

tahor ('pure heart' TEHILLIM 51:12) with the sincerity of Hashem [2C 2:17] and not in the 'chochmah' of the basar [1C 1:17] but in the Chen v'Chesed of Hashem, we conducted ourselves in the Olam Hazeh, and more especially toward you.

|13| For we write nothing so shver (complex) to you that you cannot read and have binah (understanding), and I have tikvah that you will have da'as shlemah until HaKetz,  
|14| As you have already had da'as of us in part, as also we are your kavod [2C 5:12], even as also you are ours in the Yom Hashem of Adoneinu Yehoshua. [Pp 2:16]

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

|16| It was my cheshbon (plan) to visit you by way of Macedonia and again from Macedonia to come to you, and by you to be sent on to Yehudah (Judea Ac 19:21; 1C 16:5,6).

|17| This was my matarah (aim, goal); surely then I did not act with vacillation? Or when I make plans [2C 5:16], do I have a cheshbon according to the basar, ready with 'Ken, Ken!' and then, 'Lo! Lo!'

|18| Al emunat Hashem (in the faithfulness of G-d), our dvar to you has not been 'Ken' and 'Lo.'

|19| For the Ben HaElohim, Rebbe, Melech HaMoshiach Yehoshua, the One having been proclaimed among you by us, by Sila and Timotiyos and me [Ac 18:5], was not a 'Ken and Lo'; but in Him it has always been 'Ken.'

|20| For in Moshiach every one of Hashem's havtachot (promises) is a 'Ken.' For this reason it is b'Shem Moshiach

that we say the 'Omein' to the kavod of Hashem [1C 14:16; Rv 3:14].

|21| But it is Hashem who establishes us with you in Moshiach and has given us the mishchah (anointing 1Y 2:27),

|22| Having put his chotam [seal of ownership BERESHIS 38:18; YECHEZKEL 9:4; Ep 1:13; 4:30; Rv 7:4] on us and having given the eravon (pledge) of the Ruach Hakodesh in our levavot. (hearts Ro 8:16; 2C 5:5; Ep 1:14). [BERESHIS 38:18; YECHEZKEL 9:4; CHAGGAI 2:23]

|23| Now, I call upon Hashem as eidus (witness) against my nefesh, my neshamah (soul), that it was to spare you that I did not come again to Corinth. [Ro 1:9; 2C 11:31; Pp 1:8; 1Th 2:5,10]

|24| Not that we play the gontser macher to domineer over your emunah (faith) [1K 5:3], but we are fellow po'alim for your simcha, for by emunah you stand.

**2** For I decided this in myself: not again to come to you in agmat nefesh (grief). [1C 4:21; 2C 12:21]

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

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

|4| For out of much tzoros and of lev (heart) distress I wrote the iggeret to you with many tears [Ac 20:31], not that you should have agmat nefesh, but that you may have da'as of the ahavah in Hashem which I have more

abundantly for all of you.

|5| Now if anyone has caused agmat nefesh (grief), it is not me he has grieved, but to some extent, not to be too severe he has grieved you all. [1C 5:1]

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

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

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

|9| For I wrote the iggeret to this end, that I may have da'as that you are tested and proven, that in all things you have mishma'at (obedience). [2C 7:15; 10:6]

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

|11| Lest we should be outsmarted by Hasatan [Lk 22:31]; for we do not lack da'as of his kesharim (conspiracies).

|12| But having come to Troas for the purpose of proclaiming the Besuras HaGeulah of Moshiach and a delet (door) to me having been opened by Adoneinu, [YECHEZKEL 20:14; Ac 14:27; 1C 16:9; Co 4:3; Rv 3:8]

|13| I did not have shalom in my neshamah when I was not able to find Titos my Ach b'Moshiach. So I took leave of them and I went on to Macedonia.[Ac 20:1]

|14| But Baruch Hashem, the One in whom we are given the nitzachon (victory), Who always leads us in triumph in Moshiach and, through us, in every place