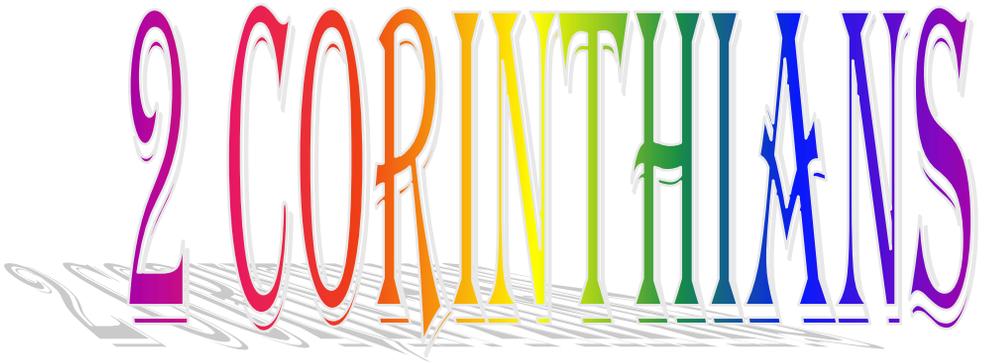


MASTER'S VOICE

SERIES

NO. 7



LEGEND

“THE TENDER TOUCH
OF GRACE”

ABC CLASSICS

SECOND CORINTHIANS

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INTRODUCTION

In Jerusalem where the very apostles who walked with the Lord were suffering in a widespread famine that impacted Jerusalem. Paul spearheaded aid from Macedonia and Achaia where the gospel had quickly embedded.

The Corinthian house churches in particular were bursting with new life and not a few growth issues. Paul endeavoured something well nigh impossible-distance discipline (the first letter in Spring 57AD) and sensitive distance counseling(the second-written in autumn 57AD cf 12.2). For the latter he employed unique epistolatory method-a combination of abstruse but endearing language that teased the readers' minds to awareness of the depth of his love and concern. It was his best shot at imitating the unspeakable nature of grace. His concern mirrors the heart of God and succeeds to woo waverers from the jaws of spiritual depression.

*The letter is strewn with **exactitudes** [عقائد]-cf 6.9-10 unique Pauline **hyper-similies** -unique Aramaic language expressions that strew the letter with the delicacies of comfortable words which match the apostle's sympathetic heart to the philosophic mind teasing the readers to discuss what he writes and to chew it over so to speak to get the best out of it. These are highlighted in bold typeface. He speaks (11.16) of himself as being exactly a fool and not being exactly a fool almost in one breath when he teaches through the folly of serving the way of God's wisdom.*

*The letter is marked by Paul's Aramaic "**idiomatic contrasts**" [عكس] the Greek has δε -a drab reflection meaning roughly "on the other hand"] that is a regular device in the Pauline Aramaic art of teaching (akin to our "two sides of the coin). He finishes the letter with the **converse** "When **I** am weak **you** are strong". A set of contrasts blows through his text like pollen blown about by the Spirit to uplift his readership with the "other side of the coin". There is always another side of things-an upper as well as an under side! Cf.2.6-7 The time censure is enough-it is time to forgive!*

*The letter is to a people a tidal wave of whose literature swamped Rome and a third characteristic of his Aramaic thought process I characterize as **elaborate episodes** which Peter described as "some things hard to be understood". The effectiveness of this technique is that though far away Paul can through a maze of detail create joy in the reader who grasps what the apostle is doing-weaving a series of episodes like Penelope's threads into his text to bring the amazed Corinthians to an exalting and holier state of heart and mind. An example would be the "yes and no conundrum of Chapter one-"Our word was not "yes" and "no"-all the promises of God are "Yes in Christ Jesus.1.17-20. These "elaborations" frequently centre around Paul himself and illustrate his unique comprehensive if complex mind.*

As in 13.10 the letter's aim is that this promising but culturally compromised church should reinvision the maturity the Lord desired.

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CHAPTER 1

1. Paul apostle of Jesus the Messiah in the will of God and Timothy a brother belonging to the assembly of God that is in Corinth and to all the saints that are in all Achaia

2 **Grace** [رحمة tibutha] (be) with you and **peace** [سلا shalama] from God our Father and from our Lord Jesus the Messiah.

3 Blessed[passive participle **ܡܒܪܟܝܢ** *ma'barak*] is God the Father of our Lord Jesus the Messiah—the Father of compassion or mercy and the God of all comfort [**ܒܘܝܢܐ** *buia*]

4 He who actively comforts us in all our afflictions that we also may be able to comfort those who in all our afflictions have been comforted by that comfort by which we have been comforted by God. *The four references bring together Paul and all Christians who share his afflictions in sharing the comfort of God.*

5 **Exactly** as the sufferings of Messiah have increased in us in this way by the arm or power of Messiah so our comforts have abounded.

6 **Elaborate episode [partners] Conversely** also if we have been **afflicted** it is for the sake of your **comfort** and your life that we have been afflicted and if we have been comforted it is on account of [**ܡܬܘܠܟܢܐ** *metul* “over” or “for a shelter or roof over” is the association] you—that you should have had comfort and there may be diligence and earnest care [**ܚܘܦܝܬܘܗܐ** *khupituha*] to endure [**ܫܒܪܝܢ** *sibar* tolerate or endure mentally] those sufferings also that we are suffering intimately [**ܠܗܘܢ** *lahon*]. *Past suffering has helped when it gained divine help in days gone by. Past comfort is like David’s rock and refuge—it encourages the church especially to brace itself in mind and spirit to endure at the present.*

7 And our hope [*or enduring hope* **ܫܒܪܐܢ** *sibaran*] for you is real [**ܫܪܝܪܝܢ** *sharir*] for we know that if you are partners in suffering you are also partners in comfort. *The Aramaic for “partners” is **ܫܪܝܪܝܢ** not **ܫܪܝܪܝܢ** a “business arrangement” as in Luke 5 7&10. It is not a partnership we set up but a partnership that shares at every level like that of marriage.*

8 We want you **conversely** to be aware brothers concerning the affliction that was ours in Asia that we were greatly [**ܪܘܒܝܝܢܐ** *rorbaith*]

afflicted beyond our physical strength until our lives had been about to fail [**ܬܐܠܩܐ** *talaq*] or perish.

9 We had passed sentence of death on ourselves that we should not trust on our own lives but trust on God who raises the dead.

10 He who delivered us from an extreme [**ܚܫܝܢܐ** *hasinah* so violent] death and again we hope that He will deliver us. *It appears the Greek translator mistook the Aramaic for **ܚܫܝܢܐ** *hosia* “pardons” (original textual feature)*

11 By the help of your prayers [**ܒܐܘܬܝܚܘܢ** *baothkon* “pleadings”] for our persons that His gift to us may be **grace** [**ܬܝܒܘܬܐ** *tibutha*] done for the sake of many and many may confess Him because of our persons. *Paul is asking specifically that they plead for him to be spared by grace and that confessing Christians may result from that favour.*

12 For our pride is this—the testimony of our conscience or understanding that in open-handedness [**ܩܫܝܬܘܬܐ** *pashitoha*] and purity [**ܕܩܝܘܬܐ** *dakiotha*] and the **grace** [**ܬܝܒܘܬܐ** *tibutha*] of God we have been occupied [the Ethpaal of **ܗܦܩܐ** *hapaq* “convert”] in the world and not in wisdom of the flesh and with additional (work) with you and yours. *The Greek “sincerity of God” adds a word but in the Aramaic the TAU ALAPH in each case means Paul is saying the “openness” and “purity” and “grace” that is in his life is the gift of God. Hidden in this Aramaic cipher is deep Pauline credit for the holiness that is his—it is imparted righteousness.*

13 There is nothing different that we are writing to you but those things that you know and you have been well aware of but I am confident [**ܐܚܠܐ** *ahla* “I can assume or credit” as distinct from “faith” in the sense of “technical possession” **ܗܝܡܢܘܬܐ** *himanotha*] that until the last you will know in experience.

14 **Exactly** as you have gained a little experience or awareness from many things that we are your (crown of) honour [**ܫܘܒܟܗܐ** *shubkha*] so **exactly** you are ours in the day of our Lord Jesus the Messiah. *Only Aramaic has “Messiah” (original textual feature)*

15 **Elaborate episode [double blessing]** And in this assurance **I...** was willing from the earliest to come to you that you might receive or accept **grace** doubly [**شكرًا** a'pa cf. 2Kings 2.9 from where the exact term is “lifted”] The grace of God was ministered in the gospel and now it is to be ministered further. Elisha after the homegoing of Elijah was more effective [cf **The widow's oil**, the Shunammite' son raised, the neutralized poison, the feeding of 100, Naaman's cure, the floating axehead, the flight of the Syrians, the **restoration of the Shunammite's land** after 7 years of famine and Gehazi's reference to the testimony, the anointing of Jehu] as was the church after Christ's ascension as was Corinth after Paul's visit. The true effect of miracle in the Shunammite was her continuance beyond famine and displacement. She was the joy and crown of Elisha and was continually upheld. Corinth was Paul's “Shunammite”.

16 And I shall pass over your way to Macedonia and again from Macedonia I shall come to be intimate with you and you will continue close to me onwards to Judea.

17 **Elaborate episode [yes and no]** Therefore this one matter that **I...** had in mind belonged to when [**شكرًا** lama] precisely I deliver the essential gift [**مسرحة** mesarhaba – a word used in Exodus 12.11 of “hastily” eating and in Lk2.16 of the shepherds running to Bethlehem-movement and whereabouts and time spent seem to relate to how Paul shall arrive at the target giving] that I purposed or thought out-on account of which it has been essential that there be among them a decisive “yes” and “no”.

18 God is trustworthy that our word that belongs to you intimately was not “yes” and “no”! Paul is saying that the various churches had to make a choice on the time allotted and confirm if they could or could not reach the target. Paul is also saying that God does not fail His times and that Paul knew Corinth could and would meet its target.

19 For the Son of God Jesus the Messiah who by our hand was heralded to you by myself and Silvanus and by Timothy was not “yes and “no” but it was “Yes” in Him.

20 And all of the promises of God in Him –that is in **Messiah (original textual feature)** are “yes”; on this account by His power or arm we offer “Amen”(our “yes”) to the glory of God.

21 It is God **conversely** who is truly **settling** us with you in the Messiah who has **anointed** us. The truth must not be lost that Greece where the “olive” is the symbol is being taught about the anointed one and the “anointing” of the Spirit is being linked to the concept of the Lordship of Christ as Messiah. The Greek appears to miss two out of three references to Messiah in verses 14 & 20 of this chapter.

22 And **He** has sealed us and given us the **Rahabona** downpayment of the Spirit in our hearts.

23 **I conversely** am actively testifying to God of my own life that on account of compassion for you I did not come to Corinth.

24 Because **we** are not lords of your faith but active helpers –we are your joy of (your faith) –for it is by faith you stand or rise again. Paul is attaching the idea of resurrection to the church getting over its problems and with that comes joy and Paul like the Lord stayed away in their sorrow but is returning to share their joy.

CHAPTER 2

1 **I conversely** judged in my very soul that I would not come to you again in **sorrowful** pressure [**شكرًا** cariotha]

2 For if I make you sad who is there that will **gladden** you **شكرًا** but the one I have made sad?

3 And this is what I am writing to you lest those to whom it is fitting that they should make me joyful would sadden me –**conversely** I am confident [**ثقة** thacil] that my joy is the joy of you all.

4 And from great prolonged suffering [**أولازنة** aolazna] and from distress or pressure [**اضطراب** anosia] of heart I wrote these things to you through many tears so that you would not feel

annoyed and grieved [**ܐܘܪܐ** *cara*] but so that you would be aware of the increasing love I have for you.

5 **Conversely** if a man **saddens me** it has not been me in particular but in a small fashion [**ܐܘܪܐ** *tzira*] all of you lest this statement of mine should cause **you to grow cold**. *Paul is showing that the man has through an image or icon given them all concern but it does not weigh so heavily with Paul.*

6 **Conversely** this rebuke or **censure** [**ܐܘܪܐ** *Catha*] of many is enough [**ܐܘܪܐ** *cada*] for him.

7 And now on a different point [**ܐܘܪܐ** *aharniaith*] it is necessary to **forgive him** [**ܐܘܪܐ** *shebaq*] and to comfort him lest he who is one of this sort [**ܐܘܪܐ** *hacan*] should be consumed by increasing anxiety. *Paul has some background on the person involved and he would appear to have been of a sensitive sort and so ought to be treated kindly though subject to discipline.*

8 Because of this I implore you that you make your love to him a reality.

9 For because of this I have also written to know by a test if you are listening and acting in everything.

10 **Conversely** the one whom **you are forgiving** [**ܐܘܪܐ** *shebaq*] also forgive for anything that **I forgave him** on your behalf I forgave him in the presence of Messiah.

11 Lest Satan would take advantage or overpower us (by death) [**ܐܘܪܐ** *a'lab*]

For we are aware of his active schemes [**ܐܘܪܐ** *m'hasab*]

12 When I came to Troas with the gospel of Messiah a door was opened for me by Messiah.

13 **Conversely** I had no rest or relaxation [**ܐܘܪܐ** *nihā*] in my spirit for I did not find my brother Titus but I left **them** and proceeded (as a soldier) by myself to Macedonia.

14 **Conversely** I thank God who at all times makes us a “**spectacle**” [**ܐܘܪܐ** *haztha*] (*Greek has “to triumph” θριαμβευοντι*) in Messiah and reveals through us the **fragrance** or perfume of His personal acquaintance in every place. *This is a case of “an original textual feature” in the word **ܐܘܪܐ** *haztha* “spectacle” which is confused in transmission and written **ܐܘܪܐ** *zanotha* “victory”.*

15 For we are the sweet fragrance [**ܐܘܪܐ** *riha basima*] through Messiah to God among those who have life and among those who perish... *As close relationships benefit from the perfume of those who appreciate fragrance so our relationship with Jesus brings this to others and we also please God through intimacy with the Lord.*

16 ...To the latter the foul death smell that belongs to death and to the former a living fragrance belonging to life for who will be worthy of these things?

17 For we have not been **exactly** as the remainder (of those who drift to doom) [**ܐܘܪܐ** *sharca*] **who dilute or mix** [**ܐܘܪܐ** *mazag*] the words of God but **exactly** in line with the truth and reality and we publish through Messiah that is **exactly** the truth that is from God and in His presence. *Paul is contrasting the lovely message of forgiveness and personal experience of God with the bad odour of the deception of Satan and he speaks of many who remain deceivers who have not life. Note that the Apostle in the gospel maintains the contrast of “life and death” as did Moses.*

CHAPTER 3

1 **Elaborate episode [the pen]** Do **WE**... begin again by ourselves from the beginning to declare or demonstrate [**ܐܘܪܐ** *hawa*] who we are or is it essential that a different letter of instructions/directions will need to be written to you [*i.e. introductory letters*] about us or that **you should write** to appoint us or give us authority?

2 **Conversely you are** our (introductory) letter which is written in our heart and is experienced and known and cited or mentioned in witness by everyone. *Paul is saying he is proud of the Corinthians who responded to the gospel and this fruit is noted worldwide.*

3 For you have experience of being His-the Messiah's letter that is ministered like sunshine by us –written not in ink [**ܨܘܪܐ** *diotha cf our word "dye"*] but by **the Spirit** of the Living God **not on slabs** of rock [*The Aramaic has both Cephas[Aramaic for rock] and Lithos[Greek and Aramaic for "tablet" or rock]*] but on slabs of the heart of flesh.

4 **Conversely** reliance on our part in this way is in the Messiah "belonging intimately" or simply "intimately" **ܐܠܘܗܐ** *loth* in God. *This is another somewhat abstruse Pauline thesis-that God's work in the Corinthians not his nor their faith- is the basis of reliance.*

5 Not that we are sufficient to think out intelligently anything special **exactly** of our own persons but our strength is from God.

6 He who made us worthy to be ministers of the new covenant not by writing but by the Spirit for **writing kills; conversely** the Spirit **produces life**. *Paul is submitting that he is no new Moses who can write a series of laws in rock but he is commending them to the Holy Spirit and God's guidance.*

7 **Conversely** if the **ministry of death** which has been abolished has been carved on stone and was associated with glory so that the children of Israel would not be able to gaze at Moses' face because of the glory of his face

9 How **exactly** therefore will the **ministry of the Spirit** not be exceeding in glory.

9 **Elaborate episode [the veil]**For if the ministry of the guilty verdict was one glory how much shall the ministry of righteousness abound beyond it in glory?

10 For that is not even glorious which has been glorified as flourishing compared with that more abundant glory.

11 For if anything -that which has been abolished has been marked by glory -that which remains will be more glorious.

12 Because there lives for us this hope therefore we have conducted or **governed ourselves with unveiled eye**. *As a comparison with Moses Paul has the gospel hope and so he has not used a veil even symbolically but has been very clear with believers in doctrine and in practice.*

13 And not **exactly** like Moses **who had the veil over his face** that the children of Israel would not gaze at the end of that glory what was passing.

14 But they **were blinded** [**ܐܬܘܪܘܢ** *ethaora* not **ܐܬܘܪܘܢ** *ethabin* –*the change would have been from one Aramaic MSS-the Greek uncial script of ΤΥΠΙΑ and ΠΙΩΡ could not account for such change*] to another in their understanding until this day when the former testament is read that veil is established over them and that which did not reveal Messiah is being done away. *This is an (original textual feature)*

15 Until today whenever **Moses is read the veil** [**ܬܘܪܐܗܘܢ** *tahiphtha* Heb Tallith?] **is thrown on their heart**[*like a horses bridle and harness*]. 

16 And when any one of them has turned to Marya the veil is taken away.

17 But the Spirit is Lord *Marya* and wherever the Spirit of *Marya* is there is liberty [**ܨܘܪܐ** *harutha*]. *A profound theological statement occurs in 2Corinthians 3.17 which stresses that the Holy Spirit is Jehovah as is Christ as is the Father. The work of the Spirit in this instance is "changing us" as we look in scripture –the New Testament. The ministry of the Spirit is described in John as "the breaker of the curse" where the Spirit continues to apply the redemption of Christ to our souls.*

18 We **conversely –all of us with unveiled faces** see the glory of *Marya* as in a mirror (*Christ in scripture*)and we are actively being changed or converted into that image from glory to glory **exactly** from the Spirit of *Marya*.

CHAPTER 4

1 Because of this ("*the openness and freewill*" or "*liberty from slavery to the letter*") it is not wearying [**ܨܘܪܐ** *mana* – "*annoying to the point of desisting*" or "*tiresome so as to cease to proclaim*" or "*frightening so as not to stay in battle*" *Ephrem*] in this worldwide ministry [**ܨܘܪܐ**

shemesh-Paul spoke of his(and our) ministry under the figure of that of the “sun”]which we hold or remain committed to **exactly** as mercy has been upon us(i.e. divine compassion has been unfailing).

2 **Elaborate episode [light&dark]**But we reject the secrets of shame [ܐܪܬܘܬܐ *barhithatha disgraceful or criminal behaviour*] and **we** ...do not walk or live in *cunning*[ܐܪܬܘܬܐ *haraotha Ephrem and “wily sophism” Eusebius*]and we do not deny the word of God but **we show our souls** through revelation of the truth or reality[ܫܪܝܪܐ *sharira*]to all men before God.

3 **Conversely if our gospel which belongs to us is actually hidden** it is hidden from those who are perishing.

4 Those whose understanding /intellect the god of this age /world has blinded above their disbelieving lest the glory of the evangel of the Messiah should break forth as sunshine for them-of Him who is the image of God.

5 For it has not been ourselves that we herald but the Messiah Jesus our Lord-conversely we ourselves are your servants **in the stead** [ܡܬܘܠ *metul*] of Jesus.

6 **In the very stead** of God who said that “From darkness light shall dawn in splendour”-He has dawned in our hearts so we have been illumined with the knowledge of the glory of God in the person[ܦܪܘܦܐ *perzopa* “face”Ac.2.28] of Jesus the Messiah.

7 **Conversely** it is ours-this special hidden treasure [ܫܡܝܬܐ *simtha* “fabulous tomb treasure” *Ephrem & John of Ephesus*]that the greatness of the power should be **of God and not of us**.

8 For in all things we are pressured [ܐܠܐܝܢܐ *alaz* by *circumstance or persecution*]but we are not hanged or drowned [ܠܘܬܐ *hanaq*] we are smitten but not conquered [ܠܘܬܐ *hib*-*He is still in the fight*].

9 We have been persecuted but we have not been left [ܫܒܩܐ *shebaq* cf *The cross*] cast down[ܥܘܪܐ *perced by an arrow*] but not destroyed[ܥܘܪܐ *abad*]we are sufficiently obscured or eclipsed [ܡܫܬܘܬܐ *mesath* –*hapa a double word meaning “sufficient”plus “eclipse”*] but not deprived or lost [ܥܘܪܐ *abad*]”*like a partial eclipse the light is not lost from the life of the apostle*.

10 At every time we shoulder with our bodies the dying of Jesus that the life of Jesus may be revealed in our bodies. *Paul is speaking of the cross. Each moment it pains and it is not a fact we can forget says the apostle*.

11 For if we are living we are delivered to death for the sake of Jesus. In this way also the life of Jesus will be revealed in this mortal body.

12 Now at this moment death is diligent or urgent [ܠܘܬܐ *hapat*]in us and life in you.

13 We also therefore who are one-that Spirit of faith lives in us **exactly** as it is written “I believed because of this I speak”[*Ps116.10*] –we believe because of this and we speak.

14 And we know/are aware that He who raised our Lord Jesus shall also raise us by the hand/power of the Lord Jesus and shall with you bring us **close** ܠܗܘܐ [Gk *παριστημι*] to Him.

15 For everything is for your sake and when **grace** has abounded [ܡܬܘܠܐ *math'yethra* by the hand of many thanksgiving will abound for the glory of God.

16 Because of this it is not wearying or a cause of desisting [ܠܘܬܐ *mana*] to us for even if our exterior of our “son of man”[ܘܪܘܫܐ *Gk ανθρωπος*] has been destroyed or consumed [ܡܬܘܠܐ *met'habal*]yet from within it has experienced renewal [ܡܬܘܠܐ *mathhadah*] day by day.

17 For the suffering of this time when it is exceedingly small and quick [ܥܘܪܐ *calil*][Gk *παραυτικά ελαφρον* *small momentary*] makes [Gk *κετεργαζεται*]us ready for great glory without limits/ boundaries[Gk *υπερβολην*]–never-ceasing [ܠܘܬܐ *saca*] to the age of ages [ܠܘܬܐ *l'alam laolin* –*the genuine Hebrew & Aramaic for “eternity”*].

18 For we do not **rejoice**[**hadin** in glad merry-the NIV & Greek have “look upon”] in those things that we have seen but in the things that have not been seen [**math**-the prefix for past tense is used in both cases]for the things that have been seen are of time and those that have not been seen **conversely** –those are of the eternal age.

CHAPTER 5

1 **Elaborate episode (house)**For **we**... know that if our house of this skin on earth [**skin**?Gk **σκηνους** “tent”] would be pulled down or ruined[as a temple] there exists a building belonging to us an edifice or superstructure which is from God –a house without the work of human hands in heaven for ever. *The foundation of our heavenly home is Christ by the Spirit and its superstructure awaits the occupant.*

2 Also over this we have groaned and we long [**soa**]to be clothed of our house that is from heaven.

3 But also whenever that clothing of ourselves occurs we shall not be found naked.

4 For while we are living in this house we have been groaning [**tenhatha** from the root “to sigh” **from its weight or even** “value[**yoqara**-its ‘burden’ and its ‘great honour’ both cause sadness at the last]from its burden and great honour and we do not want to silence it or cease to be employed [**shalah**]but to put on that which belongs over it that mortality may be swallowed up by life.

5 And He who prepares us or designs us or makes us battle ready [**’athad**]for this is God who gives us the earnest or downpayment [**rahbona** of the Spirit.

6 Because therefore we know[*yada*] and are convinced or persuaded[*pis*] that **however long** we dwell in the body we are away from home from the Lord [**anid**]. Paul uses the term “*however long*” **almost wistfully showing that as he elsewhere states he longs for the presence of the Lord he met on the Damascus Road.**

7 For it is by faith we walk this life and not by sight.*The apostle establishes the fact that we may see down the years ahead but we believe to be in glory.*

8 Because of this we trust for security or safety [**taqil**]and long [**sah**] to depart from the body and to be close to the Lord.

9 And we are painstaking [**haphat**-diligent-assiduous in endeavour]that if we are away from home or whether we are one dwelling with Him we may be pleasing or **beautiful** ones [**shaphirin**] to him.

10 For we all are going to stand before the throne of Messiah that each of us will be repaid or saluted [**para**]any special thing that was done in active service[**’abad**] in his body if of good or evil.

11 Because we know therefore the fear/ dread[**dahal**] of our Lord we convince the children of men but we are open like a book [**galinin**]to God but I hope that we are also clear to your understanding –yours indeed.

12 Again it has not been our own souls that we praise to you but we give a pretext to you[**altha**]that you may boast through us in the presence of those who are boasting in their appearance or presentation and not in heart.

13 **Elaborate episode [madness]**For if **we** ...are infatuated or crazy [**shata**]it is for God and if we are reasonable, regular and measured [**kana**] it is for you.

14 For love of the Messiah compels us that we reason/meditate this “that one died on behalf of everyone so then [**madin** –a particle of “consequence]every person belonging to Him died.

15 And He died in the place of every person that those who live should not live for their own soul’s(good) but for Him who died and rose for their persons..

16 And from now [**machil**] we do not know the person by the body and if we have known Messiah in the body but from now we do not know Him.

17 All that which is in Messiah is therefore the new creation. The old [**athiqtha-that which is out of date**] has passed away with this.

18 And everything special has become new from God –He who reconciled [**r'aa-made agreement/appeased**] us to Him by Messiah and has given to us the ministry of reconciliation.

19 For God was in Messiah –He who reconciled the world with His greatness and did not count their sins to them –and he placed in us our message of reconciliation.

20 And we are therefore ambassadors [**aizgara, envoys, swift messengers**] and exactly like Messiah-therefore we beseech or plead “Be reconciled to God!”

21 **Elaborate episode [wages]** For He who had not known [*He had no personal experience of being responsible for sin*] sin on your behalf made Him serve sin [**abadah sin**] [**hatitha-if it were “a sinner” it would be hatutha-but “sin” in the feminine as in Hebrew should mean “sin-offering**] that we should become by Him the righteousness of God. *It is notable that our “becoming” is a feature of law and also of eternal reality. We are made technically righteous by His one act as God’s servant. The balancing words are “made” and “become”. The word “made” is one of the most complex words in Aramaic. In the active voice it can mean “make, produce, make a slave, create, beget, arrange, repair, commit, accommodate” and the connections of use are numerous-for example “measure, bring a suit, demonstrate, combat, make a public case, do business with, make to be reckoned as, pay wages”-several of these could better state what Jesus did than “become sin” because the word “become” does not occur in the protasis as in the apodosis. Our Lord certainly “paid the wages of sin” and He “brought a sin suit” by offering Himself as payment. He paid the wage of sin which is death-nothing is surer. Never did He “become sin” while atoning for the Lamb must be pure-the just for the unjust. The Hebrew reflects Leviticus 6 –cf 2 Corinthians 5.21 Tyndale “Romans 8.3 reads in the NIV as in 2 Cor 5.21 “sin offering” as Tyndale said “after the use of the Hebrew tongue”.*

Leviticus 6 24-30 explores the theme of the sin-offering and reads as follows

“AND the LORD spoke to Moses saying, 'Speak to Aaron and his sons saying, 'these are the TORAHS (linked to the death of Christ the Messiah) of the sin offering' [Alexandrian Text **αμαρτια] in the place where the burnt offering is slaughtered the sin offering [Alexandrian text **αμαρτια**] is to be slain before the LORD, it is a holy of holies.”** *The sin offering is a "holy of holies". This is exactly what Paul said when he used the term 'He was made a sin offering for us' (2 Corinthians 5.21).*

CHAPTER 6

1 We are also pleading with you that **the grace of God** may not become lacking [**saraq-combed out until you are devoid of it**].

2 For He said “At an acceptable time I have answered you and in a day of life(giving) I have helped you”. Behold **exactly** now [**hasha**] is the accepted time and now (at length) is the day of life(giving) [Isaiah 49.8] *Paul is saying that the prophecy of Isaiah concerning Christ and the Gentiles has been abundantly fulfilled in the spread of grace and life as far as Corinth in this New Testament day.*

3 Why through anything should you permit [**ththlon-from yahab “to give” but with the idea of “allowing or supplying”**] a person the pretext [**altha-“introduction” as if the church were to write the preface of a new stiff document on discipline**] for stumbling lest it will become a spot in our ministry.

5 For also from the time we came to Macedonia we had rest not even once for our body but in every thing we were crushed and pressed [*hungry, impoverished etc*]; from outside there was skirmish within there was dread.

6 But God who comforts the meek comforted us with Titus' arrival.

7 And not only by his coming but by his relaxation –that leisure time you gave him for he gave us good news of your love for us and of your sorrow and zeal for our faces –when I heard this great joy was mine.

8 **Elaborate episode [homecoming]** For even if I distressed or perplexed [*ሩሩ cara*] you by a letter this is no regret [*ሩሩከተወላ*] to me though I did have regret for I saw that the same letter perplexed you even if for but one hour.

9 But it produced great joy for me because you were not distressed for yourselves but because your distress brought you to return(home); for you grieved for yourselves in what belongs to God so you would not be hurt by anything from us.

10 For sorrow that relates to God produces sorrow of the soul of the sort **that does not change or invert or return to life** [*ሩሩከተወላ m'pania l'hia*] –on the other hand worldly grief produces death.

11 For behold this matter over which you were wearied, grieved, troubled or indignant [*ሩሩ a'oq*] happened because God produced much more in you than I have done- earnest care to live virtuous [*ሩሩከተወላ hapita*], an apology of sonship [*ሩሩከተወላ ሩሩ mapaq barotha*], anger [*ሩሩከተወላ ሩሩ rogazatha*], and awesome fear [*ሩሩ dahal*] and love [*ሩሩ hobah*] and zeal [*ሩሩ tanna*] and vengeance [*ሩሩ tabatha=redemptive enquiry*] and in all things you showed that you are clean or clear in the matter.

12 **Conversely** this that I wrote to you **not on account of the wrong** –also it was not on account of him who did wrong **but so that your diligent care to live virtuous in the presence of God** might be known on account of us. *Paul's purpose is the holiness of Christians in Corinth.*

13 We are comforted because of this and with our comfort we rejoice increasingly in the joy of Titus who relaxed our spirit with all of you.

14 Because on what I always boasted to him about you I am not ashamed but in everything we have spoken **exactly** the truth in coordination with you-in this way also our boasting to Titus concerning you was found truthful.

15 Also his affections for you have increased hugely as he remembers the obedience of you all – that you received him in fear and trembling.

16 I rejoice that in everything I can rely on you with assurance [*ሩሩ taqil*].

CHAPTER 8

1 We were the ones that made known to you the **Grace** [*ሩሩከተወላ tibutha*] of God that was given the churches of Macedonia.

2 That in many trials [*ሩሩ boq –trials of the legal inquiry & torture sort*] and afflictions there was increase of their joy the depth of their poverty caused increase in the wealth of their generosity [*ሩሩከተወላ peshittha-open-handedness-unity of substance i.e.spreading out of means between many*].

3 For I testify **exactly** in accordance with their power and beyond their power through the willingness of their soul...

4 They by many pleas to us that they might share in the **grace** of the ministry of the saints *i.e. that they might contribute to the care package for the Christians at Jerusalem in the straits of famine and hardship there. Some see doubt in the Greek as to whether their plea for koinonia was to get or give aid but the context does not support this doubt in the Greek text.*

5 And not **exactly** when we were hoping but they did first offer themselves to our Lord and also to us in the will of the Lord.

6 That we would plead from Titus that **exactly** as he began in this way also he would bring to completion this **Grace-gift** through or in you. *This pleas of Macedonia appears to be that Corinth would supplement the selflessness of Macedonia who like the little lady at the temple gave her “substance”. This story was recorded by Luke who is actually the unnamed partner of Paul in garnering aid for Jerusalem!*[cfLk21.2]

7 But **exactly** as you abound in everything –in **faith** and in **the word** and in **knowledge** and in all **diligence** and in **love** that you have also in this way also increase or abound in this **grace** of giving *tibutha* also.

8 I am not continuing to command but I want to test by the diligence or earnestness[*ܩܘܪܝܢܐ hapithotha*]of your companions the truth of your love.

9 For you know the **grace** of our Lord Jesus the Messiah who on your behalf became poverty stricken or needy[*ܡܫܟܝܢܐ maskina*] when He was rich that you by His poverty might become rich.

10 **Elaborate episode [gift aid]**But to teach counsel I give this counsel to help you because from last year **you began** not only to have willing intent [*ܩܘܪܝܢܐ zaba*] but to be active.

11 **Conversely** now **complete** actively that thing you desired that **exactly** as their was eager desire so you may complete in set tasks what there is to do.

12 For if there is a willingness in accordance with what one has it is received not in accordance with what a man does not have.

13 For it should not be that you are distressed whilst others have relief or mitigation- “breathing space”[*ܪܘܗܬܐ ruhath*].

14 But this abundance of yours would supplement the shortfall of these things that also their abundance of those things would meet your shortfall that there should be proportion [*ܫܘܝܬܐ shoitha-simultaneous*].

15 **Exactly** as is written “He who increased or multiplied [*ܩܘܪܝܢܐ saga*]took no extra or increase and who took little was not deprived. Exodus 16.18

16 But thank God who set this concern for you in the heart of Titus.

17 For he accepted our plea and because he had a noble concern he went out to you of his own accord [*ܩܘܪܝܢܐ tzid*].

18 And we sent with him our brother[Luke] whose praise in **the gospel** is in all the churches. *This according to ancient sources referred to by Bengel is Luke. The plausibility of Luke already having high profile and excellent credentials suggests that his writing may already have been distributed among the believers-cfv.6. The reference to the “gospel” may well be to his collation of the facts of Christ’s ministry. The *ܩܘܪܝܢܐ* or illustrious position , sustained credit, glorious work and ornament could no otherwise be so widely understood than from the gospel he edited and promulgated under the Spirit’s guidance. This could imply that by the summer or fall of 57AD the gospel of Luke existed in some form and was widely distributed in Aramaic & Greek.*

19 Thus also he was appointed or elected by the churches to go into this ministry of **grace** for the glory of God and for our uplift of heart..

20 **Conversely** we are **suspicious**[*ܩܘܪܝܢܐ qanit*]lest there be any despoiling spot through us on this abundance administered by us.

21 For we are **anxious** and take pains [*ܩܘܪܝܢܐ yatzap*]of what is beautiful not only before God but also before the children of men.

22 **Conversely** we sent with them[**Titus & Macedonians**] **our brother**[**Luke**] whom we proved at all times and in a multitude of circumstances to be diligent but now additionally is diligent with the trust [*ܩܘܪܝܢܐ tacilotha*] of many on your behalf.

23 If therefore Titus is my administrative partner [*ܩܘܪܝܢܐ shothap*]and helper among you and if our other brothers are apostles[really “emisarries” carrying the gift to Jerusalem] of the churches that are the glory of Messiah

24 From this time forward [*ܡܟܝܠ makil*] the demonstration of *your love* and *our pride in you* among them appears in the presence of all the churches.

CHAPTER 9

1 **Elaborate episode (boasting)***Conversely* concerning the ministry or administration [*ܫܡܫܘܬܗ shamashutha*] of the saints [*at Jerusalem*] I make it overmuch if I write to you on that.

2 For I knew your mind was prepared and because of this I boasted to the Macedonians of you that Achaia was concerted [*ܐܬܝܕܐ athida*] a year past and your zeal has stimulated lots [*of others*].

3 I, *conversely*, sent the brothers lest our boasting that I boasted when I said “You would be prepared **exactly** as I said” would be vain [*ܥܪܝܫ saraq-the amount collected might be “carded out” or whittled away*].

4 Lest the Macedonians come with me and find you unprepared and we are ashamed for we would not say that you should be ashamed through the boasting we made.

5 Because of this I have taken care to seek or desire from these my brothers that they come earlier and prepare the blessing [*ܒܘܪܥܗܬܐ burcahta-a sacramental gift-the “tha” suffix in the Aramaic connects it to “God” so it is wholeheartedly given to the Lord*] that was first reported from them that it should be prepared **exactly** in this way **exactly** as a blessing and not **exactly** just as greed [*ܝܢܘܬܗ yianotha that greedily seized from the church for God*]. In these highly practical contexts we learn much of the nature of 1st century Christian giving and of its expeditious nature.

6 This *conversely* is the case “Whoever sows **sparingly** [*saving something*] reaps sparingly and whoever sows **bountifully** [*ܒܪܟܝܢ barak –kneeling down*] shall reap with prayerful thanks.

7 Let every **man** (give) **exactly** as he is in mind and intelligence that he neither gives from annoyance or just out of pity [*ܥܪܝܫܐ cariotha*] or compulsion [*ܩܬܝܪܐ qatira-being bound or tied to give*] for God Himself loves a cheerful giver.

8 *Conversely* every good thing or **grace** arrives seasonably [*ܡܬܝܡܐ matia*] by the hand of **God** to give you increase that in all things and at all times you should have sufficient for yourselves and there will be superabundance for you in every good work.

9 **Exactly** as it is written “**He has distributed and given to the poor and His righteousness stands to eternity.**” Psalm 112.9.

10 **Elaborate episode [seed/giving]** He who *conversely* gives seed to the sower and bread to be eaten will give and multiply your seed and make large the fruit of your righteousness.

11 That in all things you may be made rich with the whole open-handedness or simplicity or *divine* generosity **PASHITOTHA** that completes in us godly thanksgiving **TODITHA** to God. *Nota bene-THA terminations in Aramaic allow us to add “godly”.*

12 Because the labour of this service does not alone satisfy the *God known* want **HASIROTHA** of the saints but also abounds in much *godly* thanksgiving **THODITHA** to God.

13 Because of experience and proof **BOQIA** of this service they are glorifying *God* that you submitted to serve the *godly* confession **THODITHA** of the gospel of Messiah. *Others were thrilled that the Corinthians became Christians.* And you became partners with them in your simplicity [*or heirship-Jastrow’s lexicon*] and with every (common) man.

14 And they bring near to God prayer [**TZALOTHA** *leaning on the Lord*] with love because of the abundance of *God’s* **grace** **TIBUTHA** that is upon you.

15 Thank God *conversely* for His gift **MOHABATHAH** that has not been able to be put in words or expressed by eloquence **MUTHMALLA**.

CHAPTER 10

1 I Paul **conversely** plead with you that by the repose [ܢܝܗܬܐ *nihtha*-Easter was called **NIHTHA** in the East-the feast celebrated the “rest of Christ in resurrection” ...and by **the gentleness/humility** [ܡܥܝܢܐ *macic*] of **Messiah** when our face is among your faces[i.e. we are with you]**I am gentle** in intimacy but when I am distant I am pressing, urgent, heavy or assiduous [ܬܥܝܠ *thacil*].

2 **Elaborate episode (soldiers)**But I... beg of you that when I come it is not urgent or necessary [ܐܠܬܐܬܝܢ *alatz*] to act with “**boldness**” [ܫܘܗܐ/ܫܘܗܐ *sia/shuh* daring defiance or presumption-the Aramaic sigma and shin create a similar word-it is a case of cognates-the term not used is stronger representing “attack”] I, who give **exact** counsel against people who reckon we are walking or living **exactly** as one would in the flesh.

3 For even if we are walking in the flesh –but it is not the case that we labour strenuously (or serve as soldiers of Christ) in the flesh.

4 For the weapons [ܙܝܢܐ, *zina*] of our warfare are not of the flesh but of the power of God and by that we crush or tread down [ܥܒܫܐ *cabash*] rebel citadels or fortification [ܚܫܝܢܐ *hasina*].

5 And we destroy [ܫܬܪܐ *sathar*-as with slings] active reasons or conceptual stratagems and every high thing that has been made high against the personal experience of God and we take captive all minds for obedience of Messiah.

6 And we are ready to serve punishment [ܬܝܒܐ *th'aba*-“inquiry” or “requisition” or “levied tribute”] on those who do not obey when your obedience has become complete.

7 If you pay attention to the person’s face (when) a man has confidence in himself let this man know that his soul is from Messiah –that he is **exactly** of Messiah in the way we are (redeemed at great cost).

8 For **if I boast** anything further by the authority our Lord gives me I am not ashamed because it is for your upbuilding that He gave us and not your demolition [ܫܘܫܘܦܐ *sohapha*].

9 **I conversely** avoid/neglect/delay [ܚܡܐ *hama*-as “neglecting prayer”-also “to delay a little”] lest it could have been supposed that I **exactly** by my epistle am determined to continually terrify you [The expression is Hebraic-i.e. “terrifying I terrify]. The Greek simply has “Lest I should seem to terrify you with the letter” in a sentence without a beginning. (**original Aramaic textual feature**)

10 **Elaborate episode (height/measure)**Because there are those living who say “The letters are precious-weighty and strong as ramparts [ܚܫܝܢܐ *hasan*] but his coming in the body is weak and his speech is crazy or foolish [ܫܝܬܐ *shita*]. Supporting the current view that Paul was somewhat diffuse.

11 But let him understand this who speaks in this way that we are **exactly** as in the message of our epistles when we are at a distance as we are in this same manner when we are present **in our actions**.

12 For we do not dare to estimate or to equate [ܢܦܗܡ *napham*] with those who test or approve themselves but they are not wise to compare them with those among them.

13 We **conversely** do not boast **to be beyond** our origins or where we have grown (i.e. stature) but by the growth rate of the depth that is assigned us [ܦܝܠܘܦ *peleg*] to mount up and arrive **as far as as** you.

14 For it is not the case that we have not come close for we joined our souls as we arrived as far as to you with the gospel of Messiah.

15 And we do not boast beyond measure in the work of others but it is our hope that when your faith increases we will be magnified by you **exactly** in line with our measuring line [ܡܫܗܐ *moshha*-distinction/age] and we shall increase.

16 Also we are going beyond from you to preach the gospel not by measure of others –we shall boast in whomsoever we shall have won [ܩܢܢܐ qanan].

17 He, conversely, who boasts let him boast in Maryah.

18 For it is not he who congratulates himself who is approved but he whom Maryah praises.

CHAPTER 11

1 Would that [ܐܫܬܘܦ ashthop] you were patient with me when I speak foolishly or meaninglessly [ܩܝܚܘܝܗ pakihoith] but you also are patient with me. *We must find that Paul's verbosity which participates in roundabout expressions is a feature he confesses might seem to the reader close to nonsense but if plumbed it makes sound sense. The problem is he holds two or three ideas in tension as in this chapter-the idea of "body height" and "measure of attainment" and "measure of outreach". Paul rather slyly indicates that when their faith grows the Corinthians will appreciate the way he measures attainment.*

2 **Elaborate episode (virgin)**For I ...am jealous[ܦܪܝܘܢ tan-this envy that no other thing than the best occur-this burning zeal for the future of our lives-this indignation that either Satan or the world or the flesh should win against the love God has declared for us is the "jealousy" of God-a mightily tenacious characteristic or power God wields in our lives as believers]of God for I have betrothed you as a pure virgin [ܒܝܗܘܠܬܗ bithultha].

3 **Conversely I fear** lest **exactly** as the serpent [ܟܗܝܐ kheia-the one who demonstrates him(as an angel)]seduced Eve by his dissimulation craft or perfidy[ܢܥܝܠܘܬܗ nacilotha]-in this way your minds should be corrupted from the simplicity[ܦܫܝܬܬܐ Peshitta-this Aramaic word was chosen in 425AD for the four gospels separated again into their genuine simple forms after the corrupting mixture of Tatian's "Diatessaron" (four in one cocktail).that is with Messiah.

4 For if he who should come to you preaching another Yeshua to you whom we have not heralded or another (Spirit) Ruacha that you have not received or another gospel which you have not received you may have been beautifully persuaded. *Paul's fear was genuine-he dreaded the unrooted believers would buy into the "new" and discard the genuine.*

5 For I shoot up freshly or flourish or hope [ܡܪܘܓܐ maraga] that I have in nothing been inferior [ܩܝܘܪܐ qayra bazaar] to those apostles who illustriously or excellently increased.

6 For even if I am rude or ignorant [ܒܘܪܐ bora]in my words but not in my knowledge but in all things we have been manifest or clear to you.*Paul is probably being quite frank that his Greek whilst effective is not of the polished sort. Josephus said only a handful of Jews knew Greek. Paul did-but he mainly used Aramaic, his language of thought.*

7 **Elaborate episode (robber)**Or in what have I... wronged you again and again... [Paul for a second time uses the repeated SECAL of the Aramaic to indicate repeated "offence. The Hebrew would be "wronging I wronged". He could have used the Peal of the Aramaic but his text may have been Greek of a rudimentary sort. This expression shows that Paul did not think out his letter in Greek-possibly Luke whom he refers to translated it]...that I humbled my soul that you should have been raised up and I may herald the gospel to you without recompense?

8 Other assemblies I pillaged [as a tomb robber] and I took computed remuneration [ܢܦܩܬܐ nepaqltha] for the ministry to you.

9 And when I came desolate [ܚܘܠܐ tzad]to you and I had need I was not heavy or pricy on each man of you for the brothers who came from Macedonia met my need [ܡܢܝܩܐ saniq-deep need]and in everything I kept myself and in everything I shall keep myself lest I burden you.

10 The reality and truth that lives in me is that this **boasting in Messiah** shall not cease or become obsolete through me in the region of Achaia.

11 Why? Because I do not love you-God knows!

12 **Elaborate episode (angels of light)** But this I ...do and shall do that the accusations of those who seek an argument/pretext so in that matter they glorify themselves [**اشبهوا** *ashbahar*] they will be found or have opportunity **exactly** like us-*for Paul was of their number once.. Paul again is somewhat diffuse-he argues that his boast and witness to grace is going to be sustained decidedly to encourage even self centred opponents to find a better reason for bragging-the grace of Christ!*

13 For these are disappointing and deceiving[**دغلا** *dagala*] apostles and beguiling or dishonest[**نعليل** *nacilah*] labourers and they liken them to the apostles of Messiah.

14 And you should not have been wondering at this particular if he who is the adversary-Satan makes him resemble an angel of light.

15 It has not been a great affair of delight or intent [**تذو** *tzabotha*] if his ministers also imitate the ministers of righteousness-those whose latter end [**هاراث** *harath*] and extremity will be **exactly** like their works.

16 **Elaborate episode [the fool]** Again *conversely* I... say “No man should think me **exactly** a fool –even if I am not **exactly** a fool receive me (as such) that I may boast a little.”

17 Anything that I say is not through our Lord that I speak but **exactly** in folly on this single occasion[**بهادا** *behada docatha*] of boasting.

18 Because many boast in the flesh I also shall boast.

19 For are you listening to those lacking intelligence when you are wise?

20 And **do you comply and consent** [**دانا** *dana*] to the one who has been your slave and to him who serves your food [**اكال** *acal*] and to him who takes from you and to him who raises up against you and him who strikes you on the face?

21 I speak as one belittled[**تزا'ور** *tza'or*]; I speak as we are poor [**ماهيلين** *mahilin*] through want of intelligence; I speak as a man who in all things speaks rashly and presumes[**مرا** *marah*] I -even I also presume.

22 If they are Hebrews so am I; if they are Israelites so am I; if they are the seed of Abraham so am I!

23 If they are ministers of Messiah through lack of intelligence I say that I have increased more-I am increased in toil, increased beyond them in wounds; increased beyond in chains; many times more in death.

24 From the Judeans five times I was whipped in “a forty”-a forty minus one.

25 I have been scourged three times with rods ; one time I was stoned; three times I shipwrecked [**نعل** *neg*] I have been a day and night without a ship in the sea.

26 In many journeys through dangers of rivers –through dangers of robbers-through dangers from my own race (the Jews) –in dangers from the Gentiles-I was in dangers in the city and in the desert and in the sea-in dangers from false brothers.

27 I have been through toil and fatigue, through many vigils[**شاهارا** *shahara-wakeful nights or watching by the dying*], -through hunger and thirst –through many fasts –in the cold and in nakedness[**ارتال-ستريپد** *artal-stripped naked-whether to be flogged or to be stoned or whilst in prison*].

28 Beyond these[**ساتار** *satar*] there are increased or added things-crowds are with me every day and my care [**زاث** *zath-as in setting of a ring*] that falls on my person-care of all the churches. *Paul has to work as a jeweller setting the precious gem of Gods grace in Christ within the gold of the ring of the bride.*

29 Who is suffering and I do not suffer? Who is stumbling and I am not catching fire or consumed with fire [**ياقاد** *yaqad* –*Paul would be passionately involved-his emotions engaged and kindled and his whole soul consumed to help*].

30 If it is not much[*ألا welo*] to boast in my suffering I will boast.

31 God the Father of our Lord Jesus the Messiah blessed to eternity knows that I do not lie.

32 In Damascus the head of the army of **Aretus** the king was watching the city of the Damascenes to take me into custody.[*Aretus4 Philopatris ruled from Petra 9BC to 40AD simultaneous with Abgar of Edessa (who is supposed to have contacted Jesus about his illness). Aretus' daughter Phasaelis married Herod Antipas and upon her divorce in favour of Herodias she fled to her father who sent an army and defeated Herod's forces. Some think Aretus did not have power in Damascus but Luke states to the contrary that his forces shadowed Paul.*]

33 And from a window in a basket they let me down [*شهاب*] from the wall and I escaped from their hands. *After listing 28 sources of danger and suffering Paul finishes with the earliest when he was let down in a large basket from the wall of Damascus and escaped with his life – the first and most memorable perhaps of them all-daring and providential as it was.*

CHAPTER 12

1 **Elaborate episode (gala days)**It is needful to boast but it is not choice speech or expedient method [*قاه paqah*]-necessary because **■** ...have come in my personal[*ألي li*] experience to visions and gala days of revelation of our Lord.

2 I knew a man in Messiah from earlier than 14 years ago (AD 43) whether in the body or **conversely** without the body (this) I do not know-God himself knows- who was snatched or carried off (in the clouds) [*أطاف hataph*]**right to the third heaven.** *This location is outside and other than the heavens of the birds and stars.*

3 I knew this son of man personally and whether conversely in a body or without a body I do not know by experience-God himself has that awareness.

4 That man was snatched up to Paradise and heard words that are not permitted expression or secret [*مخاطبات mathmallan not m-minin or m-melech ie of mass number or "private deliberation"*]-those are not in the absolute authority for a son of man to communicate.

5 **Over this** I shall glory **conversely over my soul** I shall not glory except in suffering.

6 For if I had desired to glory or boast I had not been showing infidelity or misbehaviour [*شحاتا shatia*] for I speak the truth or talk of reality-conversely I abstain[*تزم tzom-keep from speaking of it like "keeping fast"*] lest a man should understand more than what he sees belongs to me or hears from me.

7 **Elaborate episode (a thorn)**And lest **■** ...would be lifted up by the increase of gala experiences there was prescribed or handed to me a thorn belonging my flesh-an angel of Satan to actively cuff me on the face or repress me [*قاه qahah*]lest I should be lifted up.

8 About this I pleaded with my Lord to take it away three times.

9 And He said to me "My **grace** is sufficient [*ساقا sapaq-adequate as poured out from one vessel to another-from me to you!*]for my strength has been entire and made complete in weakness"-therefore I will boast joyfully in my sufferings that the strength of the Messiah may cover or protect me[*أعان*]. *Paul actually trusted in the same strength that supported Christ in His weakness-and Christ afforded him testimony of His similar experience of buffeting in His passion.*

10 Because of this I accept or am freely in accord with [*تجاب tzabin*] suffering, by my freewill and into disgrace and distress and persecution and imprisonment which is over the person of Messiah-"when I am weak then I am strong." *Paul rehearses the basic reason-he has grace poured in and strength from the risen Lord who went this way before and in a gala day showed Paul that this was his(Messiah's) personal source of courage and comfort in His own passion.*

11 Behold I was lacking intelligence in my boasting so that you compelled me for you were indebted that you should testify on my behalf because I never waned or diminished [*بازاار bazaar-to wane as the moon*]from those apostles who excelled well even though I was not anything

special. *Paul had such fruit among the Gentiles that he became and remained prominent among the twelve nor did he diminish from the reputation or ministry they spearheaded.*

12 The signs of an apostle I did among you with all patience and with deeds of Christian warfare and with wonders and miracles [**دلا دبريانا** *ad mortha hila* –portents (sky or heavenly signs especial to apostles-as voices from heaven, & Damascus Road voice in Paul’s case and powerful miracles)]

13 For in what have you waned behind other churches except only by this that I was no burden to you? Pass over [**شباق** *shebaq*] this one single wrong! *Paul is somewhat facetious- he puts it down as a simple minus for the Corinthian church in its care.*

14 **Elaborate episode (crucifixion)** Behold this is the third time I am prepared to come to you and I shall not be a burden on you because I do not seek “what belongs to you” but “you yourselves” for the children ought not to lay up substance for the parents but the parents for the children.

15 But joyfully I shall pay the costs and **I... would give [**دلا** *thal-hang* myself on a cross] my person for your souls even though the more I love you the less you love me.**

16 And hopefully [**حابر** *cabar*] I was not a weighty burden on you but **exactly** like an astute or crafty man I robbed you by a plot [**نامل** *nacal*].

17 Why- by the hand of another man whom I sent to you would I be avaricious-coveting [**دنا** *y’an*] what is yours!

18 When I pleaded with Titus and the brothers with him was Titus coveting anything that was yours? Did not we walk in the same Spirit and in the same footsteps or succession? *Paul is asserting that he walked in Christ’s footsteps and that Titus followed his principles-no less!*

19 Again what do you think? That we sent out the Spirit? Before God we speak through the Messiah [*cf the word about Christ’s power in weakness*] and all these things **my beloved** are for your edification.

20 For I fear lest I come close to you and find you not **exactly** as I would be found by you-also **exactly** what you do not wish there to be; envy and anger and contention or compulsion [**دنا** *a’oinaa*] and swallowing stinging slander and complaint [**دنا راتا** *ratana*] and litigation [**دنا دنا** *hariutha*] and partisanship or revolution [**دنا دنا** *shagoshia*].

21 Lest when I come to you my God will make me humble/ strew ashes on my head [**دنا** *makik*] and I shall have been brought to tears over many who have sinned and not repented/turned from defilement and fornication and impudent wantonness and lewdness [**دنا دنا** *pahzotha*] that they have engaged in.

CHAPTER 13

1 This is the third time I am coming to you and at the mouth of two or three witnesses every word shall be made to stand up.

2 And I am saying again beforehand that **exactly** as on the second time when I was with you I told you so now I write when I am at a distance to these who have sinned and to the others whom if I come again I will not absolve.

3 Because you seek proof of Messiah - He that speaks in me who is not weak among you but mighty.

4 For although He was crucified in weakness yet He lives by the power of God –we also are actually weak with Him but we are living by the power of God that is among you.

5 **Elaborate episode [discarded stones]** Prove [**دنا** *boq*-the word means “prove over a period”] your souls whether you are risen in the faith; restore [**دنا** *asi*] your souls; **have you not become actively aware personally** that Jesus the Messiah is in you [*cf the “hope of glory” Colossians 1.27*] and if not you are thrown away like stones rejected by the builder [**دنا** *sl*].

6 **Conversely** I... hope that you will gain personal experience that **we are not “thrown away”**. This image drawn from Psalm 118.22 –which is used in Matt.21.42 and Mark12.10 has no equivalent in the Greek which simply uses ἀδοκιμοι "unseemly" and does not convey the thinking. Here is a quote and reference tucked away in the Aramaic that is utterly lost to the Greek. There is strong reason to believe that Paul wrote in Aramaic even if Timothy did the scribal work in Greek-his father was Greek! **original Aramaic manuscript**
 7 **Conversely** I plead of God that there shall not be any evil at all but that our “proofs over time”[ܒܘܩ boq] may be envisioned in fact and that you will be acting by **grace** and **we may be exactly** as “stones thrown away”-i.e *unneded*.

8 For we are not able to act in any way in opposition to [ܩܒܠ qabal]justice verity or beliefs[ܩܘܫܬܗ qoshtha –divine justice]but on behalf of divine justice.

9 **Conversely** we rejoice whenever **we** are weak and **you** are strong-for this additionally we pray that you may be perfected [ܓܘܡܪ gomer].

10 Because of this(*your perfection*) when I am far away I write these things lest when I come I should effectually oversee [ܣܘܪܐ s'ar -as a museum curator]with severity [ܩܘܫܝܘܬܗ qashiotha] **exactly** as the full authority my Lord gives me for your building up and not your demolition. Paul interestingly states that church leaders have no remit to demolish the fellowships of God though it might modernly appear such prerogative existed.

11 From now on into the future my brothers rejoice and be mature and be comforted and be of one accord & harmony[ܐܘܝܐ cf Acts 2 ܐܘܝܢܐ as one] peace shall be with you and the God of love and peace shall be with you.

12 Enquire with peace one for the other with a holy kiss. This is a practical call to greet one another with tender enquiry and with a saintly kiss.

13 All of the saints ask after your peace health or welfare.

14 The **peace*** [ܫܠܡܫ shalamah encompasses so much –our health safety salute of friends, completion, perfection, agreement, doctrinal adherence, surrender to the Lord, restoration in our walk, recompence, devotion and self offering—the perfection Christ affords is being strongly emphasised as from 12.9 and through 12.15, 13.5,9,10,11,12 the letter climaxes in a glorious crescendo of the best that is in Christ demonstrated in every relationship in Corinth on every occasion when they implemented the triad of spiritual vigils in 13. The Greek of course has χάρις "grace" and indeed the pair work hand in hand –where completion exists a steady work of grace has progressed morphing into the beauty of holiness]of our Lord Jesus the Messiah and the **love**[ܥܘܒܐ hobah-a love that emphasises debt and credit –the same ܥܘܒܐ root]of God and the **fellowship** [ܫܘܬܩܘܬܗ shauthpuotha-partnership and partaking of the Holy Spirit]of the Holy Spirit be with you all. Amen.

FINIS

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Footnote on **peace & maturity**.

1. Col3.15 Let the peace of God rule in your hearts.
2. 1Thess2.23 The very God peace sanctify you wholly
3. 1Peter3.11 Seek peace and pursue it.
4. John 14.27 My peace I give you-my peace I leave with you.
5. Phil4.7 The peace of God keep your hearts.
6. 1Tim2.2,Heb12.11,Jas3.17 Peaceable living & godliness