

2 Corinthians 3 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Γ'

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.)

Letters of recommendation — you are our letter 3:1–3

- 1 Are we beginning again to commend ourselves? independent — the anticipated charge — συνιστάνειν, the letter's key verb of commendation (cf. 5:12)

Or do we need, as some do, letters of recommendation to you or from you?

independent — μή expects 'no' — τινες, the rivals who trade on credentials

2 You are our letter, independent — the answer — the church itself the credential

written on our hearts, participial — perfect — a standing inscription; 'our hearts' read with the better witnesses (v.l. 'your')

known and read by all people; participial — the wordplay γνωσκομένη / ἀναγνωσκομένη — a letter anyone can read

3 being made manifest — participial — masculine plural ad sensum with the Corinthians of v. 2

that you are a letter of Christ, content — the metaphor deepened — Christ the author

ministered by us, participial — Paul the courier and scribe, not the author — διακον-, seeding vv. 7–9

written participial — the inscription again — now contrasted by medium and surface

not with ink phrase modifier — the perishable medium negated

but with the Spirit of the living God, phrase modifier — the divine ink — Ezek 36:26–27

not on tablets of stone phrase modifier — the Sinai surface negated — Exod 31:18

but on tablets that are hearts of flesh. phrase modifier — καρδίαις in apposition to πλαξίν — Ezek 11:19; 36:26

Competence from God — ministers of a new covenant 3:4–6

4 Such is the confidence we have through Christ toward God. independent — the hinge — πεποιθησις fronted; confidence exercised before God, through Christ

5 not that we are competent of ourselves to reckon anything as coming from ourselves, content — οὐχ ὅτι — the disclaimer guarding v. 4 from self-sufficiency

but our competence is from God, content — the corrective — verbless; the ἱκαν- root passed from adjective to noun

6 who also made us competent as ministers of a new covenant, relative — on θεοῦ — God supplies what he requires (ικάνωσεν); Jer 31:31

not of letter but of Spirit; phrase modifier — the covenant's defining antithesis — genitives of quality

for the letter kills, cause — γάρ — the aphorism's first limb: the code alone condemns (Rom 7:9–11)

but the Spirit gives life. cause — the counter-limb — ζωοποιεῖ, the engine of vv. 7–18

The two ministries — the glory that surpasses 3:7–11

VV. 7–8 — THE FIRST A FORTIORI: THE DEATH-MINISTRY'S GLORY VS. THE SPIRIT'S

- 7 Now if the ministry of death, engraved in letters on stones, came with glory, conditional — protasis — first-class, granted as true; leans on the question below; ἐντετυπωμένη kept in line as attributive
- so that the sons of Israel could not gaze at the face of Moses purpose — ὥστε + infinitive — actual result, not purpose; Exod 34:29–30
- because of the glory of his face, fading as it was, cause — διὰ + accusative grounds — καταργουμένην, the section's keyword: already passing
- 8 how shall the ministry of the Spirit not be even more in glory? independent — apodosis as question — πῶς οὐχί demands assent; logical future

VV. 9–11 — CONDEMNATION VS. RIGHTEOUSNESS; THE FADING VS. WHAT REMAINS

- 9 For if the ministry of condemnation had glory, conditional — protasis — verbless; the ministries renamed by their verdicts
- much more does the ministry of righteousness abound in glory. independent — apodosis — πολλῷ μᾶλλον; περισσεύει, awash in glory, not merely possessed of it
- 10 for indeed what once was glorified has in this respect no glory at all, because of the surpassing glory; cause — καὶ γάρ — the paradox pressed: the old glory eclipsed to nothing; polyptoton δεδόξασται / δεδοξασμένον
- 11 For if what was being annulled came through glory, conditional — protasis — verbless; the decisive labels: transient vs. permanent
- much more is what remains in glory. independent — apodosis — verbless; note διὰ → ἐν: what abides rests in glory

The veil removed — with unveiled face, from glory to glory 3:12–18

VV. 12–13 — BOLDNESS, NOT MOSES' VEIL

- 12 | Having therefore such a hope, participial — causal — the fronted ground, leaning on the main clause below; οὖν draws on vv. 7–11
- we act with great boldness, independent — παρησία — open, unconcealed ministry, the antithesis of the veil
- 13 | and not like Moses, who would put a veil over his face, comparative — elliptical comparison — 'we do not do as Moses did'; iterative imperfect, Exod 34:33–35
- so that the sons of Israel might not gaze at the end of what was fading away. purpose — πρὸς τό + infinitive — purpose; τέλος: termination, and in Christ the goal (Rom 10:4)

VV. 14–16 — THE VEIL ON THE HEART, REMOVED AT THE TURNING

- 14 | But their minds were hardened. independent — the turn — the veil becomes a figure for dulled perception (cf. 4:4)
- For to this very day the same veil remains at the reading of the old covenant, cause — γάρ — the evidence; 'old covenant' named for the first time, against καινῆς (v. 6); ironically it is the veil that remains (μένει, cf. v. 11)
- not being unveiled, participial — the veil left unlifted — anticipating ἀνακεκαλυμμένῳ (v. 18)
- because it is in Christ that it is being abolished; cause — the crux — ὅτι taken as causal with μὴ ἀνακαλυπτόμενον, per the data's punctuation; the alternative reads content, 'that the old covenant is abolished in Christ'
- 15 | but to this day, whenever Moses is read, conditional — ἡνίκα ἀν + subjunctive — indefinite temporal, protasis-like, leaning on the clause below; ἕως σήμερον strictly with κεῖται, printed with the fronted temporal
- a veil lies over their heart; independent — the veil relocated — from the text to the reader's heart
- 16 | but whenever one turns to the Lord, conditional — ἡνίκα δεῖ εἶν — Exod 34:34 LXX echoed: Moses' turning universalized to conversion; subject unexpressed
- the veil is removed. independent — περιαιρεῖται — the very verb of Exod 34:34 for the unveiling

VV. 17–18 — THE LORD, THE SPIRIT: FREEDOM, AND GLORY TO GLORY

- 17 | Now the Lord is the Spirit, independent — the exegetical gloss — the κύριος of v. 16 (Exod 34) is met as the life-giving Spirit (v. 6), not a collapse of persons
- and where the Spirit of the Lord is — freedom. independent — doubly verbless — presence and consequence in five words (Gal 5:1; Rom 8:2)

And we all, with unveiled face beholding as in a mirror the glory of the Lord, participial — the fronted participial complex, leaning on the main verb below — ἡμεῖς πάντες vs. the one veiled mediator; κατοπτριζόμενοι: beholding-in-a-mirror, not 'reflecting'

are being transformed into the same image, from glory to glory, independent — the climax — μεταμορφούμεθα, divine passive; the image is Christ's (4:4)

just as from the Lord, the Spirit. comparative — καθάπερ — the agent named; κυρίου πνεύματος read as apposition, 'the Lord, the Spirit' (v. 17)

Analysis. 2 Corinthians 3 opens in diatribe and ends in doxology, and the shape tracks the turn. Verses 1–3 hang everything from two flush-left questions and one flush-left declaration — ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε — from which a chain of letter-participles descends (written, known and read, made manifest, ministered) to the paired dashed antitheses that name the media: not ink but Spirit, not stone tablets but hearts of flesh. Verses 4–6 step down from one main verb, ἔχομεν, through the οὐχ ὅτι / ἀλλὰ corrective to the relative ὅς καὶ ἰκάνωσεν, and bottom out in the two-limb aphorism the rest of the chapter argues from: the letter kills, the Spirit gives life. Verses 7–11 are three olive protases leaning forward on their apodoses — death/Spirit, condemnation/righteousness, fading/remaining — the a fortiori engine visible as three matched overhangs, two of them verbless. Verses 12–18 return to flush-left declarations (their minds were hardened; the veil remains; a veil lies; the veil is removed; the Lord is the Spirit) until the climactic sentence, where a single fronted participial line — we all, with unveiled face, beholding the glory of the Lord — leans on μεταμορφούμεθα. Cruxes the layout takes a side on: κατοπτριζόμενοι (v. 18) is rendered 'beholding as in a mirror,' not 'reflecting' — transformation comes through contemplation, though the middle voice permits either; the ὅτι of v. 14 is attached causally to μὴ ἀνακαλυπτόμενον ('not unveiled, because it is in Christ that it is abolished'), per the data's punctuation, with the content-reading ('that the old covenant is abolished in Christ') noted as the live alternative; ὁ δὲ κύριος τὸ πνεῦμά ἐστιν (v. 17) is read as an exegetical gloss on the κύριος of v. 16 / Exod 34 — the Lord to whom one turns is met as the life-giving

Spirit — not an ontological collapse of persons; and κυρίου πνεύματος (v. 18) is taken as apposition, 'the Lord, the Spirit.'

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.