

Notes on the Greek New Testament
Day 249 – September 6th – 2 Corinthians 8:16-24

Works frequently referenced in these notes on 2 Corinthians

Carson, Donald A	<i>From Triumphalism to Maturity: A new exposition of 2 Corinthians 10-13</i> , Leicester, IVP, 1986
Kruse, Colin	<i>2 Corinthians</i> (Tyndale Commentary), London, IVP, 1987
Martin, Ralph P	<i>2 Corinthians</i> (Word Biblical Commentary), Waco Texas, Word Books, 1986
Tasker, RVG	<i>2 Corinthians</i> (Tyndale Commentary), London, Tyndale Press, 1958

Verse 16

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

"The formal χάρις ... τῷ θεῷ suggests that more than a simple travel arrangement was at stake, namely, Paul is glad that Titus is ready to go back to consolidate the gains already made and to put the Corinthians to a searching test: Will they contribute to the fund as a token of their good faith? (This is exactly the appeal in v.24.)" Martin

δόντι Verb, aor act ptc, m dat s δίδωμι

κ B C Byz read διδοντι, the present participle. Martin prefers this reading.

σπουδῆ, ης f earnestness, eagerness, zeal

ὑπὲρ ὑμῶν has the sense of 'towards you' or 'concerning you'

Verse 17

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

παρακλησις, εως f encouragement, exhortation

δεχομαι receive, accept, welcome

i.e. Titus accepted Paul's request that he visit them again, now with this letter.

σπουδαιότερος, α, ον more earnest, most eager; comparative of σπουδαιος

ὑπαρχω be (equivalent to εἰμι)

αὐθαίρετος, ον of one's own accord

Cf. v.3 where the word is used of the Corinthians.

Verse 18

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

συμπεμπω send along with

An epistolatory aorist.

ἔπαινος, ου m praise, commendation
εὐαγγέλιον, ου n good news, gospel

'praise in the gospel' "The RSV supplies *preaching* and the NIV *service*, which is more general. It is probably better to adopt the more general expression which could include gospel preaching but could also simply denote a ministry generally supportive of the gospel and those who preach it." Kruse Barrett, following Souter, wants to take ὁ ἀδελφος literally, suggesting that the reference is to Titus's natural brother. There are many other suggestions concerning the individual, but his identity is unknown.

ἐκκλησία, ας f congregation, church

Verse 19

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

χειροτονηθεὶς Verb, aor pass ptc, m nom s

χειροτονεω appoint, choose

συνεκδημος, ου travelling companion

διακονεω serve, minister

σὺν τῇ χάριτι συν is read by p⁴⁶ κ D G Byz etc. while B C P etc. read ἐν. Metzger writes "it is most difficult to decide between ἐν and συν ... it is ... probable that the unusual combination of σὺν with an inanimate object led copyists to substitute ἐν." Martin says that the σὺν must be left untranslated.

τῇ χάριτι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν... "in this grace which is ministered by us..."

The 'grace' here means the gift freely given by the churches. Hence the NIV translates, "... to accompany us as we carry the offering, which we administer to honour the Lord himself and show our eagerness to help."

προθυμία, ας f willingness, readiness

See Gal 2:10 in context. The collection was an important expression of unity between the Jewish and Gentile churches.

Verse 20

στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν,

στελλομαι try to guard against, avoid

The participle depends on the verb *συνεπεπεμψαμεν* of verse 18, i.e., 'we sent the brother with Titus to prevent anyone finding fault...' Paul was eager to safeguard himself from misunderstanding. The presence of others, chosen by the churches, would ensure that none could claim that Paul was collecting the money for himself.

μωμήσῃται Verb, aor midd dep subj, 3 s

μωμαομαι find fault with

ἀδροτης, ητος f generous amount

'abundance,' another synonym for the collection.

Verse 21

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

προνοεω have in mind to do

καλος, η, ον good, right, proper

ἐνωπιον before, in the presence of

Verse 22

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

συμπεμπω send along with

A third and again anonymous member of the party is introduced.

δοκιμαζω test, prove, discern

πολλακίς often, repeatedly, frequently

σπουδαιος, α, ον earnest, eager

νυνι see v.11

σπουδαιότερος see v.17

πεποιθησις, εως f confidence

"The Greek *πεποιθησει πολλῇ τῇ εἰς ὑμᾶς* could be taken to imply either the unnamed person's 'confidence in you' or Paul's own 'confidence in you.' But the latter rendering is hardly likely to be the reason for an increase of this man's enthusiasm to go to Corinth, though it seems to fit the context. On the other hand, we cannot say who this brother may have been if he now, like Paul, has had his confidence in the Corinthians restored – unless he was someone close to Paul, such as Timothy. Again, we are left to puzzle over this person's precise identity and to speculate why his name is missing from our text. Windish ... opts for Luke... But as to his exact identity we are quite in the dark." Martin

Verse 23

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

εἴτε if, whether

Used to introduce his summing up of his commendation, 'if you ask concerning Titus, he is... if concerning the brothers...'

κοινωνος, ου m partner, sharer

ἐμος, η, ον 1st pers possessive adj my, mine

συνεργος, ου m fellow-worker

ἀποστολοι is here used in the general sense, 'messengers,' 'delegates' cf. Phil 2:25.

δόξα, ης f glory

The phrase *δόξα Χριστοῦ* must be understood in the sense of *their work* being to the glory of Christ, particularly the work they are now undertaking as messengers of the churches (cf. v.19).

Verse 24

τὴν οὖν ἐνδειξὴν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχίσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν.

ἐνδειξις, εως f evidence, indication

καυησις, εως f boasting

ἐνδεικνυμαι show, give indication of, do

ἐνδεικνυμενοι / ἐνδειξασθε There is variation between manuscripts, with some reading the participle and some the imperative. Metzger sums up the deliberations of the committee which compiled the UBS Greek New Testament, "Since it is now generally recognised by NT grammarians that, in accordance with Semitic idiom, occasionally the Greek participle functions as the imperative mood, the Committee preferred *ἐνδεικνυμενοι*." He then goes on to cite the textual evidence and the greater likelihood of the imperative being substituted for the participle than vice versa.

προσωπον, ου n face, presence

ἐκκλησια, ας f congregation, church

'so that all the congregations can see it.'

"What an idealist Paul was! What an appreciation of Christian character he had when he described these nameless believers as reflections of the splendour of Christ! To common eyes they might be commonplace men; but when Paul looked at them he saw the dawning of that brightness in which the Lord appeared to him by the way [Acts 9,22,26]. Contact with the grim side of human nature did not blind him to this radiance; rather did this glory of Christ in men's souls strengthen him to believe all things, to hope all things, to endure all things. In showing before these honoured messengers the proof of their love, and of his boasting on their behalf, the Corinthians will show it, he says, before the face of the Churches. It will be officially reported throughout Christendom." Denney