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## The Value of Chiasm for New Testament Interpretation

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Chiasm, also called chiasmus, may be defined as "a stylistic literary figure which consists of a series of two or more elements followed by a presentation of corresponding elements in reverse order."<sup>1</sup> The individual elements may consist of single words, phrases, sentences, paragraphs, or even longer sections of material. One of the most familiar examples of chiasm is found in Matthew 7:6:

A Do not give what is holy to dogs,  
B and do not throw your pearls before swine,  
B' lest they trample them under their feet,  
A' and turn and tear you to pieces.<sup>2</sup>

By recognizing this chiasmic structure one can make much better sense of this verse than might otherwise be done: for it seems most logical that the dogs (A) tear to pieces (A'), and the swine (B) do the trampling (B').<sup>3</sup> Other examples of chiasmic structures will be given later in this article.<sup>4</sup>

Talbert has shown that chiasm, as a particular literary expression of symmetrical design, was common in Semitic cultures (as well as in ancient Greek and Latin literature).<sup>5</sup> The use of chiasm infused the thought- and speech-patterns of the Semitic mind, and in this manner it found its way into the Old Testament and then into the New Testament.<sup>6</sup>

Until this century chiasm was not widely recognized as an important structural device in biblical literature, though a few

scholars in the 18th and 19th centuries addressed this issue.<sup>7</sup> In 1942 Nils Wilhelm Lund wrote *Chiasmus in the New Testament*, an epoch-making work in the study of New Testament chiasm. For the first time a major, systematic treatment of the subject was undertaken. Lund also contributed several articles on the subject as well.<sup>8</sup> In 1958 Jeremias published a significant article on Pauline chiasm.<sup>9</sup>

Since these seminal studies the study of New Testament chiasm has blossomed, until today recognition of chiasmic structures is common in full-scale commentaries and other scholarly works.<sup>10</sup> The study of Old Testament chiasm has likewise begun to come of age.<sup>11</sup>

However, all too often chiasmic structures are passed off in the scholarly literature as mere literary niceties, a structural tour de force which serves only aesthetic ends. Too little consideration has been given to the possible exegetical significance of such structures in the interpretation of biblical passages. As Miesner has stated, "theological studies which have used chiasm for purposes of exegesis are rare."<sup>12</sup>

Actually the study of chiasm in exegesis dates back to John A. Bengel in the 18th century, as Lund notes: "To Bengel . . . belongs the credit of having first grasped the significance of chiasmic forms in the writings of the New Testament and of having applied the principle to exegesis."<sup>13</sup> In his *Gnomon of the New Testament*, Bengel wrote, "Often there is the greatest use in the employment of this figure, and it is never without some use, viz. in perceiving the ornament, in observing the force of the language; in understanding the true and full sense; in making clear the sound Exegesis [sic]; and in demonstrating the true and neat Analysis [sic] of the sacred text."<sup>14</sup>

Bengel studied chiasm in this way in his *Gnomon*; unfortunately, few have done so since then. In recent years, though, Gaechter in his commentary on Matthew, Bailey in his work on the Lucan parables, and Miesner in his study on the missionary journeys narratives in Acts have all pioneered in giving attention to chiasm in the interpretation of their respective texts.<sup>15</sup> Hopefully the following examples will give sufficient proof that the recognition of chiasmic structures in the biblical text may greatly enrich one's study and understanding of the New Testament.

Two characteristics of chiasm help interpreters understand the meaning of biblical passages: (1) the presence of either a single central or of two complementary central elements in the

structure, which generally highlight the major thrust of the passage encompassed by the chiasm; and (2) the presence of complementary pairs of elements, in which each member of a pair can elucidate the other member and together form a composite meaning. These characteristics will be seen in the following examples of the different ways in which a study of chiasm can help bring out the meanings of various passages.

#### Comparison and Contrast

As Baldwin has expressed, a chiasm "is capable of expressing exact equivalents or startling contrasts."<sup>66</sup> The elements paired off with each other in a chiasmic structure may be parallel either in a synonymous or an antithetical way, and the placing of such elements opposite each other in the structure serves to strengthen the comparison or the contrast.

In the chiasmic structure that Miesner has laid out for the missionary journeys narrative (Acts 12:25-21:16), two of Paul's sermons — at Antioch in 13:14b-52 and at Miletus in 20:18-35 — are paired off as parallel elements. In this way the circumstances surrounding the two are compared and contrasted: "The parallel placement of the Antioch and Miletus sermons in the chiasmic structure suggests that the church has received what Israel after the flesh had refused."<sup>67</sup>

Lund saw Matthew 8:19-9:34 as chiasmic in form. The paralleled endpoints of this subsection, 8:19-22 and 9:34, relate quite different reactions (viz., belief and unbelief) to the actions of Jesus. "These passages set forth in striking antithesis the different impressions made by Jesus."<sup>68</sup>

#### Emphasis

Miesner has well summarized the way chiasm can highlight the emphasis of a passage:

The position of members in a chiasmic structure indicates points of emphasis. . . . In respect to both form and sense, the rest of the structure pivots around the center, which may be either a single or a double unit. Thus, the exegete must attach special importance to the center of a chiasmic structure.<sup>69</sup>

Miesner also noted, "By centering the thought of a passage, the structure shows the emphasis of the whole."<sup>70</sup>

Where only two pairs of elements are present in the chiasmic structure (i.e., in the form *ABB'A'*), emphasis is not so likely

intended by the two central elements; the main focus in such a structure is the correspondence of each pair of elements.

Hornung has posited a chiasmic structure for Hebrews 12:1-2:

Therefore

*we, A* having seated around us such a cloud of witnesses  
*B* setting aside every weight and every clinging sin  
*C* with patient endurance  
*D* let us run the race that is set before us  
*E* keeping our eyes on Jesus the pioneer and perfecter of  
 the faith,  
*D'* who for the joy that was set before him  
*C'* patiently endured a cross  
*B'* despising shame  
*A'* and is seated at the right hand of the throne of God.<sup>28</sup>

The single central element (E) speaks of Jesus as the believer's ἀγχιτύπος ("pioneer" or "example"). As Hornung points out, this center point changes the focus of the passage from "we" in the first half to Jesus in the second. The second half develops the example of Jesus which believers are to follow: His patient endurance (C'), which is parallel to the patient endurance enjoined of them in the first half (C). Thus the chiasm with its central element emphasizes Jesus as the One who is the Model of the patient endurance God desires from believers; they are not expected to "go it alone."<sup>29</sup>

This writer has discovered the following chiasmic structure in Luke 1:6-25 (here given in a brief thematic outline):

- A Godliness of Zacharias and Elizabeth (v. 6)
- B Elizabeth barren (v. 7)
- C Zacharias' priestly service (v. 8)
- D Zacharias enters the temple (v. 9)
- E The people outside (v. 10)
- F Angel standing (ἰστάς) (v. 11)
- G Zacharias' fear (v. 12)
- H The Annunciation (vv. 13-17)
- G' Zacharias' doubt (v. 18)
- F' Angel who stands (ἰσταμένους) (vv. 19-20)
- E' The people outside (v. 21)
- D' Zacharias exits from the temple (v. 22)
- C' Zacharias' priestly service (v. 23)
- B' Elizabeth pregnant (v. 24)
- A' God's favor on Elizabeth (and Zacharias) (v. 25).

The correspondences between the paired elements should be clear from the above outline. The outline also shows how the

chiastic structure sets in relief the central section, which is the Annunciation itself (vv. 13-17). And of course the announcement is the emphasis of the passage — not the godliness of Zacharias and Elizabeth, nor even the appearance of the angel to Zacharias, but rather the message the angel brings. For Gabriel is simply a messenger (as ἄγγελος suggests) for God: this was God's message, given to those who by their righteous lives had pleased Him. The fact that God was speaking through the angel is particularly significant in light of the fact that this was the first time God had spoken to Israel in 400 years. God was speaking again to Israel; He was again beginning to work among His people. This point is beautifully emphasized by the chiastic structure. The point may be obvious even without recognizing the chiasm: but the chiasm serves to highlight and heighten the effect of this emphasis in the minds of the readers, even on an unconscious level.

Miesner has made a good case for a chiastic structure in Acts 12:25-21:16.<sup>20</sup> According to his layout, the central section of this chiasm is Paul's Areopagus sermon in 17:16-34. He makes these comments about the emphasis given to that sermon by its position in the chiastic structure:

The chiastic structure of the missionary journeys narrative suggests that, of all the places on the itinerary, Athens is the most significant intermediate point as the gospel moves to the end of the earth. . . .

The Areopagus speech . . . is the only sermon reported by Luke which is preached to gentiles by "the apostle to the gentiles" (except for the brief Lystra sermon). . . . Now that Paul had preached the word in the spiritual capital of the Greek world, he turned his face toward the imperial capital of the Greco-Roman world. It is only after the Athens climax that Luke noted Paul's expression of his necessity to go to Rome, which he stated both at Ephesus (19:21), and at Jerusalem (23:11).<sup>21</sup>

One can also observe a chiastic structure in John 17:1-5:

- A Father, glorify the Son (v. 1c)
- B The Son will glorify the Father (v. 1d)
- C Those given by the Father to the Son (v. 2a-c)
- D Eternal life (v. 2d)
- D' Eternal life (v. 3a)
- C' Those who know the Father and the Son (v. 3b)
- B' The Son has glorified the Father (v. 4)
- A' Father, glorify the Son (v. 5)

The central elements (D and D') speak of eternal life, and the C and C' elements describe those who receive it, from a divine

perspective (given by the Father and the Son) and a human perspective (they know the Father and the Son). This central emphasis is an important observation in this first section of Christ's high-priestly prayer, for it is only in this section that Christ asks anything for Himself. Yet even here the emphasis is on believers (those who have received eternal life), who are the focus of the rest of the prayer. The center point of the chiasm prepares for this focus in the prayer as a whole. "Being given" and "knowing" are prominent themes in the rest of the prayer as well (vv. 6-9, 12, 22-26). The emphases of this introductory structure in John 17 set the tone and theme of the whole chapter.

#### Point of a Passage

The movement of a chiasmic structure may help elucidate a point the author is making. This can be seen in Boisnard's understanding of the Johannine prologue (John 1:1-18):

- A The Word with God (vv. 1-2)
- B His role in creation (v. 3)
- C Gift to men (vv. 4-5)
- D Witness of John the Baptist (vv. 6-8)
- E The coming of the Word into the world (vv. 9-11)
- F By the Incarnate Word we become children of God (vv. 12-13)
- E' The Incarnation (v. 14)
- D' Witness of John the Baptist (v. 15)
- C' Gift to men (v. 16)
- B' Role of re-creation (v. 17)
- A' The Son in the Father (v. 18).<sup>27</sup>

According to Boisnard, verses 12-13 are the center point of this chiasm. The first half of the chiasm is characterized by descent, the second half by ascent. Thus Christ is pictured first as with God and descending to earth (Incarnation), and then as returning from earth to dwell with the Father once again (Glorification). Thus the movement of the entire chiasm portrays the dynamics of Christ's First Advent and provides a fitting introduction to the Gospel. The center point reveals the reason for that Advent: that men might become children of God.<sup>28</sup>

#### Clarification of Meaning

In many instances the meaning of a particular statement may be much better understood because it is part of a chiasmic

structure and is clarified by the information provided by its parallel statement in the structure. As Miesner has explained, "One semantic unit is understood as it is joined to the corresponding one."<sup>71</sup> Di Marco has also spoken to this issue: "Der Chiasmus ist keine einfache künstlerische Verschönerung, sondern ein Schlüssel zur Bedeutung, weil die Partien sich gegenseitig erhellen, zueinander komplementär sind."<sup>72</sup> Di Marco added, "Die Architektur eines Abschnitts ist natürlich mit seinem Sinn verbunden und zwar durch die Entsprechung der einzelnen Partien: jedes Glied ist Komplement zur entsprechenden Partie; die Form ist eng an die Bedeutung gekoppelt."<sup>73</sup> Talbert adds: "The architecture is certainly connected with the meaning, for the basic thrust of each section is that which makes it correspond to its counterpart in the chiasmic scheme."<sup>74</sup>

As has already been noted in this study, a recognition of the chiasm in Matthew 7:6 obviously contributes to the understanding of what is written. Philemon 5 is another case in point; several writers have identified the chiasm there:<sup>75</sup>

- A I hear of your love,
- B and of the faith
- B' which you have toward the Lord Jesus,
- A' and toward all the saints.

Here of course the faith is toward Jesus and the love is toward the saints; one can love both Jesus and the saints, but hardly can he have faith toward both in the same way!

Lund has outlined the chiasmic structure of Romans 11:33-35 thus:

- A Oh the depth of the riches,
- B And of the wisdom
- C And of the knowledge of God!
- D How unsearchable are His judgments
- D' And unfathomable His ways!
- C' For who has known the mind of the Lord?
- B' Or who became His counselor?
- A' Or who hath first given to Him that it might be paid back to Him again?"

This structure makes it clear that the first phrase should be read as it is given above, and not as some versions (e.g., KJV; NASB) have it: "O the depth of the riches both of the wisdom and knowledge of God," which makes for only two distinct items of comparison, rather than three. Following his chiasmic understanding Lund expresses the meaning of the passage in this

fashion: "For who hath known the mind of the Lord, in whom there is such a depth of knowledge? Or who hath been his counsellor, in whom there is such a depth of wisdom? Or who hath first given him, in whom there is such a depth of riches?"<sup>33</sup>

Observing chiasms may also help in making syntactical decisions. In the Romans 11 example, the parallel placement of γνώσεως θεοῦ and νοῦν κυρίου in the chiasmic structure supports the judgment that θεοῦ is a subjective genitive, since κυρίου obviously is.<sup>34</sup>

What is being referred to by ἐξουσίαν in 1 Corinthians 11:10 is a vexing exegetical problem. A solution may be found by taking note of the chiasmic structure in 11:7-10:

- A Injunction to men (v. 7a)
- B Reason for injunction to men (v. 7b)
- B' Reason for injunction to women (vv. 7c-9; vv. 8-9 are parenthetical in nature; they support the assertion of v. 7c)
- A' Injunction to women (v. 10).

If this understanding is correct, then ἐχεν ἐξουσίαν ἐπὶ τῆς κεφαλῆς in verse 10 is parallel to κατακαλύπτεισθε τὴν κεφαλὴν in verse 7, and ἐξουσίαν then refers to a head covering.

Chiasms can be "lopsided" in form, that is, two or more concepts may be stated thematically in an introductory sentence(s), and then the concepts may each be expanded in reverse order. Jeremias identifies several of these instances<sup>35</sup> and speaks of them as instances "in denen die Gedankenführung ganzer Abschnitte, ja, wie ich glaube, eines ganzen Briefes, erst durchsichtig wird, wenn man erkennt, dass ein vorausgestelltes Thema in chiasmischer Gedankenfolge ausgeführt wird."<sup>36</sup>

#### Purpose of a Book

Seeing a chiasmic structure may also help in communicating a book's major purpose or theme through the emphases and movements inherent in the structure.

Culpepper substantially agrees with Boismard's structuring of John 1:1-18 (see chiasmic diagram on p. 151), but restricts the central element to verse 12b, "to those who believe in His name."<sup>37</sup> This would make the focal emphasis of this introductory section suggestive of John's purpose for the entire Gospel, as given in 20:31: to evoke faith in Christ.

Goulder's presentation of a chiasmic structure for the Lucan journey narrative (Luke 10:25-18:18) has as its central elements

13:10 and 14:1, both of which deal with the "Rejection of Israel and Invitation to the Outcasts."<sup>10</sup> This is a prominent theme in the Gospel of Luke (see 2:32; 4:16-30) as well as in Acts, and the emphasis of this chiasm highlights that theme.

The "geographical chiasm" of Luke-Acts, as seen in the following diagram, is intriguing.

- A Galilee (Luke 4:14-9:50)
- B Journey to Jerusalem (through Samaria and Judea: Luke 9:51-19:40)
- C Jerusalem (Luke 19:41-24:49)
- D Ascension (Luke 24:50-51)
- D' Ascension (Acts 1:9-11)
- C' Jerusalem (Acts 1:12-8:1a)
- B' Judea and Samaria (Acts 8:1b-11:18)
- A' To the ends of the earth (Acts 11:19-28:31).<sup>11</sup>

This structure is directly related to the purpose of Luke's two-volume work, as Miesner has pointed out:

The symbolic effect is to show that the redemptive events of Jesus' ministry progressively moved toward the capital of the Jews to whom salvation was first offered, while in the book of Acts the opposite direction of movement takes place. As the Jews repeatedly repudiate the good news, it is carried to the capital of the Gentiles.<sup>12</sup>

### Conclusion

This article has attempted to present an apologetic for the value of chiasmic studies as a valuable aid in interpreting the New Testament. The examples of chiasm given in this article should amply demonstrate the literary artistry of the New Testament writers, but exegetes dare not be content merely to admire the aesthetics of these structures. To the biblical authors, artistry in the use of structure was not an end in itself; it was a means toward more effective communication of their messages. In the case of chiasm, this is accomplished by underlining the central emphasis or clarifying correspondences in the text.

### Notes

1. The word "chiasm" derives from the Greek verb *χιάζω*, meaning "to mark with two lines crossing like a χ (Chi)" (Henry G. Liddell and Robert Scott, *A Greek-English Lexicon*, rev. Henry Stuart James and Roderick McKenzie, 2 vols. [Oxford: At the Clarendon Press, 1955], s.v. "χιάζω," 2:1991). If the two mirrored halves of a simple chiasmic structure (with the form ABBA) are placed one under the other and then lines are drawn connecting the corresponding

elements, the lines form a shape resembling the capital Greek letter  $\chi$  (Chi).



2. Capital letters and accent marks are the most commonly used system for identifying the corresponding elements of a chiasm.

3. The translators of Today's English Version (1966 ed.) recognized this chiasmic structure and reflected this understanding in their paraphrastic rendering of Matthew 7:6: "Do not give what is holy to dogs — they will only turn and attack you; do not throw your pearls in front of pigs — they will only trample them underfoot."

4. Far from being a rarity in the Bible, chiasm (as studies have increasingly shown) is widespread in the Scriptures, in prose as well as poetry, and in narrative, didactic, and apocalyptic portions. See the compendium of examples in Angelos di Marco, "Der Chiasmus in der Bibel," *Logos-Theologie* 36 (December 1975):21-97; 37 (May 1976):49-68; 39 (1976):37-85; 44 (1979):3-70. Also see the Appendix to this writer's "Chiasm in the New Testament" (Th.M. thesis, Dallas Theological Seminary, 1982), pp. 74-99.

5. Charles H. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts* (Missoula, MT: Scholars Press, 1974), pp. 67-70.

6. Nils Wilhelm Lund, *Chiasmus in the New Testament* (Chapel Hill, NC: University of North Carolina Press, 1942), pp. 23-29; Joachim Jeremias, "Chiasmus in den Paulusbriefen," *Zeitschrift für die neutestamentliche Wissenschaft* 49 (1958):151-52; Paul Gaehter, "Semitic Literary Forms in the Apocalypse and Their Import," *Theological Studies* 8 (1947):555-59; George Howard, "Stylistic Inversion and the Synoptic Tradition," *Journal of Biblical Literature* 97 (1978):377.

7. For a fuller treatment of the history of the study of chiasm, see this writer's "Chiasm in the New Testament."

8. "The Presence of Chiasmus in the Old Testament," *American Journal of Semitic Languages and Literatures* 45 (1930):104-26; "The Presence of Chiasmus in the New Testament," *Journal of Religion* 10 (1930):74-93; "The Influence of Chiasmus upon the Structure of the Gospel according to Matthew," *Anglo-American Theological Review* 13 (1931):405-33; "The Influence of Chiasmus upon the Structure of the Gospels," *Anglo-American Theological Review* 13 (1931):27-48; "The Literary Structure of Paul's Hymn to Love," *Journal of Biblical Literature* 50 (1931):266-76; "The Significance of Chiasmus for Interpretation," *Cruzer Quarterly* 20 (1943):105-23.

9. "Chiasmus in den Paulusbriefen," *Zeitschrift für die neutestamentliche Wissenschaft* 49 (1958):145-56.

10. See, for example, Raymond E. Brown, *The Gospel according to John*, 2 vols., *The Anchor Bible* (Garden City, NY: Doubleday & Co., 1966), pp. cxxx-cxxxvii, 275-76, 507, 667-78, 729, 859, 910-12; Paul Gaehter, *Das Matthäusevangelium* (Hirsbrunn: Tyrolia-Verlag, 1962), pp. 14-15, 81, 355-56, 464-65, 468-69, 547-48, 612, 641, 824, 826, 869, 902, 918-19, 944-45; *Chiasmus in Antiquity: Structures, Analyses, Exegesis*, ed. John W. Welch (Hildesheim: Gerdtenberg, 1961).

11. See, for example, Robert L. Alden, "Chiastic Psalms," *Journal of the Evangelical Theological Society* 17 (1974):11-28; 19 (1976):191-200; 21 (1978):199-210; Y. T. Radday, "Le chiasme dans le récit biblique," *Les nouvelles études* 38 (1974):44-53; Anthony R. Crisakis, "The Function of Chiasmus in Hebrew Poetry," *Catholic Biblical Quarterly* 40 (1978):1-10; W. Vostou, "Balanced Structures in the Old Testament: A Brief Survey," *Theologia Evangelica* 12 (1979):48-60; Welch, ed., *Chiasmus in Antiquity*.

- 12 Donald R. Miesner, "Chiasm and the Composition and Message of Paul's Missionary Sermons" (S.T.D. thesis, Lutheran School of Theology at Chicago, 1974), p. 7.
- 13 Lund, *Chiasmus in the New Testament*, pp. 35-36. Of course Bengel was the first in modern times, the ancients, being more attuned to the device, would have naturally not only recognized the form (virtually instinctively), but would have applied it (consciously or unconsciously) in the exegetical process.
- 14 John Albert Bengel, *Gnomon of the New Testament*, trans. William Fletcher, 3 vols.; 1742 (reprint, Edinburgh: T. & T. Clark, 1858, 1860), 5:399 (reprinted as *New Testament Word Studies*, 2 vols. (Grand Rapids: Kregel Publications, 1971)).
- 15 Garchier, *Das Matthäus Evangelium*; Kenneth E. Bailey, *Post and Pre-Parable: A Literary-Cultural Approach to the Parables in Luke* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1976); Kenneth E. Bailey, *Through Peasant Eyes: More Lucan Parables, Their Culture and Style* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980); Miesner, "Chiasm and Composition"; and Donald R. Miesner, "The Missionary Journeys Narrative: Patterns and Implications," in *Perspectives on Luke-Acts*, ed. Charles H. Talbert (Danville, VA: Association of Baptist Professors of Religion, 1978), pp. 199-214.
- 16 Joyce Baldwin, *Haggai, Zechariah, Malachi*, The Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1972), p. 81.
- 17 Miesner, "The Missionary Journeys Narrative," p. 213.
- 18 Lund, "The Influence of Chiasmus upon the Structure of the Gospel according to Matthew," p. 421.
- 19 Miesner, "Chiasm and Composition," p. 34.
- 20 *Ibid.*, p. 45.
- 21 Estelle B. Hornung, "Chiasmus, Creedal Structure, and Christology in Hebrews 12:1-2," *Biblical Research* 23 (1978):41.
- 22 *Ibid.*, pp. 41-42, 45.
- 23 Miesner, "Chiasm and Composition," pp. 273-322; "The Missionary Journeys Narrative," pp. 199-214.
- 24 Miesner, "Chiasm and Composition," pp. 315-16.
- 25 M.-E. Boissard, *Le Prologue de Saint Jean*, *Lectio Divina* 11 (Paris: Les Editions du Cerf, 1963), p. 107.
- 26 *Ibid.*
- 27 Miesner, "Chiasm and Composition," p. 45.
- 28 "Chiasm is no mere artistic flourish, but rather a key to meaning because the parts elucidate each other (and) are complimentary to one another" (St. Marco, "Der Chiasmus in der Bibel," 44-55).
- 29 "The architecture of a section is naturally bound up with its meaning, namely, through the correspondence of the individual parts: every element is the complement of its corresponding element; the form is closely tied to the meaning" (*ibid.*, p. 56).
- 30 Charles H. Talbert, "Artistry and Theology: An Analysis of the Architecture of John 1:19-5:47," *Catholic Biblical Quarterly* 32 (1970):396.
- 31 Lund, "The Significance of Chiasmus for Interpretation," p. 106; Friedrich Blass and Albert Debrunner, *Grammatik des neutestamentlichen Griechisch*, 14th ed., ed. Friedrich Rehkopf (Göttingen: Vandenhoeck & Ruprecht, 1976), #477.2; Miesner, "Chiasm and Composition," p. 75.
- 32 Lund, "The Significance of Chiasmus for Interpretation," p. 106.
- 33 *Ibid.*
- 34 Jeremiah, "Chiasmus in den Paulusbriefen," pp. 150-51.
- 35 *Ibid.*, pp. 152-56.
- 36 "The progression of thought of whole sections, even, as I believe, of an entire book, first becomes clear when one recognizes that a previously introduced theme is developed in a chiasmic order of thought" (*ibid.*, p. 145).

- 37 R. Alan Culpepper, "The Proof of John's Prologue," *New Testament Studies* 27 (1980): 1, 3.
- 38 Goulder, "The Chiasmic Structure of the Lucan Journey," in *Studia Evangelica*, ed. F. L. Cross, 2 vols. (Berlin: Akademie-Verlag, 1969, 1964), 2:196.
- 39 Adapted from Kenneth R. Wolk, "The Chiasmic Structure of Luke-Acts and Some Implications for Worship," *Southwestern Journal of Theology* 22 (1980): 67.
- 40 Metzger, "Chiasm and Composition," p. 88.