

from robbers, in sakanot mavet from my own people [Ac 9:23], in sakanot mavet from Goyim [Ac 14:5], in sakanot mavet in the shtetl, in sakanot mavet in the country, in sakanot mavet in the sea, in sakanot mavet among achei sheker (false brothers);

|27| In labor and toil, in watchings, often in famine and thirst, in tzomot often, in cold and nakedness; [2C 6:5];

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

|29| Who is weak and I am not weak? [1C 9:22] Who is caused to fall into chet (sin), and I do not burn?

|30| If it is necessary for me to boast, then I will boast of my weaknesses. [2C 12:5]

|31| Hashem, Elohim HaAv of HaMoshiach Yehoshua knows (Hamevorach l'olmei olamim!) that I am not speaking sheker. [2C 1:23]

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

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

[Ac 9:24-25]

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

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

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

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

|5| On behalf of such a one I will boast, but on behalf of myself I will not boast, except in my weaknesses. [2C 11:30]

|6| But if I desire to boast, I will not be a yold (fool) [2C 10:8; 11:16] for I will speak HaEmes; but I spare you, lest anyone gives me credit beyond what he sees in me or hears in me.

|7| Therefore, lest I should be too exalted especially by the excess of my chazonot, there was given to me a kotz (thorn, splinter) in my basar, a malach of Hasatan, for the purpose of using his fists on me [IYOV 2:6], lest I should be too exalted. [Num 33:55]

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

|9| And HaAdon said to me, 'My Chesed is ad kahn (sufficient for the purpose, enough) for you, for My ko'ach (power) is perfected in weakness.' With lev same'ach therefore will I boast in my weaknesses that the gevurah of Moshiach might be a shelter over me. [1Kgs 19:12]

|10| Therefore, I take pleasure in weaknesses, in insults, in hardships, in persecutions, in tzoros on behalf of Moshiach; for whenever I am weak, then the gibbor (strong man) am I! [Pp 4:11,13]

|11| I have been a yold! You forced me. For I ought to be commended by you, for in nothing I was behind the most groise (eminent) Shlichim [2C 11:5], even if I am nothing.

|12| Indeed the otot (signs) of the Shliach of Moshiach were brought about among you in

all savlanut (patience), both by otot and moftim and gevurot. [Ro 15:19]

|13| For in what have you been short-changed compared to the rest of Moshiach's Kehillot, except that I myself was not a burden on you? [2C 11:9] Do pardon me this slight!

|14| Hinei, this is the pa'am shlishit I am ready to come to you [2C 13:1], and I will not be a burden; for I seek not yours but you, for yeladim ought not to lay up for their horim (parents), but horim for their yeladim. [MISHLE 19:14]

|15| But with simcha I will expend and be utterly expended for the nefashot (souls) of you [Pp 2:17]. If more abundantly I have ahavah for you, are you to have less ahavah for me?

|16| But let the matter of my being a burden on you be as it may, some say, 'Crafty jack that I am, I took you by ormah (cunning)' [BERESHIS 3:1]

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

|18| I urged Titos to go, and I sent with him the Ach b'Moshiach; [2C 8:6, 16-18] Titos didn't take advantage of you, did he? Did we not walk our derech by the same Ruach Hakodesh? We did not march out of step, did Titos and I?

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

|20| For I fear lest efsher (perhaps) when I come I may not find you as I wish [2C 2:1-4] and