

2 Corinthians 13 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' ΙΓ'

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

independent

relative

purpose

cause

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The third visit — a warning under the rule of witnesses 13:1–4

VV. 1–2 — THE ANNOUNCEMENT AND THE FOREWARNING

1 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς independent — the futuristic present — the visit as good as underway

ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. content — Deut 19:15, quoted with no verb of saying — hung on ἐρχομαι as the coming visit's juridical frame

2 προείρηκα καὶ προλέγω, independent — the doubled προ- verbs — fair notice, perfect and present

ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν, comparative — ὡς framing the two temporal participles: the painful second visit and the present writing

τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, phrase modifier — the addressees — the old offenders, and the warning widened to everyone

ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν conditional — protasis (with the ὅτι of the warning's content prefixed) — leans on the apodosis below

οὐ φείσομαι, content — apodosis — the content of the warning, two blunt words

VV. 3-4 — THE DEMANDED PROOF: POWER IN WEAKNESS

3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, cause — the ground of the severity: their own demand for a δοκιμή

ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν. relative — the Christ they will meet — the chapter's weakness/power antithesis opens

4 καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, cause — the christological ground — the cross as voluntary frailty

ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ. cause — the counter-limb — risen life from God's δύναμις

καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, cause — the echo — the apostle conformed to the crucified pattern

ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς. cause — εἰς ὑμᾶς — resurrection power that will be felt in the coming discipline

Test yourselves — the trial reversed 13:5-10

VV. 5-6 — THE TEST TURNED BACK ON THE TESTERS

5 Ἐαυτοὺς πειράζετε independent — ἐαυτοὺς fronted — the demanded trial reversed onto them

εἰ ἐστὲ ἐν τῇ πίστει, content — indirect question — the test's one object

ἐαυτοὺς δοκιμάζετε independent — the assayer's verb — δοκιμάζω, cognate with δοκιμή (v. 3) and ἀδόκιμος below

ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς independent — οὐκ expects 'yes' — surely they do recognize

ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; content — verbless — the indwelling Christ is itself the δοκιμή they sought

εἰ μήτι ἀδόκιμοί ἐστε. conditional — εἰ μήτι — the backward-leaning exception (so it takes an anchor): the one alternative

6 ἐλπίζω δὲ independent — the pivot from their standing to his

ὅτι γνώσεσθε content — the content of the hope

ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. content — the same verdict-word, now denied of Paul — his vindication bound to their authenticity

VV. 7–9 — THE PRAYER: THEIR GOOD, NOT HIS VINDICATION

7 εὐχόμεθα δὲ πρὸς τὸν θεόν independent — genuine intercession — πρὸς τὸν θεόν

μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, content — accusative + infinitive: the prayer's content, doubly negated (μὴ ... μηδέν)

οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, purpose — the rejected motive — no display of credentials

ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, purpose — the true aim — their conduct, not his reputation

ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. purpose — the ἵνα clause continued, concessive in force — seeming ἀδόκιμοι for lack of occasion to act

8 οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, cause — the governing maxim — apostolic power is constitutionally on the truth's side

ἀλλ' ὑπὲρ τῆς ἀληθείας. phrase modifier — elliptical — δυνάμεθα supplied: the only direction the power may serve

9 χαίρομεν γὰρ cause — the second ground — the paradoxical apostolic joy

ὅταν ἡμεῖς ἀσθενῶμεν, conditional — ὅταν + subjunctive — indefinite temporal, conditional in force; backward, so anchored

ὑμεῖς δὲ δυνατοὶ ἦτε conditional — the clause's second limb — their strength is his gladly-borne 'weakness'

τοῦτο καὶ εὐχόμεθα, independent — the prayer resumed and named — τοῦτο points forward

τὴν ὑμῶν κατάρτισιν. phrase modifier — apposition to τοῦτο — κατάρτισις, the mending and full equipping of the church

V. 10 — WHY HE WRITES WHILE ABSENT

10 διὰ τοῦτο ταῦτα ἀπὼν γράφω, independent — epistolary present — the letter sent ahead in place of the rod

ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι purpose — παρὼν against ἀπὼν — the letter aims to change what presence must do

κατὰ τὴν ἐξουσίαν

phrase modifier — the norm of any severity — real, Lord-given ἐξουσία

ἦν ὁ κύριος ἔδωκέν μοι

relative — delegated, not self-assumed

εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

purpose — the authority's charter (cf. 10:8) — οἰκοδομή, not καθαίρεσις

Farewell — the imperative volley and the triadic benediction 13:11–13

V. 11 — THE IMPERATIVE VOLLEY AND THE PROMISE

- 11 **Λοιπόν, ἀδελφοί, χαίρετε,** independent — λοιπόν — the wind-down; χαίρετε is both 'rejoice' and the conventional farewell
- καταρτίζεσθε,** independent — echoes the prayed-for κατάρτισις (v. 9)
- παρακαλεῖσθε,** independent — or 'be comforted' — the letter's keyword παράκλησις
- τὸ αὐτὸ φρονεῖτε,** independent — the Pauline unity idiom (cf. Phil 2:2)
- εἰρηνεύετε,** independent — the volley's last stroke — peace within the reconciled body
- καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.** independent — the promise capping the imperatives — his titles answer the commands

VV. 12–13 — GREETINGS AND THE BENEDICTION

- 12 **Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι.** independent — the sign of reconciled fellowship (cf. Rom 16:16)
- ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.** independent — the wider church's greeting (the older versification counts this as v. 13)
- 13 **Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.** independent — the triadic benediction — verbless (εἰὴ understood); grace–love–κοινωνία, the fullest Pauline blessing, over πάντων ὑμῶν

Analysis. 2 Corinthians 13 falls into three shapes the colors make plain. Verses 1–4 are the warning: a flush-left announcement (Τρίτον τοῦτο ἔρχομαι) with the Deut 19:15 witness-rule hanging directly beneath it in blue — quoted with no verb of saying, the citation itself supplying the juridical frame for the visit; then the doubled προεῖρηκα καὶ προλέγω sentence, whose ὅτι-warning arrives as a forward-leaning protasis (ὅτι ἐὰν ἔλθω εἰς τὸ

πάλιν) over its blunt apodosis οὐ φείσομαι, and beneath the apodosis a chain that steps down four levels — the ἐπεὶ ground (they themselves demanded proof of the Christ speaking in Paul), the relative (who is not weak toward them but powerful among them), and the paired καὶ γάρ grounds that set Christ's pattern (crucified in weakness, alive by God's power) beside Paul's (weak in him, yet to live with him by God's power toward them). Verses 5–10 reverse the trial: flush-left imperatives (Ἐαυτοὺς πειράζετε, ἑαυτοὺς δοκιμάζετε) with the indirect question and the ὅτι of the indwelling Christ hanging beneath, and the εἰ μήτι exception anchored backward on the question; then the prayer sentence with its rejected and real ἵνα purposes side by side (οὐχ ἵνα ... ἀλλ' ἵνα ...), ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν read as a concessive continuation inside the second ἵνα; the twin γάρ grounds (no power against the truth; joy in being weak when they are strong, with the prayed-for κατάρτισις in verbless apposition); and v. 10's descent from γράφω through the ἵνα of avoided severity to the Lord-given ἐξουσία chartered εἰς οἰκοδομήν and not εἰς καθαίρεσιν. Verses 11–13 are all surface: five flush-left imperatives, the promise of the God of love and peace, the greetings, and the verbless triadic benediction stretched full width at depth 0. Cruxes named honestly: the Deut 19:15 line is hung on ἔρχομαι as the visit's legal frame rather than treated as a free-standing maxim; ὅταν (v. 9) is typed as a conditional (an indefinite temporal, conditional in force, anchored backward); and in v. 13 the layout cannot decide whether κοινωνία τοῦ ἁγίου πνεύματος is a subjective genitive (the fellowship the Spirit creates, parallel to the grace the Lord gives and the love God shows) or an objective one (shared participation in the Spirit himself) — the parallelism of the triad favors the subjective, but the objective is fully defensible, and the line reads the same either way.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or

attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.