

AI-generated. These study materials were produced with large language models. Each chapter is structurally validated and self-reviewed, but the source text alignment, parsing, syntactic, semantic-force, lexical, and clause-structure analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

2 Corinthians 2 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Β'

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

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.)

Why Paul did not return — to spare them pain 2:1–4

VV. 1–2 — THE RESOLVE: NO SECOND PAINFUL VISIT

- 1 For I decided this for myself: independent — the settled resolve — γάρ picks up 1:23
| not to come to you again in grief. content — epexegetic articular infinitive — the resolve's content; πάλιν implies the earlier painful visit

- 2 | For if I grieve you, conditional — protasis — leans on the question below; first-class condition
 | then who is there to gladden me independent — apodosis — verbless question; καί marks the apodosis
 | except the one being grieved by me? phrase modifier — εἰμή — the exception: his only gladders are the very ones he pains

VV. 3-4 — THE LETTER INSTEAD: WRITTEN IN TEARS, AIMED AT LOVE

- 3 | And I wrote this very thing, independent — the severe letter (vv. 4, 9; 7:8-12) in place of the visit
 | so that, when I came, I might not have grief purpose — the letter's aim — the internal ελθών anticipates the eventual visit
 | from those who ought to make me rejoice, relative — antecedent incorporated in ὧν — grief from his rightful gladders
 | being confident in you all participial — causal participle — the confidence behind the letter; perfect πέποιθα, a settled state
 | that my joy is the joy of you all. content — the confidence's content — one shared joy
- 4 | For out of much affliction and anguish of heart I wrote to you, with many tears, independent — the letter's source — affliction without, anguish within, tears throughout
 | not so that you would be grieved, purpose — the purpose disclaimed — wounding was never the aim
 | but so that you would know the love purpose — τὴν ἀγάπην fronted ahead of its own ἵνα — love thrown to the head of the clause
 | which I have all the more abundantly for you. relative — the love measured — περισσοτέρως, overflowing

Forgive and restore the offender 2:5-11

VV. 5-8 — THE CENSURE HAS DONE ITS WORK: NOW FORGIVE AND COMFORT

- 5 | But if anyone has caused grief, conditional — protasis — leans on the clause below; the offender left unnamed (τις)
 | he has not grieved me, independent — the personal grievance deflected — ἐμέ emphatic, fronted
 | but, in some measure, independent — elliptical — λελύπηκεν carried over; ἀπὸ μέρους tempers what follows
 | — not to press too heavily — purpose — parenthetical purpose — Paul checks his own severity mid-sentence

- all of you. independent — the suspended object lands — the whole church was wronged
- 6 Sufficient for such a one is this punishment by the majority, independent — asyndetic verbless verdict — fronted ἰκανόν: enough is enough
- 7 so that, on the contrary, you should rather forgive and comfort him, purpose — ὥστε + infinitive — result shading into exhortation: the reversal from censure to grace
- lest such a one be swallowed up by excessive grief. purpose — μή πως — clause of apprehension; καταποθῇ, drowned in sorrow
- 8 Therefore I urge you independent — the inferential appeal — διό draws the conclusion of vv. 6–7
- to ratify your love for him. content — complementary infinitive — κυρώ, the legal term: love reinstated by formal act
- VV. 9–11 — THE TEST PASSED, THE PARDON SHARED, THE ADVERSARY DENIED
- 9 For it was also for this that I wrote: independent — the letter's second purpose — εἰς τοῦτο points forward
- that I might know your proven character, purpose — on εἰς τοῦτο — the anticipated aim spelled out; the letter as test
- whether you are obedient in all things. content — indirect question — δοκιμή unpacked as obedience
- 10 But to whom you forgive anything, relative — fronted indefinite relative — protasis-like, leaning on the answer below
- I also forgive. independent — elliptical — the verb supplied from χαρίζεσθε; one word seals the solidarity
- for indeed what I have forgiven — cause — καὶ γάρ — the ground: his own pardon already stands granted
- if I have forgiven anything — conditional — the modest parenthesis — the grievance minimized; backward-leaning, so anchored
- has been for your sake in the presence of Christ, phrase modifier — the suspended predicate — pardon granted before Christ's face, for the church's good
- 11 so that we may not be outwitted by Satan; purpose — the pardon's final aim — no foothold for the adversary
- for we are not ignorant of his designs. cause — litotes — the νοήματα are known; the word returns of blinded minds (3:14; 4:4)

Restlessness at Troas; on to Macedonia 2:12–13

- 12 **Now when I came to Troas for the gospel of Christ,** participial — sentence-opening participle — leans on the main clause below; the itinerary of 1:15–16 resumed
- and though a door stood open for me in the Lord,** participial — genitive absolute — concessive: the perfect ἀνεφγμένης pictures the door standing open (cf. 1 Cor 16:9)
- 13 **I had no rest in my spirit** independent — the main clause at last — the perfect ἔσχηκα, the unrest still vividly felt
- because I did not find my brother Titus;** cause — τῷ + infinitive, dative of cause — no Titus, no news of Corinth, no rest
- but taking leave of them,** participial — fronted participle — leans on ἐξῆλθον below; the open door left behind
- I went on to Macedonia.** independent — the narrative breaks off — it resumes only at 7:5, where Titus at last appears

Triumphal procession — the aroma of Christ 2:14–17

VV. 14–16 — THE THANKSGIVING: LED IN TRIUMPH, A FRAGRANCE THAT DIVIDES

- 14 **But thanks be to God,** independent — the doxological formula — verbless; anxiety breaks into thanksgiving, and the great apology (2:14–7:4) opens
- who always leads us as captives in his triumphal procession in Christ** participial — θριαμβεύοντι — the Roman triumphus: led as Christ's captives on display, not co-victors; πάντοτε — no defeat interrupts
- and who makes manifest through us the fragrance of the knowledge of him in every place.** participial — the procession's incense — the gospel diffused; αὐτοῦ objective genitive, knowledge of God
- 15 **For we are the aroma of Christ to God** cause — the ground — the heralds ARE the scent; εὐωδία, the 'pleasing aroma' of sacrifice (Gen 8:21; Exod 29:18)
- among those who are being saved and among those who are perishing —** phrase modifier — the two spheres — both present
participles: salvation and ruin as processes under way
- 16 **to the one an odor from death to death,** relative — chiasmic — the first οἷς picks up the nearer ἀπολλυμένοις; ἐκ ... εἰς, wholly deadly
- to the other a fragrance from life to life.** relative — the answering δέ — the same scent, wholly life-giving
- And who is adequate for these things?** independent — the sufficiency question — verbless; answered only at 3:5–6, ἡ ἰκανότης ἡμῶν ἐκ τοῦ θεοῦ

17	For we are not, like the rest, peddling the word of God;	cause — the implicit answer begins — καπηλεύω, the huckster who waters the wine; οἱ λοιποὶ read (some witnesses: οἱ πολλοί)
	but as from sincerity,	comparative — fronted ὥς-phrase — leans on λαλούμεν below; motive unmixed, sunlight-tested
	but as from God, in the sight of God, in Christ we speak.	cause — the second ἀλλ' ὥς outbids the first — source, audience, sphere: the fourfold
	guarantee of integrity	

Analysis. The chapter's shape is a study in pastoral logic under strain. In vv. 1–4 every main verb is a decision or a letter — ἔκρινα, ἔγραψα, ἔγραψα — and what hangs beneath them is all motive and aim: the resolve is defined by an exegetical infinitive (τὸ μὴ πάλιν ἐν λύπῃ ἔλθεῖν), and the letter by paired ἵνα-lines that first disclaim a purpose (not to grieve) and then, with τὴν ἀγάπην wrenched forward ahead of its own ἵνα, assert the true one — love. Verses 5–11 alternate flush-left verdicts (the verbless ἰκανόν sentence, διὸ παρακαλῶ, the one-word κἀγώ) with the qualifications Paul keeps inserting — the parenthetical ἵνα μὴ ἐπιβαρῶ that splits ἀπὸ μέρους from its suspended object πάντας ὑμᾶς, the modest εἴ τι κεχάρισμαι — until the paragraph bottoms out at its real target, ἵνα μὴ πλεονεκτεθῶμεν ὑπὸ τοῦ Σατανᾶ. The Troas unit is one suspended sentence: two forward-leaning lines (the ἐλθὼν participle and the genitive absolute of the open door) hang over a main clause of unrest, and the narrative breaks off unresolved, to resume only at 7:5. Then the shape inverts: v. 14's verbless doxology carries two long dative participles, and from φανεροῦντι a single chain descends through the ὅτι-ground (the heralds ARE the εὐωδία) to the twin οἷς-lines at the layout's greatest depth, before the flush-left question τίς ἰκανός; snaps everything back to the margin. Cruxes the layout takes a side on: θριαμβεύοντι (v. 14) is rendered 'leads us as captives in his triumphal procession' — the conquered displayed in God's triumph, not co-victors beside the general; this keeps the verb's attested sense and suits the death-and-incense undertone of vv. 15–16, though the very thanksgiving shows the paradox is glory, not complaint — readers preferring the older 'causes us to triumph' should know the layout has decided against them. Likewise the first οἷς of v. 16 is taken chiastically with the nearer τοῖς ἀπολλυμένοις (the death-scent belongs to the perishing);

the twin ἀλλ' ὥς phrases of v. 17 are both read with the final λαλοῦμεν, the second outbidding the first; πεποιθώς (v. 3) is causal, the confidence grounding the letter; and οἱ λοιποὶ is read at v. 17 with the main editions (some witnesses: οἱ πολλοί).

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.