

Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Corinth (II)

¹ From Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua birtzon HASHEM (*by the will of G-d*), and Timotiyos, the Ach b'Moshiach; To the Kehillah (*Congregation*) of HASHEM existing in Corinth, with all the Kedoshim throughout Achaia.

² Chen v'Chesed HASHEM to you and shalom from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

³ Baruch hu HASHEM Elohim Avi of Adoneinu Yehoshua HaMoshiach, Avi HaRachamim vaElohei kol nechamah (*comfort*),*

⁴ The one giving us chizzuk (*strengthening*) with respect to all our tzoros so as to enable us to give chizzuk to the ones experiencing tzoros, and that through the nechamah (*comfort*) by which we ourselves are comforted[†] by HASHEM.[‡]

⁵ This is so because as the Chevlei Moshiach (*birth pangs of Moshiach*) abound to us, so through Moshiach abounds also our nechamah.[§]

⁶ Now if we are experiencing tzoros, it is for your chizzuk (*strengthening*) and Yeshu'at Eloheinu; or if we are being given nechamah (*comfort*), it is for your nechamah that is producing in

* **1:3** Ps 103:13; Isa 66:13 † **1:4** 1C 1:3 ‡ **1:4** Isa 49:13; 51:12; 66:13 § **1:5** 1C 1:3; Isa 51:12; Ps 34:19; 94:19

you the chozek (*strength*) of savlanut (*patience*) for the endurance of the tzoros which we also suffer.*

⁷ And our tikvah (*hope*) for you is well-founded, for we have da'as that as you have deveykus (*cleaving to*) the Chevlei Moshiach, so also you will have deveykus to the nechamah.

⁸ For we do not want you to lack da'as, Achim b'Moshiach, as to the tzoros and tribulation that came upon us in Asia,[†] that utterly beyond our strength we were burdened, causing us to come to a feeling of ye'ush (*despair*) even of being able to stay alive.

⁹ But we ourselves have had the gezar din (*verdict*) of mishpat mavet (*a death sentence*) in ourselves so that we should not have emunah (*faith*) in ourselves but in HASHEM, Mechayyei Mesim (*Who Revivest the Dead*).[‡]

¹⁰ The same G-d out of so great a Mavet delivered us and will continue to deliver us. We have set tikvateinu (*our hope*) that he will yet deliver us,[§]

¹¹ As you also labor together for us by techinah (*supplication*), so that the "Modeh Ani" for us will be said by the many* for the matanah (*gift*) granted us through the tefillos of the many.

¹² For our glorying is in this: the edut (*testimony*) of our matzpun (*conscience*)[†] is that without remiyah (*guile, fraud, deceit*) and with lev tahor[‡] (*pure heart*), with the sincerity of HASHEM[§]

* 1:6 1Th 3:3 † 1:8 Ac 19:23; 1C 15:32 ‡ 1:9 Shemoneh Esreh, Jer 17:5,7 § 1:10 2Ti 4:18 * 1:11 Isa 53:11-12 † 1:12 MJ 13:18
‡ 1:12 Ps 51:12 § 1:12 2C 2:17

and not in the “chochmah” of the basar* but in the Chen v'Chesed of HASHEM, we conducted ourselves in the Olam Hazeh, and more especially toward you.

¹³ For we write nothing so shver (*complex*) to you that you cannot read and have binah (*understanding*), and I have tikvah that you will have da'as shlemah until HaKetz,

¹⁴ As you have already had da'as of us in part, as also we are your kavod,[†] even as also you are ours in the Yom HASHEM of Adoneinu Yehoshua.[‡]

¹⁵ And with this bitachon (*confidence*) I planned previously to come to you, that a second benefit you might have.

¹⁶ It was my cheshbon (*plan*) to visit you by way of Macedonia and again from Macedonia to come to you, and by you to be sent on to Yehudah (*Judea*).[§]

¹⁷ This was my matarah (*aim, goal*); surely then I did not act with vacillation? Or when I make plans,* do I have a cheshbon according to the basar, ready with “Ken, Ken!” and then, “Lo! Lo!”

¹⁸ Al emunat HASHEM (*in the faithfulness of G-d*), our dvar to you has not been “Ken” and “Lo.”

¹⁹ For the Zun fun der Oybershter, Rebbe, Melech HaMoshiach Yehoshua, the One having been proclaimed among you by us, by Silvanus (*Sila*) and Timotiyos and me,[†] was not a “Ken and Lo”; but in Him it has always been “Ken.”

²⁰ For in Moshiach every one of HASHEM's havtachot (*promises*) is a “Ken.” For this reason it is

* **1:12** 1C 1:17 † **1:14** 2C 5:12 ‡ **1:14** Pp 2:16 § **1:16** Ac 19:21;
1C 16:5,6 * **1:17** 2C 5:16 † **1:19** Ac 18:5

b'Shem Moshiach that we say the “Omein” to the kavod of HASHEM.‡

²¹ But it is HASHEM who establishes us with you in Moshiach and has given us the mishchah§(*anointing*),

²² Having put his chotam* on us and having given the eravon (*pledge*) of the Ruach Hakodesh in our levavot†(*hearts*).‡

²³ Now, I call upon HASHEM as eidus (*witness*) against my nefesh, my neshamah (*soul*), that it was to spare you that I did not come again to Corinth.§

²⁴ Not that we play the gontser macher to domineer over your emunah (*faith*),* but we are fellow po'alim for your simcha, for by emunah you stand.

2

¹ For I decided this in myself: not again to come to you in agmat nefesh (*grief*).*

² For if I grieve you, then who is the one cheering me except the one I have caused to have agmat nefesh?

³ And I wrote the iggeret as I did, so that when I came, I should not have agmat nefesh from those who should have brought me simcha; for I have confidence about you all, that my simcha would be the simcha of all of you.

‡ **1:20** 1C 14:16; Rv 3:14 § **1:21** 1Y 2:27 * **1:22** seal of ownership Gn 38:18; Ezek 9:4; Ep 1:13; 4:30; Rv 7:4 † **1:22** Ro 8:16; 2C 5:5; Ep 1:14 ‡ **1:22** Gn 38:18; Ezek 9:4; Hag 2:23 § **1:23** Ro 1:9; 2C 11:31; Pp 1:8; 1Th 2:5,10 * **1:24** 1K 5:3 * **2:1** 1C 4:21; 2C 12:21

⁴ For out of much tzoros and of lev (*heart*) distress I wrote the iggeret to you with many tears,[†] not that you should have agmat nefesh, but that you may have da'as of the ahavah in HASHEM which I have more abundantly for all of you.

⁵ Now if anyone has caused agmat nefesh (*grief*), it is not me he has grieved, but to some extent, not to be too severe he has grieved you all.[‡]

⁶ Sufficient to such a man was this onesh (*penalty*) by the roiv (*majority*),

⁷ So that, on the contrary, rather you ought to give selichah (*forgiveness*) and chozek (*strength*) to him lest efsher (*perhaps*) such a one may be swallowed up by overwhelming remorse.

⁸ Therefore I urge you to confirm to him your ahavah (*love*).

⁹ For I wrote the iggeret to this end, that I may have da'as that you are tested and proven, that in all things you have mishma'at (*obedience*).[§]

¹⁰ Now to anyone whom you give selichah (*forgiveness*) of anything, I do as well, for indeed what I have forgiven, if I have forgiven anything, it is for your sake in the presence of Moshiach;

¹¹ Lest we should be outsmarted by HaSatan;^{*} for we do not lack da'as of his kesharim (*conspiracies*).

¹² But having come to Troas for the purpose of proclaiming the Besuras HaGeulah of Moshiach, and a delet (*door*) to me having been opened by Adoneinu,[†]

[†] 2:4 Ac 20:31 [‡] 2:5 1C 5:1 [§] 2:9 2C 7:15; 10:6 ^{*} 2:11 Lk 22:31 [†] 2:12 Ezek 20:14; Ac 14:27; 1C 16:9; Co 4:3; Rv 3:8

¹³ I did not have shalom in my neshamah when I was not able to find Titos my Ach b'Moshiach. So I took leave of them and I went on to Macedonia.‡

¹⁴ But Baruch HASHEM, the One in whom we are given the nitzachon (*victory*), Who always leads us in triumph in Moshiach and, through us, in every place spreads the fragrance of the da'as of Him.

¹⁵ For we are the aroma of Moshiach to HASHEM among the ones coming to Yeshu'at Elokeinu, and among the ones perishing:§

¹⁶ To the latter ones an odor of mavet unto mavet; but to the former ones a fragrance of Chayim (*life*) unto Chayim.* Who is sufficient for these things?†

¹⁷ For we are not as many, peddling the dvar HASHEM, but as from sincerity, as from HASHEM, in the presence of HASHEM, in Rebbe, Melech HaMoshiach we speak.‡

3

¹ Do we begin again to commend ourselves?* Or surely we do not need, as some do, iggrot of haskama (*letters of approval, commendation*) to you or from you?†

² You are our iggeret, written on our levavot, being known and being read by kol Bnei Adam.‡

³ And you show that you are an iggeret from Rebbe, Melech HaMoshiach, prepared by us, having been written not with ink but with the Ruach

‡ 2:13 Ac 20:1 § 2:15 Dan 12:2 * 2:16 Lk 2:34 † 2:16 2C 3:5-6

‡ 2:17 2C 1:12; 1K 4:11 * 3:1 2C 5:12 † 3:1 Ac 18:27; Ro 16:1

‡ 3:2 1C 9:2

Hakodesh of the Elohim Chayim, not on luchot of stone§ but on luchot of lev basar.*

⁴ Such is the bitachon (*confidence*) that we have through Rebbe, Melech HaMoshiach toward HASHEM.

⁵ Not that we are competent from ourselves to claim anything as of ourselves, but our competence is from HASHEM,†

⁶ Who also made us competent as klei kodesh mesharetim (*ministers*) of a Brit Chadasha‡ — not b'khol chomer hadin (*not by strict letter of the law, legalism*), but of the Ruach Hakodesh: for kol chomer hadin (*strict letter of the law*) kills,§ but the Ruach Hakodesh gives Chayim —

⁷ Now if the Sherut avodas kodesh (*ministry*) of mavet chiseled in letters engraved on luchot of stone came with kavod, so that the Bnei Yisroel were not able to gaze into the face of Moshe* because of P'NI MOSHE KI KARON†(*face of Moshe Rabbeinu that he was radiant*) because of the kavod of his face, the kavod which is fading,‡

⁸ Then how much more will the avodas kodesh ministry of the Ruach Hakodesh come in kavod (*glory*)?

⁹ For if there was kavod in the Sherut avodas kodesh of harsha'ah (*condemnation*),§ how much more abounds in kavod the ministry of tzedek,*

¹⁰ For indeed what once had kavod has lost its kavod† on account of the surpassing kavod (*glory*).

§ 3:3 Ex 24:12; 31:18; 32:15,16; 34:1; Dt 9:10,11 * 3:3 Jer 31:33

† 3:5 2C 2:16 ‡ 3:6 Jer 31:31 § 3:6 Dt 27:26; Ro 8:1 * 3:7

Rabbeinu † 3:7 Ex 34:35 ‡ 3:7 Ex 34:29-34 § 3:9 Dt 27:26;

Ro 8:1 * 3:9 Dan 9:24 † 3:10 Ex 34:29-30

¹¹ For if the thing which now is fading away came with kavod, much more has that which remains come in kavod.

¹² Since, then, we have such a tikvah (*hope*), we act with much boldness.

¹³ And we are not as Moshe,[‡] who was putting HAMASVEH AL PANA[§] (*the veil over his face*) so that the Bnei Yisroel might not see the end of the fading kavod.

¹⁴ But their minds were hardened;* for until the present day the same veil remains at the Kri'at HaSefer Torah (*the reading of Torah in shul*), because the veil is taken away in Moshiach.

¹⁵ But even today, whenever Moshe[†] is being read, a veil lies on their levavot.

¹⁶ But whenever one turns to Adoneinu HAMASVEH is taken away.[‡]

¹⁷ Now Adoneinu is HaRuach and where HaRuach Adoneinu is, there is cherut (*freedom*).[§]

¹⁸ Now all of us, with unveiled faces, seeing the kavod of Adoneinu* as if reflected in a mirror, are being transformed into the same demut from kavod to kavod, even as from HaAdon, HaRuach.

4

¹ Therefore, since it is by the chesed of HASHEM that we have this Sherut avodas kodesh (*ministry*), we are undaunted.*

[‡] **3:13** Rabbeinu [§] **3:13** Ex 34:33,35 * **3:14** Ro 11:25 [†] **3:15** Rabbeinu [‡] **3:16** Ex 34:34; Isa 25:7; Ro 11:23-26 [§] **3:17** Isa 61:1,2; Yn 7:39; 8:32,36; Ro 8:2; Ga 5:1,13 * **3:18** Ex 16:7; 24:17
* **4:1** Ps 18:45; Isa 40:31

² But we renounced the hidden things of bushah (*shame*), not going about with remiyah (*deceit*) nor falsifying the dvar HASHEM. Rather by the manifestation of HaEmes we present ourselves to every man's matzpun in the sight of HASHEM.†

³ But if indeed our Besuras HaGeulah is nistar (*hidden*), it is nistar among the ones perishing,‡

⁴ In whose case the g-d of the Olam Hazeh§ blinded the minds of the ones without emunah, so the illumination of the Besuras HaGeulah of the kavod of Moshiach, who is the demut of HASHEM,* would not shine on them.

⁵ For we preach not ourselves but Rebbe, Melech HaMoshiach Adoneinu Yehoshua and ourselves as your avadim (*servants*) for Yehoshua's sake.†

⁶ Because HASHEM is the One who said, "Let Ohr shine out of choshech"‡ who shone in our levavot for an illumination of the da'as of the kavod of HASHEM in the face of Rebbe, Melech HaMoshiach Yehoshua.§

⁷ Now we have this otzar (*treasure*) in earthen vessels* that the excellence of the ko'ach may be of HASHEM and not of us.†

⁸ Being oppressed on every side‡ but not being crushed, being perplexed but not in ye'ush (*despair; atzvut*),

⁹ Being persecuted but not forsaken, being cast down but not destroyed,§

† 4:2 2C 2:17; 1Th 2:5 ‡ 4:3 2C 1:18 § 4:4 Ep 2:2 * 4:4 Co 1:15; MJ 1:3 † 4:5 2C 1:24 ‡ 4:6 Gn 1:3; Isa 9:2 § 4:6 2C 3:18
* 4:7 2C 5:1 † 4:7 Job 4:19; Isa 64:8; Judg 7:2 ‡ 4:8 2C 1:8; 7:5
§ 4:9 Ps 37:24; Prov 24:16

¹⁰ Always bearing about the dying of Rebbe, Melech HaMoshiach in my basar that also the Chayyim of Moshiach in geviyyateinu might be manifested.*

¹¹ For always we, the ones living, are being given over to mavet because of Moshiach[†] that also the Chayyim of Moshiach may be manifested in our mortal basar.

¹² So then Mavet works in us but Chayyim in you.

¹³ And having the same Ruach Hakodesh of emunah that is in accordance with the Kitvei Hakodesh, HE'EMANITI KI ADABER[‡] (*I believed, therefore I speak*), we both believed and therefore we speak,

¹⁴ Having da'as that the One who made to stand up alive Adoneinu Rebbe, Melech HaMoshiach Yehoshua will make us also with Yehoshua stand up alive and will present us with you. §

¹⁵ For all things are because of you* that the Chen v'Chesed HASHEM, having increased through the many, may increase the hodayah (*thanksgiving*) to the kavod of HASHEM.

¹⁶ Therefore we are undaunted and do not lose chozek (*strength*). For, indeed, even if our outward man is becoming old and atrophied, yet our inward man is yom yom being renewed.[†]

¹⁷ For our present momentary tzoros is preparing us for an eternal weight of kavod (*glory*) utterly beyond measure,[‡]

* **4:10** Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 † **4:11** Ro 8:36; 1C 15:31 ‡ **4:13** Ps 116:10 § **4:14** Ro 8:11; 1C 6:14; 15:15,20

* **4:15** 2C 1:3-6 † **4:16** Ep 3:16; Ps 18:45; 103:5; Isa 40:31 ‡ **4:17** Ps 30:5; Ro 8:17-18

¹⁸ While we continue to look not at the visible things but the invisible;§ for the things visible are zemanniyim (*temporary*) but the things invisible are for l'olamim.

5

¹ For we have da'as that if the beit mishkaneinu* is made churban, we have a bais from HASHEM, not made with hands, a Bais L'olamim b'Shomayim.†

² For indeed in this mishkaneinu we groan, longing for the train of our robe to be our sukkah from Shomayim.‡

³ If indeed thus clothed we will not be found naked.

⁴ For while we are still in this mishkan, we groan under our burden, in as much as we do not want to be unclothed but to be clothed, that the mortal may be swallowed up by Chayyim.§

⁵ Now the One having prepared us for this very thing is HASHEM, the One having given us the eravon (*pledge*) of the Ruach Hakodesh.*

⁶ Therefore we always have bitachon since we have da'as that being at home in the basar, we are away from home in Adoneinu.†

⁷ For we walk by emunah (*faith*), not by sight;‡

⁸ Therefore we have bitachon and are pleased rather to leave home from the basar and to be at home with Adoneinu.§

§ 4:18 Co 1:16; MJ 11:1,3 * 5:1 Job 4:19; 2C 4:7 † 5:1 Isa 38:12
‡ 5:2 Ro 8:23 § 5:4 1C 15:53-54 * 5:5 Ro 8:16,23; 2C 1:22; Ep
1:13 † 5:6 MJ 11:13-16 ‡ 5:7 1C 13:12 § 5:8 Pp 1:23

⁹ Therefore, also we are aspiring, whether at home, or away from home, to be well pleasing to HASHEM,*

¹⁰ Since it is necessary for all of us to be revealed/laid bare for an appearance before the Kisse Din (*Judgment Throne*, i.e., *Moshiach's Bet Din*) of Moshiach, in order that each one of us [individually] may receive recompense for the things done in the basar, according to his ma'asim, whether tov or rah.†

¹¹ Therefore, since we have da'as of the yirat [Moshiach] Adoneinu, we persuade men, and we have been made manifest to HASHEM and I have tikvah also that we have been made manifest to your matzpunim.‡

¹² We are not commending ourselves to you again,§ but are giving an opportunity to you of glorying on behalf of us* that you may respond to those who glory in outer appearance and not in lev.

¹³ For if we have hislayves and dveykes (*ecstasy*), it is for HASHEM; if we are in our right mind, it is for you.

¹⁴ For the ahavah (*love*) of Rebbe, Melech HaMoshiach controls us, because we have judged this, that one [Moshiach] died on behalf of all and therefore all died.

¹⁵ And Moshiach died on behalf of all,† that the ones living may no longer live to themselves but may live to the one [Moshiach] who both died and

* **5:9** Co 1:10; 1Th 4:1 † **5:10** 1C 9:27; 3:10-15; Koh 12:14; Yn 5:22; Ac 17:31; Ro 2:16; 14:10 ‡ **5:11** Job 23:15; 2C 4:2 § **5:12** 2C 3:1

* **5:12** 2C 1:14 † **5:15** 1Ti 2:6

has been made to stand up alive in his Techiyas HaMoshiach for their sakes.‡

¹⁶ From now on, therefore, we have da'as of no one from a purely human point of view; if indeed we have had da'as of Rebbe, Melech HaMoshiach according to the basar, we now no longer so have da'as of him,

¹⁷ So that if anyone is in Moshiach, he is a bria chadasha§(*a new being*): the old things passed away; hinei, all has become chadashot.*

¹⁸ And all things are of HASHEM, Who is the One having granted to us ritztzuy (*reconciliation*) to Himself through Moshiach† and has given to us the sherut haRitztzuy (*the ministry of reconciliation*),

¹⁹ Davka (*specifically*), that HASHEM was in Moshiach reconciling the Olam to himself,‡ not reckoning their avonot against them and putting in us the Dvar HaRitztzuy (*Message of Reconciliation*).

²⁰ On behalf of Rebbe, Melech HaMoshiach, therefore, we are emissaries of shalom,§ as if HASHEM were entreating through us, we ask on behalf of Rebbe, Melech HaMoshiach: be reconciled to HASHEM!

²¹ The one who in his person had no da'as of chataah (*sin*),* this one HASHEM made chataah† on our behalf that we might become the Tzidkat

‡ 5:15 Ro 14:7-8 § 5:17 Ro 8:1,10; Ga 6:15 * 5:17 Isa 43:18; 65:17; Rv 21:5 † 5:18 Ro 5:10 ‡ 5:19 Ro 3:24-25; Co 1:19-20
 § 5:20 Isa 27:5; 52:7; Ep 6:20 * 5:21 Ac 3:14; Yn 8:46; MJ 4:15; 7:26; 1K 2:22; 1Y 3:5 † 5:21 Isa 53:6

HASHEM‡ in Moshiach.§

6

¹ *As we work together with him, we also urge you not to receive the Chen v'Chesed HASHEM in vain.†

² For he says, “In a time acceptable I heard you and in a day of salvation I helped you.”‡ Hinei, now is the acceptable time; now is the Yom Yeshu'ah,§

³ Not giving in anything a cause for michshol, lest the Messianic Avodas Kodesh (*holy worship, service*) be blamed;

⁴ But in everything presenting ourselves* as Klei Kodesh of HASHEM in much savlanut (*patience*), in tzoros, in hardships, in distresses,

⁵ In beatings, in imprisonments, in riots, in labors, in watchings, in tzomot;

⁶ In purity, in da'as, in longsuffering, in chesed, in the Ruach Hakodesh, in ahavah amittit,

⁷ In the dvar HaEmes, in the gevurat HASHEM, through the weapons of Tzedek of the right hand and of the left.

⁸ Through honor and dishonor, through ill repute and good repute; as “deceivers” and yet true,

‡ 5:21 Dan 9:24 § 5:21 1C 1:30; Pp 3:9 * 6:1 T.N. In this chapter Rav Sha'ul warns against associations or worldly influences or fascinations that will contaminate the believer, who should not think he can have both the world's evil pleasures and the House of G-d's holy chelek. † 6:1 2C 5:20 ‡ 6:2 Isa 49:8 § 6:2 Ps 69:13; Isa 55:6; Lk 4:19-21 * 6:4 2C 4:2

⁹ As being unknown and yet being well known, as dying and hinei, we live! As given the mishpat mavet and yet not penalized with death;

¹⁰ As having agmat nefesh but always having simcha, as poor but enriching many, as having nothing and yet possessing everything.

¹¹ We have spoken freely with you Corinthians, our levavot has been enlarged.

¹² There is no penury in our affections, only in yours.

¹³ Now — I speak as to yeladim — make a fair exchange and open wide your levavot.†

¹⁴ Do not become unequally yoked with koferim‡(unbelievers), for what shuttafut (partnership) has Tzedek with Lawlessness? Or where is the Brit (Covenant) between Ohr (light) and Choshech (darkness)?§

¹⁵ And what harmony does Rebbe, Melech HaMoshiach have with B'liya'al? Or what chelek (allotment, inheritance) has a ma'amin with an Apikoros?

¹⁶ And what agreement has the Heikhal of HASHEM with elilim? For we are a Heikhal of the Elohim Chayyim* as G-d said, V'HITHALLACHTI B'TOCHCHEM (And I will walk in the midst of you),† IT WILL BE MISHKANI ALEHEM (dwelling place of me with them),‡ V'HAYU LI LAM VAANI EHEYEH LAHEM LELOHIM (And they will be to me as people and I will be to them as G-d).§

† 6:13 1C 4:14 ‡ 6:14 Ep 5:7,11 § 6:14 Gn 24:3; Dt 22:10 * 6:16
1C 3:16; 6:19 † 6:16 Lv 26:12 ‡ 6:16 Ezek 37:27 § 6:16 Jer 32:38

¹⁷ Therefore, SURU (*Depart!*), come out from the midst of them and be separated, says Adoneinu, and a TAMEH AL TIGAU* (*unclean thing do not touch*); ERTZEH ETCHEM (*and I will receive you*),†

¹⁸ And I will be to you an AV and you will be to me BANIM and BANOT (*my sons and daughters*),‡ says Adonoi Tzva'ot.§

7

¹ Therefore, having these havtachot (*promises*), Chaverim, let us submit to his tahorah, cleansing ourselves from every defilement of basar and ruach, perfecting kedushah (*holiness*) in yirat Shomayim.

² In your levavot make a cheder for us; we wronged no one, we ruined no one, we exploited no one.*

³ I do not say this to bring you under harsha'ah, for I have said before that you are in our levavot† whether to die with you or to live with you.‡

⁴ I have much ometz lev (*boldness*) and confidence toward you. I glory much on your behalf. I have been filled with chozek (*strength*). I am filled to overflowing with simcha at all of our tzoros.

⁵ For indeed when we had come into Macedonia§ we had no physical mano'ach (*rest*) but we had tzoros everywhere: battles on the outside, fears inside.*

* **6:17** Isa 52:11 † **6:17** Ezek 20:34,41; Rv 18:4 ‡ **6:18** 2Sm

7:8,14; Isa 43:6; Jer 31:9 § **6:18** Ex 4:22; 1Chr 17:13; Am 3:13; 4:13 TARGUM HASHIVIM Rv 4:8; 11:17; 15:3; 21:22 * **7:2** 2C 12:17

† **7:3** 2C 6:11-12; Pp 1:7 ‡ **7:3** 2Sm 15:21 § **7:5** Ac 20:1-2; 2C 2:13

* **7:5** Dt 32:25

⁶ But HASHEM who encourages the lowly, encouraged us[†] by the coming of Titos;

⁷ And not only by the coming of him, but also by the encouragement by which he was encouraged over you, reporting to us your longing, your mourning, your kanous (*zeal*) for me, so that it caused me to have even more simcha.

⁸ Because if indeed I caused you agmat nefesh (*grief*) by the iggeret, I do not regret it, though I did regret it, but I see that that iggeret grieved you only briefly.[‡]

⁹ Now I have simcha, not that you had agmat nefesh, but that your grief brought you to teshuva, for your agmat nefesh was in HASHEM, so that by us you suffered in nothing.

¹⁰ For the agmat nefesh that is according to HASHEM produces teshuva to Yeshu'at Eloheinu, not to be regretted, but the agmat nefesh of the Olam Hazeh produces mavet.[§]

¹¹ For, hinei, see what zerizut (*diligence*) this agmat nefesh of HASHEM has produced in you, what defense, what indignation, what yirat Shomayim, what longing, what kanous (*zeal*), what onesh (*punishment*)! At every point you proved yourselves to be without ashma (*guilt*) in the matter.

¹² Then though I wrote an iggeret to you, it was not for the sake of the one having done hara'ah (*the evil*), nor for the sake of the one who was beleidikt (*offended*), but for the sake of your kanous (*zeal*) for us becoming manifest to you before HASHEM.

[†] 7:6 Isa 49:13; 2C 1:3-4 [‡] 7:8 2C 2:4 [§] 7:10 Mt 27:3-5; MJ 12:17

¹³ In this we have chozek (*strength*).

But in addition to our encouragement, we had still more simcha at the simcha of Titos, because his neshamah has been set at rest by all of you;

¹⁴ Because if I have been somewhat boastful about you Corinthians to Titos, I was in this not put to shame, but just as everything we said to you is HaEmes, so also our boasting to Titos has proven true as well.

¹⁵ And his lev (*heart*) goes out to you, all the more as he has zikaron of the mishma'at (*obedience*) of all of you* as you received him B'YIRAH (*with fear*) and BIRA'DAH (*trembling*).†

¹⁶ I have simcha that in everything I have confidence in you.

8

¹ Now we make known to you, Achim b'Moshiach, the Chen v'Chesed HASHEM that was granted to Moshiach's Kehillot of Macedonia,

² That during a great ordeal of tzoros, their abundant simcha and the extreme depth of their oni (*poverty*) abounded to the osher (*riches*) of their generosity;*

³ That according to their ability, I give solemn edut, and ad kdei kach (*so much*) even beyond their ability, they gave voluntarily and of their own accord,

⁴ Begging us, requesting from us the privilege of participating in giving tzedakah to the Messianic Jewish ministry of the Kedoshim,†

* **7:15** 2C 2:9 † **7:15** Ps 2:11 * **8:2** Ex 36:5; Pp 1:29-30; 1Th 1:6; 2:14; 3:3 4 † **8:4** Ro 15:26; Ac 11:29; 2C 9:1

⁵ And this not merely according to tikvateinu. They gave themselves first to Adoneinu and to us‡ birtzon HASHEM(*in the will of G-d*),

⁶ So that it was necessary for us to urge Titos that as he began and made a haschala (*start*) before, so he should complete among you also this mitzvah of avodas kodesh of the Chen v'Chesed HASHEM.

⁷ Now just as you abound in everything – in emunah, in torah, in da'as§ and in all zerizut (*diligence*) and in our ahavah (*love*) for you – see also that you excel in this Chen v'Chesed HASHEM.*

⁸ I do not lay this out as a mitzvah, but the sincerity of your ahavah I am testing against the zerizut of others,

⁹ For you have da'as of the Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua, who, though being rich, for your sakes, he became poor,† that you by Moshiach's oni (*poverty*) may become rich.

¹⁰ And in this I give my etza (*advice*): it is tov me'od that last shanah you were the first not only to give tzedakah but also to be willing to do so.

¹¹ Now also complete what you started! Then your readiness in desiring it may be matched by your finishing it from what you have.‡

¹² For if the readiness is already present, it is acceptable according to whatever one may have – not according to what one does not have.§

¹³ For it is not that there should be relief to others and distress and tzoros to you, but that

‡ 8:5 Moshiach's Shlichim § 8:7 1C 1:5 * 8:7 1C 16:1-2 † 8:9
Mt 8:20; Pp 2:6-7 ‡ 8:11 Ex 25:2 § 8:12 Prov 3:27-28; Mk 12:43

there should be a balance of equality,

¹⁴ During the present time of your abundance for those who lack, and also for your lack there may be their abundance,* so also there may be equality,

¹⁵ As it has been written, V'LO HE'DIF HAMAR-BEH V'HAMMAMIT LO HECHSIR†(*The one that gathered the much did not have too much and the one that gathered little did not have too little*).

¹⁶ But Baruch HASHEM, the One having given the same zerizut (*diligence*) for you in the lev (*heart*) of Titos,

¹⁷ Because of the chozek (*encouragement*) he received, and having more zerizut on his own accord, he went forth to you.

¹⁸ And we sent with him the Ach b'Moshiach who is bavust (*famous*) among all the Kehillot for his proclaiming the Besuras HaGeulah,

¹⁹ And not only this but also this Ach b'Moshiach has been handpicked by the Kehillot to travel with us and with this avodas kodesh of chesed being administered by us to the kavod of Adoneinu Himself and as a gvies eidus (*testimony*) to your goodwill.

²⁰ Avoiding also that anyone should murmur about our handling of this liberal matanah (*gift*);

²¹ For our tachlis is to do what is tov me'od B'EINEI ELOHIM V'ADAM (*in the eyes of G-d and man*).‡

²² And we sent with them our Ach b'Moshiach whom we have often tested and found having zer-

* **8:14** 2C 9:12 † **8:15** Ex 16:18 ‡ **8:21** Prov 3:4 TARGUM HASHIVIM

izut in much, and now having even more zerizut by his great bitachon in you.

²³ As for Titos, he is my shutaf and your fellow po'el in your avodas kodesh; as for our Achim b'Moshiach, they are shlichim of the Kehillot, the kavod of Moshiach.

²⁴ Therefore, openly before the Moshiach's Kehillot, demonstrate your ahavah and vindicate our glorying about you. §

9

¹ Concerning your Messianic avodas kodesh sherut for the Kedoshim,* it is superfluous for me to send you this iggeret.

² For I have da'as of your readiness to involve yourself in Messianic Jewish ministry and this is the subject of my glorying to the Macedonians, saying that Achaia has been prepared since last shanah and your kanous has been mezarez (*a spur into action*) to most of them.

³ And I am sending the Achim b'Moshiach lest our glorying on behalf of you should be made empty in this respect, that you be ready, as I was saying you would be,

⁴ Lest perhaps if some Macedonians should come with me and they find you unprepared, we should have bushah, to say nothing of you, in this situation.

⁵ Therefore, I considered it necessary to encourage the Achim b'Moshiach, that they should go on ahead to you and, having arranged in advance the bountiful terumah (*contribution*) of the havtacha

you made previously so that this matanah would be ready so as to be a bracha and not an exaction.

⁶ Note this: the one sowing sparingly will also reap sparingly, and the one sowing for a bracha of bounty will also reap a bracha of bounty.[†]

⁷ Each of you should give as he has decided previously in his lev (*heart*), not giving bedieved (*begrudgingly*) nor out of necessity; for HASHEM loves a cheerful giver.[‡]

⁸ And HASHEM is able to cause to abound to you all Chen v'Chesed HASHEM that in everything, always, having all sufficiency, you may abound to every mitzvah.

⁹ As it has been written, PIZAR NATAN LAEVY-ONIM TZIDKATO OMEDET LA'AD (*He scattered, he gave to the poor; His Righteousness endures forever*).§

¹⁰ Now the one supplying ZERA (*seed*) to the sower and LECHEM for okhel (*food*)* will supply and will multiply your zera and will increase the p'ri of the Tzedek of you;[†]

¹¹ You will be enriched in every ma'aseh chesed to all generosity, which produces through us hodayah (*thanksgiving*) to HASHEM;[‡]

¹² Because the avodas kodesh of this tzedakah is not only filling up the things lacking of the Kedoshim,§ but is also abounding through hodayah rabbah (*much thanksgiving*) to HASHEM;

[†] 9:6 Prov 11:24,25; 22:9 [‡] 9:7 Ex 25:2; Dt 15:10; Prov 22:8

TARGUM HASHIVIM § 9:9 Ps 112:9; Mal 3:10 * 9:10 Isa 55:10 [†] 9:10 Hos 10:12 TARGUM HASHIVIM [‡] 9:11 2C 1:11;

4:15 § 9:12 2C 8:14

¹³ Through the proof of this Messianic Jewish sherut you bring kavod to HASHEM on the basis of your submission to your Ani Ma'amin Hoda'a confession of the Besuras HaGeulah of Rebbe, Melech HaMoshiach and on the basis of the generosity of your terumah (*contribution*) to them and to all kol Bnei Adam;

¹⁴ And, reciprocally, the Messianic Jews in Yerushalayim will daven in intercession for you, having great ahavah in Moshiach for you, because of the surpassing Chen v'Chesed HASHEM upon you.

¹⁵ Baruch HASHEM for his indescribable matanah!

10

¹ Now I myself, Sha'ul, appeal to you gently in Moshiach and in his anavah (*humility*) I who am peh el peh (*panim el panim, face to face*) “lowly” among you* but have “chutzpah” with you when absent.†

² Now I beg of you that when I am present I may not have to show enough chutzpah to oppose certain persons,‡ the ones considering us to act according to the standards of the basar of the Olam Hazei.

³ For though walking in basar, we war not according to the basar,

⁴ For the weapons of our warfare are not of the basar,§ but full of ko'ach through HASHEM to the overthrowing of strongholds, reasonings,*

* **10:1** 1C 2:3 † **10:1** 1C 2:4; 7:8 ‡ **10:2** 1C 4:21 § **10:4** Ep 6:13-17 * **10:4** Jer 1:10; 23:29

⁵ And every high minded thing rising up against the da'as of HASHEM, and leading captive every machshavah (*thought*) into the mishma'at of Rebbe, Melech HaMoshiach,[†]

⁶ And prepared to discipline all disobedience whenever your mishma'at (*obedience*) is completed.[‡]

⁷ You look at things according to outward appearance. If anyone has persuaded himself that he belongs to Moshiach, have zikaron (*recollection*) of this: as he is of Moshiach, so also are we.

⁸ Now even if I should glory a little too much[§] in our samchut (*authority*)* [as Shlichim of Moshiach] which Rebbe, Melech HaMoshiach Adoneinu gave for building you up and not for tearing you down, I will make good my claim.[†]

⁹ I did not intend to seem as if my iggrot were meant to frighten you.

¹⁰ For they say, "His iggrot indeed are weighty and strong but his physical presence is weak and his shprach (*diction*), as far as rhetoric is concerned, is despicable."

¹¹ Let such a one consider this: that the dvar we speak through iggrot when absent will become action we will very well do when present![‡]

¹² For we dare not to make a geder (*classification*) for ourselves or to compare ourselves with some of the ones commending themselves,[§] but when they measure themselves by the standard

[†] 10:5 Isa 2:11,12 [‡] 10:6 2C 2:9 [§] 10:8 2C 12:6 * 10:8 2C 13:10 [†] 10:8 Jer 1:10 [‡] 10:11 2C 13:2,10 [§] 10:12 2C 3:1; 5:12

of one another or compare themselves with one another; they do not show seichel.

¹³ But we will not boast out of our depth, but will be shomer to keep within the sadeh (*field*) HASHEM has apportioned to us* which reached out even as far as you.†

¹⁴ For we were not getting out of our depth when we reached even as far as you. We were the chalutzim (*pioneers*) who came with the Besuras HaGeulah of Rebbe, Melech HaMoshiach.

¹⁵ We do not boast out of our depth, that is, in the labor of others; but tikvateinu is that, as your emunah grows, our sphere of Shlichus (*Divine mission*) among you will also be enlarged,

¹⁶ So that we may abundantly proclaim the Besuras HaGeulah to the regions beyond you, without boasting in someone else's Messianic chalutz accomplishments.

¹⁷ But HAMMIT HALLELYIT HALLEL (*"The one boasting let him boast" in the L-rd*);‡

¹⁸ For it is not the one commending himself that has the haskama (*approval*), but it is the one to whom [Moshiach] Adoneinu gives the haskama.§

11

¹ I would that you might bear with me in a little tipshus (*foolery*). Do bear with me!

² For I have kinah for you, a kinat HASHEM, for, as a shadkhan (*marriage broker*), I betrothed you

* **10:13** Ro 12:3 † **10:13** Ga 2:7 8 ‡ **10:17** Jer 9:23,24; Ps 34:2; 44:8; 1C 1:13 § **10:18** 1C 4:4-5

to one ish (*husband*) to present you as a chaste betulah to Rebbe, Melech HaMoshiach;*

³ But I fear lest somehow as the Nachash deceived Chavah by his cunning,† your machshavot should be led astray from a simple and pure deveykus to Moshiach.

⁴ For if a darshan shows up and preaches another Moshiach, another “Yehoshua” (*Yeshua*) other than the one in our drashot, or if you receive a different “Ruach Hakodesh” from the One you received or a different Besuras HaGeulah from the one regarding which you were mekabel, you put up with [that] well enough.‡

⁵ For I consider to have come behind the most groise (*eminent*) Shlichim in absolutely nothing.§

⁶ But if indeed I am unskilled in lashon* yet I am not in da'as (*knowledge*),† but in all ways and all things I have made this abundantly clear to you.

⁷ Or — anshuldiks! (*pardon!*) — did I commit averos by humbling myself that you might be exalted, because I proclaimed HASHEM's Besuras HaGeulah to you free of charge?‡

⁸ I robbed other of Moshiach's Kehillot, did I, in taking wages from them for the avodas kodesh work I did for you?§

⁹ And when I was present with you and I had lack, I did not burden anyone,* for my lack was made up by the Achim b'Moshiach who came from Macedonia. So I was shomer not to make

* **11:2** Hos 2:19; SHIR HASHIRIM; Ep 5:26-27 † **11:3** Gn 3:1-6,13

‡ **11:4** Ga 1:8-9 § **11:5** 1C 15:10; 2C 12:11; Ga 2:6,9 * **11:6** 1C

1:17; 2:1,13 † **11:6** Ep 3:4 ‡ **11:7** 1C 9:12, 18 § **11:8** Pp 4:15

* **11:9** 2C 12:13

myself a burden to you and in that I will remain shomer.

¹⁰ As HaEmes of Moshiach is in me, that particular boasting of mine will not be silenced[†] in the regions of Achaia!

¹¹ Why? Because I do not have ahavah for you? HASHEM knows that I do!

¹² But what I do I will also continue to do in order to deny an opening to those who are looking for an opening by their ravrevan (*braggart*) boasting to be recognized as equals with us.

¹³ For such ones are shlichei sheker, deceitful po'alim,[‡] transforming themselves in a masquerade as shlichim of Moshiach.

¹⁴ And no wonder! For even HaSatan transforms himself into a malach ohr (*an angel of light*);

¹⁵ It is no big “megillah,” therefore, if also Hasatan’s ministers transform themselves as ministers of Tzedek. Their end will be according to their ma'asim.

¹⁶ Listen here, let no one think me a tipesh (*idiot*). But if you do think me a yold (*fool*), then receive me as a yold that I, too, may boast ki hu zeh (*a small amount*).[§]

¹⁷ What I speak in this bitachon of boasting, I speak not according to Moshiach Adoneinu, but as a yold.

¹⁸ Als (*since*) many boast according to the basar, I also will boast.

¹⁹ For magnanimously you put up with fools, being such talmidei chachamim yourselves!

[†] 11:10 1C 9:15 [‡] 11:13 Pp 3:2 [§] 11:16 2C 12:6

²⁰ For you put up with it quite well, if anyone trades you into slavery, if anyone turns you into their supper, if anyone lifts your wallet, if anyone exalts himself into your gontser macher, if anyone gives you a klop in the ponem.

²¹ To my bushah, I say that we were too weak for that! But, nevertheless, in whatever way anyone may have chutzpah in foolishness, I also will speak with chutzpah.

²² Are they Ivrim? So am I. Are they Yisroelim? So am I. Are they Zera Avraham? So am I.*

²³ Are they mesharetei HaMoshiach? — I am talking like someone who is meshuggah — † I can outdo them: in labors more abundantly, in imprisonments more frequently, in beatings more by far, and often near death.

²⁴ By Yehudim chamash pe'amim I had the arba'im lashes minus one!‡

²⁵ Shloshah pe'amim I was beaten with rods,§ pa'am achat I was stoned,* shloshah pe'amim I was shipwrecked, spending a lailah and a yom in the open sea;

²⁶ In journeys often, in sakanot mavet (*mortal danger*) from rivers, in sakanot mavet from robbers, in sakanot mavet from my own people,† in sakanot mavet from Goyim,‡ in sakanot mavet in the shtetl, in sakanot mavet in the country, in sakanot mavet in the sea, in sakanot mavet among achei sheker (*false brothers*);

²⁷ In labor and toil, in watchings, often in famine

* 11:22 Pp 3:5 † 11:23 1C 15:10 ‡ 11:24 Dt 25:3 § 11:25 Ac 16:10 * 11:25 Ac 14:19 † 11:26 Ac 9:23 ‡ 11:26 Ac 14:5

and thirst, in tzomot often, in cold and nakedness;§

²⁸ Beside the things from without, there is the pressure on me yom yom, the care of all of Moshiach's Kehillot.

²⁹ Who is weak and I am not weak?* Who is caused to fall into chet (*sin*), and I do not burn?

³⁰ If it is necessary for me to boast, then I will boast of my weaknesses.†

³¹ HASHEM, Elohim HaAv of HaMoshiach Yehoshua knows [Hamevorach l'olmei olamim!] that I am not speaking sheker.‡

³² In Damascus the Ethnarch under King Aretas was guarding the city of Damascus to arrest me,

³³ And I was let down through the wall through a window in a basket, and escaped his hands.§

12

¹ It is necessary for me to boast, nothing gained by it, yet I now come to marot (*visions*) and chazonot (*revelations*) of Adoneinu.

² I have da'as of a man in Moshiach arba esreh shanah (*fourteen years*) before, whether in or out of the basar I do not have da'as, HASHEM knows — such a man was snatched up and raptured to the raki'a haShlishi of Shomayim.

³ And I have da'as that such a man, whether in or out of the basar I do not have da'as, HASHEM knows,

⁴ That he was caught away into Gan-Eden and heard inexpressible devarim which to utter such words Bnei Adam have no heter (*permit*).

§ 11:27 2C 6:5 * 11:29 1C 9:22 † 11:30 2C 12:5 ‡ 11:31 2C 1:23 § 11:33 Ac 9:24-25

⁵ On behalf of such a one I will boast, but on behalf of myself I will not boast, except in my weaknesses.*

⁶ But if I desire to boast, I will not be a yold (*fool*)[†] for I will speak HaEmes; but I spare you, lest anyone gives me credit beyond what he sees in me or hears in me.

⁷ Therefore, lest I should be too exalted especially by the excess of my chazonot, there was given to me a kotz (*thorn, splinter*) in my basar, a malach of HaSatan, for the purpose of using his fists on me,[‡] lest I should be too exalted.§

⁸ I davened shalosh pe'amim, calling upon Adoneinu that it might depart from me.

⁹ And HaAdon said to me, "My Chesed is ad kahn (*sufficient for the purpose, enough*) for you, for My ko'ach (*power*) is perfected in weakness." With lev samei'ach therefore will I boast in my weaknesses that the gevurah of Moshiach might be a shelter over me.*

¹⁰ Therefore, I take pleasure in weaknesses, in insults, in hardships, in persecutions, in tzoros on behalf of Moshiach; for whenever I am weak, then the gibbor (*strong man*) am I![†]

¹¹ I have been a yold! You forced me. For I ought to be commended by you, for in nothing I was behind the most groise (*eminent*) Shlichim,[‡] even if I am nothing.

¹² Indeed the otot (*signs*) of the Shliach of Moshia-ach were brought about among you in all savlanut

* 12:5 2C 11:30 † 12:6 2C 10:8; 11:16 ‡ 12:7 Job 2:6 § 12:7 Num 33:55 * 12:9 1Kgs 19:12 † 12:10 Pp 4:11,13 ‡ 12:11 2C 11:5

(*patience*), both by otot and moftim and gevurot. §

¹³ For in what have you been short-changed compared to the rest of Moshiach's Kehillot, except that I myself was not a burden on you? * Do pardon me this slight!

¹⁴ Hinei, this is the pa'am shlishit I am ready to come to you, † and I will not be a burden; for I seek not yours but you, for yeladim ought not to lay up for their horim (*parents*), but horim for their yeladim. ‡

¹⁵ But with simcha I will expend and be utterly expended for the nefashot (*souls*) of you. § If more abundantly I have ahavah for you, are you to have less ahavah for me?

¹⁶ But let the matter of my being a burden on you be as it may, some say, "Crafty jack that I am, I took you by ormah (*cunning*)."*

¹⁷ Now I didn't take advantage of any of you through anyone I sent to you, did I?

¹⁸ I urged Titos to go, and I sent with him the Ach b'Moshiach; † Titos didn't take advantage of you, did he? Did we not walk our derech by the same Ruach Hakodesh? We did not march out of step, did Titos and I?

¹⁹ All along have you been thinking that we are making a hitstaddekut (*defense, apology*) before you? No, before HASHEM in Moshiach we speak! Everything we do, Chaverim, is for the sake of your chozek (*strength*) and edification!

§ 12:12 Ro 15:19 * 12:13 2C 11:9 † 12:14 2C 13:1 ‡ 12:14 Prov 19:14 § 12:15 Pp 2:17 * 12:16 Gn 3:1 † 12:18 2C 8:6,16-18

²⁰ For I fear lest efsher (*perhaps*) when I come I may not find you as I wish[‡] and that you may not find me as you wish; I fear lest efsher there be merivah (*strife*), kinah (*jealousy*), ka'as (*anger*), machalokot (*divisions*), lashon hora (*evil speech*), ga'avah (*conceit*), commotions;

²¹ Lest when I come again HASHEM Elohai may make me anav (*humble*) before you, and I should have agmat nefesh over many of the ones who committed averos before,[§] and have not made teshuva from the tumah (*uncleanness*) and zenut (*fornication*) and debauchery which they practiced.

13

¹ This is the pa'am hashlishit I am coming to you;^{*} by the PI SHNAYIM SHLOSHAH EDIM[†](*by the mouth of two or three witnesses*), every dvar shall be established.

² I warned those who committed averos before and all the rest, and, now absent, I warn them again, as I did when I made pakad (*visit*) the pa'am hashenit, that if I come again, I will not spare, I will not be lenient,

³ Als (*since*) you seek to test if Moshiach is speaking in me. Moshiach is not weak toward you, but is GIBBOR in you.[‡]

⁴ For indeed he was talui al HaEtz[§](*being hanged on the Tree*) out of weakness,^{*} but Moshiach lives by the ge'urat HASHEM. Likewise, we are weak

[‡] 12:20 2C 2:1-4 [§] 12:21 2C 13:2 ^{*} 13:1 2C 12:14 [†] 13:1 Dt 19:15 [‡] 13:3 Isa 9:5 [§] 13:4 Dt 21:23 ^{*} 13:4 Pp 2:7-8

in him, yet we will live with him by the gevurat HASHEM(*the power of G-d*) toward you.

⁵ Perform a bedikah (*examination*) on yourselves to see if you are in the[†] emunah (*faith*). Test and prove yourselves.[‡] Or do you yourselves not have da'as that Moshiach is in you? Unless you are reprobate and unapproved.[§]

⁶ But I have tikvah that you will have da'as that we are not unapproved.

⁷ Now we daven (*pray*) to HASHEM that you do not do any rah (*evil*), not that we Shlichim may appear to have stood the test, but that you may do hatov (*the good*), though we may seem to have failed.

⁸ For we are not able to do anything against HaEmes, but only for HaEmes.*

⁹ For we have lev same'ach when we are megareia (*weakened*) and you are strong, for this also we daven (*pray*), that is, for your shelemut (*perfection*), your tikkun (*restoration repair*).

¹⁰ Therefore, while I am absent I write this iggeret so that when I am present I may not treat you with severity, according to the samchut (*authority*) which Rebbe, Melech HaMoshiach Adoneinu gave me for your chozek (*strength*) and not for your churban.[†]

¹¹ For the rest, Achim b'Moshiach, rejoice with simcha.[‡] Come to order and chazzak (*be strong*)! Have achdus (*unity*) in your machshavot

[†] 13:5 Orthodox Jewish [‡] 13:5 1C 11:28 [§] 13:5 Lam 3:40

* 13:8 1C 13:6 [†] 13:10 2C 2:3; 10:8,11 [‡] 13:11 Pp 4:4

(*thoughts*). Live in shalom. And the G-d of ahavah and shalom will be with you. §

¹² Greet one another with a neshikat hakodesh.

¹³ All the Kedoshim say, “Shalom!”

¹⁴ The Chen v'Chesed Adoneinu Moshiach and the ahavas HASHEM and the dveykus HaRuach Hakodesh be with you all.*

§ 13:11 Ro 15:33 * 13:14 [Zohar telat rishin khad hu, three heads are one, Zohar vol iii p.288 versa Amsterdam Edition.] Rav Sha'ul has “boasted” of his weaknesses. The hardships he tells us about in chapters 4:8-9; 6:4-5; 11:23-29; 12:10 are evidence that HASHEM has been the author of his ministry which would otherwise have been impossible if G-d did not show His strength through weak and unworthy vessels, which is what all ministers are. This letter was written more than ten years before Rav Sha'ul's martyrdom.

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