

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Epistle to the Corinthians, Chapter 5

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Ε'

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 · 5:1–5

#### **The heavenly dwelling**

The earthly 'tent' may be dissolved, but we have a building from God, eternal in the heavens (1). Hence we groan, longing to be further clothed with our heavenly habitation, that mortality be swallowed up by life (2–4). God himself has prepared us for this very thing and given the Spirit as the down-payment (5).

B · 5:6–10

#### **Confident, aiming to please**

Therefore we are always confident, knowing that to be at home in the body is to be away from the Lord — for we walk by faith, not sight (6–7). We are bold and would rather be away from the body and at home with the Lord (8). So whether at home or away, we make it our aim to please him (9), since all must appear before Christ's judgment seat to receive what was done in the body (10).

C · 5:11–15

### **The compulsion of Christ's love**

Knowing the fear of the Lord, Paul persuades people, his motives open to God and to them (11). Not commending himself again, he gives them ground to answer his detractors (12). Whether 'beside himself' or sober-minded, it is for God and for them (13). The love of Christ controls him: One died for all, therefore all died (14); and he died that the living might no longer live for themselves but for him who died and rose (15).

D · 5:16–17

### **New creation**

Consequently, from now on Paul regards no one by a merely human estimate — even Christ once 'known according to the flesh' is so known no longer (16). Therefore if anyone is in Christ, there is new creation: the old things have passed away; behold, new things have come (17).

E · 5:18–21

### **The ministry of reconciliation**

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation (18) — namely, that God was in Christ reconciling the world, not counting trespasses, and entrusting the message of reconciliation (19). So we are ambassadors for Christ, God making his appeal through us: 'Be reconciled to God' (20). For God made the sinless one to be sin for us, that in him we might become the righteousness of God (21).

## 1 Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῆ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.

For we know that if our earthly house, the tent, is dissolved, we have a building from God, a house not made with hands, eternal in the heavens.

GROUND (NEW SECTION) **γάρ** γάρ grounds the courage of 4:16–18: the seen body wastes, but we know an unseen, eternal dwelling awaits. The chapter opens the consolation that frames the whole argument.

## Οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

*main verb*

→ intensive perfect (present sense: settled knowledge)

οἶδα: 'know' (perfect with present force); confident, assured knowledge — the bedrock of Christian hope here.

## γάρ

for

*explanatory/causal conjunction*

γάρ: 'for'; grounds the preceding confidence amid affliction (4:16–18).

## ὅτι

that

*conjunction (object clause)*

## ἐάν

if

*conjunction (third-class condition)*

ἐάν: 'if'; with subjunctive, a contingent condition — the dissolution is possible, not asserted.

## ἡ

the

Nominative

*article*

## ἐπίγειος

earthly

Nominative

*attributive adjective*

ἐπίγειος: 'earthly, on the earth' (ἐπί + γῆ); the body belongs to the present, perishable order.

## ἡμῶν

our

Genitive

*genitive of possession*

## οἰκία

house

Nominative

*subject of καταλυθῆ*

οἰκία: 'house, dwelling'; a metaphor for the body as the soul's residence.

## τοῦ

of the

Genitive

*article*

## σκῆνους

tent

Genitive

*genitive of apposition (the house = the tent)*

σκῆνος: 'tent, tabernacle'; the body as a temporary, collapsible dwelling — flimsy compared with the permanent building.

## καταλυθῆ

is dissolved/taken down

Aor Pass Subj 3 Sg · καταλύω

*verb of the protasis (subjunctive)*

→ constative aorist

καταλύω: 'tear down, dismantle' (κατά + λύω); fittingly used of striking a tent — death as the folding-up of the body.

## οἰκοδομήν

a building

Accusative

*direct object of ἔχομεν*

οἰκοδομή: 'building, structure'; solid and permanent — contrasted with the collapsible σκῆνος.

<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p><b>θεοῦ</b> God Genitive <i>genitive of source (object of ἐκ)</i> θεός: God; the heavenly dwelling is divinely made, not humanly built.</p>	<p><b>ἔχομεν</b> we have Pres Act Indic 1 Pl · ἔχω <i>main verb (apodosis)</i> → futuristic present (assured possession) ἔχω: 'have, possess'; the present underscores the certainty — already 'ours,' though future in enjoyment.</p>	<p><b>οἰκίαν</b> a house Accusative <i>accusative in apposition to οἰκοδομήν</i> οἰκία: here the heavenly counterpart to the earthly οἰκία — the resurrection body as permanent home.</p>
<p><b>ἀχειροποίητον</b> not made with hands Accusative <i>attributive adjective</i> ἀχειροποίητος: 'not made by hands' (ἀ- + χεῖρ + ποιέω); of divine, non-human origin (cf. Mark 14:58; Col 2:11).</p>	<p><b>αἰώνιον</b> eternal Accusative <i>attributive adjective</i> αἰώνιος: 'eternal, everlasting'; the heavenly house is imperishable, unlike the transient tent.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p><b>τοῖς</b> the Dative <i>article</i></p>
<p><b>οὐρανοῖς</b> heavens Dative <i>dat. of place (location of the building)</i> οὐρανός: 'heaven'; the plural reflects Semitic idiom — the realm where the eternal dwelling is kept.</p>			

2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες,

For indeed in this we groan, longing to be clothed over with our dwelling which is from heaven,

GROUND (INTENSIFYING) **καὶ γάρ** καὶ γάρ ('for indeed') intensifies: the present groaning itself testifies to the longing for the heavenly habitation.

καὶ  
indeed

*adverbial (with γάρ, 'for indeed')*

γάρ  
for

*explanatory conjunction*

καὶ γάρ: 'for indeed/in fact'; corroborates v.1 by appeal to present experience.

ἐν  
in

*preposition + dative (sphere/cause)*

τούτῳ  
this

*Dative*

*demonstrative (sphere: 'in this [tent/state]')*

οὗτος: 'this'; likely 'in this [tent]' (the present body) — the locus of the groaning.

στενάζομεν

we groan

Pres Act Indic 1 Pl · στενάζω

*main verb*

→ customary present (ongoing groaning)

στενάζω: 'groan, sigh'; the inward longing under present mortality (cf. Rom 8:23) — not despair but yearning.

τὸ

the

*Accusative*

*article*

οἰκητήριον

dwelling

*Accusative*

*object of ἐπενδύσασθαι*

οἰκητήριον: 'dwelling-place, habitation'; the heavenly body, here pictured as a garment to be put on.

ἡμῶν

our

*Genitive*

*genitive of possession*

τὸ

the (one)

*Accusative*

*article (substantizes the prep. phrase)*

ἐξ

from

*preposition + genitive (source)*

οὐρανοῦ

heaven

*Genitive*

*genitive of source (object of ἐξ)*

οὐρανός: 'heaven'; the origin of the dwelling — answering v.1's 'in the heavens.'

ἐπενδύσασθαι

to be clothed over

Aor Mid Inf · ἐπενδύομαι

*complementary infinitive (of ἐπιποθοῦντες)*

→ constative aorist

ἐπενδύομαι: 'put on over' (ἐπί + ἐνδύομαι); to don the heavenly body over the earthly — Paul's hope to be transformed, not merely stripped.

## ἐπιποθῶντες

longing

Pres Act Ptc · Nom Pl Masc · ἐπιποθέω

*adverbial participle (cause/manner)*

→ present (concurrent yearning)

ἐπιποθέω: 'long for, yearn' (ἐπί-intensive);  
the groaning is positive longing for the  
resurrection state.

### 3 εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα.

if indeed, having put it on, we shall not be found naked.

CONDITION/QUALIFICATION **εἴ γε** A qualifying clause: the hope assumes that, clothed with the heavenly body, we will not be found 'naked' — bereft of any dwelling.

εἴ

if

*conjunction (first-class condition)*

γε

indeed

*emphatic particle*

γε: an intensive enclitic; εἴ γε = 'if indeed,  
assuming that' — a confident but careful  
qualification.

καὶ

also/indeed

*adverbial (ascensive)*

## ἐνδυσάμενοι

having put on

Aor Mid Ptc · Nom Pl Masc · ἐνδύομαι

*adverbial participle (temporal/conditional)*

→ constative aorist (antecedent)

ἐνδύομαι: 'put on, clothe oneself'; the  
clothing-image again — having been  
clothed with the heavenly body.

οὐ

not

*negative adverb*

οὐ: objective negation, denying the fact — we will decidedly not be found naked.

γυμνοὶ

naked

Nominative

*predicate adjective (with εὐρεθησόμεθα)*

γυμνός: 'naked, unclothed'; here the dreaded state of a disembodied existence — being without any dwelling.

εὐρεθησόμεθα

we shall be found

Fut Pass Indic 1 Pl · εὐρίσκω

*main verb*

→ predictive future

εὐρίσκω: 'find'; passive 'be found,' i.e. be discovered to be — a forensic nuance, how one is found at the last.

4 καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνεῖ στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῆ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

For indeed we who are in the tent groan, being burdened, because we do not wish to be unclothed but to be clothed over, so that what is mortal may be swallowed up by life.

GROUND (RESTATEMENT) **καὶ γὰρ** Restates and clarifies v.2: the groaning is not a death-wish (to be 'unclothed') but a longing to be 'clothed over,' that life may swallow mortality.

καὶ

indeed

*adverbial (with γάρ)*

γάρ

for

*explanatory conjunction*

καὶ γάρ: 'for indeed'; re-grounds the groaning of v.2.

οἱ

those

Nominative

*article (substantizes ptc.)*

ὄντες

who are

Pres Act Ptc · Nom Pl Masc · εἰμί

*substantival participle (subject)*

→ stative present

εἰμί: 'be'; 'those being in the tent' — we who still inhabit the mortal body.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

σκήνει

tent

Dative

*dat. of place (location of dwelling)*

σκήνος: 'tent'; resumes v.1 — the present body as temporary lodging.

στενάζομεν

we groan

Pres Act Indic 1 Pl · στενάζω

*main verb*

→ *customary present*

στενάζω: 'groan'; resumes v.2 — the burdened sighing of those awaiting redemption.

βαρούμενοι

being burdened

Pres Pass Ptc · Nom Pl Masc · βαρέω

*adverbial participle (manner/cause)*

→ *present (concurrent)*

βαρέω: 'weigh down, burden'; the oppressive weight of mortality and affliction (cf. 1:8; 4:17).

ἐφ'

because

*preposition + dative (ground: ἐφ' ᾧ = 'because/inasmuch as')*

ἐπί: with the dative relative, the idiom ἐφ' ᾧ = 'because, for the reason that' (cf. Rom 5:12).

ᾧ

which

Dative

*relative pronoun (in the idiom ἐφ' ᾧ)*

οὐ

not

*negative adverb*

θέλομεν

we wish

Pres Act Indic 1 Pl · θέλω

*main verb*

→ *stative present (settled desire)*

θέλω: 'wish, will, want'; the resolved disposition — what we positively desire.

ἐκδύσασθαι

to be unclothed

Aor Mid Inf · ἐκδύομαι

*complementary infinitive (of θέλομεν)*

→ *constative aorist*

ἐκδύομαι: 'strip off, put off' (ἐκ + δύομαι); to be divested of the body — the bare death Paul does not crave.

ἀλλ'

but

*strong adversative conjunction*

ἀλλά: 'but'; sharp contrast — not the negative (unclothing) but the positive (over-clothing).

ἐπενδύσασθαι

to be clothed over

Aor Mid Inf · ἐπενδύομαι

*complementary infinitive (of θέλομεν)*

→ *constative aorist*

ἐπενδύομαι: 'put on over'; the resurrection hope — the mortal absorbed into life, not annihilated.

<p>ἵνα so that <i>conjunction (purpose/result)</i></p>	<p><b>καταποθῆ</b> may be swallowed up Aor Pass Subj 3 Sg · καταπίνω <i>verb of the ἵνα clause (subjunctive)</i> → constative aorist καταπίνω: 'swallow down, engulf' (κατά + πίνω); echoes Isa 25:8 — death/mortality engulfed by life (cf. 1 Cor 15:54).</p>	<p>τὸ the Nominative <i>article (substantizes adj.)</i></p>	<p><b>θνητὸν</b> what is mortal Nominative <i>subject of καταποθῆ (substantival adj.)</i> θνητός: 'mortal, subject to death'; the perishable element of present existence to be absorbed by life.</p>
<p>ὑπὸ by <i>preposition + genitive (agency)</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>ζωῆς</b> life Genitive <i>genitive of agency (object of ὑπό)</i> ζωή: 'life'; the resurrection life that overwhelms and transforms mortality.</p>	

5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δὸς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

Now the one who prepared us for this very thing is God, who gave us the down-payment of the Spirit.

**CONFIRMATION** **δέ** δέ caps the section: the longing is no wishful fancy — God himself fashioned us for this and pledged it by the Spirit's deposit.

<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>δὲ</b> now <i>transitional/developmental conjunction</i> δέ: 'now, but'; mild progression to the divine guarantee underlying the hope.</p>	<p><b>κατεργασάμενος</b> who prepared/fashioned Aor Mid Ptc · Nom Sg Masc · κατεργάζομαι <i>substantival participle (subject, with θεός)</i> → constative aorist κατεργάζομαι: 'work out, produce, prepare fully' (κατά-intensive); God has thoroughly fitted us for the resurrection destiny.</p>	<p><b>ἡμᾶς</b> us Accusative <i>direct object of the participle</i></p>
---	--	--	---

<p><b>εἰς</b> for <i>preposition + accusative (goal/purpose)</i></p>	<p><b>αὐτό</b> this very Accusative <i>intensive pronoun (with τοῦτο)</i>   αὐτός: intensive 'very' — αὐτό τοῦτο = 'this very thing,' the transformation just described.</p>	<p><b>τοῦτο</b> thing Accusative <i>demonstrative (object of εἰς)</i></p>	<p><b>θεός</b> God Nominative <i>predicate nominative / subject (the one who... is God)</i>   θεός: God; emphatically the agent of our preparation — the hope rests on him.</p>
<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>δούς</b> who gave Aor Act Ptc · Nom Sg Masc · δίδωμι <i>substantival participle (apposition to θεός)</i> → constative aorist   δίδωμι: 'give'; God gave the Spirit as the concrete pledge of what is prepared.</p>	<p><b>ἡμῖν</b> to us Dative <i>indirect object</i></p>	<p><b>τόν</b> the Accusative <i>article</i></p>
<p><b>ἄρραβῶνα</b> down-payment/pledge Accusative <i>direct object of δούς</i>   ἄρραβῶν: a Semitic commercial loanword, 'earnest, first installment guaranteeing the rest'; the Spirit guarantees the coming glory (cf. 1:22; Eph 1:14).</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>πνεύματος</b> Spirit Genitive <i>genitive of apposition (the down-payment = the Spirit)</i>   πνεῦμα: 'Spirit'; the Holy Spirit himself is the deposit — God's own presence as guarantee.</p>	

## 6 Θαροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου,

Therefore, being always confident and knowing that while at home in the body we are away from the Lord —

INFERENCE οὖν οὖν draws the practical consequence of the guarantee: settled confidence, even knowing that bodily life means distance from the Lord. The sentence is resumed (anacoluthon) at v.8.

## Θαρροῦντες

being confident

Pres Act Ptc · Nom Pl Masc · θαρρέω

*adverbial participle (attendant circumstance)*

→ present (ongoing)

θαρρέω: 'be of good courage, be confident'; the settled boldness flowing from the Spirit's pledge.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; draws the conclusion from vv.1-5.

## πάντοτε

always

*adverb (time)*

πάντοτε: 'always, at all times'; the confidence is unbroken, in every circumstance.

## καὶ

and

*coordinating conjunction*

## εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*adverbial participle (concession/attendant circ.)*

→ intensive perfect (present sense)

οἶδα: 'know'; the confidence is clear-eyed — held alongside knowledge of present distance from the Lord.

## ὅτι

that

*conjunction (object clause)*

## ἐνδημοῦντες

being at home

Pres Act Ptc · Nom Pl Masc · ἐνδημέω

*adverbial participle (temporal: 'while at home')*

→ present (concurrent)

ἐνδημέω: 'be at home, be among one's own people' (ἐν + δημος); dwelling in the body as one's present residence.

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative  
article

## σώματι

body

Dative  
*dat. of place*

σῶμα: 'body'; present bodily existence — 'home' now, but not the final home with the Lord.

## ἐκδημοῦμεν

we are away

Pres Act Indic 1 Pl · ἐκδημέω

*main verb (ὅτι clause)*

→ stative present

ἐκδημέω: 'be away from home, be abroad' (ἐκ + δημος); the antithesis of ἐνδημέω — bodily life is exile from the Lord's immediate presence.

## ἀπὸ

from

*preposition + genitive (separation)*

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

*genitive of separation (object of ἀπό)*

κύριος: 'Lord'; the risen Christ, from whose visible presence we are presently distant.

## 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους·

for we walk by faith, not by sight;

GROUND (PARENTHETICAL)

γάρ

A parenthetical ground explaining why bodily life is 'away from the Lord': our present relation to him is by faith, not yet by sight.

διὰ

by

*preposition + genitive (manner/means)*

πίστεως

faith

Genitive

*object of διὰ (means/manner)*

πίστις: 'faith, trust'; faith — not visual perception — is the mode of present Christian existence.

γὰρ

for

*explanatory conjunction*

γάρ: 'for'; explains the 'away from the Lord' of v.6.

περιπατοῦμεν

we walk

Pres Act Indic 1 Pl · περιπατέω

*main verb*

→ customary present

περιπατέω: 'walk about'; a Hebraic idiom for 'conduct one's life' — our whole manner of life is faith-governed.

οὐ

not

*negative adverb*

διὰ

by

*preposition + genitive (means/manner)*

εἶδους

sight/appearance

Genitive

*object of διὰ*

εἶδος: 'form, appearance, that which is seen'; here 'sight' as the contrast to faith — outward visible reality.

## 8 θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον.

we are confident, I say, and are well pleased rather to be away from the body and at home with the Lord.

**RESUMPTION** **δέ** Resumes the suspended sentence of v.6 after the parenthesis: the confidence resolves into a preference — to leave the body and be at home with the Lord.

### θαρροῦμεν

we are confident

Pres Act Indic 1 Pl · θαρρέω

*main verb (resuming v.6)*

→ stative present

θαρρέω: 'be confident, of good courage'; picks up θαρροῦντες of v.6 as the finite main statement.

### δὲ

indeed/and

*resumptive conjunction*

δέ: here resumptive after the parenthesis of v.7.

### καὶ

and

*coordinating conjunction*

### εὐδοκοῦμεν

we are well pleased

Pres Act Indic 1 Pl · εὐδοκέω

*main verb (coordinate)*

→ stative present

εὐδοκέω: 'think well of, be pleased, prefer' (εὖ + δοκέω); a glad, willing preference, not mere resignation.

### μᾶλλον

rather

*adverb (comparative)*

μᾶλλον: 'rather, more'; the comparative preference — being with the Lord over present bodily life.

### ἐκδημῆσαι

to be away

Aor Act Inf · ἐκδημέω

*complementary infinitive (of εὐδοκοῦμεν)*

→ constative aorist

ἐκδημέω: 'be away from home'; here to depart from the body — to leave bodily life behind.

### ἐκ

from

*preposition + genitive (separation)*

### τοῦ

the

Genitive

*article*

## σώματος

body

Genitive

*genitive of separation (object of ἐκ)*

σῶμα: 'body'; the present mortal frame, to be left in death/transformation.

## καὶ

and

*coordinating conjunction*

## ἐνδημῆσαι

to be at home

Aor Act Inf · ἐνδημέω

*complementary infinitive (coordinate)*

→ *constative aorist*

ἐνδημέω: 'be at home'; to take up residence in the Lord's immediate presence — the goal of the preference.

## πρὸς

with

*preposition + accusative (relational nearness)*

πρὸς: with the accusative of persons, 'with, in the presence of, face to face with' — intimate nearness to the Lord.

## τὸν

the

Accusative

*article*

## κύριον

Lord

Accusative

*object of πρὸς*

κύριος: 'Lord'; the risen Christ, in whose presence the believer is finally 'at home.'

## 9 διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.

Therefore also we make it our ambition, whether at home or away, to be pleasing to him.

**INFERENCE** **διὸ** διὸ draws the governing aim: since presence with the Lord is the goal, the single ambition — in life or death — is to please him.

## διὸ

therefore

*inferential conjunction*

διὸ: 'for which reason, therefore'; a strong inferential drawing the practical conclusion.

## καὶ

also

*adverbial (ascensive)*

## φιλοτιμούμεθα

we make it our ambition

Pres Mid Indic 1 Pl · φιλοτιμέομαι

*main verb*

→ *customary present*

φιλοτιμέομαι: lit. 'love honor,' hence 'be ambitious, strive eagerly' (φίλος + τιμή); to make something one's earnest aim (cf. Rom 15:20; 1 Thess 4:11).

## εἴτε

whether

*correlative conjunction*

εἴτε ... εἴτε: 'whether ... or'; pairs the two states indifferently — neither alters the aim.

## ἐνδημοῦντες

at home

Pres Act Ptc · Nom Pl Masc · ἐνδημέω

*adverbial participle (condition)*

→ present (concurrent)

ἐνδημέω: 'be at home'; here = while still in the body.

## εἴτε

or

*correlative conjunction*

## ἐκδημοῦντες

away

Pres Act Ptc · Nom Pl Masc · ἐκδημέω

*adverbial participle (condition)*

→ present (concurrent)

ἐκδημέω: 'be away from home'; here = having left the body.

## εὐάρεστοι

pleasing

Nominative

*predicate adjective (with εἶναι)*

εὐάρεστος: 'well-pleasing, acceptable' (εὖ + ἀρέσκω); the content of the ambition — to gain his approval.

## αὐτῷ

to him

Dative

*dat. of reference (with εὐάρεστοι)*

## εἶναι

to be

Pres Act Inf · εἶμι

*complementary infinitive (of φιλοτιμούμεθα)*

→ stative present

εἶμι: 'be'; completes the ambition — 'to be pleasing to him.'

10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσῃται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

For we must all appear before the judgment seat of Christ, so that each may receive what is due for the things done through the body, according to what he practiced, whether good or evil.

GROUND γάρ γάρ grounds the ambition to please: all must stand before Christ's tribunal and receive recompense for deeds done in the body.

## τοὺς

the

Accusative

*article*

## γάρ

for

*explanatory conjunction*

γάρ: 'for'; grounds the aim of v.9 in coming accountability.

## πάντας

all

Accusative

*attributive adjective (with ἡμᾶς)*

πᾶς: 'all'; no believer is exempt from appearing — universal accountability.

## ἡμᾶς

us

Accusative

*accusative subject of φανερωθῆναι*

## φανερωθῆναι

to be made manifest/appear

Aor Pass Inf · φανερόω

*infinitive subject (of δεῖ)*

→ constative aorist

φανερόω: 'reveal, make manifest'; more than 'appear' — to be laid open, our true selves disclosed before the Judge.

## δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal main verb*

→ stative present (divine necessity)

δεῖ: 'it is necessary, must'; impersonal — an unalterable divine appointment.

## ἔμπροσθεν

before

*improper preposition + genitive (place)*

ἔμπροσθεν: 'in front of, before'; in the presence of the tribunal.

## τοῦ

the

Genitive

*article*

## βήματος

judgment seat

Genitive

*object of ἔμπροσθεν*

βῆμα: 'raised platform, tribunal' (where a magistrate gave verdicts; cf. Acts 18:12); Christ's seat of judgment.

## τοῦ

of

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*possessive genitive (whose tribunal)*

Χριστός: Christ; the Judge before whom all believers are accountable.

## ἵνα

so that

*conjunction (purpose)*

## κομίσηται

may receive

Aor Mid Subj 3 Sg · κομίζω

*verb of the ἵνα clause (subjunctive)*

→ constative aorist

κομίζω (mid.): 'receive back, carry off for oneself!'; to be requited — to get back what corresponds to one's deeds.

## ἕκαστος

each

Nominative

*subject of κομίσηται*

ἕκαστος: 'each one'; the judgment is individual, person by person.

## τὰ

the things

Accusative

*substantival article (object of κομίσηται)*

## διὰ

through

*preposition + genitive (means/instrument)*

## τοῦ

the

Genitive

*article*

## σώματος

body

Genitive

*genitive of means (object of διὰ)*

σῶμα: 'body'; the deeds were done by means of the body — the present life is the arena of accountability.

## πρός

according to

*preposition + accusative (standard/correspondence)*

πρός: with accusative, 'in proportion to, according to' — recompense matched to conduct.

## ἃ

what

Accusative

*relative pronoun (object of ἔπραξεν)*

## ἔπραξεν

he practiced

Aor Act Indic 3 Sg · πράσσω

*main verb (rel. clause)*

→ *constative aorist*

πράσσω: 'do, practice, perform'; sums up the whole conduct of life as the basis of recompense.

## εἴτε

whether

*correlative conjunction*

εἴτε ... εἴτε: 'whether ... or'; the two possible verdicts of conduct.

## ἀγαθόν

good

Accusative

*predicate/substantival adjective*

ἀγαθός: 'good'; morally good deeds, yielding a favorable recompense.

## εἴτε

or

*correlative conjunction*

## φαῦλον

evil/worthless

Accusative

*predicate/substantival adjective*

φαῦλος: 'worthless, base, evil'; bad deeds as the foil — not merely 'wicked' (κακός) but 'good-for-nothing.'

11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῶ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

Therefore, knowing the fear of the Lord, we persuade people; but we are made manifest to God, and I hope also to be made manifest in your consciences.

INFERENCE (NEW MOVEMENT) οὖν οὖν turns from the tribunal to ministry: the prospect of judgment ('the fear of the Lord') drives Paul's open, transparent persuasion of others.

## Εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*adverbial participle (cause)*

→ *intensive perfect (present sense)*

οἶδα: 'know'; the settled awareness of accountability shapes the ministry that follows.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; ties the ministry to the judgment of v.10.

## τὸν

the

Accusative

*article*

## φόβον

fear

Accusative

*direct object of Εἰδότες*

φόβος: 'fear, reverence'; not terror but the awe-filled reverence owed the Lord who judges (cf. Prov 1:7).

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*objective genitive (fear directed at the Lord)*

κύριος: 'Lord'; the object of reverent fear — Christ the Judge of v.10.

## ἀνθρώπους

people

Accusative

*direct object of πείθομεν*

ἄνθρωπος: 'human being, person'; the objects of Paul's gospel persuasion.

## πείθομεν

we persuade

Pres Act Indic 1 Pl · πείθω

*main verb*

→ *customary present*

πείθω: 'persuade, win over'; the apostolic appeal to people's minds — perhaps also 'we seek to convince [people of our integrity]!'

## θεῷ

to God

Dative

*dat. of reference (with πεφανερώμεθα)*

θεός: God; to whom Paul's true character is already fully open.

## δὲ

but

*adversative conjunction*

## πεφανερώμεθα

we have been made manifest

Perf Pass Indic 1 Pl · φανερώω

*main verb*

→ *intensive perfect (settled state)*

φανερώω: 'make manifest, lay open'; Paul's life lies fully disclosed before God — a clear conscience.

## ἐλπίζω

I hope

Pres Act Indic 1 Sg · ἐλπίζω

*main verb*

→ *stative present*

ἐλπίζω: 'hope, expect'; confident expectation, not mere wishing.

## δὲ

and

*connective conjunction*

## καὶ

also

*adverbial (ascensive)*

## ἐν

in

*preposition + dative (sphere)*

## ταῖς

the

Dative

*article*

## συνειδήσεσιν

consciences

Dative

*dat. of sphere (where manifest)*

συνείδησις: 'conscience, moral awareness' (lit. 'co-knowing'); Paul hopes his integrity is plain to their inner judgment too.

## ὑμῶν

your

Genitive

*genitive of possession*

## πεφανερῶσθαι

to have been made manifest

Perf Pass Inf · φανερώω

*complementary infinitive (of ἐλπίζω)*

→ *intensive perfect*

φανερώω: 'make manifest'; the perfect infinitive — to stand revealed (a settled openness) in their consciences.

12 οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ.

We are not commending ourselves to you again, but giving you an occasion to boast on our behalf, so that you may have an answer for those who boast in appearance and not in heart.

CLARIFICATION (ASYNDETON) ASYNDETON Asyndeton sharpens the point: this is not self-commendation but arming the Corinthians to answer the rival 'super-apostles' who boast in externals.

## οὐ

not

*negative adverb*

## πάλιν

again

*adverb (repetition)*

πάλιν: 'again'; alluding to earlier charges that Paul commends himself (cf. 3:1).

## ἑαυτοὺς

ourselves

Accusative

*direct object (reflexive)*

ἑαυτοῦ: reflexive pronoun, 'ourselves'; Paul disclaims self-promotion.

## συνιστάνομεν

we commend

Pres Act Indic 1 Pl · συνιστάνω

*main verb*

→ *customary present*

συνιστάνω/συνίστημι: 'commend, present, recommend'; to put someone forward favorably (cf. 3:1; Rom 16:1).

ὕμῃν

to you

Dative  
indirect object

ἀλλὰ

but

strong adversative conjunction

ἀλλὰ: 'but'; the corrective contrast — not self-commendation but provision for them.

ἀφορμῆν

occasion/ground

Accusative

direct object of διδόντες

ἀφορμή: 'starting-point, occasion, opportunity' (a military term for a base of operations); a basis from which to act.

διδόντες

giving

Pres Act Ptc · Nom Pl Masc · δίδωμι

adverbial participle (means; loosely for finite verb)

→ present (concurrent)

δίδωμι: 'give'; supplying the Corinthians the resource to defend Paul.

ὕμῃν

to you

Dative  
indirect object

καυχήματος

of boasting

Genitive

objective/content genitive (with ἀφορμῆν)

καύχημα: 'ground of boasting, the thing boasted in'; here legitimate pride in Paul's genuine ministry.

ὑπέρ

on behalf of

preposition + genitive (advantage)

ἡμῶν

us

Genitive  
object of ὑπέρ

ἵνα

so that

conjunction (purpose)

ἔχετε

you may have

Pres Act Subj 2 Pl · ἔχω

verb of the ἵνα clause (subjunctive)

→ present (ongoing possession)

ἔχω: 'have'; here 'have [a reply ready]' — an ellipsis supplying an answer against the critics.

πρός

against/toward

preposition + accusative (reference/opposition)

τούς

those

Accusative  
article (substantizes ptc.)

ἐν

in

preposition + dative (basis/sphere)

προσώπῳ

appearance/face

Dative

dat. of sphere (basis of boasting)

πρόσωπον: 'face, outward appearance'; the opponents boast in externals — surface, not substance.

καυχώμενους

boasting

Pres Mid Ptc · Acc Pl Masc · καυχάομαι

substantival participle (object of πρὸς)

→ customary present

καυχάομαι: 'boast, glory'; the self-vaunting of the rival teachers.

καὶ

and

coordinating conjunction

μὴ

not

*negative adverb (with ptc.)*

μὴ: subjective negation, fitting the participial phrase — 'and not in heart.'

ἐν

in

*preposition + dative (basis/sphere)*

καρδία

heart

Dative

*dat. of sphere*

καρδία: 'heart'; the inner reality — what God sees — as opposed to mere outward show.

### 13 εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.

For if we are beside ourselves, it is for God; if we are sober-minded, it is for you.

GROUND γὰρ γὰρ grounds v.12: whatever others say of Paul — ecstatic or restrained — both extremes are God-ward and for the church's good, never self-serving.

εἴτε

whether/if

*correlative conjunction*

εἴτε ... εἴτε: 'whether ... or'; the two alternatives concerning Paul's demeanor.

γὰρ

for

*explanatory conjunction*

ἐξέστημεν

we are beside ourselves

Aor Act Indic 1 Pl · ἐξίστημι

*main verb (first protasis)*

→ constative aorist (here of a state entered)

ἐξίστημι: 'stand outside (oneself), be out of one's mind, be in ecstasy' (ἐκ + ἴστημι); the charge of madness/ecstatic excess (cf. Mark 3:21; Acts 26:24).

θεῷ

for God

Dative

*dat. of advantage/reference (elliptical apodosis)*

θεός: God; if ecstatic, it is God-ward — between Paul and God alone.

εἴτε

if

correlative conjunction

σωφρονοῦμεν

we are sober-minded

Pres Act Indic 1 Pl · σωφρονέω

main verb (second protasis)

→ stative present

σωφρονέω: 'be of sound mind, sensible, self-controlled' (σῶς + φρήν); the opposite of ecstatic excess — measured rationality.

ὑμῖν

for you

Dative

dat. of advantage (elliptical apodosis)

14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον·

For the love of Christ compels us, having concluded this: that one died for all, therefore all died;

GROUND (CONTROLLING MOTIVE) γὰρ γάρ reaches the deepest motive: Christ's love grips Paul. The reasoning is stated as a settled judgment — one died for all, so all died with him.

ἡ

the

Nominative

article

γὰρ

for

explanatory conjunction

γὰρ: 'for'; reaches behind v.13 to the controlling motive of the whole ministry.

ἀγάπη

love

Nominative

subject of συνέχει

ἀγάπη: 'love'; here most likely Christ's love for us (subjective gen.), the constraining force of Paul's life.

τοῦ

of

Genitive

article

## Χριστοῦ

Christ

Genitive

*subjective genitive (Christ's love for us)*

Χριστός: Christ; the genitive read subjectively — the love Christ showed, supremely at the cross.

## συνέχει

compels/constrains

Pres Act Indic 3 Sg · συνέχω

*main verb*

→ customary present (ongoing constraint)

συνέχω: 'hold together, press in on, control, constrain' (σύν + ἔχω); to grip and impel, hemming one in to a single course.

## ἡμᾶς

us

Accusative

*direct object*

## κρίναντας

having concluded

Aor Act Ptc · Acc Pl Masc · κρίνω

*adverbial participle (cause; agrees with ἡμᾶς)*

→ constative aorist (settled judgment)

κρίνω: 'judge, decide, reach a verdict'; the reasoned conviction underlying the constraint.

## τούτο

this

Accusative

*direct object of κρίναντας (cataphoric)*

οὗτος: 'this'; points forward to the ὅτι clause — the content of the judgment.

## ὅτι

that

*conjunction (content clause)*

## εἷς

one

Nominative

*subject of ἀπέθανεν*

εἷς: 'one'; the one man, Christ — the representative whose death counts for all.

## ὑπέρ

for/on behalf of

*preposition + genitive (representation/benefit)*

ὑπέρ: 'on behalf of, in place of'; representative and substitutionary — for the benefit of all.

## πάντων

all

Genitive

*object of ὑπέρ*

πᾶς: 'all'; the many for whom the one died.

## ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

*main verb (content clause)*

→ constative aorist (the historic death)

ἀποθνήσκω: 'die'; the one decisive death of Christ on the cross.

## ἄρα

therefore

*inferential particle*

ἄρα: 'consequently, so then'; draws the corporate conclusion from the representative death.

## οἱ

the

Nominative

*article*

## πάντες

all

Nominative

*subject of ἀπέθανον*

πᾶς: 'all'; the same 'all' — those represented died with Christ in his death.

## ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

*main verb (inferential clause)*

→ constative aorist

ἀποθνήσκω: 'die'; the corporate death — all died representatively in the one (cf. Rom 6:6–8).

15 καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

and he died for all so that those who live might no longer live for themselves but for the one who died for them and was raised.

PURPOSE (CONTINUATION) **καί** Continues v.14 with the aim of the death: to redirect life — no longer self-centered but lived for the crucified and risen Lord.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὑπὲρ for <i>preposition + genitive (benefit/representation)</i></p> <p>ὑπέρ: 'on behalf of'; resumes the substitutionary thrust of v.14.</p>	<p>πάντων all Genitive <i>object of ὑπέρ</i></p>	<p>ἀπέθανεν he died Aor Act Indic 3 Sg · ἀποθνήσκω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἀποθνήσκω: 'die'; restates Christ's death as the purposeful ground of the new life.</p>
<p>ἵνα so that <i>conjunction (purpose)</i></p>	<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>	<p>ζῶντες who live Pres Act Ptc · Nom Pl Masc · ζάω <i>substantival participle (subject)</i></p> <p>→ present (ongoing)</p> <p>ζάω: 'live'; 'the living' — those now alive by virtue of Christ's death and resurrection.</p>	<p>μηκέτι no longer <i>negative adverb (time)</i></p> <p>μηκέτι: 'no longer' (μή + ἔτι); the decisive break with the old self-centered existence.</p>

## ἑαυτοῖς

for themselves

Dative

*dat. of advantage (reflexive)*

ἑαυτοῦ: reflexive; the self as the discarded center of life.

## ζῶσιν

they might live

Pres Act Subj 3 Pl · ζάω

*verb of the ἵνα clause (subjunctive)*

→ present (continual living)

ζάω: 'live'; the whole orientation of life, now reoriented away from self.

## ἀλλὰ

but

*strong adversative conjunction*

ἀλλά: 'but'; the new center over against the old.

## τῷ

for the (one)

Dative

*article (substantizes ptc.; dat. of advantage)*

## ὑπὲρ

for

*preposition + genitive (benefit)*

## αὐτῶν

them

Genitive

*object of ὑπὲρ*

## ἀποθανόντι

who died

Aor Act Ptc · Dat Sg Masc · ἀποθνήσκω

*substantival participle (in apposition to τῷ)*

→ constative aorist

ἀποθνήσκω: 'die'; identifies the new Lord of life by his death for them.

## καὶ

and

*coordinating conjunction*

## ἐγερθέντι

and was raised

Aor Pass Ptc · Dat Sg Masc · ἐγείρω

*substantival participle (coordinate)*

→ constative aorist

ἐγείρω: 'raise up'; the passive points to God as the raiser — the risen Christ as the living goal of life.

16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

So then, from now on we regard no one according to the flesh; even though we have known Christ according to the flesh, yet now we know him so no longer.

RESULT **ὥστε** ὥστε draws the consequence of the cross-and-resurrection logic: a wholly new way of evaluating — no longer by worldly standards, not even of Christ.

<p><b>Ὡστε</b> so then <i>inferential conjunction (result)</i></p> <p>ὥστε: 'so that, therefore'; draws the practical result from vv.14–15.</p>	<p><b>ἡμεῖς</b> we Nominative <i>subject (emphatic pronoun)</i></p> <p>ἡμεῖς: emphatic 'we' — the new-creation people who evaluate differently.</p>	<p><b>ἀπὸ</b> from <i>preposition + genitive (temporal source)</i></p>	<p><b>τοῦ</b> the Genitive <i>article (substantizes adverb)</i></p>
<p><b>νῦν</b> now <i>adverb (substantized: 'the now')</i></p> <p>νῦν: 'now'; ἀπὸ τοῦ νῦν = 'from now on' — the decisive turning marked by the new creation.</p>	<p><b>οὐδένα</b> no one Accusative <i>direct object of οἶδαμεν</i></p> <p>οὐδεὶς: 'no one'; no person is now assessed by fleshly criteria.</p>	<p><b>οἶδαμεν</b> we regard/know Perf Act Indic 1 Pl · οἶδα <i>main verb</i></p> <p>→ <i>intensive perfect (present sense)</i></p> <p>οἶδα: 'know, regard'; here 'estimate, evaluate' — to size someone up.</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard/norm)</i></p>

## σάρκα

flesh

Accusative

object of *κατά* (standard of judgment)

σάρξ: 'flesh'; here the merely human standard of evaluation — outward, worldly criteria, not the moral 'flesh' of Romans.

## εἰ

if

conjunction (concessive: 'even if/though')

εἰ καί: 'even if, although'; a concession Paul grants but now leaves behind.

## καί

even

adverbial (concessive, with *εἰ*)

## ἔγνωκαμεν

we have known

Perf Act Indic 1 Pl · γινώσκω

main verb (concessive clause)

→ intensive perfect (state from past knowing)

γινώσκω: 'know'; once estimated Christ by fleshly, this-worldly standards (e.g. as a mere national-political Messiah).

## κατὰ

according to

preposition + accusative (standard)

## σάρκα

flesh

Accusative

object of *κατὰ* (standard)

σάρξ: 'flesh'; the discarded worldly mode of knowing — even of Christ.

## Χριστόν

Christ

Accusative

direct object of *ἔγνωκαμεν*

Χριστός: Christ; the supreme case — even he is no longer assessed by fleshly standards.

## ἀλλά

yet

strong adversative conjunction

ἀλλά: 'but, yet'; the decisive reversal — the apodosis of the concession.

## νῦν

now

adverb (time)

νῦν: 'now'; the present age of the new creation, with its new mode of knowing.

## οὐκέτι

no longer

negative adverb (time)

οὐκέτι: 'no longer' (οὐκ + ἔτι); a definitive break with the old way of knowing.

## γινώσκομεν

we know

Pres Act Indic 1 Pl · γινώσκω

main verb

→ customary present

γινώσκω: 'know'; now Christ is known as the risen, glorified Lord, not by fleshly estimate.

## 17 ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά.

So then, if anyone is in Christ, there is new creation: the old things have passed away; behold, new things have come.

**RESULT (CLIMACTIC)** **ὥστε** A second ὥστε universalizes the truth: union with Christ means a whole new order — the old swept away, the new arrived. The verbless punch of the Greek heightens the proclamation.

**ὥστε**

so then

*inferential conjunction (result)*

ὥστε: 'therefore'; broadens v.16 into the universal principle of new creation.

**εἴ**

if

*conjunction (first-class condition, assumed real)*

εἰ: 'if'; with the indicative, a condition taken as true — 'if (as is the case) anyone is in Christ.'

**τις**

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'anyone, someone'; universal scope — the truth holds for every believer.

**ἐν**

in

*preposition + dative (union)*

ἐν Χριστῷ: the sphere of union with Christ — the condition of new creation.

**Χριστῷ**

Christ

Dative

*object of ἐν (union)*

Χριστός: Christ; incorporation into him is the locus of the new creation.

**καινή**

new

Nominative

*attributive adjective (predicate in verbless clause)*

καινός: 'new in kind, fresh' (not merely new in time, νέος); a qualitatively new order of existence.

**κτίσις**

creation

Nominative

*subject (verbless clause: 'there is new creation')*

κτίσις: 'creation, that which is created'; the eschatological new creation breaking in — both the person and the new world-order (cf. Isa 65:17; Gal 6:15).

**τὰ**

the

Nominative

*article (substantizes adj.)*

## ἀρχαῖα

old things

Nominative

subject of *παρήλθεν* (substantival adj.)

ἀρχαῖος: 'ancient, old, original' (from ἀρχή); the former order of the old age, now obsolete.

## παρήλθεν

have passed away

Aor Act Indic 3 Sg · παρέρχομαι

main verb

→ constative aorist (decisive event)

παρέρχομαι: 'pass by, pass away, come to an end' (παρά + ἔρχομαι); the old order has gone — a finished transition.

## ἰδοῦ

behold

demonstrative particle (attention-marker)

ἰδοῦ: 'behold, look!' (a frozen imperative form of εἶδον); summons attention to the startling new reality (echoing Isa 43:19).

## γέγονεν

have come/become

Perf Act Indic 3 Sg · γίνομαι

main verb

→ intensive perfect (abiding result)

γίνομαι: 'become, come to be'; the perfect stresses the standing result — the new things have arrived and remain.

## καινά

new things

Nominative

subject of *γέγονεν* (substantival adj.)

καινός: 'new (in kind)'; the realities of the new creation now present and abiding.

18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

Now all this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation,

SOURCE/EXPLANATION **δέ** δέ traces the new creation to its origin: it is all 'from God,' the reconciling God, who both reconciles and commissions the ministry of reconciliation.

## τὰ

the

Nominative

article (substantizes adj.)

## δὲ

now

developmental conjunction

δέ: 'now, and'; advances to the divine source of the new creation.

## πάντα

all things

Nominative

subject (verbless clause: 'all this is')

πᾶς: 'all'; τὰ πάντα = 'the whole of this' — the new-creation reality just described.

## ἐκ

from

preposition + genitive (source)

**τοῦ**

the

Genitive

article

**θεοῦ**

God

Genitive

*genitive of source (object of ἐκ)*

θεός: God; the origin and author of the whole work of reconciliation.

**τοῦ**

the (one)

Genitive

article (substantizes ptc.)

**καταλλάξαντος**

who reconciled

Aor Act Ptc · Gen Sg Masc · καταλλάσσω

*attributive participle (modifying θεοῦ)*

→ constative aorist

καταλλάσσω: 'reconcile, change from enmity to friendship' (κατά + ἀλλάσσω, 'exchange'); God is the reconciler who takes the initiative.

**ἡμᾶς**

us

Accusative

*direct object of the participle*

**ἐαυτῷ**

to himself

Dative

*dat. of relationship/reference (reflexive)*

ἐαυτοῦ: reflexive; the reconciliation restores us to God himself.

**διὰ**

through

*preposition + genitive (means/agency)*

**Χριστοῦ**

Christ

Genitive

*genitive of means (object of διὰ)*

Χριστός: Christ; the mediator through whom God effects the reconciliation.

**καὶ**

and

*coordinating conjunction*

**δόντος**

who gave

Aor Act Ptc · Gen Sg Masc · δίδωμι

*attributive participle (coordinate, modifying θεοῦ)*

→ constative aorist

δίδωμι: 'give'; the same God who reconciles also entrusts the reconciling ministry.

**ἡμῖν**

to us

Dative

*indirect object*

**τὴν**

the

Accusative

article

## διακονίαν

ministry

Accusative

*direct object of δόντος*

διακονία: 'service, ministry'; the apostolic commission as a stewardship of reconciliation.

## τῆς

of

Genitive

*article*

## καταλλαγῆς

reconciliation

Genitive

*objective/content genitive (the ministry about reconciliation)*

καταλλαγή: 'reconciliation'; the noun of the verb — the restored relationship that the ministry proclaims (cf. Rom 5:11).

19 ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

namely, that God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

EPEXEGETIC (DEFINING) ὡς ὅτι ὡς ὅτι unpacks the 'reconciliation' of v.18: God himself, in Christ, reconciling the world, not reckoning sin, and lodging the gospel-word with the apostles.

## ὡς

namely

*conjunction (with ὅτι, expegetic)*

ὡς ὅτι: 'namely that, to wit' — introduces the content/definition of the reconciliation.

## ὅτι

that

*conjunction (content clause)*

## θεός

God

Nominative

*subject*

θεός: God; the emphatic, anarthrous subject — God himself is the reconciler.

## ἦν

was

Impf Act Indic 3 Sg · εἰμί

*main verb (with ptc.: periphrastic or 'was in Christ')*

→ imperfect (continuous past action)

εἰμί: 'be'; either 'God was in Christ, reconciling' or periphrastic 'God was reconciling' — both stress the ongoing divine work in Christ.

ἐν

in

*preposition + dative (sphere/agency)*

ἐν Χριστῷ: in/through Christ — the locus and means of the reconciling act.

Χριστῷ

Christ

Dative

*object of ἐν*

Χριστός: Christ; in whom God carried out the reconciliation of the world.

κόσμον

world

Accusative

*direct object of καταλλάσσω*

κόσμος: 'world'; the world of humanity as the object of God's reconciling work — the scope is universal.

καταλλάσσω

reconciling

Pres Act Ptc · Nom Sg Masc · καταλλάσσω

*adverbial/periphrastic participle (with ἦν)*

→ present (ongoing action in past time)

καταλλάσσω: 'reconcile'; the durative present — the sustained reconciling activity of God in Christ.

ἑαυτῷ

to himself

Dative

*dat. of relationship (reflexive)*

ἑαυτοῦ: reflexive; the reconciliation is directed to God himself.

μὴ

not

*negative adverb (with ptc.)*

μὴ: subjective negation, fitting the participial construction.

λογιζόμενος

counting/reckoning

Pres Mid Ptc · Nom Sg Masc · λογίζομαι

*adverbial participle (manner/means)*

→ present (concurrent)

λογίζομαι: 'reckon, count, charge to one's account' (a commercial/legal term); God does not enter their trespasses in the ledger (cf. Rom 4:8; Ps 32:2).

αὐτοῖς

against them

Dative

*dat. of disadvantage*

τὰ

the

Accusative

*article*

παραπτώματα

trespasses

Accusative

*direct object of λογιζόμενος*

πάρπτωμα: 'false step, trespass, transgression' (lit. 'a falling beside'); deviations from the right path — not charged to the reconciled.

αὐτῶν

their

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

## θέμενος

entrusting/placing

Aor Mid Ptc · Nom Sg Masc · τίθημι

*adverbial participle (attendant circumstance)*

→ constative aorist

τίθημι (mid.): 'place, deposit, entrust'; God has lodged the reconciling word with the apostles as a deposit.

## ἐν

in/with

*preposition + dative (recipient/sphere)*

## ἡμῖν

us

Dative

*object of ἐν (recipient)*

## τὸν

the

Accusative

*article*

## λόγον

message/word

Accusative

*direct object of θέμενος*

λόγος: 'word, message, account'; the proclaimed message of reconciliation — the gospel itself.

## τῆς

of

Genitive

*article*

## καταλλαγῆς

reconciliation

Genitive

*objective/content genitive (the message about reconciliation)*

καταλλαγῆ: 'reconciliation'; the content of the entrusted word — God's offer of peace.

20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

Therefore we are ambassadors on Christ's behalf, as though God were making his appeal through us.  
We implore you on Christ's behalf: be reconciled to God.

INFERENCE οὖν οὖν draws the office from the deposit: Paul is Christ's ambassador, the very voice of God's appeal — culminating in the direct plea, 'Be reconciled to God.'

ὑπὲρ

on behalf of

*preposition + genitive (representation)*

ὑπὲρ: 'on behalf of, in the place of'; the ambassador represents and stands in for Christ.

Χριστοῦ

Christ

Genitive

*object of ὑπὲρ*

Χριστός: Christ; the sovereign whom the ambassador represents.

οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; concludes the office from the ministry of vv.18–19.

πρεσβεύομεν

we are ambassadors

Pres Act Indic 1 Pl · πρεσβεύω

*main verb*

→ customary present

πρεσβεύω: 'serve as an ambassador, act as an envoy' (from πρέσβυς, 'elder/envoy'); the official imperial term for a representative of the sovereign.

ὥς

as though

*conjunction (manner/comparison)*

ὥς: 'as, as though'; introduces the manner — God appealing through the ambassador.

τοῦ

the

Genitive

*article*

θεοῦ

God

Genitive

*genitive (subject of genitive-absolute ptc.)*

θεός: God; the one whose appeal is voiced through the ambassador.

παρακαλοῦντος

making appeal/entreating

Pres Act Ptc · Gen Sg Masc · παρακαλέω

*genitive-absolute participle (with τοῦ θεοῦ)*

→ present (ongoing appeal)

παρακαλέω: 'call alongside, exhort, entreat, comfort' (παρά + καλέω); God's own entreaty sounds through the preacher.

δι'

through

*preposition + genitive (agency/means)*

ἡμῶν

us

Genitive

*genitive of means (object of διά)*

δεόμεθα

we implore

Pres Mid Indic 1 Pl · δέομαι

*main verb*

→ customary present

δέομαι: 'beg, beseech, implore'; the urgent entreaty of the envoy — appeal rather than command.

ὑπὲρ

on behalf of

*preposition + genitive (representation)*

ὑπὲρ: 'on behalf of'; the appeal is made in Christ's stead.

## Χριστοῦ

Christ

Genitive

object of ὑπέρ

## καταλλάγητε

be reconciled

Aor Pass Impv 2 Pl · καταλλάσσω

main verb (imperative — the gospel plea)

→ constative aorist imperative (decisive appeal)

καταλλάσσω: 'reconcile'; the passive imperative — 'let yourselves be reconciled, accept the reconciliation God has accomplished.'

## τῷ

to

Dative

article

## θεῷ

God

Dative

dat. of relationship (with καταλλάγητε)

θεός: God; the one to whom sinners are restored — the goal of reconciliation.

## 21 τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.

The one who knew no sin he made to be sin for us, so that in him we might become the righteousness of God.

GROUND (THE GREAT EXCHANGE) ASYNDETON Asyndeton lends weight to the climactic ground of the appeal: the sinless Christ made 'sin' for us, that we might become God's righteousness in him — the heart of the gospel of reconciliation.

## τὸν

the (one)

Accusative

article (substantizes ptc.)

## μὴ

no/not

negative adverb (with ptc.)

μὴ: subjective negation suiting the participle — 'the one not having known sin.'

## γνόντα

who knew

Aor Act Ptc · Acc Sg Masc · γινώσκω

substantival participle (object of ἐποίησεν)

→ constative aorist

γινώσκω: 'know (by experience)'; Christ had no experiential acquaintance with sin — he was sinless (cf. Heb 4:15).

## ἁμαρτίαν

sin

Accusative

direct object of γνόντα

ἁμαρτία: 'sin' (lit. 'a missing of the mark'); here the personal sin Christ never committed.

<p>ὑπὲρ for</p> <p><i>preposition + genitive (benefit/substitution)</i></p> <p>ὑπὲρ: 'on behalf of, in place of'; the substitutionary exchange — for our sake and in our stead.</p>	<p>ἡμῶν us</p> <p>Genitive</p> <p><i>object of ὑπὲρ</i></p>	<p>ἁμαρτίαν sin</p> <p>Accusative</p> <p><i>double accusative (object complement of ἐποίησεν)</i></p> <p>ἁμαρτία: 'sin'; here possibly 'sin-offering' (LXX usage) or, more likely, 'sin' itself — Christ identified with our sin at the cross.</p>	<p>ἐποίησεν he made</p> <p>Aor Act Indic 3 Sg · ποιέω</p> <p><i>main verb (with double accusative)</i></p> <p>→ constative aorist (the decisive act)</p> <p>ποιέω: 'make, do'; God 'made him sin' — the great exchange at the cross, where the sinless bore sin.</p>
<p>ἵνα so that</p> <p><i>conjunction (purpose)</i></p>	<p>ἡμεῖς we</p> <p>Nominative</p> <p><i>subject (emphatic pronoun)</i></p> <p>ἡμεῖς: emphatic 'we' — the beneficiaries of the exchange, set in deliberate contrast to 'him.'</p>	<p>γενώμεθα might become</p> <p>Aor Mid Subj 1 Pl · γίνομαι</p> <p><i>verb of the ἵνα clause (subjunctive)</i></p> <p>→ constative aorist</p> <p>γίνομαι: 'become, come to be'; the purposed outcome — we become what we were not.</p>	<p>δικαιοσύνη righteousness</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>δικαιοσύνη: 'righteousness'; the righteous standing-before-God that is from God — the counterpart to Christ's being 'made sin.'</p>
<p>θεοῦ of God</p> <p>Genitive</p> <p><i>genitive of source/author</i></p> <p>θεός: God; the righteousness has God as its source — his own gift and verdict (cf. Rom 1:17; 3:21–26).</p>	<p>ἐν in</p> <p><i>preposition + dative (union)</i></p> <p>ἐν αὐτῷ: 'in him' — the union with Christ in which alone we become God's righteousness.</p>	<p>αὐτῷ him</p> <p>Dative</p> <p><i>object of ἐν (union)</i></p>	

**On the text.** Verse punctuation (including the placement of question marks and the dashes structuring the long sentences of vv.1–4 and vv.18–21) is editorial and conventional. The chapter has its full complement of twenty-one verses; none is omitted in the critical text. At v.3 some witnesses read ἐκδυσάμενοι ('having put off') for ἐνδυσάμενοι ('having put on'); the latter is followed. Orthographic and minor word-order variants 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.