

2 Cor. 3:1-6 mws

V. 1

Ἀρχόμεθα PMI1pl fr. ἄρχω
to initiate an action, process, or state of being, begin, to denote what one begins to do
to initiate an action, process, or state of being, to begin, to commence, beginning

πάλιν

pertaining to repetition in the same (or similar) manner, again, once more, anew
a subsequent point of time involving repetition, again

συνιστάνειν PAInf fr. συνιστημι
to bring together as friends or in a trusting relationship by commending/recommending, present,
introduce/recommend someone to someone else, self-commendation may be construed either as
inappropriate (here, 5:12, 10:12, 18) or appropriate as in 6:4
to indicate approval of a person or event, with the implication that others adopt the same attitude,
to recommend,, ‘are we beginning to recommend ourselves again?’

χρηζόμεν PAI1pl fr. χρηζω
(have) need (of)
to lack something which is necessary and particularly needed, to need, to lack, to be without

συστατικῶν
introducing, commendatory, ‘a letter of recommendation’
pertaining to being commended or recommended, commendatory, of recommendation, ‘could it
be that, like some other people, we need letters of recommendation to you?’

ἐπιστολῶν
letter, epistle, ‘letters of recommendation’
a written communication, usually from one person to one or more persons, letter

V. 2

ἐπιστολή
see above

ἐγγεγραμμένη PfPPtcpFSN fr. ἐγγραφω
to communicate a message in writing, write down, inscribe, ‘a letter, inscribed on our hearts’
to write in, to record

καρδίας
heart as seat of physical, spiritual and mental life, about the inner life of humans
the causative source of a person’s psychological life in its various aspects, but with special
emphasis upon thoughts, heart, inner self, mind

γινωσκομένη PPPtcpFSN fr. γινωσκω
to arrive at a knowledge of someone or something, know, know about, make acquaintance of
to possess information about, to know, to know about, to have knowledge of, to be acquainted
with, acquaintance

ἀναγινωσκομένη PPPtcpFSN fr. ἀναγινωσκω
to read something that is written or inscribed, read, normally done aloud, ‘known and read by
everybody’
to read something written, normally done aloud and thus involving verbalization, to read, reading

V. 3

φανερούμενοι PPPtcpMPN fr. φανερωω
to cause to become known, disclose, show, make known, ‘become known, be shown (that)’, cf.
5:11, 11:6, 1 Jn 2:19
to cause something to be fully known by revealing clearly and in some detail, to make known, to
make plain, to reveal, to bring to the light, to disclose, revelation

διακονηθεῖσα APPtcpFSN fr. διακονεω
to function as an intermediary, act as go-between/agent, be at one’s service, ‘a letter of Christ,
delivered by us’
to render assistance or help by performing certain duties, often of a humble or menial nature, to
serve, to render service, to help, service, help

ἐγγεγραμμένη
see above, ‘written not with ink, but with God’s Spirit’

μέλανι
ink
a dark liquid used in writing or marking, ink, ‘you are a letter from Christ delivered by us,
written not with ink’

πνεύματι
God’s being as controlling influence, with focus on association with humans, Spirit, spirit as that
which differentiates God from everything that is not God
Spirit, Spirit of God, Holy Spirit

ζῶντος PAPtcpMSG fr. ζωω
to be alive physically, live, of physical life in contrast to death, of beings that in reality are not
subject to death, in this sense it is most comprehensively applied to God
to be alive, to live, life

πλαξίν
a flat stone on which inscriptions could be made, tablet, cf. Exo. 32:16, 34:1, Ezek. 11:19, 36:26
a flat stone on which inscriptions could be made, tablet, cf. Heb 9:4

λιθίνας

(made of) stone, of the tables of the law, cf. Exo 31:18, Ezek. 11:19, 36:26
pertaining to being made of or consisting of stone, stone, made out of stone

καρδίαις

see above

σαρκίνας

pertaining to being material or belonging to the physical realm, material, physical, human, fleshly, 'a human, i.e. a heart capable of feeling'
pertaining to the natural, physical characteristics of persons and often including their characteristic behavior, natural, human, 'not on stone tablets but on the tablets of human hearts'

V. 4

Πεποίθησιν

a state of certainty about something to the extent of placing reliance on, trust, confidence, of trust on confidence in oneself, 'such is the self-confidence we have through Christ toward God'
to believe in something or someone to the extent of placing reliance or trust in or on, to rely on, to trust in, to depend on, to have (complete) confidence in, confidence, trust, 'we have such confidence in God through Christ'

τοιούτων

pertaining to being like some person or thing mentioned in a context, of such a kind, such as this, like such
a reference to that which is of such a kind as is identified in the context, of such a kind, of such a kind as this

διὰ

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

πρὸς

marker of movement or orientation toward someone/something, of relationship, for, friendly to, toward, with, before
marker of a relation involving potential interaction, with regard to

V. 5

ἑαυτῶν

to indicate cause, means, or outcome, to indicate responsible agents for something, from of, 'of ourselves'
marker of one who is responsible for an event or state, by, on (the basis of), of, upon

ἱκανοί

pertaining to meeting a standard, fit, appropriate, competent, qualified, able, with the connotation worthy, good enough

pertaining to being adequate for something, adequate, qualified, cf. 2:16

λογίσασθαί

AMdepinf

fr. λογίζομαι

to give careful thought to a matter, think (about), consider, ponder, let one's mind dwell on, 'think out something as (if) of ourselves'

to hold a view or have an opinion with regard to something, to hold a view, to have an opinion, to consider, to regard

ἐξ

marker denoting origin, cause, motive, reason, from, of

marker of cause or reason with focus upon the source, because of

ἱκανότης

state of being qualified or adequate for something, fitness, capability, qualification

state of being adequate of qualified for something, adequacy, qualification, 'but our adequacy comes from God'

V. 6

ἰκάνωσειν

AAI3sg

fr. ἰκάνω

to cause to be adequate, make sufficient, qualify

to cause someone or something to be adequate for something, to make sufficient, to make

adequate, to cause to be qualified, 'who makes us adequate to be servants of the new covenant'

διακόνους

one who serves as an intermediary in a transaction, agent, intermediary, courier, with specific

reference to an aspect of the divine message, of apostles and other prominent Christians charged with its transmission

a person who renders service, servant

καινῆς

pertaining to that which is recent in contrast to something old, new, in the sense that what is old has become obsolete, and should be replaced by what is new, in such a case the new is, as a rule superior in kind to the old, 'the new covenant'

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

διαθήκης

covenant, 'it is the declaration of one person's initiative, not the result of an agreement between two parties... In the covenants of God, it was God alone who set the conditions' decree,

declaration of purpose, set of regulations'

the verbal content of an agreement between two persons specifying reciprocal benefits and

responsibilities, covenant, pact, 'the initiative for such a covenantal relationship existed with one person rather than being the result of negotiation and compromise

γράμματος

a set of written characters forming a document or piece of writing, a document, piece of writing, a relatively long written publication, writing, book, of the literally correct form of the law any kind of written document, whether in book or manuscript form, with focus upon the content, writing, what has been written

πνεύματος

God's being as controlling influence, with focus on association with humans, Spirit, spirit, as that which differentiates God from everything that is not God, the (divine) πνευμα stands in contrast to everything that characterizes this age or the finite world generally, in contrast to γραμμα, which is the characteristic quality of God's older declaration of the divine will in the law, cf. v, 8, Rom 2:29, 7:6
Spirit, Spirit of God, Holy Spirit

ἀποκτείνει

PAI3sg

fr. ἀποκτείνω

to deprive of life, kill, of life in a transcendent sense, the letter (of the law) kills, in so far as the legal letter causes humans to die
to cause someone's death, normally by violent means, with or without intent and with or without legal justification

ζωοποιεῖ

PAI3sg

fr. ζωοποιέω

to cause to live, make alive, give life to, especially in a transcendent sense, the Spirit is called life-giving, contrasted with the letter
to cause to live, to give life to, to make live