

2 CORINTHIANS 10

NLET

PAUL DEFENDS THE AUTHORITY

THAT HE AND TIMOTHY HAVE AS APOSTLES

1 Now, I myself, *for my part*, keep on encouraging you by way of the gentleness and reasonableness of the Anointed One, *I* who, on the one hand, in relation to countenance *am* meek amongst you; on the other hand, when being far away, *am* bold toward you.

2 Now, I want, when I am present, that I not be overbold with the confidence with which I reckon to have courage against anyone who is reckoning us as being ones who are walking according to flesh. 3 For, *though* being ones who are walking in connection with flesh, we do not wage war according to flesh. 4 For, the armament of the campaign *that is* ours *is* not fleshly. Rather, *it is* a powerful *thing* belonging to the God for a pulling down of strongholds, *we*

- being ones who are pulling down arguments 5 and every exalted thing which is being raised up against the High Knowledge from the God, and
- being ones who are taking as prisoners every thought to end in a hearkening to the Anointed One, 6 and
- being ones who are ready to correct every misunderstanding,

at the time when the Harkening *that is* yours might be fulfilled.

7 You keep on looking at the *things* in accord with outward appearance. If anyone lastingly persuades himself that he belongs to anointed One, let him reckon again from ¹ himself that, just as he, *for his part*, belongs to an anointed One, also we, *for our parts*, belong to an anointed One².

8 For, if ever I might even³ also⁴ boast somewhat superfluously concerning the authority *that is* ours – which the Lord gave to us⁵ for edification and not for a demolition of you, I shall not be put to shame, 9 lest I might seem in whatever way to alarm you by means of

the letters.

10 Because, “On the one hand, the letters,” he says, “are heavy and powerful. On the other hand, the presence of the body is without strength; and, the word *is* one which keeps on being contemptible.”

11 Let the one such as this keep on reckoning this: that such as we are with respect to a word by means of a letter when absent, *we are* such as this also when absent with respect to the deed.

12 For, we do not have the effrontery to reckon or compare ourselves to any of the ones who keep on recommending themselves. Rather, among themselves they, *for their parts*, are

- ones who keep on measuring themselves by themselves and
- ones who keep on comparing themselves with themselves.

They do not understand.

13 Now, we, *for our parts*, shall not vaunt ourselves as far as beyond measure. Rather, *we shall vaunt ourselves* according to the measure of the measuring rod with which measure the God apportioned to us – to extend even to also you!

14 For, not as being ones who are not extending ourselves toward you, we are stretching ourselves out beyond measure. For, even as far as also you, we came first in connection with the Excellent Announcement about the Anointed One, 15 not being ones who keep on boasting as far as the immeasurable things in connection with labors belonging to others.

Now, *we are* ones having a hope – one which is growing from the Faith *that is* yours

- to be extolled amongst you in accord with the standard *that is* ours –
 - toward abundance,
 - 15 toward the *things* beyond you,
- to be evangelized, not in connection with another's standard in regard to the prepared *things* to boast.

17 Now, let the one who boasts boast in connection

¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have 'from' here instead of 'before'.

² 95% of the Greek manuscripts, including the best line of transmission (f35), include the title translated as 'belong to an anointed One' here.

³ 97% of the Greek manuscripts, including the best line of

transmission (f35), include the particle translated as 'even' here.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), include the word translated as 'also' here.

⁵ 96% of the Greek manuscripts, including the best line of transmission (f35), include the dative, personal pronoun translated as 'to us' here.

with YaHWeH⁶. 18 For, *it is* NOT the one who keeps on recommending himself *who* is approved; rather, whom the Lord recommends.

⁶ 'YaHWeH' – The Greek has the word 'Lord' (Κυρίω) without a definite article here. Paul and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially

clear in New Testament quotations from the Old Testament where the name YaHWeH appears.