

2 Corinthians 1.12-2.11

Greek Text UBS 3 corrected [1983]

12 Ἡ γὰρ καύχησις ἡμῶν
 αὕτη ἐστίν,
 τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ☞
 ὅτι ἐν ▶ ἀπλότητι ◀ textual variant 1
 καὶ
 εἰλικρινείᾳ τοῦ θεοῦ [καὶ] punctuation
 οὐκ ἐν σοφίᾳ σαρκικῇ variant 1
 ἀλλ' ἐν χάριτι θεοῦ,
 ἀνεστράφημεν
 ἐν τῷ κόσμῳ,
 περισσοτέρως δὲ πρὸς ὑμᾶς.
 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν
 ἀλλ' ἢ ἃ ἀναγινώσκετε
 ἢ καὶ ἐπιγινώσκετε,
 ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,
 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς
 ἀπὸ μέρους,
 ὅτι καύχημα ὑμῶν ἐσμεν
 καθάπερ καὶ ὑμεῖς ἡμῶν
 ἐν τῇ ἡμέρᾳ
 ▶ τοῦ κυρίου [ἡμῶν] Ἰησοῦ. ◀
 15 Καὶ ταύτη textual variant 2
 τῇ πεποιθήσει
 ἐβουλόμην πρότερον
 πρὸς ὑμᾶς ἐλθεῖν
 ἵνα δευτέραν ▶ χάριν ◀ σχῆτε, clause of purpose
 16 καὶ δι' ὑμῶν textual variant 3
 διελθεῖν εἰς Μακεδονίαν
 καὶ πάλιν ἀπὸ Μακεδονίας
 ἐλθεῖν πρὸς ὑμᾶς
 καὶ ὑφ' ὑμῶν
 προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

the stem is καυχη and the
 -σις ending here indicates
 the act of glorying

punctuation
 variant 1

the -μα ending here
 indicates "the thing
 boasted of"

A stiff, formal, grammatical translation

90 For our rejoicing [boasting, glorying]
 91 is this
 92 The witness of our conscience
 93 that in holy simplicity [frankness] [the variant reading is "holiness"]
 94 and
 95 sincerity [good faith, no mixture] of God
 96 not in fleshly wisdom
 97 but in the grace of God
 98 we conducted, [we lived, behaved]
 99 in the world
 100 more abundantly [especially] towards you
 101 for we are not writing other things to you
 102 but simply the things you are reading
 103 the things you are understanding
 104 I hope [trust that] until the end [close] of the matter you understand
 105 just as you understood us
 106 in part [to some extent]
 107 that we are your [ground of] boast [glory]
 108 just as you are ours
 109 on the day
 110 of [our] Lord Jesus [the variant reading omits "our"]
 111 And this
 112 trust [confidence]
 113 I was resolving at first [formerly]
 114 to come straight to you
 115 so that you might have a second gift [benefit] [variant reading 'joy']
 116 and through you
 117 to go through into Macedonia
 118 and again, from Macedonia
 119 to come to you
 120 and by you
 121 to be prepared for the trip into Judea.

This expression introduces a question for which an indignant negative answer is called for.

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17	τοῦτο οὖν βουλόμενος	122	
	μήτι ἄρα τῇ ἐλαφρῖα ἐχρησάμην;	1213	<i>therefore, in proposing this</i>
	ἢ ἄ βουλευόμεαι	124	<i><u>you really don't think</u> I was behaving capriciously <u>do you?</u></i>
	κατὰ σάρκα βουλευόμεαι,	125	<i>or that I was resolving things</i>
	ἵνα ἡ παρ' ἐμοὶ τὸ Ναὶ ναὶ	126	<i>deciding in a fleshly way</i>
	καὶ	127	<i>so that it might be with me "Yes, yes</i>
	Οὐ οὐ;	128	<i>and</i>
18	πιστὸς δὲ ὁ θεὸς	129	<i>"No, no"?</i>
	ὅτι ὁ λόγος ἡμῶν	130	<i>But God is faithful</i>
	ὁ πρὸς ὑμᾶς	131	<i>so that our word</i>
	οὐκ ἔστιν Ναὶ καὶ Οὐ.	132	<i>[the word] to you</i>
19	ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς	133	<i>is not "Yes and No"</i>
	ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς,	134	<i>for it is this faithful God's Son Jesus Christ</i>
	δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου,	135	<i>the one proclaimed among you through us</i>
	οὐκ ἐγένετο Ναὶ καὶ Οὐ,	136	<i>through me and Silas and Timothy</i>
	ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν.	137	<i>he was not "No and Yes"</i>
20	ὅσαι γὰρ ἐπαγγελίαι θεοῦ,	138	<i>but was in himself "Yes"</i>
	ἐν αὐτῷ τὸ Ναὶ	139	<i>So many [for as many] are the promises of God</i>
	διὸ καὶ δι' αὐτοῦ τὸ Ἀμὴν τῷ θεῷ	140	<i>in him is the "Yes"</i>
	πρὸς δόξαν δι' ἡμῶν.	141	<i>for which also through him is the [customary] Amen to God</i>
21	ὁ δὲ βεβαιῶν ἡμᾶς	142	<i>to [God's] glory through us</i>
	σὺν ὑμῖν	143	<i>the one securing us</i>
	εἰς Χριστὸν	144	<i>together with you</i>
	καὶ	145	<i>into Christ</i>
	χρίσας ἡμᾶς	146	<i>and</i>
	θεός,	147	<i>anointed us</i>
22	ὁ καὶ σφραγισάμενος ἡμᾶς	148	<i>[is] God</i>
	καὶ	149	<i>the one also having sealed us</i>
	δοὺς τὸν ἄρραβῶνα	150	<i>and</i>
	τοῦ πνεύματος	151	<i>given the pledge [down payment, deposit]</i>
	ἐν ταῖς καρδίαις ἡμῶν.	152	<i>of the Spirit</i>
		153	<i>in our hearts</i>

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23	Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστηκατε.	154 155 156 157 158 159 160 161	<i>I am calling [invoking] God as witness upon my life that sparing you pain I came no longer to Corinth not that we are lording it [exercising authority] over your faith but we are fellow workers [co-workers] of your joy for by faith you have stood.</i>
2.1	ἔκρινα ► γὰρ ◀ ἐμαυτῷ τοῦτο <small>textual variant 4</small> τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν	162 163 164 165	<i>For I made up my mind myself to this not again in grief to you to come</i>
2	εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;	166 167 168	<i>for if I am grieving you who is the one to gladden me except the one being grieved by me</i>
3	καὶ ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.	169 170 171 172 173	<i>also I wrote this very thing lest having come to you I might have grief from the persons who must be a joy to me having confidence upon you all that my joy is the joy of you all</i>
4	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.	174 175 176 177 178 179 180 181 182	<i>for out of much trouble and anguish [stress] of heart I wrote to you through many tears not so that you would be grieved but that you may know the love which over abundantly I have for you</i>
5	Εἰ δὲ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν	183 184	<i>If anyone has caused grief he has not caused it to me</i>

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6 ἄλλὰ ἀπὸ μέρους
 ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.
 ἱκανὸν τῷ τοιοῦτῷ ἢ ἐπιτιμία αὕτη
 ἢ ὑπὸ τῶν πλειόνων,
 7 ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι
 καὶ
 παρακαλέσαι,
 μή πως τῇ περισσοτερᾷ λυπη καταποθῆ
 ὁ τοιοῦτος.
 8 διὸ παρακαλῶ ὑμᾶς
 κυρῶσαι
 εἰς αὐτὸν ἀγάπην
 9 εἰς τοῦτο γὰρ καὶ
 ἔγραψα
 ἵνα γνῶ τὴν δοκιμὴν ὑμῶν,
 ►εἰ◄ εἰς πάντα ὑπήκοοί ἐστε. textual variant 5
 10 ὧ δέ τι χαρίζεσθε, καὶ γὰρ
 καὶ γὰρ ἐγὼ ὁ κεχάρισμαι,
 εἴ τι κεχάρισμαι,
 δι' ὑμᾶς
 ἐν προσώπῳ Χριστοῦ,
 11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Ζατανᾶ,
 οὐ γὰρ αὐτοῦ τὰ νοήματα
 ἀγνοοῦμεν.

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but to some extent
 [so that I might not burden you] all of you
 this penalty [punishment] ... It is sufficient for such a person
 the [penalty issued] by you all [the majority]
 with the result that, on the contrary you ought rather forgive
 and
 cheer him up [encourage]
 lest the excessive grief swallow up
 this person
 through which I encourage you
 to [ratify] to confirm
 unto him love
 for unto this also
 I wrote
 in order that I might know your approved character
 if [the variant reading is "just as, as]] in everything you are obedient
 and to whom you forgive anything, I also,
 for indeed what I have forgiven
 if I have forgiven anything
 is in your interests
 in the presence [face] of the Lord
 lest we be defrauded [cheated] by Satan
 for of his designs
 we are not ignorant.

The punctuation variant asks should the verse number 11 be situated here; or here?

The punctuation variant draws attention to four different punctuations which would read in English:
 [1] but to some extent, lest I burden you, you all
 [2] but to some extent, lest I burden you all
 [3] but to some extent lest I burden you all
 [4] but to some extent [lest I burden you] you all