

## The Chiasm of 2 Corinthians 4

A chiasm is a literary structure where vocabulary of the first section of a passage is repeated in reverse order in the second. The center of the chiasm is typically the climax of the passage. In 2 Corinthians 4 the center and climax is "But having the same spirit of faith, according to what is written, 'I BELIEVED THEREFORE I SPOKE,'" we also believe, therefore we also speak" (2 Cor 4:13).

A **Therefore** (Greek *dia touto*), since we have this ministry, as we received mercy, **we do not lose heart**, but we have renounced the things hidden because of shame, not walking in craftiness or adulterating the word **of God**, but by the manifestation of truth commending ourselves to **every** (Greek: *pas*) **man's** conscience in the sight **of God**. And even if our gospel is veiled, it is veiled to those who are perishing, in whose case **the god** of this **world** (Greek: *aiōn*) has blinded the minds of the unbelieving **so that** (Greek: *eis*) they might not see the light of the gospel **of the glory** of Christ, who is the image **of God**. **For** we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants **for** Jesus' **sake** (Greek: *dia*). For **God**, who said, "Light shall shine **out of** (Greek: *ek*) darkness," is the One who has shone in our hearts to give the Light of the knowledge **of the glory of God** in the face of Christ. But we have this treasure in earthen vessels, **so that** the **surpassing greatness** (Greek: *hyperbolē*) of the power will be **of God** and not **from** (Greek: *ek*) ourselves; **we are afflicted** (Greek: *thlibō*) in **every** (Greek: *pas*) way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; (4:1-9)

B always carrying about in the body the dying of Jesus, so that the life **of Jesus** also may be manifested in **our** body. For **we** who live are constantly being delivered over to death for **Jesus'** sake, so that the life **of Jesus** also may be manifested in **our** mortal flesh. So death works in **us**, but life in you. (4:10-12)

C But having the same spirit **of faith** (Greek: *pistis*), according to what is written, "**I BELIEVED** (Greek: *pisteuō*), **THEREFORE I SPOKE**," (4:13a)

C' we also **believe** (Greek: *pisteuō*), **therefore we also speak**, (4:13b)

B' knowing that He who raised the Lord **Jesus** will raise **us** also with **Jesus** and will present us with **you**. (4:14)

A' **For all things** (Greek: *pas*) are **for** your **sakes** (Greek: *dia*), **so that** the grace which is spreading **to** (Greek: *dia*) more and more people may cause the giving of thanks to abound **to** (Greek: *eis*) **the glory of God**. **Therefore** (Greek: *dio*) **we do not lose heart**, but though our **outer** (Greek: *exō*) **man** is decaying, yet our inner man is being renewed day by day. For momentary, light **affliction** (Greek: *thlipsis*) is producing **for** (Greek: *eis*) us an **eternal** (Greek: *aiōnios*) weight **of glory** far **beyond all comparison** (Greek: *hyperbolē eis hyperbolē*), while we look not at the things which are seen, but at the things which are not seen; **for** the things which are seen are temporal, but the things which are not seen are **eternal** (Greek: *aiōnios*). (4:15-18)