

[14] Do all things without murmurings and madon,
 [15] That you may be innocent and without michshol of blame [1:10], bnei haElohim TAMIM UMUM ("unblemished and unspotted" Ex 12:5; Lv 22:20; Isa 53:7-9) in the midst of a DOR IKKESH UFETALTOL ("warped and crooked generation Dt 32:5), among whom you shine as the ZOHAR (Dan 12:3) in the Olam Hazeh,
 [16] Holding fast the Dvar HaChayyim. This is so that I will have reason for glorying on the Yom HaMoshiach [1:6,10], that I neither ran nor labored L'TOHU (in vain) [YESHAYAH 49:4; 65:23].
 [17] And, indeed, if my neshamah is to be poured out as a nesech (libation wine) offering upon the korban (sacrifice) of the avodas kodesh (kohen's service, ministry) of your emunah, I have simcha, rejoicing together with you all [cf. Ro 15:16; 2Ti 4:6].
 [18] And in the same way also you have simcha, rejoicing together with me [1:4,18; 1:25; 2:2,17].
 [19] I have tikvah b'Adoneinu Yehoshua to send Timotiyos to you soon, that I also may be cheered up in the da'as of the things concerning you.
 [20] For I have no one like-minded who will emesdik (genuinely) care for your spiritual welfare.
 [21] All of them are seeking their own interests [2:4], not those of Rebbe, Melech HaMoshiach Yehoshua.
 [22] But of the proven mamashus (real worth) of Timotiyos you have da'as, because as a ben with his abba, Timotiyos served with me in the Besuras HaGeulah.
 [23] Therefore, I have tikvah to send him, as soon as I see

how things will go with me.
 [24] But I have bitachon in Hashem that indeed I will come quickly.
 [25] But I considered it necessary to send to you Epaphroditus, the Ach b'Moshiach and fellow po'el (worker) and fellow chaiyal (soldier) of mine, but your shliach and keli kodesh (minister) of my need [4:18].
 [26] I am sending him to you, because he was yearning after you all and was under zeiyar (extremely great) stress, because you heard that he was ill.
 [27] For indeed he was ill, coming near to death, but Hashem had mercy on him not on him only but also on me, lest I should have agmat nefesh upon agmat nefesh.
 [28] Therefore, I am all the more eager to dispatch him to you, in order that when you have seen him again, you may have simcha and I may have less agmat nefesh.
 [29] Therefore, receive him in Adoneinu with all simcha and hold esteem for such klei kodesh (ministers) [1C 16:16,8; 1Ti 5:17],
 [30] Because he came near to death on account of the avodas kodesh of Moshiach, performing an act of Messianic mesirat nefesh (whole-hearted devotion to the cause of Moshiach, even at risk of life) having risked his life, that he might make up for the ministry to me that you could not give.
3 As to the rest, Achim b'Moshiach of mine, have simcha in Adoneinu [1:25; 2:18,28,29; 4:4]. To keep writing the zelba thing [1:4,18; 1:25; 2:2,17,18, 28,29] to you is not an irksome bother to me, but for you it is a te'udat bitachon (safeguard).
 [2] Be shomer and on your guard and watch out for those

[unclean, prowling] kelevim (dogs Ps 22:17(16),20; Rv 22:15), watch out for the evil po'alim (workers), watch out for the "circumutilators" (Ga 6:12).
 [3] For we are the Bnei HaMilah [Ro 2:29; Co 2:11-12], the ones whose avodas kodesh is by the Ruach Hakodesh [Yn 4:23; Ro 8:4] and whose kavod is in Moshiach Yehoshua and who take no bitachon in the basar,
 [4] Even though I could be having bitachon also in the basar. If any other person thinks he has grounds to have bitachon in the basar, I have more (2C 11:18-12:10):
 [5] Bris milah on the eighth day [Lk 1:59; 2:21]; from Bnei Yisroel by birth; of the tribe of Benjamin; a speaker of Lashon HaKodesh, Ivrit of Ivrit-speaking horim, a Hebrew of Hebrews (2C 11:22); with regard to the Torah, from the kat haPerushim (Ac 23:6; 26:5);
 [6] With regard to kin'a (zealousness), persecuting the Adat HaMoshiach (Ac 8:3; 22:4; 26:9 11); with regard to tzidkat HaTorah, [3:9; Ro 2:27-29, as opposed to the tzidkat Hashem], I was medakdekim bmitzvot unrepachable [i.e., hair-splittingly and rigorously observant, glatt kosher, frumkait, and shomer mitzvot].
 [7] But what things were revach (gain, profit) to me, these things I considered loss, on account of Rebbe, Melech HaMoshiach (Mt 13:44-46; Lk 14:33).
 [8] But even more so, I consider all to be loss on account of the excellency of the da'as of Rebbe, Melech HaMoshiach Yehoshua Adoneinu [3:10; YIRMEYAH 9:23-24], on account of whom I suffered the loss of all things and I