

2 Cor. 4:1-15 mws

V. 1

διακονίαν

functioning in the interest of a larger public, service, office, ‘ministry of death’ of the OT law, cf. 3:7, 8, 9, 5:18

procedure for taking care of the needs of people, provision for taking care of, arrangement, for support

ἠλεήθημεν

APIIpl

fr. ἐλεεω

to be greatly concerned about someone in need, have compassion/mercy/pity, passive – find or be shown mercy, receive as a gracious gift

to show kindness or concern for someone in serious need, to show mercy, to be merciful toward, to have mercy on, mercy

ἐγκακοῦμεν

PAIipl

fr. ἐγκακεω

to lose one’s motivation in continuing a desirable pattern of conduct or activity, lose enthusiasm, be discouraged, ‘we do not lose our enthusiasm, lose heart for this service (in contrast to falling into deceptive behavior patterns, v. 2)’

to lose one’s motivation to accomplish some valid goal, to become discouraged, to lose heart, to give up

V. 2

ἀπειπάμεθα

AMIipl

fr. ἀπειπον

disown, renounce, ‘we have renounced the things that one hides out of a sense of shame’

to be determined to avoid doing something, to renounce, to put aside, to reject, ‘but we reject secret and shameful deeds’ or ‘we refuse to become involved in secret and shameful deeds’ or ‘...in doing what is secret and shameful’

to assert opposition to something, to denounce, ‘but we denounced hidden, shameful deeds’

κρυπτά

a hidden entity, something hidden, a hidden thing, ‘the things that are hidden out of a sense of shame’

pertaining to not being able to be known, in view of the fact that it has been kept secret, secret, hidden, not able to be made known

αἰσχύνῃς

a sensitivity respecting possibility of dishonor, modesty, shame, ‘what one conceals from a feeling of shame’

a painful feeling due to the consciousness of having done or experienced something disgraceful, shame, disgrace

ΠΕΡΙΠΑΤΟΥΝΤΕΣ PAPtcpMPN fr. περιπατεω
to conduct one's life, comport oneself, behave, live as habit of conduct, of 'walk of life', go about, live, conduct oneself, walk, more exactly defined by a prepositional phrase, the sphere in which one lives or ought to live, so as to be characterized by that sphere
to live or behave in a customary manner, with possible focus upon continuity of action, to live, to behave, to go about doing

πανουργία
cunning, craftiness, trickery, cf. 11:3
trickery involving evil cunning, craftiness, treachery

δολοῦντες PAPtcpMPN fr. δολοω
to make false through deception or distortion, falsify, adulterate, cf. 1 Cor. 5:6
to cause something to be or to become false as the result of deception or distortion, to cause to be false, to distort, 'and not distorting the word of God'

φανερῶσει
disclosure, announcement, 'the open proclamation of the truth'
to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation, cf. 2:14

ἀληθείας
the content of what is true, truth, especially of the content of Christianity as the ultimate truth, 'by a clear statement of the truth'
the content of that which is true and thus in accordance with what actually happened, truth

συνιστάνοντες PAPtcpMPN fr. σύιστημι
to bring together as friends or in a trusting relationship by commending/recommending, present, introduce/recommend someone to someone else, self-commendation may be construed either as inappropriate or appropriate 'we commend ourselves to every human conscience = to every person's awareness of what is right' cf. 6:4
to indicate approval of a person or event, with the implication that others adopt the same attitude, to recommend

συνείδησις
the inward faculty of distinguishing right and wrong, moral consciousness, conscience, cf. 1:12, 5:11
the psychological faculty which can distinguish between right and wrong, moral sensitivity, conscience

ἐνώπιον
pertaining to being present or in view, in the sight of, in the presence of, among, nonliteral, 'in the sight of God'
marking a participant whose viewpoint is relevant to an event, in the sight of, in the opinion of, in the judgment of

V. 3

κεκαλυμμένον P f P P t c p N S N fr. καλυπτω
to cause something not to be known, hide, conceal, keep secret, hide, pf. pass. – be hidden
(=unknown) of the gospel
to cause something not to be known, to hide, to keep secret, to conceal

εὐαγγέλιον

God's good news to humans as proclamation, cf. v. 4
the content of good news, the good news, the gospel

ἀπολλυμένοις P M / P P t c p M P D fr. ἀπολλυμι
to cause or experience destruction, perish, be ruined, especially of eternal death, 'those who are lost'
to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy, destruction

V. 4

θεὸς

of the devil, 'the god of this age'
a title for the devil, literally 'the god of this world' one who has power or authority over this world (or this age) and is so recognized by people of the world, the god of this world, the devil
'the god of this world has blinded the minds of the unbelievers' the expression 'the god of this world' may be understood in two senses: (1) the god who rules over this world or (2) the god whom the people of this world trust or worship. Though many persons have traditionally interpreted 'the god of this world' as the one who rules over this world, it is the second meaning which probably fits more accurately in the context of 2 Cor. 4:4

αἰῶνος

a segment of time as a particular unit of history, age, the present age, the ruler of this age is the devil
the system of practices and standards associated with secular society (that is, without reference to any demands or requirements of God) world system, world's standards, world

ἐτύφλωσεν A A I 3 s g fr. τυφλωω

to deprive of sight, to blind, in imagery, figurative
to cause someone not to be able to understand, to make someone not understand, to remove someone's understanding, 'he made unbelievers unable to understand' or 'he made unbelievers' minds unable to comprehend'
to cause someone to no longer have the capacity for understanding, to cause to not understand, to make unable to comprehend'

νοήματα

that which one has in mind as product of intellectual process, thought
the faculty of processing thought, mind, understanding
the psychological faculty of understanding, reasoning, thinking, and deciding, mind

ἀπίστων

without faith, disbelieving, unbelieving, in their case, ‘the god of this age has blinded their unbelieving minds’
one who does not believe the good news about Jesus Christ, one who is not a believer, unbeliever

ἀοράσαι

AAInf

fr. ἀγάζω

see, metaphorical of the Gospel’s light
to cause something to be clearly evident, to cause to be seen, to cause to be clear to, ‘so that the light of the gospel of the glory of Christ would not be evident (to them)’ or ‘so that they would not see the light of the good news about the glory of Christ’

φωτισμὸν

illumination for the inner life, enlightenment, light, ‘so that they do not see the light of the Gospel of the glory of Christ’
that which has been revealed as true, truth, revealed truth, ‘so that they will not see the truth of the good news about the glory of Christ’

εὐαγγελίου

see above

δόξης

the condition of being bright or shining, brightness, splendor, radiance, of humans involved in transcendent circumstances, and also transcendent beings, of those who appear before God, ‘the news that shines with the greatness of Christ, cf. v. 6’
the quality of splendid, remarkable appearance, glory, splendor

εἰκὼν

that which has the same form as something else, living image, cf. Col. 1:15
that which has the same form as something else, same form, likeness

V. 5

ἑαυτοῦς

indicator of identity with the person speaking or acting, self, cf. 3:5
in the singular, a reflexive reference to a person or thing spoken or written about, and in the plural, a reflexive reference to any and all persons or things involved as subjects of the clause, himself, herself, itself, ourselves

κηρύσσομεν PAI1pl fr. κηρυσσω
to make public declarations, proclaim aloud, of contemporary proclaimers, ‘we do not publicize ourselves, but Christ Jesus as Lord’
to publicly announce religious truths and principles while urging acceptance and compliance, to preach

κύριον
one who is in a position of authority, lord, master, of transcendent beings, the use of the word κυριος raises Jesus above the human level
one who exercises supernatural authority over mankind, Lord, Ruler, One who commands

δούλους
one who is solely committed to another, slave, subject, in a positive sense, in relation to a superior human being, of humble service, especially of the relationship of humans to God, slave of God=subject to God, owned body and soul, Christ as master puts his slaves, the apostles, at the disposal of the Corinthians

V. 6

Ἐκ
marker denoting separation, from, out of, away from
marker of dissociation in the sense of being independent from someone or something from, free from, apart from, independent of

σκότους
darkness, gloom, of the darkness of chaos, of the darkness of nonexistence
a condition resulting from the partial or complete absence of light, darkness

φῶς
light in contrast to darkness, light, in the physical realm, opposite σκοτος
light in contrast with darkness, ‘the God who said, Out of darkness the light shall shine’

λάμψει FAI3sg/AAImp3sg fr. λαμπω
ἔλαμψεν AAI3sg fr. λαμπω
to emit rays of light, shine, of the light that shone forth at creation by God’s command
to shine or to produce light, as in the case of heavenly bodies, lightning, candles, torches, to shine, to give light, to bring light

φωτισμὸν
see above
to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation, ‘in order to make known the knowledge of God’s glory, shining in the face of Jesus Christ’

γνώσεως

comprehension or intellectual grasp of something, knowledge, ‘enlightening of the knowledge’
the content of what is known, knowledge, what is known

δόξης

see above

προσώπω

the front part of the head, face, countenance, cf. 3:7, 13, 18 [contrast face of Moses]
the front part of the human head, face

V. 7

θησαυρὸν

that which is stored up, treasure, of transcendent things, of the gospel and its glory
that which is of exceptional value and kept safe, treasure, wealth, riches

ὄστρακίνοις

made of earth/clay, in imagery, denoting breakableness
pertaining to being made of baked clay, earthenware, clay

σκεύεσιν

a human being exercising a function, instrument, vessel, figurative extension of ‘vessel, jar, dish’
figurative extension of meaning ‘instrument, thing, a person in relation to a particular function or role, person

ὑπερβολή

state of exceeding to an extraordinary degree a point on a scale of extent, excess, extraordinary quality/character, ‘the extraordinary (quality of the) power, cf. 12:7
a degree which exceeds extraordinarily a point on an implied or overt scale of extent, extraordinary, extreme, supreme, far more, much greater, to a far greater degree, ‘the extraordinary power belongs to God’

δυνάμεως

potential for functioning in some way, power, might, strength, force, capability
the potentiality to exert force in performing some function, power

V. 8

θλιβόμενοι

PPPtcpMPN

fr. θλιβω

to cause to be troubled, oppress, afflict, passive, be afflicted, distressed, cf. 1:6, 7:5
to cause someone to suffer trouble or hardship, to cause trouble to, to persecute, to cause to suffer hardship

στενοχωρούμενοι PPPtcpMPN fr. στενοχωρεω
to be in a circumstance that seems to offer no way out, be distressed, ‘hard pressed, but not distressed/crushed’
to be in serious circumstances, with the implication of no escape or way out, to be in great trouble, to be hemmed in with difficulty, ‘often suffering but not completely crushed’ or ‘often in difficulty but never completely overwhelmed’

άπορούμενοι PMPtcpMPN fr. άπορεω
to be in a confused state of mind, be at a loss, be in doubt, be uncertain, ‘(sometimes) at a loss, but not losers (an attempt to reproduce the wordplay; REB: bewildered, but never at our wits’ end)’
to be in perplexity, with the implication of serious anxiety, to be at a loss, to be uncertain, to be anxious, to be in doubt, consternation

έξαπορούμενοι PM/PdepPtcpMPN fr. έξαπορευομαι
to be at a loss psychologically, be in great difficulty, doubt, embarrassment, ‘perplexed, but not despairing’
to be in extreme despair, implying both anxiety and fear, to be in utter despair, to despair completely, cf. 1:8

V. 9

διωκόμενοι PPPtcpMPN fr. διωκω
to harass someone, especially because of beliefs, persecute
to systematically organize a program to oppress and harass people, to persecute, to harass, persecution

έγκαταλειπόμενοι PPPtcpMPN fr. έγκαταλειπω
to separate connection with someone or something, forsake, abandon, desert, of feeling or being forsaken by God, cf. Heb 13:5
to desert or forsake a person and thus leave that individual uncared for, to desert, to forsake

καταβαλλόμενοι PPPtcpMPN fr. καταβαλλω
to strike with sufficient force so as to knock down, throw down, strike down, ‘struck down, but not destroyed, cf. Rev. 12:10
to hit or strike with sufficient impact so as to knock an object down, to knock down, ‘though we get knocked down at times, we are not destroyed’

άπολλύμενοι PM/PPtcpMPN fr. άπολλυμι
to cause or experience destruction, perish, be ruined, of things, be lost, pass away, be ruined
to destroy or to cause the destruction of persons, objects, or institutions, to ruin, to destroy, destruction

V. 10

πάντοτε

always, at all times

duration of time, with reference to a series of occasions, always, at all times, on every occasion

νέκρωσιν

death as process, death, putting to death, ‘we always carry about in our body the putting to death of Jesus (of the constant danger of death in which the apostle lives because of his commitment to Jesus)

the process of dying, to die, death, ‘at all times we carry in our bodies the death of Jesus...it evidently refers to the fact that Paul was constantly in danger of dying in the same manner in which Jesus died, that is to say, by violence...’at all times we live in the constant threat of being killed as Jesus was’’

σώματι

body of a human being or animal, body, the body is the instrument of human experience and suffering

the physical body of persons, animals, or plants, either dead or alive, body

περιφέροντες PAPtcpMPN fr. περιφέρω

carry about, carry here and there

to carry around from one place to another, to carry around, to carry about, may also be used in figurative contexts, ‘we always carry around in our body the death of Jesus’

φανερωθῆ APS3sg fr. φανερῶ

to cause to become known, disclose, show, make known

to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation, cf. 2:14, 5:11

V. 11

ἀεὶ

duration of time as episodic, of a frequently recurring action or situation continually, constantly
duration of time, either continuous or episodic, but without limits, always, constantly,
continually, cf. 6:10

ζῶντες PAPtcpMPN fr. ζῶω

to be alive physically, live, ‘we during our (earthly) life, cf. 1 Thes. 4:15, 17

to be alive, to live, life

θάνατον

the termination of physical life, death, of the danger of death, ‘come close to dying’ reminiscent of the constant danger of death which faced the apostle as he followed his calling

the process of dying, to die, death

παραδιδόμεθα PPI1pl fr. παραδιδωμι
to convey something in which one has a relatively strong personal interest, hand over, give (over), deliver, entrust, hand over, turn over, give up a person, ‘hand over to death’
to hand over to or to convey something to someone, particularly a right or an authority, to give over, to hand over

φανερωθῆ APS3sg fr. φανερωω
see above

θνητῆ
pertaining to being subject to death, mortal
pertaining to being liable to death (that which will eventually die) mortal

σαρκί
the physical body as functioning entity, body, physical body, as something with physical limitations, life here on earth
a living body, body, physical body

V. 12

θάνατος
see above

ἐνεργεῖται PMI3sg fr. ἐνεργεω
to put one’s capabilities into operation, work, be at work, be active, operate, be effective, ‘death is at work in us’
to be engaged in some activity or function, with possible focus upon the energy or force involved, to function, to work, to be at work, practice

ζωή
transcendent life, life, the life of the believers, which proceeds from God and Christ
to be alive, to live, life

V. 13

πνεῦμα
God’s being as controlling influence, with focus on association with humans, Spirit, spirit, more closely defined by a genitive
an attitude or disposition reflecting the way in which a person thinks about or deals with some matter, disposition, attitude, way of thinking

πίστεως
state of believing on the basis of the reliability of the one trusted, trust, confidence, faith
to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust

γεγραμμένον PfPPtcpNSA fr. γραφω
to express thought in writing, write, of pronouncements and solemn proceedings, write down,
record
write

Ἐπίστευσα AAI1sg fr. πιστευω
πιστεύομεν PAI1pl fr. πιστευω
to consider something to be true and therefore worthy of one's trust, believe
to believe something to be true and, hence, worthy of being trusted, to believe, to think to be
true, to regard as trustworthy

διὸ
therefore, for this reason
relatively emphatic markers of result, usually denoting the fact that the inference is self-evident,
therefore, for this reason, for this very reason, so then

ἐλάλησα AAI1sg fr. λαλεω
λαλοῦμεν PAI1pl fr. λαλεω
to utter words, talk, speak
to speak or talk, with the possible implication of more informal usage, to speak, to say, to talk, to
tell

V. 14

εἰδότες PfAPtcpMPN fr. οἶδα
to have information about, know
to possess information about, to know, to know about, to have knowledge of, to be acquainted
with, acquaintance

ἐγείρας AAPtcpMSN fr. ἐγειρω
ἐγερεῖ FAI3sg fr. ἐγειρω
to cause to return to life, raise up
to cause someone to live again after having once died, to raise to life, to make live again

σὺν
marker of linkage, with focus on addition of a person or thing, with, at the same time
marker of linkage between objects or between events, but without specifying the precise
positional or functional relation, with, on, together, with, at

παραστήσει FAI3sg fr. παριστημι
to cause to be present in any way, as a legal technical term, bring before, 'he will raise us and
bring us, together with you, before him (= before his judgment seat)'... the sense is probably
'bring before God = bring close to God'
to cause to be in a place, to present, to cause to be

V. 15

δι'

marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of
marker of a participant who is benefited by an event or for whom an event occurs, for the sake of, for, on behalf of, for the benefit of

χάρις

a beneficent disposition toward someone, favor, grace, gracious care/help, goodwill, especially of the beneficent intention of God
to show kindness to someone, with the implication of graciousness on the part of the one showing such kindness, to show kindness, to manifest graciousness toward, kindness, graciousness, grace

πλεονάσασα AAPtcFSN fr. πλεοναζω

to become more and more, so as to be in abundance, be/become more or be/become great, be present in abundance, grow, increase, cf. Rom 6:1
to increase considerably the extent of an activity or state, with the implication of the result being an abundance, to increase considerably, to become more and more, to multiply, 'grace reaching more and more people'

πλειόνων

pertaining to being a large number, many, a great number of, comparative, 'to more and more people = those who are still to be won for Christ'
a relatively large quantity of objects or events, many, a great deal of, a great number of

εὐχαριστίαν

the expression of content of gratitude, the rendering of thanks, thanksgiving, 'increase the thanksgiving'
to express gratitude for benefits or blessings to thank, thanksgiving, thankfulness

περισσέυση AAS3sg fr. περισσευω

to be in abundance, abound, to cause something to exist in abundance, cause to abound, of things that one greatly increases
to be or exist in abundance, with the implication of being considerably more than what would be expected, to abound, to be in abundance, to be a lot of, to exist in a large quantity, to be left over

δόξαν

honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige
honor as an element in the assignment of status to a person, honor, respect, status