

2 CORINTHIANS 6

NLET

PAUL URGES FRUITFULNESS NOW

1 Now, also being ones who keep on working together with *you*, we keep on exhorting you NOT to receive the Grace of the God to end in fruitlessness.

2 For, it says,

“At an acceptable time I listened to you;

And, in a day of salvation I rescued you!”¹

Look! NOW *is* a critical time – *that is*, an acceptable time!

Look! NOW *is* a day of salvation!

So, *be ones* –

- 3 in connection with nothing giving not even one cause for offence, lest the Service might be discredited,
- 4 rather, in all *things*, being ones who have commended ourselves as servants of God –
 - in connection with endurance – *that is*, much;
 - in connection with pressure;
 - in connection with distresses;
 - in connection with difficulties;
 - 5 in connection with blows;
 - in connection with imprisonments;
 - in connection with anarchies;
 - in connection with beatings;
 - in connection with *times of* sleeplessness;;
 - in connection with fastings;
 - 6 in connection with sanctity;
 - in connection with knowledge;
 - in connection with long suffering;
 - in connection with kindness;
 - in connection with spirit – *that is*, a holy one;
 - in connection with *self-sacrificing* love – *that is*, without dissimulation;
 - 7 in connection with a word of truth,
 - in connection with power from God,
 - by means of the weapons consisting of the Righteousness at the right and left,
 - in a state of glory and a *state* of dishonor,

- in a state of disrepute and good repute,
- as though deceitful and *yet* truthful,
- 9 as though ones who are now being unknown and *yet* being ones who are recognized,
- as being ones who are being put to death, and *yet* – look! – we keep on living,
- as ones who keep on being punished, and *yet* not being ones who are being put to death,
- 10 as ones who always keep on being grieved, and *yet* being ones who keep on rejoicing,
- as beggarly-poor *ones*, but being ones who are making many rich,
- as being ones who have nothing, and *yet* being ones who possess all *things*.

PAUL DESCRIBES THE RELATIONSHIP BETWEEN

THE CORINTHIAN DISCIPLES AND HIMSELF AND TIMOTHY

11 The mouth *that is* ours has lastingly spoken to you Corinthians. The heart that is ours has lastingly opened wide.

12 You are not being confined by us. Nonetheless, you are being confined by the inner affections *that are* your own.

13 Now, in like exchange – as to children I am speaking – you, *for your parts*, be opened wide also to us!

PAUL URGES THE CORINTHIAN DISCIPLES

NOT TO BE UNEQUALLY YOKED WITH UNBELIEVERS

AND EXPLAINS WHY NOT

14 Stop coming to be yoked together unequally with unbelievers *and resist the urge to do so in the future!*

For, what partnership *is there between* righteousness and lawlessness?

Now, what² joint participation *is there* with light in relation to darkness?

15 Now, what agreement *is there* with an anointed One in relation Beliar³?

Or, what part *does* belief *have* with unbelief?

16 Now, what agreement *does* a sanctuary of God *have* in common with idols?

For, you, *for your parts*,⁴ are⁵ a sanctuary of God – *that is*, One Who is living; just as the God said:

Testament.

⁴ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘you, for your parts,’ here instead of ‘we, for our parts.’

⁵ 93% of the Greek manuscripts, including the best line of transmission (f35), have the proper verb for a second person,

¹ A reference to Isaiah 49:8

² 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, what’ here instead of ‘Or, what’.

³ ‘Beliar’ – This proper noun seems to be a later spelling of ‘Belial’ which is a transliteration of the Hebrew word בְּלִיַּעַל which means ‘worthlessness’. This spelling is found only here in the New

“ ‘I shall dwell among them.

“And, I shall walk among *them*.

And, I shall be God of them.

And, they shall be a people for Me⁶.”⁷

¹⁷ Therefore, come out from *the* midst of them;

And, be made separate,’ says YaHWeH^{8,9};

‘And, you shall stop engaging in an unclean thing.

And, I, *for My part*, shall admit you.

¹⁸ And, for you I shall be as much as a father;

And, you, *for your parts*, shall be to me as much as sons and daughters,’ says YaHWeH¹⁰, an Almighty One.”

plural subject here. On the basis 4% the NU has a verb for a first person, plural subject. In English they look the same.

⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘for Me’ here instead of ‘that are Mine’.

⁷ A targummed reference to Ezekiel 37:23b or 27, or Leviticus 26:11-12, or Jeremiah 24:7, Or Jeremiah 30:22, or Jeremiah 31:33, or Jeremiah 32:38

⁸ ‘YaHWeH’ – The Greek has the word ‘Lord’ (Κύριον) 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. Indeed, this is the name for God used several times in the context of Isaiah 52:11.

⁹ A targummed reference to Isaiah 52:11a

¹⁰ ‘YaHWeH’ – See footnote 8.