

2 Corinthians 1.3-11

Greek Text UBS 3 corrected [1983]

3 Εὐλογητὸς ὁ θεὸς
καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
ὁ πατὴρ τῶν οἰκτιρμῶν
καὶ θεὸς πάσης παρακλήσεως
4 ὁ παρακαλῶν ἡμᾶς
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν
εἰς τὸ δυνασθαι ἡμᾶς clause of purpose
παρακαλεῖν
τοὺς ἐν πάσῃ θλίψει
διὰ τῆς παρακλήσεως
ἧς παρακαλούμεθα αὐτοὶ
relative pronoun ὑπὸ τοῦ θεοῦ
5 ὅτι καθὼς
περισσεύει τὰ παθήματα
τοῦ Χριστοῦ
εἰς ἡμᾶς
οὕτως
διὰ τοῦ χριστοῦ
περισσεύει
καὶ ἡ παρακλήσις ἡμῶν
6 εἴτε δὲ θλιβόμεθα
ὑπὲρ τῆς ὑμῶν παρακλήσεως
καὶ σωτηρίας
εἴτε παρακαλούμεθα
ὑπὲρ τῆς ὑμῶν παρακλησεως
τῆς ἐνεργουμένης
ἐν ὑπομονῇ
τῶν αὐτῶν παθημάτων
ᾧ καὶ ἡμεῖς πάσχομεν. ☞

textual variant 1

A stiff, formal, grammatical translation

18 Blessed [be] the God
19 and of our Lord Jesus Christ
20 father
21 the father of mercies [compassionate acts]
22 and
23 the God of all comfort
24 who is comforting [constantly, repeatedly] us
25 in, [upon every occasion] all our trouble
26 so that we are able
27 to comfort [constantly]
28 those in every trouble
29 through the comfort
30 which we are being comforted
31 by God
32 that, just as [according as]
33 the sufferings abound
34 of Christ
35 in [to, unto] us
36 so it is that [thus it is that]
37 through Christ
38 abounds
39 also our comfort
40 for whether we are being stressed [afflicted]
41 concerning [on behalf of, because of] your comfort
42 and
43 deliverance
44 or whether we are being comforted
45 on behalf of the comfort
46 being effected [worked] in you
47 in endurance
48 of their sufferings
49 which also even we suffer

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7	καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν εἰδότες ὅτι ὥς κοινωνοὶ ἐστε τῶν παθημάτων οὕτως καὶ τῆς παρακλήσεως.	50 51 52 53 54 55 56	A stiff, formal, grammatical translation and our hope is made firm concerning you knowing that just as we are sharers of sufferings thus [we are] also of the comfort
8	Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν ἀδελφοί ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρύνθημεν ὥστε ἐξαπορνηθῆναι ἡμᾶς καὶ τοῦ ζην	57 58 59 60 61 62 63 64 65 66	For we do not wish [want] you to be ignorant brethren concerning our troubles which happened in Asia that beyond measure above our power we were weighed down with the result that we were in despair even of life
9	ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀποκρίμα τοῦ θανάτου ἐσχίκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλὰ ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς	67 68 69 70 71 72 73 74	but we, in ourselves the sentence of death having had lest [in order that; so that] we might not trust [rely,] ourselves but upon God who raises the dead.
10	ὅς ἐκ τῆς θλίψεως τοῦ θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται εἰς ὃν ἠλπίζαμεν [ὅτι] καὶ ἔτι ῥύσεται,	75 76 77 78 79 80 81	who , out of so terrible a death rescued us and will rescue unto the one [whom] we had set our hope and yet, [still, even yet] will rescue

11	συννυπουγουντῶν	82	in that [while] working together [co-operating]
	καὶ	83	and
	ὑμῶν	84	your
	ὑπὲρ ἡμῶν τῇ δεήσει,	85	for our sake by prayer[request]
	ἵνα ἐκ πολλῶν προσώπων	86	in order that [so] out of many persons[upturned faces]
	τοῖς εἰς ἡμᾶς χάρισμα	87	the gracious gift for us
	διὰ πολλῶν εὐαρισηθῇ	88	through many to be thanked for
	ὑπὲρ ἡμῶν. ◀ textual variant 5	89	on our behalf.

textual variant 1: Bruce Metzger's comment

1.6-7 παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν. (7) καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, εἰδότες {B}

The reading adopted as text is strongly supported by (P⁴⁶) N A C P Ψ 0243 1739 1881 it^r vg syr^p cop^{sa,bo} eth al; it alone gives the needed connection between ver. 6 and ver. 7. The other main variant readings seem to have arisen when, through an oversight due to homoeoteleuton (παρακλήσεως to παρακλήσεως), the words καὶ σωτηρίας εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως were accidentally omitted (as also happened in 81 104 630) and afterwards were written in the margin. A later copyist, in an ancestor of B (33) 1241, introduced the words at the beginning of ver. 7 after βεβαία ὑπὲρ ὑμῶν and, in order to preserve the sense, transferred καὶ σωτηρίας to the end. Such a text also must lie behind D (G) (K) 0209 (614) 2492 Byz Lect it^{d,sg,61} goth al, in which, however, for reasons of symmetry, the words καὶ σωτηρίας have been introduced after the first παρακλήσεως. The Textus Receptus, which here is without known manuscript authority, reads παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν (7) εἰδότες

textual variant 2: Bruce Metzger's comment

1.10 τηλικούτου θανάτου {D}

The text is doubtful. On the one hand, the weight of the external evidence seems to favor the singular τηλικούτου θανάτου (N A B C D^{8r} G^{8r} K P Ψ 33 614 1739* Byz Lect cop^{sa,bo} arm Clement al). On the other hand, the oldest known witness (P⁴⁶) reads the plural τηλικούτων θανάτων, an expression which, according to Zuntz (*The Text of the Epistles*, p. 104), "bears the stamp of genuine Pauline diction; cf. ib. xi.23 and vi.4 ff. . . . The singular clearly arose from the pedantic idea that no one could risk more than one death." A majority of the Committee was impressed by the preponderance of external evidence in support of the singular number, and considered that the plural may have originated from a desire to heighten the intensity of the account, particularly since Paul himself refers to more than one deliverance ("has delivered . . . and will deliver").

textual variant 3: Bruce Metzger's comment

1.10 καὶ ῥύσεται {C}

In view of the following ῥύσεται the words καὶ ῥύσεται, strongly supported by \mathfrak{P}^{46} \aleph B C P 33 it^g vg cop^{sa,bo} arm *al*, seemed to some scribes to be superfluous and were therefore omitted (A D* Ψ it^{d,61} syr^p eth^{pp}); other scribes altered the first ῥύσεται to ῥύεται (D^c G^{sr} K 614 1739 1881 *Byz Lect* syr^h *al*), thus producing the sequence of past, present, and future.

textual variant 4: Bruce Metzger's comment

1.10 [ὅτι] καὶ ἔτι {C}

A majority of the Committee regarded the rise of variations in the witnesses as due to the presence of a threefold sequence of particles (ὅτι καὶ ἔτι), one or another of which was dropped by copyists for stylistic reasons. Nevertheless, because of the weight of the combination of \mathfrak{P}^{46} B D^{sr} 1739 in attesting καὶ ἔτι without ὅτι, it was decided to enclose the latter within square brackets.

If the text is read without ὅτι a full stop should be placed after ἡλπίκαμεν.

textual variant 5: Bruce Metzger's comment

1.11 ἡμῶν (2) {C}

The Committee preferred the reading ἡμῶν, which is adequately supported by a variety of witnesses (\mathfrak{P}^{46c} \aleph A C D* G Ψ 1739 Old Latin vg syr^{p,h} cop^{sa,bo} goth arm *al*). The reading ὑμῶν (\mathfrak{P}^{46*} B D^c K P 614 *al*), which is almost unintelligible in the context, is a scribal blunder, originating from the circumstance that in later Greek η and υ were pronounced alike.

punctuation variant 1

There are three alternatives:

[1] a major, a minor

...which even also we suffer. And our hope is firm concerning you, knowing that...

This would lead to punctuation variant 2 [a] below

[2] a minor, a major

...which even also we suffer, and our hope is firm concerning you. Knowing that...

This would lead to punctuation variant 2 [b] below

[3] a minor, a minor

...which even also we suffer, and our hope is firm concerning you, knowing that...

punctuation variant 2

The issue here is where the verse number [7] should be put.

[a] Does verse 7 start at "And our hope for you is...."

[b] Or does the verse 7 start at "Knowing that..."

We can see that this is really a subsection of the consideration of punctuation variant 1 above. The choices we make there effect the choices we make here..