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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Epistle to the Corinthians, Chapter 10

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Ι'

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 · 10:1–6

#### **The meekness of Christ and the weapons of warfare**

Paul appeals by the meekness and gentleness of Christ (1), begging that he need not be bold when present as he is reckoned bold by letter (2). Though walking in the flesh he does not war according to the flesh (3); his weapons are not fleshly but divinely powerful to demolish strongholds (4) — every proud reasoning raised against the knowledge of God is torn down and every thought taken captive to obey Christ (5), with readiness to punish all disobedience once their obedience is complete (6).

B · 10:7–11

#### **Authority that builds up, present and absent**

They judge by appearances (7): let the one confident he is Christ's reckon that Paul belongs to Christ no less. Paul's authority — given by the Lord for building up, not tearing down — is no ground for shame (8); he will not seem to terrify by letters (9), countering the charge that his letters are weighty but his bodily presence weak and his speech contemptible (10). Let such a critic know: what he is in word by letter when absent, that he will be in deed when present (11).

**Boasting within measure — and only in the Lord**

Paul will not classify or compare himself with the self-commenders, who measure themselves by themselves without understanding (12). He boasts not beyond measure but within the field God apportioned — reaching even to Corinth (13–14), not boasting in another's labors but hoping, as their faith grows, to be enlarged for the regions beyond (15–16), not to boast in work already done in another's sphere. Let the one who boasts boast in the Lord (17), for it is not the self-commended but the one the Lord commends who is approved (18).

## 1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·

Now I, Paul, myself appeal to you by the meekness and gentleness of Christ — I who am lowly in presence among you but bold toward you when absent —

**NEW SECTION / PERSONAL APPEAL** **δὲ** An emphatic, self-naming opening (Αὐτὸς ... ἐγὼ Παῦλος) marks the turn into the letter's final defense (chs. 10–13); the appeal is grounded paradoxically in Christ's own meekness, even as Paul concedes the charge that he is meek face-to-face but bold from afar.

**Αὐτὸς**

myself

Nominative

*intensive pronoun (with subject)*

αὐτός: 'self'; the intensive 'I myself' throws full personal weight behind the appeal — Paul in his own person.

**δὲ**

now

*transitional conjunction*

δέ: mild adversative/transitional; signals the shift to the new and sharper section of the letter.

**ἐγὼ**

I

Nominative

*subject (emphatic pronoun)***Παῦλος**

Paul

Nominative

*apposition to ἐγὼ*

Παῦλος: the apostle names himself by name — solemn and personal, as in confrontational passages (cf. Gal 5:2).

## παρακαλῶ

I appeal/urge

Pres Act Indic 1 Sg · παρακαλέω

*main verb*

→ customary/performative present

παρακαλέω: 'call alongside, exhort, entreat!'; not a command but a pastoral plea — the gentler register Paul prefers.

## ὑμᾶς

you

Accusative

*direct object*

## διὰ

by

*preposition + genitive (means/basis)*

## τῆς

the

Genitive

*article*

## πραΰτητος

meekness

Genitive

*object of διὰ (basis of appeal)*

πραΰτης: 'gentleness, meekness'; strength held under control — the disposition of Christ himself (Matt 11:29), the very ground of Paul's plea.

## καὶ

and

*coordinating conjunction*

## ἐπιεικείας

gentleness/forbearance

Genitive

*object of διὰ (coordinate)*

ἐπιεικεία: 'considerateness, clemency, sweet reasonableness'; the yielding fairness that does not insist on the letter of one's rights.

## τοῦ

of the

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*possessive/subjective genitive*

Χριστός: 'Anointed,' Messiah; the meekness and gentleness belong to and characterize Christ — Paul's model and warrant.

## ὃς

who

Nominative

*relative pronoun (refers to ἐγώ)*

## κατὰ

in/according to

*preposition + accusative (reference)*

## πρόσωπον

presence/face

Accusative

*object of κατὰ (κατὰ πρόσωπον = 'face-to-face')*

πρόσωπον: 'face, presence'; κατὰ πρόσωπον = 'in person, face to face' — Paul's bearing when actually present.

## μὲν

on the one hand

*particle (correlative with δέ)*

μὲν: sets up the contrast answered by δέ — 'lowly when present ... but bold when absent.'

## ταπεινός

lowly/humble

Nominative

*predicate adjective (copula implied)*

ταπεινός: 'low, humble'; here voiced as the critics' jibe — Paul is 'unimpressive, cringing' in person (cf. v.10).

## ἐν

among

*preposition + dative (sphere)*

## ὑμῖν

you

Dative

*object of ἐν (sphere)*

## ἀπών

being absent

Pres Act Ptc · Nom Sg Masc · ἄπειμι

*adverbial (temporal/concessive) participle*

→ present (concurrent)

ἄπειμι: 'be away, be absent' (ἀπό + εἶμι); the antithesis to παρών — Paul's stance when at a distance.

## δὲ

but

*adversative (answers μέν)*

## θαρρῶ

I am bold

Pres Act Indic 1 Sg · θαρρέω

*main verb*

→ customary present

θαρρέω: 'be courageous, confident, bold'; the boldness the opponents mock as mere bluster-by-letter (v.10).

## εἰς

toward

*preposition + accusative (direction)*

## ὑμᾶς

you

Accusative

*object of εἰς (direction)*

## 2 δέομαι δὲ τὸ μὴ παρῶν θαρρῆσαι τῇ πεποιθήσει ἢ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

I beg that when present I may not have to be bold with the confidence with which I reckon to dare against some who reckon of us as walking according to the flesh.

PETITION (SPECIFYING THE APPEAL) **δὲ** Paul makes the appeal concrete: he would rather not have to deploy, in person, the very boldness he is fully prepared to wield against those who slander him as operating 'according to the flesh.' The wordplay on λογίζομαι ('reckon') sets up vv.3–7.

## δέομαι

I beg

Pres Mid Indic 1 Sg · δέομαι

*main verb*

→ customary present

δέομαι: 'beg, entreat'; petition arising from need — a step more urgent than παρακαλῶ in v.1.

## δέ

now/and

*connective conjunction*

## τὸ

—

Accusative

*article nominalizing the infinitive (content of δέομαι)*

## μή

not

*negative (with infinitive)*

μή: the negative used with non-indicative moods; here negating the articular infinitive.

## παρῶν

being present

Pres Act Ptc · Nom Sg Masc · πάρειμι

*adverbial (temporal) participle*

→ present (concurrent)

πάρειμι: 'be present, be at hand' (παρά + εἰμι); the counterpart to ἄπῶν (v.1) — 'when actually with you.'

## θαρῆσαι

to be bold

Aor Act Inf · θαρρέω

*articular infinitive (object of δέομαι)*

→ ingressive aorist

θαρρέω: 'be bold'; Paul prays not to have to act on the boldness he could rightly exercise.

## τῇ

with the

Dative

*article*

## πεποιθήσει

confidence

Dative

*dative of manner/instrument*

πεποίθῃσις: 'confidence, assurance' (from πείθω/πέποιθα); the settled boldness Paul is sure he possesses.

## ἣ

with which

Dative

*relative pronoun (dat. by attraction)*

## λογίζομαι

I reckon/intend

Pres Mid Indic 1 Sg · λογίζομαι

*main verb (rel. clause)*

→ customary present

λογίζομαι: 'reckon, consider, count on'; the deliberate counting-up that frames vv.2–11 — the same verb the opponents use against Paul.

## τολμήσαι

to dare/act boldly

Aor Act Inf · τολμάω

*complementary infinitive (of λογίζομαι)*

→ ingressive aorist

τολμάω: 'dare, have the courage to'; the daring resolve Paul holds in reserve against detractors (cf. v.12; 11:21).

## ἐπί

against

*preposition + accusative (hostile direction)*

<p><b>τινας</b> some Accusative <i>object of ἐπί (indefinite)</i></p> <p>τις: 'someone, certain ones'; a pointed but unnamed reference to the rival intruders at Corinth.</p>	<p><b>τούς</b> those Accusative <i>article (substantizes ptc.)</i></p>	<p><b>λογιζομένους</b> who reckon Pres Mid Ptc · Acc Pl Masc · λογίζομαι <i>substantival participle (in apposition to τινας)</i></p> <p>→ present (ongoing)</p> <p>λογίζομαι: here of the opponents' false 'reckoning' about Paul — the verb echoes Paul's own (above), turning their charge back on them.</p>	<p><b>ἡμᾶς</b> us Accusative <i>object of the participle</i></p>
<p><b>ὡς</b> as <i>comparative particle (introduces alleged manner)</i></p> <p>ὡς: 'as, as if'; marks the opponents' characterization as their claim, not Paul's reality.</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard)</i></p>	<p><b>σάρκα</b> flesh Accusative <i>object of κατὰ (standard of conduct)</i></p> <p>σάρξ: 'flesh'; here the merely human, worldly plane of operation — the charge that Paul acts from selfish, this-worldly motives.</p>	<p><b>περιπατοῦντας</b> walking/conducting ourselves Pres Act Ptc · Acc Pl Masc · περιπατέω <i>supplementary participle (after λογιζομένους ... ὡς)</i></p> <p>→ present (ongoing manner)</p> <p>περιπατέω: 'walk about'; metaphor for the conduct of one's life (Hebraic <span>הלך</span>) — here 'living by fleshly standards!'</p>

### 3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα:

For though we walk in the flesh, we do not wage war according to the flesh —

GROUND / REFUTATION OF THE CHARGE **γάρ** The opening salvo of the warfare metaphor: Paul concedes he lives 'in the flesh' (as a mortal human) but denies that he campaigns 'according to the flesh' — by worldly weapons or motives. The distinction overturns the slander of v.2.

<p>Ἐν in <i>preposition + dative (sphere)</i></p>	<p><b>σὰρκί</b> flesh Dative <i>dative of sphere (ἐν σαρκί = in mortal existence)</i>   σὰρξ; here neutral — 'in the body, as a human being'; the unavoidable medium of life, not yet the ethical 'flesh.'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p><b>περιπατοῦντες</b> walking Pres Act Ptc · Nom Pl Masc · περιπατέω <i>concessive participle ('though we walk')</i> → present (ongoing)   περιπατέω: 'walk, live'; the concession — yes, we live in the human sphere; the denial follows.</p>
<p>οὐ not <i>negative (with indicative)</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p><b>σάρκα</b> flesh Accusative <i>object of κατὰ (standard of warfare)</i>   σὰρξ; here ethical/negative — the worldly principle by which Paul refuses to fight; the contrast 'in flesh' vs. 'according to flesh' is the verse's hinge.</p>	<p><b>στρατευόμεθα</b> we wage war/campaign Pres Mid Indic 1 Pl · στρατεύομαι <i>main verb</i> → customary present   στρατεύομαι: 'serve as a soldier, wage war' (from στρατός, 'army'); launches the sustained military image of vv.3–6.</p>

#### 4 τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεισιν ὀχυρωμάτων, λογισμοὺς καθαιροῦντες

for the weapons of our warfare are not fleshly but powerful before God for the demolition of strongholds. We tear down arguments

GROUND (THE NATURE OF THE WEAPONS) **γὰρ** The grounds for v.3: the apostolic arsenal is not 'fleshly' but divinely potent for siege-work — pulling down the fortresses of human pride. The vivid καθαίρεισις/ὀχύρωμα imagery may evoke the famed fortifications and reasoning-towers of the philosophers.

τὰ

the

Nominative

*article*

γὰρ

for

*explanatory conjunction*

ὅπλα

weapons

Nominative

*subject*

ὄπλον: 'tool, weapon'; plural = a soldier's arms/armor — the instruments of Paul's spiritual campaign (cf. Rom 6:13; Eph 6:11–17).

τῆς

of the

Genitive

*article*

στρατείας

warfare/campaign

Genitive

*attributive (possessive) genitive*

στρατεία: 'campaign, military service'; the ongoing warfare of the apostolic mission (cf. 1 Tim 1:18).

ἡμῶν

our

Genitive

*genitive of possession*

οὐ

not

*negative (predicate)*

σαρκικὰ

fleshly

Nominative

*predicate adjective (copula implied)*

σαρκικός: 'fleshly, belonging to the flesh'; merely human, worldly weapons — rhetoric, manipulation, status — which Paul disowns.

ἀλλὰ

but

*strong adversative*

ἀλλά: 'but rather'; the sharp contrast — not fleshly but divinely empowered.

δυνατὰ

powerful

Nominative

*predicate adjective (coordinate)*

δυνατός: 'able, powerful, mighty'; the weapons' might is from God, not from human resource.

τῷ

—

Dative

*article*

θεῷ

before God / for God

Dative

*dative of reference/agency ('mighty before God')*

θεός: God; either 'powerful in God's sight/estimation' or a Hebraic intensive ('divinely powerful') — the source and standard of the weapons' efficacy.

πρὸς

for

*preposition + accusative (purpose)*

καθαίρεισιν

demolition/tearing down

Accusative

*object of πρὸς (purpose)*

καθαίρεισιν: 'pulling down, destruction'; a siege term — razing what is fortified (contrast οἰκοδομή 'building up,' v.8).

ὀχυρωμάτων

of strongholds

Genitive

*objective genitive (what is demolished)*

ὀχύρωμα: 'fortress, stronghold' (from ὀχυρόω, 'fortify'); the entrenched bastions of human pride and false reasoning.

λογισμούς

arguments/reasonings

Accusative

*direct object (of καθαίρουντες)*

λογισμός: 'reasoning, calculation, argument' (cognate with λογίζομαι); the proud speculations the gospel overthrows — perhaps a swipe at sophistic rhetoric.

καθαίρουντες

tearing down

Pres Act Ptc · Nom Pl Masc · καθαίρειω

*participle (continuing the thought; quasi-finite/imperative force)*

→ present (ongoing action)

καθαίρειω: 'take down, demolish' (cognate with καθαίρεισιν); the participle carries the sentence into v.5 — the actual work of the campaign.

5 καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

and every lofty thing raised up against the knowledge of God, and taking every thought captive to obey Christ,

CONTINUATION (THE CAMPAIGN'S TARGETS AND AIM) καὶ The demolition extends to 'every high thing' that exalts itself against the knowledge of God; then the metaphor shifts from siege to conquest — every thought is led away prisoner into the obedience of Christ. Pride is not merely refuted but captured and made to serve its true Lord.

καὶ  
and

*coordinating conjunction*

πᾶν  
every

Accusative

*attributive adjective*

πᾶς: 'all, every'; the totalizing scope — no proud bastion is exempt.

ὑψωμα

lofty thing/height

Accusative

*direct object (of καθαροῦντες, v.4)*

ὑψωμα: 'height, elevated structure, rampart'; a proud rampart reared up — arrogance towering against God (cf. ὑψηλά, Rom 11:20).

ἐπαιρόμενον

raising itself up

Pres Mid Ptc · Acc Sg Neut · ἐπαίρω

*attributive participle (modifies ὑψωμα)*

→ present (ongoing self-exaltation)

ἐπαίρω: 'lift up'; middle 'exalt oneself, rise up haughtily' — the self-elevation of human pride against revelation.

κατὰ  
against

*preposition + genitive (hostile opposition)*

κατὰ + gen.: 'against'; the hostile orientation of pride toward God's self-revelation.

τῆς  
the

Genitive

*article*

γνώσεως

knowledge

Genitive

*object of κατὰ (what pride opposes)*

γνώσις: 'knowledge'; the true knowledge of God revealed in the gospel — the target of every proud counter-claim.

τοῦ  
of

Genitive

*article*

θεοῦ

God

Genitive

*objective genitive (knowledge of God)*

καὶ  
and

*coordinating conjunction*

αἰχμαλωτίζοντες

taking captive

Pres Act Ptc · Nom Pl Masc · αἰχμαλωτίζω

*participle (coordinate with καθαροῦντες)*

→ present (ongoing action)

αἰχμαλωτίζω: 'lead away captive, take prisoner of war' (from αἰχμή, 'spear-point'); the metaphor turns from razing to deportation — thoughts led off as POWs.

πᾶν

every

Accusative

*attributive adjective*

## νόημα

thought/scheme

Accusative

direct object (of αἰχμαλωτίζοντες)

νόημα: 'thought, design, mental scheme' (cf. 2:11; 3:14; 4:4); the mind's every plan, now brought into submission.

## εἰς

to/into

preposition + accusative (goal/result)

## τὴν

the

Accusative

article

## ὑπακοήν

obedience

Accusative

object of εἰς (goal of the conquest)

ὑπακοή: 'obedience' (lit. 'listening under'); the destination of every captured thought — submission, not annihilation.

## τοῦ

of

Genitive

article

## Χριστοῦ

Christ

Genitive

objective genitive (obedience rendered to Christ)

Χριστός: 'Christ'; the rightful sovereign to whom every captive thought is now made to bow.

## 6 καὶ ἐν ἐτοιμίῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

and being ready to punish every disobedience, once your obedience is complete.

CONTINUATION (READINESS TO DISCIPLINE) καὶ The campaign's final note: Paul stands ready to avenge every act of disobedience — but he holds his fire until the congregation's own obedience is brought to full measure. Discipline of the recalcitrant minority waits on the loyalty of the majority.

## καὶ

and

coordinating conjunction

## ἐν

in

preposition + dative (idiom: ἐν ἐτοιμίῳ ἔχειν = 'be ready')

## ἐτοιμίῳ

readiness

Dative

substantival adj. (ἐν ἐτοιμίῳ = 'in readiness')

ἐτοιμος: 'ready, prepared'; the idiom ἐν ἐτοιμίῳ ἔχω = 'I hold in readiness, I stand prepared.'

## ἔχοντες

having/holding

Pres Act Ptc · Nom Pl Masc · ἔχω

participle (coordinate with vv.4-5)

→ present (ongoing state of readiness)

ἔχω: 'have, hold'; with ἐν ἐτοιμίῳ, 'to be in a state of readiness.'

## ἐκδικῆσαι

to punish/avenge

Aor Act Inf · ἐκδικέω

*complementary infinitive (of ἔχοντες ... ἐν ἐτοίμῳ)*

→ constative aorist

ἐκδικέω: 'avenge, punish, exact justice' (from δίκη); the disciplinary action held in reserve against the defiant.

## πᾶσαν

every

Accusative

*attributive adjective*

## παρακοήν

disobedience

Accusative

*direct object (of ἐκδικῆσαι)*

παρακοή: 'disobedience' (lit. 'hearing amiss, refusing to listen'); the deliberate antonym of ὑπακοή — its echo sharpens the contrast.

## ὅταν

when/once

*temporal conjunction (+ subjunctive)*

ὅταν: 'whenever, once'; introduces the condition that must precede Paul's disciplinary move.

## πληρωθῆ

is completed/fulfilled

Aor Pass Subj 3 Sg · πληρώω

*verb of temporal clause (subjunctive)*

→ ingressive/effective aorist

πληρώω: 'fill, complete, bring to full measure'; the church's obedience must first reach fullness — Paul disciplines from within a loyal community.

## ὑμῶν

your

Genitive

*genitive of relationship (fronted for emphasis)*

## ἡ

the

Nominative

*article*

## ὑπακοή

obedience

Nominative

*subject (of πληρωθῆ)*

ὑπακοή: 'obedience'; the same key word as v.5 — the church's full submission is the precondition for judging the rebels.

7 Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς.

You are looking at things according to outward appearance. If anyone is confident in himself that he is Christ's, let him reckon this again with himself: that just as he is Christ's, so also are we.

NEW MOVEMENT / DIRECT CHALLENGE **ASYNDETON** Asyndeton sharpens the rebuke. Whether read as indicative ('you look at surface things') or imperative ('look at what is before your eyes'), Paul confronts judgment-by-appearance. He then meets the rival's boast of belonging to Christ with an equal counter-claim — λογιζέσθω again playing on the chapter's reckoning motif.

## Τὰ

the things

Accusative

substantival article (object of βλέπετε)

## κατὰ

according to

preposition + accusative (κατὰ πρόσωπον = 'by appearance')

## πρόσωπον

appearance/face

Accusative

object of κατὰ (τὰ κατὰ πρόσωπον = 'the outward things')

πρόσωπον: 'face, surface, outward show'; the Corinthians judge by externals — eloquence and presence — not by reality.

## βλέπετε

you look at / look!

Pres Act Indic/Impv 2 Pl · βλέπω

main verb (indicative of fact or imperative of summons)

→ durative present

βλέπω: 'see, look at, consider'; the form is ambiguous — either a charge ('you judge superficially') or a call to look rightly.

## εἴ

if

conjunction (first-class condition)

εἰ: 'if'; with the indicative πέποιθεν, a condition assumed true for argument's sake.

## τις

anyone

Nominative

subject (indefinite)

τις: 'someone'; pointed but unnamed — a rival who prides himself on belonging to Christ.

## πέποιθεν

is confident

Perf Act Indic 3 Sg · πείθω

verb of protasis

→ intensive perfect (settled conviction)

πείθω: perfect πέποιθα = 'I have come to be persuaded, I am confident'; a fixed self-assurance.

## ἐαυτῷ

in himself

Dative

dative of reference (reflexive)

ἐαυτοῦ: reflexive 'himself'; the confidence is self-referential — resting on his own estimate.

## Χριστοῦ

Christ's

Genitive

predicate genitive of possession (εἶναι Χριστοῦ = 'to belong to Christ')

Χριστός: the rival's slogan — 'I am of Christ' (cf. 1 Cor 1:12); a claim Paul does not deny but matches.

## εἶναι

to be

Pres Act Inf · εἶμι

infinitive (content of πέποιθεν)

→ stative present

## τοῦτο

this

Accusative

direct object (of λογιζέσθω; anticipates ὅτι-clause)

## λογιζέσθω

let him reckon

Pres Mid Impv 3 Sg · λογίζομαι

main verb (apodosis; 3rd-person imperative)

→ durative present

λογίζομαι: 'reckon, consider'; the chapter's signature verb, here turning the rival's self-reckoning toward Paul's parity.

<p><b>πάλιν</b> again <i>adverb (repetition/reconsideration)</i></p> <p>πάλιν: 'again'; let him think it through afresh — a second, fairer reckoning.</p>	<p><b>ἐφ'</b> with regard to <i>preposition (ἐπί) + genitive (reference: 'as to himself')</i></p>	<p><b>ἑαυτοῦ</b> himself <i>Genitive</i> <i>object of ἐπί (reflexive)</i></p> <p>ἑαυτοῦ: reflexive; 'in his own case' — let him apply to himself the obvious inference.</p>	<p><b>ὅτι</b> that <i>conjunction (content of λογιζέσθω)</i></p>
<p><b>καθώς</b> just as <i>comparative conjunction (correlative with οὕτως)</i></p> <p>καθώς: 'just as!'; sets up the proportion 'as he ... so also we!'</p>	<p><b>αὐτὸς</b> he himself <i>Nominative</i> <i>subject (intensive)</i></p>	<p><b>Χριστοῦ</b> Christ's <i>Genitive</i> <i>predicate genitive (possession; copula implied)</i></p>	<p><b>οὕτως</b> so <i>adverb (answers καθώς)</i></p> <p>οὕτως: 'thus, so!'; completes the comparison — equal claim, equal title.</p>
<p><b>καὶ</b> also <i>adverbial/ascensive conjunction</i></p>	<p><b>ἡμεῖς</b> we <i>Nominative</i> <i>subject (emphatic; copula and predicate gen. understood)</i></p> <p>ἡμεῖς: 'we!'; emphatic — Paul claims belonging to Christ no less than the rival, and on better grounds.</p>		

8 ἔάν τε γὰρ περισσότερόν τι καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνηθήσομαι,

For even if I boast somewhat more abundantly about our authority — which the Lord gave for building you up and not for tearing you down — I will not be put to shame,

GROUND (THE SOURCE AND AIM OF AUTHORITY) **γάρ** Paul justifies his confident self-assertion: his authority is real, Lord-given, and constructive. The pointed οἰκοδομή / καθαίρεισι pair recalls v.4 — the same power that demolishes enemy strongholds is meant to build up the church, never to ruin it.

ἐάν

if

conjunction (third-class condition, + subjunctive)

ἐάν: 'if (ever)'; with τε, 'for even if/although' — concedes a hypothetical of greater boasting.

τε

even/and

particle (connective with γάρ)

τε: connective particle; here softening the concession ('for even if').

γάρ

for

explanatory conjunction

περισσότερόν

more abundantly

Accusative

adverbial accusative (comparative)

περισσός (compar. περισσότερος): 'more abundant, beyond measure'; the boasting Paul allows himself, but only within bounds (cf. vv.13–16).

τι

somewhat

Accusative

accusative of respect (indefinite)

τις: 'somewhat, a little'; tempers the boast — 'to some degree.'

καυχῆσμαι

I boast

Aor Mid Subj 1 Sg · καυχάομαι

verb of protasis (subjunctive)

→ ingressive aorist

καυχάομαι: 'boast, glory'; the dominant verb of chs. 10–12 — legitimate when grounded in the Lord (v.17).

περὶ

about

preposition + genitive (reference)

τῆς

the

Genitive

article

ἐξουσίας

authority

Genitive

object of περί (the topic of boasting)

ἐξουσία: 'authority, right, power'; the apostolic commission's delegated authority — its source is the Lord, its purpose upbuilding.

ἡμῶν

our

Genitive

genitive of possession

ἧς

which

Genitive

relative pronoun (gen. by attraction; object of ἔδωκεν)

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (rel. clause)

→ constative aorist

δίδωμι: 'give'; the authority is granted, not seized — its legitimacy rests on the Lord's gift.

<p><b>ὁ</b> the Nominative article</p>	<p><b>κύριος</b> Lord Nominative subject (of ἔδωκεν) κύριος: 'Lord'; Christ as the giver — the ultimate authority behind Paul's apostolate.</p>	<p><b>εἰς</b> for preposition + accusative (purpose)</p>	<p><b>οἰκοδομήν</b> building up Accusative object of εἰς (purpose) οἰκοδομή: 'building, edification' (from οἶκος + δέμω); the constructive aim of authority — its opposite is καθαίρεις.</p>
<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>οὐκ</b> not negative</p>	<p><b>εἰς</b> for preposition + accusative (purpose)</p>	<p><b>καθαίρειν</b> tearing down Accusative object of εἰς (the disavowed purpose) καθαίρεις: 'demolition'; the same siege-word as v.4 — fit for enemy strongholds, never for God's church.</p>
<p><b>ὑμῶν</b> your Genitive objective genitive (with both οἰκοδομήν and καθαίρειν)</p>	<p><b>οὐκ</b> not negative (with apodosis verb)</p>	<p><b>αἰσχυνθήσομαι</b> I will be put to shame Fut Pass Indic 1 Sg · αἰσχύνω main verb (apodosis) → predictive future αἰσχύνω: 'shame, disgrace'; passive 'be ashamed/disgraced' — the boast will prove true, so Paul will not be exposed as empty (cf. 7:14).</p>	

## 9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν·

— that I may not seem to be trying to frighten you by my letters.

PURPOSE / QUALIFICATION **ἵνα** A parenthetical purpose clause guarding against misreading the strong words of v.8: Paul does not write to terrorize. It sets up the opponents' specific jibe quoted in v.10 — that he is brave only on paper.

ἵνα

that

conjunction (negative purpose, + subjunctive)

ἵνα: 'in order that'; introduces Paul's purpose in qualifying his boldness.

μή

not

negative (with subjunctive)

δόξω

I may seem

Aor Act Subj 1 Sg · δοκέω

verb of purpose clause (subjunctive)

→ constative aorist

δοκέω: 'seem, appear, give the impression'; Paul is concerned with how his letters are perceived.

ὥς

as if

particle (with ἄν: 'as it were')

ὥς ἄν: an idiom approximating 'as if, so to speak' — softening or qualifying the supposed intent.

ἄν

—

modal particle (with ὥς)

ἄν: contingency particle; here forming the idiom ὥς ἄν with the infinitive.

ἐκφοβεῖν

to frighten/terrify

Pres Act Inf · ἐκφοβέω

infinitive (complement of δόξω)

→ conative/durative present

ἐκφοβέω: 'frighten thoroughly, terrify' (ἐκ-intensive of φοβέω); Paul disclaims any intent to cow them by intimidation.

ὑμᾶς

you

Accusative

direct object (of ἐκφοβεῖν)

διὰ

by

preposition + genitive (means)

τῶν

the

Genitive

article

ἐπιστολῶν

letters

Genitive

object of διὰ (means)

ἐπιστολή: 'letter'; the very medium the critics scorn as Paul's only weapon (v.10) — weighty in writing, weak in person.

# 10 ὅτι Αἱ ἐπιστολαὶ μὲν, φησὶν, βαρεῖαι καὶ ἰσχυραί, ἢ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἐξουθενημένος.

For, "His letters," someone says, "are weighty and forceful, but his bodily presence is weak and his speech contemptible."

GROUND (THE CRITICS' CHARGE QUOTED) **ὅτι** Paul quotes the slander verbatim (φησὶν, 'he says'): his letters thunder, but the man himself is unimpressive and his preaching beneath contempt. This is the heart of the attack on his apostolic credibility — the very critique vv.1–11 answer.

**ὅτι**

for/because

*causal conjunction (introduces the reported charge)*

ὅτι: here causal ('for') giving the reason behind v.9 — or recitative, introducing the quotation.

**Αἱ**

the

Nominative  
*article*

**ἐπιστολαὶ**

letters

Nominative  
*subject*

ἐπιστολή: 'letter'; the critics admit the force of Paul's correspondence even as they belittle his person.

**μὲν**

on the one hand

*particle (correlative with δέ)*

μὲν: sets letters against presence — 'the letters indeed ... but the presence!'

**φησὶν**

he says

Pres Act Indic 3 Sg · φημί

*parenthetical verb of saying*

→ *customary present*

φημί: 'say, affirm'; the impersonal/representative 'someone says' — Paul cites the prevailing complaint, perhaps of one ringleader.

**βαρεῖαι**

weighty

Nominative  
*predicate adjective*

βαρῦς: 'heavy, weighty, severe'; the letters carry crushing weight — a backhanded compliment.

**καὶ**

and

*coordinating conjunction*

**ἰσχυραί**

forceful/strong

Nominative  
*predicate adjective (coordinate)*

ἰσχυρός: 'strong, mighty'; the letters are forceful — set in ironic contrast to the 'weak' presence.

ἡ

the

Nominative

article

δὲ

but

adversative (answers μὲν)

παρουσία

presence

Nominative

subject (second clause)

παρουσία: 'presence, arrival'; here Paul's physical presence — judged unimpressive (cf. παρών, v.2; v.11).

τοῦ

of the

Genitive

article

σώματος

body

Genitive

attributive genitive ('bodily presence')

σῶμα: 'body'; ἡ παρουσία τοῦ σώματος = 'his physical/bodily presence' — his unprepossessing in-person bearing.

ἀσθενής

weak

Nominative

predicate adjective

ἀσθενής: 'weak, feeble, without force'; the jibe at Paul's lack of commanding presence — a theme he will transvalue (cf. 11:30; 12:9–10).

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

λόγος

speech/word

Nominative

subject (third clause)

λόγος: 'word, speech, oratory'; his preaching judged by polished sophistic standards (cf. 11:6, 'untrained in speech').

ἐξουθενήμενος

contemptible/of no account

Perf Pass Ptc · Nom Sg Masc · ἐξουθενέω

predicate participle (periphrastic/predicate adj. force)

→ intensive perfect (settled state of being despised)

ἐξουθενέω: 'despise, treat as nothing, count for naught'; his speech is reckoned worthless — the harshest term in the charge.

11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

Let such a person reckon this: that what we are in word by letters when absent, such we will also be in deed when present.

REBUTTAL / WARNING ASYNDETON Asyndeton lands the riposte. Picking up λογιζέσθω from v.7, Paul warns the critic that there is no gap between his written word and his bodily action: the boldness of the letters will be matched by deeds on arrival. The λόγος/ἔργον antithesis directly answers v.10.

<p><b>τοῦτο</b> this Accusative <i>direct object (anticipates the ὅτι-clause)</i></p>	<p><b>λογιζέσθω</b> let him reckon Pres Mid Impv 3 Sg · λογίζομαι <i>main verb (3rd-person imperative)</i> → durative present λογίζομαι: 'reckon, consider'; the same imperative as v.7 — Paul demands the critic do the math honestly.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>τοιοῦτος</b> such a one Nominative <i>subject (substantival; the critic of v.10)</i> τοιοῦτος: 'such a person'; pointedly designates the slanderer without naming him.</p>
<p><b>ὅτι</b> that <i>conjunction (content of λογίζέσθω)</i></p>	<p><b>οἷοί</b> what kind/such as Nominative <i>predicate (correlative with τοιοῦτοι)</i> οἷος: 'such as, of what sort'; correlates with τοιοῦτοι — 'the sort we are ... that same sort we will be.'</p>	<p><b>ἐσμεν</b> we are Pres Act Indic 1 Pl · εἰμί <i>verb (rel. clause)</i> → stative present</p>	<p><b>τῷ</b> in Dative <i>article</i></p>

## λόγῳ

word

Dative

*dative of respect/sphere ('in word')*

λόγος: 'word'; what Paul is 'in word' (the letters' boldness) answers the slur on his λόγος in v.10.

## δι'

by

*preposition (διά) + genitive (means)*

## ἐπιστολῶν

letters

Genitive

*object of διά (means)*

ἐπιστολή: 'letter'; the medium of Paul's 'word' while away.

## ἀπόντες

being absent

Pres Act Ptc · Nom Pl Masc · ἄπειμι

*adverbial (temporal) participle*

→ present (concurrent)

ἄπειμι: 'be absent'; the condition under which the letters are written — answering ἀπὼν of v.1.

## τοιοῦτοι

such

Nominative

*predicate (answers οἷοι; copula 'we will be' understood)*

τοιοῦτος: 'such, of that very sort!'; closes the correlation — consistency between word and deed.

## καὶ

also

*adverbial conjunction*

## παρόντες

being present

Pres Act Ptc · Nom Pl Masc · πάρειμι

*adverbial (temporal) participle*

→ present (concurrent)

πάρειμι: 'be present!'; on arrival the same boldness will appear — answering παρών of v.2.

## τῷ

in

Dative

*article*

## ἔργῳ

deed

Dative

*dative of respect/sphere ('in deed')*

ἔργον: 'work, deed, action'; the λόγος/ἔργον pair seals the rebuttal — no daylight between Paul's words and his acts.

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

For we do not dare to classify or compare ourselves with some of those who commend themselves; but they, measuring themselves by themselves and comparing themselves with themselves, are without understanding.

NEW MOVEMENT (THE STANDARD OF BOASTING) **γάρ** With heavy, deliberate wordplay (ἐγκρίναι/ συγκρίναι; the fourfold ἑαυτ-), Paul refuses to enter the self-commendation contest of his rivals. Their fatal error: they take themselves as their own measuring-rod — a closed circle that 'has no understanding.' This sets up the true measure (God's apportionment) in vv.13–18.

<p>Οὐ not <i>negative (with indicative)</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>τολμῶμεν we dare Pres Act Indic 1 Pl · τολμάω <i>main verb</i> → customary present τολμάω: 'dare'; ironic — Paul 'dares not' do what the boasters do brazenly (contrast τολμήσαι, v.2).</p>	<p>ἐγκρίναι to class/rank among Aor Act Inf · ἐγκρίνω <i>complementary infinitive (of τολμῶμεν)</i> → constative aorist ἐγκρίνω: 'reckon among, enroll in a class' (ἐν + κρίνω); to count oneself in the same league — a near-pun with συγκρίναι.</p>
<p>ἢ or <i>disjunctive conjunction</i></p>	<p>συγκρίναι to compare Aor Act Inf · συγκρίνω <i>complementary infinitive (coordinate)</i> → constative aorist συγκρίνω: 'compare, combine, match' (σύν + κρίνω); the assonant pair ἐγκρίναι/ συγκρίναι mocks the boasters' jockeying.</p>	<p>ἑαυτοὺς ourselves Accusative <i>direct object (reflexive)</i> ἑαυτοῦ: reflexive; the first of seven reflexive forms in the verse — the verbal hammering of self-reference.</p>	<p>τισιν with some Dative <i>dative of association (with συγκρίναι)</i> τις: 'certain ones'; the unnamed rival apostles who peddle self-commendation.</p>

## τῶν

of those

Genitive

article (substantizes ptc.; partitive gen.)

## ἐαυτοῦς

themselves

Accusative

direct object (of συνιστανόντων)

ἐαυτοῦ: reflexive; the self-commenders' self-reference.

## συνιστανόντων

who commend

Pres Act Ptc · Gen Pl Masc · συνιστάνω

substantival participle (partitive gen.)

→ present (characteristic)

συνιστάνω/συνίστημι: 'commend, present, recommend'; self-commendation is the opponents' stock-in-trade (cf. 3:1; 5:12) — the antithesis of the Lord's commendation (v.18).

## ἀλλὰ

but

strong adversative

## αὐτοὶ

they

Nominative

subject (intensive: 'they themselves')

αὐτός; here 'they themselves' — the boasters, turned upon by their own measuring.

## ἐν

by

preposition + dative (standard/means)

## ἐαυτοῖς

themselves

Dative

dative of standard (ἐν ἐαυτοῖς = 'by themselves')

ἐαυτοῦ: reflexive; their measuring-standard is merely themselves — a self-enclosed, circular criterion.

## ἐαυτοῦς

themselves

Accusative

direct object (of μετροῦντες)

ἐαυτοῦ: reflexive.

## μετροῦντες

measuring

Pres Act Ptc · Nom Pl Masc · μετρέω

adverbial (causal/circumstantial) participle

→ present (ongoing)

μετρέω: 'measure'; introduces the μέτρον motif developed in vv.13–16 — but their measure is false, taken from themselves.

## καὶ

and

coordinating conjunction

## συγκρίνοντες

comparing

Pres Act Ptc · Nom Pl Masc · συγκρίνω

adverbial participle (coordinate)

→ present (ongoing)

συγκρίνω: 'compare'; echoing συγκρίνω above — their endless self-comparison yields no true standard.

## ἐαυτοῦς

themselves

Accusative

direct object (of συγκρίνοντες)

ἐαυτοῦ: reflexive.

## ἑαυτοῖς

with themselves

Dative

*dative of association*

ἑαυτοῦ: reflexive; the closed loop — they compare themselves only with themselves.

## οὐ

not

*negative*

## συνιᾶσιν

they understand

Pres Act Indic 3 Pl · συνίημι

*main verb (of the ἀλλά clause)*

→ customary present

συνίημι: 'comprehend, understand'; their self-referential method betrays a lack of true insight — they 'do not understand' (cf. the LXX idiom of folly).

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

But we will not boast beyond measure, but according to the measure of the assigned field that God apportioned to us as a measure — to reach even as far as you.

**CONTRAST (PAUL'S TRUE MEASURE)** **δὲ** Over against the boasters' self-measure (v.12), Paul's emphatic ἡμεῖς δέ sets the right standard: he boasts only within the κανὼν — the assigned field of mission God allotted him — which by God's design reached all the way to Corinth. His boast is thus not self-invented but God-given.

## ἡμεῖς

we

Nominative

*subject (emphatic; contrast with αὐτοί v.12)*

ἡμεῖς: 'we'; the emphatic antithesis to the self-commenders.

## δὲ

but

*adversative conjunction*

## οὐκ

not

*negative*

## εἰς

to/beyond

*preposition + accusative (extent)*

**τὰ**

the

Accusative

article (substantizes adj.)

**ἄμετρα**

things beyond measure

Accusative

object of εἰς (εἰς τὰ ἄμετρα = 'immeasurably')

ἄμετρος: 'without measure, immoderate' (ἄ- + μέτρον); the boundless self-boasting Paul refuses — opposite of κατὰ τὸ μέτρον.

**καυχήσομεθα**

we will boast

Fut Mid Indic 1 Pl · καυχάομαι

main verb

→ predictive future

καυχάομαι: 'boast'; Paul's boasting is bounded — only within his God-given sphere.

**ἀλλὰ**

but

strong adversative

**κατὰ**

according to

preposition + accusative (standard)

**τὸ**

the

Accusative

article

**μέτρον**

measure

Accusative

object of κατὰ (standard)

μέτρον: 'measure, limit, allotted portion'; the prescribed limit of Paul's legitimate boast and sphere.

**τοῦ**

of the

Genitive

article

**κανόνος**

assigned field/rule

Genitive

attributive genitive (defines μέτρον)

κανών: 'measuring-rod, standard, assigned province' (orig. a straight reed); here the allotted sphere of mission territory God measured out to Paul.

**οὗ**

which

Genitive

relative pronoun (gen. by attraction to μέτρον)

**ἐμέρισεν**

apportioned/allotted

Aor Act Indic 3 Sg · μερίζω

main verb (rel. clause)

→ constative aorist

μερίζω: 'divide, apportion, assign a share' (from μέρος); God measured out Paul's portion of the field — his boast stays within it.

**ἡμῖν**

to us

Dative

indirect object (recipient of the portion)

<p><b>ὁ</b> — Nominative <i>article</i></p>	<p><b>θεός</b> God Nominative <i>subject (of ἐμέρισεν)</i></p> <p>θεός: God; the apportioner of mission spheres — the true ground of Paul's measured boast.</p>	<p><b>μέτρου</b> as a measure Genitive <i>genitive in apposition to κανόνος (resumptive)</i></p> <p>μέτρον: repeated — 'a measure consisting of (this) assigned field!'; the awkward repetition underscores the bounded, God-set limit.</p>	<p><b>ἐφικέσθαι</b> to reach Aor Mid Inf · ἐφικνέομαι <i>epexegetical/result infinitive (extent of the field)</i></p> <p>→ constative aorist</p> <p>ἐφικνέομαι: 'arrive at, reach, attain' (rare; only here and v.14 in NT); Paul's field 'reaches as far as' Corinth — within bounds, not overreach.</p>
<p><b>ἄχρι</b> as far as <i>preposition + genitive (extent)</i></p> <p>ἄχρι: 'up to, as far as'; marks the limit/reach of the apportioned field.</p>	<p><b>καὶ</b> even <i>adverbial (ascensive)</i></p>	<p><b>ὑμῶν</b> you Genitive <i>object of ἄχρι (the field's extent)</i></p> <p>Corinth lay within the territory God measured to Paul — his boast there is wholly legitimate.</p>	

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

For we are not overextending ourselves, as though we did not reach to you, for we did get as far as you with the gospel of Christ.

GROUND (PAUL DID REACH CORINTH) **γάρ** Paul forestalls the objection that claiming Corinth is overreach: he is not stretching beyond his bounds, for he in fact arrived there first with the gospel. He founded the church (1 Cor 3:6, 10); Corinth is his proper field, not another's.

οὐ

not

negative

γὰρ

for

explanatory conjunction

ὡς

as though

comparative particle (alleged case)

ὡς: 'as if'; marks the false supposition Paul denies — 'as though we had not reached you.'

μὴ

not

negative (with participle, subjective/alleged)

μὴ: subjective negative with the participle — the supposed (but false) non-arrival.

**ἐφικνούμενοι**

reaching

Pres Mid Ptc · Nom Pl Masc · ἐφικνέομαι

adverbial (comparative) participle

→ present (durative)

ἐφικνέομαι: 'reach, arrive at'; same rare verb as v.13 — Paul does reach Corinth, contrary to the imagined case.

εἰς

to

preposition + accusative (direction)

**ὕμᾱς**

you

Accusative

object of εἰς

**ὑπερεκτείνωμεν**

we overextend

Pres Act Indic 1 Pl · ὑπερεκτείνω

main verb

→ durative present

ὑπερεκτείνω: 'stretch out beyond, overextend' (ὑπέρ + ἐκ + τείνω; only here in NT); the very overreach Paul disclaims — he is not 'stretching himself too far!'

**ἑαυτούς**

ourselves

Accusative

direct object (reflexive)

ἑαυτοῦ: reflexive.

ἄχρι

as far as

preposition + genitive (extent)

ἄχρι: 'up to, as far as'; repeats v.13 — the reach of Paul's actual mission.

γὰρ

for

explanatory conjunction

καὶ

even

adverbial (ascensive)

**ὕμῶν**

you

Genitive

object of ἄχρι (extent)

**ἐφθάσαμεν**

we arrived/came

Aor Act Indic 1 Pl · φθάνω

main verb

→ constative aorist

φθάνω: 'arrive, come (first), attain' (in Koine the older sense 'anticipate' fades); Paul was first to reach Corinth with the gospel.

ἐν

with/in

preposition + dative (means/sphere)

**τῷ**

the

Dative

article

## εὐαγγελίῳ

gospel

Dative

*dative of means/sphere (the manner of arrival)*

εὐαγγέλιον: 'gospel'; Paul came to Corinth bearing the gospel — the credential of his rightful presence there.

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*objective/possessive genitive (gospel of/about Christ)*

Χριστός: 'Christ'; the gospel's content and Lord — the authentic message Paul brought, unlike the intruders' message.

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

not boasting beyond measure in other men's labors, but having hope that as your faith grows we will be enlarged among you, according to our field, abundantly,

CONTINUATION (BOASTING ONLY IN ONE'S OWN FIELD) **ASYNDETON** Paul disowns the boasters' practice of claiming credit for work done in another's sphere (ἀλλότριοι κόποι). His hope is the reverse: that as the Corinthians' faith matures, his own scope of ministry will be enlarged — still within his God-given field — so as to overflow into the unevangelized regions beyond (v.16).

## οὐκ

not

*negative (with participle)*

## εἰς

to/beyond

*preposition + accusative (extent)*

## τὰ

the

Accusative

*article*

## ἄμετρα

things beyond measure

Accusative

*object of εἰς (εἰς τὰ ἄμετρα = 'immeasurably')*

ἄμετρος: 'without measure'; repeats v.13 — the limitless boasting that claims another's work.

## καυχώμενοι

boasting

Pres Mid Ptc · Nom Pl Masc · καυχάομαι

*adverbial participle (continues vv.13-14)*

→ present (characteristic)

καυχάομαι: 'boast'; the participle picks up καυχησόμεθα (v.13) — the manner Paul avoids.

ἐν

in

*preposition + dative (sphere/basis)*

## ἄλλοτριους

others'/another's

Dative

*attributive adjective*

ἄλλοτριος: 'belonging to another, foreign'; the intruders boast in fields (and converts) not their own — poaching another's labor (cf. Rom 15:20).

## κόποις

labors

Dative

*object of ἐν (basis of boasting)*

κόπος: 'toil, hard labor (to weariness)'; the wearying missionary work whose fruit the boasters wrongly claim.

## ἐλπίδα

hope

Accusative

*direct object (of ἔχοντες)*

ἐλπίς: 'hope, expectation'; Paul's positive aim against the boasters' overreach.

δὲ

but

*adversative conjunction*

## ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

*adverbial participle (contrastive, with δέ)*

→ present (ongoing)

ἔχω: 'have, hold'; Paul holds a contrary hope — growth, not encroachment.

## αὐξανομένης

growing

Pres Pass Ptc · Gen Sg Fem · αὐξάνω

*genitive absolute (temporal/conditional)*

→ present (progressive)

αὐξάνω: 'grow, increase'; the genitive absolute — 'as your faith keeps growing' — the condition for Paul's enlargement.

## τῆς

the

Genitive

*article (subject of gen. absolute)*

## πίστεως

faith

Genitive

*subject of the genitive absolute*

πίστις: 'faith'; the Corinthians' maturing faith is the basis for an expanded mission, not a trophy to boast over.

## ὑμῶν

your

Genitive

*genitive of relationship*

ἐν

among

*preposition + dative (sphere)*

<p><b>ὑμῖν</b> you Dative object of ἐν (sphere of enlargement)</p>	<p><b>μεγαλυνθῆναι</b> to be enlarged/magnified Aor Pass Inf · μεγαλύνω exegetical infinitive (content of ἐλπίδα) → constative aorist μεγαλύνω: 'make great, enlarge, magnify'; Paul's sphere/influence will be 'enlarged' as their faith grows — the content of his hope.</p>	<p><b>κατὰ</b> according to preposition + accusative (standard)</p>	<p><b>τὸν</b> the Accusative article</p>
<p><b>κανόνα</b> field/assigned sphere Accusative object of κατὰ (standard) κανών: 'assigned sphere' (as v.13); even the enlargement stays within God's allotment — expansion, not trespass.</p>	<p><b>ἡμῶν</b> our Genitive genitive of possession</p>	<p><b>εἰς</b> to preposition + accusative (extent/result)</p>	<p><b>περισσεῖαν</b> abundance/overflow Accusative object of εἰς (result: 'abundantly') περισεῖα: 'abundance, surplus, overflow'; the hoped-for enlargement to an overflowing extent — feeding the advance of v.16.</p>

16 εἰς τὰ ὑπέρεκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχῆσασθαι.

so as to preach the gospel in the regions beyond you, and not to boast in another's field about work already done.

PURPOSE (THE REGIONS BEYOND) ASYNDETON The goal of the hoped-for enlargement: virgin gospel territory 'beyond' Corinth — Paul's pioneer principle (Rom 15:20). The closing antithesis again repudiates the rivals' way: claiming credit for ready-made results in someone else's field.

εἰς

to/into

*preposition + accusative (direction/goal)*

τὰ

the

*Accusative*

*article (substantizes adv.)*

ὑπέρκεινα

regions beyond

*Accusative*

*object of εἰς (substantival adverb)*

ὑπέρκεινα: 'beyond, the parts beyond' (ὑπέρ + ἐκεῖνα; only here in NT); the unevangelized lands west of Corinth — perhaps toward Rome and Spain (Rom 15:24).

ὑμῶν

you

*Genitive*

*genitive (with the adverb of place)*

εὐαγγελίσασθαι

to preach the gospel

*Aor Mid Inf · εὐαγγελίζω*

*infinitive of purpose (of μεγαλυνθῆναι, v.15)*

→ *constative aorist*

εὐαγγελίζω: 'announce good news, evangelize'; the aim of Paul's enlargement — fresh proclamation, not recycled boasting.

οὐκ

not

*negative*

ἐν

in

*preposition + dative (sphere)*

ἄλλοτρίῳ

another's

*Dative*

*attributive adjective*

ἄλλοτριος: 'another's, foreign'; the rivals' sphere — not Paul's to boast in (cf. v.15).

κανόνι

field

*Dative*

*object of ἐν (sphere)*

κανών: 'assigned sphere' (third use); boasting in a field not allotted to oneself is the trespass Paul forswears.

εἰς

about/over

*preposition + accusative (reference)*

τὰ

the

*Accusative*

*article (substantizes adj.)*

ἔτοιμα

things already ready/done

*Accusative*

*object of εἰς (τὰ ἔτοιμα = 'ready-made results')*

ἔτοιμος: 'ready, prepared'; τὰ ἔτοιμα = work already accomplished by another — the easy spoils the boasters claim.

## καυχῆσασθαι

to boast

Aor Mid Inf · καυχάομαι

*infinitive (epexegetical/result, negated)*

→ constative aorist

καυχάομαι: 'boast'; the disavowed boast — in another's finished labor; sets up the true ground of boasting in v.17.

## 17 Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·

But "let the one who boasts boast in the Lord";

SCRIPTURAL MAXIM (THE TRUE GROUND OF BOASTING) **δὲ** The argument's theological climax: an echo of Jeremiah 9:23–24 (LXX), the same text Paul cited at 1 Corinthians 1:31. All legitimate boasting terminates not in self but in the Lord — the antidote to the self-commendation of vv.12–16.

### Ὁ

the (one)

Nominative

article (substantizes ptc.)

### δὲ

but

*adversative/transitional conjunction*

δὲ: turns from the false boasting to the only valid kind.

### καυχώμενος

the one who boasts

Pres Mid Ptc · Nom Sg Masc · καυχάομαι

*substantival participle (subject)*

→ present (general/gnomic)

καυχάομαι: 'boast'; the substantival 'the boaster' — whoever would glory at all.

### ἐν

in

*preposition + dative (basis/object of boasting)*

**κυρίῳ**

the Lord

Dative

object of ἐν (the proper ground of boasting)

κύριος: 'Lord'; in the Jeremiah source 'the LORD' (YHWH) — the only worthy object of boasting; for Paul, fulfilled in Christ.

**καυχάσθω**

let him boast

Pres Mid Impv 3 Sg · καυχάομαι

main verb (3rd-person imperative)

→ gnomic/customary present

καυχάομαι: 'boast'; the imperative from Jer 9:24 LXX (cf. 1 Cor 1:31) — all glorying must be directed to the Lord.

## 18 οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

For it is not the one who commends himself who is approved, but the one whom the Lord commends.

GROUND (THE TEST OF APPROVAL) **γάρ** The closing rationale for v.17, rounding off the whole movement (vv.12–18): the verdict that counts is not self-commendation (the rivals' way, v.12) but the Lord's commendation. Divine approval (δόκιμος), not self-recommendation, is the true measure of an apostle.

**οὐ**

not

negative

**γάρ**

for

explanatory conjunction

**ὁ**

the (one)

Nominative

article (substantizes ptc.)

**ἑαυτὸν**

himself

Accusative

direct object (of συνιστάνων; reflexive)

ἑαυτοῦ: reflexive; the self-commender — the boaster of v.12, here finally judged.

## συνιστάνων

commending

Pres Act Ptc · Nom Sg Masc · συνιστάνω

*substantival participle (subject)*

→ present (characteristic)

συνιστάνω: 'commend, recommend'; self-commendation (cf. v.12) — disqualified as the basis of approval.

## ἐκεῖνός

that one

Nominative

*demonstrative (resumptive subject)*

ἐκεῖνος: 'that one!'; resumes ὁ ... συνιστάνων emphatically — 'he is not the one approved.'

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

## δόκιμος

approved

Nominative

*predicate nominative*

δόκιμος: 'tested and approved, genuine' (from δοκιμάζω); the metal that passes assay — true approval comes only from the Lord's testing (cf. 13:7).

## ἀλλά

but

*strong adversative*

## ὄν

whom

Accusative

*relative pronoun (object of συνίστησιν)*

## ὁ

the

Nominative

*article*

## κύριος

Lord

Nominative

*subject (of συνίστησιν)*

κύριος: 'Lord!'; the Lord's commendation — the sole valid approval, picking up ἐν κυρίῳ of v.17.

## συνίστησιν

commends

Pres Act Indic 3 Sg · συνίστημι

*main verb (rel. clause)*

→ gnomic present

συνίστημι: 'commend, recommend, present as approved!'; the Lord's commendation — not one's own — is what makes an apostle δόκιμος.

**On the text.** Verse punctuation — including the placement of question marks in vv.7 and the clause divisions of vv.12–18 — is editorial and conventional. At v.12–13 the text is notoriously difficult; the punctuation followed takes 'οὐ συνιᾶσιν· ἡμεῖς δὲ' as the major break, and the longer reading 'οὐ συνιᾶσιν' is retained. All eighteen verses of the chapter are present; none is omitted by the critical text.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.