

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β' 2

f35

¹ Ἐκρίνα δὲ¹ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. ² Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς.

Καὶ τίς ἐστίν² ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἑμοῦ;

³ Καὶ ἔγραψα ὑμῖν³ τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην ἔχω⁴ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.

⁴ Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρῶν, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν Ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

⁵ Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν. ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.

⁶ Ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, ⁷ ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.

⁸ Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.

⁹ Εἰς τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

2 Corinthians 2

NLET

PAUL CLARIFIES HIS GRIEF IN REGARD TO THE CORINTHIAN DISCIPLES

¹ Now,⁵ 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 is⁶ 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 you⁷ in order that, having come, I do not have⁸ 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.

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have δὲ here instead of γὰρ.

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

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

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

verb).

⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For,'.

⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

⁷ 97% of the Greek manuscripts, including the best line of transmission (f35), include 'to you' here.

⁸ 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).

¹⁰ Ὡς δέ τι χαρίζεσθε, **καὶ ἐγώ**⁹. Καὶ γὰρ ἐγὼ **εἴ τι κεχάρισμαι ᾧ**¹⁰, κεχάρισμαι δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, ¹¹ ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ. Οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

¹² Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν **Κυρίῳ**, ¹³ οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου. Ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

¹⁴ Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς Γνώσεως αὐτοῦ,

φανερῶντι δι' ἡμῶν ἐν παντὶ τόπῳ.

¹⁵ Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις,

¹⁶ οἷς μὲν ὁσμὴ ¹¹ θανάτου εἰς θάνατον,

οἷς δὲ ὁσμὴ ^[h] ἐκ ζωῆς εἰς ζωὴν.

Καὶ πρὸς ταῦτα τίς ἱκανός;

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*¹², 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 Satan¹³. 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 YaHWeH¹⁴, 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 fragrance ¹⁵ 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?

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have καὶ ἐγώ here instead of the contraction κάγω.

¹⁰ 83.7% of the Greek manuscripts, including the best line of transmission (f35), have εἴ τι κεχάρισμαι ᾧ here. On the basis of 1.5% the NU ὃ κεχάρισμαι, εἴ τι.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition ἐκ here.

¹² 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'.

¹³ 'Satan' – a transliteration of the Greek word Σατανᾶ which means 'Adversary'.

¹⁴ '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.

¹⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition 'from' here.

¹⁷ Οὐ γάρ ἐσμεν ὡς οἱ **λοιποὶ**¹⁶
καπηλεύοντες τὸν Λόγον τοῦ Θεοῦ.
Ἀλλ' ὡς ἐξ **εἰλικρινείας**¹⁷.
Ἀλλ' ὡς ἐκ Θεοῦ **κατενώπιον τοῦ**¹⁸ Θεοῦ
ἐν Χριστῷ λαλοῦμεν.

17 For, we are NOT as the rest¹⁹ who keep on being petty
traders of the Word of the God.
➤ Rather, as from unmixed sincerity,
➤ rather, as right opposite the²⁰ God,
in connection with an anointed One we speak.

¹⁶ 53.5% of the Greek manuscripts, including the best line of transmission (f35), have **λοιποὶ** here instead of πολλοί.

¹⁷ 25% of the Greek manuscripts, including the best line of transmission (f35), have **εἰλικρινείας** here.
On the basis of 58% the NU has **εἰλικρινείας**.

¹⁸ 89.6% of the Greek manuscripts, including the best line of transmission (f35), have **κατενώπιον τοῦ** here. On the basis of 3.4% the NU has **κατέναντι**.

¹⁹ 53.5% of the Greek manuscripts, including the best line of transmission (f35), have 'rest' here instead of 'many'.

²⁰ 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'.