

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Epistle to the Corinthians, Chapter 1

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Discourse structure of the chapter

A · 1:1–2

### Salutation

Paul, apostle by God's will, with Timothy, writes to the church of God at Corinth together with all the saints throughout Achaia (1), pronouncing the grace-and-peace blessing from the Father and the Lord Jesus Christ (2).

B · 1:3–7

### Blessing: the God of all comfort

In place of the usual thanksgiving, a berakah: blessed be the Father of mercies and God of all comfort (3), who comforts us in affliction so that we may comfort others with the comfort we receive (4); as Christ's sufferings overflow to us, so through Christ our comfort overflows (5). Paul's affliction and comfort alike serve the Corinthians (6), and his hope for them is firm, since they share both the sufferings and the comfort (7).

C · 1:8–11

### **The deadly affliction in Asia and God who raises the dead**

Paul discloses the crushing affliction in Asia, despairing even of life (8) — a sentence of death meant to teach reliance not on self but on God who raises the dead (9), who delivered, delivers, and will deliver him (10), as the Corinthians join in prayer so that thanks may be given by many for the gift granted (11).

D · 1:12–14

### **Paul's boast: a clear conscience and sincerity**

Paul's boast is the testimony of his conscience — that he conducted himself with godly sincerity, not fleshly wisdom (12); he writes nothing but what they read and understand (13), hoping they will fully understand that he is their boast as they are his on the Day of the Lord Jesus (14).

E · 1:15–22

### **Defense of the changed travel plans: God's Yes in Christ**

Confident of this, Paul had planned a double visit (15–16); was he therefore fickle, making plans 'according to the flesh' so that his Yes meant No (17)? As God is faithful, his word to them was not Yes-and-No (18), for the Son proclaimed among them was not Yes-and-No but in him the divine Yes (19): all God's promises find their Yes in Christ, and through him the church's Amen to God's glory (20). It is God who establishes both apostle and church in Christ, anointing, sealing, and giving the Spirit as down payment (21–22).

F · 1:23–24

### **Why Paul spared them: not lordship but joy**

Paul calls God to witness that it was to spare them that he did not come again to Corinth (23) — not that the apostles lord it over their faith, but that they are co-workers for their joy, for by faith they stand (24).

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῆ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἀγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

Paul, an apostle of Christ Jesus through the will of God, and Timothy the brother, to the church of God that is in Corinth, together with all the saints who are in the whole of Achaia:

LETTER OPENING ASYNDETON The epistolary superscription: co-senders (Paul, Timothy), addressees (the Corinthian church and all Achaia's saints) — apostleship grounded in God's will sets the keynote for a letter defending Paul's ministry.

## Παῦλος

Paul

Nominative

*subject (nominative of address/superscription)*

Παῦλος; the apostle's Roman cognomen; the Greek letter-opening names the sender first.

## ἀπόστολος

apostle

Nominative

*apposition to Παῦλος*

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω — the title under dispute at Corinth, hence its early assertion.

## Χριστοῦ

of Christ

Genitive

*genitive of possession/source*

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus.

## Ἰησοῦ

Jesus

Genitive

*genitive in apposition to Χριστοῦ*

## διὰ

through

*preposition + genitive (cause/means)*

## θελήματος

will

Genitive

*object of διὰ (cause)*

θέλημα: 'will'; Paul's apostleship rests on God's choosing, not human appointment — the basis of his authority.

## θεοῦ

of God

Genitive

*subjective/possessive genitive*

## καί

and

*coordinating conjunction*

## Τιμόθεος

Timothy

Nominative

*subject (co-sender)*

Τιμόθεος; Timothy, Paul's coworker; named as co-sender, not co-author — a lending of his weight to the appeal.

## ὁ

the

Nominative

*article*

## ἀδελφός

brother

Nominative

*apposition to Τιμόθεος*

ἀδελφός: 'brother'; here a title of Christian kinship and ministry partnership.

## τῇ

to the

Dative

*article*

## ἐκκλησία

church

Dative

*indirect object (addressee)*

ἐκκλησία: 'assembly, congregation'; the LXX term for Israel's gathered assembly, now the Christian community.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*possessive genitive (whose church)*

θεός: God; the church belongs to God, not to a faction or to Paul — a pointed reminder at Corinth.

## τῇ

the (one)

Dative

*article (substantizes ptc.)*

**οὕση**

that is

Pres Act Ptc · Dat Sg Fem · εἰμί

*attributive participle*

→ stative present

**ἐν**

in

*preposition + dative (place)*

**Κορίνθω**

Corinth

Dative

*dat. of place*

Κόρινθος: Corinth, the prosperous Roman colony and provincial capital of Achaia — the letter's destination.

**σὺν**

together with

*preposition + dative (association)*

**τοῖς**

the

Dative

*article*

**ἀγίοις**

saints

Dative

*object of σύν (association)*

ἅγιος: 'holy one, saint'; the set-apart people of God — here the believers of the wider province.

**πᾶσιν**

all

Dative

*attributive adjective*

**τοῖς**

who

Dative

*article (substantizes ptc.)*

**οὖσιν**

are

Pres Act Ptc · Dat Pl Masc · εἰμί

*attributive participle*

→ stative present

**ἐν**

in

*preposition + dative (place)*

**ὅλη**

whole

Dative

*attributive adjective*

**τῇ**

the

Dative

*article*

**Ἀχαΐα**

Achaia

Dative

*dat. of place*

Ἀχαΐα: Achaia, the senatorial province of southern Greece whose capital was Corinth — the letter's wider readership.

## 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Grace to you and peace from God our Father and the Lord Jesus Christ.

**GREETING** **ASYNDETON** The grace-and-peace blessing closing the salutation — the fixed Pauline greeting, Father and Lord set in parallel as one source.

**χάρις**

grace

Nominative

subject (nom. in greeting formula)

χάρις: 'grace'; Paul reshapes the Greek χάρειν greeting into 'grace,' the keynote of the gospel.

**ὑμῖν**

to you

Dative

dat. of recipient

**καὶ**

and

coordinating conjunction

**εἰρήνη**

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, the second half of the doubled blessing.

**ἀπὸ**

from

preposition + genitive (source)

**θεοῦ**

God

Genitive

object of ἀπό (source)

**πατρὸς**

Father

Genitive

apposition to θεοῦ

πατήρ: 'Father'; the relational name for God shared by Father and people.

**ἡμῶν**

our

Genitive

genitive of relationship

**καὶ**

and

coordinating conjunction

**κυρίου**

the Lord

Genitive

object of ἀπό (coordinate source)

κύριος: 'Lord'; the LXX rendering of YHWH, confessed of Jesus and set in parallel with the Father as source of grace.

**Ἰησοῦ**

Jesus

Genitive

apposition

**Χριστοῦ**

Christ

Genitive

apposition

### 3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

**BERAKAH (BLESSING)** **ASYNDETON** In place of the usual thanksgiving, a Jewish-style berakah opens the body: God is named not first by power but by mercy and comfort — the letter's pastoral keynote.

#### Εὐλογητὸς

blessed

Nominative

*predicate adj. (verbless 'be' clause)*

εὐλογητός: 'blessed, praised'; verbal adj. of εὐλόγέω — in the LXX reserved almost exclusively for God as the one to be praised.

#### ὁ

the

Nominative

*article*

#### θεὸς

God

Nominative

*subject*

#### καὶ

and

*coordinating conjunction*

#### πατὴρ

Father

Nominative

*subject (coordinate, one referent)*

πατήρ: 'Father'; 'God and Father' under one article — a single referent defined by relation to Christ.

#### τοῦ

of the

Genitive

*article*

#### κυρίου

Lord

Genitive

*genitive of relationship*

κύριος: 'Lord'; God is identified by his relation to the Lord Jesus.

#### ἡμῶν

our

Genitive

*genitive of relationship*

#### Ἰησοῦ

Jesus

Genitive

*apposition*

#### Χριστοῦ

Christ

Genitive

*apposition*

#### ὁ

the

Nominative

*article*

#### πατὴρ

Father

Nominative

*apposition to subject (restatement)*

πατήρ: here 'Father of mercies' — a Semitic genitive of quality, 'the merciful Father.'

τῶν

of the

Genitive

article

οἰκτιρῶν

mercies

Genitive

attributive (Semitic) genitive of quality

οἰκτιρμός: 'compassion, mercy'; the plural renders Hebrew rahāmîm (womb-love) — God's tender, motherly compassion.

καὶ

and

coordinating conjunction

θεός

God

Nominative

apposition (coordinate title)

πάσης

all

Genitive

attributive adjective

πᾶς: 'all, every'; 'all comfort' — every kind of comfort and its whole supply have their source in God.

παρακλήσεως

comfort

Genitive

attributive (Semitic) genitive of quality

παράκλησις: 'comfort, encouragement, exhortation' (from παρακαλέω, 'call alongside'); the keyword of vv.3-7, repeated ten times in the section.

4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

who comforts us in all our affliction, so that we may be able to comfort those in any affliction through the comfort with which we ourselves are comforted by God.

DESCRIPTION OF GOD (PURPOSE) ASYNDETON A relative-style participial expansion: God's comfort is not terminal but transitive — given to Paul so that it may flow on to others, comfort passed along its received channel.

ὁ

the (one)

Nominative

article (substantizes ptc.)

παρακαλῶν

who comforts

Pres Act Ptc · Nom Sg Masc · παρακαλέω

substantival participle (apposition to θεός)

→ customary present

παρακαλέω: 'call alongside,' hence 'comfort, encourage, exhort'; the present pictures God's habitual comforting.

ἡμᾶς

us

Accusative

direct object

ἐπὶ

in

preposition + dative (occasion/basis)

πάση

all

Dative

attributive adjective

τῇ

the

Dative

article

θλίψει

affliction

Dative

object of ἐπί (occasion)

θλίψις: 'pressure, tribulation' (lit. a 'crushing'); the hardship of the apostolic life, met by divine comfort.

ἡμῶν

our

Genitive

genitive of possession

εἰς

so that

preposition + articular infinitive (purpose)

τὸ

the

Accusative

article (with infinitive)

δύνασθαι

to be able

Pres Mid Inf · δύναμαι

articular infinitive of purpose (w/ εἰς)

→ present (potential)

δύναμαι: 'be able, have power'; the enabling that comfort received confers.

ἡμᾶς

us

Accusative

accusative subject of infinitive

παρακαλεῖν

to comfort

Pres Act Inf · παρακαλέω

complementary infinitive (of δύνασθαι)

→ present (durative)

παρακαλέω: here the onward act — Paul becomes a conduit of the comfort he himself receives.

τούς

those

Accusative

substantival article (object of παρακαλεῖν)

ἐν

in

preposition + dative (state)

πάση

any

Dative

attributive adjective

<p><b>θλίψει</b> affliction</p> <p>Dative <i>dat. of state (those in affliction)</i></p> <p>θλίψις: 'tribulation'; the universal scope – comfort for those in 'every' affliction.</p>	<p><b>διὰ</b> through</p> <p><i>preposition + genitive (means)</i></p>	<p><b>τῆς</b> the</p> <p>Genitive <i>article</i></p>	<p><b>παρακλήσεως</b> comfort</p> <p>Genitive <i>object of διὰ (means)</i></p> <p>παρακλήσις: 'comfort'; the very comfort received becomes the instrument of comforting others.</p>
<p><b>ἧς</b> with which</p> <p>Genitive <i>relative pronoun (attracted to gen. antecedent)</i></p>	<p><b>παρακαλούμεθα</b> we are comforted</p> <p>Pres Pass Indic 1 Pl · παρακαλέω <i>main verb (rel. clause)</i></p> <p>→ customary present</p> <p>παρακαλέω: passive – Paul as recipient; the divine passive points to God as the comforter.</p>	<p><b>αὐτοὶ</b> ourselves</p> <p>Nominative <i>intensive pronoun (subject emphasis)</i></p> <p>αὐτός: intensive, 'we ourselves'; underlining that Paul personally is the comforted party.</p>	<p><b>ὑπὸ</b> by</p> <p><i>preposition + genitive (agency)</i></p>
<p><b>τοῦ</b> the</p> <p>Genitive <i>article</i></p>	<p><b>θεοῦ</b> God</p> <p>Genitive <i>genitive of agency (object of ὑπό)</i></p> <p>θεός: God; named as the ultimate agent of all comfort – the section's anchor.</p>		

5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

For just as the sufferings of Christ overflow to us, so also through Christ our comfort overflows.

GROUND (CORRESPONDENCE) **ὅτι** The ground of v.4: a καθὼς ... οὕτως proportion – the more Paul shares Christ's sufferings, the more, through Christ, his comfort abounds. Suffering and comfort scale together.

ὅτι

for

causal conjunction

καθώς

just as

comparative conjunction (correlative w/ οὕτως)

καθώς: 'just as'; opens the protasis of the proportion.

περισσεύει

overflow

Pres Act Indic 3 Sg · περισσεύω

main verb (protasis)

→ gnomic present

περισσεύω: 'abound, overflow, be in excess'; a favorite Pauline verb of superabundance.

τὰ

the

Nominative

article

παθήματα

sufferings

Nominative

subject

πάθημα: 'suffering'; 'the sufferings of Christ' — the afflictions endured in union with him, his sufferings continued in his servants.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

genitive (possessive/relational; debated)

Χριστός: the sufferings 'of Christ' — either belonging to Christ and shared, or Christlike in kind; here as participation in Messianic affliction.

εἰς

to

preposition + accusative (direction)

ἡμᾶς

us

Accusative

object of εἰς (overflow toward us)

οὕτως

so

adverb (apodosis correlative)

οὕτως: 'thus, so'; completes the καθώς ... οὕτως correspondence.

διὰ

through

preposition + genitive (mediation)

τοῦ

the

Genitive

article

Χριστοῦ

Christ

Genitive

object of διὰ (mediator of comfort)

Χριστός: comfort, like suffering, comes 'through Christ' — he is the channel of both.

περισσεύει

overflows

Pres Act Indic 3 Sg · περισσεύω

main verb (apodosis)

→ gnomic present

περισσεύω: the repeated verb makes the symmetry exact — comfort abounds in measure with the suffering.

καὶ

also

adverbial/ascensive conjunction

ἡ

the

Nominative

article

## παράκλησις

comfort

Nominative

*subject (apodosis)*

παράκλησις: 'comfort'; the matching subject — comfort overflows in proportion to the sufferings.

## ἡμῶν

our

Genitive

*genitive of possession*

6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν.

If we are afflicted, it is for your comfort and salvation; if we are comforted, it is for your comfort, which is at work in the endurance of the same sufferings that we also suffer.

APPLICATION TO READERS **δὲ** An εἴτε ... εἴτε pair turns the proportion toward the Corinthians: whether Paul suffers or is comforted, both are for their benefit — his experience is vicarious and pastoral.

## εἴτε

if

*conjunction (first of a correlative pair)*

εἴτε ... εἴτε: 'whether ... or'; sets two alternatives that reach the same conclusion.

## δὲ

and

*transitional conjunction*

## θλιβόμεθα

we are afflicted

Pres Pass Indic 1 Pl · θλίβω

*main verb (first protasis)*

→ present (ongoing)

θλίβω: 'press, oppress, afflict'; the verbal root of θλίψις — to be under pressure.

## ὑπὲρ

for

*preposition + genitive (advantage)*

**τῆς**

the

Genitive

article

**ὑμῶν**

your

Genitive

genitive of possession (emphatic position)

**παρακλήσεως**

comfort

Genitive

object of ὑπέρ (purpose/advantage)

παράκλησις: 'comfort'; Paul's affliction has the Corinthians' comfort as its aim.

**καὶ**

and

coordinating conjunction

**σωτηρίας**

salvation

Genitive

object of ὑπέρ (coordinate)

σωτηρία: 'salvation, deliverance, well-being'; the comprehensive goal — rescue and wholeness, not merely momentary relief.

**εἴτε**

if

conjunction (second of pair)

**παρακαλούμεθα**

we are comforted

Pres Pass Indic 1 Pl · παρακαλέω

main verb (second protasis)

→ present (ongoing)

παρακαλέω: the matching passive — Paul's comfort, no less than his affliction, serves them.

**ὑπέρ**

for

preposition + genitive (advantage)

**τῆς**

the

Genitive

article

**ὑμῶν**

your

Genitive

genitive of possession

**παρακλήσεως**

comfort

Genitive

object of ὑπέρ (purpose/advantage)

παράκλησις: 'comfort'; restated as the constant aim of both states.

**τῆς**

the (one)

Genitive

article (substantizes ptc.)

**ἐνεργουμένης**

which is at work

Pres Mid Ptc · Gen Sg Fem · ἐνεργέω

attributive participle (modifies παρακλήσεως)

→ present (effective)

ἐνεργέω: 'be operative, produce effect' (cf. 'energy'); the comfort is no inert feeling but an active power.

**ἐν**

in

preposition + dative (sphere/means)

**ὑπομονῆ**

endurance

Dative

dat. of sphere (where comfort operates)

ὑπομονή: 'endurance, steadfastness' (lit. 'remaining under'); the comfort proves itself in patient bearing of suffering.

**τῶν**

of the

Genitive

article

## αὐτῶν

same

Genitive

*attributive (identical) adjective*

αὐτός: 'same'; the Corinthians endure 'the same sufferings' — a shared lot binds apostle and church.

## παθημάτων

sufferings

Genitive

*objective genitive (endurance of sufferings)*

πάθημα: 'suffering'; the common afflictions shared across the body of Christ.

## ᾧν

which

Genitive

*relative pronoun (attracted to gen. antecedent)*

## καὶ

also

*adverbial/ascensive conjunction*

## ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

## πάσχομεν

suffer

Pres Act Indic 1 Pl · πάσχω

*main verb (rel. clause)*

→ present (ongoing)

πάσχω: 'suffer, experience'; the verb behind πάθημα — Paul shares the very sufferings the Corinthians endure.

7 καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

And our hope for you is firm, since we know that as you share in the sufferings, so also you share in the comfort.

CONCLUSION (CONFIDENCE) καὶ The blessing's resolve: a steadfast hope grounded in shared experience — fellowship in suffering guarantees fellowship in comfort.

καὶ  
and

*coordinating conjunction*

ἡ  
the

Nominative  
*article*

ἐλπίς  
hope

Nominative  
*subject (verbless clause)*

ἐλπίς: 'hope'; not wishful but confident expectation — here the apostle's settled assurance about them.

ἡμῶν  
our

Genitive  
*genitive of possession*

βεβαία  
firm

Nominative  
*predicate adjective*

βεβαίος: 'firm, secure, reliable' (from βαίνω, 'to stand'); a hope on sure footing.

ὑπὲρ  
for

*preposition + genitive (reference/advantage)*

ὑμῶν  
you

Genitive  
*object of ὑπέρ*

εἰδότες  
knowing

Perf Act Ptc · Nom Pl Masc · οἶδα  
*causal participle (ground of the hope)*

→ intensive perfect (settled knowledge)

οἶδα: 'know' (perfect with present sense); settled, certain knowledge underlies the confidence.

ὅτι  
that

*conjunction (content of knowing)*

ὡς  
as

*comparative conjunction (correlative w/ οὕτως)*

κοινωνοί  
sharers

Nominative  
*predicate nominative*

κοινωνός: 'partner, sharer'; from κοινωνία (fellowship) — partakers together in a common lot.

ἐστε  
you are

Pres Act Indic 2 Pl · εἰμί  
*main verb (copula)*

→ stative present

τῶν  
of the

Genitive  
*article*

παθημάτων  
sufferings

Genitive  
*genitive (of that shared, w/ κοινωνοί)*

πάθημα: 'suffering'; the first member of the partnership — they share the afflictions.

οὕτως  
so

*adverb (apodosis correlative)*

καὶ  
also

*adverbial conjunction*

τῆς

of the

Genitive

article

παρακλήσεως

comfort

Genitive

*genitive (of that shared; κοινοί understood)*

πράκλις: 'comfort'; the partnership's second member — shared suffering issues in shared comfort.

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·

For we do not want you to be ignorant, brothers, of the affliction that befell us in Asia, that we were burdened beyond measure, beyond our strength, so that we despaired even of life;

**EXPLANATION (DISCLOSURE)** γὰρ A new movement: Paul illustrates the suffering-comfort theme from his own near-death crisis in Asia — the disclosure formula ('we do not want you ignorant') marks fresh, weighty information.

Οὐ

not

negative particle

γὰρ

for

explanatory conjunction

θέλομεν

we want

Pres Act Indic 1 Pl · θέλω

main verb

→ present (ongoing)

θέλω: 'will, wish, want'; 'we do not want you to be ignorant' — a fixed Pauline disclosure formula.

ὑμᾶς

you

Accusative

accusative subject of infinitive

## ἄγνοεῖν

to be ignorant

Pres Act Inf · ἄγνοέω

*complementary infinitive (of θέλωμεν)*

→ present (durative)

ἄγνοέω: 'not know, be ignorant' (ἀ- + γινώσκω); the litotes 'not want you ignorant' = 'we want you fully to know!'

## ἀδελφοί

brothers

Vocative

*vocative (direct address)*

ἀδελφός: 'brother'; the affectionate address softens and personalizes the disclosure.

## ὑπὲρ

of

*preposition + genitive (reference)*

## τῆς

the

Genitive

*article*

## θλίψεως

affliction

Genitive

*object of ὑπὲρ (reference)*

θλίψις: 'tribulation, distress'; the specific ordeal now to be named.

## ἡμῶν

our

Genitive

*genitive of possession*

## τῆς

the (one)

Genitive

*article (substantizes ptc.)*

## γενομένης

that befell

Aor Mid Ptc · Gen Sg Fem · γίνομαι

*attributive participle*

→ constative aorist

γίνομαι: 'become, happen'; the affliction 'that happened' — a definite past event.

## ἐν

in

*preposition + dative (place)*

## τῆ

the

Dative

*article*

## Ἀσία

Asia

Dative

*dat. of place*

Ἀσία: the Roman province of Asia (western Asia Minor, capital Ephesus); the site of the unnamed crisis.

## ὅτι

that

*conjunction (content/epexegetic)*

## καθ'

to

*preposition + accusative (degree)*

## ὑπερβολήν

excess

Accusative

*object of κατά (adverbial: 'excessively')*

ὑπερβολή: 'excess, surpassing degree' (cf. 'hyperbole'); καθ' ὑπερβολήν = 'beyond measure.'

## ὑπὲρ

beyond

*preposition + accusative (comparison)*

## δύναμιν

strength

Accusative

*object of ὑπὲρ ('beyond ability')*

δύναμις: 'power, ability'; the burden exceeded all human capacity to bear — the point that prepares for v.9.

## ἐβαρήθημεν

we were burdened

Aor Pass Indic 1 Pl · βαρέω

*main verb (ὄτι clause)*

→ constative aorist

βαρέω: 'weigh down, burden' (from βάρος, 'weight'); a crushing, oppressive load.

## ὥστε

so that

*conjunction + infinitive (result)*

ὥστε: 'so that'; introduces actual result.

## ἐξαπορηθῆναι

to despair

Aor Pass Inf · ἐξαπορέομαι

*infinitive of result (w/ ὥστε)*

→ constative aorist

ἐξαπορέομαι: 'be utterly at a loss, despair' (ἐκ-intensive of ἀπορέω, 'be without a way out'); total, way-less hopelessness.

## ἡμᾶς

us

Accusative

*accusative subject of infinitive*

## καὶ

even

*ascensive conjunction*

## τοῦ

of

Genitive

*article (with infinitive)*

## ζῆν

living

Pres Act Inf · ζάω

*articular infinitive (genitive of reference)*

→ present (durative)

ζάω: 'live'; the articular infinitive τοῦ ζῆν = 'of living' — they despaired even of survival itself.

9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·

Indeed, we had the sentence of death within ourselves, so that we might not trust in ourselves but in God who raises the dead.

PURPOSE (DIVINE INTENT) **ἀλλὰ** The crisis had a teaching purpose: the inward 'death sentence' was meant to break self-reliance and throw Paul wholly onto the God who raises the dead — the theological heart of the section.

ἀλλὰ

indeed

*adversative/emphatic conjunction*

ἀλλά: 'but, rather'; here strongly affirmative ('indeed, in fact'), intensifying the report.

αὐτοὶ

ourselves

Nominative

*intensive pronoun (subject emphasis)*

αὐτός: intensive, 'we ourselves'; the experience was personal and inward.

ἐν

within

*preposition + dative (sphere)*

ἑαυτοῖς

ourselves

Dative

*reflexive pronoun (object of ἐν)*

ἑαυτοῦ: reflexive 'ourselves'; the verdict was felt inwardly, a settled inner conviction of doom.

τὸ

the

Accusative

*article*

ἀπόκριμα

sentence

Accusative

*direct object*

ἀπόκριμα: 'official decision, sentence, verdict' (a rare legal term); the death-verdict already pronounced.

τοῦ

of

Genitive

*article*

θανάτου

death

Genitive

*objective genitive (sentence of death)*

θάνατος: 'death'; the content of the verdict — Paul reckoned himself good as dead.

ἔσχήκαμεν

we had

Perf Act Indic 1 Pl · ἔχω

*main verb*

→ dramatic/aoristic perfect

ἔχω: 'have, hold'; the perfect (with aorist sense) vividly relives the experience as if present.

ἵνα

so that

*conjunction + subjunctive (purpose)*

μὴ

not

*negative particle (w/ subjunctive)*

πεποιθότες

trusting

Perf Act Ptc · Nom Pl Masc · πείθω

*periphrastic participle (w/ ὤμεν)*

→ intensive perfect (settled reliance)

πείθω (perf. πέποιθα): 'have come to trust, rely on'; the perfect of settled confidence — here the misplaced self-confidence to be undone.

ῶμεν

we might be

Pres Act Subj 1 Pl · εἰμί

*subjunctive (periphrastic w/ ptc.)*

→ present (durative)

ἐφ'

in

*preposition + dative (object of trust)*

ἑαυτοῖς

ourselves

Dative

*reflexive pronoun (object of ἐπί)*

ἑαυτοῦ: 'ourselves'; the false ground of confidence that the crisis demolished.

ἀλλ'

but

*adversative conjunction*

ἐπὶ  
in  
*preposition + dative (object of trust)*

τῷ  
the  
Dative  
*article*

θεῷ  
God  
Dative  
*object of ἐπί (the true ground)*  
θεός: God; the proper object of trust, set against self.

τῷ  
the (one)  
Dative  
*article (substantizes ptc.)*

ἐγείροντι  
who raises  
Pres Act Ptc · Dat Sg Masc · ἐγείρω  
*attributive participle (defines God)*  
→ *gnomic present (characteristic)*  
ἐγείρω: 'raise up, awaken'; God characterized by resurrection power — the answer to a death-sentence is the God who raises the dead.

τούς  
the  
Accusative  
*article*

νεκρούς  
dead  
Accusative  
*direct object of ptc. (substantival adj.)*  
νεκρός: 'dead (one)'; the resurrection echoes a synagogue benediction ('who makes the dead alive') now read through the gospel.

## 10 ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ρύσεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ρύσεται,

who delivered us from so great a death and will deliver us; in him we have set our hope that he will yet deliver us,

RELATIVE EXPANSION (DELIVERANCE) ὃς A relative clause unfolds God's rescue across time — past, future, and continuing — grounding a settled hope that the same God will deliver again.

ὃς  
who  
Nominative  
*relative pronoun (subject, antecedent θεῷ)*

ἐκ  
from  
*preposition + genitive (separation)*

τηλικούτου  
so great  
Genitive  
*attributive (demonstrative) adjective*  
τηλικούτος: 'so great, of such size'; magnifies the deadly peril from which God rescued.

θανάτου  
death  
Genitive  
*object of ἐκ (separation)*  
θάνατος: 'death'; here the deadly danger, deliverance 'out of' it.

## ἔρρύσατο

he delivered

Aor Mid Indic 3 Sg · ῥύομαι

*main verb (past deliverance)*

→ constative aorist

ῥύομαι: 'rescue, deliver, draw to oneself out of danger'; the verb of God's saving rescue (cf. the Lord's Prayer, 'deliver us').

## ἡμᾶς

us

Accusative

*direct object*

## καὶ

and

*coordinating conjunction*

## ῥύσεται

he will deliver

Fut Mid Indic 3 Sg · ῥύομαι

*main verb (future deliverance)*

→ predictive future

ῥύομαι: the future affirms that past rescue is the pledge of future rescue.

## εἰς

in

*preposition + accusative (object of hope)*

## ὄν

whom

Accusative

*relative pronoun (object of εἰς)*

## ἠλπίκαμεν

we have hoped

Perf Act Indic 1 Pl · ἐλπίζω

*main verb (rel. clause)*

→ intensive perfect (settled hope)

ἐλπίζω: 'hope, set hope on'; the perfect marks a hope fixed and abiding — 'we have come to hope and still do!'

## ὅτι

that

*conjunction (content of hope)*

## καὶ

also

*adverbial conjunction*

## ἔτι

still/yet

*adverb (time)*

ἔτι: 'still, yet'; the deliverance will continue into the future, again and again.

## ῥύσεται

he will deliver

Fut Mid Indic 3 Sg · ῥύομαι

*main verb (content of hope)*

→ predictive future

ῥύομαι: the threefold rescue (delivered–will deliver–will yet deliver) spans the whole of Paul's experience of God.

11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

as you also join in helping us by your prayer, so that thanks may be given by many persons on our behalf for the gracious gift granted to us through many.

MEANS / PURPOSE (INTERCESSION) ASYNDETON A genitive absolute folds the Corinthians into the rescue: their prayers are part of God's means, and the goal is widespread thanksgiving — the gift, the prayer, and the praise all multiply.

**συνυπουργούντων**

joining in helping

Pres Act Ptc · Gen Pl Masc · συνυπουργέω  
genitive absolute (attendant circumstance)

→ present (concurrent)

συνυπουργέω: 'help together, lend joint aid' (σύν + ὑπό + ἔργον); a rare triple-compound — cooperating under, alongside Paul.

**καὶ**

also

adverbial/ascensive conjunction

**ὑμῶν**

you

Genitive  
genitive subject of absolute participle

**ὑπὲρ**

for

preposition + genitive (advantage)

**ἡμῶν**

us

Genitive  
object of ὑπὲρ

**τῇ**

the

Dative  
article

**δεήσει**

prayer

Dative  
dat. of means (instrument of help)

δέησις: 'petition, entreaty'; specific request-prayer — the concrete form their help takes.

**ἵνα**

so that

conjunction + subjunctive (purpose)

ἐκ

from

*preposition + genitive (source)*

πολλῶν

many

Genitive

*attributive adjective*

πολύς: 'many'; the breadth of the praying and thanking community.

προσώπων

persons/faces

Genitive

*object of ἐκ (source of thanks)*

πρόσωπον: 'face, person'; here 'many faces (lifted in thanks)' or 'many persons' — the term's ambiguity makes the clause grammatically dense.

τὸ

the

Nominative

*article*

εἰς

to

*preposition + accusative (recipient)*

ἡμᾶς

us

Accusative

*object of εἰς (attributive: 'gift toward us')*

χάρισμα

gracious gift

Nominative

*subject of εὐχαριστηθῆ*

χάρισμα: 'gift of grace' (from χάρις); here the gift of deliverance/rescue, the object of the coming thanks.

διὰ

through

*preposition + genitive (agency/means)*

πολλῶν

many

Genitive

*object of διὰ (intermediate agency)*

πολύς: 'many'; the many through whose prayers the gift came and by whom thanks is rendered.

εὐχαριστηθῆ

may be given thanks

Aor Pass Subj 3 Sg · εὐχαριστέω

*subjunctive (purpose, w/ ἵνα)*

→ constative aorist

εὐχαριστέω: 'give thanks'; the rare passive ('that thanks be given for the gift') — gratitude as the goal of God's rescue.

ὑπὲρ

on behalf of

*preposition + genitive (reference)*

ἡμῶν

us

Genitive

*object of ὑπὲρ*

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

For this is our boast: the testimony of our conscience that we conducted ourselves in the world, and still more toward you, with godly sincerity and purity, not in fleshly wisdom but in the grace of God.

GROUND (PAUL'S INTEGRITY) **γὰρ** A new movement defending Paul's conduct: his 'boast' is a clear conscience — sincerity and God-given grace, not fleshly cunning, governed his dealings, above all with Corinth.

<p><b>Ἡ</b> the Nominative <i>article</i></p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>καύχησις</b> boast Nominative <i>subject</i> καύχησις: 'boasting, the act of glorying'; a major Corinthian theme — but Paul's boast is a clear conscience, not human credentials.</p>	<p><b>ἡμῶν</b> our Genitive <i>genitive of possession</i></p>
<p><b>αὕτη</b> this Nominative <i>predicate demonstrative (points forward)</i> οὗτος; 'this'; cataphoric — points ahead to the conscience-testimony just defined.</p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>μαρτύριον</b> testimony Nominative <i>apposition to αὕτη (the boast defined)</i> μαρτύριον: 'testimony, witness'; the inner verdict of conscience as Paul's evidence.</p>

**τῆς**

of the

Genitive

article

**συνειδήσεως**

conscience

Genitive

*subjective genitive (conscience testifies)*

συνείδησις: 'conscience, co-knowledge' (σύν + οἶδα); the inner faculty that judges one's own conduct.

**ἡμῶν**

our

Genitive

*genitive of possession*

**ὅτι**

that

*conjunction (content of the testimony)*

**ἐν**

in/with

*preposition + dative (manner)*

**ἀπλότητι**

sincerity

Dative

*dat. of manner*

ἀπλότης: 'simplicity, singleness, sincerity'; an undivided, transparent motive (some editions read ἀγιότητι, 'holiness').

**καὶ**

and

*coordinating conjunction*

**εἰλικρινεῖα**

purity

Dative

*dat. of manner (coordinate)*

εἰλικρίνεια: 'sincerity, purity' — often derived as 'tested by sunlight,' i.e. unmixed, with nothing to hide.

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

*genitive of source/quality ('godly')*

θεός: the sincerity 'of God' — God-given and God-derived, not merely human.

**οὐκ**

not

*negative particle*

**ἐν**

in

*preposition + dative (manner)*

**σοφία**

wisdom

Dative

*dat. of manner (negated)*

σοφία: 'wisdom'; here the worldly cleverness Paul disavows (cf. 1 Cor 1–2).

**σαρκικῇ**

fleshly

Dative

*attributive adjective*

σαρκικός: 'fleshly, of the flesh'; characterized by mere human nature apart from the Spirit.

**ἀλλ'**

but

*adversative conjunction*

**ἐν**

in

*preposition + dative (manner/means)*

<p><b>χάριτι</b> grace</p> <p>Dative</p> <p><i>dat. of manner/means (the positive ground)</i></p> <p>χάρις: 'grace'; God's enabling grace, not human wisdom, governed Paul's conduct.</p>	<p><b>θεοῦ</b> of God</p> <p>Genitive</p> <p><i>genitive of source</i></p>	<p><b>ἀνεστράφημεν</b> we conducted ourselves</p> <p>Aor Pass Indic 1 Pl · ἀναστρέφω</p> <p><i>main verb (ὄτι clause)</i></p> <p>→ <i>constative aorist</i></p> <p>ἀναστρέφω: 'turn about,' in the passive/middle 'conduct oneself, behave, live'; one's manner of life (cf. the noun ἀναστροφή).</p>	<p><b>ἐν</b> in</p> <p><i>preposition + dative (sphere)</i></p>
<p><b>τῷ</b> the</p> <p>Dative</p> <p><i>article</i></p>	<p><b>κόσμῳ</b> world</p> <p>Dative</p> <p><i>dat. of sphere (arena of conduct)</i></p> <p>κόσμος: 'world'; the public arena of Paul's whole way of life.</p>	<p><b>περισσότερως</b> more abundantly</p> <p><i>adverb (comparative, degree)</i></p> <p>περισσότερως: 'more abundantly, especially'; the integrity shown to all was shown 'still more' to the Corinthians.</p>	<p><b>δὲ</b> and</p> <p><i>connective/contrastive conjunction</i></p>
<p><b>πρὸς</b> toward</p> <p><i>preposition + accusative (relation)</i></p>	<p><b>ὑμᾶς</b> you</p> <p>Accusative</p> <p><i>object of πρὸς</i></p>		

13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἄλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,

For we write you nothing other than what you read or also understand; and I hope that you will understand fully to the end,

GROUND (TRANSPARENCY) **γὰρ** Paul's writing matches his integrity: no hidden agenda, nothing between the lines — a wordplay on reading/understanding presses for full, lasting comprehension.

οὐ

not

*negative particle*

γάρ

for

*explanatory conjunction*

ἄλλα

other things

Accusative

*direct object (substantival adj.)*

ἄλλος: 'other'; Paul writes no 'other' or hidden meaning than the plain text.

γράφομεν

we write

Pres Act Indic 1 Pl · γράφω

*main verb*

→ present (epistolary/ongoing)

γράφω: 'write'; of the present letter — its words mean exactly what they say.

ὕμῖν

to you

Dative

*indirect object*

ἀλλ'

but

*adversative conjunction (ἀλλ' ἢ = 'except')*

ἀλλ' ἢ: idiom, 'except, other than.'

ἢ

than

*particle (part of ἀλλ' ἢ idiom)*

ἅ

what

Accusative

*relative pronoun (object of the verbs)*

ἀναγινώσκετε

you read

Pres Act Indic 2 Pl · ἀναγινώσκω

*main verb (rel. clause)*

→ present (customary)

ἀναγινώσκω: 'read' (lit. 'know again'); plays on γινώσκω — what you 'read' you also 'know'!

ἢ

or

*disjunctive conjunction*

καὶ

also

*adverbial conjunction*

ἐπιγινώσκετε

you understand

Pres Act Indic 2 Pl · ἐπιγινώσκω

*main verb (rel. clause)*

→ present (customary)

ἐπιγινώσκω: 'recognize, understand fully' (ἐπί-intensive of γινώσκω); fuller knowledge than mere reading.

ἐλπίζω

I hope

Pres Act Indic 1 Sg · ἐλπίζω

*main verb*

→ present (ongoing)

ἐλπίζω: 'hope, expect'; the personal hope that present understanding will become complete and lasting.

δὲ

and

*connective conjunction*

ὅτι

that

*conjunction (content of hope)*

ἕως

to

*preposition + genitive (extent)*

## τέλους

the end

Genitive

object of ἕως (extent of time)

τέλος: 'end, goal'; 'to the end' — perhaps the end of the matter, or finally/fully.

## ἐπιγνώσεσθε

you will understand

Fut Mid Indic 2 Pl · ἐπιγινώσκω

main verb (content of hope)

→ predictive future

ἐπιγινώσκω: the future of full recognition  
— Paul hopes for complete mutual understanding.

14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

as you have understood us in part, that we are your boast just as you also are ours on the day of our Lord Jesus.

CORRESPONDENCE (MUTUAL BOASTING) καθὼς Their partial understanding already grasps a mutual relationship: apostle and church are each other's ground of boasting — a bond to be vindicated on the Day of the Lord.

## καθὼς

as

comparative conjunction

καθὼς: 'just as'; links the hoped-for full understanding to the partial one already attained.

## καὶ

indeed

adverbial conjunction

## ἐπέγνωτε

you understood

Aor Act Indic 2 Pl · ἐπιγινώσκω

main verb

→ constative aorist

ἐπιγινώσκω: the aorist of a recognition already achieved, if only partly.

## ἡμᾶς

us

Accusative

direct object

ἀπὸ

in

preposition + genitive (ἀπὸ μέρους = 'in part')

μέρους

part

Genitive

object of ἀπό (idiom 'partly')

μέρος: 'part, portion'; ἀπὸ μέρους = 'in part, partially' — their understanding is real but incomplete.

ὅτι

that

conjunction (content of understanding)

καύχημα

boast

Nominative

predicate nominative

καύχημα: 'object/ground of boasting' (vs. καύχησις, the act); the apostle is the church's pride, and vice versa.

ὑμῶν

your

Genitive

genitive of possession

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ stative present

καθάπερ

just as

comparative conjunction (emphatic)

καθάπερ: 'exactly as'; a strengthened καθώς, stressing the reciprocity.

καὶ

also

adverbial conjunction

ὕμεῖς

you

Nominative

subject (emphatic; 'are' understood)

ἡμῶν

ours

Genitive

genitive of possession (predicate)

ἐν

on

preposition + dative (time)

τῇ

the

Dative

article

ἡμέρα

day

Dative

dat. of time (when the boast is vindicated)

ἡμέρα: 'day'; 'the Day of the Lord Jesus' — the eschatological day of Christ's coming and assessment.

τοῦ

of

Genitive

article

κυρίου

Lord

Genitive

genitive (possessive: the Lord's day)

κύριος: 'Lord'; the OT 'Day of the LORD' now centered on Jesus.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

## 15 Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε,

And in this confidence I intended to come to you first, so that you might have a second grace,

**Καὶ** (TRANSITION (TRAVEL PLAN)) A new movement defending Paul's changed itinerary: confident of their goodwill, he had planned to visit them on the way and on the way back, doubling their benefit.

<p><b>Καὶ</b> and <i>coordinating conjunction (transitional)</i></p>	<p><b>ταύτη</b> this Dative <i>attributive demonstrative</i> οὗτος: 'this'; the confidence just expressed (the mutual boasting) is the basis of the plan.</p>	<p><b>τῇ</b> the Dative <i>article</i></p>	<p><b>πεποιθήσει</b> confidence Dative <i>dat. of cause/manner</i> πεποίθησις: 'confidence, trust' (from πέποιθα); reliance on their affection emboldened the plan.</p>
<p><b>ἐβουλόμην</b> I intended Impf Mid Indic 1 Sg · βούλομαι <i>main verb</i> → imperfect (past purpose, now altered) βούλομαι: 'wish, intend, plan'; the imperfect marks a former intention not carried out as stated.</p>	<p><b>πρότερον</b> first/earlier <i>adverb (time/order)</i> πρότερον: 'earlier, first'; the planned first leg of a two-stage visit.</p>	<p><b>πρὸς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>ὑμᾶς</b> you Accusative <i>object of πρὸς</i></p>
<p><b>ἐλθεῖν</b> to come Aor Act Inf · ἔρχομαι <i>complementary infinitive (of ἐβουλόμην)</i> → constative aorist ἔρχομαι: 'come, go'; the content of the intended plan.</p>	<p><b>ἵνα</b> so that <i>conjunction + subjunctive (purpose)</i></p>	<p><b>δευτέραν</b> second Accusative <i>attributive (ordinal) adjective</i> δεύτερος: 'second'; a 'second grace/benefit' — a double visit doubling the blessing.</p>	<p><b>χάριν</b> grace/benefit Accusative <i>direct object (of σχῆτε)</i> χάρις: here 'favor, benefit, gracious gift' — the good a visit would bring them.</p>

## σχῆτε

you might have

Aor Act Subj 2 Pl · ἔχω

*subjunctive (purpose, w/ ἵνα)*

→ *ingressive aorist*

ἔχω: 'have, receive'; the ingressive aorist —  
'come to have' the second benefit.

## 16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

and to pass through you into Macedonia, and again from Macedonia to come to you, and to be sent on by you to Judea.

**ITINERARY (SPECIFICATION)** **καὶ** The concrete route spells out the doubled visit: through Corinth to Macedonia, back through Corinth, then on to Judea — the plan whose alteration provoked the charge of fickleness.

καὶ

and

*coordinating conjunction*

δι'

through

*preposition + genitive (route)*

ὑμῶν

you

*Genitive*

*object of διά (route through Corinth)*

διελθεῖν

to pass through

Aor Act Inf · διέρχομαι

*infinitive (coordinate w/ ἐλθεῖν, v.15)*

→ *constative aorist*

διέρχομαι: 'go through, pass through' (διά + ἔρχομαι); of passing through Corinth en route.

εἰς

into

*preposition + accusative (direction)*

**Μακεδονίαν**

Macedonia

Accusative

*object of εἰς (destination)*

Μακεδονία: Macedonia, the northern Roman province (Philippi, Thessalonica); the next stage of the journey.

καὶ

and

*coordinating conjunction*

πάλιν

again

*adverb (repetition)*

πάλιν: 'again, back'; the return leg of the double visit.

ἀπὸ

from

*preposition + genitive (source)*

**Μακεδονίας**

Macedonia

Genitive

*object of ἀπό (point of departure)*

**ἔλθειν**

to come

Aor Act Inf · ἔρχομαι

*infinitive (coordinate)*

→ *constative aorist*

ἔρχομαι: 'come'; the return to Corinth on the way back.

πρὸς

to

*preposition + accusative (direction)*

**ὑμᾶς**

you

Accusative

*object of πρὸς*

καὶ

and

*coordinating conjunction*

ὑφ'

by

*preposition + genitive (agency)*

**ὑμῶν**

you

Genitive

*genitive of agency (object of ὑπό)*

**προπεμφθῆναι**

to be sent on

Aor Pass Inf · προπέμπω

*infinitive (coordinate)*

→ *constative aorist*

προπέμπω: 'send forward, help on one's way' (with provisions/escort); a near-technical term for sponsoring a missionary's journey.

εἰς

to

*preposition + accusative (direction)*

**τὴν**

the

Accusative

*article*

**Ἰουδαίαν**

Judea

Accusative

*object of εἰς (final destination)*

Ἰουδαία: Judea; the final goal — likely the Jerusalem collection delivery.

17 τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφριά ἐχρησάμην; ἢ ἂ βουλευομαι κατὰ σάρκα βουλευομαι, ἴνα ἢ παρ' ἔμοι τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ;

When I intended this, then, did I act with fickleness? Or do I make my plans according to the flesh, so that with me it should be 'Yes, yes' and 'No, no' at once?

RHETORICAL QUESTION (CHARGE RAISED) οὖν Paul voices the accusation rhetorically: did changing the plan prove him fickle, a man whose word is unreliable, saying Yes and No in the same breath? Two questions expecting 'No.'

**τοῦτο**

this

Accusative

direct object (of βουλόμενος)

οὔτος: 'this'; the plan just described.

**οὖν**

then

inferential conjunction

**βουλόμενος**

intending

Pres Mid Ptc · Nom Sg Masc · βούλομαι

temporal/causal participle

→ present (concurrent)

βούλομαι: 'intend, plan'; 'when I was intending this' — the act of planning is in view.

**μήτι**

surely not

interrogative particle (expects 'No')

μήτι: interrogative particle anticipating a negative answer — 'I didn't, did I?'

**ἄρα**

then

inferential particle

ἄρα: 'then, consequently'; sharpens the rhetorical force.

**τῇ**

the

Dative

article

**ἐλαφρία**

fickleness

Dative

dat. of means/manner

ἐλαφρία: 'levity, fickleness, vacillation' (from ἐλαφρός, 'light'); the lightness of an unreliable character.

**ἐχρησάμην**

did I act/use

Aor Mid Indic 1 Sg · χράομαι

main verb (first question)

→ constative aorist

χράομαι: 'use, employ, act'; 'did I use fickleness?' = did I behave irresponsibly?

ἢ

or

*disjunctive conjunction (second question)*

ἄ

what

Accusative

*relative pronoun (object of βουλεύομαι)*

βουλεύομαι

I plan

Pres Mid Indic 1 Sg · βουλεύομαι

*main verb (rel. clause)*

→ customary present

βουλεύομαι: 'deliberate, resolve, plan' (mid.); of forming purposes/decisions.

κατὰ

according to

*preposition + accusative (standard)*

σάρκα

flesh

Accusative

*object of κατὰ (standard/norm)*

σάρξ: 'flesh'; here self-interested, merely human calculation — making plans by worldly self-will.

βουλεύομαι

do I plan

Pres Mid Indic 1 Sg · βουλεύομαι

*main verb (resumes the question)*

→ customary present

βουλεύομαι: the repeated verb sharpens the charge — do I plan as a mere worldling?

ἵνα

so that

*conjunction + subjunctive (result/purpose)*

ἴ

it should be

Pres Act Subj 3 Sg · εἰμί

*subjunctive (w/ ἵνα)*

→ present (durative)

παρ'

with

*preposition + dative (in someone's case)*

ἐμοὶ

me

Dative

*object of παρὰ ('with me, in my case')*

τὸ

the

Nominative

*article (substantizes 'Yes')*

Ναὶ

Yes

Nominative

*subject (articulate particle as noun)*

ναί: 'yes'; the affirmation that should mean what it says.

ναὶ

yes

*particle (doubled for emphasis)*

ναί: the doubling 'Yes, yes' depicts a vacillating, double-tongued word.

καὶ

and

*coordinating conjunction*

τὸ

the

Nominative

*article (substantizes 'No')*

Οὐ

No

Nominative

*subject (articulate particle as noun)*

οὐ: 'no'; the negation set against the affirmation.

οὐ

no

particle (doubled for emphasis)

οὐ: 'No, no' — a self-contradicting word that affirms and denies at once.

## 18 πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ.

But as God is faithful, our word to you is not 'Yes and No!'

ANSWER (OATH/DENIAL) **δὲ** The denial, sworn on God's faithfulness: Paul's preaching and word were never a self-cancelling Yes-and-No. God's own reliability stands behind the apostle's.

**πιστὸς**

faithful

Nominative

predicate adj. (verbless clause / oath)

πιστός: 'faithful, trustworthy'; 'God is faithful' functions as an oath-asseveration guaranteeing what follows.

**δὲ**

but

contrastive conjunction

**ὁ**

the

Nominative

article

**θεὸς**

God

Nominative

subject

**ὅτι**

that

conjunction (content of the oath)

**ὁ**

the

Nominative

article

**λόγος**

word

Nominative

subject (ὅτι clause)

λόγος: 'word, message'; both Paul's spoken promise and his gospel preaching.

**ἡμῶν**

our

Genitive

genitive of possession

<p><b>ὁ</b> the (one) Nominative <i>article (with prep. phrase, attributive)</i></p>	<p><b>πρὸς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>ὑμᾶς</b> you Accusative <i>object of πρὸς</i></p>	<p><b>οὐκ</b> not <i>negative particle</i></p>
<p><b>ἔστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>Ναὶ</b> Yes Nominative <i>predicate (particle as noun)</i>   ναί: 'yes!'; the affirmation that does not coexist with its denial in Paul's word.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>Οὐ</b> No Nominative <i>predicate (particle as noun)</i>   οὐ: 'no!'; Paul's word is not a simultaneous Yes-and-No.</p>

19 ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν.

For the Son of God, Jesus Christ, who was proclaimed among you by us — by me and Silvanus and Timothy — was not 'Yes and No,' but in him it has always been 'Yes!'

GROUND (CHRISTOLOGICAL) **γὰρ** The ground of Paul's reliability is the gospel's own content: the proclaimed Son of God is no ambiguous figure but God's unqualified 'Yes' — the messengers' steadiness mirrors their message.

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>θεοῦ</b> God Genitive <i>genitive of relationship (Son of God)</i>   θεός: God; the Son's divine sonship — the gospel's central figure.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>
---	--	---	--

## υἱός

Son

Nominative

*subject*

υἱός: 'Son'; the proclaimed Son of God is the gospel's subject and the guarantee of its constancy.

## Ἰησοῦς

Jesus

Nominative

*apposition to υἱός*

## Χριστὸς

Christ

Nominative

*apposition*

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## ἐν

among

*preposition + dative (sphere)*

## ὕμῖν

you

Dative

*object of ἐν (among you)*

## δι'

by

*preposition + genitive (agency)*

## ἡμῶν

us

Genitive

*genitive of agency (object of διά)*

## κηρυχθεῖς

who was proclaimed

Aor Pass Ptc · Nom Sg Masc · κηρύσσω

*attributive participle*

→ constative aorist

κηρύσσω: 'proclaim, herald'; the verb of gospel preaching — the apostolic announcement of the Son.

## δι'

by

*preposition + genitive (agency)*

## ἐμοῦ

me

Genitive

*genitive of agency (object of διά)*

## καὶ

and

*coordinating conjunction*

## Σιλουανοῦ

Silvanus

Genitive

*genitive of agency (coordinate)*

Σιλουανός: Silvanus (Silas), Paul's companion in the founding mission to Corinth (cf. Acts 18:5).

## καὶ

and

*coordinating conjunction*

## Τιμοθέου

Timothy

Genitive

*genitive of agency (coordinate)*

Τιμόθεος: Timothy, the co-sender (v.1), also among the founding preachers.

## οὐκ

not

*negative particle*

## ἔγένετο

was/became

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ constative aorist

γίνομαι: 'become, prove to be'; the proclaimed Christ never turned out to be a Yes-and-No.

## Ναὶ

Yes

Nominative

*predicate (particle as noun)*

ναί: 'yes!'

## καὶ

and

*coordinating conjunction*

## οὐ

No

Nominative

*predicate (particle as noun)*

οὐ: 'no!'

## ἀλλὰ

but

*adversative conjunction*

## Ναὶ

Yes

Nominative

*predicate (particle as noun)*

ναί: the divine 'Yes' — in Christ all is affirmation, fulfillment, faithfulness.

## ἐν

in

*preposition + dative (sphere)*

## αὐτῷ

him

Dative

*object of ἐν (in Christ)*

## γέγονεν

it has come to be

Perf Act Indic 3 Sg · γίνομαι

*main verb*

→ intensive perfect (abiding result)

γίνομαι (perf.): the perfect marks the abiding state — in Christ the 'Yes' has come and stands established.

## 20 ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί· διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.

For as many as are the promises of God, in him they are 'Yes'; therefore also through him is the 'Amen,' to the glory of God through us.

GROUND (PROMISE FULFILLED) **γὰρ** The climactic ground: every divine promise meets its 'Yes' in Christ, and through him the worshipping 'Amen' rises — God's faithfulness, the church's response, and God's glory all converge in Christ.

**ὅσαι**

as many as

Nominative

*correlative relative adjective*

ὅσος: 'as many as, however many'; all-inclusive — there is no divine promise that escapes its fulfillment in Christ.

**γὰρ**

for

*explanatory conjunction*

**ἐπαγγελίαι**

promises

Nominative

*subject*

ἐπαγγελία: 'promise'; the OT covenant promises of God, all confirmed in Christ.

**θεοῦ**

of God

Genitive

*subjective/possessive genitive*

**ἐν**

in

*preposition + dative (sphere)*

**αὐτῷ**

him

Dative

*object of ἐν (in Christ)*

**τὸ**

the

Nominative

*article (substantizes 'Yes')*

**Ναί**

Yes

Nominative

*predicate (particle as noun; 'is' understood)*

ναί: the divine 'Yes' — every promise finds its affirmation and fulfillment in Christ.

**διὸ**

therefore

*inferential conjunction*

διό: 'therefore' (δι' ὅ); draws the worshipful consequence.

**καὶ**

also

*adverbial conjunction*

**δι'**

through

*preposition + genitive (mediation)*

**αὐτοῦ**

him

Genitive

*object of διὰ (through Christ)*

<p><b>τὸ</b> the</p> <p>Nominative</p> <p>article (substantizes 'Amen')</p>	<p><b>Ἀμήν</b> Amen</p> <p>Nominative</p> <p>subject (transliterated particle as noun)</p> <p>ἁμήν: Hebrew 'amen' ('truly, so be it'); the congregation's worshipful affirmation of God's faithful 'Yes.'</p>	<p><b>τῷ</b> to</p> <p>Dative</p> <p>article</p>	<p><b>θεῷ</b> God</p> <p>Dative</p> <p>dat. of advantage/recipient (Amen to God)</p> <p>θεός: God; the Amen is offered to God in worship.</p>
<p><b>πρὸς</b> to/for</p> <p>preposition + accusative (goal)</p>	<p><b>δόξαν</b> glory</p> <p>Accusative</p> <p>object of πρὸς (purpose/goal)</p> <p>δόξα: 'glory'; the ultimate aim — God's glory, served by the Amen rendered through Christ.</p>	<p><b>δι'</b> through</p> <p>preposition + genitive (agency)</p>	<p><b>ἡμῶν</b> us</p> <p>Genitive</p> <p>genitive of agency (object of διά)</p> <p>the Amen ascends 'through us' — the apostolic ministry is the channel of the church's worship.</p>

## 21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός,

Now it is God who establishes us together with you in Christ and who anointed us,

THEOLOGICAL GROUNDING (GOD'S WORK) **δε** The argument's foundation: it is God himself who makes apostle and church stand firm in Christ — the confirming, anointing God whose work guarantees the reliability just claimed.

<p><b>ὁ</b> the (one) Nominative article (substantizes ptc.)</p>	<p><b>δὲ</b> now transitional/developmental conjunction</p>	<p><b>βεβαιῶν</b> who establishes Pres Act Ptc · Nom Sg Masc · βεβαιῶ substantival participle (predicate w/ θεός) → customary present βεβαιῶ: 'make firm, confirm, establish' (cf. βέβαιος, v.7); God secures believers on a firm footing — perhaps with legal overtones of guaranteeing.</p>	<p><b>ἡμᾶς</b> us Accusative direct object</p>
<p><b>σύν</b> with preposition + dative (association)</p>	<p><b>ὑμῖν</b> you Dative object of σύν (association)</p>	<p><b>εἰς</b> in/into preposition + accusative (reference/union)</p>	<p><b>Χριστὸν</b> Christ Accusative object of εἰς (the sphere of establishment) Χριστός: union 'into Christ' — the secure standing is in him alone.</p>
<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>χρίσας</b> who anointed Aor Act Ptc · Nom Sg Masc · χρίω substantival participle (coordinate) → constative aorist χρίω: 'anoint'; the verb behind Χριστός — believers, united to the Anointed One, are themselves anointed (with the Spirit).</p>	<p><b>ἡμᾶς</b> us Accusative direct object</p>	<p><b>θεός</b> God Nominative subject (the one doing all the above) θεός: God; the emphatic subject — every verb of security and anointing is his act.</p>

22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δούς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

who also sealed us and gave the down payment of the Spirit in our hearts.

CONTINUATION (GOD'S WORK) ASYNDETON Two further divine acts complete the chain: God sealed believers as his own and gave the Spirit as the down payment — the guarantee that the divine 'Yes' will be fully made good.

ὁ

the (one)

Nominative

article (substantizes ptc.)

καὶ

also

adverbial conjunction

σφραγισάμενος

who sealed

Aor Mid Ptc · Nom Sg Masc · σφραγίζω

substantival participle (coordinate w/ v.21)

→ constative aorist

σφραγίζω: 'seal, mark with a seal'; a seal denotes ownership, authentication, and protection — believers stamped as God's own.

ἡμᾶς

us

Accusative

direct object

καὶ

and

coordinating conjunction

δοῦς

who gave

Aor Act Ptc · Nom Sg Masc · δίδωμι

substantival participle (coordinate)

→ constative aorist

δίδωμι: 'give'; God's gift of the Spirit as the present installment of future glory.

τὸν

the

Accusative

article

ἄρραβῶνα

down payment

Accusative

direct object

ἄρραβῶν: 'pledge, down payment, first installment' (a Semitic loanword; in modern Greek, 'engagement ring'); a deposit guaranteeing the full payment to come.

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

genitive of apposition (the Spirit as the deposit)

πνεῦμα: 'Spirit'; the Holy Spirit himself is the down payment — God's own presence as pledge.

ἐν

in

preposition + dative (location)

ταῖς

the

Dative

article

## καρδίαις

hearts

Dative

*dat. of place (inner location)*

καρδία: 'heart'; the inner self — the seat where the Spirit is given and felt.

## ἡμῶν

our

Genitive

*genitive of possession*

## 23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.

But I call upon God as witness against my own soul, that it was to spare you that I did not come again to Corinth.

OATH / EXPLANATION (THE REAL REASON) **δὲ** Returning to the changed plan, Paul swears a solemn oath: his failure to return was no fickleness but mercy — he stayed away to spare them a painful confrontation.

## Ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

ἐγώ: the emphatic 'I' — Paul stakes himself personally on the oath.

## δὲ

but

*transitional/contrastive conjunction*

## μάρτυρα

witness

Accusative

*object complement (calls God 'as witness')*

μάρτυς: 'witness'; God is summoned to testify — the gravest possible attestation of truth.

## τὸν

the

Accusative

*article*

## θεόν

God

Accusative

direct object (of ἐπικαλοῦμαι)

## ἐπικαλοῦμαι

I call upon

Pres Mid Indic 1 Sg · ἐπικαλέω

main verb

→ present (performative)

ἐπικαλέω (mid.): 'call upon, invoke'; the verb of solemn invocation — here invoking God to witness.

## ἐπὶ

against

preposition + accusative (basis/risk)

## τὴν

the

Accusative

article

## ἐμήν

my own

Accusative

attributive (possessive) adjective

ἐμός: 'my own'; the oath puts Paul's own life at stake if he lies.

## ψυχὴν

soul/life

Accusative

object of ἐπί (what is staked)

ψυχή: 'soul, life'; 'against my soul' — may God judge me if I do not speak truly.

## ὅτι

that

conjunction (content of the oath)

## φειδόμενος

sparing

Pres Mid Ptc · Nom Sg Masc · φείδομαι

causal participle (the reason)

→ present (concurrent)

φείδομαι: 'spare, refrain from'; mercy, not vacillation, kept Paul away — sparing them grief.

## ὑμῶν

you

Genitive

genitive object (of φειδόμενος)

## οὐκέτι

no longer/not again

adverb (negation of time)

οὐκέτι: 'no longer, not again'; he did not make the further (painful) visit.

## ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb (ὅτι clause)

→ constative aorist

ἔρχομαι: 'come'; the visit not made — the fact under explanation.

## εἰς

to

preposition + accusative (direction)

## Κόρινθον

Corinth

Accusative

object of εἰς (destination)

Κόρινθος: Corinth; the destination of the visit Paul deliberately postponed.

## 24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε.

Not that we lord it over your faith, but we are fellow workers for your joy; for by faith you stand firm.

CLARIFICATION (APOSTOLIC POSTURE) **ASYNDETON** Lest 'sparing' sound like domineering, Paul defines the apostolic role: not lords over faith but co-workers for joy — for the Corinthians stand by their own faith, not by Paul's authority.

<p><b>οὐχ</b> not <i>negative particle</i></p>	<p><b>ὅτι</b> that <i>conjunction (οὐχ ὅτι = 'not that')</i> οὐχ ὅτι: idiom, 'not that, not as though'; pre-empts a possible misunderstanding.</p>	<p><b>κυριεύομεν</b> we lord it over Pres Act Indic 1 Pl · κυριεύω <i>main verb (negated)</i> → present (durative) κυριεύω: 'rule over, be lord of' (from κύριος); the domineering posture Paul disclaims — he is no tyrant over their faith.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive (possessor of the faith)</i></p>
<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>πίστεως</b> faith Genitive <i>genitive object (of κυριεύομεν)</i> πίστις: 'faith'; the believers' own trust, over which Paul refuses to play master.</p>	<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>	<p><b>συνεργοί</b> fellow workers Nominative <i>predicate nominative</i> συνεργός: 'fellow worker, co-laborer' (σύν + ἔργον); the apostle works alongside, not above, the church.</p>
<p><b>ἐσμεν</b> we are Pres Act Indic 1 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>	<p><b>τῆς</b> of the Genitive <i>article</i></p>	<p><b>χαρᾶς</b> joy Genitive <i>objective genitive (workers for joy)</i> χαρά: 'joy'; the apostolic aim — not domination but the increase of the church's joy.</p>	<p><b>ὑμῶν</b> your Genitive <i>genitive of possession</i></p>

τῆ

by the

Dative

article

γάρ

for

*explanatory conjunction*

πίστει

faith

Dative

*dat. of means/cause (by faith)*

πίστις; 'faith'; the Corinthians stand 'by faith' — their own faith, not Paul's lordship, is their footing.

ἑστήκατε

you stand

Perf Act Indic 2 Pl · ἵστημι

*main verb (γάρ clause)*

→ *intensive perfect (present standing)*

ἵστημι (perf. ἕστηκα): 'stand, stand firm'; the perfect with present force — 'you are standing, established.' Their stability is by faith.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few places carry interpretive or text-critical weight: at v.6 the editions order the clauses of consolation and endurance variously (the reading printed follows NA28/SBLGNT); at v.10 the editions divide between ῥύσεται ('he will deliver', read here) and the present ῥύεται; at v.11 the number of πρόσωπον / διὰ πολλῶν is debated; at v.12 the editions divide over ἀπλότητι ('simplicity, sincerity', read here, with SBLGNT/THGNT) versus ἀγιότητι ('holiness', NA28). The chapter has 24 verses; none is legitimately omitted by the critical text.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.