

Notes on the Greek New Testament
Day 250 – September 7th – 2 Corinthians 9:1-15

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

2 Corinthians 9

Cf. the note on the relationship between chs 8 and 9 at the head of the previous chapter.

Verse 1

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους
περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν,

Περὶ μὲν γὰρ "need not express an emphatic contrast (as in Rom 5:16; 14:5; 1 Cor 5:3; 11:7; 12:8); it may – and more probably does – introduce a subheading within the major theme (as in Rom 3:2; 1 Cor 11:18; 2 Cor 11:4)." Martin

διακονια, ας f ministry, service,
contribution

περισσος, η, ον unnecessary, superfluous

Martin suggests the translation, 'there is no need for me to be writing to you [as I have done].'

Verse 2

οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
καυχῶμαι Μακεδόσιν ὅτι Ἀχαῖα
παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζήλος
ἤρεθισε τοὺς πλείονας.

προθυμια, ας f willingness, zeal
καυχασμαι boast, boast about
Μακεδων, ονος m Macedonian
παρεσκεύασται Verb, aor midd indic, 3 s
παρασκευαζω midd. prepare oneself,
get oneself ready
περυσι adv a year ago, last year

"Perhaps the disaffection at Corinth was local and confined to house congregations in the city, and other churches in Achaia (of which Cenchræe is an example, Rom 16:1) may not have been so troubled." Martin

ζηλος, ου m, and ους n zeal
ἐρεθίζω stir up, rouse
πλειων, πλειον ορ πλεον more, most, many

Verse 3

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

"The statements in vv.3-5 would be unintelligible if we had not chapter 8:16-24 to explain them; and instead of saying there is no connexion between 9:1 and what precedes, we should rather say that the connexion is somewhat involved and circuitous – as will happen when one is handling a topic of unusual difficulty." Denney

πεμψω send

Cf. 8:6, 17-24.

καυχημα, τος n boasting, pride
κενωθῆ Verb, aor pass subj, 3 s κενωω make
of no effect
μερος, ους n part, in part, partly
παρεσκευασμένοι Verb, perf midd ptc, m
nom pl παρασκευαζω see v.2

Verse 4

μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ
εὐρωσιν ὑμᾶς ἀπαρασκευάστους
καταισχυνοῦμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς,
ἐν τῇ ὑποστάσει ταύτῃ.

πως how(?); μη πως lest
ἐὰν if
ἐμοὶ Pronoun, dat s ἐγω
ἀπαρασκευαστος, ον unprepared
καταισχυνοῦμεν Verb, aor pass subj, 1 pl
καταισχυνω put to shame, humiliate

λέγω – many MSS read λεγωμεν which is probably a scribal assimilation to the preceding καταισχυνομεν ἡμεῖς

ὑποστάσει Noun, dat s ὑποστασις, εως f
confidence, assurance

ἐν τῇ ὑποστάσει ταύτῃ 'in this eventuality,' so Hering, Martin.

Verse 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.

ἀναγκαιος, α, ον necessary
ἡγησάμην Verb, aor midd dep indic, 1 s
ἡγεομαι think, consider

Cf. Phil 2:25.

παρακαλεω exhort, encourage, urge
προερχομαι go ahead, go before
προκαταρτίσωσιν Verb, perf pass ptc, f acc s
προκαταρτιζω prepare in advance
προεπηγγελμένην Verb, aor midd/pass dep
indic, 1 s προεπαγγελλομαι promise
beforehand
εὐλογία, ας f blessing

Cf. 2 Kings 5:15 [LXX]

ἐτοιμος, η, ον ready, prepared
πλεονεξία, ας f greed, covetousness

The phrase ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν is translated by NIV "as a generous gift, not as one grudgingly given." The nouns refer to the spirit in which the gift might be given – πλεονεξία here means resentfully in the sense of wishing to hold on to it rather than to give. Martin follows Moffatt's translation, "... not as money wrung out of you." Plummer gives πλεονεξία here the sense 'extortion.'

Verse 6

Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίας ἐπ' εὐλογίας καὶ θερίσει.

τοῦτο δε 'As to this, however'

σπειρω sow
φειδομενως sparingly
θεριζω reap, harvest
εὐλογία, ας f blessing, praise; ἐπ' εὐλογίας bountifully

Verse 7

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

ἕκαστος, η, ον each, every

Martin adds words to bring out the sense, 'Let each one give ...'

προήρηται Verb, perf midd/pass dep indic, 3 s προαιρεομαι decide

D Ψ Byz read the present tense προαιρειται

λυπη, ης f grief, sorrow, pain
ἢ or
ἀναγκη, ης f necessity, distress,
compulsion

ἰλαρος, α, ον cheerful
δοτης, ου m giver
ἀγαπαω love, show love for

Cf. Prov 22:8. "It is not difficult to suggest why God delights in a cheerful giver. He himself is such a giver and desires to see this characteristic restored among those who were created in his image." Kruse

Verse 8

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

περισσεῦσαι Verb, aor act infin περισσευω
abound, cause to increase, cause to
abound

A favourite word of Paul.

παντοτε always
αὐτάρκεια, ας f what is necessary

πᾶσαν αὐτάρκειαν ἔχοντες 'you may have all you need'

ἀγαθος, η, ον good, useful, fitting

"The ruling thought is that, as the Achaeans rise to their responsibility in making their offering, they may count on God to sustain their endeavour by granting them both the desire to share and the necessary ability to do so." Martin

Verse 9

(καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἢ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

γέγραπται Verb, perf pass indic, 3 s γραφο

Cf. Ps 112:9 [LXX 111:9]

σκορπιζω scatter, disperse, be generous
ἔδωκεν Verb, aor act indic, 3 s διδομι
πένησιν Noun, dat pl πενης, ητος m poor
or needy person
δικαιοσυνη, ης f righteousness

Care for the poor is evidence of a person's relationship with God.

"Paul is building on God's justifying action of which the gentile Christian collection for Jerusalem is a potent sign... Georgi ... makes much use of 1 Chron 29:16-22 in Jewish expectation. The people, in this text, are seen as offering freely and joyfully to Yahweh and his Temple in Jerusalem. In Jewish hopes based on Is 60:5, 11, this giving would be completed as the Gentiles brought gifts ("the wealth of the nations") to Zion, and this occurrence would mark the new age. Paul may have seen the collection in this light." Martin

αἰων, αἰωνος m age, eternity

Verse 10

ὁ δὲ ἐπιχορηγῶν σπόρον τῷ σπεύροντι καὶ ἄρτον εἰς βρώσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·)

ἐπιχορηγεῶ supply

σπορος, ου m seed, supply of seed

σπειρω sow

ἄρτος, ου m bread, food

βρωσις, εως f food, eating, a meal

χορηγεῶ supply, provide

πληθυνεῖ Verb, fut act indic, 3 s πληθυνω

increase, multiply

αὐξήσει Verb, fut act indic, 3 s αὐξανω and

αὐξω make grow, increase

The three verbs, χορηγήσει, πληθυνεῖ and αὐξήσει are future indicative read $\aleph^* B C D^*$ and minuscules, but the optative mood (χορηγήσαι, πληθυναι, αυξησαι) is given by the majority of MSS, while p^{46} is divided, giving two optatives, 'may he provide and increase,' and a future indicative for 'and he will augment.' Martin, following Barrett, writes, "Paul's train of thought evidently required a confident assertion, not a pious hope."

γενημα, τος n product, harvest

Verse 11

ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ θεῷ –

πλουτιζω enrich, make rich

ἀπλοτης, ητος f generosity, liberality

ὅστις, ἥτις, ὅ τι who, which

κατεργάζομαι do, accomplish, bring about

εὐχαριστια, ας f thanksgiving

Verse 12

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

διακονια, ας f ministry, service, contribution

λειτουργια, ας f service

μονος, η, ον i) adj only, alone; ii) adv μονον only, alone

προσαναπληρω supply, provide

ὑστερημα, τος n what is lacking, need

περισσευω abound, excel

εὐχαριστια, ας f thanksgiving

Some few MSS read the singular, but the overwhelming evidence is for the plural εὐχαριστιῶν.

πολλῶν εὐχαριστιῶν probably 'many thanksgivings,' but could mean 'the thanksgivings of many people'

Verse 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,

δοκιμη, ης f proof, evidence

δοξαζω praise, honour, glorify, exalt

Who is the subject of the participle δοξάζοντες? The RSV understands it of those rendering the service: "Under the test of this service you will glorify God by your obedience." Most understand the subject to be the recipients of this service, continuing the thought of the previous verse. Thus the NIV paraphrases the irregular grammar, "Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ." The latter is preferred by Martin, Hering and Barrett.

ὑποταγη, ης f obedience, submission

ὁμολογια, ας f confession, profession

εὐαγγελιον, ου n good news, gospel

ἀπλοτης, ητος f generosity, liberality

κοινωνια, ας f fellowship, sharing in, participation, contribution

An expression of partnership with believing Israel. "The collection, which may have seemed at face value simply a charitable deed, has deeper levels of meaning. It is a vindication of Paul's authority and then – as a consequence – a demonstration to the Jerusalem church of the Corinthian (*part pro toto*, so representing the Pauline churches of the Gentile communities) confession that there is one Gospel, including both Jews and non-Jews (Rom 1:16,17) – at least from Paul's angle of vision." Martin

Verse 14

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

δεησις, εως f prayer, plea

ὑπὲρ ὑμῶν $\aleph^* B$ and most minor authorities have ἡμῶν 'for us.' ὑμῶν is to be preferred.

ἐπιποθεω long for, desire

ὑπερβαλλω surpass

Again, the grammar is difficult because of the lack of a main verb. Paul believes that the collection will serve the end of uniting Jew and Gentile believers. The Jewish believers will respond with affectionate longing towards the Gentiles.

Martin adds, "Paul's hopes may have been set too high; we may add that Rom 15:30,31 gives a more dismal prospect of the collection's future on the Jewish-Christian side, and the fact that, according to Acts 20:2-5, no Corinthian is found among the delegates to Jerusalem, may show Paul's great desires to have the collection cement relations were not to be realised."

Verse 15

χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ
δωρεᾷ.

ἀνεκδιηγητος, ον indescribable, beyond
words

δωρεα, ας f gift

Paul ends fittingly with a doxology. Our giving is a response to God's supreme gift to us, cf. Rom 8:32.