

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝῇ ΔΙΑΘΗΚῃ

THE NEW COVENANT IN MY BLOOD

Πρὸς Κορινθίους Β
2 CORINTHIANS

Paulos's Second Letter to the Corinthians

*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies*

BEFORE YOU READ — 2 CORINTHIANS

Πρὸς Κορινθίους Β

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its own writer in its first line, and this page quotes that line as the book renders it: “Paulos, an apostle of HaMashiach Yehoshua, through the will of Elohim, and Timothy the brother, to the Assembly of Elohim that is in Corinth, with all the holy ones who are in all Achaia” (1:1).

Paulos stands first, an apostle; Timothy stands beside him, named simply “the brother.” The letter is spoken in their joint “we” throughout, and it is the second letter of Paulos to this assembly that the copies carry — the title they bear is Πρὸς Κορινθίους Β, “To the Corinthians, the Second.”

WHAT

This book is a letter — Paulos’s second letter to the assembly in Corinth. It is a letter of tears and of defense. He tells them of an earlier letter of his: “out

of much tribulation and pressure of heart I wrote to you through many tears, not that you might be made sorry, but that you might know the love that I have more abundantly toward you” (2:4).

He speaks of a visit that brought sorrow (2:1), and of the man whose offense had grieved them all: the punishment was sufficient, and the assembly is told “rather for you to forgive and to comfort” him (2:5–11). At the letter’s heart stands the coming of Titus from them with good news: “He comforted us in the coming of Titus,” and Titus declared “your longing desire, your lamentation, your zeal for me, so that I rejoiced the more” (7:6–7).

One further standing is named in this book’s own front pages, and it stands here in the same neutral way: at chapter 10 the letter’s tone changes sharply, from pleading to Paulos’s direct defense of his apostleship, and readers divide over it. The divide is named as a divide; the copies carry the letter whole, chapters 1–13 in this order.

WHERE

The letter was written in Greek, to the assembly in Corinth in Achaia (1:1). Where Paulos himself was when he wrote, the letter fixes by his own itinerary: “having come to Troas for the good news of HaMashiach... I went forth to Macedonia” (2:12–13), and “having come to Macedonia, our flesh has had no

relaxation” (7:5). The letter is written from Macedonia, as his own words fix it — no city of writing is named, and this page names none.

Macedonia stands in the letter not only as the place of writing but as a company of assemblies named in it: “we make known to you, brothers, the grace of Elohim, that has been given in the assemblies of Macedonia” (8:1).

WHEN

The letter fixes no year for its own writing, and this page fixes none. Its own markers are plain: it stands after the first letter and after the visit he calls sorrowful — “sparing you, I did not come to Corinth yet” (1:23); “I decided this to myself, not to come again to you in sorrow” (2:1); and he writes to those who had sinned before “as being present, the second time” (13:2). It is therefore a letter written after two visits and one letter before it, to the same assembly, in the troubles their reply had stirred. The copies, not the guesses, are this book’s certain witnesses — and they follow.

THE WRITER

Paulos is an apostle of HaMashiach Yehoshua (1:1), and in this letter he defends a ministry the Corinthians had questioned. His own measure of himself stands in his question and answer: “Are they

servants of HaMashiach? As [if] beside myself I speak—I [am] more” (11:23) — and there his catalogue of sufferings stands (11:23–28): labors, prisons, stripes, deaths, and, over them all, “the crowding on me that is daily—the care of all the assemblies” (11:28). This page names the catalogue; it does not quote it at length.

He also tells, plainly, of the thorn: “there was given to me a thorn in the flesh, a messenger of Satan, that he might batter me” (12:7). “I called on Elohim (Master) three times concerning this thing, that it might depart from me” (12:8) — and the answer he received stands in this book as the Son’s spoken words: “My grace is sufficient for you, for power is perfected in weakness” (12:9).

THE OLDEST COPIES THAT CARRY IT

No copy from the writer’s own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

¶**46 (about the year 200).** A papyrus book — the oldest collection of Paulos’s letters that survives, most of his letters in one company, copied about the year 200. This book’s front pages name it the earliest surviving copy of Paulos’s letters; which leaves of this one letter it keeps, this page does not claim.

Codex Sinaiticus (300s). A whole Bible from the fourth century, and it carries this letter entire, from its greeting to its closing grace.

Codex Vaticanus (300s). The Vatican's fourth-century Bible; it carries this letter entire likewise.

The sacred names (*nomina sacra*). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{\kappa}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{\iota}\bar{\Sigma}$ and $\bar{\iota}\bar{\eta}\bar{\Sigma}$ for Iēsous, $\bar{\chi}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text is the SBL Greek New Testament (Holmes edition), checked against the oldest copies that carry this letter: P⁴⁶ (about the year 200, the earliest surviving copy of Paulos's letters), Codex Sinaiticus, Codex Vaticanus, Codex Alexandrinus, Codex Ephraemi, and the Western company headed by Codex Claromontanus. Where the copies divide, the oldest reading stands in the text and the division is named in the Notes at the back — stated openly, never settled silently. The Greek line printed above every verse is the text rendered, so any reader can measure the English against it word by word.

One standing about the letter itself is named here once, at the front, and not again: at chapter 10 the letter's tone changes sharply — the pleading of chapters 1–9 gives way to Paulos's direct, ironical defense of his apostleship — and readers divide over

it. Some judge chapters 10–13 a separate, later letter, written after word reached Paulos and joined to chapters 1–9 by the copies; others read one letter throughout, its turn explained by the news Titus brought. The divide is named here as a divide. The manuscript fact stands apart from it and is not divided: the letter stands whole, chapters 1–13 in this order, in every great copy — P46, Sinaiticus, Vaticanus, Alexandrinus — and no ancient copy divides it, omits its ending, or orders its chapters otherwise. The rendering prints the letter whole, as the copies carry it.

The names stand restored, as across the set. The letter's first word is the writer's name: Παῦλος prints Paulos. Ἰησοῦς Χριστός prints Yehoshua HaMashiach; at the letter's opening line the Greek's own order stands — ἀπόστολος Χριστοῦ Ἰησοῦ, “an apostle of HaMashiach Yehoshua” (1:1, see the Cross-Check there) — and in its accustomed order from 1:2 onward. Τιμόθεος prints Timothy; Βελιάρ at 6:15 prints Beliar, the oldest copies' form of the name.

κύριος (kyrios) carries the Name only where the Greek quotes or renders a Hebrew passage that carries the Name, and every such standing in this letter is named: 3:16 (the Exodus standing, Exod 34:34, where Moses entered before YudHeyVavHey); 6:17 (Isaiah 52:11, “says YudHeyVavHey”); 6:18 (2 Samuel 7:14 opened out by Isaiah 43:6, “says YudHeyVavHey,

the Almighty”); and 10:17 (Jeremiah 9:24, as at 1 Corinthians 1:31). At every other standing κύριος prints Elohim (Master) — of the Father, and of Yehoshua (1:2, 3; 8:5, 9; 12:8; 13:10 and throughout). Two standings are named expressly so they are not met unbriefed: at 3:17–18 κύριος stands inside Paulos’s own exposition of the Exodus passage, not inside a quotation of it, and prints Elohim (Master) — “Elohim (Master) is the Spirit... even as by the Spirit of Elohim (Master)” — while at 3:16, where the Exodus standing itself is rendered, the Name stands. Both verses are shown as they stand; the dress settles no doctrine. At 6:16 the Almighty’s saying carries no κύριος in its Greek at all.

θεός (theos) prints Elohim at every standing of the Father. One standing is dressed otherwise and is named at its place (4:4): “the god of this age” prints lowercase, as the corpus prints it, because the Elohim dress belongs to the Father’s standings and that verse does not name its bearer.

The tekhelet blue follows the Kodesh rule of the set: the direct speech of the Father and of the Son prints blue; all other voices black. Six standings carry blue in this letter, and each is named at its place. (1) 4:6 — the Father’s spoken word at the beginning, “Light will shine out of darkness” (Gen 1:3), quoted. (2) 6:2 — Isaiah 49:8, His promise quoted: “In an acceptable time I heard you, and in a day of salvation I helped

you”; Paulos’s application (“behold, now...”) is his own voice and prints black. (3)–(5) 6:16, 6:17, 6:18 — the Almighty’s sayings, His quoted covenant speech woven from Leviticus 26:12, Isaiah 52:11 with Ezekiel 20, and 2 Samuel 7:14 with Isaiah 43:6; the woven sources are named at each verse, and the attributions (“says YudHeyVavHey”) print black, as across the set. (6) 12:9 — the Son’s spoken answer to Paulos’s threefold plea, “My grace is sufficient for you...” Every other voice — Paulos throughout; the psalmist quoted at 4:13 and 9:9; the law quoted at 13:1; the manna narration quoted at 8:15 — prints black. The Ruach’s name and matters print black in narration, as across the set’s Kodesh volumes (the call documented at Acts).

This letter carries the standing from which the pair volume of this set takes its name, and it is recorded here, in the front of the book, as the record requires: at 3:14 Paulos writes τῆς παλαιᾶς διαθήκης, “the reading of the Old Covenant” — the only standing of the phrase παλαιὰ διαθήκη in the New Covenant writings. From this verse the Hebrew pair of this set is named Ἡ ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ — THE OLD COVENANT (compare Hebrews 8:13, “He has made the first [covenant] old”). The phrase prints “the Old Covenant” here, as the corpus also prints it, and the standing is opened again in the Note at 3:14 and gathered in the Standing Notes.

Dress of single words, stated once: ἐκκλησία prints “Assembly”; μετάνοια prints “a change of mind” (7:9, 10 — the corpus’s “conversion” is another rendering of the same Greek and is counted as agreeing in sense in the Cross-Check); ἀγιωσύνη at 7:1 prints “set-apartness” (see the Cross-Check there); ἀρραβών prints “deposit” (1:22; 5:5), the corpus’s own word; ἀσθένεια prints “weakness” throughout, the corpus’s own dress in this letter; ἄγγελος prints “messenger,” as across the set (11:14; 12:7); εὐαγγέλιον prints “the good news”; νόμος prints “Law.” The thorn of 12:7 prints as written — “a thorn in the flesh, a messenger of Satan” — and its standings are opened at the verse. The verses 5:16 and 5:21 print exactly as written, without commentary.

The accounting stands complete: 257 verses in the text — the received numbering of 2 Corinthians entire, nothing absent, nothing fenced, nothing supplied. One numbering seam stands at the letter’s close and is named at its place (13:14): the base text gathers the received 13:12 and 13:13 under its single verse-line 13:12, and prints the benediction as its 13:13; the rendering keeps the received numbering, each verse under its own number with its own Greek line.

The Cross-Check at the back lists every verse against the project LSV corpus — the set’s English yardstick — quoting the corpus line and stating either “agrees” or the differ with its Greek reason. Differences that are

only the set's standing dress (Elohim for the corpus's "God," Yehoshua HaMashiach for "Jesus Christ," Elohim (Master) for "the LORD/Lord," Paulos for "Paul") are the dress itself, stated here once, and are not counted as differs; every counted differ is a place where the Greek the oldest copies carry reads otherwise than the corpus's line, or where a word's sense is at stake. The corpus never decided a rendering; it only measures one afterward.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

CHAPTER 1

1 Παῦλος ἀπόστολος Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

Paulos, an apostle of HaMashiach Yehoshua, through the will of Elohim, and Timothy the brother, to the Assembly of Elohim that is in Corinth, with all the holy ones who are in all Achaia: [1:1]

2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Grace to you and peace from Elohim our Father and Elohim (Master) Yehoshua HaMashiach! [1:2]

3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,

Blessed [is] Elohim, even the Father of our Elohim (Master) Yehoshua HaMashiach, the Father of mercies, and Elohim of all comfort, [1:3]

4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.

who is comforting us in all our tribulation, for our being able to comfort those in any tribulation through the comfort with which we are comforted ourselves by Elohim; [1:4]

5 ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.
because, as the sufferings of HaMashiach abound to us, so through HaMashiach our comfort also abounds; [1:5]

6 εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως· τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν,
and whether we are in tribulation, [it is] for your comfort and salvation; whether we are comforted, [it is] for your comfort, that is worked in the enduring of the same sufferings that we also suffer, [1:6]

7 καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ἡμῶν· εἰδότες ὅτι ὥς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.
and our hope [is] steadfast for you, knowing that even as you are partakers of the sufferings—so also of the comfort. [1:7]

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ’

ὑπερβολὴν ὑπὲρ δύνάμιν ἐβαρήθημεν, ὥστε
ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·

For we do not wish you to be ignorant, brothers,
of our tribulation that happened to us in Asia, that
we were exceedingly burdened above [our]
power, so that we even despaired of life; [1:8]

9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου
ἐσχήκαμεν, ἵνα μὴ πεποιοότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ τῷ
θεῷ τῷ ἐγείροντι τοὺς νεκρούς·

but we ourselves have had the sentence of death
in ourselves, that we may not be trusting on
ourselves, but on Elohim, who is raising the dead,
[1:9]

10 ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς καὶ ῥύσεται,
εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται,

who delivered us out of so great a death, and
delivers, in whom we have hoped that even yet
He will deliver; [1:10]

11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα
ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν
εὐχαριστηθῇ ὑπὲρ ἡμῶν.

you also working together for us by your
supplication, that the gift through many persons
to us, through many, may be thankfully
acknowledged for us. [1:11]

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁγιότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς·

For our glorying is this: the testimony of our conscience, that in holiness and sincerity of Elohim, not in fleshly wisdom, but in the grace of Elohim, we conducted ourselves in the world, and more abundantly toward you; [1:12]

13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἣ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε, for no other things do we write to you, but what you either read or also acknowledge, and I hope that you will also acknowledge to the end, [1:13]

14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

according as you also acknowledged us in part, that we are your glory, even as also you [are] ours, in the Day of our Elohim (Master) Yehoshua; [1:14]

15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην ᾧ πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν ἴσχητε,

and in this confidence I was intending to come to you before, that you might have a second favor, [1:15]

16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

and to pass to Macedonia through you, and to come to you again from Macedonia, and to be sent forward by you to Judea. [1:16]

17 τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ἧ παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ;

This, therefore, intending, did I then use the lightness; or the things that I counsel, [did] I counsel according to the flesh, that it may be with me Yes, yes, and No, no? [1:17]

18 πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ.

And Elohim [is] faithful, that our word to you is not Yes and No, [1:18]

19 ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν·

for the Son of Elohim, Yehoshua HaMashiach, having been preached through us among you—through me and Silvanus and Timothy—did not become Yes and No, but in Him it has become Yes; [1:19]

20 ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί· Ἰδιὸ καὶ Ἰδι' αὐτοῦ τὸ Ἀμήν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν.

for as many as [are] promises of Elohim, in Him [is] the Yes; therefore also through Him [is] the Amen to Elohim, for glory through us; [1:20]

21 ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός,

and He who is confirming you with us into HaMashiach, and anointed us, [is] Elohim, [1:21]

22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

who also sealed us, and gave the deposit of the Spirit in our hearts. [1:22]

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.

And I call on Elohim for a witness on my soul, that sparing you, I did not come to Corinth yet; [1:23]

24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε.

not that we are lords over your faith, but we are workers together with your joy, for by faith you stand. [1:24]

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

CHAPTER 2

1 ἔκρινα Ἰγὰρ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν·

And I decided this to myself, not to come again to you in sorrow, [2:1]

2 εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ Ἰτίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἑμοῦ;

for if I make you sorry, then who is he who is making me glad, except he who is made sorry by me? [2:2]

3 καὶ Ἰἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην Ἰσχῶ ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.

And I wrote to you this same thing, that having come, I may not have sorrow from them of whom it was necessary [for] me to have joy, having confidence in you all, that my joy is of you all, [2:3]

4 ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἦν ἔχω περισσοτέρως εἰς ὑμᾶς.

for out of much tribulation and pressure of heart I wrote to you through many tears, not that you

might be made sorry, but that you might know the love that I have more abundantly toward you. [2:4]

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.

And if anyone has caused sorrow, he has not caused sorrow to me, but in part, that I may not burden you all; [2:5]

6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, sufficient to such a one is this punishment, that [is] by the greater part, [2:6]

7 ὥστε τοῦναντίον ἤμᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.

so that, on the contrary, [it is] rather for you to forgive and to comfort, lest by over abundant sorrow such a one may be swallowed up; [2:7]

8 διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· for this reason, I call on you to confirm love to him, [2:8]

9 εἰς τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

for this also I wrote, that I might know your proof, whether you are obedient in regard to all things. [2:9]

10 ὃ δέ τι χαρίζεσθε, καὶ γὰρ ἐγὼ ᾧ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,

And to whom you forgive anything—I also; for I also, if I have forgiven anything, to whom I have forgiven [it], because of you—in the person of HaMashiach—[I forgive it,] [2:10]

11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

that we may not be over-reached by Satan, for we are not ignorant of his schemes. [2:11]

12 Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ,

And having come to Troas for the good news of HaMashiach, and a door having been opened to me in Elohim (Master), [2:12]

13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.

I have not had rest to my spirit, on my not finding my brother Titus, but having taken leave of them, I went forth to Macedonia; [2:13]

14 Τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβεῦντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

and to Elohim [is] thanks, who at all times is leading us in triumph in HaMashiach, and the

fragrance of His knowledge He is revealing
through us in every place; [2:14]

15 ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν τοῖς σωζομένοις
καὶ ἐν τοῖς ἀπολλυμένοις,

because we are a sweet fragrance of HaMashiach
to Elohim, among those being saved and among
those perishing, [2:15]

16 οἷς μὲν ὁσμὴ ἔκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμὴ ἔκ
ζωῆς εἰς ζωὴν. καὶ πρὸς ταῦτα τίς ικανός;

to one, indeed, a fragrance of death to death, and
to the other, a fragrance of life to life; and who is
sufficient for these things? [2:16]

17 οὐ γάρ ἐσμεν ὡς οἱ ἄπολλοι καπηλεύοντες τὸν λόγον
τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ
ἡκατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.

For we are not as the many, adulterating the word
of Elohim, but as of sincerity—but as of Elohim; in
the presence of Elohim, in HaMashiach we speak.
[2:17]

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

CHAPTER 3

1 Ἀρχόμεθα πάλιν ἑαυτοὺς ἑσυνιστάνειν; ἢ μὴ χρήζομεν ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;

Do we begin again to recommend ourselves, except we need, as some, letters of recommendation to you, or from you? [3:1]

2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·

You are our letter, having been written in our hearts, known and read by all men, [3:2]

3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις σαρκίναις.

revealed that you are a letter of HaMashiach ministered by us, not written with ink, but with the Spirit of the living Elohim, not in the tablets of stone, but in fleshy tablets of the heart, [3:3]

4 Πεποίθῃσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν.

and such trust we have through HaMashiach toward Elohim, [3:4]

5 οὐχ ὅτι ῥαφ' ἑαυτῶν ἱκανοὶ ἐσμεν ἰ λογίσασθαι τι ὡς ἐξ ῥαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ,

not that we are sufficient of ourselves to think anything, as of ourselves, but our sufficiency [is] of Elohim, [3:5]

6 ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτέννει, τὸ δὲ πνεῦμα ζωοποιεῖ.

who also made us sufficient [to be] servants of the New Covenant, not of letter, but of the Spirit; for the letter kills, and the Spirit makes alive. [3:6]

7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν ῥγράμμασιν ἔντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην,

And if the ministry of death, in letters, engraved in stones, came in glory, so that the sons of Israel were not able to look steadfastly into the face of Moses, because of the glory of his face—which was being made useless, [3:7]

8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ;

how will the ministry of the Spirit not be more in glory? [3:8]

9 εἰ γὰρ ῥτῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς ῥδικαιοσύνης δόξῃ.

For if the ministry of the condemnation [is] glory,
much more does the ministry of righteousness
abound in glory; [3:9]

10 καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ
μέρει ἵεϊνεκεν τῆς ὑπερβαλλούσης δόξης·
for also even that which has been glorious, has
not been glorious—in this respect, because of the
superior glory; [3:10]

11 εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ
μένον ἐν δόξῃ.
for if that which is being made useless [is]
through glory, much more that which is
remaining [is] in glory. [3:11]

12 Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ
χρώμεθα,
Having, then, such hope, we use much freedom of
speech, [3:12]

13 καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ
πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
εἰς τὸ τέλος τοῦ καταργουμένου.
and [are] not as Moses, who was putting a veil on
his own face, for the sons of Israel not to look
steadfastly into the end of that which is being
made useless, [3:13]

14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς
σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς
παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν
Χριστῷ καταργεῖται,

but their minds were hardened, for to this day the
same veil at the reading of the Old Covenant
remains unwithdrawn—which in HaMashiach is
being made useless— [3:14]

15 ἀλλ' ἕως σήμερον ἡνίκα ᾧ ἀναγινώσκηται ἡ Μωϋσῆς
κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

but until today, when Moses is read, a veil lies on
their heart, [3:15]

16 ἡνίκα δὲ ἐὰν ἐπιστρέψῃ πρὸς κύριον, περιαιρεῖται τὸ
κάλυμμα.

and whenever one turns to YuhVavHey, the
veil is taken away; [3:16]

17 ὁ δὲ κύριος τὸ πνεῦμα ἐστίν· οὗ δὲ τὸ πνεῦμα ἡ κυρίου,
ἐλευθερία.

And Elohim (Master) is the Spirit; and where the
Spirit of Elohim (Master) [is], there [is] liberty;
[3:17]

18 ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν
κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα
μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ κυρίου
πνεύματος.

and we all, with unveiled face, beholding the glory of Elohim (Master) in a mirror, are being transformed into the same image, from glory to glory, even as by the Spirit of Elohim (Master).

[3:18]

CHAPTER 4

1 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἔγκακοῦμεν,

Because of this, having this ministry, according as we received mercy, we do not faint, [4:1]

2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας Ἰσυνιστάνοντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ.

but renounced for ourselves the hidden things of shame, not walking in craftiness, nor deceitfully using the word of Elohim, but by the manifestation of the truth recommending ourselves to every conscience of men, before Elohim; [4:2]

3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἔστιν κεκαλυμμένον,

and if our good news is also veiled, it is veiled in those perishing, [4:3]

4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ ἰαυγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ.

in whom the god of this age blinded the minds of the unbelieving, that there does not shine forth to them the enlightening of the good news of the glory of HaMashiach, who is the image of Elohim; [4:4]

5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν Ἰησοῦν
κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν.

for we do not preach ourselves, but HaMashiach
Yehoshua—Elohim (Master), and [we are]
ourselves your servants because of Yehoshua; [4:5]

6 ὅτι ὁ θεὸς ὁ εἰπὼν· Ἐκ σκότους φῶς ἱλάμψει, ὃς ἔλαμψεν
ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς
δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ.

because Elohim, who said, “[Light will shine out of darkness](#),” [is He] who shone in our hearts, for the enlightening of the knowledge of the glory of Elohim in the face of HaMashiach. [4:6]

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστράκιναις
σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ καὶ μὴ
ἐξ ἡμῶν.

And we have this treasure in earthen vessels, that the excellence of the power may be of Elohim, and not of us, [4:7]

8 ἐν παντὶ θλιβόμενοι ἀλλ’ οὐ στενοχωρούμενοι,
ἀπορούμενοι ἀλλ’ οὐκ ἐξαπορούμενοι,

being in tribulation in every [way], but not
crushed; perplexed, but not despairing; [4:8]

9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι
ἀλλ' οὐκ ἀπολλύμενοι,
persecuted, but not forsaken; cast down, but not
destroyed; [4:9]

10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι
περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν
φανερωθῇ.
at all times carrying around in the body the dying
of Yehoshua, that the life of Yehoshua may also be
revealed in our body, [4:10]

11 ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ
τοῦ Ἰησοῦ, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ
σαρκὶ ἡμῶν.
for we who are living are always delivered up to
death because of Yehoshua, that the life of
Yehoshua may also be revealed in our dying flesh,
[4:11]

12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.
so that, death indeed works in us, and life in you.
[4:12]

13 Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς
πιστεύομεν, διὸ καὶ λαλοῦμεν,

And having the same spirit of faith, according to that which has been written: “I believed, therefore I spoke”; we also believe, therefore we also speak; [4:13]

14 εἰδότες ὅτι ὁ ἐγείρας τὸν Ἰησοῦν καὶ ἡμᾶς τὸν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.

knowing that He who raised Yehoshua will also raise us with Yehoshua, and will present [us] with you, [4:14]

15 τὰ γὰρ πάντα δι’ ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.

for all things [are] because of you, that the grace having been multiplied, because of the thanksgiving of the more, may abound to the glory of Elohim; [4:15]

16 Διὸ οὐκ ἐγκακοῦμεν, ἀλλ’ εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ’ ὁ ἔσω ἡμῶν ἠνακαινοῦται ἡμέρα καὶ ἡμέρα.

for this reason, we do not faint, but if our outward man also decays, yet the inward is renewed day by day; [4:16]

17 τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως τῶν ἡμῶν καθ’ ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

for the momentary light matter of our tribulation works out for us more and more an exceedingly continuous weight of glory— [4:17]

18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια.

we [are] not looking to the things seen, but to the things not seen; for the things seen [are] temporary, but the things not seen [are] continuous. [4:18]

CHAPTER 5

1 Οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.

For we have known that if the tent of our earthly house may be thrown down, we have a building from Elohim, a house not made with hands—perpetual—in the heavens, [5:1]

2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες,

for also in this we groan, earnestly desiring to clothe ourselves with our dwelling that is from Heaven, [5:2]

3 εἰ γε καὶ ἔνδυσάμενοι οὐ γυμνοὶ εὑρεθισόμεθα.

if so be that, having clothed ourselves, we will not be found naked, [5:3]

4 καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

for we also who are in the tent groan, being burdened, seeing we do not wish to unclothe ourselves, but to clothe ourselves, that the mortal may be swallowed up of life. [5:4]

5 ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο θεός, ὁ δούς
ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύματος.

**And He who worked us to this very thing [is]
Elohim, who also gave to us the deposit of the
Spirit; [5:5]**

6 Θαρροῦντες οὖν πάντοτε καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν
τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου,

**having courage, then, at all times, and knowing
that being at home in the body, we are away from
home from Elohim (Master)— [5:6]**

7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους—

for we walk through faith, not through sight— [5:7]

8 θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ
σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον·

**we have courage, and are well pleased, rather, to
be away from the home of the body, and to be at
home with Elohim (Master). [5:8]**

9 διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε
ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.

**We are also ambitious for this reason, whether at
home or away from home, to be well pleasing to
Him, [5:9]**

10 τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ
σώματος πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε ἁφῶλον.

for it is necessary for all of us to have appeared before the judgment seat of HaMashiach, that each one may receive the things [done] through the body, in reference to the things that he did, whether good or evil; [5:10]

11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθομεν, θεῶ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

having known, therefore, the fear of Elohim (Master), we persuade men, and we are revealed to Elohim, and I also hope to have been revealed in your consciences; [5:11]

12 Ὅυ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ ῥμὴ ἐν καρδίᾳ.

for we do not again recommend ourselves to you, but we are giving occasion to you of glorifying in our behalf, that you may have [something] in reference to those glorifying in face and not in heart; [5:12]

13 εἴτε γὰρ ἐξέστημεν, θεῶ· εἴτε σωφρονοῦμεν, ὑμῖν.

for whether we were beside ourselves, [it was] to Elohim; whether we be of sound mind, [it is] to you, [5:13]

14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον·

for the love of HaMashiach constrains us, having judged thus: that one died for all; then the whole died; [5:14]

15 καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

and He died for all, that those living may no longer live to themselves, but to Him who died for them, and was raised again. [5:15]

16 Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

So that we, from now on, have known no one according to the flesh, and even if we have known HaMashiach according to the flesh, yet now we know Him [thus] no longer; [5:16]

17 ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν ἡ καινά·

so that if anyone [is] in HaMashiach—[he is] a new creature; the old things passed away, behold, new things have come to be. [5:17]

18 τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς
ἐαυτῷ Ἰδιὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς
καταλλαγῆς,

**And all things [are] of Elohim, who reconciled us
to Himself through HaMashiach, and gave to us
the ministry of the reconciliation, [5:18]**

19 ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ
θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

**how that Elohim was in HaMashiach—reconciling
the world to Himself, not reckoning to them their
trespasses; and having put in us the word of the
reconciliation, [5:19]**

20 ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ
παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ,
καταλλάγητε τῷ θεῷ.

**in behalf of HaMashiach, then, we are
ambassadors, as if Elohim were calling through
us, we implore, in behalf of HaMashiach, “Be
reconciled to Elohim”; [5:20]**

21 Ἰτὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν
ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.

**He made Him having not known sin [to be] sin in
our behalf, that we may become the righteousness
of Elohim in Him. [5:21]**

CHAPTER 6

1 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·

And also working together we call on [you] that you do not receive the grace of Elohim in vain—
[6:1]

2 λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας·

for He says: “In an acceptable time I heard you, and in a day of salvation I helped you”; behold, now [is] a well-accepted time; behold, now, a day of salvation. [6:2]

3 μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία,

In nothing giving any cause of offense, that the ministry may not be blamed, [6:3]

4 ἀλλ’ ἐν παντὶ ἑσυνιστάνοντες ἑαυτοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

but in everything recommending ourselves as Elohim’s servants; in much patience, in tribulations, in necessities, in distresses, [6:4]

5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

in stripes, in imprisonments, in insurrections, in labors, in watchings, in fastings, [6:5]

6 ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in unhyprocritical love, [6:6]

7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,

in the word of truth, in the power of Elohim, through the armor of righteousness, on the right and on the left, [6:7]

8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς,

through glory and dishonor, through evil report and good report, as leading astray, and true; [6:8]

9 ὡς ἀγνοοῦμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοι,

as unknown, and recognized; as dying, and behold, we live; as disciplined, and not put to death; [6:9]

10 ὡς λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

as sorrowful, and always rejoicing; as poor, and making many rich; as having nothing, and possessing all things. [6:10]

11 Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδιά ἡμῶν πεπλάτυνται·

Our mouth has been open to you, O Corinthians, our heart has been enlarged! [6:11]

12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·

You are not restricted in us, and you are restricted in your [own] yearnings, [6:12]

13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

and [as] a repayment of the same kind (as to children I say [it]), be enlarged—also you! [6:13]

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος;

Do not become yoked with others—unbelievers, for what partaking [is there] to righteousness and lawlessness? Or what fellowship [has] light with darkness? [6:14]

15 τίς δὲ συμφώνησις Ἰησοῦ Χριστοῦ πρὸς Βελιάρ, ἢ τίς μερίς πιστῶ μετὰ ἀπίστου;

And what concord [has] HaMashiach with Beliar?
Or what part [has] a believer with an unbeliever?
[6:15]

16 τίς δὲ συγκατάθεσις ναῶ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ἢ ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονται ἔμου λαός.

And what agreement [has] the temple of Elohim with idols? For we are a temple of the living Elohim, according as Elohim said, “**I will dwell in them, and will walk among [them], and I will be their Elohim, and they will be My people,** [6:16]

17 διὸ ἐξέλθατε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· καγὼ εἰσδέξομαι ὑμᾶς·
for this reason, **come forth out of the midst of them, and be separated,** says YudHeyVavHey, **and do not touch an unclean thing, and I will receive you,** [6:17]

18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ.
and I will be for a Father to you, and you will be sons and daughters to Me, says YudHeyVavHey, **the Almighty.”** [6:18]

CHAPTER 7

1 ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί,
καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ.

Having, then, these promises, beloved, may we
cleanse ourselves from every defilement of flesh
and spirit, perfecting set-apartness in the fear of
Elohim; [7:1]

2 Χωρήσατε ἡμᾶς· οὐδένα ἡδίκησαμεν, οὐδένα
ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

receive us; no one did we wrong; no one did we
ruin; no one did we defraud; [7:2]

3 Ἐπρὸς κατάκρισιν οὐ λέγω, προείρηκα γὰρ ὅτι ἐν ταῖς
καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

I do not say [it] to condemn you, for I have said
before that you are in our hearts to die together
and to live together; [7:3]

4 πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ
ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ
χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

great [is] my freedom of speech to you, great my
glory on your behalf; I have been filled with the

comfort, I hyper-abound with the joy on all our tribulation, [7:4]

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι— ἔξωθεν μάχαι, ἔσωθεν φόβοι—

for we also, having come to Macedonia, our flesh has had no relaxation, but on every side we are in tribulation: fightings outside, fears within; [7:5]

6 ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου·

but He who is comforting the cast-down—Elohim—He comforted us in the coming of Titus; [7:6]

7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι.

and not only in his coming, but also in the comfort with which he was comforted over you, declaring to us your longing desire, your lamentation, your zeal for me, so that I rejoiced the more, [7:7]

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην (Γβλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὦραν ἐλύπησεν ὑμᾶς),

because even if I made you sorry in the letter, I do not regret—if even I regretted—for I perceive that

the letter, even if for an hour, made you sorry.

[7:8]

9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

I now rejoice, not that you were made sorry, but that you were made sorry to a change of mind, for you were made sorry toward Elohim, that you might receive damage from us in nothing; [7:9]

10 ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἔργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

for sorrow toward Elohim works a change of mind to salvation without regret, and the sorrow of the world works death, [7:10]

11 ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν ἔλυπηθῆναι πόσῃν κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνοους ἔειναι τῷ πράγματι.

for behold, this same thing—your being made sorry toward Elohim—how much diligence it works in you! But defense, but displeasure, but fear, but longing desire, but zeal, but revenge; in everything you approved yourselves to be pure in the matter. [7:11]

12 ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἵνεκεν τοῦ ἀδικήσαντος, ἡ οὐδὲ ἵνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ θεοῦ.

If, then, I also wrote to you—not for his cause who did wrong, nor for his cause who suffered wrong, but for our diligence in your behalf being revealed to you before Elohim— [7:12]

13 διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.

because of this we have been comforted. And in our comfort we rejoiced more abundantly the more at the joy of Titus, because his spirit has been refreshed from you all; [7:13]

14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατησχύνθην, ἀλλ' ὥς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη.

because if I have boasted anything to him in your behalf, I was not put to shame; but as we spoke to you all things in truth, so also our boasting before Titus became truth, [7:14]

15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὥς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

and his yearnings are more abundantly toward you, remembering the obedience of you all, how you received him with fear and trembling; [7:15]

16 χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

I rejoice, therefore, that in everything I have courage in you. [7:16]

CHAPTER 8

1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

And we make known to you, brothers, the grace of Elohim, that has been given in the assemblies of Macedonia, [8:1]

2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς ᾧ τὸ πλοῦτος ἡ ἀπλότητος αὐτῶν·

because in much trial of tribulation the abundance of their joy, and their deep poverty, abounded to the riches of their liberality; [8:2]

3 ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ἢ παρὰ δύναμιν, αὐθαίρετοι

because, according to [their] power, I testify, and above [their] power, they were willing of themselves, [8:3]

4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους—

with much plea calling on us to receive the favor and the fellowship of the ministry to the holy ones, [8:4]

5 καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον
τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ,

and not according as we expected, but they gave
themselves first to Elohim (Master), and to us,
through the will of Elohim, [8:5]

6 εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα καθὼς προενήρξατο
οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην·

so that we exhorted Titus, that, according as he
began before, so also he may also finish this favor
to you, [8:6]

7 ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ
γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἰσχυρῇ ἀγάπῃ,
ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

but even as in everything you abound, in faith,
and word, and knowledge, and all diligence, and
in the love from us in you, that also in this grace
you may abound; [8:7]

8 Οὐ κατ' ἐπιταγὴν λέγω ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ
τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·

I do not speak according to command, but
because of the diligence of others, and proving the
genuineness of your love, [8:8]

9 γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ
ἐκείνου πτωχείᾳ πλουτήσητε.

for you know the grace of our Elohim (Master) Yehoshua HaMashiach, that because of you He became poor—being rich, that you may become rich by that poverty. [8:9]

10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι·

And I give an opinion in this: for this [is] expedient to you, who not only to do, but also to will, began before—a year ago, [8:10]

11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. and now also finish doing [it], that even as [there is] the readiness of the will, so also the finishing, out of that which you have, [8:11]

12 εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ᾖ ἔχη εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

for if the willing mind is present, it is well-accepted according to that which anyone may have, not according to that which he does not have; [8:12]

13 οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ᾧ ὑμῖν θλίψις· ἀλλ' ἐξ ἰσότητος for I do not speak that for others [to be] released, and you pressured, but by equality, [8:13]

14 ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης·

at the present time your abundance—for their want, that also their abundance may be for your want, that there may be equality, [8:14]

15 καθὼς γέγραπται· Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

according as it has been written: “He who [gathered] much, had nothing over; and he who [gathered] little, had no lack.” [8:15]

16 Χάρις δὲ τῷ θεῷ τῷ Ἰδιδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

And thanks to Elohim, who is putting the same diligence for you in the heart of Titus, [8:16]

17 ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.

because he indeed accepted the exhortation, and being more diligent, he went forth to you of his own accord, [8:17]

18 συνεπέμψαμεν δὲ μετ’ αὐτοῦ τὸν ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν—

and we sent with him the brother, whose praise in the good news [is] through all the assemblies, [8:18]

19 οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν Ἰσὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν Ἰαυτοῦ τοῦ κυρίου δόξαν καὶ προθυμίαν ἡμῶν—

and not only so, but who was also appointed by vote by the assemblies, our fellow-traveler, with this favor that is ministered by us, to the glory of Elohim (Master) Himself, and our readiness—
[8:19]

20 στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν,
avoiding this, lest anyone may blame us in this abundance that is ministered by us, [8:20]

21 Ἰπρονοοῦμεν γὰρ ἰ καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

providing right things, not only before Elohim (Master), but also before men; [8:21]

22 συνεπέψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

and we sent our brother with them, whom we proved being diligent many times in many things, and now much more diligent, by the great confidence that is toward you, [8:22]

23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

whether—about Titus—my partner and fellow-
worker toward you, whether—our brothers,
apostles of assemblies—glory of HaMashiach;
[8:23]

24 τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως
ὑπὲρ ὑμῶν εἰς αὐτοὺς ἔνδεικνύμενοι εἰς πρόσωπον τῶν
ἐκκλησιῶν.

the showing therefore of your love, and of our
boasting on your behalf, toward them showing,
even in the face of the assemblies. [8:24]

CHAPTER 9

1 Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν,

For indeed, concerning the ministry that [is] for the holy ones, it is superfluous for me to write to you, [9:1]

2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας.

for I have known your readiness of mind, which in your behalf I boast of to Macedonians, that Achaia has been prepared a year ago, and your zeal stirred up the greater part, [9:2]

3 ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ᾗτε,

and I sent the brothers, that our boasting on your behalf may not be made vain in this respect; that, according as I said, you may be ready, [9:3]

4 μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὐρωσιν ὑμᾶς ἀπαρασκευάστους καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ γλέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.

lest if Macedonians may come with me, and find you unprepared, we may be put to shame (that we do not say—you) in this confidence. [9:4]

5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν ἑῖς ὑμᾶς καὶ προκαταρτίσωσι τὴν ἡγορευμένην εὐλογίαν ὑμῶν, ταύτην ἐτοιμὴν εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονεξίαν.

Therefore I thought [it] necessary to exhort the brothers, that they may go before to you, and may make up before your formerly announced blessing, that this be ready, as a blessing, and not as covetousness. [9:5]

6 Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ θερίσει.

And [remember] this: he who is sowing sparingly, will also reap sparingly; and he who is sowing in blessings, will also reap in blessings; [9:6]

7 ἕκαστος καθὼς ἡγορεύεται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

each one, according as he purposes in heart, not out of sorrow or out of necessity, for Elohim loves a cheerful giver, [9:7]

8 Ἰδυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·

and Elohim [is] able to cause all grace to abound to you, that in everything always having all sufficiency, you may abound to every good work, [9:8]

9 (καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·

according as it has been written: “He dispersed abroad, He gave to the poor, His righteousness remains throughout the age,” [9:9]

10 ὁ δὲ ἐπιχορηγῶν ἱσπόρον τῷ σπεύροντι καὶ ἄρτον εἰς βρῶσιν ἱχορηγήσει καὶ ἱπληθυνεῖ τὸν σπόρον ὑμῶν καὶ ἱαυξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·)

and He who is supplying seed to the sower, and bread for food, will supply and multiply your seed, and will increase the produce of your righteousness;) [9:10]

11 ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζεται δι’ ἡμῶν εὐχαριστίαν τῷ θεῷ—

being enriched to all liberality in everything, which works thanksgiving through us to Elohim, [9:11]

12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ θεῷ—

because the ministry of this service not only is supplying the wants of the holy ones, but is also

abounding through many thanksgivings to
Elohim, [9:12]

13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν
θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον
τοῦ Χριστοῦ καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς
πάντας,

through the proof of this ministry glorifying
Elohim for the subjection of your confession to
the good news of HaMashiach, and [for] the
liberality of the fellowship to them and to all, [9:13]

14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ
τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν.

and by their supplication in your behalf, longing
after you because of the exceeding grace of
Elohim on you; [9:14]

15 Ὑπάρχουσιν τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγῇ αὐτοῦ δωρεᾷ.

thanks also to Elohim for His unspeakable gift!
[9:15]

CHAPTER 10

1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπεικειᾶς τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς·

And I, Paulos, myself, call on you—through the meekness and gentleness of HaMashiach—who in presence [am] indeed humble among you, and being absent, have courage toward you, [10:1]

2 δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ἣ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

and I implore [you], that, being present, I may not have courage, with the confidence with which I reckon to be bold against certain reckoning us as walking according to the flesh; [10:2]

3 ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα—

for walking in the flesh, we do not war according to the flesh, [10:3]

4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων— λογισμοὺς καθαιροῦντες

for the weapons of our warfare [are] not fleshly,
but powerful to Elohim for bringing down of
strongholds—bringing down reasonings, [10:4]

5 καὶ πᾶν ὑψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ
θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ
Χριστοῦ,

and every high thing lifted up against the
knowledge of Elohim, and bringing into captivity
every thought to the obedience of HaMashiach,
[10:5]

6 καὶ ἐν ἐτοιμίῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
πληρωθῇ ὑμῶν ἡ ὑπακοή.

and being in readiness to avenge every
disobedience whenever your obedience may be
fulfilled. [10:6]

7 Τὰ κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἡ ἐφ' ἑαυτοῦ ὅτι
καθὼς αὐτὸς Χριστοῦ οὕτως καὶ ἡμεῖς.

You see the outward appearance. If anyone has
trusted in himself to be HaMashiach's, let him
reckon this again from himself, that according as
he is HaMashiach's, so also we; [10:7]

8 ἐάν ᾖ τε γὰρ περισσότερόν τι καυχῆσθαι περὶ τῆς
ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ
εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι,

for even if I will also boast anything more abundantly concerning our authority, that Elohim (Master) gave us for building up, and not for casting you down, I will not be ashamed, [10:8]

9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν·
that I may not seem as if I would terrify you
through the letters, [10:9]

10 ὅτι Αἱ ἐπιστολαὶ μέν, φησὶν, βαρεῖαι καὶ ἰσχυραί, ἡ δὲ
παρουσία τοῦ σώματος ἀσθενὴς καὶ ὁ λόγος
ἐξουθενημένος.

“because the letters indeed,” says one, “[are]
weighty and strong, and the bodily presence
weak, and the speech despicable.” [10:10]

11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἳ οἱ ἐσμεν τῷ λόγῳ δι’
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

This one—let him reckon thus: that such as we are
in word, through letters, being absent, such also,
being present, [we are] in deed. [10:11]

12 Οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι ἑαυτοὺς τισιν
τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ
συνιᾶσιν.

For we do not make bold to rank or to compare
ourselves with certain of those commending
themselves, but they, measuring themselves

among themselves, and comparing themselves
with themselves, are not wise, [10:12]

13 ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ
μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου,
ἐφικέσθαι ἄχρι καὶ ὑμῶν—

and we will not boast ourselves in regard to the
unmeasured things, but after the measure of the
rule that Elohim of measure appointed to us—to
reach even to you; [10:13]

14 οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν
ἐαυτούς, ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ
τοῦ Χριστοῦ—

for we do not stretch ourselves too much, as not
reaching to you, for even to you we came in the
good news of HaMashiach, [10:14]

15 οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις,
ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν
μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν,
not boasting of the things not measured, in other
men's labors, and having hope—your faith
increasing—in you to be enlarged, according to
our line—into abundance, [10:15]

16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν
ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχήσασθαι.

to proclaim good news in the [places] beyond you,
not in another's line in regard to the things made
ready, to boast; [10:16]

17 Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω·
and he who is boasting—let him boast in
YudHeyVavHey; [10:17]

18 οὐ γὰρ ὁ ἑαυτὸν ἑσυνιστάνων, ἐκεῖνός ἐστιν δόκιμος,
ἀλλὰ ὃν ὁ κύριος συνίστησιν.
for he who is commending himself is not
approved, but he whom Elohim (Master)
commends. [10:18]

CHAPTER 11

1 Ὅφελον ἀνείχεσθέ μου μικρόν ᾠτι ᾠαφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ μου.

O that you were bearing with me a little of the folly, but you also bear with me: [11:1]

2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζηλῶ, ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνήν παραστῆσαι τῷ Χριστῷ·

for I am zealous for you with zeal of Elohim, for I betrothed you to one Husband, a pure virgin, to present to HaMashiach, [11:2]

3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφεις ἐξηπάτησεν Εὐαν ἐν τῇ πανουργίᾳ αὐτοῦ, ᾠφθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ τῆς ἀγνότητος τῆς εἰς τὸν Χριστόν.

and I fear, lest, as the serpent deceived Eve in his subtlety, so your minds may be corrupted from the simplicity and the purity that [is] toward HaMashiach; [11:3]

4 εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ᾠανέχεσθε.

for if, indeed, he who is coming preaches another Yehoshua whom we did not preach, or you receive another spirit which you did not receive,

or other good news which you did not accept—
well were you bearing [it], [11:4]

5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν
ἀποστόλων·

for I reckon that I have been nothing behind the
very chieftest apostles, [11:5]

6 εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν
παντὶ ῥφανερῶσαντες ἐν πᾶσιν εἰς ὑμᾶς.

and even if a commoner in speech—yet not in
knowledge, but in everything having made
[ourselves] evident in all things to you. [11:6]

7 Ἡ ἁμαρτίαν ἐποίησα ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς
ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον
εὐηγγελισάμην ὑμῖν;

Did I do sin—humbling myself that you might be
exalted, because I freely proclaimed the good
news of Elohim to you? [11:7]

8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν
ὑμῶν διακονίαν,

I robbed other assemblies, having taken wages,
for your ministry; [11:8]

9 καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα
οὐθενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ
ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῇ
ῥεμαυτὸν ὑμῖν ἑτήρησα καὶ τηρήσω.

and being present with you, and having been in want, I was chargeable to no one, for the brothers supplied my lack—having come from Macedonia—and I kept myself burdenless to you in everything, and will keep. [11:9]

10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.

The truth of HaMashiach is in me, because this boasting will not be stopped in regard to me in the regions of Achaia; [11:10]

11 διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν.

for what reason? Because I do not love you?

Elohim has known! [11:11]

12 Ὁ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς.

And what I do, I also will do, that I may cut off the occasion of those wishing an occasion, that in that which they boast they may be found according as we also; [11:12]

13 οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ·

for those such [are] false apostles, deceitful workers, transforming themselves into apostles of HaMashiach, [11:13]

14 καὶ οὐ ἴθαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός·

and no wonder—for even Satan transforms himself into a messenger of light; [11:14]

15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

[it is] no great thing, then, if his servants also transform themselves as servants of righteousness—whose end will be according to their works. [11:15]

16 Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι— εἰ δὲ μή γε, κἂν ὡς ἄφρονα δεξασθῇ με, ἵνα κἀγὼ μικρόν τι καυχῆσωμαι·

Again I say, may no one think me to be a fool; and if otherwise, receive me even as a fool, that I also may boast a little. [11:16]

17 ὁ λαλῶ οὐ ἑκατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

That which I speak, I do not speak according to Elohim (Master), but as in foolishness, in this the confidence of boasting; [11:17]

18 ἐπεὶ πολλοὶ καυχῶνται ἑκατὰ σάρκα, κἀγὼ καυχῆσομαι. since many boast according to the flesh, I also will boast: [11:18]

19 ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες·
for you gladly bear with the fools—being wise,
[11:19]

20 ἀνέχεσθε γὰρ εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ
τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ῥεῖς πρόσωπον ὑμᾶς·
δέρει.

**for you bear, if anyone is bringing you under
bondage, if anyone devours, if anyone takes away,
if anyone exalts himself, if anyone strikes you on
the face; [11:20]**

21 κατὰ ἀτιμίαν λέγω, ὥς ὅτι ἡμεῖς ῥήσθενήκαμεν· ἐν ᾧ δ'
ἂν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ καγώ.

**I speak in reference to dishonor, how that we
were weak, and in whatever anyone is bold—in
foolishness I say [it]—I also am bold. [11:21]**

22 Ἑβραῖοί εἰσιν; καγώ. Ἰσραηλιταί εἰσιν; καγώ. σπέρμα
Ἀβραάμ εἰσιν; καγώ.

**Are they Hebrews? I also! Are they Israelites? I
also! Are they seed of Abraham? I also! [11:22]**

23 διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ·
ἐν κόποις περισσοτέρως, ἐν ῥυλακαῖς περισσοτέρως, ἐν
πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις·

**Are they servants of HaMashiach? As [if] beside
myself I speak—I [am] more; in labors more
abundantly, in prisons more abundantly, in**

stripes beyond measure, in deaths many times.

[11:23]

24 ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,

Five times I received from Jews forty [stripes] except one; [11:24]

25 τρὶς ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I have passed a night and a day in the deep; [11:25]

26 ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις,

journeys many times, perils of rivers, perils of robbers, perils from [my own] race, perils from nations, perils in city, perils in wilderness, perils in sea, perils among false brothers; [11:26]

27 ἡ κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι·

in laboriousness and painfulness, many times in watchings, in hunger and thirst, many times in fastings, in cold and nakedness; [11:27]

28 χωρὶς τῶν παρεκτὸς ἢ ἑπίστασίς μοι ἢ καθ' ἡμέραν, ἢ μέριμνα πασῶν τῶν ἐκκλησιῶν.

apart from the things without—the crowding on me that is daily—the care of all the assemblies.

[11:28]

29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;

Who is weak, and I am not weak? Who is stumbled, and I am not burned? [11:29]

30 Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.

If it is necessary to boast, I will boast of the things of my weakness; [11:30]

31 ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν, ὁ ὦν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

the Elohim and Father of Elohim (Master)
Yehoshua—who is blessed for all ages—has known that I do not lie! [11:31]

32 ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηνῶν ἵπιάσαι ἔμε,

In Damascus the governor [under] Aretas the king was watching the city of the Damascenes to seize me, [11:32]

33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

and I was let down through a window in a rope basket, through the wall, and fled out of his hands. [11:33]

CHAPTER 12

1 Καυχᾶσθαι ἴδεῖ· οὐ ἴσχυρόν μὲν, ἐλεύσομαι ἴδῃ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.

To boast is necessary; [it is] not profitable, indeed, but I will come to visions and revelations of Elohim (Master). [12:1]

2 οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων— εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν— ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

I have known a man in HaMashiach, fourteen years ago—whether in the body I have not known, whether out of the body I have not known, Elohim has known—such a one being snatched up to the third heaven; [12:2]

3 καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον— εἴτε ἐν σώματι εἴτε ἄχωρὶς τοῦ σώματος οὐκ οἶδα, ὁ θεὸς οἶδεν— and I have known such a man—whether in the body, whether apart from the body, I have not known, Elohim has known— [12:3]

4 ὅτι ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

that he was snatched up to the paradise, and heard unutterable sayings, that it is not possible for man to speak. [12:4]

5 ὑπὲρ τοῦ τοιούτου καυχῆσομαι, ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἰσθενείαις.

Of such a one I will boast, and of myself I will not boast, except in my weaknesses, [12:5]

6 ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἅτι ἐξ ἐμοῦ,

for if I may wish to boast, I will not be a fool, for I will say truth; but I refrain, lest in regard to me anyone may think anything above what he sees me, or hears anything of me; [12:6]

7 καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. Ἰδιὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Ἰσατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

and that by the exceeding greatness of the revelations I might not be exalted too much, there was given to me a thorn in the flesh, a messenger of Satan, that he might batter me, that I might not be exalted too much. [12:7]

8 ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ.

I called on Elohim (Master) three times
concerning this thing, that it might depart from
me, [12:8]

9 καὶ εἶρηκέν μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ ἡ δύναμις ἐν
ἀσθενείᾳ ἑτελεῖται. ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς
ἀσθενείαις ἑμου, ἵνα ἐπισκηνώσῃ ἐπ’ ἐμὲ ἡ δύναμις τοῦ
Χριστοῦ.

and He has said to me: “My grace is sufficient for
you, for power is perfected in weakness.” Most
gladly, therefore, will I rather boast in my
weaknesses, that the power of HaMashiach may
rest on me: [12:9]

10 διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
διωγμοῖς ἑκαὶ στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ
ἀσθενῶ, τότε δυνατός εἰμι.

for this reason I am well pleased in weaknesses,
in damages, in necessities, in persecutions, in
distresses—for HaMashiach; for whenever I may
be weak, then I am powerful; [12:10]

11 Γέγονα ἑαφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὥφειλον
ὕψ’ ὑμῶν συνίστασθαι. οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν
ἀποστόλων, εἰ καὶ οὐδέν εἰμι·

I have become a fool; you compelled me; for I
ought to have been commended by you, for I was
behind the very chiefest apostles in nothing—
even if I am nothing. [12:11]

12 τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν
πάσῃ ἡ υπομονῇ, σημείοις τε καὶ τέρασιν καὶ δυνάμεσιν.

**The signs, indeed, of the apostle were worked
among you in all patience, in signs, and wonders,
and mighty deeds, [12:12]**

13 τί γάρ ἐστιν ὃ ἡσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ
μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι
τὴν ἀδικίαν ταύτην.

**for what is there in which you were inferior to the
rest of the assemblies, except that I myself was
not a burden to you? Forgive me this injustice!
[12:13]**

14 Ἰδοὺ τρίτον ἡ τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ
οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ
ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλὰ οἱ γονεῖς
τοῖς τέκνοις.

**Behold, a third time I am ready to come to you,
and I will not be a burden to you, for I do not seek
yours, but you, for the children ought not to lay
up for the parents, but the parents for the
children, [12:14]**

15 ἐγὼ δὲ ἡδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ
τῶν ψυχῶν ὑμῶν. εἰ περισσοτέρως ὑμᾶς ἠγαπῶν, ἥσσον
ἀγαπῶμαι;

**and I will most gladly spend and be entirely spent
for your souls, even if, loving you more
abundantly, I am loved less. [12:15]**

16 ἔστω δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων
πανοῦργος δόλω ὑμᾶς ἔλαβον.

**And be it [so], I did not burden you, but being
crafty, I took you with guile; [12:16]**

17 μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ
ἐπλεονέκτησα ὑμᾶς;

**anyone of those whom I have sent to you—did I
take advantage of you by him? [12:17]**

18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν ἀδελφόν· μή τι
ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι
περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἵχνεσιν;

**I begged Titus, and sent with [him] the brother;
did Titus take advantage of you? Did we not walk
in the same Spirit? Did we not [walk] in the same
steps? [12:18]**

19 Ὑπάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; Ὑπατέναντι θεοῦ
ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν
οἰκοδομῆς,

**All this time you think that we are making
defense to you? We speak before Elohim in
HaMashiach; and all things, beloved, [are] for
your up-building, [12:19]**

20 φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἴους θέλω εὕρω ὑμᾶς,
κάγῳ εὗρεθῶ ὑμῖν οἶον οὐ θέλετε, μή πως Ὑρρις, Ὑρῆλος,
θυμοί, ἐριθειῖαι, καταλαλιάι, ψιθυρισμοί, φυσιώσεις,
ἀκαταστασίαι·

for I fear lest, having come, I may not find you
such as I wish, and I may be found by you such as
you do not wish, lest there be strife, envy, wraths,
factions, slanders, whisperings, puffings up,
insurrections; [12:20]

21 μὴ πάλιν ἔλθόντος μου ἵταπεινώσῃ με ὁ θεός μου
πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ
μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ
ἀσελγείᾳ ἣ ἔπραξαν.

lest again having come, my Elohim may humble
me in regard to you, and I may mourn many of
those having sinned before, and having not
changed their mind concerning the uncleanness,
and whoredom, and licentiousness, that they
practiced. [12:21]

CHAPTER 13

1 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

I come to you this third time; on the mouth of two or three witnesses will every saying be established; [13:1]

2 προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον καὶ ἀπὼν ἔνυν, τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,

I have said before, and I say [it] before, as being present, the second time, and being absent, now, to those having sinned before, and to all the rest, that if I come again, I will not spare, [13:2]

3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν,

since you seek a proof of HaMashiach speaking in me, who is not weak to you, but is powerful in you, [13:3]

4 καὶ ἵνα ἑσταυρώθῃ ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ἵζησομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ὑμᾶς.

for even if He was crucified from weakness, yet He lives from the power of Elohim; for we also are

weak in Him, but we will live with Him from the power of Elohim toward you. [13:4]

5 Ἐαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς ἔν ὑμῖν; εἰ μή τι ἀδόκιμοί ἐστε.

Try yourselves, if you are in the faith; prove yourselves; do you not know yourselves, that Yehoshua HaMashiach is in you, if you are not disapproved of in some respect? [13:5]

6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. And I hope that you will know that we are not disapproved of; [13:6]

7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.

and we pray before Elohim that you do no evil, not that we may appear approved, but that you may do that which is right, and we may be as disapproved; [13:7]

8 οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας.

for we are not able to do anything against the truth, but for the truth; [13:8]

9 χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

for we rejoice when we may be weak, but you may be powerful; and we also pray for this—your perfection! [13:9]

10 διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

Because of this, these things—being absent—I write, that being present, I may not treat [any] sharply, according to the authority that Elohim (Master) gave me for building up, and not for casting down. [13:10]

11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

From now on, brothers, rejoice; be made perfect, be comforted, be of the same mind, be at peace, and the Elohim of love and peace will be with you. [13:11]

12 ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι.

Greet one another in a holy kiss. [13:12]

13 ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

All the holy ones greet you. [13:13]

14 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

The grace of Elohim (Master) Yehoshua
HaMashiach, and the love of Elohim, and the
fellowship of the Holy Spirit, [is] with you all.

[13:14]

NOTES — WHERE THE COPIES DIVIDE

1. 2 CORINTHIANS 3:14

3:14 — παλαιὰ διαθήκη, “the Old Covenant”: this is the only standing of the phrase in the New Covenant writings, and it is the standing from which the pair volume of this set takes its name — Ἡ ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ, THE OLD COVENANT, the writings rendered from the Hebrew (2 Cor 3:14; compare Heb 8:13, “He has made the first old”). The phrase prints “the Old Covenant” here, as the corpus also prints it. A smaller divide stands in the same verse: the SBL text reads ὅτι, “since [the veil] in HaMashiach is made useless”; some copies read ὃ τι, “which [veil] in HaMashiach is made useless.” Both are named; the text follows the SBL reading.

2. 2 CORINTHIANS 3:16

3:16 — κύριος carries the Name here by the set's rule: the verse is Paulos's rendering of the Exodus standing (Exod 34:34, where Moses, entering before YudHeyVavHey, took the veil off), and the Hebrew passage behind it carries the Name. The standing is named here and on the layout page.

3. 2 CORINTHIANS 3:17

3:17 — the standing is named factually, as this volume's brief requires: “Elohim (Master) is the Spirit,

and where the Spirit of Elohim (Master) [is], there [is] liberty.” κύριος in this verse is Paulos's own exposition of the Exodus passage, not a quotation of it, and prints Elohim (Master) by the ruled dress — at 3:16, where the Exodus standing itself is rendered, the Name stands. No doctrine is settled by the dress; the two verses' standings are simply different, and both are shown.

4. 2 CORINTHIANS 4:4

4:4 — ὁ θεὸς τοῦ αἰῶνος τούτου, “the god of this age,” prints lowercase, as the corpus prints it: the set's Elohim dress belongs to the Father's standings (METHOD §2.2), and this verse does not name its bearer. The standing is recorded here so the dress is seen to be deliberate, not an oversight. Compare John 10:34–35, where θεοί likewise prints “gods.”

5. 2 CORINTHIANS 4:6

4:6 — the words “Light will shine out of darkness” are the Father's own spoken word at the beginning (Gen 1:3, “Let light be”), quoted here, and print tekhelet blue by the Kodesh rule — His direct speech, wherever it is quoted. The naming of the standing is made here so the single blue fragment in the chapter is not met unexplained.

6. 2 CORINTHIANS 4:14

4:14 — the variants stand open here, as this volume's brief requires: the oldest copies (P46, Sinaiticus,

Vaticanus) read ὁ ἐγείρας τὸν Ἰησοῦν... σὺν Ἰησοῦ ἐγερεῖ — “He who raised Yehoshua... will raise [us] with Yehoshua” — with no κύριον before Ἰησοῦν and with σύν, “with.” The corpus prints “He who raised up the Lord Jesus, will also raise us up through Jesus,” following the copies that carry τὸν κύριον Ἰησοῦν and διὰ Ἰησοῦ, “through Yehoshua.” Both standings are named in full; the text follows the oldest copies.

7. 2 CORINTHIANS 5:1

5:1 — the tent opened factually, as this volume's brief requires: ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκηνους is “our earthly house, the tent” — σκῆνος is a tent, a booth of skins or cloth, the temporary dwelling; its only other New Covenant standing is the next verse's “in the tent” (5:4). Paulos the tentmaker (Acts 18:3, σκηνοποιός) writes of the body as a tent struck and pitched again; the rendering keeps the corpus's own order, “the tent of our earthly house,” and the word stands opened here.

8. 2 CORINTHIANS 5:3

5:3 — DISPUTED in the copies: the SBL text reads εἴ γε καὶ ἐνδυσάμενοι, “if indeed, [we,] having clothed ourselves, will not be found naked” (the editors bracket the standing); a company of copies reads ἐκδυσάμενοι, “having unclothed ourselves.” The corpus prints “having clothed ourselves,” agreeing

with the printed reading; the divide is named because the two words run in opposite directions.

9. 2 CORINTHIANS 6:2

6:2 — the quotation is Isaiah 49:8, the Father's own speech (“Thus says YuhVavHey: In an acceptable time I heard you”), and its words print tekhelet blue by the Kodesh rule. Paulos's application — “behold, now...” — is his own voice and prints black; the corpus's quotation marks run over the whole verse, and the seam is shown here so the blue's boundary is understood.

10. 2 CORINTHIANS 6:14

6:14–7:1 — the passage question, named factually as this volume's brief requires: some readers judge these verses (6:14–7:1) an insertion into the letter — their vocabulary stands apart from Paulos's elsewhere (ἐτεροζυγέω, μετοχή, συμφώνησις, συγκατάθεσις, Βελιάρ stand nowhere else in his letters), and the argument resumes at 7:2 as if from 6:13. Against the judgment stands the manuscript record entire: the passage is in every ancient copy of the letter, including P46, the earliest, and no copy omits it or marks it. The text prints whole, exactly where the copies carry it; the question is named here and not settled.

11. 2 CORINTHIANS 6:16

6:16 — the quotation is Leviticus 26:12 (with Ezek 37:27 beside it), Elohim's own covenant speech, and prints tekhelet blue by the Kodesh rule. κύριος does not stand in this verse's Greek; the Name standings of the Almighty's sayings stand at 6:17 and 6:18, where λέγει κύριος is written.

12. 2 CORINTHIANS 6:17

6:17 — the saying is woven from Isaiah 52:11 (“Depart, depart, come forth from there, touch no unclean thing”) with Ezekiel 20:34, 41 (“I will bring you out... I will receive you”) inside it. “Says YudHeyVavHey” is the quotation's own attribution and stands in the line; the Name stands because the Hebrew passages quoted carry it (Isa 52:11's chapter opens “Awake, awake... YudHeyVavHey”). The quoted speech prints blue; the attribution prints black, as across the set.

13. 2 CORINTHIANS 6:18

6:18 — the saying is woven from 2 Samuel 7:14 (“I will be to him a Father, and he will be to Me a son”) opened out to “sons and daughters” (Isa 43:6, “bring My sons from afar, and My daughters from the end of the earth”). κύριος παντοκράτωρ prints “YudHeyVavHey, the Almighty” — the Name by the quotation rule, παντοκράτωρ by its own word. The quoted speech prints blue.

14. 2 CORINTHIANS 8:7

8:7 — DISPUTED in the copies: the SBL text (Sinaiticus, Vaticanus) reads τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπη, “the love from us in you”; a weighty company reads ἐξ ὑμῶν ἐν ἡμῖν, “from you, in us” — your love toward us — the reading the corpus follows. Both standings are named in full; the text follows the oldest copies, and the standing is gathered in the Standing Notes.

15. 2 CORINTHIANS 10:17

10:17 — Jeremiah 9:24 (the word stands at Jer 9:23–24 in the Hebrew): “he who is boasting—let him boast in YudHeyVavHey.” The Hebrew passage carries the Name in its own next breath (“...that I am YudHeyVavHey, doing kindness, judgment, and righteousness in the earth”), and the standing prints YudHeyVavHey by the rule, as at 1 Corinthians 1:31, the same quotation. The prophet's words print black, as the prophets' words do across the set.

16. 2 CORINTHIANS 12:7

12:7 — the thorn printed as written, as this volume's brief requires: σκόλοψ τῇ σαρκί, “a thorn [a stake] in the flesh,” ἄγγελος Σατανᾶ, “a messenger of Satan” — ἄγγελος prints “messenger,” as across the set. The verse's tail — ἵνα μὴ ὑπεραίρωμαι, “that I might not be exalted too much,” standing twice in the verse — is bracketed by the SBL editors: a company of copies lacks the repetition. Both standings are shown; the text keeps the repetition, as the oldest copies that

carry the verse in full do. ἀσθένεια prints “weakness” throughout this letter, the corpus's own dress, as the Cross-Check shows.

17. 2 CORINTHIANS 12:9

12:9 — DISPUTED in one word: the oldest copies (Sinaiticus, Vaticanus) read ἡ γὰρ δύναμις, “for power is perfected in weakness,” with no μου; a weighty company reads ἡ δύναμις μου, “for MY power is perfected in weakness” — the reading the corpus prints. Both standings are named in full; the text follows the oldest copies, and the standing is gathered in the Standing Notes. The saying itself is the Son's direct answer to Paulos's threefold plea (12:8), spoken by Elohim (Master), and prints tekhelet blue by the Kodesh rule.

18. 2 CORINTHIANS 13:14

13:12–14 — the numbering seam, named as this volume's brief of honest accounting requires: the base text gathers the letter's last three received verses under two Greek verse-lines — its 13:12 carries both “Greet one another in a holy kiss” and “All the holy ones greet you,” and its 13:13 is the benediction the received numbering calls 13:14. The rendering keeps the received numbering (257 verses), printing each received verse under its own number with its own Greek line, and the seam is stated here so no reader measures the Greek lines against the numbers and

finds a silent shift. At the benediction itself the oldest copies end the letter at ὑμῶν, “with you all,” with no ἀμήν; the corpus prints “Amen,” carrying it from the later copies — the differ stands in the Cross-Check.

THE STANDING NOTES — DISPUTED

These standings are gathered here in full, both sides named, as they stand at their places in the text and in the Cross-Check. Nothing in this section settles them; it keeps them visible.

2 CORINTHIANS 3:14 — DISPUTED

As printed: “but their minds were hardened, for to this day the same veil at the reading of the Old Covenant remains unwithdrawn—which in HaMashiach is being made useless—”

3:14 — παλαιὰ διαθήκη, “the Old Covenant”: this is the only standing of the phrase in the New Covenant writings, and it is the standing from which the pair volume of this set takes its name — Ἡ ΠΑΛΑΙΑ ΔΙΑΘΗΚΗ, THE OLD COVENANT, the writings rendered from the Hebrew (2 Cor 3:14; compare Heb 8:13, “He has made the first old”). The phrase prints “the Old Covenant” here, as the corpus also prints it. A smaller divide stands in the same verse: the SBL text reads ὅτι, “since [the veil] in HaMashiach is made useless”; some copies read ὃ τι, “which [veil] in HaMashiach is made useless.” Both are named; the text follows the SBL reading.

2 CORINTHIANS 5:3 — DISPUTED

As printed: “if so be that, having clothed ourselves, we will not be found naked,”

5:3 — DISPUTED in the copies: the SBL text reads εἰ γε καὶ ἐνδυσάμενοι, “if indeed, [we,] having clothed ourselves, will not be found naked” (the editors bracket the standing); a company of copies reads ἐκδυσάμενοι, “having unclothed ourselves.” The corpus prints “having clothed ourselves,” agreeing with the printed reading; the divide is named because the two words run in opposite directions.

2 CORINTHIANS 6:14–7:1 — DISPUTED

As printed: “Do not become yoked with others—unbelievers, for what partaking [is there] to righteousness and lawlessness? Or what fellowship [has] light with darkness? ... Having, then, these promises, beloved, may we cleanse ourselves from every defilement of flesh and spirit, perfecting set-apartness in the fear of Elohim;”

6:14–7:1 — the passage question, named factually as this volume's brief requires: some readers judge these verses (6:14–7:1) an insertion into the letter — their vocabulary stands apart from Paulos's elsewhere (ἐτεροζυγέω, μετοχή, συμφώνησις, συγκατάθεσις, Βελιάρ stand nowhere else in his letters), and the argument resumes at 7:2 as if from 6:13. Against the judgment stands the manuscript record entire: the

passage is in every ancient copy of the letter, including P46, the earliest, and no copy omits it or marks it. The text prints whole, exactly where the copies carry it; the question is named here and not settled.

2 CORINTHIANS 8:7 — DISPUTED

As printed: “but even as in everything you abound, in faith, and word, and knowledge, and all diligence, and in the love from us in you, that also in this grace you may abound;”

8:7 — DISPUTED in the copies: the SBL text (Sinaiticus, Vaticanus) reads τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, “the love from us in you”; a weighty company reads ἐξ ὑμῶν ἐν ἡμῖν, “from you, in us” — your love toward us — the reading the corpus follows. Both standings are named in full; the text follows the oldest copies, and the standing is gathered in the Standing Notes.

2 CORINTHIANS 12:9 — DISPUTED

As printed: “and He has said to me: “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, will I rather boast in my weaknesses, that the power of HaMashiach may rest on me:”

12:9 — DISPUTED in one word: the oldest copies (Sinaiticus, Vaticanus) read ἡ γὰρ δύναμις, “for power is perfected in weakness,” with no μου; a weighty company reads ἡ δύναμις μου, “for MY power is

perfected in weakness” — the reading the corpus prints. Both standings are named in full; the text follows the oldest copies, and the standing is gathered in the Standing Notes. The saying itself is the Son's direct answer to Paulos's threefold plea (12:8), spoken by Elohim (Master), and prints tekhelet blue by the Kodesh rule.

THE CROSS-CHECK — EVERY VERSE AGAINST THE LSV CORPUS

The project LSV corpus is the set's English yardstick. It never decided a rendering; it measures one afterward. Verses whose cross-check reads "Agrees." are counted, not printed one by one; every differ IS printed, with the corpus line quoted entire and the Greek reason stated.

CHAPTER 1

1:1 *Corpus: "Paul, an apostle of Jesus Christ, through the will of God, and Timotheus the brother, to the Assembly of God that is in Corinth, with all the holy ones who are in all Achaia."*

Differ — name order and name-form: the Greek opens Χριστοῦ Ἰησοῦ, "of HaMashiach Yehoshua" (the SBL editors bracket the two words as a divided standing); the corpus prints "of Jesus Christ." Τιμόθεος prints Timothy, as across the set.

1:6 *Corpus: "and whether we be in tribulation, [it is] for your comfort and salvation, that is worked in the enduring of the same sufferings that we also suffer; whether we are comforted, [it is] for your comfort and salvation;"*

Differ — the order of the clauses: the oldest copies attach "that is worked in the enduring of the same

sufferings” to the second clause (“whether we are comforted”), and the SBL editors bracket that second clause as a divided standing; the corpus orders the verse with the comforted clause last, following the later copies' arrangement. The rendering follows the oldest order.

1:12 *Corpus: “For our glorying is this: the testimony of our conscience, that in simplicity and sincerity of God, not in fleshly wisdom, but in the grace of God, we conducted ourselves in the world, and more abundantly toward you;”*

Differ — the oldest copies read ἁγιότητι, “in holiness”; the corpus prints “in simplicity,” following the copies that read ἀπλότητι. Sinaiticus and the SBL text read ἁγιότητι, and the rendering follows them.

1:14 *Corpus: “according as you also acknowledged us in part, that we are your glory, even as also you [are] ours, in the Day of the Lord Jesus;”*

Differ — the Greek reads τοῦ κυρίου ἡμῶν Ἰησοῦ, “of our Elohim (Master) Yehoshua”; the corpus prints “of the Lord Jesus,” without the ἡμῶν. κύριος here is the letter's prose and prints Elohim (Master) by the rule.

1:18 *Corpus: “And God [is] faithful, that our word to you did not become Yes and No,”*

Differ — the oldest copies read οὐκ ἔστιν, “is not Yes and No” (present); the corpus prints “did not become,”

following the copies that read ἐγένετο. The rendering follows the oldest reading.

1:20 *Corpus: “for as many as [are] promises of God, in Him [are] the Yes, and in Him the Amen, for glory to God through us;”*

Differ — the Greek reads διὸ καὶ δι’ αὐτοῦ τὸ Ἀμήν, “therefore also through Him [is] the Amen”; the corpus prints “and in Him the Amen.” The rendering keeps the Greek's “through Him.”

CHAPTER 2

2:15 *Corpus: “we are a refreshing fragrance to God because of Christ, in those being saved, and in those being lost;”*

Differ — the Greek reads Χριστοῦ εὐωδία, “a fragrance of HaMashiach” (the genitive of the One whose fragrance it is); the corpus prints “a refreshing fragrance to God because of Christ.” The rendering keeps the Greek's genitive.

CHAPTER 4

4:1 *Corpus: “Because of this, having this ministry, according as we received kindness, we do not faint,”*

Differ — the mercy-family: ἡλεήθημεν is “we received mercy” (ἐλεέω); the corpus prints “we received kindness,” its dress for the ἔλεος family. As at Romans 9:15, the rendering prints the mercy word itself.

4:6 *Corpus: “because [it is] God who said, “Light will shine out of darkness,” who shined in our hearts, for the enlightening of the knowledge of the glory of God in the face of Jesus Christ.”*

Differ — the oldest copies read ἐν προσώπῳ Χριστοῦ, “in the face of HaMashiach”; the corpus prints “in the face of Jesus Christ,” carrying Ἰησοῦ from the later copies. The SBL text does not carry the name here.

4:10 *Corpus: “at all times carrying around in the body the dying of the Lord Jesus, that the life of Jesus may also be revealed in our body,”*

Differ — the oldest copies read τὴν νέκρωσιν τοῦ Ἰησοῦ, “the dying of Yehoshua,” with no κύριος; the corpus prints “the dying of the Lord Jesus,” following the copies that read τοῦ κυρίου Ἰησοῦ. The rendering follows the oldest text.

4:14 *Corpus: “knowing that He who raised up the Lord Jesus, will also raise us up through Jesus, and will present [us] with you,”*

Differ — two standings in one verse: (1) τὸν Ἰησοῦν without “Lord” (the corpus carries κύριον from the later copies); (2) σὺν Ἰησοῦ, “with Yehoshua,” against the corpus’s διὰ Ἰησοῦ, “through Jesus.” See the Note at this verse.

CHAPTER 5

5:14 *Corpus: “for the love of the Christ constrains us, having judged thus: that if one died for all, then the whole died,”*

Differ — the oldest copies read ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν, “that one died for all,” with no εἰ; the corpus prints “that if one died for all,” following the copies that carry εἰ. The rendering follows the oldest text.

5:17 *Corpus: “so that if anyone [is] in Christ—[he is] a new creature; the old things passed away, behold, all things have become new.”*

Differ — the oldest copies read ἰδοὺ γέγονεν καινά, “behold, new things have come to be,” with no πάντα; the corpus prints “behold, all things have become new,” carrying πάντα from the later copies. The rendering follows the oldest text.

5:18 *Corpus: “And all things [are] of God, who reconciled us to Himself through Jesus Christ, and gave to us the ministry of the reconciliation,”*

Differ — the Greek reads διὰ Χριστοῦ, “through HaMashiach,” with no Ἰησοῦ; the corpus prints “through Jesus Christ.” The rendering follows the Greek as it stands.

CHAPTER 6

6:14 *Corpus: “Do not become yoked with others—unbelievers, for what partaking [is there] to righteousness and lawlessness?”*

Differ — a verse seam: the clause “Or what fellowship [has] light with darkness?” closes the Greek's 6:14; the corpus carries it at the head of its 6:15. The rendering follows the Greek line division.

6:15 *Corpus: “And what fellowship to light with darkness? And what concord to Christ with Belial? Or what part to a believer with an unbeliever?”*

Differ — two: (1) the light-and-darkness clause stands at the end of the Greek's 6:14 (see the note there); the corpus carries it here. (2) The name-form: the oldest copies read Βελιάρ, “Beliar”; the corpus prints “Belial,” following the copies that read Βελίαλ. The rendering prints the oldest form.

6:16 *Corpus: “And what agreement to the temple of God with idols? For you are a temple of the living God, according as God said, “I will dwell in them, and will walk among [them], and I will be their God, and they will be My people,”*

Differ — the oldest copies read ἡμεῖς γὰρ ναὸς θεοῦ ἐσμεν ζῶντος, “for WE are a temple of the living Elohim”; the corpus prints “for you are a temple,” following the copies that read ὑμεῖς. The rendering follows the oldest reading.

CHAPTER 7

7:1 *Corpus: “Having, then, these promises, beloved, may we cleanse ourselves from every defilement of flesh and spirit, perfecting sanctification in the fear of God;”*

Differ — ἁγιωσύνην is “set-apartness,” of the ἅγιος word-family (set apart, holy), as ἁγιασμός prints across the set (Romans 6:19, 22; 1 Cor 1:30); the corpus prints “sanctification,” the Latin-formed word. The rendering keeps the Greek family's own word.

7:13 *Corpus: “because of this we have been comforted in your comfort, and more abundantly the more we rejoiced in the joy of Titus, that his spirit has been refreshed from you all;”*

Differ — the Greek reads ἐπὶ τῇ παρακλήσει ἡμῶν, “in OUR comfort”; the corpus prints “comforted in your comfort,” reading the pronoun the other way. The rendering follows the Greek.

CHAPTER 8

8:7 *Corpus: “but even as in everything you abound, in faith, and word, and knowledge, and all diligence, and in your love to us, that also in this grace you may abound;”*

Differ — the love's direction: “from us in you” (printed, the oldest copies) against the corpus's “your love to us” (ἐξ ὑμῶν ἐν ἡμῖν). See the Note at this verse.

8:13 *Corpus: “for I do not speak that for others [to be] released, and you pressured,”*

Differ — a verse seam: the Greek's 8:13 closes with ἀλλ' ἐξ ἰσότητος, “but by equality”; the corpus closes its 8:13 at “pressured” and opens its 8:14 with the equality clause. The rendering follows the Greek line division, here and at 8:14.

8:14 *Corpus: “but by equality, at the present time your abundance—for their want, that also their abundance may be for your want, that there may be equality,”*

Differ — the seam named at 8:13: the equality clause that opens the corpus's 8:14 closes the Greek's 8:13, and the rendering follows the Greek.

8:19 *Corpus: “and not only so, but who was also appointed by vote by the assemblies, our fellow-traveler, with this favor that is ministered by us, to the glory of the same Lord, and your willing mind;”*

Differ — two standings: (1) αὐτοῦ τοῦ κυρίου is “of Elohim (Master) Himself”; the corpus prints “of the same Lord.” (2) προθυμίαν ἡμῶν is “OUR readiness”; the corpus prints “your willing mind,” following the copies that read ὑμῶν. The rendering follows the oldest copies on both.

8:24 *Corpus: “the showing therefore of your love, and of our boasting on your behalf, show to them, even in the face of the assemblies.”*

Differ — the Greek closes with the participle ἐνδεικνύμενοι, “showing” (the sentence runs on from 8:23: “...show yourselves showing...”); the corpus prints an imperative, “show to them.” The rendering keeps the Greek's participle form.

CHAPTER 9

9:4 *Corpus: “lest if Macedonians may come with me, and find you unprepared, we may be put to shame (that we do not say—you) in this same confidence of boasting.”*

Differ — the oldest copies read ἐν τῇ ὑποστάσει ταύτῃ, “in this confidence,” and stop; the corpus prints “in this same confidence of boasting,” carrying τῆς καυχήσεως from the later copies. The SBL text does not carry it.

9:10 *Corpus: “and may He who is supplying seed to the sower, and bread for food, supply and multiply your seed sown, and increase the fruits of your righteousness,”*

Differ — the verb forms: the oldest copies read the futures χορηγήσει, πληθυνεῖ, αὐξήσει — “He WILL supply and multiply... and will increase”; the corpus prints the optative wish-forms (“may He... supply and multiply... and increase”), following the copies that read χορηγήσαι, πληθύναι, αὐξήσαι. The rendering follows the oldest copies.

9:15 *Corpus: “thanks also to God for His unspeakable gift!”*

Differ — a small one: the Greek opens simply χάρις τῷ θεῷ, “thanks to Elohim”; the corpus prints “thanks also to God,” carrying an added καί. Named because every standing is accounted.

CHAPTER 10

10:4 *Corpus: “for the weapons of our warfare [are] not fleshly, but powerful to God for bringing down of strongholds,”*

Differ — a verse seam: the clause λογισμοὺς καθαιροῦντες, “bringing down reasonings,” closes the Greek's 10:4; the corpus carries it at the head of its 10:5. The rendering follows the Greek line division, here and at 10:5.

10:5 *Corpus: “bringing down reasonings, and every high thing lifted up against the knowledge of God, and bringing into captivity every thought to the obedience of the Christ,”*

Differ — the seam named at 10:4: the reasonings clause that opens the corpus's 10:5 closes the Greek's 10:4, and the rendering follows the Greek.

10:7 *Corpus: “You see the outward appearance. If anyone has trusted in himself to be Christ’s, let him reckon this again from himself, that according as he is Christ’s, so also we [are] Christ’s;”*

Differ — the oldest copies end the verse οὕτως καὶ ἡμεῖς, “so also we,” with no second Χριστοῦ; the corpus prints “so also we [are] Christ's,” supplying the name from the verse's first half. The rendering follows the oldest text.

10:13 *Corpus: “and we will not boast ourselves in regard to the unmeasured things, but after the measure of the line that the God of measure appointed to us—to reach even to you;”*

Differ — the construction of οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου: “of which Elohim apportioned to us a measure” (μέτρου is the thing apportioned, in part); the corpus prints “that the God of measure appointed to us,” attaching μέτρου to Elohim. The rendering follows the Greek's construction.

CHAPTER 11

11:3 *Corpus: “and I fear, lest, as the serpent deceived Eve in his subtlety, so your minds may be corrupted from the simplicity that [is] in the Christ;”*

Differ — the oldest copies carry καὶ τῆς ἀγνότητος, “and the purity,” after “the simplicity”; the corpus prints “from the simplicity that [is] in the Christ” alone, following the copies that lack the phrase, and reads εἰς as “in” where the rendering keeps its direction, “toward HaMashiach.” The rendering follows the oldest text.

11:6 *Corpus: “and even if a commoner in speech—yet not in knowledge, but in everything we were made evident in all things to you.”*

Differ — the oldest copies read the active participle φανερώσαντες, “[we,] having made [ourselves] evident”; the corpus prints “we were made evident,” following the passive φανερωθέντες. The rendering follows the oldest reading.

11:23 *Corpus: “Are they servants of Christ? As [if] beside myself I speak—I [am] more; in labors more abundantly, in stripes above measure, in prisons more frequently, in deaths many times.”*

Differ — the order of the middle standings: the oldest copies read “in prisons more abundantly, in stripes beyond measure” (the SBL editors bracket the pair as a divided standing); the corpus prints the two in the reverse order. The rendering follows the Greek's order.

11:31 *Corpus: “the God and Father of our Lord Jesus Christ—who is blessed for all ages—has known that I do not lie!”*

Differ — the oldest copies read τοῦ κυρίου Ἰησοῦ, “of Elohīm (Master) Yehoshua,” with neither ἡμῶν nor Χριστοῦ; the corpus prints “of our Lord Jesus Christ,” carrying both from the later copies. The rendering follows the oldest text.

11:32 *Corpus: “In Damascus the governor [under] Aretas the king was watching the city of the Damascenes, wishing to seize me,”*

Differ — the oldest copies read simply πιάσαι με, “to seize me”; the corpus prints “wishing to seize me,” carrying θέλων from the later copies. The SBL text does not carry it.

CHAPTER 12

12:1 *Corpus: “To boast, really, is not profitable for me, for I will come to visions and revelations of the LORD.”*

Differ — the verse's arrangement: the oldest copies open Καυχᾶσθαι δεῖ, “to boast is necessary,” and read οὐ συμφέρον μὲν, “not profitable, indeed”; the corpus prints “To boast, really, is not profitable for me, for I will come...,” following the copies that read οὐ συμφέρει μοι and join the sentence with “for.” The rendering follows the oldest arrangement.

12:3 *Corpus: “and I have known such a man—whether in the body, whether out of the body, I have not known, God has known—”*

Differ — the oldest copies read χωρὶς τοῦ σώματος, “apart from the body”; the corpus prints “out of the body,” following the copies that read ἐκτός. A small differ, named.

12:9 *Corpus: “and He said to me, “My grace is sufficient for you, for My power is perfected in weakness”; most*

gladly, therefore, will I rather boast in my weaknesses, that the power of the Christ may rest on me:”

Differ — (1) ἡ δύναμις without μου (see the Note); the corpus's “My power” follows the μου copies. (2) εἶρηκεν is the perfect, “He has said to me”; the corpus prints the simple past. Both are named; the rendering follows the Greek.

12:11 *Corpus: “I have become a fool—boasting; you compelled me; for I ought to have been commended by you, for I was behind the very chiefest apostles in nothing—even if I am nothing.”*

Differ — the oldest copies open Γέγονα ἄφρων, “I have become a fool,” and stop; the corpus prints “I have become a fool—boasting,” carrying καυχώμενος from the later copies. The SBL text does not carry it.

12:19 *Corpus: “Again, [do] you think that we are making defense to you? We speak before God in Christ; and all things, beloved, [are] for your up-building,”*

Differ — the oldest copies open Πάλαι, “all this time [long ago and still]”; the corpus prints “Again,” following the copies that read Πάλιν. The rendering follows the oldest reading.

12:20 *Corpus: “for I fear lest, having come, I may not find you such as I wish, and I may be found by you such as you do not wish, lest there be strifes, envyings, wraths, revelries, slanders, whisperings, puffings up, insurrections,”*

Differ — two small standings: (1) the list opens with the singular ἐρις, “strife” (printed); the corpus prints the plural “strifes.” (2) ἐριθεῖαι are “factions” — self-seeking party-makings; the corpus prints “revelries,” which is another word’s dress (κῶμοι). The rendering prints the words the Greek carries.

CHAPTER 13

13:2 *Corpus: “I have said before, and I say [it] before, as being present, the second time, and being absent, now, I write to those having sinned before, and to all the rest, that if I come again, I will not spare,”*

Differ — the oldest copies carry no γράφω here: “... and being absent, now, to those having sinned before...”; the corpus prints “I write to those having sinned before,” carrying γράφω from the later copies. The rendering follows the oldest text.

13:7 *Corpus: “and I pray before God that you do no evil, not that we may appear approved, but that you may do that which is right, and we may be as disapproved;”*

Differ — the oldest copies read εὐχόμεθα, “we pray” (plural); the corpus prints “I pray,” following the copies that read εὔχομαι. The rendering follows the oldest reading.

13:14 *Corpus: “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, [is] with you all! Amen.”*

Differ — the oldest copies end the letter without ἀμήν; the corpus prints “with you all! Amen.” See also the Note at this verse on the numbering seam (the benediction is the base text's 13:13).

The accounting of the Cross-Check: 212 of the 257 text verses agree with the corpus line in sense; 45 differ, each printed above with its Greek reason. Total accounted: 257 — the received numbering of 2 Corinthians entire.

Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ ἰδύναμις ἐν ἀσθενείᾳ
τελεῖται.

**“My grace is sufficient for you, for power is
perfected in weakness.”**

— 2 Corinthians 12:9

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ — THE NEW COVENANT IN MY BLOOD ·
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

*The letter stands whole in the oldest copies, chapters 1–13
under one heading; its disputed standings — the Old
Covenant’s naming verse (3:14), the clothed-or-unclothed
divide (5:3), the separated passage’s question (6:14–7:1), the
love’s direction (8:7), and the power’s pronoun (12:9) — stand
named in the Notes and the Standing Notes, as the oldest
copies require.*