

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 7

f35

<sup>1</sup> Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας,  
ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς  
μολυσμοῦ σαρκὸς καὶ πνεύματος,  
ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ.

<sup>2</sup> Χωρήσατε ἡμᾶς.

Οὐδένα ἡδίκησαμεν.

Οὐδένα ἐφθείραμεν.

Οὐδένα ἐπλεονεκτήσαμεν.

<sup>3</sup> **Οὐ πρὸς κατάκρισιν**<sup>1</sup> λέγω. Προείρηκα  
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ  
συναποθανεῖν καὶ συζῆν.

<sup>4</sup> Πολλή μοι παρρησία πρὸς ὑμᾶς.

Πολλή μοι καύχησις ὑπὲρ ὑμῶν.

Πεπλήρωμαι τῇ παρακλήσει.

Ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ  
Θλίψει ἡμῶν.

<sup>5</sup> Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν  
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν.

Ἀλλ' ἐν παντὶ θλιβόμενοι—

ἔξωθεν μάχαι,

ἔσωθεν φόβοι.

<sup>6</sup> Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς  
παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ  
Τίτου.

<sup>7</sup> Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ  
καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν,  
ἀναγγέλλων ἡμῖν  
τὴν ὑμῶν ἐπιτόθησιν,  
τὸν ὑμῶν ὀδυρμόν,  
τὸν ὑμῶν ζῆλον ὑπὲρ ἑμοῦ,  
ὥστε με μᾶλλον χαρῆναι.

<sup>8</sup> Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ,  
οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην.  
Βλέπω γὰρ<sup>2</sup> ὅτι ἡ ἐπιστολὴ ἐκεῖνη εἰ καὶ  
πρὸς ὥραν ἐλύπησεν ὑμᾶς.

<sup>1</sup> 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.

## 2 CORINTHIANS 7

NLET

<sup>1</sup> 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

<sup>2</sup> So, make room for us.

➤ We wronged NO ONE!

➤ We corrupted NO ONE!

➤ We took advantage of NO ONE!

<sup>3</sup> 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.

<sup>4</sup> 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

<sup>5</sup> 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.

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

<sup>7</sup> 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

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

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

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

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

<sup>10</sup> Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον **κατεργάζεται**<sup>4</sup>. Ἡ δὲ τοῦ Κόσμου λύπη θάνατον κατεργάζεται.

<sup>11</sup> Ἴδοὺ. Γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι **ὑμᾶς**<sup>5</sup> πόσῃν κατεργάσατο

ὑμῖν σπουδὴν,  
ἀλλὰ ἀπολογία,  
ἀλλὰ ἀγανάκτησιν,  
ἀλλὰ φόβον,  
**ἀλλ'**<sup>6</sup> ἐπιπόθησιν,  
ἀλλὰ ζῆλον,  
**ἀλλ'**<sup>7</sup> ἐκδίκησιν.

Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοοῦς εἶναι **ἐν**<sup>8</sup> τῷ πράγματι.

<sup>12</sup> Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ **εἵνεκεν**<sup>9</sup> τοῦ ἀδικήσαντος, οὐδὲ **εἵνεκεν**<sup>10</sup> τοῦ ἀδικηθέντος,

**ἀλλ'** **εἵνεκεν**<sup>11</sup> τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

<sup>13</sup> Διὰ τοῦτο παρακεκλήμεθα.

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 accomplishes<sup>12</sup> 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*<sup>13</sup> “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 with<sup>14</sup> 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 know to you in the presence of the God.

13 For this reason we have been lastingly comforted.

<sup>4</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have **κατεργάζεται** here instead of **ἐργάζεται**.

<sup>5</sup> 86% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun **ὑμᾶς** here. On the basis of 2% the NU omits it.

<sup>6</sup> 27% of the Greek manuscripts, including the best line of transmission (f35), have the contraction **ἀλλ'** here instead of **ἀλλὰ**.

<sup>7</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have the contraction **ἀλλ'** here instead of **ἀλλὰ**.

<sup>8</sup> 96% of the Greek manuscripts, including the best

line of transmission (f35), include the preposition **ἐν** here.

<sup>9</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), have **εἵνεκεν** here instead of the earlier spelling **ἐνεκεν**.

<sup>10</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), have **εἵνεκεν** here instead of the earlier spelling **ἐνεκεν**.

<sup>11</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), have **εἵνεκεν** here instead of the earlier spelling **ἐνεκεν**.

<sup>12</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘accomplishes’ here instead of ‘works’.

<sup>13</sup> 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.

<sup>14</sup> 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 exceedingly<sup>16</sup> 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 δὲ<sup>15</sup> μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου.

Ὅτι ἀναπέπανται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.

<sup>14</sup> Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην. Ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλάλησαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

<sup>15</sup> Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

<sup>16</sup> Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

<sup>15</sup> 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.

<sup>16</sup> 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'.