

<sup>1</sup> Διὰ τοῦτο, ἔχοντες τὴν Διακονίαν ταύτην καθὼς ἥλεήθημεν, οὐκ ἐκκακοῦμεν<sup>1</sup>. <sup>2</sup> Ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν Λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς Ἀληθείας συνιστῶντες<sup>2</sup> ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ.

<sup>3</sup> Εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον, <sup>4</sup> ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ Εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἔστιν εἰκὼν τοῦ Θεοῦ.

<sup>5</sup> Οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ

**Χριστὸν  
Ἰησοῦν<sup>3</sup>  
Κύριον.**  
Ἐαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.

<sup>6</sup> Ὁτι ὁ Θεὸς ὁ εἰπών· Ἐκ σκότους φῶς λάμψαι<sup>4</sup>. ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ<sup>5</sup> Χριστοῦ.

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐκκακοῦμεν here instead of ἐγκακοῦμεν.

<sup>2</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have συνιστῶντες (an aorist?, active participle) here. On the basis of 2.5% the NU has συνιστάνοντες (a present, active participle).

<sup>3</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order Χριστὸν Ἰησοῦν here instead of Ἰησοῦν Χριστὸν.

<sup>4</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling λάμψαι here instead of λάμψει.

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the name Ἰησοῦ

## PAUL RELATES HOW APOSTLES COMMEND THEMSELVES

1 For this reason, having the Service – *that is*, this one, just as we have been shown mercy, we are not faint-hearted. 2 But, we have renounced for ourselves the things hidden because of the shame, not being ones who keep on walking in knavery nor being ones who keep on taking the Word of the God to skillfully deceive *others* to gain an end, rather by the manifestation of the Truth being ones who have commended<sup>6</sup> ourselves to every conscience of people in the presence of the God.

## PAUL RELATES

## FOR WHOM THE EXCELLENT ANNOUNCEMENT IS VEILED

3 Now, if also the Excellent Announcement *that is* ours is one having been lastingly veiled, *it is* one having been lastingly veiled among the ones who are being utterly destroyed, 4 in connection with whom the god of the Age – *that is*, this one – has blinded the minds of the unbelieving ones, so that they do not distinctly see the illumination of the Excellent Announcement consisting of the Glory of the anointed One, Who is the image of the God.

## PAUL RELATES WHOM THE APOSTLES HERALD

5 For, we do NOT keep on heralding ourselves. Rather, we *keep on heralding* –

- an anointed One,
- Jesus,<sup>7</sup>
- YaHWeH<sup>8</sup>.

Now, we also *keep on heralding*, ourselves as slaves *that are yours* for the sake of Jesus.

6 Because, the God – *that is*, the One Who is said, “Out of darkness, a light shall shine,”<sup>9</sup> has shown in the hearts *that are ours* toward the illumination of the Glory of the God in connection with the countenance of Jesus<sup>10</sup> the Anointed.

here.

<sup>6</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘being ones who have commended’ (an aorist?, active participle) here. On the basis of 2.5% the NU has ‘being ones who are commanding’ (a present, active participle).

<sup>7</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘an anointed One, Jesus’ here instead of ‘Jesus, an anointed One’.

<sup>8</sup> ‘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.

<sup>9</sup> “Out of darkness, a light shall shine” – not an exact quotation, but a Jewish targum of Genesis 1:2-3.

<sup>10</sup> 97% of the Greek manuscripts, including the best line of transmission (f35),

PAUL RELATES THE SEEMING CONTRADICTIONS  
IN THE SITUATION OF THE APOSTLES

7 Ἐχομεν δὲ τὸν Θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἡ τοῦ Θεοῦ καὶ μὴ ἐξ ἡμῶν·  
8 ἐν παντὶ

θλιβόμενοι ἀλλ’ οὐ στενοχωρούμενοι,  
ἀπορούμενοι ἀλλ’ οὐκ ἐξαπορούμενοι,  
9 διωκόμενοι ἀλλ’ οὐκ ἐγκαταλειπόμενοι,  
καταβαλλόμενοι ἀλλ’ οὐκ ἀπολλύμενοι,

10 πάντοτε τὴν νέκρωσιν τοῦ **Κυρίου**<sup>11</sup>  
Ἴησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ  
ζωὴ τοῦ Ἴησοῦ ἐν τῷ σώματι ἡμῶν  
φανερωθῇ.

11 Αεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον  
παραδιδόμεθα διὰ Ἴησοῦν,  
ἵνα καὶ ἡ ζωὴ τοῦ Ἴησοῦ φανερωθῇ ἐν τῇ  
θνητῇ σαρκὶ ἡμῶν,

12 ὥστε  
οἱ μὲν<sup>12</sup> θάνατος ἐν ἡμῖν ἐνεργεῖται,  
ἡ δὲ ζωὴ ἐν ὑμῖν.

13 Ἐχοντες δὲ τὸ αὐτὸν Πνεῦμα τῆς Πίστεως,  
κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ  
ἐλάλησα, καὶ ἡμεῖς πιστεύομεν. Διὸ καὶ  
λαλοῦμεν,<sup>14</sup> εἰδότες ὅτι ὁ ἐγείρας τὸν  
Κύριον Ἴησοῦν καὶ ἡμᾶς διὰ<sup>13</sup> Ἴησοῦ ἐγερεῖ.

Καὶ παραστήσει σὺν ὑμῖν.

15 Τὰ γὰρ πάντα δι’ ὑμᾶς, ἵνα ἡ χάρις  
πλεονάσασα διὰ τῶν πλειόνων τὴν  
εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ  
Θεοῦ.

➤ being ones who in themselves are under pressure, but not being ones who in themselves are crushed;  
➤ being ones who in themselves are puzzled, but not being ones who in themselves are being in great doubt;  
➤ 9 being ones who are being persecuted, but not being ones who are being utterly destroyed;

10 always carrying around the mortification of the Lord<sup>14</sup> Jesus in the body, in order that also the Life of the Jesus might be made manifest in the body *that is ours*.

11 For, always we, *for our parts* – the ones who keep on living – keep on being given over to death for the sake of Jesus,

➤ in order that also the Life of the Jesus might made manifest in connection with the mortal flesh *that is ours*,

➤ 12 with the result that

- on the one hand<sup>15</sup>, the Death keeps on working itself in us;
- on the other hand, the Life *keeps on working itself* in us.

PAUL RELATES THE HOPE OF THE APOSTLES

13 Now, having the same Spirit of the Faith, according to the thing having been lastingly written: “**I believed. Therefore, I spoke**,”<sup>16</sup> also we, *for our parts*, keep on believing. Therefore, also we keep on speaking, 14 having lastingly known that the One who raised the Lord Jesus also shall raise US by agency of<sup>17</sup> Jesus.

And, He shall bring *us* to His side together with you.

15 For, the *things* – ALL of them – are for the sake of you, so that the Grace which spread the gratitude of the increasing number of people might be more than enough in regard to the Glory of the God!

include the name ‘Jesus’ here.

<sup>11</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the title Κυρίου here.

<sup>12</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction μὲν here. Its companion δὲ appears in the next clause.

<sup>13</sup> 96% of the Greek manuscripts, including the best

line of transmission (f35), have διὰ here instead of σὺν.

<sup>14</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the title ‘Lord’ here.

<sup>15</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction translated as ‘on the one hand’ here. Its companion translated as ‘on the other hand’ appears in the next clause.

<sup>16</sup> A reference to Psalm 116:10

<sup>17</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘by agency of’ here instead of ‘together with’.

<sup>16</sup> Διὸ οὐκ ἐκκακοῦμεν<sup>18</sup>. Ἄλλ' εἰ καὶ ὁ  
ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ'  
ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρᾳ καὶ  
ἡμέρᾳ.

<sup>17</sup> Τὸ γὰρ παραντίκα ἐλαφρὸν τῆς  
θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς  
ὑπερβολὴν αἰώνιον βάρος δόξης  
κατεργάζεται ἡμῖν, <sup>18</sup> μὴ σκοπούντων ἡμῶν  
τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα.  
Τὰ γὰρ βλεπόμενα πρόσκαιρα. Τὰ δὲ μὴ  
βλεπόμενα αἰώνια.

16 Therefore, we do not continue to behave remissly. Rather, if also the outer person *that is ours* is being utterly destroyed, nonetheless the inner person *that is ours* is being renewed day by day.

17 For, the present, light pressure *that is ours* in accord with excess is being achieved for us to end in an excess eternal weight of glory, 18 while we are NOT contemplating the things which are being seen, rather, while *we are contemplating* the things which are not being seen.

The things which are being seen *are* temporary. Now, the things which are not being seen *are* eternal.

<sup>18</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling

ἐκκακοῦμεν *here instead of ἐγκακοῦμεν.*