

The Second Epistle to the Corinthians, Chapter 2

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Β'

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 · 2:1–4

Why Paul did not return: to spare them pain

Paul resolved not to make another painful visit (1); for if he grieves them, who is left to gladden him but the very ones he has pained (2)? He wrote instead so that his coming would bring joy, not sorrow, confident their joy is his (3) — the severe letter sprang not from a wish to wound but from overflowing love, written in much affliction and tears (4).

B · 2:5–11

Forgive and restore the offender

The one who caused pain grieved not Paul alone but, in measure, the whole church (5); the majority's punishment is sufficient (6), so now they must rather forgive and comfort him lest he be swallowed by excessive grief (7). Paul urges them to reaffirm their love (8); his test-letter aimed at their obedience (9). Whatever they forgive, he forgives, in Christ's presence and for their sake (10) — so that Satan, whose schemes are known, gain no advantage (11).

C • 2:12–13

Restlessness at Troas; on to Macedonia

Arriving at Troas for the gospel, with an open door before him (12), Paul had no rest in his spirit because he did not find Titus, his brother; so taking leave he went on into Macedonia (13) — the travel-narrative breaks off and resumes only at 7:5.

D • 2:14–17

Triumphal procession and the aroma of Christ

An outburst of thanks: God always leads us in triumph in Christ and through us spreads the fragrance of his knowledge everywhere (14). We are the aroma of Christ to God among the saved and the perishing (15) — to the one a death-to-death stench, to the other a life-to-life perfume; and who is adequate for this (16)? Not the many who peddle God's word, but those who speak from sincerity, from God, before God, in Christ (17).

1 Ἐκρίνα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

For I decided this for myself, not to come to you again in grief.

GROUND / EXPLANATION γὰρ Picking up 1:23, Paul explains his change of travel plans: a settled resolve not to repeat a painful visit. The γὰρ grounds the prior claim that he stayed away to spare them.

Ἐκρίνα

I decided

Aor Act Indic 1 Sg · κρίνω

main verb

→ constative aorist (a settled resolve)

κρίνω: 'judge, decide, determine'; here of a reasoned personal resolution, not a verdict on others.

γὰρ

for

explanatory conjunction

ἑμαυτῷ

for myself

Dative

dat. of advantage / reference

ἑμαυτοῦ: reflexive pronoun, 'myself'; the decision was Paul's own deliberate determination.

τοῦτο

this

Accusative

direct object (anticipatory)

τὸ

the

Accusative

article (substantizes the infinitive)

μὴ

not

negative (with infinitive)

μὴ: the negative used with the infinitive — 'not to come.'

πάλιν

again

adverb (repetition)

πάλιν: 'again'; implies a prior painful visit (the 'painful visit' behind 2 Corinthians).

ἐν

in

preposition + dative (manner/attendant circumstance)

λύπη

grief

Dative

dat. of manner (in sorrow)

λύπη: 'pain, grief, sorrow'; the keyword of vv.1-7 — emotional distress, here mutual between apostle and church.

πρός

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἔλθειν

to come

Aor Act Inf · ἔρχομαι

exegetical infinitive (defines τοῦτο)

→ constative aorist

ἔρχομαι: 'come, go'; the articular infinitive τὸ ... ἐλθεῖν names the content of the decision.

2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

For if I grieve you, then who is there to gladden me but the one being grieved by me?

GROUND (RHETORICAL QUESTION) **γὰρ** A reason for the resolve: causing them pain would cut off his own source of joy, since his gladness comes from the very people he would have grieved. A first-class condition framing a rhetorical question.

εἰ

if

conjunction (first-class condition)

εἰ: 'if'; with the indicative, assumes the supposition true for the sake of argument.

γὰρ

for

explanatory conjunction

ἐγὼ

I

Nominative

subject (emphatic pronoun)

λυπῶ

grieve

Pres Act Indic 1 Sg · λυπέω

main verb (protasis)

→ present (general supposition)

λυπέω: 'cause pain, grieve'; the verb cognate to λύπη, dominating the paragraph.

ὑμᾶς

you

Accusative

direct object

καὶ

then/also

conjunction (apodosis marker / ascensive)

καὶ: here introducing the apodosis with a slight ascensive force — 'then who...'

τίς

who

Nominative

interrogative pronoun (predicate)

τίς: 'who?'; the rhetorical question expects the answer 'no one but you.'

ὁ

the (one)

Nominative

article (substantizes ptc.)

εὐφραίνων

gladdening

Pres Act Ptc · Nom Sg Masc · εὐφραίνω

substantival participle (subject)

→ present (characteristic action)

εὐφραίνω: 'make glad, cheer'; the antonym of λυπέω — the joy that the Corinthians alone can give Paul.

με

me

Accusative

direct object of ptc.

εἰ

if

conjunction (with μή = 'except')

μὴ

not

negative (εἰ μὴ = 'except, but')

εἰ μὴ: idiom, 'except, unless'; 'who but the one grieved.'

ὁ

the (one)

Nominative

article (substantizes ptc.)

λυπούμενος

being grieved

Pres Pass Ptc · Nom Sg Masc · λυπέω

substantival participle

→ present passive (state of being pained)

λυπέω (pass.): 'be grieved'; the same one Paul would pain is the only one who could cheer him.

ἐξ

by

preposition + genitive (source/agency)

ἐμοῦ

me

Genitive

object of ἐξ (agency)

3 καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθῶς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.

And I wrote this very thing so that, when I came, I might not have grief from those who ought to make me rejoice, being confident in you all that my joy is the joy of you all.

RESULT OF THE RESOLVE **καί** The decision (v.1) issued in writing rather than visiting: the letter's purpose was to forestall mutual grief, grounded in Paul's confidence that his joy and theirs are one.

καὶ

and

coordinating conjunction

ἔγραψα

I wrote

Aor Act Indic 1 Sg · γράφω

main verb

→ constative aorist (epistolary, of a prior letter)

γράφω: 'write'; the 'severe letter' (vv.3–4, 9; 7:8–12), written in place of a second painful visit.

τούτο

this

Accusative

direct object

αὐτό

very (thing)

Accusative

intensive pronoun (with τοῦτο)

αὐτός: intensive, 'this very thing'; emphasizing the precise reason he wrote.

ἵνα

so that

conjunction (purpose)

ἵνα: introduces the purpose of writing.

μή

not

negative (with subjunctive)

ἐλθὼν

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

temporal/circumstantial participle

→ constative aorist (antecedent action)

ἔρχομαι: 'come'; the participle anticipates the eventual visit — 'when I come.'

λύπην

grief

Accusative

direct object of σκῶ

λύπη: 'sorrow'; the pain Paul wished to avoid receiving.

σχῶ

I might have

Aor Act Subj 1 Sg · ἔχω

subjunctive (purpose clause)

→ ingressive aorist ('come to have')

ἔχω: 'have, hold'; the aorist subjunctive denotes coming into possession of grief.

ἀφ'

from

preposition + genitive (source)

ἧν

those whom

Genitive

relative pronoun (object of ἀπό; attracted to gen.)

ἔδει

it was necessary

Impf Act Indic 3 Sg · δεῖ

impersonal verb

→ imperfect of obligation (ongoing duty)

δεῖ: 'it is necessary'; the imperfect ἔδει marks an obligation that ought to have held.

με

me

Accusative

accusative subject of infinitive

χαίρειν

to rejoice

Pres Act Inf · χαίρω

complementary infinitive (with ἔδει)

→ present (general state)

χαίρω: 'rejoice'; the joy Paul should rightly receive from them.

πεποιθώς

being confident

Perf Act Ptc · Nom Sg Masc · πείθω

causal/circumstantial participle

→ intensive perfect (a settled confidence)

πείθω (2nd perf. πέποιθα): 'be persuaded, confident, trust'; the perfect denotes a present state of assured confidence.

ἐπὶ

in

preposition + accusative (object of confidence)

πάντας

all

Accusative

attributive adjective

ὑμᾶς

you

Accusative

object of ἐπὶ

ὅτι

that

conjunction (content of confidence)

ἡ

the

Nominative

article

ἐμῆ

my

Nominative

possessive adjective

ἐμός: 'my, mine'; the possessive emphasizes the bond — Paul's joy belongs to them all.

χαρὰ

joy

Nominative

subject

χαρὰ: 'joy'; cognate with χαίρω — the shared gladness of apostle and church.

πάντων

of all

Genitive

attributive adjective (with ὑμῶν)

ὑμῶν

of you

Genitive

predicate genitive (possession)

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῦων, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

For out of much affliction and anguish of heart I wrote to you with many tears, not so that you would be grieved but so that you would know the love that I have so abundantly for you.

GROUND (THE LETTER'S MOTIVE) **γὰρ** The emotional source of the severe letter: not a desire to wound but love. The fronting of τὴν ἀγάπην before its ἵνα clause throws the stress onto love as the true aim.

<p>ἐκ out of <i>preposition + genitive (source)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>πολλῆς much Genitive <i>attributive adjective</i></p>	<p>θλίψεως affliction Genitive <i>object of ἐκ (source)</i> θλίψις: 'pressure, affliction, distress'; an outward/inward crushing — a keyword of 2 Corinthians (1:4–8).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>συνοχῆς anguish Genitive <i>object of ἐκ (coordinate source)</i> συνοχή: 'a holding together, constriction, anguish' (from συνέχω); the inward squeeze of distress.</p>	<p>καρδίας of heart Genitive <i>genitive of source/location (heart's anguish)</i> καρδία: 'heart'; the seat of will, emotion, and thought — the inner person.</p>	<p>ἔγραψα I wrote Aor Act Indic 1 Sg · γράφω <i>main verb</i> → constative aorist (epistolary) γράφω: 'write'; again of the painful letter that preceded this one.</p>
<p>ὑμῖν to you Dative <i>indirect object (recipient)</i></p>	<p>διὰ with <i>preposition + genitive (attendant circumstance)</i></p>	<p>πολλῶν many Genitive <i>attributive adjective</i></p>	<p>δακρῦων tears Genitive <i>object of διὰ (attendant circumstance)</i> δάκρυον: 'tear'; the tears reveal that even the severe letter was an act of grieving love.</p>

οὐχ

not

negative (with ἵνα clause)

ἵνα

so that

conjunction (purpose)

λυπηθῆτε

you would be grieved

Aor Pass Subj 2 Pl · λυπέω

subjunctive (negated purpose)

→ *ingressive aorist (be made sorrowful)*

λυπέω (pass.): 'be grieved'; the purpose Paul disclaims — wounding was not his aim.

ἀλλὰ

but

adversative conjunction (strong contrast)

ἀλλὰ: strong adversative, correcting the disclaimed purpose with the true one.

τὴν

the

Accusative

article

ἀγάπην

love

Accusative

direct object of γινῶτε (fronted for emphasis)

ἀγάπη: 'love'; the dominant motive — fronted ahead of its clause to put love first.

ἵνα

so that

conjunction (purpose, resumed)

γινῶτε

you would know

Aor Act Subj 2 Pl · γινώσκω

subjunctive (positive purpose)

→ *ingressive aorist (come to know)*

γινώσκω: 'know, recognize'; the true aim — that they perceive his love.

ἣν

which

Accusative

relative pronoun (object of ἔχω)

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (rel. clause)

→ *present (ongoing state)*

ἔχω: 'have, hold'; the love Paul continually holds toward them.

περισσότερως

more abundantly

adverb (comparative degree)

περισσότερως: 'more abundantly, especially'; comparative adverb stressing the overflowing measure of his love.

εἰς

for

preposition + accusative (direction/goal)

ὑμᾶς

you

Accusative

object of εἰς

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.

But if anyone has caused grief, he has not grieved me, but in some measure — not to be too severe — all of you.

TRANSITION TO THE OFFENDER **δέ** A shift from the letter to the offender himself. Paul softens the personal grievance: the offense touched the whole community more than him, and he restrains his words ('not to overburden').

Εἰ

if

conjunction (first-class condition)

εἰ: 'if'; assumes the case as real — there was indeed such a one.

δέ

but

transitional/contrastive conjunction

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'someone'; deliberately vague — Paul does not name the offender.

λελύπηκεν

has caused grief

Perf Act Indic 3 Sg · λυπέω

main verb (protasis)

→ intensive perfect (an act with lasting effect)

λυπέω: 'grieve, cause pain'; the perfect marks the grief as a settled, abiding reality.

οὐκ

not

negative

ἐμὲ

me

Accusative

direct object (emphatic, fronted)

ἐμέ: emphatic 'me'; Paul deflects the offense from himself onto the community.

λελύπηκεν

has he grieved

Perf Act Indic 3 Sg · λυπέω

main verb (repeated for emphasis)

→ intensive perfect

ἀλλὰ

but

adversative conjunction

ἀπό

in

preposition + genitive (idiom: ἀπό μέρους = 'in part')

μέρους

part/measure

Genitive

object of ἀπό (ἀπό μέρους, 'in some measure')

μέρος: 'part, portion'; the idiom ἀπό μέρους tempers the claim — 'to some extent,' qualifying 'all of you.'

ἵνα

so that

conjunction (purpose, parenthetical)

μή

not

negative (with subjunctive)

ἐπιβαρῶ

I overburden

Pres Act Subj 1 Sg · ἐπιβαρέω

subjunctive (purpose clause)

→ present (general)

ἐπιβαρέω: 'put a burden on, be too severe' (ἐπί + βάρος, 'weight'); Paul checks himself from pressing the charge too hard.

πάντας

all

Accusative

attributive adjective (object of λελύπηκεν)

ὑμᾶς

you

Accusative

direct object (resumed after the parenthesis)

6 ἰκανὸν τῷ τοιούτῳ ἢ ἐπιτιμία αὕτη ἢ ὑπὸ τῶν πλειόνων,

This punishment by the majority is sufficient for such a one,

VERDICT ON THE DISCIPLINE **ASYNDETON** Asyndeton marks a decisive pronouncement: the community's censure has done its work and need not be prolonged. The fronted ἰκανὸν ('sufficient') is the key word.

ἰκανὸν

sufficient

Nominative

predicate adjective (fronted, emphatic)

ἰκανός: 'enough, sufficient, adequate'; the discipline has reached its proper limit — enough is enough.

τῷ

for the

Dative

article (substantizes adj.)

τοιούτῳ

such a one

Dative

dat. of reference (the offender)

τοιούτος: 'such, of this kind'; the impersonal reference avoids naming and shaming the man further.

ἢ

the

Nominative

article

ἐπιτιμία

punishment

Nominative

subject

ἐπιτιμία: 'penalty, censure, rebuke'; the formal community discipline imposed on the offender.

αὕτη

this

Nominative

demonstrative (with ἐπιτιμία)

ἡ

the (one)

Nominative

article (attributive, with prep. phrase)

ὑπὸ

by

preposition + genitive (agency)

τῶν

the

Genitive

article

πλειόνων

majority

Genitive

genitive of agency (the greater number)

πλείων: 'more, the greater part, majority'; the comparative used for 'the majority' of the congregation who acted.

7 ὥστε τούναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή πως τῇ περισσοτέρᾳ λύπῃ καταποθῆ ὁ τοιοῦτος.

so that, on the contrary, you should rather forgive and comfort him, lest such a one be overwhelmed by excessive grief.

RESULT / EXHORTATION ὥστε The pastoral consequence: since the censure is enough, the church must now reverse course — forgive and console — to keep the man from being engulfed by sorrow.

ὥστε

so that

conjunction (result, + infinitive)

ὥστε: 'so that, with the result that'; here drawing the practical inference from v.6.

τούναντίον

on the contrary

Accusative

adverbial accusative (τὸ ἐναντίον)

τούναντίον: crasis of τὸ ἐναντίον, 'the opposite, on the contrary'; the church's stance must flip from censure to comfort.

μᾶλλον

rather

adverb (preference)

μᾶλλον: 'rather, more'; reinforcing the reversal toward grace.

ὑμᾶς

you

Accusative

accusative subject of infinitives

χαρίσασθαι

to forgive

Aor Mid Inf · χαρίζομαι

infinitive (result)

→ constative aorist

χαρίζομαι: 'show favor, forgive graciously' (from χάρις); forgiveness as a free act of grace.

καὶ

and

coordinating conjunction

παρακαλέσαι

to comfort

Aor Act Inf · παρακαλέω

infinitive (result, coordinate)

→ constative aorist

παρακαλέω: 'call alongside, comfort, encourage'; the verb behind 'comfort' that pervades chs. 1 and 7.

μή

lest

negative (with πως, introducing apprehension)

πως

somehow

particle (μή πως = 'lest somehow')

πως: 'somehow'; μή πως expresses the feared possibility to be averted.

τῇ

the

Dative

article

περισσότερα

excessive

Dative

attributive adjective (comparative)

περισσότερος: 'greater, excessive, overabundant'; sorrow beyond measure threatens to destroy.

λύπη

grief

Dative

dat. of means/cause

λύπη: 'sorrow'; here the danger of grief left unrelieved.

καταποθῆ

be swallowed up

Aor Pass Subj 3 Sg · καταπίνω

subjunctive (clause of apprehension)

→ *ingressive aorist (be engulfed)*

καταπίνω: 'swallow down, devour, engulf' (κατά + πίνω); a vivid image of being drowned in despair.

ὁ

the (one)

Nominative

article (substantizes adj.)

τοιοῦτος

such a one

Nominative

subject (the offender)

τοιοῦτος: 'such a one'; again the discreet, unnamed reference to the disciplined man.

8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην·

Therefore I urge you to reaffirm your love for him.

INFERENCE APPEAL **διὸ** The direct exhortation drawn from vv.6–7: a formal, almost legal call to 'ratify' love toward the restored offender — public, decisive reinstatement.

διὸ

therefore

inferential conjunction

διὸ: 'wherefore, therefore'; drawing the appeal as a conclusion from the foregoing.

παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ *present (direct appeal)*

παρακαλέω: 'exhort, urge, appeal'; here the formal language of apostolic entreaty.

ὑμᾶς

you

Accusative

accusative subject of infinitive

κυρῶσαι

to reaffirm/ratify

Aor Act Inf · κυρῶω

complementary infinitive

→ *constative aorist*

κυρῶω: 'confirm, ratify, validate' (from κύρος, 'authority'); a legal/official term — to validate love by a binding decision.

εἰς

for

preposition + accusative (direction/object of love)

αὐτὸν

him

Accusative
object of εἰς

ἀγάπην

love

Accusative
direct object of κυρῶσαι

ἀγάπη: 'love'; the love that must now be officially extended to the repentant offender.

9 εἰς τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

For this is why I also wrote, that I might know your proven character, whether you are obedient in all things.

GROUND (THE LETTER'S TESTING PURPOSE) γὰρ A further reason for the severe letter: it was a test of their obedience. The phrase εἰς τοῦτο anticipates the ἵνα clause — the purpose was to prove them.

εἰς

for

preposition + accusative (purpose, anticipatory)

ΤΟΥΤΟ

this

Accusative
object of εἰς (points forward to ἵνα)

γὰρ

for

explanatory conjunction

καὶ

also

adverbial/ascensive conjunction

ἔγραψα

I wrote

Aor Act Indic 1 Sg · γράφω

main verb

→ constative aorist (epistolary)

γράφω: 'write'; once more the severe letter, now viewed as a probe of their loyalty.

ἵνα

that

conjunction (purpose)

γνῶ

I might know

Aor Act Subj 1 Sg · γινώσκω

subjunctive (purpose clause)

→ ingressive aorist (come to know)

γινώσκω: 'know, ascertain'; Paul wrote to learn by their response what they were made of.

τὴν

the

Accusative

article

δοκιμὴν

proven character

Accusative

direct object

δοκιμή: 'proof, tested character, the quality shown under testing' (from δοκιμάζω, 'to test, approve'); their reliability demonstrated by the trial.

ὑμῶν

of you

Genitive

genitive of possession

εἰ

whether

conjunction (indirect question)

εἰ: here 'whether,' introducing the indirect question that spells out δοκιμή.

εἰς

in

preposition + accusative (reference)

πάντα

all things

Accusative

object of εἰς (extent)

ὑπήκοοί

obedient

Nominative

predicate adjective

ὑπήκοος: 'obedient, submissive' (lit. 'listening under'); the mark of proven character Paul hoped to find.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (indirect question)

→ stative present

10 ὣς δέ τι χαρίζεσθε, κἀγὼ· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,

But to whom you forgive anything, I also forgive; for indeed what I have forgiven — if I have forgiven anything — has been for your sake in the presence of Christ,

SOLIDARITY IN FORGIVENESS δέ Paul binds his own forgiveness to the church's: he ratifies whatever they pardon, doing so 'for your sake' and 'in the presence of Christ' — under Christ's gaze and authority.

ὧ

to whom

Dative

relative pronoun (indirect object of χαρίζεσθε)

δέ

but

transitional conjunction

τι

anything

Accusative

direct object (indefinite)

τις: 'anything'; the indefinite keeps the principle general.

χαρίζεσθε

you forgive

Pres Mid Indic 2 Pl · χαρίζομαι

main verb (rel. clause)

→ present (general principle)

χαρίζομαι: 'forgive graciously'; the church's act of pardon that Paul will match.

κἀγώ

I also

Nominative

subject (crasis καὶ ἐγώ; verb 'forgive' supplied)

κἀγώ: crasis of καὶ ἐγώ, 'I too'; Paul aligns himself with their decision.

καὶ

indeed

conjunction (καὶ γάρ = 'for indeed')

γὰρ

for

explanatory conjunction (καὶ γάρ)

καὶ γάρ: 'for indeed, for in fact'; introducing the confirming explanation.

ἐγώ

I

Nominative

subject (emphatic)

ὅ

what

Accusative

relative pronoun (object of κεχάρισμαι)

κεχάρισμαι

I have forgiven

Perf Mid Indic 1 Sg · χαρίζομαι

main verb (rel. clause)

→ intensive perfect (forgiveness standing in force)

χαρίζομαι: 'forgive'; the perfect marks a forgiveness already granted and abidingly valid.

εἰ

if

conjunction (qualifying condition)

τι

anything

Accusative

direct object (indefinite)

τις: 'anything'; the qualifier 'if I have forgiven anything' modestly minimizes the personal grievance.

κεχάρισμαι

I have forgiven

Perf Mid Indic 1 Sg · χαρίζομαι

main verb (protasis, repeated)

→ intensive perfect

δι'

for the sake of

preposition + accusative (cause/reason)

ὑμᾶς

you

Accusative

object of διὰ (reason: 'for your sake')

ἐν

in

preposition + dative (presence/sphere)

προσώπω

presence/face

Dative

dat. of place (ἐν προσώπω = 'in the presence of')

πρόσωπον: 'face, presence, person'; the idiom 'in the face/presence of Christ' = before him, as in his sight and by his authority.

Χριστοῦ

of Christ

Genitive

genitive of possession

Χριστός: 'Christ'; Paul forgives as one acting in Christ's presence and on his behalf.

11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

so that we may not be outwitted by Satan; for we are not ignorant of his designs.

PURPOSE / WARNING ἵνα The ultimate aim of forgiveness: to deny Satan a foothold. Unforgiveness and crushing grief are openings the adversary exploits — and the church is not naive about his tactics.

ἵνα

so that

conjunction (purpose)

μὴ

not

negative (with subjunctive)

πλεονεκτηθῶμεν

we be outwitted

Aor Pass Subj 1 Pl · πλεονεκτέω

subjunctive (negated purpose)

→ ingressive aorist (be taken advantage of)

πλεονεκτέω: 'take advantage of, defraud, outwit' (from πλεονέκτης, 'greedy one'); to be cheated or gotten the better of by Satan.

ὑπὸ

by

preposition + genitive (agency)

<p>τοῦ the Genitive <i>article</i></p>	<p>Σατανᾶ Satan Genitive <i>genitive of agency</i> Σατανᾶς: 'Satan, the Adversary' (Hebrew śāṭān, 'accuser'); the personal enemy who exploits division and despair.</p>	<p>οὐ not <i>negative</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>αὐτοῦ his Genitive <i>genitive of possession (fronted)</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>νοήματα designs/schemes Accusative <i>direct object of ἀγνοοῦμεν</i> νόημα: 'thought, design, scheme' (from νοῦς, 'mind'); Satan's calculated stratagems — later used of blinded minds (3:14; 4:4).</p>	<p>ἀγνοοῦμεν we are ignorant Pres Act Indic 1 Pl · ἀγνοέω <i>main verb</i> → present (ongoing state, here a negated litotes) ἀγνοέω: 'be ignorant, not know'; the litotes 'not ignorant' = 'fully aware.'</p>

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ,

Now when I came to Troas for the gospel of Christ, and a door was opened to me in the Lord,

TRAVEL-NARRATIVE RESUMED **δέ** Paul returns to his itinerary (from 1:15–16; 2:1). Despite an open door for ministry at Troas, the sentence builds toward the unease of v.13 — the gospel opportunity could not still his anxiety over Titus.

ἔλθων

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

temporal participle

→ constative aorist (antecedent action)

ἔρχομαι: 'come, arrive'; the participle sets the scene of his arrival at Troas.

δὲ

now

transitional conjunction (narrative)

εἰς

to

preposition + accusative (destination)

τὴν

the

Accusative

article

Τρωάδα

Troas

Accusative

object of εἰς (place)

Τρωάς: Troas, the Aegean port city of NW Asia Minor — a strategic gateway between Asia and Macedonia.

εἰς

for

preposition + accusative (purpose)

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

object of εἰς (purpose)

εὐαγγέλιον: 'good news, gospel'; the purpose of the journey was gospel proclamation.

τοῦ

of the

Genitive

article

Χριστοῦ

Christ

Genitive

objective genitive (gospel about Christ)

Χριστός: 'Christ'; the gospel whose content and Lord is Christ.

καὶ

and

coordinating conjunction

θύρας

a door

Genitive

genitive absolute (subject)

θύρα: 'door'; the metaphor of an 'open door' = a God-given opportunity for ministry (cf. 1 Cor 16:9).

μοι

to me

Dative

dat. of advantage

ἀνεωγμένης

having been opened

Perf Pass Ptc · Gen Sg Fem · ἀνοίγω

genitive absolute (with θύρας)

→ intensive perfect (a door standing open)

ἀνοίγω: 'open'; the perfect pictures a door already opened and remaining so — opportunity fully available.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

dat. of sphere (the door is 'in the Lord')

κύριος: 'Lord'; the opportunity was the Lord's own provision.

13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

I had no rest in my spirit because I did not find my brother Titus; but taking leave of them, I went on to Macedonia.

MAIN CLAUSE (THE UNREST) **ASYNDETON** The apodosis to v.12: even an open door could not quiet Paul's anxiety over the missing Titus, who carried news of Corinth. He breaks off the mission and presses on — the narrative thread is left hanging until 7:5.

οὐκ

not

negative

ἔσχηκα

I had

Perf Act Indic 1 Sg · ἔχω

main verb

→ perfect with vivid past force (a felt state of unrest)

ἔχω: 'have, hold'; the perfect here recalls the felt experience — 'I have had no relief.'

ἄνεσιν

rest/relief

Accusative

direct object

ἄνεσις: 'relaxation, relief, rest' (from ἀνίημι, 'loosen, let go'); the easing of inner tension Paul lacked.

τῷ

in the

Dative

article

πνεύματι

spirit

Dative

dat. of sphere (his inner being)

πνεῦμα: here Paul's own spirit — the inward seat of his restlessness.

μου

my

Genitive

genitive of possession

τῷ

by the

Dative

article (substantizes the infinitive, dat. of cause)

μὴ

not

negative (with infinitive)

εὐρεῖν

to find

Aor Act Inf · εὐρίσκω

articular infinitive (causal: 'because of not finding')

→ constative aorist

εὐρίσκω: 'find'; the articular infinitive τῷ μὴ εὐρεῖν gives the cause of his unrest.

με

I

Accusative

accusative subject of infinitive

Τίτον

Titus

Accusative

direct object of εὐρεῖν

Τίτος: Titus, Paul's trusted Gentile co-worker and envoy to Corinth, whose report Paul anxiously awaited (cf. 7:6–7, 13–15).

τὸν

the

Accusative

article

ἀδελφόν

brother

Accusative

apposition to Τίτον

ἀδελφός: 'brother'; the warm designation of Titus as fellow believer and colleague.

μου

my

Genitive

genitive of relationship

ἀλλὰ

but

adversative conjunction

ἀποταξάμενος

having taken leave

Aor Mid Ptc · Nom Sg Masc · ἀποτάσσομαι
temporal/attendant-circumstance participle

→ constative aorist (antecedent action)

ἀποτάσσομαι: 'take leave of, say farewell, renounce'; Paul bade the Troas believers goodbye.

αὐτοῖς

of them

Dative

dat. object of ἀποταξάμενος

ἐξῆλθον

I went out

Aor Act Indic 1 Sg · ἐξέρχομαι

main verb (coordinate)

→ *constative aorist*

ἐξέρχομαι: 'go out, depart' (ἐκ + ἔρχομαι); Paul left Troas behind.

εἰς

to

preposition + accusative (destination)

Μακεδονίαν

Macedonia

Accusative

object of εἰς (place)

Μακεδονία: Macedonia, the northern Roman province (Philippi, Thessalonica); there Titus at last met him (7:5–6).

14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὄσμην τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ·

But thanks be to God, who always leads us in triumphal procession in Christ, and through us spreads the fragrance of the knowledge of him in every place.

DOXOLOGICAL OUTBURST **δέ** The anxious narrative breaks into thanksgiving. The triumph-procession image launches the long apology for Paul's ministry (2:14–7:4): God leads his servants in Christ's triumph, diffusing the gospel's fragrance everywhere.

Τῷ

the

Dative

article

δὲ

but

transitional conjunction

θεῷ

God

Dative

dat. of recipient (of thanks)

θεός: 'God'; the one to whom thanks is rendered.

χάρις

thanks

Nominative

subject (nom. in 'thanks be' formula; verb supplied)

χάρις: here 'thanks, gratitude'; the idiom χάρις τῷ θεῷ = 'thanks be to God.'

τῷ

who

Dative

article (substantizes ptc.; apposition to θεῷ)

ΠΑΝΤΟΤΕ

always

adverb (frequency)

πάντοτε: 'always'; the triumph is continual — no defeat interrupts God's leading.

Θριαμβεύοντι

leading in triumph

Pres Act Ptc · Dat Sg Masc · θριαμβεύω

attributive participle (with τῷ)

→ present (characteristic, ongoing action)

θριαμβεύω: 'lead in a triumphal procession' (the Roman triumphus); God displays his servants as those led by Christ — paradoxical honor through apparent humiliation.

ἡμᾶς

us

Accusative

direct object of ptc.

ἐν

in

preposition + dative (union/sphere)

τῷ

the

Dative

article

Χριστῷ

Christ

Dative

object of ἐν (sphere of the triumph)

Χριστός: 'Christ'; the triumphant general in whose procession the apostles march.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ὄσμήν

fragrance

Accusative

direct object of φανεροῦντι

ὄσμή: 'smell, odor, fragrance'; in a triumph, incense and spices filled the air — here the diffused knowledge of God.

τῆς

of the

Genitive

article

γνώσεως

knowledge

Genitive

genitive of apposition (the fragrance = the knowledge)

γνώσις: 'knowledge'; the experiential knowledge of God that the gospel spreads like perfume.

<p>αὐτοῦ of him Genitive <i>objective genitive (knowledge of God)</i></p>	<p>φανεροῦντι making manifest Pres Act Ptc · Dat Sg Masc · φανερώω <i>attributive participle (coordinate with θριαμβεύοντι)</i> → present (characteristic action) φανερώω: 'make visible, reveal, disclose'; God makes the gospel's fragrance evident through the apostles.</p>	<p>δι' through <i>preposition + genitive (means/agency)</i></p>	<p>ἡμῶν us Genitive <i>object of διὰ (intermediate agency)</i></p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>παντί every Dative <i>attributive adjective</i></p>	<p>τόπῳ place Dative <i>dat. of place</i> τόπος: 'place'; the gospel's universal diffusion — 'in every place.'</p>	

15 ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,

For we are the aroma of Christ to God among those who are being saved and among those who are perishing,

GROUND (THE APOSTLES' IDENTITY) **ὅτι** Why the apostles spread the fragrance: they themselves are Christ's aroma rising to God, perceptible among two classes of hearers — the saved and the perishing.

<p>ὅτι for <i>causal conjunction</i></p>	<p>Χριστοῦ of Christ Genitive <i>genitive of source/possession (fronted)</i> Χριστός: 'Christ'; the aroma is Christ's own — the apostles bear his scent.</p>	<p>εὐωδία aroma/fragrance Nominative <i>predicate nominative</i> εὐωδία: 'sweet smell, fragrance' (εὖ + ὄζω); LXX language for the 'pleasing aroma' of acceptable sacrifice (Gen 8:21; Exod 29:18) — now the apostles offered up to God.</p>	<p>ἐσμὲν we are Pres Act Indic 1 Pl · εἰμί <i>main verb (copula)</i> → stative present</p>
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τῷ

to

Dative

article

θεῷ

God

Dative

dat. of reference/advantage (the aroma ascends to God)

θεός: 'God'; the aroma is pleasing to God regardless of how hearers respond.

ἐν

among

preposition + dative (sphere)

τοῖς

those

Dative

article (substantizes ptc.)

σῳζομένοις

who are being saved

Pres Pass Ptc · Dat Pl Masc · σῳζῶ

substantival participle

→ present passive (process in progress)

σῳζῶ: 'save, rescue, preserve'; the present marks salvation as an ongoing process — those on the way to deliverance.

καὶ

and

coordinating conjunction

ἐν

among

preposition + dative (sphere)

τοῖς

those

Dative

article (substantizes ptc.)

ἀπολλυμένοις

who are perishing

Pres Mid Ptc · Dat Pl Masc · ἀπόλλυμι

substantival participle

→ present (process in progress)

ἀπόλλυμι (mid.): 'perish, be destroyed, be lost'; the present pictures those on the road to ruin (cf. 4:3; 1 Cor 1:18).

16 οἷς μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανός;

to the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things?

ANTITHETICAL SPECIFICATION + QUESTION **ASYNDETON** The same aroma divides humanity: lethal to the perishing, life-giving to the saved. The μὲν ... δέ balance frames the double effect, and the closing question (τίς ἰκανός;) opens the theme of apostolic sufficiency answered in 3:5–6.

<p>οἷς to the one Dative relative/demonstrative pronoun (dat. of reference) ὅς ... μὲν: here distributive, 'to these on the one hand.'</p>	<p>μὲν on the one hand particle (μὲν ... δέ correlation)</p>	<p>ὀσμὴ an aroma Nominative predicate nominative (verb 'we are' implied) ὀσμὴ: 'odor, smell'; the same scent, opposite effects depending on the recipient.</p>	<p>ἐκ from preposition + genitive (source)</p>
<p>θανάτου death Genitive object of ἐκ (source) θάνατος: 'death'; 'from death to death' = an intensifying Semitic idiom — wholly deadly to the perishing.</p>	<p>εἰς to preposition + accusative (goal/result)</p>	<p>θάνατον death Accusative object of εἰς (result)</p>	<p>οἷς to the other Dative relative/demonstrative pronoun (dat. of reference)</p>
<p>δὲ on the other hand particle (δέ answering μὲν)</p>	<p>ὀσμὴ an aroma Nominative predicate nominative</p>	<p>ἐκ from preposition + genitive (source)</p>	<p>ζωῆς life Genitive object of ἐκ (source) ζωὴ: 'life'; 'from life to life' — wholly life-giving to the saved, the antithesis of the death-stench.</p>

εἰς

to

preposition + accusative (goal/result)

ζωήν

life

Accusative

object of εἰς (result)

καὶ

and

coordinating conjunction

πρός

for

preposition + accusative (reference)

ταῦτα

these things

Accusative

object of πρὸς (the eternal stakes just named)

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the rhetorical question of insufficiency, resolved in 3:5 ('our adequacy is from God').

ίκανός

adequate

Nominative

predicate adjective

ίκανός: 'sufficient, competent, adequate'; echoes v.6 and anticipates ικανότης in 3:5 — no human is equal to such a calling.

17 οὐ γάρ ἐσμεν ὡς οἱ λοιποὶ κατηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

For we are not, like so many, peddling the word of God; but as from sincerity, but as from God, in the sight of God, in Christ we speak.

GROUND (THE ANSWER BEGINS) γάρ An implicit answer to v.16's question: Paul and his colleagues are adequate because, unlike the hucksters who corrupt God's word for gain, they speak from sincerity, from God, before God, and in Christ — a fourfold guarantee of integrity.

οὐ

not

negative

γάρ

for

explanatory conjunction

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ *stative present*

ὡς

like

comparative particle

οἱ

the

Nominative

article (substantizes adj.)

λοιποὶ

many/rest

Nominative

subject of implied comparison

λοιπός: 'remaining, rest, the others'; οἱ
λοιποὶ = 'the rest, so many others' —
the crowd of rival preachers.

καπηλεύοντες

peddling

Pres Act Ptc · Nom Pl Masc · καπηλεύω

attributive/predicate participle

→ present (characteristic practice)

καπηλεύω: 'be a κάπηλος
(huckster/retailer), to peddle,
adulterate for profit'; of tavern-keepers
who watered the wine — a charge of
corrupting God's word for gain.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ptc.

λόγος: 'word, message'; the word of
God, made merchandise by the
peddlers.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

genitive of source (the word from God)

ἀλλ'

but

adversative conjunction

ἀλλά: strong adversative; the repeated
ἀλλ' ὡς builds a rhetorical crescendo of
contrast.

ὡς

as

comparative particle (manner)

ἐξ

from

preposition + genitive (source)

εἰλικρινείας

sincerity

Genitive

object of ἐκ (source/motive)

εἰλικρίνεια: 'sincerity, purity of motive'
(perhaps 'tested by sunlight,' εἴλη +
κρίνω); transparent, unmixed integrity.

ἀλλ'

but

adversative conjunction

ὡς

as

comparative particle (manner)

ἐκ

from

preposition + genitive (source)

θεοῦ

God

Genitive

object of ἐκ (divine origin of the message)

θεός: 'God'; their speaking originates
with God, not human commerce.

κατέναντι

in the sight of

improper preposition + genitive
(before/opposite)

κατέναντι: 'over against, in the presence
of'; the apostles speak as under God's
direct gaze — accountable to him.

θεοῦ

God

Genitive

object of κατέναντι

ἐν

in

preposition + dative (union/sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere of union)

Χριστός: 'Christ'; the sphere in which all true apostolic speech occurs — 'in Christ.'

λαλοῦμεν

we speak

Pres Act Indic 1 Pl · λαλέω

main verb

→ customary present (habitual practice)

λαλέω: 'speak, utter'; the verb of the apostolic proclamation, here defended as pure and God-derived.

On the text. The Greek follows the standard critical text of 2 Corinthians 2, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. At v.1 the editions agree on ἔκρινα with the reflexive ἐμαυτῷ; at v.3 some witnesses add the article before λύπην, not followed here; at v.9 ἔγραψα is read with the main editions; at v.17 the editions divide between οἱ λοιποὶ ('the rest/many', read here) and οἱ πολλοί, with no change of sense for this rendering. The chapter has 17 verses; none is legitimately omitted by the critical text.

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.