

# The Second Epistle to the Corinthians, Chapter 6

## 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 · 6:1–2

#### The appeal not to receive God's grace in vain

As co-workers Paul urges them not to receive God's grace to no purpose (1); citing Isaiah 49:8 — 'in a favorable time I heard you' — he presses the 'now' of salvation: today is the acceptable time, the day of rescue (2).

B · 6:3–10

#### The credentials of true ministry: hardship and paradox

Giving no offense so the ministry not be blamed (3), Paul commends himself as God's servant through a long catalogue: endurance in afflictions, beatings, and labors (4–5); through purity, knowledge, the Spirit, the word of truth and power (6–7); through the paradoxes of honor and dishonor, sorrow yet joy, poverty yet enriching many, having nothing yet possessing all (8–10).

C · 6:11–13

#### An open heart: the appeal for reciprocal affection

His mouth is open and his heart enlarged toward the Corinthians (11); they are not restricted in him but in their own affections (12); so, speaking as to children, he asks them to widen their hearts in return (13).

**Do not be unequally yoked: be separate, be God's temple**

Do not be mismatched with unbelievers (14a); a series of five rhetorical antitheses shows the impossibility — righteousness/lawlessness, light/darkness, Christ/Beliar, believer/unbeliever, God's temple/idols (14b–16a); for they are the temple of the living God (16b). A composite Scripture catena then grounds the call to come out and be separate, with the promise of God's welcome and fatherhood (16c–18).

**1 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·**

Working together with him, then, we also urge you not to receive the grace of God in vain.

**CONTINUATION / APPEAL** **δὲ** Resuming the reconciliation theme of 5:20, Paul moves from the message of reconciliation to a direct exhortation: as God's fellow-worker he pleads that their reception of grace bear fruit.

**Συνεργοῦντες**

working together

Pres Act Ptc · Nom Pl Masc · συνεργέω  
*adverbial participle of attendant circumstance*  
 → present (ongoing concurrent)

συνεργέω: 'work together with' (σύν + ἔργον); the object is unexpressed — fellow-workers with God (cf. 1 Cor 3:9), or with the Corinthians, in the work of grace.

**δὲ**

then/and

*transitional conjunction***καὶ**

also

*adverbial/ascensive conjunction***παρακαλοῦμεν**

we urge/appeal

Pres Act Indic 1 Pl · παρακαλέω  
*main verb*  
 → customary present

παρακαλέω: 'call alongside, exhort, beseech' (παρά + καλέω); the same verb as the 'we beg you' of 5:20 — the apostolic appeal continues.

**μὴ**

not

*negative particle (with infinitive)***εἰς**

in/to

*preposition + accusative (result/purpose)***ΚΕΝὸν**

vain/emptiness

Accusative  
*object of εἰς (εἰς κενόν = 'to no purpose')*

κενός: 'empty, void, in vain'; εἰς κενόν is an idiom for an outcome that comes to nothing (cf. Gal 2:2; Phil 2:16).

**τὴν**

the

Accusative  
*article*

**χάριν**

grace

Accusative

*direct object of δέξασθαι*

χάρις: 'grace, favor'; here the saving grace announced in the gospel of reconciliation — not to be received empty.

**τοῦ**

of

Genitive

*article*

**θεοῦ**

God

Genitive

*genitive of source/author*

θεός: God; the grace originates with God, given through Christ's reconciling work.

**δέξασθαι**

to receive

Aor Mid Inf · δέχομαι

*infinitive of indirect discourse (content of appeal)*

→ **constative aorist**

δέχομαι: 'receive, welcome, accept'; the middle stresses welcoming reception — grace is to be embraced, not received fruitlessly.

**ὑμᾶς**

you

Accusative

*accusative subject of the infinitive*

**2** λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·

For he says: "In a favorable time I heard you, and in a day of salvation I helped you." Behold, now is the well-favored time; behold, now is the day of salvation.

**GROUND (SCRIPTURE PROOF)** **γάρ** Paul grounds the urgency by citing Isaiah 49:8 (LXX) and then seizes its 'time/day' to declare an emphatic 'now' — the present moment of the gospel is itself the eschatological day of salvation.

## λέγει

he says

Pres Act Indic 3 Sg · λέγω

*main verb (introduces citation)*

→ *gnomic/timeless present*

λέγω: 'say'; the unexpressed subject is God (speaking in Scripture) — Paul's habitual citation formula.

## γάρ

for

*explanatory conjunction*

## Καιρῶ

in a time

Dative

*dative of time (when)*

καιρός: 'appointed time, opportune moment' (vs. mere chronological χρόνος); the decisive, favorable season.

## δεκτῶ

favorable/acceptable

Dative

*attributive adjective*

δεκτός: 'accepted, welcome' (verbal adj. of δέχομαι); the time God accepts the prayer and acts.

## ἐπήκουσά

I heard/heeded

Aor Act Indic 1 Sg · ἐπακούω

*main verb (citation)*

→ *constative aorist*

ἐπακούω: 'hear with attention, heed' (ἐπί-directive); to listen favorably to a prayer and respond.

## σου

you

Genitive

*genitive object of ἐπήκουσά*

## καὶ

and

*coordinating conjunction*

## ἐν

in

*preposition + dative (time)*

## ἡμέρα

a day

Dative

*dative of time (within which)*

ἡμέρα: 'day'; paired with καιρός, the appointed day of deliverance.

## σωτηρίας

of salvation

Genitive

*attributive (descriptive) genitive*

σωτηρία: 'salvation, deliverance, rescue'; the day characterized by God's saving help.

## ἐβοήθησά

I helped

Aor Act Indic 1 Sg · βοηθέω

*main verb (citation)*

→ *constative aorist*

βοηθέω: 'come to aid, help' (lit. 'run at a cry'); God's responsive rescue in the appointed day.

## σοι

you

Dative

*dative of advantage (recipient of help)*

<p><b>ἰδοῦ</b> behold <i>demonstrative particle (attention-marker)</i></p> <p>ἰδοῦ: 'look! behold!'; frozen aorist imperative of ὁράω, pointing dramatically to the present moment.</p>	<p><b>νῦν</b> now <i>adverb of time (emphatic)</i></p> <p>νῦν: 'now'; the repeated νῦν collapses Isaiah's promise into the eschatological present of the gospel.</p>	<p><b>καιρὸς</b> time Nominative <i>predicate nominative (verbless clause)</i></p> <p>καιρὸς: the opportune time — now fulfilled in Christ's day.</p>	<p><b>εὐπρόσδεκτος</b> well-favored/most acceptable Nominative <i>attributive/predicate adjective</i></p> <p>εὐπρόσδεκτος: 'fully acceptable, welcome' (εὖ + προσδέχομαι); intensifies Isaiah's δεκτός — this is the supremely acceptable time.</p>
<p><b>ἰδοῦ</b> behold <i>demonstrative particle (attention-marker)</i></p>	<p><b>νῦν</b> now <i>adverb of time (emphatic)</i></p>	<p><b>ἡμέρα</b> day Nominative <i>predicate nominative (verbless clause)</i></p>	<p><b>σωτηρίας</b> of salvation Genitive <i>attributive (descriptive) genitive</i></p>

### 3 μηδεμίαν ἐν μηδενὶ δίδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,

giving no occasion for stumbling in anything, so that the ministry may not be blamed,

**MANNER OF MINISTRY** **ASYNDETON** A participial clause attaching to 'we urge' (v.1): the appeal is backed by conduct that puts no obstacle in anyone's path, lest the diaconal ministry itself be discredited.

<p><b>μηδεμίαν</b> no Accusative <i>attributive adjective (with προσκοπήν)</i></p> <p>μηδεῖς: 'no one, none'; fem. form agreeing with προσκοπήν, fronted for emphasis — 'not a single offense.'</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>μηδενὶ</b> anything Dative <i>object of ἐν (sphere — 'in nothing')</i></p> <p>μηδεῖς: here neuter, 'in no respect, in nothing'; the double negative (μηδεμίαν ... μηδενὶ) is intensive Greek idiom, not a logical positive.</p>	<p><b>δίδόντες</b> giving Pres Act Ptc · Nom Pl Masc · δίδωμι <i>adverbial participle (manner, modifying παρακαλοῦμεν of v.1)</i></p> <p>→ present (ongoing)</p> <p>δίδωμι: 'give'; here 'give/cause' an occasion — Paul refuses to provide grounds for offense.</p>
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## προσκοπήν

occasion for stumbling

Accusative

*direct object of διδόντες*

προσκοπή: 'occasion of stumbling, offense' (from προσκόπτω, 'strike against'); a NT hapax — anything that trips someone up.

## ἵνα

so that

*conjunction introducing purpose clause*

## μὴ

not

*negative particle*

## μωμηθῆ

may be blamed/found fault with

Aor Pass Subj 3 Sg · μωμάομαι

*subjunctive in purpose clause*

→ constative aorist

μωμάομαι: 'find fault with, blame' (from μῶμος, 'blemish, censure'); the ministry must remain above reproach.

## ἡ

the

Nominative

*article*

## διακονία

ministry/service

Nominative

*subject of μωμηθῆ*

διακονία: 'service, ministry'; the apostolic ministry of reconciliation (cf. 5:18), whose honor is at stake.

4 ἀλλ' ἐν παντί συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

but in everything commending ourselves as servants of God: in much endurance, in afflictions, in hardships, in distresses,

CONTRAST / POSITIVE COUNTERPART ἀλλ' The adversative balances v.3: not giving offense, but positively commending themselves as God's servants. The verse opens the great peristasis-catalogue (vv.4–10) — a triad of nine hardships, then virtues, then paradoxes.

ἀλλ'

but

*strong adversative conjunction*

ἀλλά: 'but, rather'; marks the positive contrast to the negative of v.3.

ἐν

in

*preposition + dative (sphere)*

παντί

everything

Dative

*object of ἐν ('in every [respect]')*

πᾶς: 'all, every'; ἐν παντί = 'in every circumstance,' the comprehensive frame of the list.

συνιστάντες

commending

Pres Act Ptc · Nom Pl Masc · συνίστημι

*adverbial participle (manner, parallel to διδόντες v.3)*

→ present (ongoing)

συνίστημι: 'put together, commend, prove'; to demonstrate one's genuineness (cf. 3:1; 4:2) — here by endurance, not self-promotion.

ἑαυτοὺς

ourselves

Accusative

*direct object (reflexive pronoun)*

ὡς

as

*comparative particle (capacity/role)*

ὡς: 'as, in the capacity of'; introduces the role in which they commend themselves.

θεοῦ

of God

Genitive

*genitive of possession/relationship (fronted for emphasis)*

θεός: God; the emphatic word-order ('God's servants') stresses whose ministers they are.

διάκονοι

servants/ministers

Nominative

*predicate nominative (with ὡς)*

διάκονος: 'servant, minister, attendant'; the personal counterpart to διακονία (v.3) — those who do the serving.

ἐν

in

*preposition + dative (attendant circumstance)*

ὑπομονῇ

endurance

Dative

*dative of attendant circumstance (heads the list)*

ὑπομονή: 'steadfast endurance, perseverance' (lit. 'remaining under'); the cardinal virtue under which the whole catalogue stands.

πολλῇ

much/great

Dative

*attributive adjective*

πολύς: 'much, great'; the endurance is abundant, matching the abundance of trials.

ἐν

in

*preposition + dative (circumstance)*

## Θλίψεσιν

afflictions

Dative

*dative of circumstance (first of the hardship triad)*

θλίψις: 'pressure, affliction, tribulation' (from θλίβω, 'press'); general distress, the broadest of the three.

ἐν

in

*preposition + dative (circumstance)*

## ἀνάγκαις

hardships/necessities

Dative

*dative of circumstance*

ἀνάγκη: 'necessity, constraint, distress'; pressing hardships that allow no escape.

ἐν

in

*preposition + dative (circumstance)*

## στενοχωρίαῖς

distresses/tight places

Dative

*dative of circumstance (closes the triad)*

στενοχωρία: 'narrowness, a tight corner, anguish' (στενός + χώρα, 'narrow space'); the most acute of the three — being hemmed in.

## 5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

in beatings, in imprisonments, in riots, in labors, in sleepless nights, in hungers,

CATALOGUE CONTINUATION (HARDSHIPS) **ASYNDETON** The second hardship triad: three sufferings inflicted by others (beatings, prisons, riots), then three self-imposed or endured rigors of mission (labors, sleepless nights, hungers).

ἐν

in

*preposition + dative (circumstance)*

## πληγαῖς

beatings/blows

Dative

*dative of circumstance*

πληγή: 'blow, stripe, wound' (from πλήσσω, 'strike'); the lashings Paul recounts in 11:23–25.

ἐν

in

*preposition + dative (circumstance)*

## φυλακαῖς

imprisonments

Dative

*dative of circumstance*

φυλακή: 'guard, prison, imprisonment'; the plural notes Paul's repeated incarcerations (cf. 11:23).

<p>ἐν in <i>preposition + dative (circumstance)</i></p>	<p><b>ἀκαταστασίαις</b> riots/disturbances Dative <i>dative of circumstance (closes the inflicted triad)</i> ἀκαταστασία: 'instability, disorder, riot' (privative of καθίστημι); the mob tumults stirred against Paul (cf. Acts 19).</p>	<p>ἐν in <i>preposition + dative (circumstance)</i></p>	<p><b>κόποις</b> labors/toils Dative <i>dative of circumstance (opens the self-endured triad)</i> κόπος: 'wearisome labor, toil' (from κόπτω, 'beat, grow weary'); exhausting work, often Paul's manual trade and ministry effort.</p>
<p>ἐν in <i>preposition + dative (circumstance)</i></p>	<p><b>ἀγρυπνίαις</b> sleepless nights/watchings Dative <i>dative of circumstance</i> ἀγρυπνία: 'sleeplessness, wakefulness' (lit. 'hunting sleep'); nights of wakeful toil or anxiety.</p>	<p>ἐν in <i>preposition + dative (circumstance)</i></p>	<p><b>νηστείαις</b> hungers/fastings Dative <i>dative of circumstance (closes the triad)</i> νηστεία: 'fasting, going hungry'; likely involuntary hunger from missionary deprivation (cf. 11:27), not cultic fasting.</p>

6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,  
| in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love,

CATALOGUE CONTINUATION (VIRTUES) **ASYNDETON** The list pivots from outward hardships to inward graces — the moral and spiritual equipment of true ministry, climaxing in the Holy Spirit and unfeigned love.

<p>ἐν in <i>preposition + dative (means/sphere)</i></p>	<p><b>ἀγνότητι</b> purity Dative <i>dative of means/manner</i> ἀγνότης: 'purity, moral blamelessness, integrity' (from ἄγνός, 'pure'); the clean conduct that commends the minister.</p>	<p>ἐν in <i>preposition + dative (means/sphere)</i></p>	<p><b>γνώσει</b> knowledge Dative <i>dative of means/manner</i> γνώσις: 'knowledge'; here insight into the gospel and its right handling (cf. 2:14; 4:6).</p>
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ἐν

in

*preposition + dative (means/sphere)*

## μακροθυμία

patience/longsuffering

Dative

*dative of means/manner*

μακροθυμία: 'long-temperedness, forbearance' (μακρός + θυμός); slowness to anger under provocation — a fruit of the Spirit (Gal 5:22).

ἐν

in

*preposition + dative (means/sphere)*

## χρηστότητι

kindness

Dative

*dative of means/manner*

χρηστότης: 'kindness, goodness, benevolence' (from χρηστός, 'useful, good'); active gracious treatment of others.

ἐν

in

*preposition + dative (sphere/agency)*

## πνεύματι

Spirit

Dative

*dative of agency/sphere*

πνεῦμα: 'Spirit'; most read πνεύματι ἁγίω as the Holy Spirit, the empowering source of these graces, set centrally in the list.

## ἁγίω

Holy

Dative

*attributive adjective*

ἅγιος: 'holy'; identifies the Spirit as the divine Holy Spirit rather than a mere disposition.

ἐν

in

*preposition + dative (means/sphere)*

## ἀγάπη

love

Dative

*dative of means/manner (climax of the virtues)*

ἀγάπη: 'love'; self-giving love, the crown of the virtue-list (cf. 1 Cor 13).

## ἀνυποκρίτως

sincere/unhypocritical

Dative

*attributive adjective*

ἀνυπόκριτος: 'without play-acting, genuine' (privative of ὑποκρίνομαι, 'act a part'); love free of pretense (cf. Rom 12:9).

7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,

in the word of truth, in the power of God; through the weapons of righteousness for the right hand and for the left,

CATALOGUE CONTINUATION (MEANS / EQUIPMENT) **ASYNDETON** Two final ἐν-phrases (truthful word, God's power) close the means; then the preposition shifts to διὰ, introducing the military image of righteousness as weaponry for offense and defense alike.

<p>ἐν in <i>preposition + dative (means)</i></p>	<p><b>λόγῳ</b> word Dative <i>dative of means</i> λόγος: 'word, message, speech'; here the truthful gospel proclamation.</p>	<p><b>ἀληθείας</b> of truth Genitive <i>attributive (descriptive) genitive</i> ἀλήθεια: 'truth'; the word characterized by truth — straight, undeciful preaching (cf. 4:2).</p>	<p>ἐν in <i>preposition + dative (means)</i></p>
<p><b>δυνάμει</b> power Dative <i>dative of means</i> δύναμις: 'power'; the divine power that accompanies the ministry (cf. 4:7), not human eloquence.</p>	<p><b>θεοῦ</b> of God Genitive <i>genitive of source</i> θεός: God; the power's source — God's own might at work in the apostle.</p>	<p>διὰ through <i>preposition + genitive (means/instrument)</i> διὰ: the shift from ἐν to διὰ marks a new sub-image — righteousness as instrument/armament.</p>	<p>τῶν the Genitive <i>article</i></p>
<p><b>ὀπλῶν</b> weapons/armor Genitive <i>object of διὰ (instrument)</i> ὄπλον: 'tool, weapon'; plural = arms/armor (cf. Rom 6:13; 13:12; Eph 6) — the metaphor of spiritual warfare.</p>	<p>τῆς of Genitive <i>article</i></p>	<p><b>δικαιοσύνης</b> righteousness Genitive <i>attributive (descriptive) genitive</i> δικαιοσύνη: 'righteousness, uprightness'; the weapons are forged of/consist in righteousness.</p>	<p>τῶν for the Genitive <i>article (substantizing the adjectives)</i></p>

## ΔΕΞΙΩΝ

right (hand)

Genitive

*attributive substantive (genitive of reference)*

δεξιός: 'right-hand'; the right hand wields the offensive sword — armaments for attack.

## καὶ

and

*coordinating conjunction*

## ἄριστερῶν

left (hand)

Genitive

*attributive substantive (genitive of reference)*

ἀριστερός: 'left-hand'; the left bears the defensive shield — equipped for both attack and defense.

## 8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς,

through glory and dishonor, through ill repute and good repute; regarded as deceivers, yet truthful,

CATALOGUE CONTINUATION (PARADOXES) **ASYNDETON** The list turns to antitheses: pairs joined by διὰ (the conditions Paul passes through), then a run of ὡς-clauses (vv.8b–10) contrasting how he is reckoned against what is true — the great ministry paradoxes.

## διὰ

through

*preposition + genitive (attendant circumstance)*

διὰ: here 'through, amid' — the contrasting conditions the ministry passes through.

## δόξης

glory/honor

Genitive

*object of διὰ*

δόξα: 'glory, honor, repute'; here the esteem in which one is held — paired with its opposite.

## καὶ

and

*coordinating conjunction*

## ἀτιμίας

dishonor

Genitive

*object of διὰ (antithesis)*

ἀτιμία: 'dishonor, disgrace' (privative of τιμή, 'honor'); the contemptible standing the apostle also endures.

## διὰ

through

*preposition + genitive (attendant circumstance)*

## δυσφημίας

ill repute/slander

Genitive

*object of διὰ*

δυσφημία: 'evil report, slander' (δυσ- + φήμη, 'report'); the bad name spread about him — a NT hapax.

## καὶ

and

*coordinating conjunction*

## εὐφημίας

good repute

Genitive

*object of διὰ (antithesis)*

εὐφημία: 'good report, praise' (εὖ + φήμη); the contrasting fair name — a NT hapax.

ὥς

as/regarded as

*comparative particle (how reckoned)*

ὥς: 'as'; introduces the run of paradoxes — how the world reckons them vs. the reality.

πλάνοι

deceivers/impostors

Nominative

*predicate nominative (with implied 'we are reckoned')*

πλάνος: 'deceiving, a deceiver, impostor' (from πλανῶ, 'lead astray'); the charge of his opponents.

καὶ

and yet

*adversative-coordinating conjunction*

καί: here concessive-adversative, 'and yet' — joining appearance to reality.

ἀληθεῖς

truthful/true

Nominative

*predicate nominative (the reality)*

ἀληθής: 'true, truthful, honest'; the reality behind the slander — they are genuine.

9 ὥς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὥς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὥς παιδευόμενοι καὶ μὴ θανατούμενοι,

as unknown, yet well known; as dying, and behold, we live; as disciplined, yet not put to death;

CATALOGUE CONTINUATION (PARADOXES) ASYNDETON Three further ὥς-paradoxes built on participles: the gospel reality (known, alive, undestroyed) overturns the appearance (unknown, dying, chastened). The dramatic ἰδοὺ spotlights the resurrection-life paradox.

ὥς

as

*comparative particle*

ἀγνοούμενοι

unknown/ignored

Pres Pass Ptc · Nom Pl Masc · ἀγνοέω

*substantival/predicate participle (appearance)*

→ present (ongoing)

ἀγνοέω: 'not know, fail to recognize' (privative of γινώσκω); reckoned as nobodies, unrecognized.

καὶ

and yet

*adversative-coordinating conjunction*

ἐπιγινωσκόμενοι

well known/fully recognized

Pres Pass Ptc · Nom Pl Masc · ἐπιγινώσκω

*substantival/predicate participle (reality)*

→ present (ongoing)

ἐπιγινώσκω: 'know fully, recognize, acknowledge' (ἐπί-directive of γινώσκω); known truly — by God and by those with eyes to see.

ὡς

as

*comparative particle*

ἀποθνήσκοντες

dying

Pres Act Ptc · Nom Pl Masc · ἀποθνήσκω

*predicate participle (appearance)*

→ present (progressive, 'in the process of dying')

ἀποθνήσκω: 'die, be dying'; the daily dying of the apostle (cf. 4:11; 1 Cor 15:31).

καὶ

and

*adversative-coordinating conjunction*

ἰδοὺ

behold

*demonstrative particle (attention-marker)*

ἰδοὺ: 'behold!'; dramatizes the astonishing reversal — against all expectation, they live.

ζῶμεν

we live

Pres Act Indic 1 Pl · ζάω

*main verb (the reality, breaking the participial pattern)*

→ present (ongoing reality)

ζάω: 'live, be alive'; the finite verb interrupts the ὡς-series to underline resurrection-shaped life.

ὡς

as

*comparative particle*

παιδευόμενοι

disciplined/chastened

Pres Pass Ptc · Nom Pl Masc · παιδεύω

*predicate participle (appearance)*

→ present (ongoing)

παιδεύω: 'train, discipline, chastise' (from παῖς, 'child'); divine fatherly correction, echoing Ps 118:18 LXX ('chastened, but not given to death').

καὶ

and yet

*adversative-coordinating conjunction*

μὴ

not

*negative particle (with participle)*

θανατούμενοι

put to death

Pres Pass Ptc · Nom Pl Masc · θανατώω

*predicate participle (reality, negated)*

→ present (ongoing)

θανατώω: 'put to death, kill' (from θάνατος, 'death'); chastened but preserved — not handed over to death.

10 ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

CATALOGUE CLIMAX (PARADOXES) ASYNDETON The final three paradoxes (now with δὲ marking the antithesis) bring the catalogue to its rhetorical peak: joy amid grief, wealth-giving poverty, all-possessing destitution — the cruciform pattern of gospel ministry.

ὡς

as

*comparative particle*

λυπούμενοι

sorrowful/grieving

Pres Pass Ptc · Nom Pl Masc · λυπέω

*predicate participle (appearance)*

→ present (ongoing)

λυπέω: 'grieve, cause pain'; passive 'be grieved, be sorrowful' — the sorrow that genuinely attends the ministry (cf. 2:1–4).

ἀεὶ

always

*adverb of time*

ἀεὶ: 'always, ever'; the joy is constant, not occasional — heightening the paradox.

δὲ

yet

*adversative conjunction (marks antithesis)*

χαίροντες

rejoicing

Pres Act Ptc · Nom Pl Masc · χαίρω

*predicate participle (reality)*

→ present (ongoing)

χαίρω: 'rejoice, be glad'; joy that coexists with and overcomes grief (cf. Phil 4:4).

ὡς

as

*comparative particle*

πτωχοὶ

poor

Nominative

*predicate nominative (appearance)*

πτωκός: 'poor, destitute, beggarly'; material poverty (cf. 8:9, where Christ's poverty enriches).

πολλοὺς

many

Accusative

*direct object of πλουτίζοντες*

πολύς: 'many'; the many enriched through the apostle's poverty.

<p>δὲ yet <i>adversative conjunction (marks antithesis)</i></p>	<p><b>πλουτίζοντες</b> making rich/enriching Pres Act Ptc · Nom Pl Masc · πλουτίζω <i>predicate participle (reality)</i> → present (ongoing) πλουτίζω: 'make rich, enrich' (causative of πλούτος); the spiritual wealth bestowed despite material want (cf. 1 Cor 1:5).</p>	<p>ὡς as <i>comparative particle</i></p>	<p><b>μηδὲν</b> nothing Accusative <i>direct object of ἔχοντες</i> μηδεῖς: 'nothing' (neuter); the destitution of the apostle in worldly terms.</p>
<p><b>ἔχοντες</b> having Pres Act Ptc · Nom Pl Masc · ἔχω <i>predicate participle (appearance)</i> → present (ongoing) ἔχω: 'have, hold, possess'; the appearance of having nothing.</p>	<p>καὶ and yet <i>adversative-coordinating conjunction</i></p>	<p><b>πάντα</b> all things Accusative <i>direct object of κατέχοντες</i> πᾶς: 'all, everything'; the all that belongs to those who are Christ's (cf. 1 Cor 3:21–22).</p>	<p><b>κατέχοντες</b> possessing/holding fast Pres Act Ptc · Nom Pl Masc · κατέχω <i>predicate participle (reality, climactic)</i> → present (ongoing) κατέχω: 'hold fast, possess firmly' (κατά-intensive of ἔχω); the firm, secure possession that crowns the paradox — owning all in Christ.</p>

## 11 Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτυνται·

Our mouth has opened freely to you, Corinthians; our heart has been enlarged.

**DIRECT ADDRESS / APPEAL** **ASYNDETON** The catalogue gives way to a sudden, tender turn (asyndeton): Paul names them directly and speaks of frank, open speech and an expanded heart — the emotional climax that grounds the appeal of vv.12–13.

**Τὸ**

the

Nominative

*article*

**στόμα**

mouth

Nominative

*subject of ἀνέωγεν*

στόμα: 'mouth'; metonymy for speech  
— Paul's frank, unreserved address to them.

**ἡμῶν**

our

Genitive

*genitive of possession*

**ἀνέωγεν**

has opened/stands open

Perf Act Indic 3 Sg · ἀνοίγω

*main verb*

→ intensive perfect (settled state: 'stands open')

ἀνοίγω: 'open'; the perfect with present force — the mouth has opened and remains open, i.e. Paul speaks with complete candor.

**πρὸς**

to

*preposition + accusative (toward, of relationship)*

**ὑμᾶς**

you

Accusative

*object of πρὸς*

**Κορίνθιοι**

Corinthians

Vocative

*vocative of direct address*

Κορίνθιος: 'Corinthian'; Paul rarely names a church directly (cf. Gal 3:1; Phil 4:15) — the vocative signals deep feeling.

**ἡ**

the

Nominative

*article*

**καρδία**

heart

Nominative

*subject of πεπλάτυνται*

καρδία: 'heart'; the seat of affection and will — the inner self now opened wide to them.

**ἡμῶν**

our

Genitive

*genitive of possession*

**πεπλάτυνται**

has been enlarged/widened

Perf Pass Indic 3 Sg · πλατύνω

*main verb*

→ intensive perfect (settled state)

πλατύνω: 'make broad, enlarge' (from πλατύς, 'wide'); echoes Ps 118:32 LXX ('enlarged heart') — Paul's affection has expanded to embrace them fully.

## 12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·

You are not restricted in us, but you are restricted in your own affections.

DIAGNOSIS OF THE BREACH **ASYNDETON** Wordplay on στενοχωρία (v.4): the constriction is not on Paul's side but theirs. The narrowness lies in their own affections, not in any withholding by the apostle.

οὐ

not

*negative particle*

στενοχωρεῖσθε

you are restricted/cramped

Pres Pass Indic 2 Pl · στενοχωρέω

*main verb*

→ present (ongoing state)

στενοχωρέω: 'confine, cramp, restrict' (cognate of στενοχωρία, v.4); 'you have no narrow place in us' — Paul's heart gives them ample room.

ἐν

in

*preposition + dative (sphere)*

ἡμῖν

us

Dative

*object of ἐν (sphere)*

στενοχωρεῖσθε

you are restricted/cramped

Pres Pass Indic 2 Pl · στενοχωρέω

*main verb (repeated for contrast)*

→ present (ongoing state)

στενοχωρέω: repeated to locate the cramping — the constraint is in them, not Paul.

δὲ

but

*adversative conjunction*

ἐν

in

*preposition + dative (sphere)*

τοῖς

the

Dative

*article*

## σπλάγχνοι

affections/inward parts

Dative

*object of ἐν (sphere)*

σπλάγχνα: lit. 'inward parts, bowels'; figuratively the seat of deep affection/compassion — 'your own hearts.'

## ὑμῶν

your

Genitive

*genitive of possession*

## 13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

Now in fair exchange — I speak as to children — you also be enlarged.

APPEAL (THE REQUEST ITSELF) **δὲ** The reciprocal request: as fitting recompense for his open heart, and addressing them as his own children, Paul commands them to open their hearts in return — the goal of vv.11–13.

## τὴν

the

Accusative

*article*

## δὲ

now/and

*transitional conjunction*

## αὐτὴν

same

Accusative

*attributive (intensive) adjective*

αὐτός: here 'same'; the recompense is to be 'the same in kind' — heart for heart.

## ἀντιμισθίαν

recompense/exchange

Accusative

*accusative of respect/adverbial ('by way of recompense')*

ἀντιμισθία: 'recompense, repayment in kind' (ἀντί + μισθός, 'wages'); a rare word — Paul asks a fair return of affection.

ὡς

as

*comparative particle*

τέκνοις

children

Dative

*dative (indirect object — to whom he speaks)*

τέκνον: 'child'; Paul addresses them as his spiritual offspring (cf. 1 Cor 4:14–15) — a father's claim on their love.

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

*main verb (parenthetical)*

→ present (instantaneous, of the act of speaking)

λέγω: 'say, speak'; a parenthetical softening — he speaks in fatherly tenderness.

πλατύνθητε

be enlarged/open wide

Aor Pass Impv 2 Pl · πλατύνω

*main verb (imperative — the request)*

→ ingressive aorist (enter the state)

πλατύνω: 'enlarge, widen'; the same verb as v.11 — they are to open their hearts as wide as his is open to them.

καὶ

also

*adverbial/ascensive conjunction*

ὕμεις

you

Nominative

*subject (emphatic pronoun — 'you too')*

## 14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνη καὶ ἀνομία; ἢ τίς κοινωνία φωτὶ πρὸς σκότος;

Do not become unequally yoked with unbelievers. For what partnership has righteousness with lawlessness?  
Or what fellowship has light with darkness?

PROHIBITION / NEW EXHORTATION **ASYNDETON** An abrupt new appeal (asyndeton). The prohibition against mismatched alliance with unbelievers is grounded by the first two of five rhetorical antitheses, each demanding the answer 'none.'

Μὴ

not

*negative particle (with imperative)*

γίνεσθε

become/be

Pres Mid Impv 2 Pl · γίνομαι

*main verb (prohibition)*

→ present imperative (stop/do not be in the habit)

γίνομαι: 'become, come to be'; μὴ γίνεσθε = 'do not become' — guard against entering such alliances.

ἕτεροζυγοῦντες

unequally yoked

Pres Act Ptc · Nom Pl Masc · ἕτεροζυγέω

*predicate participle (with γίνεσθε, periphrastic-like)*

→ present (ongoing)

ἕτεροζυγέω: 'be yoked with another kind' (ἕτερος + ζυγός, 'yoke'); a NT hapax, echoing Lev 19:19 / Deut 22:10 (no mismatched team) — mismatched partnership with unbelievers.

ἀπίστοις

with unbelievers

Dative

*dative of association (with ἕτεροζυγοῦντες)*

ἀπίστος: 'unbelieving, unfaithful' (privative of πιστός); those outside the faith — the forbidden yoke-partners.

τίς

what

Nominative

*interrogative pronoun (subject)*

τίς: 'who? what?'; the rhetorical questions expect the answer 'none.'

γὰρ

for

*explanatory conjunction (grounds the prohibition)*

μετοχή

partnership/sharing

Nominative

*predicate nominative (verbless: 'what sharing is there')*

μετοχή: 'partnership, participation, sharing' (from μετέχω, 'share in'); a NT hapax — common possession of one thing.

δικαιοσύνη

for righteousness

Dative

*dative (with μετοχή — the parties sharing)*

δικαιοσύνη: 'righteousness, uprightness'; the first member of the antithesis.

καὶ

and

*coordinating conjunction*

ἀνομία

lawlessness

Dative

*dative (the opposed party)*

ἀνομία: 'lawlessness, iniquity' (privative of νόμος, 'law'); the opposite of righteousness — they can share nothing.

ἢ

or

*disjunctive conjunction*

τίς

what

Nominative

*interrogative pronoun (subject)*

## κοινωνία

fellowship

Nominative

*predicate nominative (verbless)*

κοινωνία: 'fellowship, communion, sharing in common' (from κοινός, 'common'); the deep partnership impossible between opposites.

## φωτὶ

for light

Dative

*dative (the party sharing)*

φῶς: 'light'; the realm of God and truth — the second antithesis.

## πρὸς

with

*preposition + accusative (relationship/'with')*

## σκότος

darkness

Accusative

*object of πρὸς (the opposed party)*

σκότος: 'darkness'; the realm of evil and ignorance — no concord with light (cf. 1 John 1:5–6).

## 15 τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερὶς πιστῶ μετὰ ἀπίστου;

And what harmony has Christ with Beliar, or what share has a believer with an unbeliever?

ANTITHESES CONTINUED δὲ The third and fourth antitheses sharpen the opposition: from abstractions to persons — Christ vs. Beliar (Satan), believer vs. unbeliever — making the conflict concrete and unresolvable.

## τίς

what

Nominative

*interrogative pronoun (subject)*

## δὲ

and

*continuative conjunction*

## συμφώνησις

harmony/agreement

Nominative

*predicate nominative (verbless)*

συμφώνησις: 'concord, agreement' (σύν + φωνή, 'sound together'; cf. 'symphony'); a NT hapax — harmonious accord between two.

## Χριστοῦ

of Christ

Genitive

*genitive (the party in view)*

Χριστός: 'Christ, Anointed'; here the head of the believing community, set against his adversary.

<p><b>πρὸς</b> with <i>preposition + accusative (relationship)</i></p>	<p><b>Βελιάρ</b> Beliar Accusative <i>object of πρὸς (indeclinable name)</i></p> <p>Βελιάρ: a name for Satan (Hebrew b'liyya 'al, 'worthlessness/wickedness'), with the common -r form; the prince of the dark realm — Christ's absolute opposite.</p>	<p><b>ἢ</b> or <i>disjunctive conjunction</i></p>	<p><b>τίς</b> what Nominative <i>interrogative pronoun (subject)</i></p>
<p><b>μερίς</b> share/portion Nominative <i>predicate nominative (verbless)</i></p> <p>μερίς: 'part, share, portion' (from μέρος); a common lot or stake held together.</p>	<p><b>πιστῶ</b> for a believer Dative <i>dative (the party sharing)</i></p> <p>πιστός: 'believing, faithful, trustworthy'; the one who has faith — opposite of ἄπιστος.</p>	<p><b>μετὰ</b> with <i>preposition + genitive (association)</i></p>	<p><b>ἄπιστου</b> an unbeliever Genitive <i>object of μετὰ (the opposed party)</i></p> <p>ἄπιστος: 'unbelieving'; resumes v.14a — believer and unbeliever have no common portion.</p>

**16** τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός.

And what agreement has the temple of God with idols? For we are the temple of the living God, just as God said: "I will dwell among them and walk among them, and I will be their God, and they shall be my people."

**FINAL ANTITHESIS + SCRIPTURAL GROUND** **δὲ** The fifth and climactic antithesis (temple vs. idols) yields the positive thesis — 'we are the temple of the living God' — which a composite citation (Lev 26:11–12; Ezek 37:27) then certifies as God's own promise of indwelling presence.

τίς

what

Nominative

*interrogative pronoun (subject)*

δὲ

and

*continuative conjunction*

συγκατάθεσις

agreement

Nominative

*predicate nominative (verbless)*

συγκατάθεσις: 'joint consent, agreement' (σύν + κατά + τίθημι, 'put down together'); a NT hapax — mutual assent, impossible here.

ναῶ

for the temple

Dative

*dative (the party in view)*

ναός: 'sanctuary, temple (the inner shrine)'; the dwelling-place of God — not the whole precinct (ιερόν) but the holy of holies.

θεοῦ

of God

Genitive

*genitive of possession*

μετά

with

*preposition + genitive (association)*

εἰδώλων

idols

Genitive

*object of μετά (the opposed party)*

εἶδωλον: 'image, idol' (from εἶδος, 'form'); the false god — God's temple cannot house idols (cf. 1 Cor 10:14–21).

ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

γὰρ

for

*explanatory conjunction (grounds the antithesis)*

ναός

temple

Nominative

*predicate nominative*

ναός: the believing community is God's dwelling-shrine (cf. 1 Cor 3:16; Eph 2:21) — hence no consorting with idols.

θεοῦ

of God

Genitive

*genitive of possession*

ἐσμεν

we are

Pres Act Indic 1 Pl · εἰμι

*main verb (copula)*

→ stative present

## ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

*attributive participle (modifying θεοῦ)*

→ present (ongoing)

ζάω: 'live'; 'the living God' — a stock OT contrast to dead idols (cf. Jer 10:10; 1 Thess 1:9), pointed here.

## καθώς

just as

*comparative conjunction (introduces citation)*

καθώς: 'just as, according as'; introduces the Scriptural warrant.

## εἶπεν

said

Aor Act Indic 3 Sg · λέγω (εἶπον)

*main verb (introduces citation)*

→ constative aorist

εἶπον: suppletive aorist of λέγω, 'said'; God himself is the speaker of the promise.

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject of εἶπεν*

## ὅτι

that

*conjunction (ὄτι recitativum — introduces direct quotation)*

ὄτι: here marks the start of a direct quotation (left untranslated, like quotation marks).

## Ἔνοικῆσω

I will dwell in/among

Fut Act Indic 1 Sg · ἐνοικέω

*main verb (citation)*

→ predictive future

ἐνοικέω: 'dwell in, indwell' (ἐν + οἰκέω, 'live in a house'); echoes Lev 26:11–12 / Ezek 37:27 — God's covenant indwelling.

## ἐν

in/among

*preposition + dative (place)*

## αὐτοῖς

them

Dative

*object of ἐν (place)*

## καὶ

and

*coordinating conjunction*

## ἐμπεριπατήσω

I will walk among

Fut Act Indic 1 Sg · ἐμπεριπατέω

*main verb (citation)*

→ predictive future

ἐμπεριπατέω: 'walk about among' (ἐν + περὶ + πατέω); a NT hapax — God moving freely in the midst of his people, as in Eden/the camp.

## καὶ

and

*coordinating conjunction*

## ἔσομαι

I will be

Fut Mid Indic 1 Sg · εἰμί

*main verb (citation, covenant formula)*

→ predictive future

εἰμί: 'be'; 'I will be their God' — the heart of the covenant formula (cf. Gen 17:7; Jer 31:33).

## αὐτῶν

their

Genitive

*genitive of relationship (predicate)*

## θεός

God

Nominative

*predicate nominative*

## καὶ

and

*coordinating conjunction*

## αὐτοῖ

they

Nominative

*subject (emphatic pronoun)*

## ἔσονται

they shall be

Fut Mid Indic 3 Pl · εἰμί

*main verb (citation, covenant formula)*

→ predictive future

εἰμί: 'be'; the answering half of the formula — 'they shall be my people.'

## μου

my

Genitive

*genitive of relationship (predicate)*

## λαός

people

Nominative

*predicate nominative*

λαός: 'people' (esp. God's covenant people); the climactic covenant identity — they are his own people.

17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· καγὼ εἰσδέξομαι ὑμᾶς·

Therefore "come out from among them and be separate," says the Lord, "and touch no unclean thing; and I will welcome you."

INFERENCE (CALL TO SEPARATION) διὸ The promise of indwelling draws an inference: a call to come out and be separate (Isa 52:11; Ezek 20:34), with the conditional promise of God's welcome — the demand of holiness answered by divine reception.

διὸ

therefore

*inferential conjunction*

διὸ: 'therefore, for which reason' (δι' ὅ); draws the practical conclusion from the temple-promise.

ἐξέλθατε

come out

Aor Act Impv 2 Pl · ἐξέρχομαι

*main verb (imperative, citation)*

→ ingressive aorist (make the decisive break)

ἐξέρχομαι: 'come/go out' (ἐκ + ἔρχομαι); the summons of Isa 52:11 — separation from defilement.

ἐκ

from

*preposition + genitive (separation/source)*

μέσου

the midst

Genitive

*object of ἐκ (ἐκ μέσου = 'from among')*

μέσος: 'middle, midst'; ἐκ μέσου = 'out of the middle of, from among.'

αὐτῶν

them

Genitive

*partitive/possessive genitive*

καὶ

and

*coordinating conjunction*

ἀφορίσθητε

be separate/separated

Aor Pass Impv 2 Pl · ἀφορίζω

*main verb (imperative, citation)*

→ ingressive aorist

ἀφορίζω: 'mark off, separate, set apart' (ἀπό + ὀρίζω, 'bound'); the passive imperative — let yourselves be set apart to God.

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb (parenthetical citation formula)*

→ gnomic/timeless present

λέγω: 'say'; 'says the Lord' — the prophetic formula stamping the words as divine speech.

κύριος

the Lord

Nominative

*subject of λέγει*

κύριος: 'Lord'; the LXX rendering of YHWH — the speaker of the prophetic call.

καὶ

and

*coordinating conjunction*

ἀκαθάρτου

unclean thing

Genitive

*genitive object of ἄπτεσθε (verb of touching)*

ἀκάθαρος: 'unclean, impure' (privative of καθάρος); the defiled thing to be shunned — cultic-ethical purity (Isa 52:11).

μὴ

not

*negative particle (with imperative)*

**ἄπτεσθε**

touch

Pres Mid Impv 2 Pl · ἄπτω

*main verb (prohibition, citation)*

→ present imperative (do not keep touching)

ἄπτω (mid. ἄπτομαι): 'touch, take hold of' (+ genitive); the prohibition against contact with defilement.

**καὶ**

and I

Nominative

*subject (crasis of καὶ ἐγώ, emphatic)*

καὶγώ: crasis of καὶ ἐγώ, 'and I'; God's emphatic answering pledge to the obedient.

**εἰσδέξομαι**

I will welcome/receive

Fut Mid Indic 1 Sg · εἰσδέχομαι

*main verb (citation, promise)*

→ predictive future

εἰσδέχομαι: 'receive, welcome in' (εἰς + δέχομαι); echoes Ezek 20:34 — God gathers and welcomes the separated people.

**ὑμᾶς**

you

Accusative

*direct object of εἰσδέξομαι*

**18** καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

"And I will be a Father to you, and you shall be sons and daughters to me," says the Lord Almighty.

**CLIMACTIC PROMISE** καὶ The catena closes with the adoption promise (2 Sam 7:14, expanded to 'sons and daughters'): God pledges fatherhood to the separated people, sealed by the title 'Lord Almighty' — the warrant for the holiness call of 7:1.

**καὶ**

and

*coordinating conjunction*

**ἔσομαι**

I will be

Fut Mid Indic 1 Sg · εἰμί

*main verb (citation, promise)*

→ predictive future

εἰμί: 'be'; ἔσομαι εἰς (Semitic idiom) = 'I will become/be as' — the adoption pledge of 2 Sam 7:14.

**ὑμῖν**

to you

Dative

*dative of advantage/relationship*

**εἰς**

as/for

*preposition + accusative (Semitic εἰς of predication)*

εἰς: in the εἶναι εἰς idiom (translating Hebrew ל'), 'be as/become' — a predicate role rather than direction.

<p><b>πατέρα</b> a Father Accusative <i>object of εἰς (predicate role)</i></p> <p>πατήρ: 'Father'; God's paternal relation to his people — originally the Davidic king, now widened to all believers.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>ὕμεις</b> you Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>ἔσεσθέ</b> you shall be Fut Mid Indic 2 Pl · εἰμί <i>main verb (citation, promise)</i></p> <p>→ predictive future</p> <p>εἰμί: 'be'; the answering pledge — they become God's sons and daughters.</p>
<p><b>μοι</b> to me Dative <i>dative of advantage/relationship</i></p>	<p><b>εἰς</b> as/for <i>preposition + accusative (Semitic εἰς of predication)</i></p>	<p><b>υἱούς</b> sons Accusative <i>object of εἰς (predicate role)</i></p> <p>υἱός: 'son'; 2 Sam 7:14's 'son' is here pluralized and expanded — the whole community as God's children.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p><b>θυγατέρας</b> daughters Accusative <i>object of εἰς (predicate role)</i></p> <p>θυγάτηρ: 'daughter'; the addition of daughters (beyond 2 Sam 7:14) underscores the inclusive scope of God's family (cf. Isa 43:6).</p>	<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>main verb (citation formula)</i></p> <p>→ gnomic/timeless present</p> <p>λέγω: 'say'; the closing prophetic formula sealing the catena as divine speech.</p>	<p><b>κύριος</b> the Lord Nominative <i>subject of λέγει</i></p> <p>κύριος: 'Lord'; YHWH, the covenant God who speaks and keeps the promise.</p>	<p><b>παντοκράτωρ</b> Almighty Nominative <i>apposition to κύριος (title)</i></p> <p>παντοκράτωρ: 'all-ruling, Almighty' (πᾶς + κρατέω, 'rule all'); the LXX rendering of 'LORD of hosts/Shaddai' — the all-sovereign guarantor of the promise.</p>

**On the text.** The Greek follows the standard critical text of 2 Corinthians 6, 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.16 the editions divide between ἡμεῖς ... ἐσμεν ('we are') and ὑμεῖς ... ἐστε ('you are'), the first-person reading printed here; the composite citation in vv.16–18 conflates Lev 26:11–12 / Ezek 37:27,

Isa 52:11 / Ezek 20:34, and 2 Sam 7:14 with editorial flexibility. The chapter has 18 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.