

2 Corinthians 9 — clausal layout

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Θ'

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.)

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

- 1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους περισσὸν μοί ἐστὶν τὸ γράφειν ὑμῖν, independent — the tactful concession — μὲν anticipating the δέ of v. 3
- 2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν cause — γάρ — why writing is needless: their eagerness a settled fact (οἶδα)
- ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, relative — on προθυμίαν — the boast Paul keeps making northward
- ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, content — the boast's content — the perfect claims a standing readiness
- καὶ τὸ ὑμῶν ζήλος ἡρέθισεν τοὺς πλείονας. cause — the ground continued — provocation running both ways (cf. 8:1–5)

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

- 3 ἔπεμψα δὲ τοὺς ἀδελφούς, independent — the δέ answering v. 1's μὲν — epistolary aorist; the delegation of 8:16–24
- ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, purpose — the negative purpose — κενώω: a boast shown hollow
- ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε, purpose — the positive counterpart — periphrastic perfect subjunctive; καθὼς ἔλεγον embedded
- 4 μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες conditional — protasis — leans on the fear clause below; μή πως fronted from it
- καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους conditional — protasis coordinate — ἀπαρασκευάστους, a hapax negating vv. 2–3's 'prepared'
- καταισχυνθῶμεν ἡμεῖς, purpose — μή πως — the dreaded outcome the sending forestalls
- ἵνα μὴ λέγωμεν ὑμεῖς, phrase modifier — parenthetical aposiopesis — the readers' greater stake, tactfully veiled
- ἐν τῇ ὑποστάσει ταύτῃ. phrase modifier — ὑπόστασις — the firm ground of the boast (cf. 11:17)
- 5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς independent — οὖν — the practical resolution; παρακαλέσαι complements ἡγησάμην
- ἵνα προέλθωσιν εἰς ὑμᾶς content — ἵνα of content after παρακαλέω — the first προ-: arriving before Paul
- καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, content — coordinate content — προκαταρτίζω a NT hapax; the προ- cluster stresses advance arrangement
- ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν. purpose — epexegetic result infinitive — εὐλογία 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 Τοῦτο δέ· independent — elliptical heading — 'this [I say]'; the maxim announced
- ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, independent — the aphorism, first limb — the adverb doubled: sowing and reaping in strict proportion
- καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει. independent — second limb — ἐπ' εὐλογίαις, 'with blessings'; cf. Prov 11:24
- 7 ἕκαστος καθὼς προήρηται τῇ καρδίᾳ, independent — the giving verb elided — 'let each give'; προήρηται a settled resolve (NT hapax)
- μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης phrase modifier — the rejected sources — regret and coercion
- ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός. cause — Prov 22:8 LXX — the warrant: ἰλαρότης against λύπη

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

- 8 δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, independent — from duty to divine supply — περισσεύω transitive: grace made to overflow
- ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, purpose — the fivefold πᾶς — αὐτάρκεια, the Stoic ideal regrounded in God
- 9 καθὼς γέγραπται· comparative — the citation formula — one word carries the psalm
- ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, content — Ps 112:9 (LXX 111:9) — broadcast giving, rejoining the sowing of v. 6
- ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. content — Ps 112:9 — the benefactor's righteousness abides
- 10 ὁ δὲ ἐπιχορηγῶν σπόρον τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει independent — Isa 55:10 echo — the Provider named by what he provides; the first of three futures
- καὶ πληθυνεῖ τὸν σπόρον ὑμῶν independent — coordinate future — the means to give enlarged
- καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν· independent — coordinate future — Hos 10:12 LXX language; δικαιοσύνη again as benevolence (v. 9)
- 11 ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, participial — anacoluthic nominative — loosely on the 'you' of v. 10; enriched in order to give

ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ·

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 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων, cause — ὅτι grounding v. 11's

εὐχαριστίαν across the seam — λειτουργία casts the collection as priestly service

ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ.

cause — second limb — ἐστὶν carried over; the godward surplus outranks the material supply

13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεόν participial — loose nominative — the subject shifts to the Jerusalem recipients; the gift as δοκιμή, an assay

ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ

phrase modifier — ἐπὶ + dative — first ground: confession verified by obedience

καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

phrase modifier — second ground — κοινωνία enacted, catholic in reach (εἰς πάντας)

14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς participial — genitive absolute — the recipients' intercession and yearning for their benefactors

διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.

phrase modifier — the cause traced past the givers — grace recognized as the gift's true source

V. 15 — THE DOXOLOGY

15 Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ. 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 ἐάν protasis leans forward, anchorless, on the apodosis καταισχυνῶμεν 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 exegetical 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.