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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle to the Corinthians, Chapter 3

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Γ'

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 · 3:1–3

Letters of recommendation: you are our letter

Resuming the self-defense, Paul asks whether he needs commendatory letters (1); the Corinthians themselves are his letter, written on the heart, known and read by all (2); they are a letter of Christ, ministered by Paul, written not with ink but with the Spirit of the living God, not on stone tablets but on tablets that are hearts of flesh (3).

B · 3:4–6

Competence from God: ministers of a new covenant

Such confidence Paul has through Christ toward God (4); not that he is competent of himself to reckon anything as from himself, but his competence is from God (5), who made him competent as a minister of a new covenant — not of letter but of Spirit, for the letter kills but the Spirit gives life (6).

C · 3:7–11

Greater glory: the ministry of the Spirit surpasses

An argument from lesser to greater: if the ministry of death, engraved in letters on stones, came with glory so that Israel could not gaze at Moses' face for its fading glory (7), how much more glorious is the ministry of the Spirit (8); for if the ministry of condemnation had glory, the ministry of righteousness abounds far more in glory (9); indeed what was glorified has no glory now, by comparison with the surpassing glory (10); for if what was being annulled came through glory, much more what remains is in glory (11).

D · 3:12–18

Unveiled faces: beholding the glory of the Lord

Having such a hope Paul acts with great boldness (12), unlike Moses who put a veil over his face so Israel could not gaze at the end of what was fading (13); but their minds were hardened, for to this day the same veil remains over the reading of the old covenant, unlifted, since it is annulled in Christ (14); to this day a veil lies over their heart when Moses is read (15); but whenever one turns to the Lord, the veil is removed (16); now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom (17); and we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord, the Spirit (18).

1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρήζομεν ὡς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;

Are we beginning again to commend ourselves? Or do we need, as some do, letters of recommendation to you or from you?

RHETORICAL QUESTION ASYNDETON Resuming the apologetic of 2:17, Paul anticipates the charge of self-commendation with two rhetorical questions, the second expecting the answer 'no' (μή).

Ἀρχόμεθα

are we beginning

Pres Mid Indic 1 Pl · ἄρχομαι

main verb (deliberative question)

→ inceptive present

ἄρχομαι (mid.): 'begin'; here ironic — 'are we starting over' at self-promotion, as if v.2:17 had not settled it.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; implying a prior accusation that Paul commends himself (cf. 5:12).

ἑαυτοὺς

ourselves

Accusative

reflexive pronoun (object of συνιστάνειν)

συνιστάνειν

to commend

Pres Act Inf · συνιστάνω

complementary infinitive

→ iterative present

συνιστάνω/συνίστημι: 'commend, present, recommend' (lit. 'set together'); a key verb in this letter for commendation (cf. 4:2; 5:12; 6:4; 10:18).

<p>ἢ or disjunctive conjunction</p>	<p>μή surely not interrogative particle (expects 'no') μή: introducing a question that anticipates a negative answer — 'we don't need... do we?'</p>	<p>χρήζομεν we need Pres Act Indic 1 Pl · χρήζω main verb (rhetorical question) → stative present χρήζω: 'have need of, require' (+ gen.); Paul disavows dependence on credentials.</p>	<p>ὥς as comparative particle</p>
<p>ΤΙΝΕΣ some Nominative indefinite pronoun (subject of implied verb) τις: 'some(one)'; a veiled reference to rival 'super-apostles' who trade on letters of recommendation (cf. 10–11).</p>	<p>συστατικῶν of recommendation Genitive attributive adjective συστατικός: 'commendatory'; from συνίστημι — letters that introduce and vouch for a person, a standard Greco-Roman convention.</p>	<p>ἐπιστολῶν letters Genitive genitive (object of χρήζομεν) ἐπιστολή: 'letter, epistle'; here the formal credential carried by traveling teachers.</p>	<p>πρὸς to preposition + accusative (direction)</p>
<p>ὑμᾶς you Accusative object of πρὸς</p>	<p>ἢ or disjunctive conjunction</p>	<p>ἐξ from preposition + genitive (source)</p>	<p>ὑμῶν you Genitive object of ἐξ (source)</p>

2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·

You are our letter, written on our hearts, known and read by all people;

ANSWER / METAPHOR ASYNDETON Paul's answer: the Corinthians themselves are his living letter of recommendation — needing no parchment, inscribed on the heart and legible to all.

ἡ

the

Nominative

article

ἐπιστολή

letter

Nominative

predicate nominative (fronted)

ἐπιστολή: 'letter'; the metaphor turns — the church is itself Paul's credential.

ἡμῶν

our

Genitive

genitive of possession

ὕμεις

you

Nominative

subject (emphatic pronoun)

ὕμεις: 'you' (pl.) — emphatic; the Corinthians are the letter.

ἐστε

are

Pres Act Indic 2 Pl · εἶμί

main verb (equative)

→ stative present

ἐγγεγραμμένη

written/inscribed

Perf Pass Ptc · Nom Sg Fem · ἐγγράφω

attributive participle (modifies ἐπιστολή)

→ intensive perfect (abiding inscription)

ἐγγράφω: 'write in/on, inscribe' (ἐν + γράφω); the perfect stresses the standing, permanent record.

ἐν

on

preposition + dative (location)

ταῖς

the

Dative

article

καρδίαις

hearts

Dative

dat. of location (writing-surface)

καρδία: 'heart'; the inner person — anticipating the new-covenant promise of a law written on the heart (Jer 31:33).

ἡμῶν

our

Genitive

genitive of possession

A minority of MSS read 'your' (ὕμῶν); 'our hearts' is the better-attested reading — the church is engraved on Paul's affection.

γινωσκομένη

known

Pres Pass Ptc · Nom Sg Fem · γινώσκω

attributive participle

→ present (ongoing)

γινώσκω: 'know, recognize'; the letter is openly recognized — a play on the verb of reading.

καὶ

and

coordinating conjunction

ἀναγινωσκομένη

read

Pres Pass Ptc · Nom Sg Fem · ἀναγινώσκω

attributive participle

→ present (ongoing)

ἀναγινώσκω: 'read (aloud)' (ἀνά + γινώσκω, 'recognize again!'); a deliberate wordplay with γινωσκομένη.

ὑπὸ

by

preposition + genitive (agency)

πάντων

all

Genitive

attributive adjective

ἀνθρώπων

people

Genitive

genitive of agency (with ὑπό)

ἄνθρωπος: 'human being, person'; the letter is public — anyone can read the transformed church.

3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξίν λιθίναις ἀλλ' ἐν πλαξίν καρδίαις σαρκίνοις.

showing that you are a letter of Christ, ministered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets that are hearts of flesh.

EXPANSION OF THE METAPHOR **ASYNDETON** The metaphor deepened: the church is Christ's letter, authored by the Spirit and merely 'ministered' by Paul — the contrast of ink/stone vs. Spirit/heart launches the new-covenant theme.

φανερούμενοι

being shown/made manifest

Pres Pass Ptc · Nom Pl Masc · φανερόω

adverbial participle (loosely w/ ὑμεῖς of v.2)

→ present (ongoing)

φανερόω: 'make manifest, reveal' (cf. 2:14; 4:10–11); the church is openly disclosed as Christ's letter. The masculine plural attaches ad sensum to the Corinthians.

ὅτι

that

conjunction (content of φανερούμενοι)

ἐστὲ

you are

Pres Act Indic 2 Pl · εἰμί

main verb (ὅτι clause)

→ stative present

ἐπιστολὴ

letter

Nominative

predicate nominative

ἐπιστολή: 'letter'; now defined as 'of Christ' — he is the author.

Χριστοῦ

of Christ

Genitive

genitive of source/author

Χριστός: 'Christ'; the letter's true author, with Paul as scribe/courier.

διακονηθεῖσα

ministered/delivered

Aor Pass Ptc · Nom Sg Fem · διακονέω

attributive participle (modifies ἐπιστολή)

→ constative aorist

διακονέω: 'serve, minister, deliver' (cf. διακονία, vv.7-9); Paul's role is service, not authorship — he carried and transcribed Christ's letter.

ὑφ'

by

preposition + genitive (agency)

ἡμῶν

us

Genitive

genitive of agency (with ὑπό)

ἔγγεγραμμένη

written

Perf Pass Ptc · Nom Sg Fem · ἐγγράφω

attributive participle

→ intensive perfect (standing inscription)

ἐγγράφω: 'inscribe'; the perfect again — a permanent writing, now contrasted by medium and surface.

οὐ

not

negative particle

μέλανι

ink

Dative

dat. of means (instrument)

μέλαν: 'ink' (lit. 'the black [stuff]'); the perishable medium of ordinary letters.

ἀλλά

but

adversative conjunction

πνεύματι

with the Spirit

Dative

dat. of means (instrument)

πνεῦμα: 'Spirit'; the divine 'ink' — the agent who writes the new covenant on hearts (cf. Ezek 36:26-27).

θεοῦ

of God

Genitive

genitive of source

ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

attributive participle (modifies θεοῦ)

→ present (characteristic)

ζάω: 'live'; 'the living God' — the covenant title, contrasted with dead stone and the death-dealing letter (v.6).

οὐκ

not

negative particle

<p>ἐν on <i>preposition + dative (location)</i></p>	<p>πλαξίν tablets Dative <i>dat. of location (writing-surface)</i> πλάξ: 'flat stone, tablet'; the word of the Sinai tablets (Exod 31:18 LXX; Deut 9:10).</p>	<p>λιθίναις of stone Dative <i>attributive adjective</i> λίθινος: 'made of stone'; the medium of the old covenant — external, fixed, lifeless.</p>	<p>ἀλλ' but <i>adversative conjunction</i></p>
<p>ἐν on <i>preposition + dative (location)</i></p>	<p>πλαξίν tablets Dative <i>dat. of location</i> πλάξ: 'tablet'; reused for paradoxical effect — 'tablets' that are living hearts.</p>	<p>καρδίαις hearts Dative <i>dat. in apposition to πλαξίν</i> καρδία: 'heart'; the appositional construction equates the 'tablets' with hearts (cf. Ezek 11:19; 36:26, 'heart of flesh').</p>	<p>σαρκίνοις of flesh Dative <i>attributive adjective</i> σάρκινος: 'fleshy, made of flesh' (the material -ινος form, not the ethical σαρκικός); here positive — soft, living, responsive, vs. stone.</p>

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.

| Such is the confidence we have through Christ toward God.

TRANSITION: CONFIDENCE **δὲ** A hinge verse: Paul roots the bold claim of vv.1–3 not in himself but in a confidence held through Christ and directed Godward — preparing the disclaimer of v.5.

<p>Πεποίθησιν confidence Accusative <i>direct object (fronted, emphatic)</i> πεποίθησις: 'confidence, trust, assurance' (from the perfect πέποιθα, 'I am confident'); reliance, not boasting.</p>	<p>δὲ now <i>transitional conjunction</i></p>	<p>τοιαύτην such Accusative <i>demonstrative adjective</i> τοιοῦτος: 'such, of this kind'; pointing back to the assurance of vv.1–3.</p>	<p>ἔχομεν we have Pres Act Indic 1 Pl · ἔχω <i>main verb</i> → <i>stative present</i> ἔχω: 'have, hold'; the present possession of this confidence.</p>
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<p>διὰ through <i>preposition + genitive (mediation)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>Χριστοῦ Christ Genitive <i>object of διὰ (mediator)</i> Χριστός; 'Christ'; the mediator through whom alone such confidence stands.</p>	<p>πρὸς toward <i>preposition + accusative (direction)</i></p>
<p>τὸν the Accusative <i>article</i></p>	<p>θεόν God Accusative <i>object of πρὸς (the one before whom)</i> θεός; God; the confidence is exercised coram Deo, before God, not as self-assertion.</p>		

5 οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἔσμεν λογίσασθαί τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ,

Not that we are competent of ourselves to reckon anything as coming from ourselves, but our competence is from God,

DISCLAIMER / CORRECTION ASYNDETON Paul immediately qualifies: the confidence is no claim of self-sufficiency; all adequacy for ministry is sourced in God — the οὐχ... ἀλλά antithesis pivots on ἱκαν- (competence).

<p>οὐχ not <i>negative particle</i></p>	<p>ὅτι that <i>conjunction (οὐχ ὅτι, 'not that')</i> οὐχ ὅτι: an idiom guarding against misunderstanding — 'I do not mean that..!'</p>	<p>ἀφ' from <i>preposition + genitive (source)</i></p>	<p>ἑαυτῶν ourselves Genitive <i>reflexive (object of ἀπό, source)</i> ἑαυτῶν: 'ourselves'; the rejected source of competence.</p>
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ἱκανοί

competent/sufficient

Nominative

predicate adjective

ἱκανός: 'sufficient, competent, adequate'; the root word of this paragraph (ικανότης, ἱκάνωσεν, v.6) — perhaps echoing God's self-designation.

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ stative present

λογίσασθαι

to reckon/consider

Aor Mid Inf · λογίζομαι

exegetical infinitive (of ἱκανοί)

→ constative aorist

λογίζομαι: 'reckon, count, consider' (an accounting term, cf. Rom 4); Paul cannot even credit any thought to his own account.

τι

anything

Accusative

direct object (indefinite)

τις: 'anything'; nothing whatever may be claimed as self-derived.

ὡς

as

comparative particle (manner)

ἐξ

from

preposition + genitive (source)

ἐαυτῶν

ourselves

Genitive

reflexive (object of ἐκ, source)

ἀλλ'

but

adversative conjunction

ἡ

the

Nominative

article

ικανότης

competence/sufficiency

Nominative

subject

ικανότης: 'sufficiency, competence'; the abstract noun — the adequacy required for ministry.

ἡμῶν

our

Genitive

genitive of possession

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐκ (the true source)

θεός: God; the sole source of all ministerial adequacy.

6 ὅς καὶ ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζωοποιεῖ.

who also made us competent as ministers of a new covenant, not of letter but of Spirit; for the letter kills, but the Spirit gives life.

RELATIVE EXPANSION / THESIS ὅς A relative clause unfolds the gift: God equipped Paul as minister of the new covenant. The letter/Spirit antithesis, clinched by 'kills/gives life,' becomes the engine of vv.7–18.

ὅς

who

Nominative

relative pronoun (subject; antecedent θεοῦ)

καὶ

also

adverbial/ascensive conjunction

ἰκάνωσεν

made competent

Aor Act Indic 3 Sg · ἰκάνω

main verb (rel. clause)

→ constative aorist

ἰκάνω: 'make sufficient, qualify' (cf. Col 1:12); God himself supplies the competence denied to the self (v.5).

ἡμᾶς

us

Accusative

direct object

διακόνους

ministers/servants

Accusative

object complement (double accusative)

διάκονος: 'servant, minister'; the office God qualified them for — service of the covenant (cf. διακονία, vv.7–9).

καινῆς

of a new

Genitive

attributive adjective

καινός: 'new (in kind/quality)', not merely νέος ('new in time'); the eschatologically new covenant of Jer 31:31.

διαθήκης

covenant

Genitive

objective genitive (covenant they minister)

διαθήκη: 'covenant, testament'; the LXX rendering of b'ērīt — God's binding disposition; here Jeremiah's promised new covenant.

οὐ

not

negative particle

γράμματος

of letter

Genitive

genitive of quality/content

γράμμα: 'letter (of the alphabet), written code'; here the law as mere external written demand — the old order (cf. Rom 2:29; 7:6).

ἀλλὰ

but

adversative conjunction

πνεύματος

of Spirit

Genitive

genitive of quality/content

πνεῦμα: 'Spirit'; the covenant's defining power — the Holy Spirit who internalizes and enlivens.

τὸ

the

Nominative

article

γὰρ

for

explanatory conjunction

γράμμα

letter

Nominative

subject

γράμμα: 'written code'; the law's demand apart from the Spirit, which exposes and condemns sin (cf. Rom 7:9–11).

ἀποκτείνει

kills

Pres Act Indic 3 Sg · ἀποκτείνω

main verb

→ *gnomic present*

ἀποκτείνω: 'kill, put to death'; the written code, lacking power to give life, brings only the sentence of death.

τὸ

the

Nominative

article

δὲ

but

adversative conjunction

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the life-giving counterpart to the killing letter.

ζωοποιεῖ

gives life

Pres Act Indic 3 Sg · ζωοποιέω

main verb

→ *gnomic present*

ζωοποιέω: 'make alive, give life' (ζωή + ποιέω); the Spirit's work — vivification, the heart of new-covenant ministry (cf. Rom 8:11; John 6:63).

7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην,

Now if the ministry of death, engraved in letters on stones, came with glory, so that the sons of Israel could not gaze at the face of Moses because of the glory of his face, fading as it was,

LESSER-TO-GREATER PROTASIS **δὲ** The first of three a fortiori conditionals (vv.7–11). The premise grants real glory to the old 'ministry of death' (Exod 34:29–30) — but flags it as already fading (καταργουμένην).

<p>Εἰ if <i>conjunction (first-class condition)</i></p> <p>εἰ: 'if'; a real condition — the premise is granted as true, setting up the 'how much more.'</p>	<p>δὲ now <i>transitional conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>διακονία ministry/service Nominative <i>subject</i></p> <p>διακονία: 'ministry, service'; the administration of the Sinai covenant — the keyword binding vv.7–9.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>θανάτου death Genitive <i>genitive of effect/result (ministry producing death)</i></p> <p>θάνατος: 'death'; the law's effect (cf. v.6, 'the letter kills') — it administers a death sentence.</p>	<p>ἐν in <i>preposition + dative (means/manner)</i></p>	<p>γράμμασιν letters Dative <i>dat. of means (carved characters)</i></p> <p>γράμμα: 'letter, written character'; the decalogue chiseled letter by letter — the old code (cf. v.6).</p>

ἐντετυπωμένη

engraved/imprinted

Perf Pass Ptc · Nom Sg Fem · ἐντυπώ

attributive participle (modifies διακονία)

→ intensive perfect (engraved and remaining)

ἐντυπώ: 'engrave, imprint' (ἐν + τύπος, 'impression'); a vivid hapax — the law was cut into stone, permanent yet external.

λίθοις

on stones

Dative

dat. of location (surface)

λίθος: 'stone'; the Sinai tablets (cf. πλαξίν λιθίναις, v.3) — hard, dead material.

ἐγενήθη

came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb (apodosis-bearing protasis)

→ constative aorist

γίνομαι: 'come to be, happen'; the old ministry 'came about with glory' at its inauguration.

ἐν

with/in

preposition + dative (attendant circumstance)

δόξη

glory

Dative

dat. of manner/accompaniment

δόξα: 'glory, splendor'; the kābôd of Sinai (Exod 34) — the keyword of vv.7–11, conceded to the old order, then surpassed.

ὥστε

so that

conjunction (result)

ὥστε: 'so that, with the result that'; introducing the actual result — Israel's inability to look.

μή

not

negative particle (w/ infinitive)

δύνασθαι

to be able

Pres Mid Inf · δύναμαι

infinitive of result (with ὥστε)

→ present (capacity)

δύναμαι: 'be able'; the negated ability — they could not bear to look.

ἀτενίσαι

to gaze intently

Aor Act Inf · ἀτενίζω

complementary infinitive (of δύνασθαι)

→ constative aorist

ἀτενίζω: 'look fixedly, gaze intently' (ἀ-intensive + τείνω, 'stretch'); to stare steadily — what the glory prevented (cf. v.13).

τοὺς

the

Accusative

article

υἱούς

sons

Accusative

accusative subject of infinitive

υἱός: 'son'; 'sons of Israel,' the LXX idiom for the people (Exod 34:30).

Ἰσραήλ

of Israel

Genitive

genitive of relationship (indeclinable)

Ἰσραήλ: Israel; the covenant people at Sinai.

<p>εἰς at <i>preposition + accusative (direction of gaze)</i></p>	<p>τὸ the Accusative article</p>	<p>πρόσωπον face Accusative <i>object of εἰς</i> πρόσωπον: 'face, countenance'; Moses' radiant face (Exod 34:29–30) — the recurring image of vv.7, 13, 18.</p>	<p>Μωϋσέως of Moses Genitive <i>genitive of possession</i> Μωϋσῆς; Moses; the mediator of the old covenant, type and foil throughout the section.</p>
<p>διὰ because of <i>preposition + accusative (cause)</i></p>	<p>τὴν the Accusative article</p>	<p>δόξαν glory Accusative <i>object of διὰ (cause)</i> δόξα: 'glory'; the dazzling radiance that forced Israel to look away.</p>	<p>τοῦ of the Genitive article</p>
<p>προσώπου face Genitive <i>genitive of source/possession</i> πρόσωπον: 'face'; the glory belonged to Moses' face only in reflection.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>τὴν the (which was) Accusative <i>article (attributive, w/ participle)</i></p>	<p>καταργουμένην being annulled/fading Pres Pass Ptc · Acc Sg Fem · καταργέω <i>attributive participle (modifies δόξαν)</i> → present (process underway) καταργέω: 'render inoperative, abolish, do away with' (κατά + ἀργός, 'idle'); the keyword of the section (vv.7, 11, 13, 14) — the old glory was transient, already passing.</p>

8 πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

| how shall the ministry of the Spirit not be even more in glory?

| A FORTIORI APODOSIS ASYNDETON The first conclusion: if the death-ministry had glory, the Spirit-ministry must overflow with it — a rhetorical question (πῶς οὐχί) demanding emphatic assent.

<p>πῶς how <i>interrogative adverb</i></p> <p>πῶς: 'how'; introducing a rhetorical question of certainty, not doubt.</p>	<p>οὐχὶ not indeed <i>emphatic negative (expects 'yes')</i></p> <p>οὐχὶ: emphatic form of οὐ; πῶς οὐχὶ = 'how shall it not surely...' — affirming with force.</p>	<p>μᾶλλον more <i>comparative adverb</i></p> <p>μᾶλλον: 'rather, more'; the a fortiori escalation.</p>	<p>ἡ the Nominative <i>article</i></p>
<p>διακονία ministry Nominative <i>subject</i></p> <p>διακονία: 'ministry'; now the new-covenant administration — 'of the Spirit.'</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>πνεύματος Spirit Genitive <i>genitive of content/source (ministry of the Spirit)</i></p> <p>πνεῦμα: 'Spirit'; the defining mark of the new ministry, set against θανάτου (v.7).</p>	<p>ἔσται will be Fut Mid Indic 3 Sg · εἰμί <i>main verb</i></p> <p>→ gnomic/logical future</p> <p>εἰμί (fut.): 'will be'; the future of logical certainty — what must be the case.</p>
<p>ἐν in <i>preposition + dative (sphere/manner)</i></p>	<p>δόξη glory Dative <i>dat. of manner/sphere</i></p> <p>δόξα: 'glory'; the Spirit-ministry's even greater splendor.</p>		

9 εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξη.

For if the ministry of condemnation had glory, much more does the ministry of righteousness abound in glory.

SECOND A FORTIORI (GROUNDING) **γάρ** The same argument restated with sharper labels: 'condemnation' vs. 'righteousness.' The verb περισσεύει ('overflows') intensifies the disproportion of glory.

εἰ

if

conjunction (first-class condition)

γάρ

for

explanatory conjunction

τῇ

to the

Dative

article

διακονία

ministry

Dative

dat. of possession (glory belongs to it)

διακονία: 'ministry'; the old order, here named by its effect — condemnation.

τῆς

of

Genitive

article

κατακρίσεως

condemnation

Genitive

genitive of effect/result

κατάκρισις: 'condemnation, sentencing against' (cf. κατάκριμα, Rom 8:1); the law's verdict against the sinner.

δόξα

glory

Nominative

subject (verbless clause; 'was glory')

δόξα: 'glory'; granted even to the condemning ministry.

πολλῶ

by much

Dative

dat. of measure/degree

πολύς: 'much'; πολλῶ μάλλον = 'much more,' quantifying the surplus.

μᾶλλον

more

comparative adverb

περισσεύει

abounds/overflows

Pres Act Indic 3 Sg · περισσεύω

main verb

→ gnostic present

περισσεύω: 'abound, overflow, exceed' (cf. 1:5; 9:8); not merely 'has' glory but is awash in it.

ἡ

the

Nominative

article

διακονία

ministry

Nominative

subject

διακονία: 'ministry'; the new order, named by its effect — righteousness.

τῆς

of

Genitive

article

δικαιοσύνης

righteousness

Genitive

genitive of effect/result

δικαιοσύνη: 'righteousness, justification'; the new covenant's gift — being set right with God, vs. condemnation.

δόξη

in glory

Dative

dat. of respect (abounds in respect of glory)

δόξα: 'glory'; the sphere in which the new ministry overflows.

10 καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης·

Indeed, what once was glorified has in this respect no glory at all, because of the glory that surpasses it.

INTENSIFICATION **καὶ γὰρ** Paul presses to a paradox: the old glory is so eclipsed that, by comparison, it has no glory — outshone by the surpassing glory of the new (cf. a lamp at noon).

<p>καὶ and <i>conjunction (καὶ γάρ, 'for indeed')</i></p>	<p>γὰρ for <i>explanatory conjunction</i> καὶ γάρ: 'for in fact, indeed'; confirming and intensifying v.9.</p>	<p>οὐ not <i>negative particle</i></p>	<p>δεδόξασται has been glorified Perf Pass Indic 3 Sg · δοξάζω <i>main verb</i> → <i>intensive perfect (resultant state)</i> δοξάζω: 'glorify, give glory to'; the perfect denotes a standing condition — 'stands in no glory now.'</p>
<p>τὸ the thing Nominative <i>article (substantizes ptc.)</i></p>	<p>δεδοξασμένον having been glorified Perf Pass Ptc · Nom Sg Neut · δοξάζω <i>substantival participle (subject)</i> → <i>intensive perfect (settled glory)</i> δοξάζω: 'glorify'; the old covenant, once truly glorified, now appears glory-less beside the greater. A deliberate polyptoton with the finite verb.</p>	<p>ἐν in <i>preposition + dative (respect)</i></p>	<p>τούτῳ this Dative <i>demonstrative adjective</i></p>

τῷ

the

Dative

article

μέρει

respect/part

Dative

dat. of respect ('in this regard')

μέρος: 'part, portion, respect'; ἐν τούτῳ τῷ
μέρει = 'in this respect, in this case' —
qualifying the loss of glory to a relative
one.

εἵνεκεν

because of

preposition + genitive (cause)

εἵνεκεν (= ἔνεκεν): 'because of, on account
of'; assigning the cause of the eclipse.

τῆς

the

Genitive

article

ὑπερβαλλούσης

surpassing

Pres Act Ptc · Gen Sg Fem · ὑπερβάλλω

attributive participle (modifies δόξης)

→ present (characteristic)

ὑπερβάλλω: 'surpass, exceed, throw
beyond' (ὑπέρ + βάλλω); a favorite Pauline
superlative idea (cf. 9:14; Eph 1:19; 3:19) —
the new glory outstrips all comparison.

δόξης

glory

Genitive

object of εἵνεκεν (cause)

δόξα: 'glory'; the surpassing glory of the
new covenant that outshines the old.

11 εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.

For if what was being annulled came through glory, much more is what remains in glory.

THIRD A FORTIORI (SUMMARY) γάρ The decisive contrast: transient (καταργούμενον) vs.
permanent (μένον). Even the fading thing had glory; the abiding new covenant possesses it far more —
and abidingly.

<p>εἰ if conjunction (first-class condition)</p>	<p>γάρ for explanatory conjunction</p>	<p>τὸ the thing Nominative article (substantizes ptc.)</p>	<p>καταργούμενον being annulled/fading Pres Pass Ptc · Nom Sg Neut · καταργέω substantival participle (subject) → present (process underway) καταργέω: 'abolish, render void'; the old covenant as the passing thing — transient by design.</p>
<p>διὰ through preposition + genitive (attendant circumstance) διὰ δόξης; here 'through/with glory' — the manner of its coming, perhaps 'by way of glory' (a transient phase).</p>	<p>δόξης glory Genitive object of διὰ δόξα: 'glory'; the splendor that accompanied even the temporary order.</p>	<p>πολλῶ by much Dative dat. of measure/degree</p>	<p>μᾶλλον more comparative adverb</p>
<p>τὸ the thing Nominative article (substantizes ptc.)</p>	<p>μένον remaining/abiding Pres Act Ptc · Nom Sg Neut · μένω substantival participle (subject; verb 'is' implied) → present (durative) μένω: 'remain, abide, endure'; the new covenant as the permanent thing — its very glory is that it lasts (antithesis to καταργούμενον).</p>	<p>ἐν in preposition + dative (sphere) ἐν δόξει: note the shift from διὰ to ἐν — the abiding thing is permanently 'in glory,' not merely 'through' a passing one.</p>	<p>δόξη glory Dative dat. of sphere δόξα: 'glory'; the permanent splendor of what abides.</p>

12 Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα,

Having therefore such a hope, we act with great boldness,

INFERENCE: BOLDNESS **οὖν** The inference from vv.7–11: since the new ministry is one of abiding, surpassing glory, Paul ministers with open boldness — the opposite of Moses' concealing veil (v.13).

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

causal/circumstantial participle

→ present (concurrent)

ἔχω: 'have, hold'; the ground for boldness
— present, ongoing possession of the hope.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; drawing the practical conclusion from the glory argument.

τοιαύτην

such

Accusative

demonstrative adjective

τοιοῦτος: 'such!'; this kind of hope — grounded in the surpassing, abiding glory.

ἐλπίδα

hope

Accusative

direct object of ἔχοντες

ἐλπίς: 'hope'; confident expectation grounded in the permanence of the new covenant's glory.

πολλῇ

great/much

Dative

attributive adjective

παρρησία

boldness/openness

Dative

dat. of manner (object of χρώμεθα)

παρρησία: 'boldness, frankness, openness' (lit. 'all-speaking'); plain, unconcealed speech and conduct — the antithesis of Moses' veil.

χρώμεθα

we use/act

Pres Mid Indic 1 Pl · χράομαι

main verb

→ customary present

χράομαι: 'use, employ, make use of' (+ dat.); 'we employ great boldness' — Paul's open manner of ministry.

13 καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου.

and not like Moses, who would put a veil over his face, so that the sons of Israel might not gaze at the end of what was fading away.

CONTRAST WITH MOSES καὶ Paul contrasts his openness with Moses' veiling (Exod 34:33–35), reading it purposively: the veil kept Israel from seeing the τέλος ('end/outcome') of the fading glory.

καὶ
and

coordinating conjunction

οὐ
not

negative particle

καθάπερ
just as

comparative conjunction

καθάπερ: 'just as, exactly as'; 'not as Moses [did]' — marking the contrast.

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς; Moses; here the negative type of concealment.

ἐτίθει

would put/kept putting

Impf Act Indic 3 Sg · τίθημι

main verb

→ *customary/iterative imperfect*

τίθημι: 'put, place, lay'; the imperfect denotes repeated action — Moses habitually veiled his face (Exod 34:34–35).

κάλυμμα

veil

Accusative

direct object

κάλυμμα: 'veil, covering' (from καλύπτω, 'cover'); the catchword of vv.13–16, both literal and figurative.

ἐπὶ

over

preposition + accusative (upon)

τὸ

the

Accusative

article

πρόσωπον

face

Accusative

object of ἐπί

πρόσωπον: 'face'; Moses' radiant but fading face, now hidden.

αὐτοῦ

his

Genitive

genitive of possession

πρὸς

so that

preposition + articular infinitive (purpose)

πρὸς τὸ + inf.: a purpose construction — 'in order that!'

τὸ

the

Accusative

article (with infinitive)

μὴ

not

negative particle (w/ infinitive)

ἀτενίσαι

to gaze

Aor Act Inf · ἀτενίζω

articular infinitive of purpose

→ *constative aorist*

ἀτενίζω: 'gaze intently' (cf. v.7); the veil's purpose was to block a steady look at the fading splendor.

τούς

the

Accusative

article

υἱούς

sons

Accusative

accusative subject of infinitive

υἱός: 'son'; 'sons of Israel' (cf. v.7).

Ἰσραήλ

of Israel

Genitive

genitive of relationship (indeclinable)

εἰς

at

preposition + accusative (direction of gaze)

τὸ

the

Accusative

article

τέλος

end/outcome

Accusative

object of εἰς

τέλος: 'end, goal, outcome, termination';
either the cessation of the fading glory or
its goal in Christ (cf. Rom 10:4) — likely
both nuances.

τοῦ

of the thing

Genitive

article (substantizes ptc.)

καταργουμένου

being annulled/fading

Pres Pass Ptc · Gen Sg Neut · καταργέω

substantival participle (genitive)

→ present (process underway)

καταργέω: 'abolish, fade away'; the
transient glory whose 'end' the veil
concealed.

14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται·

But their minds were hardened. For to this very day the same veil remains at the reading of the old covenant, not unveiled, because it is in Christ that it is being abolished;

THE VEILED MIND **ἀλλὰ** Paul turns the literal veil into a figure for Israel's hardened understanding: the same veil lies over the reading of the old covenant — and only in Christ is it removed.

ἀλλὰ

but

adversative conjunction

ἐπωρώθη

were hardened/dulled

Aor Pass Indic 3 Sg · πωρώω

main verb (neut. pl. subject, sg. verb)

→ *constative aorist*

πωρώω: 'harden, petrify, make dull' (from πῶρος, 'callus, hard stone'); their faculties were rendered insensible (cf. Rom 11:7; Mark 6:52).

τὰ

the

Nominative

article

νοήματα

minds/thoughts

Nominative

subject

νόημα: 'thought, mind, perception' (from νοέω); the mental faculties — here dulled to the truth (cf. 2:11; 4:4; 11:3).

αὐτῶν

their

Genitive

genitive of possession

ἄχρι

until

preposition + genitive (extent of time)

ἄχρι: 'up to, until'; ἄχρι τῆς σήμερον ἡμέρας = 'to this very day' — the hardening persists.

γὰρ

for

explanatory conjunction

τῆς

the

Genitive

article

σήμερον

today

adverb (functioning attributively)

σήμερον: 'today'; 'the today day' = the present day.

ἡμέρας

day

Genitive

genitive (object of ἄχρι, time)

ἡμέρα: 'day'; the present moment of Israel's continuing veil.

τὸ

the

Nominative

article

αὐτὸ

same

Nominative

intensive/identical adjective

αὐτός: here 'the same'; the very veil of Moses now lies on their reading.

κάλυμμα

veil

Nominative

subject

κάλυμμα: 'veil'; now figurative — the obscuring of understanding.

ἐπὶ

at/over

preposition + dative (location)

τῇ

the

Dative

article

ἀναγνώσει

reading

Dative

dat. of location (occasion)

ἀνάγνωσις: 'reading (aloud)' (cf. ἀναγινώσκω, v.2); the public synagogue reading of Torah.

τῆς

of the

Genitive

article

παλαιᾶς

old

Genitive

attributive adjective

παλαιός: 'old, ancient'; the term 'old covenant' — its earliest occurrence, set against καινή (v.6).

διαθήκης

covenant

Genitive

objective genitive (what is read)

διαθήκη: 'covenant'; the Sinai covenant and its Scripture.

μένει

remains

Pres Act Indic 3 Sg · μένω

main verb

→ durative present

μένω: 'remain, stay'; the veil persists — ironically, what 'remains' (cf. v.11) is now the veil, not the glory.

μὴ

not

negative particle (w/ ptc.)

ἀνακαλυπτόμενον

being unveiled/uncovered

Pres Pass Ptc · Nom Sg Neut · ἀνακαλύπτω

adverbial participle (manner; modifies κάλυμμα)

→ present (state)

ἀνακαλύπτω: 'uncover, unveil' (ἀνά + καλύπτω); the veil is left unlifted — anticipating ἀνακαλυμμένω (v.18).

ὅτι

because

causal conjunction

ὅτι: 'because'; explaining why it stays veiled — its removal happens only in Christ. (Some take it 'that it [the covenant] is abolished in Christ!')

ἐν

in

preposition + dative (union/sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere of removal)

Χριστός: 'Christ'; only in union with him is the veil — and the obsolete covenant — done away.

καταργεῖται

is being abolished

Pres Pass Indic 3 Sg · καταργέω

main verb (ὅτι clause)

→ present (process/result)

καταργέω: 'abolish, render void' (cf. vv.7, 11, 13); in Christ the veil/old order is set aside.

15 ἄλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

but to this day, whenever Moses is read, a veil lies over their heart;

RESTATEMENT: VEIL ON THE HEART **ἄλλ'** Paul relocates the veil from the text to the reader: it lies not on Moses' face now but on Israel's heart, every time the Law is read — a problem of perception, not of Scripture.

<p>ἄλλ' but <i>adversative conjunction</i></p>	<p>ἕως until <i>preposition/conjunction (extent of time)</i></p> <p>ἕως: 'until, as far as'; ἕως σήμερον = 'to this day' — restating ἄχρι... σήμερον (v.14).</p>	<p>σήμερον today <i>adverb (time)</i></p> <p>σήμερον: 'today'; the persistent present of the veiled heart.</p>	<p>ἡνίκα whenever <i>temporal conjunction (indefinite, w/ ἂν)</i></p> <p>ἡνίκα: 'when, at which time'; with ἂν, 'whenever' — recurring at each reading (echoing Exod 34:34 LXX).</p>
<p>ἂν [whenever] <i>modal particle (indefinite frequency)</i></p> <p>ἂν: the contingency particle; with ἡνίκα and the subjunctive, marks a general, repeated occasion.</p>	<p>ἀναγινώσκηται is read Pres Pass Subj 3 Sg · ἀναγινώσκω <i>subjunctive (indefinite temporal clause)</i></p> <p>→ iterative present</p> <p>ἀναγινώσκω: 'read aloud' (cf. vv.2, 14); the public reading of Moses in the synagogue.</p>	<p>Μωϋσῆς Moses Nominative <i>subject (metonymy for the Law)</i></p> <p>Μωϋσῆς: 'Moses'; by metonymy, the books of Moses, the Torah read in worship.</p>	<p>κάλυμμα veil Nominative <i>subject (main clause)</i></p> <p>κάλυμμα: 'veil'; now explicitly on the heart, not the text.</p>
<p>ἐπὶ over <i>preposition + accusative (upon, w/ motion-sense)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>καρδίαν heart Accusative <i>object of ἐπί</i></p> <p>καρδία: 'heart'; the seat of understanding (cf. v.3) — the true locus of the veil, an inner blindness.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>

κεῖται

lies

Pres Mid Indic 3 Sg · κεῖμαι

main verb

→ stative present

κεῖμαι: 'lie, be laid, be situated'; the veil rests in place over the heart — a settled condition.

16 ἡνίκα δὲ ἔάν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα.

but whenever one turns to the Lord, the veil is removed.

THE VEIL REMOVED **δὲ** Echoing Exodus 34:34 (Moses removed the veil when he turned to the LORD), Paul universalizes it: turning to the Lord — conversion — is the removal of the heart's veil.

ἡνίκα

whenever

temporal conjunction (indefinite)

ἡνίκα: 'when'; with ἔάν, 'whenever' — directly echoing Exod 34:34 LXX (ἡνίκα δ' ἄν εἰσεπορεύετο Μωυσῆς).

δὲ

but

adversative conjunction

ἔάν

[whenever]

conditional/modal particle (= ἄν here)

ἔάν: here equivalent to ἄν, generalizing the temporal clause with the subjunctive.

ἐπιστρέψῃ

one turns

Aor Act Subj 3 Sg · ἐπιστρέφω

subjunctive (indefinite temporal clause)

→ ingressive aorist

ἐπιστρέφω: 'turn (back), return, convert' (ἐπί + στρέφω); the OT/biblical verb of repentant turning to God (subject unexpressed — anyone, 'their heart').

πρὸς

to

preposition + accusative (direction)

κύριον

the Lord

Accusative

object of πρὸς

κύριος: 'Lord'; in Exod 34 it is YHWH; Paul will identify 'the Lord' with the Spirit/Christ (v.17), the object of conversion.

περιαίρειται

is removed/taken away

Pres Pass Indic 3 Sg · περιαιρέω

main verb

→ *gnomic present*

περιαίρέω: 'take away (from around), strip off' (περί + αἰρέω); the very verb of Exod 34:34 LXX for Moses removing the veil — here the veil over the heart.

τὸ

the

Nominative

article

κάλυμμα

veil

Nominative

subject

κάλυμμα: 'veil'; lifted at the turn to the Lord — the climax of the veil motif.

17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

IDENTIFICATION & CONSEQUENCE **δὲ** An interpretive gloss on 'the Lord' of v.16: the Lord to whom one turns is encountered as the Spirit; and the Spirit's presence means liberty — release from the veiled, condemning old order.

ὁ

the

Nominative

article

δὲ

now

explanatory/transitional conjunction

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; 'the Lord' of v.16 (Exod 34) — Paul interprets the text's κύριος in terms of the Spirit's saving presence.

τὸ

the

Nominative

article

<p>πνεῦμά Spirit</p> <p>Nominative <i>predicate nominative (articular)</i></p> <p>πνεῦμα: 'Spirit'; the articular predicate identifies the realm — the Lord is experienced as the life-giving Spirit (v.6), not a denial of personal distinction.</p>	<p>ἐστίν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>	<p>οὓ where</p> <p><i>relative adverb of place</i></p> <p>οὓ: 'where'; the genitive adverb of place — 'in the place where.'</p>	<p>δὲ and</p> <p><i>connective conjunction</i></p>
<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>πνεῦμα Spirit</p> <p>Nominative <i>subject (verb 'is' implied)</i></p> <p>πνεῦμα: 'Spirit'; 'the Spirit of the Lord' — whose presence brings freedom.</p>	<p>κυρίου of the Lord</p> <p>Genitive <i>genitive of source/possession</i></p> <p>κύριος: 'Lord'; the Spirit belongs to and mediates the Lord.</p>	<p>ἐλευθερία freedom/liberty</p> <p>Nominative <i>predicate nominative (verbless; 'there is')</i></p> <p>ἐλευθερία: 'freedom, liberty'; release from the veil, the condemning letter, and bondage — the mark of new-covenant existence (cf. Gal 5:1; Rom 8:2, 21).</p>

18 ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

And we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image, from glory to glory, just as from the Lord, who is the Spirit.

CLIMAX: TRANSFORMATION **δὲ** The summit of the chapter: 'we all' (not one veiled mediator) gaze unveiled on the Lord's glory and are progressively transfigured into his image — glory upon glory — by the Lord, the Spirit.

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we'; emphatic — all believers, contrasted with veiled Israel and the single veiled Moses.

δὲ

and

connective conjunction

πάντες

all

Nominative

adjective (apposition to ἡμεῖς)

πᾶς: 'all'; the whole new-covenant people share the access once limited to Moses.

ἀνακεκαλυμένῳ

unveiled

Perf Pass Ptc · Dat Sg Neut · ἀνακαλύπτω

attributive participle (modifies προσώπῳ)

→ intensive perfect (resultant unveiled state)

ἀνακαλύπτω: 'unveil, uncover' (cf. v.14); the perfect marks the abiding condition — our faces stand permanently uncovered.

προσώπῳ

face

Dative

dat. of manner/instrument

πρόσωπον: 'face'; unlike Moses' veiled face (v.13), ours is open to the glory.

τὴν

the

Accusative

article

δόξαν

glory

Accusative

direct object of κατοπτρίζομενοι

δόξα: 'glory'; now beheld directly — the glory of the Lord, climaxing the δόξα motif.

κυρίου

of the Lord

Genitive

genitive of source/possession

κύριος: 'Lord'; the glory belongs to the Lord (= Christ; cf. 4:4–6).

κατοπτρίζομενοι

beholding as in a mirror

Pres Mid Ptc · Nom Pl Masc · κατοπτρίζω

adverbial participle (means/manner)

→ present (concurrent, ongoing)

κατοπτρίζομαι: 'behold/reflect as in a mirror' (from κάτοπτρον, 'mirror'); either 'gaze at' or 'reflect' the glory — likely contemplating it and so being changed by it.

τὴν

the

Accusative

article

αὐτήν

same

Accusative

identical adjective

αὐτός: 'same'; transformed into the very image we behold — Christ's.

εἰκόνα

image

Accusative

accusative of result/goal (transformed into)

εἰκών: 'image, likeness'; Christ is the εἰκών of God (4:4; cf. Col 1:15), and believers are remade into that image (cf. Rom 8:29).

μεταμορφούμεθα

we are being transformed

Pres Pass Indic 1 Pl · μεταμορφώω

main verb

→ progressive present

μεταμορφώω: 'transform, transfigure' (μετά + μορφή; cf. Rom 12:2; the Gospels' transfiguration); the passive — God/the Spirit does it; ongoing, present transformation.

ἀπὸ

from

preposition + genitive (source/starting point)

δόξης

glory

Genitive

object of ἀπό

δόξα: 'glory'; ἀπὸ δόξης εἰς δόξαν = 'from glory to glory' — ever-increasing glory, not a fading one (contrast vv.7, 13).

εἰς

to

preposition + accusative (goal)

δόξαν

glory

Accusative

object of εἰς (goal)

δόξα: 'glory'; the increasing terminus of the transformation.

καθάπερ

just as

comparative conjunction

καθάπερ: 'just as, even as'; here 'as you would expect from...!' — naming the agent of the change.

ἀπὸ

from

preposition + genitive (agent/source)

κυρίου

the Lord

Genitive

object of ἀπό (source/agent)

κύριος: 'Lord'; κυρίου πνεύματος is debated — 'the Lord who is the Spirit,' or 'the Lord of the Spirit,' or 'the Spirit who is Lord'; most naturally 'the Lord, the Spirit' (cf. v.17).

πνεύματος

the Spirit

Genitive

genitive in apposition to κυρίου

πνεῦμα: 'Spirit'; the agent of the transformation, tying the climax back to vv.6, 17 — the Spirit who gives life and freedom transfigures into glory.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At v.1 a few witnesses omit the second 'if not'; at v.2 the manuscripts vary between 'in your hearts' (ἐν ταῖς καρδίαις ὑμῶν, read here) and 'in our hearts' (ἡμῶν); at v.3 'on tablets of hearts of flesh' (πλαξίν καρδίαις σαρκίνας) is read with

the critical text. The chapter alludes throughout to Exodus 34:29–35 (Moses' veiled face) and to Jeremiah 31:31–34 / Ezekiel 11:19; 36:26 (the new covenant written on hearts); these allusions are printed as continuous text. The syntactic, semantic-force, and discourse tiers are interpretive throughout; where readings legitimately differ, the more common analysis is given, and the lexical notes are condensed orientation rather than a substitute for a lexicon.

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.