

2 Corinthians 2

NLET

PAUL CLARIFIES HIS GRIEF

IN REGARD TO THE CORINTHIAN DISCIPLES

1 Now,¹ I decided this for my own sake, in order that not again I come to you with grief. 2 For, I, *for my part*, continue to grieve over you.

And, who is² the one who keeps on cheering me except the one who keeps on being grieved by me?

3 And, I am writing this same *thing* to you³ in order that, having come, I do not have⁴ pain from whom it is necessary that I rejoice, being lastingly persuaded as regards all of you, that the joy *that is mine* is *the joy* of all of you.

4 For, out of much pressure and *inner* conflict of heart I have written to you with many tears – not in order that you should be grieved, rather, in order that you should know the Love which I have abundantly toward you.

PAUL REFERS TO THE ONE

WHO NEEDED CHURCH DISCIPLINE IN CORINTH

5 Now, if anyone has lastingly grieved *someone*, he has not lastingly grieved me; rather, in part – lest I might weigh you down – *he has lastingly grieved* all of you.

6 Sufficient for the one such as this *is the* punishment – *that is*, this *punishment*, the *one imposed* by the many, 7 so that, on the contrary, you rather show favor and console, lest the *one* such as this might not somehow be swallowed up by the excessive sorrow. 8 On which account, I encourage you to confirm love toward him.

9 For, in regard to this also I wrote, in order that I might know the proven character *that is yours* – *that is*, whether in regard to all *things* you are ones who hearken.

10 Now, to whom you graciously give anything, I, *for my part*, also *graciously give*. For, also I, *for my part*, if I have lastingly and graciously given anything to the *one person*⁵, I have lastingly and graciously given for your sake in connection with a presence of an anointed One, 11 lest we should be defrauded by the Satan⁶. For, we are not ignorant of the thoughts *that are HIS*!

PAUL RELATES A SEGMENT OF HIS TRAVELS

12 Now, having come to the *city* of Troas for the Excellent Announcement consisting of the Anointed One and a door having been lastingly opened for me by YaHWeH⁷, 13 I did not lastingly have relaxation for the spirit *that is mine*, *when* I was not finding Titus, the brother *that is mine*. Rather, parting from them I went out toward Macedonia.

PAUL RELATES HOW THE ENTRANCE OF THE EXCELLENT ANNOUNCEMENT INTO A CITY IS LIKE A FRAGRANCE –

TO THE VICTORS A FRAGRANCE OF LIFE,

BUT TO THE CONQUERED A FRAGRANCE OF DEATH

14 Now, *let grace be attributed* to the God, *that is*,

- to the One Who keeps on leading us in triumphal procession in connection with the Anointed One and the fragrant odor of the Knowledge of Him and
- to the One Who keeps on manifesting by agency of us in every place.

15 Because, we are the sweet fragrance of an anointed One for the God in connection with the ones who are being saved and in connection with the ones who are being utterly destroyed,

- 16 on the one hand, to the *ones* a sweet fragrance⁸ of death to death
- on the other hand, to the *other ones* a sweet fragrance from life to life.

And, up against these things, who *is* adequate?

17 For, we are NOT as the rest⁹ who keep on being

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

² 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

³ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'to you' here.

⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'have' (a present, active verb) here instead of 'might have' (an aorist, subjunctive verb).

⁵ 83.7% of the Greek manuscripts, including the best line of transmission (f35), have 'if I have lastingly and graciously given anything to the one person' here. On the basis of 1.5% the NU 'what I have lastingly and graciously given, if anything'.

⁶ 'Satan' – a transliteration of the Greek word Σατανᾶ which means 'Adversary'.

⁷ 'YaHWeH' – The Greek has the word 'Lord' (Κύριον) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition 'from' here.

⁹ 53.5% of the Greek manuscripts, including the best line of transmission (f35), have 'rest' here instead of 'many'.

petty traders of the Word of the God.

- Rather, as from unmixed sincerity,
 - rather, as right opposite the¹⁰ God,
- in connection with an anointed One we speak.

¹⁰ 89.6% of the Greek manuscripts, including the best line of transmission (f35), have 'right opposite the' here. On the basis of

3.4% the NU has 'over against'.