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# Δεύτερη Επιστολή του Παύλου Προς Κορινθίους

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# PAUL'S SECOND LETTER TO THE CORINTHIANS

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## INTRODUCTION

*Second Corinthians* addresses the deteriorating relations between Paul and the Corinthian church during the period after First Corinthians was written. The visit mentioned in 1Co 16:5–7 did not occur and the Corinthians felt that Paul had vacillated in his plans (2Co 1:15–23). The letter also addresses the matter of collecting for the poor in the Jerusalem Church (8:1–9:15) and presents a polemic defence of Paul's apostleship (10:1–13:10).

## AUTHORSHIP AND DATE

This, the second of Paul's *canonical* letters to Corinth was written toward the end of 57 CE. That the letter was written by Paul is not disputed, though his 'brother', Timothy may well have co-authored parts of it, or may have acted as 'secretary', writing down as Paul dictated the content. Some believe that a part of this letter (2Co 6:14–7:1) is a fragment of the lost 'first letter' (see the [introduction to First Corinthians](#)) and that Chs 10–13 are part of the letter written 'in agony of mind'; it is hard to prove these hypotheses but it is clear that these two sections are not in their original contexts. It has also been suggested that Ch. 9 may be a separate note to the churches in Achaia, inserted here because of its similarity to the exhortation to the church at Corinth in Ch. 8.

The letter known as 'Third Corinthians' (treated as canonical by some early churches) is by an unknown author claiming to be Paul but it is generally accepted that this is not a genuine letter of the Apostle.

## Προς Κορινθίους Β' Ι

<sup>1</sup> Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

<sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

<sup>3</sup> Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρῶν καὶ θεὸς πάσης παρακλήσεως, <sup>4</sup> ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ· <sup>5</sup> ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. <sup>6</sup> εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν. <sup>7</sup> καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

## 2 CORINTHIANS 1

<sup>1</sup> Paul, by the will of God an apostle of Christ Jesus, and Timothy, our brother, to the Church of God that is in Corinth and to all the saints throughout the whole of Achaia. <sup>2</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, the merciful Father and the God of all consolation; <sup>4</sup> he consoles us in every hardship, so that we are able to console others, in every hardship of theirs because of the encouragement that we ourselves receive from God. <sup>5</sup> For, just as the sufferings of Christ overflow into our lives, so too does the encouragement we receive through Christ. <sup>6</sup> So, if we have hardships to undergo, this will contribute to your encouragement and your salvation; if we receive encouragement, this is to gain for you the encouragement that enables you to bear with perseverance the same sufferings as we do. <sup>7</sup> So, our hope for you is unshaken in the knowledge that you share the encouragement we receive, no less than the sufferings we bear.

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## 2 CORINTHIANS 1

<sup>1</sup> The NJB has 'God's holy people' in place of 'the saints'.

<sup>2</sup> NETB opens with, "Grace and peace to you."

<sup>3</sup> The NJB ends with, "God who gives every possible encouragement."

<sup>4</sup> In place of 'console others', here following the NRSV & NETB, the NJB has 'come to the support of others'.

<sup>5</sup> The word translated 'sufferings' here (παθήματα) is different from the one Paul uses for his own afflictions/persecutions (θλίψει) in v. 4.

<sup>6</sup> The NRSV has 'consolation' in place of 'encouragement' and NETB has 'comfort'.

<sup>7</sup> The NJB has 'secure' in place of 'unshaken', here following the NRSV.

<sup>8</sup> Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρύνθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·  
<sup>9</sup> ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς· <sup>10</sup> ὃς ἐκ τηλικούτων θανάτων ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν καὶ ἔτι ῥύσεται, <sup>11</sup> συννυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.  
<sup>12</sup> Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.  
<sup>13</sup> οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,  
<sup>14</sup> καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.

<sup>8</sup> So, in the hardships we underwent in Asia, we want you to be quite certain, brothers, that we were under such pressure, beyond our powers of endurance, so that we despaired of life itself. <sup>9</sup> In fact, we were sentenced to death within our own selves, so that we should be forced to trust not in ourselves but in God, who raises the dead. <sup>10</sup> He did save us from such a death and will save us – we are relying on him to do so. <sup>11</sup> Your prayer for us will contribute to this, so that, for God's favour shown to us as the result of the prayers of so many, thanks too may be given by many on our behalf.  
<sup>12</sup> Indeed, this is our boast: our conscientious conviction that we have always behaved towards everyone, and especially towards you, with that unalloyed holiness that comes from God, relying not on human reasoning but on the grace of God.  
<sup>13</sup> In our writing, there is nothing that you cannot read clearly and understand; I hope that you will understand completely,  
<sup>14</sup> just as you have already understood us partially, that you can be as proud of us as we shall be of you when the Day of our Lord Jesus comes.

<sup>8</sup> The NJB ends with, "gave up all hope even of surviving."

<sup>9</sup> Here, ἀπόκριμα ('sentenced') is being used figuratively; no actual official verdict had been given but in light of all the difficulties that Paul and his colleagues had suffered, it seemed to them as though such an official verdict had been rendered against them.

<sup>10</sup> In place of 'will save us', some MSS have 'saves us still'.

<sup>11</sup> Some MSS end with 'on your behalf'.

<sup>12</sup> In place of 'holiness', some MSS have 'simplicity' (the NRSV has 'frankness').

<sup>13</sup> The literal translation of 'completely' is 'until the end'.

<sup>14</sup> The NJB transfers a version of the last clause of v. 13 to this verse.

<sup>15</sup> Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε, <sup>16</sup> καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. <sup>17</sup> τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂν βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ἡ παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ; <sup>18</sup> πιστὸς δὲ ὁ Θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ. <sup>19</sup> ὁ τοῦ Θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν. <sup>20</sup> ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ Ναὶ· διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. <sup>21</sup> ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ κρίσας ἡμᾶς Θεός, <sup>22</sup> ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν. <sup>23</sup> Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον.

<sup>15</sup> As I was sure of this, I wanted to come to you first, so that you would benefit doubly; <sup>16</sup> both to visit you on my way to Macedonia and then to return to you from Macedonia, so you could set me on my way to Judaea. <sup>17</sup> Was I vacillating when I wanted to do this? Or are my plans based on mere human standards and I have in my mind, "Yes, yes," at the same time as, "No, no?" <sup>18</sup> As surely as God is trustworthy, what we say to you has not been, "Yes and No." <sup>19</sup> The Son of God, Jesus Christ, who was proclaimed to you by us, that is by me and by Silvanus and Timothy, was never Yes-and-No; his nature is all Yes. <sup>20</sup> For, in him is found the "Yes" to every one of God's promises and, so, it is through him that we answer "Amen" to give praise to God. <sup>21</sup> It is God who gives us, with you, a sure place in Christ and has anointed us <sup>22</sup> by marking us with his seal, giving us as pledge the Spirit in our hearts.

<sup>23</sup> I appeal to God to be a witness against my soul that it was only to spare you that I did not come to Corinth again. <sup>24</sup> We

<sup>15</sup> Some MSS end with, "to give you a double pleasure."

<sup>16</sup> A more literal translation of 'return' is 'come again'.

<sup>17</sup> The literal translation of 'based on mere human standards' is 'according to the flesh'.

<sup>18</sup> In place of 'trustworthy', here following the NJB, the NRSV has 'faithful'.

<sup>19</sup> 'Silvanus' is the disciple called 'Silas' in Acts.

<sup>20</sup> The NJB does not place 'Yes' in quotation marks.

<sup>21</sup> The NJB has 'and has [both] anointed us' as part of v. 22.

<sup>22</sup> Other readings for 'pledge' (NJB) are 'first instalment' (NRSV) and 'down payment' (NETB).

<sup>23</sup> The NJB opens with, "By my life, I call on God."

<sup>24</sup> The NRSV ends with, "you stand firm in the faith."

<sup>24</sup> οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί  
ἔσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἑστήκατε. have no wish to lord it over your faith but to work with you  
for your joy; for, your stand in the faith is firm.

## Προς Κορινθίους Β' 2

<sup>1</sup> ἔκρινα γὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. <sup>2</sup> εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; <sup>3</sup> καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιδῶς ἐπὶ πάντα ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. <sup>4</sup> ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. <sup>5</sup> Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντα ὑμᾶς. <sup>6</sup> ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, <sup>7</sup> ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. <sup>8</sup> διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. <sup>9</sup> εἰς τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί

## 2 CORINTHIANS 2

<sup>1</sup> I made up my mind, then, that my next visit to you would not be a painful one; <sup>2</sup> for, if I cause you distress, I am causing distress to my only possible source of joy. <sup>3</sup> Indeed, I wrote as I did precisely to spare myself distress when I visited you, from the very people who should have given me joy, in the conviction that, for all of you, my joy was yours too. <sup>4</sup> I wrote to you in agony of mind, not meaning to cause you distress but to show you how very much love I have for you.

<sup>5</sup> If anyone caused distress, he caused it not to me but – not to exaggerate – in some degree to you all. <sup>6</sup> The punishment by the majority is enough for such a person; <sup>7</sup> and now, instead, you should forgive and console him, lest he be overwhelmed by excessive sorrow. <sup>8</sup> Therefore, I urge you to reaffirm your love for him. <sup>9</sup> This was, in fact, my reason for writing, to test your quality and whether you are completely obedient.

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### 2 CORINTHIANS 2

<sup>1</sup> In place of γὰρ ('so'), many MSS have δέ ('now').

<sup>2</sup> The NRSV has 'pain' in place of 'distress'.

<sup>3</sup> Paul here refers to the 'severe letter' of v. 9, 7:8, 12.

<sup>4</sup> A more literal ending is, "the love that I have in great measure for you."

<sup>5</sup> The literal translation of 'not to exaggerate' is 'not to burden you with words'.

<sup>6</sup> The 'person' is the man who had given offence to Paul or to his representative.

<sup>7</sup> The NJB has 'by contrast' in place of 'instead', here following the NRSV.

<sup>8</sup> For this verse, here following NETB, the NJB reads, "That is why I urge you to give your love towards him definite expression."

<sup>9</sup> The literal translation of 'to test your quality' is 'to know the proof of you'.



ἐστε. <sup>10</sup> ὃ δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ, <sup>11</sup> ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

<sup>12</sup> Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ, <sup>13</sup> οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

<sup>14</sup> Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ· <sup>15</sup> ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, <sup>16</sup> οἷς μὲν ὁσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἐκ ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ἰκανός; <sup>17</sup> οὐ γὰρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν.

<sup>10</sup> Anyone you forgive I also forgive. And whatever I have forgiven, if there is anything I have forgiven, I have done it for your sake in Christ's presence, <sup>11</sup> to avoid being outwitted by Satan, whose scheming we know only too well.

<sup>12</sup> When I came to Troas to proclaim the gospel of Christ, a door of opportunity was opened there for me in the Lord; <sup>13</sup> however, I had no relief from anxiety, not finding my brother Titus there, and I said goodbye to them and set out for Macedonia.

<sup>14</sup> But thanks be to God who, in Christ, leads us in triumphal parade and, through us, spreads everywhere the fragrance of the knowledge of him. <sup>15</sup> To God we are the aroma of Christ, among those being saved and those perishing; <sup>16</sup> for these last, the smell of death to death; but, for the first, the smell of life to life. Who is equal to these things? <sup>17</sup> For, we are not peddlers of the word of God, like so many, but it is in sincerity, as envoys of God and in his presence, that we speak in Christ.

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<sup>10</sup> For the 1<sup>st</sup> sentence, here (loosely) following the NRSV, the NJB reads, "But, if you forgive anybody, then I too forgive him."

<sup>11</sup> The NRSV has 'designs' in place of 'scheming'.

<sup>12</sup> 'Troas' was a city and region in the northwest corner of Asia Minor.

<sup>13</sup> Since the aorist verb, ἐξῆλθον ('set out'), refers to the outset of a journey, it is taken ingressively.

<sup>14</sup> The NJB ends with 'himself' in place of 'him'.

<sup>15</sup> In place of 'perishing', the NJB has 'on the way to destruction'.

<sup>16</sup> The NJB has 'death leading to death' and 'life leading to life'.

<sup>17</sup> In place of 'so many', some MSS have 'the others'.

## Προς Κορινθίους Β' 3

<sup>1</sup> Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρῆζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; <sup>2</sup> ἢ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων· <sup>3</sup> φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις σαρκίνοις.

<sup>4</sup> Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν. <sup>5</sup> οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοὶ ἐσμεν λογίσασθαι τι ὡς ἐξ ἑαυτῶν, ἀλλ' ἢ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, <sup>6</sup> ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γραμματος ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.

<sup>7</sup> Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ

## 2 CORINTHIANS 3

<sup>1</sup> Are we beginning to commend ourselves to you again – as though we needed, like some others, to have letters of recommendation either to your or from you? <sup>2</sup> You yourselves are our letter, written in our hearts, that everyone can read and understand; <sup>3</sup> and it is plain that you are a letter from Christ, entrusted to our care, written not with ink but with the Spirit of the living God; not on tablets of stone but on the tablets of human hearts.

<sup>4</sup> Now we have such confidence through Christ in God. <sup>5</sup> Not that we are so competent to claim any credit for ourselves; our competence is from God, <sup>6</sup> who gave us the competence to be ministers of a new covenant, a covenant that is not of written letters but of the Spirit; for, the written letters kill but the Spirit gives life.

<sup>7</sup> Now, if the ministry of death, engraved in letters on stones, occurred with such glory that the Israelites could not look Moses steadily in the face, because of its glory, transitory

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### 2 CORINTHIANS 3

<sup>1</sup> The Greek grammar of this question anticipates a negative response.

<sup>2</sup> In place of 'our hearts', some MSS read 'your hearts'.

<sup>3</sup> In place of 'entrusted to our care', here following the NJB, the NRSV has 'prepared by us' and NETB has 'delivered by us'.

<sup>4</sup> For this verse, here following NETB, the NJB reads, "Such is the confidence we have through Christ in facing God."

<sup>5</sup> NETB has 'adequacy' in place of 'competence', as also in v. 6.

<sup>6</sup> The NJB starts this verse as a new sentence, "He has given us."

<sup>7</sup> In place of 'stones', here following the NJB & Greek text, the NRSV & NETB have 'stone tablets'.



τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, <sup>8</sup> πῶς οὐχὶ μᾶλλον ἢ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; <sup>9</sup> εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ. <sup>10</sup> καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης. <sup>11</sup> εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ.

<sup>12</sup> Ἐχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα, <sup>13</sup> καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. <sup>14</sup> ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται. <sup>15</sup> ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται Μωϋσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. <sup>16</sup> ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περαιρεῖται τὸ κάλυμμα. <sup>17</sup> ὁ δὲ κύριος τὸ

though this glory was, <sup>8</sup> how much more will the ministry of the Spirit occur in glory? <sup>9</sup> For, if there is glory in the ministry of condemnation, the ministry of righteousness is far richer in glory. <sup>10</sup> Indeed, what was once considered glorious has lost all claim to glory, in contrast to the glory that transcends it. <sup>11</sup> For, if what was transitory had any glory, how much greater is the glory of that which lasts forever!

<sup>12</sup> Therefore, with a hope like this, we can speak with complete fearlessness; <sup>13</sup> not like Moses, who put a veil over his face so that the Israelites should not watch the end of what was transitory. <sup>14</sup> But their minds were closed; indeed, until this very day, the same veil remains over the reading of the Old Testament; it is not lifted; for, only in Christ is it done away with. <sup>15</sup> As it is, to this day, whenever Moses is read, their hearts are covered with a veil, <sup>16</sup> and this veil will not be taken away until they turn to the Lord. <sup>17</sup> Now, the Lord is the Spirit and, where the Spirit of the Lord is present, there is freedom.

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<sup>8</sup> The NJB ends with an exclamation mark in place of the question mark.

<sup>9</sup> The NJB opens with, "For, if it is glorious to administer."

<sup>10</sup> The literal translation of 'the glory that transcends it' is simply 'the greater glory'.

<sup>11</sup> In place of 'transitory', here following the NJB, the NRSV has 'set aside' and NETB has 'ineffective'.

<sup>12</sup> The NJB lacks the opening 'Therefore'.

<sup>13</sup> In place of 'transitory', here following the NJB, the NRSV has 'set aside' and NETB has 'ineffective'.

<sup>14</sup> An alternative translation for the end of the verse is, "nor is it revealed to them that this covenant has been abolished by Christ."

<sup>15</sup> The NRSV & NETB have 'minds' in place of 'hearts'.

<sup>16</sup> In this verse, Paul alludes to Ex 34:34.

<sup>17</sup> The word 'present' is supplied to specify that the presence of the Lord's Spirit is emphasized rather than its mere existence.

πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία. <sup>18</sup> ἡμεῖς  
δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου  
κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ  
δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου πνεύματος.

<sup>18</sup> And all of us, with our unveiled faces like mirrors reflecting  
the glory of the Lord, are being transformed into the image that  
we reflect in brighter and brighter glory; for, this is the  
working of the Lord who is the Spirit.

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<sup>18</sup> An alternative translation for the end of the verse is, “*of the Spirit of the Lord*.” Here, the genitive (πνεύματος) has been translated as one of apposition.

## Προς Κορινθίους Β' 4

<sup>1</sup> Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἐγκακοῦμεν, <sup>2</sup> ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. <sup>3</sup> εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, <sup>4</sup> ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. <sup>5</sup> οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν Χριστὸν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. <sup>6</sup> ὅτι ὁ Θεὸς ὁ εἰπὼν, Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Χριστοῦ.

<sup>7</sup> Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ Θεοῦ καὶ μὴ ἐξ ἡμῶν.

## 2 CORINTHIANS 4

<sup>1</sup> Therefore, since our ministry is by God's mercy, we do not become discouraged; <sup>2</sup> but, we have renounced all shameful secrecy. It is not our way to be devious or to falsify the word of God; instead, in God's sight, we commend ourselves to every human being with a conscience by showing the truth openly. <sup>3</sup> If our gospel seems to be veiled at all, it is veiled for those who are perishing, <sup>4</sup> the unbelievers whose minds have been blinded by the god of this world, so that they cannot see shining the light of the gospel of the glory of Christ, who is the image of God. <sup>5</sup> For, it is not ourselves that we are proclaiming but Christ Jesus as the Lord, and ourselves as your slaves for Jesus' sake. <sup>6</sup> For, it is God who said, "Let light shine out of darkness," that has shone into our hearts to enlighten them with the knowledge of God's glory, the glory on the face of Christ.

<sup>7</sup> But we hold this treasure in pots of earthenware, so that it is clear that the extraordinary power is God's and not our own.

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### 2 CORINTHIANS 4

<sup>1</sup> The literal translation of 'become discouraged' is 'lose heart'.

<sup>2</sup> A more literal translation of 'secrecy' is 'hidden things'.

<sup>3</sup> For 'perishing', the NJB has 'on the way to destruction'.

<sup>4</sup> The 'god of this world' is Satan (cf. Ep 2:2, Lk 4:6, Jn 12:31).

<sup>5</sup> Although the word here translated as 'slaves' (δούλους) is often translated 'servant', it does not carry the nuance of a free man serving another.

<sup>6</sup> Paul here alludes to Gn 1:3.

<sup>7</sup> For 'extraordinary power', the NJB has 'the immensity of the power'.

<sup>8</sup> ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, <sup>9</sup> διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, <sup>10</sup> πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. <sup>11</sup> ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. <sup>12</sup> ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

<sup>13</sup> Ἐχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, <sup>14</sup> εἰδότες ὅτι ὁ ἐγείρας [τὸν κύριον] Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. <sup>15</sup> τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

<sup>16</sup> Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινοῦται ἡμέρα καὶ

<sup>8</sup> We are subjected to every kind of hardship but never distressed; we see no way out but we never despair; <sup>9</sup> we are pursued but never cut off; knocked down but still have some life in us; <sup>10</sup> always we carry with us in our body the death of Jesus so that the life of Jesus, too, may be visible in our body. <sup>11</sup> Indeed, while we are still alive, we are continually being handed over to death for the sake of Jesus, so that the life of Jesus, too, may be visible in our mortal flesh. <sup>12</sup> In us, then, death is at work; in you, life.

<sup>13</sup> But, as we have the same spirit of faith described in what is written – I believed and so I spoke – we, too, believe and so we speak, <sup>14</sup> realising that he who raised up Jesus will raise us up with Jesus in our turn and bring us to himself – and you as well. <sup>15</sup> Yes, everything is for your benefit so that, as grace spreads, so, to the glory of God, thanksgiving may also overflow among more and more people.

<sup>16</sup> So, we do not lose heart; indeed, though our outer nature may be falling into decay, at the same time our inner nature is

<sup>8</sup> The NRSV opens, “We are afflicted in every way but not crushed.”

<sup>9</sup> The NRSV ends with, “struck down but not destroyed.”

<sup>10</sup> The NJB include ‘always’ in v. 9.

<sup>11</sup> Another reading for ‘visible’ is ‘revealed’.

<sup>12</sup> At the end of this verse, NETB repeats the phrase, ‘is at work’.

<sup>13</sup> Paul here quotes from Ps 116:10.

<sup>14</sup> Before the 1<sup>st</sup> instance of ‘Jesus’, several important MSS add τὸν κύριον (‘the Lord’, as does the NJB).

<sup>15</sup> The NJB opens with ‘You see’ in place of ‘Yes’.

<sup>16</sup> The NJB has ‘waver’ in place of ‘lose heart’.

ἡμέρα. <sup>17</sup> τὸ γὰρ παραυτίκα 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.

being renewed day by day. <sup>17</sup> For, the temporary, light burden  
of our hardships is earning us forever an utterly incomparable,  
eternal weight of glory, <sup>18</sup> since what we aim for is not visible  
but invisible. Visible things are transitory but things that  
cannot be seen are eternal.

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<sup>17</sup> Paul considers all his suffering as a 'temporary, light burden'.

<sup>18</sup> For 'things that cannot be seen', the NJB has 'invisible things'.



## Προς Κορινθίους Β' 5

<sup>1</sup> Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. <sup>2</sup> καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, <sup>3</sup> εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθισόμεθα. <sup>4</sup> καὶ γὰρ οἱ ὄντες ἐν τῷ σκηνῇ στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. <sup>5</sup> ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

<sup>6</sup> Θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου, <sup>7</sup> διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἰδους – <sup>8</sup> θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον. <sup>9</sup> διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε

## 2 CORINTHIANS 5

<sup>1</sup> For, we know that, if the tent we dwell in on earth is folded up, we have a house from God, not made by hands but eternal, in the heavens. <sup>2</sup> And, in this tent, we groan, longing to put on our heavenly home; <sup>3</sup> if, indeed, we are to be found clothed rather than naked. <sup>4</sup> Yes, indeed, in this present tent, we groan under the burden, not that we want to be stripped of our covering but because we want to be covered with a second garment on top, so that which is mortal may be swallowed up by life. <sup>5</sup> He who designed us for this very purpose is God, who has given us the Spirit as a pledge.

<sup>6</sup> So, we are always confident, realising that, while we are at home in the body, we are exiled from the Lord, <sup>7</sup> guided by faith and not yet by sight; <sup>8</sup> we have confidence, then, and long instead to be exiled from the body and to be at home with the Lord. <sup>9</sup> And so, whether at home or exiled, we make it our

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### 2 CORINTHIANS 5

<sup>1</sup> A more literal translation of 'folded up' is 'destroyed'.

<sup>2</sup> At the end of this verse, the NJB adds 'over this one'.

<sup>3</sup> For the end of the verse, some MSS read, "having taken it off, we shall not be found naked."

<sup>4</sup> After 'mortal', the NJB adds 'in us'.

<sup>5</sup> The NJB opens with, "It is God who designed us..."

<sup>6</sup> In place of 'confident', the NJB has 'full of confidence' and NETB has 'full of courage'.

<sup>7</sup> The NRSV has 'we walk' in place of 'guided'.

<sup>8</sup> In place of 'have confidence', NETB has 'are full of courage'.

<sup>9</sup> The phrase, 'at home [in the body]', is an idiom for being alive.

ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. <sup>10</sup> τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε φαῦλον.

<sup>11</sup> Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερῶμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. <sup>12</sup> οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ. <sup>13</sup> εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. <sup>14</sup> ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον. <sup>15</sup> καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

<sup>16</sup> Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. <sup>17</sup> ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ

ambition to please him. <sup>10</sup> For, at the judgement seat of Christ, we are all to be seen for what we are, so that each of us may receive what he has deserved in the body, matched to whatever he has done, good or bad.

<sup>11</sup> And so, knowing the fear of the Lord, we try to win people over; but we are known to God and I hope we are known to your consciences, too. <sup>12</sup> We are not commending ourselves to you again but giving you an opportunity to boast about us, so that you can answer those who take pride in appearance and not inner reality. <sup>13</sup> If we are unreasonable, it is for God; if reasonable, for you. <sup>14</sup> For, the love of Christ urges us on when we consider that, if one died for all, then all have died; <sup>15</sup> he died for all so that those who live should live no longer for themselves but for him who died and was raised to life for them.

<sup>16</sup> From now on, then, we will not consider anyone by the flesh: even if we once knew Christ in the flesh, we know him that way no longer. <sup>17</sup> So, for anyone who is in Christ, there is a new

<sup>10</sup> The NRSV & NETB have 'evil' in place of 'bad', here following the NJB & Greek text (φαῦλον).

<sup>11</sup> The NJB opens with, "And so it is, with the fear of the Lord always in mind."

<sup>12</sup> The NJB opens with, "Again, we are saying this not to commend ourselves."

<sup>13</sup> A more literal translation of 'unreasonable' is 'out of our minds'.

<sup>14</sup> The NJB has 'overwhelms us' in place of 'urges us on'.

<sup>15</sup> Ater 'all', the NJB adds 'humanity'.

<sup>16</sup> For 'the flesh', the NJB has 'human standards' (twice in this verse).

<sup>17</sup> Many MSS have the words τὰ πάντα ('all things') either before or after καινά ('new'); but the reading without the words has excellent support.

ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινά· <sup>18</sup> τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, <sup>19</sup> ὥς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. <sup>20</sup> ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. <sup>21</sup> τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

creation: the old order is gone and see: the new has come. <sup>18</sup> All this is from God; he reconciled us to himself through Christ and he gave us the ministry of reconciliation. <sup>19</sup> I mean, God was in Christ reconciling the world to himself, not holding their faults against them but entrusting to us the message of reconciliation. <sup>20</sup> So, we are ambassadors for Christ; it is as though God were urging you through us and, in the name of Christ, we appeal to you to be reconciled to God. <sup>21</sup> For our sake, he made the sinless one a victim for sin so that, in him, we might become the uprightness of God.

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<sup>18</sup> The NJB opens with, "It is all God's work."

<sup>19</sup> In place of 'their', the NJB has 'anyone's'.

<sup>20</sup> A more literal translation of 'urging' is 'begging'.

<sup>21</sup> Literally translated, the verse opens, "For our sake, he made him to be sin who knew no sin."

## Προς Κορινθίους Β' 6

<sup>1</sup> Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖξασθαι ὑμᾶς – <sup>2</sup> λέγει γάρ, Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας – <sup>3</sup> μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία, <sup>4</sup> ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, <sup>5</sup> ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, <sup>6</sup> ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, <sup>7</sup> ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, <sup>8</sup> διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, <sup>9</sup> ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ

## 2 CORINTHIANS 6

<sup>1</sup> As fellow workers, we urge you not to accept his grace in vain. <sup>2</sup> As he said, “At the time of my favour, I have listened to you; on the day of salvation, I have helped you.” Look! Now is the time of favour. Look! Now is the day of salvation. <sup>3</sup> We avoid putting obstacles in anyone’s way, so that no blame may attach to our ministry; <sup>4</sup> but in everything we prove ourselves authentic servants of God; by resolute perseverance in times of hardships, difficulties, and distress; <sup>5</sup> when we are flogged, or sent to prison, or mobbed; labouring, sleepless nights, hunger; <sup>6</sup> in purity, in knowledge, in patience, in kindness; by holiness of spirit, in a love free from affectation; <sup>7</sup> in the word of truth and in the power of God; by using the weapons of uprightness for the right hand and for the left; <sup>8</sup> in times of honour or dishonour, blame or praise; taken for imposters and yet we are genuine; <sup>9</sup> unknown and yet we are acknowledged; dying and

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### 2 CORINTHIANS 6

<sup>1</sup> Literally translated, this verse opens, “As we work together.”

<sup>2</sup> Paul here quotes Is 49:8.

<sup>3</sup> In place of ‘ministry’, here following the NRSV & NETB, the NJB has ‘work of service’.

<sup>4</sup> The NRSV has ‘great endurance’ in place of ‘resolute perseverance’.

<sup>5</sup> The NJB lacks the word, ‘nights’.

<sup>6</sup> For ‘holiness of spirit’, the NJB has ‘in the Holy Spirit’.

<sup>7</sup> The phrase, ‘for the right hand and for the left’, most likely refers to a combination of an offensive weapon (a sword for the right hand) and a defensive weapon (a shield for the left).

<sup>8</sup> The NJB has ‘disgrace’ in place of ‘dishonour’.

<sup>9</sup> The literal translation of ‘scourged’ is ‘disciplined’ but, in this context, is probably a reference to scourging prior to execution.

ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, <sup>10</sup> ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

<sup>11</sup> Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτνται· <sup>12</sup> οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· <sup>13</sup> τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

<sup>14</sup> Μὴ γίνεσθε ἐτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; ἢ τίς κοινωνία φωτὶ πρὸς σκότος; <sup>15</sup> τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερίς πιστῶ μετὰ ἀπίστου; <sup>16</sup> τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται μου λαός. <sup>17</sup> διὸ ἐξέλθατε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, <sup>18</sup> καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.

yet here we are, alive; scourged but not executed; <sup>10</sup> as sorrowful yet always full of joy; poor and yet making many people rich; having nothing and yet owning everything.

<sup>11</sup> We have spoken frankly to you, Corinthians, and opened our heart. <sup>12</sup> There is no restriction in our affections, but only in yours. <sup>13</sup> In fair exchange – I speak as though to children – you must open your hearts, too.

<sup>14</sup> Do not be mismatched with unbelievers; how can righteousness and law-breaking be partners, or what can light and darkness have in common? <sup>15</sup> What agreement does Christ have with Beliar and what does a believer share with an unbeliever?

<sup>16</sup> The temple of God cannot compromise with idols; for, we are the temple of the living God, as God said: I shall fix my home among them and live among them; I will be their God and they will be my people. <sup>17</sup> Get away from them, purify yourselves, says the Lord. Touch nothing unclean; then I shall welcome you. <sup>18</sup> I shall be father to you and you will be sons and daughters to me, says the almighty Lord.

<sup>10</sup> The NJB has 'in pain' in place of 'as sorrowful', here following the NRSV & NETB.

<sup>11</sup> The NJB has 'People of Corinth' in place of 'Corinthians'.

<sup>12</sup> For this verse, here following the NRSV, the NJB reads, "Any distress you feel is not on our side; the distress is in your own selves."

<sup>13</sup> The NJB adds 'of mine' after 'children' and NETB has 'my' before the word.

<sup>14</sup> This section (6:14–7:1) is somewhat alien to the context (see also the Introduction).

<sup>15</sup> 'Beliar' (Βελιάρ) was an evil spirit of intertestamental literature, possibly identified with Satan.

<sup>16</sup> In place of 'what we are', some MSS have 'what you are'.

<sup>17</sup> The OT text that Paul references in vv. 16–17 (Lv 26:11–12, Jr 32:38, Ezk 37:27, Is 52:11) speak of God dwelling in the midst of his people.

<sup>18</sup> Paul here paraphrases 2S 7:14 & Is 43:6.



## Προς Κορινθίους Β' 7

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

<sup>2</sup> Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. <sup>3</sup> πρὸς κατάκρισιν οὐ λέγω, προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. <sup>4</sup> πολλή μοι παρηρησία πρὸς ὑμᾶς, πολλή μοι καύκησις 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 ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ

## 2 CORINTHIANS 7

<sup>1</sup> Since we have these promises, dear friends, let us wash ourselves clean of all that pollutes either body or spirit, bringing our holiness to completion in the fear of God.

<sup>2</sup> Keep a place for us. We have injured no one, and ruined no one, and taken advantage of no one. <sup>3</sup> I do not say this to condemn you; as I said before, you are in our hearts – together we live and together we die. <sup>4</sup> I have great confidence in you; and I can speak with the greatest pride about you: in all our hardship, I am filled with encouragement and I am overflowing with joy.

<sup>5</sup> And, even when we came to Macedonia, our body had no rest but we were afflicted in every way: disputes without and fears within. <sup>6</sup> But God, who consoles the downcast, consoled us by the arrival of Titus; <sup>7</sup> and not just by his arrival but also by the consolation you had given him, as he told us of your desire to see us, how sorry you were and how concerned for us; so that I was all the more joyful. <sup>8</sup> So now, though I did distress you

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### 2 CORINTHIANS 7

<sup>1</sup> In place of '[my] dear friends', here following the NJB, the NRSV has 'beloved'.

<sup>2</sup> The literal translation of 'Keep a place for us' is 'Make room for us'.

<sup>3</sup> Cf. 1:4-7.

<sup>4</sup> The NJB opens with, "I can speak with the greatest frankness to you."

<sup>5</sup> The literal translation of 'body' is 'flesh'.

<sup>6</sup> For 'consoles the downcast', here following the NRSV, the NJB has 'encourages all those who are distressed'.

<sup>7</sup> The NJB has 'encouragement' in place of 'consolation'.

<sup>8</sup> On this letter, see #2:3 and the Introduction.

ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. <sup>8</sup> ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην [βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς], <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> ἢ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἢ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. <sup>11</sup> ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι τῷ πράγματι. <sup>12</sup> ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ. <sup>13</sup> διὰ τοῦτο παρακεκλήμεθα.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. <sup>14</sup> ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι οὐ κατησχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ

with my letter, I do not regret it. Even if I did regret it – and I did regret that the letter distressed you, though not for long – <sup>9</sup> I am glad now, not because you were grieved but because your grief led to repentance; your grief was the kind that God approves and you came to no harm through us. <sup>10</sup> For, to be grieved in a way that God approves leads to repentance and then to salvation with no regrets; it is the world's kind of grief that ends in death. <sup>11</sup> Look at the present case: at the result of your being made to feel grief in the way that God approves – what concern, what defence, what indignation, what alarm, what yearning, what enthusiasm, and what punishment. You have proved yourselves guiltless in everything. <sup>12</sup> So, although I wrote to you, it was not for the sake of the offender, nor for the one offended, but only so that you should fully realise in the sight of God what concern you have for us. <sup>13</sup> That is what I have found encouraging.

In addition to all this to encourage us, we were made all the more joyful by Titus' joy, now that his spirit has been refreshed by you all. <sup>14</sup> And, if I boasted about you to him in any way, then I have not been made to look foolish; indeed, our boast to

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<sup>9</sup> The literal translation of 'came to no harm' is 'suffered no loss'.

<sup>10</sup> Throughout this paragraph, the NJB has 'distress'/'distressed' in place of 'grief'/'grieved'.

<sup>11</sup> The NJB has 'justice done' in place of 'punishment'.

<sup>12</sup> The 'one offended' was likely one of Paul's envoys; we have no idea what the actual offence was.

<sup>13</sup> For the 1<sup>st</sup> sentence, the NRSV has, "In this we find comfort."

<sup>14</sup> After 'foolish', NETB adds 'by you'.

ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἡ 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.

Titus has been proved to be as true as anything we said to you. <sup>15</sup> His personal affection for you is all the stronger when he remembers how obedient you have all been and how you welcomed him with fear and trembling. <sup>16</sup> I am glad because I have complete confidence in you.

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<sup>15</sup> The NRSV opens, “And his heart goes out all the more to you.”

<sup>16</sup> The NJB has ‘every’ in place of ‘complete’.

## Προς Κορινθίους Β' 8

## 2 CORINTHIANS 8

<sup>1</sup> Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, <sup>2</sup> ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεΐα τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν. <sup>3</sup> ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι <sup>4</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους — <sup>5</sup> καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος Θεοῦ, <sup>6</sup> εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα καθὼς προενήρξατο οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. <sup>7</sup> ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

<sup>1</sup> Next, brothers, we will tell you of the grace of God given to the churches of Macedonia; <sup>2</sup> for, during a severe ordeal of hardship, their unfailing joy and their intense poverty have overflowed in a wealth of generosity on their part. <sup>3</sup> I can testify that they made their gift, which not just as far as their means allowed but beyond their means; <sup>4</sup> and they implored us earnestly for the privilege of a share in the fellowship of ministry to the saints — <sup>5</sup> it was not what we expected of them but they first offered themselves to the Lord and to us by the will of God. <sup>6</sup> In the end, we urged Titus, since he had already made a beginning, also to complete this grace among you. <sup>7</sup> But, as you excel in everything — faith, speech, knowledge, concern for everything, and the love from us that is in you — we want to make sure that you excel in this grace, too.

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### 2 CORINTHIANS 8

<sup>1</sup> After 'brothers', the NRSV & NETB add 'and sisters'.

<sup>2</sup> In place of 'a severe ordeal', the NJB has 'continual ordeals'.

<sup>3</sup> Before 'they made their gift', the NJB adds 'of their own accord'.

<sup>4</sup> The NJB has 'God's holy people' in place of 'the saints'.

<sup>5</sup> For 'by the will' the NJB has 'at the prompting of the will'.

<sup>6</sup> For 'grace', the NJB has 'work of generosity' and the NRSV has 'generous undertaking'.

<sup>7</sup> The reading, 'the love from us that is in you' (following NETB), is very difficult in this context; for, Paul is here enumerating the Corinthians' attributes. Most likely, because of this difficulty, several early scribes, as well as most later ones, altered the text to read 'your love for us' (ἐξ ὑμῶν ἐν ἡμῖν ἀγάπη, as NJB). The reading ἐξ ἡμῶν ἐν ὑμῖν ἀγάπη is found, however, in the earliest and best MSS. Most likely, Paul is commending the Corinthians for excelling in deriving some inspiration from the apostles' love for them.

<sup>8</sup> Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· <sup>9</sup> γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. <sup>10</sup> καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρουσι· <sup>11</sup> νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. <sup>12</sup> εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. <sup>13</sup> οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν θλίψις· ἀλλ' ἐξ ἰσότητος <sup>14</sup> ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης· <sup>15</sup> καθὼς γέγραπται, Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἡλαττόνησεν.

<sup>8</sup> I am not saying this as an order but testing the genuineness of your love against the concerns of others. <sup>9</sup> You know the grace of our Lord Jesus Christ; that, although he was rich, he became poor for your sake, so that you should become rich by his poverty. <sup>10</sup> I will give my advice; this will be the right course for you as you were the first, a year ago, not only to act but even to desire to act. <sup>11</sup> Now, finish doing it, so that the fulfilment may, as your mean allow, be as your enthusiasm for the project. <sup>12</sup> If the enthusiasm is there, the gift is acceptable in what someone has, not what someone does not have. <sup>13</sup> It is not that you ought to relieve other people's needs and leave yourselves in hardship but there should be a fair balance – <sup>14</sup> your surplus at present may fill their deficit, and another time, their surplus may fill your deficit. So, there may be a fair balance; <sup>15</sup> as it is written, "No one who collected more had too much; no one who collected less had too little."

<sup>8</sup> Literally translated, the verse ends, "by means of the eagerness of others."

<sup>9</sup> In place of 'your sake', some MSS read 'our sake'.

<sup>10</sup> The NJB has 'considered opinion' in place of 'advice'.

<sup>11</sup> The NJB has 'complete the action' in place of 'finish doing it'.

<sup>12</sup> In place of 'the gift is acceptable', the NJB has 'the basis on which it is acceptable'; neither is present in the Greek text but something must be supplied.

<sup>13</sup> For this verse, here following the NJB, the NRSV has, "I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between..." and NETB has, "For I do not say this so there would be relief for others and suffering for you, but as a matter of equality." Whatever the reading, the meaning is quite clear.

<sup>14</sup> For 'surplus', the NRSV has 'abundance' (twice in this verse).

<sup>15</sup> Paul here quotes Ex 16:18.



<sup>16</sup> Χάρις δὲ τῷ θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, <sup>17</sup> ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς. <sup>18</sup> συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν <sup>19</sup> – οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν πρὸς τὴν [αὐτοῦ] τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν – <sup>20</sup> στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένη ὑφ' ἡμῶν. <sup>21</sup> προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. <sup>22</sup> συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. <sup>23</sup> εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. <sup>24</sup> τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως

<sup>16</sup> Thank God for putting into Titus' heart the same eagerness I have for you. <sup>17</sup> For, he not only accepted our appeal but, being more eager than ever, he went to you of his own accord. <sup>18</sup> We have sent him with the brother praised as an evangelist in all the churches <sup>19</sup> and who, what is more, was elected by the churches to be our travelling companion in this grace, administered by us for the glory of the Lord and to show our willingness. <sup>20</sup> We did this so that no one can make any accusation against us about this large sum we are administering. <sup>21</sup> And so, we have been careful to do right not only before the Lord but also before men. <sup>22</sup> Along with these, we have sent a brother or ours whose eagerness we have tested over and over again in many ways and who is now all the more eager because he has so much faith in you. <sup>23</sup> If Titus is in question – he is my own partner and fellow worker in your interests; and if our brothers – they are the apostles of the churches and the glory of Christ. <sup>24</sup> So, then, openly before the churches, give

<sup>16</sup> The NJB has 'sincere concern' in place of 'eagerness', here following the NRSV (NETB has 'devotion').

<sup>17</sup> In place of 'accepted our appeal', the NJB has 'took our urging to heart'.

<sup>18</sup> The 'brother' is traditionally supposed to be Luke.

<sup>19</sup> The NJB has 'work of generosity' in place of 'grace', here following the Greek text.

<sup>20</sup> The NJB opens, "We arranged it this way." The words, 'We did this', have no equivalent in the Greek but are necessary to maintain the thought flow in English. The Greek participle that begins v. 20 continues the sentence begun in v. 18.

<sup>21</sup> Paul here quotes from Ps 3:4 (LXX).

<sup>22</sup> This 'brother' cannot be identified.

<sup>23</sup> In place of 'apostles', the NJB has 'emissaries'.

<sup>24</sup> The NJB has 'in full view of all' in place of 'openly before'.

ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν  
ἐκκλησιῶν.

proof that you love them and that we were right to boast of  
you to them.

## Προς Κορινθίους Β' 9

<sup>1</sup> Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσὸν μοί ἐστιν τὸ γράφειν ὑμῖν, <sup>2</sup> οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέδισεν τοὺς πλείονας. <sup>3</sup> ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε, <sup>4</sup> μὴ πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγω ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. <sup>5</sup> ἀναγκαῖον οὖν ἡγήσάμην παρακαλέσαι τοὺς ἀδελφούς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγγελμένην 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>7</sup> ἕκαστος καθὼς προήρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ

## 2 CORINTHIANS 9

<sup>1</sup> About the help to the saints, there is really no need for me to write to you; <sup>2</sup> for, I am well aware of your enthusiasm and I have been boasting of it to the Macedonians that Achaia has been ready for a year; your enthusiasm has been a spur to many others. <sup>3</sup> All the same, I am sending the brothers to make sure that our boast about you may not prove hollow in this respect, so that you may be ready, as I said you would be; <sup>4</sup> otherwise, if some of the Macedonians came with me and found you unprepared we – to say nothing of yourselves – would be put to shame by our confidence in you. <sup>5</sup> So, I have thought it necessary to encourage the brothers to go to you ahead of us and make sure in advance of the gift that you have already promised, so that it is all at hand as a real gift and not an imposition.

<sup>6</sup> My point is: whoever sows sparsely will reap sparsely and whoever sows generously will reap generously. <sup>7</sup> Each one should give as much as he has decided in his heart, not

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### 2 CORINTHIANS 9

<sup>1</sup> In place of 'the saints', the NJB has 'God's holy people'. On this chapter, see the Introduction.

<sup>2</sup> The NRSV ends, "has stirred up most of them."

<sup>3</sup> The verb translated 'I am sending' (ἐπέμψα) is here assumed to be an epistolary aorist.

<sup>4</sup> The words 'in you' are not in the Greek text but are here added as a clarification for the English reader.

<sup>5</sup> The NRSV has 'extortion' in place of 'imposition'.

<sup>6</sup> The NJB opens with 'But remember'.

<sup>7</sup> Paul here quotes from Pr 22:8 (LXX).

ἀνάγκης, ἱλαρὸν γὰρ δότῃν ἀγαπᾷ ὁ Θεός. <sup>8</sup> δυνατεῖ 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, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. <sup>10</sup> ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπεύοντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθύνει τὸν σπόρον ὑμῶν καὶ αὐξήσει 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 ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντα, <sup>14</sup> καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. <sup>15</sup> χάρις τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ.

reluctantly or under compulsion; for, God loves a cheerful giver. <sup>8</sup> God is able to enrich you with every grace, so that by always having enough of everything, you may share in every good work. <sup>9</sup> As it is written, “To the needy, he gave without stint; his uprightness stands firm forever.” <sup>10</sup> He who provides seed for the sower and food to eat will provide you with ample store of seed for sowing and make the harvest of your benevolence a bigger one; <sup>11</sup> You will be enriched in every way for your great generosity, which will produce through us thanksgiving to God. <sup>12</sup> For, the help provided by this contribution not only satisfies the needs of the saints but also overflows into widespread thanksgiving to God; <sup>13</sup> because, through the evidence of this ministry, they will give glory to God for the obedience that you show in professing the gospel of Christ, as well as for the generosity of your fellowship towards them and towards all. <sup>14</sup> At the same time, their prayer for you will express the affection they feel for you because of the unbounded grace God has given you. <sup>15</sup> Thanks be to God for his gift that is beyond all telling!

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<sup>8</sup> The NJB ends with, “your resources may overflow into every kind of good work.”

<sup>9</sup> Paul here quotes Ps 112:9.

<sup>10</sup> The NJB opens with, “The one who so freely provides.”

<sup>11</sup> For this verse, the NJB reads, “you will be rich enough in every way for every kind of generosity that makes people thank God for what they have done.”

<sup>12</sup> The NJB has ‘God’s holy people’ in place of ‘the saints’.

<sup>13</sup> In place of ‘through the evidence of this ministry’, the NJB reads ‘when you have proved your quality by this help’.

<sup>14</sup> The point is that God has given or shown grace to the Corinthians.

<sup>15</sup> Literally translated, this verse reads, “Let us thank God for his gift that cannot be described with words.”

## Προς Κορινθίους Β' ΙΟ

<sup>1</sup> Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπεικειᾶς τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. <sup>2</sup> θέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθῇσιν ἢ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. <sup>3</sup> ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα – <sup>4</sup> τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων – λογισμοὺς καὶ φαντασιολογίας <sup>5</sup> καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοήν τοῦ Χριστοῦ, <sup>6</sup> καὶ ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. <sup>7</sup> Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς. <sup>8</sup> ἂν [τε] γὰρ περισσότερόν τι καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν, ἥς

## 2 CORINTHIANS 10

<sup>1</sup> I, myself, Paul, urge you by the gentleness and meekness of Christ; I, the humble one when facing you but bold at a distance. <sup>2</sup> I ask that I need not be bold when I am present or show the same confidence I use when challenging those who reckon that we are guided by the flesh. <sup>3</sup> For, though we walk in the flesh, it is not by the flesh that we do battle. <sup>4</sup> The weapons of our battle are not of the flesh but they have power, in God's cause, to demolish fortresses. We demolish arguments, <sup>5</sup> every presumptuous notion set up against the knowledge of God, and we bring every thought into captivity and obedience to Christ; <sup>6</sup> we are prepared to punish any disobedience, whenever your obedience is complete. <sup>7</sup> Look at the evidence of your eyes. If you are convinced that you belong to Christ should go on to reflect that we belong to Christ no less than you do. <sup>8</sup> Maybe I boast rather too much of our authority, which the Lord gave us for building you up, not

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### 2 CORINTHIANS 10

- <sup>1</sup> The pronoun, 'you', here is plural.
- <sup>2</sup> In place of 'the flesh', the NJB has 'human motives'.
- <sup>3</sup> For 'walk in the flesh', the NJB has 'are human' and the NRSV as 'live as human beings'.
- <sup>4</sup> Another reading for 'in God's cause' is 'in the eyes of God'.
- <sup>5</sup> For 'presumptuous notion', here following the NJB, the NRSV has 'proud obstacle'.
- <sup>6</sup> The NJB has 'once you have given your complete obedience'.
- <sup>7</sup> Another possible opening is, "You look only at appearances" (the phrase is close to a known idiom for judging based on outward appearances).
- <sup>8</sup> In place of 'boast' the NJB has 'taken ... pride'.



ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι, <sup>9</sup> ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. <sup>10</sup> ὅτι, Αἱ ἐπιστολαὶ μέν, φησὶν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενής καὶ ὁ λόγος ἐξουθενημένος. <sup>11</sup> τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

<sup>12</sup> Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν.

<sup>13</sup> ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν. <sup>14</sup> οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτοὺς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. <sup>15</sup> οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἄλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεΐαν, <sup>16</sup> εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἄλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα

for knocking you down, and will I not to be shamed <sup>9</sup> into letting you think that I can put fear into you only by letter.

<sup>10</sup> For, some say, “His letters are weighty and strong but, his physical presence is weak and his speech negligible.” <sup>11</sup> I should like that sort of person to take note that our deeds when we are present will show the same qualities as our letters when we were at a distance.

<sup>12</sup> We do not dare to rank or compare ourselves with certain people who commend themselves. By measuring themselves by one another and comparing themselves to one another, they show folly. <sup>13</sup> But we will not boast beyond measure but will measure ourselves by the standard that God laid down for us, of having come all the way to you. <sup>14</sup> We are not overreaching ourselves as if we had not reached you; we were the first to come as far as you with the gospel of Christ. <sup>15</sup> We do not boast beyond measure about other men’s work; in fact, we hope, as your faith increases, to grow greater by this standard of ours, <sup>16</sup> by preaching the gospel to regions beyond you, rather than boasting about work already done in someone else’s province.

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<sup>9</sup> For this verse, the NRSV has, “I do not want to seem as though I am trying to frighten you with my letters.”

<sup>10</sup> The critics are probably members of the Corinthian church as well as ‘false apostles’ from outside.

<sup>11</sup> For this verse, the NRSV reads, “Let such people understand that what we say by letter when absent, we will also do when present.”

<sup>12</sup> The NJB opens, “We are not venturing to rank.”

<sup>13</sup> Some MSS open this verse with, “Oh no! By measuring and comparing ourselves against ourselves, we shall be doing no unmeasured boasting.”

<sup>14</sup> Here, the NJB has ‘good news’ in place of ‘gospel’.

<sup>15</sup> After ‘greater’, the NJB adds ‘and greater’.

<sup>16</sup> Note that, here, the NJB uses the word, ‘gospel’ (cf. #14).

καυχήσασθαι. <sup>17</sup> Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·  
<sup>18</sup> οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ  
ὃν ὁ κύριος συνίστησιν.

<sup>17</sup> Let anyone who wants to boast, boast of the Lord. <sup>18</sup> For, it is  
not through self-commendation that recognition is won but  
through the Lord's commendation.

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<sup>17</sup> Paul here quotes from Jr 9:22-23.

<sup>18</sup> The *NJB* lacks the words, 'the Lord's' (a possible misprint).

## Προς Κορινθίους Β' ΙΙ

<sup>1</sup> Ὅφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου. <sup>2</sup> ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡμεροσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστήσαι τῷ Χριστῷ. <sup>3</sup> φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφεις ἐξηπάτησεν Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν. <sup>4</sup> εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. <sup>5</sup> λογίζομαι γὰρ μηδὲν ὑστερηκεῖναι τῶν ὑπερλίαν ἀποστόλων. <sup>6</sup> εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς.

<sup>7</sup> Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; <sup>8</sup> ἄλλας ἐκκλησίας ἐσύλησα λαβὼν

## 2 CORINTHIANS 11

<sup>1</sup> I wish you would bear with me in a little foolishness but you do bear with me. <sup>2</sup> I feel a godly jealousy for you: I gave you in marriage to one husband, to present a pure virgin pure to Christ. <sup>3</sup> But I am afraid that, just as the snake with his cunning seduced Eve, your minds may be led astray from sincere devotion to Christ. <sup>4</sup> For, if anyone comes and preaches a Jesus other than the one we preached, or you receive a spirit different from the one you received, or a different gospel from the one you accepted, you submit to it willingly. <sup>5</sup> I think I am not inferior to the super-apostles. <sup>6</sup> I may be untrained in public speaking but not in knowledge, as we have openly shown to you in all things in every way.

<sup>7</sup> Have I done wrong, then, humbling myself so that you might be raised up, by preaching the gospel of God to you for nothing? <sup>8</sup> I robbed other churches, taking wages from them in

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### 2 CORINTHIANS 11

<sup>1</sup> In place of 'but you do bear with me', the NJB has 'not that you don't do this already'.

<sup>2</sup> The NJB opens, "The jealousy that I feel for you is, you see, God's own jealousy."

<sup>3</sup> After 'sincere', some MSS add 'and pure' (καὶ τῆς ἀγνότητος); Nestle-Aland has the word in brackets.

<sup>4</sup> The NJB opens, "Because any chance comer has only to preach a Jesus other than the one we preached."

<sup>5</sup> The term, 'super-apostles' recurs in 12:11, where it is contrasted to 'true apostles'. The use of the term is sarcastic and must be taken to refer to the Twelve, whose authority is implicitly admitted by Paul (Ga 1:17, 2:9).

<sup>6</sup> The NJB ends with, "at all times and before everyone."

<sup>7</sup> For 'gospel of God', the NRSV has 'God's good news'.

<sup>8</sup> Paul took money from others to serve the Corinthians free of charge (cf. v. 7).

ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, <sup>9</sup> καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ ἑμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω. <sup>10</sup> ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. <sup>11</sup> διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.

<sup>12</sup> Ὁ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς. <sup>13</sup> οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. <sup>14</sup> καὶ οὐ δαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· <sup>15</sup> οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

<sup>16</sup> Πάλιν λέγω, μή τις με δόξη ἄφρονα εἶναι· εἰ δὲ μήγε, καὶ ὡς ἄφρονα δέξασθε με, ἵνα καὶ γὰρ μικρόν τι

order to serve you. <sup>9</sup> When I was with you and in need, I was no burden to anybody; for, the brothers from Macedonia brought me as much as I needed when they came; I refrained from being a burden to you in any way, and I shall continue to do so. <sup>10</sup> And as Christ's truth is in me, this boast of mine will not be silenced in the regions of Achaia. <sup>11</sup> Why? Because I do not love you? God knows that I do.

<sup>12</sup> I will continue as I do at present, to deny an opportunity to those who are seeking a chance to be our equals in their boasts.

<sup>13</sup> These people are false apostles, deceitful workers masquerading as apostles of Christ. <sup>14</sup> And no wonder! For, even Satan disguises himself as an angel of light. <sup>15</sup> It is nothing strange, then, when his servants also disguise themselves as the servants of uprightness. They will come to an end appropriate to what they have done.

<sup>16</sup> I repeat: Let no one think I am a fool; but if you do, then accept me as a fool, so that I, too, can boast a little. <sup>17</sup> I am not

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<sup>9</sup> The NJB has 'needed money' in place of 'in need'.

<sup>10</sup> In place of 'will not be', the NJB has 'is not going to be'.

<sup>11</sup> The NJB expands the opening question, to, "Why should it be?"

<sup>12</sup> In place of 'deny an opportunity', the NJB has 'cut the ground from under the feet'.

<sup>13</sup> The NJB has 'counterfeit' in place of 'false'.

<sup>14</sup> For the opening sentence, the NJB has, "There is something astonishing in this."

<sup>15</sup> In place of 'strange', the NJB has 'extraordinary'.

<sup>16</sup> The NJB opens with, 'To repeat: let no one take me for a fool.'

<sup>17</sup> The NJB ends with, "in the conviction that I have something to boast about."

καυχῆσωμαι. <sup>17</sup> ὁ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. <sup>18</sup> ἐπεὶ πολλοὶ καυχῶνται κατὰ σάρκα, καὶ γὰρ καυχῆσομαι. <sup>19</sup> ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· <sup>20</sup> ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. <sup>21</sup> κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθηνήκαμεν· ἐν ᾧ δ' ἂν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καὶ γώ. <sup>22</sup> Ἑβραῖοί εἰσιν; καὶ γώ. Ἰσραηλιταὶ εἰσιν; καὶ γώ. σπέρμα Ἀβραάμ εἰσιν; καὶ γώ. <sup>23</sup> διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις· <sup>24</sup> ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, <sup>25</sup> τρεῖς ἐραβδίσθη, ἅπαξ ἐλιδάσθη, τρεῖς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα· <sup>26</sup> ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν

using the Lord's way in what I say now but am speaking as a fool regarding this boastful confidence. <sup>18</sup> So many people boast in terms of the flesh that I shall, too. <sup>19</sup> For, you tolerate fools, being so wise yourselves; <sup>20</sup> and you put up with a man who enslaves you, preys on you, keeps you under his orders, and sets himself above you, or even you in the face. <sup>21</sup> I say it to my shame: we have been too weak. Whatever boast anyone makes –I am talking as a fool – I can boast, too. <sup>22</sup> Are they Hebrews? Me too. Are they Israelites? Me too. Are they the seed of Abraham? Me too. <sup>23</sup> Are they servants of Christ? I speak as a fool – I am a better one, with more labours, more imprisonments, countless floggings, and often near death. <sup>24</sup> Five times I have been given the forty lashes less one by the Jews; <sup>25</sup> three times I was beaten with a rod; once I was stoned; three times I was shipwrecked; I spent a night and a day adrift in the open sea; <sup>26</sup> often travelling, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the cities, danger in the desert, danger

<sup>18</sup> In place of 'in terms of the flesh', the NJB has 'on merely human grounds'.

<sup>19</sup> The NJB opens with, "I know how happy you are to put up with fools."

<sup>20</sup> For 'preys on you', the NJB has 'eats up all you possess'.

<sup>21</sup> In place of 'my shame', some MSS have 'your shame'.

<sup>22</sup> The phrase, 'me too' (thrice in this verse) translates καὶ γώ. In place of 'seed', the WEBBE has 'offspring'.

<sup>23</sup> For 'countless floggings', the NJB has 'I have been flogged more severely'.

<sup>24</sup> The NJB has 'thirty-nine lashes' in place of 'forty lashes less one'.

<sup>25</sup> On the stoning, see Ac 14:19.

<sup>26</sup> The NJB has 'open country' in place of 'desert' and the NRSV & NETB have 'wilderness'.



θαλάσση, κινδύνους ἐν ψευδαδέλφοις, <sup>27</sup> κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. <sup>28</sup> χωρὶς τῶν παρεκτὸς ἢ ἐπίστασίς μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν. <sup>29</sup> τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

<sup>30</sup> Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι. <sup>31</sup> ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. <sup>32</sup> ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με, <sup>33</sup> καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χειρὰς αὐτοῦ.

at sea, danger from false brothers; <sup>27</sup> in hard work and toil for many sleepless nights; hungry and thirsty, often without food; cold and naked. <sup>28</sup> And, besides all the external things, there is the daily pressure of my anxiety for all the churches. <sup>29</sup> If anyone weakens, I am weakened as well; and when anyone is made to fall, I burn with indignation.

<sup>30</sup> If I must boast, I will boast of the ways that I am weak. <sup>31</sup> The God and father of the Lord Jesus – blessed be he forever – knows I am not lying. <sup>32</sup> In Damascus, the governor who was under King Aretas put guards round Damascus city in order to catch me <sup>33</sup> and I was let down in a basket through a window in the wall, and that is how I escaped from his hands.

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<sup>27</sup> The NJB opens with, “I have worked with unsparing energy,” and adds ‘and drink’ after ‘without food’.

<sup>28</sup> For ‘there is the daily pressure’, the NJB reads ‘there is, day in and day out, the pressure’.

<sup>29</sup> The NJB ends, “and I burn with agony myself.”

<sup>30</sup> The NJB reads, “If I have to boast, I will boast in all the ways in which I am weak.”

<sup>31</sup> For the parenthetical blessing, the NJB has ‘who is to be blessed forever’.

<sup>32</sup> The NJB expands the opening, “When I was in Damascus.” In place of ‘in order to catch’ some MSS have ‘and wanted to catch’.

<sup>33</sup> For ‘through a window in the wall’, the Greek reads simply, ‘through the wall’.



## Προς Κορινθίους Β' 12

<sup>1</sup> Καυχᾶσθαι δεῖ· οὐ συμφέρον μὲν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου. <sup>2</sup> οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων – εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν – ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. <sup>3</sup> καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον – εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν – <sup>4</sup> ὅτι ἠρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. <sup>5</sup> ὑπὲρ τοῦ τοιούτου καυχῆσομαι, ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις [μου]. <sup>6</sup> ἔὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μὴ τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει [τι] ἐξ ἐμοῦ <sup>7</sup> καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. διό, ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίσῃ, ἵνα μὴ ὑπεραίρωμαι. <sup>8</sup> ὑπὲρ τούτου τρεῖς τὸν κύριον παρεκάλεσα

## 2 CORINTHIANS 12

<sup>1</sup> Boasting is necessary. Nothing is gained by it but I will go on to visions and revelations from the Lord. <sup>2</sup> I know a man in Christ who, fourteen years ago – in the body, I do not know; or out of the body, I do not know. God knows – was caught up to the third heaven. <sup>3</sup> And I know that this man – in the body or out of the body, I do not know; God knows – <sup>4</sup> was caught up into Paradise and heard words said that cannot and may not be spoken by any man. <sup>5</sup> On behalf of such a man, I will boast but I will not boast on my own behalf except of my weaknesses; <sup>6</sup> and then, if I wish to boast, I shall not be a fool because I shall be speaking the truth. But I will not go on in case anybody should rate me higher than he sees and hears me to be, <sup>7</sup> because of the exceptional greatness of the revelation. Therefore, so I should not be too proud, I was given a thorn in the flesh, a messenger from Satan to batter me, so I should not be too proud. <sup>8</sup> About this, I have three times pleaded with the

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### 2 CORINTHIANS 12

<sup>1</sup> The NJB opens with, “I am boasting because I have to.”

<sup>2</sup> Paul here refers, obliquely, to himself (cf. v. 7).

<sup>3</sup> Another reading for ‘out of the body’ is ‘apart from the body’.

<sup>4</sup> In place of ‘man’, the NJB has ‘human being’ and the NRSV has ‘mortal’.

<sup>5</sup> The NJB has ‘someone like that’ in place of ‘such a man’.

<sup>6</sup> Before ‘a fool’, the NJB adds ‘talking like’.

<sup>7</sup> Some MSS omit the 2<sup>nd</sup> instance of ‘so I should not be too proud’. The clause is awkwardly phrased and the text is critically uncertain.

<sup>8</sup> It is not certain what the ‘thorn’ was; some have speculated an illness, others suggest a specific opponent in the Jewish community.

ἵνα ἀποστῇ ἀπ' ἐμοῦ.<sup>9</sup> καὶ εἴρηκέν μοι, Ἀρκεῖ σοι ἡ χάρις μου. ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. ἥδιστα οὖν μαῖλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ.<sup>10</sup> διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ. ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

<sup>11</sup> Γέγονα ἄφρων. ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὥφειλον ὑφ' ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.<sup>12</sup> τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ δυνάμεσιν.<sup>13</sup> τί γὰρ ἐστὶν ὃ ἠσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

<sup>14</sup> Ἴδού τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω. οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις.<sup>15</sup> ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς

Lord that it might leave me;<sup>9</sup> but he has answered me, “My grace is enough for you; for, power is at full stretch in weakness.” It is, then, about my weakness that I am happiest to boast, so that the power of Christ may rest upon me;<sup>10</sup> and so, I am glad of weaknesses, insults, constraints, persecutions, and calamities for Christ’s sake. For, it is when I am weak that I am strong.

<sup>11</sup> I have been a fool! You forced me to it. It is you that should have been commending me; I am not inferior to those super-apostles, even if I am nothing.<sup>12</sup> Indeed, the signs of a true apostle have been at work among you: utmost patience, signs, marvels, and mighty works.<sup>13</sup> How have you been given any less than the rest of the churches, except that I did not make myself a burden to you? Forgive me for this unfairness.

<sup>14</sup> Here I am, ready to come to you a third time and I will not be a burden; it is not what is yours that I want but you. Children ought not save up for their parents but parents for their children.<sup>15</sup> I will gladly spend and be spent for your souls. If I love you more, am I to be loved less?<sup>16</sup> All right,

<sup>9</sup> Here, the opening conjunction (καὶ – literally, ‘and’) is translated as ‘but’ to highlight the implicit contrast.

<sup>10</sup> In place of ‘calamities’ (as NRSV), the NJB has ‘distress’ and NETB has ‘difficulties’.

<sup>11</sup> The NJB opens with, “I have turned into a fool.” On the ‘super-apostles’, see #11:5.

<sup>12</sup> The NJB opens, “All the marks characteristic of a true apostle.”

<sup>13</sup> The NJB opens, “Is there any way in which you have been given less.”

<sup>14</sup> In place of ‘what is yours’, the NJB has ‘your possessions’.

<sup>15</sup> Some MSS end, “... souls, even if, loving you the more, I must be loved the less.”

<sup>16</sup> Before ‘as I am crafty’, the NRSV adds ‘you say’ in parentheses.

ἀγαπῶ, ἥσσον ἀγαπῶμαι; <sup>16</sup> ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον. <sup>17</sup> μή τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; <sup>18</sup> παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

<sup>19</sup> Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. <sup>20</sup> φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἷους θέλω εὕρω ὑμᾶς, καὶ γὰρ εὐρεθῶ ὑμῖν οἷον οὐ θέλετε, μή πως ἔρις, ζῆλος, θυμοί, ἐριθείαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι. <sup>21</sup> μή πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.

then, I did not burden you but, as I am crafty, I caught you by trickery. <sup>17</sup> Did I take advantage of you through any of the people that I have sent to you? <sup>18</sup> Titus came at my urging and I sent his companions with him. Did Titus take advantage of you? Can you deny that he and I were following the guidance of the same Spirit and were on the same tracks?

<sup>19</sup> Again, do you think we were defending ourselves to you? We are speaking in Christ before God; and all, dear friends, to build you up. <sup>20</sup> I fear that, somehow, when I come, I may find you not as I wish and you may find me not as you wish; I fear there may be rivalry, jealousy, anger, quarrels, slander, gossip, conceit, and disorder; <sup>21</sup> I fear that, when I come again, my God may humble me before you and I shall be grieved by many who sinned and have not repented of the impurity, sexual immorality and debauchery that they have practiced.

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<sup>17</sup> The Greek grammar marks this question as rhetorical, expecting (clearly) a negative answer.

<sup>18</sup> The NRSV & NETB do not capitalize 'Spirit'.

<sup>19</sup> In place of 'Again', some early MSS open with 'All along'.

<sup>20</sup> For 'somehow', the NJB has 'in one way or another'.

<sup>21</sup> The NJB opens with, "and, when I come again."

## Προς Κορινθίους Β' 13

<sup>1</sup> Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθῆσεται πᾶν ῥῆμα. <sup>2</sup> προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν νῦν τοῖς προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, <sup>3</sup> ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν. <sup>4</sup> καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ. καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. <sup>5</sup> Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Χριστὸς Ἰησοῦς ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε. <sup>6</sup> ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. <sup>7</sup> εὐχόμεθα δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. <sup>8</sup> οὐ γὰρ δυνάμεθά τι κατὰ τῆς

## 2 CORINTHIANS 13

<sup>1</sup> This is the third time I am coming to you. By the testimony of two or three witnesses, every charge will be sustained. <sup>2</sup> I warned those who sinned before, and all the others, and I warn them now while absent, as I did on my second visit, that if I come again, I will not be lenient. <sup>3</sup> Since you desire proof that Christ speaks in me: He is not weak with you but is powerful in you; <sup>4</sup> for, he was crucified in weakness but lives by the power of God. We, too, are weak in him but, with regard to you, we shall live with him by the power of God. <sup>5</sup> Examine yourselves to see if you are living in the faith. Test yourselves. Do you not realize that Jesus Christ is in you? Unless, that is, you fail the test. <sup>6</sup> But we, as I hope you will come to recognise, have not failed. <sup>7</sup> We pray to God that you may do nothing wrong – not so that we appear to pass a test but because you will be doing what is right, even if we do not pass the test. <sup>8</sup> We cannot resist the truth but only further the

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### 2 CORINTHIANS 13

<sup>1</sup> Paul here quotes Dt 19:15.

<sup>2</sup> The NJB rather expands this verse, reading, "I gave you notice once and now, though I am not with you, I give notice again, just as when I was with you for a second time, to those who sinned before and to all the others; and it is to this effect: that, when I do come next time, I shall have no mercy."

<sup>3</sup> The NJB ends with, "he is not weak with you but his power is at work among you."

<sup>4</sup> Some MSS omit 'with regard to you' (literally, 'towards you').

<sup>5</sup> For the question, the NJB reads, "Do you not recognise yourselves as people in whom Jesus Christ is present?"

<sup>6</sup> At the end of this verse, the NJB adds 'the test'.

<sup>7</sup> A more literal translation of 'what is right' is 'what is good'.

<sup>8</sup> In place of 'cannot resist', the NJB has 'have no power to resist'.

ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. <sup>9</sup> χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. <sup>10</sup> διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

<sup>11</sup> Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. <sup>12</sup> ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. <sup>13</sup> ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

truth; <sup>9</sup> for, we rejoice when we are weak and you are strong. We ask in our prayers that you should be made perfect. <sup>10</sup> That is why I am writing this while still far away, so that, when I come, I shall not have to be harsh with the authority that the Lord has given me, which is for building up and not for breaking down.

<sup>11</sup> Finally, brothers, rejoice; set things in order; encourage one another; have a common mind and live in peace; and the God of love and peace will be with you. <sup>12</sup> Greet one another with the holy kiss. All the saints greet you. <sup>13</sup> The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all.

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<sup>9</sup> For the 1<sup>st</sup> sentence, here following the NRSV, the NJB reads, “and we are delighted to be weak if only you are strong.”

<sup>10</sup> The NJB has ‘am with you’ in place of ‘come’.

<sup>11</sup> After ‘brothers’, the NRSV adds ‘and sisters’.

<sup>12</sup> The NJB has ‘God’s holy people’ in place of ‘the saints’.

<sup>13</sup> The NJB has ‘fellowship’ in place of ‘communion’, here following the NRSV and a footnote to NETB.