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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle to the Corinthians, Chapter 13

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' ΙΓ'

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 · 13:1–4

Third visit announced: a warning under the rule of witnesses

Paul announces his impending third visit and invokes the Deuteronomic two-or-three-witness rule (1); he forewarns the previously-sinners and all the rest that on his arrival he will not spare (2), since they seek proof that Christ speaks in him — a Christ not weak toward them but powerful among them (3); for as Christ was crucified in weakness yet lives by God's power, so Paul is weak in him yet will live with him by God's power toward them (4).

B · 13:5–6

Examine yourselves: is Christ in you?

Paul turns the demand for proof back upon the Corinthians: let them test and examine themselves whether they are in the faith — unless they fail the test, they ought to recognize that Jesus Christ is in them (5); and he hopes they will recognize that Paul himself does not fail the test (6).

C · 13:7–10

Paul's prayer and aim: their good, not his vindication

Paul prays they do no evil — not so that he may appear approved, but that they may do good even if he himself seem to fail (7); for he can do nothing against the truth but only for it (8). He rejoices to be weak when they are strong, and prays for their restoration (9); he writes these things while absent so that, when present, he need not act severely under the authority the Lord gave for building up, not tearing down (10).

D · 13:11–13

Closing exhortations, greeting, and the Trinitarian benediction

Paul closes with a chain of imperatives — rejoice, be restored, be exhorted, be of one mind, be at peace — with the promise that the God of love and peace will be with them (11); a charge to greet one another with a holy kiss and the greeting of all the saints (12); and the threefold apostolic benediction invoking the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit upon them all (13).

1 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

This is the third time I am coming to you. "By the mouth of two or three witnesses every matter shall be established."

ANNOUNCEMENT / JURIDICAL FRAME **ASYNDETON** The letter's final movement opens by announcing the third visit and at once setting it under a judicial standard: a near-verbatim citation of Deut 19:15. Paul casts the coming encounter as a formal hearing in which charges must be substantiated by witnesses.

Τρίτον

(the) third (time)

Accusative

adverbial accusative (of measure/time)

τρίτος: 'third'; the adverbial accusative
τρίτον τοῦτο = 'this third time,' counting
the impending visit.

τοῦτο

this

Accusative

demonstrative (w/ τρίτον)

ἔρχομαι

I am coming

Pres Mid Indic 1 Sg · ἔρχομαι

main verb

→ futuristic present (imminent arrival)

ἔρχομαι: 'come, go'; the present of a settled,
near-future intention — the visit is as good
as underway.

πρὸς

to

preposition + accusative (direction)

ὕμᾱς

you

Accusative

object of *πρός*

ἐπί

on/by

preposition + genitive (basis/condition)

ἐπί + gen.: here 'on the basis of, at (the mouth of)' — the legal formula's standing idiom.

στόματος

(the) mouth

Genitive

object of *ἐπί* (basis of testimony)

στόμα: 'mouth'; 'at the mouth of witnesses' is the LXX idiom (Deut 19:15) for sworn oral testimony.

δύο

two

Genitive

attributive numeral (indeclinable)

δύο: 'two'; the minimum corroborating testimony required by the Mosaic rule.

μαρτύρων

of witnesses

Genitive

partitive/descriptive genitive

μάρτυς: 'witness'; the legal warrant by which a charge becomes actionable.

καὶ

or/and

coordinating conjunction

τριῶν

three

Genitive

attributive numeral

τρεῖς: 'three'; 'two or three' = the sufficient plurality the law demands.

σταθήσεται

shall be established

Fut Pass Indic 3 Sg · ἴσθημι

main verb (LXX citation)

→ predictive/legal future (gnomic legal maxim)

ἴσθημι (pass.): 'be set/established, confirmed'; of a legal matter being settled on adequate testimony.

πάν

every

Nominative

attributive adjective

ῥῆμα

word/matter

Nominative

subject of *σταθήσεται*

ῥῆμα: 'word, thing, matter'; the Semitic *dābār* — any 'case' or accusation brought to judgment.

2 προείρηκα καὶ προλέγω, ὡς παρῶν τὸ δεύτερον καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἔὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,

I have said before, and I say beforehand now—as when present the second time, and absent now—to those who sinned before and to all the rest, that if I come again I will not spare,

FOREWARNING **ASYNDETON** Paul restates a warning already given face-to-face on the painful second visit and now repeats it in writing. The doubled προ- verbs stress that the threat is no surprise: the unrepentant have had fair notice that this time he will not spare.

προείρηκα

I have said before

Perf Act Indic 1 Sg · προλέγω

main verb

→ extensive perfect (a prior warning still in force)

προλέγω: 'say beforehand, forewarn'; the perfect points back to a warning spoken on the second visit, still standing.

καὶ

and

coordinating conjunction

προλέγω

I say beforehand

Pres Act Indic 1 Sg · προλέγω

main verb (coordinate)

→ instantaneous present (the act of warning now)

προλέγω: here in the present — the warning is renewed in the very writing of these words.

ὡς

as

comparative particle (introducing circ. ptcs.)

ὡς: 'as'; frames the participles — Paul warns now as if present, just as he warned when present.

παρῶν

being present

Pres Act Ptc · Nom Sg Masc · πάρειμι

circumstantial participle (temporal)

→ present (concurrent)

πάρειμι: 'be present, be at hand' (παρά + εἶμι); recalls the second, painful visit (cf. 2:1).

τὸ

the

Accusative

article (substantizes the adverbial phrase)

δεύτερον

(the) second (time)

Accusative

adverbial accusative (of time)

δευτερος: 'second'; τὸ δεύτερον = 'the second time,' the visit alluded to as painful.

καὶ

and

coordinating conjunction

ἀπὼν

being absent

Pres Act Ptc · Nom Sg Masc · ἄπειμι

circumstantial participle (temporal, antithetical)

→ present (concurrent)

ἄπειμι: 'be absent, away' (ἀπό + εἰμί); the antithesis of παρών — the present writing from a distance.

νῦν

now

adverb (time)

τοῖς

to those

Dative

article (substantizes ptc.)

προημαρτηκόσιν

who sinned before

Perf Act Ptc · Dat Pl Masc · προημαρτάνω

substantival participle (indir. object)

→ extensive perfect (past sin with abiding stain)

προημαρτάνω: 'sin beforehand' (προ- + ἁμαρτάνω); the perfect marks earlier sinners whose state is unresolved.

καὶ

and

coordinating conjunction

τοῖς

to the

Dative

article

λοιποῖς

rest

Dative

substantival adjective (indir. object)

λοιπός: 'remaining, rest'; the warning widens beyond the original offenders to the whole community.

πᾶσιν

all

Dative

attributive adjective (w/ λοιποῖς)

ὅτι

that

conjunction (introduces content of warning)

ἐάν

if

conjunction (3rd-class condition, + subj.)

ἐάν: 'if'; with the subjunctive ἔλθω, a future-more-probable condition — 'whenever/if I do come.'

ἔλθω

I come

Aor Act Subj 1 Sg · ἔρχομαι

verb of protasis (subjunctive)

→ aorist subjunctive (contingent arrival)

ἔρχομαι: 'come!'; the conditional protasis of the threatened visit.

εἰς

to/again

preposition + accusative (in the idiom εἰς τὸ πάλιν)

τὸ

the

Accusative

article (substantizing *πάλιν*)

πάλιν

again

adverb (substantized: 'this time again')

πάλιν: 'again'; εἰς τὸ πάλιν = 'on a return,'
emphatically marking the renewed coming.

οὐ

not

negative particle

φείσομαι

I will spare

Fut Mid Indic 1 Sg · φείδομαι

main verb of apodosis

→ predictive future (resolved threat)

φείδομαι: 'spare, refrain from harming'; οὐ
φείσομαι = he will exercise apostolic
discipline without leniency.

3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν.

since you seek a proof of the Christ who speaks in me, who is not weak toward you but is powerful among you.

GROUND OF THE WARNING **ἐπεὶ** The causal ἐπεὶ grounds the threat in the Corinthians' own demand: they want proof of Christ's voice in Paul. Paul accepts the test but redefines it — the Christ who speaks in him is no weakling but mighty, so the demanded 'proof' may arrive as discipline they will not enjoy.

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; introduces the reason
the warning is fitting — their own demand
for proof.

δοκιμὴν

proof

Accusative

direct object of *ζητεῖτε*

δοκιμή: 'proof, tested character'; the
demonstrable evidence of authenticity
they are demanding.

ζητεῖτε

you seek

Pres Act Indic 2 Pl · ζητέω

main verb

→ customary/durative present

ζητέω: 'seek, demand'; their ongoing
insistence on visible apostolic credentials.

τοῦ

of the

Genitive

article (w/ *Χριστοῦ*)

ἐν

in

preposition + dative (sphere/agency)

ἐμοὶ

me

Dative

object of ἐν (locus of Christ's speaking)

λαλοῦντος

who speaks

Pres Act Ptc · Gen Sg Masc · λαλέω

attributive participle (w/ Χριστοῦ)

→ present (ongoing speaking)

λαλέω: 'speak, utter'; Christ himself is the one speaking through Paul's apostolic word.

Χριστοῦ

Christ

Genitive

objective genitive (of δοκιμὴν)

Χριστός: the Christ whose speaking in Paul is the very thing they demand proof of.

ὃς

who

Nominative

relative pronoun (subject of ἀσθενεῖ/δυνατεῖ)

εἰς

toward

preposition + accusative (direction/relation)

ὑμᾶς

you

Accusative

object of εἰς

οὐκ

not

negative particle

ἀσθενεῖ

is weak

Pres Act Indic 3 Sg · ἀσθενέω

main verb (rel. clause)

→ stative present

ἀσθενέω: 'be weak, sick'; the catchword of the chapter, played against Christ's δύναμις.

ἀλλὰ

but

adversative conjunction

δυνατεῖ

is powerful

Pres Act Indic 3 Sg · δυνατέω

main verb (rel. clause)

→ stative present

δυνατέω: 'be powerful, be able'; a rare verb (cf. 9:8; Rom 14:4) — Christ exerts mighty power among them.

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν (sphere of Christ's power)

4 καὶ γὰρ ἔσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῆ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.

For indeed he was crucified out of weakness, yet he lives by the power of God. For we also are weak in him, yet we shall live with him by the power of God toward you.

CHRISTOLOGICAL GROUND / ANALOGY **καὶ γὰρ** A double γὰρ unfolds the paradigm of cross-and-power. Christ's own pattern — crucified in weakness, alive by God's power — is the template for Paul's apostleship: weak in solidarity with the crucified Christ, but destined to act among them with resurrection power. The 'weakness' is no defect but the cruciform mode in which divine power operates.

<p>καὶ indeed</p> <p><i>adverbial (intensive, w/ γάρ)</i></p> <p>καὶ γὰρ: 'for indeed, for in fact'; introduces the confirming christological ground.</p>	<p>γὰρ for</p> <p><i>explanatory conjunction</i></p>	<p>ἔσταυρώθη he was crucified</p> <p>Aor Pass Indic 3 Sg · σταυρόω</p> <p><i>main verb</i></p> <p>→ constative aorist (the once-for-all event)</p> <p>σταυρόω: 'crucify'; the historic event in which weakness was the mode of redemption.</p>	<p>ἐξ out of</p> <p><i>preposition + genitive (source/attendant condition)</i></p>
<p>ἀσθενείας weakness</p> <p>Genitive</p> <p><i>object of ἐξ (attendant condition)</i></p> <p>ἀσθένεια: 'weakness, frailty'; the lowliness of the crucifixion — not impotence but voluntary frailty.</p>	<p>ἀλλὰ yet</p> <p><i>adversative conjunction</i></p>	<p>ζῆ he lives</p> <p>Pres Act Indic 3 Sg · ζάω</p> <p><i>main verb (adversative)</i></p> <p>→ stative/durative present (risen life)</p> <p>ζάω: 'live'; the present of the risen, ongoing life of Christ.</p>	<p>ἐκ by/from</p> <p><i>preposition + genitive (source/cause)</i></p>

δυνάμεως

(the) power

Genitive

object of ἐκ (source of life)

δύναμις: 'power, might'; God's power is the source of resurrection life — answering ἀσθενείας.

θεοῦ

of God

Genitive

genitive of source/possession

καὶ

indeed

adverbial (intensive, w/ γάρ)

καὶ γάρ: repeated, drawing the analogy from Christ to the apostle.

γάρ

for

explanatory conjunction

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἀσθενοῦμεν

are weak

Pres Act Indic 1 Pl · ἀσθενέω

main verb

→ durative present (Paul's present frailty)

ἀσθενέω: 'be weak'; Paul shares the cruciform weakness of his Lord in the present age.

ἐν

in

preposition + dative (union/sphere)

αὐτῷ

him

Dative

object of ἐν (union with Christ)

ἀλλὰ

yet

adversative conjunction

ζήσομεν

we shall live

Fut Act Indic 1 Pl · ζάω

main verb (adversative)

→ predictive future (resurrection-empowered action)

ζάω: 'live'; the future of empowered apostolic dealing with them — life manifest in effective discipline.

σὺν

with

preposition + dative (association)

αὐτῷ

him

Dative

object of σὺν (association with Christ)

ἐκ

by

preposition + genitive (source)

δυνάμεως

(the) power

Genitive

object of ἐκ (source of life)

δύναμις: 'power'; the same divine power that raised Christ animates Paul's ministry toward them.

θεοῦ

of God

Genitive

genitive of source/possession

εἰς

toward

preposition + accusative (direction/advantage)

ὑμᾶς

you

Accusative

object of εἰς (the sphere of the dealing)

5 Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε.

Examine yourselves, whether you are in the faith; test yourselves. Or do you not recognize yourselves, that Jesus Christ is in you?—unless indeed you fail the test.

REVERSAL / SELF-EXAMINATION ASYNDETON Paul flips the inquiry. Instead of putting him on trial for proof of Christ, they should test themselves. The emphatic, front-placed ἑαυτοὺς (twice) drives the reversal home: if Christ is in them at all, that is itself the proof of Paul's gospel and ministry — unless, of course, they turn out to be counterfeit.

ἑαυτοῦς

yourselves

Accusative

direct object (emphatic, fronted)

ἑαυτοῦ: reflexive pronoun; its emphatic fronting turns the demanded test back on the Corinthians.

πειράζετε

examine!

Pres Act Impv 2 Pl · πειράζω

imperative

→ customary present imperative (ongoing self-scrutiny)

πειράζω: 'test, put to the proof'; here a searching self-examination, not malicious temptation.

εἰ

whether

conjunction (indirect question)

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (indir. question)

→ stative present

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

πίστει

faith

Dative

dat. of sphere (the realm of faith)

πίστις: 'faith'; 'in the faith' = within the believing relationship/confession that defines Christians.

ἑαυτοῦς

yourselves

Accusative

direct object (emphatic, fronted)

δοκιμάζετε

test!

Pres Act Impv 2 Pl · δοκιμάζω

imperative (synonymous parallel)

→ customary present imperative

δοκιμάζω: 'test, prove (as genuine)'; cognate with δοκιμή (v.3) and ἀδόκιμος (v.5) — the metal-assayer's word.

ἢ

or

disjunctive conjunction

ἢ: 'or'; introduces the expected, self-evident alternative — surely they do recognize.

οὐκ

not

negative particle (expecting 'yes')

οὐκ in a question anticipates an affirmative answer: 'do you not recognize? — surely you do!'

ἐπιγινώσκετε

you recognize

Pres Act Indic 2 Pl · ἐπιγινώσκω

main verb (rhetorical question)

→ durative present

ἐπιγινώσκω: 'recognize, perceive fully' (ἐπί-intensive of γινώσκω); clear, acknowledged knowledge.

ἑαυτοῦς

yourselves

Accusative

direct object

ὅτι

that

conjunction (content clause)

Ἰησοῦς

Jesus

Nominative

subject (of implied ἐστίν)

Χριστὸς

Christ

Nominative

apposition (name-title)

ἐν

in

preposition + dative (indwelling)

ὑμῖν

you

Dative

object of ἐν (locus of indwelling)

the indwelling Christ is itself the δοκιμή they sought — its presence in them vindicates Paul's gospel.

εἰ

unless

conjunction (in the idiom εἰ μήτι)

μήτι

indeed (not)

interrogative particle (εἰ μήτι = 'unless perhaps')

εἰ μήτι: 'unless indeed, unless perhaps'; a guarded exception — surely they are not counterfeit.

ἄδοκιμοί

failing the test

Nominative

predicate adjective

ἄδοκιμος: 'failing the test, disqualified, counterfeit' (alpha-privative of δόκιμος); the assayer's verdict on rejected metal.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ stative present

6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμέν ἄδοκιμοι.

But I hope that you will know that we are not failing the test.

COUNTER-HOPE δὲ The δὲ pivots from their self-test to Paul's standing. If they truly recognize Christ in themselves, the corollary is that they will recognize Paul's own genuineness — that he and his fellow workers are not ἄδοκιμοι. His vindication is bound up with their authenticity.

ἐλπίζω

I hope

Pres Act Indic 1 Sg · ἐλπίζω

main verb

→ durative present

ἐλπίζω: 'hope, expect'; confident expectation, not mere wish.

δὲ

but

adversative/transitional conjunction

ὅτι

that

conjunction (content of hope)

γνώσεσθε

you will know

Fut Mid Indic 2 Pl · γινώσκω

main verb (content clause)

→ predictive future

γινώσκω: 'know, come to recognize'; he expects them to acknowledge his genuineness.

ὅτι
that

conjunction (content of γνώσεσθε)

ἡμεῖς

we

Nominative

subject (emphatic)

οὐκ

not

negative particle

ἐσμὲν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ stative present

ἄδοκιμοι

failing the test

Nominative

predicate adjective

ἄδοκιμος; 'disqualified, counterfeit'; the same verdict-word as v.5, now denied of Paul.

7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἄδοκιμοι ὤμεν.

But we pray to God that you do no evil—not that we may appear approved, but that you may do what is good, even though we may seem to be failing the test.

PASTORAL PRAYER / CLARIFIED MOTIVE δὲ Paul disowns self-interest. His prayer is for their moral good, not his own reputation. He would gladly forgo the chance to display disciplinary power (and so 'seem' disqualified, having no occasion to act) if only they live rightly. Their holiness, not his vindication, is the goal.

εὐχόμεθα

we pray

Pres Mid Indic 1 Pl · εὐχομαι

main verb

→ durative present

εὐχομαι: 'pray, wish'; directed πρὸς τὸν θεόν — a genuine intercession for their conduct.

δὲ

but

transitional conjunction

πρὸς

to

preposition + accusative (direction of prayer)

τὸν

the

Accusative

article

θεόν

God

Accusative

object of πρὸς

μὴ

not

negative particle (w/ infinitive)

ποιῆσαι

to do

Aor Act Inf · ποιέω

infinitive (content of prayer; acc. subj. ὑμᾶς)

→ constative aorist

ποιέω: 'do, commit'; the prayed-for negative — that they commit no wrong.

ὑμᾶς

you

Accusative

accusative subject of the infinitive

κακόν

evil

Accusative

direct object of ποιῆσαι

κακός: 'bad, evil'; moral wrongdoing — the thing Paul prays they avoid.

μηδέν

nothing/no

Accusative

emphatic negation (w/ κακόν)

μηδείς: 'no one, nothing'; reinforces μὴ — 'no evil at all!'

οὐχ

not

negative particle (negates the purpose clause)

ἵνα

that

conjunction (purpose, + subj.)

ἡμεῖς

we

Nominative

subject (emphatic)

δόκιμοι

approved

Nominative

predicate adjective

δόκιμος: 'approved, tested-and-genuine'; the positive counterpart to ἀδόκιμος — what Paul is NOT seeking to flaunt.

φανῶμεν

we may appear

Aor Pass Subj 1 Pl · φαίνω

verb of (rejected) purpose clause

→ ingressive aorist subjunctive

φαίνω (pass.): 'appear, be seen'; the showing-off of credentials Paul disclaims.

ἀλλ'

but

adversative conjunction

<p>ἵνα that <i>conjunction (true purpose, + subj.)</i></p>	<p>ὕμεῖς you Nominative <i>subject (emphatic, contrast w/ ἡμεῖς)</i></p>	<p>τὸ the Accusative <i>article (substantizes καλόν)</i></p>	<p>καλόν (what is) good Accusative <i>direct object of ποιῆτε</i> καλός: 'good, noble, fine'; τὸ καλόν = the morally beautiful — the goal of Paul's prayer for them.</p>
<p>ποιῆτε you may do Pres Act Subj 2 Pl · ποιέω <i>verb of purpose clause</i> → durative present subjunctive (habitual doing) ποιέω: 'do, practice'; the present aspect points to a settled habit of right conduct.</p>	<p>ἡμεῖς we Nominative <i>subject (emphatic)</i></p>	<p>δὲ even though <i>conjunction (concessive nuance)</i> δέ: here mildly concessive — 'while we, for our part, may seem...'</p>	<p>ὥς as/seeming <i>comparative particle ('as if')</i> ὥς: 'as'; here 'as though' — Paul would gladly seem to lack proof if it means they need no discipline.</p>
<p>ἀδόκιμοι failing the test Nominative <i>predicate adjective</i> ἀδόκιμος: 'disqualified'; here only in appearance — having no occasion to display power.</p>	<p>ᾧμεν we may be Pres Act Subj 1 Pl · εἰμί <i>verb of subordinate clause (subjunctive)</i> → stative present subjunctive</p>		

8 οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

For we are not able to do anything against the truth, but only for the truth.

GROUND / GOVERNING PRINCIPLE γὰρ The explanatory γὰρ grounds Paul's selfless prayer in a principle: apostolic power is constitutionally on the side of the truth. He cannot wield it against the truth — so if the Corinthians are walking truly, there is nothing for his authority to act against, and he is content.

<p>οὐ not <i>negative particle</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>δυνάμεθά we are able Pres Mid Indic 1 Pl · δύναμαι <i>main verb</i> → stative present (capacity) δύναμαι: 'be able, have power'; the apostolic power has an inherent moral orientation — it cannot be turned against truth.</p>	<p>τι anything Accusative <i>direct object (indefinite pronoun)</i> τις: 'anyone, anything'; the indefinite — 'nothing whatever' against the truth.</p>
<p>κατὰ against <i>preposition + genitive (opposition)</i> κατὰ + gen.: 'against'; the hostile direction Paul's power cannot take.</p>	<p>τῆς the Genitive <i>article</i></p>	<p>ἀληθείας truth Genitive <i>object of κατὰ</i> ἀλήθεια: 'truth'; the gospel reality to which apostolic authority is wholly subordinate.</p>	<p>ἀλλ' but <i>adversative conjunction</i></p>
<p>ὑπὲρ for <i>preposition + genitive (advantage/support)</i> ὑπὲρ + gen.: 'for, on behalf of'; the only direction the power may serve — the truth's advance.</p>	<p>τῆς the Genitive <i>article</i></p>	<p>ἀληθείας truth Genitive <i>object of ὑπὲρ</i></p>	

9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

For we rejoice whenever we are weak and you are strong; this also we pray for—your restoration.

GROUND / PARADOXICAL JOY **γάρ** A second γάρ confirms the apostle's joy in self-effacement: he is glad to be 'weak' (to have no need to discipline) so long as they are 'strong' (spiritually sound). His express prayer is named — their κατάρτισις, the mending and full equipping of the church.

χαίρομεν

we rejoice

Pres Act Indic 1 Pl · χαίρω

main verb

→ durative present

χαίρω: 'rejoice, be glad'; the paradoxical apostolic joy in being unneeded as a disciplinarian.

γὰρ

for

explanatory conjunction

ὅταν

whenever

conjunction (indefinite temporal, + subj.)

ὅταν: 'whenever'; with the subjunctive, a general/recurring condition.

ἡμεῖς

we

Nominative

subject (emphatic)

ἀσθενῶμεν

are weak

Pres Act Subj 1 Pl · ἀσθενέω

verb of temporal clause (subjunctive)

→ durative present subjunctive

ἀσθενέω: 'be weak'; the chapter's keyword — here Paul's gladly-borne 'weakness' of having no need to wield power.

ὕμεῖς

you

Nominative

subject (emphatic, contrast)

δὲ

and

connective/contrastive conjunction

δυνατοὶ

strong

Nominative

predicate adjective

δυνατός: 'strong, able'; their spiritual strength — the very thing that renders Paul's 'weakness' a joy.

ἦτε

you are

Pres Act Subj 2 Pl · εἰμί

verb of temporal clause (subjunctive)

→ stative present subjunctive

τοῦτο

this

Accusative

direct object (proleptic, fronted)

οὗτος: 'this'; anticipates and points forward to τὴν κατάρτισιν.

καὶ

also

adverbial (ascensive)

εὐχόμεθα

we pray for

Pres Mid Indic 1 Pl · εὐχομαι

main verb

→ durative present

εὐχομαι: 'pray'; the same verb as v.7, here naming the prayer's positive object.

τὴν

the

Accusative

article

ὑμῶν

your

Genitive

genitive of relationship (possessive)

κατάρτισιν

restoration

Accusative

apposition to τοῦτο (object of εὐχόμεθα)

κατάρτισις: 'restoration, complete equipping' (cf. καταρτίζω, to mend nets / set a bone); the church's full repair and maturing.

10 διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

For this reason I write these things while absent, so that when present I may not deal severely, according to the authority which the Lord gave me for building up and not for tearing down.

PURPOSE OF THE LETTER διὰ τοῦτο Paul states why he writes ahead of the visit: the letter aims to forestall the need for severity. His ἐξουσία is real and Lord-given, but its charter is constructive — οἰκοδομή not καθαίρεσις. The warning is itself an act of building up, hoping repentance will make harshness unnecessary.

διὰ

for

preposition + accusative (cause, in διὰ τοῦτο)

τοῦτο

this reason

Accusative

object of διὰ (διὰ τοῦτο = 'therefore')

διὰ τοῦτο: 'for this reason, therefore'; gathering up the foregoing as motive for writing.

ταῦτα

these things

Accusative

direct object of γράφω

οὗτος (pl.): 'these things'; the warnings and appeals of the letter.

ἀπὼν

being absent

Pres Act Ptc · Nom Sg Masc · ἄπειμι

circumstantial participle (temporal)

→ present (concurrent)

ἄπειμι: 'be absent'; the writing happens from a distance, deliberately ahead of the visit.

γράφω

I write

Pres Act Indic 1 Sg · γράφω

main verb

→ epistolary/durative present

γράφω: 'write'; the present of the act of composition (the 'epistolary present').

ἵνα

so that

conjunction (purpose, + subj.)

παρὼν

being present

Pres Act Ptc · Nom Sg Masc · πάρειμι

circumstantial participle (temporal, antithetical)

→ present (concurrent)

πάρειμι: 'be present'; the future visit, set against ἀπὼν — the writing aims to change what presence must do.

μὴ

not

negative particle (w/ subjunctive)

ἀποτόμως

severely

adverb (manner)

ἀποτόμως: 'sharply, severely' (from ἀποτέμνω, 'cut off'); abrupt, cutting harshness — what Paul hopes to avoid.

χρήσωμαι

I may deal/use

Aor Mid Subj 1 Sg · χράομαι

verb of purpose clause (subjunctive)

→ ingressive aorist subjunctive

χράομαι: 'use, deal with, make use of'; here of using (exercising) his authority severely.

κατὰ

according to

preposition + accusative (norm/standard)

τὴν

the

Accusative

article

ἐξουσίαν

authority

Accusative

object of κατά (standard of dealing)

ἐξουσία: 'authority, right'; the Lord-conferred apostolic power, real but bounded in its purpose.

ἣν

which

Accusative

relative pronoun (object of ἔδωκεν)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject of ἔδωκεν

κύριος: 'Lord'; the authority is delegated, not self-assumed — its source is Christ.

ἔδωκέν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (rel. clause)

→ constative aorist

δίδωμι: 'give, grant'; the conferral of apostolic authority at Paul's commissioning.

μοι

to me

Dative

indirect object

εἰς

for

preposition + accusative (purpose)

οἰκοδομὴν

building up

Accusative

object of εἰς (purpose)

οἰκοδομή: 'building up, edification'; the constructive charter of apostolic authority (cf. 10:8).

καὶ
and

coordinating conjunction

οὐκ
not

negative particle

εἰς
for

preposition + accusative (purpose)

καθαίρειν

tearing down

Accusative

object of εἰς (negated purpose)

καθαίρεις: 'tearing down, demolition'; the antithesis of οἰκοδομή — what the authority is NOT for.

11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

Finally, brothers, rejoice. Be restored, be exhorted, be of the same mind, be at peace; and the God of love and peace will be with you.

CLOSING EXHORTATION **Λοιπόν** The closing 'finally' (λοιπόν) launches a rapid chain of imperatives that recapitulate the letter's pastoral aims — joy, restoration, mutual exhortation, unity, peace. The promise attached caps them: where these are pursued, the God who is himself love and peace will dwell among them.

Λοιπόν

finally

Accusative

adverbial accusative (transition)

λοιπόν: 'finally, for the rest'; the adverbial accusative signaling the letter's wind-down.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; affectionate direct address closing the breach of the letter on familial terms.

χαίρετε

rejoice!

Pres Act Impv 2 Pl · χαίρω

imperative

→ customary present imperative

χαίρω: 'rejoice'; possibly also the conventional 'farewell', but here primarily the call to joy.

καταρτίζεσθε

be restored!

Pres Pass/Mid Impv 2 Pl · καταρτίζω

imperative

→ customary present imperative

καταρτίζω: 'mend, restore, set in order'; echoes κατάρτισις (v.9) — let yourselves be put right.

παρακαλεῖσθε

be exhorted!

Pres Pass Impv 2 Pl · παρακαλέω

imperative

→ customary present imperative

παρακαλέω: 'exhort, comfort, encourage'; the letter's keyword (παράκλησις) — heed the appeal / take comfort.

τὸ

the

Accusative

article (w/ αὐτό)

αὐτό

(the) same (thing)

Accusative

direct object of φρονεῖτε

αὐτός: 'same'; τὸ αὐτὸ φρονεῖν = the Pauline idiom for like-mindedness/unity (cf. Phil 2:2).

φρονεῖτε

be minded!

Pres Act Impv 2 Pl · φρονέω

imperative

→ customary present imperative

φρονέω: 'think, set the mind on'; here 'be of one mind' — shared disposition, not mere agreement.

εἰρηνεύετε

be at peace!

Pres Act Impv 2 Pl · εἰρηνεύω

imperative

→ customary present imperative

εἰρηνεύω: 'live in peace, be at peace'; the practical fruit of unity within the community.

καὶ

and

coordinating conjunction (result/promise)

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἔσται

τῆς

of

Genitive

article

ἀγάπης

love

Genitive

attributive/qualitative genitive

ἀγάπη: 'love'; 'the God of love' — God characterized by, and the source of, love.

καὶ

and

coordinating conjunction

εἰρήνης

peace

Genitive

attributive/qualitative genitive

εἰρήνη: 'peace'; the doubled title binds the promise to the just-given imperatives (be at peace).

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

main verb

→ predictive future (assured promise)

εἶμι: 'be'; the assured divine presence — the promised consequence of obedience.

μεθ'

with

preposition + genitive (accompaniment)

ὑμῶν

you

Genitive

object of μετά

12 Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

Greet one another with a holy kiss. All the saints greet you.

GREETING **ASYNDETON** The conventional epistolary greeting — the holy kiss as a sign of reconciled fellowship, fitting after a chapter urging peace — and the corporate greeting from 'all the saints' (the believers with Paul), binding the Corinthians into the wider church. (Some editions number the second sentence as a separate v.13.)

Ἀσπάσασθε

greet!

Aor Mid Impv 2 Pl · ἀσπάζομαι

imperative

→ ingressive/constative aorist imperative

ἀσπάζομαι: 'greet, embrace'; the standard verb of epistolary greetings.

ἀλλήλους

one another

Accusative

direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the reciprocal — mutual greeting within the reconciled body.

ἐν

with

preposition + dative (means/manner)

ἀγίῳ

holy

Dative

attributive adjective

ἅγιος: 'holy'; distinguishes the sacred fraternal kiss from any common greeting.

φιλήματι

kiss

Dative

dat. of means/manner

φίλημα: 'kiss'; the customary sign of familial affection and peace among believers (cf. Rom 16:16).

ἀσπάζονται

greet

Pres Mid Indic 3 Pl · ἀσπάζομαι

main verb

→ durative present (a present act of greeting)

ἀσπάζομαι: here in the indicative — the saints with Paul send their greetings.

ὑμᾶς

you

Accusative

direct object

οἱ

the

Nominative

article

ἅγιοι

saints

Nominative

subject (substantival adjective)

ἅγιος: 'holy one, saint'; the believers around Paul, sending their corporate greeting.

πάντες

all

Nominative

attributive adjective (w/ ἅγιοι)

13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

TRINITARIAN BENEDICTION ASYNDETON The letter closes with the fullest of the Pauline benedictions — the threefold blessing naming the Lord Jesus Christ, God, and the Holy Spirit. Its triadic shape (grace–love–fellowship) is a primary NT witness to the Triune God, and an apt seal on a letter so concerned with reconciliation and shared life. (Some editions number this v.13, others v.14.)

Ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (of implied optative/εἴη)

χάρις: 'grace'; the unmerited favor of Christ — placed first, the ground of the whole blessing.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

subjective genitive (grace given by the Lord)

κύριος: 'Lord'; the source of the grace — Christ as the giver.

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

subject (coordinate)

ἀγάπη: 'love'; the love of God the Father — the fountainhead from which grace flows.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive (love shown by God)

θεός: God (the Father); the love that originates salvation.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

κοινωνία

fellowship

Nominative

subject (coordinate)

κοινωνία: 'fellowship, participation, communion'; the shared life created and sustained by the Spirit (possibly 'fellowship given by' or 'participation in' the Spirit).

τοῦ

of the

Genitive

article

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy'; qualifies πνεύματος — the Holy Spirit.

πνεύματος

Spirit

Genitive

genitive (subjective or objective; debated)

πνεῦμα: 'Spirit'; the third member of the triad — the Spirit who effects communion among believers and with God.

μετά

with

preposition + genitive (accompaniment)

πάντων

all

Genitive

attributive adjective (w/ ὑμῶν)

πᾶς: 'all'; the blessing embraces the whole community without exception — a fitting close to a letter on reconciliation.

ὑμῶν

you

Genitive

object of μετά

On the text. Verse punctuation and paragraphing are editorial and conventional. The verse-count differs by tradition: the critical text numbers thirteen verses, while the older versification (KJV/Textus Receptus) numbers fourteen by splitting the greeting material this file places in v.12 — there 'Greet one another with a holy kiss' is v.12 and 'All the saints greet you' is a separate v.13, with the grace-benediction (this file's v.13) becoming v.14. This file follows the critical numbering of thirteen verses, joining the holy-kiss and all-the-saints greetings as v.12 and rendering the Trinitarian benediction as v.13.

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.