

THE WRITERS OF THIS LETTER

1 From:

- Paul, an apostle of Jesus *the Anointed*³, *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 Ιησοῦν Χριστοῦ *here instead of* Χριστοῦ Ιησοῦ.

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, ύπερ τῆς ὑμῶν Παρακλήσεως καὶ Σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν Παθημάτων ὡν καὶ ἡμεῖς πάσχομεν.

⁷ Καὶ ἡ Ἐλπὶς ἡμῶν βεβαία

ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν Παρακλήσεως καὶ Σωτηρίας,⁶ εἰδότες ὅτι ὑσπερ⁷ κοινωνοί ἐστε τῶν Παθημάτων, οὕτως καὶ τῆς Παρακλήσεως.

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

⁹ Άλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ Θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὅμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύεται¹⁰, εἰς ὃν ἡλπίκαμεν ὅτι καὶ ἔτι ῥύεται,

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 ὡν καὶ ἡμεῖς πάσχομεν. καὶ ἡ Ἐλπὶς 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 ὡν καὶ ἡμεῖς πάσχομεν καὶ ἡ Ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν.

⁷ 96% of the Greek manuscripts, including the best line of transmission (f35), have ὑσπερ here instead of ὥς.

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 ἐβαρήθημεν ὑπὲρ δύναμιν here instead of ὑπὲρ δύναμιν ἐβαρήθημεν.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), have ῥύεται (a present, middle verb) here instead of ῥύσεται (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 us*¹⁴ in the *region of Asia*, that in accord with excess we were weighed down over and beyond *our strength*¹⁵, 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 Ή γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι¹⁸ 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’ ἡ ἀναγινώσκετε ἥτις καὶ ἐπιγινώσκετε.

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

¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον²⁴, ἵνα δευτέραν χάριν ἔχητε²⁵, ¹⁶ καὶ δι’ ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ’ ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

¹⁷ Τοῦτο οὖν βουλευόμενος²⁶ μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἥτις δὲ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ἥτις παρ’ ἐμοὶ τὸ Ναὶ ναι καὶ τὸ Οὐ οὔ;

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 εἰλικρινείᾳ here instead of εἰλικρινείδα.

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 ἔχητε (a present,

subjunctive verb) here instead of συῆτε (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'.

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?*

JESUS IS THE 'YES' AND 'AMEN'

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

¹⁹ Ο τοῦ Θεοῦ γὰρ³⁶

Υἱὸς
Ἰησοῦς
Χριστὸς
ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς,

δι' ἐμοῦ καὶ
Σιλουανοῦ καὶ
Τιμοθέου,
οὐκ ἐγένετο Ναὶ καὶ Οὐ. Ἄλλὰ Ναὶ ἐν
αὐτῷ γέγονεν. ²⁰ Ὅσαι γὰρ ἐπαγγελίαι
Θεοῦ, ἐν αὐτῷ τὸ Ναὶ καὶ ἐν αὐτῷ³⁷ τὸ
Ἄμην, τὸ Ἄμην τῷ Θεῷ πρὸς δόξαν δι'
ἡμῶν.
²¹ Ο δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν
καὶ χρίσας ἡμᾶς Θεός. ²² Ο καὶ
σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν
ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις
ἡμῶν.
²³ Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι
ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος ὑμῶν
οὐκέτι ἔλθον εἰς Κόρινθον. ²⁴ Οὐχ ὅτι
κυριεύομεν ὑμῶν τῆς Πίστεως. Ἄλλὰ
συνεργοί ἐσμεν τῆς Χαρᾶς ὑμῶν. Τῇ γὰρ
Πίστει ἐστήκατε.

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 ἔστιν (a third person singular present form of εἰμι).

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.

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!

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'.