

2 Corinthians 9 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Θ'

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.)

Superfluous to write — yet the brothers go ahead 9:1–5

VV. 1–2 — SUPERFLUOUS TO WRITE: THE BOAST ALREADY MADE

- 1 For concerning the ministry to the saints, it is superfluous for me to write to you, independent — the tactful concession — μέν anticipating the δέ of v. 3

- 2 | **for I know your readiness,** cause — γάρ — why writing is needless: their eagerness a settled fact (οἶδα)
- | | **of which I boast about you to the Macedonians —** relative — on προθυμίαν — the boast Paul keeps making northward
- | | **that Achaia has been prepared since last year;** content — the boast's content — the perfect claims a standing readiness
- | | **and your zeal has stirred up the majority.** cause — the ground continued — provocation running both ways (cf. 8:1–5)

VV. 3–5 — YET THE BROTHERS SENT: THE BOAST PROTECTED

- 3 | **But I sent the brothers,** independent — the δέ answering v. 1's μέν — epistolary aorist; the delegation of 8:16–24
- | | **so that our boast about you might not be emptied in this matter,** purpose — the negative purpose — κενόω: a boast shown hollow
- | | **that, just as I kept saying, you might be prepared,** purpose — the positive counterpart — periphrastic perfect subjunctive; καθώς ελεγον
embedded
- 4 | **lest somehow, if Macedonians come with me** conditional — protasis — leans on the fear clause below; μή πως fronted from it
- | | **and find you unprepared,** conditional — protasis coordinate — ἀπαρασκευάστους, a hapax negating vv. 2–3's 'prepared'
- | | **we should be put to shame —** purpose — μή πως — the dreaded outcome the sending forestalls
- | | **not to say you —** phrase modifier — parenthetical aposiopesis — the readers' greater stake, tactfully veiled
- | | **in this confidence.** phrase modifier — ὑπόστασις — the firm ground of the boast (cf. 11:17)
- 5 | **So I thought it necessary to urge the brothers** independent — οὖν — the practical resolution; παρακαλέσαι complements ἡγησάμην
- | | **to go on ahead to you** content — ἵνα of content after παρακαλέω — the first προ-: arriving before Paul
- | | **and to arrange in advance your previously promised blessing,** content — coordinate content — προκαταρτίζω a NT hapax; the προ- cluster
stresses advance arrangement
- | | **that this be ready as a blessing and not as an exaction.** purpose — epexegetic result infinitive — ευλογία vs. πλεονεξία: bounty, not extortion

The sowing principle — God loves a cheerful giver 9:6–11

VV. 6–7 — THE SOWING LAW AND THE CHEERFUL GIVER

- 6 **Now this:** independent — elliptical heading — 'this [I say]'; the maxim announced
the one who sows sparingly will also reap sparingly, independent — the aphorism, first limb — the adverb doubled: sowing and reaping in strict proportion
and the one who sows bountifully will also reap bountifully. independent — second limb — εἴ' εὐλογίαις, 'with blessings'; cf. Prov 11:24
- 7 **Each one as he has purposed in his heart —** independent — the giving verb elided — 'let each give'; προήρηται a settled resolve (NT hapax)
not from grief or from compulsion; phrase modifier — the rejected sources — regret and coercion
for God loves a cheerful giver. cause — Prov 22:8 LXX — the warrant: ἰλαρότης against λύπη

VV. 8–11 — GOD SUPPLIES THE SEED: ENRICHED TO GIVE

- 8 **And God is able to make all grace abound toward you,** independent — from duty to divine supply — περισσεύω transitive: grace made to overflow
so that, having all sufficiency in everything at all times, you may abound in every good work, purpose — the fivefold πᾶς — αὐτάρκεια, the Stoic ideal regrounded in God
- 9 **as it is written:** comparative — the citation formula — one word carries the psalm
'He scattered abroad, he gave to the poor; content — Ps 112:9 (LXX 111:9) — broadcast giving, rejoining the sowing of v. 6
his righteousness endures forever! content — Ps 112:9 — the benefactor's righteousness abides
- 10 **Now he who supplies seed to the sower and bread for food will supply** independent — Isa 55:10 echo — the Provider named by what he provides; the first of three futures
and will multiply your seed independent — coordinate future — the means to give enlarged
and will increase the harvest of your righteousness; independent — coordinate future — Hos 10:12 LXX language; δικαιοσύνη again as benevolence (v. 9)
- 11 **being enriched in everything for all generosity,** participial — anacoluthic nominative — loosely on the 'you' of v. 10; enriched in order to give
which produces through us thanksgiving to God; relative — ἥτις qualitative — the hinge to the thanksgiving movement (vv. 12–15)

The overflow of thanksgiving 9:12–15

VV. 12–14 — THE GIFT RETURNS AS THANKSGIVING AND LONGING

- 12 because the ministry of this service is not only supplying the needs of the saints, cause — ὅτι grounding v. 11's εὐχαριστίαν across the seam — λειτουργία casts the collection as priestly service
- but is also overflowing through many thanksgivings to God. cause — second limb — ἐστὶν carried over; the godward surplus outranks the material supply
- 13 through the proof given by this service they glorify God participial — loose nominative — the subject shifts to the Jerusalem recipients; the gift as δοκιμή, an assay
- for the obedience of your confession to the gospel of Christ phrase modifier — ἐπὶ + dative — first ground: confession verified by obedience
- and for the generosity of your fellowship toward them and toward all, phrase modifier — second ground — κοινωνία enacted, catholic in reach (εἰς πάντας)
- 14 while they also, in prayer for you, long for you participial — genitive absolute — the recipients' intercession and yearning for their benefactors
- because of the surpassing grace of God upon you. phrase modifier — the cause traced past the givers — grace recognized as the gift's true source

V. 15 — THE DOXOLOGY

- 15 Thanks be to God for his indescribable gift! independent — asyndetic doxology — ἀνεκδιήγητος a hapax; χάρις returns as the last word, grace become thanks

Analysis. 2 Corinthians 9 lays out as three short cascades, each anchored by flush-left purple. In vv. 1–5 the main verbs are all Paul's own acts of tact and logistics — περισσόν ἐστιν, ἔπεμψα, ἡγησάμην — with the μέν of v. 1 answered by the δέ of v. 3: writing is 'superfluous,' yet the brothers go ahead anyway. Under ἔπεμψα hang the twin ἵνα clauses and the μή-πως fear clause of v. 4, whose double ἐὰν protasis leans forward, anchorless, on

the apodosis καταισχυνθῶμεν ἡμεῖς, and whose parenthetical ἵνα μὴ λέγωμεν ὑμεῖς is dashed as the aposiopesis it is; v. 5's προ- cluster (προέλθωσιν, προκαταρτίσωσιν, προεπηγγελμένην) builds advance arrangement into the very words. Verses 6–11 turn gnomic: the sowing aphorism sits as two flush-left limbs; v. 7's rule is verbless (the giving verb supplied), grounded through its rejected sources in the near-quotation of Prov 22:8 LXX; God's enablement (v. 8) carries the fivefold-πᾶς ἵνα clause, is confirmed by Ps 112:9 hanging as a two-line catena under the single word γέγραπται, and issues in the Isa 55:10-echoing triple future of v. 10 and the anacoluthic πλουτιζόμενοι of v. 11 — read here with the ὑμῶν of v. 10. Verses 12–15 trace the gift's return journey: the ὅτι of v. 12 is set flush left at the section head, though it reaches back to ground v. 11's εὐχαριστίαν — a deliberate seam, honestly marked; from its οὐ μόνον ... ἀλλὰ καί pair descend δοξάζοντες and the genitive absolute of v. 14, and the layout takes the glorifiers and yearners to be the Jerusalem recipients, not the Corinthians, before the verbless doxology of v. 15 closes flush left. Other choices named: the ἵνα clauses of v. 5 are read as the content of παρακαλέσαι rather than pure purpose; ταύτην ἐτοίμην εἶναι as an exexegetic result infinitive; ἀπλότης rendered 'generosity' (vv. 11, 13); and χάρις in v. 15 heard as the chapter's keyword returning as its last word — grace become thanks.

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.