

apostles, but it can clarify that Paul broke off his conversion story in a surprising manner to tell about his distance from Jerusalem. It cannot say whether the false brothers who wanted Titus to be circumcised had links with Paul's opponents in Galatia, but it does show that Paul introduces this incident into his story in a rather abrupt fashion. Storytelling moves such as these invite some kind of explanation and may well provide clues about what lies in the background.⁵⁶

Scholars who analyse the rhetoric of Galatians, whether they are trying to align Galatians with the structural conventions of classical rhetoric or examining Paul's persuasive strategies more broadly in the light of Greco-Roman rhetorical and literary techniques, likewise depend on a clear sense of the text. This should include sensitivity to plot arrangement and characterisation, features that have much to do with how a narrative text will affect and influence its audience.

⁵⁶ Nanos offers helpful cautions about moving from narrative to background situation, but goes too far when he argues that the narrative sections of Galatians can only be used for testing hypotheses, not constructing them (*Irony*: 62-72). For more on the methodological challenges of mirror reading see J. Barclay, 'Mirror-Reading a Polemic Letter: Galatians as a Test Case', *JSNT* 31 (1987): 73-93.