

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' 1

f35

¹ Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ¹ διὰ
θελήματος Θεοῦ
καὶ
Τιμόθεος ὁ ἀδελφός

τῇ Ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ,
σὺν

τοῖς Ἁγίοις πᾶσιν τοῖς οὕσιν ἐν ὅλῃ τῇ
Ἀχαΐᾳ.

² Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ
πατρὸς ἡμῶν καὶ
Κυρίου Ἰησοῦ Χριστοῦ.

³ Εὐλογητὸς
ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ,
ὁ Πατὴρ τῶν Οἰκτιρμῶν καὶ
Θεὸς πάσης παρακλήσεως,
⁴ ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ Θλίψει
ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν
τοὺς ἐν πάσῃ θλίψει διὰ τῆς Παρακλήσεως
ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ.

⁵ Ὅτι καθὼς περισσεύει τὰ Παθήματα τοῦ
Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ² Χριστοῦ
περισσεύει καὶ ἡ Παράκλησις ἡμῶν.

2 CORINTHIANS 1

NLET

THE WRITERS OF THIS LETTER

1 From:

- Paul, an apostle of Jesus *the* Anointed³, *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
- YaHWeH⁴ – 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 the⁵ Anointed *One*
the Consolation *that is* ours is also more than enough.

¹ 97% of the Greek manuscripts, including the best
line of transmission (f35), have Ἰησοῦ Χριστοῦ here
instead of Χριστοῦ Ἰησοῦ.

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

³ 97% of the Greek manuscripts, including the best
line of transmission (f35), have 'Jesus the Anointed'

here instead of 'an Anointed One, Jesus'.

⁴ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίου) 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.

⁵ 97% of the Greek manuscripts, including the best line of transmission (f35),
include the definite article 'the' here.

⁶ Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν Παρακλήσεως καὶ Σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν Παθημάτων ὧν καὶ ἡμεῖς πάσχομεν.

⁷ Καὶ ἡ Ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν Παρακλήσεως καὶ Σωτηρίας,⁶ εἰδότες ὅτι ὑσπερ⁷ κοινωνοὶ ἐστε τῶν Παθημάτων, οὕτως καὶ τῆς Παρακλήσεως.

⁸ Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς Θλίψεως ἡμῶν, τῆς γενομένης ἡμῖν⁸ ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρῆθημεν ὑπὲρ δύναμιν⁹, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ Ζῆν.

⁹ Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ Θανάτου ἐσχίκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ **ρύεται**¹⁰, εἰς ὃν ἡλπίκαμεν ὅτι καὶ ἔτι **ρύσεται**,

¹¹ συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ὑμῶν¹¹.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν. καὶ ἡ Ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας *here*. On the basis of 4.7% the NU has καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν καὶ ἡ Ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν.
⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ὑσπερ *here* instead of ὡς.

⁸ 90.6% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ἡμῖν *here*.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἐβαρῆθημεν ὑπὲρ δύναμιν *here* instead of ὑπὲρ δύναμιν ἐβαρῆθημεν.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have **ρύεται** (a present, middle verb) *here* instead of **ρύσεται** (a future, middle verb).

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,¹² having lastingly known that just as¹³ 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* us¹⁴ in the *region* of Asia, that in accord with excess we were weighed down over and beyond *our* strength¹⁵, 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 protecting¹⁶ *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 persons¹⁷ bestowed toward us by agency of many might be received with thanks.

¹¹ 75% of the Greek manuscripts, including the best line of transmission (f35), have ὑμῶν *here* instead of ἡμῶν.

¹² 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 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.

¹³ 96% of the Greek manuscripts, including the best line of transmission (f35), have 'just as' *here* instead of 'as'.

¹⁴ 90.6% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'us' *here*.

¹⁵ 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'.

¹⁶ 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).

¹⁷ '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 simplicity²⁷ and purity of ²⁸ God, ²⁹ 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 also³⁰ 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 ³¹ Jesus.

PAUL WRITES ABOUT HIS INTENTIONS

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

- to come to you first³², in order that secondly you might be having³³ 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 deliberating³⁴ 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?*

¹² Ἡ γὰρ καύχῃσις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν **ἀπλότητι**¹⁸ καὶ εἰλικρινείᾳ¹⁹

²⁰ Θεοῦ, ²¹ οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ’ ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ Κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

¹³ Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ’ ἣ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε.

Ἐλπίζω δὲ ὅτι καὶ²² ἕως τέλους ἐπιγνώσεσθε, ¹⁴ καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ²³ Ἰησοῦ.

¹⁵ Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην

πρὸς ὑμᾶς ἐλθεῖν πρότερον²⁴, ἵνα

δευτέραν χάριν **ἔχῃτε**²⁵, ¹⁶ καὶ

δι’ ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ

πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ

ὕψ’ ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

¹⁷ Τοῦτο οὖν βουλευόμενος²⁶ μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ἢ παρ’ ἐμοὶ τὸ Ναὶ καὶ τὸ Οὐ οὐ;

¹⁸ The best line of transmission (f35), have ἀπλότητι here instead of ἀγιότητι.

¹⁹ 32% of the Greek manuscripts, including the best line of transmission (f35) and the NU, have the spelling εἰλικρινεία here instead of εἰλικρινεία.

²⁰ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τοῦ here.

²¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction καὶ here.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

²³ 92% of the Greek manuscripts, including the best line of transmission (f35), do not include the pronoun ἡμῶν here.

²⁴ 21.6% of the Greek manuscripts, including the best line of transmission (f35), have πρὸς ὑμᾶς ἐλθεῖν τὸ πρότερον here. On the basis of 7% the NU has instead of πρότερον πρὸς ὑμᾶς ἐλθεῖν. There are several other variants.

²⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), have ἔχῃτε (a present,

subjunctive verb) here instead of σχῆτε (an aorist, subjunctive verb).

²⁶ 80% of the Greek manuscripts, including the best line of transmission (f35), have βουλευόμενος (a present, middle participle of βουλεύω) here instead of βουλόμενος (a present, middle participle of βούλομαι).

²⁷ The best line of transmission (f35), have ‘simplicity’ here instead of ‘holiness’.

²⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τοῦ here.

²⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘also’ here.

³¹ 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.

³² 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.

³³ 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).

³⁴ 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’.

¹⁸ Πιστὸς δὲ ὁ Θεὸς ὅτι ὁ Λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο³⁵ Ναὶ καὶ Οὐ.

¹⁹ Ὁ τοῦ Θεοῦ γὰρ³⁶

Υἱὸς

Ἰησοῦς

Χριστὸς

ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,

δι' ἐμοῦ καὶ

Σιλουανοῦ καὶ

Τιμοθέου,

οὐκ ἐγένετο Ναὶ καὶ Οὐ. Ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν. ²⁰ Ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ Ναὶ καὶ ἐν αὐτῷ³⁷ τὸ Ἀμήν, τὸ Ἀμήν τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν.

²¹ Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς Θεός. ²² Ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

²³ Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. ²⁴ Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς Πίστεως. Ἀλλὰ συνεργοί ἐσμεν τῆς Χαρᾶς ὑμῶν. Τῇ γὰρ Πίστει ἐστήκατε.

¹⁸ Now, the God *is* TRUSTWORTHY; because, the Word *which is* ours – *that is*, the Word in relation to you does NOT come to be³⁸ '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 Him³⁹ *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!

³⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ἐγένετο (a second person singular, second aorist form of γίγνομαι) here instead of ἐστιν (a third person singular present form of εἶμι).

³⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have the word order γὰρ τοῦ Θεοῦ here instead of τοῦ Θεοῦ γὰρ.

³⁷ 90.8% of the Greek manuscripts, including the best line of transmission (f35), have καὶ ἐν αὐτῷ here. On the basis of 6.7% the NU has Διὸ καὶ δι' αὐτοῦ.

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'does ... come to be' here instead of 'is'.

³⁹ 90.8% of the Greek manuscripts, including the best line of transmission (f35), have 'and in connection with Him' here. On the basis of 6.7% the NU has 'Therefore, also by agency of Him'.