

# The Second Epistle to the Corinthians, Chapter 11

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' ΙΑ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 11:1–4

#### A plea for forbearance: jealousy for a chaste betrothal

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

B · 11:5–6

#### Not inferior to the 'super-apostles'

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

C · 11:7–12

#### Preaching free of charge: a boast they cannot take away

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

D · 11:13–15

### The unmasking: false apostles, servants of Satan

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

E · 11:16–21A

### Permission to boast as a 'fool'

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

F · 11:21B–23A

### Credentials matched and surpassed

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

G · 11:23B–29

### The catalogue of sufferings: boasting in weakness

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

H · 11:30–33

### Boasting in weakness: the escape from Damascus

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

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

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

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

## Ὅφελον

would that / I wish

*particle of unattainable wish (+ imperfect)*

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

## ἀνείχεσθέ

you would bear with

Impf Mid Indic 2 Pl · ἀνέχομαι

*main verb (in a wish construction)*

→ imperfect of unrealized wish

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

## μου

me / with me

Genitive

*genitive object of ἀνέχομαι*

## μικρόν

a little

Accusative

*accusative of extent / adverbial*

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

## τι

(some)thing

Accusative

*indefinite pronoun (w/ μικρόν)*

## ἀφροσύνης

of foolishness

Genitive

*partitive / exegetical genitive*

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

## ἀλλά

but

*adversative / corrective conjunction*

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

## καὶ

indeed

*adverbial / ascensive kai*

## ἀνέχεσθέ

you do bear with

Pres Mid Indic 2 Pl · ἀνέχομαι

*main verb (indicative, real)*

→ stative/iterative present

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

## μου

me / with me

Genitive

*genitive object of ἀνέχομαι*

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

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

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

### ζηλῶ

I am jealous over

Pres Act Indic 1 Sg · ζηλόω

*main verb (+ acc. of object)*

→ stative present

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

### γὰρ

for

*explanatory conjunction*

### ὑμᾶς

you

Accusative

*direct object*

### θεοῦ

of God

Genitive

*genitive of source/quality*

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

### ζήλω

with a jealousy

Dative

*cognate dative (of manner)*

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

### ἤρμουςάμην

I betrothed

Aor Mid Indic 1 Sg · ἀρμόζω

*main verb*

→ constative aorist

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

### γὰρ

for

*explanatory conjunction*

### ὑμᾶς

you

Accusative

*direct object*

ἐνὶ

to one

Dative

*attributive adjective (w/ ἀνδρὶ)*

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

ἀνδρὶ

husband

Dative

*dat. of recipient (betrothed to)*

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

παρθένον

a virgin

Accusative

*object complement (w/ ἡμᾶς)*

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

ἀγνήν

pure

Accusative

*attributive adjective*

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

παραστήσαι

to present

Aor Act Inf · παρίστημι

*infinitive of purpose*

→ constative aorist

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

τῷ

to

Dative

*article*

Χριστῷ

Christ

Dative

*dat. of recipient (the bridegroom)*

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

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

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

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

## φοβοῦμαι

I fear

Pres Mid Indic 1 Sg · φοβέομαι

*main verb (+ μή clause)*

→ stative present

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

## δὲ

but

*adversative/developmental conjunction*

## μή

lest

*negative particle (introduces fear clause)*

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

## πως

somehow

*indefinite particle*

## ὡς

as

*comparative conjunction*

## ὁ

the

Nominative

*article*

## ὄφις

serpent

Nominative

*subject (of comparison clause)*

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

## ἐξηπάτησεν

deceived

Aor Act Indic 3 Sg · ἐξαπατάω

*verb of the comparison clause*

→ constative aorist

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

## Εὐάν

Eve

Accusative

*direct object*

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

## ἐν

by

*preposition + dative (means)*

## τῇ

the

Dative

*article*

## πανουργία

cunning

Dative

*dat. of means*

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

## αὐτοῦ

his

Genitive

*genitive of possession*

## φθαρῆ

may be corrupted

Aor Pass Subj 3 Sg · φθείρω

*verb of the fear clause (subjunctive)*

→ *ingressive aorist*

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

## τὰ

the

Nominative

*article*

## νοήματα

minds / thoughts

Nominative

*subject of φθαρῆ*

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

## ὑμῶν

your

Genitive

*genitive of possession*

## ἀπὸ

from

*preposition + genitive (separation)*

## τῆς

the

Genitive

*article*

## ἀπλότητος

sincerity / single-mindedness

Genitive

*object of ἀπό (separation)*

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

## καὶ

and

*coordinating conjunction*

## τῆς

the

Genitive

*article*

## ἀγνότητος

purity

Genitive

*object of ἀπό (coordinate)*

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

## τῆς

the (that is)

Genitive

*article (substantizes prep. phrase)*

## εἰς

toward

*preposition + accusative (direction)*

## τὸν

—

Accusative

*article*

## Χριστόν

Christ

Accusative

*object of εἰς (the goal of devotion)*

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

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

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

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

<p>εἰ if <i>conditional conjunction (first class)</i></p> <p>ει: 'if'; with the indicative, a first-class condition assuming the case for argument's sake.</p>	<p>μὲν indeed <i>particle (μέν solitarium)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>
<p><b>ἐρχόμενος</b> who comes Pres Mid Ptc · Nom Sg Masc · ἔρχομαι <i>substantival participle (subject)</i></p> <p>→ customary/gnomic present</p> <p>ἔρχομαι: 'come'; ὁ ἐρχόμενος, 'the comer,' the typical intruding missionary arriving in Corinth.</p>	<p><b>ἄλλον</b> another Accusative <i>attributive adjective</i></p> <p>ἄλλος: 'another (of the same kind)'; rhetorically pointed — a Jesus other than the one preached.</p>	<p><b>Ἰησοῦν</b> Jesus Accusative <i>direct object</i></p> <p>Ἰησοῦς: Jesus; the counterfeit 'Jesus' of the rivals' preaching.</p>	<p><b>κηρύσσει</b> proclaims Pres Act Indic 3 Sg · κηρύσσω <i>main verb (protasis)</i></p> <p>→ customary present</p> <p>κηρύσσω: 'proclaim, herald'; the verb of public gospel announcement.</p>
<p><b>ὃν</b> whom Accusative <i>relative pronoun (object of ἐκηρύξαμεν)</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p><b>ἐκηρύξαμεν</b> we proclaimed Aor Act Indic 1 Pl · κηρύσσω <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p>	<p>ἢ or <i>disjunctive conjunction</i></p>

## πνεῦμα

a spirit

Accusative

*direct object*

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

## ἕτερον

different

Accusative

*attributive adjective*

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

## λαμβάνετε

you receive

Pres Act Indic 2 Pl · λαμβάνω

*main verb (protasis)*

→ customary present

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

## ὃ

which

Accusative

*relative pronoun (object of ἐλάβετε)*

## οὐκ

not

*negative particle*

## ἐλάβετε

you received

Aor Act Indic 2 Pl · λαμβάνω

*main verb (rel. clause)*

→ constative aorist

## ἢ

or

*disjunctive conjunction*

## εὐαγγέλιον

a gospel

Accusative

*direct object*

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

## ἕτερον

different

Accusative

*attributive adjective*

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

## ὃ

which

Accusative

*relative pronoun (object of ἐδέξασθε)*

## οὐκ

not

*negative particle*

## ἐδέξασθε

you accepted

Aor Mid Indic 2 Pl · δέχομαι

*main verb (rel. clause)*

→ constative aorist

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

καλῶς

well (enough)

*adverb (ironic)*

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

ἀνέχεσθε

you bear with it

Pres Mid Indic 2 Pl · ἀνέχομαι

*main verb (apodosis)*

→ *iterative present*

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

## 5 λογίζομαι γὰρ μηδὲν ὑστερηκένοι τῶν ὑπερλίαν ἀποστόλων·

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

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

λογίζομαι

I reckon

Pres Mid Indic 1 Sg · λογίζομαι

*main verb (+ inf. clause)*

→ *stative present*

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

γὰρ

for

*explanatory conjunction*

μηδὲν

in nothing

Accusative

*accusative of respect / adverbial*

μηδεῖς: 'no one, nothing'; here  
adverbial, 'in no respect.'

ὑστερηκένοι

to have fallen short

Perf Act Inf · ὑστερέω

*infinitive (indirect statement)*

→ *intensive perfect (settled result)*

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

**τῶν**

the

Genitive

article

**ὑπερλίαν**

super- / superlative

*adverb (attributive, 'exceedingly')*

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

**ἀποστόλων**

apostles

Genitive

*genitive of comparison (after ὑστερέω)*

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

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

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

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

**εἰ**

if

*conditional conjunction (concessive)*

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

**δὲ**

but

*developmental conjunction*

**καὶ**

even

*adverbial/concessive kai*

**ἰδιώτης**

unskilled / a layman

Nominative

*predicate nominative (verbless)*

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

**τῷ**

in

Dative

article

**λόγῳ**

speech

Dative

*dat. of respect*

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

**ἀλλ'**

yet

*adversative conjunction*

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

**οὐ**

not

*negative particle*

<p><b>τῇ</b> in Dative article</p>	<p><b>γνώσει</b> knowledge Dative <i>dat. of respect</i></p> <p>γνώσις: 'knowledge'; the apostolic understanding of the gospel — in which Paul yields to none (cf. 1 Cor 8:1).</p>	<p><b>ἀλλ'</b> but rather <i>adversative conjunction</i></p>	<p><b>ἐν</b> in <i>preposition + dative (manner)</i></p>
<p><b>παντί</b> every way Dative <i>object of ἐν (substantival)</i></p> <p>πᾶς: 'every, all'; ἐν παντί, 'in every way' (cf. 4:8; 6:4).</p>	<p><b>φανερῶσαντες</b> having made plain Aor Act Ptc · Nom Pl Masc · φανερώω <i>participle (anacoluthon; supply 'we are/did')</i></p> <p>→ <i>constative aorist</i></p> <p>φανερώω: 'make manifest, reveal'; the nominative plural participle stands loosely (a broken construction common in this passage).</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>πᾶσιν</b> all things Dative <i>object of ἐν (substantival)</i></p>
<p><b>εἰς</b> to(ward) <i>preposition + accusative (reference)</i></p>	<p><b>ὑμᾶς</b> you Accusative <i>object of εἰς</i></p>		

7 Ἦ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

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

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

ἢ

or

*disjunctive (introduces objection)*

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

ἁμαρτίαν

a sin

Accusative

*direct object (cognate w/ ἐποίησα)*

ἁμαρτία: 'sin'; ἁμαρτίαν ποιέω, 'commit sin' — the ironic charge.

ἐποίησα

did I commit

Aor Act Indic 1 Sg · ποιέω

*main verb (interrogative)*

→ *constative aorist*

ποιέω: 'do, make'; with ἁμαρτίαν, 'commit a sin.'

ἐμαυτὸν

myself

Accusative

*object of ταπεινῶν*

ἐμαυτοῦ: reflexive 'myself.'

ταπεινῶν

humbling

Pres Act Ptc · Nom Sg Masc · ταπεινῶν

*adverbial ptc. (means)*

→ *present (concurrent)*

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

ἵνα

so that

*conjunction (purpose)*

ὕμεῖς

you

Nominative

*subject (emphatic)*

ὑψωθῆτε

might be exalted

Aor Pass Subj 2 Pl · ὑψώω

*verb of purpose clause*

→ *constative aorist*

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

ὅτι

because / in that

*causal/epexegetic conjunction*

δωρεὰν

free of charge

Accusative

*adverbial accusative*

δωρεὰν: 'as a gift, gratis, freely' (acc. of δωρεά); without payment — the heart of the matter.

τὸ

the

Accusative

*article*

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*genitive of source/author*

θεός: God; 'the gospel of God,' its divine origin underscoring the irony of refusing pay for it.

εὐαγγέλιον

gospel

Accusative

*direct object*

εὐαγγέλιον: 'gospel'; the object of the cognate verb that follows.

εὐηγγελισάμην

I preached as good news

Aor Mid Indic 1 Sg · εὐαγγελίζομαι

*main verb (ὅτι clause)*

→ *constative aorist*

εὐαγγελίζομαι: 'announce good news, evangelize'; cognate with εὐαγγέλιον — 'I gossiped the gospel.'

ὑμῖν

to you

Dative

*dat. of indirect object*

## 8 ἄλλας ἐκκλησίας ἐσύλησα λαβῶν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν,

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

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

ἄλλας

other

Accusative

*attributive adjective*

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

ἐκκλησίας

churches

Accusative

*direct object*

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

ἐσύλησα

I robbed / plundered

Aor Act Indic 1 Sg · σιλάω

*main verb*

→ *constative aorist (hyperbolic)*

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

λαβῶν

taking / having taken

Aor Act Ptc · Nom Sg Masc · λαμβάνω

*adverbial ptc. (means/manner)*

→ *constative aorist*

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

## ὄψώνιον

wages / provisions

Accusative

*object of λαβῶν*

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

## πρὸς

for

*preposition + accusative (purpose)*

## τὴν

the

Accusative

*article*

## ὑμῶν

your

Genitive

*genitive (objective: service to you)*

## διακονίαν

service / ministry

Accusative

*object of πρὸς (purpose)*

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

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

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

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

καὶ

and

*coordinating conjunction*

παρῶν

being present

Pres Act Ptc · Nom Sg Masc · παρέμι

*adverbial ptc. (temporal)*

→ present (concurrent)

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

πρὸς

with

*preposition + accusative (association)*

ὑμᾶς

you

Accusative

*object of πρὸς*

καὶ

and

*coordinating conjunction*

ὑστερηθεὶς

being in need

Aor Pass Ptc · Nom Sg Masc · ὑστερέω

*adverbial ptc. (concessive/temporal)*

→ constative aorist

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

οὐ

not

*negative particle*

κατενάγκησα

I was a burden

Aor Act Indic 1 Sg · καταναρκάω

*main verb*

→ constative aorist

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

οὐθενός

anyone

Genitive

*genitive object of κατενάγκησα*

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

τὸ

the

Accusative

*article*

γὰρ

for

*explanatory conjunction*

ὑστέρημα

need / lack

Accusative

*direct object of προσανεπλήρωσαν*

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

**μου**

my

Genitive

*genitive of possession*

**προσανεπλήρωσαν**

supplied / made up

Aor Act Indic 3 Pl · προσαναπληρώω

*main verb (γάρ clause)*

→ *constative aorist*

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

**οί**

the

Nominative

*article*

**ἀδελφοὶ**

brothers

Nominative

*subject*

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

**ἔλθόντες**

having come

Aor Act Ptc · Nom Pl Masc · ἔρχομαι

*attributive/adverbial ptc.*

→ *constative aorist*

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

**ἀπὸ**

from

*preposition + genitive (source)*

**Μακεδονίας**

Macedonia

Genitive

*object of ἀπό (place of origin)*

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

**καὶ**

and

*coordinating conjunction*

**ἐν**

in

*preposition + dative (manner)*

**παντὶ**

everything

Dative

*object of ἐν (substantival)*

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

**ἀβαρῆ**

unburdensome

Accusative

*object complement (w/ ἐμαυτὸν)*

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

**ἐμαυτὸν**

myself

Accusative

*direct object*

ἐμαυτοῦ: reflexive 'myself.'

ὑμῖν

to you

Dative

*dat. of disadvantage/reference*

ἐτήρησα

I kept

Aor Act Indic 1 Sg · τηρέω

*main verb*

→ *constative aorist*

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

καὶ

and

*coordinating conjunction*

τηρήσω

I will keep

Fut Act Indic 1 Sg · τηρέω

*main verb (coordinate)*

→ *predictive future*

τηρέω: see above; the future pledges continued independence.

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

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

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

ἔστιν

is / there is

Pres Act Indic 3 Sg · εἰμί

*main verb (asseverative formula)*

→ *stative present*

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

ἀλήθεια

truth

Nominative

*subject*

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

Χριστοῦ

of Christ

Genitive

*genitive of source*

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

ἐν

in

*preposition + dative (location)*

ἐμοὶ

me

Dative  
object of ἐν

ὅτι

that

conjunction (content of the oath)

ἡ

the

Nominative  
article

καύχησις

boasting

Nominative  
subject of φραγήσεται

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

αὕτη

this

Nominative  
demonstrative (attributive)

οὐ

not

negative particle

φραγήσεται

will be silenced / stopped

Fut Pass Indic 3 Sg · φράσσω

main verb (ὄτι clause)

→ predictive future

φράσσω: 'block, fence, stop (the  
mouth)'; the boast will not be 'fenced  
off' or muzzled (cf. Rom 3:19).

εἰς

as regards

preposition + accusative (reference)

ἐμέ

me

Accusative  
object of εἰς (reference)

ἐν

in

preposition + dative (place)

τοῖς

the

Dative  
article

κλίμασιν

regions

Dative  
dat. of place

κλίμα: 'region, district' (lit. a  
'slope/zone' of the earth); the territories  
of Achaia (cf. Gal 1:21).

τῆς

of

Genitive  
article

Ἀχαΐας

Achaia

Genitive  
genitive of place (partitive)

Ἀχαΐα: Achaia; the southern Roman  
province of Greece, with Corinth as its  
capital.

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

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

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

διὰ

for

*preposition + accusative (cause)*

διὰ τί: 'on account of what?', i.e. 'why?'

τί

what / why

Accusative

*interrogative pronoun (object of διὰ)*

ὅτι

because

*causal conjunction (in a question)*

οὐκ

not

*negative particle*

ἀγαπῶ

I love

Pres Act Indic 1 Sg · ἀγαπάω

*main verb (interrogative)*

→ stative present

ἀγαπάω: 'love'; the self-giving love whose denial Paul rejects.

ὑμᾶς

you

Accusative

*direct object*

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

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

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

*main verb*

→ perfect with present force (stative)

οἶδα: 'know' (perfect with present meaning); 'God knows' — an oath-like appeal (cf. 11:31; 12:2–3).

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

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

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

<p><b>ὁ</b> what Accusative <i>relative pronoun (object of ποιῶ)</i></p>	<p><b>δὲ</b> but <i>developmental/adversative conjunction</i></p>	<p><b>ποιῶ</b> I do Pres Act Indic 1 Sg · ποιέω <i>main verb (rel. clause)</i> → customary present ποιέω: 'do'; Paul's ongoing practice of self-support.</p>	<p><b>καὶ</b> also <i>adverbial καί</i></p>
<p><b>ποιήσω</b> I will do Fut Act Indic 1 Sg · ποιέω <i>main verb (coordinate)</i> → predictive future ποιέω: see above; the future affirms persistence.</p>	<p><b>ἵνα</b> in order that <i>conjunction (purpose)</i></p>	<p><b>ἐκκόψω</b> I may cut off Aor Act Subj 1 Sg · ἐκκόπτω <i>verb of purpose clause</i> → constative aorist ἐκκόπτω: 'cut off/out, cut down' (ἐκ + κόπτω); to sever the rivals' pretext at the root.</p>	<p><b>τὴν</b> the Accusative <i>article</i></p>

<p><b>ἀφορμὴν</b>  opportunity / pretext  Accusative  <i>direct object of ἐκκόψω</i></p> <p>ἀφορμή: 'occasion, base of operations, pretext'; a launching-point for a claim (cf. Rom 7:8).</p>	<p><b>τῶν</b>  of those  Genitive  <i>article (substantizes ptc.)</i></p>	<p><b>Θελόντων</b>  who desire  Pres Act Ptc · Gen Pl Masc · θέλω  <i>substantival participle (genitive)</i></p> <p>→ customary present</p> <p>θέλω: 'will, wish, desire'; the rivals' craving for a pretext.</p>	<p><b>ἀφορμὴν</b>  an opportunity  Accusative  <i>object of θελώντων</i></p> <p>ἀφορμή: see above; repeated for emphasis on what they hunt for.</p>
<p><b>ἵνα</b>  so that  <i>conjunction (purpose, of the rivals)</i></p>	<p><b>ἐν</b>  in  <i>preposition + dative (reference)</i></p>	<p><b>ὃ</b>  what  Dative  <i>relative pronoun (object of ἐν)</i></p>	<p><b>καυχῶνται</b>  they boast  Pres Mid Indic 3 Pl · καυχάομαι  <i>main verb (rel. clause)</i></p> <p>→ customary present</p> <p>καυχάομαι: 'boast, glory'; the rivals' self-vaunting (the verb that dominates the fool's speech).</p>
<p><b>εὑρεθῶσιν</b>  they may be found  Aor Pass Subj 3 Pl · εὐρίσκω  <i>verb of purpose clause</i></p> <p>→ constative aorist</p> <p>εὐρίσκω (pass.): 'be found, be shown to be'; they wish to be 'found' equal to Paul.</p>	<p><b>καθὼς</b>  just as  <i>comparative conjunction</i></p>	<p><b>καὶ</b>  also  <i>adverbial kai</i></p>	<p><b>ἡμεῖς</b>  we  Nominative  <i>subject (supply 'are found'); emphatic</i></p>

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

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

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

<p><b>οί</b> the Nominative <i>article</i></p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>τοιούτοι</b> such men Nominative <i>subject (demonstrative, substantival)</i></p> <p>τοιοῦτος: 'such, of such a kind'; 'people like that.'</p>	<p><b>ψευδαπόστολοι</b> false apostles Nominative <i>predicate nominative</i></p> <p>ψευδαπόστολος: 'false apostle' (ψευδ- + ἀπόστολος); a Pauline coinage — apostles only in pretense.</p>
<p><b>ἐργάται</b> workers Nominative <i>predicate nominative (apposition)</i></p> <p>ἐργάτης: 'worker, laborer'; ironic — they 'work' the gospel for gain (cf. Phil 3:2).</p>	<p><b>δόλιοι</b> deceitful Nominative <i>attributive adjective</i></p> <p>δόλιος: 'deceitful, treacherous' (from δόλος, 'bait, guile'); their labor is fraud.</p>	<p><b>μετασχηματιζόμενοι</b> masquerading / disguising themselves Pres Mid Ptc · Nom Pl Masc · μετασχηματίζω <i>adverbial/attributive participle</i></p> <p>→ customary present</p> <p>μετασχηματίζω: 'change the outward form, disguise' (μετά + σχῆμα); a mere change of guise, not of nature — the keyword of vv.13–15.</p>	<p><b>εἰς</b> as / into <i>preposition + accusative (transformation)</i></p>
<p><b>ἀποστόλους</b> apostles Accusative <i>object of εἰς (the assumed guise)</i></p> <p>ἀπόστολος: 'apostle'; the disguise they put on.</p>	<p><b>Χριστοῦ</b> of Christ Genitive <i>genitive of relationship/source</i></p> <p>Χριστός: Christ; the authority they falsely claim to represent.</p>		

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

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

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

<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐ no <i>negative particle</i></p>	<p>θαῦμα wonder Nominative <i>predicate nom. (verbless, 'it is no wonder')</i>   θαῦμα: 'marvel, wonder'; οὐ θαῦμα, 'no surprise.'</p>	<p>αὐτὸς himself Nominative <i>intensive pronoun (w/ ὁ Σατανᾶς)</i>   αὐτός: intensive 'himself'; even Satan personally does this.</p>
<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Σατανᾶς Satan Nominative <i>subject</i>   Σατανᾶς: 'Satan, the adversary' (Aramaic); the serpent of v.3, master of the false apostles.</p>	<p>μετασχηματίζεται masquerades Pres Mid Indic 3 Sg · μετασχηματίζω <i>main verb</i> → gnomic present   μετασχηματίζω: 'disguise oneself' (see v.13); a habitual stratagem stated as a general truth.</p>
<p>εἰς as / into <i>preposition + accusative (transformation)</i></p>	<p>ἄγγελον an angel Accusative <i>object of εἰς (assumed guise)</i>   ἄγγελος: 'messenger, angel'; the radiant disguise (cf. Jewish traditions on Satan appearing as a glorious angel).</p>	<p>φωτός of light Genitive <i>attributive/descriptive genitive</i>   φῶς: 'light'; the disguise of luminous holiness cloaking the prince of darkness.</p>	

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

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

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

οὐ

not

*negative particle*

μέγα

great thing

Nominative

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

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

οὖν

therefore

*inferential conjunction*

εἰ

if

*conditional conjunction*

καὶ

also

*adverbial καί*

οἱ

the

Nominative

*article*

διάκονοι

servants

Nominative

*subject*

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

αὐτοῦ

his

Genitive

*genitive of possession*

μετασχηματίζονται

masquerade

Pres Mid Indic 3 Pl · μετασχηματίζω

*main verb (protasis)*

→ customary present

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

ὥς

as

*comparative particle*

διάκονοι

servants

Nominative

*predicate nom. (assumed guise)*

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

δικαιοσύνης

of righteousness

Genitive

*objective/descriptive genitive*

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

ἧν

whose

Genitive

*relative pronoun (possession)*

τὸ

the

Nominative

*article*

τέλος

end

Nominative

*subject (rel. clause)*

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

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

*main verb (rel. clause)*

→ predictive future

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

κατὰ

according to

*preposition + accusative (standard)*

τὰ

the

Accusative

*article*

ἔργα

works

Accusative

*object of κατὰ (standard of judgment)*

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

αὐτῶν

their

Genitive

*genitive of possession*

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

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

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

Πάλιν

again

*adverb (resumptive)*

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

λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ stative present

λέγω: 'say, speak.'

μή

not / let not

*negative particle (w/ subjunctive)*

τίς

anyone

Nominative

*subject (indefinite)*

τίς: 'someone, anyone.'

με

me

Accusative

*accusative subject of εἶναι*

δόξη

should think

Aor Act Subj 3 Sg · δοκέω

*main verb (prohibitive subjunctive)*

→ ingressive aorist

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

ἄφρονα

foolish

Accusative

*predicate accusative (w/ εἶναι)*

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

εἶναι

to be

Pres Act Inf · εἶμι

*infinitive (indirect statement)*

→ stative present

εἶμι: 'be.'

εἰ

if

*conditional conjunction*

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

δὲ

but

*adversative conjunction*

μή

not

*negative particle (in idiom)*

γε

at least / indeed

*emphatic particle*

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

καὶ

even

*crasis (καὶ ἄν / καὶ ἐάν), concessive*

καὶ: 'even if, at least even'; here 'even (as a fool).'

ὡς

as

*comparative particle*

ἄφρονα

a fool

*Accusative*

*predicate acc. (as which they receive him)*

ἄφρων: see above.

δέξασθέ

receive

*Aor Mid Impv 2 Pl · δέχομαι*

*main verb (imperative)*

→ *ingressive aorist (command)*

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

με

me

*Accusative*

*direct object*

ἵνα

so that

*conjunction (purpose)*

καγὼ

I too

*Nominative*

*subject (crasis καὶ ἐγώ), emphatic*

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

μικρόν

a little

*Accusative*

*adverbial accusative (extent)*

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

τι

(some)thing

*Accusative*

*indefinite pronoun*

καυχῆσμαι

I may boast

*Aor Mid Subj 1 Sg · καυχάομαι*

*verb of purpose clause*

→ *ingressive aorist*

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

17 ὁ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνη, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

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

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

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

τῆ

the

Dative

article

ὑποστάσει

confidence / undertaking

Dative

*dat. of sphere*

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

τῆς

of

Genitive

article

καυχήσεως

boasting

Genitive

*exegetical genitive*

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

## 18 ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, κἀγὼ καυχήσομαι.

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

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

ἐπεὶ

since

*causal conjunction*

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

πολλοὶ

many

Nominative

*subject (substantival adj.)*

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

καυχῶνται

boast

Pres Mid Indic 3 Pl · καυχάομαι

*main verb*

→ customary present

καυχάομαι: 'boast.'

κατὰ

according to

*preposition + accusative (standard)*

σάρκα

the flesh

Accusative

*object of κατὰ (standard)*

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

κἀγὼ

I too

Nominative

*subject (crasis), emphatic*

κἀγώ: 'I also.'

καυχήσομαι

will boast

Fut Mid Indic 1 Sg · καυχάομαι

*main verb*

→ predictive future

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

## 19 ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·

For you gladly bear with fools, being wise yourselves!

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

ἡδέως

gladly

*adverb (manner)*

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

γὰρ

for

*explanatory conjunction*

ἀνέχεσθε

you bear with

Pres Mid Indic 2 Pl · ἀνέχομαι

*main verb (+ gen.)*

→ customary present

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

τῶν

the

Genitive

*article*

ἀφρόνων

fools

Genitive

*genitive object of ἀνέχομαι*

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

φρόνιμοι

wise

Nominative

*predicate adj. (w/ ὄντες)*

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

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

*adverbial ptc. (concessive/causal)*

→ stative present

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

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

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

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

**ἀνέχεσθε**

you bear with it

Pres Mid Indic 2 Pl · ἀνέχομαι

main verb (+ conditional clauses)

→ customary present

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

**γὰρ**

for

explanatory conjunction

**εἴ**

if

conditional conjunction (first class)

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

**τις**

someone

Nominative

subject (indefinite)

τις: 'someone'; the typical intruder.

**ὑμᾶς**

you

Accusative

direct object

**καταδουλοῖ**

enslaves

Pres Act Indic 3 Sg · καταδουλόω

verb of conditional clause

→ customary present

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

**εἴ**

if

conditional conjunction

**τις**

someone

Nominative

subject (indefinite)

## κατεσθίει

devours

Pres Act Indic 3 Sg · κατεσθίω

*verb of conditional clause*

→ customary present

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

## εἴ

if

*conditional conjunction*

## τις

someone

Nominative

*subject (indefinite)*

## λαμβάνει

takes / catches

Pres Act Indic 3 Sg · λαμβάνω

*verb of conditional clause*

→ customary present

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

## εἴ

if

*conditional conjunction*

## τις

someone

Nominative

*subject (indefinite)*

## ἐπαίρεται

exalts himself

Pres Mid Indic 3 Sg · ἐπαίρω

*verb of conditional clause*

→ customary present

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

## εἴ

if

*conditional conjunction*

## τις

someone

Nominative

*subject (indefinite)*

## εἰς

in / on

*preposition + accusative (place)*

## πρόσωπον

the face

Accusative

*object of εἰς (place struck)*

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

## ὑμᾶς

you

Accusative

*direct object*

## δέρει

strikes

Pres Act Indic 3 Sg · δέρω

*verb of conditional clause*

→ customary present

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

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν· ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφροσύνη λέγω, τολμῶ καγῶ.

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

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

## κατὰ

to / by way of

*preposition + accusative (manner)*

## ἀτιμίαν

shame / dishonor

Accusative

*object of κατὰ (manner)*

ἀτιμία: 'dishonor, disgrace' (ἀ- + τιμή); κατὰ ἀτιμίαν, 'to my shame' — mock self-deprecation (cf. 6:8).

## λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ progressive present

λέγω: 'say.'

## ὡς

as

*particle (w/ ὅτι)*

ὡς ὅτι: 'as that, namely that'; introduces the ironic admission.

ὅτι

that

conjunction (content)

ἡμεῖς

we

Nominative

subject (emphatic)

ἡσθενήκαμεν

we have been weak

Perf Act Indic 1 Pl · ἄσθενέω

main verb (ὅτι clause)

→ intensive perfect (resultant state)

ἄσθενέω: 'be weak, feeble'; ironically, 'too weak' to exploit them — but the word turns into Paul's true boast (cf. vv.29–30; 12:9–10).

ἐν

in

preposition + dative (reference)

ὧ

what(ever)

Dative

relative pronoun (object of ἐν)

δ'

but

adversative conjunction

ἄν

ever

modal particle (w/ subjunctive)

ἄν: marks the generalizing relative clause, 'in whatever.'

τις

anyone

Nominative

subject (indefinite)

τολμᾶ

dares (to boast)

Pres Act Subj 3 Sg · τολμάω

verb of indefinite rel. clause

→ customary present

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

ἐν

in

preposition + dative (manner)

ἄφροσύνη

foolishness

Dative

dat. of manner

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

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb (parenthetical)

→ progressive present

λέγω: 'say, speak.'

τολμῶ

I dare

Pres Act Indic 1 Sg · τολμάω

main verb

→ futuristic/customary present

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

καγώ

I too

Nominative

subject (crasis), emphatic

καγώ: 'I also.'

## 22 Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλιταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν; κἀγώ.

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

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

### Ἑβραῖοί

Hebrews

Nominative

*predicate nominative*

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

### εἰσιν

are they

Pres Act Indic 3 Pl · εἰμι

*main verb (interrogative)*

→ stative present

εἰμι: 'be.'

### κἀγώ

so am I

Nominative

*subject (crasis; supply 'am'), emphatic*

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

### Ἰσραηλιταί

Israelites

Nominative

*predicate nominative*

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

### εἰσιν

are they

Pres Act Indic 3 Pl · εἰμι

*main verb (interrogative)*

→ stative present

### κἀγώ

so am I

Nominative

*subject (crasis), emphatic*

### σπέρμα

seed

Nominative

*predicate nominative*

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

### Ἀβραάμ

of Abraham

Genitive

*genitive of relationship (indeclinable)*

Ἀβραάμ: Abraham; the father of the covenant people.

### εἰσιν

are they

Pres Act Indic 3 Pl · εἰμι

*main verb (interrogative)*

→ stative present

### κἀγώ

so am I

Nominative

*subject (crasis), emphatic*

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

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

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

### δίακονοι

servants

Nominative

*predicate nominative*

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

### Χριστοῦ

of Christ

Genitive

*genitive of relationship*

Χριστός: Christ.

### εἰσιν

are they

Pres Act Indic 3 Pl · εἰμι

*main verb (interrogative)*

→ stative present

### παραφρονῶν

being beside myself

Pres Act Ptc · Nom Sg Masc · παραφρονέω

*adverbial ptc. (manner; parenthetical)*

→ present (concurrent)

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

### λαλῶ

I speak

Pres Act Indic 1 Sg · λαλέω

*main verb (parenthetical)*

→ progressive present

λαλέω: 'speak.'

### ὑπὲρ

more / beyond

*adverb (elliptical, 'over and above')*

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

### ἐγώ

I

Nominative

*subject (emphatic; supply 'am')*

### ἐν

in / with

*preposition + dative (respect)*

<p><b>ΚΟΠΟΙΣ</b> labors Dative <i>dat. of respect</i> κόπος: 'toil, hard labor, hardship'; wearying exertion (cf. 6:5; 1 Cor 15:10).</p>	<p><b>ΠΕΡΙΣΣΟΤΕΡΩΣ</b> more abundantly <i>adverb (comparative, degree)</i> περισσότερως: 'more abundantly, far more'; the comparative adverb that paces the catalogue.</p>	<p><b>ἔν</b> in <i>preposition + dative (respect)</i></p>	<p><b>φυλακαῖς</b> imprisonments Dative <i>dat. of respect</i> φυλακή: 'prison, guarding'; repeated incarcerations (cf. 6:5; Acts records several).</p>
<p><b>ΠΕΡΙΣΣΟΤΕΡΩΣ</b> more abundantly <i>adverb (comparative)</i></p>	<p><b>ἔν</b> in / with <i>preposition + dative (respect)</i></p>	<p><b>πληγαῖς</b> beatings / blows Dative <i>dat. of respect</i> πληγή: 'blow, stripe, wound'; the floggings detailed in vv.24–25 (cf. 6:5).</p>	<p><b>ὑπερβαλλόντως</b> beyond measure <i>adverb (degree)</i> ὑπερβαλλόντως: 'exceedingly, beyond measure'; an intensified step above περισσοτέρως.</p>
<p><b>ἔν</b> in <i>preposition + dative (respect)</i></p>	<p><b>Θανάτοις</b> deaths / deadly perils Dative <i>dat. of respect</i> θάνατος: 'death'; the plural = repeated brushes with death (cf. 1:9–10; 1 Cor 15:31).</p>	<p><b>πολλάκις</b> often <i>adverb (frequency)</i> πολλάκις: 'often, many times.'</p>	

## 24 ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,

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

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

ὑπὸ  
from / by  
*preposition + genitive (agent)*

**Ἰουδαίων**  
the Jews  
Genitive  
*genitive of agent*  
| Ἰουδαῖος: 'Jew, Judean'; the synagogue authorities administering the lashes.

πεντάκις  
five times  
*adverb (numeral, frequency)*  
| πεντάκις: 'five times.'

**τεσσεράκοντα**  
forty  
Accusative  
*numeral (object of ἔλαβον)*  
| τεσσεράκοντα: 'forty'; the Deuteronomic maximum of forty lashes (Deut 25:3).

παρὰ  
less / except  
*preposition + accusative (comparison/exception)*  
| παρὰ: here 'less by, except'; παρὰ μίαν, 'minus one' — the reduced count of thirty-nine.

**μίαν**  
one  
Accusative  
*object of παρὰ (numeral)*  
| εἷς (fem. μία): 'one'; the one stroke held back to avoid exceeding the legal forty.

**ἔλαβον**  
I received  
Aor Act Indic 1 Sg · λαμβάνω  
*main verb*  
→ *constative aorist*  
| λαμβάνω: 'take, receive'; here of receiving the prescribed lashes.

## 25 τρις ἔραβδίσθην, ἅπαξ ἐλιθάσθην, τρις ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

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

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

τρις  
three times  
*adverb (numeral, frequency)*  
| τρις: 'thrice, three times.'

**ἐραβδίσθην**  
I was beaten with rods  
Aor Pass Indic 1 Sg · ῥαβδίζω  
*main verb*  
→ *constative aorist*  
| ῥαβδίζω: 'beat with rods' (from ῥάβδος, 'rod'); the Roman lictors' punishment (cf. Acts 16:22).

**ἅπαξ**  
once  
*adverb (numeral, frequency)*  
| ἅπαξ: 'once, one time.'

**ἐλιθάσθην**  
I was stoned  
Aor Pass Indic 1 Sg · λιθάζω  
*main verb*  
→ *constative aorist*  
| λιθάζω: 'stone' (from λίθος, 'stone'); the stoning at Lystra (Acts 14:19).

<p>τρῖς three times <i>adverb (numeral, frequency)</i></p>	<p>ἐναυάγησα I was shipwrecked Aor Act Indic 1 Sg · ναυαγέω <i>main verb</i> → <i>constative aorist</i> ναυαγέω: 'suffer shipwreck' (ναῦς, 'ship' + ἄγνυμι, 'break'); these precede the later wreck of Acts 27.</p>	<p>νυχθήμερον a night and a day Accusative <i>accusative of extent of time</i> νυχθήμερον: 'a night-and-day, a full 24 hours' (νύξ + ἡμέρα); a single compound noun.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>
<p>τῷ the Dative <i>article</i></p>	<p>βυθῷ deep / open sea Dative <i>dat. of place</i> βυθός: 'depth, the deep sea'; adrift on the open water, exposed to death.</p>	<p>πεποίηκα I have spent Perf Act Indic 1 Sg · ποιέω <i>main verb</i> → <i>dramatic/perfect of vivid recollection</i> ποιέω: 'do, make'; idiomatically 'spend (time)'; the perfect makes the memory vivid and present.</p>	

26 ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις,

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

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

## ὁδοιπορίας

journeys

Dative

*dat. of respect*

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

## πολλάκις

often

*adverb (frequency)*

πολλάκις: 'often.'

## κινδύνοις

dangers

Dative

*dat. of respect*

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

## ποταμῶν

of rivers

Genitive

*genitive of source (danger from)*

ποταμός: 'river'; flooded torrents and crossings.

## κινδύνοις

dangers

Dative

*dat. of respect*

## ληστῶν

of robbers

Genitive

*genitive of source*

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

## κινδύνοις

dangers

Dative

*dat. of respect*

## ἐκ

from

*preposition + genitive (source)*

## γένους

my own race

Genitive

*object of ἐκ (source)*

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

## κινδύνοις

dangers

Dative

*dat. of respect*

## ἐξ

from

*preposition + genitive (source)*

## ἐθνῶν

Gentiles

Genitive

*object of ἐξ (source)*

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

## κινδύνοις

dangers

Dative

*dat. of respect*

## ἐν

in

*preposition + dative (place)*

## πόλει

the city

Dative

*dat. of place*

πόλις: 'city'; urban riots and plots.

## κινδύνοις

dangers

Dative

*dat. of respect*

<p>ἐν in <i>preposition + dative (place)</i></p>	<p>ἐρημία the wilderness Dative <i>dat. of place</i> ἐρημία: 'desert, wilderness, lonely place'; the deserted stretches of the road.</p>	<p>κινδύνοις dangers Dative <i>dat. of respect</i></p>	<p>ἐν at <i>preposition + dative (place)</i></p>
<p>Θαλάσση sea Dative <i>dat. of place</i> θάλασσα: 'sea'; perils of sea voyages (cf. v.25).</p>	<p>κινδύνοις dangers Dative <i>dat. of respect</i></p>	<p>ἐν among <i>preposition + dative (association)</i></p>	<p>ψευδαδέλφους false brothers Dative <i>dat. of place/association</i> ψευδάδελφος: 'false brother' (ψευδ- + ἀδελφός); the climactic peril — danger from within the church (cf. Gal 2:4).</p>

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

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

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

<p>κόπω toil Dative <i>dat. of respect</i> κόπος: 'toil, wearisome labor'; cf. v.23.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>μόχθῳ hardship Dative <i>dat. of respect</i> μόχθος: 'hard labor, distress'; near-synonym of κόπος, pairing for intensity (cf. 1 Thess 2:9).</p>	<p>ἐν in <i>preposition + dative (state)</i></p>
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## ἀγρυπνίας

sleepless nights

Dative

*dat. of state*

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

## πολλάκις

often

*adverb (frequency)*

## ἐν

in

*preposition + dative (state)*

## λιμῶ

hunger

Dative

*dat. of state*

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

## καὶ

and

*coordinating conjunction*

## δίψει

thirst

Dative

*dat. of state*

δίψος: 'thirst'; paired with hunger as basic deprivation.

## ἐν

in

*preposition + dative (state)*

## νηστείας

fastings / hunger

Dative

*dat. of state*

νηστεία: 'fasting, going without food'; here likely involuntary hunger from circumstance (cf. 6:5).

## πολλάκις

often

*adverb (frequency)*

## ἐν

in

*preposition + dative (state)*

## ψύχει

cold

Dative

*dat. of state*

ψῦχος: 'cold'; exposure to the elements.

## καὶ

and

*coordinating conjunction*

## γυμνότητι

nakedness / exposure

Dative

*dat. of state*

γυμνότης: 'nakedness, lack of clothing' (from γυμνός); insufficient covering against the cold (cf. 1 Cor 4:11).

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

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

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

χωρὶς

apart from

*preposition + genitive (exception)*

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

τῶν

the

Genitive

*article (substantizes adverb)*

παρεκτὸς

other things / what is besides

*adverb (substantival, object of χωρὶς)*

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

ἢ

the

Nominative

*article*

ἐπίστασις

pressure / daily onslaught

Nominative

*subject (verbless clause)*

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

μοι

upon me

Dative

*dat. of disadvantage*

ἢ

the (which is)

Nominative

*article (attributive, w/ καθ' ἡμέραν)*

καθ'

every

*preposition + accusative (distributive)*

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

ἡμέραν

day

Accusative

*object of κατά (distributive)*

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

ἢ

the (namely)

Nominative

*article (in apposition)*

μέριμνα

anxiety / care

Nominative

*apposition to ἐπίστασις*

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

πασῶν

all

Genitive

*attributive adjective*

πᾶς: 'all, every.'

**τῶν**

the

Genitive

article

**ἐκκλησιῶν**

churches

Genitive

objective genitive (care for the churches)

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

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

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

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

**τίς**

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'

**ἀσθενεῖ**

is weak

Pres Act Indic 3 Sg · ἀσθενέω

main verb (interrogative)

→ stative present

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

**καὶ**

and

coordinating conjunction

**οὐκ**

not

negative particle

**ἀσθενῶ**

I am weak

Pres Act Indic 1 Sg · ἀσθενέω

main verb

→ stative present

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

**τίς**

who

Nominative

interrogative pronoun (subject)

**σκανδαλίζεται**

is made to stumble

Pres Pass Indic 3 Sg · σκανδαλίζω

main verb (interrogative)

→ stative present

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

**καὶ**

and

coordinating conjunction

οὐκ

not

*negative particle*

ἐγὼ

I

Nominative

*subject (emphatic)*

πυροῦμαι

burn (with indignation)

Pres Pass Indic 1 Sg · πυρώ

*main verb*

→ stative present

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

### 30 εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι.

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

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

εἰ

if

*conditional conjunction*

καυχᾶσθαι

to boast

Pres Mid Inf · καυχάομαι

*complementary infinitive (w/ δεῖ)*

→ progressive present

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

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal main verb*

→ stative present

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

τὰ

the things

Accusative

*article (substantizes gen. phrase)*

τῆς

of

Genitive

article

ἀσθενείας

weakness

Genitive

genitive (the sphere of boasting)

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

μου

my

Genitive

genitive of possession

καυχῆσομαι

I will boast

Fut Mid Indic 1 Sg · καυχάομαι

main verb

→ predictive future

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

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

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

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

ὁ

the

Nominative

article

θεός

God

Nominative

subject

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

καὶ

and

coordinating conjunction

πατήρ

Father

Nominative

subject (coordinate)

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

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of relationship

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

Ἰησοῦ

Jesus

Genitive

apposition

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

main verb

→ perfect with present force (stative)

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

<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>ὢν</b> who is Pres Act Ptc · Nom Sg Masc · εἰμί <i>attributive participle</i> → stative present εἰμί: 'be'; ὁ ὢν, 'the one who is' — echoing the LXX divine self-designation (Exod 3:14).</p>	<p><b>εὐλογητός</b> blessed Nominative <i>predicate adjective</i> εὐλογητός: 'blessed, worthy of praise' (εὖ + λόγος); the doxological epithet reserved in the NT for God (cf. Rom 1:25; 9:5).</p>	<p><b>εἰς</b> unto <i>preposition + accusative (extent of time)</i></p>
<p><b>τούς</b> the Accusative <i>article</i></p>	<p><b>αἰῶνας</b> ages / forever Accusative <i>object of εἰς (extent of time)</i> αἰών: 'age'; εἰς τούς αἰῶνας, 'unto the ages' = forever, the doxological formula.</p>	<p><b>ὅτι</b> that <i>conjunction (content of οἶδεν)</i></p>	<p><b>οὐ</b> not <i>negative particle</i></p>
<p><b>ψεύδομαι</b> I lie Pres Mid Indic 1 Sg · ψεύδομαι <i>main verb (ὅτι clause)</i> → stative present ψεύδομαι: 'lie, speak falsely'; the denial that the oath secures (cf. Rom 9:1; Gal 1:20).</p>			

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

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

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

ἐν

in

*preposition + dative (place)*

Δαμασκῶ

Damascus

Dative

*dat. of place*

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

ὁ

the

Nominative

*article*

ἐθνάρχης

governor / ethnarch

Nominative

*subject*

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

Ἀρέτα

of Aretas

Genitive

*genitive of relationship (subordination)*

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

τοῦ

the

Genitive

*article*

βασιλέως

king

Genitive

*apposition to Ἀρέτα*

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

ἐφρούρει

was guarding

Impf Act Indic 3 Sg · φρουρέω

*main verb*

→ progressive imperfect

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

τήν

the

Accusative

*article*

πόλιν

city

Accusative

*direct object*

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

Δαμασκηῶν

of the Damascenes

Genitive

*genitive of identification/possession*

Δαμασκηνός: 'a Damascene, inhabitant of Damascus.'

πιάσαι

to seize

Aor Act Inf · πιάζω

*infinitive of purpose*

→ constative aorist

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

με

me

Accusative

*direct object of πιάσαι*

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

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

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

καὶ

and / but

*coordinating conjunction*

διὰ

through

*preposition + genitive (channel)*

θυρίδος

a window / opening

Genitive

*object of διὰ (means of egress)*

θυρίς: 'window, small opening'  
(diminutive of θύρα, 'door'); an  
aperture in the city wall.

ἐν

in

*preposition + dative (means)*

σαργάνῃ

a basket / hamper

Dative

*dat. of means*

σαργάνη: 'plaited basket, rope-hamper';  
the woven container in which Paul was  
let down (cf. the στυρίς of Acts 9:25).

ἐχαλάσθην

I was lowered

Aor Pass Indic 1 Sg · χαλάω

*main verb*

→ *constative aorist*

χαλάω: 'let down, lower' (by a rope);  
the passive underscores Paul's  
helplessness — he was lowered by  
others.

διὰ

through

*preposition + genitive (channel)*

τοῦ

the

Genitive

*article*

## τείχους

wall

Genitive

*object of διὰ (the city wall)*

τείχος: 'city wall'; the fortified wall through which he descended.

## καὶ

and

*coordinating conjunction*

## ἔξέφυγον

I escaped

Aor Act Indic 1 Sg · ἐκφεύγω

*main verb*

→ *constative aorist*

ἐκφεύγω: 'flee out, escape' (ἐκ + φεύγω); the deliverance — by flight, not by force.

## τὰς

the

Accusative

*article*

## χείρας

hands

Accusative

*direct object of ἐξέφυγον*

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

## αὐτοῦ

his

Genitive

*genitive of possession*

**On the text.** The Greek follows the standard critical text of 2 Corinthians 11, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation and paragraphing are editorial and conventional. The chapter has thirty-three verses. Minor orthographic and word-order variants (e.g. ἀνέχεσθε / ἠνείχεσθε in v.1, the presence or absence of the article before θεοῦ in v.2) are not noted.

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

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph

divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.