

2 Corinthians 3 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Γ'

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

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 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; independent — the anticipated charge — συνιστάνειν, the letter's key verb of commendation (cf. 5:12)

ἢ μὴ χρήζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; independent — μὴ expects 'no' — τινες, the rivals who trade on credentials

- 2 **ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε,** independent — the answer — the church itself the credential
- ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν,** participial — perfect — a standing inscription; 'our hearts' read with the better witnesses (v.l. 'your')
- γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·** participial — the wordplay γινωσκομένη / ἀναγινωσκομένη — a letter anyone can read
- 3 **φανερούμενοι** participial — masculine plural ad sensum with the Corinthians of v. 2
- ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ** content — the metaphor deepened — Christ the author
- διακονηθεῖσα ὑφ' ἡμῶν,** participial — Paul the courier and scribe, not the author — διακον-, seeding vv. 7–9
- ἐγγεγραμμένη** participial — the inscription again — now contrasted by medium and surface
- οὐ μέλανι** phrase modifier — the perishable medium negated
- ἀλλὰ πνεύματι θεοῦ ζώντος,** phrase modifier — the divine ink — Ezek 36:26–27
- οὐκ ἐν πλαξὶν λιθίναις** phrase modifier — the Sinai surface negated — Exod 31:18
- ἀλλ' ἐν πλαξὶν καρδίαις σαρκίναις.** phrase modifier — καρδίαις in apposition to πλαξὶν — Ezek 11:19; 36:26

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

- 4 **Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.** independent — the hinge — πεποίθησις fronted; confidence exercised before God, through Christ
- 5 **οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογίσασθαι τι ὡς ἐξ ἑαυτῶν,** content — οὐχ ὅτι — the disclaimer guarding v. 4 from self-sufficiency
- ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ,** content — the corrective — verbless; the ἱκαν- root passed from adjective to noun
- 6 **ὃς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης,** relative — on θεοῦ — God supplies what he requires (ἰκάνωσεν); Jer 31:31
- οὐ γράμματος ἀλλὰ πνεύματος·** phrase modifier — the covenant's defining antithesis — genitives of quality
- τὸ γὰρ γράμμα ἀποκτεννεί,** cause — γάρ — the aphorism's first limb: the code alone condemns (Rom 7:9–11)
- τὸ δὲ πνεῦμα ζωοποιεῖ.** 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 | Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, conditional — protasis — first-class, granted as true; leans on the question below; ἐντετυπωμένη kept in line as attributive
- | ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως purpose — ὥστε + infinitive — actual result, not purpose; Exod 34:29–30
- | διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, cause — διὰ + accusative grounds — καταργουμένην, the section's keyword: already passing
- 8 | πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; independent — apodosis as question — πῶς οὐχὶ demands assent; logical future

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

- 9 | εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα, conditional — protasis — verbless; the ministries renamed by their verdicts
- | πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ. independent — apodosis — πολλῶ μᾶλλον; περισσεύει, awash in glory, not merely possessed of it
- 10 | καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης. cause — καὶ γάρ — the paradox pressed: the old glory eclipsed to nothing; polyptoton δεδόξασται / δεδοξασμένον
- 11 | εἰ γὰρ τὸ καταργούμενον διὰ δόξης, conditional — protasis — verbless; the decisive labels: transient vs. permanent
- | πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. 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 | Ἔχοντες οὖν τοιαύτην ἐλπίδα participial — causal — the fronted ground, leaning on the main clause below; οὖν draws on vv. 7–11
- | πολλῇ παρρησίᾳ χρώμεθα, independent — παρρησία — open, unconcealed ministry, the antithesis of the veil

- 13 καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, comparative — elliptical comparison — 'we do not do as Moses did';
iterative imperfect, Exod 34:33–35
- πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. 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 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. independent — the turn — the veil becomes a figure for dulled perception (cf. 4:4)
- ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει cause — γὰρ — the evidence; 'old
covenant' named for the first time, against καινῆς (v. 6); ironically it is the veil that remains (μένει, cf. v. 11)
- μὴ ἀνακαλυπτόμενον, participial — the veil left unlifted — anticipating ἀνακεκαλυμμένῳ (v. 18)
- ὅτι ἐν Χριστῷ καταργεῖται 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 ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς conditional — ἡνίκα ἀν + subjunctive — indefinite temporal, protasis-like, leaning on the
clause below; ἕως σήμερον strictly with κεῖται, printed with the fronted temporal
- κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται independent — the veil relocated — from the text to the reader's heart
- 16 ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, conditional — ἡνίκα δὲ ἐὰν — Exod 34:34 LXX echoed: Moses' turning universalized to conversion; subject
unexpressed
- περιαιρεῖται τὸ κάλυμμα. 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 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν 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
- οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία. independent — doubly verbless — presence and consequence in five words (Gal 5:1; Rom 8:2)
- 18 ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι 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'

τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,

independent — the climax — μεταμορφούμεθα, divine passive; the image is Christ's (4:4)

καθάπερ ἀπὸ κυρίου πνεύματος.

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 / ἀλλά corrective to the relative ὃς 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.