

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 Περί μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν 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.

Περί

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)

τοῦς

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

ἐστιν

it is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

τὸ

the

Nominative

article (substantizes infinitive)

γράφειν

to write

Pres Act Inf · γράφω

articular infinitive (subject of ἐστιν)

→ 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) **γὰρ** 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.

γὰρ

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 (ὄτι clause)

→ intensive perfect (settled state)

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

ἀπὸ

since

preposition + genitive (temporal)

πέρυσσι

last year

adverb (time)

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

καὶ

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.

τοὺς

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 τῷ 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 MEN, 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)

τοὺς

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)

ὑμῶν

you

Genitive

object of ὑπὲρ (reference)

κενωθῆ

might be emptied/proved hollow

Aor Pass Subj 3 Sg · κενῶ

subjunctive (negative purpose w/ ἵνα μή)

→ constative aorist

κενῶ: '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)

καθὼς

just as

comparative conjunction

καθὼς: '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 · εἶμι

subjunctive auxiliary (periphrastic w/ ptc.)

→ stative

4 μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὗρωσιν 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

εὕρωσιν

they find

Aor Act Subj 3 Pl · εὕρισκω

subjunctive (protasis, coordinate)

→ constative aorist

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

ὕμᾱς

you

Accusative

direct object (of εὕρωσιν)

ἀπαρασκευάστους

unprepared

Accusative

object complement (predicate accusative)

ἀπαρασκευάστος: '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.

ὕμεις

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 ἡγησάμην 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.

τὴν

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 προκαταρτίσων)

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

ταύτην

this

Accusative

demonstrative (subject of the infinitive εἶναι)

ἑτοίμην

ready

Accusative

predicate adjective (w/ εἶναι)

ἑτοιμος: 'ready, prepared'; the gift fully assembled before Paul's arrival.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of result/purpose (epexegetical)

→ **stative**

οὕτως

thus

adverb (correlative w/ ὡς)

ὡς

as

comparative particle (manner)

εὐλογίαν

a blessing

Accusative

predicate (manner of giving)

εὐλογία: 'blessing'; the gift's character — freely bestowed bounty, not grasping gain.

καὶ

and

coordinating conjunction

μὴ

not

negative particle

ὡς

as

comparative particle (manner)

πλεονεξίαν

something extorted/covetousness

Accusative

predicate (the rejected alternative)

πλεονεξία: 'greed, covetousness' (πλέον + ἔχω, 'wanting more'); here an exaction wrung from the unwilling — the antithesis of εὐλογία.

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.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>σπείρων who sows Pres Act Ptc · Nom Sg Masc · σπείρω <i>substantival participle (subject)</i> → <i>gnomic present</i></p>	<p>ἐπ' upon/bountifully <i>preposition + dative (manner/measure)</i> ἐπί + dat. here adverbial: ἐπ' εὐλογίας = 'with blessings,' i.e. bountifully, lavishly.</p>
<p>εὐλογίας blessings/bountifully Dative <i>object of ἐπί (manner: 'with bounty')</i> εὐλογία: 'blessing'; the plural 'with blessings' = generously, with open- handed liberality.</p>	<p>ἐπ' upon/bountifully <i>preposition + dative (manner; repeated for parallelism)</i></p>	<p>εὐλογίας blessings/bountifully Dative <i>object of ἐπί (manner of reaping)</i></p>	<p>καὶ also <i>adverbial (correlative emphasis)</i></p>
<p>θερίσει will reap Fut Act Indic 3 Sg · θερίζω <i>main verb</i> → <i>gnomic future</i></p>			

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.

καθώς

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)

λύτης

grief/reluctance

Genitive

object of ἐκ (rejected source)

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

ἢ

or

disjunctive conjunction

ἐξ

from

preposition + genitive (source)

ἀνάγκης

compulsion

Genitive

object of ἐξ (rejected source)

ἀνάγκη: 'necessity, compulsion'; giving wrung out by pressure, not freely chosen.

ίλαρόν

cheerful

Accusative

attributive adjective (w/ δότην)

ίλαρός: 'cheerful, glad' (NT hapax; cf. English 'hilarious'); the joyful temper God prizes in giving.

γάρ

for

explanatory conjunction (ground)

γάρ: introduces the scriptural warrant (echoing Prov 22:8 LXX).

δότην

giver

Accusative

direct object (of ἀγαπᾷ)

δότης: 'giver' (NT hapax); the agent-noun naming the one God loves.

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.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

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

πᾶσαν

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.

πᾶσαν

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.

καθώς

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 βρωσιν 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.)

δὲ

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)

βρώσιν

food/eating

Accusative

object of εἰς (purpose)

βρώσις: '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)

<p>πᾶσαν all Accusative <i>attributive adjective (w/ ἀπλότητα)</i></p>	<p>ἀπλότητα generosity/single-heartedness Accusative <i>object of εἰς (purpose of the enriching)</i> ἀπλότης: 'singleness, sincerity'; here 'liberality, generosity' (cf. 8:2; 9:13) — open-hearted giving without ulterior motive.</p>	<p>ἣτις which Nominative <i>relative pronoun (subject; qualitative)</i> ὅστις: the qualitative relative — 'which (of such a kind that)'; the generosity that has this effect.</p>	<p>κατεργάζεται produces/works Pres Mid Indic 3 Sg · κατεργάζομαι <i>main verb (rel. clause)</i> → present (ongoing) κατεργάζομαι: 'bring about, accomplish' (κατά-intensive of ἐργάζομαι); the generosity effects a definite result.</p>
<p>δι' through <i>preposition + genitive (agency/means)</i></p>	<p>ἡμῶν us Genitive <i>object of διὰ (intermediate agency)</i> δι' ἡμῶν: Paul and his fellows are the channel — they convey the gift, prompting the recipients' gratitude.</p>	<p>εὐχαριστίαν thanksgiving Accusative <i>direct object (of κατεργάζεται)</i> εὐχαριστία: 'thanksgiving, gratitude'; the godward result of the gift — the theme of v.11b–13.</p>	<p>τῷ to the Dative <i>article</i></p>
<p>θεῷ God Dative <i>dative of recipient (of the thanksgiving)</i></p>			

12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, 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 ·

προσαναπληρῶ

ptc. in periphrastic present (w/ ἐστίν)

→ present (ongoing)

προσαναπληρῶ: '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/ ἀλλὰ)

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 ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντα,

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.

καὶ

and

coordinating conjunction (second ground)

ἀπλότητι

generosity

Dative

object of ἐπί (second ground; parallel to ὑποταγῇ)

ἀπλότης: 'singleness, liberality'; the open-handed generosity of their giving (cf. v.11; 8:2).

τῆς

of the

Genitive

article

κοινωνίας

fellowship/sharing

Genitive

genitive of source/content (generosity their fellowship shows)

κοινωνία: 'fellowship, sharing, partnership'; the collection as tangible communion between churches (cf. 8:4; Rom 15:26).

εἰς

toward

preposition + accusative (direction/beneficiary)

αὐτοὺς

them

Accusative

object of εἰς (the Jerusalem saints)

καὶ

and

coordinating conjunction

εἰς

toward

preposition + accusative (direction)

πάντας

all

Accusative

object of εἰς (substantival: 'all others')

πᾶς: 'all'; the fellowship reaches beyond Jerusalem to all the saints — a catholic generosity.

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. ἐπιποθούντων; gen. absolute)

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

δεήσει

in prayer/petition

Dative

dative of means/manner (the praying)

δεήσις: '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)

ἐπιποθούντων

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 ἐπιποθούντων)

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

ὑπερβάλλουσιν

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.

τῆ

the

Dative

article

ἀνεκδιηγήτω

indefinable

Dative

attributive adjective (w/ δωρεᾶ)

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

αὐτοῦ

his

Genitive

genitive of source/possession

δωρεᾶ

gift

Dative

object of ἐπὶ (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. The Greek follows the standard critical text of 2 Corinthians 9, 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 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.