

## 2 CORINTHIANS 5

### NLET

#### PAUL DISCUSSES OUR SITUATION AS THOUGH LIVING ABROAD

#### AWAY FROM THE LORD

1 For, we know that, if ever the earthly dwelling consisting of the Tent should be taken down, we have a building from God,

- a house not made with hands,
- eternal,
- in the Heavens.

2 For, indeed, in connection with this building we sigh, being ones who keep on desiring for ourselves to be clothed with the dwelling that is ours – *that is*, the one from heaven, 3 if indeed also, being ones having been clothed<sup>1</sup>, we shall not be found naked.

4 For, also being the ones who are in the Tent, we sigh deeply, being weighed down, because of which we do not desire to strip ourselves; rather, to put something on ourselves over our present clothes, in order that the Mortal Thing might be swallowed down by the Life.

5 Now, the One Who acquired us by His labor for this very purpose is God – *namely*, the One Who has also<sup>2</sup> given to us the Token of what is to come – *namely*, the Token which is from the Spirit.

6 So then,

- being ones who are of good courage always, and
- being ones who have lastingly known as ones who are dwelling at home in the Body,

we are living abroad, away from the Lord.

7 For, by means of faith we keep on walking; not by means of that which is seen.

8 Now, we keep on being of good courage. And, we are well-pleased rather to be living abroad, away from the Body, and to live in relation to the Lord.

9 Therefore, we are also ambitious –

- whether being ones who are dwelling at home,
- whether being ones who living abroad,

to be ones who are well-pleasing to Him.

10 For, it is necessary that we all be made manifest before the Judgment Seat of the anointed One, in order that each one might be recompensed for the *things* which he has accomplished by means of the Body – whether good or bad<sup>3</sup>.

#### PAUL DISCUSSES THE RELATIONSHIP OF HIMSELF AND TIMOTHY WITH THE CORINTHIAN DISCIPLES

11 So then, having lastingly known the Fear of the Lord, we persuade people.

Now, we have been lastingly made manifest to God.

Now, I keep on hoping also to be lastingly made manifest in connection with the conscience that is yours.

12 For,<sup>4</sup> we are NOT again recommending ourselves to you. Rather, *we are* being ones who are giving to you an occasion – *that is*, a boast in defense of us, in order that you might have *something* so as to be the ones who keep on boasting in appearance and not with respect to heart.

13 For, either we are confounded for God; or, we are of sound mind for you.

14 For, the Love of the anointed One keeps on holding us together, having discerned this: that, if<sup>5</sup> one person died in behalf of all *people*, then the whole of *people* have died. 15 And, in behalf of all *people* He died, in order that the ones who are living might no longer keep on living for themselves but, rather, for the One Who died in behalf of them and was raised.

#### PAUL NOTES

#### HOW THE PERCEPTION AMONG DISCIPLES HAS CHANGED

16 Therefore, from the now on we, *for our parts*, know no one according to flesh. Now,<sup>6</sup> if we also have lastingly known an anointed One according to flesh, rather, we now no longer keep on knowing *Him*.

17 Therefore, if anyone is in connection with an anointed One, *he is* a newly-made creature. The former *things* have passed away. Look! Newly-made *things* – the ALL of them<sup>7</sup> – have come into a new state

<sup>1</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'being ones having been clothed' here. On the basis of one manuscript (D) the NU has 'being ones having been unclothed'.

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the adverb 'also'.

<sup>3</sup> 94.2% of the Greek manuscripts, including the best line of transmission (f35), have 'bad' here. On the basis of 4.7% (D) the NU has an adjective which can also mean 'bad'.

<sup>4</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'For,' here.

<sup>5</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), include 'if' here.

<sup>6</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

<sup>7</sup> 56.3% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as 'the ALL of them' here.

of being.

*PAUL PROCLAIMS*

*HOW GOD HAS RECONCILE US TO HIMSELF*

18 Now, the *things* – *that is*, all of *them* – are from the God, *namely*,

- the one Who reconciled us with Himself by agency of Jesus<sup>8</sup> *the* Anointed and
- one Who has freely give to us the Service of Reconciliation.

19 So *it is*, that in connection with an anointed One God was

- being one Who was reconciling a *created* order to Himself,
- being one who was not reckoning to them the ‘fallings alongside’ *that were* theirs, and
- being one who committed <sup>9</sup> to us the Word of Reconciliation.

*PAUL PROCLAIMS HOW HE AND TIMOTHY*

*ARE AMBASSADORS FOR AN ANOINTED ONE*

20 So then, in behalf of an anointed *One* we serve as ambassadors. As though the God keeps on exhorting through us, we keep on begging in behalf of an anointed *One*, “Be reconciled to the God!”

21 For,<sup>10</sup> He made the One who did not come to know a moral failure *to be* a moral failure in our behalf, in order that we, *for our parts*, might come to be a righteousness *one* belonging to God in connection with Him!

<sup>8</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here.

<sup>9</sup> 45% of the Greek manuscripts, including the best line of transmission (f35), do not include the preposition that can be

translated as ‘in’ here. (The preposition (‘to’) that follows in the translation is implied by the following dative noun.)

<sup>10</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘For,’ here.