

2 Cor. 5:16-6:2 mws

V. 16

ὥστε

introducing independent clauses ‘for this reason, therefore’,
marker of result often in contexts implying an intended or indirect purpose, therefore, (so)
accordingly, as a result, so then, and so

οὐδένα

substantive – no one, nobody
negative reference to an entity, event, or state, no one, none, nothing

οἶδαμεν

PfAIIpl

fr. οἶδα

to be intimately acquainted with or stand in a close relation to, know
to possess information about, to have knowledge of, to be acquainted with, acquaintance

κατὰ

marker of norm of similarity or homogeneity, according to, in accordance with, in conformity
with, according to, to introduce the norm which governs something, of the person according to
whose will, pleasure, or manner something occurs

σάρκα

the outward side of life as determined by normal perspectives or standards, indicating norm or
standard, ‘from a human point of view, or as far as externals are concerned’
the psychological aspect of human nature which contrasts with the spiritual nature, in other
words, that aspect of human nature which is characterized by or reflects typical human reasoning
and desires in contrast with those aspects of human thought and behavior which relate to God
and the spiritual life, human nature, human aspects, natural, human, cf. 1 Cor 1:26

εἰ καὶ

even if, even though, although, cf. 4:16; 7:8
marker of cause

ἐγνώκαμεν

PfAIIpl

fr. γινώσκω

γινώσκομεν

PAIIpl

fr. γινώσκω

to have come to the knowledge of, have come to know, know
to learn to know a person through direct personal experience, implying a continuity of
relationship, to know, to become acquainted with, to be familiar with

οὐκέτι

the extension of time up to a point but not beyond, no more, no longer, no further
the extension of time up to a point but not beyond, no longer

V. 17

ὥστε

see above

ἐν

marker of close association within a limit, in, to designate a close personal relation in which the referent of the ἐν-term is viewed as the controlling influence, under the control of, under the influence of, in close association with

marker of close personal association, in, one with, in union with, joined closely to

καινή

pertaining to that which is recent in contrast to something old, new, ‘a new creature’

pertaining to that which is new or recent and hence superior to that which is old, new

κτίσις

the result of a creative act, that which is created, of individual things or beings created, creature, created thing, the Christian is described by Paul as ‘a new creature’ cf. Gal 6:15

that which has been created, creation, creature, what has been created

ἀρχαῖα

pertaining to what was in former times, long ago, ancient, ‘what is old’, cf. Isa. 43:18

pertaining to having existed for a long time in the past, with the possible implication of such existence from the beginning of an event or state, for a long time, from the beginning, ancient

παρήλθεν

AAI3sg.

fr. παρέρχομαι

to come to an end and so no longer be there, pass away, disappear

to go out of existence, to cease to exist, to pass away, to cease

ἰδοὺ

prompter of attention, behold, look, see, by arousing the attention of hearers or readers

prompter of attention, which serves also to emphasize the following statement, look, listen, pay attention, come now, then

γέγονεν

PfAI3sg

fr. γίνομαι

to come into a certain state or possess certain characteristics, to be, prove to be, turn out to be

to come to acquire or experience a state, to become

V. 18

καταλλάξαντος AAPtcpMSG fr. καταλλάσσω

the exchange of hostility for a friendly relationship, reconcile, ‘reconcile us to himself through Christ’, cf v. 19, 20, Rom 5:10

to reestablish proper friendly interpersonal relations after these have been disrupted or broken (the componential features of this series of meanings involve (1) disruption of friendly relations because of (2) presumed or real provocation, (3) overt behavior designed to remove hostility, and (4) restoration of original friendly relations) - to reconcile, to make things right with one another, reconciliation, 'all this is done by God who through Christ reconciled us to himself'

διὰ

marker of personal agency, through, by

marker of the one who is the cause or reason for a resulting state

marker of intermediate agent, with implicit or explicit causative agent, through, by

δόντος PAPtcpMSG fr. διδωμι

give, to put something in care of another, entrust; appoint to a special responsibility, appoint assign a person a task as a particular benefit to others, to assign

διακονίαν

functioning in the interest of a larger public, service, office, ‘ministry of reconciliation’

the role or position of serving, ministry, task

καταλλαγῆς

reestablishment of an interrupted or broken relationship, reconciliation, ‘ministry of reconciliation’ cf. v. 19

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V. 19

ὡς ὅτι

that, ‘we are a new creation in Christ (vs. 17). This does not alter the fact that everything has its origin in God, who reconciled us with himself through Christ (vs. 18), ‘that is (according to Paul’s own conviction), (that) it was God who was reconciling the world to himself in Christ’ marker of identificational and explanatory clauses, that, namely, that is, namely that

ἐν Χριστῷ

prob. marker of agency ‘by/through Christ’ cf. Rom. 3:24 or poss. of reason ‘because of Christ’; implication of agent being used as an instrument; marker of cause or reason, with focus on instrumentality

καταλλάσσων PAPtcpMSN fr. καταλλασσω
see above

λογιζόμενος PM/Pdep.PtcpMSN fr. λογίζομαι
to determine by mathematical process, reckon, calculate, count, take into account
to keep a mental record of events for the sake of some future action, to keep a record, to
remember, to bear in mind, 'he did not keep their sins in mind'

παραπτώματα
violation of moral standards, offense, wrongdoing, sin
what a person has done in transgressing the will and law of God by some false step or failure,
transgression, sin

θέμενος AMPtcpMSN fr. τιθημι
to assign to some task or function, appoint, assign, appoint someone to or for something
to bring about an arrangement, fix, establish, set, 'as he established among us the word of
reconciliation (=entrusted to us...), cf. Psalms 105:27
to assign someone to a particular task, function, or role, to appoint, to designate, to assign, to
give a task to

λόγον
a communication whereby the mind finds expression, word, as expression, word, of God's word,
command, commission, promise, of the divine revelation through Christ and his messengers, the
Christian message, the gospel, the 'Word' is more closely defined by a genitive
the content of what is preached about Christ or about the good news, what is preached, gospel

καταλλαγῆς
see above

V. 20

ὑπὲρ
marker of the moving cause or reason, because of, for the sake of, for, 'for Christ's sake'
marker of cause or reason, often with the implication of something which has been beneficial,
because of, in view of

οὖν
inferential, denoting that what it introduces is the result of or an inference from what precedes,
so, therefore, consequently, accordingly, then
marker of result, often implying the conclusion of a process of reasoning, so, therefore,
consequently, accordingly, then, so then

πρεσβεύομεν PAI1pl. fr. πρεσβευω
be an ambassador/envoy, travel/work as an ambassador, ‘work as an ambassador for Christ’
to function as a representative of a ruling authority, to be a representative of, to be an
ambassador of, ‘we, then, are representatives of Christ’ or ‘we serve as those who have been
delegated by Christ’ or ‘our work has been specially assigned by Christ’

ὥς
marker introducing the perspective from which a person, thing, or activity is viewed or
understood as to character, function, or role, as, with focus on quality, circumstance, or role, with
ptcp gives the reason for an action as one who, because
relatively weak markers of a relationship between events or states, as, like

παρακαλοῦντος PAPtcpMSG fr. παρακαλεω
to urge strongly, appeal to, urge, exhort, encourage, ‘since God as it were makes his appeal
through us, we beg’ Paul serves as God’s agent and functions as mediator
to ask for something earnestly and with propriety, to ask for (earnestly), to request, to plead for,
to appeal to, earnest request, appeal

δι’
see above

δεόμεθα PM/PdepI1pl fr. δεομαι
to ask for something pleadingly, ask, request, beg
to ask for with urgency, with the implication of presumed need, to plead, to beg

ὑπὲρ
marker indicating that an activity or event is in some entity’s interest, for, in behalf of, for the
sake of someone/something, be for someone, be on someone’s side, cf. 1:11
marker of a participant who is benefited by an event or on whose behalf an event takes place, for,
on behalf of, for the sake of

καταλλάγητε API2pl fr. καταλασσω
see above, passive – be reconciled to God

V. 21

γνόντα AAPtcpMSA fr. γινωσκω
see above

ἁμαρτίαν
a destructive evil power, sin, (God) made him, who never sinned, to be sin (i.e. the guilty one)
for our sakes’
the moral consequence of having sinned, guilt, sin

ὑπὲρ

see above, in place of, instead of, in the name of, cf. v. 14, 15

ἐποίησεν

AAI3sg

fr. ποιῶ

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc. with focus on causality, with a double accusative of the object and the predicate – make someone or something (into) something
to cause a state to be, to cause to be, to make to be, to make, to result in, to bring upon, to bring about

γενόμεθα

AMS1pl

fr. γίνομαι

see above

δικαιοσύνη

quality or state of juridical correctness with focus on redemptive action, righteousness, possibly abstract for concrete (=δικαιωθεντες) righteousness bestowed by God, the way God acts in justifying or restoring people to a relationship with God's self serves as a model for Christian interaction

the act of doing what God requires, righteousness, doing what God requires, doing what is right

V. 1

Συνεργοῦντες

PAPtcpMPN

fr. συνεργῶ

to engage in cooperative endeavor, work together with, assist, help
to engage in an activity together with someone else, to work together with, to be active together with

παρακαλοῦμεν

PAI1pl

fr. παρακαλῶ

see above

κενὸν

pertaining to being without purpose or result, in vain, to no purpose
pertaining to being lacking in results, without result, without effect

χάριν

a beneficent disposition toward someone, favor, grace, gracious care/help, goodwill
that which is given freely and generously, gift, gracious gift

δέξασθαι

AMdepInf.

fr. δεχομαι

to indicate approval or conviction by accepting, be receptive of, be open to, approve, accept
to receive or accept an object or benefit for which the initiative rests with the giver, but the focus of attention in the transfer is upon the receiver, to receive, receiving, to accept

V. 2

Καιρῶ

a point of time or period of time, time, period, frequently with implication of being especially fit for something and without emphasis on precise chronology, a welcome time
point of time consisting of occasions for a particular events, time, occasion

δεκτῶ

pertaining to being appropriate to circumstances, favorable, of time, the concrete temporal element points to the abstract feature of God's favorable attitude finding climactic expression, cf. Luke 4:19

pertaining to being appropriate or fitting, with the implication of being favorable, appropriate, proper, 'at the appropriate time I heard you'

ἐπήκουσά

AAI1pl

fr. εΠΑΚΟΥΩ

to pay close attention to what one is told with implication of being responsive, hear, listen to listen to someone, with the implication of heeding and responding to what is heard, to listen to, to heed, to pay attention to what is said, 'at the right time I have listened to you'

σωτηρίας

salvation, with focus on transcendent aspects, of the day when the apostle calls them to salvation, quoting Isa. 49:8

the process of being saved, salvation

ἐβοήθησά

AAI1sg

fr. βοηθεω

to render assistance to someone in need, furnish aid, help
to assist in supplying what may be needed, to help

ἰδοὺ

see above

εὐπρόσδεκτος

pertaining to being welcome in a situation, favorable, of a time that is favorable for bringing God's grace to fruition, cf. 8:12

pertaining to that which is particularly favorable or propitious, truly favorable, 'now is the truly favorable time, behold, now is the day of salvation'