

Notes on the Greek New Testament
Week 89 – 2 Corinthians 7:11-9:5

Day 441: 2 Corinthians 7:11-16**Verse 11**

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

λυπηθῆναι Verb, aor pass infin λυπεω
grieve; pass be sad, sorrowful, grieve
ποσος, η, ον how much
κατειργάσατο Verb, aor midd dep indic, 3 s
κατεργαζομαι see v.10

σπουδη, ης f earnestness, eagerness

ἀλλα is used in this verse in an accumulative
sense, "but also but also..."

ἀπολογία, ας f verbal defence, defence

'but also what eagerness to clear yourselves'
RSV. I.e. "eager to clear themselves of any
further desire to condone the action of the
offender or make any further excuses for past
actions." Martin (following Strachen).

ἀγανακτησις, εως f indignation

Indignation either with those causing trouble
such as 'false apostles' or with themselves.
Most prefer the latter.

φοβος, ου m fear

reverential fear – perhaps including fear of
Paul as God's agent.

ἐπιποθησις, εως f longing

Longing for Paul, cf. 7:7.

ζηλος, ου m, and ους n zeal, jealousy
ἐκδικησις, εως f rendering of justice,
punishment

Against the one opposing Paul.

συνιστημι commend, demonstrate
ἀγνος, η, ον pure, holy, innocent
εἶναι Verb, pres infin εἶμι
πραγμα, τος n matter, thing, event, deed

In the light of their changed attitude and what
they have now done to rectify the situation,
Paul now declares them, 'not guilty.'

Verse 12

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

Paul alludes to the 'severe letter,' "whose
central theme is not personal injury, but the
fractured relationship between the apostle and
the community" (Martin) which needed to be
put right.

ἕνεκεν because of, for the sake of
ἀδικήσαντος Verb, aor act ptc, m gen s
ἀδικεω wrong, treat unjustly, harm
ἀδικηθέντος Verb, aor pass ptc, m gen s
ἀδικεω

If Paul himself is the one who has been
offended "as seems clear" (Martin), then the
offence referred to cannot be that of the person
involved in gross sexual immorality spoken of
in 1 Cor 5:1-5. "Most likely the offender (note
the singular ἀδικησαντος here and the
singular 'such a one' in 2:7) was one who
confronted Paul face to face, probably during
the painful visit..., 'such a one' (2:6,7,8), 'to
him' (2:10), 'the one who does wrong' (7:12)
point to a specific individual... To the details
of the 'wrong' committed against Paul we are not
privy. Whatever it was, Paul lost face and had
to regain his standing by writing the 'severe
letter.' Though the 'crime' of the Corinthians
was probably indifference to the actions of the
offender, a new relationship needed to be
restored between Paul and the church." Martin
Paul emphasises that he writes not simply that
action should be taken against the offender
(who had maligned him), nor simply to clear
himself of the charges but rather to restore the
relationship between them.

φανερωθῆναι Verb, aor pass infin
φανερωω make evident

This verse provides an example of how ἡμεῖς
and ὑμεῖς may be confused. Some MSS read
τὴν σπουδῆν ἡμῶν τὴν ὑπὲρ ὑμῶν which is
followed by TR. The reading given above is
demanded by the context.

σπουδη, ης f earnestness, diligence,
eagerness, zeal
ἐνωπιον before, in the presence of

He wanted them to realise the affection and concern they had for Paul through reminding them of the relationship they had one towards another before God.

Verse 13

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

παρακεκλήμεθα Verb, perf pass indic, 1 pl
παρακαλεω encourage

Tasker argues that the first part of the verse belongs with verse 12.

παρακλησις, εως f encouragement,
comfort

'in addition to our encouragement'

περισσοτερωσ adv. (from περισσοτερος) all
the more, especially
μαλλον adv more

"Paul is so concerned to show how Titus's joy increased his that he gives us a pleonastic construction. He strengthens the comparative περισσοτερωσ (from περισσως, which means 'beyond measure') by adding the redundant μαλλον. The combination of the two terms gives the idea of 'even much more.'" Martin

ἐχάρημεν Verb, aor act indic, 1 pl χαίρω
rejoice, be glad

It may have been that Titus had gone to Corinth doubtful that the Corinthians would receive him well. Hence the added significance of his present joy.

ἀναπέπανται Verb, perf pass indic, 3 s
ἀναπαυω give relief, refresh

Verse 14

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

κεκαύχημαι Verb, perf midd/pass dep indic,
1 s καυχαομαι boast, boast about
κατησχύνθην Verb, aor pass indic, 1 s
καταισχυνω put to shame, humiliate

Paul had 'gone out on a limb' in his boasting of the character of the Corinthians. If they had failed to receive Titus well it would have rebounded on Paul and undermined his credibility and judgment.

ἀληθεια, ας f truth, reality; ἐν ἀ. truly
λαλεω speak, talk

καυχησις, εως f boasting

ἐγενήθη Verb, aor indic, 3 s γινομαι

"Apparently Titus was finally convinced concerning the Corinthians, for when he was at Corinth he started work on the collection (8:6). Thus, it seems unlikely that a renewed outbreak of revolt was taking place in Corinth during Titus's stay, for one cannot so readily promote a positive work especially where money is involved, if there is much negative feeling to overcome." Martin

Verse 15

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

σπλαγχνον, ου n affections, heart
περισσοτερωσ see v.13

Hughes suggests that this visit was not the first of Titus to Corinth. Hence the use here of the comparative. It was as a result of *this* visit that Titus's affection of the Corinthians deepened and became abundant. Plummer suggests the comparative simply signifies the depth of affection Titus has for them.

ἀναμνησκω remind; pass remember
ὑπακοη, ης f obedience

"Whether such 'demands' were in the form of a Pauline imperative or simply initiated by Titus on his own is unclear. What is clear is that Titus was recognised as an emissary of Paul and of God and thus respected and obeyed as Paul expected to be obeyed (2:9)." Martin

τρομος, ου m trembling
δεχομαι receive, accept, welcome

Either they had begun to repent of former actions before the 'severe letter' or the letter arrived ahead of Titus.

Verse 16

χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

θαρρω be full of courage, be confident

Repeats the thought of v4, "closing the 'ring'" Martin.

Paul's confidence now enables him to turn to the matter of the collection, "an opportunity for the Corinthians to demonstrate the confidence in practical terms..."

"For Paul, the restored relationship was a new beginning. Though an individual had opposed him, the situation in Corinth had now brightened considerably. With this in mind, Paul continues to expand his horizon in Macedonia. He can count on the church's loyalty, which is due to be tested when more troubles appear later (chaps. 10-13), and he can proceed toward the completion of the offering started the year before (8:10-12). This was to be carried out by Titus." Martin

Day 442: 2 Corinthians 8:1-6

Chapters 8 & 9

Chapters 8 & 9 seem to consist of separate treatments of the subject of the collection. Martin says that "It is possible that chap. 8 was sent out separately to the Corinthian church, whereas chap. 9 is intended for a wider clientele in the whole of southern Greece (Achaia)." But concludes, "We regard chap. 9 as a separate composition but written in swift succession to chap. 8, and addressed to the same readers but, bearing in mind the language of 1:1 – 'to the church of God which is at Corinth, with all the holy people who are in the whole of Achaia' – we shall regard the addressees as comprising a total audience of Christians in the city and beyond in the province." Martin

Verse 1

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

τὴν χάριν τοῦ θεοῦ the generosity of the Macedonians is traced to the grace of God – it all stems from God's gift of Jesus Christ cf. 8:9.

γνωρίζω make known
 δεδομένην Verb, perf pass ptc, f acc s
 διδωμι

Verse 2

ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσειᾶ τῆς χαρᾶς αὐτῶν καὶ ἢ κατὰ βάθους πτωχεῖα αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν·

δοκιμη, ης f proof, evidence

δοκιμη here has the sense of a testing which proved their worth, i.e. an 'ordeal' or 'trial'.

θλιψις, εως f trouble, suffering
 περισσεια, ας abundance
 βαθος, ους n depth, greatness
 πτωχεια, ας f poverty

'rock bottom poverty' Barrett. "Joy in trial was a feature of both the Philippian and Thessalonian churches (Phil 4:4; 1 Thess 1:6)." Martin

περισσευω abound, excel, have plenty
 πλοῦτος, ου m & n riches, wealth
 ἀπλοτης, ητος f generosity, liberality

Verse 3

ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι

μαρτυρεω bear witness, testify

κατα δυναμιν ... παρα δυναμιν according to their means... beyond their means

αὐθαίρετος, ον of one's own accord, spontaneously

A rare term, used also in 8:17.

Verse 4

μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους –

παρακλησις, εως f encouragement, counsel

δεομαι ask, beg, pray

χαρις, ιτος f grace, favour

κοινωνια, ας f fellowship, participation

διακονια, ας f ministry, contribution

"χαρις, κοινωνια, διακονια are three key words in this discussion... We should refuse to treat them as simple synonyms for the collection, though they do overlap in the range of their possible nuances. We have taken χαρις here as a human privilege, a gracious act, while recognising that it has a theological underpinning, i.e., the Macedonians have acted in response to divine grace which prompts and disposes all human endeavour. The thought goes back to 8:1... κοινωνια ... signifies the notion of having a share in fellowship in a work, which in this text is precisely 'the service' of the collection... διακονια ... stands for the offering that Paul was minded to collect from his people at Corinth to support the Jerusalem community." Martin

Verse 5

καὶ οὐ καθως ἠλπίσαμεν ἄλλ• ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,

ἐλπίζω hope, expect

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἔδωκαν Verb, aor act indic, 3pl διδωμι

Paul saw their giving not only as a demonstration of heartfelt response to God but also as a recognition of his ministry as that of an apostle of Christ.

θέλημα, ατος n will, wish, desire

Verse 6

εἰς τὸ παρακαλέσαι ἡμᾶς τίτον ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.

παρακαλεῶ exhort, encourage

προενήρξατο Verb, aor midd dep indic, 3 s

προεναρχομαι begin, begin beforehand

ἐπιτελεῶ complete, accomplish

Titus must have begun work on the collection on his recent visit when he had found the Corinthians had responded positively to Paul's severe letter.

On the Collection, see quotation from Martin in the Introduction (Week 85).

Day 443: 2 Corinthians 8:7-15

Verse 7

ἀλλ• ὡςπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

ὡςπερ as, even as

περισσεύω increase, abound, excel

πίστει Noun, dat s πιστις

γνώσις, εως f knowledge, understanding

σπουδῇ, ης f diligence, eagerness, zeal

καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ / ὑμῶν ἐν ἡμῖν The textual evidence seems slightly stronger for the former reading, "in our love for you." The context may seem to demand the latter but Martin, following Bratcher, translates 'in the love that we have aroused in you.'

ἵνα with the imperative meaning 'make sure that ...'

Verse 8

Οὐ κατ• ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων•

ἐπιταγή, ης f command, order, authority

Indicates Paul's recognition of the need to approach the matter delicately.

ἄτερος, α, ον other

The 'others' refers here to the Macedonians who had been so eager to give.

σπουδῇ, ης f earnestness, diligence
ὑμετερος, α, ον possessive adj of 2 pl your
γνήσιος, α, ον genuine, genuineness
δοκιμάζω prove, discern

"The example of the Macedonians provides a criterion for testing the reality of their love for him and their fellow Christians." Fallon

Verse 9

γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι• ὑμᾶς ἐπτωχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

"Possibly the mention of ἀγάπη, 'love,' prompts Paul to appeal to the highest illustration of love in action." Martin

χαρὶν "love in action, expressed on sinners' behalf and reaching out to help the undeserving." Martin

πτωχεύω become poor

Refers to the "self imposed 'poverty' involved in the incarnation." Kruse

πλούσιος, α, ον rich, well-to-do

"The pre-existence of Christ is plainly taught here." Plummer

ἐκεῖνος, η, ο demonstrative adj. that, those
πτωχεῖα, ας f poverty
πλουτεῶ be rich, grow rich

Verse 10

καὶ γνώμην ἐν τούτῳ δίδωμι• τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρους•

γνώμη, ης f purpose, decision, opinion

καὶ γνώμην ἐν τούτῳ δίδωμι 'it is only an opinion I am giving [you]'

συμφερῶ most often impersonal, it is better, it is best

Martin argues that the reference is to the advice.

ὅστις, ἥτις, ὅτι who, which, whoever
ποιῆσαι Verb, aor act infin ποιῶ
θελῶ wish, will

In other words, their giving was not mere duty but a willing act. They had been determined a year ago to give, now Paul urges them to complete what had been in their heart.

προεναρχομαι begin, begin beforehand
περῶσι adv a year ago, last year

Perhaps in response to Paul's words in 1 Cor 16:1-4. Cf. 9:2 where Paul boasted to the Macedonians concerning Achaia.

Verse 11

νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἢ προθυμία τοῦ θέλειν οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.

νυνὶ (orig. an emphatic form of νυν) now
ἐπιτελέσατε Verb, aor act imperat, 2 pl
ἐπιτελεω see v.6

ὅπως (or ὅπως ἂν) that, in order that
καθάπερ as, just as
προθυμία, ας f willingness, readiness

ἐκ τοῦ ἔχειν 'as you means allows'. "he is not requiring his readers to emulate the Macedonians to the point of heroic sacrifice" Martin

Verse 12

εἰ γὰρ ἢ προθυμία πρόκειται, καθὼς ἂν ἔχη εὐπροσδεκτος, οὐ καθὼς οὐκ ἔχει.

προκειμαι be present
καθὼ adv in so far as, to the degree that
ἂν if, even if, though; often equivalent to ἂν

εὐπροσδεκτος, ον acceptable

Paul indicates that what is pleasing and acceptable to God is not the amount given but the willingness to give, and to give in proportion with how one has been prospered by God.

Verse 13

οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλιψις· ἄλλ· ἐξ ἰσότητος

ἄλλος, η, ο another, other
ἄνεσις, εως f relief
θλιψις, εως f trouble, suffering
ἰσότητος Noun, gen s ἰσοτης, ητος f equality, fairness

The UBS punctuation links the latter part of the verse with v.14. Martin prefers to view it as the conclusion to the argument of this verse – 'Indeed, it is not a question of relieving others at the expense of your own affliction, but it is a matter of fair shares.'

Verse 14

ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης·

καιρος, ου m time
περίσσευμα, τος n abundance, excess
ὑστέρημα, τος n what is lacking, need

γένηται Verb, aor subj, 3 s γινομαι
ὅπως that, in order that
ἰσοτης, ητος f equality, fairness

"It is worth noting that it is from the abundance or surplus of those who are better-off that Paul expects the needs of those who are worse off to be met. He does not advocate that those who are better-off reduce themselves to poverty also. The reciprocity of giving and receiving is meant to promote an equality." Kruse

Martin thinks that Paul is contrasting the 'present age' in which the gospel is bearing fruit among the Gentiles with some future period of blessing affecting the Jews. "The connecting ἵνα looks on to what Paul expected in the coming age when (according to Rom 11:11,12) Israel's reconciliation will be a vindication (δικαιωσις) of God's purpose to bless the world, and that event will presage the final homecoming of the nations (Rom 11:25, 26, 30-32). This is obviously a tremendous theological affirmation which, although expressed succinctly in v.14, merits wider treatment, which Paul will give in Rom 9-11, written only a short while later in his life."

Verse 15

καθὼς γέγραπται, Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

γέγραπται Verb, perf pass indic, 3 s γραφω
πλεοναζω have too much
ὀλιγος, η, ον little, small
ἐλαττονεω be in need, have too little

See Ex 16:15, which refers to the miraculous provision of manna by which God provided adequately for all.

Day 444: 2 Corinthians 8:16-24

Verse 16

Χάρις δὲ τῷ θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

"The formal χάρις ... τῷ θεῷ suggests that more than a simple travel arrangement was at stake, namely, Paul is glad that Titus is ready to go back to consolidate the gains already made and to put the Corinthians to a searching test: Will they contribute to the fund as a token of their good faith? (This is exactly the appeal in v.24.)" Martin

δόντι Verb, aor act ptc, m dat s διδωμι

κ B C Byz read διδοντι, the present participle. Martin prefers this reading.

σπουδη, ης f earnestness, eagerness,
zeal

ὑπερ ὑμῶν has the sense of 'towards you' or
'concerning you'

Verse 17

ὅτι τὴν μὲν παράκλησιν ἐδέξατο,
σπουδαιότερος δὲ ὑπάρχων ἀθάϊρετος
ἐξῆλθεν πρὸς ὑμᾶς.

παρακλησις, εως f encouragement,
exhortation

δεχομαι receive, accept, welcome

i.e. Titus accepted Paul's request that he visit
them again, now with this letter.

σπουδαιότερος, α, ον more earnest,
most eager; comparative of σπουδαιος
ὑπαρχω be (equivalent to εἶμι)
ἀθάϊρετος, ον of one's own accord

Cf. v.3 where the word is used of the
Corinthians.

Verse 18

συνεπέμφαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν
οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν
τῶν ἐκκλησιῶν

συμπεμπω send along with

An epistolatory aorist.

ἔπαινος, ου m praise, commendation
εὐαγγελιον, ου n good news, gospel

'praise in the gospel' "The RSV supplies
preaching and the NIV *service*, which is more
general. It is probably better to adopt the more
general expression which could include gospel
preaching but could also simply denote a
ministry generally supportive of the gospel and
those who preach it." Kruse

Barrett, following Souter, wants to take ὁ
ἀδελφος literally, suggesting that the
reference is to Titus's natural brother. There
are many other suggestions concerning the
individual, but his identity is unknown.

ἐκκλησια, ας f congregation, church

Verse 19

- οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ
τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ
χάριτι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν
πρὸς τὴν [αὐτοῦ] τοῦ κυρίου δόξαν καὶ
προθυμίαν ἡμῶν -

χειροτονηθεὶς Verb, aor pass ptc, m nom s
χειροτονεω appoint, choose

συνεκδημος, ου travelling companion

διακονεω serve, minister

σὺν τῇ χάριτι σὺν is read by p⁴⁶ & D G Byz
etc. while B C P etc. read ἐν. Metzger writes
"it is most difficult to decide between ἐν and
σὺν ... it is ... probable that the unusual
combination of σὺν with an inanimate object
led copyists to substitute ἐν." Martin says
that the σὺν must be left untranslated.
τῇ χάριτι ταύτῃ τῇ διακονουμένη ὑφ'
ἡμῶν... "in this grace which is ministered by
us..." The 'grace' here means the gift freely
given by the churches. Hence the NIV
translates, "... to accompany us as we carry the
offering, which we administer to honour the
Lord himself and show our eagerness to help."

προθυμια, ας f willingness, readiness

See Gal 2:10 in context. The collection was an
important expression of unity between the
Jewish and Gentile churches.

Verse 20

στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσῃται
ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένη ὑφ'
ἡμῶν

στελλομαι try to guard against, avoid

The participle depends on the verb
συνεπεπεμφαμεν of verse 18, i.e., 'we sent
the brother with Titus to prevent anyone
finding fault...' Paul was eager to safeguard
himself from misunderstanding. The presence
of others, chosen by the churches, would
ensure that none could claim that Paul was
collecting the money for himself.

μωμήσῃται Verb, aor midd dep subj, 3 s
μωμαομαι find fault with

ἀδροτης, ητος f generous amount

'abundance,' another synonym for the
collection.

Verse 21

προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνωπιον
κυρίου ἀλλὰ καὶ ἐνωπιον ἀνθρωπων.

προνοεω have in mind to do

καλος, η, ον good, right, proper

ἐνωπιον before, in the presence of

Verse 22

συνεπέμφαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς
ὑμᾶς.

συμπεμπω send along with

A third and again anonymous member of the
party is introduced.

δοκιμαζω test, prove, discern

πολλακις often, repeatedly, frequently

σπουδαίος, α, ον **earnest, eager**
 νυνί see v.11
 σπουδαιότερος see v.17
 πεποιθῆσις, εως f **confidence**

"The Greek πεποιθῆσει πολλῇ τη εἰς ὑμᾶς could be taken to imply either the unnamed person's 'confidence in you' or Paul's own 'confidence in you.' But the latter rendering is hardly likely to be the reason for an increase of this man's enthusiasm to go to Corinth, though it seems to fit the context. On the other hand, we cannot say who this brother may have been if he now, like Paul, has had his confidence in the Corinthians restored – unless he was someone close to Paul, such as Timothy. Again, we are left to puzzle over this person's precise identity and to speculate why his name is missing from our text. Windish ... opts for Luke... But as to his exact identity we are quite in the dark." Martin

Verse 23

εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

εἴτε **if, whether**

Used to introduce his summing up of his commendation, 'if you ask concerning Titus, he is... if concerning the brothers...'

κοινωνός, ου m **partner, sharer**
 ἐμός, η, ον 1st pers possessive adj **my, mine**

συνεργός, ου m **fellow-worker**

ἀπόστολοι is here used in the general sense, 'messengers,' 'delegates' cf. Phil 2:25.

δόξα, ης f **glory**

The phrase δόξα Χριστοῦ must be understood in the sense of *their work* being to the glory of Christ, particularly the work they are now undertaking as messengers of the churches (cf. v.19).

Verse 24

τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχῆσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.

ἐνδειξις, εως f **evidence, indication**

καυχῆσις, εως f **boasting**

ἐνδεικνύμαι **show, give indication of, do**

ἐνδεικνύμενοι / ἐνδειξασθε There is variation between manuscripts, with some reading the participle and some the imperative. Metzger sums up the deliberations of the committee which compiled the UBS Greek New Testament, "Since it is now generally recognised by NT grammarians that, in accordance with Semitic idiom, occasionally the Greek participle functions as the imperative mood, the Committee preferred ἐνδεικνύμενοι" He then goes on to cite the textual evidence and the greater likelihood of the imperative being substituted for the participle than vice versa.

πρόσωπον, ου n **face, presence**

ἐκκλησία, ας f **congregation, church**

'so that all the congregations can see it.'

"What an idealist Paul was! What an appreciation of Christian character he had when he described these nameless believers as reflections of the splendour of Christ! To common eyes they might be commonplace men; but when Paul looked at them he saw the dawning of that brightness in which the Lord appeared to him by the way [Acts 9,22,26]. Contact with the grim side of human nature did not blind him to this radiance; rather did this glory of Christ in men's souls strengthen him to believe all things, to hope all things, to endure all things. In showing before these honoured messengers the proof of their love, and of his boasting on their behalf, the Corinthians will show it, he says, before the face of the Churches. It will be officially reported throughout Christendom." Denney

Day 445: 2 Corinthians 9:1-5

Chapter 9

Cf. the note on the relationship between chs 8 and 9 at the head of the previous chapter.

Verse 1

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσὸν μοι ἐστὶν τὸ γράφειν ὑμῖν,

Περὶ μὲν γὰρ "need not express an emphatic contrast (as in Rom 5:16; 14:5; 1 Cor 5:3; 11:7; 12:8); it may – and more probably does – introduce a subheading within the major theme (as in Rom 3:2; 1 Cor 11:18; 2 Cor 11:4)." Martin

διακονία, ας f **ministry, service, contribution**

περισσός, η, ον unnecessary,
superfluous

Martin suggests the translation, 'there is no need for me to be writing to you [as I have done].'

Verse 2

οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσσι, καὶ τὸ ὑμῶν ζήλος ἠρέθισεν τοὺς πλείονας.

προθυμία, ας f willingness, zeal
καυχῶμαι boast, boast about
Μακεδων, ονος m Macedonian
παρασκεύασται Verb, aor midd indic, 3 s
παρασκευάζω midd. prepare oneself,
get oneself ready
περυσσι adv a year ago, last year

"Perhaps the disaffection at Corinth was local and confined to house congregations in the city, and other churches in Achaia (of which Cenchræe is an example, Rom 16:1) may not have been so troubled." Martin

ζήλος, ου m, and ους n zeal
ἐρεθίζω stir up, rouse
πλειων, πλειον ος πλεον more, most,
many

Verse 3

ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῆ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε,

"The statements in vv.3-5 would be unintelligible if we had not chapter 8:16-24 to explain them; and instead of saying there is no connexion between 9:1 and what precedes, we should rather say that the connexion is somewhat involved and circuitous – as will happen when one is handling a topic of unusual difficulty." Denney

πεμπω send

Cf. 8:6, 17-24.

καύχημα, τος n boasting, pride
κενωθῆ Verb, aor pass subj, 3 s κενωω
make of no effect
μερος, ους n part, in part, partly
παρασκευασμένοι Verb, perf midd ptc, m
nom pl παρασκευάζω see v.2

Verse 4

μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους καταισχυρθῶμεν ἡμεῖς, ἵνα μὴ λέγω ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.

πως how(?); μη πως lest

ἐὰν if
ἐμοὶ Pronoun, dat s ἐγώ
ἀπαρασκευαστος, ον unprepared
καταισχυρθῶμεν Verb, aor pass subj, 1 pl
καταισχυρω put to shame, humiliate

λεγω – many MSS read λεγωμεν which is probably a scribal assimilation to the preceding καταισχυρθωμεν ἡμεῖς

ὑποστάσει Noun, dat s ὑποστασις, εως f
confidence, assurance

ἐν τῇ ὑποστάσει ταύτῃ 'in this eventuality,' so Hering, Martin.

Verse 5

ἀναγκαῖον οὖν ἡγήσάμην παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

ἀναγκαῖος, α, ον necessary
ἡγήσάμην Verb, aor midd dep indic, 1 s
ἡγεομαι think, consider

Cf. Phil 2:25.

παρακαλεω exhort, encourage, urge
προερχομαι go ahead, go before
προκαταρτίσωσιν Verb, perf pass ptc, f acc
s προκαταρτιζω prepare in advance
προεπηγγελμένην Verb, aor midd/pass dep
indic, 1 s προεπαγγελλομαι promise
beforehand

εὐλογία, ας f blessing

Cf. 2 Kings 5:15 [LXX]

έτοιμος, η, ον ready, prepared
πλεονεξία, ας f greed, covetousness

The phrase ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν is translated by NIV "as a generous gift, not as one grudgingly given." The nouns refer to the spirit in which the gift might be given — πλεονεξία here means resentfully in the sense of wishing to hold on to it rather than to give. Martin follows Moffatt's translation, '... not as money wrung out of you.' Plummer gives πλεονεξία here the sense 'extortion.'