

2 Corinthians: The Delegate Paul's 2nd Letter To The Corinthians

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Amplified English

For The Glory Of The Anointed Messiah, Yahushua

The 2nd Letter To The Corinthians From Paul, The Delegate

Chapter 1

Greetings

1 - 2

Paul, a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of Messiah Yahushua, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the result of the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of God, and fellow brother Timotheos, to the called out Ekklesia, assembly and congregation of God that exists in Corinth, together with all the set-apart and cleansed ones that exist in the whole of Achaia: Favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness to you, and exemption from chaos, this being peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation from God our Father, and from our Sovereign Master, Yahushua the Anointed Messiah.

Blessings To God And The Messiah

3 - 5

Blessed and worthy to be praised is the God and Father of our Sovereign Master, Messiah Yahushua, the Father of tender-hearted compassions and pities, mercies and sympathies, and God of every individual and collective bit of exhortation and encouragement, admonition and consolation, comfort and solace, the one who exhorts and encourages, admonishes and consoles, comforts and gives solace to us on all our individual and collective tribulation and distress, oppression, affliction and harassment, for and on behalf of us to be able and powerful, capable and strong enough through our own ability, resources and state of mind to exhort and encourage, admonish and console, comfort and give solace to those who are in every individual or collective tribulation or distress, oppression, affliction or harassment, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the exhortation and encouragement, admonition and consolation, comfort and solace of which we ourselves are exhorted and encouraged, admonished and consoled, comforted and given solace to by and under God. According as and just as the sufferings and afflictions, calamities and sorrows, grieves and misfortunes of the Anointed Messiah abounds and overflows, exceeds and increases among us, in this manner, thus and so, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Anointed Messiah, exhortation and encouragement, admonition and consolation, comfort and solace also abounds and overflows, exceeds and increases.

Paul's Hardships in Asia Minor

6 - 11

Moreover, if and whether we are distressed and oppressed, afflicted and harassed, troubled and receive tribulation, it is on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for your exhortation and encouragement, admonition and consolation, comfort and solace, and also your deliverance and preservation, salvation and safety. If and whether we are being exhorted and encouraged, admonished and consoled, comforted and given solace it is on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for your exhortation and encouragement, admonition and consolation, comfort and solace, that operates and works, acts, functions and is active and effective in, by and with the steadfast consistency and endurance, cheerful loyalty and load carrying capability, perseverance and patience of the same tribulation and distress, oppression, affliction and harassment, just as it also is with the same exhortation and encouragement, admonition and consolation, comfort and solace. For we do not want or wish, prefer or aim, intend, will or desire for you to not know, recognise or understand, nor err or be ignorant, brothers and fellow brethren, concerning and about, on account of and in view of, with reference to and with regards to the tribulation and distress, oppression, affliction and harassment that came and appeared, arose and happened to us in Asia, for concerning this we were burdened, oppressed and weighed down greatly and excessively, extremely, immeasurably and vastly beyond and above our own strength and capability, power, might and ability, so that and insomuch that we even despaired, gave up all hope and greatly doubted that we would live and continue to survive. But nevertheless, notwithstanding and on the contrary, we have had and held, owned and kept, retained and possessed within ourselves the decision that spelled death and separation, the separating of the soul from the body, so that and in order that we wouldn't be persuaded or induced, mislead or seduced to rely upon, trust in or be confident in ourselves, not withstanding and on the contrary, instead we would rely upon, trust in and be confident in the God who raised and awoke, erected and restored those that were dead, inanimate and lifeless, the deceased and the departed. He rescued and delivered us, drawing us to Himself from out of such immense and gigantic, vast, mighty and deadly perils and dangers that would have resulted in death and separation, the separation of the soul from the body - and He will rescue and deliver us and will draw us to Himself again in the future; upon Him we have placed and set our hope, reliance and trust, and He will still rescue, deliver and draw us to Himself again. And on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us you must cooperate and work together, join together in helping, serving and assisting us, working for and supporting us through pleas and requests, petitions and talks with the Supreme One, so that and in order that from the presence and mouth of many people, the Supreme One might be given thanks and shown gratitude on our behalf because of the gracious gift favourably granted to us through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the pleas of many people.

Boast In God

12 - 17

For our boast, glory and pride is and exists as this: the witness and affirmation, sharing and testimony of our consciousness, our moral judgement, perception and discernment, our ability to distinguish right from wrong, truth from lies, good from bad, and our awareness to choose rightly, for concerning this we walked and lived, behaved and conducted ourselves in the world and cosmos, within the bounds of the human race with set-apartness and purity, sincerity and the spotless motives of God, and not in, by or with fleshy or carnal wisdom or intelligence, knowledge or insight that is based on sinful human nature, but nevertheless, notwithstanding and on the contrary, in, by and with the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of God, and more exceedingly and frequently, especially and greatly towards you for your advantage. For we don't write or record anything else to all of you but and except that which you read and recognise privately and publically. Moreover, I hope and trust with full confidence that you will gain knowledge and fully know, perceive and acknowledge, recognise and completely understand up until completion and perfection, the achievement of the end and goal, aim and purpose, outcome, result and conclusion of the last day, according as and just as all of you also did partially know and perceive, acknowledge, recognise and understand us, for concerning this, in the day of the Sovereign Yahushua, we are and exists as your pride, glory and reason for boasting, just as and exactly as you also are our pride, glory and reason for boasting. And trusting and place confidence, assurance and guarantee in this, I was formerly and previously planning and intending, desiring and wanting, willing and wishing to come and appear advantageously to you, so that and in order that you might have and hold, own and possess, obtain and gain, acquire and receive a second portion of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of you I would go and pass through into Macedonia, and from Macedonia I would come and appear to you again and anew, and from you I would be sent forth on my journey into Yahuwdea. Then

1:1a Paul, the new name of Saul, and means small

1:1b From the placeholder XPY

1:1c From the placeholder IY

1:1d From the placeholder OY

1:1e Timotheos, commonly known as Timothy and means honouring God

1:1f Ekklesia, incorrectly translated as Church and means Called-Out Assembly

1:1g From the placeholder OY

1:1h Corinth was the capital of Achaia and a renowned city of Greece about forty miles (65 km) west of Athens

1:1i Achaia is the name given to the southern part of Greece after the Roman Conquest. Macedonia was the name given to the north

1:2a From the placeholder OY

1:2b From the placeholder KY

1:2c From the placeholder IY

1:2d From the placeholder XPY

1:3a From the placeholder OY

1:3b From the placeholder KY

1:3c From the placeholder XPY

1:3d From the placeholder IY

1:3e From the placeholder OY

1:4a From the placeholder OY

1:5a From the placeholder XPY

1:5b From the placeholder XPY

1:8a Asia is the name given to the western part of the Roman Province of Asia Minor

1:9a From the placeholder OY

1:12a From the placeholder OY

1:12b From the placeholder OY

1:14a From the placeholder KY

1:14b From the placeholder IY

1:16a Macedonia was an area of northern Greece between the mountainous border region on Illyria and the Nestos River, an important area for commercial traffic and after 148BCE was a Roman Province

1:16b Yahuwdea, incorrectly known as Judea and means Land of the Yahuwdeans

and therefore, accordingly, consequently and these things being so, upon planning and intending, desiring and wanting, willing and wishing to do this, did I then and therefore, accordingly and as a result of this perhaps use and employ, make use of and act fickle or lightly, shallowly or inconsistently, frivolously or irresponsibly, changing my mind all too soon? Or that which I planned and intended, desired and wanted, willed and wished to do, did I plan and intend, desire and want, will and wish it according to and with regards to, in relation to and with respect to the flesh, my corruptible human nature, so that and in order that with me would exist "Yes" and *at the same time I would actually be saying* "No"? Now, concerning that God¹ is trustworthy and reliable, genuine and dependable, our word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter towards you is not now, nor will it ever be and exist as "Yes" and "No" *simultaneously*, for the Son² of God³, Messiah⁴ Yahushua⁵, He that was proclaimed and announced, declared and heralded, offered and cried out, spoke of, mentioned and publically published among you through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of us - through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of me and Silvanus⁶ and Timotheos - He did not come to be and exists as "Yes" and "no" *simultaneously*, but nevertheless, notwithstanding and on the contrary, in by and with Him it *always* comes to be and exists as "Yes." For as many promises and gracious pledges, offers and vows of God⁷ *there are*, in Him they are "Yes", and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him the Awmane, the statement that means "truly, verily and surely" *is given* to God⁸ to the advantage of *His* glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of us. Moreover, God⁹, the One who has made us stable and steadfast, certain and reliable, verifiable and secure together with you for and on behalf of Messiah¹⁰, and who has covered and anointed us, the One who has also sealed and set a mark upon us, and who has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented the pledge, down payment and guarantee of the Spirit¹¹ in our hearts, our circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses.

1:18a From the placeholder ΘΣ
 1:19a From the placeholder ΥΣ
 1:19b From the placeholder ΘΥ
 1:19c From the placeholder ΧΡΣ
 1:19d From the placeholder ΗΖΣ
 1:19e *Silvanus*, another name for *Silas* and means *Woody*
 1:20a From the placeholder ΘΥ
 1:20b From the placeholder ΘΩ
 1:21a From the placeholder ΘΣ
 1:21b From the placeholder ΧΡΠΥ
 1:22a From the placeholder ΠΝΣ
 1:23a From the placeholder ΘΝ

17 (cont)
 - 22

We Are Fellow
 Workers

23 - 24

Chapter 2

1 - 4

But nevertheless, I, myself, call upon and invoke, summon and appeal to God¹ to witness and affirm, share and testify upon my soul - For concerning this, it was to spare you from discomfort *as to why* I refrained from coming and arriving into Corinth, not that we are masters of your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Supreme One, but nevertheless, notwithstanding and on the contrary, we are and exist continuously as the fellow workers and helpers of your joy and gladness, rejoicing and delightedness: for all of you have stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. • As for myself, I have evaluated and assessed *the situation* and have deemed, determined and decided this: Not to come, arrive or appear to you again or anew with sorrow or pain, grief or mourning, for if I cause you grief or sorrow, mourning or pain, then which certain person will make me glad, merry or joyful or cause me to rejoice, celebrate or cheer except the one who experiences grief or sorrow, mourning or pain from me? I also wrote this same thing *before*, so that and in order that when I came, arrived and appeared *in your view* I might not end up having or holding, owning or possessing, obtaining or gaining, acquiring or receiving grief, pain or sorrow from those whom it is necessary and it behoves, is right, proper and should make it their duty to make me exceedingly merry and rejoice considerably. Being persuaded and convinced to have confidence and trust, reliance and dependence in and upon all of you individually and collectively, I was hoping that concerning this my joy and reason for celebration and cheering, merriness and gladness would be and exist as *the same as* all of yours. For I wrote to you from out of much suffering and affliction, calamity and distress, oppression and pressure, harassment and misery, trouble, discomfort and anguish, anxiety, dismay and despair of heart, my circulation of life that controls my desires and feelings, affections and endeavours, will and character, passions and impulses, through and via a great number and quantity of tears, not so that or in order that you might grieve or feel sorrow, mourn or be caused pain, but nevertheless, notwithstanding and on the contrary, so that and in order that you might know and understand, perceive and realise, notice and discern, discover and observe, experience and comprehend, acknowledge and recognise the brotherly love and affection, good will, esteem and benevolence that I have and hold, own and possess, especially, greatly and far more exceedingly towards and for you.

2:10a From the placeholder ΧΡΥ

Forgiveness

5 - 13

But nevertheless, if a certain person has caused grief, pain or sorrow, he hasn't grieved or caused me to feel pain or sorrow; but nevertheless, notwithstanding and on the contrary - so that I might not cause a burden or press too heavily, exaggerate or weigh you down - to some degree, part and to some extent *he has done so to* all of you, individually and collectively. The punishment, admonishment and penalty, the one *caused by* the majority to such a person as this is adequate and enough, sufficient and satisfactory. Accordingly therefore, rather, instead and on the contrary, more willing, readily and sooner to a far greater degree you should grant forgiveness and willingly pardon, bestow favour and graciously remit his wrongdoing, and exhort and encourage, admonish and console, comfort and give solace *to him*, otherwise such a person might sink down and be swallowed, devoured and destroyed, consumed and overwhelmed, overcome and absorbed by greater and more excessive grief and pain, sorrow and mourning. Therefore, for this reason and for this purpose, I exhort and encourage, admonish and console, comfort and give solace to you *in order for you* to enforce and validate, confirm and resolve, ratify and publically affirm brotherly love and affection, good will, esteem and benevolence towards him. For I also wrote to you for and on behalf of this: that I might know and understand, perceive and realise, notice and discern, discover and observe, experience and comprehend, acknowledge and recognise your tested character by testing your reliability, examining and determining your genuineness and verifying the evidence of your trustworthiness; if and whether you are and exist obedient with regards to all individual and collective things. Moreover, anyone whom you grant forgiveness to and willingly pardon, bestow favour upon and graciously remit their wrongdoings, I do so as well. Also, for whoever I have granted forgiveness to and willingly pardoned, bestowed favour upon and graciously remitted someone's wrongdoings, *I have done so* in the presence of and in front of the face of Messiah¹ through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of you, so that and in order that we might not be outwitted or taken advantage of, defrauded or exploited, be surpassed or outdone by the Adversary, the one who opposes the Supreme One - Shatan² - for we are not unknowing or clueless, ignorant or unacquainted with, void of understanding or unable to recognise his thoughts or evil thinking, concepts or plans, perceptions or purposes, devices or schemes. Moreover, when I arrived, appeared publically and came into Troas³ for and on behalf of the good news, glad tiding and message, proclamation and victorious declaration of the Anointed Messiah⁴, even though a door for me had been opened in Yahuweh⁵, I did not have or hold, own or possess rest or relief towards my Spirit⁶ *because* I couldn't find through careful scrutiny and examination, nor detect or discover *where* my brother and fellow brethren Titus⁷ *was*. But nevertheless, notwithstanding and on the contrary, having said goodbye, separating and parting from them, I went out and departed towards Macedonia.

2:10b *Shatan*, from the Greek Σατανας (*Satanas*) which is a transliteration of the Hebrew *Shatan* and means *Adversary*.
 2:12a *Troas* was a city of *Lesser Mysia* in the north eastern part of *Asia Minor* on the seacoast, six miles south of the supposed entrance to the City of Troy.
 2:12b From the placeholder ΧΡΥ
 2:13a From the placeholder ΚΩ
 2:13b From the placeholder ΤΙΝΙ
 2:13c *Titus* is the name of a gentile companion of Paul of whom Paul also wrote a letter to. *Titus* means *Nurse*

Favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and loving kindness be to God, He who always and at all times leads us in victorious and triumphal procession in, by and with the Anointed Yahushua, and through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of us, reveals and makes known, brings to light and uncovers, lays bare and unveils, manifests and discloses, exposes and visibly shows the fragrance and odour of the precise and correct knowledge, perception and discernment, wisdom, intellectual understanding and insight of Him in all places, individually and collectively. For concerning this, to God we are and exist as the sweet-smelling aroma, odour and satisfactory fragrance of Messiah among those who are being saved and delivered, rescued, preserved and protected from danger and destruction, ruin and penalty, and also among those who are perishing and becoming lost, ruined and destroyed, ceasing to exist and being brought to nothing; indeed, to one *is* a fragrance and odour from death and separation to death and separation, the separating of the soul from the body, but nevertheless, to the other *is* a fragrance and odour from life to a full dedicated life that belongs to the Supreme One. And who or what is adequate and enough, sufficient and satisfactory with regards to these things? For we are and do not exist as, like and similar to the rest of those remaining - peddling and corrupting, illegitimizing and misrepresenting, deceitfully selling for false profit and adulterating the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God; but nevertheless, notwithstanding and on the contrary, as *those* from purity, sincerity and spotlessness; but nevertheless, notwithstanding and on the contrary, as *we are* from God, we speak and utter things in, by and with Messiah before and in the sight of God.

2:14a From the placeholder ΘΩ
2:14b From the placeholder ΧΩ
2:14c From the placeholder ΓΗΥ

2:15a From the placeholder ΘΩ
2:15b From the placeholder ΧΥ

2:17a From the placeholder ΘΥ
2:17b From the placeholder ΘΥ
2:17c From the placeholder ΧΩ
2:17d From the placeholder ΘΥ

Chapter 3
Ministers Of
The Covenant

Are we beginning and starting again and anew, introducing, presenting and recommending ourselves? Or do we need to have letters or messages of commendation or introduction *sent* to you or *sent* from you, as and like certain others do? You yourselves are and exist as our letter and message, having been written and inscribed, carved and recorded, engraved and fixed in our hearts, our circulation of life, being known and understood, perceived and comprehended, noticed and acknowledged, recognised and read publically and privately by every individual and collective human being; being revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown concerning that you are and exists as a letter and message from Messiah, served and supplied, provided and distributed, delivered and ministered by us and not written or inscribed, carved or recorded, engraved or fixed in or with black ink, but nevertheless, notwithstanding and on the contrary, in and with the Spirit of the living God, not in tablets made of stone, but nevertheless, notwithstanding and on the contrary, in hearts of flesh. Moreover, such is the trust and confidence, assurance and guarantee we have and hold, own and possess favourably towards God through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Anointed Messiah; concerning this, from ourselves we are not nor do we exist as adequate or enough, sufficient or satisfactory to claim or reason, think or suppose, judge or deem, believe or consider, seem or be of the opinion, determine or evaluate, purpose or reckon, account or conclude as *if this comes* from ourselves, but nevertheless, notwithstanding and on the contrary, our adequacy and ability, sufficiency and competency *comes* from God. He has also made us adequate and capable, sufficient and competent enough to be ministers and servants, helpers and attendants of a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, *one* not of written letters or accounts, reports, decrees or documents, but nevertheless, notwithstanding and on the contrary, a spiritual one; for the written letter and account, report, decree and document separates and terminates, destroys and extinguishes, segregates and inflicts death, does away with and causes to perish, abolishes and deprives life, but nevertheless the Spirit restores and invigorates, produces, provides and gives life. Moreover, if the service and ministry of death and separation, the separation of the soul from the body, written and inscribed, carved and recorded, engraved and fixed with written letters and accounts, reports, decrees and documents in stone came and arose, appeared publically and existed in, by and with glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty, so that, in order that and with the result that the sons, children and offspring of Yisra'el wouldn't stare or gaze, look at or fix their eyes upon Moshe's face through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty of his face and presence that was fading and coming to an end, becoming inoperable, invalid and powerless, useless and inefficient; how and in what way, manner and by what means will the service and ministry of the Spirit not be or exist in, by or with more and greater glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty? For if there is glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty in the service and ministry of evaluation and separation, judgement, condemnation and punishment, then the service and ministry of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance exceeds and excels, surpasses and abounds in and with glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty to a far greater and higher degree. Indeed, for in this case that which had been given glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty has not really been given glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty on account of and for the reason of, because of, for the sake of and with regards to the supreme and more excellent, outstanding, extraordinary and immeasurable glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty. For if the one fading and coming to an end, becoming inoperable, invalid and powerless, useless and inefficient *was* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty; much more to a greater and higher degree in and with glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty is that which remains and abides, stays and lasts, endures and lives, keeps on and continues to be present eternally!

3:3a From the placeholder ΧΡΥ

3:3b From the placeholder ΓΝΙ
3:3c From the placeholder ΘΥ

3:4a From the placeholder ΘΝ
3:4b From the placeholder ΧΡΥ

3:5a From the placeholder ΘΥ

3:6a From the placeholder ΓΝΑ

3:7a Yisra'el, incorrectly known as Israel and means *Those that strive with God*
3:7b Moshe, incorrectly known as Moses and means *Drawn Out*.

3:8a From the placeholder ΓΝΣ

Then and therefore, accordingly, consequently and these things being so, having and holding, keeping and retaining, obtaining and gaining, acquiring and receiving, owning and possessing such a hope and expectation, confidence and trust as this, we use and employ, make use of and act in and with great and large amounts of courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness, and not like Moshe who would set and place, put, fix and establish a veil and covering upon his face for the advantage of the sons, children and offspring of Yisra'el so that, in order that and with the result that they might not stare or fix their eyes upon, look at or gaze towards the end and goal, aim and purpose, outcome, result and conclusion of that which was fading and coming to an end, becoming inoperable, invalid and powerless, useless and inefficient. But nevertheless, notwithstanding and on the contrary, their minds and thoughts, purposes and perceptions, concepts, plans and understanding were hardened and dulled, weakened and covered, thickened and closed, for even up to this very day and time this exact same veil and covering stays and remains, endures and last, lives and abides, keeps on and continues to be present upon and will not depart from the reading of the old and

14 (cont)
- 16

We are Transformed

17 - 18

Chapter 4

1 - 2

We Proclaim Yahushua

3 - 6

We Shall Be Raised Also

7 - 13

earlier, former and long standing covenant and agreement, treaty and testament, disposition and arrangement, compact and contract, never being unveiled, uncovered or removed; for concerning this, *only* in, by and with Messiah does it fade and come to an end, become inoperable, invalid and powerless, useless and inefficient. Yes and certainly, till this day, every time that Moshe is read publically and privately a veil and covering lies and is set upon their heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses. But nevertheless, every time that one returns and turns back to Yahuweh, the veil and covering is lifted up and taken away, removed and abandoned, stripped off and cancelled.

Now, the Sovereign Master is and exists as the Spirit, and wherever the Spirit of Yahuweh is, there is freedom, liberty and independence. And we, having our face and countenance uncovered and unveiled are clearly reflecting and mirroring the glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty of the Sovereign Master; we are those who are being transformed and transfigured, changed and remodelled into the same form and image, likeness and representation, appearance and essence from *one* glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty to a *greater* glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty as this is from Yahuweh's Spirit • Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, having and holding, keeping and retaining, obtaining and gaining, acquiring, owning and possessing this service and ministry, just as and according as we received, experienced and were shown mercy, pity and compassion and had help extended to us, we do not grow weary or lose heart, give up or become discouraged, lose enthusiasm or become afraid or frightened, but nevertheless, notwithstanding and on the contrary, we give up and renounce, disown and forbid, deny and refuse to speak or declare the secret or covered, hidden, concealed or deceptive things of confusion and humiliation, shame and disgrace, indecency and dishonour, embarrassment and ignominy, clandestine conduct and reproach; never walking or behaving, living, conducting or regulating our lives, works or actions in, by or with craftiness or treachery, cunningness or slyness, unscrupulousness or trickery; nor do we ensnare or corrupt, falsify or distort, adulterate, alter or tamper with the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God by mixing or adding human traditions to it in order to mislead and deceive; but nevertheless, notwithstanding and on the contrary, *we walk and behave, live, conduct and regulate our lives, works and actions* in the manifestation and revelation, disclosure and announcement, visible exposure and uncovering, unveiling and bare light of the truth and fact, reality and disclosure, expression and certainty, uprightness and dependability, genuineness and reliability, sincerity and honesty of the Supreme One by standing upright, united and bonded together before and in the presence of God to commend and display ourselves toward every human's individual and collective consciousness, their moral judgement, perception and discernment, their ability to distinguish right from wrong, truth from lies, good from bad, and their awareness to choose rightly.

Moreover, if our good news, glad tiding and message, proclamation and victorious declaration is and exists hidden, veiled and covered, *only* in, by and with those who are perishing and becoming lost, ruined and destroyed, ceasing to exist and being brought to nothing is it hidden, veiled and covered. In these people, the god of this age, season and time has blinded, befuddled and removed comprehension from the minds and thoughts, purposes and perceptions, concepts, plans and understanding of the unfaithful and incredulous, the unbelievable, untrustworthy and those who don't trust in or rely upon the Supreme One, so that, in order that and with the result that they would not see or discern the radiance and illumination of the light and enlightenment, shine and gleam of the good news, glad tiding and message, proclamation and victorious declaration of the glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty of the Anointed Messiah, who is and exists as God's diminished image and representation, form and likeness. For we don't proclaim or announce, declare or herald, offer or cry out, speak of, mention or publically publish ourselves, but nevertheless, notwithstanding and on the contrary, *we announce* Messiah Yahushua as Sovereign Master, and ourselves as your servants, slaves and attendants through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Yahushua. For concerning this, the God who said "Light, illumination and understanding will shine forth and gleam, illuminate and radiate from out of Darkness and blindness, obscurity and ignorance," He is the one who shone and gleamed, illuminated and radiated within our hearts, our circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses, for the advantage of light and enlightenment to shine and gleam, radiate and illuminate the precise and correct knowledge, perception and discernment, wisdom, intellectual understanding and insight of His glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty before the face and in the presence of Messiah Yahushua.

But nevertheless, we have and hold, keep and retain, own and possess this valuable treasure in fragile clay vessels and pots; the great and excessive, extreme, immeasurable and vast, superior and excellent, abundant and extravagant, extraordinary and outstanding supernatural strength and capability, power, might and ability is of God and not from us. Being distressed and oppressed, afflicted and harassed, troubled and receiving tribulation in, by and with everything, individually and collectively, yet never becoming crushed or constrained, confined or anxious, restricted or distressed, limited or completely overwhelmed with difficulty; at loss and uncertain, perplexed and anxious, puzzled, having doubt and inwardly disturbed, but nevertheless, notwithstanding and on the contrary, never becoming utterly despaired or embarrassed, never giving up all hope, doubting greatly or becoming fully lost; persecuted and expelled, pursued and harassed, troubled and mistreated, but nevertheless, notwithstanding and on the contrary, never being abandoned or deserted, forsaken or left behind; thrown, cast and struck down, abused and bullied, but nevertheless, notwithstanding and on the contrary, never perishing or becoming lost, ruined or destroyed, losing life or being brought to nothing; always and at all times we carry about within our bodies and flesh the putting to death of Yahushua, so that, in order that and with the result that the life and existence of Yahushua the Anointed Messiah may also be revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown within our body and flesh. For we, the living, are always and perpetually, incessantly, continually and at all times being given and handed over, delivered and committed to, granted and supplied, permitted, extended and presented over towards death and separation through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Yahushua, so that, in order that and with the result that the life of the Son may also be revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown within our mortal bodies that are made of flesh. So then, the result of this is that death and separation operates and works, acts, functions and is active and effective inside and within us, but nevertheless, life, the full vitality of living *operates* within you. Moreover, having and holding, keeping and retaining, obtaining and gaining, acquiring and receiving, owning and possessing the same Spirit of the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence according to and with regards to, in relation to and with respect to

3:14a From the placeholder XPO

3:16a From the placeholder KN

3:17a From the placeholder KS
3:17b From the placeholder PNA
3:17c From the placeholder PNA
3:17d From the placeholder KY
3:18a From the placeholder KY

3:18b From the placeholder KY
3:18c From the placeholder PNA

4:2a From the placeholder OY

4:2b From the placeholder OY

4:4a From the placeholder OS

4:4b From the placeholder XPY
4:4c From the placeholder OY

4:5a From the placeholder XPN
4:5b From the placeholder THN
4:5c From the placeholder KN
4:5d From the placeholder THY
4:6a From the placeholder OS

4:6b From the placeholder XPY
4:6c From the placeholder THY

4:7a From the placeholder OY

4:10a From the placeholder THY
4:10b From the placeholder THY
4:10c From the placeholder XY

4:11a From the placeholder THN
4:11b From the placeholder YTY

4:13a From the placeholder PNA

this Scripture that has been written, composed and recorded: **"I trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Supreme One, therefore, for this reason and for this purpose, I spoke and uttered words,"** * and as we trust in and rely upon, obey and place confidence, certainty and guarantee, assurance and dependence in the Supreme One, therefore, for this reason and for this purpose we speak and utter words, knowing and understanding, recognising and respecting, perceiving and observing, comprehending and appreciating that concerning this, He who raised and awoke, erected and restored Yahushua, causing Him to stand upright and transformed him from death to life, will also raise and lift up, erect and restore us together with Yahushua and we will be presented and shown, brought and placed, set and stood upright together with you. For all of this, individually and collectively, is through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of you, so that and in order that favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness, having increased, greatly abounded and become more and more through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of many *people*, then thanksgiving and gratitude might exceed and excel, surpass and abound far more for and on behalf of the glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty of God. And therefore, for this reason and for this purpose we do not grow weary or lose heart, give up or become discouraged, lose enthusiasm or become afraid or frightened, but nevertheless, notwithstanding and on the contrary, even if our outer man and nature is corrupted and destroyed, ruined and defiled, decaying, perishing and wasting away, then nevertheless, notwithstanding and on the contrary, our inner self is being restored, renewed and completely changed to a superior and greater nature day by day. As for this, our present, temporary and momentary insignificant and slight, limited and light-weighted tribulation and distress, oppression, affliction and harassment is working out and accomplishing, achieving, performing and bringing about an immeasurable and greater, excessive and extreme, vast and superior, excellent and extravagant, extraordinary and outstanding degree of *glory* towards an even greater and excessive, extreme and superior, vast and immeasurable, excellent and abundant, extravagant, extraordinary and outstanding eternal, everlasting and never-ending weight and tremendous amount of glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty, as we don't look or contemplate, pay attention to or consider, become concerned about or carefully watch, dwell on or constantly think about, observe or fix our eyes upon the things that are seen and perceived, known and understood, considered and comprehended, realised and noticed, discerned and discovered, observed and examined, looked at and inspected, recognised and experienced, but nevertheless, notwithstanding and on the contrary, *we fix our eyes upon* those things that aren't seen and perceived, known and understood, considered and comprehended, realised and noticed, discerned and discovered, observed and examined, looked at and inspected, recognised and experienced; for the things that are seen and perceived, known and understood, considered and comprehended, realised and noticed, discerned and discovered, observed and examined, looked at and inspected, recognised and experienced are only temporary, transient and for a season, but the things that aren't seen and perceived, known and understood, considered and comprehended, realised and noticed, discerned and discovered, observed and examined, looked at and inspected, recognised and experienced are eternal, never-ending and everlasting, without beginning nor end, always have been and always will be for eternity.

4:13b From *Psalms* 116:10

4:14a From the placeholder *TAN*
 4:14b From the placeholder *TY*

4:15a From the placeholder *ØY*

13 (cont)
 - 18

Chapter 5
Given New
Bodies

For we know and understand, recognise and respect, perceive and observe, comprehend and appreciate concerning that if in this case our earthly Tabernacle tent, our house, dwelling and abode, might be destroyed and discarded, demolished and overthrown, abolished and subverted, dismantled and torn down, invalidated and put to an end, then concerning this we have and hold, own and possess a edifying building, structure and home from God, a house, dwelling and abode not made with hands, eternal, never-ending and everlasting in the heavens, the abode of the Supreme One. For even in this *body* we sigh and groan, longing for, deeply desiring and yearning to put on and clothe ourselves with our abode, home and dwelling place that is from out of heaven, the abode of the Supreme One, and indeed, if we have put on and clothed, covered and surrounded ourselves, then after enquiry and thought, examination, scrutiny and observation we will not be found or detected, discovered or observed, recognised or seen to be naked or bare, without the proper clothing and garments; for even if we are and exist in these Tabernacle tents, we sigh and groan, being burdened and depressed, oppressed and weighed down because we do not want or wish, prefer or aim, intend, will or desire to be unclothed, stripped or put off our clothes, but nevertheless, notwithstanding and on the contrary, to put on clothes and garments instead so that and in order that what is mortal and subject to death and separation might sink down and be swallowed, devoured and destroyed, consumed and overwhelmed, overcome and absorbed by life, the full vitality of living. Moreover God has prepared and formed, fashioned and produced us for and on behalf of this very thing; He has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to us the Spirit as a pledge and first instalment, down payment and guarantee.

5:1a From the placeholder *ØY*

5:5a From the placeholder *ØΣ*

5:5b From the placeholder *TINΣ*

1 - 5

Going To The
True Home

Then and therefore, consequently, accordingly and these things being so, we are always and at all times full of hope and confidence, trust and reliance, being bold, cheerful and courageous, even knowing and understanding, recognising and respecting, perceiving and observing, comprehending and appreciating concerning that presently, being at home among the people in this mortal body we are away and abroad in a very different place, separated from the Sovereign Master. For we walk and behave, live, conduct and regulate our lives, works and actions through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of trust and reliance, obedience and placing confidence, certainty and guarantee, assurance and dependence in the Supreme One, not through the means of or on the grounds of, on account of or for the reason of, on the basis of or because of the visible, external and outward appearance and form, figure and shape of things. We might be full of hope and confidence, trust, reliance and we might be bold, cheerful and courageous, but nevertheless to a greater and higher degree we prefer and choose, favourably decide and determine, select and consider it much better to emigrate, leave and depart from out of this mortal body and be at home advantageously among the people of Yahuweh. Therefore, for this reason and for this purpose, whether at home among the people of the Supreme One or away and abroad in a very different place, we consider it an honour and make it our aim, ambition and goal, earnest endeavour and aspiration to be and exist as well-pleasing and acceptable to Him. It is necessary and in need of, it behoves, is right and proper for all of us individually and collectively to be revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown in the presence of, before and in front of the steps of the platform, tribunal and judgement seat of the Anointed Messiah, so that and in order that each one of us separately might take and carry away, obtain and acquire, bear and receive according to and with regards to, in relation to and with respect to which and what we continually, repeatedly and habitually practiced and carried out, undertook and accomplished, performed and pursued, executed and observed, were concerned and busy with through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of our mortal body, whether good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable or bad and wicked, wrong and troublesome,

5:6a From the placeholder *KY*

5:8a From the placeholder *KV*

5:10a From the placeholder *XPY*

6 - 10

pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious.

All of Us Are
God's
Ambassadors

Then and therefore, accordingly, consequently and these things being so, seeing and perceiving, knowing and understanding, paying attention to and realising, noticing and discerning, discovering and observing, experiencing and comprehending, acknowledging, recognising and regarding the reverence and respect of the Sovereign Master, we persuade and convince humans to obey and listen to, comply with and have confidence and trust, reliance and dependence in the Supreme One, but nevertheless we are revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown to God, and I also hope and trust with full confidence that it has been revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown in, by and with your consciousness, your moral judgement, perception and discernment, your ability to distinguish right from wrong, truth from lies, good from bad, and your awareness to choose rightly. We are not introducing, presenting and recommending ourselves to you again and anew, but nevertheless, notwithstanding and on the contrary, we are giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting you with an opportunity and cause, occasion and resource, origin and pretext, possibility and inclination, impulse and stimulus, starting point and favourable circumstance to boast, brag and glorify for and on behalf of us, so that, in order that and with the result that all of you might have and hold, obtain and gain, acquire and receive, own and possess *an answer* with regards to those who boast, brag and glorify in, by and with the face and outward appearance and not in heart, the circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses. For if we are beside ourselves and amazed, out of our minds and astounded, *it is for God*; if we are of sound and right mind, being sane and thinking reasonably, *it is for all of you*, for the reason that the brotherly love and affection, good will, esteem and benevolence of the Anointed Messiah completely controls and holds us together, surrounds and grips, impels and urges, directs and guides us for we have judged and decided, selected and assessed, resolved and determined, chosen and considered this: because One has died and perished on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for everyone, individually and collectively, so that, in order that and with the result that those who live might no longer and never again, no more and no further live for themselves, but nevertheless, notwithstanding and on the contrary, *they might live* for Him who died and perished and was raised and awoken, erected and restored, lifted up, stood upright and transformed from death to life on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for them. Therefore, for this reason and for this purpose, for now, at this very moment in time we see and perceive, know and understand, pay attention to and realise, notice and discern, discover and observe, experience and comprehend, acknowledge, recognise and regard no one, nothing and nobody according to and with regards to, in relation to and with respect to the flesh, the corruptible nature of man, even if we have seen and perceived, known and understood, paid attention to and realised, noticed and discerned, discovered and observed, experienced and comprehended, acknowledged, recognised and regarded Messiah according to and with regards to, in relation to and with respect to the flesh, the corruptible nature of man, but nevertheless, notwithstanding and on the contrary, now, at this very moment in time we no longer, no more and no further see or perceive, know and understand, pay attention to and realise, notice and discern, discover and observe, experience and comprehend, acknowledge, recognise and regard *Him that way*.

5:11a From the placeholder KY

5:11b From the placeholder Ω

5:13a From the placeholder Ω

5:14a From the placeholder XPY

5:16a From the placeholder XPN

11 - 16

All This Is
From God

Therefore, for this reason and for this purpose, if and inasmuch as a certain individual is in and with Messiah, *he or she is* a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior creation and foundation, transformed habitation and completely changed institution. The old and ancient, original and primal has passed away, disappeared and perished. Behold, look and see: it has come to be and exist as new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior. Moreover, all of this individually and collectively is from God, He who has reconciled and favourably received us to Himself through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah, and who gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to us the service and ministry of reconciliation and favour, as concerning this, within Messiah, God was reconciling and favourably receiving the world and cosmos to Himself, not taking into account or counting, reckoning or keeping in mind, charging or crediting, evaluating or holding their sins of their fallen state, their errors and false beliefs, deviations from uprightness and wanderings from the truth of the Way, wrongdoings, offenses and lapses from the Torah of the Supreme One against them, and setting and placing, putting, fixing and establishing within us the good news, glad tidings and message, proclamation and victorious declaration of reconciliation and favour. We are ambassadors, envoys and representatives on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for Messiah, as and like God was exhorting and encouraging, admonishing and consoling, comforting and giving solace through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of us. We ask and beg, beseech and plead, desire and request, petition, require and implore you on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for Messiah; be reconciled and favourably received by God. He who did not know or experience, acknowledge, ascertain or become acquainted with sin or error, mistakes or misses of the mark, violations of the Torah of the Supreme One or wandering from the Way or from the state of uprightness, the Supreme One made and caused, prepared and established Him to be and bear sin and error, mistakes and misses of the mark, violations of the Torah of the Supreme One and wanderings from the Way and from the state of uprightness on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us, so that and in order that within Him we might come to be and exist, appear and be brought forth as the righteousness and validation, acceptance, vindication and uprightness, justification and acquittance of God.

5:17a From the placeholder XΩ

5:18a From the placeholder ΘY

5:18b From the placeholder XY

5:19a From the placeholder XΩ

5:19b From the placeholder ΩΣ

5:20a From the placeholder XPY

5:20b From the placeholder ΘY

5:20c From the placeholder XPY

5:20d From the placeholder Ω

5:21a From the placeholder ΘY

17 - 21

Chapter 6
Paul's
Hardships

Moreover, working, labouring and cooperating together, we also exhort and encourage, admonish and console, comfort and give solace to you to not take up and receive, deliberately accept and readily grasp the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God with regards to or on behalf of untruth and lies, emptiness and foolishness, deceit and uselessness, meritless and vainness, for the Supreme One says and teaches, maintains and affirms, directs and exhorts, advises and points out, **"In an acceptable and elected, favourable, pleasing and appropriate age, definite time and fixed, opportune and decisive season I heard and listened to, comprehended and attended to, considered, understood and perceived you, and in, by and with a day and time of deliverance and preservation, salvation and safety I hastened to help, aid and rescue you after hearing your cry and exclamation."*** Behold, look and see: now, at this very moment in time is the very acceptable and well pleasing, favourable and appropriate age, definite time and fixed, opportune and decisive season. Behold, look and see: now, at this very moment in time is

6:1a From the placeholder ΘY

6:2a From Yasha'Yah (Isaiah) 59:8

1 - 3

the day and time of deliverance and preservation, salvation and safety; giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting nothing to be the cause of a stumble or offense, irritation or hindrance of anyone's way; so that and in order that the service and ministry might not be stained or blamed, found fault with or criticized, mocked or derided, but nevertheless, notwithstanding and on the contrary, in and with all individual and collective things we stand upright together, showing and displaying, presenting and recommending ourselves as ministers and servants, helpers and attendants of God; in, by and with great consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience; in, by and with suffering and affliction, calamity, oppression and pressure, harassment, misery and trouble; in, by and with necessary and inevitability hardships and obligatory distress; in, by and with inward anguish and discomfort, difficulty and anxiety; in, by and with whip strokes, wounds and injuries; in, by and with imprisonment; in, by and with riots and tumults, disturbances and disorder, anarchy and confusion, unrest and unruliness; in, by and with beatings and laborious troubles, toil, fatigue and exertion; in, by and with sleepless nights; in, by and with hunger; in, by and with set-apart and moral purity, uprightness and blamelessness; in, by and with precise and correct knowledge, perception and discernment, wisdom, intellectual understanding and insight; in, by and with patience and endurance, forbearance and self-restraint, perseverance and steadfastness; in, by and with kindness and honesty, respectability and worthiness, uprightness and generosity, integrity, goodness and mildness; in, by and with the set-apart Spirit; in, by and with unfeigned and genuine, true and real, sincere and undisguised brotherly love and affection, good will, esteem and benevolence without hypocrisy or pretence; in, by and with the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of truth and fact, reality and disclosure, expression and certainty, uprightness and dependability, genuineness and reliability, sincerity and honesty; in, by and with the strength and capability, power, might and ability of God through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the tools, instruments and weapons of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance of the right hand, used for offense, and those of the left hand, used for defence; through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty, and through dishonour and disgrace, shame and ignominy; through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of evil reports and defamation, slander and ill-repute, and through good reports and acclamation, praise and commendations; regarded as though we are deceivers, impostors and corruptors, leading and seducing people to errors and mistakes, yet behold, look and see: we are truthful and factual, upright and dependable, genuine and reliable, certain, sincere and honest; as though we are unknown and unrecognisable, ignored and avoided, yet we are known accurately and seen clearly, perceived, recognised and acknowledged; as though we are dying and perishing, yet behold, look and see: we live and breathe; as though we are being scourged and flogged, whipped and punished, yet not being put, delivered or condemned to death and separation, the separation of the soul from the body; as though we are grieving or sorrowful, mourning or in pain, but nevertheless we are always and perpetually, incessantly, continually and at all times glad and cheerful, merry and joyful, rejoicing exceedingly and celebrating considerably; as though we are poor and destitute, lowly and afflicted, helpless and powerless, lacking physical needs and of low status, honour and rank, but nevertheless we make a great many people rich, wealthy and abundantly supplied; as though we have and hold, obtain and gain, receive and acquire, own and possess nothing, but nevertheless we hold fast to and own, keep secure and possess everything individually and collectively.

6:4a From the placeholder ØY

6:6a From the placeholder 77N1

6:7a From the placeholder ØY

3 (cont)
- 10

We Are The
Temple Of
God

Corinthians: our mouth is open for your advantage, speaking the whole truth; our heart, our circulation of life that controls our desires and feelings, affections and endeavours, wills and characters, passions and impulses has been widened, made broad and enlarged because we welcome and embrace you with love. You are not crushed or constrained, restricted or distressed, confined, limited or completely overwhelmed with difficulty by us, but nevertheless you are crushed and constrained, restricted and distressed, confined, limited and completely overwhelmed with difficulty in your own kindness and benevolence, love, affection and tender-hearted compassion. Now, in the same sort of exchange and reward, recompense and requital - I speak and teach, maintain and affirm, direct and exhort, advise and point out as, like and similar to the way I would to children - widen, broaden and enlarge your hearts also. Do not come to be or exist, arise or appear as being unequally yoked, mismatched or wrongly associated together with the unfaithful and incredulous, the unbelievable, untrustworthy and those who don't trust in or rely upon the Supreme One? For what sort of commonality or fellowship, participation or share does righteousness and validation, acceptance, vindication and uprightness, justification and acquittance have with lawlessness, those that willingly disobey and violate the Torah, treat it with contempt and oppose it? Or what sort of partnership or companionship, fellowship or friendship, communion, association or relationship does the light and enlightenment of knowledge and truth have towards darkness, ignorance and error? And what sort of agreement and term, union, harmony and concord does Messiah have towards Beliar? Or what sort of part or share do the trustworthy and reliable, obedient and those placing confidence, certainty and guarantee, assurance and dependence in the Supreme One have together with the unfaithful and incredulous, the unbelievable, untrustworthy and those who don't trust in or rely upon the Supreme One? And what sort of pact or mutual agreement, consent and assent does the temple and house of God have together with idols and images, figures and copies, representations and likenesses of false gods? For you are and exist present as the temple and house of the living, powerful and effective God, and just as God said,

6:15a From the placeholder XPY
6:15b Beliar is from the Greek Βελιαρ which is another name for Belial, a title of Satan.

6:16a From the placeholder ØY

6:16b From the placeholder ØY
6:16c From the placeholder ØΣ

11 - 18

**“ I will live and dwell in them, inhabiting them,
and I will walk about and be present among them,
and I will be and exist as their God and they will be
and exist as my people, relations and family.**

6:16d From the placeholder ØΣ

**Therefore, for this reason and for this purpose,
come forth and arise, depart, withdraw and proceed
from out of their midst and be separated and ordained,
appointed, selected and marked' says and teaches,
maintains and affirms, directs and exhorts, advises
and points out Yahuweh, 'and do not touch or cling to,
adhere to or join with any unclean or defiled, dirty or filthy,
indecent or impure, shameless or licentious thing and
I will kindly welcome and receive, admit and accept you,
granting you glory and favour, and I will be and exist as a
Father to you, and you will be and exist as sons and daughters to me,'
says and teaches, maintains and affirms, directs and exhorts,
advises and points out Yahuweh Almighty, the Omnipotent ruler of all.”**

6:17a From the placeholder 7Σ

6:18a From the placeholder 7Σ
6:18b From Exodus 29:45;
Leviticus 26:12; Yirmeyahu 31:1;
Yachezq'el (Ezekiel) 37:27

Chapter 7
Rid Ourselves
Of Stains

1 - 4

Then and therefore, accordingly, consequently and these things being so, having and holding, obtaining and gaining, acquiring and receiving, owning and possessing these promises and gracious pledges, offers and vows, beloved and esteemed, dear and favourites, let us clean and cleanse, purify and free, remove and rid ourselves from all individual and collective stains and defilements of flesh, our corruptible human nature, and completely and totally, perfectly and successfully carry out and accomplish moral purity and majesty, sanctification and set-apartness for *the Spirit* in, by and with the love and affection, good will, esteem and benevolence of God. Give room and make space for us *in your hearts*; we have treated no one, nobody and nothing unjustly or wickedly, nor have we sinned against or harmed anyone; we have corrupted and destroyed, depraved and spoilt, ruined and vitiated, seduced and led no one, nobody and nothing astray; we have taken advantage of and defrauded, coveted and exploited no one, nobody and nothing. I do not say and teach, maintain and advise, direct and affirm, exhort and point out with regards to condemnation, separating and evaluating you in order to pass judgement and punishment - for I have said before and formerly that concerning this you are and exists in and with our hearts, our circulation of life, to die together and to live together. With great courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness with regards to you, I have great glory and pride, bragging and boasting on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for you, being completely filled, liberally supplied and abounding with exhortation and encouragement, admonition and consolation, comfort and solace; I am abounding and overflowing, exceeding and increasing with joy and reason for celebration and cheering, merriness and gladness, against and despite all our individual and collective tribulation and distress, oppression, affliction and harassment.

7:1a From the placeholder $\Gamma\mathcal{N}$
7:1b From the placeholder $\Theta\mathcal{Y}$

Comfort For
The Lowly

5 - 13

For even when we came and arrived, appeared and rose into Macedonia, not a single one of us had had and held, obtained and gained, received and acquired, owned and possessed refreshment, rest or relief in our flesh and body, never having time to relax. But nevertheless, notwithstanding and on the contrary, we were receiving tribulation and distress, oppression, affliction and harassment in all individual and collective things - from outside conflicts and fights, battles and strife's, quarrels and disputes; from inward and internal fear and dread, terror and alarm. But nevertheless, notwithstanding and on the contrary, God, the One who exhorts and encourages, admonishes and consoles, comforts and gives solace to the lowly and depressed, insignificant and weak, poor and servile, exhorted and encouraged, admonished and consoled, comforted and gave solace to us in and with the presence and coming, arrival and advent of Titus, and not only in and with his presence and coming, arrival and advent, but nevertheless, notwithstanding and on the contrary, also in and with the exhortation and encouragement, admonition and consolation, comfort and solace by which he was exhorted and encouraged, admonished and consoled, comforted and given solace to by you, announcing and declaring, reporting and proclaiming to us your earnest desire, strong affection and longing; your lamenting and mourning, wailing and weeping; your burning zeal and ardour on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us, so that and insomuch that I was more willingly and readily to a greater and larger degree able to be glad and cheerful, merry and joyful, rejoice exceedingly and celebrate considerably. Concerning this, even if I made you grieve or feel sorrow, mourn or feel pain in, by and with the letter and message, I am not sorry nor feel regret, feel remorse nor am I concerned about it nor am I going to change my mind, although I did feel sorry and regret, remorse and was concerned about it and was going to change my mind, seeing and perceive, examining and considering, mentally discerning and observing, discovering and understanding, noticing and contemplating, paying close attention to and being aware of the fact that concerning this, that letter and message grieved you and made you mourn and feel pain and sorrow, although only for a certain brief amount of time - Now, at this present time, I rejoice considerably and cheer exceedingly - not because you grieved and felt sorrow, mourned and felt pain - but nevertheless, notwithstanding and on the contrary, because you were grieved and sorrowful, mourning and feeling pain with the result that you changed your mind and thought differently, amended your life and attitude, reconsidered and felt compunction, abhorred and repented of your past sins. You grieved and felt sorrow, mourned and felt pain according to and with regards to, in relation to and with respect to God, so that and in order that you might not suffer loss and receive any disadvantage in, by and with anything from us. For the grief and sorrow, mourning and pain that is according to and with regards to, in relation to and with respect to God accomplishes and executes, brings about and constructs, establishes and works, produces and acquires a change of mind and a different way of thinking, an amended life and attitude, a reconsideration of past ways and a feeling of compunction, an abhorrence and repentance of past sins towards and on behalf of a deliverance and preservation, salvation and eternal safety of no regrets and nothing to repent of or change your mind about; but nevertheless, the grief and sorrow, mourning and pain of the world and cosmos, the world of man, fully accomplishes and produces, works out and achieves, brings about and results in death and separation, the separation of the soul from the body. Behold, look and see, for this same thing, this grief and sorrow, mourning and pain that is according to and with regards to, in relation to and with respect to God, how great is the diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness that it has fully accomplished and produced, worked out and achieved, brought about and resulted in us; yes and indeed, what verbal defence! Yes and indeed, what indignation and vexation! Yes and indeed, what reverence, awe and respect! Yes and indeed, what great longing, yearning and earnest desire! Yes and indeed, what burning zeal and ardour! Yes and indeed, what execution of justice and retribution! In, by and with all individual and collective things you presented and commended yourselves to be and exist as clean and pure, immaculate and blameless, perfect and set-apart, sincere and innocent, acceptable and modest in the affair and event, circumstance and cause, deed and matter. Then and therefore, accordingly and as a result of this, although I wrote to you, *it was* not on account of, because of or for the sake of the one who did wrong and acted unjustly and wickedly, and that caused hurt, damage and harm, and who violated the Torah of the Supreme One, neither was it on account of, because of or for the sake of the one who suffered the wrong, the unjust and wicked act, who was hurt, damaged and harmed. But nevertheless, notwithstanding and on the contrary, *I wrote to you* on account of, because of and for your diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us might be revealed and made known, brought to light and uncovered, laid bare and unveiled, manifested and disclosed, exposed and visibly shown to you before, in the presence of and in the sight of God. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, we have been encouraged and exhorted, admonished, consoled and strengthened.

7:6a From the placeholder $\Theta\mathcal{Z}$

7:9a From the placeholder $\Theta\mathcal{N}$

7:10a From the placeholder $\Theta\mathcal{N}$

7:11a From the placeholder $\Theta\mathcal{N}$

7:12a From the placeholder $\Theta\mathcal{Y}$

Titus' Love
For The
Corinthians

14

Upon our encouragement and exhortation, admonishment, consolation and strength, to a greater and larger degree we are glad and cheerful, merry and joyful, rejoicing and celebrating more exceedingly and frequently, especially and greatly at the joy and gladness, rejoicing and delight of Titus, for concerning this his spirit has been refreshed, rested and relieved because of, on account of and as a result of all of you, individually and collectively. For concerning this, whatever I glorified, boasted and bragged about to him on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for you, I have not been put to shame or disgraced, dishonoured, confounded or disappointed; but

nevertheless, notwithstanding and on the contrary, as everything individually and collectively that we spoke and uttered to you in, by and with truth and fact, reality and certainty, uprightness and dependability, genuineness and reliability, sincerity and honesty, clearly disclosing and expressing it properly, and in this manner, thus and so, our bragging, boasting and glorifying before Titus proved and came to be and exist as true and factual, real and certain, upright and dependable, genuine and reliable, sincere and honest, clearly disclosed and expressed. And his kindness and benevolence, love, affection and tender-hearted compassion for and on behalf of you is and exists more abundantly and considerably greater, being reminded of and recalling and remembering the obedience and compliance of all of you, individually and collectively, as you accepted and received, embraced and welcomed him with reverence and respect, and timidity and awe. I am glad, merry and joyful and rejoice, celebrate and cheer, for concerning this I am full of hope and confidence, trusting in and relying upon you with all individual and collective things.

Chapter 8
A Call To
Generosity

Moreover, brothers and fellow brethren, we make known and declare, reveal and inform, tell and give recognition, impart knowledge and confirm, impress upon and proclaim to you the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God[†] that has been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented among the called out Ekklesia's, assemblies and congregations of Macedonia, for concerning this, in and with a great, large and severe test, trial and ordeal of tribulation and distress, oppression, affliction and harassment, their abundant and overflowing joy and gladness, rejoicing and delightedness and their deep and extreme, exceedingly great and immense poverty and destitution has abounded and overflowed, exceeded and excelled for and on behalf of the richness and wealth of their sincere and honest, pure and frank, open and upright generosity and liberality. For concerning this *they gave* according to and with regards to, in relation to and with respect to their strength and capability, power, might and ability, and also beyond and much more than their strength and capability, power, might and ability; I witness and affirm, share and testify, declare and report, confirm and approve *that they did this* voluntarily by their own choice and accord, wanting and desiring, asking and begging us with great and large degrees of encouragement and exhortation, admonishment, consolation and solace for the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness and the partnership and companionship, fellowship and friendship, communion, association and relationship in the service and ministry that is for and on behalf of those that are set-apart and cleansed, and *this*, not just as we had hoped and trusted with full confidence, but nevertheless, notwithstanding and on the contrary, first and foremost we gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented them to God[†] and to us through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of God[†]. For and on behalf of this, we exhorted and encouraged, admonished and consoled, comforted and gave solace to Titus, so that and in order that just as he had already began before, in this manner, thus and so he might also completely and totally, perfectly and successfully carry out and accomplish this favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness for and on behalf of you as well. But nevertheless, notwithstanding and on the contrary, just as and exactly like you abound and overflow, exceed and excel in, by and with every individual and collective thing: in trust and reliance, obedience and placing confidence, certainty and guarantee, assurance and dependence in the Supreme One; and in word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter; and in precise and correct knowledge, perception and discernment, wisdom, intellectual understanding and insight; and in all individual and collective diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness; and from out of our brotherly love and affection, good will, esteem and benevolence in you, so that and in order that you might also abound and overflow, exceed and excel in, by and with this favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness.

8:1a From the placeholder ØY

1 - 7

8:5a From the placeholder ØΩ

8:5b From the placeholder ØY

Know The
Favour Of
Yahushua

I don't say and teach, maintain and affirm, direct and exhort, advise and point out this according to and with regards to, in relation to and with respect to an order or mandate, injunction or ordinance, statue or command, but nevertheless, notwithstanding and on the contrary, to test, examine and scrutinise the worthiness of all of our brotherly love and affection, good will, esteem and benevolence and therefore prove and deem it legitimate and true, genuine and sincere, and also through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness of others, for you all know and understand, perceive and realise, notice and discern, discover and observe, experience and comprehend, acknowledge and recognise the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of our Sovereign Master[†], Messiah[†] Yahushua[†], for concerning this, even though He is and exists rich and abundantly supplied, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of you He became poor and destitute so that and in order that all of you might become rich, wealthy and abundantly supplied through His poverty and destitution. And I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present my judgement and advice, opinion and view, disposition and counsel, decision and resolution in this *matter*, for this is useful and profitable, beneficial and advantageous to all of you, who indeed from last year had already began and started to not only do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish *this work*, but nevertheless, notwithstanding and on the contrary, were also willing and wanting, desiring and choosing, wishing and willingly deciding, preferring and aiming, intending and resolving, endeavouring and were delighted *to do it*. Moreover, now, at this present time, complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish doing and performing, accomplishing and executing, practising and bringing about, undertaking, keeping and carrying out, constructing and establishing *it*, so that exactly as there was the mindful zeal and spirit, inclination and readiness, eagerness and determination, awareness and initiative to will and want, desire and choose, wish and willingly decide, prefer and aim, intend and resolve, endeavour and delight *to do it*, therefore in this manner, thus and so, also complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish *doing it* from out of what you have and hold, own and possess, obtain and gain, acquire and receive. For if the mindful zeal and spirit, inclination and readiness, eagerness and determination, awareness and initiative is present and at hand, open and exposed in the public's view, *it is* very acceptable and well pleasing, favourable and appropriate if *done* according to what one has and holds, owns and possesses, obtains and gains, acquires and receives, not according to what one doesn't have or hold, own or possess, obtains or gains, acquires or receives, for it is not *done* so that and in order that others are rested, relieved and refreshed *and* you are distressed and oppressed, afflicted, harassed and troubled, but nevertheless, notwithstanding and on the contrary, *it is* from out of fairness, equity and equality. Your current abundance and excess, surplus and whatever remains in this present time and certain season, fixed age and due period is for and on behalf of those that have needs and are deficient, destitute and lack resources, so that and in order that their abundance and excess,

8:9a From the placeholder KY

8:9b From the placeholder IHY

8:9c From the placeholder XPY

8 - 14

14 (cont)
- 15

surplus and whatever remains is for and on behalf of your needs and deficiencies, destitutions and lack of resources, so that there might be and exist, arise and come forth fairness, equity and equality just as and exactly as it has been written and recorded, inscribed and composed in Scripture: **“The one who gathered the most and majority of items did not have too much or more than was necessary, and the one who gathered the least and fewest amount of items did not have less than needed or too little of what was necessary.”** *

8:15a From Exodus 16:18

Exaltation For
The
Corinthians

But nevertheless, favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and loving kindness *be* to God, He who gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented this same diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness *that I have* on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for you in the heart of Titus, the circulation of life that controls his desires and feelings, affections and endeavours, will and character, passions and impulses, for concerning this he truly and certainly, surely and indeed accepted and received, embraced and welcomed the exhortation and encouragement, admonition and consolation, comfort and solace, but nevertheless, being and existing more diligent and zealous, earnest and active, eager and keen *himself*, he has gone, proceeded and left to go towards you voluntary, by his own choice, free will and accord. Moreover, at the same time we have sent together with him the brother and fellow brethren whose praise and approval, commendation and recognition in the good news, glad tiding and message, proclamation and victorious declaration *has spread* throughout and within, amongst, by the agency of and via all the individual and collective called out Ekklesia's, assemblies and congregations. *He is* our travelling companion and partner in association with this favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and this gift of merciful and loving kindness that is served and supplied, provided and distributed, delivered and ministered by us. For we think ahead and foresee, perceive and comprehend beforehand, know and think about in advance and therefore give attention to doing, providing and are concerned about showing, considering and having regard for what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous and honourable, not only in the presence of, before and in front of God, but nevertheless, notwithstanding and on the contrary, also in the presence of, before and in front of humans. Moreover, at the same time we have sent together with them our brother and fellow brethren whom we have often, frequently and at many times tested, examined and scrutinised and therefore proven and deemed him to be and exist diligent and earnest, zealous and eager, devoted and careful, enthusiastic and attentive, exertive and willing in and with many different and numerous things, but nevertheless he is now, at this very moment in time diligent and earnest, zealous and eager, devoted and careful, enthusiastic and attentive, exertive and willing in his trust and confidence, assurance and guarantee, reliance, dependence and appeal towards and for and on behalf of you. Whether on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for Titus, my partner and associate, comrade, companion and fellow participant and a fellow worker and helper for and on behalf of you, or our brothers and fellow brethren, we are delegates and emissaries, teachers and ambassadors, messengers and the people who are sent forth with the orders of the called out Ekklesia's, assemblies and congregations to the glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty of Messiah. Then and therefore, accordingly, consequently and these things being so, demonstrate and manifest, show and display, verify and indicate, declare and give a sign for and on behalf of them concerning your brotherly love and affection, good will, esteem and benevolence and our reason for glorifying, bragging and boasting on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for all of you, demonstrating and manifesting, showing and displaying and therefore giving proof and evidence of this to the face and presence of the called out Ekklesia's, assemblies and congregations • Indeed, for it is and exists rather superfluous, too extravagant and more than is needed for me to write, inscribe and record to you about and concerning, regarding and on account of, because of and with respect to the service and ministry that is for and on behalf of all those that are set-apart and cleansed, for I see and perceive, know and understand, pay attention to and realise, notice and discern, discover and observe, experience and comprehend, acknowledge, recognise and regard that concerning this, your diligence and earnestness, zeal and eagerness, devotion and care, enthusiasm and attention, exertion and willingness of which I glorify, brag and boast on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for all of you to Macedonians that 'Achaia has been made ready and prepared since last year,' and your burning zeal and ardour has roused and excited, incited and stimulated, provoked and stirred up, kindled and spurred on a great many others. Moreover, I have sent and dispatched the brothers and fellow brethren so that and in order that our glorifying, bragging and boasting on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for all of you might not be made empty or void, nor rendered vain or useless in this regard and in this respect, so that and in order that you might be and exist ready and prepared, just as and exactly as I was saying and teaching, maintaining and advising, directing and affirming, exhorting and pointing out, otherwise, if some Macedonians might come, arise and appear together with me and might find and discover, observe and recognise, detect and learn, understand and come to know through enquiry and examination, thought and scrutiny, investigation and perception that you are unprepared and not ready, we - not regarding what might be said and taught, maintained and advised, directed and affirmed, exhorted and pointed out to you - might be ashamed and humiliated, dishonoured and disgraced, confounded and disappointed in this plan and project, undertaking and endeavour. Then and therefore, accordingly, consequently and these things being so, I thought and considered, seemed and deemed, reckoned and regarded it necessary and indispensable to exhort and encourage, admonish and console, comfort and give solace to the brothers and fellow brethren so that and in order that they might precede and go on ahead towards you in advance and might then prepare and arrange beforehand your previously announced, promised and publically declared voluntary blessing and benediction, benefit and gift, so in this manner and way this would be and exist ready, prepared and at hand as a voluntary blessing and benediction, benefit and gift, not as regards to greed and avarice, covetousness and insatiableness.

8:16a From the placeholder ΘΩ

16 - 24

8:21a From the placeholder ΘΥ
8:21b From the placeholder ANΩN

Chapter 9

1 - 5

There is also this: He or she who sows or scatters sparingly and sparsely, scantily, limitedly and meagrely also reaps, harvests and gathers sparingly and sparsely, scantily, limitedly and meagrely, and he or she who sows and scatters because of a blessing and benediction, benefit and gift also reaps, harvest and gathers because of a blessing and benediction, benefit and gift. Each and everyone *should do this* just as and exactly as he or she has chosen and decided, purposed and resolved beforehand in his or her heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, not from out of grief, reluctance or grudgingly, nor from out of necessity or need, compulsion or force, supposed obligation or under pressure; for God loves and highly regards, enjoys and approves of, likes and sanctions, values and cherishes, esteems and takes delight in a happy and merry, cheerful and joyous giver. Moreover, God is able and powerful, capable and strong enough to abound and increase, exceed and overflow every individual and collective bit of favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness for and on behalf

8:23a From the placeholder XY

Give
Generously

6 - 8

9:7a From the placeholder ΘΣ
9:8a From the placeholder ΘΣ

of you, so that and in order that always and perpetually, incessantly, continually and at all times, having and holding, keeping and retaining, obtaining and gaining, acquiring and receiving, owning and possessing every individual and collective bit of self-sufficiency and contentment, abundance and independence and having enough in, by and with every individual and collective thing, you may abound and increase, exceed and overflow for and on behalf of every individual and collective good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable work and business, employment and undertaking, act and deed, task and labour, just as and exactly as it has been written and recorded, inscribed and composed in Scripture:

9

“He scattered, dispersed and distributed freely, bountifully and generously; He gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents to the poor and destitute, lowly and afflicted, helpless and powerless, those lacking physical needs and those of low status, honour and rank. His righteousness and validation, acceptance, vindication and uprightness, justification and acquittance remains and abides, endures and lives, lasts and persists, continues on and never perishes for eternity and forever, the unbroken age and the perpetuity of time.” *

9:9a From Psalm 112:9

Glorify God

Moreover, He who provides and furnishes, supplies, assists and supports further by giving, granting and bestowing seed to the sower and bread, food and nourishment for eating will abundantly furnish, generously supply and lavishly provide and will multiply and grow, increase and replenish your seed and may cause the growth and enlargement of the product, fruit and harvest of your righteousness and validation, acceptance, vindication and uprightness, justification and acquittance, making you all rich and abundantly supplied in all individual and collective things because of all your individual and collective sincere and honest, pure and frank, open and upright generosity and liberality, which performs and accomplishes, achieves and produces, brings about and results in thanksgiving and gratitude to God through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of us, for concerning this, the service and ministry, aid and support of this public and priestly service and assistance does not exist only to abundantly supply and replenish, provide for and fill up the needs and deficiencies, destitutions and the resources lacked by those that are set-apart and cleansed, but nevertheless, notwithstanding and on the contrary, to also abound and overflow, exceed and increase through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the many and great number of thanksgivings and expressions of gratitude towards God. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the tested and approved evidence and genuineness, trustworthiness and reliability of this service and ministry, they will give and express glory and splendour, brightness, magnificence and excellence, pre-eminence and dignity, favour and majesty to God upon seeing your subjection and obedience, submission and subordination to the agreement and acceptance, confession and acknowledgement, recognition and open declaration for and on behalf of the good news, glad tiding and message, proclamation and victorious declaration of the Anointed Messiah and your sincere and honest, pure and frank, open and upright generosity and liberality of the fellowship and companionship, association and participation in the contribution and generous gift to them and for and on behalf of everyone individually and collectively, and they also pray and request, petition and plead on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for you, longing, deeply desiring and yearning for you through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the supreme and more excellent, outstanding, extraordinary and immeasurable favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of God that is upon you. Favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and loving kindness be to God for His unspeakable and inexpressible, indescribable, ineffable and unutterable gracious free gift!

9:11a From the placeholder ΘΩ

9:12a From the placeholder ΘΩ

9:13a From the placeholder ΘΩ

9:13b From the placeholder ΧΡΥ

9:14a From the placeholder ΘΥ

9:15a From the placeholder ΘΩ

10 - 15

Chapter 10

Human Standards

Moreover I myself, Paul, exhort and encourage, admonish and console, comfort and give solace to you through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the gentleness and mildness, courtesy, meekness and graciousness, reasonableness and fairness of the Anointed Messiah - Indeed, I who am humble, modest and unpretentious when together with you all, but I am bold, confident and courageous towards you all when absent and away from all of you. Moreover I beg and seek, ask and request that when I am present together with all of you I do not need to be bold, confident and courageous with the trust, confidence and reliance in which I take into account and count, reckon and keep in mind, charge and credit, evaluate and reason, hold and propose to take it upon myself to dare and be courageous, venture and endure against and therefore oppose some who take into account and count, reckon and keep in mind, charge and credit, evaluate and reason, hold and propose that we walk and behave, live, conduct and regulate our lives, works and actions as according to and with regards to, in relation to and with respect to the flesh, the corruptible nature of man. For we walk and behave, live, conduct and regulate our lives, works and actions in our flesh and body; we don't wage war or go into battle, fight or campaign against evil according to and with regards to, in relation to and with respect to the flesh, the corruptible nature of man, for the defensive and offensive weapons, implements and tools of our warfare and battle, fight and campaign against evil are not fleshy or human, but nevertheless, notwithstanding and on the contrary, they are powerful and mighty, capable and strong for God to advantageously tear down and demolish, destroy and vanquish strongholds and fortresses. We tear down and demolish, destroy and vanquish false reasoning and evaluations, opinions and judgements, calculations and considerations, arguments and fallacies, sophistries and deliberations and every bit of elevated arrogance and proud obstacle set up and lifted high, raised and elevated, exalted and magnified against the precise and correct knowledge, perception and discernment, wisdom, intellectual understanding and insight of God, and we capture and take control of, subject and subdue every individual and collective mind and thought, purpose and perception, concept, plan and understanding for and on behalf of obedience and compliance to the Anointed Messiah, and as soon as your obedience and compliance is completed and fulfilled, accomplished, perfected and celebrated, executed and carried out, ratified and satisfied, we have and hold, keep and retain ourselves in preparation and ready at hand to avenge, punish and give justice to every individual and collective bit of disobedience and when people purposely fail to listen to reason.

10:1a From the placeholder ΧΡΥ

10:4a From the placeholder ΘΩ

10:5a From the placeholder ΘΥ

10:5b From the placeholder ΧΡΥ

1 - 6

Look In Front Of Yourselves

7

Perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct your attention to and face, be aware of, look out and watch that which is before you, staring you in the face. If someone is confident and persuaded, thinks and is certain, is sure and believes that he or she is of Messiah, let him or her reason and evaluate, judge and consider, calculate and deliberate, think about and ponder, regard and take this into account again, anew

10:7a From the placeholder ΧΡΥ

and furthermore upon him or herself, for concerning this, just as and exactly as he or she is of Messiah, in this manner, thus and so, we are also. For if I might glorify, brag and boast a little bit too much and excessively, I will glorify, brag and boast about and concerning, regarding and on account of, because of and with respect to our authority and power, right and ability, permission and freedom that the Sovereign Master gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented for and on behalf of building you up and edifying you, and not for and on behalf of tearing you down and demolishing, destroying and vanquishing you, so I will not be ashamed or humiliated, dishonoured or disgraced, confounded or disappointed. So that, in order that and with the result that it may not be thought or presumed, supposed or regarded, deemed or judged, decided, believed or considered as if I want to frighten, terrify and intimidate you through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the letters and messages, for concerning this, "Indeed, the letters and messages are heavy and weighty, stern, severe and strong, forcible and firm, but nevertheless, the presence of his fleshy body is weak and feeble, powerless and insignificant, and his word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter is of no account and scorned, despised and rejected, disregarded, made light of and treated with contempt." Let such a person reason and evaluate, judge and consider, calculate and deliberate, think about and ponder, regard and take this certain thing into account, for concerning this, of what kind or sort we are and exist in word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter done through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of a letter, message or epistle when away and being absent from you, such as this we are also in work and business, employment and undertaking, act and deed, task and labour when present and among others. For we do not dare nor venture to be courageous or bold enough to reckon or consider, judge or classify ourselves with some of those who show and display, present and recommend themselves, but nevertheless, notwithstanding and on the contrary, when they judge, measure and estimate themselves by each of their standards and rules, and compare themselves with each other by noting similarities and differences, they are without knowledge and understanding, comprehension and intelligence, perception and insight.

10:7b From the placeholder XPΣ
10:8a From the placeholder KΣ

7 (cont) -
12

Glorify In
Yahuweh

We, however, will not glorify, brag or boast towards the immeasurable and extravagance that is beyond limits, but nevertheless, notwithstanding and on the contrary, *we will glorify, brag and boast* according to and with regards to, in relation to and with respect to the measure and determined extent, portion and limit of the rule, principle and standard of which the God of rule and standard, measure and portion divided and distributed, bestowed and assigned, imparted and apportioned to us to also come and reach unto and as far as you. For we are not overexerting, overdoing or overstressing ourselves by going beyond our limits, as if we aren't reaching out and coming to you, for we were also the first to come, arrive and reach as far as you in, by and with the good news, glad tiding and message, proclamation and victorious declaration of the Anointed Messiah, for we do not glorify, brag or boast towards the immeasurable and extravagance that is beyond limits in, by and with the labour and work, trouble and wearisome effort, fatigue and exertion of others, but nevertheless, having and holding, keeping and retaining, obtaining and gaining, acquiring and receiving, owning and possessing such hope and expectation, confidence and trust that as your trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One* is caused to continuously grow and increase, rise and augment in repute and power, then the measure and rule, principle and standard according to and with regards to, in relation to and with respect to us that is in you will be made great and celebrated, glorified and praised, magnified and extolled, respected, exalted and highly honoured to the point of abundance, making it overflow to a vast extent, for and on behalf of declaring and proclaiming, bringing and telling, announcing and communicating the good news, glad tiding and message, proclamation and victorious declaration to those places beyond you, without glorifying, bragging and boasting in regards to the things prepared and made ready in someone else's measure and rule, principle and standard. Rather, **"Let he who rejoices and glorifies, boasts and brags, rejoice and glorify, brag and boast in Yahuweh,"** * for it is not he or she that shows and displays, presents and recommends him or herself that is the one who is approved and respected, esteemed and trusted, accepted and acknowledged and proved to be genuine and reliable, but nevertheless, notwithstanding and on the contrary, *it is* those whom Yahuweh shows and displays, presents and recommends.

10:13a From the placeholder OΣ

10:14a From the placeholder XPY

13 - 18

10:17a From the placeholder KΩ
10:17b From YirmeYahu 9:24

10:18a From the placeholder KΣ
11:7a From the placeholder OY

Chapter 11
Do Not Join To
Another Spirit

O that you would only receive and endure, bear and sustain, accept and listen to, lift up and exalt, uphold and admit, pay attention to and tolerate some small amounts of and a brief spell of foolishness and thoughtlessness, senselessness and recklessness, but nevertheless, notwithstanding and on the contrary, you do indeed receive and endure, bear with and sustain, accept and tolerate me! For I am zealous and jealous *for you with a zeal and jealousy that God has*, for I joined and betrothed, prepared and arranged for you to *be with* one man and husband, to present and show, bring and place, set and stand you upright *as a* clean and pure, immaculate and blameless, perfect and set-apart, sincere and innocent, acceptable and modest virgin and marriageable maiden to the Anointed Messiah, but nevertheless I am afraid and terrified, frightened and alarmed lest somehow and in some way that just as and like the snake and serpent thoroughly deceived and completely deluded, seduced, enticed and beguiled Chawah with his craftiness and treachery, cunningness and slyness, unscrupulousness and trickery, your minds and thoughts, purposes and perceptions, concepts, plans and understandings might be corrupted and destroyed, depraved and spoilt, ruined and vitiated, seduced and led astray, separating you from the sincerity and honesty, purity and simplicity, openness, frankness and uprightness and the set-apartness and moral purity, integrity and blamelessness that is set towards the Anointed Messiah. For truly and certainly, surely and indeed, if the one coming and appearing, arriving and becoming known to the public proclaims and announces, declares and heralds, offers and cries out, speaks of, mentions and publically publishes another and different Yahushua whom we did not proclaim and announce, declare and herald, offer and cry out, speak of, mention and publically publish, or *if* you receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit another and different spirit that you didn't receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit, or another and different good news, glad tiding and message, proclamation and victorious declaration that you didn't accept and receive, embrace and welcome, you receive and endure, bear and sustain, accept and listen to, lift up and exalt, uphold and admit, pay attention to and tolerate *this* beautifully and well enough. For I claim and reason, think and suppose, judge and deem, believe and consider, seem and am of the opinion, determine and evaluate, purpose and reckon, account and conclude that I am in no way and in no respect less than or inferior to, behind or below these "extreme" and "super", "outstanding" and "special" delegates and emissaries, teachers and ambassadors, messengers and people sent with orders.

11:2a From the placeholder OY

11:2b From the placeholder XPΩ

11:3a Chawah incorrectly known as Eve and means Life Giver

11:3b From the placeholder XPN

11:4a From the placeholder TAN

1 - 5

Declare The
Good News

Moreover, even if I am unskilled and inexperienced, amateurish, untrained and lack practise in public speaking and training, narrating and declaration, discourse and oration, delivery and eloquence, but nevertheless, notwithstanding and on the contrary, *I am* not so in knowledge and wisdom, perception and discernment, intellectual understanding and insight. Or did I perform and carry out, produce and construct, execute and form, create and establish, yield and bring about, cause and accomplish a sin or an error, a

mistake or a miss of the mark, a violation of the Torah of the Supreme One or did I wander away from the Way or from the state of uprightness by humbling and lowering myself and reducing my rank and position so that and in order that you might be lifted up and exalted, elevated and dignified, honoured and raised up on high? For concerning this I freely declared and proclaimed, brought and told, announced and communicated God's good news, glad tidings and message, proclamation and victorious declaration to you undeservedly as a gift and free of charge. I robed and plundered, pillaged, raided and looted other and different called out Ekklesia's, assemblies and congregations by receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting money and allowances, provisions and supplies for the advantage or serving and ministering to all of you. And when I was present among all of you, needy and lacking resources, I was not a financial burden nor a dead weight to anyone, nobody and nothing, for my needs and what I lacked in resources was abundantly supplied, replenished and fully supplied for by the brothers and fellow brethren that came and arose, arrived and appeared from Macedonia. And in, by and with every individual and collective way I have kept and guarded, held and retained, attended to and maintained, kept an eye on and watched over myself and will continue to keep and guard, hold and retain, attend to and maintain, keep an eye on and watch over *myself so that* I don't become burdensome or bothersome to you. The truth and fact, reality and disclosure, expression and certainty, uprightness and dependability, genuineness and reliability, sincerity and honesty of Messiah is and exists in, by and with me, so concerning this, this glorifying, bragging and boasting with reference to and with regards to me will not be fenced in or blocked, stopped or closed, silenced or caused to cease, shut up or muzzled, barred or hindered in and among the region and climate, district, zone and geographical position of Achaia. On account of or on the basis of what? Because I do not have brotherly love and affection, good will, esteem and benevolence for you? God sees and perceives, knows and understands, pays attention to the fact and realises, notices and discerns, comprehends and acknowledges, recognises and regards, observes and has discovered and experienced *that I do!*

11:10a From the placeholder XY
11:11a From the placeholder XZ

6 (cont) -
11

The False Delegates

But nevertheless, what I do and perform, accomplish and execute, practise and bring about, keep and carry out, undertake, construct and establish I will also continue to do and perform, accomplish and execute, practise and bring about, keep and carry out, undertake, construct and establish so that and in order that I might cut off and eliminate, strike down and break down, drive out and sunder, repel and exterminate the opportunity and occasion, circumstance and cause, resource and origin, pretext and possibility, inclination and impulse, stimulus and starting point *that is used* so that and in order that in, by and with what they use to glorify, brag and boast about they might also be found and discovered, observed and recognised, detected and known through enquiry and examination, thought and scrutiny, investigation and perception to be just as and exactly like we are. For such as this kind are the false, bogus and spurious delegates and emissaries, teachers and ambassadors, messengers and people sent with orders; deceitful and treacherous, dishonest and crafty, malicious and insidious doers and workers, labourers and perpetrators, transforming and changing, altering and disguising their outward appearance into delegates and emissaries, teachers and ambassadors, messengers and people sent with orders of Messiah. And to no wonder or amazement! For Shatan himself, the Adversary who opposes the Supreme One, transforms and changes, alters and disguises his outward appearance into that of a Heavenly Messenger and envoy of light and enlightenment. Then and therefore, accordingly, consequently and these things being so, it is nothing great or extraordinary, outstanding or overwhelming if even his ministers and servants, helpers and attendants transform and change, alter and disguise their outward appearance as they were like and similar to ministers and servants, helpers and attendants of righteousness and validation, acceptance, vindication and uprightness, justification and acquittance, whose end and goal, aim and purpose, outcome, result and conclusion will be and exist according to and with regards to, in relation to and with respect to their works and businesses, employments and undertakings, acts and deeds, tasks and labours.

12 - 15

11:13a From the placeholder XPY

Paul's Anxiety

Again, anew and furthermore I say and teach, maintain and affirm, direct and exhort, advise and point out, let no certain person think or presume, suppose or regard, deem or judge, decide, believe or consider me to be and exist as foolish or senseless, silly or crazy, unwise or ignorant, thoughtless or reckless. But nevertheless, even if you do, then accept and receive, embrace and welcome me as and like I was foolish and senseless, silly and crazy, unwise and ignorant, thoughtless and reckless, so that and in order that I may also glorify, brag and boast a little bit. Which and what I say and speak, babble and chatter I do not say and speak, babble and chatter in accordance with and in regards to, in relation to and with respect to Yahuweh, but nevertheless, notwithstanding and on the contrary, *I say* as in, by and with foolishness and senselessness, silliness and craziness, unwisely and ignorantly, thoughtlessly and recklessly in, by and with this firm and bold, confident and substantial, assured and real undertaking and plan, project and foundation of glorifying, bragging and boasting. Since and because many and a large number of others might glorify, brag and boast in accordance with and in regards to, in relation to and with respect to the flesh, the corruptible nature of man, so I too will also glorify, brag and boast. For you, being and existing so wise and intelligent, sensible and understanding, thoughtful and prudent gladly receive and endure, bear and sustain, accept and listen to, lift up and exalt, uphold and admit, pay attention to and take up the foolish and senseless, silly and crazy, unwise and ignorant, thoughtless and reckless with pleasure! Indeed, for you receive and endure, bear and sustain, accept and listen to, lift up and exalt, uphold and admit, pay attention to and tolerate it if certain ones enslave, control and bring you into subservient bondage, or if certain ones consume and devour, eat and exploit you, or if certain ones take you under their control and take you captive, defraud you and take advantage of you, or if certain ones arrogantly exalt and elevate, raise and lift themselves up, or if certain ones beat and thrash, scourge and hit against your face. I say and teach, maintain and advise, direct and affirm, exhort and point out according to and with regards to, in relation to and with respect to *my* shame and disgrace, dishonour, confusion and disappointment, as and like we have been too weak and feeble, powerless and incapable concerning this. But nevertheless, in, by and with whatever certain others might dare and venture to be courageous and bold - I say and teach, maintain and advise, direct and affirm, exhort and point out in, by and with foolishness and senselessness, silliness and craziness, unwisely and ignorantly, thoughtlessly and recklessly - I also dare and venture to be courageous and bold. "Hebrews," are they? As am I. "Yisra'elites," are they? As am I. "Seed, progeny and offspring of Abraham," are they? As am I. "Ministers and servants, helpers and attendants of Messiah," are they? As am I. I say and speak, babble and chatter out of my senses and insanely, madly and irrationally - I am one to a far higher, superior and greater degree. In by and with more abundant and considerably greater labours and works, troubles and wearisome efforts, fatigues and exertions; in, by and with more abundant and considerably greater imprisonments and jail time; in, by and with more severe and countless, far greater and an excessive amount of beatings, floggings and injuries; in, by and with frequent and often, many and numerous encounters with death and separation, the separation of the soul from the body. Five times I received and accepted, took and acquired, obtained and admitted under and subject to the Yahuwdish *authorities* the "forty lashes minus one," three times I was beaten with rods and large sticks, three times I was shipwrecked, I have done and accomplished, spent and have been caused to stay a night and a day adrift in the deep waters of the open sea; on frequent and often, many and numerous journeys and travels on

16 - 26

11:17a From the placeholder KN

11:23a From the placeholder XPY

Glorify In Weakness

Chapter 12

foot, in danger, risk and peril from rivers and fast flowing torrents and floods, in danger, risk and peril from robbers and thieves, plunderers, bandits and rebels, in danger, risk and peril from out of my own kind and kin, fellow race and family, in danger risk and peril from out of multitudes of gentiles, pagans and uncivilised folk, in danger, risk and peril in the city and in towns, in danger, risk and peril in deserts and desolate places, country-sides and lonely regions, in danger, risk and peril in the sea and in lakes, in danger, risk and peril among false brothers, those who pretend to be fellow believers yet are not; in labour and work, trouble and wearisome effort, fatigue and exertion and in hardship and distress, struggle and strenuous toil, in by and with frequent and often, many and numerous sleepless nights, in by and with hunger and thirst, in, by and with frequent and often, many and numerous times without food, cold, chilly and naked, lacking and destitute of clothes and garments. Separate to and besides, except to and in addition to the external things, the things that I pass over without mentioning, there is the pressure and burden, concern and responsibility on me daily – my anxiety and worry, care and solicitude for all the individual and collective called out Ekklesia's, assemblies and congregations. Which certain person is weak and feeble, powerless, poor and needy, and I am not weak and feeble, powerless, poor and needy? Which certain person is offended, being caused and led into sin and error, tripped up and enticed to fall away, and I am not ablate with anger and distress, inflamed and furious!?

If there is need of and necessity, if it is right, proper and indispensable to glorify, brag and boast, I will glorify, brag and boast of the things that show my weakness and feebleness, powerlessness, poorness and neediness. The God and Father of the Master Yahushua, He who is and exists blessed and worthy to be praised for all eternity and forever, the unbroken age and the perpetuity of time, sees and perceives, knows and understands, pays attention to the fact and realises, notices and discerns, comprehends and acknowledges, recognises and regards, observes and has discovered and experienced that concerning this I do not lie or deceive, purposely try to mislead or intend to create and preach falsehoods. *When I was in Damascus*, the ethnarch, governor and chief under Aretus the king and monarch was guarding and watching over the city of Damascus in order to take hold of and seize, capture and apprehend, arrest and imprison me, but I was let down and lowered through and via a window in, by and with a rope basket and hamper through and via the wall of the city and I fled and ran away from his hands, escaping and avoiding him • There is need and necessity, it is right, proper and indispensable to glorify, brag and boast, but on the other hand it is not to any profit, use or advantage, but nevertheless, I will come, arise and go into visions and apparitions, revelations and disclosures, uncovering and manifestations of the truth of Yahuwah. I know and understand, notice and discern, comprehend and acknowledge, perceive, recognise and regard a man in Messiah, who fourteen years ago, whether in the mortal body I do not know or understand, notice or discern, comprehend or acknowledge, perceive, recognise or regard, or whether outside or apart from the mortal body I do not know or understand, notice or discern, comprehend or acknowledge, perceive, recognise or regard - God knows and understands, notices and comprehends, acknowledges and perceives, recognises and regards *the answer* - such a man was snatched and seized, carried off, captured and caught up as far as and up to the third heaven, the abode of the Supreme One. And I know and understand, notice and discern, comprehend and acknowledge, perceive, recognise and regard a such a man, whether in the mortal body I do not know or understand, notice or discern, comprehend or acknowledge, perceive, recognise or regard, or whether separate from and independent of the mortal body I do not know or understand, notice or discern, comprehend or acknowledge, perceive, recognise or regard - God knows and understands, notices and comprehends, acknowledges and perceives, recognises and regards *the answer* - for concerning this he was snatched and seized, carried off, captured and caught up into Paradise, the enclosed garden and preserved park, and he heard and attended to, considered and understood, comprehended and perceived, paid attention to, received news of and was informed of unspeakable, unutterable and inexpressible words and sayings, statements and messages, proclamations and subject matters which are not possible or capable, allowed or permitted for man, the whole of the human race to say and speak, babble and chatter. On behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for such a man I will glorify, brag and boast, but nevertheless, on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for myself, in no way and in no respect will I glorify, brag and boast, except in, by and with my weakness and feebleness, powerlessness, poorness and neediness. For if I want and wish, prefer and aim, intend, will and desire, I will glorify, brag and boast, I won't be or exist foolish or senseless, silly or crazy, unwise or ignorant, thoughtless or reckless, for the reason that I will speak truthfully and factually, uprightly and genuinely, reliably and sincerely, frankly, honestly and dependably. Yet I will spare myself and refrain from and avoid doing so, lest certain people might claim or reason, think or suppose, judge or deem, believe or consider, seem or be of the opinion, determine or evaluate, purpose or reckon, account or conclude regarding and with reference to me, that I am beyond and above which and what he sees and perceives, knows and understands, considers and comprehends, realises and notices, discerns and discovers, observes and examines, looks at and inspects, recognises and acknowledges in me, or what someone hears and attends to, considers and understands, comprehends and perceives, pays attention to, receives news of and are informed of *that which comes* from me. And *considering* the great and excessive, extreme, immeasurable and vast, superior and excellent, abundant and extravagant, extraordinary and outstanding visions and apparitions, revelations and disclosures, uncovering and manifestations, so that and in order that I might not arrogantly or insolently lift or raise, elevate or exalt myself over and above *what is due*, I was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented a serious thorn and splinter in the flesh, a severe pain and constant irritation - A messenger and envoy of Satan, the Adversary who opposes the Supreme One - so that and in order that he might maltreat and harass me, repeatedly strike, beat and knock me about, so that and in order that I might not arrogantly or insolently lift or raise, elevate or exalt myself over and above *what is due*. Three times I called to and summoned, begged and entreated, beseeched and implored, appealed to and put in a request to the Sovereign Master on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for this, so that and in order that it might go away, depart and be withdrawn and removed from me, separating itself from me. But He has said to me, answering and replying to me, "My favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness is strong enough and sufficient, adequate and satisfactory for you, for the reason that My strength and capability, power, might and ability to do anything is completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished in weakness and feebleness, powerlessness, poorness and neediness." Gladly and with pleasure, then and therefore, accordingly, consequently and these things being so, to a greater and higher degree I will rather glorify, brag and boast in my weakness and feebleness, powerlessness, poorness and neediness, so that and in order that the strength and capability, power, might and ability of the Anointed Messiah might set its tent, tabernacle and residence upon me. Therefore, for this reason and for this purpose, on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for Messiah, I think it well and I am pleased to, I approve of and considered it is right and I have willingly decided that it is good to take pleasure in, by and with weaknesses and feebleness, powerlessness, poorness and neediness; in, by and with insults and ignominious mistreatment, insolence, maltreatment and in necessary and inevitability

11:31a From the placeholder ΘΣ
11:31b From the placeholder ΠΦΠ
11:31c From the placeholder KY
11:31d From the placeholder ΙHY
11:32a Damascus is a very old city and is now the Capital of Syria. It was conquered by Muslims in 635CE. In 1860CE, 6,000 Christians were mercilessly slaughtered by the Muslims in the City.
11:32b Aretus was a king of Arabia Petraea whose daughter was once the wife of Herod Antipas.

12:1a From the placeholder KY

12:2a From the placeholder ΧΩ

12:2b From the placeholder ΘΣ

12:3a From the placeholder ΘΣ
12:4a Paradise was a place in She'ol where the righteous dead went to await the final resurrection. After the Messiah's resurrection it was moved into Heaven, the abode of the Supreme One

12:9a From the placeholder ΧPY

12:10a From the placeholder XY

Paul's Third
Visit To
Corinth

11 - 15

hardships and obligatory distresses; in, by and with pursuits and harassments, persecutions and in inward anguish and discomfort, difficulty and anxiety, for whenever and as long as I am weak and feeble, powerless, poor and needy, I am and exist strong and capable, powerful, mighty and able to do anything.

I have become and have been made, have appeared, arisen and have been established as foolish and senseless, silly and crazy, unwise and ignorant, thoughtless and reckless! You are forcing and compelling, urging and driving me *to be so!* For it is I who ought to have and were under obligation to be shown and displayed, presented and recommended by you, for I have proved that in nothing and in no way and in no respect am I proved to be less than or inferior to, behind or below these "extreme" and "super", "outstanding" and "special" delegates and emissaries, teachers and ambassadors, messengers and people sent with orders, even if I am and exist present as nothing and a nobody. Truly and certainly, surely and indeed, the signs and marks, tokens and prodigies, miracles and wonders of a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of *the Supreme One* were thoroughly performed and accomplished, achieved and produced, brought about and done, made and completed among all of you in your midst in, by and with all the individual and collective aspects of consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience; in both signs and marks, tokens and prodigies, miracles, wonders and portents, and also in supernaturally strong, powerful and mighty *works*. For in what way do you exist as more worse off and less than, inferior to and exceedingly below the status of the remainder, remaining and the rest of the called out Ekklesia's, assemblies and congregations? Except the fact that concerning this, I myself did not financially burden or bother you. I am to be graciously and freely bestowed pardon, favourably granted and kindly given forgiveness for this injustice and unrighteousness, wickedness and wrongdoing! Behold, look and see! This is the third time I have made myself ready and willing to come and arrive, arise and appear advantageously to you, and I will not be a financial burden or bother, for I do not seek or wish for, want or demand, endeavour to obtain or strive for, look for or desire what is yours, but nevertheless, notwithstanding and on the contrary, *I seek* you! For children are not bound, under obligation or indebted to save up or store, set aside or reserve, keep or layup riches for the parents, but nevertheless, notwithstanding and on the contrary, the parents are to do so for the children. But nevertheless, I will gladly and with pleasure freely spend and pay expenses and will be freely spent and give myself up completely on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for your souls. If I love and highly regard, enjoy and approve of, like and sanction, value and cherish, esteem and take delight in you more exceedingly and frequently, especially and greatly, am I to be loved and highly regarded, enjoyed and approved of, liked and sanctioned, valued and cherished, esteemed and taken delight in the worst and the least, to a lower and inferior degree?

Speak In The
Presence Of
God

But nevertheless, let it be. I did not burden, oppress or weigh you down. But nevertheless, notwithstanding and on the contrary, being and existing as the clever and skilled, wise and cunning, shrewd and prudent, craft and unscrupulous trickster that I am, I received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted you in by deceit and craftiness, cunning and guile. *Certainly* I have not taken advantage of and defrauded, coveted and exploited you through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of these certain men who were sent and dismissed, dispatched, ordered and commissioned to your advantage with my message? I exhorted and encouraged, admonished and consoled, comforted and gave solace to Titus *to go to you* and I sent and dismissed, dispatched, ordered and commissioned the brother and fellow brethren *to go with him*. Surely Titus did not take advantage of and defraud, covet and exploit you? Did we not walk and behave, live, conduct and regulate our lives, works and actions in the same Spirit? Were not our footprints, tracks and footsteps the same? Have you not been thinking and presuming, supposing and regarding, deeming and judging, deciding, believing and considering for a long time and all along that concerning this we have been speaking to you and pleading in our defence? It is before, in the sight of and in the presence of God that we speak, babble and chatter. And every individual and collective thing, beloved and esteemed, dear and favourites, is on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for building you up and your edification. For I am afraid and terrified, frightened and alarmed lest somehow and in some way that having come and arrived, arisen and appeared I might find and discover, observe and recognise, detect and learn, understand and come to know through enquiry and examination, thought and scrutiny, investigation and perception that you are not in the manner that I want and wish, prefer and aim, intend, will and desire *you to be*, and that I might be found and discovered, observed and recognised, detected and learned about, understood and come to be known through enquiry and examination, thought and scrutiny, investigation and perception to not be in the manner as you want and wish, prefer and aim, intend, will and desire *for me to be*. *For I am afraid* lest somehow and in some way *there is* contention and strife, quarrels and disputes, contentious rivalry, irritable jealousy and envy, wrath and anger, fury and intense rage, selfishness and self interested ambition, evil reports and slander, disparagements and false and exaggerated prattle, calumniating and scorn, mockeries and reviling, secret whisperings of slander and false tales, harmful gossip and derogatory information, loftiness and conceit, arrogance and puffed up, inflated and exaggerated pride, riots and tumults, disturbances and disorders, anarchy and confusion, unrest and unruliness. Once I come and appear, arise and arrive again, anew and furthermore, surely my God will not humble and lower, humiliate, embarrass and reduce my rank and position before you, and I may have to grieve and express sorrow, mourn and be in emotional pain over many and a great number of people who previously have sinned and erred, made mistakes and missed the mark, violated the Torah of the Supreme One and have wandered from the Way and from the state of uprightness before and in an earlier time, and have not yet thought differently and amended their life and attitude, reconsidered and felt compunction, abhorred their past sins and repented on account of, on the basis of and in view of the uncleanness and moral impurity, immorality and vileness, lustfulness and the lack of legal and moral restraints, wild extravagance and profligate living completely given up to disintegration due to wasteful expenditures, and *the* fornication and adultery, sexual immorality and illicit sexual relations out of wedlock, homosexuality, lesbianism and bestiality, and *the* excessive debauchery and unbridled lust, licentiousness and voluptuousness, lasciviousness and wantonness, outrageousness, shamelessness and insolence which and what they continually, repeatedly and habitually practiced and carried out, undertook and accomplished, performed and pursued, executed and were concerned and busy with doing and observing.

12:18a From the placeholder T7NI

12:19a From the placeholder ØY

12:21a From the placeholder ØΣ

16 - 21

Chapter 13
Final Advice

1 - 2

This is the third time I am coming and arriving, arising and appearing advantageously to you, **"By the mouth and evidence of two or three witnesses, affirmations and testimonies, every individual and collective word and saying, statement and message, proclamation and subject matter will stand upright and be sustained, upheld and established, set steadfast and unmoveable, fixed and affirmed, maintained and authorised, appointed and instituted, validated and confirmed."** * Just as I was present and at hand the second time, I previously spoke before and in an earlier time to those who previously have sinned and erred, made mistakes and missed the mark, violated the Torah of the Supreme One and have wandered from the Way and from the state of uprightness before and in an earlier time, and

13:1a From Deuteronomy 17:6 and 19:15

also to every individual and collective person that remains and is left over, and now, at this present time that I am away and absent, then concerning this, if I come and appear, arise and arrive again, anew and furthermore, I will not in any way spare, be merciful to or treat them with tenderness, since and seeing that you seek and wish for, want and demand, endeavour to obtain and strive for, look for and desire to test and approve the evidence and genuineness, trustworthiness and reliability of the fact that the Anointed Messiah is speaking in, by and with me. He is not weak or feeble, powerless or incapable in dealing with you, but nevertheless, notwithstanding and on the contrary, He is strong and capable, powerful, mighty and able to do anything in, by and with you. For indeed, He was crucified from out of and by reason of, as a result of and because of weakness, feebleness and powerlessness, but nevertheless, notwithstanding and on the contrary, He lives from out of and by reason of, as a result of and because of the strength and capability, power and might of God and His ability to do anything. And for the reason that we are weak and feeble, powerless and incapable in, by and with Him, but nevertheless, notwithstanding and on the contrary, in dealing with you we live in, by and with Him from out of and by reason of, as a result of and because of the strength and capability, power and might of God and His ability to do anything. Put yourselves to the test and objectively examine, scrutinize and entice yourselves to prove, determine and ascertain your genuineness, behavioural response and character to see if and whether you are and exist in the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*. Test and approve the evidence and genuineness, trustworthiness and reliability of yourselves. Or do you yourselves not accurately know and clearly see, perceive and understand, recognise and acknowledge the fact that Messiah 'Yahushua' is in you and with you? Except if you are and exist unfit and fake, untrustworthy and unreliable, false and unapproved, unqualified and worthless. But nevertheless, I hope and trust with full confidence that concerning this you will know and understand, perceive and realise, notice and discern, discover and observe, experience and comprehend, acknowledge and recognise that concerning this we are not and do not exist as unfit or fake, untrustworthy or unreliable, false or unapproved, unqualified or worthless. We pray and vow, beseech, wish and invoke out loud towards God and ask Him so that you may not do or perform, accomplish or execute, practise or bring about, undertake, keep or carry out, construct or establish one single thing that is bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or errant thinking, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten - not so that or in order that we may appear or be seen as radiating or exhibiting, revealing or illuminating, disclosing and exposing, manifesting or shining forth our tested and approved genuineness, trustworthiness and the evidence of our reliability, but nevertheless, notwithstanding and on the contrary, so that and in order that you might do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish what is good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable, even if we may seem to be and exist as unfit and fake, untrustworthy and unreliable, false and unapproved, unqualified and worthless. For we are not able or powerful, capable, mighty or strong enough to do a single thing against, in opposition to or in conflict with the truth and fact, reality and disclosure, expression and certainty, uprightness and dependability, genuineness and reliability, sincerity and honesty *of the Supreme One*, but nevertheless, notwithstanding and on the contrary, *only to do things* on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to the truth and fact, reality and disclosure, expression and certainty, uprightness and dependability, genuineness and reliability, sincerity and honesty *of the Supreme One*. For we rejoice exceedingly and cheer and celebrate considerably whenever we might be weak and feeble, powerless, poor and needy and you might be and exist strong and capable, powerful, mighty and able to do anything. And we also pray and vow, beseech and wish, invoke and ask for this: your restoration and training, perfection and strengthening, improvement and maturity. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this, absent and away from you I write, inscribe and record these things so that and in order that when I am present and at hand I may not need to use and employ, make use of and act severely and strictly, sharply and harshly according to and with regards to, in relation to and with respect to the authority and power, right and ability, permission and freedom which and what the Sovereign Master gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to me for and on behalf of building up and edifying and not for and on behalf of tearing down and demolishing, destroying and vanquishing.

13:3a From the placeholder XPY

13:4a From the placeholder ΕΣΤΡΟΗ

13:4b From the placeholder ΘΥ

13:4c From the placeholder ΘΥ

13:5a From the placeholder XPS

13:5b From the placeholder IHZ

13:7a From the placeholder ΘΝ

13:10a From the placeholder KZ

13:11a From the placeholder OZ

13:13a From the placeholder KY

13:13b From the placeholder IHY

13:13c From the placeholder XPY

13:13d From the placeholder ΘΥ

2 (cont)
- 10

Final Greeting

Finally, brothers and fellow brethren, rejoice exceedingly and cheer and celebrate considerably and be restored and taught, perfected and strengthened, improved and reach maturity, be exhorted and encouraged, admonished and consoled, comforted and solaced, be of the same mind and opinion, thought and understanding, prudence and disposition and cherish and strive for, seek after and have regard for, ponder and dwell upon, contemplate and fix your attention on the same things, be at peace and tranquil, in harmony and in concord, secure and safe, prosperous, free and be assured of salvation, and the God of brotherly love and affection, good will, esteem and benevolence and peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, felicity and the assurance of salvation will be and exist together with you, in the midst of you and among you. Greet and salute, bid welcome to and embrace one another with a set-apart and cleansed kiss. All the set-apart and cleansed ones individually and collectively great and salute, bid welcome to and embrace you. The favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure, mercy and loving kindness of the Sovereign Master, 'Yahushua' the Anointed Messiah and the brotherly love and affection, good will, esteem and benevolence of God and the partnership and companionship, fellowship and friendship, communion, association and relationship of the spirit *be* together with, in the midst of and among all of you, individually and collectively.

11 - 13

**The End Of
The Delegate
Paul's 2nd
Letter To The
Corinthians**

As Translated By: Stephen Walch