

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

Καὶ τίς ἔστιν² ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

³ Καὶ ἔγραψα ὑμῖν³ τοῦτο αὐτὸν ἵνα μὴ ἐλθῶν λύπην ἔχω⁴ ἀφ' ὧν ἔδει με χαίρειν, πεποιθώς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἔστιν.

⁴ Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν Ἀγάπην ἵνα γνῶτε ἡν 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 ὅστε τούναντίον 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 ἔστε.

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 ἔστιν 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 ᔁχω (a present, active verb) here instead of σχῶ (an aorist, subjunctive verb).

⁵ verb).

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Now,' here instead of 'For.'

⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

⁸ 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 Ω δέ τι χαρίζεσθε, καὶ ἐγώ⁹. Καὶ γὰρ ἐγὼ εἴ τι κεχάρισμα ὡς¹⁰, κεχάρισμα δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, ¹¹ ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ. Οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

¹² Ἐλθὼν δὲ εἰς τὴν Τρφάδα εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, ¹³ οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εύρειν 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 ὄσμὴν τῆς Γνώσεως αὐτοῦ,

φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

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

¹⁶ οἵς μὲν ὄσμὴ ¹¹ θανάτου εἰς θάνατον,

οἵς δὲ ὄσμὴ ^[h] ἐκ ζωῆς εἰς ζωήν.

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 κάγώ.

¹⁰ 83.7% of the Greek manuscripts, including the best line of transmission (f35), have εἴ τι κεχάρισμα ὡς here. On the basis of 1.5% the NU ὡς κεχάρισμα, 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 ώς οἱ λοιποί¹⁶
 καπηλεύοντες τὸν Λόγον τοῦ Θεοῦ.
 Άλλ’ ώς ἐξ εἰλικρινείας¹⁷.
 Άλλ’ ώς ἐκ Θεοῦ κατενώπιον τοῦ¹⁸ 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 λοιποί 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'.