

**Notes on the Greek New Testament**  
**Week 90 – 2 Corinthians 9:6-10:18**

**Day 446: 2 Corinthians 9:6-11****Verse 6**

Τούτο δέ, ὁ σπειρών φειδομένως  
φειδομένως καὶ θερίσει, καὶ ὁ σπειρών ἐπ·  
εὐλογίαις ἐπ· εὐλογίαις καὶ θερίσει.

τουτο δε 'As to this, however'

σπειρω sow  
φειδομενως sparingly  
θεριζω reap, harvest  
εὐλογία, ας f blessing, praise; ἐπ  
εὐλογίαις bountifully

**Verse 7**

ἕκαστος καθως προήρηται τῇ καρδίᾳ, μὴ  
ἐκ λύπης ἢ ἐξ ἀνάγκης, ἰλαρὸν γὰρ δότην  
ἀγαπᾷ ὁ θεός.

ἕκαστος, η, ον each, every

Martin adds words to bring out the sense, 'Let  
each one give ...'

προήρηται Verb, perf midd/pass dep indic,  
3 s προαιρεομαι decide

D Ψ Byz read the present tense προαιρειται

λυπη, ης f grief, sorrow, pain  
ἢ or  
ἀναγκη, ης f necessity, distress,  
compulsion  
ἰλαρος, α, ον cheerful  
δοτης, ου m giver  
ἀγαπαω love, show love for

Cf. Prov 22:8. "It is not difficult to suggest  
why God delights in a cheerful giver. He  
himself is such a giver and desires to see this  
characteristic restored among those who were  
created in his image." Kruse

**Verse 8**

δυνατεὶ δὲ ὁ θεὸς πᾶσαν χάριν  
περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ  
πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες  
περισσεύητε εἰς πᾶν ἔργον ἀγαθόν,

περισσεῦσαι Verb, aor act infin περισσευω  
abound, cause to increase, cause to  
abound

A favorite word of Paul.

παντοτε always  
αὐτάρκεια, ας f what is necessary

πᾶσαν αὐτάρκειαν ἔχοντες 'you may have  
all you need'

ἀγαθος, η, ον good, useful, fitting

"The ruling thought is that, as the Achaeans  
rise to their responsibility in making their  
offering, they may count on God to sustain  
their endeavour by granting them both the  
desire to share and the necessary ability to do  
so." Martin

**Verse 9**

καθως γέγραπται, Ἐσκόρπισεν, ἔδωκεν  
τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει  
εἰς τὸν αἰῶνα.

γέγραπται Verb, perf pass indic, 3 s γραφω  
Cf. Ps 112:9 (LXX 111:9)

σκορπιζω scatter, disperse, be generous  
ἔδωκεν Verb, aor act indic, 3 s διδωμι  
πένησιν Noun, dat pl πενης, ητος m  
poor or needy person  
δικαιοσυνη, ης f righteousness

Care for the poor is evidence of a person's  
relationship with God.

"Paul is building on God's justifying action of  
which the gentile Christian collection for  
Jerusalem is a potent sign... Georgi ... makes  
much use of 1 Chron 29:16-22 in Jewish  
expectation. The people, in this text, are seen  
as offering freely and joyfully to Yahweh and  
his Temple in Jerusalem. In Jewish hopes  
based on Is 60:5, 11, this giving would be  
completed as the Gentiles brought gifts ("the  
wealth of the nations") to Zion, and this  
occurrence would mark the new age. Paul  
may have seen the collection in this light."  
Martin

αἶων, αἰωνος m age, eternity

**Verse 10**

ὁ δὲ ἐπιχορηγῶν σπóρον τῷ σπείροντι καὶ  
ἄρτον εἰς βρώσιν χορηγήσει καὶ πληθυνεῖ  
τὸν σπóρον ὑμῶν καὶ αὐξήσει τὰ  
γενήματα τῆς δικαιοσύνης ὑμῶν·

ἐπιχορηγεω supply  
σπορος, ου m seed, supply of seed  
σπειρω sow

ἄρτος, ου m bread, food  
βρωσις, εως f food, eating, a meal  
χορηγεω supply, provide  
πληθυνεῖ Verb, fut act indic, 3 s πληθυνω  
increase, multiply

αὐξήσει Verb, fut act indic, 3 s αὐξανω  
and αὐξω make grow, increase

The three verbs, χορηγήσει, πληθυνεῖ and αὐξήσει are future indicative read  $\aleph^*$  B C D\* and minuscules, But the optative mood (χορηγησαι, πληθυναι, αυξησαι) is given by the majority of MSS, while  $p^{46}$  is divided, giving two optatives, 'may he provide and increase,' and a future indicative for 'and he will augment.' Martin, following Barrett, writes, "Paul's train of thought evidently required a confident assertion, not a pious hope."

γενημα, τος n product, harvest

### Verse 11

ἐν παντί πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστιὰν τῷ θεῷ –

πλουτιζω enrich, make rich  
ἀπλοτης, ητος f generosity, liberality  
ὅστις, ἥτις, ὅτι who, which  
κατεργάζομαι do, accomplish, bring about  
εὐχαριστια, ας f thanksgiving

### Day 447: 2 Corinthians 9:12-15

### Verse 12

ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ –

διακονια, ας f ministry, service, contribution  
λειτουργια, ας f service  
μονος, η, ον i) adj only, alone; ii) adv μονον only, alone  
προσαναπληρω supply, provide  
ὑστερημα, τος n what is lacking, need  
περισσευω abound, excel  
εὐχαριστια, ας f thanksgiving

Some few MSS read the singular, but the overwhelming evidence is for the plural εὐχαριστιῶν.

πολλῶν εὐχαριστιῶν probably 'many thanksgivings,' but could mean 'the thanksgivings of many people'

### Verse 13

διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

δοκιμη, ης f proof, evidence

δοξάζω praise, honour, glorify, exalt

Who is the subject of the participle δοξάζοντες? The RSV understands it of those rendering the service: "Under the test of this service you will glorify God by your obedience." Most understand the subject to be the recipients of this service, continuing the thought of the previous verse. Thus the NIV paraphrases the irregular grammar, "Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ." The latter is preferred by Martin, Hering and Barrett.

ὑποταγη, ης f obedience, submission  
ὁμολογια, ας f confession, profession  
εὐαγγελιον, ου n good news, gospel  
ἀπλοτης, ητος f generosity, liberality  
κοινωνια, ας f fellowship, sharing in, participation, contribution

An expression of partnership with believing Israel. "The collection, which may have seemed at face value simply a charitable deed, has deeper levels of meaning. It is a vindication of Paul's authority and then – as a consequence – a demonstration to the Jerusalem church of the Corinthian (*part pro toto*, so representing the Pauline churches of the Gentile communities) confession that there is one Gospel, including both Jews and non-Jews (Rom 1:16,17) – at least from Paul's angle of vision." Martin

### Verse 14

καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούτων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.  
δεησις, εως f prayer, plea

ὑπὲρ ὑμῶν  $\aleph^*$  B and most minor authorities have ἡμῶν 'for us.' ὑμῶν is to be preferred.

ἐπιποθεω long for, desire  
ὑπερβαλλω surpass

Again, the grammar is difficult because of the lack of a main verb. Paul believes that the collection will serve the end of uniting Jew and Gentile believers. The Jewish believers will respond with affectionate longing towards the Gentiles.

Martin adds, "Paul's hopes may have been set too high; we may add that Rom 15:30,31 gives a more dismal prospect of the collection's future on the Jewish-Christian side, and the fact that, according to Acts 20:2-5, no Corinthian is found among the delegates to Jerusalem, may show Paul's great desires to have the collection cement relations were not to be realised."

**Verse 15**

χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

ἀνεκδιηγητος, ον **indescribable, beyond words**

δωρεα, ας f **gift**

Paul ends fittingly with a doxology. Our giving is a response to God's supreme gift to us, cf. Rom 8:32.

**Day 448: 2 Corinthians 10:1-6**

The marked change in tone has led many to view chapters 10-13 as a separate letter: perhaps the 'severe' letter written after 1 Corinthians but before 2 Corinthians 1-9, or a letter written on an occasion subsequent to the preceding chapters. Martin comments, "If we refuse to see chaps. 10-13 as part of the 'tearful letter' (2:4-7:8), then the remaining option is to postulate a new and worsening development in Paul's relations with the Corinthians, which required another letter of a different tone and temper, consonant with a more serious attack on his apostolic work at Corinth. We may trace this development to the arrival and influence of the anti-Pauline teachers of 11:4-18."

**Verse 1**

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πρα τητος καὶ ἐπιεικειᾶς τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἄπων δὲ θαρρῶ εἰς ὑμᾶς·

Baur suggested that the phrase Αὐτὸς δὲ ἐγὼ Παῦλος occurring here and subsequently in these chapters indicates that Paul dispensed with his amanuensis and wrote these final chapters himself. Martin suggests rather that they underline the personal nature of these chapters – expressing personal feeling, force and authority.

παρακαλεω **exhort, encourage, urge**

Not thunderous condemnation but an appeal.

πραυτης, ητος f **gentleness, humility**  
ἐπιεικεια, ας f **kindness, forbearance**

ἐπιεικης 'gentle' is not found in the Gospels; but it is a Christian trait in Phil 4:5, το ἐπιεικες, 'graciousness' is a suggested rendering ..., with the idea that Christians will have a willingness to forego retaliation when threatened, a thought of some relevance here; 1 Tim 3:3; Titus 3:2 and especially 1 Pet 2:18). The Lord's attitude (as in Col 3:13) may well have prompted this appeal." Martin

προσωπον, ον n **appearance, presence**  
ταπεινος, η, ον **humble, lowly**

"His service shared in the features set by the criterion of the humbled and crucified Christ (as in 4:7-10; 6:4-10). In context, however,... ταπεινος carries a pejorative sense, implying that Paul was regarded by his enemies as pusillanimous... He cites their estimate, while retaining in a double entendre his own self-estimate based on the model of the incarnate Lord." Martin

ἄπων Verb, pres ptc, m nom s **ἀπειμι be away, be absent**

θαρρεω **be full of courage, act boldly**

"Paul's opponents are to be heard in this innuendo, charging that when he is away from Corinth he is insisting on his rights and lording it over the congregation (εἰς ὑμᾶς: something like 'over you' would express the idea of Paul's superior attitude, his 'impudence')." Martin

**Verse 2**

δέομαι δὲ τὸ μὴ παρων θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμησαι ἐπὶ τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

δεομαι **ask, beg, pray**

Conciliatory in tone. A request of the Corinthians, not a prayer.

"The sentence is convoluted and hard to unravel, but the meaning is tolerably plain." Martin

παρων Verb, pres ptc, m nom s **παρειμι be present**

πεποιθεις, εως f **confidence**

λογιζομαι **reckon, count**

τολμαω **dare, be brave**

τινας Pronoun, m & f acc pl **τις**

'certain people'. The reference would appear to be to "the emissaries (shortly to be revealed: see 11:4) who have presumed to interfere with Paul's apostolic mission." Martin

σαρξ, σαρκος f **flesh, physical body, human nature**

περιπατεω **walk, walk about, live**

"To walk according to the flesh, as far as Paul's opponents were concerned, probably meant not acting authoritatively (11:20,21), not experiencing visions and revelations (12:1), performing no mighty works (12:11-12) and not being one through whom Christ spoke (13:3). Instead it meant, they would probably have said, carrying on a purely human enterprise using guile and deceit (12:16-18)." Kruse

**Verse 3**

ἐν σαρκί γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα -

στρατευομαι serve as a soldier, wage war, do battle

**Verse 4**

τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων - λογισμοὺς καθαιροῦντες

ὄπλον, ου n weapon, tool  
στρατεια, ας f warfare, fight  
σαρκικος, η, ον belonging to this world  
δυνατος, η, ον strong, powerful, able

δυνατῶ τῷ θεῷ 'have divine power' Martin phrases it, 'but as God empowers [us]...'

καθαίρεισι, εως f destruction, tearing down

ὀχυρωμα, τος n stronghold, fortress

Allusion to Prov 21:22.

λογισμος, ου m thought, reasoning, false argument

His opponents' reasoning.

καθαίρω take down, pull down, overthrow

'We demolish arguments' The first of a series of participles, cf. αἰχμαλωτίζοντες v.5, ἐτοίμῳ ἔχοντες v.6.

**Verse 5**

καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, ὑψωμα, τος n height, stronghold, proud obstacle

'All lofty notions'

ἐπαιρομενον Verb, pres midd/pass ptc, m acc & n nom/acc s ἐπαιρω raise, lift up; midd lift up in opposition

γνωσις, εως f knowledge, understanding  
αἰχμαλωτίζω make captive, take prisoner

νοημα, τος n mind, thought, design, plot

ὑπακοη, ης f obedience

"In practical terms such obedience to Christ involves a submission to Paul's kerygma which is in danger of losing its credibility at Corinth (11:4) as a result of the rival mission there." Martin

Paul's presentation of the gospel used reasoning to argue against opponents and to destroy their opposition to the truth. Yet it was no mere argument which broke down such barriers, it was the power of God (v.4). We need to appreciate both the usefulness and the limitations of reasoned argument in the work of the gospel.

**Verse 6**

καὶ ἐν ἐτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

ἐτοιμος, η, ον ready, prepared; ἐν ἐ. ἔχω be ready (a term used of military preparedness)

ἐκδικεω help (someone) get justice, avenge, punish

παρακοη, ης f disobedience

ὅταν when

πληρωθῇ Verb, aor pass subj, 3 s πληρωω fill, make full, accomplish

ὑπακοη, ης f obedience

One of Paul's favourite terms for human response to Christ and his word. Kraus thinks that the full obedience Paul was awaiting was the Corinthians' rejection of the false teachers and recognition of Paul's authority.

Martin says, "In other words, Paul distinguishes the alien intruders at Corinth whose satanic work (11:13-15) he wants to overthrow and neutralise from the body of Pauline believers for whom he entertains optimistic hope of their recovery from the snare of deviation and seduction (11:1-4)."

**Day 449: 2 Corinthians 10:7-11****Verse 7**

Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἐαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἐαυτοῦ ὅτι καθως αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς.

προσωπον, ου n face, appearance

βλεπετε could be either indicative or imperative. If indicative it is an accusation, as NIV, "You are looking only on the surface of things". The RSV treats it as an imperative, "Look at what is before your eyes." Martin favours the latter as do Hering and Hughes.

πέποιθεν Verb, perf act indic, 3 s πειθω  
persuade; perf have confidence, be  
confident

εἶναι Verb, pres infin εἶμι

λογίζομαι reckon, count

παλιν again, once more

The sense is, 'let him think again'. The ἐφ' ἑαυτου emphasises an act of conscious consideration.

οὕτως thus, in this way

Χριστου could mean simply, 'belonging to Christ', 'a Christian', but probably has the sense here of 'a servant of Christ' – one commissioned by Christ. "The centre of debate is Paul's right to ministry, set against that of his rivals who have appeared on the Corinthian scene. They claim to be true apostles, and act accordingly. Paul, following his literary convention of irony and *apologia*, takes their claims at face value but then challenges them to offer proof. Hence the call βλέπετε [τα κατα προσωπον]. Moreover, he enters a counterclaim, that he too is Christ's representative with rightful authority, ἐξουσια (v 8), so when they deny that to him they are virtually casting doubt on his Christian standing. 'Pressed to the limit, the question raised here is whether Paul is or is not a Christian' (Barrett)." Martin

### Verse 8

ἐάν [τε] γὰρ περισσότερον τι καυχῆσωμαι  
περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ  
κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς  
καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι,

ἐάν if, even if, though

τε enclitic particle and, and so

περισσοτερος, α, ον adj & adv. more,  
much more

Martin suggests that 'the cryptic περισσότερον seems to require an insertion to make the comparison.' He suggests 'Even if I can boast [about being [Christ's] and, more than that, about my [our] authority ...'

καυχῶμαι boast, boast about

ἐξουσια, ας f authority, right

ἔδωκεν Verb, aor act indic, 3 s διδωμι

οἰκοδομη, ης f upbuilding,

encouragement

καθαίρεισις, εως f destruction, tearing  
down

Tearing down is reserved for those who would themselves tear down what Paul has been building up.

αἰσχυνθήσομαι Verb, fut pass dep indic, 1 s

αἰσχυνομαι be ashamed

Martin translates 'I will not be discredited by it' and says, "At risk is not only Paul's apostolic credibility, but his entire Gentile mission in the Aegean region, with its headquarters at Corinth. If this church is lost to him, his entire work is in jeopardy – as is his prospect for a future mission in the west (Rome, Spain), to say nothing of his task to get the collection to Jerusalem."

### Verse 9

ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν  
ἐπιστολῶν·

δόξω Verb, aor act subj, 1 s δοκεω have  
reputation, seem

ἵνα μὴ δόξω 'that I might not seem'. The sense is difficult. It may be linked with what precedes – Paul is saying that the ministry and authority he has been given is not to frighten them with his letters. Or it may be introducing a new thought, '[Do not think] that I am trying to frighten you with my letters...'

ἂν particle indicating contingency

ἐκφοβεω frighten, terrify

ἐπιστολη, ης f letter

### Verse 10

ὅτι, Αἱ ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ  
ἰσχυραί, ἡ δὲ παρουσία τοῦ σωματος  
ἀσθενῆς καὶ ὁ λόγος ἐξουθενημένος.

The accusation of Paul's opponents

ἐπιστολαὶ Noun, nom pl ἐπιστολη, ης f  
letter

φησὶν Verb, pres act indic, 3 s φημι say

βαρυσ, εια, υ weighty, serious, fierce

ἰσχυρος, α, ον strong, mighty, powerful

The reference is probably particularly to the 'severe letter' which Paul sent. Martin records that T Holtz "argues that it is only after the Council of AD 49/50 and the Incident at Antioch (Gal 2:11-16) that Paul developed the use of letters as a way of communicating with his churches. For it was as Paul was kept away from his converts and knew them to be vulnerable to various countermissionary activity that he relied on letters as his *alter ego*... His enemies, however, put a negative construction on this policy, insinuating that Paul chose the safety of distance rather than a personal encounter ... with them in the setting of Paul's congregations."

παρουσια, ας f coming, arrival, presence

σωμα, τος n body

ἀσθενῆς, ες sick, weak

"The words *his bodily presence is weak* may reflect his opponents' reaction to a physical ailment which was never healed (cf. 12:7-9; Gal 4:15), or his unimpressive physical make up ... or most likely to what they regarded as a lack of commanding presence because Paul did not provide *displays* of authority and spiritual charismata." Kraus The two ideas might be combined in the insinuation that Paul was unable to heal himself, cf. 12:1-10.

ἐξουθενημένος Verb, perf pass ptc, m nom  
s ἐξουθενεω despise, treat with contempt

'contemptible.' May refer to their dislike of Paul's unadorned style of speaking (cf. 1 Cor 2:1-2). "It declares that, in their ears, Paul's rhetorical ability was nonexistent and his public presentation of the message moved them to contempt and scorn... In the contest of 'evidence,' he made a poor showing on the twin counts where they scored – at least in their own esteem. And on both counts he had no valid claim to 'authority' (ἐξουσία)." Martin

### Verse 11

τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἰοί  
ἐσμεν τῷ λόγῳ δι• ἐπιστολῶν ἀπόντες,  
τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

λογίζομαι reckon, count, calculate, credit,  
suppose

τοιοῦτος, αὐτή, οὗτος correlative pronoun  
and adjective such, of such kind

ὅσος, ἡ, ὅν correlative pronoun, as much  
as, how much, how far

ἐπιστολή, ἡς f letter

ἀπειμι be away, be absent, go

παρεῖμι be present

The sense is probably future, '... thus also we will be in our actions when we come.'  
"Presumably this is a remonstrance as he plans to deal with refractory church members ... but more particularly he is confronting the alien teachers who have seduced them (11:2,3)." Martin

## Day 450: 2 Corinthians 10:12-18

### Verses 12-18

"The point in question is the challenge which was apparently raised against Paul that he had no jurisdiction at Corinth, which may have been claimed – whether with consent or not – as Peter's bailiwick... See v 15 and Romans 15:19,20 for this idea of 'another's territory.' So the conclusion is drawn by his rivals that Paul's mission to Corinth was illegitimate from the start, and his converts were therefore being placed under duress with the insinuation that they are followers of a pseudo-apostle and a charlatan." Martin Paul insists that he has been commissioned by God to preach the Gospel to the Gentiles. To this end he came to Corinth and for the same reason has sought to establish Corinth as a base (v.12) for which he proposes to launch out into further regions with the Gospel (v.16, cf. Rom 1:1-15; 15:23,24,28).

The argument of these verses is full of "chopped up pieces of sentences, violently thrown together." Lietzmann "We may put this type of composition down to Paul's emotional involvement in the situation he is describing, and the way (it seems) his dictation runs ahead of his mind." Martin

### Verse 12

Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι  
ἑαυτοὺς τισιν τῶν ἑαυτοῦς  
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς  
ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες  
ἑαυτοὺς ἑαυτοῖς οὐ συνιάσιν.

τολμῶω dare, be brave

Paul adopts a mock humility – refusing to class himself with these elevated people!  
"Paul answers those who saw that he was boastful (3:1; 10:1). In the game of self-praise, he retorts, I haven't the skill to play (see 11:6, ἰδιωτης τῷ λόγῳ)." Martin

ἐγκρίναι Verb, aor act infin ἐγκρινῶ  
class or classify with

συγκρίναι Verb, aor act infin συγκρινῶ  
compare

συνιστανόντων Verb, pres act ptc, gen pl  
συνιστήμι and συνιστανῶ commend,  
give approval to

"The precise point of the debate centres on συνιστᾶναι ἑαυτον, 'self commendation,' which is a practice which Paul will not indulge in (a denial already registered in 5:12). Again, we must add, this is his stance until he is driven from it by the exigencies of his 'apology' in subsequent chapters (cf. 11:21ff.). Then, he will be compelled to boast, though paradoxically the object of his self-approbation will be his weakness (ἀσθενεια)." Martin

μετρεω measure, deal out  
συγκρίνοντες Verb, pres act ptc, m nom pl  
συγκρινω  
συνιημι understand, comprehend

The text at the end of v.12 and beginning of v.13 is uncertain. A shorter Western text, read by D\* G it<sup>d.g.61</sup> Ambrosiaster and others, omits οὐ συνιασιν. ἡμεῖς δε, 'are without understanding. We however.' The shortened version reads: 'But we, measuring ourselves by ourselves and comparing ourselves with ourselves [i.e. changing the participles to refer to first person] will not boast beyond our proper limits.' The allusion in the longer text to Paul's opponents now drops out and the reference to measuring by one's own standards in v.12 takes on a good connotation. Kasemann favours the shorter reading as do Strachen and Hering. Metzger, however, is of the view that the shorter text is "doubtless the result of an accident in transcription."

### Verse 13

ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.

ἄμετρος, ον immeasurable, unmeasured;  
εἰς τὰ ἄ. beyond limits  
καυχασομαι boast, boast about  
μετρον, ου n measure, degree  
κανων, ονος m limits, rule, principle

The primary meaning of κανων is a 'rule' or 'standard of measurement', but it was also used to denote services to be rendered within a specific geographical area. This seems to be the sense used here (so Barrett). It appears that Paul's opponents argued that he had no right to preach in Corinth — that this was not his proper area of ministry. Paul's response is that God appointed him to this ministry.

μεριζω divide, assign, apportion  
ἐφικέσθαι Verb, aor midd dep infin  
ἐφικνεομαι reach, come as far as  
ἄχρι (and ἄχρις) until, as far as

"Paul was the first to preach the Gospel in Corinth, and his commission emanated directly from God (1 Cor 9:1-3, 15-18; 15:8-11)." Martin

### Verse 14

οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·

'As though we did not reach you.'

ὑπερεκτεινω go beyond one's limits or authority  
ἐφθάσαμεν Verb, aor act indic, 1 pl φθανω  
come to, come first, precede

The sense seems to have been that Paul not only came to Corinth with the gospel but that he was first to come. (Compare his argument in Romans 15:15-20.)

εὐαγγελιον, ου n good news, gospel

"Corinth rightly belongs to his jurisdiction in which the rival preachers are properly to be seen as interlopers and usurpers of apostolic prerogative.

"To this we may add one extra thought: it was evidently of vital concern for Paul to defend Corinth as his 'home church' if he wished to have it as a base from which, in due course, to launch out on his westerly mission to Rome and beyond. More was at risk than just the disaffection of a local congregation; his present and future work 'in the gospel' were in jeopardy by a situation which could develop into a renewed slide away from Paul and his mission on the part of the Corinthian believers." Martin

### Verse 15

οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσειάν,

ἄμετρος, ον see v.13  
ἄλλοτριος, α, ον belonging to another  
κοπος, ου m work, labour, trouble

Cf. Rom 15:20.

ἐλπις, ιδος f hope, ground of hope  
αὐξανω grow, spread, increase  
πιστις, εως f faith, trust, belief

Paul is expressing his hope, his optimism.

μεγαλυνθῆναι Verb, aor pass infin  
μεγαλυνω enlarge, magnify  
κανων, ονος m see v.13  
περισεια, ας abundance

The latter part of verse 15 is difficult to translate. Paul seems to be expressing the hope that his sphere of service among the Corinthians will be enlarged as their faith grows. It may be that Paul is also expressing the hope that their faith will spread, i.e. the gospel will be propagated from them to other areas, and that this will enlarge his area of ministry among them.

### Verse 16

εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,  
οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα  
καυχήσασθαι.

ὑπερεκεινα prep with gen beyond; τα ὑ  
ὑμων lands beyond you  
εὐαγγελισασθαι Verb, aor midd dep infin  
εὐαγγελιζω act. and midd proclaim the  
good news

Cf. Rom 15:23-39.

ἔτοιμος, η, ον ready, prepared; τα ἔ.  
work already done  
καυχήσασθαι Verb, aor midd dep infin  
καυχομαι boast, boast about

### Verse 17

Ὁ δὲ καυχόμενος ἐν κυρίῳ καυχάσθω·

Cf. Jer 9:22,23; 1 Cor 1:13.

### Verse 18

οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός  
ἐστίν δοκιμος, ἀλλὰ ὃν ὁ κύριος  
συνίστησιν.

συνιστάνων Verb, pres act ptc, m nom s  
συνιστημι and συνιστανω see v.12.  
ἐκεινος, η, ο demonstrative adj. that, that  
one, those  
δοκιμος, ον approved, genuine  
συνίστησιν Verb, pres act indic, 3 s  
συνιστημι