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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle to the Corinthians, Chapter 8

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Η'

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 · 8:1–5

The grace given to the Macedonians: generosity out of poverty

Paul makes known the grace of God granted in the churches of Macedonia (1): in a severe test of affliction their abundance of joy and deep poverty overflowed into rich generosity (2); voluntarily and beyond their means (3) they begged the favor of sharing in the ministry to the saints (4), and first gave themselves to the Lord and then to Paul by God's will (5) — the paradigm Paul holds before Corinth.

B · 8:6–8

The appeal to complete the collection, tested by example

On the strength of that example Paul urged Titus to complete among the Corinthians this grace he had begun (6); since they abound in everything — faith, speech, knowledge, earnestness, love — they should abound in this grace too (7); Paul speaks not as a command but to test the genuineness of their love against the earnestness of others (8).

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- C · 8:9 **The grace of Christ: rich, he became poor to enrich many**
The theological center: they know the grace of the Lord Jesus Christ, who, being rich, for their sakes became poor, that they through his poverty might become rich — the incarnation read as self-impoverishing generosity, the model and motive of all Christian giving.
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- D · 8:10–12 **Advice: finish what you eagerly began, according to means**
Paul gives advice rather than command (10): a year ago they were first not only to do but to will, so now they should complete the doing, that readiness of will be matched by completion out of what they have (11); for if the readiness is there, the gift is acceptable according to what one has, not what one has not (12).
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- E · 8:13–15 **The principle of equality: abundance supplying lack**
The aim is not relief for others and hardship for the Corinthians but equality (13): their present abundance supplies the others' lack, that the others' abundance may one day supply theirs, that there may be equality (14) — confirmed by the manna of Exodus 16:18, 'he who gathered much had nothing over, and he who gathered little had no lack' (15).
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- F · 8:16–22 **The delegates commended: Titus and the two brothers**
Paul thanks God for putting the same earnestness for them in Titus' heart (16–17), and sends with him a brother famous in the gospel, appointed by the churches (18–19), arranging the collection so as to avoid all blame in administering so great a gift, providing what is honorable before the Lord and before men (20–21); with them a second brother, often tested and now more earnest through great confidence in the Corinthians (22).
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- G · 8:23–24 **Final commendation: show them the proof of your love**
Paul vouches for the delegates — Titus his partner and fellow worker, the brothers apostles of the churches and the glory of Christ (23) — and calls the Corinthians to show them, before the churches, the proof of their love and of Paul's boasting on their behalf (24).
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1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

Now we make known to you, brothers, the grace of God that has been given in the churches of Macedonia,

TRANSITION / NEW TOPIC **δέ** The transitional δέ opens the long appeal for the Jerusalem collection (chs. 8–9). Paul begins not with a demand but with a report: the grace God has worked in Macedonia, set forth as a model.

Γνωρίζομεν

we make known

Pres Act Indic 1 Pl · γνωρίζω

main verb

→ customary present (epistolary disclosure)

γνωρίζω: 'make known, declare'; a disclosure formula introducing important new information.

δὲ

now

transitional conjunction

δέ: mild connective marking the shift to a new section, the collection.

ὕμῃν

to you

Dative

indirect object (recipient)

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the familial address that frames the appeal in kinship rather than coercion.

τήν

the

Accusative

article

χάριν

grace

Accusative

direct object of Γνωρίζομεν

χάρις: 'grace, favor'; the keyword of chs. 8–9, here God's grace as the enabling source of the Macedonians' giving — soon also the gift itself (vv.4, 6, 7, 19).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

θεός: God; the grace is God's gift, not human achievement — generosity is itself a work of grace.

τήν

the (one)

Accusative

article (substantizes ptc.)

δεδομένην

that has been given

Perf Pass Ptc · Acc Sg Fem · δίδωμι

attributive participle (w/ χάριν)

→ intensive perfect (abiding result)

δίδωμι: 'give'; the perfect marks a gift granted and still in effect — the grace remains operative in Macedonia.

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

ἐκκλησίαις

churches

Dative

dat. of sphere (locus of the grace)

ἐκκλησία: 'assembly, church'; the Macedonian congregations — Philippi, Thessalonica, Berea.

τῆς

of

Genitive

article

Μακεδονίας

Macedonia

Genitive

genitive (region)

Μακεδονία: the northern Roman province; its churches, themselves afflicted, become the surprising exemplar of liberality.

2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν.

that in a severe test of affliction their abundance of joy and their deep poverty overflowed into the wealth of their generosity;

CONTENT / EXPLANATION **ὅτι** The ὅτι unpacks the grace just announced: a paradox in which affliction and poverty, far from quenching giving, overflow into rich generosity — proof that the source is grace, not means.

ὅτι

that

conjunction (content of the grace)

ὅτι: introduces the explanatory content describing what the grace produced.

ἐν

in

preposition + dative (circumstance)

πολλῇ

much/severe

Dative

attributive adjective

πολύς: 'much, great'; intensifies the testing — it was severe, not mild.

δοκιμῇ

test/proving

Dative

dat. of circumstance/attendant condition

δοκιμή: 'test, proof, ordeal'; the assaying that demonstrates genuineness (cf. δοκιμάζω) — affliction as the crucible.

θλίψεως

of affliction

Genitive

genitive of content/source

θλίψις: 'pressure, affliction, tribulation'; the persecution and hardship under which the Macedonian churches lived.

ἡ

the

Nominative

article

περισσεΐα

abundance

Nominative

subject (coordinate)

περισσεΐα: 'surplus, overflow, abundance'; the brimming-over of their joy despite affliction.

τῆς

of the

Genitive

article

χαρᾶς

joy

Genitive

genitive of content (abundance consisting of joy)

χαρά: 'joy'; the paradoxical joy of believers under pressure (cf. Phil 1; 1 Thess 1:6).

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

κατὰ

down to

preposition + genitive (degree/extent)

κατά: here in the idiom κατὰ βάθους, 'down to the depths,' marking extreme degree.

βάθους

depth

Genitive

object of κατά (extent)

βάθος: 'depth'; κατὰ βάθους πτωχεΐα = 'rock-bottom poverty,' poverty plumbed to its depths.

πτωχεΐα

poverty

Nominative

subject (coordinate)

πτωχεΐα: 'destitution, beggarly poverty'; from πτωχός, the crouching beggar — abject, not mere modest want.

αὐτῶν

their

Genitive

genitive of possession

ἔπερίσσευσεν

overflowed

Aor Act Indic 3 Sg · περισεύω

main verb (compound subject, sg. by attraction)

→ constative aorist

περισεύω: 'overflow, abound'; the verb of superabundance — their joy-and-poverty spilled over into liberality.

εἰς

into

preposition + accusative (result)

τὸ

the

Accusative

article

πλοῦτος

wealth

Accusative

object of εἰς (result)

πλοῦτος: 'riches, wealth'; the oxymoron with πτωχεΐα — destitution producing 'wealth' of generosity.

τῆς

of the

Genitive

article

ἀπλότητος

generosity/singleness

Genitive

exegetical genitive (wealth consisting in generosity)

ἀπλότης; 'singleness, sincerity'; of motive — an undivided heart that issues in open-handed 'liberality' (a settled NT sense, cf. 9:11, 13; Rom 12:8).

αὐτῶν

their

Genitive

genitive of possession

3 ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι

for according to their ability — I testify — and beyond their ability, of their own accord,

GROUND / AMPLIFICATION ὅτι A second ὅτι intensifies: their giving matched and then exceeded their means, and was wholly voluntary. Paul interjects 'I testify' as an eyewitness guarantor.

ὅτι

for

causal/explanatory conjunction

ὅτι: grounds the claim of v.2 by specifying the measure of their giving.

κατὰ

according to

preposition + accusative (standard)

δύναμιν

ability

Accusative

object of κατὰ (standard/measure)

δύναμις; 'power, capacity'; here financial 'means' — they gave to the full of what they could.

μαρτυρῶ

I testify

Pres Act Indic 1 Sg · μαρτυρέω

parenthetical main verb

→ performative present

μαρτυρέω: 'bear witness'; Paul's parenthetical oath-like attestation as one who saw it firsthand.

καὶ
and

coordinating conjunction

παρὰ
beyond

preposition + accusative (comparison/excess)

παρά: with the accusative, 'beyond, past' — here exceeding the measure of ability.

δύναμιν
ability

Accusative

object of παρά (excess)

δύναμις: repeated for the rhetorical antithesis κατὰ ... παρά — they gave past what was prudent.

αὐθαίρετοι
of their own accord

Nominative

predicate adjective (anticipating the subject of v.4)

αὐθαίρετος: 'self-chosen, voluntary' (αὐτός + αἰρέομαι); the gift was unsolicited and spontaneous (cf. v.17).

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

with much entreaty begging of us the favor and the fellowship of the ministry to the saints —

MANNER / CONTINUATION **ASYNDETON** The participial clause completes the picture: so eager were they that they begged for the privilege of giving — reversing the usual scene where the apostle must persuade reluctant donors.

μετὰ
with

preposition + genitive (accompaniment/manner)

πολλῆς
much

Genitive

attributive adjective

παρακλήσεως
entreaty/appeal

Genitive

object of μετὰ (manner)

πaráκλησις: 'appeal, urging, comfort'; here the urgent 'entreaty' with which they pressed Paul to let them share.

δεόμενοι
begging

Pres Mid Ptc · Nom Pl Masc · δέομαι

adverbial participle (manner)

→ present (durative)

δέομαι: 'beg, implore'; petition born of earnest need — they pleaded for the chance to give.

<p>ἡμῶν of us Genitive <i>genitive object of δεόμενοι</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>χάριν favor Accusative <i>direct object (content of the request)</i> χάρις: here 'favor, privilege'; the collection is a gracious gift they begged to be allowed to share.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>τὴν the Accusative <i>article</i></p>	<p>κοινωνίαν fellowship/participation Accusative <i>direct object (coordinate)</i> κοινωνία: 'partnership, sharing'; giving as concrete fellowship in a common work (cf. Rom 15:26).</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>διακονίας ministry/service Genitive <i>objective/epexegetic genitive</i> διακονία: 'service, ministry'; the relief-collection is a sacred 'ministry' to the saints (cf. vv.19–20; 9:1, 12–13).</p>
<p>τῆς the (one) Genitive <i>article (resumptive, w/ prep. phrase)</i></p>	<p>εἰς to <i>preposition + accusative (direction/benefit)</i></p>	<p>τοὺς the Accusative <i>article</i></p>	<p>ἁγίους saints Accusative <i>object of εἰς (beneficiaries)</i> ἅγιος: 'holy one, saint'; the impoverished Jerusalem believers, the collection's recipients (cf. Rom 15:25–26).</p>

5 καὶ οὐ καθὼς ἠλπίζαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,

and not as we had hoped, but they gave themselves first to the Lord and to us, through the will of God,

CLIMAX / SURPRISE **καὶ** The crowning point: they surpassed Paul's hope, for the gift of money was preceded by the gift of self — first to the Lord, then to his apostles. Self-surrender is the root of true liberality.

καὶ
and

coordinating conjunction

οὐ
not

negative particle

οὐ: objective negation; with the following ἀλλά forms the 'not ... but' that marks the surprise.

καθώς
as

comparative conjunction

καθώς: 'just as, according as'; introduces the standard of expectation that was exceeded.

ἠλπίσαμεν
we had hoped

Aor Act Indic 1 Pl · ἐλπίζω

verb of the comparative clause

→ *constative aorist*

ἐλπίζω: 'hope, expect'; even Paul's hopeful expectation fell short of what they did.

ἀλλ'
but

adversative conjunction

ἀλλά: strong adversative; pivots from expectation to the surpassing reality.

ἑαυτοὺς
themselves

Accusative

direct object (emphatic, fronted)

ἑαυτοῦ: reflexive 'themselves'; the fronted object stresses self-donation as primary.

ἔδωκαν
they gave

Aor Act Indic 3 Pl · δίδωμι

main verb

→ *constative aorist*

δίδωμι: 'give'; the central verb — what they 'gave' first was not money but themselves.

πρῶτον
first

adverb (priority/order)

πρῶτον: 'first'; logical and moral priority — surrender to the Lord precedes and grounds the gift.

τῷ
to the

*Dative
article*

κυρίῳ
Lord

Dative

indirect object (recipient)

κύριος: 'Lord'; the risen Christ, to whom self is given before any subordinate giving to men.

καὶ
and

coordinating conjunction

ἡμῖν
to us

*Dative
indirect object (coordinate)*

διὰ
through

preposition + genitive (means/agency)

θελήματος
will

Genitive

object of διὰ (means)

θέλημα: 'will'; their self-giving was itself effected by and conformed to God's will.

θεοῦ
of God

Genitive

subjective/possessive genitive

6 εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.

so that we urged Titus that, as he had begun, so he would also complete among you this grace as well.

RESULT / PURPOSE εἰς τὸ The Macedonian example moves Paul to act at Corinth: he charges Titus to bring to completion the collection he had earlier begun there. The argument turns from report (1-5) to appeal (6-).

εἰς

so that

preposition (w/ articular inf., result/purpose)

εἰς τό + infinitive: a standard purpose/result construction, 'so as to, with the result that.'

τὸ

the

Accusative

article (w/ infinitive)

παρακαλέσαι

to urge

Aor Act Inf · παρακαλέω

articular infinitive (result/purpose)

→ constative aorist

παρακαλέω: 'urge, exhort, appeal to'; Paul's pastoral pressing of Titus to the task.

ἡμᾶς

us

Accusative

accusative subject of the infinitive

Τίτον

Titus

Accusative

object of the infinitive

Τίτος: Titus, Paul's trusted Greek coworker, who had already started the collection at Corinth (cf. 7:6-15).

ἵνα

that

conjunction (introduces purpose/content)

ἵνα: introduces the content of the urging — the goal set before Titus.

καθὼς

as

comparative conjunction

καθὼς: 'just as'; correlates with οὕτως — beginning answered by completing.

προενήρξατο

he had begun

Aor Mid Indic 3 Sg · προενάρχομαι

verb of comparative clause

→ constative aorist

προενάρχομαι: 'begin beforehand' (προ- + ἐν- + ἄρχομαι); a rare compound — Titus' earlier initiation of the collection.

<p>οὕτως so correlative adverb</p> <p>οὕτως: 'thus, so'; answers καθώς, drawing the line from start to finish.</p>	<p>καὶ also adverbial/adjunctive conjunction</p>	<p>ἔπιτελέση he would complete Aor Act Subj 3 Sg · ἐπιτελέω subjunctive (purpose clause) → constative aorist (effective)</p> <p>ἐπιτελέω: 'bring to completion, finish' (ἐπί-intensive of τελέω); the keynote of vv.6, 11 — finishing what was begun.</p>	<p>εἰς among preposition + accusative (sphere/direction)</p>
<p>ὑμᾶς you Accusative object of εἰς (sphere)</p>	<p>καὶ also adjunctive conjunction (w/ χάριν)</p> <p>καί: 'also'; 'this grace too' — adding the collection to the other graces in which Corinth excels (v.7).</p>	<p>τὴν the Accusative article</p>	<p>χάριν grace Accusative object of ἐπιτελέση</p> <p>χάρις; here the gracious 'undertaking' of the collection itself — the gift as a work of grace to be completed.</p>
<p>ταύτην this Accusative attributive demonstrative</p>			

7 ἄλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

But just as you abound in everything — in faith and speech and knowledge and all earnestness and in the love from us among you — see that you abound in this grace also.

EXHORTATION FROM ANALOGY **ἄλλ'** Paul appeals to Corinth's acknowledged richness: a church that excels in faith, speech, knowledge, zeal, and love should excel equally in liberality. The collection completes their gifts.

ἀλλ'

but

transitional/adversative conjunction

ἀλλά: here marking a turn to direct exhortation — 'well then, just as...!'

ὥσπερ

just as

comparative conjunction

ὥσπερ: 'just as'; sets up the comparison between present abundance and the abundance urged.

ἐν

in

preposition + dative (respect/sphere)

παντὶ

everything

Dative

dat. of respect (substantival)

πᾶς: 'all, every'; 'in everything' — the comprehensive claim then itemized.

περισσεύετε

you abound

Pres Act Indic 2 Pl · περισσεύω

verb of comparative clause

→ *stative/customary present*

περισσεύω: 'abound, excel'; Corinth's spiritual affluence (cf. 1 Cor 1:5).

πίστει

in faith

Dative

dat. of respect (specification)

πίστις: 'faith, trust'; first of the itemized excellences.

καὶ

and

coordinating conjunction

λόγῳ

speech

Dative

dat. of respect

λόγος: 'word, speech'; their eloquence and utterance (cf. 1 Cor 1:5).

καὶ

and

coordinating conjunction

γνώσει

knowledge

Dative

dat. of respect

γνώσις: 'knowledge'; the understanding the Corinthians prized (cf. 1 Cor 8:1).

καὶ

and

coordinating conjunction

πάσῃ

all

Dative

attributive adjective

σπουδῇ

earnestness

Dative

dat. of respect

σπουδή: 'haste, diligence, zeal'; the eager earnestness that recurs through the chapter (vv.8, 16, 17, 22).

καὶ

and

coordinating conjunction

τῇ

the

Dative

article

ἐξ

from

preposition + genitive (source)

<p>ἡμῶν us Genitive object of ἐξ (source of the love)</p>	<p>ἐν among preposition + dative (sphere)</p>	<p>ὑμῖν you Dative object of ἐν (sphere)</p>	<p>ἀγάπη love Dative dat. of respect (the love 'from us among you!') ἀγάπη: 'love'; the mutual love between apostle and church — a well-attested reading over 'your love for us!'</p>
<p>ἵνα that conjunction (purpose, w/ hortatory force) ἵνα: here the purpose clause functions as a gentle imperative — 'see that you abound!'</p>	<p>καὶ also adjunctive conjunction</p>	<p>ἐν in preposition + dative (sphere)</p>	<p>ταύτη this Dative attributive demonstrative</p>
<p>τῇ the Dative article</p>	<p>χάριτι grace Dative object of ἐν (sphere) χάρις: again the gracious work of the collection — the 'grace' Corinth is to abound in.</p>	<p>περισσεύετε you may abound Pres Act Subj 2 Pl · περισσεύω subjunctive (purpose/hortatory clause) → customary present περισσεύω: 'abound'; the same verb closes the verse — let the abundance extend to generosity.</p>	

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

I say this not as a command, but to prove, through the earnestness of others, the genuineness of your love as well.

QUALIFICATION OF THE APPEAL **ASYNDETON** Paul disclaims commanding; the appeal is a test. The Macedonians' zeal is the touchstone against which the authenticity of Corinthian love can be assayed — love proves itself in giving.

Οὐ

not

negative particle

κατ'

as/according to

preposition + accusative (standard)

ἐπιταγῆν

command

Accusative

object of κατά (standard)

ἐπιταγή: 'command, injunction'; Paul declines to coerce — giving must be free (cf. 9:7).

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ *customary present*

λέγω: 'say, speak'; his manner of appeal, not its enforcement.

ἀλλά

but

adversative conjunction

ἀλλά: contrasts command with the proving of love.

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ἐτέρων

of others

Genitive

attributive genitive (the Macedonians)

ἕτερος: 'other'; the Macedonian churches whose zeal serves as the measuring rod.

σπουδῆς

earnestness

Genitive

object of διὰ (means of testing)

σπουδή: 'eagerness, zeal'; the others' earnestness becomes the test of Corinthian love.

καὶ

also

adjunctive conjunction

τὸ

the

Accusative

article (substantizes adjective)

τῆς

of the

Genitive

article

ὑμετέρας

your

Genitive

possessive adjective (attributive)

ὑμέτερος: 'your'; the possessive emphasizing it is their own love being tested.

ἀγάπης

love

Genitive

genitive (the love whose genuineness is tested)

ἀγάπη: 'love'; love that is real is proved by action — here by generosity.

γνήσιον

genuineness

Accusative

object of δοκιμάζων (substantival adj.)

γνήσιος: 'genuine, true-born'; the 'genuineness' of their love — its tested authenticity.

δοκιμάζων

proving/testing

Pres Act Ptc · Nom Sg Masc · δοκιμάζω

adverbial participle (purpose)

→ *present (purposive)*

δοκιμάζω: 'test, prove, approve'; cognate with δοκιμή (v.2) — Paul aims to assay, not command, their love.

9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχεῖα πλουτήσητε.

For you know the grace of our Lord Jesus Christ, that though he was rich, for your sakes he became poor, so that you by his poverty might become rich.

GROUND / THEOLOGICAL MOTIVE **γάρ** The explanatory γάρ anchors the whole appeal in the gospel: the incarnation is the supreme act of self-impooverishing grace. Christ's voluntary poverty enriches; his pattern motivates and shapes Christian giving.

γινώσκετε

you know

Pres Act Indic 2 Pl · γινώσκω

main verb

→ stative present

γινώσκω: 'know'; appeals to shared knowledge — the grace of Christ is common Christian conviction.

γάρ

for

explanatory conjunction

γάρ: grounds the appeal of vv.7–8 in the example of Christ.

τὴν

the

Accusative

article

χάριν

grace

Accusative

direct object

χάρις: 'grace'; here Christ's self-giving grace — the theological fountainhead of all the chapter's 'grace.'

τοῦ

of

Genitive

article

κυρίου

Lord

Genitive

genitive of source (the grace is his)

κύριος: 'Lord'; the exalted title held together with the self-lowering it describes.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive
apposition

ὅτι

that

conjunction (expegetic, defining the grace)

ὅτι: 'namely, that'; unfolds what the grace consists in.

δι'

for the sake of

preposition + accusative (cause/advantage)

διά: with accusative, 'because of, for the sake of'; the impoverishment was for their benefit.

ὑμᾶς

you

Accusative
object of διά (beneficiaries)

ἐπτώχευσεν

he became poor

Aor Act Indic 3 Sg · πτωχεύω
main verb (ὅτι clause)

→ ingressive aorist (entered poverty)

πτωχεύω: 'become poor, be a beggar'; the ingressive aorist of the incarnation — the rich Lord stooped to destitution.

πλούσιος

rich

Nominative
predicate adjective (w/ ὧν)

πλούσιος: 'rich'; his pre-existent fullness/glory, the wealth he set aside (cf. Phil 2:6-7).

ὧν

being

Pres Act Ptc · Nom Sg Masc · εἰμί
concessive participle ('though being')

→ present (timeless/concessive)

εἰμί: 'be'; the concessive participle — 'although he was rich' — sharpens the paradox.

ἵνα

so that

conjunction (purpose)

ἵνα: introduces the saving purpose of the self-impoverishment.

ὑμεῖς

you

Nominative
subject (emphatic pronoun)

the emphatic ὑμεῖς underscores the great exchange — his poverty, your riches.

τῆ

the

Dative
article

ἐκείνου

his/that one's

Genitive
demonstrative (possessive, emphatic)

ἐκεῖνος: 'that one'; the emphatic 'his very own' poverty, set over against 'you.'

πτωχεῖα

poverty

Dative
dat. of means/instrument

πτωχεῖα: 'poverty'; the same destitution as the Macedonians' (v.2) — by it the believers are enriched.

πλουτήσητε

you might become rich

Aor Act Subj 2 Pl · πλουτέω
subjunctive (purpose clause)

→ ingressive aorist (come into riches)

πλουτέω: 'be/become rich'; the spiritual wealth of salvation gained through Christ's poverty — the gospel's great reversal.

10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι·

And in this I give my opinion, for this is profitable for you, who began a year ago not only to do but also to will;

COUNSEL **καὶ** Resuming the disclaimer of v.8, Paul offers counsel, not command. The Corinthians' early eagerness — being first not only to act but to want to — makes completion fitting and to their own advantage.

καὶ

and

coordinating conjunction

γνώμην

opinion/judgment

Accusative

direct object

γνώμη: 'opinion, considered judgment';
advice freely offered, not an apostolic
decree (cf. 1 Cor 7:25).

ἐν

in

preposition + dative (reference)

τούτῳ

this

Dative

object of ἐν (the matter at hand)

δίδωμι

I give

Pres Act Indic 1 Sg · δίδωμι

main verb

→ *performative present*

δίδωμι: 'give'; γνώμην δίδωμι = 'I give my
opinion,' a measured counsel.

τοῦτο

this

Nominative

subject

γὰρ

for

explanatory conjunction

ὑμῖν

for you

Dative

dat. of advantage

συμφέρει

is profitable

Pres Act Indic 3 Sg · συμφέρω

main verb (γάρ clause)

→ **gnomic/stative present**

συμφέρω: 'be advantageous, profit'; completing the gift serves their own spiritual good.

οἷτινες

who

Nominative

relative pronoun (qualitative, 'inasmuch as you')

οἷσις: indefinite/qualitative relative; 'you, the very ones who...' grounding the counsel in their record.

οὐ

not

negative particle

μόνον

only

adverb (w/ correlative ἀλλά καί)

μόνον: 'only'; οὐ μόνον ... ἀλλά καί = 'not only ... but also!'

τὸ

the

Accusative

article (w/ infinitive)

ποιῆσαι

to do

Aor Act Inf · ποιέω

articular infinitive (object of προεκήρξασθε)

→ **constative aorist**

ποιέω: 'do, make'; the doing — the actual act of giving.

ἀλλά

but

adversative conjunction

καί

also

adjunctive conjunction

τὸ

the

Accusative

article (w/ infinitive)

θέλειν

to will

Pres Act Inf · θέλω

articular infinitive (object)

→ **present (durative willing)**

θέλω: 'will, want'; the willing — the resolve and desire behind the act, in which they led the way.

προεκήρξασθε

you began before

Aor Mid Indic 2 Pl · προεκήρξαμαι

main verb (relative clause)

→ **constative aorist**

προεκήρξαμαι: 'begin beforehand'; Corinth had been first to start, a year before the Macedonians (cf. 9:2).

ἀπὸ

from/since

preposition + genitive (time)

πέρυσι

a year ago

adverb (time)

πέρυσι: 'last year, a year ago'; ἀπὸ πέρυσι dates the start of their initiative.

11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλαιν οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.

but now also complete the doing, so that, just as there was the readiness to will, so also there may be the completing out of what you have.

EXHORTATION (THE PRACTICAL POINT) **νυνὶ δὲ** The hortatory heart of the counsel: let the early eagerness now be matched by finished action. Readiness of will must issue in completion proportioned to actual means.

νυνὶ

now

adverb (time, emphatic)

νυνί: emphatic 'now'; the present moment to bring the year-old resolve to completion.

δὲ

but/and

transitional conjunction

δέ: marks the turn from past beginning (v.10) to present completion.

καὶ

also

adjunctive conjunction

τὸ

the

Accusative

article (w/ infinitive)

ποιῆσαι

doing

Aor Act Inf · ποιέω

articular infinitive (object of ἐπιτελέσατε)

→ constative aorist

ποιέω: 'do'; now the doing, not just the willing, is to be carried through.

ἐπιτελέσατε

complete

Aor Act Impv 2 Pl · ἐπιτελέω

imperative (main exhortation)

→ constative aorist (effective)

ἐπιτελέω: 'finish, complete'; the chapter's keynote imperative — bring the collection to its end (cf. v.6).

ὅπως

so that

conjunction (purpose)

ὅπως: 'in order that'; introduces the desired correspondence of will and deed.

καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as'; correlates with οὕτως — readiness answered by completion.

ἡ

the

Nominative

article

προθυμία

readiness/eagerness

Nominative

subject of the comparative clause

προθυμία: 'eagerness, willingness' (πρό + θυμός); the forward-leaning readiness commended again in 9:2.

τοῦ

of the

Genitive

article (w/ infinitive)

θέλειν

to will

Pres Act Inf · θέλω

articular infinitive (epexegetic genitive)

→ present (durative)

θέλω: 'will'; 'the readiness consisting in willing.'

οὕτως

so

correlative adverb

οὕτως: answers καθάπερ — 'so also.'

καί

also

adjunctive conjunction

τὸ

the

Nominative

article (w/ infinitive, subject)

ἐπιτελέσαι

completing

Aor Act Inf · ἐπιτελέω

articular infinitive (subject of implied verb)

→ constative aorist

ἐπιτελέω: 'complete'; the completion set in parallel with the willing.

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article (w/ infinitive)

ἔχειν

to have

Pres Act Inf · ἔχω

articular infinitive (object of ἐκ)

→ present (durative)

ἔχω: 'have'; ἐκ τοῦ ἔχειν = 'out of what you have' — completion measured by actual resources (cf. v.12).

12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

For if the readiness is there, it is acceptable according to what one has, not according to what one does not have.

PRINCIPLE / GROUND **γάρ** The governing principle of acceptable giving: God measures the gift by willing readiness and actual means, not by an absolute amount. This relieves the poor and guards against pretension.

εἰ

if

conjunction (1st-class condition)

εἰ: 'if'; a real condition — assuming the readiness is in fact present.

γάρ

for

explanatory conjunction

γάρ: grounds the 'out of what you have' of v.11 in a general rule.

ἡ

the

Nominative

article

προθυμία

readiness

Nominative

subject

προθυμία: 'eagerness, willingness'; the heart's readiness is what makes a gift acceptable.

πρόκειται

is present

Pres Mid Indic 3 Sg · πρόκειμαι

verb of the conditional clause

→ stative present

πρόκειμαι: 'lie before, be present, be set forth'; the readiness already 'lies ready' at hand.

καθὸ

according to what

conjunction (measure/proportion)

καθὸ: 'in so far as, according as'; sets the proportion — by what one has.

ἐὰν

ever

particle (indefinite, w/ subjunctive)

ἐὰν: here the indefinite particle generalizing καθὸ — 'according to whatever one has.'

ἔχη

one has

Pres Act Subj 3 Sg · ἔχω

subjunctive (indefinite relative clause)

→ present (general)

ἔχω: 'have'; the measure is present possession, whatever its amount.

εὐπρόσδεκτος

acceptable

Nominative

predicate adjective (subject 'it/the gift' implied)

εὐπρόσδεκτος: 'well-received, acceptable' (εὖ + προσδέχομαι); the gift welcomed by God when given from a willing heart (cf. 6:2; Rom 15:16).

οὐ

not

negative particle

καθὸ

according to what

conjunction (measure/proportion)

καθό: repeated for the contrast — not measured by what one lacks.

οὐκ

not

negative particle

ἔχει

one has

Pres Act Indic 3 Sg · ἔχω

verb of the contrasting clause

→ present (general)

ἔχω: 'have'; God does not require what one does not possess.

13 οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλίψις· ἀλλ' ἐξ ἰσότητος

For it is not that there should be relief for others and hardship for you, but as a matter of equality;

CLARIFICATION OF AIM γάρ Paul forestalls the fear of impoverishing the givers: the goal is not to ease others by burdening Corinth, but a fair balance — ἰσότης — among the churches.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

γάρ: explains the proportionate measure of v.12 — no one is to be crushed.

ἵνα

that

conjunction (purpose; verb elided)

ἵνα: introduces the (negated) supposed purpose; the verb 'should be' is understood.

ἄλλοις

for others

Dative

dat. of advantage

ἄλλος: 'other'; the recipients in Jerusalem.

ἄνεσις

relief/ease

Nominative

subject (predicate of elided verb)

ἄνεσις: 'relaxation, relief' (ἀνίημι, 'let up'); the easing of others' want – but not at Corinth's ruin.

ὑμῖν

for you

Dative

dat. of disadvantage

θλιψις

hardship/affliction

Nominative

subject (predicate of elided verb)

θλιψις: 'pressure, affliction'; here financial 'distress' – the opposite of relief, which Paul denies he intends.

ἀλλ'

but

adversative conjunction

ἀλλά: pivots to the true aim – equality.

ἐξ

out of/as a matter of

preposition + genitive (basis/principle)

ἐκ: here marking the principle on which the arrangement rests.

ἰσότητος

equality/fairness

Genitive

object of ἐξ (governing principle)

ἰσότης: 'equality, fairness' (ἴσος, 'equal'); a balanced proportion among the churches, not enforced sameness (cf. v.14; Col 4:1).

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

at the present time your abundance supplying their lack, so that their abundance also may supply your lack, that there may be equality.

EXPLANATION OF EQUALITY **ASYNDETON** Equality unpacked as reciprocal supply across time: present surplus meets present need, against a day when the flow may reverse. Mutual interdependence in the body of Christ.

ἐν

in/at

preposition + dative (time)

τῷ

the

Dative

article

νῦν

present

adverb used attributively (w/ καιρῷ)

νῦν: 'now'; ὁ νῦν καιρὸς = 'the present time,' the current season of Corinthian plenty.

καιρῷ

time/season

Dative

dat. of time (when)

καιρὸς: 'appointed time, season'; the opportune moment for sharing.

τὸ

the

Nominative

article

ὑμῶν

your

Genitive

possessive genitive

περίσσευμα

abundance/surplus

Nominative

subject (verb 'is/supplies' implied)

περίσσευμα: 'surplus, what is over'; the present plenty Corinth can share.

εἰς

for

preposition + accusative (goal/benefit)

τὸ

the

Accusative

article

ἐκείνων

their

Genitive

demonstrative (possessive)

ἐκεῖνος: 'that one'; 'theirs' — the Jerusalem saints.

ὑστέρημα

lack/need

Accusative

object of εἰς (the need supplied)

ὑστέρημα: 'deficiency, lack, what is wanting'; their material need (cf. 9:12; Phil 2:30).

ἵνα

so that

conjunction (purpose)

ἵνα: introduces the reciprocal purpose — the future reversal.

καὶ

also

adjunctive conjunction

τὸ

the

Nominative

article

ἐκείνων

their

Genitive

demonstrative (possessive)

περίσσευμα

abundance

Nominative

subject of γένηται

περίσσευμα: their future surplus, whether material or (as often read) spiritual.

γένηται

may become/serve

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ ingressive aorist

γίνομαι: 'become, come to be'; their abundance 'coming to be' a supply for Corinth's need.

εἰς

for

preposition + accusative (goal)

τὸ

the

Accusative

article

ὑμῶν

your

Genitive

possessive genitive

ὑστέρημα

lack

Accusative

object of εἰς

ὑστέρημα: 'lack'; Corinth's possible future want, to be met in turn.

ὅπως

that

conjunction (purpose/result)

ὅπως: 'in order that'; the summarizing goal.

γένηται

may be

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ ingressive aorist

γίνομαι: 'come to be'; the result toward which the whole arrangement tends.

ἰσότης

equality

Nominative

subject of γένηται

ἰσότης: 'equality, fairness'; the recurring keyword (v.13) naming the goal.

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

as it is written, "The one who gathered much had nothing left over, and the one who gathered little had no lack."

SCRIPTURAL CONFIRMATION **καθὼς** A citation of Exodus 16:18 (LXX) on the manna: God's provision leveled surplus and shortage so that none lacked. The wilderness economy becomes the warrant for ecclesial equality.

καθὼς

as

comparative conjunction (citation formula)

καθὼς: 'just as'; the standard formula introducing a Scripture quotation.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (abiding authority)

γράφω: 'write'; the perfect 'it stands written' — Scripture's enduring force (cf. Rom 1:17).

Ὁ

the (one)

Nominative

article (substantival, subject)

the article alone substantizes — 'the one who [gathered]'; the gatherer of the manna.

τὸ

the

Accusative

article (w/ substantival adj.)

πολύ

much

Accusative

object (implied 'gathered')

πολύς: 'much'; the large portion of manna gathered.

οὐκ

not

negative particle

ἐπλεόνασεν

had over/abounded

Aor Act Indic 3 Sg · πλεονάζω

main verb (citation)

→ constative aorist

πλεονάζω: 'have more than enough, abound'; the gatherer of much had no excess left.

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantival, subject)

τὸ

the

Accusative

article (w/ substantival adj.)

ὀλίγον

little

Accusative

object (implied 'gathered')

ὀλίγος: 'little, few'; the small portion gathered.

οὐκ

not

negative particle

ἠλαττόνησεν

had lack/too little

Aor Act Indic 3 Sg · ἐλαττονέω

main verb (citation)

→ constative aorist

ἐλαττονέω: 'have too little, fall short' (ἐλάττων, 'less'); the gatherer of little lacked nothing — divine sufficiency for all.

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

But thanks be to God, who put the same earnestness on your behalf into the heart of Titus,

THANKSGIVING / TRANSITION TO DELEGATES **δέ** A burst of thanksgiving turns the section toward the administration of the gift. Titus' zeal for Corinth is God-given — the same σπουδή Paul has been urging. The travel-arrangements (16–24) safeguard the collection.

Χάρις

thanks

Nominative

subject (in a thanksgiving formula)

χάρις: here 'thanks, gratitude'; χάρις τῷ θεῷ = 'thanks be to God' (cf. 2:14; 9:15) — a play on the chapter's keyword.

δὲ

but/now

transitional conjunction

δέ: marks the turn to the commendation of the delegates.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of recipient (of thanks)

θεός: God, who is the author of Titus' earnest care — gratitude redirected to him.

τῷ

the (one)

Dative

article (substantizes ptc.)

διδόντι

who put/gives

Pres Act Ptc · Dat Sg Masc · δίδωμι

attributive participle (w/ θεῷ)

→ present (characterizing)

δίδωμι: 'give, put'; God 'puts' the earnestness into Titus' heart — every good zeal traced to him.

τήν

the

Accusative

article

αὐτήν

same

Accusative

intensive/identical adjective

αὐτός: here 'the same'; Titus shares Paul's own earnest concern for Corinth.

σπουδήν

earnestness

Accusative

direct object of δίδόντι

σπουδή: 'eagerness, diligence'; the keyword of the chapter (vv.7, 8, 22) now embodied in Titus.

ὑπὲρ

on behalf of

preposition + genitive (advantage)

ὑμῶν

you

Genitive

object of ὑπὲρ (those benefited)

ἐν

in

preposition + dative (place/sphere)

τῇ

the

Dative

article

καρδία

heart

Dative

dat. of place (locus of the zeal)

καρδία: 'heart'; the inner seat of will and affection where God plants the earnestness.

Τίτου

of Titus

Genitive

genitive of possession

Τίτος: Titus; named again as the lead delegate of the collection (cf. v.6, 23).

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

for he welcomed our appeal, but being more earnest, of his own accord he went out to you.

GROUND OF THANKSGIVING **ὅτι** Why Paul thanks God: Titus not only accepted the request but, of his own eager initiative, set out — the same voluntary spirit (αὐθαίρετος) as the Macedonians (v.3).

<p>ὅτι for</p> <p><i>causal conjunction</i></p> <p>ὅτι: grounds the thanksgiving — it explains Titus' commendable response.</p>	<p>τὴν the</p> <p>Accusative</p> <p><i>article</i></p>	<p>μὲν on the one hand</p> <p><i>particle (μὲν ... δέ correlative)</i></p> <p>μὲν: anticipates the δέ — 'indeed he accepted... but more than that..!'</p>	<p>παράκλησιν appeal</p> <p>Accusative</p> <p><i>direct object of ἐδέξατο</i></p> <p>παράκλησις: 'appeal, exhortation'; Paul's urging of v.6 that Titus go.</p>
<p>ἐδέξατο he welcomed/accepted</p> <p>Aor Mid Indic 3 Sg · δέχομαι</p> <p><i>main verb (μὲν clause)</i></p> <p>→ constative aorist</p> <p>δέχομαι: 'receive, welcome'; Titus gladly took up the commission.</p>	<p>σπουδαιότερος more earnest</p> <p>Nominative</p> <p><i>predicate adjective (comparative, w/ ὑπάρχων)</i></p> <p>σπουδαῖος: 'earnest, diligent'; comparative — Titus was 'more than usually' eager, the cognate of σπουδή.</p>	<p>δὲ but</p> <p><i>particle (μὲν ... δέ)</i></p> <p>δέ: answers μὲν, escalating from acceptance to spontaneous eagerness.</p>	<p>ὑπάρχων being</p> <p>Pres Act Ptc · Nom Sg Masc · ὑπάρχω</p> <p><i>causal/circumstantial participle</i></p> <p>→ present (concurrent)</p> <p>ὑπάρχω: 'be, exist'; a near-synonym of εἰμί, here 'being (as he is) more earnest!'</p>
<p>αὐθαίρετος of his own accord</p> <p>Nominative</p> <p><i>predicate adjective (manner)</i></p> <p>αὐθαίρετος: 'self-chosen, voluntary'; the same word as v.3 — Titus' going was spontaneous, not merely obedient.</p>	<p>ἐξῆλθεν he went out</p> <p>Aor Act Indic 3 Sg · ἐξέρχομαι</p> <p><i>main verb (δέ clause)</i></p> <p>→ constative aorist (epistolary perspective)</p> <p>ἐξέρχομαι: 'go out, set out'; Titus' departure for Corinth — perhaps an epistolary aorist from the readers' standpoint.</p>	<p>πρὸς to</p> <p><i>preposition + accusative (direction)</i></p>	<p>ὑμᾶς you</p> <p>Accusative</p> <p><i>object of πρὸς</i></p>

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

And with him we sent the brother whose praise in the gospel is through all the churches,

COMMENDATION OF DELEGATE (1) **δέ** The first of two unnamed brothers accompanying Titus. His gospel reputation across the churches lends the delegation credibility — a safeguard for the integrity of the funds.

συνεπέμψαμεν

we sent with

Aor Act Indic 1 Pl · συμπέμπω

main verb

→ constative aorist (epistolary)

συμπέμπω: 'send along with' (σύν + πέμπω); the formal dispatch of a delegate alongside Titus.

δέ

and

connective conjunction

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

object of μετὰ (Titus)

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object of συνεπέμψαμεν

ἀδελφός: 'brother'; an unnamed but well-known coworker (traditionally guessed to be Luke or another, but left anonymous).

οὗ

whose

Genitive

relative pronoun (possessive genitive)

ὁ

the

Nominative

article

ἔπαινος

praise

Nominative

subject (verb 'is' implied)

ἔπαινος: 'praise, commendation'; his good repute, earned in gospel service.

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

εὐαγγελίῳ

gospel

Dative

dat. of sphere (realm of his service)

εὐαγγέλιον: 'gospel'; his renown is specifically in gospel work, not worldly distinction.

διὰ

throughout

preposition + genitive (extent)

διὰ: with genitive of extent, 'throughout, all over.'

πασῶν

all

Genitive

attributive adjective

τῶν

the

Genitive

article

ἐκκλησιῶν

churches

Genitive

object of διὰ (extent of his fame)

ἐκκλησία: 'church'; his reputation is universal among the congregations.

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

and not only that, but he was also appointed by the churches as our traveling companion in this grace that is being administered by us for the glory of the Lord himself and to show our readiness,

FURTHER COMMENDATION (1) οὐ μόνον δὲ ἀλλὰ καὶ More than famous, the brother was formally elected by the churches to travel with Paul in handling the gift — an official accountability. The collection serves the Lord's glory and displays Paul's eagerness.

οὐ

not

negative particle (in correlative)

μόνον

only

adverb (οὐ μόνον ... ἀλλὰ καὶ)

μόνον: 'only'; the correlative escalates from reputation to official appointment.

δὲ

and

connective particle

ἀλλὰ

but

adversative conjunction

καὶ

also

adjunctive conjunction

χειροτονηθεὶς

having been appointed

Aor Pass Ptc · Nom Sg Masc · χειροτονέω

attributive/substantival participle (w/ the brother)

→ constative aorist (decisive act)

χειροτονέω: 'appoint, elect' (orig. 'stretch out the hand' to vote); the churches formally chose him — collective accountability.

ὑπὸ

by

preposition + genitive (agency)

τῶν

the

Genitive

article

ἐκκλησιῶν

churches

Genitive

genitive of agency (those who appointed)

ἐκκλησία: 'church'; the congregations as the appointing body, ensuring transparency.

συνέκδημος

traveling companion

Nominative

predicate nom. / apposition (the role he was appointed to)

συνέκδημος: 'fellow traveler' (σύν + ἐκ + δῆμος); a companion on the journey delivering the gift (cf. Acts 19:29).

ἡμῶν

our

Genitive

genitive of association

σὺν

with/in

preposition + dative (association)

τῇ

the

Dative

article

χάριτι

grace/gift

Dative

object of σύν (the collection)

χάρις: again the collection as a 'gracious gift,' here the thing being administered.

ταύτη

this

Dative

attributive demonstrative

τῇ

the (one)

Dative

article (substantizes ptc.)

διακονουμένη

being administered

Pres Pass Ptc · Dat Sg Fem · διακονέω
attributive participle (w/ χάριτι)

→ present (ongoing process)

διακονέω: 'serve, administer'; the ongoing handling of the relief fund as sacred service.

ὑφ'

by

preposition + genitive (agency)

ἡμῶν

us

Genitive
genitive of agency

πρός

for

preposition + accusative (purpose/goal)

τήν

the

Accusative
article

τοῦ

of the

Genitive
article

κυρίου

Lord

Genitive
genitive (objective: glory directed to the Lord)

κύριος: 'Lord'; the collection's ultimate aim is his glory, not human credit.

δόξαν

glory

Accusative
object of πρὸς (purpose)

δόξα: 'glory, honor'; the gift glorifies the Lord himself.

καὶ

and

coordinating conjunction

προθυμίαν

readiness

Accusative
object of πρὸς (coordinate purpose)

προθυμία: 'eagerness'; the same readiness of v.11–12, here shown in the careful administration.

ἡμῶν

our

Genitive
genitive of possession

20 στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν·

taking care of this, that no one should blame us in this lavish gift that is being administered by us;

PURPOSE / SAFEGUARD ASYNDETON Paul names his administrative scruple: by sending vetted delegates he forestalls any accusation of mishandling so large a sum. Financial transparency protects the gospel's credibility.

στελλόμενοι

taking care/avoiding

Pres Mid Ptc · Nom Pl Masc · στέλλω

adverbial participle (purpose/manner)

→ present (concurrent intent)

στέλλω (mid.): 'arrange, take precaution, guard against'; Paul is 'taking pains' to avoid scandal.

τούτο

this

Accusative

direct object (anticipating the μή clause)

μή

lest

conjunction (negative purpose)

μή: introduces the apprehension/precaution — 'so that no one may..!'

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'someone, anyone'; an unspecified potential critic.

ἡμᾶς

us

Accusative

direct object of μωμήσεται

μωμήσεται

should blame

Aor Mid Subj 3 Sg · μωμάομαι

subjunctive (negative purpose clause)

→ constative aorist

μωμάομαι: 'find fault, blame, censure' (μῶμος, 'blemish'); to charge with a defect — here, of dishonesty (cf. 6:3).

ἐν

in/regarding

preposition + dative (reference)

τῇ

the

Dative

article

ἀδρότητι

lavish gift/abundance

Dative

dat. of reference (the matter of blame)

ἀδρότης: 'abundance, lavishness' (ἄδρός, 'thick, full-grown'); a NT hapax — the 'bountiful' size of the gift, hence the need for care.

ταύτη

this

Dative

attributive demonstrative

τῇ

the (one)

Dative

article (substantizes ptc.)

διακονουμένη

being administered

Pres Pass Ptc · Dat Sg Fem · διακονέω

attributive participle

→ present (ongoing)

διακονέω: 'administer, serve'; the same verb as v.19 — the fund's ongoing handling.

ὑφ'

by

preposition + genitive (agency)

ἡμῶν

us

Genitive

genitive of agency

21 προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

for we take thought for what is honorable not only before the Lord but also before men.

PRINCIPLE / GROUND **γὰρ** A maxim (echoing Prov 3:4 LXX) grounds the precaution: integrity must be visible as well as real — what is right before God should also be evidently right before people.

προνοοῦμεν

we take thought/provide

Pres Act Indic 1 Pl · προνοέω

main verb

→ customary present

προνοέω: 'think of beforehand, take forethought, provide' (πρό + νοέω); to plan with care for what is right (cf. Rom 12:17).

γὰρ

for

explanatory conjunction

γὰρ: grounds the precaution of v.20 in a principle of conduct.

καλὰ

honorable things

Accusative

direct object (substantival adjective)

καλός: 'good, noble, honorable'; conduct that is fine and seemly, visibly upright (cf. Prov 3:4 LXX).

οὐ

not

negative particle

μόνον

only

adverb (οὐ μόνον ... ἀλλὰ καὶ)

ἐνώπιον

before

improper preposition + genitive (in the sight of)

ἐνώπιον: 'in the presence/sight of'; the sphere of accountability — first God's.

κυρίου

the Lord

Genitive

object of ἐνώπιον

κύριος: 'Lord'; the primary witness before whom integrity is kept.

ἀλλὰ

but

adversative conjunction

καὶ

also

adjunctive conjunction

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: repeated — integrity must also be evident to people.

ἀνθρώπων

men

Genitive

object of ἐνώπιον

ἄνθρωπος: 'human being, person'; the watching public before whom the church's honesty is displayed.

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

And we sent with them our brother whom we have often tested in many matters and found earnest, but now much more earnest because of his great confidence in you.

COMMENDATION OF DELEGATE (2) **δέ** A third member of the delegation, a proven brother whose tested earnestness is now heightened by his confidence in Corinth — itself a tactful expression of expectation that they will give.

συνεπέμψαμεν

we sent with

Aor Act Indic 1 Pl · συμπέμπω

main verb

→ constative aorist (epistolary)

συμπέμπω: 'send along with'; the same dispatch-verb as v.18 — a second companion added.

δὲ

and

connective conjunction

αὐτοῖς

them

Dative

dat. of association (Titus and the first brother)

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object of συνεπέμψαμεν

ἀδελφός: 'brother'; a second unnamed delegate, distinct from the one of v.18.

ἡμῶν

our

Genitive

genitive of relationship

ὃν

whom

Accusative

relative pronoun (object of ἐδοκιμάσαμεν)

ἐδοκιμάσαμεν

we tested

Aor Act Indic 1 Pl · δοκιμάζω

main verb (relative clause)

→ constative aorist

δοκιμάζω: 'test, prove, approve'; the same verb as v.8 — the brother is a 'proven' man.

ἐν

in

preposition + dative (sphere/respect)

πολλοῖς

many things

Dative

object of ἐν (substantival)

πολύς: 'many'; the many matters in which he was tried.

πολλάκις

often

adverb (frequency)

πολλάκις: 'often, many times'; his reliability proved repeatedly.

σπουδαῖον

earnest

Accusative

object complement (w/ ὄντα)

σπουδαῖος: 'earnest, diligent'; the cognate of σπουδή — earnestness again the prized trait.

ὄντα

being

Pres Act Ptc · Acc Sg Masc · εἰμί

supplementary participle (w/ ἐδοκιμάσαμεν)

→ present (characterizing)

εἰμί: 'be'; 'found him to be earnest' — the participle completes the verb of testing.

νυνὶ

now

adverb (time)

νυνὶ: emphatic 'now'; his present heightened zeal.

δὲ

but

adversative/transitional conjunction

πολὺ

much

adverbial accusative (degree, w/ comparative)

πολύς: here adverbial 'much,' intensifying the comparative.

σπουδαιότερον

more earnest

Accusative

object complement (comparative adj.)

σπουδαῖος: comparative 'more earnest'; his zeal now intensified.

πεποιθήσει

by confidence

Dative

dat. of cause

πεποίθησις: 'confidence, trust' (from πείθω/πέποιθα); the reliance that fuels his eagerness — peculiarly Pauline (cf. 1:15; 3:4).

πολλῇ

great

Dative

attributive adjective

τῇ

the

Dative

article (w/ prep. phrase)

εἰς

in/toward

preposition + accusative (direction of confidence)

ὑμᾶς

you

Accusative

object of εἰς

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

Whether as to Titus, he is my partner and fellow worker for you; or as to our brothers, they are apostles of the churches, the glory of Christ.

SUMMARY COMMENDATION **εἴτε** Paul sums up the credentials of the delegation: Titus his partner, the brothers official envoys of the churches and a credit to Christ. The double εἴτε covers all three messengers.

εἴτε

whether

conjunction (*εἴτε ... εἴτε disjunction*)

εἴτε: 'whether, if'; introduces the first of two alternatives — 'as for Titus.'

ὑπὲρ

as to/on behalf of

preposition + genitive (*reference*)

ὑπέρ: here 'concerning, as regards' — introducing the subject of the commendation.

Τίτου

Titus

Genitive

object of ὑπέρ

Τίτος: Titus; the lead delegate now formally vouched for.

κοινωνός

partner

Nominative

predicate nominative (*verb 'is' implied*)

κοινωνός: 'partner, sharer'; cognate of κοινωνία (v.4) — Titus shares Paul's work and mission.

ἐμὸς

my

Nominative

possessive adjective

ἐμός: 'my'; the personal bond between Paul and Titus.

καὶ

and

coordinating conjunction

εἰς

for

preposition + accusative (*benefit/direction*)

ὑμᾶς

you

Accusative

object of εἰς

συνεργός

fellow worker

Nominative

predicate nominative (*coordinate*)

συνεργός: 'co-worker' (σύν + ἔργον); a favorite Pauline term for a ministry colleague (cf. Rom 16:3).

εἴτε

or whether

conjunction (*second alternative*)

εἴτε: the second member — 'as for our brothers.'

ἀδελφοὶ

brothers

Nominative

subject (*verb 'are' implied*)

ἀδελφός: 'brother'; the two delegates of vv.18, 22.

ἡμῶν

our

Genitive

genitive of relationship

ἀπόστολοι

apostles/messengers

Nominative

predicate nominative

ἀπόστολος: 'one sent, envoy'; here in the non-technical sense — official 'messengers' commissioned by the churches (cf. Phil 2:25).

ἐκκλησιῶν

of churches

Genitive

genitive of source (sent by the churches)

ἐκκλησία: 'church'; they are envoys delegated by the congregations.

δόξα

glory

Nominative

predicate nominative (apposition)

δόξα: 'glory, honor'; the brothers reflect and enhance the honor of Christ — 'a credit to Christ!'

Χριστοῦ

of Christ

Genitive

genitive (objective/possessive)

Χριστός: Christ; their conduct redounds to his glory.

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

Therefore show them, before the churches, the proof of your love and of our boasting about you.

CONCLUDING EXHORTATION οὖν The inferential οὖν caps the chapter: receive the delegates well, giving public demonstration of the love Paul has praised and vindicating his boasting about Corinth before the watching churches.

τὴν

the

Accusative

article

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; draws the practical conclusion from the commendation of the delegates.

ἔνδειξιν

proof/demonstration

Accusative

direct object of ἐνδεικνύμενοι

ἔνδειξις: 'demonstration, proof' (ἐνδείκνυμι); a visible showing-forth — here of their love (cf. Rom 3:25–26).

τῆς

of the

Genitive

article

ἀγάπης

love

Genitive

objective genitive (proof of love)

ἀγάπη: 'love'; the genuine love whose proof is concrete generosity (cf. v.8).

ὑμῶν

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἡμῶν

our

Genitive

possessive genitive (w/ καυχήσεως)

καυχήσεως

boasting

Genitive

objective genitive (coordinate w/ ἀγάπης)

καύχησις: 'boasting, exultation'; Paul's confident boast about Corinth (cf. 7:4, 14), to be vindicated by their gift.

ὑπὲρ

about/on behalf of

preposition + genitive (reference)

ὑμῶν

you

Genitive

object of ὑπὲρ

εἰς

to/toward

preposition + accusative (direction)

αὐτούς

them

Accusative

object of εἰς (the delegates)

ἐνδεικνύμενοι

showing/demonstrating

Pres Mid Ptc · Nom Pl Masc · ἐνδείκνυμι

participle for imperative (hortatory)

→ present (imperative)

ἐνδείκνυμι: 'show forth, demonstrate'; the participle stands for an imperative — 'show, give proof' (a Greek idiom; cf. Rom 12:9–19).

εἰς

before/in the face of

preposition + accusative (in the presence of)

πρόσωπον

face/presence

Accusative

object of εἰς (εἰς πρόσωπον = 'before, in view of')

πρόσωπον: 'face, presence'; εἰς πρόσωπον = 'in the sight of' — the demonstration is public, before the churches.

τῶν

the

Genitive

article

ἐκκλησιῶν

churches

Genitive

genitive (the watching congregations)

ἐκκλησία: 'church'; the wider fellowship before whom Corinth's love is to be displayed.

On the text. Verse punctuation and paragraphing are editorial and conventional. The chapter has twenty-four verses, the first of two (chs. 8–9) devoted to the collection for the saints in Jerusalem. Minor orthographic and word-order variants (e.g. the position of ἡμῶν at v.7, the spelling of προενήρξασθε) 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.