

2 Corinthians 6 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' ζ'

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

purpose

cause

comparative

content

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.)

The acceptable time 6:1–2

- 1 |

And working together with him,

 participial — sentence-opening participle — co-workers with God (1 Cor 3:9); leans on the appeal below

we also urge you

 independent — the appeal — the same verb as the 'we beg you' of 5:20

not to receive the grace of God in vain.

 content — infinitive of indirect discourse — εἰς κενόν, to no purpose (cf. Gal 2:2; Phil 2:16)
- 2 |

For he says:

 cause — the citation formula — God the unexpressed speaker in Scripture

'In an acceptable time I heard you,' content — Isa 49:8 (LXX) — the Servant heard in the favorable καιρός

and in a day of salvation I helped you!' content — Isa 49:8 — the day of rescue

Behold, now is the well-accepted time; independent — Paul's application, flush-left — εὐπρόσδεκτος intensifies Isaiah's δεκτός

behold, now is the day of salvation. independent — the doubled vὗν — Isaiah's promise collapsed into the eschatological present

The ministry commended — the great catalogue 6:3–10

VV. 3–4A — NO OFFENSE GIVEN, OURSELVES COMMENDED

3 giving no occasion for stumbling in anything, participial — manner of the appeal — resumes παρακαλοῦμεν (v. 1) across the quotation, hence anchorless

so that the ministry may not be blamed, purpose — the stake — the διακονία of reconciliation (5:18) kept above reproach

4 but in everything commending ourselves as servants of God: participial — the positive head — parallel to διδόντες, likewise on παρακαλοῦμεν (v. 1); the whole catalogue hangs from it

VV. 4B–7A — THE ΕΝ-COLUMN: ENDURANCE, HARDSHIPS, GRACES, EQUIPMENT

in much endurance — phrase modifier — the ἐν-series opens — ὑπομονή the governing virtue over the whole column

in afflictions, in hardships, in distresses, phrase modifier — first triad — general pressures, narrowing to the tight corner

5 in beatings, in imprisonments, in riots, phrase modifier — second triad — sufferings inflicted by others (cf. 11:23–25)

in labors, in sleepless nights, in hungers, phrase modifier — third triad — the self-spent rigors of mission (cf. 11:27)

6 in purity, in knowledge, in patience, in kindness, phrase modifier — the pivot from hardships to graces — the minister's inward equipment

in the Holy Spirit, in unfeigned love, phrase modifier — the Spirit set centrally in the list, love its crown (Rom 12:9)

7 in the word of truth, in the power of God; phrase modifier — the ἐν-series closes — truthful word, divine power (cf. 4:2, 7)

VV. 7B–8A — THE ΔΙΑ-COLUMN: WEAPONS, HONOR AND DISHONOR

through the weapons of righteousness for the right hand and the left, phrase modifier — the preposition shifts to διὰ — armed for attack and defense alike (cf. Rom 6:13)

8 through glory and dishonor, through ill repute and good repute; phrase modifier — the conditions passed through — two antithetical pairs, both hapax-studded

VV. 8B–10 — THE ὩΣ-COLUMN: THE PARADOXES OF THE MINISTRY

as deceivers, and yet true; phrase modifier — the ὥς-series opens — how the world reckons them against what is real

9 as unknown, and yet well known; phrase modifier — nobodies to the world, fully recognized by God

as dying — and behold, we live; phrase modifier — the finite ζῶμεν breaks the participial pattern — resurrection life at the column's center (cf. 4:11)

as disciplined, and yet not put to death; phrase modifier — Ps 118:18 LXX — chastened but not handed over to death

10 as sorrowful, yet always rejoicing; phrase modifier — δέ now marks the antithesis — constant joy amid real grief (cf. 2:1–4)

as poor, yet making many rich; phrase modifier — wealth-giving poverty — the pattern of 8:9

as having nothing, and yet possessing everything. phrase modifier — the climax — κατέχοντες, all things held fast in Christ (1 Cor 3:21–22)

The open heart 6:11–13

11 Our mouth stands open to you, Corinthians; independent — asyndeton and the rare direct vocative — deep feeling; the perfect: settled candor

our heart has been opened wide. independent — Ps 118:32 LXX echo — the enlarged heart

12 You are not cramped in us, independent — wordplay on στενοχωρία (v. 4) — no narrow place in Paul

but you are cramped in your own affections. independent — the diagnosis — the constriction lies on their side

13 Now, as the same exchange in return — phrase modifier — fronted adverbial accusative of exchange — construed with πλατύνθητε below, hence anchorless

I speak as to children — independent — the parenthesis — a father claiming his children's love (1 Cor 4:14–15)

open wide your hearts, you also.

independent — the appeal itself — the verb of v. 11 turned imperative

The unequal yoke — come out and be my people 6:14–18

VV. 14–16A — THE PROHIBITION AND THE FIVE IMPOSSIBLE QUESTIONS

14 Do not become unequally yoked with unbelievers. independent — abrupt asyndeton — the hapax yoke-image from Lev 19:19 / Deut 22:10

For what partnership have righteousness and lawlessness? independent — first question — γάρ grounds the prohibition; all five expect 'none'

Or what fellowship has light with darkness? independent — second — the two realms

15 And what harmony has Christ with Beliar, independent — third — the realms personified; Βελιάρ, a name for Satan

or what share has a believer with an unbeliever? independent — fourth — resuming the ἀπίστοις of v. 14

16 And what agreement has the temple of God with idols? independent — fifth and climactic — the question that yields the positive thesis

VV. 16B–18 — THE TEMPLE OF THE LIVING GOD AND THE CATENA

For we are the temple of the living God, independent — the declaration — reading first-person ἡμεῖς ... ἐσμεν with the printed text (against ὑμεῖς ... ἐστέ)

just as God said: comparative — the citation formula — one word carries the nine-line conflated catena

'I will dwell among them and walk among them,' content — Lev 26:11–12 / Ezek 37:27 — the indwelling promise; ὅτι recitativum

and I will be their God, content — Lev 26:12 — the covenant formula

and they shall be my people.' content — Lev 26:12 / Ezek 37:27 — the answering half of the formula

17 'Therefore come out from among them and be separate,' says the Lord, content — Isa 52:11 — the summons to separation, with the embedded prophetic formula

'and touch no unclean thing; content — Isa 52:11 — the purity demand

and I will welcome you, content — Ezek 20:34 — God's answering reception of the separated

18 and I will be a Father to you, content — 2 Sam 7:14 — the adoption pledge; Semitic εἰς of predication

and you shall be sons and daughters to me,'

content — 2 Sam 7:14 widened — daughters added (cf. Isa 43:6)

says the Lord Almighty.

content — the sealing formula (2 Sam 7:8 LXX) — kept in the catena column; παντοκράτωρ renders 'LORD of hosts'

Analysis. 2 Corinthians 6 reads as four movements, and the middle one is a single suspended column. In vv. 1–2 the appeal — παρακαλοῦμεν, flanked by its opening participle and the infinitive that gives its content — is grounded by λέγει γάρ, which carries the Isa 49:8 couplet as a two-line quotation; Paul's application then snaps back flush-left in the doubled verbless ἰδοὺ νῦν lines — the 'now' of salvation. Verses 3–10 are the commendation catalogue: two head participles (μηδεμίαν ... διδόντες, ἀλλ' ... συνιστάντες) resume the παρακαλοῦμεν of v. 1 across the quotation — they open their section anchorless, protasis-style, because their governing verb stands a section above — and from συνιστάντες hangs the whole peristasis-column in three prepositional series: the ἐν-strings (endurance heading three triads of hardships, then the graces, then word and power), the διά-pairs (weapons for right and left, honor and dishonor, slander and praise), and the ὡς-paradoxes kept as intact pairs, with the finite ἰδοὺ ζῶμεν deliberately breaking the participial pattern at the column's center. Verses 11–13 return to flush-left address (Κορίνθιοι), the fronted τὴν δὲ αὐτὴν ἀντιμισθίαν leaning forward onto the imperative πλατύνθητε across the ὡς τέκνοις λέγω parenthesis. Verses 14–18 set the prohibition and its five coordinate verbless questions flush-left; the ἡμεῖς γὰρ ναὸς θεοῦ declaration then carries καθὼς εἶπεν ὁ θεός, whose one word εἶπεν holds the conflated nine-line catena (Lev 26:11–12 / Ezek 37:27; Isa 52:11; Ezek 20:34; 2 Sam 7:14 widened to daughters), sealed by λέγει κύριος παντοκράτωρ. Cruxes the layout takes a side on: v. 16 is read first-person, ἡμεῖς ... ἔσμεν, with the printed text (against the ὑμεῖς ... ἔστε variant); Συνεργοῦντες is taken as working together with God (1 Cor 3:9), its object unexpressed; τὴν αὐτὴν ἀντιμισθίαν is construed as an adverbial accusative of exchange with πλατύνθητε; and the closing λέγει κύριος παντοκράτωρ is kept inside the quotation column as the catena's own sealing formula rather than lifted out as a Pauline aside.

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.