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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Epistle to the Corinthians, Chapter 9

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Θ'

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 · 9:1–2

### **The collection: superfluous to write, yet Achaia's zeal stands proven**

Paul professes it needless to write about the ministry to the saints (1), for he knows their readiness and has boasted of Achaia to the Macedonians — a zeal that has stirred the majority (2).

B · 9:3–5

### **The brothers sent ahead: lest the boast prove empty**

He sends the brothers ahead so the boast not be hollow and they be found ready (3), lest Macedonians arrive to find them unprepared and both parties be shamed (4); hence the gift is arranged in advance as a willing blessing, not an extortion (5).

C · 9:6-7

### The principle: sow bountifully, give cheerfully

The agricultural maxim — sparing sowing reaps sparingly, bountiful sowing bountifully (6) — applied to the heart: each gives as he has purposed, not from grief or compulsion, for God loves a cheerful giver (7).

D · 9:8-11A

### God's abounding grace: enriched to every good work

God is able to make all grace abound so that, sufficient in everything, they overflow in every good work (8), as Scripture says of the righteous scatterer (9); the Provider of seed multiplies their seed and the harvest of their righteousness (10), enriching them for all liberality (11a).

E · 9:11B-14

### The harvest of generosity: thanksgiving and glory to God

The giving works thanksgiving to God through Paul (11b); for this ministry not only supplies the saints' needs but overflows in many thanksgivings (12), glorifying God for the obedience of their confession and the generosity of their fellowship (13), while the recipients long for the givers because of God's surpassing grace upon them (14).

F · 9:15

### Doxology: thanks for God's indescribable gift

The whole movement of grace — given, multiplied, returned as thanksgiving — climaxes in a doxology: thanks be to God for his inexpressible gift, the fountainhead of all the generosity described.

## 1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους περισσὸν μοί ἐστιν τὸ γράφειν ὑμῖν,

For concerning the ministry to the saints it is superfluous for me to write to you,

**GROUND / CONTINUATION** **μὲν γὰρ** The γὰρ ties the new appeal to chapter 8; the μὲν anticipates a contrast (taken up at v.3 'but I sent!'). With studied tact Paul calls further writing about the collection itself 'superfluous' — a rhetorical concession that flatters their willingness before he presses it.

Περὶ

concerning

*preposition + genitive (reference)*

μὲν

indeed

*particle (anticipates δέ at v.3)*

μὲν: 'on the one hand'; sets up the concession answered by the adversative of v.3.

γὰρ

for

*explanatory conjunction*

γὰρ: links the appeal to the arrangements of ch. 8 — the collection is the running theme.

τῆς

the

*Genitive*

*article*

## διακονίας

ministry/service

Genitive

object of *περί* (reference)

διακονία: 'service, ministry'; Paul's favored term for the relief collection (cf. 8:4; 9:12–13).

## τῆς

the (one)

Genitive

article (substantizes prep. phrase)

## εἰς

to/for

preposition + accusative (goal/recipient)

## τοὺς

the

Accusative

article

## ἁγίους

saints

Accusative

object of *εἰς* (the beneficiaries)

ἅγιος: 'holy one, saint'; here the impoverished Jerusalem believers, the collection's recipients.

## περισσόν

superfluous

Nominative

predicate nominative

περισσός: 'abundant, surplus'; here 'more than enough,' hence redundant — a tactful overstatement.

## μοί

for me

Dative

dative of reference/advantage

## ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

## τὸ

the

Nominative

article (substantizes infinitive)

## γράφειν

to write

Pres Act Inf · γράφω

articular infinitive (subject of *ἐστίν*)

→ customary present

γράφω: 'write'; the articular infinitive τὸ γράφειν is the grammatical subject — 'the writing is superfluous.'

## ὑμῖν

to you

Dative

dative of recipient (w/ γράφειν)

2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας.

for I know your readiness, of which I boast about you to the Macedonians, that Achaia has been prepared since last year; and your zeal has stirred up the majority.

GROUND (WHY WRITING IS SUPERFLUOUS) **γάρ** The reason it is superfluous: Paul already knows their eagerness, has been boasting of it to the Macedonians, and that very boast has provoked most of the Macedonians to act. The rhetoric of mutual provocation runs both ways (cf. 8:1-5).

**οἶδα**

I know

Perf Act Indic 1 Sg - οἶδα

main verb

→ perfect with present sense

οἶδα: 'know' (perfect with present force); settled, certain knowledge of their disposition.

**γάρ**

for

explanatory conjunction

**τὴν**

the

Accusative

article

**προθυμίαν**

readiness/eagerness

Accusative

direct object

προθυμία: 'eagerness, willingness' (πρό + θυμός); a key word of the collection appeal (cf. 8:11-12, 19).

**ὑμῶν**

your

Genitive

genitive of possession

**ἣν**

which

Accusative

relative pronoun (object of καυχῶμαι)

**ὑπὲρ**

about/on behalf of

preposition + genitive (reference)

**ὑμῶν**

you

Genitive

object of ὑπὲρ (reference)

## καυχῶμαι

I boast

Pres Mid Indic 1 Sg · καυχάομαι

*main verb (rel. clause)*

→ customary present

καυχάομαι: 'boast, glory'; a major Corinthian-letter term — Paul's legitimate boasting in their grace (cf. 7:14).

## Μακεδόσιν

to the Macedonians

Dative

*dative of recipient (audience of the boast)*

Μακεδών: 'Macedonian'; the northern Greek churches (Philippi, Thessalonica) of 8:1.

## ὅτι

that

*conjunction (content of the boast)*

## Ἀχαΐα

Achaia

Nominative

*subject*

Ἀχαΐα: the southern Roman province whose capital was Corinth — the readers stand for the whole region.

## παρεσκευάσται

has been prepared

Perf Mid/Pass Indic 3 Sg · παρασκευάζω

*main verb (ὅτι clause)*

→ intensive perfect (settled state)

παρασκευάζω: 'prepare, make ready'; the perfect stresses an enduring state of readiness already achieved.

## ἀπὸ

since

*preposition + genitive (temporal)*

## πέρυσι

last year

*adverb (time)*

πέρυσι: 'a year ago, last year'; the collection was begun the previous year (cf. 8:10).

## καί

and

*coordinating conjunction*

## τὸ

the

Nominative

*article*

## ὑμῶν

your

Genitive

*genitive of possession (between article and noun)*

## ζήλος

zeal

Nominative

*subject*

ζήλος: 'zeal, ardor'; here positive enthusiasm — the Corinthian fervor that spurred others on.

## ἠρέθισεν

stirred up

Aor Act Indic 3 Sg · ἐρεθίζω

*main verb*

→ constative aorist

ἐρεθίζω: 'provoke, stir up'; usually negative (cf. Col 3:21), but here a wholesome provocation to giving.

τούς

the

Accusative

article

πλείονας

majority/most

Accusative

direct object (substantival comparative)

πλείων: 'more, the greater number'; οἱ  
πλείονες = 'the majority' — most of the  
Macedonians.

3 ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῆ ἔν τῳ μέρει τούτῳ, ἵνα  
καθὼς ἔλεγον παρεσκευασμένοι ἦτε,

But I sent the brothers, so that our boast about you might not prove empty in this matter, that you  
might be prepared, just as I was saying;

ADVERSATIVE (THE ANSWERING CLAUSE TO Μ'ΕΝ, v.1) **δέ** The δέ answers the μέν of v.1: though  
writing seemed needless, Paul has nonetheless sent the brothers — a precaution. The double ἵνα marks  
the negative purpose (the boast not be hollow) and its positive counterpart (that they be ready).

ἔπεμψα

I sent

Aor Act Indic 1 Sg · πέμπω

main verb

→ epistolary aorist

πέμπω: 'send'; an epistolary aorist — from  
the readers' standpoint the brothers are  
already on the way.

δὲ

but

adversative conjunction (answers μέν, v.1)

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

direct object

ἀδελφός: 'brother'; the delegation of 8:16–  
24 (Titus and the two unnamed brothers).

ἵνα

so that

conjunction (negative purpose)

μή

not

negative particle (w/ subjunctive)

τὸ

the

Nominative

article

καύχημα

boast/ground of boasting

Nominative

subject (of κενωθῆ)

καύχημα: 'object/ground of boasting' (vs. καύχησις, the act); what Paul boasts about — their readiness.

ἡμῶν

our

Genitive

genitive of possession

τὸ

the (one)

Nominative

article (substantizes prep. phrase)

ὑπὲρ

about/concerning

preposition + genitive (reference)

ὕμῶν

you

Genitive

object of ὑπὲρ (reference)

κενωθῆ

might be emptied/proved hollow

Aor Pass Subj 3 Sg · κενόω

subjunctive (negative purpose w/ ἵνα μή)

→ constative aorist

κενόω: 'empty, make void' (cf. Phil 2:7); the boast would be 'emptied' — shown to have no substance.

ἐν

in

preposition + dative (respect)

τῷ

the

Dative

article

μέρει

matter/respect

Dative

dative of respect ('in this particular')

μέρος: 'part, share'; ἐν τῷ μέρει τούτῳ = 'in this respect, on this point' — the collection.

τούτῳ

this

Dative

attributive demonstrative

ἵνα

that

conjunction (positive purpose)

καθώς

just as

comparative conjunction

καθώς: 'just as, according as'; correlates the readiness with Paul's repeated assurances.

ἔλεγον

I was saying

Impf Act Indic 1 Sg · λέγω

verb (comparative clause)

→ iterative imperfect

λέγω: 'say'; the imperfect implies repeated assertion — 'as I kept telling them.'

## παρεσκευασμένοι

prepared

Perf Mid/Pass Ptc · Nom Pl Masc ·

παρασκευάζω

*ptc. in periphrastic perfect subjunctive (w/ ἦτε)*

→ intensive perfect (settled readiness)

παρασκευάζω: 'make ready'; with ἦτε forms a periphrastic perfect subjunctive — 'that you may be in a prepared state.'

## ἦτε

you might be

Pres Act Subj 2 Pl · εἰμί

*subjunctive auxiliary (periphrastic w/ ptc.)*

→ stative

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

lest somehow, if Macedonians come with me and find you unprepared, we — not to say you — be put to shame in this confidence.

NEGATIVE PURPOSE / APPREHENSION

μή πως

The dreaded scenario that motivates the precaution:

Macedonian companions arriving to find Achaia unready would shame Paul (and, more pointedly, the Corinthians) after such public boasting. The parenthetical 'not to say you' is a tactful aposiopesis softening the rebuke.

## μή

lest

*negative particle (apprehension)*

## πως

somehow

*particle (indefinite; w/ μή = 'lest somehow')*

πως: 'somehow'; μή πως introduces a clause of apprehension — 'lest perhaps.'

## ἐὰν

if

*conjunction (third-class condition)*

## ἔλθωσιν

they come

Aor Act Subj 3 Pl · ἔρχομαι

*subjunctive (protasis)*

→ constative aorist

ἔρχομαι: 'come'; the hypothetical arrival of the Macedonian escort.

σύν

with

*preposition + dative (association)*

ἐμοὶ

me

Dative

*object of σύν (association)*

Μακεδόνες

Macedonians

Nominative

*subject (of ἔλθωσιν)*

Μακεδών: 'Macedonian'; the very people to whom Paul had boasted — their presence would magnify the shame.

καὶ

and

*coordinating conjunction*

εὔρωσιν

they find

Aor Act Subj 3 Pl · εὐρίσκω

*subjunctive (protasis, coordinate)*

→ constative aorist

εὐρίσκω: 'find, discover'; the moment of exposure if the gift is not ready.

ὕμᾱς

you

Accusative

*direct object (of εὔρωσιν)*

ἄπαρασκευάστους

unprepared

Accusative

*object complement (predicate accusative)*

ἄπαρασκευάστος: 'unprepared' (alpha-privative of παρασκευάζω); a NT hapax, pointedly negating v.2-3's 'prepared.'

καταισχυνθῶμεν

we be put to shame

Aor Pass Subj 1 Pl · καταισχύνω

*subjunctive (apodosis; main verb of fear clause)*

→ constative aorist

καταισχύνω: 'put to shame, disgrace'; the dishonor of a falsified boast — keenly felt in an honor culture.

ἡμεῖς

we

Nominative

*subject (emphatic pronoun)*

ἵνα

that

*conjunction (introduces the litotes-parenthesis)*

μὴ

not

*negative particle*

λέγωμεν

to say

Pres Act Subj 1 Pl · λέγω

*subjunctive (parenthetical 'not to say')*

→ present

λέγω: 'say'; ἵνα μὴ λέγωμεν = 'not to say,' a courteous aposiopesis that names the readers' greater stake while veiling it.

ὕμᾱς

you

Nominative

*implied subject of the suppressed clause (emphatic)*

ἐν

in

*preposition + dative (respect)*

τῇ

the

Dative

*article*

ὑποστάσει

confidence

Dative

*dative of respect ('in this confidence')*

ὑπόστασις: lit. 'that which stands under'; here 'confidence, assurance' (cf. 11:17) — the firm ground of the boast.

ταύτη

this

Dative

attributive demonstrative

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

So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance your previously promised blessing, that it might be ready as a blessing and not as something extorted.

INFERENCE (RESOLUTION TO THE APPREHENSION) οὖν The inferential οὖν draws the practical resolution: to forestall shame Paul deputizes the brothers to organize the gift in advance, so it arrives as a free 'blessing' rather than a grudging exaction. The threefold προ- words (go ahead, prepare beforehand, previously promised) stress advance arrangement.

ἀναγκαῖον

necessary

Accusative

predicate accusative (object complement of ἠγησάμην)

ἀναγκαῖος: 'necessary, indispensable'; what prudence required of Paul.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; draws the consequence from the danger of shame (v.4).

ἠγησάμην

I considered

Aor Mid Indic 1 Sg · ἠγέομαι

main verb

→ constative aorist

ἠγέομαι: 'lead; consider, regard'; here the deliberative sense — 'I deemed it necessary.'

παρακαλέσαι

to urge

Aor Act Inf · παρακαλέω

complementary infinitive (of ἠγησάμην)

→ constative aorist

παρακαλέω: 'exhort, urge, encourage' (παρά + καλέω); to summon the brothers to the task.

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

object of παρακαλέσαι

ἀδελφός: 'brother'; the same delegation of v.3 (cf. 8:16–24).

ἵνα

that

conjunction (content of the urging)

προέλθωσιν

they go ahead

Aor Act Subj 3 Pl · προέρχομαι

subjunctive (purpose/content clause)

→ constative aorist

προέρχομαι: 'go before, go ahead' (προ- + ἔρχομαι); arriving before Paul to prepare the way.

εἰς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of εἰς

καὶ

and

coordinating conjunction

προκαταρτίσωσιν

they arrange in advance

Aor Act Subj 3 Pl · προκαταρτίζω

subjunctive (coordinate w/ προέλθωσιν)

→ constative aorist

προκαταρτίζω: 'prepare/complete beforehand' (προ- + καταρτίζω, 'put in order'); a NT hapax — settle the collection ahead of time.

τήν

the

Accusative

article

προεπηγγελμένην

previously promised

Perf Mid/Pass Ptc · Acc Sg Fem ·

προεπαγγέλλομαι

attributive participle (w/ εὐλογίαν)

→ intensive perfect (a promise standing on record)

προεπαγγέλλομαι: 'promise beforehand'; the gift had been pledged earlier (cf. 8:10–11; 9:2).

εὐλογίαν

blessing/bountiful gift

Accusative

direct object (of προκαταρτίσωσιν)

εὐλογία: 'blessing'; here by metonymy a generous gift — a 'bounty,' as in the LXX (cf. Gen 33:11).

ὑμῶν

your

Genitive

genitive of source/possession

<p><b>ταύτην</b> this Accusative <i>demonstrative (subject of the infinitive εἶναι)</i></p>	<p><b>έτοιμήν</b> ready Accusative <i>predicate adjective (w/ εἶναι)</i>   ἔτοιμος: 'ready, prepared'; the gift fully assembled before Paul's arrival.</p>	<p><b>εἶναι</b> to be Pres Act Inf · εἰμί <i>infinitive of result/purpose (epexegetical)</i> → stative</p>	<p><b>οὕτως</b> thus <i>adverb (correlative w/ ὥς)</i></p>
<p><b>ὥς</b> as <i>comparative particle (manner)</i></p>	<p><b>εὐλογίαν</b> a blessing Accusative <i>predicate (manner of giving)</i>   εὐλογία: 'blessing'; the gift's character — freely bestowed bounty, not grasping gain.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>μή</b> not <i>negative particle</i></p>
<p><b>ὥς</b> as <i>comparative particle (manner)</i></p>	<p><b>πλεονεξίαν</b> something extorted/covetousness Accusative <i>predicate (the rejected alternative)</i>   πλεονεξία: 'greed, covetousness' (πλέον + ἔχω, 'wanting more'); here an exaction wrung from the unwilling — the antithesis of εὐλογία.</p>		

6 Τοῦτο δέ· ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει.

Now this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully.

TRANSITION TO PRINCIPLE **δέ** An elliptical heading (Τοῦτο δέ, 'now this [I say]') introduces the governing maxim. The harvest law of proportionality — drawn from agriculture and wisdom tradition (Prov 11:24; 22:8 LXX) — grounds the entire appeal: bounty given, bounty returned.

## Τοῦτο

this

Accusative

accusative (elliptical: 'this [I say]')

## δέ

now

transitional conjunction

δέ: mild transition; with Τοῦτο introduces the maxim about to be stated.

## ὁ

the (one)

Nominative

article (substantizes ptc.)

## σπείρων

who sows

Pres Act Ptc · Nom Sg Masc · σπείρω

substantival participle (subject)

→ gnomic present

σπείρω: 'sow'; the agricultural image for giving — seed cast out to yield a return.

## φειδομένως

sparingly

adverb (manner)

φειδομένως: 'sparingly, frugally'; from φείδομαι, 'to spare' — stingy, grudging sowing.

## φειδομένως

sparingly

adverb (manner; fronted for emphasis)

the repetition 'sparingly ... sparingly' presses the strict correspondence of sowing and reaping.

## καὶ

also

adverbial (correlative emphasis)

## θερίσει

will reap

Fut Act Indic 3 Sg · θερίζω

main verb

→ gnomic future

θερίζω: 'reap, harvest'; the inevitable return matching the manner of sowing.

## καὶ

and

coordinating conjunction

## ὁ

the (one)

Nominative

article (substantizes ptc.)

## σπείρων

who sows

Pres Act Ptc · Nom Sg Masc · σπείρω

substantival participle (subject)

→ gnomic present

## ἐπ'

upon/bountifully

preposition + dative (manner/measure)

ἐπί + dat. here adverbial: ἐπ' εὐλογίας = 'with blessings,' i.e. bountifully, lavishly.

## εὐλογίας

blessings/bountifully

Dative

object of ἐπί (manner: 'with bounty')

εὐλογία: 'blessing'; the plural 'with blessings' = generously, with open-handed liberality.

## ἐπ'

upon/bountifully

preposition + dative (manner; repeated for parallelism)

## εὐλογίας

blessings/bountifully

Dative

object of ἐπί (manner of reaping)

## καὶ

also

adverbial (correlative emphasis)

## θερίσει

will reap

Fut Act Indic 3 Sg · θερίζω

*main verb*

→ gnomic future

## 7 ἕκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

Each one as he has purposed in his heart, not from grief or from compulsion; for God loves a cheerful giver.

APPLICATION (MANNER OF GIVING) **ASYNDETON** Asyndeton lends the maxim immediacy. Giving is to flow from settled heart-purpose, free of regret or coercion; the warrant (γάρ) is a near-quotation of Prov 22:8 LXX — God's delight in the cheerful (ἰλαρός) giver.

### ἕκαστος

each one

Nominative

*subject (distributive)*

ἕκαστος: 'each, every one'; the appeal is individual — every giver decides for himself.

### καθὼς

as

*comparative conjunction*

### προήρηται

he has purposed

Perf Mid Indic 3 Sg · προαιρέω

*main verb (comparative clause)*

→ *intensive perfect (a settled resolve)*

προαιρέομαι: 'choose deliberately, purpose beforehand' (NT hapax); the perfect marks a decision already firmly made.

### τῇ

the

Dative

*article*

### καρδία

heart

Dative

*dative of place/sphere (locus of the resolve)*

καρδία: 'heart'; the inner seat of will and intention — giving springs from inward resolve.

### μὴ

not

*negative particle*

### ἐκ

from

*preposition + genitive (source)*

### λύπης

grief/reluctance

Genitive

*object of ἐκ (rejected source)*

λύπη: 'grief, sorrow'; here the regret of parting with money — giving with a heavy heart.

<p>ἢ or disjunctive conjunction</p>	<p>ἐξ from preposition + genitive (source)</p>	<p>ἀνάγκης compulsion Genitive object of ἐξ (rejected source) ἀνάγκη: 'necessity, compulsion'; giving wrung out by pressure, not freely chosen.</p>	<p>ἱλαρὸν cheerful Accusative attributive adjective (w/ δότην) ἱλαρός: 'cheerful, glad' (NT hapax; cf. English 'hilarious'); the joyful temper God prizes in giving.</p>
<p>γάρ for explanatory conjunction (ground) γάρ: introduces the scriptural warrant (echoing Prov 22:8 LXX).</p>	<p>δότην giver Accusative direct object (of ἀγαπᾷ) δότης: 'giver' (NT hapax); the agent-noun naming the one God loves.</p>	<p>ἀγαπᾷ loves Pres Act Indic 3 Sg · ἀγαπάω main verb → gnomic present ἀγαπάω: 'love'; God's settled regard — the cheerful giver is the object of divine delight.</p>	<p>ὁ the Nominative article</p>
<p>θεός God Nominative subject</p>			

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

And God is able to make all grace abound toward you, so that, having all sufficiency in everything at all times, you may abound in every good work,

ASSURANCE (DIVINE ENABLEMENT) **δέ** The δέ moves from human duty to divine provision: the One who asks for generosity supplies the means for it. The fivefold πᾶς ('all grace ... in everything ... always ... all sufficiency ... every good work') piles up the superabundance of grace that frees the giver from anxiety.

## δυνατεῖ

is able

Pres Act Indic 3 Sg · δυνατέω

*main verb*

→ gnomic present

δυνατέω: 'be able, be powerful' (rare; cf. 13:3); stresses God's effective power to provide.

## δὲ

and

*transitional conjunction*

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

## πάντων

all

Accusative

*attributive adjective (w/ χάριν)*

## χάριν

grace

Accusative

*object of περισσεύσαι*

χάρις: 'grace, favor'; here God's bounty that both supplies and is itself the gift — the engine of generosity.

## περισσεύσαι

to make abound

Aor Act Inf · περισσεύω

*complementary infinitive (transitive)*

→ constative aorist

περισσεύω: 'abound, overflow'; transitive here — 'cause to abound' (a keyword of chs. 8–9).

## εἰς

toward

*preposition + accusative (direction/goal)*

## ὑμᾶς

you

Accusative

*object of εἰς*

## ἵνα

so that

*conjunction (purpose/result)*

## ἐν

in

*preposition + dative (sphere)*

## παντί

everything

Dative

*object of ἐν (substantival: 'in everything')*

## πάντοτε

always

*adverb (time)*

πάντοτε: 'always, at all times'; the temporal reach of the sufficiency.

## πάντων

all

Accusative

*attributive adjective (w/ αὐτάρκειαν)*

## αὐτάρκειαν

sufficiency/contentment

Accusative

*object of ἔχοντες*

αὐτάρκεια: 'self-sufficiency, contentment' (cf. Phil 4:11); a Stoic ideal redefined — sufficiency that comes from God, freeing one to give.

## ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

*adverbial ptc. (attendant circumstance/means)*

→ present (concurrent)

ἔχω: 'have, hold'; the possession of sufficiency that underwrites the abounding in good works.

## περισσεύητε

you may abound

Pres Act Subj 2 Pl · περισσεύω  
subjunctive (purpose; intransitive)

→ present (ongoing)

περισσεύω: 'abound, overflow'; intransitive  
here — the goal is overflowing generosity.

## εἰς

in/unto

preposition + accusative (goal/sphere)

## πᾶν

every

Accusative

attributive adjective (w/ ἔργον)

## ἔργον

work

Accusative

object of εἰς

ἔργον: 'work, deed'; concrete acts of  
beneficence, here especially the collection.

## ἀγαθόν

good

Accusative

attributive adjective

ἀγαθός: 'good'; morally beneficial — the  
good work in which grace overflows.

## 9 καθὼς γέγραπται· ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

as it is written, "He scattered abroad, he gave to the poor; his righteousness endures forever!"

SCRIPTURAL CONFIRMATION **καθὼς** A verbatim citation of Ps 112:9 LXX (111:9) clinches the assurance: the generous man's open-handed scattering issues in a 'righteousness' — his benevolent character and its reward — that abides forever. The 'scattering' image rejoins the sowing of v.6.

## καθὼς

as

comparative conjunction (citation formula)

## γέγραπται

it is written

Perf Mid/Pass Indic 3 Sg · γράφω  
main verb (citation formula)

→ intensive perfect (abiding authority of  
Scripture)

γράφω: 'write'; the perfect γέγραπται = 'it  
stands written,' the standard formula  
introducing Scripture.

## ἐσκόρπισεν

he scattered abroad

Aor Act Indic 3 Sg · σκορπίζω  
main verb (cited)

→ gnomic aorist

σκορπίζω: 'scatter, disperse'; of liberal,  
broadcast giving — paradoxically the way  
to increase (cf. Prov 11:24).

## ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι  
main verb (cited; asyndeton)

→ gnomic aorist

δίδωμι: 'give'; the simple act of giving  
named alongside the vivid 'scattering!'

## τοῖς

the

Dative

article

## πένησιν

poor

Dative

*indirect object (recipients)*

πένης: 'poor, needy' (NT hapax); the laboring poor who must work for their bread.

## ἡ

the

Nominative

article

## δικαιοσύνη

righteousness

Nominative

*subject*

δικαιοσύνη: 'righteousness'; here in its benevolent sense — righteous generosity/almsgiving (cf. Hebrew šēdāqâ) that endures.

## αὐτοῦ

his

Genitive

*genitive of possession*

## μένει

endures/remains

Pres Act Indic 3 Sg · μένω

*main verb (cited)*

→ gnomic present

μένω: 'remain, abide'; the lasting permanence of the generous man's righteousness.

## εἰς

unto

*preposition + accusative (extent of time)*

## τὸν

the

Accusative

article

## αἰῶνα

age/forever

Accusative

*object of εἰς (εἰς τὸν αἰῶνα = 'forever')*

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα is the LXX idiom for 'forever, perpetually!'

10 ὁ δὲ ἐπιχορηγῶν σπόρον τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·

Now he who supplies seed to the sower and bread for food will supply and multiply your seed and will increase the harvest of your righteousness;

APPLICATION OF THE CITATION **δέ** Drawing on Isa 55:10, Paul applies the harvest law to God himself: the Provider of seed-and-bread will both furnish the giver's 'seed' (resources to give) and multiply the 'fruits of righteousness' — the moral and material increase that benevolence yields.

**ὁ**

the (one)

Nominative

article (substantizes ptc.)

**δέ**

now

transitional conjunction

**ἐπιχορηγῶν**

who supplies

Pres Act Ptc · Nom Sg Masc · ἐπιχορηγέω

substantival participle (subject)

→ customary present

ἐπιχορηγέω: 'supply, furnish abundantly' (ἐπί-intensive); originally of a choragus bankrolling a chorus — lavish provision.

**σπόρον**

seed

Accusative

direct object (of ἐπιχορηγῶν)

σπόρος: 'seed (for sowing)'; what God provides so there may be a crop — i.e. means to give.

**τῷ**

the (one)

Dative

article (substantizes ptc.)

**σπείροντι**

who sows

Pres Act Ptc · Dat Sg Masc · σπείρω

substantival participle (indirect object)

→ customary present

σπείρω: 'sow'; the recipient of the seed — the giver, enabled to give.

**καὶ**

and

coordinating conjunction

**ἄρτον**

bread

Accusative

direct object (coordinate w/ σπόρον)

ἄρτος: 'bread, food'; God supplies both seed to sow and bread to eat (echoing Isa 55:10).

εἰς

for

*preposition + accusative (purpose)*

βρῶσιν

food/eating

Accusative

*object of εἰς (purpose)*

βρῶσις: 'eating, food'; the bread is given to be consumed — daily sustenance.

χορηγήσει

will supply

Fut Act Indic 3 Sg · χορηγέω

*main verb*

→ predictive future

χορηγέω: 'furnish, provide'; the simplex of ἐπιχορηγέω — God will indeed supply.

καὶ

and

*coordinating conjunction*

πληθυνεῖ

will multiply

Fut Act Indic 3 Sg · πληθύνω

*main verb (coordinate)*

→ predictive future

πληθύνω: 'multiply, increase'; God enlarges the giver's resources for giving.

τὸν

the

Accusative

*article*

σπόρον

seed

Accusative

*direct object (of πληθυνεῖ)*

σπόρος: 'seed'; here the metaphorical 'seed' of the readers' means to be generous.

ὑμῶν

your

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

αὐξήσει

will increase

Fut Act Indic 3 Sg · αὐξάνω

*main verb (coordinate)*

→ predictive future

αὐξάνω: 'grow, increase'; God grows the harvest that generosity produces.

τὰ

the

Accusative

*article*

γενήματα

fruits/harvest

Accusative

*direct object (of αὐξήσει)*

γένημα: 'produce, fruit (of the ground)'; the crop yielded — here 'the fruits of righteousness.'

τῆς

of the

Genitive

*article*

δικαιοσύνης

righteousness

Genitive

*genitive of source/quality (the harvest that righteousness yields)*

δικαιοσύνη: 'righteousness'; again the benevolent righteousness of v.9 — generosity that bears fruit.

ὑμῶν

your

Genitive

*genitive of possession*

# 11 ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἣτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ.

being enriched in everything for all generosity, which produces through us thanksgiving to God;

RESULT (ENRICHMENT UNTO GENEROSITY) **ASYNDETON** An anacoluthic participle (πλουτιζόμενοι, loosely attached to 'you' of v.10) names the outcome: enriched in every way, not for hoarding but for liberality. The relative clause turns the corner to the chapter's second movement – generosity that overflows in thanksgiving to God (v.11b–14).

ἐν

in

preposition + dative (respect)

παντὶ

everything

Dative

object of ἐν (substantival: 'in everything')

πλουτιζόμενοι

being enriched

Pres Pass Ptc · Nom Pl Masc · πλουτίζω

adverbial ptc. (loosely nominative; result)

→ present (concurrent)

πλουτίζω: 'make rich, enrich' (cf. 6:10); the divine passive – God enriches them, for the sake of giving.

εἰς

for

preposition + accusative (purpose/goal)

πᾶσαν

all

Accusative

attributive adjective (w/ ἀπλότητα)

ἀπλότητα

generosity/single-heartedness

Accusative

object of εἰς (purpose of the enriching)

ἀπλότης: 'singleness, sincerity'; here 'liberality, generosity' (cf. 8:2; 9:13) – open-hearted giving without ulterior motive.

ἣτις

which

Nominative

relative pronoun (subject; qualitative)

ὅστις: the qualitative relative – 'which (of such a kind that)'; the generosity that has this effect.

κατεργάζεται

produces/works

Pres Mid Indic 3 Sg · κατεργάζομαι

main verb (rel. clause)

→ present (ongoing)

κατεργάζομαι: 'bring about, accomplish' (κατά-intensive of ἐργάζομαι); the generosity effects a definite result.

δι'

through

*preposition + genitive (agency/means)*

ἡμῶν

us

Genitive

*object of διὰ (intermediate agency)*

δι' ἡμῶν: Paul and his fellows are the channel — they convey the gift, prompting the recipients' gratitude.

εὐχαριστίαν

thanksgiving

Accusative

*direct object (of κατεργάζεται)*

εὐχαριστία: 'thanksgiving, gratitude'; the godward result of the gift — the theme of v.11b-13.

τῷ

to the

Dative

*article*

θεῷ

God

Dative

*dative of recipient (of the thanksgiving)*

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

because the ministry of this service is not only supplying the needs of the saints, but is also overflowing through many thanksgivings to God.

GROUND (THE TWOFOLD EFFECT OF THE GIFT) ὅτι The causal ὅτι unfolds the 'thanksgiving' of v.11: this 'service' (λειτουργία, with cultic overtones) achieves two ends — it meets material need and, beyond that, generates an overflow of gratitude to God. The 'not only ... but also' structure ranks the godward fruit above the material.

ὅτι

because

*causal conjunction*

ἡ

the

Nominative

*article*

διακονία

ministry

Nominative

*subject*

διακονία: 'service, ministry'; the administering of the relief gift (cf. v.1).

τῆς

of the

Genitive

*article*

## Λειτουργίας

service

Genitive

*epexegetical/attributive genitive*

Λειτουργία: 'public/sacred service' (orig. civic, then cultic); casts the collection as a priestly, worshipful act (cf. Rom 15:27).

## ταύτης

this

Genitive

*attributive demonstrative*

## οὐ

not

*negative particle*

## μόνον

only

*adverb (οὐ μόνον ... ἀλλὰ καί)*

μόνον: 'only'; with ἀλλὰ καί, the correlative 'not only ... but also!'

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (auxiliary in periphrasis)*

→ stative present

## προσαναπληροῦσα

supplying/filling up

Pres Act Ptc · Nom Sg Fem · προσαναπληρώω

*ptc. in periphrastic present (w/ ἐστίν)*

→ present (ongoing)

προσαναπληρώω: 'fill up completely, supply fully' (double-compound; cf. 11:9); makes up what the saints lack.

## τὰ

the

Accusative

*article*

## ὑστερήματα

needs/lacks

Accusative

*direct object (of προσαναπληροῦσα)*

ὑστέρημα: 'lack, deficiency, need'; the material shortfalls of the Jerusalem poor (cf. 8:14).

## τῶν

of the

Genitive

*article*

## ἀγίων

saints

Genitive

*genitive of possession (whose needs)*

ἅγιος: 'saint'; the Jerusalem believers (cf. v.1).

## ἀλλὰ

but

*adversative conjunction (οὐ μόνον ... ἀλλὰ καί)*

## καί

also

*adverbial (ascensive; w/ ἀλλά)*

## περισσεύουσα

overflowing

Pres Act Ptc · Nom Sg Fem · περισσεύω

*ptc. in periphrastic present (coordinate w/ προσαναπληροῦσα)*

→ present (ongoing)

περισσεύω: 'abound, overflow'; the gift's surplus effect — gratitude poured out to God.

## διὰ

through

*preposition + genitive (means)*

## πολλῶν

many

Genitive

*attributive adjective (w/ εὐχαριστιῶν)*

## εὐχαριστιῶν

thanksgivings

Genitive

*object of διὰ (means of the overflow)*

εὐχαριστία: 'thanksgiving'; the plural — many separate acts of gratitude rising from the recipients.

τῷ

to the

Dative

article

θεῷ

God

Dative

*dative of recipient (of the thanksgivings)*

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

through the proof given by this service, they glorify God for the obedience of your confession to the gospel of Christ, and for the generosity of your fellowship toward them and toward all,

RESULT (THE RECIPIENTS GLORIFY GOD) **ASYNDETON** The gift functions as a 'test' that proves the Corinthians genuine; on its evidence the Jerusalem saints glorify God on two grounds — the obedience of the Corinthians' gospel-confession, and the open-handed fellowship of their sharing with all. Doctrine confessed is here verified by generosity enacted.

διὰ

through

*preposition + genitive (means)*

τῆς

the

Genitive

article

δοκιμῆς

proof/testing

Genitive

*object of διὰ (means)*

δοκιμή: 'proof, tested character' (cf. 2:9; 8:2); the gift is the assay that demonstrates their genuineness.

τῆς

of the

Genitive

article

## διακονίας

service

Genitive

*genitive (source of the proof)*

διακονία: 'ministry, service'; the collection again as the demonstrative act.

## ταύτης

this

Genitive

*attributive demonstrative*

## δοξάζοντες

glorifying

Pres Act Ptc · Nom Pl Masc · δοξάζω

*adverbial ptc. (result; subject = the recipients)*

→ present (ongoing)

δοξάζω: 'glorify, honor'; the saints' worshipful response — God, not the donors, receives the glory.

## τὸν

the

Accusative

*article*

## θεὸν

God

Accusative

*direct object (of δοξάζοντες)*

## ἐπὶ

for/upon

*preposition + dative (ground/cause)*

ἐπί + dat. of cause: 'on account of' — the grounds for which they glorify God.

## τῇ

the

Dative

*article*

## ὑποταγῇ

obedience/submission

Dative

*object of ἐπί (first ground)*

ὑποταγή: 'subjection, obedience'; the submissive obedience that their confession produces.

## τῆς

of the

Genitive

*article*

## ὁμολογίας

confession

Genitive

*genitive of source/content (obedience their confession yields)*

ὁμολογία: 'confession, profession' (lit. 'saying the same'); the agreed acknowledgment of the gospel.

## ὑμῶν

your

Genitive

*genitive of possession*

## εἰς

to

*preposition + accusative (direction/object of confession)*

## τὸ

the

Accusative

*article*

## εὐαγγέλιον

gospel

Accusative

*object of εἰς (what is confessed)*

εὐαγγέλιον: 'gospel, good news'; the object of their obedient confession.

## τοῦ

of the

Genitive

*article*

## Χριστοῦ

Christ

Genitive

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

Χριστός: 'Christ, Anointed'; the gospel's content and Lord.

<p>καὶ and <i>coordinating conjunction (second ground)</i></p>	<p><b>ἀπλότητι</b> generosity Dative <i>object of ἐπί (second ground; parallel to ὑποταγῆ)</i></p> <p>ἀπλότης: 'singleness, liberality'; the open-handed generosity of their giving (cf. v.11; 8:2).</p>	<p>τῆς of the Genitive article</p>	<p><b>κοινωνίας</b> fellowship/sharing Genitive <i>genitive of source/content (generosity their fellowship shows)</i></p> <p>κοινωνία: 'fellowship, sharing, partnership'; the collection as tangible communion between churches (cf. 8:4; Rom 15:26).</p>
<p>εἰς toward <i>preposition + accusative (direction/beneficiary)</i></p>	<p><b>αὐτοὺς</b> them Accusative <i>object of εἰς (the Jerusalem saints)</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰς toward <i>preposition + accusative (direction)</i></p>
<p><b>πάντας</b> all Accusative <i>object of εἰς (substantival: 'all others')</i></p> <p>πᾶς: 'all'; the fellowship reaches beyond Jerusalem to all the saints — a catholic generosity.</p>			

14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.

while they also, in prayer on your behalf, long for you because of the surpassing grace of God upon you.

RESULT (THE RECIPIENTS' AFFECTION) **καὶ** A further fruit of the gift: the Jerusalem saints, praying for their Gentile benefactors, are drawn to them in longing affection — and the cause is traced past the donors to its true source, the surpassing grace of God resting upon them. The bond the collection forges is grace recognized and reciprocated.

καὶ  
and

*coordinating conjunction (adds a further result)*

αὐτῶν  
they/their

Genitive

*genitive (subject of ptc. ἐπιποθύντων; gen. absolute)*

αὐτῶν: 'of them'; the recipients, whose longing is now described.

δεήσει

in prayer/petition

Dative

*dative of means/manner (the praying)*

δέησις: 'prayer, entreaty'; the saints intercede for their benefactors.

ὑπὲρ

on behalf of

*preposition + genitive (advantage)*

ὑμῶν

you

Genitive

*object of ὑπὲρ (beneficiary of the prayer)*

ἐπιποθύντων

longing for

Pres Act Ptc · Gen Pl Masc · ἐπιποθέω

*ptc. in genitive absolute (concurrent circumstance)*

→ present (concurrent)

ἐπιποθέω: 'long for, yearn' (ἐπί-intensive; cf. Rom 1:11); affectionate yearning of the recipients for the givers.

ὑμᾶς

you

Accusative

*direct object (of ἐπιποθύντων)*

διὰ

because of

*preposition + accusative (cause)*

τὴν

the

Accusative

article

ὑπερβάλλουσαν

surpassing

Pres Act Ptc · Acc Sg Fem · ὑπερβάλλω

*attributive participle (w/ χάριν)*

→ present (ongoing quality)

ὑπερβάλλω: 'surpass, exceed, go beyond' (cf. 3:10; Eph 1:19); grace beyond all measure.

χάριν

grace

Accusative

*object of διὰ (the cause of their longing)*

χάρις: 'grace'; God's overflowing favor, recognized as the true source of the Corinthians' generosity.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

*genitive of source (grace from God)*

ἐφ'

upon

*preposition + dative (location/sphere)*

ὑμῖν

you

Dative

*object of ἐπί (the grace rests on them)*

## 15 Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

Thanks be to God for his indescribable gift!

**DOXOLOGY** **ASYNDETON** An asyndetic exclamation crowns the whole movement of grace: from God's gift flows the believers' generosity, which returns as thanksgiving — and Paul gathers it all up in praise for the 'indescribable gift,' a phrase that points beyond the collection to God's unutterable self-giving in Christ.

**Χάρις**

thanks

Nominative

*nominative of exclamation ('thanks [be!])*

χάρις: 'grace; thanks'; here the exclamatory 'thanks be' — the word for grace becomes the word of gratitude.

**τῷ**

to

Dative

article

**θεῷ**

God

Dative

*dative of recipient (of the thanks)*

**ἐπὶ**

for

*preposition + dative (ground/cause)*

ἐπί + dat. of cause: 'for, on account of' — the ground of the thanksgiving.

**τῇ**

the

Dative

article

**ἀνεκδιηγήτῳ**

indescribable

Dative

*attributive adjective (w/ δωρεᾷ)*

ἀνεκδιήγητος: 'indescribable, beyond recounting' (NT hapax; alpha-privative + ἐκδιηγέομαι); a gift no words can exhaust.

**αὐτοῦ**

his

Genitive

*genitive of source/possession*

**δωρεᾷ**

gift

Dative

*object of ἐπί (the ground of thanks)*

δωρεά: 'gift, free gift' (cf. Rom 5:15); God's gracious bounty — supremely, the gift of Christ himself.

**On the text.** Verse punctuation and paragraphing are editorial and conventional. The chapter has fifteen verses; it continues without break the collection appeal of chapter 8, of which it is the rhetorical completion.

**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.