

The Second Epistle to the Corinthians, Chapter 7

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Ζ'

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 · 7:1** **The appeal completed: cleanse yourselves, perfecting holiness**
 Drawing the inference from the promises of 6:16–18 (ταύτας ... τὰς ἐπαγγελίας), Paul exhorts the beloved to a self-cleansing from every defilement of flesh and spirit, bringing holiness to completion in the fear of God — the hortatory peak of the temple-of-God appeal.
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- B · 7:2–4** **Make room for us: Paul's open heart and confident boasting**
 Resuming the appeal of 6:11–13, Paul asks for room in their hearts, clears himself of wrongdoing (2), disclaims any intent to condemn (3), and overflows with confidence, boasting, comfort, and joy on their behalf even amid affliction (4) — a hinge from defense to the narrative of relief that follows.
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- C · 7:5–7** **Relief in Macedonia: the coming of Titus and his report**
 Picking up the thread broken at 2:13, Paul recalls his restlessness on arriving in Macedonia (5), then God's comfort through Titus' coming (6) and, above the arrival itself, through the report of the Corinthians' longing, mourning, and zeal for Paul, which multiplied his joy (7).

D · 7:8–11

The painful letter vindicated: godly grief works repentance

Paul no longer regrets the sorrowful letter, though he did regret it, because the grief it caused was temporary and led to repentance (8–9); he distinguishes godly grief, which works salvation without regret, from worldly grief, which works death (10), and points to the Corinthians' own zealous reaction as proof of their innocence (11).

E · 7:12–13A

The letter's true aim: their earnest care made manifest before God

The letter was written not chiefly for the offender or the offended, but that the Corinthians' own earnestness on Paul's behalf might be revealed to them before God (12) — which is the ground of Paul's comfort (13a).

F · 7:13B–16

Titus refreshed and Paul's confidence confirmed

Paul rejoices the more at Titus' joy, his spirit refreshed by them all (13b); Paul's boasting about them to Titus proved true (14), Titus' affection abounds as he recalls their obedient, fearful welcome (15), and Paul closes with full confidence in them (16).

1 Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

Having therefore these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in the fear of God.

INFERENCE / EXHORTATION οὖν The inferential οὖν draws the appeal of 6:14–18 to its hortatory climax: because we hold the promises of God's indwelling and fatherhood, the fitting response is self-cleansing and completed holiness.

Ταύτας

these

Accusative

attributive demonstrative (w/ ἐπαγγελίας)

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; draws the consequence from the promises cited in 6:16–18.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

causal/circumstantial participle

→ present (concurrent, durative)

ἔχω: 'have, hold'; here of holding promises in present possession — the ground of the exhortation.

τὰς

the

Accusative

article

ἐπαγγελίας

promises

Accusative

direct object of ἔχοντες

ἐπαγγελία: 'promise'; the divine pledges of indwelling, walking-among, fatherhood and sonship just cited (6:16–18).

ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; an affectionate direct address that softens the imperative and signals pastoral warmth.

καθαρίσωμεν

let us cleanse

Aor Act Subj 1 Pl · καθαρίζω

hortatory subjunctive (main verb)

→ *ingressive/constative aorist (decisive act)*

καθαρίζω: 'cleanse, purify'; cultic/moral cleansing — Paul includes himself in the call (1 Pl).

ἑαυτοὺς

ourselves

Accusative

reflexive direct object

ἀπὸ

from

preposition + genitive (separation)

παντός

every

Genitive

attributive adjective

μολυσμοῦ

defilement

Genitive

object of ἀπὸ (source of separation)

μολυσμός: 'defilement, contamination' (NT hapax; cf. LXX Jer 23:15); the stain idolatry leaves on body and spirit.

σαρκὸς

of flesh

Genitive

genitive of source/sphere (defilement that touches the flesh)

σὰρξ: 'flesh'; here the outward, bodily aspect of the person, paired with πνεῦμα for totality.

καὶ

and

coordinating conjunction

πνεύματος

of spirit

Genitive

genitive of source/sphere

πνεῦμα: here the human spirit, the inner aspect; flesh-and-spirit together = the whole person.

ἐπιτελοῦντες

perfecting

Pres Act Ptc · Nom Pl Masc · ἐπιτελέω

adverbial participle of means/result

→ *present (ongoing process)*

ἐπιτελέω: 'bring to completion, accomplish' (ἐπί-intensive of τελέω); holiness is carried through to its goal.

ἀγιωσύνην

holiness

Accusative

direct object of ἐπιτελοῦντες

ἀγιωσύνη: 'holiness'; the consecrated state befitting God's temple (cf. Rom 1:4; 1 Thess 3:13).

ἐν

in

preposition + dative (sphere/manner)

φόβῳ

fear

Dative

dat. of manner (reverent atmosphere of the work)

φόβος: 'fear, reverence'; here the awed reverence due to God, not dread — the climate of true holiness.

θεοῦ

of God

Genitive

objective genitive (fear directed toward God)

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

Make room for us; we wronged no one, we corrupted no one, we took advantage of no one.

RENEWED APPEAL (ASYNDETON) ASYNDETON Asyndeton marks an abrupt return to the open-hearted appeal of 6:11–13. The terse triple denial — wronged, corrupted, defrauded none — clears Paul of the charges his rivals pressed.

Χωρήσατε

make room for

Aor Act Impv 2 Pl · χωρέω

imperative (renewed appeal)

→ ingressive aorist (do it now)

χωρέω: 'make room, give place to'; take us into your hearts — the counterpart to 'be enlarged' in 6:13.

ἡμᾶς

us

Accusative

direct object

οὐδένα

no one

Accusative

direct object (fronted for emphasis)

οὐδεῖς: 'no one'; the threefold anaphora οὐδένα ... οὐδένα ... οὐδένα hammers the denial home.

ἠδικήσαμεν

we wronged

Aor Act Indic 1 Pl · ἀδικέω

main verb

→ constative aorist (whole conduct surveyed)

ἀδικέω: 'do wrong, injure'; the broad term for injustice — Paul has wronged none in his dealings.

οὐδένα

no one

Accusative

direct object (fronted)

ἐφθείραμεν

we corrupted

Aor Act Indic 1 Pl · φθείρω

main verb

→ *constative aorist*

φθείρω: 'ruin, corrupt, destroy'; perhaps moral or doctrinal corruption — Paul led none astray.

οὐδένα

no one

Accusative

direct object (fronted)

ἐπλεονεκτήσαμεν

we took advantage of

Aor Act Indic 1 Pl · πλεονεκτέω

main verb

→ *constative aorist*

πλεονεκτέω: 'defraud, exploit for gain' (from πλεονέκτης, the greedy); Paul did not fleece them financially (cf. 12:17).

3 πρὸς κατάκρισιν οὐ λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

I do not say this to condemn you; for I have said before that you are in our hearts, to die together and to live together.

CLARIFICATION / GROUND **γὰρ** Paul guards against misreading the denials of v.2 as accusation: he speaks not to condemn, for (γὰρ) he has already affirmed that the Corinthians are held in his heart in a bond unto death and life.

πρὸς

for / toward

preposition + accusative (purpose/aim)

κατάκρισιν

condemnation

Accusative

object of πρὸς (purpose)

κατάκρισις: 'condemnation, censure' (κατά + κρίσις); Paul's aim is not to pass sentence on them (cf. 3:9).

οὐ

not

negative particle

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ *present (of the present utterance)*

λέγω: 'say, speak'; here referring to the denials just made in v.2.

προείρηκα

I have said before

Perf Act Indic 1 Sg · προερέω

main verb (γάρ clause)

→ intensive perfect (a settled, abiding statement)

προερέω/προλέγω: 'say beforehand'; the perfect marks a prior declaration still in force (cf. 6:11–12).

γὰρ

for

explanatory conjunction

ὅτι

that

conjunction (introduces content clause)

ἐν

in

preposition + dative (place/sphere)

ταῖς

the

Dative

article

καρδίαις

hearts

Dative

dat. of place (locus of affection)

καρδία: 'heart'; the seat of love and loyalty — the Corinthians are lodged within Paul's affections.

ἡμῶν

our

Genitive

genitive of possession

ἐστε

you are

Pres Act Indic 2 Pl · εἶμι

main verb (content of ὅτι clause)

→ stative present

εἰς

for / unto

preposition + articular infinitive (purpose/result)

τὸ

the

Accusative

article (nominalizes infinitives)

συναποθανεῖν

to die together

Aor Act Inf · συναποθνήσκω

articular infinitive (of association)

→ constative aorist

συναποθνήσκω: 'die together with' (σύν + ἀποθνήσκω); the bond holds even unto a shared death — fellowship to the uttermost.

καὶ

and

coordinating conjunction

συζῆν

to live together

Pres Act Inf · συζάω

articular infinitive (coordinate)

→ present (ongoing shared life)

συζάω: 'live together with' (σύν + ζάω); the order death-then-life heightens the pledge of unbreakable union.

4 πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

Great is my boldness toward you, great is my boasting on your behalf; I have been filled with comfort, I overflow with joy in all our affliction.

EMOTIONAL SUMMARY (ASYNDETON) ASYNDETON An exuberant, balanced outpouring caps the appeal: parallel πολλή ... πολλή, then two verbs of fullness (filled, overflowing) that anticipate the joy-amid-affliction theme of vv.5–7.

πολλή

great / much

Nominative

predicate adjective (verbless clause)

πολύς: 'much, great'; fronted for emphasis in a verbless clause — boldness in abundance.

μοι

to me / I have

Dative

dat. of possession

παρρησία

boldness

Nominative

subject (verbless clause)

παρρησία: 'frankness, confidence' (πᾶν + ῥῆσις, 'all speech'); openness to speak freely toward them.

πρὸς

toward

preposition + accusative (direction/relation)

ὕμᾱς

you

Accusative

object of πρὸς

πολλή

great

Nominative

predicate adjective (parallel clause)

μοι

to me

Dative

dat. of possession

καύχησις

boasting

Nominative

subject (verbless clause)

καύχησις: 'boasting, the act of glorying'; Paul's confident pride in the Corinthians — a key motif of the letter.

ὕπέρ

on behalf of

preposition + genitive (reference/advantage)

ὕμῶν

you

Genitive

object of ὑπέρ

πεπλήρωμαι

I have been filled

Perf Pass Indic 1 Sg · πληρώω

main verb

→ intensive perfect (filled and remaining full)

πληρώω: 'fill, make full'; the perfect = a fullness now possessed — brim-full of comfort.

τῇ

with the

Dative

article

παρακλήσει

comfort

Dative

dat. of content/means (that which fills)

παρακλήσις: 'comfort, encouragement' (παρά + καλέω); the leading theme of 1:3–7 here recurs in personal key.

ὑπερπερισσεύομαι

I overflow

Pres Mid/Pass Indic 1 Sg · ὑπερπερισσεύω

main verb

→ present (overflowing state)

ὑπερπερισσεύω: 'superabound, overflow' (ὑπέρ-intensive of περισσεύω); joy more than brims — it spills over.

τῇ

with the

Dative

article

χαρᾶ

joy

Dative

dat. of content/cause (the overflowing joy)

χαρά: 'joy'; the dominant note of vv.4–16, paradoxically rising amid affliction.

ἐπὶ

in / amid

preposition + dative (attendant circumstance)

πάση

all

Dative

attributive adjective

τῇ

the

Dative

article

θλίψει

affliction

Dative

dat. (circumstance amid which joy abounds)

θλίψις: 'pressure, tribulation' (lit. a crushing); the joy is not despite but in the very midst of the affliction (cf. v.5).

ἡμῶν

our

Genitive

genitive of possession

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.

For indeed, when we came into Macedonia our flesh had no rest, but we were afflicted at every turn — without were conflicts, within were fears.

SUBSTANTIATION (NARRATIVE RESUMED) **Καὶ γάρ** Καὶ γάρ ('for indeed') grounds the affliction of v.4 by resuming the travel narrative dropped at 2:13: arriving in Macedonia, Paul found no relief — outward conflicts, inward fears.

Καὶ

indeed / even

adjunctive (with γάρ)

καὶ γάρ: 'for indeed, for even'; a strengthened causal connective introducing confirming evidence.

γὰρ

for

explanatory conjunction

ἐλθόντων

having come

Aor Act Ptc · Gen Pl Masc · ἔρχομαι

genitive absolute (temporal)

→ constative aorist (antecedent action)

ἔρχομαι: 'come, go'; the genitive absolute sets the temporal frame — 'when we came.'

ἡμῶν

we

Genitive

subject of genitive absolute

εἰς

into

preposition + accusative (direction)

Μακεδονίαν

Macedonia

Accusative

object of εἰς (destination)

Μακεδονία: Macedonia, the northern Roman province; the place where Titus rejoined Paul (cf. 2:13).

οὐδεμίαν

no

Accusative

attributive adjective (w/ ἄνεσιν)

οὐδεῖς (fem. οὐδεμία): 'not one, no'; emphatic total negation of rest.

ἔσχηκεν

had

Perf Act Indic 3 Sg · ἔχω

main verb

→ perfect with aoristic/narrative force (vivid)

ἔχω: 'have, hold'; the perfect here functions as a vivid past — the restless state stamped on memory (cf. 2:13).

ἄνεσιν

rest / relief

Accusative

direct object

ἄνεσις: 'relaxation, relief' (from ἀνίημι, 'let loose'); a loosening of pressure — the opposite of θλίψις.

ἡ

the

Nominative

article

σὰρξ

flesh

Nominative

subject

σὰρξ: here 'the flesh' as the weak human self that feels the strain — equivalent to 'we, bodily' (cf. πνεῦμα at 2:13).

ἡμῶν

our

Genitive

genitive of possession

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; a strong contrast — far from rest, every kind of affliction.

ἐν

in

preposition + dative (sphere)

παντί

every (way)

Dative

substantival adj. (object of ἐν)

πᾶς: 'all, every'; ἐν παντί = 'in every way, on every side' — total pressure.

θλιβόμενοι

being afflicted

Pres Pass Ptc · Nom Pl Masc · θλίβω

participle (anacoluthic; shift to logical subject 'we')

→ present (ongoing affliction)

θλίβω: 'press, afflict'; the participle agrees with the suppressed 'we,' a slight grammatical shift typical of Paul's vivid style.

ἔξωθεν

without / outside

adverb (place)

ἔξωθεν: 'from outside, without'; the external front of the affliction.

μάχαι

conflicts

Nominative

subject (verbless clause)

μάχη: 'fight, quarrel, conflict'; here open hostilities/strife from without (cf. Jas 4:1).

ἔσωθεν

within

adverb (place)

ἔσωθεν: 'from inside, within'; the inner front — Paul's anxious dread.

φόβοι

fears

Nominative

subject (verbless clause)

φόβος: 'fear'; here apprehensive dread — chiefly over the Corinthians' response to the painful letter.

6 ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου·

But God, who comforts the downcast, comforted us by the coming of Titus —

CONTRAST / TURN TO COMFORT **ἀλλά** The adversative ἀλλά pivots from affliction to its relief: the God who comforts the lowly comforted Paul, and the means was Titus' arrival — the first of two grounds of comfort (arrival, then report).

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the strong turn from despair to divine comfort.

ὁ

the (one)

Nominative

article (substantizes the participle)

παρακαλῶν

who comforts

Pres Act Ptc · Nom Sg Masc · παρακαλέω
substantival participle (title of God; appos. to ὁ θεός)

→ gnomic present (characteristic of God)

παρακαλέω: 'comfort, encourage, exhort'; God characterized as 'the Comforter of the lowly' (cf. Isa 49:13).

τοὺς

the

Accusative

article

ταπεινούς

downcast / lowly

Accusative

direct object (substantival adj.)

ταπεινός: 'lowly, humble, depressed'; here the dejected/downcast — those whom God characteristically lifts (cf. Isa 49:13 LXX).

παρεκάλεσεν

comforted

Aor Act Indic 3 Sg · παρακαλέω

main verb

→ constative aorist (the act of comforting)

παρακαλέω: 'comfort'; the deliberate echo of the participle — the Comforter comforted.

ἡμᾶς

us

Accusative

direct object

ὁ

the

Nominative

article

θεός

God

Nominative

subject (in apposition w/ ὁ παρακαλῶν)

θεός: God; named as the true author of the comfort, Titus being merely the means.

ἐν

by / in

preposition + dative (means)

τῇ

the

Dative

article

παρουσία

coming / presence

Dative

dat. of means (the instrument of comfort)

παρουσία: 'arrival, presence' (παρά + οὐσία); the ordinary sense here — Titus' arrival, not the technical eschatological 'coming.'

Τίτου

of Titus

Genitive

subjective genitive (Titus' coming)

Τίτος: Titus, Paul's Greek co-worker (cf. 2:13; 8:6); his return brought the longed-for news from Corinth.

7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι.

and not only by his coming, but also by the comfort with which he was comforted over you, as he reported to us your longing, your mourning, your zeal for me, so that I rejoiced still more.

AMPLIFICATION (NOT ONLY ... BUT ALSO) οὐ μόνον δὲ ... ἀλλὰ καὶ The comfort came not merely through Titus' arrival but through the comfort Titus himself had received at Corinth: his report of their longing, mourning, and zeal multiplied Paul's joy.

οὐ

not

negative (with μόνον)

μόνον

only

adverb (correlative w/ ἀλλὰ καὶ)

μόνον: 'only'; οὐ μόνον ... ἀλλὰ καὶ = 'not only ... but also,' an ascending correlative.

δὲ

now / and

developmental conjunction

ἐν

by / in

preposition + dative (means)

τῇ

the

*Dative
article*

παρουσία

coming

*Dative
dat. of means*

παρουσία: 'arrival'; resumed from v.6 — not by the arrival alone.

αὐτοῦ

his

*Genitive
genitive of possession (subjective)*

ἀλλὰ

but

adversative (correlative)

καὶ

also

adjunctive adverb

ἐν

by

preposition + dative (means)

τῇ

the

Dative

article

παρακλήσει

comfort

Dative

dat. of means (antecedent of ἧ)

παρακλησις: 'comfort'; here the comfort Titus had himself received among the Corinthians, now passed on to Paul.

ἧ

with which

Dative

relative pronoun (dat. of means; cognate w/ παρεκλήθη)

παρεκλήθη

he was comforted

Aor Pass Indic 3 Sg · παρακαλέω

main verb (relative clause)

→ *constative aorist*

παρακαλέω: 'comfort'; Titus himself was encouraged by what he found at Corinth.

ἐφ'

over / concerning

preposition + dative (occasion/ground)

ἐπί: here 'over, concerning' — the occasion of Titus' comfort was the Corinthians.

ὑμῖν

you

Dative

object of ἐπί

ἀναγγέλλων

reporting

Pres Act Ptc · Nom Sg Masc · ἀναγγέλλω

adverbial participle of means (modifying παρεκλήθη/the comfort)

→ present (concurrent with the comforting)

ἀναγγέλλω: 'report, announce' (ἀνά + ἀγγέλλω); Titus relayed the Corinthians' state of heart.

ἡμῖν

to us

Dative

indirect object

τὴν

the

Accusative

article

ὑμῶν

your

Genitive

genitive of relationship (fronted within article phrase)

ἐπιπόθησιν

longing

Accusative

direct object of ἀναγγέλλων (first of a triad)

ἐπιπόθησις: 'longing, yearning' (cf. ἐπιποθέω); their eager desire to see Paul reconciled and present.

τὸν

the

Accusative

article

ὑμῶν

your

Genitive

genitive of relationship

ὄδυρμόν

mourning

Accusative

direct object (second of triad)

ὄδυρμός: 'lamentation, mourning'; deep grief — here their sorrow over the offence (cf. v.10).

τὸν

the

Accusative

article

ὑμῶν

your

Genitive

genitive of relationship

ζῆλον

zeal

Accusative

direct object (third of triad)

ζῆλος: 'zeal, ardor'; their fervent partisanship for Paul against the wrongdoer (cf. v.11).

ὑπὲρ

for

preposition + genitive (advantage)

ἐμοῦ

me

Genitive

object of ὑπὲρ (emphatic)

ὥστε

so that

conjunction (result, + infinitive)

ὥστε: 'so that'; introduces the actual result — Paul's heightened joy.

με

I / me

Accusative

accusative subject of the infinitive

μᾶλλον

still more

adverb (comparative degree)

μᾶλλον: 'more, rather'; the report added joy upon the joy of Titus' mere arrival.

χαρῆναι

to rejoice

Aor Pass Inf · χαίρω

infinitive of result (w/ ὥστε)

→ *ingressive aorist (came to rejoice)*

χαίρω: 'rejoice'; the deponent aorist passive expresses the joy that welled up in Paul.

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς,

For though I grieved you by my letter, I do not regret it — though I did regret it; for I see that that letter grieved you, even if only for an hour.

GROUND OF JOY (THE PAINFUL LETTER) **ὅτι** Paul explains the source of his joy: the severe letter, though it caused grief, occasions no lasting regret. The clause is grammatically suspended, its resolution coming in v.9 ('now I rejoice').

ὅτι

for / because

causal conjunction (grounds the joy of v.7)

εἰ

if / though

conditional conjunction (concessive w/ καί)

εἰ καὶ: 'even if, though'; concessive — granting the fact of the grief while denying lasting regret.

καὶ

even

adjunctive (concessive force)

ἐλύπησα

I grieved

Aor Act Indic 1 Sg · λυπέω

main verb (protasis)

→ constative aorist

λυπέω: 'grieve, pain, distress'; the keyword of vv.8–11 — to cause sorrow.

ὑμᾶς

you

Accusative

direct object

ἐν

by / in

preposition + dative (means)

τῇ

the

Dative

article

ἐπιστολῇ

letter

Dative

dat. of means (the instrument of grief)

ἐπιστολή: 'letter'; the 'painful/severe letter' written between 1 and 2 Corinthians (cf. 2:3–4).

οὐ

not

negative particle

μεταμέλομαι

I regret

Pres Mid/Pass Indic 1 Sg · μεταμέλομαι
main verb (apodosis)

→ present (current stance)

μεταμέλομαι: 'regret, feel remorse, change one's mind'; the affective 'rue,' to be distinguished from μετάνοια (v.9).

εἰ

if / though

conditional conjunction (concessive)

καὶ

even

adjunctive (concessive)

μετεμελόμην

I did regret

Impf Mid/Pass Indic 1 Sg · μεταμέλομαι
main verb (concessive aside)

→ imperfect (a passing earlier feeling)

μεταμέλομαι: here the imperfect marks the regret Paul once felt — a transient anxiety, now resolved.

βλέπω

I see

Pres Act Indic 1 Sg · βλέπω
main verb (γάρ clause)

→ present (present perception)

βλέπω: 'see, perceive'; Paul now perceives the letter's good outcome (the γάρ explains the dropped regret).

γάρ

for

explanatory conjunction

ὅτι

that

conjunction (content clause of βλέπω)

ἡ

the

Nominative
article

ἐπιστολή

letter

Nominative
subject

ἐπιστολή: 'letter'; the same severe letter, here the subject of the result clause.

ἐκεῖνη

that

Nominative
attributive demonstrative

ἐκεῖνος: 'that (one)'; the distal demonstrative points back to the well-known letter.

εἰ

if / even if

conditional conjunction (concessive)

καὶ

even

adjunctive (concessive)

πρὸς

for

preposition + accusative (extent of time)

ὥραν

an hour

Accusative

accusative of duration (πρὸς ὥραν = 'for a while')

ὥρα: 'hour'; πρὸς ὥραν = 'for a short time, momentarily' — the grief was brief.

ἐλύπησεν

grieved

Aor Act Indic 3 Sg · λυπέω

main verb (content of ὅτι/βλέπω)

→ constative aorist

λυπέω: 'grieve'; the letter did cause real, if temporary, sorrow.

ὑμᾶς

you

Accusative

direct object

9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

now I rejoice, not that you were grieved, but that you were grieved into repentance; for you were grieved according to God, so that you suffered loss in nothing from us.

RESOLUTION / CORRECTIVE CONTRAST νῦν The suspended thought of v.8 resolves: 'now I rejoice.' A οὐχ ... ἀλλά corrective sharpens the point — not the grief itself, but its God-ward direction (εἰς μετάνοιαν), gives joy and ensures they lost nothing.

νῦν

now

adverb (temporal; logical 'as it is')

νῦν: 'now'; marks the present, settled outcome over against the earlier anxiety.

χαίρω

I rejoice

Pres Act Indic 1 Sg · χαίρω

main verb

→ present (present joy)

χαίρω: 'rejoice'; the resolution Paul has been building toward since v.8.

οὐχ

not

negative (correlative w/ ἀλλά)

ὅτι

that

conjunction (causal/content)

ἐλυπήθητε

you were grieved

Aor Pass Indic 2 Pl · λυπέω

main verb (first ὅτι clause)

→ constative aorist

λυπέω (pass.): 'be grieved, made sorry';
the grief itself is not Paul's joy.

ἀλλ'

but

adversative (corrective)

ὅτι

that

conjunction (causal/content)

ἐλυπήθητε

you were grieved

Aor Pass Indic 2 Pl · λυπέω

main verb (second ὅτι clause)

→ constative aorist

εἰς

into / unto

preposition + accusative (result/goal)

μετάνοιαν

repentance

Accusative

object of εἰς (goal of the grief)

μετάνοια: 'repentance, change of mind'
(μετά + νοῦς); a transformed
disposition — distinct from mere
remorse (μεταμέλεια).

ἐλυπήθητε

you were grieved

Aor Pass Indic 2 Pl · λυπέω

main verb (γάρ clause)

→ constative aorist

γὰρ

for

explanatory conjunction

κατὰ

according to

preposition + accusative (standard/norm)

κατὰ θεόν: 'in a godly way, as God
would have it'; the idiom defining 'godly
grief.'

θεόν

God

Accusative

object of κατὰ (norm)

ἵνα

so that

conjunction (purpose/result, + subjunctive)

ἐν

in

preposition + dative (respect)

μηδενὶ

nothing

Dative

dat. of respect (ἐν μηδενὶ = 'in no respect')

μηδεὶς: 'no one, nothing'; ἐν μηδενὶ =
'in nothing, in no way.'

ζημιωθῆτε

you might suffer loss

Aor Pass Subj 2 Pl · ζημιόω

subjunctive (ἵνα clause)

→ constative aorist

ζημιόω: 'cause loss, damage'; the grief's
God-ward aim ensured the Corinthians
lost nothing through Paul's severity.

ἐξ

from

preposition + genitive (source/agency)

ἡμῶν

us

Genitive

object of ἐξ (source)

10 ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

For godly grief produces a repentance unto salvation without regret; but the grief of the world produces death.

MAXIM / GROUNDING ANTITHESIS **γὰρ** A gnomic maxim grounds v.9: an antithesis of two griefs. Godly grief works repentance unto salvation that is never regretted; worldly grief works death — the verbs (ἐργάζεται / κατεργάζεται) sharpen the contrast.

<p>ἡ the Nominative article</p>	<p>γὰρ for explanatory conjunction</p>	<p>κατὰ according to preposition + accusative (attributive: 'godly') κατὰ θεόν: here attributive, 'godly' — the grief whose norm and source is God.</p>	<p>θεὸν God Accusative object of κατὰ</p>
<p>λύπη grief Nominative subject λύπη: 'grief, sorrow, pain'; the noun answering to λυπέω — the inner sorrow itself.</p>	<p>μετάνοιαν repentance Accusative direct object of ἐργάζεται μετάνοια: 'repentance'; the salutary fruit godly grief produces.</p>	<p>εἰς unto preposition + accusative (goal)</p>	<p>σωτηρίαν salvation Accusative object of εἰς (goal of repentance) σωτηρία: 'salvation, deliverance'; the ultimate terminus of the repentance.</p>

ἀμεταμέλητον

without regret

Accusative

attributive adjective (of μετάνοιαν or σωτηρίαν)

ἀμεταμέλητος: 'not to be regretted, irrevocable' (alpha-privative + μεταμέλομαι); a deliberate wordplay on μεταμέλομαι (v.8) — this is repentance one never rues.

ἐργάζεται

produces / works

Pres Mid/Pass Indic 3 Sg · ἐργάζομαι

main verb

→ gnomic present (timeless principle)

ἐργάζομαι: 'work, produce, bring about'; the simple verb for the good grief, contrasted with the compound κατεργάζεται.

ἡ

the

Nominative

article

δὲ

but

adversative/contrastive conjunction

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

genitive of source/possession ('the world's grief')

κόσμος: 'world'; the grief characteristic of the world — mere remorse without God, hopeless self-pity.

λύπη

grief

Nominative

subject (second member of antithesis)

θάνατον

death

Accusative

direct object of κατεργάζεται

θάνατος: 'death'; the deadly terminus of worldly grief — the antithesis of σωτηρία.

κατεργάζεται

produces / brings about

Pres Mid/Pass Indic 3 Sg · κατεργάζομαι

main verb

→ gnomic present (timeless principle)

κατεργάζομαι: 'achieve, produce fully' (κατά-perfective); the intensified verb fittingly drives worldly grief 'all the way down' to death.

11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδῆν, ἀλλὰ ἀπολογία, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνους εἶναι τῷ πράγματι.

For behold, this very thing, being grieved in a godly way — what earnestness it produced in you, what defense, what indignation, what fear, what longing, what zeal, what punishment! In everything you proved yourselves to be pure in the matter.

DEMONSTRATION (PROOF FROM THE RESULT) **γὰρ** ἰδοὺ summons the Corinthians to look at the evidence: their own grief produced a sevenfold harvest of zealous reactions, escalated by anaphoric ἀλλά. The conclusion: in everything they proved themselves pure in the matter.

<p>ἰδοὺ behold <i>demonstrative particle (attention-getter)</i></p> <p>ἰδοὺ: 'see! behold!'; a frozen imperatival form of ὁράω calling attention to the proof.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>αὐτὸ very Nominative <i>intensive adjective (w/ τοῦτο)</i></p> <p>αὐτός: here intensive — αὐτὸ τοῦτο, 'this very thing.'</p>	<p>τοῦτο this Nominative <i>demonstrative (subject phrase, in apposition to the infinitive)</i></p>
<p>τὸ the Nominative <i>article (nominalizes the infinitive)</i></p>	<p>κατὰ according to <i>preposition + accusative (attributive: 'godly')</i></p>	<p>θεὸν God Accusative <i>object of κατά</i></p>	<p>λυπηθῆναι to be grieved Aor Pass Inf · λυπέω <i>articular infinitive (subject of κατειργάσατο)</i></p> <p>→ constative aorist</p> <p>λυπέω (pass.): 'be grieved'; substantivized — 'the being-grieved-in-a-godly-way' is what produced the fruit.</p>

πόσῃν

how much / what

Accusative

interrogative-exclamatory adjective (w/ σπουδῆν)

πόσος: 'how much/great'; here exclamatory — 'what earnestness!'

κατειργάσατο

it produced

Aor Mid Indic 3 Sg · κατεργάζομαι

main verb

→ *constative aorist (the whole effect)*

κατεργάζομαι: 'produce, bring about'; the same verb as v.10 — but here the good fruit it worked in them.

ὑμῖν

in you

Dative

dat. of advantage/locale

σπουδῆν

earnestness

Accusative

direct object (first of the sevenfold list)

σπουδή: 'eagerness, diligence, earnestness'; the leading fruit — wholehearted seriousness to set things right.

ἀλλὰ

yes / what

ascensive ἀλλά (anaphora: 'yes, and ...')

ἀλλά: here not adversative but climactic/ascensive — repeated to pile up the list ('yes, and what ...').

ἀπολογία

defense

Accusative

direct object (apposition; second item)

ἀπολογία: 'defense, vindication' (the legal 'apology'); their eagerness to clear themselves of complicity.

ἀλλὰ

what

ascensive ἀλλά (anaphora)

ἀγανάκτησιν

indignation

Accusative

direct object (third item)

ἀγανάκτησις: 'indignation, vexation' (NT hapax); righteous outrage at the wrong done.

ἀλλὰ

what

ascensive ἀλλά (anaphora)

φόβον

fear

Accusative

direct object (fourth item)

φόβος: 'fear'; reverent alarm — perhaps before God or before Paul's apostolic authority.

ἀλλὰ

what

ascensive ἀλλά (anaphora)

ἐπιπόθησιν

longing

Accusative

direct object (fifth item)

ἐπιπόθησις: 'longing'; the same word as v.7 — their yearning for restored fellowship with Paul.

ἀλλὰ

what

ascensive ἀλλά (anaphora)

ζῆλον

zeal

Accusative

direct object (sixth item)

ζῆλος: 'zeal, ardor'; their fervor for the right — again echoing v.7.

ἀλλὰ

what

ascensive ἀλλά (anaphora)

ἐκδίκησιν

punishment / vindication

Accusative

direct object (seventh and climactic item)

ἐκδίκησις: 'vengeance, requital, doing justice'; here their readiness to punish the wrongdoer and so vindicate the right (cf. 2:6).

<p>ἐν</p> <p>in</p> <p><i>preposition + dative (respect)</i></p>	<p>παντί</p> <p>everything</p> <p>Dative</p> <p><i>substantival adj. (ἐν παντί = 'in every respect')</i></p>	<p>συνεστήσατε</p> <p>you proved / commended</p> <p>Aor Act Indic 2 Pl · συνίστημι</p> <p><i>main verb</i></p> <p>→ constative aorist</p> <p>συνίστημι: 'commend, demonstrate, prove' (lit. 'stand together'); their conduct established their innocence.</p>	<p>ἑαυτοὺς</p> <p>yourselves</p> <p>Accusative</p> <p><i>reflexive object (subject of the infinitive)</i></p>
<p>ἀγνοῦς</p> <p>pure / innocent</p> <p>Accusative</p> <p><i>predicate accusative (complement of εἶναι)</i></p> <p>ἀγνός: 'pure, innocent, guiltless'; cleared of complicity in the offence.</p>	<p>εἶναι</p> <p>to be</p> <p>Pres Act Inf · εἰμι</p> <p><i>infinitive (object/complement of συνεστήσατε)</i></p> <p>→ stative present</p>	<p>τῷ</p> <p>in the</p> <p>Dative</p> <p><i>article</i></p>	<p>πράγματι</p> <p>matter</p> <p>Dative</p> <p><i>dat. of respect (in the affair)</i></p> <p>πρᾶγμα: 'deed, matter, affair'; the offence and its aftermath — the whole business in view.</p>

12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.

So then, although I wrote to you, it was not for the sake of the one who did the wrong, nor for the sake of the one wronged, but that your earnestness on our behalf might be made manifest to you in the sight of God.

INFERENCE (THE LETTER'S TRUE PURPOSE) ἄρα The inferential ἄρα states the conclusion about why Paul wrote. A οὐχ ... οὐδὲ ... ἀλλά structure clears away two apparent aims (offender, offended) for the real one: that their earnest care be made manifest before God.

ἄρα

so then

inferential particle

ἄρα: 'consequently, so then'; draws the inference about the letter's purpose.

εἰ

if / although

conditional conjunction (concessive w/ καί)

εἰ καί: 'although'; concessive — granting that he did write.

καὶ

even

adjunctive (concessive)

ἔγραψα

I wrote

Aor Act Indic 1 Sg · γράφω

main verb (protasis)

→ *epistolary/constative aorist*

γράφω: 'write'; refers again to the severe letter (cf. 2:3–4; 7:8).

ὑμῖν

to you

Dative

indirect object

οὐχ

not

negative

ἕνεκεν

for the sake of

improper preposition + genitive (cause/purpose)

ἕνεκεν: 'on account of, for the sake of'; governs the genitives that follow.

τοῦ

the (one)

Genitive

article (substantizes ptc.)

ἀδικήσαντος

who did wrong

Aor Act Ptc · Gen Sg Masc · ἀδικέω

substantival participle (object of ἕνεκεν)

→ *constative aorist*

ἀδικέω: 'do wrong, injure'; the offender — likely the man who had wronged Paul or another (cf. 2:5–11).

οὐδὲ

nor

negative conjunction

ἕνεκεν

for the sake of

improper preposition + genitive

τοῦ

the (one)

Genitive

article (substantizes ptc.)

ἀδικηθέντος

who was wronged

Aor Pass Ptc · Gen Sg Masc · ἀδικέω

substantival participle (object of ἕνεκεν)

→ *constative aorist*

ἀδικέω (pass.): 'be wronged'; the injured party — perhaps Paul himself or another member.

ἀλλ'

but

adversative (corrective)

ἕνεκεν

for the sake of

improper preposition + genitive (articular infinitive)

τοῦ

the

Genitive

article (nominalizes infinitive)

<p>φανερωθῆναι to be made manifest Aor Pass Inf · φανερώω <i>articular infinitive of purpose (w/ ἕνεκεν)</i> → constative aorist φανερώω: 'make manifest, reveal'; the true aim — to bring their loyalty into the open.</p>	<p>τήν the Accusative article</p>	<p>σπουδῆν earnestness Accusative <i>accusative subject of the infinitive</i> σπουδῆ: 'earnestness, eager care'; the same word as v.11 — their devotion to Paul.</p>	<p>ὑμῶν your Genitive <i>genitive of relationship</i></p>
<p>τήν the (one) Accusative <i>article (with the ὑπέρ phrase, attributive)</i></p>	<p>ὑπέρ on behalf of <i>preposition + genitive (advantage)</i></p>	<p>ἡμῶν us Genitive <i>object of ὑπέρ</i></p>	<p>πρός to / before <i>preposition + accusative (relation: 'to you')</i></p>
<p>ὑμᾶς you Accusative <i>object of πρὸς (made manifest 'to you')</i></p>	<p>ἐνώπιον in the sight of <i>improper preposition + genitive (place/witness)</i> ἐνώπιον: 'before, in the presence of'; the manifestation occurs as in God's own sight — a solemn coram Deo.</p>	<p>τοῦ the Genitive article</p>	<p>θεοῦ God Genitive <i>object of ἐνώπιον</i></p>

13 διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

Therefore we have been comforted. And besides our own comfort, we rejoiced still more abundantly at the joy of Titus, because his spirit has been refreshed by you all.

CONCLUSION + NEW DEVELOPMENT **διὰ τοῦτο** διὰ τοῦτο caps the section ('therefore we have been comforted'); then δέ opens the closing movement — Paul's joy is multiplied by Titus' own joy, whose spirit they refreshed.

διὰ

because of

preposition + accusative (cause)

διὰ τοῦτο: 'for this reason, therefore'; sums up vv.8–12 as the ground of comfort.

ΤΟΥΤΟ

this

Accusative

object of διὰ (demonstrative)

παρακεκλήμεθα

we have been comforted

Perf Pass Indic 1 Pl · παρακαλέω

main verb

→ intensive perfect (comforted and remaining so)

παρακαλέω: 'comfort'; the perfect marks an abiding state of consolation now possessed.

Ἐπὶ

in addition to / at

preposition + dative (basis/addition)

ἐπί: here 'in addition to, besides' (or 'over and above') our comfort.

δὲ

and / now

developmental conjunction

τῇ

the

Dative

article

παρακλήσει

comfort

Dative

object of ἐπί (basis)

πaráκλησις: 'comfort'; Paul's own consolation, now augmented by Titus' joy.

ἡμῶν

our

Genitive

genitive of possession

περισσότερως

more abundantly

adverb (comparative degree)

περισσότερως: 'more abundantly, all the more'; comparative adverb intensifying the joy.

μᾶλλον

still

adverb (reinforces the comparative)

μᾶλλον: 'more, rather'; piled with περισσότερως for emphatic doubling — 'far more abundantly.'

ἐχάρημεν

we rejoiced

Aor Pass Indic 1 Pl · χαίρω

main verb

→ ingressive aorist (came to rejoice)

χαίρω: 'rejoice'; the deponent aorist — joy that broke out anew.

ἐπὶ

at / over

preposition + dative (occasion/ground)

τῇ

the

Dative

article

χαρᾶ

joy

Dative

object of ἐπί (occasion of rejoicing)

χαρά: 'joy'; Titus' own gladness becomes a fresh cause of joy for Paul.

Τίτου

of Titus

Genitive

subjective genitive (Titus' joy)

Τίτος: Titus; his gladness mirrors and amplifies Paul's.

ὅτι

because

causal conjunction

ἀναπέπαιται

has been refreshed

Perf Pass Indic 3 Sg · ἀναπαύω

main verb (causal clause)

→ *intensive perfect (refreshed and at rest)*

ἀναπαύω: 'give rest, refresh' (ἀνά + παύω); the perfect = a settled refreshment — Titus' anxiety eased into rest.

τὸ

the

Nominative

article

πνεῦμα

spirit

Nominative

subject

πνεῦμα: here Titus' own spirit/inner self — the seat of his restored peace.

αὐτοῦ

his

Genitive

genitive of possession

ἀπὸ

by

preposition + genitive (agency/source)

ἀπό: here marking the source/agent of the refreshment — 'by you all.'

πάντων

all

Genitive

attributive adjective

ὑμῶν

you

Genitive

object of ἀπό (source of refreshment)

14 ὅτι εἶ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

For if I have boasted to him anything on your behalf, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus proved to be the truth.

GROUND (THE VINDICATED BOAST) **ὅτι** Paul grounds Titus' joy: his prior boasting about the Corinthians was not put to shame. A comparison (ὡς ... οὕτως) binds Paul's truthful speech to them and his truthful boast to Titus — both proved true.

ὅτι

for

causal conjunction

εἰ

if

conditional conjunction (first class, real)

εἰ: 'if; a real condition — Paul grants that he did boast.

τι

anything

Accusative

indefinite pronoun (object of κεκαύχημαι)

τις: 'someone/something'; here 'anything (about you).'

αὐτῷ

to him

Dative

dat. of indirect object (to Titus)

ὑπὲρ

on behalf of

preposition + genitive (advantage/reference)

ὑμῶν

you

Genitive

object of ὑπέρ

κεκαύχημαι

I have boasted

Perf Mid/Pass Indic 1 Sg · καυχάομαι

main verb (protasis)

→ *intensive perfect (a boast that stands)*

καυχάομαι: 'boast, glory'; the perfect marks the boast as an abiding commitment Paul had made to Titus.

οὐ

not

negative

κατησχύνθην

I was put to shame

Aor Pass Indic 1 Sg · καταισχύνω

main verb (apodosis)

→ *constative aorist*

καταισχύνω: 'put to shame, disgrace' (κατά-intensive of αἰσχύνω); the boast was not exposed as false.

ἀλλ'

but

adversative (corrective)

ὡς

as

comparative conjunction (correlative w/ οὕτως)

ὡς ... οὕτως: 'as ... so'; a comparison binding the two truths together.

πάντα

all things

Accusative

direct object (substantival adj.)

ἐν

in

preposition + dative (manner)

ἀληθείᾳ

truth

Dative

dat. of manner (ἐν ἀληθείᾳ = 'truthfully')

ἀλήθεια: 'truth'; Paul's words to the Corinthians were always truthful — no flattery, no deceit.

ἐλαλήσαμεν

we spoke

Aor Act Indic 1 Pl · λαλέω

main verb (comparative clause)

→ *constative aorist*

λαλέω: 'speak, utter'; the whole of Paul's speaking to them was true.

ὑμῖν

to you

Dative

indirect object

<p>οὕτως so <i>correlative adverb (w/ ὡς)</i></p>	<p>καὶ also <i>adjunctive adverb</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>καύχῃσιν boasting Nominative <i>subject</i> καύχῃσιν: 'boasting'; Paul's act of glorying about them to Titus.</p>
<p>ἡμῶν our Genitive <i>genitive of possession</i></p>	<p>ἡ the (one) Nominative <i>article (attributive, w/ ἐπὶ Τίτου)</i></p>	<p>ἐπὶ before / to <i>preposition + genitive (in the presence of)</i> ἐπὶ: here 'before, in the presence of' — the boast made to Titus' face.</p>	<p>Τίτου Titus Genitive <i>object of ἐπὶ</i></p>
<p>ἀλήθεια truth Nominative <i>predicate nominative (complement of ἐγενήθη)</i> ἀλήθεια: 'truth'; the boast 'became truth' — i.e. proved true in the event.</p>	<p>ἐγενήθη proved to be Aor Pass Indic 3 Sg · γίνομαι <i>main verb (equative)</i> → constative aorist (came to be) γίνομαι: 'become, prove to be'; the boast was vindicated as truth by the Corinthians' conduct.</p>		

15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

And his affection is more abundantly toward you, as he remembers the obedience of you all, how with fear and trembling you received him.

CONTINUATION (TITUS' DEEPENED AFFECTION) **καὶ** A coordinate continuation: Titus' heart goes out to them all the more, his memory dwelling on their obedience and the reverent fear-and-trembling with which they had received him.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

σπλάγχνα

affection / heart

Nominative

subject

σπλάγχνα: lit. 'inward parts, bowels';
the Greek seat of deep feeling — here
tender affection (cf. 6:12; Phil 1:8).

αὐτοῦ

his

Genitive

genitive of possession

περισσότερως

more abundantly

adverb (comparative degree)

περισσότερως: 'more abundantly'; Titus'
affection grows beyond its former
measure.

εἰς

toward

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of εἰς

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

ἀναμνησκομένου

as he remembers

Pres Mid/Pass Ptc · Gen Sg Masc ·

ἀναμνήσκω

*genitive absolute / temporal-causal participle
(agreeing w/ αὐτοῦ)*

→ present (concurrent, ongoing
recollection)

ἀναμνήσκω: 'remind, recall' (mid.
'remember'); Titus' affection is fed by
his recollection of their welcome.

τὴν

the

Accusative

article

πάντων

of all

Genitive

attributive genitive (within the noun phrase)

ὑμῶν

you

Genitive

genitive of relationship

ὑπακοήν

obedience

Accusative

direct object of ἀναμνησκομένου

ὑπακοή: 'obedience' (lit. 'hearing under'); their compliant, submissive response to Paul's instruction through Titus.

ὡς

how

conjunction (introduces manner clause)

μετά

with

preposition + genitive (attendant manner)

φόβου

fear

Genitive

object of μετά (manner)

φόβος: 'fear, reverence'; here reverent awe — μετά φόβου καὶ τρόμου is a Pauline idiom for earnest, humble seriousness (cf. Phil 2:12).

καὶ

and

coordinating conjunction

τρόμου

trembling

Genitive

object of μετά (coordinate)

τρόμος: 'trembling, quaking' (from τρέμω); paired with φόβος to express deep, anxious reverence.

ἐδέξασθε

you received

Aor Mid Indic 2 Pl · δέχομαι

main verb (manner clause)

→ constative aorist

δέχομαι: 'receive, welcome'; their hospitable, submissive reception of Titus as Paul's envoy.

αὐτόν

him

Accusative

direct object (Titus)

16 χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

I rejoice that in everything I have confidence in you.

CLIMACTIC CONCLUSION (ASYNDETON) **ASYNDETON** A terse, joyful asyndeton closes the section and the reconciliation narrative: Paul rejoices that in every respect he can take full confidence in the Corinthians — the perfect hinge into the collection appeal of chs. 8–9.

χαίρω

I rejoice

Pres Act Indic 1 Sg · χαίρω

main verb

→ present (present, settled joy)

χαίρω: 'rejoice'; the keyword of the section returns as its closing note (cf. vv.7, 9, 13).

ὅτι

that

conjunction (causal/content of χαίρω)

ἐν

in

preposition + dative (respect)

παντί

everything

Dative

substantival adj. (ἐν παντί = 'in every respect')

πᾶς: 'all, every'; ἐν παντί = 'in everything, in every respect' — total confidence.

θαρσῶ

I have confidence / am bold

Pres Act Indic 1 Sg · θαρσέω

main verb (ὄτι clause)

→ present (settled confidence)

θαρσέω: 'be confident, be of good courage' (cf. 5:6, 8; 10:1); Paul's restored boldness of trust in them.

ἐν

in

preposition + dative (object of confidence)

ὑμῖν

you

Dative

object of ἐν (the ground/object of his confidence)

On the text. The Greek follows the standard critical text of 2 Corinthians 7, 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 and paragraphing are editorial and conventional. The chapter has sixteen verses; v.1 belongs with the appeal begun at 6:14–18 and is here retained as the climax of that appeal.

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.