

10. 2 CORINTHIANS

Version 6.3: 8-7-17

Chapter 1

1:1 Sha'ul, an ambassador
of YAHUSHUA, The Messiah
by the will of YAHWEH,
and Timothy, our brother,
to the assembly of YAHWEH which is at Corinth,
with all the set apart ones who are in all Achaia.

Sha'ul means requested.
Timothy means honoring YAHWEH.
Corinth means satisfied.
Achaia means wailing.

1:2 Favor to you and well-being
from YAHWEH, our Father
and The Master, YAHUSHUA, The Messiah.

1:3 Blessed *is* The Elohim and Father
of our Master YAHUSHUA, The Messiah,
The Father of compassions
and The Elohim of every encouragement,
1:4 Who encourages us in all our trouble,
in order that we may be able to encourage
those who are in any trouble with the encouragement
with which we ourselves are encouraged by YAHWEH.
1:5 Indeed, just as the hardships of The Messiah
abound in us,
so our encouragement also abounds
through The Messiah.

1:6 Now even if we are oppressed
it is for the sake of your encouragement
and deliverance,
which is effective for enduring
the same hardships which we also experience.
Or if we are encouraged,
it is for the sake of your encouragement
and deliverance.
1:7 And our expectation for you *is* stable
because we understand that
as you are partners in the hardships
so also *are you partners* in the encouragement.

1:8 Indeed, we do not want you to be ignorant, brothers,
about our trouble which came to us in Asia,
that we were burdened beyond measure, beyond ability,
so much that we despaired even of this life.

Asia means slime; mire.

1:9 Furthermore, we had the sentence
of death in ourselves
in order that we might not trust in ourselves,
but rather in YAHWEH Who raises the dead;
1:10 Who rescued us from so great a death
and continues to rescue us,
in Whom we trust that He will yet rescue *us*,
1:11 you also assisting by petition for our sakes,
in order that thanks may be given by many persons
on our behalf for the gift to us by many.

1:12 Indeed, our boasting is this,
the evidence given by our conscience
that we conducted ourselves in the world
in sincerity and reverent clarity,
not with fleshly wisdom,
but in the favor of YAHWEH,

and have remained in the world
even more earnestly for your sakes.

1:13 Indeed, we are not writing any other things to you
than what you read or understand.

Now I trust you will understand even to the end

1:14 as also you have understood us in part,
that we are your boast as you also are ours,
in the day of The Master, **YAHUSHUA**.

1:15 And in this confidence

I intended to come to you previously
in order that you might have a second benefit

1:16 even to travel by way of you to Macedonia,
and come to you again from Macedonia,
and be helped by you on my way to Yahudah.

Macedonia means tall.
Yahudah means YAH will be praised. Traditionally 'Judea' is used. It refers specifically to the tribe of Yahudah. There has never been a 'J' in the Hebrew language. There has never been a 'J' in the Greek language. The letter 'J' was not used until 1500 A.D. Therefore it cannot be correct in a Hebrew or Greek text.

1:17 Therefore, when I was planning this,
did I do it lightly?

Or the things I plan do I plan according to the flesh
that with me there should be Yes, Yes, and No, No?

This is a Hebraic expression wherein the duplication is like saying, "absolutely yes" or "absolutely no."

1:18 But because **YAHWEH** is trustworthy
our word to you was not Yes and No.

1:19 Indeed, The Son of **YAHWEH**,
YAHUSHUA, The Messiah,

Who was proclaimed among you by us,
by me, Silvanus, and Timothy was not Yes and No.
On the contrary, in Him it was Yes!

Silvanus means woody.

1:20 Indeed, all the promises of **YAHWEH**
in Him *are* Yes, and in Him amen
to the praise of **YAHWEH** through us.

1:21 Now He Who establishes us
with you in The Messiah.

And He Who has anointed us *is* **YAHWEH**,

1:22 Who also has sealed us and given us the pledge
of The Divine Nature of **YAHWEH** in our hearts.

Sealed literally means stamped for security or preservation.
Pledge means earnest money deposit, down payment.
pneuma - a current of air, i.e. breath; vital principle.
The reference here using **pneuma** is traditionally given as "Spirit". It's capitalized to indicate it is the 'Spirit' of YAHWEH. However, there is no such concept in Hebrew thought. 'Spirit' is a Greek term. It would not be used by a Hebrew person. For the Hebrews the breath was seen as "the wind of man". It moved in and out of him from the depths of his being. It was seen to represent his character, his inner nature or essence. In this instance the reference is not to the "breath of man" but is to "the breath of YAHWEH". Therefore it is the very essence and character of YAHWEH Himself. This is more properly known as The Divine Nature of YAHWEH.

1:23 Now I call upon **YAHWEH**
as a witness concerning my life
that to spare you I came no more to Corinth,

1:24 not because we have dominion over your faith,
but instead we are fellow workers in regard to your joy.

Indeed, by faith you stand.

Chapter 2

2:1 Now I determined this within myself,
that I would not come again to you in sadness.

2:2 Indeed, if I make you sad
then who is he who makes me glad
but the one who is made sad by me?

2:3 And I wrote this very thing to you
so that when I came I might not have sadness
over those from whom I ought to have joy,
being convinced concerning all of you
that my joy is the joy of all of you.

2:4 Indeed, out of much sadness and anguish of heart
I wrote to you with many tears,
not that you might be sad,
but instead that you might know the love
which I have so abundantly for you.

2:5 Now if anyone has caused sadness
he has not saddened me except in part,
so that I might not be too severe toward you.

2:6 This punishment which was inflicted by many
is sufficient for such a man,

2:7 so that on the contrary, even better,
you forgive and encourage him lest perhaps such a one
be swallowed up with too much sorrow.

2:8 Therefore, I urge you to reaffirm your love to him.

2:9 Indeed, to this end I also wrote
that I might know by a test
whether you are listening attentively in all things.

2:10 Now whom you forgive anything I also forgive.
Now if indeed I have forgiven anything
I have forgiven that one for your sakes
in the presence of The Messiah,

2:11 lest The Adversary might take advantage of us.
Indeed, we are not ignorant of his devices.

2:12 Furthermore when I came to Troas
to proclaim The Messiah's good news
and a doorway was opened to me by The Master.

Troas means a Trojan.

2:13 I had no rest in my Divine Nature
because I did not find Titus, my brother.
But taking my leave of them I departed for Macedonia.

Titus means nurse; rearer.

2:14 Now praise be to **YAHWEH**
Who always gives victory to us through The Messiah,
and renders apparent the fragrance of His knowledge
through us in every place,

2:15 because we are to **YAHWEH**
the sweet fragrance of The Messiah
among those who are being delivered,
and also among those who are being destroyed,
2:16 to the one the aroma of death leading to death,
and to the other the aroma of life leading to life.
And who is sufficient for these things?

2:17 Indeed, we are not as so many,
peddling The Word of **YAHWEH**.
But on the other hand, according to clarity,
but on the other hand, according to **YAHWEH**,

in the very presence of **YAHWEH**
we speak about The Messiah.

Peddling means selling for a profit.

Chapter 3

3:1 Do we begin anew to commend ourselves?
Or is there need of some letters
of recommendation to you,
or recommendations from you?

3:2 You are our letter written upon our hearts
known and read by all human beings,

3:3 because you have been revealed
as a letter of The Messiah, ministering through us,
written not with ink

but with The Divine Nature of The Living Elohim;
not on tablets of stone,
but rather on fleshly tablets of the heart.

3:4 Now we truly have
this confidence toward **YAHWEH**
because of The Messiah.

3:5 Not that we are competent by ourselves
to think of anything as *being* from ourselves.

On the contrary, our ability is from **YAHWEH**

3:6 Who also has enabled us
as attendants of The New Covenant, not of a letter,
but of a Divine Nature,
because the letter kills
but The Divine Nature gives life.

3:7 Now if the ministry of death written on stones
came with splendor so that the children of Yisra'el
were not able to look intently at the face of Moshe
because of the splendor of his face,
which splendor was being rendered useless,

3:8 how will the ministry
of The Divine Nature of **YAHWEH**
not be more magnificent?

3:9 Indeed, if the ministry of condemnation
had splendor,
the ministry of justification
exceeds much more in splendor.

3:10 Indeed, even what was made magnificent
had no splendor in this respect
because of the surpassing splendor.

3:11 Indeed, if what is being rendered useless
was magnificent,
that which remains is much more magnificent.

3:12 Therefore having such anticipation
we use great boldness of speech,

3:13 unlike Moshe who put a veil over his face
so that the children of Yisra'el could not look intently
at the end of what was being rendered useless.

Moshe means drawing out.
Yisra'el means he struggles with El (God).

3:14 On the other hand their minds were hardened.
Indeed, until this very day
the same veil remains unremoved
in the reading of The Old Covenant.

Lit. – antique or worn out contract.

This same thing is rendered useless
by means of The Messiah.

3:15 In other words, even until this very day
when Moshe is read a veil is on their heart.

3:16 However, when *the heart* reverts to **YAHWEH**
the veil is completely removed.

3:17 Now **YAHWEH** is The Divine Nature.
And where The Divine Nature of **YAHWEH** exists,
there is freedom!

Plainly stated - **YAHWEH is the Divine Nature!**
Here, YAHWEH is identified plainly by Sha'ul as the Divine
nature.
**HE is the so-called "Holy Spirit". There is no third
"person", and no Trinity.** A careful study of all the
references of Scripture will reveal this plainly. It is not "a
person". It is The Divine Nature of YAHWEH Himself.

3:18 Now each of us, having an unveiled face
that is reflecting the splendor of **YAHWEH**,
is being transformed into the same likeness,
from splendor into splendor, in exactly the same way
by The Divine Nature of **YAHWEH**.

The translation of this verse is different than what's found in
most Bibles today. The context is our guide. The discussion is
about the splendor seen in the face of Moshe, which was
covered by a veil.
Today believers do not need to wear such a veil because it has
been **completely removed in The Messiah**. Hence, our faces
are allowed to reflect the splendor of YAHWEH openly.

Chapter 4

4:1 Because of this we have this particular ministry.
Since we have been granted compassion
we do not become discouraged.

4:2 On the contrary,
we have disowned the concealed things of shame,
not walking in cleverness,
nor adulterating The Word of **YAHWEH**,
but rather by exhibition of the truth,
are commending ourselves to every man's conscience
in the presence of **YAHWEH**.

4:3 But even if our good news is covered up,
it is covered up to those who are perishing,
4:4 whose minds the god of this age has blinded,
who disbelieve lest the light of the splendor
of the good news of The Messiah,
who is the likeness of **YAHWEH**,
might shine on them.

4:5 Therefore, we do not proclaim ourselves,
but instead The Messiah, **YAHUSHUA**, The Master,
and ourselves as your servants
for the sake of **YAHUSHUA**.

4:6 Indeed, **YAHWEH**, Who told light
to shine out of darkness,
has radiated brightness into our hearts
for the sake of illuminating
the knowledge of the splendor of **YAHWEH**
by means of the presence of **YAHUSHUA**, The Messiah.

4:7 Now we have this treasure in clay vessels
in order that the preeminence of the miraculous power
is of **YAHWEH** and not of us.

4:8 *We are* constricted on every side, yet not cramped.
We have no way out, but are not despondent,

4:9 persecuted, but not deserted,
thrown down, but not completely destroyed;,
4:10 always carrying about in the body
the dying of The Master, YAHUSHUA,
in order that the life of YAHUSHUA
may also be rendered apparent in our body.

4:11 Indeed, we who live
are always delivered unto death
because of YAHUSHUA,
in order that the life of YAHUSHUA
also may be rendered apparent in our mortal body.
4:12 So then death is working in us, but life in you.

4:13 Now we also,
having the same Divine Nature of belief
according to what is written,
"I believed and therefore I spoke,"
(Ps. 116.10)

we also believe and therefore we speak
4:14 understanding that He Who has raised up
The Master, YAHUSHUA,
will also raise us up because of YAHUSHUA,
and will stand beside us with you.

4:15 Now all things are for your sakes,
in order that favor having spread through the many
might cause thanksgiving to abound
to the honor of YAHWEH.

4:16 Consequently we are not discouraged.
And even though our outward person is utterly decaying,
yet the inner being is being renovated day by day.

4:17 Indeed, our light trouble, which is but for a moment,
is working for us a far more exceeding
eternal abundance of honor

4:18 while we do not consider the things that are seen,
but the things which are not seen.
Indeed, the things which are seen are temporary,
but the things which are not seen are eternal.

Chapter 5

5:1 Indeed, we understand
that if our worldly residence,
the human body, is demolished
we have a structure from YAHWEH,
a residence made without hands,
eternal in The Heavens.

5:2 Indeed, in this we also sigh,
intensely craving to be clothed with our residence
which is from The Heaven

5:3 if indeed having been clothed
we will not be found naked.

5:4 Indeed, we who are in temporary residence
also groan being weighed down
not because we want to be unclothed,
but rather further clothed in order that mortality
may be swallowed up by The Life.

Mortality is not merely swallowed up by living/life. It is
swallowed up by Eternal Life. Hence, The Life is capitalized to
reflect this distinction.

5:5 Now He Who has fashioned us for this very thing
is YAHWEH,

Who also has given to us the earnest money deposit
of The Divine Nature of **YAHWEH**.

5:6 So also accordingly, *we are* always courageous,
understanding that while we are at home in the body,
we are absent from The Master.

5:7 Indeed, we walk by trust, not by sight.

5:8 We are courageous.

But we also think it even better
to be absent from the body
and to be present with The Master.

5:9 Consequently we are eager,
whether present or absent,
to be fully acceptable to Him

5:10 because we must all appear
in front of the judgment seat of The Messiah,
so that each one might be responsible
for the things *done* in the body
in accordance with what he has performed habitually,
whether good or bad.

5:11 Knowing therefore the reverence of The Master
we persuade human beings.

But we are well known to **YAHWEH**.

And I also trust are well known in your consciences.

5:12 Indeed, we do not

commend ourselves again to you,
but give you opportunity to boast on our behalf
so that you might have an answer for those
who boast in appearance and not in heart.

5:13 Indeed, if we are beside ourselves it is for **YAHWEH**.

If we are of sound mind it is for you.

5:14 Indeed, the love of The Messiah compels us,
deciding in this way that if One died for every one,
then every one died.

5:15 And He died above all *e/se* that those who live
might no longer live for themselves, but rather for Him
Who has died for their sake and has been raised up.

5:16 Therefore, from now on we consider no one
according to flesh.

Even though we have known The Messiah
according to flesh
yet now we know *Him thus* no longer.

5:17 Therefore, if anyone is in The Messiah
he is a new creation.

The old has passed away.

Behold! Everything has become new!

This is very important to comprehend. The old that has passed away is the old "human nature". In the state of forgiveness our offenses are no longer counted against us. We are set free from the debt we owe by the death, resurrection, and ascension of YAHUSHUA, The Messiah. We not have a "new nature". Sha'ul (Paul) refers to this at some points as "the new man". In reality it is The Divine Nature of YAHWEH which now dwells within a believer. This indeed makes everything "new".

5:18 Now everything is from **YAHWEH**,

Who has reconciled us to Himself
through **YAHUSHUA**, The Messiah,
and has given us the ministry of reconciliation

To reconcile is to make different.

5:19 That's how **YAHWEH** was
by means of The Messiah
reconciling the world to Himself,
not counting their lapses against them.
And He has placed in us
the message of the reconciliation.

5:20 Truly then, we act as representatives
on behalf of The Messiah in accordance with **YAHWEH**
having invited you through us,
begging for the sake of The Messiah
that you be reconciled to **YAHWEH**.

5:21 Indeed, the One who has not known offenses
for our sakes has been made an offense offering,
in order that we might become justified by **YAHWEH**
through Him.

The concept of the offense offering was extremely well known to the early believers. It's not that The Messiah was made to "become an offense", or "to offend", but rather, that He became the "offense offering", the sacrifice by which our offense debt was paid in full.

hamartia – a sin, an offense. It can also refer to an offense offering.

What is traditionally called "sin" is more accurately identified as an offense. It's an offense against YAHWEH because it is a direct act of rebellion against His instruction. Traditional translations fail to identify the Truth that there are only two choices in life - to do it according to YAHWEH's instructions, or to do it YOUR way. The second is rebellion. It is offensive to YAHWEH, Your Creator!

Chapter 6

6:1 Now we being fellow workers urge you
not to receive the favor of **YAHWEH** in vain.

6:2 Indeed, He says:

*"In an approved time I have heard you,
and in the day of deliverance I have helped you."*
(Is. 49.8)

Behold! Now is the accepted time!
Behold! Now is the day of deliverance!

6:3 Give not even one, in any thing, a cause to offend
in order that our ministry may not be blamed!

6:4 On the contrary, in everything we ourselves
are standing together as attendants of **YAHWEH**
in much cheerful endurance,

in troubles,
in constraints,
in calamities,
6:5 in wounds,
in imprisonments,
in instabilities,
in labors,
in sleeplessness,
in fastings;

6:6 in purity,
in knowledge,
in fortitude,
in usefulness,
in The Set Apart Divine Nature of **YAHWEH**
in sincere love,

6:7 in the word of truth,
in the miraculous power of **YAHWEH**,
through the armor of right actions,

on the right hand and on the left,
6:8 through honor and dishonor,
through bad report and good report;
as impostors yet true;
6:9 as unknown yet well known;
as dying, yet behold, we are living;
as disciplined, yet not put to death;
6:10 as sorrowful, yet always cheerful;
as beggars, yet making many rich;
as possessing nothing, yet possessing everything.

6:11 We have spoken openly to you, Corinthians.
Our heart is enlarged.

6:12 You are not restricted by us.
But you are restricted by your inner affections.

6:13 Now in return for the same
(I am speaking as to children), you also be enlarged.

6:14 Do not become unequally yoked together
with disbelievers!
Indeed, what participation has justification with illegality?

This is a significant issue with Sha'ul. He knows the dangers of doing this. We are warned to "come out from among them" (Is. 52.11), to be set apart. Yet today it's common practice among us. Believers participate with unbelievers in fellowships every day. This ought not be so!

And what partnership has light with darkness?

6:15 And what accord has The Messiah
with worthlessness?

Or what portion has a believer with a disbeliever?

Traditionally used here is a transliteration of the Hebrew term, **bliya'al**. It means without profit or benefit, worthlessness.

6:16 And what agreement
has The Temple of **YAHWEH**
with idols.

Indeed, you are the temple of The Living Elohim.

As **YAHWEH** has said:

*"I will dwell in them and walk among them.
I will be their Elohim, and they will be My people."
(Lev. 26.12, Jer. 32.38, Ezek 37.27)*

6:17 Therefore,
*"Come out from among them and be separate,
says **YAHWEH**.
Do not touch what is unclean, and I will receive you."
(Is. 52.11)*

6:18 *"I will be a Father to you,
and you will be My sons and daughters,
says **YAHWEH**, The Almighty."
(2 Sam 7.14)*

Chapter 7

7:1 Therefore having these promises, beloved,
cleanse yourselves from all filthiness
of flesh and of nature,
further fulfilling sacredness in fear of **YAHWEH**.

The term for fear indeed conveys the idea of alarm or fright. It's appropriate to be afraid of what **YAHWEH** can do to us as a result of our sin – our rebellion against his authority. Remember that there are consequences for such actions. A healthy form of fear helps us to remember who He is and the awesome power He has at His disposal.

7:2 Make room for us.
We have wronged no one.

We have corrupted no one.
We have cheated no one.
7:3 I do not say this to condemn.
Indeed, I have said before that you are in our hearts
to die together and to live together.

7:4 Great is my bluntness toward you.
Great is my boasting on your behalf.
I am filled with encouragement.
I am exceedingly happy amidst all our trouble.
7:5 And indeed, when we came into Macedonia
our bodies had no rest,
but rather we were squeezed on every side.
Outside were controversies.
Inside were fears.

7:6 Nevertheless **YAHWEH**,
Who encourages the humiliated,
encouraged us by the coming of Titus,
7:7 but not only by his coming,
but also by the encouragement
with which he was encouraged by you,
having told us of your earnest desire, your mourning,
your zeal for me, so that I rejoiced even more.

7:8 And even though I made you sorry with my letter
I do not regret it.
Although I did regret it,
because I perceive that the same letter made you sad,
though only for a while.
7:9 Now I am glad, not that you were made sad,
but that your sadness led to a change of mind.

Indeed, you were made sad in a reverent manner,
in order that you might suffer loss from us in nothing.

7:10 Indeed, according to **YAHWEH**
sadness accomplishes a change of mind
leading into irrevocable salvation.
But the sadness of the world accomplishes death.

7:11 Indeed, observe this very thing,
that having been saddened in a godly manner
how much eagerness it produced in you,
how much self defense,
how much indignation,
how much fear,
how much earnest desire,
how much zeal,
how much vindication!
In all things you proved yourselves
to be innocent in this matter.

7:12 Therefore although I wrote to you,
I did not do it for the sake of him
who had done the wrong,
nor for the sake of him who suffered wrong,
but that our care for you in the sight of **YAHWEH**
might be rendered apparent to you.

7:13 For this reason we have been encouraged
through your encouragement.
And we rejoiced exceedingly more for the joy of Titus,
because his nature has been refreshed by you all.

7:14 Indeed, if in anything
I have bragged to him over you

I am not ashamed.

On the contrary, as we spoke all things to you in truth, even so our boasting to Titus has been found *to be* truth.

7:15 And his affections are greater for you as he remembers the attentive listening of all of you; how with fear and trembling you received him.

7:16 Therefore I rejoice that I have confidence in you in everything.

Chapter 8

8:1 Now brothers, we make known to you the favor of **YAHWEH** that was given to the assemblies of Macedonia,

8:2 because in a great trial of affliction the abundance of their joy and their profound poverty abounded through the riches of their sincerity.

8:3 Because I give witness that according to their ability, and voluntarily beyond their ability,

8:4 they were begging us with much encouragement that we would receive the gift and the partnership of the ministering

to the set apart ones,

8:5 and not as we had expected.

Indeed, they first gave themselves to **YAHWEH** and then to us by the will of **YAHWEH**.

8:6 So we urged Titus that as he had begun so he might also complete this favor among you as well.

8:7 Therefore as you abound in everything, in faith, in speech, in knowledge, in all earnestness, and in your love for us, see that you abound in this favor also.

8:8 I do not speak this as an order, but because of the eagerness of others, and to prove the genuineness of your love.

8:9 Indeed, you know the favor of our Master, **YAHUSHUA**, The Messiah, that although He was rich, for your sakes He became poor, in order that you through His poverty have become rich.

8:10 And in this I give my opinion, that it is to your advantage not only to be doing what you began and were desiring to do a year ago, 8:11 but now you also must complete the doing of it, in order that as there was a readiness to desire it, so there also may be a fulfillment out of what you have.

8:12 Indeed, if there is first a willing mind it is accepted according to what one has and not according to what one does not have.

8:13 But I do not mean that others should be eased and you burdened,

8:14 but rather with an equality, that now at this time your abundance might supply their lack, so that their abundance also might supply your lack,

in order that there may be equality.
8:15 Just as it is written,
*"He who gathered much had nothing left over,
and he who gathered little had no lack."*
(Ex. 16.18)

8:16 Now thanks be to **YAHWEH**
Who placed the same earnest care for you
into the heart of Titus,
8:17 because he not only received encouragement,
but being more diligent,
he went to you of his own accord.

8:18 Now we have sent with him the brother
who has commendation in the good news
throughout all the assemblies.
8:19 And not only that,
but he was also chosen by the assemblies
to travel with us with this gift
which is administered by us
to the honor of **YAHWEH** Himself and your readiness,
8:20 avoiding this lest anyone might blame us
because of this abundance
which is administered by us,
8:21 providing good things
not only in the sight of **YAHWEH**
but also in the sight of men.
8:22 And we have sent with them our brother
whom we have frequently
proved diligent in many things,
but now much more earnestly
by the great confidence which we have in you.

8:23 If anyone inquires about Titus,
he is my partner and fellow worker concerning you.
Or if our brothers are inquired about,
they are messengers of the assemblies,
the honor of The Messiah.
8:24 Therefore indicate to them before the assemblies
the proof of your love
and of our boasting on your behalf.

Chapter 9

9:1 Now concerning the ministering
to the set apart ones
it is superfluous for me to write to you.
9:2 Indeed, I know your willingness,
about which I boast of you to the Macedonians,
that Achaia was ready a year ago,
and your enthusiasm has stirred up the majority.
9:3 But I have sent the brothers
lest our boasting of you
should be in vain in this respect, in order that as I said
you may be prepared.

9:4 Perhaps if some Macedonians come with me
and find you unprepared, we (not to mention you!)
would be ashamed of this confident boasting.

9:5 Therefore I thought it necessary
to encourage the brothers
to come to you ahead of time
and prepare your generous gift beforehand
which you had previously promised
so that it may be ready as a matter of generosity
and not as of a grudging obligation.

9:6 Now this I say, that one who sows sparingly
will also harvest sparingly,
and he who sows bountifully
will also harvest bountifully.
9:7 *Let* each one *give* just as he intends from the heart,
not from grief or from distress.
Indeed, **YAHWEH** loves a willing giver.

9:8 Moreover **YAHWEH** *is* able
to make every favor abound toward you,
in order that you,
always having every contentment in everything,
abound in every good work.

9:9 Just as it is written:
*"He has dispersed abroad.
He has given to the poor.
His right actions endure forever."*
(Psa. 112:9)

9:10 Now may He Who fully supplies
seed for the sowing
and also supplies bread for eating
also increase the scattering of your seed
and increase the produce of your right actions,
9:11 being enriched in everything for every generosity,
which causes, through us, gratitude to **YAHWEH**.

9:12 Indeed, the administration of this service
not only supplies the needs of the set apart ones,
but also is abounding through many thanksgivings
to **YAHWEH**.

9:13 Through the approval of this ministry
they honor **YAHWEH**
on behalf of your acknowledged subjection
to the good news of The Messiah,
and for your sincere participation with them and all men.

9:14 And they pray for you, earnestly longing after you
because of the exceeding favor of **YAHWEH**
which is upon you.

9:15 Now thanks *be* to **YAHWEH**
for His indescribable gift!

Chapter 10

10:1 Now I, Sha'ul, am myself encouraging you,
through the gentleness and fairness of The Messiah,
who according to my presence
am indeed humble among you,
but being absent am bold toward you.

10:2 But I ask you that when I am present
I may not be bold
with the confidence with which I intend to be bold
concerning some who think of us
as if we walked according to flesh.

10:3 Although we walk in flesh
we do not conduct warfare according to flesh.

10:4 Indeed, the weapons of our warfare are not fleshly,
but on the *contrary* are powerful through **YAHWEH**,
for the demolition of fortresses,

10:5 demolishing reasonings and every exalted thing
that is raising itself up
against the knowledge of **YAHWEH**,
and capturing every perception
for the sake of attentive listening to The Messiah;
10:6 also being ready to punish all disobedience

whenever your obedience has been made full.

10:7 Do you look at things according to
the outward appearance?
If anyone is convinced in himself
that he is The Messiah's
let him consider in himself again
that just as he is The Messiah's,
even so we are The Messiah's.

10:8 Indeed, even if I might boast
more abundantly of this authority,
which The Master has given us for edification
and not for your destruction, I will not be ashamed,
10:9 in order that you might not think
I would terrify you by my letters.
10:10 "For his letters," they say,
"are weighty and powerful,
but his bodily presence is weak,
and his speech contemptible."

10:11 Let such a person consider this,
that what we are in word by letters when we are absent
such we will also be in deed when we are present.
10:12 Indeed, we dare not count ourselves among
or compare ourselves
with those who commend themselves.
On the contrary, they,
measuring themselves by themselves,
and comparing themselves to themselves
do not understand.

10:13 We, however, will not boast beyond measure,
but rather according to the measure of the standard
which **YAHWEH** has appointed for us;
a measure which extends even to you.
10:14 Indeed, we do not over extend ourselves
(as though our authority did not extend to you),
because we came even to you
with the good news of The Messiah,
10:15 not boasting of things beyond measure,
(about other men's labor)
but having hope that as your trust is increased
we will be greatly increased by you within our boundary
10:16 to proclaim the good news
in the regions beyond you,
and not to boast in another man's
sphere of accomplishment.

10:17 Now
*"he who boasts, let him boast upon **YAHWEH**."*
(Jer. 9.24)

10:18 Indeed, not he
who commends himself is acceptable,
but whom **YAHWEH** commends.

Chapter 11

11:1 Oh that you might put up with me
in a little foolishness.
And indeed you do put up with me.
11:2 Indeed, I am jealous for you
with **YAHWEH's** jealousy,
because I have betrothed you to One Man,
presenting *you* as a clean maiden to The Messiah.

11:3 But I fear lest somehow

as The Adversary seduced Eve
through the very same trickery,
in this same way your thoughts might be corrupted
from the singleness that is in The Messiah.

Eve (actually, Chavvah) means life giver.

11:4 Indeed, if one comes
proclaiming a different YAHUSHUA
whom we have not proclaimed,
or if you receive a different nature
which you have not received,
or a different good news which you have not accepted,
you might well put up with it!

There are many counterfeits in the world. It is The Adversary's
key strategy to deceive by providing something that "looks" like
the real thing, but is not.

Be very careful that you are not deceived by such things. This
is what Sha'ul is warning about.

11:5 Indeed, I consider that I am not at all inferior
to the most eminent ambassadors.

11:6 Even though I am untrained in speech
yet I am not in knowledge.

Furthermore, we have in everything
been revealed in your midst by everything.

11:7 Did I commit an offense in humiliating myself
in order that you might be exalted
because I proclaimed the good news of YAHWEH
to you free of charge?

11:8 I robbed other assemblies,
taking wages *from them* to minister to you.

11:9 And when I was present with you and in need
I was a burden to no one.

Indeed, what I lacked the brothers
who came from Macedonia supplied.

Also in everything I protected myself
from being burdensome to you,
and so I will protect *myself*.

11:10 Because the truth of The Messiah is in me,
no one will stop me from this boasting
in the regions of Achaia.

11:11 Why? Because I do not love you?
YAHWEH knows!

11:12 But what I do I will also continue to do
that I might cut off the opportunity
from those who desire an opportunity
to be regarded just as we are
in the things of which they boast.

11:13 Indeed, such are false ambassadors,
deceitful workers,
transforming themselves into
ambassadors of The Messiah.

11:14 And *this is* nothing to be wondered at
because The Adversary himself
disguises himself as a messenger of illumination.

11:15 Accordingly it is no great thing
if his servants are also disguised
as servants of justification,
whose end will be according to their works.

11:16 I say again, let not even one think I am stupid.
If otherwise at least accept me as being stupid

so that I also might boast a little.

11:17 What I speak

I do not speak according to The Master,
but rather as if in senselessness
in the essence of this boasting.

11:18 Since many boast according to the flesh
I also will boast.

11:19 Indeed, you put up with stupid ones sweetly,
being thoughtful.

11:20 You even put up with it
if anyone utterly enslaves you,
if anyone devours you,
if anyone takes from you,
if anyone exalts himself,
if anyone strikes you on the face.

11:21 To our shame I say
that we were too weak for that!

However, in whatever anyone is bold
(I speak senselessly.)

I am bold also.

11:22 Are they Hebrews? So am I.

Are they Yisra'elites? So am I.

Are they the seed of Abraham? So am I.

11:23 Are they servants of The Messiah?
(I speak as insane.)

I more so:

in labors more abundant,
in stripes above measure,
in prisons more frequently,
in deaths often.

11:24 From the Yisra'elites five times

I received forty stripes minus one.

Considered to be one stroke short of killing the person being
beaten.

11:25 Three times I was beaten with rods.

Once I was stoned.

Three times I was shipwrecked.

A night and a day I have spent in the deep.

11:26 Traveling frequently,
dangers from rivers,
dangers of robbers,
dangers of my own countrymen,
dangers of the Gentiles,
dangers in the city,
dangers in the wilderness,
dangers in the sea,
dangers among
pretended associates,

11:27 in weariness and stress,
in sleeplessness often,
in hunger and thirst,
in fastings often,
in cold and nakedness;

11:28 besides the other things,
what comes upon me daily,
my deep concern for all the assemblies.

11:29 Who is weak and I am not weak?

Who is made to stumble
and I do not burn with indignation?

11:30 If I need to boast

I will boast in the things which concern my weakness.

11:31 The Elohim and Father of our Master,

YAHUSHUA, The Messiah,
Who is blessed for eternity,
knows that I am not lying.

11:32 In Damascus the governor
under Aretas, the king, was guarding
the city of the Damascenes with a garrison,
desiring to arrest me.

11:33 But I was let down in a basket
through a window in the wall
and escaped from his hands.

Chapter 12

12:1 Now being that it's not profitable for me to boast
I will then go on to visions
and revelations of The Master.

12:2 I knew a man in The Messiah
about fourteen years ago.
(Whether in the body I do not know
or whether out of the body I do not know.

YAHWEH knows.)

Truly, this one was taken even into the Third Heaven.

harpazo - to seize. It comes from a word that means to take for oneself; to choose.
It's not clear by anything we have in Scripture what the "Third Heaven" specifically refers to.

12:3 And I knew truly this man
(Whether in the body or out of the body
I do not know. **YAHWEH** knows.)

12:4 He was taken into Paradise
and heard inexpressible utterances
which it is not right for a human being to utter.

12:5 Of such a one I will boast,
but of myself I will not boast except in my weakness.

12:6 Indeed, though I desire to boast I will not be stupid.
Indeed, I will speak the truth.

But I refrain lest anyone might think of me
beyond what he observes me to be or hears from me.

12:7 And in order that I did not become arrogant
by the abundance of the revelations
a thorn in the flesh was given to me,
a messenger of The Adversary,
in order to buffet me lest I become arrogant.

Note the shift to the first person account, following the discussion of the revelations.
It was Sha'ul to whom the revelations were given, by **YAHUSHUA** Himself. Other portions of Scripture confirm this truth.
This is a most profound and important point to recognize about Sha'ul's experiences.
No other "apostle" had this experience.
Sha'ul was taught by The Messiah Himself through direct revelation – and even more importantly, **after His ascension**.

12:8 Concerning this thing I pleaded with The Master
three times that it might depart from me.

12:9 Yet He said to me,
"My showing favor is sufficient for you,
because My miraculous power
is made complete in weakness."

teleioo – to complete; to accomplish; to finish. This has often been translated as "perfect", but that's an improper connotation.

Therefore, with great pleasure,
I will rather boast in my weaknesses
that the miraculous power of The Messiah
may abide upon me.

12:10 Therefore I am well pleased
with weaknesses,
with insults,
with distresses,
with persecutions,
with calamities,
for the sake of The Messiah,
because when I am weak then I am powerful.

12:11 I have become stupid by boasting.
You have made it necessary for me.
Indeed, I ought to have been commended by you
because I am inferior to not even one
of the most eminent ambassadors
even though I am a nobody.

12:12 Truly the signs of an ambassador
were accomplished among you with all perseverance,
in signs, and wonders, and mighty deeds.

12:13 Indeed, in what were you
inferior to other assemblies,
except that I myself was not burdensome to you?
Forgive me this wrong!

12:14 Look, for the third time
I am prepared to come to you.
And I will not be burdensome to you
because I do not seek *what is* yours,
but rather *I seek* you.
Indeed, the children ought not
to lay up *wealth* for the parents,
but instead the parents for the children.
12:15 And I will very gladly incur cost
and be spent for your lives,
although the more abundantly I love you
the less I am loved.

psuche – breath, spirit, life.

A person does not have a "soul". That's a Greek creation that came along far after YAHWEH created Adam. He gave Adam "the breath of life", not a "soul".

12:16 But be that as it may, I did not burden you.
Nevertheless being crafty I caught you by cunning!
12:17 Did I take advantage of you
by any of those whom I sent to you?
12:18 I urged Titus, and sent our brother with him.
Did Titus take advantage of you?
Did we not walk in the same Divine Nature?
Did we not walk in the same steps?
12:19 Again do you think that we
give an account of ourselves to you?
We speak in the presence of YAHWEH in The Messiah.
Now everything, beloved, is for your edification.

12:20 But I fear lest somehow when I come
I will not find you such as I wish
and that I will be found by you
such as you do not wish,
lest somehow there are

contentions,
jealousies,
indignations,
selfish ambitions,
backbitings,
whisperings,
conceits,
instabilities;

12:21 lest somehow when I come again
my Elohim will humiliate me in front of you,
and I grieve many who have already offended
and have not reconsidered concerning the
uncleanness, fornication, and lewdness
which they have practiced.

Chapter 13

13:1 This is the third time I am coming to you.
*“By the mouth of two or three witnesses
every word will be established.”*

(Deut. 19.15)

13:2 I told you before and now forewarn you
as if I were present the second time.

Even now being absent

I write to those who have already offended
and to all the rest

that when I come again I will not be lenient

13:3 because you seek a proof of The Messiah
speaking through me Who is not weak toward you
but powerful in you.

13:4 And even though He
was crucified out of weakness,
yet He lives by means
of the miraculous power of **YAHWEH**.

Indeed, we also are weak in Him.
But on the other hand, we will live with Him
by means of the miraculous power of **YAHWEH**
on your behalf.

13:5 Examine yourselves, whether you are in the faith!
Test even your own selves!

Do you not recognize for yourselves
that **YAHUSHUA**, The Messiah, is in you,
unless you are still unapproved?

Here Sha'ul identifies that YAHUSHUA, The Messiah is in you. Previously he identified that YAHWEH is the Divine Nature that resides in you. Hence, YAHUSHUA is here equated with YAHWEH. Since they are "one" (unified), it is the same Divine Nature whether of The Father or of The Son.

13:6 Now I trust that you will know
that we are not unapproved.

13:7 Now I want you to do nothing intrinsically worthless,
not so that we might appear approved,
but so that you might do what is honorable,
even though we might seem unapproved.

13:8 Indeed, we can do nothing against the truth,
but rather *what is* for the truth.

13:9 Now we are glad when we are weak
and you are strong.
And this also we desire, your completeness.

karatisis – thorough equipment; perfection

13:10 For this reason I write these things being absent

lest being present I act with abruptness
according to the authority
which The Master has given to me
for the sake of edification and not for destruction.

13:11 Finally, brothers, farewell.
Be complete!
Be encouraged!
Be of the same thinking!
Be peaceful!
And The Elohim of love and peace will be with you.

13:12 Greet one another with a sacred kiss.
13:13 All the set apart ones greet you.

13:14 The favor of The Master,
YAHUSHUA, The Messiah,
and the love of **YAHWEH**, and the partnership
of The Divine Nature of **YAHWEH** be with you all.
Amen.