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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle to the Corinthians, Chapter 11

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' ΙΑ'

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 · 11:1–4

A plea for forbearance: jealousy for a chaste betrothal

Paul asks the Corinthians to bear with a little of his 'folly' (1), grounding the request in a godly jealousy: he betrothed them as a pure virgin to Christ (2) and fears their minds may be seduced from sincere devotion as Eve was by the serpent (3) — for they too readily tolerate another Jesus, a different spirit, a different gospel (4).

B · 11:5–6

Not inferior to the 'super-apostles'

Paul reckons himself in no way behind the 'superlative apostles' (5); though untrained in speech, he is not so in knowledge, which has been made plain to them in everything (6).

C · 11:7–12

Preaching free of charge: a boast they cannot take away

Paul defends his refusal of Corinthian support: did he sin by abasing himself to exalt them, preaching gratis (7)? He 'robbed' other churches and was supplied by Macedonia rather than burden them (8–9), and this boast will not be silenced in Achaia (10), not from lack of love (11) but to cut off the opportunity of those who would claim parity (12).

D · 11:13–15

The unmasking: false apostles, servants of Satan

These men are false apostles, deceitful workers masquerading as apostles of Christ (13) — no wonder, since Satan himself masquerades as an angel of light (14); so it is no great thing if his servants masquerade as servants of righteousness, whose end matches their works (15).

E · 11:16–21A

Permission to boast as a 'fool'

Resuming the 'fool' motif, Paul asks not to be thought foolish, yet bids them receive him as a fool that he too may boast a little (16); what he says he says not after the Lord but as in folly, in this confident boasting (17), for since many boast after the flesh, he will boast too (18) — they gladly bear with fools, being wise (19), tolerating those who enslave, devour, and strike them (20), to Paul's 'shame' that he was too weak for that (21a).

F · 11:21B–23A

Credentials matched and surpassed

Whatever any dares to boast — Hebrew, Israelite, seed of Abraham (22) — Paul matches; are they servants of Christ? Speaking as one beside himself, he is more (23a), and the proof follows in the catalogue of sufferings.

G · 11:23B–29

The catalogue of sufferings: boasting in weakness

Paul's apostleship is authenticated not by eloquence but by labors, imprisonments, beatings, and near-deaths (23b); the lashings, rods, stoning, shipwrecks (24–25); the perils of travel, of rivers, robbers, kinsmen, Gentiles, false brethren (26); toil, hunger, cold, nakedness (27); and over all, the daily pressure of anxiety for all the churches (28), with his empathy in others' weakness and indignation at their stumbling (29).

H · 11:30–33

Boasting in weakness: the escape from Damascus

If he must boast, he will boast of the things of his weakness (30), with God as witness that he does not lie (31); and the climactic example is no triumph but a humiliation — at Damascus, under Aretas' ethnarch, he was let down through the wall in a basket and escaped (32–33).

1 Ὅφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.

I wish you would bear with me in a little foolishness — but indeed you do bear with me.

WISH / APPEAL Ὅφελον Paul opens the so-called 'fool's speech' (11:1–12:13) with a wish-particle: would that they would tolerate a little of his folly. The corrective ἀλλὰ softens it — in fact they do bear with him, so he may proceed.

Ὅφελον

would that / I wish

particle of unattainable wish (+ imperfect)

ὄφελον: fixed particle (frozen aor. of ὀφείλω) introducing a wish, 'would that'; here governing the imperfect ἀνείχεσθε.

ἀνείχεσθέ

you would bear with

Impf Mid Indic 2 Pl · ἀνέχομαι

main verb (in a wish construction)

→ imperfect of unrealized wish

ἀνέχομαι: 'bear with, put up with, endure' (ἀνά + ἔχω, middle); takes a genitive of the person tolerated — the keyword of vv.1, 4, 19, 20.

μου

me / with me

Genitive

genitive object of ἀνέχομαι

μικρόν

a little

Accusative

accusative of extent / adverbial

μικρός: 'small, little'; μικρόν τι, 'a little something,' tempers the request — only a small dose of folly is asked.

τι

(some)thing

Accusative

indefinite pronoun (w/ μικρόν)

ἀφροσύνης

of foolishness

Genitive

partitive / exegetical genitive

ἀφροσύνη: 'folly, senselessness' (ἀ- + φρήν, 'mind'); the leitmotif Paul ironically adopts for his enforced self-commendation (vv.1, 17, 21; 12:11).

ἀλλὰ

but

adversative / corrective conjunction

ἀλλὰ: strong adversative; here corrective — overturning the hypothetical wish with present reality.

καὶ

indeed

adverbial / ascensive καί

ἀνέχεσθέ

you do bear with

Pres Mid Indic 2 Pl · ἀνέχομαι

main verb (indicative, real)

→ stative/iterative present

ἀνέχομαι: see v.1 above; the shift from imperfect-wish to present-indicative asserts they actually do tolerate him.

μου

me / with me

Genitive

genitive object of ἀνέχομαι

2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω· ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστῆσαι τῷ Χριστῷ·

For I am jealous over you with a jealousy of God, for I betrothed you to one husband, to present you as a pure virgin to Christ.

GROUND (OF THE APPEAL) γὰρ Paul grounds the plea: his 'folly' springs from a divine jealousy. He is the father who betrothed the church-bride to one husband, Christ, and means to present her chaste at the wedding.

ζηλῶ

I am jealous over

Pres Act Indic 1 Sg · ζηλόω

main verb (+ acc. of object)

→ stative present

ζηλόω: 'be zealous/jealous for'; here the protective, exclusive jealousy proper to betrothal, not envy.

γὰρ

for

explanatory conjunction

ὑμᾶς

you

Accusative

direct object

θεοῦ

of God

Genitive

genitive of source/quality

θεός: God; θεοῦ ζήλος = a jealousy that is God's own — like the LXX portrayal of YHWH as a jealous husband to Israel (Hos 2; Ezek 16).

ζήλω

with a jealousy

Dative

cognate dative (of manner)

ζήλος: 'zeal, jealousy'; the cognate dative ζηλω ... ζήλω intensifies — 'I am jealous with a jealousy.'

ἤρμωσαμην

I betrothed

Aor Mid Indic 1 Sg · ἄρμωζω

main verb

→ *constative aorist*

ἄρμωζω (mid.): 'join, fit together'; in the middle, of a father giving a daughter in marriage — 'I betrothed.'

γάρ

for

explanatory conjunction

ὕμᾱς

you

Accusative

direct object

ἐνὶ

to one

Dative

attributive adjective (w/ ἀνδρὶ)

εἷς: 'one'; the emphasis on a single husband stresses exclusive fidelity.

ἀνδρὶ

husband

Dative

dat. of recipient (betrothed to)

ἀνὴρ: 'man, husband'; the one bridegroom is Christ.

παρθένον

a virgin

Accusative

object complement (w/ ὕμᾱς)

παρθένος: 'virgin'; the church's undefiled fidelity to Christ pictured as bridal chastity.

ἀγνήν

pure

Accusative

attributive adjective

ἀγνός: 'pure, chaste'; moral and spiritual purity — the bride kept undefiled.

παραστήσαι

to present

Aor Act Inf · παρίστημι

infinitive of purpose

→ *constative aorist*

παρίστημι: 'present, set beside'; of presenting the bride at the wedding (the parousia) — eschatological in force.

τῷ

to

Dative

article

Χριστῷ

Christ

Dative

dat. of recipient (the bridegroom)

Χριστός: 'Anointed,' the Messiah; the one husband to whom the church is pledged.

3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῆ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστόν.

But I fear lest somehow, as the serpent deceived Eve by his cunning, your minds may be corrupted from the sincerity and purity that is toward Christ.

CONTRAST / APPREHENSION **δέ** The jealous father's fear: the Eden typology warns that just as the serpent seduced Eve, false teaching may corrupt the Corinthians' single-minded devotion to Christ.

φοβοῦμαι

I fear

Pres Mid Indic 1 Sg · φοβέομαι

main verb (+ μή clause)

→ stative present

φοβέομαι: 'fear, be afraid'; here apprehension, taking μή πως, 'lest somehow.'

δὲ

but

adversative/developmental conjunction

μή

lest

negative particle (introduces fear clause)

μή πως: 'lest somehow,' the standard construction after verbs of fearing.

πως

somehow

indefinite particle

ὡς

as

comparative conjunction

ὁ

the

Nominative
article

ὄφεις

serpent

Nominative

subject (of comparison clause)

ὄφεις: 'serpent'; the Genesis 3 tempter, identified with Satan (cf. v.14; Rev 12:9).

ἐξηπάτησεν

deceived

Aor Act Indic 3 Sg · ἐξαπατάω

verb of the comparison clause

→ constative aorist

ἐξαπατάω: 'deceive thoroughly' (ἐκ-intensive of ἀπατάω); the total seduction of Eve (cf. 1 Tim 2:14).

Εὐάν

Eve

Accusative

direct object

Εὐά: Eve; the prototype of the bride seduced from her husband by the serpent's word.

ἐν

by

preposition + dative (means)

τῇ

the

Dative

article

πανουργία

cunning

Dative

dat. of means

πανουργία: 'craftiness, cunning' (lit. 'ready to do anything'); the unscrupulous shrewdness of the deceiver (cf. 4:2).

αὐτοῦ

his

Genitive

genitive of possession

φθαρῆ

may be corrupted

Aor Pass Subj 3 Sg · φθείρω

verb of the fear clause (subjunctive)

→ *ingressive aorist*

φθείρω: 'corrupt, ruin, seduce'; the passive of moral/spiritual ruin — the bride's mind led astray.

τὰ

the

Nominative

article

νοήματα

minds / thoughts

Nominative

subject of φθαρῆ

νόημα: 'thought, mind, design'; a Corinthian keyword (cf. 2:11; 3:14; 4:4) — here the faculty Satan targets.

ὑμῶν

your

Genitive

genitive of possession

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

ἀπλότητος

sincerity / single-mindedness

Genitive

object of ἀπό (separation)

ἀπλότης: 'singleness, sincerity, simplicity'; undivided devotion (cf. 1:12; 8:2).

καὶ

and

coordinating conjunction

τῆς

the

Genitive

article

ἀγνότητος

purity

Genitive

object of ἀπό (coordinate)

ἀγνότης: 'purity, chastity'; resumes the παρθένον ἀγνήν of v.2 — the bride's undefiled allegiance.

τῆς

the (that is)

Genitive

article (substantizes prep. phrase)

εἰς

toward

preposition + accusative (direction)

τὸν

—

Accusative

article

Χριστόν

Christ

Accusative

object of εἰς (the goal of devotion)

Χριστός; the bridegroom; devotion is directed exclusively toward him.

4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.

For if the one who comes proclaims another Jesus whom we did not proclaim, or you receive a different spirit which you did not receive, or a different gospel which you did not accept, you bear with it well enough!

GROUND (IRONIC) γάρ The fear of v.3 is justified: the Corinthians too easily tolerate intruders who preach a counterfeit Jesus, spirit, and gospel. The καλῶς ('finely, well enough') is biting irony.

εἰ

if

conditional conjunction (first class)

εἰ: 'if'; with the indicative, a first-class condition assuming the case for argument's sake.

μὲν

indeed

particle (μέν solitarium)

γὰρ

for

explanatory conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐρχόμενος

who comes

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

substantival participle (subject)

→ customary/gnomic present

ἔρχομαι: 'come'; ὁ ἐρχόμενος, 'the comer,' the typical intruding missionary arriving in Corinth.

ἄλλον

another

Accusative

attributive adjective

ἄλλος: 'another (of the same kind)'; rhetorically pointed — a Jesus other than the one preached.

Ἰησοῦν

Jesus

Accusative

direct object

Ἰησοῦς: Jesus; the counterfeit 'Jesus' of the rivals' preaching.

κηρύσσει

proclaims

Pres Act Indic 3 Sg · κηρύσσω

main verb (protasis)

→ customary present

κηρύσσω: 'proclaim, herald'; the verb of public gospel announcement.

ὃν

whom

Accusative

relative pronoun (object of ἐκηρύξαμεν)

οὐκ

not

negative particle

ἐκηρύξαμεν

we proclaimed

Aor Act Indic 1 Pl · κηρύσσω

main verb (rel. clause)

→ constative aorist

ἢ

or

disjunctive conjunction

πνεῦμα

a spirit

Accusative

direct object

πνεῦμα: 'spirit'; a counterfeit 'spirit' received alongside the false gospel.

ἕτερον

different

Accusative

attributive adjective

ἕτερος: 'another of a different kind'; sharper than ἄλλος — a spirit qualitatively other (cf. Gal 1:6).

λαμβάνετε

you receive

Pres Act Indic 2 Pl · λαμβάνω

main verb (protasis)

→ customary present

λαμβάνω: 'take, receive'; of receiving the spirit (cf. Gal 3:2).

ὃ

which

Accusative

relative pronoun (object of ἐλάβετε)

οὐκ

not

negative particle

ἐλάβετε

you received

Aor Act Indic 2 Pl · λαμβάνω

main verb (rel. clause)

→ constative aorist

ἢ

or

disjunctive conjunction

εὐαγγέλιον

a gospel

Accusative

direct object

εὐαγγέλιον: 'good news, gospel'; the counterfeit message (cf. Gal 1:6–9).

ἕτερον

different

Accusative

attributive adjective

ἕτερος: 'of a different kind'; a gospel that is no gospel.

ὃ

which

Accusative

relative pronoun (object of ἐδέξασθε)

οὐκ

not

negative particle

ἐδέξασθε

you accepted

Aor Mid Indic 2 Pl · δέχομαι

main verb (rel. clause)

→ *constative aorist*

δέχομαι: 'receive, welcome'; of welcoming a message — distinct from the bare λαμβάνω, with the nuance of glad reception.

καλῶς

well (enough)

adverb (ironic)

καλῶς: 'finely, well'; here sarcastic — 'you put up with it splendidly!'

ἀνέχεσθε

you bear with it

Pres Mid Indic 2 Pl · ἀνέχομαι

main verb (apodosis)

→ *iterative present*

ἀνέχομαι: 'bear with, tolerate'; the keyword turned against them — they tolerate the wrong things (cf. v.1, 19–20).

5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων·

For I reckon that I have fallen short in nothing of the super-apostles.

GROUND / CLAIM **γάρ** Paul advances his claim: he is in no way inferior to the self-styled 'superlative apostles' — the sarcastic title for the intruders (or those they invoke).

λογίζομαι

I reckon

Pres Mid Indic 1 Sg · λογίζομαι

main verb (+ inf. clause)

→ stative present

λογίζομαι: 'reckon, consider, calculate'; a verb of reasoned conclusion, not mere opinion.

γάρ

for

explanatory conjunction

μηδέν

in nothing

Accusative

accusative of respect / adverbial

μηδείς: 'no one, nothing'; here adverbial, 'in no respect!'

ὑστερήκηναι

to have fallen short

Perf Act Inf · ὑστερέω

infinitive (indirect statement)

→ intensive perfect (settled result)

ὑστερέω: 'lack, fall short, be inferior'; the perfect stresses an abiding state of no deficiency.

τῶν

the

Genitive

article

ὑπερλίαν

super- / superlative

adverb (attributive, 'exceedingly')

ὑπερλίαν: 'beyond measure, exceedingly' (ὑπέρ + λίαν); the coined, mocking epithet — 'the super-duper apostles' (also 12:11).

ἀποστόλων

apostles

Genitive

genitive of comparison (after ὑστερέω)

ἀπόστολος: 'one sent, apostle'; here ironic of the rivals' inflated self-estimate.

6 εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.

But even if I am unskilled in speech, yet I am not in knowledge; rather, in every way we have made this plain to you in all things.

CONCESSION / CONTRAST **δέ** Paul concedes the rivals' charge that he is no orator, but denies any deficiency in knowledge — and appeals to their own experience of his manifest understanding.

εἰ

if

conditional conjunction (concessive)

εἰ ... καί: 'even if'; a concessive condition granting the point.

δὲ

but

developmental conjunction

καὶ

even

adverbial/concessive καί

ἰδιώτης

unskilled / a layman

Nominative

predicate nominative (verbless)

ἰδιώτης: 'private person, untrained amateur'; here 'unskilled in rhetoric' (whence 'idiot'), conceding he lacks professional oratory.

τῷ

in

Dative

article

λόγῳ

speech

Dative

dat. of respect

λόγος: 'word, speech, eloquence'; the rhetorical polish prized at Corinth (cf. 10:10; 1 Cor 2:1).

ἀλλ'

yet

adversative conjunction

ἀλλά: strong 'but, yet'; the answering clause of the εἰ-concession.

οὐ

not

negative particle

τῇ

in

Dative

article

γνώσει

knowledge

Dative

dat. of respect

γνώσις: 'knowledge'; the apostolic understanding of the gospel — in which Paul yields to none (cf. 1 Cor 8:1).

ἀλλ'

but rather

adversative conjunction

ἐν

in

preposition + dative (manner)

παντὶ

every way

Dative

object of ἐν (substantival)

πᾶς: 'every, all'; ἐν παντί, 'in every way' (cf. 4:8; 6:4).

φανερῶσαντες

having made plain

Aor Act Ptc · Nom Pl Masc · φανερώω

participle (anacoluthon; supply 'we are/did')

→ *constative aorist*

φανερώω: 'make manifest, reveal'; the nominative plural participle stands loosely (a broken construction common in this passage).

ἐν

in

preposition + dative (sphere)

πᾶσιν

all things

Dative

object of ἐν (substantival)

εἰς

to(ward)

preposition + accusative (reference)

ὑμᾶς

you

Accusative

object of εἰς

7 Ἡ ἀμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you free of charge?

RHETORICAL QUESTION (OBJECTION) Ἡ Paul turns to the support issue: was it a 'sin' to refuse pay, lowering himself by manual labor so they might be lifted up? The irony exposes the rivals' value system.

Ἡ

or

disjunctive (introduces objection)

ἦ: 'or'; opening a rhetorical question that draws out an absurd alternative.

ἀμαρτίαν

a sin

Accusative

direct object (cognate w/ ἐποίησα)

ἀμαρτία: 'sin'; ἀμαρτίαν ποιέω, 'commit sin' — the ironic charge.

ἐποίησα

did I commit

Aor Act Indic 1 Sg · ποιέω

main verb (interrogative)

→ constative aorist

ποιέω: 'do, make'; with ἀμαρτίαν, 'commit a sin!'

ἑμαυτὸν

myself

Accusative

object of ταπεινῶν

ἑμαυτοῦ: reflexive 'myself!'

ταπεινῶν

humbling

Pres Act Ptc · Nom Sg Masc · ταπεινῶν

adverbial ptc. (means)

→ present (concurrent)

ταπεινῶν: 'humble, lower'; Paul's self-abasement through manual labor and refusal of patronage.

ἵνα

so that

conjunction (purpose)

ὑμεῖς

you

Nominative

subject (emphatic)

ὑψωθῆτε

might be exalted

Aor Pass Subj 2 Pl · ὑψόω

verb of purpose clause

→ constative aorist

ὑψόω: 'lift up, exalt'; the deliberate antithesis to ταπεινῶν — his lowering effected their raising (cf. 8:9).

<p>ὅτι because / in that <i>causal/epexegetic conjunction</i></p>	<p>δωρεάν free of charge Accusative <i>adverbial accusative</i> δωρεάν: 'as a gift, gratis, freely' (acc. of δωρεά); without payment — the heart of the matter.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>τοῦ of Genitive <i>article</i></p>
<p>θεοῦ God Genitive <i>genitive of source/author</i> θεός: God; 'the gospel of God,' its divine origin underscoring the irony of refusing pay for it.</p>	<p>εὐαγγέλιον gospel Accusative <i>direct object</i> εὐαγγέλιον: 'gospel'; the object of the cognate verb that follows.</p>	<p>εὐηγγελισάμην I preached as good news Aor Mid Indic 1 Sg · εὐαγγελίζομαι <i>main verb (ὅτι clause)</i> → <i>constative aorist</i> εὐαγγελίζομαι: 'announce good news, evangelize'; cognate with εὐαγγέλιον — 'I gosselled the gospel.'</p>	<p>ὑμῖν to you Dative <i>dat. of indirect object</i></p>

8 ἄλλας ἐκκλησίας ἐσύλησα λαβῶν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν,

I robbed other churches, taking wages from them in order to serve you,

EXPLANATION (HYPERBOLE) **ASYNDETON** A deliberately shocking word: Paul 'plundered' other churches — i.e. accepted their support — so he could minister to Corinth at no cost to them. The military metaphor dramatizes his self-denial.

ἄλλας

other

Accusative

attributive adjective

ἄλλος: 'other'; churches other than Corinth — chiefly the Macedonians (v.9).

ἐκκλησίας

churches

Accusative

direct object

ἐκκλησία: 'assembly, church'; the gathered congregations.

ἔσυλῃσα

I robbed / plundered

Aor Act Indic 1 Sg · συλάω

main verb

→ constative aorist (hyperbolic)

συλάω: 'rob, despoil' (esp. plunder in war); a startling overstatement for accepting another's gifts.

λαβῶν

taking / having taken

Aor Act Ptc · Nom Sg Masc · λαμβάνω

adverbial ptc. (means/manner)

→ constative aorist

λαμβάνω: 'take, receive'; explains in what the 'robbery' consisted — taking wages.

ὀψώνιον

wages / provisions

Accusative

object of λαβῶν

ὀψώνιον: 'soldier's pay, rations, wages'; continues the military image — support as a stipend (cf. Luke 3:14; Rom 6:23).

πρὸς

for

preposition + accusative (purpose)

τὴν

the

Accusative

article

ὑμῶν

your

Genitive

genitive (objective: service to you)

διακονίαν

service / ministry

Accusative

object of πρὸς (purpose)

διακονία: 'service, ministry'; Paul's diaconal labor among them.

9 καὶ παρῶν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐθενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.

and when I was present with you and in need, I was not a burden to anyone, for the brothers who came from Macedonia supplied my need; and in everything I kept myself from being a burden to you, and will keep myself so.

CONTINUATION / EVIDENCE **καί** Concrete proof of his policy: even when destitute among them he burdened no one; Macedonian brothers filled the gap. He pledges to maintain this independence.

καὶ
and

coordinating conjunction

παρῶν

being present

Pres Act Ptc · Nom Sg Masc · πάρειμι

adverbial ptc. (temporal)

→ present (concurrent)

πάρειμι: 'be present, be at hand' (παρά + εἰμι); of Paul's physical stay in Corinth.

πρὸς
with

preposition + accusative (association)

ὑμᾶς

you

Accusative

object of πρὸς

καὶ
and

coordinating conjunction

ὑστερηθεὶς

being in need

Aor Pass Ptc · Nom Sg Masc · ὑστερέω

adverbial ptc. (concessive/temporal)

→ constative aorist

ὑστερέω (pass.): 'lack, fall into want'; even in real destitution he held his policy.

οὐ
not

negative particle

κατενάρκησα

I was a burden

Aor Act Indic 1 Sg · καταναρκάω

main verb

→ constative aorist

καταναρκάω: 'burden, weigh down' (lit. 'benumb'); a rare word, peculiar to this letter (cf. 12:13–14).

οὐθενός

anyone

Genitive

genitive object of *κατενάρκησα*

οὐθείς (= οὐδεΐς): 'no one'; the later spelling with -θ-.

τὸ

the

Accusative

article

γὰρ

for

explanatory conjunction

ὑστέρημά

need / lack

Accusative

direct object of *προσανεπλήρωσαν*

ὑστέρημα: 'lack, deficiency, need'; what was wanting was made up by others (cf. 8:14; 9:12).

μου

my

Genitive

genitive of possession

προσανεπλήρωσαν

supplied / made up

Aor Act Indic 3 Pl · προσαναπληρώω

main verb (*γάρ* clause)

→ constative aorist

προσαναπληρώω: 'fill up in addition, supply fully' (a double-compound); thoroughly making up the deficit (cf. 9:12).

οἱ

the

Nominative

article

ἀδελφοὶ

brothers

Nominative

subject

ἀδελφός: 'brother'; fellow believers, here the Macedonian co-workers (perhaps Silas and Timothy, Acts 18:5).

ἔλθόντες

having come

Aor Act Ptc · Nom Pl Masc · ἔρχομαι

attributive/adverbial ptc.

→ constative aorist

ἔρχομαι: 'come'; their arrival relieved his want.

ἀπὸ

from

preposition + genitive (source)

Μακεδονίας

Macedonia

Genitive

object of *ἀπό* (place of origin)

Μακεδονία: Macedonia; the northern province (Philippi, Thessalonica), whose churches supported Paul (cf. Phil 4:15).

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (manner)

παντί

everything

Dative

object of *ἐν* (substantival)

ἐν παντί: 'in everything, in every way.'

ἄβαρῆ

unburdensome

Accusative

object complement (w/ *ἐμαυτόν*)

ἄβαρής: 'weightless, not burdensome' (ἀ- + βάρος); kept himself a non-burden.

ἐμαυτόν

myself

Accusative

direct object

ἐμαυτοῦ: reflexive 'myself.'

ὕμῃν

to you

Dative

dat. of disadvantage/reference

ἔτήρησα

I kept

Aor Act Indic 1 Sg · τηρέω

main verb

→ constative aorist

τηρέω: 'keep, guard, maintain'; he kept himself in this state.

καὶ

and

coordinating conjunction

τηρήσω

I will keep

Fut Act Indic 1 Sg · τηρέω

main verb (coordinate)

→ predictive future

τηρέω: see above; the future pledges continued independence.

10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας.

As the truth of Christ is in me, this boasting of mine will not be silenced in the regions of Achaia.

OATH / ASSEVERATION ASYNDETON A solemn asseveration ('the truth of Christ is in me') guarantees the resolve: his boast of preaching free of charge will not be muzzled anywhere in Achaia.

ἔστιν

is / there is

Pres Act Indic 3 Sg · εἶμι

main verb (asseverative formula)

→ stative present

εἶμι: 'be'; the formula functions like an oath, 'as surely as the truth of Christ is in me.'

ἀλήθεια

truth

Nominative

subject

ἀλήθεια: 'truth'; the truthfulness that comes from Christ and dwells in Paul.

Χριστοῦ

of Christ

Genitive

genitive of source

Χριστός: Christ; the source/guarantor of the truth invoked.

ἐν

in

preposition + dative (location)

ἐμοὶ

me

Dative

object of ἐν

ὅτι

that

conjunction (content of the oath)

ἡ

the

Nominative

article

καύχησις

boasting

Nominative

subject of φραγήσεται

καύχησις: 'boasting, the act of boasting'; the boast of preaching gratis — the dominant theme-word of the chapter (cf. 1:12).

<p>αὕτη this Nominative <i>demonstrative (attributive)</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>φραγήσεται will be silenced / stopped Fut Pass Indic 3 Sg · φράσσω <i>main verb (ὄτι clause)</i> → predictive future φράσσω: 'block, fence, stop (the mouth)'; the boast will not be 'fenced off' or muzzled (cf. Rom 3:19).</p>	<p>εἰς as regards <i>preposition + accusative (reference)</i></p>
<p>ἐμέ me Accusative <i>object of εἰς (reference)</i></p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>κλίμασιν regions Dative <i>dat. of place</i> κλίμα: 'region, district' (lit. a 'slope/zone' of the earth); the territories of Achaia (cf. Gal 1:21).</p>
<p>τῆς of Genitive <i>article</i></p>	<p>Ἀχαΐας Achaia Genitive <i>genitive of place (partitive)</i> Ἀχαΐα: Achaia; the southern Roman province of Greece, with Corinth as its capital.</p>		

11 διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.

Why? Because I do not love you? God knows I do!

RHETORICAL QUESTION / DENIAL ASYNDETON Paul forestalls a misreading: his refusal of pay is not coldness. The terse 'God knows' is an appeal to the divine witness of his affection.

διὰ
for
preposition + accusative (cause)
| διὰ τί: 'on account of what?', i.e. 'why?'

τί
what / why
Accusative
interrogative pronoun (object of διὰ)

ὅτι
because
causal conjunction (in a question)

οὐκ
not
negative particle

ἀγαπῶ
I love
Pres Act Indic 1 Sg - ἀγαπάω
main verb (interrogative)
→ stative present
| ἀγαπάω: 'love'; the self-giving love whose denial Paul rejects.

ὑμᾶς
you
Accusative
direct object

ὁ
the
Nominative
article

θεός
God
Nominative
subject
| θεός: God; invoked as the omniscient witness of Paul's true love.

οἶδεν
knows
Perf Act Indic 3 Sg - οἶδα
main verb
→ perfect with present force (stative)
| οἶδα: 'know' (perfect with present meaning); 'God knows' — an oath-like appeal (cf. 11:31; 12:2-3).

12 ὁ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελώντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς.

But what I do, I will also keep doing, in order to cut off the opportunity of those who desire an opportunity to be regarded as our equals in what they boast about.

PURPOSE (STRATEGIC) **δέ** Paul reveals the strategy behind his policy: by refusing pay he denies the rivals any ground to claim parity with him in the very thing they boast of.

ὃ

what

Accusative

relative pronoun (object of ποιῶ)

δὲ

but

developmental/adversative conjunction

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

main verb (rel. clause)

→ customary present

ποιέω: 'do'; Paul's ongoing practice of self-support.

καὶ

also

adverbial καί

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (coordinate)

→ predictive future

ποιέω: see above; the future affirms persistence.

ἵνα

in order that

conjunction (purpose)

ἐκκόψω

I may cut off

Aor Act Subj 1 Sg · ἐκκόπτω

verb of purpose clause

→ constative aorist

ἐκκόπτω: 'cut off/out, cut down' (ἐκ + κόπτω); to sever the rivals' pretext at the root.

τὴν

the

Accusative

article

ἀφορμὴν

opportunity / pretext

Accusative

direct object of ἐκκόψω

ἀφορμή: 'occasion, base of operations, pretext'; a launching-point for a claim (cf. Rom 7:8).

τῶν

of those

Genitive

article (substantizes ptc.)

θελόντων

who desire

Pres Act Ptc · Gen Pl Masc · θέλω

substantival participle (genitive)

→ customary present

θέλω: 'will, wish, desire'; the rivals' craving for a pretext.

ἀφορμὴν

an opportunity

Accusative

object of θελόντων

ἀφορμή: see above; repeated for emphasis on what they hunt for.

<p>ἵνα so that <i>conjunction (purpose, of the rivals)</i></p>	<p>ἐν in <i>preposition + dative (reference)</i></p>	<p>ὃ what Dative <i>relative pronoun (object of ἐν)</i></p>	<p>καυχῶνται they boast Pres Mid Indic 3 Pl · καυχάομαι <i>main verb (rel. clause)</i> → customary present καυχάομαι: 'boast, glory'; the rivals' self-vaunting (the verb that dominates the fool's speech).</p>
<p>εὑρεθῶσιν they may be found Aor Pass Subj 3 Pl · εὕρισκω <i>verb of purpose clause</i> → constative aorist εὕρισκω (pass.): 'be found, be shown to be'; they wish to be 'found' equal to Paul.</p>	<p>καθὼς just as <i>comparative conjunction</i></p>	<p>καὶ also <i>adverbial καί</i></p>	<p>ἡμεῖς we Nominative <i>subject (supply 'are found'); emphatic</i></p>

13 οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

For such men are false apostles, deceitful workers, masquerading as apostles of Christ.

GROUND / UNMASKING γὰρ The mask comes off: the rivals are exposed in three damning terms — false apostles, deceitful workers, disguising themselves as Christ's apostles.

<p>οἱ the Nominative <i>article</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>τοιοῦτοι such men Nominative <i>subject (demonstrative, substantival)</i> τοιοῦτος: 'such, of such a kind'; 'people like that.'</p>	<p>ψευδαπόστολοι false apostles Nominative <i>predicate nominative</i> ψευδαπόστολος: 'false apostle' (ψευδ- + ἀπόστολος); a Pauline coinage — apostles only in pretense.</p>
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ἐργάται

workers

Nominative

predicate nominative (apposition)

ἐργάτης: 'worker, laborer'; ironic — they 'work' the gospel for gain (cf. Phil 3:2).

δόλιοι

deceitful

Nominative

attributive adjective

δόλιος: 'deceitful, treacherous' (from δόλος, 'bait, guile'); their labor is fraud.

μετασηματιζόμενοι

masquerading / disguising
themselves

Pres Mid Ptc · Nom Pl Masc · μετασηματίζω
adverbial/attributive participle

→ customary present

μετασηματίζω: 'change the outward form, disguise' (μετά + σχῆμα); a mere change of guise, not of nature — the keyword of vv.13–15.

εἰς

as / into

preposition + accusative (transformation)

ἀποστόλους

apostles

Accusative

object of εἰς (the assumed guise)

ἀπόστολος: 'apostle'; the disguise they put on.

Χριστοῦ

of Christ

Genitive

genitive of relationship/source

Χριστός: Christ; the authority they falsely claim to represent.

14 καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασηματίζεται εἰς ἄγγελον φωτός.

And no wonder, for Satan himself masquerades as an angel of light.

CONFIRMATION / ANALOGY **καί** The unmasking is grounded in the archetype: the servants imitate their master. Satan himself disguises as light, so his agents disguise as righteousness.

καὶ

and

coordinating conjunction

οὐ

no

negative particle

θαῦμα

wonder

Nominative

predicate nom. (verbless, 'it is no wonder')

θαῦμα: 'marvel, wonder'; οὐ θαῦμα, 'no surprise!'

αὐτὸς

himself

Nominative

intensive pronoun (w/ ὁ Σατανᾶς)

αὐτός: intensive 'himself'; even Satan personally does this.

<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Σατανᾶς Satan Nominative <i>subject</i> Σατανᾶς: 'Satan, the adversary' (Aramaic); the serpent of v.3, master of the false apostles.</p>	<p>μετασχηματίζεται masquerades Pres Mid Indic 3 Sg · μετασχηματίζω <i>main verb</i> → <i>gnomic present</i> μετασχηματίζω: 'disguise oneself' (see v.13); a habitual stratagem stated as a general truth.</p>
<p>εἰς as / into <i>preposition + accusative (transformation)</i></p>	<p>ἄγγελον an angel Accusative <i>object of εἰς (assumed guise)</i> ἄγγελος: 'messenger, angel'; the radiant disguise (cf. Jewish traditions on Satan appearing as a glorious angel).</p>	<p>φωτός of light Genitive <i>attributive/descriptive genitive</i> φῶς: 'light'; the disguise of luminous holiness cloaking the prince of darkness.</p>	

15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

So it is no great thing if his servants also masquerade as servants of righteousness, whose end will be according to their works.

INFERENCE / VERDICT οὖν The conclusion: if the master disguises, his servants' disguise is unremarkable. Paul seals it with a verdict — their final destiny will fit their deeds.

οὐ

not

negative particle

μέγα

great thing

Nominative

predicate nom. (verbless, 'it is no great thing')

μέγας: 'great'; οὐ μέγα, 'nothing remarkable!'

οὖν

therefore

inferential conjunction

εἰ

if

conditional conjunction

καὶ

also

adverbial καί

οἱ

the

Nominative

article

διάκονοι

servants

Nominative

subject

διάκονος: 'servant, minister'; Satan's agents — set against the true διάκονοι of v.23 and ch. 3.

αὐτοῦ

his

Genitive

genitive of possession

μετασχηματίζονται

masquerade

Pres Mid Indic 3 Pl · μετασχηματίζω

main verb (protasis)

→ customary present

μετασχηματίζω: see vv.13–14; the third occurrence, binding servants to master.

ὡς

as

comparative particle

διάκονοι

servants

Nominative

predicate nom. (assumed guise)

διάκονος: see above; the guise of 'ministers of righteousness.'

δικαιοσύνης

of righteousness

Genitive

objective/descriptive genitive

δικαιοσύνη: 'righteousness'; the cloak of moral and gospel rectitude they assume.

ἧν

whose

Genitive

relative pronoun (possession)

τὸ

the

Nominative

article

τέλος

end

Nominative

subject (rel. clause)

τέλος: 'end, outcome, final destiny'; their eschatological fate (cf. Phil 3:19).

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (rel. clause)

→ predictive future

εἰμί: 'be'; the certain future of judgment.

κατὰ

according to

preposition + accusative (standard)

τὰ

the

Accusative

article

ἔργα

works

Accusative

object of κατὰ (standard of judgment)

ἔργον: 'work, deed'; judgment by deeds, the consistent NT principle (cf. Rom 2:6).

αὐτῶν

their

Genitive

genitive of possession

16 Πάλιν λέγω, μή τις με δόξη ἄφρονα εἶναι· εἰ δὲ μή γε, κὰν ὡς ἄφρονα δέξασθέ με, ἵνα καγὼ μικρόν τι καυχῆσωμαι.

I say again, let no one think me foolish; but if you do, then receive me even as a fool, so that I too may boast a little.

RESUMPTION (FOOL MOTIF) **Πάλιν** Returning to the 'fool' theme of v.1, Paul asks not to be reckoned senseless — but if they will, then let them grant the fool his turn to boast a little.

Πάλιν

again

adverb (resumptive)

πάλιν: 'again, once more'; marks the return to the fool's-speech frame.

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ stative present

λέγω: 'say, speak!'

μή

not / let not

negative particle (w/ subjunctive)

τίς

anyone

Nominative

subject (indefinite)

τις: 'someone, anyone!'

με

me

Accusative

accusative subject of εἶναι

δόξη

should think

Aor Act Subj 3 Sg · δοκέω

main verb (prohibitive subjunctive)

→ ingressive aorist

δοκέω: 'think, suppose, seem'; 'let no one form the opinion!'

ἄφρονα

foolish

Accusative

predicate accusative (w/ εἶναι)

ἄφρων: 'foolish, senseless' (ἄ- + φρήν); the adjective answering to ἀφροσύνη (v.1).

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (indirect statement)

→ stative present

εἶμι: 'be!'

εἰ

if

conditional conjunction

εἰ δὲ μὴ γε: a fixed idiom, 'but if not, otherwise.'

δὲ

but

adversative conjunction

μὴ

not

negative particle (in idiom)

γε

at least / indeed

emphatic particle

γε: limiting/emphatic particle, sharpening the conditional clause.

κἄν

even

crasis (καὶ ἄν / καὶ ἔάν), concessive

κἄν: 'even if, at least even!'; here 'even (as a fool)!'

ὡς

as

comparative particle

ἄφρονα

a fool

Accusative

predicate acc. (as which they receive him)

ἄφρων: see above.

δέξασθέ

receive

Aor Mid Impv 2 Pl · δέχομαι

main verb (imperative)

→ ingressive aorist (command)

δέχομαι: 'receive, welcome!'; let them grant him a hearing as the fool.

με

me

Accusative

direct object

ἵνα

so that

conjunction (purpose)

κἀγὼ

I too

Nominative

subject (crasis καὶ ἐγώ), emphatic

κἀγώ: 'I also!'; Paul claims the same boasting-turn the rivals take.

μικρόν

a little

Accusative

adverbial accusative (extent)

μικρός: 'little!'; echoes v.1 — only a small boast.

τι

(some)thing

Accusative

indefinite pronoun

καυχῆσώμαι

I may boast

Aor Mid Subj 1 Sg · καυχάομαι

verb of purpose clause

→ ingressive aorist

καυχάομαι: 'boast!'; the very thing the speech enacts under protest.

17 ὃ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχίσεως.

What I am saying, I say not according to the Lord, but as in foolishness, in this confidence of boasting.

QUALIFICATION / DISCLAIMER ASYNDETON Paul brackets the boast: it is not spoken with the Lord's authority but adopted as a 'foolish' posture, a calculated rhetorical stance forced on him by the situation.

<p>ὃ what Accusative <i>relative pronoun (object of λαλῶ)</i></p>	<p>λαλῶ I am saying Pres Act Indic 1 Sg · λαλέω <i>main verb (rel. clause)</i> → progressive present λαλέω: 'speak, utter'; of the act of speaking the boast.</p>	<p>οὐ not <i>negative particle</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>
<p>κύριον the Lord Accusative <i>object of κατά (standard)</i> κύριος: 'Lord'; κατὰ κύριον, 'in keeping with the Lord('s example/authority)' — which this boast is not.</p>	<p>λαλῶ I say Pres Act Indic 1 Sg · λαλέω <i>main verb</i> → progressive present λαλέω: see above; repeated for the contrast not/but.</p>	<p>ἀλλ' but <i>adversative conjunction</i></p>	<p>ὡς as <i>comparative particle</i></p>
<p>ἐν in <i>preposition + dative (manner)</i></p>	<p>ἀφροσύνη foolishness Dative <i>dat. of manner</i> ἀφροσύνη: 'folly'; the assumed mode of the speech (cf. v.1).</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>ταύτη this Dative <i>demonstrative (attributive)</i></p>

τῆ

the

Dative

article

ὑποστάσει

confidence / undertaking

Dative

dat. of sphere

ὑπόστασις: 'confidence, assurance, undertaking' (lit. 'that which stands under'); here the confident project of boasting (cf. 9:4).

τῆς

of

Genitive

article

καυχήσεως

boasting

Genitive

exegetical genitive

καύχησις: 'boasting'; defines the confident undertaking — 'this confident venture of boasting.'

18 ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγὼ καυχήσομαι.

Since many boast according to the flesh, I too will boast.

GROUND / CONCESSION **ἐπεὶ** The warrant for the boast: since so many vaunt themselves by worldly standards, Paul will meet them on their own ground — though only to overturn it.

ἐπεὶ

since

causal conjunction

ἐπεὶ: 'since, because'; introduces the ground.

πολλοὶ

many

Nominative

subject (substantival adj.)

πολύς: 'many'; the crowd of self-promoters.

καυχῶνται

boast

Pres Mid Indic 3 Pl · καυχάομαι

main verb

→ customary present

καυχάομαι: 'boast.'

κατὰ

according to

preposition + accusative (standard)

σάρκα

the flesh

Accusative

object of κατά (standard)

σάρξ: 'flesh'; here the standard of merely human, worldly credentials (cf. 5:16; 10:2–3).

κἀγὼ

I too

Nominative

subject (crasis), emphatic

κἀγώ: 'I also!'

καυχήσομαι

will boast

Fut Mid Indic 1 Sg · καυχάομαι

main verb

→ predictive future

καυχάομαι: see above; the future commits him to the boast.

19 ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·

For you gladly bear with fools, being wise yourselves!

GROUND (IRONIC) γὰρ Stinging irony: the Corinthians, so 'wise,' put up gladly with fools — so they should have no trouble tolerating Paul's foolish boast (echoing 1 Cor 4:10).

ἡδέως

gladly

adverb (manner)

ἡδέως: 'gladly, with pleasure'; their cheerful tolerance of fools is the barb.

γὰρ

for

explanatory conjunction

ἀνέχεσθε

you bear with

Pres Mid Indic 2 Pl · ἀνέχομαι

main verb (+ gen.)

→ customary present

ἀνέχομαι: 'bear with, tolerate'; the keyword (vv.1, 4, 20), now turned ironically against them.

τῶν

the

Genitive

article

ἀφρόνων

fools

Genitive

genitive object of ἀνέχομαι

ἄφρων: 'foolish (one)'; substantival — 'the fools' they so gladly endure.

φρόνιμοι

wise

Nominative

predicate adj. (w/ ὄντες)

φρόνιμος: 'prudent, wise'; ironic — they fancy themselves shrewd (cf. 1 Cor 4:10).

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

adverbial ptc. (concessive/causal)

→ stative present

εἰμί: 'be'; '(you) being wise' — the heart of the sarcasm.

20 ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

For you bear with it if someone enslaves you, if someone devours you, if someone takes advantage of you, if someone exalts himself, if someone strikes you in the face.

EVIDENCE (ESCALATION) γάρ Five biting clauses expose the abuse the Corinthians endure from the rivals: enslavement, exploitation, plunder, arrogance, and even a slap in the face — yet they tolerate it.

ἀνέχεσθε

you bear with it

Pres Mid Indic 2 Pl · ἀνέχομαι

main verb (+ conditional clauses)

→ customary present

ἀνέχομαι: 'bear with, tolerate'; the fourth use of the keyword (vv.1, 4, 19).

γάρ

for

explanatory conjunction

εἴ

if

conditional conjunction (first class)

εἰ: 'if'; the five parallel εἴ τις clauses assume the abuses are real.

τις

someone

Nominative

subject (indefinite)

τις: 'someone'; the typical intruder.

ὑμᾶς

you

Accusative

direct object

καταδουλοῖ

enslaves

Pres Act Indic 3 Sg · καταδουλόω

verb of conditional clause

→ customary present

καταδουλόω: 'enslave, reduce to bondage' (κατά-intensive); reducing them to servitude (cf. Gal 2:4).

εἴ

if

conditional conjunction

τις

someone

Nominative

subject (indefinite)

κατεσθίει

devours

Pres Act Indic 3 Sg · κατεσθίω

verb of conditional clause

→ customary present

κατεσθίω: 'eat up, devour, consume' (κατά + ἐσθίω); of consuming their resources (cf. Mark 12:40).

εἴ

if

conditional conjunction

τις

someone

Nominative

subject (indefinite)

λαμβάνει

takes / catches

Pres Act Indic 3 Sg · λαμβάνω

verb of conditional clause

→ customary present

λαμβάνω: here 'take advantage of, ensnare, catch' (as prey or in a trap); exploitation by cunning (cf. 12:16).

εἴ

if

conditional conjunction

τις

someone

Nominative

subject (indefinite)

ἐπαίρεται

exalts himself

Pres Mid Indic 3 Sg · ἐπαίρω

verb of conditional clause

→ customary present

ἐπαίρω (mid.): 'lift oneself up, be presumptuous'; the arrogant self-elevation of the rivals (cf. 10:5).

εἴ

if

conditional conjunction

τις

someone

Nominative

subject (indefinite)

εἰς

in / on

preposition + accusative (place)

πρόσωπον

the face

Accusative

object of εἰς (place struck)

πρόσωπον: 'face'; εἰς πρόσωπον, 'in the face' — the ultimate insult (cf. Matt 5:39).

ὑμᾶς

you

Accusative

direct object

δέρει

strikes

Pres Act Indic 3 Sg · δέρω

verb of conditional clause

→ customary present

δέρω: 'flay, beat, strike'; literally 'skin,' then 'thrash' — a degrading slap (cf. Luke 22:63).

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ κἀγώ.

To my shame I say that we were too weak for that! But whatever anyone dares to boast of — I speak in foolishness — I also dare.

IRONIC CONCESSION / PIVOT **ASYNDETON** With heavy irony Paul 'confesses' he was too 'weak' to abuse them. Then the pivot: whatever ground anyone dares to take, he dares it too — launching the credentials comparison.

<p>κατὰ to / by way of <i>preposition + accusative (manner)</i></p>	<p>ἀτιμίαν shame / dishonor Accusative <i>object of κατά (manner)</i> ἀτιμία: 'dishonor, disgrace' (ἀ- + τιμή); κατὰ ἀτιμίαν, 'to my shame' — mock self-deprecation (cf. 6:8).</p>	<p>λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb</i> → progressive present λέγω: 'say.'</p>	<p>ὡς as <i>particle (w/ ὅτι)</i> ὡς ὅτι: 'as that, namely that'; introduces the ironic admission.</p>
<p>ὅτι that <i>conjunction (content)</i></p>	<p>ἡμεῖς we Nominative <i>subject (emphatic)</i></p>	<p>ἡσθενήκαμεν we have been weak Perf Act Indic 1 Pl · ἡσθενέω <i>main verb (ὅτι clause)</i> → intensive perfect (resultant state) ἡσθενέω: 'be weak, feeble'; ironically, 'too weak' to exploit them — but the word turns into Paul's true boast (cf. vv.29–30; 12:9–10).</p>	<p>ἐν in <i>preposition + dative (reference)</i></p>
<p>ᾧ what(ever) Dative <i>relative pronoun (object of ἐν)</i></p>	<p>δ' but <i>adversative conjunction</i></p>	<p>ἄν ever <i>modal particle (w/ subjunctive)</i> ἄν: marks the generalizing relative clause, 'in whatever.'</p>	<p>τις anyone Nominative <i>subject (indefinite)</i></p>

τολμᾶ

dares (to boast)

Pres Act Subj 3 Sg · τολμάω

verb of indefinite rel. clause

→ customary present

τολμάω: 'dare, be bold'; of daring to boast
— the boldness Paul will match.

ἐν

in

preposition + dative (manner)

ἄφροσύνη

foolishness

Dative

dat. of manner

ἄφροσύνη: 'folly'; the parenthetical disclaimer recurs (cf. v.17).

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb (parenthetical)

→ progressive present

λέγω: 'say, speak!'

τολμῶ

I dare

Pres Act Indic 1 Sg · τολμάω

main verb

→ futuristic/customary present

τολμάω: see above; Paul matches the boldness clause for clause.

κἀγώ

I too

Nominative

subject (crasis), emphatic

κἀγώ: 'I also!'

22 Ἐβραῖοί εἰσιν; κἀγώ. Ἰσραηλιταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ.

Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

CREDENTIALS MATCHED ASYNDETON A staccato triad of question-and-answer: every ethnic-covenantal boast the rivals raise — Hebrew, Israelite, Abraham's seed — Paul answers with a curt 'so am I!'

Ἐβραῖοί

Hebrews

Nominative

predicate nominative

Ἐβραῖος: 'Hebrew'; one of Hebrew language and ancestral observance, not merely a Greek-speaking Jew (cf. Phil 3:5; Acts 22:3).

εἰσιν

are they

Pres Act Indic 3 Pl · εἰμί

main verb (interrogative)

→ stative present

εἰμί: 'be!'

κἀγώ

so am I

Nominative

subject (crasis; supply 'am'), emphatic

κἀγώ: 'I also (am)'; the terse rejoinder.

Ἰσραηλιταί

Israelites

Nominative

predicate nominative

Ἰσραηλίτης: 'Israelite'; member of the covenant people of God (cf. Rom 9:4).

εἶσιν

are they

Pres Act Indic 3 Pl · εἰμί

main verb (interrogative)

→ stative present

καγώ

so am I

Nominative

subject (crasis), emphatic

σπέρμα

seed

Nominative

predicate nominative

σπέρμα: 'seed, offspring'; descent from Abraham, the patriarchal pedigree (cf. Rom 11:1).

Ἀβραάμ

of Abraham

Genitive

genitive of relationship (indeclinable)

Ἀβραάμ: Abraham; the father of the covenant people.

εἶσιν

are they

Pres Act Indic 3 Pl · εἰμί

main verb (interrogative)

→ stative present

καγώ

so am I

Nominative

subject (crasis), emphatic

23 διάκονοι Χριστοῦ εἶσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις

Are they servants of Christ? — I am out of my mind to speak so — I am more: with far greater labors, far more imprisonments, with countless beatings, often near death.

CLIMAX OF COMPARISON / CATALOGUE BEGINS **ASYNDETON** The decisive question, met not with 'so am I' but 'I am more' — and the proof is the opposite of the rivals' glory: a catalogue of labors, prisons, beatings, and deaths.

διάκονοι

servants

Nominative

predicate nominative

διάκονος: 'servant, minister'; the rivals' boldest claim — to serve Christ (contrast v.15).

Χριστοῦ

of Christ

Genitive

genitive of relationship

Χριστός: Christ.

εἰσιν

are they

Pres Act Indic 3 Pl · εἰμί

main verb (interrogative)

→ stative present

παραφρονῶν

being beside myself

Pres Act Ptc · Nom Sg Masc · παραφρονέω

adverbial ptc. (manner; parenthetical)

→ present (concurrent)

παραφρονέω: 'be out of one's mind, be insane' (παρά + φρήν); a stronger word than ἀφροσύνη — 'I am talking like a madman.'

λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

main verb (parenthetical)

→ progressive present

λαλέω: 'speak.'

ὑπὲρ

more / beyond

adverb (elliptical, 'over and above')

ὑπὲρ: here adverbial, 'beyond (them)' — 'I am more than they.'

ἐγώ

I

Nominative

subject (emphatic; supply 'am')

ἐν

in / with

preposition + dative (respect)

κόποις

labors

Dative

dat. of respect

κόπος: 'toil, hard labor, hardship'; wearying exertion (cf. 6:5; 1 Cor 15:10).

περισσότερως

more abundantly

adverb (comparative, degree)

περισσότερως: 'more abundantly, far more'; the comparative adverb that paces the catalogue.

ἐν

in

preposition + dative (respect)

φυλακαῖς

imprisonments

Dative

dat. of respect

φυλακή: 'prison, guarding'; repeated incarcerations (cf. 6:5; Acts records several).

περισσότερως

more abundantly

adverb (comparative)

ἐν

in / with

preposition + dative (respect)

πληγαῖς

beatings / blows

Dative

dat. of respect

πληγή: 'blow, stripe, wound'; the floggings detailed in vv.24–25 (cf. 6:5).

ὑπερβαλλόντως

beyond measure

adverb (degree)

ὑπερβαλλόντως: 'exceedingly, beyond measure'; an intensified step above περισσοτέρως.

ἐν

in

preposition + dative (respect)

θανάτοις

deaths / deadly perils

Dative

dat. of respect

θανάτος: 'death'; the plural = repeated brushes with death (cf. 1:9–10; 1 Cor 15:31).

πολλάκις

often

adverb (frequency)

πολλάκις: 'often, many times.'

24 ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,

Five times I received from the Jews forty lashes less one.

CATALOGUE (SPECIFICS) ASYNDETON The general 'beatings' is now itemized: the synagogue discipline of thirty-nine lashes, endured five times — a detail recorded nowhere else.

ὑπὸ

from / by

preposition + genitive (agent)

Ἰουδαίων

the Jews

Genitive

genitive of agent

Ἰουδαῖος: 'Jew, Judean'; the synagogue authorities administering the lashes.

πεντάκις

five times

adverb (numeral, frequency)

πεντάκις: 'five times.'

τεσσεράκοντα

forty

Accusative

numeral (object of ἔλαβον)

τεσσεράκοντα: 'forty'; the Deuteronomic maximum of forty lashes (Deut 25:3).

παρὰ

less / except

preposition + accusative (comparison/exception)

παρὰ: here 'less by, except'; παρὰ μίαν, 'minus one' — the reduced count of thirty-nine.

μίαν

one

Accusative

object of παρὰ (numeral)

εἷς (fem. μία): 'one'; the one stroke held back to avoid exceeding the legal forty.

ἔλαβον

I received

Aor Act Indic 1 Sg · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take, receive'; here of receiving the prescribed lashes.

25 τρίς ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρίς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

Three times I was beaten with rods, once I was stoned, three times I was shipwrecked; a night and a day I have spent in the deep.

CATALOGUE (SPECIFICS) ASYNDETON Roman rods, a Jewish stoning, three shipwrecks, and a day adrift at sea — perils from every quarter, several otherwise unrecorded in Acts.

τρὶς

three times

adverb (numeral, frequency)

τρὶς: 'thrice, three times!'

ἐραβδίσθην

I was beaten with rods

Aor Pass Indic 1 Sg · ῥαβδίζω

main verb

→ constative aorist

ῥαβδίζω: 'beat with rods' (from ῥάβδος, 'rod'); the Roman lictors' punishment (cf. Acts 16:22).

ἅπαξ

once

adverb (numeral, frequency)

ἅπαξ: 'once, one time!'

ἐλιθάσθην

I was stoned

Aor Pass Indic 1 Sg · λιθάζω

main verb

→ constative aorist

λιθάζω: 'stone' (from λίθος, 'stone'); the stoning at Lystra (Acts 14:19).

τρὶς

three times

adverb (numeral, frequency)

ἐναυάγησα

I was shipwrecked

Aor Act Indic 1 Sg · ναυαγέω

main verb

→ constative aorist

ναυαγέω: 'suffer shipwreck' (ναῦς, 'ship' + ἄγνυμι, 'break'); these precede the later wreck of Acts 27.

νυχθήμερον

a night and a day

Accusative

accusative of extent of time

νυχθήμερον: 'a night-and-day, a full 24 hours' (νύξ + ἡμέρα); a single compound noun.

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

βυθῷ

deep / open sea

Dative

dat. of place

βυθός: 'depth, the deep sea'; adrift on the open water, exposed to death.

πεποίηκα

I have spent

Perf Act Indic 1 Sg · ποιέω

main verb

→ dramatic/perfect of vivid recollection

ποιέω: 'do, make'; idiomatically 'spend (time)'; the perfect makes the memory vivid and present.

26 ὁδοιπορίαῖς πολλάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἔρημιά, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις,

in frequent journeys, in dangers from rivers, dangers from robbers, dangers from my own people, dangers from Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers,

CATALOGUE (PERILS) ASYNDETON An eightfold anaphora on κινδύνοις ('dangers') sweeps over nature, human malice, and place — geography, ethnicity, and even the church (false brothers) all turned hostile.

ὁδοιπορίαῖς

journeys

Dative

dat. of respect

ὁδοιπορία: 'journey, travel on foot' (ὁδός + πορεύομαι); the wearying constancy of travel.

πολλάκις

often

adverb (frequency)

πολλάκις: 'often.'

κινδύνοις

dangers

Dative

dat. of respect

κίνδυνος: 'danger, peril'; the eightfold anaphora that structures the verse.

ποταμῶν

of rivers

Genitive

genitive of source (danger from)

ποταμός: 'river'; flooded torrents and crossings.

κινδύνοις

dangers

Dative
dat. of respect

ληστῶν

of robbers

Genitive
genitive of source

ληστής: 'robber, bandit'; brigands on the roads (distinct from a mere thief, κλέπτης).

κινδύνοις

dangers

Dative
dat. of respect

ἐκ

from

preposition + genitive (source)

γένους

my own race

Genitive
object of ἐκ (source)

γένος: 'race, kindred, nation'; his fellow Jews (cf. Rom 9:3).

κινδύνοις

dangers

Dative
dat. of respect

ἐξ

from

preposition + genitive (source)

ἐθνῶν

Gentiles

Genitive
object of ἐξ (source)

ἔθνος: 'nation'; plural, 'the Gentiles' — peril from the pagan world (e.g. Acts 16:19; 19:23ff).

κινδύνοις

dangers

Dative
dat. of respect

ἐν

in

preposition + dative (place)

πόλει

the city

Dative
dat. of place

πόλις: 'city'; urban riots and plots.

κινδύνοις

dangers

Dative
dat. of respect

ἐν

in

preposition + dative (place)

ἐρημιά

the wilderness

Dative
dat. of place

ἐρημία: 'desert, wilderness, lonely place'; the deserted stretches of the road.

κινδύνοις

dangers

Dative
dat. of respect

ἐν

at

preposition + dative (place)

θαλάσση

sea

Dative

dat. of place

θάλασσα: 'sea'; perils of sea voyages (cf. v.25).

κινδύνοις

dangers

Dative

dat. of respect

ἐν

among

preposition + dative (association)

ψευδαδέλφους

false brothers

Dative

dat. of place/association

ψευδάδελφος: 'false brother' (ψευδ- + ἀδελφός); the climactic peril — danger from within the church (cf. Gal 2:4).

27 κόπω καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·

in toil and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure;

CATALOGUE (PRIVATIONS) ASYNDETON From perils to privations: the bodily cost of the ministry — labor, sleeplessness, hunger, thirst, fasting, cold, and nakedness.

κόπω

toil

Dative

dat. of respect

κόπος: 'toil, wearisome labor'; cf. v.23.

καὶ

and

coordinating conjunction

μόχθῳ

hardship

Dative

dat. of respect

μόχθος: 'hard labor, distress'; near-synonym of κόπος, pairing for intensity (cf. 1 Thess 2:9).

ἐν

in

preposition + dative (state)

ἀγρυπνίαις

sleepless nights

Dative

dat. of state

ἀγρυπνία: 'sleeplessness, wakefulness' (ἀ- + ὕπνος); nights without rest (cf. 6:5).

πολλάκις

often

adverb (frequency)

ἐν

in

preposition + dative (state)

λιμῷ

hunger

Dative

dat. of state

λιμός: 'hunger, famine'; want of food.

<p>καὶ and coordinating conjunction</p>	<p>δίψει thirst Dative dat. of state δίψος: 'thirst'; paired with hunger as basic deprivation.</p>	<p>ἐν in preposition + dative (state)</p>	<p>νηστείαις fastings / hunger Dative dat. of state νηστεία: 'fasting, going without food'; here likely involuntary hunger from circumstance (cf. 6:5).</p>
<p>πολλάκις often adverb (frequency)</p>	<p>ἐν in preposition + dative (state)</p>	<p>ψύχει cold Dative dat. of state ψῦχος: 'cold'; exposure to the elements.</p>	<p>καὶ and coordinating conjunction</p>
<p>γυμνότητι nakedness / exposure Dative dat. of state γυμνότης: 'nakedness, lack of clothing' (from γυμνός); insufficient covering against the cold (cf. 1 Cor 4:11).</p>			

28 χωρὶς τῶν παρεκτὸς ἢ ἐπίστασίς μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

apart from the other things, there is the daily pressure upon me, my anxiety for all the churches.

CLIMAX (INNER BURDEN) ASYNDETON Above all the outward sufferings stands the inward, relentless weight: the daily pressure of pastoral concern for every church — the truest mark of a servant of Christ.

χωρίς

apart from

preposition + genitive (exception)

χωρίς: 'apart from, besides'; setting the external list aside to reach the inner burden.

τῶν

the

Genitive

article (substantizes adverb)

παρεκτός

other things / what is besides

adverb (substantival, object of χωρίς)

παρεκτός: 'besides, apart'; τὰ παρεκτός, 'the things left unmentioned' — the rest of the unlisted hardships.

ἡ

the

Nominative

article

ἐπίστασις

pressure / daily onslaught

Nominative

subject (verbless clause)

ἐπίστασις: 'pressure, attention, onset' (lit. 'a standing-upon'); the crowding burden that presses on Paul daily.

μοι

upon me

Dative

dat. of disadvantage

ἡ

the (which is)

Nominative

article (attributive, w/ καθ' ἡμέραν)

καθ'

every

preposition + accusative (distributive)

κατά: distributive, καθ' ἡμέραν, 'day by day, daily!'

ἡμέραν

day

Accusative

object of κατά (distributive)

ἡμέρα: 'day'; the ceaseless daily recurrence of the burden.

ἡ

the (namely)

Nominative

article (in apposition)

μέριμνα

anxiety / care

Nominative

apposition to ἐπίστασις

μέριμνα: 'care, anxiety, worry'; the pastoral concern that defines the pressure (cf. 1 Cor 7:32; Phil 4:6).

πασῶν

all

Genitive

attributive adjective

πᾶς: 'all, every.'

τῶν

the

Genitive

article

ἐκκλησιῶν

churches

Genitive

objective genitive (care for the churches)

ἐκκλησία: 'church, assembly'; the whole network of congregations Paul oversaw.

29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?

ILLUSTRATION (EMPATHY) ASYNDETON Two rhetorical questions display the inner burden in action: Paul's total identification with the weak and his burning distress over every soul made to stumble.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'

ἀσθενεῖ

is weak

Pres Act Indic 3 Sg · ἀσθενέω

main verb (interrogative)

→ stative present

ἀσθενέω: 'be weak, ill, feeble'; the weakness motif that Paul makes his boast (cf. v.21; 12:10).

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἀσθενῶ

I am weak

Pres Act Indic 1 Sg · ἀσθενέω

main verb

→ stative present

ἀσθενέω: see above; Paul feels another's weakness as his own.

τίς

who

Nominative

interrogative pronoun (subject)

σκανδαλίζεται

is made to stumble

Pres Pass Indic 3 Sg · σκανδαλίζω

main verb (interrogative)

→ stative present

σκανδαλίζω: 'cause to stumble, trip up, ensnare' (from σκάνδαλον, a trap's trigger); led into sin or apostasy.

καὶ

and

coordinating conjunction

οὐκ

not

negative particle

ἐγώ

I

Nominative

subject (emphatic)

πυροῦμαι

burn (with indignation)

Pres Pass Indic 1 Sg · πυρώ

main verb

→ stative present

πυρώ: 'set on fire, burn' (from πῦρ, 'fire');
here metaphorical — burning with
grief/indignation over the stumbling.

30 εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.

If I must boast, I will boast of the things that show my weakness.

THESIS (INVERTED BOASTING) ASYNDETON Paul states the principle that governs the whole catalogue and the chapters to follow: if boasting is forced on him, he will boast not of strength but of weakness.

εἰ

if

conditional conjunction

καυχᾶσθαι

to boast

Pres Mid Inf · καυχάομαι

complementary infinitive (w/ δεῖ)

→ progressive present

καυχάομαι: 'boast'; the necessity, not the
desire, drives it.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb

→ stative present

δεῖ: 'it is necessary, one must'; impersonal
— the constraint is external.

τὰ

the things

Accusative

article (substantizes gen. phrase)

τῆς

of

Genitive

article

ἀσθενείας

weakness

Genitive

genitive (the sphere of boasting)

ἀσθένεια: 'weakness, frailty'; the paradoxical ground of Paul's boast (cf. 12:5, 9–10).

μου

my

Genitive

genitive of possession

καυχῆσομαι

I will boast

Fut Mid Indic 1 Sg · καυχάομαι

main verb

→ predictive future

καυχάομαι: see above; the deliberate inversion of all worldly boasting.

31 ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

The God and Father of the Lord Jesus, who is blessed forever, knows that I am not lying.

OATH / ASSEVERATION ASYNDETON A solemn oath guards the strange story about to be told: God himself, eternally blessed, is witness that Paul does not lie about the humiliation at Damascus.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God; invoked as the omniscient witness (cf. v.11).

καὶ

and

coordinating conjunction

πατήρ

Father

Nominative

subject (coordinate)

πατήρ: 'Father'; 'the God and Father of the Lord Jesus' — a fixed liturgical title (cf. 1:3; Rom 15:6).

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of relationship

κύριος: 'Lord'; the title confessed of Jesus.

Ἰησοῦ

Jesus

Genitive

apposition

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ perfect with present force (stative)

οἶδα: 'know'; the divine knowledge that guarantees Paul's truthfulness.

ὁ
the (one)
Nominative
article (substantizes ptc.)

ὢν
who is
Pres Act Ptc · Nom Sg Masc · εἰμί
attributive participle
→ stative present
εἰμί: 'be'; ὁ ὢν, 'the one who is' — echoing the LXX divine self-designation (Exod 3:14).

εὐλογητός
blessed
Nominative
predicate adjective
εὐλογητός: 'blessed, worthy of praise' (εὖ + λόγος); the doxological epithet reserved in the NT for God (cf. Rom 1:25; 9:5).

εἰς
unto
preposition + accusative (extent of time)

τούς
the
Accusative
article

αἰῶνας
ages / forever
Accusative
object of εἰς (extent of time)
αἰών: 'age'; εἰς τοὺς αἰῶνας, 'unto the ages' = forever, the doxological formula.

ὅτι
that
conjunction (content of οἶδεν)

οὐ
not
negative particle

ψεύδομαι
I lie
Pres Mid Indic 1 Sg · ψεύδομαι
main verb (ὅτι clause)
→ stative present
ψεύδομαι: 'lie, speak falsely'; the denial that the oath secures (cf. Rom 9:1; Gal 1:20).

32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηῶν πιάσαι με,

In Damascus the governor under King Aretas was guarding the city of the Damascenes in order to seize me,

NARRATIVE (ILLUSTRATION OF WEAKNESS) ASYNDETON The chosen 'boast' is a humiliation: in Damascus the ethnarch of King Aretas set a watch on the city to arrest Paul — the apostle hunted, not triumphant.

ἐν

in

preposition + dative (place)

Δαμασκῶ

Damascus

Dative

dat. of place

Δαμασκός; Damascus; the Syrian city of Paul's early ministry after his conversion (cf. Acts 9:23–25).

ὁ

the

Nominative

article

ἐθνάρχης

governor / ethnarch

Nominative

subject

ἐθνάρχης; 'ethnarch, governor of a people' (ἔθνος + ἀρχή); the Nabatean official representing Aretas' interests in Damascus.

Ἀρέτα

of Aretas

Genitive

genitive of relationship (subordination)

Ἀρέτας; Aretas IV, Nabatean king (c. 9 BC–AD 40); a fixed point for NT chronology.

τοῦ

the

Genitive

article

βασιλέως

king

Genitive

apposition to Ἀρέτα

βασιλεύς; 'king'; identifying Aretas' royal rank.

ἐφρουρεῖ

was guarding

Impf Act Indic 3 Sg · φρουρέω

main verb

→ progressive imperfect

φρουρέω; 'guard, keep watch over' (from φρουρός, 'sentinel!'); the imperfect pictures the ongoing surveillance.

τήν

the

Accusative

article

πόλιν

city

Accusative

direct object

πόλις; 'city'; the gates and walls watched to trap Paul.

Δαμασκηῶν

of the Damascenes

Genitive

genitive of identification/possession

Δαμασκηνός; 'a Damascene, inhabitant of Damascus.'

πιάσαι

to seize

Aor Act Inf · πιάζω

infinitive of purpose

→ constative aorist

πιάζω; 'seize, arrest, catch' (a Koine form of πιέζω); to lay hold of Paul (cf. John 7:30; Acts 12:4).

με

me

Accusative

direct object of πιάσαι

33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

but I was lowered in a basket through a window in the wall, and so escaped his hands.

NARRATIVE RESOLUTION (CLIMAX OF WEAKNESS) **καί** The undignified climax: the great apostle smuggled out a window in a basket like cargo. This, not heroics, is the boast — escape by humiliating weakness, all of grace.

<p>καὶ and / but <i>coordinating conjunction</i></p>	<p>διὰ through <i>preposition + genitive (channel)</i></p>	<p>θυρίδος a window / opening Genitive <i>object of διὰ (means of egress)</i> θυρίς: 'window, small opening' (diminutive of θύρα, 'door'); an aperture in the city wall.</p>	<p>ἐν in <i>preposition + dative (means)</i></p>
<p>σαργάνῃ a basket / hamper Dative <i>dat. of means</i> σαργάνῃ: 'plaited basket, rope-hamper'; the woven container in which Paul was let down (cf. the σπιρίς of Acts 9:25).</p>	<p>ἐχαλάσθην I was lowered Aor Pass Indic 1 Sg · χαλάω <i>main verb</i> → <i>constative aorist</i> χαλάω: 'let down, lower' (by a rope); the passive underscores Paul's helplessness — he was lowered by others.</p>	<p>διὰ through <i>preposition + genitive (channel)</i></p>	<p>τοῦ the Genitive <i>article</i></p>
<p>τείχους wall Genitive <i>object of διὰ (the city wall)</i> τείχος: 'city wall'; the fortified wall through which he descended.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξέφυγον I escaped Aor Act Indic 1 Sg · ἐκφεύγω <i>main verb</i> → <i>constative aorist</i> ἐκφεύγω: 'flee out, escape' (ἐκ + φεύγω); the deliverance — by flight, not by force.</p>	<p>τὰς the Accusative <i>article</i></p>

χείρας

hands

Accusative

direct object of ἐξέφυγον

χείρ: 'hand'; 'his hands' = the ethnarch's grasp — the power Paul slipped through.

αὐτοῦ

his

Genitive

genitive of possession

On the text. Verse punctuation and paragraphing are editorial and conventional. The chapter has thirty-three verses. Minor orthographic and word-order variants (e.g. ἀνέχεσθε / ἠνείχεσθε in v.1, the presence or absence of the article before θεοῦ in v.2) are not noted.

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.