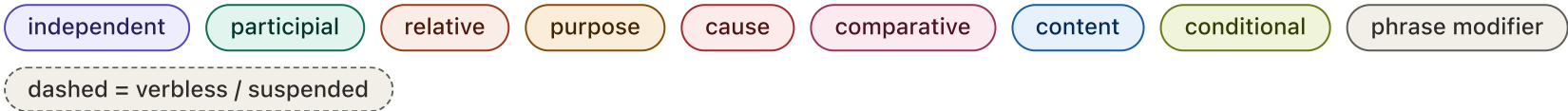


2 Corinthians 2 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Β'

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.



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 Ἐκρίνα γὰρ ἑμαυτῷ τοῦτο, independent — the settled resolve — γὰρ picks up 1:23

- 2 τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. content — epexegetic articular infinitive — the resolve's content; πάλιν implies the earlier painful visit
- εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, conditional — protasis — leans on the question below; first-class condition
- καὶ τίς ὁ εὐφραίνων με independent — apodosis — verbless question; καί marks the apodosis
- εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; phrase modifier — εἰ μὴ — the exception: his only gladdeners are the very ones he pains

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

- 3 καὶ ἔγραψα τοῦτο αὐτὸ independent — the severe letter (vv. 4, 9; 7:8-12) in place of the visit
- ἵνα μὴ ἐλθὼν λύπην σχῶ purpose — the letter's aim — the internal ἐλθὼν anticipates the eventual visit
- ἀφ' ὧν ἔδει με χαίρειν, relative — antecedent incorporated in ὧν — grief from his rightful gladdeners
- πεποιθὼς ἐπὶ πάντας ὑμᾶς participial — causal participle — the confidence behind the letter; perfect πέποιθα, a settled state
- ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. content — the confidence's content — one shared joy
- 4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, independent — the letter's source — affliction without, anguish within, tears throughout
- οὐχ ἵνα λυπηθῇτε purpose — the purpose disclaimed — wounding was never the aim
- ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε purpose — τὴν ἀγάπην fronted ahead of its own ἵνα — love thrown to the head of the clause
- ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. 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 Εἰ δέ τις λελύπηκεν, conditional — protasis — leans on the clause below; the offender left unnamed (τις)
- οὐκ ἐμὲ λελύπηκεν, independent — the personal grievance deflected — ἐμέ emphatic, fronted
- ἀλλὰ ἀπὸ μέρους, independent — elliptical — λελύπηκεν carried over; ἀπὸ μέρους tempers what follows

- ἵνα μὴ ἐπιβάρῳ, purpose — parenthetical purpose — Paul checks his own severity mid-sentence
- πάντας ὑμᾶς. independent — the suspended object lands — the whole church was wronged
- 6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, independent — asyndetic verbless verdict — fronted ἱκανόν: enough is enough
- 7 ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, purpose — ὥστε + infinitive — result shading into exhortation: the reversal from
censure to grace
- μή πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. purpose — μή πως — clause of apprehension; καταποθῇ, drowned in sorrow
- 8 διὸ παρακαλῶ ὑμᾶς independent — the inferential appeal — διὸ draws the conclusion of vv. 6–7
- κυρῶσαι εἰς αὐτὸν ἀγάπην· content — complementary infinitive — κυρῶ, the legal term: love reinstated by formal act
- VV. 9–11 — THE TEST PASSED, THE PARDON SHARED, THE ADVERSARY DENIED
- 9 εἰς τοῦτο γὰρ καὶ ἔγραψα independent — the letter's second purpose — εἰς τοῦτο points forward
- ἵνα γινῶ τὴν δοκιμὴν ὑμῶν, purpose — on εἰς τοῦτο — the anticipated aim spelled out; the letter as test
- εἰ εἰς πάντα ὑπήκοοί ἐστε. content — indirect question — δοκιμή unpacked as obedience
- 10 ᾧ δέ τι χαρίζεσθε, relative — fronted indefinite relative — protasis-like, leaning on the answer below
- καὶ γὰρ independent — elliptical — the verb supplied from χαρίζεσθε; one word seals the solidarity
- καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, cause — καὶ γὰρ — the ground: his own pardon already stands granted
- εἴ τι κεχάρισμαι, conditional — the modest parenthesis — the grievance minimized; backward-leaning, so anchored
- δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, phrase modifier — the suspended predicate — pardon granted before Christ's face, for the church's good
- 11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· purpose — the pardon's final aim — no foothold for the adversary
- οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν. 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 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, participial — sentence-opening participle — leans on the main clause below; the itinerary of 1:15–16 resumed
- καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ, participial — genitive absolute — concessive: the perfect ἀνεωγμένης pictures the door standing open (cf. 1 Cor 16:9)
- 13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου independent — the main clause at last — the perfect ἔσχηκα, the unrest still vividly felt
- τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου, cause — τῷ + infinitive, dative of cause — no Titus, no news of Corinth, no rest
- ἀλλὰ ἀποταξάμενος αὐτοῖς participial — fronted participle — leans on ἐξῆλθον below; the open door left behind
- ἐξῆλθον εἰς Μακεδονίαν. 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 Τῷ δὲ θεῷ χάρις independent — the doxological formula — verbless; anxiety breaks into thanksgiving, and the great apology (2:14–7:4) opens
- τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ participial — θριαμβεύοντι — the Roman triumphus: led as Christ's captives on display, not co-victors; πάντοτε — no defeat interrupts
- καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ. participial — the procession's incense — the gospel diffused; αὐτοῦ objective genitive, knowledge of God
- 15 ὅτι Χριστοῦ εὐωδία ἔσμεν τῷ θεῷ cause — the ground — the heralds ARE the scent; εὐωδία, the 'pleasing aroma' of sacrifice (Gen 8:21; Exod 29:18)
- ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, phrase modifier — the two spheres — both present participles: salvation and ruin as processes under way
- 16 οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, relative — chiasmic — the first οἷς picks up the nearer ἀπολλυμένοις; ἐκ ... εἰς, wholly deadly
- οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. relative — the answering δέ — the same scent, wholly life-giving
- καὶ πρὸς ταῦτα τίς ἰκανός; independent — the sufficiency question — verbless; answered only at 3:5–6, ἡ ἰκανότης ἡμῶν ἐκ τοῦ θεοῦ

17	οὐ γάρ ἐσμεν ὥς οἱ λοιποὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ,	cause — the implicit answer begins — καπηλεύω, the huckster who waters the wine; οἱ λοιποὶ read (some witnesses: οἱ πολλοί)
	ἀλλ' ὥς ἐξ εἰλικρινείας,	comparative — fronted ὥς-phrase — leans on λαλοῦμεν below; motive unmixed, sunlight-tested
	ἀλλ' ὥς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.	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 ἐλθεῖν), 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.