

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β 9

f35

<sup>1</sup> Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς Ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν. <sup>2</sup> Οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν. Ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρυσι, καὶ ὁ<sup>1</sup> ἐξ<sup>2</sup> ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. <sup>3</sup> Ἐπεμψα δὲ τοὺς Ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ,

ἵνα καθὼς ἔλεγον παρεσκευασμένοι ᾦτε,

<sup>4</sup> μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους

Καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν<sup>3</sup> ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως<sup>4</sup>.

<sup>5</sup> Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς Ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προκατηγγελημένην<sup>5</sup> εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

<sup>6</sup> Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει.

<sup>1</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ὁ (a masculine, definite article, the earlier gender designation) here instead of τὸ (a neuter, definite article, the later gender designation).

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ἐξ here.

<sup>3</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have λέγωμεν (a present, subjunctive verb) here instead of λέγω (a present, active verb).

## 2 CORINTHIANS 9

NLET

PAUL CONTINUES TO ENCOURAGE THE DISCIPLE IN CORINTH  
TO PARTICIPATE IN HELPING

THE DROUGHT-STRICKEN DISCIPLES IN JUDEA

<sup>1</sup> For, on the one hand, concerning the Service – *that is*, the Service in regard to the Holy Ones – it is superfluous for me to write to you. <sup>2</sup> For, I know the eagerness *that is* yours which I keep on boasting about to the Macedonians. Because, Achaia had lastingly been prepared a year ago; and, the zeal from<sup>6</sup> you excited the greater *number of them*.

<sup>3</sup> Now, I sent the Brothers,

- lest the boasting *that was* ours – *that is*, the boasting concerning you might be emptied in connection with the part – *that is*, this one,
- in order that, just as I was saying, you might be ones who have been lastingly prepared,
- not that somehow Macedonians might come with me and might find you *to be* ones who have not been lastingly prepared.

We, *for our part*, might be put to shame – lest we might say<sup>7</sup> 'YOU, *for your parts also*' – in connection with the confidence – *that is*, this confidence concerning the reason to boast<sup>8</sup>.

<sup>5</sup> So then, I regarded *it* necessary to encourage the Brothers that they should go ahead to you and should prepare beforehand the gift *that* yours – the one having been lastingly announced beforehand, this prepared *thing* to be in this way as a way of blessing and not as a way of gain.

<sup>6</sup> So this: the one who keeps on sowing sparingly shall also keep on reaping sparingly; and, the one who keeps on sowing with bounty shall also keep on reaping with bounty.

<sup>4</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), include τῆς καυχήσεως here.

<sup>5</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have προκατηγγελημένην here instead of the synonym προεπηγγελημένην.

<sup>6</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'from' here.

<sup>7</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have 'we might say' (a present, subjunctive verb) here instead of 'we keep on saying' (a present, active verb).

<sup>8</sup> 96.3% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun clause translated as 'concerning the reason to boast' here.

<sup>7</sup> Ἐκαστος καθὼς **προαιρεῖται**<sup>9</sup> τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης. Ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.

<sup>8</sup> Δυνατὸς<sup>10</sup> δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· <sup>9</sup> καθὼς γέγραπται· Ἐσκόρπισεν. Ἐδωκεν τοῖς πένησιν. Ἡ Δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

<sup>10</sup> Ὁ δὲ ἐπιχορηγῶν **σπέρμα**<sup>11</sup> τῷ σπεύροντι καὶ ἄρτον εἰς βρώσιν **χορηγῆσαι**<sup>12</sup> καὶ **πληθύναι**<sup>13</sup> τὸν σπόρον ὑμῶν,

καὶ **αὐξήσαι**<sup>14</sup> τὰ γενήματα τῆς Δικαιοσύνης ὑμῶν·

<sup>11</sup> ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ.

<sup>12</sup> Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ— <sup>13</sup> διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης, δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπλότῃ τῆς Κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας.

<sup>14</sup> Καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούτων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν <sup>15</sup> χάρις τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ Δωρεᾷ.

<sup>7</sup> Each sows just as he chooses deliberately for himself<sup>15</sup> with the Heart, not from pain *in his mind* or from constraint. For, the God loves a cheerful<sup>16</sup> giver.

<sup>8</sup> Now, the God *is One* able<sup>17</sup> to make all grace abound toward you, in order that, having all self-sufficiency in all things always, you might abound in regard to all work – *that is*, good work; <sup>9</sup> just as it has been lastingly written: **“He scattered. He gave to the one who works for his living. The Righteousness that is His remains into the Age.”**<sup>18</sup>

<sup>10</sup> Now, the One who furnishes seed to the one who sows and bread for food

- shall *abundantly* supply and shall multiply the seed *that is* yours, and
- shall increase the produce *consisting* of the Righteousness *that is* yours,

<sup>11</sup> in connection with all things being ones who keep on being made rich to end in all liberality, which by labor is gaining thanksgiving to the God by agency of us.

<sup>12</sup> Because, the Service of the public work – *that is*, this *public work* – is not only one which is filling up the things of the Holy Ones that are lacking; but, also it is one which is being more than enough by means of many thanksgivings to the God, <sup>13</sup> by way of the proven characteristic of the Service – *that is* this *one*, being ones who are holding a high opinion of the God, upon the hearkening to the confession *that is* ours in regard to the Excellent Announcement consisting of the Anointed One and singularity of the Participation in regard to them and in regard to all.

<sup>14</sup> And, their petition in your behalf, being ones who are yearning after you because of the surpassing grace of the God upon you, <sup>15</sup> *is* a grace from the God in reference to the indescribable Gift that is His.

<sup>9</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have προαιρεῖται (a present, middle verb) here. On the basis of 1% the NU has προήρηται (a perfect, middle verb).

<sup>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the adjective Δυνατὸς here instead of the verb Δυνατεῖ.

<sup>11</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have σπέρμα here instead of σπόρον. Both may be translated 'seed'.

<sup>12</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have an alternate spelling (?) χορηγῆσαι here instead of χορηγήσει (a future tense verb).

<sup>13</sup> 95.5% of the Greek manuscripts, including the best

line of transmission (f35), have an alternate spelling (?) πληθύναι here instead of πληθύνει (a future tense verb).

<sup>14</sup> 95.5% of the Greek manuscripts, including the best line of transmission (f35), have an alternate spelling (?) αὐξήσαι here instead of αὐξήσει (a future tense verb).

<sup>15</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'chooses deliberately for himself' (a present, middle verb) here. On the basis of 1% the NU has 'has lastingly chosen deliberately for himself' (a perfect, middle verb).

<sup>16</sup> 'cheerful' – The Greek word (Ἰλαρὸν) is the word from which English derives the word 'hilarious'.

<sup>17</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the adjective 'able' here instead of the verb 'is able'.

<sup>18</sup> A reference to Psalm 112:9