Ἰουδαῖος]” toward the conclusion of the preceding unit in 2:14. These successive occurrences of forms of the noun “Jew” serve as the transitional terms linking the third (2:1–14) to the fourth (2:15–21) unit.

An A-B-B'-A' chiastic pattern secures the integrity and distinctness of this fourth unit (2:15–21). Several linguistic occurrences constitute the parallelism between the A (2:15–17) and the A' (2:19–21) elements of this chiasm: the only occurrences in this unit of forms of the noun “law” (νόμου in 2:16 [thrice], 19 as well as νόμῳ in 2:19), the noun “faith” (πίστεως in 2:16 [twice] and πίστει in 2:20), and the term “Christ” (Χριστοῦ in 2:16 [twice], Χριστόν in 2:16, Χριστῷ in 2:17, 19, and Χριστός in 2:17, 20, 21). The only occurrences in Galatians of the conceptually and lexically similar forms of the verbs “I am building up” (οικοδομῶ) in 2:18a and “I am confirming” (συνιστάνω) in 2:18b establish an alliterative parallelism between the B (2:18a) and the B' (2:18b) elements at the pivotal center of this chiastic unit.

5. Have You Experienced So Many Things in Vain? (3:1–5)

You received the Spirit from the hearing of faith

A ¹O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly proclaimed as crucified? ²This only I want to learn from you: from works of the law [ἐξ ἔργων νόμου] did you receive the Spirit [πνεῦμα] or from the hearing of faith [ἐξ ἀκοῆς πίστεως]? ³Are you so foolish? Having begun with the Spirit [πνεύματι], now with the flesh are you ending?

B ^{4a}Have you experienced so many things in vain [εἰκῇ]?

B' ^{4b}If indeed it has been in vain [εἰκῇ].

A' ⁵Does then the one supplying you the Spirit [πνεῦμα] and working mighty deeds among you do so from works of the law [ἐξ ἔργων νόμου] or from the hearing of faith [ἐξ ἀκοῆς πίστεως]?

The term “Christ” (Χριστός) at the beginning of this unit in 3:1 repeats the same term toward the conclusion of the preceding unit in 2:21. These successive occurrences of this same term serve as the transitional terms linking the fourth (2:15–21) to the fifth (3:1–5) unit.

An A-B-B'-A' chiastic pattern secures the integrity and distinctness of this fifth unit (3:1–5). Several linguistic occurrences constitute the parallelism between the A (3:1–3) and the A' (3:5) elements: the only occurrences in this unit of the phrase “from works of the law”—ἐξ ἔργων νόμου in 3:2, 5; the term “Spirit”—πνεῦμα in 3:2, 5 as well as πνεύματι in 3:3; and the phrase “from the hearing of faith”—ἐξ ἀκοῆς πίστεως in 3:2 and 5. The only occurrences in this unit of the adverb “in vain” (εἰκῇ) in 3:4a and 4b determine the parallelism between the B (3:4a) and the B' (3:4b) elements at the pivotal center of this chiastic unit.

Christ Redeemed Us from the Curse of the Law (3:6–16)

The just one from faith will live

A ⁶Just as Abraham [Ἀβραάμ] “believed God and it was credited to him as justification” (Gen 15:6), ⁷recognize then that those from faith, these are sons of Abraham [Ἀβραάμ]. ⁸And the scripture, foreseeing that from faith God would justify the gentiles [τὰ ἔθνη], foretold the gospel to Abraham

[Ἀβραάμ], saying, “In you will be blessed all the gentiles [τὰ ἔθνη]” [Gen 12:3; 18:18]. ⁹So those from faith are blessed with the believing Abraham [Ἀβραάμ].

B ¹⁰For as many as are from works of the law are under a curse [κατάραν], for it is written, “Cursed is everyone [ἐπικατάρατος πᾶς] who does not remain in all the things written in the book of the law, to do them” [Deut 27:26].

C ¹¹And that by the law no one is justified before God is clear, for “the just one from faith will live [ζήσεται]” [Hab 2:4].

C' ¹²But the law is not from faith, rather, “the one who does these things will live [ζήσεται] by them” [Lev 18:5].

B' ¹³Christ redeemed us from the curse [κατάρας] of the law having become for us a curse [κατάρα], for it is written, “Cursed is everyone [ἐπικατάρατος πᾶς] who hangs on a tree” [Deut 21:23],

A' ¹⁴that to the gentiles [τὰ ἔθνη] the blessing of Abraham [Ἀβραάμ] might come in Christ Jesus, that the promise of the Spirit we might receive through faith. ¹⁵Brothers, as a human being I speak, that even a covenant ratified by a human being no one rejects or amends. ¹⁶Now to Abraham [Ἀβραάμ] were spoken the *promises* and to his descendant; it does not say, “And to descendants,” as referring to many but as referring to one, “And to your descendant” [Gen 12:7; 13:15; 17:8; 22:17; 24:7], who is Christ.

The verb “believed” (ἐπίστευσεν) at the beginning of this unit in 3:6 recalls the noun “faith” (πίστεως) at the end of the preceding unit in 3:5. These successive references to faith/believing serve as the transitional terms linking the fifth (3:1–5) to the sixth (3:6–16) unit.

An A-B-C-C'-B'-A' chiastic pattern secures the integrity and distinctness of this sixth unit (3:6–16). Several linguistic occurrences constitute the parallelism between the A (3:6–9) and the A' (3:14–16) elements: the only occurrences in this unit of the name “Abraham” (Ἀβραάμ) in 3:6, 7, 8, 9, 14, 16, and of the term “the gentiles” (τὰ ἔθνη) in 3:8 (twice) and 14. The only occurrences in this unit of the term “curse”—κατάραν in 3:10 and κατάρας in 3:13—as well as the expression “cursed is everyone”—ἐπικατάρατος πᾶς in 3:10, 13—determine the parallelism between the B (3:8) and the B' (3:13) elements. And the only occurrences of the verb “will live” (ζήσεται) in 3:11 and 12 establish the parallelism between the C (3:11) and the C' (3:12) elements at the pivotal center of this chiastic unit.

7. Baptized into Christ, with Christ You Have Clothed Yourself (3:17–29)

All of you are one in Christ Jesus

A ¹⁷This then I am saying: The law that came after four hundred and thirty years does not annul a covenant previously ratified by God so as to remove the *promise* [ἐπαγγελίαν]. ¹⁸For if from the law is the inheritance [κληρονομία], it is no longer from a promise [ἐπαγγελίας], but to Abraham [Ἀβραάμ] through a promise [ἐπαγγελίας] God graciously gave it. ¹⁹Why then the law? It was added for the sake of transgressions, until would come the descendant to whom the promise was made [ἐπήγγελται], ordered through angels at the hand of an intermediary. ²⁰But an intermediary is not of one, yet God is one. ²¹Is the law then against the promises [ἐπαγγελιών] of God? Of course not! For if a law had been given that was able to give life, then justification would indeed be from the law. ²²But the scripture confined all things under sin, that the promise [ἐπαγγελία] from faith in Jesus Christ might be given to those who believe.

B ²³Before faith came we were held in custody under the law, confined for the faith that was about to be revealed, ²⁴so that the law became our guardian [παιδαγωγός] until Christ, that from faith we might be justified.

B' ²⁵But now that faith has come, we are no longer under a guardian [παιδαγωγόν].

A' ²⁶For all of you through faith are sons of God in Christ Jesus. ²⁷For as many of you as into Christ were baptized, with Christ you have clothed yourselves. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is not male and female, for all of you are one in Christ Jesus. ²⁹And if you are of Christ, then you are a descendant of Abraham [Ἀβραάμ], *heirs* [κληρονόμοι] according to the promise [ἐπαγγελίαν].

The term “promise” (ἐπαγγελίαν) near the beginning of this unit in 3:17 recalls the term “promises” (ἐπαγγελίαι) toward the conclusion of the preceding unit in 3:16. These successive occurrences of forms of the word for “promise” serve as the transitional terms linking the sixth (3:6–16) to the seventh (3:17–29) unit.

An A-B-B'-A' chiasmic pattern secures the integrity and distinctness of this seventh unit (3:17–29). Several linguistic occurrences constitute

the parallelism between the A (3:17–22) and the A' (3:26–29) elements: the only occurrences in this unit of expressions for “promise” (ἐπαγγελίαν in 3:17, 29, ἐπαγγελίας in 3:18 [twice], ἐπήγγελλται in 3:19, ἐπαγγελιῶν in 3:21, and ἐπαγγελία in 3:22); of the name “Abraham” ([Ἀβραάμ] in 3:18, 29); and of expressions of inheriting (“inheritance” [κληρονομία] in 3:18 and “heirs” [κληρονόμοι] in 3:29). The only occurrences in Galatians of forms of the term “guardian”—παιδαγωγός in 3:24 and παιδαγωγόν in 3:25—determine the parallelism between the B (3:23–24) and the B' (3:25) elements at the pivotal center of this chiastic unit.

8. That the Son of God Might Redeem Those under the Law (4:1–7)

You are sons gifted with the Spirit and thus heirs through God

A ¹I say then, for as long a time as the *heir* [κληρονόμος] is a minor, he does not differ from a slave [δούλου], though being the owner of all, ²but he is under managers and stewards until the date set by the father [πατρός]. ³So also we, when we were minors, we were enslaved [δεδουλωμένοι] under the elemental powers of the world. ^{4a}But when the fullness of time had come, God sent [ἐξαπέστειλεν ὁ θεός] his Son,

B ^{4b}born from a woman, born under the law [ὑπὸ νόμον],

B' ^{5a}that he might redeem those under the law [ὑπὸ νόμον],

A' ^{5b}that we might receive sonship. ⁶And because you are sons, God sent [ἐξαπέστειλεν ὁ θεός] the Spirit of his Son into our hearts, crying out, “Abba, Father [πατήρ]!” ⁷So you are no longer a slave [δούλος] but a son, and if a son, also an heir [κληρονόμος] through *God* [θεοῦ].

The term “heir” (κληρονόμος) at the beginning of this unit in 4:1 recalls the term “heirs” (κληρονόμοι) at the end of the preceding unit in 3:29. These successive occurrences of words for “heir” serve as the transitional terms linking the seventh (3:17–29) to the eighth (4:1–7) unit.

An A-B-B'-A' chiastic pattern secures the integrity and distinctness of this eighth unit (4:1–7). Several linguistic occurrences constitute the parallelism between the A (4:1–4a) and the A' (4:5b–7) elements: the only occurrences in this unit of “heir” (κληρονόμος in 4:1, 7); of references to slavery (“slave” [δούλου] in 4:1, “enslaved” [δεδουλωμένοι] in 4:3, and “slave” [δούλος] in 4:7); of “father” (πατρός in 4:2 and πατήρ in 4:6); and of expressions involving God (“God sent” [ἐξαπέστειλεν ὁ θεός] in 4:4a, 6

and “God” [θεοῦ] in 4:7). The only occurrences in this unit of the phrase “under the law” (ὑπὸ νόμον) in 4:4b, 5a determine the parallelism between the B (4:4b) and B' (4:5a) elements at the pivotal center of this chiasmic unit.

9. I Fear Lest Somehow in Vain I Labored for You (4:8–20)

Become as I am because I also have become as you are

A ⁸Yet when not knowing [εἰδότες] *God*, you were slaves of things that by nature are not gods.

⁹But now recognizing God, or rather being recognized by God, how can you turn back again [πάλιν] to the weak and destitute elemental powers? Do you want [θέλετε] to be slaves of them all over again [πάλιν]?

¹⁰You are observing days and months and seasons and years. ¹¹I fear for you lest somehow in vain I have labored for you.

B ^{12a}Become as I [ἐγώ] am,

B' ^{12b}because I also [κἀγώ] have become as you are, brothers, I implore you.

A' ^{12c}You did me no wrong. ¹³You know [οἴδατε] that it was because of a weakness of the flesh that I preached the gospel to you previously, ¹⁴and your trial in my flesh you did not despise or reject, but rather as the angel of God you received me, as Christ Jesus. ¹⁵Where then is your blessedness? For I testify to you that if possible, you would have torn out your eyes and given them to me! ¹⁶So have I become your enemy by telling you the truth? ¹⁷They are zealous for you but not commendably,⁶ rather they want [θέλουσιν] to exclude you, that you may be zealous for them. ¹⁸It is always commendable to be zealous in a commendable way and not only when I am present with you. ¹⁹My children, for whom I again [πάλιν] have birth pangs until Christ be formed in you! ²⁰I want [ἤθελον] to be present with you now and change *my* tone, for I am perplexed in you.

The reference to “God” (θεόν) at the beginning of this unit recalls the reference to “God” (θεοῦ) at the end of the preceding unit. These successive occurrences of “God” serve as the transitional terms linking the eighth (4:1–7) to the ninth (4:8–20) unit.

6. For the translation “commendably” for καλῶς in Gal 4:17, see BDAG, 505.

An A-B-B'-A' chiastic pattern secures the integrity and distinctness of this ninth unit (4:8–20). Several linguistic occurrences constitute the parallelism between the A (4:8–11) and the A' (4:12c–20) elements: the only occurrences in this unit of forms of the verb “know” (“knowing” [εἰδότες] in 4:8 and “you know” [οἴδατε] in 4:18); of the adverb “again” ([πάλιν] in 4:9 [twice], 19); and of forms of the verb “want” (“you want” [θέλετε] in 4:9, “they want” [θέλουσιν] in 4:17, and “I want” [ἤθελον] in 4:20). The only occurrences in this unit of the first person singular pronoun “I” (“I” [ἐγώ] in 4:12a and “I also” [κἀγώ] in 4:12b) determine the parallelism between the B (4:12a) and the B' (4:12b) elements at the pivotal center of this chiastic unit.

10. We Are Children with the Son of the Free Woman (4:21–31)

Drive out the slave woman and her son

A ²¹Tell [Λέγετέ] *me*, you who want to be [εἶναι] under the law, do you not listen to the law?

²²For it is written that Abraham had [ἔσχεν] two sons [υἱούς], one from the slave woman [παιδίσκης] and one from the free woman [ἐλευθέρας]. ²³But the one from the slave woman [παιδίσκης] was born [γενένηται] according to the flesh [κατὰ σάρκα], while the one from the free woman [ἐλευθέρας] through the promise [ἐπαγγελίας]. ²⁴Which things are spoken about allegorically. For these are [ἐστίν] two covenants, one from Mount Sinai, giving birth [γεννώσα] for slavery; this is [ἐστίν] Hagar. ²⁵The Hagar Sinai Mount is [ἐστίν] in Arabia, but corresponds to the present Jerusalem,⁷ for she is in slavery with her children [τέκνων]. ²⁶But the Jerusalem above is [ἐστίν] free [ἐλευθέρα], and she is [ἐστίν] our mother. ^{27a}For it is written, “Rejoice,

B ^{27b}you barren one who does not give birth [ἡ οὐ τίκτουσα];

C ^{27c}break forth and shout,

B' ^{27d}you who have no birth pangs [ἡ οὐκ ὠδίνουσα],

A' ^{27e}because more are the children [τέκνα] of the barren one than of the one having [ἐχούσης] a husband” (Isa 54:1). ²⁸But you, brothers, like Isaac, are [ἐστέ] children [τέκνα] of the promise [ἐπαγγελίας]. ²⁹But just as then the one born [γεννηθείς] according to the flesh [κατὰ σάρκα] persecuted the one according to the Spirit, so also now. ³⁰But what does the scripture say

7. For this reading and translation of 4:25, see Moo, *Galatians*, 302–3.

[λέγει]? “Drive out the slave woman [παιδίσκην] and her son [υἰόν]! For the son [υἱός] of the slave woman [παιδίσκης] will not inherit with the son [υἱοῦ]” (Gen 21:10) of the free woman [ἐλευθέρας].³¹ Therefore, brothers, we are [ἐσμέν] not children [τέκνα] of the slave woman [παιδίσκης] but of the *free woman* [ἐλευθέρας].

The first person singular pronoun “me” (μοι) at the beginning of this unit in 4:21 recalls the first person singular pronoun “my” (μου) at the end of the preceding unit in 4:20. These successive occurrences of different forms of the same pronoun serve as the transitional terms linking the ninth (4:8–20) to the tenth (4:21–31) unit.

An A-B-C-B'-A' chiasmic pattern secures the integrity and distinctness of this tenth unit (4:21–31). Several linguistic occurrences constitute the parallelism between the A (4:21–27a) and the A' (4:27e–31) elements: the only occurrences in this unit of the verb “tell/say” (“tell” [Λέγετέ] in 4:21 and “say” [λέγει] in 4:30); of forms of the verb “to be” (εἶναι in 4:21, ἐστιν in 4:24 [twice], 25, 26 [twice], ἐστέ in 4:28, and ἐσμέν in 4:31); of forms of the verb “to have” (“had” [ἔσχεν] in 4:22 and “having” [ἐχούσης] in 4:27e); of “sons/son” (υἱούς in 4:22, υἰόν, υἱός, and υἱοῦ in 4:30); of “slave woman” (παιδίσκης in 4:22, 23, 30, 31 and παιδίσκην in 4:30); of “free woman/free” (“free woman” [ἐλευθέρας] in 4:22, 23, 30, 31 and “free” [ἐλευθέρα] in 4:26); of forms of the verb “to give birth” (“was born” [γεγέννηται] in 4:23, “giving birth” [γεννῶσα] in 4:24, and “born” [γεννηθείς] in 4:29); of the phrase “according to the flesh” (κατὰ σάρκα) in 4:23, 29; of “promise” (ἐπαγγελίας) in 4:23, 28; and of “children” (τέκνων in 4:25 and τέκνα in 4:27e, 28, 31).

The only occurrences in this unit of nominative feminine alliterative participles referring to birth—“does not give birth” (ἡ οὐ τίκτουσα) in 4:27b and “have no birth pangs” (ἡ οὐκ ὠδίνουσα) in 4:27d—determine the parallelism between the B (4:27b) and the B' (4:27d) elements. Finally, the unparalleled central and pivotal C element (4:27c) contains the only occurrence in Galatians of the expression “break forth and shout.”

11. The Truth of Freedom from Circumcision to Serve One Another
(5:1–13)

Through love be slaves to one another

A ¹For *freedom* [ἐλευθερίᾳ] Christ set us free [ἡλευθέρωσεν]; stand firm then and do not again to the yoke of slavery [δουλείας] be subjected. ²Look! I, Paul, am saying to you that if you have yourselves circumcised, Christ will benefit you nothing [οὐδέν]. ³And I testify again to every human being who has himself circumcised that he is obligated to do the whole [ὅλον] law. ⁴You have been removed [κατηργήθητε] from Christ, you who [οἵτινες] are trying to be justified by the law; you have fallen away from grace!

B ⁵For we by the Spirit, from faith [πίστεως], the hope of justification we await.

C ^{6a}For in Christ Jesus neither [οὐτε] circumcision

D ^{6b}counts for anything

C' ^{6c}nor [οὐτε] uncircumcision,

B' ^{6d}but faith [πίστις] working through love.

A' ⁷You were running commendably; who hindered you from being persuaded by the truth?

⁸This persuasion is not from the one who calls you! ⁹A little leaven leavens the whole [ὅλον] batch of dough! ¹⁰I have been persuaded regarding you in the Lord that you will think nothing [οὐδέν] otherwise, but the one troubling you will bear the condemnation, whoever [ὅστις] he may be.

¹¹But as for me, brothers, if I am still proclaiming circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed [κατήργηται].

¹²Would that those disturbing you might also castrate themselves! ¹³For you were called to freedom [ἐλευθερίᾳ], brothers; only do not use the freedom [ἐλευθερίαν] as an opportunity for the flesh, but through *love* be slaves [δουλεύετε] to one another.

The word “freedom” (ἐλευθερίᾳ) at the beginning of this unit in 5:1 recalls “free woman” (ἐλευθέρα) at the end of the preceding unit in 4:31.

These successive occurrences of references to freedom serve as the transitional terms linking the tenth (4:21–31) to the eleventh (5:1–13) unit.

An A-B-C-D-C'-B'-A' chiastic pattern secures the integrity and distinctness of this eleventh unit (5:1–13). Several linguistic occurrences constitute the parallelism between the A (5:1–4) and the A' (5:7–13) elements: the only occurrences in this unit of expressions for “freedom” (the noun ἐλευθερία in 5:1, 13 and ἐλευθερίαν in 5:13, as well as the verb “set free” [ἠλευθέρωσεν] in 5:1); of references to “slavery” (the noun “slavery” [δουλείας] in 5:1 and the verb “be slaves” [δουλεύετε] in 5:13); of “nothing” (οὐδέν) in 5:2, 10; of “whole” (ὅλον) in 5:3, 9; of the verb “be removed” (“have been removed” [κατηργήθητε] in 5:4 and “has been removed” [κατήργηται] in 5:11); and of the relative pronoun “who/whoever” (“who” [οἷτινες] in 5:4 and “whoever” [ὅστις] in 5:10).

The only occurrences in this unit of “faith”—πίστεως in 5:5 and πίστις in 5:6d—determine the parallelism between the B (5:5) and the B' (5:6d) elements. The only occurrences in this unit of “neither/nor” (οὔτε) in 5:6a, 6c establish the parallelism between the C (5:6a) and the C' (5:6c) elements. Finally, the only occurrence in Galatians of the expression “counts for anything” in 5:6b serves as the unparalleled D element at the pivotal center of this chiastic unit.

12. The Flesh Is Opposed to the Spirit Whose Fruit Includes Faith (5:14–26)

If we live by the Spirit, the Spirit let us also follow

A ¹⁴For all the law is fulfilled in one statement, namely, “You shall *love* your neighbor as yourself” (Lev 19:18). ¹⁵But if you go on biting and devouring one another [ἀλλήλους], beware that you are not consumed by one another [ἀλλήλων]. ¹⁶But I say, walk by the Spirit and you will not bring to an end the desire [ἐπιθυμίαν] of the flesh. ¹⁷For the flesh desires [ἐπιθυμεῖ] against the Spirit, and the Spirit against the flesh, for these are opposed to one another [ἀλλήλοισι], so that you may not do the things you want. ¹⁸But if you are led by the Spirit, you are not under the law.

B ¹⁹The works of the flesh are [ἐστίν] evident, whatever is [ἐστίν] sexual immorality, impurity, licentiousness, ²⁰idolatry, sorcery, hostilities, enmities, strife, jealousy, rages, rivalries, dissensions, factions, ^{21a}en-
vies, drunkenness, orgies, and similar things,

C ^{21b}which things I warn [προλέγω] you,

C' ^{21c}as I warned before [προεῖπον],

B' ^{21d}that those who practice such things will not inherit the kingdom of God! ²²But the fruit of the Spirit is [ἐστίν] love, joy, peace, patience, kindness, generosity, faith, ²³humility, self-control; such things the law is [ἐστίν] not against.

A' ²⁴Those who belong to Christ Jesus have crucified the flesh with its passions and desires [ἐπιθυμίας]. ²⁵If we live by the Spirit, the *Spirit* let us also follow. ²⁶Let us not become conceited, provoking one another [ἀλλήλους], envying one another [ἀλλήλοις].

The verb “you shall love” (ἀγαπήσεις) at the beginning of this unit in 5:14 recalls the noun “love” (ἀγάπης) at the end of the preceding unit in 5:13. These successive references to love function as the transitional terms linking the eleventh (5:1–13) to the twelfth (5:14–26) unit.

An A-B-C-C'-B'-A' chiastic pattern secures the integrity and distinctness of this twelfth unit (5:14–26). Several linguistic occurrences constitute the parallelism between the A (5:14–18) and the A' (5:24–26) elements: the only occurrences in this unit of “one another” (ἀλλήλους in 5:15, 26, ἀλλήλων in 5:15, and ἀλλήλοις in 5:17, 26); and of references to “desire” (the noun “desire” [ἐπιθυμίαν] in 5:16, the verb “desires” [ἐπιθυμεῖ] in 5:17, and the noun “desires” [ἐπιθυμίας] in 5:24). The only occurrences in this unit of the verb “are/is” (ἐστίν) in 5:19 (twice) and 5:22 (twice) determine the parallelism between the B (5:19–21a) and the B' (5:21d–23) elements. The only occurrences in this unit of the verb “warn/warn before”—“I warn” (προλέγω) in 5:21b and “I warned before” (προεῖπον) in 5:21c—establish the parallelism between the C (5:21b) and the C' (5:21c) elements at the pivotal center of this chiastic unit.

13. The Grace and Peace of Our Lord Jesus Christ to the Brothers (6:1–18)

For neither circumcision is anything nor uncircumcision but only a new creation

A ¹Brothers [ἀδελφοί], if indeed a person is overtaken by some wrongdoing, you who are Spiritual [πνευματικοί] correct such a one in a *Spirit* [πνεύματος] of humility, looking to yourself, so that you also may not

be tempted. ²Bear [βαστάζετε] the burdens of one another and thus you will completely fulfill the law [νόμον] of Christ [Χριστοῦ]. ³For if anyone thinks he is something when he is nothing, he is deceiving himself. ⁴Let each one examine the work of himself, and then he will have a reason to boast [καύχημα] with regard to himself alone [μόνον] and not with regard to the other. ⁵For each one will bear [βαστάσει] his own load. ⁶Let the one who is being instructed in the word share with the one instructing in all good things. ⁷Do not be led astray; God [θεός] is not mocked, for a person will reap only what he sows, ⁸because the one sowing to the flesh of himself from the flesh will reap destruction, but the one who sows to the Spirit [πνεῦμα] from the Spirit [πνεύματος] will reap life eternal.

B ^{9a}Let us not lose heart in doing what is commendable, for in due time [καιρῷ] we will reap,

C ^{9b}if we do not give up.

B' ¹⁰So then while we have time [καιρόν], let us work the good for all, and especially for those who are members of the household of the faith.

A' ¹¹See with what large letters I am writing to you in my own hand! ¹²As many as want to make a good showing in the flesh, these are forcing you to be circumcised, only [μόνον] that for the cross of Christ [Χριστοῦ] they may not be persecuted. ¹³For those who are circumcised do not keep the law [νόμον] themselves but they want you to be circumcised, so that they may boast [καυχῶνται] in your flesh. ¹⁴But as for me, may I never boast [καυχᾶσθαι] except in the cross of our Lord Jesus Christ [Χριστοῦ], through which the world has been crucified to me and I to the world. ¹⁵For neither circumcision is anything nor uncircumcision but only a new creation!

¹⁶And as many as will follow this rule, peace and mercy upon them, that is upon the Israel of God [θεοῦ]. ¹⁷From now on let no one cause me troubles, for I bear [βαστάζω] the marks of Jesus in my body. ¹⁸The grace of our Lord Jesus Christ [Χριστοῦ] with your spirit [πνεύματος], brothers [ἀδελφοί]. Amen!

The word “Spirit” (πνεύματος) near the beginning of this unit in 6:1 recalls “Spirit” (πνεύματι) toward the end of the preceding unit in 5:25. These successive occurrences of the noun “Spirit” serve as the transitional terms linking the twelfth (5:14–26) to the thirteenth (6:1–18) unit.

An A-B-C-B'-A' chiastic pattern secures the integrity and distinctness of this thirteenth unit (6:1–18). Several linguistic occurrences constitute the parallelism between the A (6:1–8) and the A' (6:11–18) elements: the only occurrences in this unit of “brothers” (ἀδελφοί) in 6:1 and 18; of references to “Spirit” (“Spiritual” [πνευματικοί] in 6:1, “Spirit” [πνεύματος] in 6:1, 8, and 18, and “Spirit” [πνεῦμα] in 6:8); of the verb “bear” (“bear” [βαστάζετε] in 6:2, “will bear” [βαστάσει] in 6:5, and “I bear” [βαστάζω] in 6:17); of “law” (νόμον) in 6:2 and 13; of “Christ” (Χριστοῦ) in 6:2, 12, 14, and 18; of references to boasting (the noun “reason to boast” [καύχημα] in 6:4, the verb “they may boast” [καυχήσονται] in 6:13, and the infinitive “boast” [καυχᾶσθαι] in 6:14); of “only” (μόνον) in 6:4 and 12; and of “God” (θεός in 6:7 and θεοῦ in 6:16).

The only occurrences in this unit of “time”—καιρῶ in 6:9a and καιρόν in 6:10—determine the parallelism between the B (6:9a) and B' (6:10) elements. And the only occurrence in Galatians of the expression “if we do not give up” in 6:9b serves as the unparalleled C element at the pivotal center of this chiastic unit.

THE MACROCHIASTIC STRUCTURE OF GALATIANS

Having illustrated the sequence of the various microchiastic structures operative in the thirteen distinct units of Galatians, I will now indicate how these thirteen units form an A-B-C-D-E-F-G-F'-E'-D'-C'-B'-A' macrochiastic structure unifying and organizing the entire letter.

A: The *Grace and Peace of Our Lord Jesus Christ* from All the *Brothers* (1:1–10)

A': The *Grace and Peace of Our Lord Jesus Christ* to the *Brothers* (6:1–18)

The first and last occurrences in Galatians of the terms “grace” (1:3, 6; 6:18), “peace” (1:3; 6:16), and “brothers” (1:2; 6:1, 18), as well as the only occurrences in Galatians of the expression “our Lord Jesus Christ” (1:3; 6:14, 18), secure the parallelism between the opening A (1:1–10) and the closing A' (6:1–18) units within the macrochiastic structure of Galatians.

B: I Did Not Consult with *Flesh* and Blood before Preaching the *Faith* (1:11–24)

B': The *Flesh* Is Opposed to the Spirit Whose Fruit Includes *Faith* (5:14–26)

The parallelism between the B (1:11–24) and the B' (5:14–26) units is characterized by the first occurrence in Galatians of the term “flesh” (1:16) in the B unit and the most occurrences (five) of “flesh” (5:16, 17 [twice], 19, 24) in any unit of Galatians in the B' unit. These units also contain the first and penultimate occurrences of the term “faith” in Galatians—πίστιν in 1:23 and πίστις in 5:22.

C: *Freedom from Circumcision for Worship in accord with the Truth* (2:1–14)

C': *The Truth of Freedom from Circumcision to Serve One Another* (5:1–13)

The first and last occurrences of the terms “freedom” (2:4; 5:1, 13 [twice]) and “truth” (2:5, 14; 5:7) in Galatians, as well as the first six occurrences of the term “circumcision” (2:7, 8, 9, 12; 5:6, 11) in Galatians provide the parallelism between the C (2:1–14) and the C' (5:1–13) units.

D: *I Live by Faith in the Son of God* (2:15–21)

D': *We Are Children with the Son of the Free Woman* (4:21–31)

The first occurrence in Galatians of the expression “Son of God” (2:20) and the last four occurrences in Galatians of the term “son” (4:22, 30 [thrice]) indicate the parallelism between the D (2:15–21) and the D' (4:21–31) units.

E: *Have You Suffered So Many Things in Vain?* (3:1–5)

E': *I Fear Lest Somehow in Vain I Labored for You* (4:8–20)

The only occurrences in Galatians of the adverb “in vain” (εἰκῇ) in 3:4 (twice) and 4:11 provide the parallelism between the E (3:1–5) and the E' (4:8–20) units.

F: *Christ Redeemed Us from the Curse of the Law* (3:6–16)

F': *That the Son of God Might Redeem Those Under the Law* (4:1–7)

The only two occurrences in Galatians of forms of the verb “redeem”—“Christ redeemed [ἐξηγόρασεν] us” in 3:13 and “that he might redeem [ἐξαγοράσῃ]” in 4:5—indicate the parallelism between the F (3:6–16) and the F' (4:1–7) units.

G: *Baptized into Christ, with Christ You Have Clothed Yourself* (3:17–29)

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The G (3:17–29) unit functions as the unparalleled central and pivotal unit within the macrochiastic structure of Galatians. This unit contains the only occurrences in Galatians of the verbal forms “you were baptized” (ἐβαπτίσθητε) and “you have clothed yourselves” (ἐνεδύσασθε) in 3:27.

OUTLINE OF THE MACROCHIASTIC STRUCTURE OF GALATIANS

A: 1:1–10: The *Grace and Peace of Our Lord Jesus Christ* from All the *Brothers*

B: 1:11–24: I Did Not Consult with *Flesh* and Blood before Preaching the *Faith*

C: 2:1–14: *Freedom* from *Circumcision* for Worship in accord with the *Truth*

D: 2:15–21: I Live by Faith in the *Son* of God

E: 3:1–5: Have You Suffered So Many Things *in Vain*?

F: 3:6–16: Christ *Redeemed* Us from the Curse of the Law

G: 3:17–29: Baptized into Christ, with Christ You Have Clothed Yourselves

F': 4:1–7: That the Son of God Might *Redeem* Those Under the Law

E': 4:8–20: I Fear Lest Somehow *in Vain* I Labored for You

D': 4:21–31: We Are Children with the *Son* of the Free Woman

C': 5:1–13: The *Truth* of *Freedom* from *Circumcision* to Serve One Another

B': 5:14–26: The *Flesh* Is Opposed to the Spirit Whose Fruits Include *Faith*

A': 6:1–18: The *Grace and Peace of Our Lord Jesus Christ* to the *Brothers*

PRELIMINARY INDICATIONS OF WORSHIP FOR LIFE AS A KEY THEME OF GALATIANS

As indicated above, the subtitle chosen for this study, *Worship for Life by Faith in the Crucified and Risen Lord*, expresses what I am proposing as a key theme and concern of Galatians. I will now present an introductory overview of the preliminary indications that “worship for life,” with “worship” including both liturgical and ethical worship and with “life” including both present and future, eschatological life, serves as a key theme that organizes and unifies the entire letter to the Galatians.

Galatians begins and ends with acts of epistolary worship with an orientation to eternal life, thus framing the entire letter within a context of worship for life. Paul begins the letter with an assertion that he is an apostle “through Jesus Christ and God the Father who raised him from the dead” (1:1), and thus to eternal life. Paul addresses the letter to “the churches of Galatia” (1:2), assemblies of Christian believers gathered to hear the letter in the context of their communal worship.⁸ He then prays that they receive grace and peace “from God our Father and the Lord Jesus Christ” (1:3). The grace and peace are benefits coming from the risen Lord “who gave himself for our sins” (1:4a), which prevent proper worship, “that he might free us from the present evil age” (1:4b), and thus enable us to worship for the life of the future, eschatological age initiated by his resurrection. Paul then leads his audience in an act of doxological worship of the God who raised Jesus, as he exclaims, “to whom be the glory for the ages of the ages. Amen!” (1:5). The members of the audience are invited to add their own exuberant “amen!”⁹

As he brings the letter to a close, Paul prays that the grace of our risen Lord Jesus Christ be with “your spirit, brothers. Amen!” (6:18). This provides the Galatian audience with a final reminder of how their human “spirit” has been transformed by the divine “Spirit” of God’s Son, which they have received as a grace through their faith (3:2, 5, 14; 4:6). This Spirit

8. According to BDAG, 303, the word “church” (ἐκκλησία) often refers to a specific Christian assembly or gathering “ordinarily involving worship.”

9. Paul “closes the sentence with the word *amên*, an exclamation by which worshipers are invited to participate in a blessing, a prayer, or a doxology. Taken as a whole, then, vv 3–5 do not merely extend Paul’s greetings. They have the effect of evoking the setting of worship . . . We may assume that Paul brings the doxology from its usual liturgical setting into this epistolary introduction in order to make clear that the reading of this letter belongs properly to the context of worship” (Martyn, *Galatians*, 87, 91).

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has empowered them to offer proper worship to God, not by undergoing the Jewish ritual of circumcision but by their faith in Christ. Paul's final prayer recalls how the one who "sows" to the Spirit by the way he lives, will "reap" life eternal from the Spirit (6:8). The solemn "Amen!" that concludes the letter invites the audience to add their final assenting confirmation to the epistolary worship for life. It reverberates with the exuberant "Amen!" that concluded the letter's initial act of doxological worship of the God who raised our Lord Jesus Christ to eternal life (1:5). This literary inclusion formed by the letter's introductory (1:3–5) and concluding acts of worship (6:18) places the entire letter within a context of worship for life.¹⁰

These preliminary indications that "worship for life by faith in the crucified and risen Lord" expresses a chief theme and concern of Galatians will be further explained, developed, and confirmed by the remainder of my exegetical investigation into the chiastic structures of Galatians in the chapters to follow.

SUMMARY

There are thirteen distinct units in Galatians, with each exhibiting its own microchiastic structure.

These thirteen units operate as a macrochiastic structure with six pairs of parallel units and with the pivot of the entire macrochiastic structure occurring as the unparalleled central G unit in 3:17–29.

Paul's letter to the Galatians was heard by its various audiences in the "churches of Galatia" (1:2) within a setting of communal worship. It begins and ends with epistolary acts of worship (1:3–5; 6:18) inviting the members of the audience to participate with Paul by adding their own "Amen!" (1:5; 6:18) to his. These acts of epistolary worship provided preliminary indications that worship (both liturgical and ethical) for life (both present and future eternal) is a main theme and thrust of Galatians. More specifically, the subtitle, *Worship for Life by Faith in the Crucified and Risen Lord*, expresses a prominent and primary purpose of Galatians.

10. For a brief treatment of Galatians as a ritual of worship, see Heil, *Letters of Paul*, 64–74; on worship in Galatians, see also Borchert, *Worship*, 123–29. For a broader treatment of worship in the Pauline letters, see Costa, *Worship*. See also Fredriksen, "Question of Worship," 175–201.