

# The Second Epistle to the Corinthians, Chapter 4

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' Δ'

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 · 4:1–2

#### Open, unashamed ministry

Because this glorious new-covenant ministry is held by mercy, Paul does not lose heart (1). He has renounced the hidden, shameful things and cunning, refusing to adulterate God's word; instead, by open manifestation of the truth he commends himself to every conscience before God (2).

B · 4:3–4

#### Why the gospel is veiled

If his gospel is veiled, it is veiled only to those perishing (3): the god of this age has blinded the minds of unbelievers, lest they see the light of the gospel of the glory of Christ, who is the image of God (4).

C · 4:5–6

#### Christ proclaimed, light shone in the heart

Paul preaches not himself but Christ as Lord, himself a slave for Jesus' sake (5); for the God who said 'Let light shine out of darkness' has shone in their hearts to give the light of the knowledge of God's glory in the face of Christ (6).

D · 4:7–12

### Treasure in clay jars

The treasure is carried in earthen vessels so the surpassing power is seen to be God's, not ours (7). Hence the paradoxical catalogue: afflicted but not crushed, perplexed but not despairing, persecuted but not forsaken, struck down but not destroyed (8–9) — always carrying Jesus' dying so his life may be manifest (10–11); so death works in the apostles, life in the church (12).

E · 4:13–15

### The same spirit of faith

Having the same spirit of faith as the psalmist — 'I believed, therefore I spoke' — Paul too believes and speaks (13), knowing that the One who raised Jesus will raise him too and present him with the Corinthians (14); for all of it is for their sake, so that grace, multiplied through the many, may overflow in thanksgiving to God's glory (15).

F · 4:16–18

### Not losing heart: the eternal weight of glory

Therefore he does not lose heart: though the outer person decays, the inner is renewed day by day (16). The momentary lightness of affliction is producing an eternal weight of glory beyond all measure (17), since he looks not at the seen and transient but at the unseen and eternal (18).

## 1 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν,

Therefore, having this ministry, just as we received mercy, we do not lose heart,

**INFERENCE** **Διὰ τοῦτο** An inferential resumption of ch. 3: because the new-covenant ministry of the Spirit is so surpassingly glorious, and is held only by mercy, Paul will not flag. The thesis of the section — 'we do not lose heart' — is stated here and repeated at v.16, framing the unit.

Διὰ

because of

*preposition + accusative (cause)*

ΤΟΥΤΟ

this

Accusative

*object of διὰ (inferential: 'for this reason')*

διὰ τοῦτο: 'therefore, for this reason'; here looking back to the glory of the new-covenant ministry in ch. 3.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

*causal/circumstantial participle*

→ present (concurrent)

ἔχω: 'have, hold'; the participle gives the ground — possession of the ministry is the reason for endurance.

τὴν

the

Accusative

*article*

## διακονίαν

ministry

Accusative

*direct object of ἔχοντες*

διακονία: 'service, ministry'; the new-covenant διακονία of the Spirit (3:6–9), held as a stewardship.

## ταύτην

this

Accusative

*demonstrative (attributive)*

## καθώς

just as

*comparative conjunction*

καθώς: 'just as, according as'; here grounding the ministry in the prior mercy that conferred it.

## ἠλεήθημεν

we received mercy

Aor Pass Indic 1 Pl · ἐλεέω

*main verb (comparative clause)*

→ *constative aorist*

ἐλεέω: 'show mercy'; passive 'be shown mercy' — the apostolate is a gift of mercy (cf. 1 Tim 1:13), not merit.

## οὐκ

not

*negative particle*

## ἐγκακοῦμεν

we lose heart

Pres Act Indic 1 Pl · ἐγκακέω

*main verb*

→ *customary present (durative)*

ἐγκακέω: 'lose heart, grow weary, be discouraged'; the section's refrain (v.16) — Paul refuses to flag in the work.

2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργία μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.

but we have renounced the hidden things of shame, not walking in cunning nor adulterating the word of God, but by the open manifestation of the truth commending ourselves to every conscience of men before God.

**CONTRAST / POSITIVE COUNTERPART** ἀλλὰ The strong adversative pivots from 'not losing heart' to its positive face: integrity of method. Paul disowns secret shame, manipulation, and the falsifying of God's word, and instead lays the truth open to every conscience in God's sight.

ἀλλά

but

*strong adversative conjunction*

ἀλλά: 'but, rather'; marking the positive counterpart to discouragement and to deceit.

ἀπειπάμεθα

we renounced

Aor Mid Indic 1 Pl · ἀπέϊπον

*main verb*

→ *constative aorist (decisive)*

ἀπέϊπον (mid. ἀπειπάμην): 'renounce, disown, forbid'; a once-for-all repudiation of underhanded ways.

τὰ

the

Accusative

*article (substantizes adj.)*

κρυπτά

hidden things

Accusative

*direct object (substantival adjective)*

κρυπτός: 'hidden, secret'; the 'hidden things of shame' — concealed practices one is ashamed to expose.

τῆς

of the

Genitive

*article*

αἰσχύνης

shame

Genitive

*attributive genitive (quality/source)*

αἰσχύνη: 'shame, disgrace'; that which provokes shame — the secret conduct fit only to be hidden.

μὴ

not

*negative particle (with participle)*

περιπατοῦντες

walking

Pres Act Ptc · Nom Pl Masc · περιπατέω

*adverbial ptc. of manner (exegetical)*

→ *present (durative)*

περιπατέω: 'walk about,' Semitically 'conduct one's life'; the metaphor of habitual behavior.

ἐν

in

*preposition + dative (manner)*

πανουργία

cunning

Dative

*dat. of manner*

πανουργία: 'craftiness, trickery' (lit. 'readiness for anything'); the serpent's wile (cf. 11:3).

μηδὲ

nor

*negative coordinating conjunction*

δολοῦντες

adulterating

Pres Act Ptc · Nom Pl Masc · δολόω

*adverbial ptc. of manner*

→ *present (durative)*

δολόω: 'falsify, adulterate' (from δόλος, 'bait, deceit'); used of doctoring wine — to tamper with God's word.

**τὸν**

the

Accusative

article

**λόγον**

word

Accusative

direct object of *δολοῦντες*

λόγος: 'word, message'; the word of God as the gospel proclamation, not to be diluted or distorted.

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

genitive of source/possession

**ἀλλὰ**

but

strong adversative conjunction

**τῇ**

the

Dative

article

**φανερῶσει**

manifestation

Dative

dat. of means/instrument

φανέρωσις: 'open showing, disclosure'; the antithesis of τὰ κρυπτά — truth laid bare in the open.

**τῆς**

of the

Genitive

article

**ἀληθείας**

truth

Genitive

objective genitive (the truth made manifest)

ἀλήθεια: 'truth'; the gospel truth which Paul displays rather than manipulates.

**συνιστάνοντες**

commending

Pres Act Ptc · Nom Pl Masc · συνίστημι

adverbial ptc. of means (positive counterpart)

→ present (durative)

συνίστημι (συνιστάνω): 'commend, present, prove'; Paul's self-commendation is by truth, not boast (cf. 3:1; 5:12).

**ἑαυτοῦς**

ourselves

Accusative

reflexive direct object

**πρὸς**

to

preposition + accusative (reference/relation)

**πᾶσαν**

every

Accusative

attributive adjective

**συνείδησιν**

conscience

Accusative

object of *πρὸς* (the judging faculty addressed)

συνείδησις: 'conscience' (lit. 'co-knowing'); the inner moral arbiter to which the open truth appeals.

**ἀνθρώπων**

of men

Genitive

genitive of possession (whose conscience)

ἄνθρωπος: 'human being'; every human conscience, not a partisan few, is the witness.

**ἐνώπιον**

before

improper preposition + genitive (place)

ἐνώπιον: 'in the sight of, before'; Paul's ministry is conducted coram Deo, under God's eye.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

object of ἐνώπιον

3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον,

But even if our gospel is veiled, it is veiled among those who are perishing,

CONCESSION / QUALIFICATION εἰ δὲ καὶ Anticipating the objection that some do not see, Paul concedes the veiling — but restricts it sharply: the veil lies over the perishing, not over the gospel itself (picking up the unveiled-face imagery of 3:14–18).

εἰ

if

conditional conjunction (first-class, assumed real)

εἰ ... καὶ: 'even if; a concessive condition treating the veiling as a granted fact.

δὲ

but/now

developmental conjunction

καὶ

even

adjective/ascensive adverb

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

auxiliary in periphrastic perfect (w/ κεκαλυμμένον)

→ stative present

κεκαλυμμένον

veiled

Perf Pass Ptc · Nom Sg Neut · καλύπτω

periphrastic perfect ptc. (predicate)

→ intensive perfect (a settled veiled state)

καλύπτω: 'cover, veil, hide'; echoes the Mosaic veil of 3:13–16 — the gospel remains covered to some.

τὸ

the

Nominative

article

εὐαγγέλιον

gospel

Nominative

subject

εὐαγγέλιον: 'good news'; Paul's proclamation — 'our gospel,' the message he and his coworkers bring.

ἡμῶν

our

Genitive

genitive of possession

ἐν

among

*preposition + dative (sphere)*

τοῖς

those

Dative

*article (substantizes ptc.)*

ἀπολλυμένοις

who are perishing

Pres Mid Ptc · Dat Pl Masc · ἀπόλλυμι

*substantival participle (dat. of sphere)*

→ present (ongoing process)

ἀπόλλυμι (mid.): 'be perishing, be lost';  
the present marks a process now  
underway (cf. 2:15; 1 Cor 1:18).

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

*auxiliary in periphrastic perfect*

→ stative present

κεκαλυμμένον

veiled

Perf Pass Ptc · Nom Sg Neut · καλύπτω

*periphrastic perfect ptc. (predicate,  
resumptive)*

→ intensive perfect (settled state)

καλύπτω: repeated for emphasis — the  
veiling is real but localized to the  
perishing.

4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ.

in whom the god of this age has blinded the minds of the unbelieving, so that they should not see the illumination of the gospel of the glory of Christ, who is the image of God.

RELATIVE EXPANSION (CAUSE OF VEILING) ἐν οἷς A relative clause names the agent behind the veiling: 'the god of this age' has blinded unbelieving minds. The purpose-clause states the aim — to bar the radiance of the gospel of Christ's glory — and the closing relative ('who is the image of God') sets up the new-creation light of v.6.

ἐν

in

*preposition + dative (sphere)*

οἷς

whom

Dative

*relative pronoun (antecedent: the perishing)*

ὁ

the

Nominative

*article*

θεός

god

Nominative

*subject*

θεός: 'god'; 'the god of this age' is Satan, granted usurped dominion over the present evil order (cf. Eph 2:2).

τοῦ

of the

Genitive

*article*

αἰῶνος

age

Genitive

*genitive of subordination ('over this age')*

αἰών: 'age, era'; 'this age' is the present evil world-order, opposed to the age to come.

τούτου

this

Genitive

*demonstrative (attributive)*

ἐτύφλωσεν

blinded

Aor Act Indic 3 Sg · τυφλώω

*main verb*

→ *constative aorist*

τυφλώω: 'make blind, darken'; the spiritual blinding that prevents perception of the gospel light.

τὰ

the

Accusative

*article*

νοήματα

minds/thoughts

Accusative

*direct object*

νόημα: 'thought, mind, perception'; the faculties of understanding, here darkened (cf. 3:14; 11:3).

τῶν

of the

Genitive

*article*

ἀπίστων

unbelieving

Genitive

*substantival adjective (gen. of possession)*

ἄπιστος: 'unbelieving, faithless'; those without faith — the class identical to 'the perishing.'

εἰς

so as

*preposition + articular inf. (purpose/result)*

εἰς τό + inf.: a standard construction expressing purpose or intended result.

τὸ

the

Accusative

*article (nominalizes infinitive)*

μὴ

not

*negative particle (with infinitive)*

αὐγάσαι

to see/behold

Aor Act Inf · αὐγάω

*articular infinitive of purpose*

→ *constative aorist*

αὐγάω: 'see clearly, behold' (from αὐγή, 'radiance'); apt for perceiving the gospel's light.

**τὸν**

the

Accusative

article

**φωτισμὸν**

illumination

Accusative

object of *αὐγάσαι*

φωτισμός: 'illumination, light, radiance';  
the shining-forth of the gospel (cf. v.6).

**τοῦ**

of the

Genitive

article

**εὐαγγελίου**

gospel

Genitive

genitive of source (*light from the gospel*)

εὐαγγέλιον: 'gospel'; the gospel as the  
medium through which Christ's glory  
shines.

**τῆς**

of the

Genitive

article

**δόξης**

glory

Genitive

objective/content genitive (*gospel about the  
glory*)

δόξα: 'glory, splendor'; the radiant glory  
of Christ — the theme carried from  
3:18.

**τοῦ**

of

Genitive

article

**Χριστοῦ**

Christ

Genitive

genitive of possession (*Christ's glory*)

Χριστός: 'Anointed,' Messiah; the one  
whose glory the gospel reveals.

**ὅς**

who

Nominative

relative pronoun (*subject*)

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

main verb (*copula, rel. clause*)

→ stative present

**εἰκὼν**

image

Nominative

predicate nominative

εἰκὼν: 'image, likeness'; Christ as the  
visible representation of the invisible  
God (cf. Col 1:15) — restoring the  
Adamic image.

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

genitive of relationship (*image of God*)

## 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.

For we do not proclaim ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

**GROUND (CONTENT OF THE PREACHING)** γὰρ Grounding the open ministry of v.2 and the gospel-of-glory of v.4: the proclamation's content is not Paul but Christ as Lord; Paul takes the slave's place, and only 'for Jesus' sake.' This answers the rivals who commend themselves (3:1).

οὐ

not

*negative particle*

γὰρ

for

*explanatory conjunction*

ἑαυτοὺς

ourselves

Accusative

*reflexive direct object (fronted, emphatic)*

κηρύσσομεν

we proclaim

Pres Act Indic 1 Pl · κηρύσσω

*main verb*

→ customary present

κηρύσσω: 'proclaim, herald'; the public announcement of a herald (κήρυξ) — preaching as proclamation, not self-display.

ἀλλὰ

but

*strong adversative conjunction*

Χριστὸν

Christ

Accusative

*direct object*

Χριστός: 'Christ'; the content of the proclamation — the Messiah.

Ἰησοῦν

Jesus

Accusative

*apposition to Χριστόν*

κύριον

Lord

Accusative

*object complement (double accusative: 'as Lord')*

κύριος: 'Lord'; the confession 'Jesus is Lord' (cf. Rom 10:9; 1 Cor 12:3) — the kerygma's core.

## ἑαυτοὺς

ourselves

Accusative

*reflexive direct object (second member)*

## δὲ

and

*connective conjunction*

## δούλους

slaves

Accusative

*object complement ('as slaves')*

δοῦλος: 'slave, bondservant'; Paul's posture toward the church — servitude, not lordship (cf. 1:24).

## ὑμῶν

your

Genitive

*genitive (whose slaves)*

## διὰ

for the sake of

*preposition + accusative (cause/sake)*

## Ἰησοῦν

Jesus

Accusative

*object of διὰ (the ground of the servitude)*

Ἰησοῦν: the bare name 'Jesus' — Paul's service to them flows from devotion to Jesus himself.

## 6 ὅτι ὁ θεὸς ὁ εἰπὼν· Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

For God, who said, "Out of darkness light shall shine," is the one who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

**GROUND (THE INWARD SHINING)** **ὅτι** The deepest ground of the proclamation: the Creator who said 'Let there be light' (Gen 1:3) has performed a new-creation act within — flooding the apostolic heart with the knowledge of God's glory seen in Christ's face. This is the source of the treasure of v.7.

ὅτι

for/because

*causal conjunction*

ὅτι: 'because, for'; grounds why Paul preaches Christ as Lord — God himself has shone within.

ὁ

the

Nominative

*article*

θεὸς

God

Nominative

*subject*

θεός: God the Creator — set deliberately against 'the god of this age' (v.4).

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

εἰπών

who said

Aor Act Ptc · Nom Sg Masc · λέγω

*attributive participle (identifies God)*

→ constative aorist

λέγω (aor. εἶπον): 'say'; the creative word of Gen 1:3 — God who spoke light into being at creation.

Ἐκ

out of

*preposition + genitive (source)*

σκότους

darkness

Genitive

*object of ἐκ (source)*

σκότος: 'darkness'; the primeval darkness of Gen 1:2 over which God commands light.

φῶς

light

Nominative

*subject of λάμπει (in the citation)*

φῶς: 'light'; the first creative good — here the figure of the new-creation illumination.

λάμπει

shall shine

Fut Act Indic 3 Sg · λάμπω

*main verb (cited creative fiat)*

→ predictive/imperative future

λάμπω: 'shine, give light'; the future renders the creative command as an effectual word.

ὅς

who

Nominative

*relative pronoun (resumes ὁ θεός)*

ἔλαμπεν

has shone

Aor Act Indic 3 Sg · λάμπω

*main verb (rel. clause)*

→ constative aorist (the conversion event)

λάμπω: here intransitive 'shone forth'; the decisive inward illumination at conversion/commission.

ἐν

in

*preposition + dative (place/sphere)*

ταῖς

the

Dative

*article*

καρδίαις

hearts

Dative

*dat. of place (locus of the shining)*

καρδία: 'heart'; the inner center of thought, will, and perception — where God's light dawns.

ἡμῶν

our

Genitive

*genitive of possession*

πρὸς

to give

*preposition + accusative (purpose/result)*

πρὸς: here marking purpose — 'so as to produce/give.'

## φωτισμὸν

the light

Accusative

*object of πρὸς (purpose)*

φωτισμός: 'illumination, enlightenment'; the same word as v.4 — the radiance now imparted, not barred.

## τῆς

of the

Genitive

*article*

## γνώσεως

knowledge

Genitive

*genitive of content (light consisting in knowledge)*

γῶσις: 'knowledge'; the saving, relational knowledge of God's glory — not bare information.

## τῆς

of the

Genitive

*article*

## δόξης

glory

Genitive

*objective genitive (knowledge of the glory)*

δόξα: 'glory'; God's revealed splendor — beheld now in Christ's face, as Moses beheld it dimly.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of possession (God's glory)*

## ἐν

in

*preposition + dative (place/locus)*

## προσώπῳ

face

Dative

*dat. of place (where the glory is seen)*

πρόσωπον: 'face, presence'; the glory of God is now visible in the face of Christ (contrast Moses' veiled face, 3:13).

## Ἰησοῦ

of Jesus

Genitive

*genitive of possession (whose face)*

## Χριστοῦ

Christ

Genitive

*apposition*

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὄστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν.

But we have this treasure in earthen vessels, so that the surpassing greatness of the power may be God's and not from us;

DEVELOPMENT (THE PARADOX STATED) **δὲ** The hinge of the chapter. The radiant treasure of v.6 is housed in fragile clay — a deliberate divine arrangement (ἵνα) so the power is unmistakably God's. This thesis governs the affliction-catalogue that follows (vv.8–12).

### Ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

*main verb*

→ stative present (possession)

ἔχω: 'have, hold'; the apostles possess the treasure — but only as custodians, not source.

### δὲ

but

*developmental/contrastive conjunction*

### τὸν

the

Accusative

*article*

### θησαυρὸν

treasure

Accusative

*direct object*

θησαυρός: 'treasure, treasury'; the light/knowledge of God's glory (v.6) — wealth beyond measure.

### τοῦτον

this

Accusative

*demonstrative (attributive, anaphoric to v.6)*

### ἐν

in

*preposition + dative (place/container)*

### ὄστρακίνοις

earthen

Dative

*attributive adjective*

ὄστράκινο: 'made of baked clay' (from ὄστρακον, 'potsherd'); cheap, fragile, easily shattered — the mortal body.

### σκεύεσιν

vessels

Dative

*dat. of place (the container)*

σκεῦος: 'vessel, jar, implement'; ordinary household pottery — a figure for the frail human frame.

<p>ἵνα</p> <p>so that</p> <p><i>conjunction introducing purpose clause</i></p> <p>ἵνα: 'in order that'; the clay is purposeful — the frailty serves to magnify divine power.</p>	<p>ἡ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>ὑπερβολή</p> <p>surpassing greatness</p> <p>Nominative</p> <p><i>subject of ἡ</i></p> <p>ὑπερβολή: 'excess, extraordinary degree' (whence 'hyperbole'); the power is of a more-than-human order.</p>	<p>τῆς</p> <p>of the</p> <p>Genitive</p> <p><i>article</i></p>
<p>δυνάμεως</p> <p>power</p> <p>Genitive</p> <p><i>genitive (the power that is surpassing)</i></p> <p>δύναμις: 'power, might'; the effective divine energy at work in a weak vessel (cf. 12:9).</p>	<p>ἦ</p> <p>may be</p> <p>Pres Act Subj 3 Sg · εἰμί</p> <p><i>subjunctive verb of the ἵνα clause</i></p> <p>→ stative present</p>	<p>τοῦ</p> <p>of</p> <p>Genitive</p> <p><i>article</i></p>	<p>θεοῦ</p> <p>God</p> <p>Genitive</p> <p><i>predicate genitive of source/possession</i></p> <p>θεός: the power belongs to and originates from God — the point of the whole arrangement.</p>
<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>μὴ</p> <p>not</p> <p><i>negative particle</i></p>	<p>ἐξ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>	<p>ἡμῶν</p> <p>us</p> <p>Genitive</p> <p><i>object of ἐξ (denied source)</i></p>

8 ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,

| in every way afflicted but not crushed, perplexed but not driven to despair,

ELABORATION (CATALOGUE OF HARDSHIP) **ASYNDETON** Asyndeton launches a hardship list of four antithetical pairs (vv.8–9): in each, pressure is real but never final. The participles depend loosely on 'we have' (v.7), portraying the clay-jar life — pressed yet preserved by the indwelling power.

ἐν

in

*preposition + dative (reference)*

παντί

every (way)

Dative

*substantival adjective (dat. of reference: 'in everything')*

πᾶς: 'all, every'; ἐν παντί = 'in every respect, on all sides.'

θλιβόμενοι

being afflicted

Pres Pass Ptc · Nom Pl Masc · θλίβω

*ptc. (loosely dependent on Ἐχομεν, v.7)*

→ present (ongoing)

θλίβω: 'press, squeeze, afflict'; literally 'hemmed in' — pressure from every side.

ἀλλ'

but

*strong adversative conjunction*

οὐ

not

*negative particle*

στενοχωρούμενοι

crushed/hemmed in

Pres Pass Ptc · Nom Pl Masc · στενοχωρέω

*ptc. (antithesis)*

→ present (ongoing)

στενοχωρέω: 'confine to a narrow space, crush' (στενός + χώρος); pressed but not boxed into a hopeless corner — a wordplay with θλίβω.

ἀπορούμενοι

being perplexed

Pres Mid Ptc · Nom Pl Masc · ἀπορέω

*ptc. (second pair)*

→ present (ongoing)

ἀπορέω: 'be at a loss, perplexed' (ἀ- + πόρος, 'no way through'); without a clear path forward.

ἀλλ'

but

*strong adversative conjunction*

οὐκ

not

*negative particle*

ἐξαπορούμενοι

driven to despair

Pres Mid Ptc · Nom Pl Masc · ἐξαπορέομαι

*ptc. (antithesis)*

→ present (ongoing)

ἐξαπορέομαι: 'be utterly at a loss, despair' (ἐκ-intensive); perplexed, yet not to the point of giving up — the intensive prefix sharpens the pun.

## 9 διωκόμενοι ἄλλ' οὐκ ἐγκαταλείπόμενοι, καταβαλλόμενοι ἄλλ' οὐκ ἀπολλύμενοι,

persecuted but not forsaken, struck down but not destroyed;

ELABORATION (CATALOGUE CONTINUED) **ASYNDETON** The third and fourth pairs complete the catalogue: every blow is real, but each is checked by an unspoken divine 'but.' The list embodies v.7 — hard-pressed clay that the surpassing power keeps whole.

### διωκόμενοι

being persecuted

Pres Pass Ptc · Nom Pl Masc · διώκω

*ptc. (third pair)*

→ present (ongoing)

διώκω: 'pursue, persecute'; hunted down by hostile pursuers.

### ἄλλ'

but

*strong adversative conjunction*

### οὐκ

not

*negative particle*

### ἐγκαταλείπόμενοι

forsaken

Pres Pass Ptc · Nom Pl Masc · ἐγκαταλείπω

*ptc. (antithesis)*

→ present (ongoing)

ἐγκαταλείπω: 'leave behind, abandon, desert'; pursued by men yet never deserted by God (cf. Ps 22:1; Heb 13:5).

### καταβαλλόμενοι

being struck down

Pres Pass Ptc · Nom Pl Masc · καταβάλλω

*ptc. (fourth pair)*

→ present (ongoing)

καταβάλλω: 'throw/strike down, cast to the ground'; perhaps a wrestling or battlefield image — knocked flat.

### ἄλλ'

but

*strong adversative conjunction*

### οὐκ

not

*negative particle*

### ἀπολλύμενοι

destroyed

Pres Mid Ptc · Nom Pl Masc · ἀπόλλυμι

*ptc. (antithesis)*

→ present (ongoing)

ἀπόλλυμι: 'destroy, perish'; the same verb as v.3 (the perishing) — knocked down but not finished off.

10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body.

INTERPRETATION (THE CRUCIFORM PATTERN) **ASYNDETON** The catalogue is now read theologically: the apostle's sufferings are the 'dying of Jesus' carried in the body, with the divine purpose (ἵνα) that Jesus' resurrection life be displayed in that same mortal body — death the medium of life.

πάντοτε

always

*adverb (frequency)*

πάντοτε: 'always, at all times'; the dying is continuous, not occasional.

τὴν

the

Accusative

*article*

νέκρωσιν

dying/death

Accusative

*direct object of περιφέροντες*

νέκρωσις: 'putting to death, the state of dying' (from νεκρῶω); the process of mortification borne in the body.

τοῦ

of

Genitive

*article*

Ἰησοῦ

Jesus

Genitive

*possessive/objective genitive (Jesus' dying)*

Ἰησοῦ: the human name 'Jesus' (used 5x in vv.10–14) keeps the focus on the historical, suffering-and-risen Lord.

ἐν

in

*preposition + dative (place)*

τῷ

the

Dative

*article*

σώματι

body

Dative

*dat. of place (where the dying is borne)*

σῶμα: 'body'; the physical frame — the clay jar of v.7 — that bears both death and life.

## περιφέροντες

carrying about

Pres Act Ptc · Nom Pl Masc · περιφέρω  
*ptc. (continuing the v.8 series)*

→ present (durative)

περιφέρω: 'carry around, bear about'  
(περί + φέρω); the dying is borne  
everywhere Paul goes.

## ἵνα

so that

*conjunction introducing purpose clause*

## καὶ

also

*adjunctive adverb*

## ἡ

the

Nominative  
*article*

## ζωή

life

Nominative

*subject of φανερωθῆ*

ζωή: 'life'; the resurrection life of Jesus,  
displayed precisely in the apostle's  
preservation through dying.

## τοῦ

of

Genitive

*article*

## Ἰησοῦ

Jesus

Genitive

*possessive genitive (Jesus' life)*

## ἐν

in

*preposition + dative (place)*

## τῷ

the

Dative

*article*

## σώματι

body

Dative

*dat. of place*

## ἡμῶν

our

Genitive

*genitive of possession*

## φανερωθῆ

may be manifested

Aor Pass Subj 3 Sg · φανερώω

*subjunctive verb of the ἵνα clause*

→ constative aorist

φανερώω: 'make visible, reveal'; the  
open display (cf. φανέρωσις, v.2) of  
Jesus' life through Paul's body.

11 αἰὲν γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

For we who live are always being handed over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh.

GROUND / RESTATEMENT **γὰρ** An explanatory restatement of v.10, sharpening the paradox: the living are perpetually delivered to death for Jesus' sake, so that his life may shine out in 'mortal flesh' — the very arena of death becomes the showcase of life.

<p>ἀεὶ always <i>adverb (frequency)</i></p> <p>ἀεὶ: 'ever, always'; a near-synonym of πάντοτε (v.10), reinforcing the constancy.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἡμεῖς we Nominative <i>subject (emphatic pronoun)</i></p>	<p>οἱ the (ones) Nominative <i>article (substantizes ptc.)</i></p>
<p>ζῶντες who live Pres Act Ptc · Nom Pl Masc · ζάω <i>substantival participle (in apposition to ἡμεῖς)</i> → present (ongoing)</p> <p>ζάω: 'live, be alive'; pointedly 'the living' are the ones handed to death — the paradox in a phrase.</p>	<p>εἰς to <i>preposition + accusative (goal/result)</i></p>	<p>θάνατον death Accusative <i>object of εἰς (the goal of the handing-over)</i></p> <p>θάνατος: 'death'; the constant peril to which gospel ministry exposes the apostle (cf. 1:9; 11:23).</p>	<p>παραδιδόμεθα we are handed over Pres Pass Indic 1 Pl · παραδίδωμι <i>main verb</i> → present (iterative/customary)</p> <p>παραδίδωμι: 'hand over, deliver up'; the same verb used of Jesus' betrayal/delivery (passion echo) — a divine passive.</p>
<p>διὰ for the sake of <i>preposition + accusative (cause/sake)</i></p>	<p>Ἰησοῦν Jesus Accusative <i>object of διὰ (the reason for the suffering)</i></p>	<p>ἵνα so that <i>conjunction introducing purpose clause</i></p>	<p>καὶ also <i>adjunctive adverb</i></p>

<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>ζωή</b> life Nominative <i>subject of φανερωθῆ</i> ζωή: 'life'; the risen life of Jesus, again the purpose of the dying.</p>	<p><b>τοῦ</b> of Genitive <i>article</i></p>	<p><b>Ἰησοῦ</b> Jesus Genitive <i>possessive genitive</i></p>
<p><b>φανερωθῆ</b> may be manifested Aor Pass Subj 3 Sg · φανερώω <i>subjunctive verb of the ἵνα clause</i> → <i>constative aorist</i> φανερώω: 'reveal, make visible'; repeated from v.10 — the open showing of resurrection life.</p>	<p><b>ἐν</b> in <i>preposition + dative (place)</i></p>	<p><b>τῆ</b> the Dative <i>article</i></p>	<p><b>θνητῆ</b> mortal Dative <i>attributive adjective</i> θνητός: 'mortal, subject to death' (from θνήσκω); intensifies σῶμα → 'death-bound flesh' as the very site of life's display.</p>
<p><b>σαρκί</b> flesh Dative <i>dat. of place</i> σάρξ; here neutral, 'flesh' = the mortal body, not the ethical 'flesh'; the perishable frame quickened with life.</p>	<p><b>ἡμῶν</b> our Genitive <i>genitive of possession</i></p>		

## 12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

So then death is at work in us, but life in you.

**RESULT / CONCLUSION** **ὥστε** An inferential conclusion to the unit: the apostolic death-and-life pattern is vicarious in effect — the death plays out in the apostles, but the life it yields accrues to the church. The clause closes the clay-jar section.

ὥστε

so then

*inferential conjunction (result)*

ὥστε: 'so that, therefore'; drawing the consequence from vv.10–11.

ὁ

the

Nominative

*article*

θάνατος

death

Nominative

*subject*

θάνατος: 'death'; the dying process of vv.10–11, now personified as actively operating.

ἐν

in

*preposition + dative (sphere)*

ἡμῖν

us

Dative

*object of ἐν (the apostles)*

ἐνεργεῖται

is at work

Pres Mid Indic 3 Sg · ἐνεργέω

*main verb*

→ present (ongoing/iterative)

ἐνεργέω: 'be at work, operate, be effective'; death is actively energizing in the apostles' experience.

ἡ

the

Nominative

*article*

δὲ

but

*contrastive conjunction*

ζωή

life

Nominative

*subject (of an implied ἐνεργεῖται)*

ζωή: 'life'; the resulting benefit — the life the apostles' dying secures flows to the church.

ἐν

in

*preposition + dative (sphere)*

ὑμῖν

you

Dative

*object of ἐν (the Corinthians)*

13 Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν,

But having the same spirit of faith, according to what is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

DEVELOPMENT (FAITH THAT SPEAKS) **δὲ** A new movement: the dying ministry is sustained by faith. Citing Ps 116:10 (LXX 115:1), Paul aligns his speaking with the psalmist's — faith compels proclamation, even amid death, because of the resurrection hope unfolded in v.14.

### Ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

*causal/circumstantial participle*

→ present (concurrent)

ἔχω: 'have, possess'; the participle gives the basis of the speaking that follows.

### δὲ

but/and

*developmental conjunction*

### τὸ

the

Accusative

*article*

### αὐτὸ

same

Accusative

*identifying adjective (attributive)*

αὐτός: 'same'; the same spirit/disposition of faith as the psalmist had — continuity of believing across the covenants.

### πνεῦμα

spirit

Accusative

*direct object of Ἔχοντες*

πνεῦμα: here the disposition/attitude 'of faith' (the believing spirit), with possible overtones of the Holy Spirit who works it.

### τῆς

of the

Genitive

*article*

### πίστεως

faith

Genitive

*attributive/source genitive (spirit characterized by faith)*

πίστις: 'faith, trust'; the spirit of faith that issues in confession.

### κατὰ

according to

*preposition + accusative (standard/conformity)*

**τὸ**

the

Accusative

article (substantizes ptc.)

**γεγραμμένον**

what is written

Perf Pass Ptc · Acc Sg Neut · γράφω

substantival participle (object of κατά)

→ intensive perfect (standing written)

γράφω: 'write'; τὸ γεγραμμένον, 'that which stands written' — the standing authority of Scripture (Ps 116:10 LXX).

**Ἐπίστευσα**

I believed

Aor Act Indic 1 Sg · πιστεύω

main verb (cited from Ps 116:10 LXX)

→ constative aorist

πιστεύω: 'believe, trust'; the psalmist's faith, taken up as Paul's own.

**διὸ**

therefore

inferential conjunction (within the citation)

διὸ: 'therefore'; faith is the cause, speaking the effect.

**ἐλάλησα**

I spoke

Aor Act Indic 1 Sg · λαλέω

main verb (citation)

→ constative aorist

λαλέω: 'speak, utter'; faith inevitably finds voice — the principle Paul applies to himself.

**καὶ**

also

adjunctive adverb

**ἡμεῖς**

we

Nominative

subject (emphatic pronoun)

**πιστεύομεν**

we believe

Pres Act Indic 1 Pl · πιστεύω

main verb

→ customary present

πιστεύω: 'believe'; Paul claims the same believing as the psalmist.

**διὸ**

therefore

inferential conjunction

**καὶ**

also

adjunctive adverb

**λαλοῦμεν**

we speak

Pres Act Indic 1 Pl · λαλέω

main verb

→ customary present

λαλέω: 'speak'; the proclamation of vv.2, 5 grounded now in faith — Paul speaks because he believes.

## 14 εἰδότες ὅτι ὁ ἐγείρας τὸν Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.

knowing that the one who raised the Lord Jesus will also raise us with Jesus and will present us with you.

**GROUND (RESURRECTION CERTAINTY)** **ASYNDETON** The knowledge that grounds the believing-and-speaking of v.13: the God who raised Jesus will raise the apostles too and present them, together with the Corinthians, in the resurrection — the hope that makes a death-shaped ministry rational.

**εἰδότες**

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*causal participle*

→ intensive perfect (settled knowledge)

οἶδα: 'know' (perfect with present sense); settled, confident assurance — the basis of bold speech.

**ὅτι**

that

*conjunction (content of knowing)*

**ὁ**

the (one)

Nominative

*article (substantizes ptc.)*

**ἐγείρας**

who raised

Aor Act Ptc · Nom Sg Masc · ἐγείρω

*substantival participle (subject: God)*

→ constative aorist

ἐγείρω: 'raise up'; God identified by the resurrection act — the standard early-Christian designation (cf. Rom 4:24; 8:11).

**τὸν**

the

Accusative

*article*

**Ἰησοῦν**

Jesus

Accusative

*direct object of ἐγείρας*

Ἰησοῦν: 'Jesus'; the raised Lord, prototype and guarantee of the apostles' resurrection.

**καὶ**

also

*adjunctive adverb*

**ἡμᾶς**

us

Accusative

*direct object of ἐγερεῖ*

<p>σύν with <i>preposition + dative (association)</i></p> <p>σύν: 'together with'; union with Jesus in resurrection — sharing his risen destiny.</p>	<p>Ἰησοῦ Jesus Dative <i>object of σύν (association)</i></p>	<p>ἐγερεῖ will raise Fut Act Indic 3 Sg · ἐγείρω <i>main verb (content clause)</i></p> <p>→ predictive future</p> <p>ἐγείρω: 'raise'; the future resurrection of believers, certain because Jesus is already raised.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>παραστήσει will present Fut Act Indic 3 Sg · παρίστημι <i>main verb (coordinate)</i></p> <p>→ predictive future</p> <p>παρίστημι: 'present, set beside'; to present before God in the resurrection (cf. 11:2; Col 1:22) — a quasi-judicial/cultic presenting.</p>	<p>σύν with <i>preposition + dative (association)</i></p>	<p>ὑμῖν you Dative <i>object of σύν (the Corinthians)</i></p> <p>ὑμῖν: 'you'; apostles and church presented together — the shared resurrection community.</p>	

15 τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

For all things are for your sake, so that grace, multiplied through the many, may cause thanksgiving to overflow to the glory of God.

GROUND (THE GOAL OF IT ALL) γὰρ The ultimate rationale: 'all things' — the apostolic sufferings and ministry — are for the church's sake, so that grace spreading to ever more people may swell the chorus of thanksgiving to God's glory. The clay-jar life terminates in doxology.

**τὰ**

the

Nominative  
article

**γὰρ**

for

*explanatory conjunction*

**πάντα**

all things

Nominative  
*subject (substantival adjective; verbless clause)*

πᾶς: 'all'; τὰ πάντα = the whole  
apostolic experience just described —  
all of it serves the church.

**δι'**

for the sake of

*preposition + accusative (cause/sake)*

**ὑμᾶς**

you

Accusative  
*object of διὰ (beneficiary)*

**ἵνα**

so that

*conjunction introducing purpose clause*

**ἡ**

the

Nominative  
article

**χάρις**

grace

Nominative  
*subject of περισσέυση*

χάρις: 'grace, favor'; God's saving grace,  
here as the expanding gift that  
generates gratitude.

**πλεονάσασα**

having multiplied

Aor Act Ptc · Nom Sg Fem · πλεονάζω  
*attributive/adverbial participle (modifying  
χάρις)*

→ constative aorist

πλεονάζω: 'increase, abound, become  
more'; the grace multiplies as it reaches  
more people.

**διὰ**

through

*preposition + genitive (means/agency)*

**τῶν**

the

Genitive  
article

**πλειόνων**

more/the many

Genitive  
*substantival comparative adj. (object of διὰ)*

πλείων: 'more, greater number'; the  
increasing multitude of those reached  
— grace's widening circle.

<p><b>τὴν</b> the Accusative article</p>	<p><b>εὐχαριστίαν</b> thanksgiving Accusative <i>direct object of περισσεύω (transitive: 'make overflow')</i> εὐχαριστία: 'thanksgiving, gratitude'; the proper human response to multiplying grace.</p>	<p><b>περισσεύση</b> may overflow/cause to abound Aor Act Subj 3 Sg · περισσεύω <i>subjunctive verb of the ἵνα clause</i> → constative aorist περισσεύω: 'abound, overflow'; here transitive/causative — grace makes thanksgiving overflow.</p>	<p><b>εἰς</b> to <i>preposition + accusative (goal/result)</i></p>
<p><b>τὴν</b> the Accusative article</p>	<p><b>δόξαν</b> glory Accusative <i>object of εἰς (the final goal)</i> δόξα: 'glory'; God's glory — the terminus of grace and gratitude alike (the chapter's recurring theme).</p>	<p><b>τοῦ</b> of Genitive article</p>	<p><b>θεοῦ</b> God Genitive <i>genitive of possession (God's glory)</i></p>

**16** Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα.

Therefore we do not lose heart, but even if our outer person is decaying, yet our inner person is being renewed day by day.

INFERENCE (REFRAIN RESUMED) **Διὸ** The inferential 'therefore' resumes the refrain of v.1, opening the final movement. Against bodily decay stands daily inward renewal — the clay jar wears out while the treasure-bearing inner self is continually made new.

Διὸ

therefore

*inferential conjunction*

διό: 'therefore, for which reason'; drawing the conclusion from the resurrection hope of vv.13–15.

οὐκ

not

*negative particle*

ἐγκακοῦμεν

we lose heart

Pres Act Indic 1 Pl · ἐγκακέω

*main verb (refrain from v.1)*

→ customary present (durative)

ἐγκακέω: 'lose heart, grow weary'; the verbatim refrain of v.1, framing the inclusio of the section.

ἀλλ'

but

*strong adversative conjunction*

εἰ

if

*conditional conjunction (concessive, with καί)*

εἰ καί: 'even if'; concessive — granting the reality of outward decay.

καὶ

even

*ascensive adverb*

ὁ

the

Nominative

*article*

ἔξω

outer

*adverb used adjectivally ('outward')*

ἔξω: 'outside, outer'; the 'outer person' = the mortal, perishing body (the clay jar).

ἡμῶν

our

Genitive

*genitive of possession*

ἄνθρωπος

person

Nominative

*subject*

ἄνθρωπος: 'human being, person'; here 'the outer ἄνθρωπος' — the self in its physical, perishable aspect.

διαφθείρεται

is decaying

Pres Pass Indic 3 Sg · διαφθείρω

*main verb (concessive clause)*

→ present (ongoing process)

διαφθείρω: 'corrupt, destroy, wear away'; the steady ruin of the body under affliction and age.

ἀλλ'

yet

*adversative conjunction (apodosis)*

ἀλλά: here the 'yet' answering the concessive 'even if' — emphatic contrast.

<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ἔσω</b> inner <i>adverb used adjectivally ('inward')</i> ἔσω: 'inside, inner'; 'the inner person' = the renewed self animated by the Spirit (cf. Rom 7:22; Eph 3:16).</p>	<p><b>ἡμῶν</b> our Genitive <i>genitive of possession</i></p>	<p><b>ἀνακαινοῦται</b> is being renewed Pres Pass Indic 3 Sg · ἀνακαινώω <i>main verb</i> → present (ongoing/iterative) ἀνακαινώω: 'renew, make new again' (ἀνά + καινός); the continual inward renewal — the new-creation work of v.6 ongoing.</p>
<p><b>ἡμέρα</b> day Dative <i>dat. of time (distributive: 'day by day')</i> ἡμέρα: 'day'; ἡμέρα καὶ ἡμέρα is a Semitic idiom (cf. Heb. yôm wāyôm), 'day after day.'</p>	<p><b>καὶ</b> and <i>coordinating conjunction (idiomatic)</i></p>	<p><b>ἡμέρα</b> day Dative <i>dat. of time (distributive idiom)</i></p>	

17 τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρους δόξης κατεργάζεται ἡμῖν,

For our momentary, light affliction is producing for us an eternal weight of glory beyond all measure,

**GROUND (THE CALCULUS OF GLORY)** γὰρ The ground of the daily renewal: a deliberately weighted antithesis — momentary/light against eternal/heavy. The present affliction is not merely outweighed by but is actively 'producing' a surpassing, eternal weight of glory.

**τὸ**

the

Nominative

article

**γὰρ**

for

*explanatory conjunction*

**παραυτίκα**

momentary

*adverb used adjectivally (attributive)*

παραυτίκα: 'for the present moment, fleeting'; the affliction lasts only an instant against eternity.

**ἐλαφρὸν**

light(ness)

Nominative

*substantival adjective (subject: 'the lightness')*

ἐλαφρός: 'light, easy to bear'; deliberately set against 'weight' (βάρος) below — the scales of glory.

**τῆς**

of the

Genitive

article

**θλίψεως**

affliction

Genitive

*exegetical/partitive genitive (the lightness consisting in affliction)*

θλίψις: 'pressure, tribulation, affliction'; cognate with θλίβω (v.8) — the squeezing trials now weighed.

**ἡμῶν**

our

Genitive

*genitive of possession*

**καθ'**

beyond

*preposition + accusative (measure/degree)*

κατά + ὑπερβολήν: 'to an extraordinary degree'; the doubled phrase heaps measure on measure.

**ὑπερβολὴν**

excess/measure

Accusative

*object of κατά*

ὑπερβολή: 'surpassing degree, excess'; καθ' ὑπερβολὴν εἰς ὑπερβολὴν = 'beyond all measure, exceedingly.'

**εἰς**

to

*preposition + accusative (degree/goal)*

**ὑπερβολὴν**

excess/measure

Accusative

*object of εἰς (intensifying repetition)*

ὑπερβολή: repeated for hyperbolic emphasis — measureless surpassing.

**αἰώνιον**

eternal

Accusative

*attributive adjective*

αἰώνιος: 'eternal, everlasting'; opposite of παραυτίκα — the glory has no end.

## βάρος

weight

Accusative

*direct object of κατεργάζεται*

βάρος: 'weight, heaviness'; antithesis of ἐλαφρόν — perhaps playing on Heb. kābōd ('glory') which also means 'heaviness.'

## δόξης

of glory

Genitive

*genitive of content/apposition (the weight that is glory)*

δόξα: 'glory'; the coming eschatological splendor — the chapter's keynote, here the prize.

## κατεργάζεται

is producing

Pres Mid Indic 3 Sg · κατεργάζομαι

*main verb*

→ present (ongoing/effective)

κατεργάζομαι: 'work out, produce, achieve' (κατά-intensive); the affliction actively effects the glory, not merely precedes it.

## ἡμῖν

for us

Dative

*dat. of advantage (the beneficiaries)*

18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

while we look not at the things seen but at the things unseen; for the things seen are temporary, but the things unseen are eternal.

CONDITION / QUALIFICATION (THE GAZE OF FAITH) ASYNDETON A genitive-absolute condition qualifying v.17: the affliction yields glory while the gaze is fixed on the unseen. The closing γὰρ-clause grounds the whole — the seen is transient, the unseen eternal — and seals the chapter's eternal-perspective resolution of suffering.

## μὴ

not

*negative particle (with participle)*

## σκοπούντων

looking at

Pres Act Ptc · Gen Pl Masc · σκοπέω

*genitive absolute (attendant condition)*

→ present (durative)

σκοπέω: 'fix attention on, aim at, consider' (whence 'scope'); a deliberate, fixed regard — not a passing glance.

## ἡμῶν

we

Genitive

*subject of the genitive absolute*

## τὰ

the (things)

Accusative

*article (substantizes ptc.)*

## βλεπόμενα

things seen

Pres Pass Ptc · Acc Pl Neut · βλέπω  
*substantival participle (object of σκοπούντων)*

→ present (ongoing)

βλέπω: 'see, look at'; τὰ βλεπόμενα = the visible, material order — the realm of affliction and decay.

## ἀλλὰ

but

*strong adversative conjunction*

## τὰ

the (things)

Accusative  
*article (substantizes ptc.)*

## μὴ

not

*negative particle (with participle)*

## βλεπόμενα

things unseen

Pres Pass Ptc · Acc Pl Neut · βλέπω  
*substantival participle (object of σκοπούντων)*

→ present (ongoing)

βλέπω: here negated, 'the unseen' = the eternal, heavenly realities apprehended by faith, not sight (cf. 5:7).

## τὰ

the (things)

Nominative  
*article (substantizes ptc.)*

## γὰρ

for

*explanatory conjunction*

## βλεπόμενα

things seen

Pres Pass Ptc · Nom Pl Neut · βλέπω  
*substantival participle (subject, verbless clause)*

→ present (ongoing)

βλέπω: τὰ βλεπόμενα as subject — the visible things characterized as fleeting.

## πρόσκαιρα

temporary

Nominative  
*predicate adjective*

πρόσκαιρος: 'lasting for a time, transient' (πρός + καιρός); the seen endures only for a season.

## τὰ

the (things)

Nominative  
*article (substantizes ptc.)*

## δὲ

but

*contrastive conjunction*

## μὴ

not

*negative particle (with participle)*

## βλεπόμενα

things unseen

Pres Pass Ptc · Nom Pl Neut · βλέπω

*substantival participle (subject, verbless clause)*

→ present (ongoing)

βλέπω: the unseen realities — set in final antithesis as 'eternal.'

## αἰώνια

eternal

Nominative

*predicate adjective*

αἰώνιος: 'eternal, everlasting'; the climactic word — the unseen abides forever, sealing the chapter's hope.

**On the text.** The Greek follows the standard critical text of 2 Corinthians 4, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. The chapter has eighteen verses, none of which the critical text omits. At v.6 the editions vary in the precise phrasing of the cited light-formula and of 'in the face of Jesus Christ' / 'of Christ'; the wording printed reflects the THGNT/SBLGNT main text. At v.14 the witnesses divide between 'with Jesus' (σὺν Ἰησοῦ) and 'through Jesus' (διὰ Ἰησοῦ); the former is followed. The verb at vv.1, 16 is spelled ἐγκακοῦμεν (so the critical text), against the Byzantine ἐκκακοῦμεν.

**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.