

¹ Ταύτας οῦν ἔχοντες τὰς ἐπαγγελίας,
ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς
μολυσμού σαρκὸς καὶ πνεύματος,
ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.

² Χωρήσατε ἡμᾶς.

Οὐδένα ἡδικήσαμεν.

Οὐδένα ἐφθείραμεν.

Οὐδένα ἐπλεονεκτήσαμεν.

³ Οὐ πρὸς κατάκρισιν¹ λέγω. Προείρηκα
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ
συναποθανεῖν καὶ συζῆν.

⁴ Πολλή μοι παρρησία πρὸς ὑμᾶς.

Πολλή μοι καύχησις ὑπὲρ ὑμῶν.

Πεπλήρωμαι τῇ παρακλήσει.

Ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ
Θλίψει ἡμῶν.

⁵ Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν.

Αλλ' ἐν παντὶ θλιβόμενοι—

ἔξωθεν μάχαι,

ἔσωθεν φόβοι.

⁶ Αλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς
παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ
Τίτου.

⁷ Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ
καὶ ἐν τῇ παρακλήσει ἡ παρεκλήθη ἐφ' ὑμῖν,
ἀναγγέλλων ἡμῖν
τὴν ὑμῶν ἐπιπόθησιν,
τὸν ὑμῶν ὀδυρμόν,
τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ,
ῶστε με μᾶλλον χαρῆναι.

⁸ Ὁτι εὶ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ,
οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην.
Βλέπω γὰρ² ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ
πρὸς ὥραν ἐλύπησεν ὑμᾶς.

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order Οὐ πρὸς κατάκρισιν here instead of Πρὸς κατάκρισιν οὐ.

¹ So then, since we have these – *that is*, the Promises, beloved ones, let us cleanse ourselves from every defilement of flesh and spirit, keeping on bringing to perfection sanctity in connection with a fear of God.

PAUL SPEAKS FONDLY

OF HIS RELATIONSHIP WITH THE CORINTHIAN DISCIPLES

² So, make room for us.

- We wronged NO ONE!
- We corrupted NO ONE!
- We took advantage of NO ONE!

³ I do NOT speak for the sake of condemnation. For, I have lastingly proclaimed publicly that you are in the hearts *that are* ours with the result that we die together and live together.

⁴ For me freedom of speech toward you is GREAT!

For me boasting on account of you is GREAT!

I have been lastingly filled with the Consolation.

I have been made to abound much more with the Joy in reference to all the Pressure *that is* ours.

PAUL EXPLAINS

HOW TITUS CONSOLED HIM AND TIMOTHY IN MACEDONIA

⁵ For, also, when we came into Macedonia, the flesh *that is* ours had no lasting relaxation. Rather, in connection with all *things* we were ones being under pressure;

- outside – conflicts;
- inside – fears.

⁶ However, the God – *that is*, the One Who consoles the lowly ones – consoled us with the arrival of Titus.

⁷ Now, *he consoled us* not only in the arrival *that was* his but also in connection with the consolation with which he was consoled in reference to you, while he reported to us –

- the longing *that was* yours,
 - the lamentation *that was* yours,
 - the zeal in my behalf *that was* yours,
- with the result that I rejoiced even more!

PAUL DESCRIBES THE WHOLESOME IMPACT OF HIS PREVIOUS LETTER

⁸ Because, if I even caused you grief in connection with the letter, I do not feel regret, if even I was regretting *it*. For,³ I see that the letter – *that is*, that *one*, if even for an hour, grieved you.

² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γὰρ here.

³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For,' here.

⁹ Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν. Ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

¹⁰ Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται⁴. Ἡ δὲ τοῦ Κόσμου λύπη θάνατον κατεργάζεται.

¹¹ Ἰδού. Γάρ τοι τοῦτο τὸ κατὰ

Θεὸν λυπηθῆναι ύμᾶς⁵ πόσην

κατειργάσατο

ύμῖν σπουδὴν,

ἀλλὰ ἀπολογίαν,

ἀλλὰ ἀγανάκτησιν,

ἀλλὰ φόβον,

ἀλλ'⁶ ἐπιπόθησιν,

ἀλλὰ ζῆλον,

ἀλλ'⁷ ἐκδίκησιν.

Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοὺς εἶναι
ἐν⁸ τῷ πράγματι.

¹² Ἄρα εἰ καὶ ἔγραψα ύμῖν,

οὐχ εἴνεκεν⁹ τοῦ ἀδικίσαντος,

οὐδὲ εἴνεκεν¹⁰ τοῦ ἀδικηθέντος,

ἀλλ' εἴνεκεν¹¹ τοῦ φανερωθῆναι τὴν
σπουδὴν ύμῶν τὴν ὑπὲρ ἡμῶν πρὸς ύμᾶς
ἐνώπιον τοῦ Θεοῦ.

¹³ Διὰ τοῦτο παρακελήμεθα.

⁹ Now I am rejoicing – NOT because you were grieved; rather, because you were grieved toward a change of mind. For, you were grieved in relation to God, in order that you might suffer loss in connection with nothing on account of us.

¹⁰ For, the grief in relation to God accomplishes¹² a change of mind in regard to salvation – *that is, a salvation without regret.*

Now, the grief of the *Created Order* accomplishes death.

¹¹ Look! For, it – *that is, this, the thing – that you were*¹³ “to be grieved in relation to God” has achieved

- such a great zeal for us,
- otherwise, *such a great speech in defense,*
- otherwise, *such a great vexation,*
- otherwise, *such a great fear,*
- otherwise, *such a great longing,*
- otherwise, *such a great emulation,*
- otherwise, *such a great avenging of wrong,*

In connection with all things you have proven yourselves to be holy in connection with¹⁴ the matter.

¹² So, even though I wrote to you, *it was*

- not as far as regards the one who behaved unrighteously,
- nor as far as regards the one who suffered unrighteous behavior,
- rather, as far as regards the earnestness *that is yours – that is, the earnestness in our behalf – that it be made known to you in the presence of the God.*

¹³ For this reason we have been lastingly comforted.

⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the preposition *ἐν* here instead of *ἐργάζεται*.

⁵ 65% of the Greek manuscripts, including the best line of transmission (f35), have *εἴνεκεν* here instead of the earlier spelling *ἔνεκεν*.

⁶ 65% of the Greek manuscripts, including the best line of transmission (f35), have *εἴνεκεν* here instead of the earlier spelling *ἔνεκεν*.

⁷ 65% of the Greek manuscripts, including the best line of transmission (f35), have *εἴνεκεν* here instead of the earlier spelling *ἔνεκεν*.

⁸ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘accomplishes’ here instead of ‘works’.

⁹ 86% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘you’ here. On the basis of 2% the NU omits it.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘in connection with’ here.

¹¹ 86% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘you’ here. On the basis of 2% the NU omits it.

¹² 96% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘in connection with’ here.

PAUL REJOICES OVER THE GOOD INFLUENCE

THAT THE CORINTHIAN DISCIPLES HAVE HAD ON TITUS

In reference to the comfort *that is* ours, now we rejoice exceedingly¹⁶ more over the joy of Titus. Because, the spirit *that is* his was lastingly relieved by all of you.

14 Because, if I lastingly boasted to him about anything concerning you, I was not put to shame. Rather, as we spoke all things in truth to you, thus also the boasting *that is* ours – *that is*, the truth with the presence of Titus, was brought about.

15 And, the deep, inner feelings *that are* his are more and more abounding toward you, being one who is remembering the hearkening of all of you, how you received him with fear and trembling.

16 I rejoice that in everything I have confidence in you.

Ἐπὶ τῇ παρακλήσει ὑμῶν, περισσοτέρως
δὲ¹⁵ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου.
Οτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ
πάντων ὑμῶν.

¹⁴ Οτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ
κατησχύνθην. Ἄλλ’ ως πάντα ἐν ἀληθείᾳ
ἔλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις
ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

¹⁵ Καὶ τὰ σπλαγχνα αὐτοῦ περισσοτέρως εἰς
ὑμᾶς ἐστιν ἀναμιμνησκομένου τὴν πάντων
ὑμῶν ὑπακοήν, ως μετὰ φόβου καὶ τρόμου
ἔδεξασθε αὐτόν.

¹⁶ Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

¹⁵ 75% of the Greek manuscripts, including the best line of transmission (f35), have τῇ παρακλήσει ὑμῶν, περισσοτέρως δὲ here instead of δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως.

¹⁶ 75% of the Greek manuscripts, including the best line of transmission (f35), have 'In reference to the comfort that is ours, now exceedingly' here instead of 'Now, in reference to the comfort that is yours exceedingly'.