

2 CORINTHIANS 1

NLET

THE WRITERS OF THIS LETTER

1 From:

- Paul, an apostle of Jesus *the* Anointed¹, *that is*, , by means of a willing of God, and
- Timothy, the brother.

THE ADDRESSEES

To:

- the Ekklesia of the God – *namely*, to the one which is in Corinth, together with
- the holy *ones* – *namely*, all the ones who are in *the* whole of the *region* of Achaia.

GREETING

2 Grace to you – and, peace –

- from God, a father *who is* ours, and
- a lord – Jesus *the* Anointed!

BLESSING

3 Blessed *be*

- the God and Father of the Lord *that is* ours – *namely*, Jesus *the* Anointed,
- the Father of the Compassions, and
- God of all consolations,
- 4 the One who encourages us in the occasions of all the Tribulation *that is* ours, in order to enable us to console the *ones* in all tribulation by means of the Consolation which we ourselves are being consoled by agency of the God!

PAUL WRITES ABOUT THE CONSOLATION THAT IS OURS

5 Because, just as the Sufferings of the Anointed One

are more than enough in regard to us, thus by agency of the² Anointed One the Consolation *that is* ours is also more than enough.

6 Now, whether we are being pressured, *it is* for the sake of the Consolation and Salvation *that is* yours, the Salvation which is being *divinely* effective by an enduring of the same Sufferings of which also we, *for our parts*, keep on suffering.

7 And, the Hope *that is* ours *is* firm concerning you, whether we are being consoled for the sake of the consolation and salvation *that is* yours,³ having lastingly known that just as⁴ you are participants in the Sufferings, in the same way *you are participants* in the Consolation.

PAUL WRITES ABOUT THE PRESSURE THAT WAS ON HIM
AND TIMOTHY

8 For, we do not wish you to be ignorant, brothers, concerning the Pressure *that is* ours, the Pressure which came into being *against* us⁵ in the *region* of Asia, that in accord with excess we were weighed down over and beyond *our* strength⁶, with the result that we were made to doubt, even about the Life.

9 Likewise, in ourselves we ourselves lastingly had the sentence of condemnation to the Death, lest we might be ones who have been lastingly persuaded in reference to ourselves, rather than in reference to the God – the One who raises the dead *ones*, 10 Who protected us and keeps on protecting⁷ us from so great a death, toward which we have lastingly hoped that even yet He shall protect *us*, 11 also you, being ones who are joining in serving in our behalf with the Prayers, so that the favor from many persons⁸ bestowed toward us by agency of many might be received with thanks.

consolation that is yours which is being divinely effective by an enduring of the same suffering which also we, for our parts, are suffering, and the Hope that is ours is firm concerning you.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'Jesus the Anointed' here instead of 'an Anointed One, Jesus'.

² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'and salvation *that is* yours, the salvation which is being *divinely* effective by an enduring of the same suffering of which also we, *for our parts*, keep on suffering. 7 And, the Hope *that is* ours *is* firm concerning you, whether we are being consoled for the sake of the consolation and salvation *that is* yours' here. On the basis of 4.7% the NU has 'and a salvation *that is* yours, whether we are being consoled for the sake of the

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'just as' here instead of 'as'.

⁵ 90.6% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'us' here.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'weighed down over and beyond *our* strength' here instead of 'over and beyond our strength weighed down'.

⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'keeps on protecting' (a present, middle verb) here instead of 'shall protect' (a future, middle verb).

⁸ 'persons' – literally, 'faces'

PAUL ADDRESSES THE BOASTING
THAT HE AND TIMOTHY HAVE

12 For, the boasting *that is* ours is this, the testimony of the conscience *that is* ours: that in connection with simplicity⁹ and purity of ¹⁰ God, ¹¹ not in connection with wisdom – *that is*, fleshly wisdom, rather in connection with grace from God we have been turned upside down in connection with the *Created Order*, but extraordinarily for the sake of you.

13 For, we are not writing to you anything other than what *things* you are either reading or you are also understanding.

Now, I am hoping that you also¹² shall understand *these things* until an end, 14 just as also you came to acknowledge us in part: that we are your subject of boasting, just as also you, *for your parts, are our subject of boasting* in the Day of the Lord ¹³ Jesus.

PAUL WRITES ABOUT HIS INTENTIONS

15 And, with this – *that is*, the confidence – I was wishing

- to come to you first¹⁴, in order that secondly you might be having¹⁵ a favor, 16 and
- by way of you to pass through to Macedonia, and
- again from Macedonia to come to you, and
- by you to be sent forth toward the *region of Judea*.

17 So then, being one who was deliberating¹⁶ this, I was not *just* with levity desiring *this, was I?* Or, what *things* I am wishing I am wishing according to flesh, with the result that there might be with me *both* the ‘Yes, yes’ and the ‘No, no’, *is it so?*

JESUS IS THE ‘YES’ AND ‘AMEN’

18 Now, the God *is* TRUSTWORTHY; because, the Word *which is* ours – *that is*, the Word in relation to you does NOT come to be¹⁷ ‘yes and no’ *at the same time*.

19 For, the *one* of the God – *namely*,

- Son,
- Jesus,

- an anointed One,
- the One Who was heralded amongst you by agency of us – *that is*, by
 - me, and
 - Sylvanus, and
 - Timothy,

did not come to be ‘Yes and No’. Rather, in connection with Him He lastingly came to be ‘Yes’! 20 For, as many promises of God *that there are*, in connection with Him *is* the ‘Yes’ and in connection with Him *is* the ‘Amen’ – *that is*, the ‘Amen’ to the God in reference to glory by agency of us.

21 Now, the One who keeps on establishing us together with you in regard to an anointed One and who anointed us *is* God. 21 He *is* also the One who sealed us for Himself and who is granting the earnest money consisting of the Spirit in the hearts *that are* ours.

PAUL EMPHASIZES

THAT HE AND TIMOTHY ARE FELLOW WORKERS

23 Now, I, *for my part*, keep on summoning for myself the God *as a witness* in regard to the psyche *that is* mine, that *as* one who spares I no longer came to Corinth. 24 *It is* NOT, that we are lording the Faith over you. Rather, we are fellow workers of the Grace *that is* yours. For, by the Faith you have lastingly stood!

⁹ The best line of transmission (f35), have ‘simplicity’ here instead of ‘holiness’.

¹⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article *τοῦ* here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

¹³ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun which might be translated ‘who is ours’ here.

¹⁴ 21.6% of the Greek manuscripts, including the best line of

transmission (f35), have ‘to come to you first’ here. On the basis of 7% the NU has instead of ‘first to come to you’. There are several other variants.

¹⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘you might be having’ (a present, subjunctive verb) here instead of ‘you might have’ (an aorist, subjunctive verb).

¹⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘being one who is deliberating’ here instead of ‘being one who is wishing’.

¹⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘does ... come to be’ here instead of ‘is’.