

examined and approved by G-d to be entrusted with the Besuras HaGeulah of Hashem, as striving to please not men but Hashem who tests, who examines, our levavot.

|5| Nor did we ever come with divrei chanuppah (words of flattery), as you know, nor with pretext for chamdanut (greed) –Der Oybershter is mine eidus! (G-d is my witness!)

|6| Nor seeking kavod from men, neither from you nor from others.

|7| Even though we had the samchut [authority] to be able to throw our weight around as Shlichim (Emissaries) of Moshiach, yet we became anav (humble) and eidel (gentle) among you, as a nursing imma (mother) might take care of her own yeladim.

|8| Thus having a tshuka (yearning) for you, it was our good pleasure to share with you not only the Besuras HaGeulah of Hashem, but also our very lives, because you became beloved chaverim to us.

|9| For remember, Achim b'Moshiach, our labor and toil yomam valailah working for the purpose of not weighing down any one of you while we maggidim [for Moshiach] made the Hachrazah (Proclamation, Kerygma) to you of the Besuras HaGeulah of Hashem.

|10| You were edim (witnesses) and so is Hashem, with what kedushah and tzedek and tamim manner of shomer masoret we acted toward you ma'aminim b'Moshiach,

|11| For you know how we treated you, as an abba treats his own yeladim,

|12| Exhorting you with divrei chizzuk and comforting you, addressing you with solemn edut (testimony) that

you let your derech (way of life), your hitnahagut (conduct), be to fier zich (comport oneself) in a manner worthy of Hashem, who summons you to His own Malchut and Kavod.

|13| And for this reason also we constantly offer hodayah to Hashem that when you received (as “Ani Maamin” authoritative teaching) the Dvar Hashem, the Word of Hachrazah (Proclamation, Kerygma) from us, you received it not as the dvar HaBnei Adam but, as it actually is, the Dvar Hashem, which also is at work in you who have emunah.

|14| For you became imitators, Chaverim, of the kehillot Hashem in Moshiach Yehoshua which are in Yehudah, because you also were similarly persecuted by your own landslait, just as also they were by the ones in Yehudah,

|15| Even the ones who caused the histalkus of [Moshiach] Adoneinu Yehoshua and killed the Nevi'im and persecuted us [Shlichim] severely. Indeed, they are not pleasing Hashem and are hostile to kol Bnei Adam,

|16| By hindering us from speaking to the Goyim in order that the Goyim might find Yeshu'at Eloheinu. Thus they always make complete their peysha'im. So the charon af, the burning wrath, the furious retribution of Hashem has overtaken them at last.

|17| But you, Achim b'Moshiach, while we were separated from you for a short time (panim el panim, not b'lev), we made all the more effort in much desire to see your penemer (faces).

|18| For we wanted to come to you. Indeed I, [Rav] Sha'ul, did again and again; but

Hasatan hindered us.

|19| For who is our tikvah or simcha or crown to glory in before Adoneinu Yehoshua at His Parousia, at the Bias Moshiach– is it not you?

|20| For you are our kavod and simcha.

3 Therefore, when we could no longer endure it, we resolved to be left behind alone in Athens.

|2| Also we sent Timotiyos, acheinu and fellow po'el of Hashem in the Besuras HaGeulah of Moshiach. We sent Timotiyos in order to give you chozek (strength) and to speak divrei chizzuk to you on behalf of our [orthodox Jewish] Emunah [of the true Dat haYehudit].

|3| This was for the tachlis that no one be unsettled because of ES TZARAH. For you yourselves have da'as that we have a divine calendar date with ES TZARAH.

|4| For, hinei, when we were with you, we kept telling you beforehand that we were going to suffer redifah, just as also it came to pass, of which you have da'as.

|5| For this reason, when I could no longer endure it, I sent in order to know your emunah, lest somehow [Hasatan Samma'el] the Tempter [HaMenasseh] had ensnared you by nissayon and our labor should be for nothing.

|6| But, just now, when Timotiyos has come to us from you and has brought us good news of your [correct orthodox Jewish] Emunah and your ahavah and that you always have zochrim tovim (good memories) of us, yearning to see us, just as we yearn to see you.

|7| For this reason, Achim b'Moshiach, in all our tzoros and redifah, we received chozek