

consider them as nothing, in comparison, that I may gain Moshiach [TEHILLIM 73:25], [9] And be found in him, not having my own Tzedek (self-achieved righteousness, by definition a self-righteousness) based on chumra (legalism [legalism itself a "merit" misinterpretation of the Torah]), but the Tzedek [YIRMEYAH 33:16] through emunah [Ro 3:21-22] in Rebbe, Melech HaMoshiach, the Tzidkat Hashem based upon emunah [BERESHIS 15:6; Ro 9:30].

[10] I want to have da'as of Rebbe, Melech HaMoshiach, and of the gevurah (power) of the Tchiyas HaMoshiach and the deveykus (attachment to G-d) of Moshiach's yissurim (sufferings 1:29; Ro 8:17; Ga 6:17), being formed into the mode of being of Moshiach's death [death to the sinful Olam Hazeah and the unregenerate basar Ro 6:3-5].

[11] If somehow I may attain to the Tchiyas HaMesim.

[12] Not that already I obtained or already have been made shleimut, but I pursue this tachlis (final end, aim) that I may lay hold of [1Ti 6:12,19 cf. Pp 2:6] that for which I was laid hold of by Rebbe, Melech HaMoshiach Yehoshua [Ac 9:5-6].

[13] Achim b'Moshiach, I do not consider myself to have laid hold (3:12); but one zach (thing) I do, forgetting the things behind, and stretching forward to the things ahead,

[14] According to the tachlis I pursue the prize of the Shomayim Aliyah ascent of Hashem, the upward k'riah (call) of HaShem b'Rebbe, Melech HaMoshiach Yehoshua (2K 1:10; 2:12).

[15] Therefore, as many as would be shleimut, let us think like this (2:5-8): and if in anything your machshavot

(thoughts) are different [Mt 5:48; 2C 2:6], even this Hashem will reveal to you.

[16] Fort (nevertheless), let us march in line with what we have attained, let us hold to the same [Ga 6:16].

[17] Achim b'Moshiach, together be imitators of me [1C 4:16; 11:1]. Take note of the ones walking as you have a mofet in us [2:5-30; 1Th 1:7; 1K 5:3].

[18] For many, of whom I was often telling you, and now also I say with weeping, walk as oyvim (enemies) of Moshiach's Etz [DEVARIM 21:23; 27:26; Ga 3:13; 1C 1:23; Ga 6:12 cf Pp 2:8].

[19] Their destined end [TEHILLIM 73:17] is churban (destruction, Gehinnom). Their g-d is their appetite [Ro 16:18], and their kavod, what they glory in, is their bushah (shame). Their machshavot are set on the Olam Hazeah [Ro 8:5-6].

[20] But the torat haEzrachut (citizenship-see 1:27) we conduct exists in Shomayim [Ep 2:6; MJ 12:22; Ga 4:26; 6:16], from where also we eagerly await a Moshi'a (Savior), a Go'el, Adoneinu Rebbe, Melech HaMoshiach Yehoshua,

[21] Who will transfigure the basar of our humiliation into the demut of the mode of being of the guf kavod of Moshiach, according to the pe'ulah (action, work-1:6; 2:13) of his ko'ach (power) [Ro 8:29; 1C 15:43-53], even to the subjecting of all things to himself [1C 15:28].

T.N. The joyous tone of this letter is miraculous, given the fact that Rav Sha'ul is, as he is writing it, in danger of capital punishment by decapitation at anytime and without warning. But Sha'ul selflessly thinks about two quarreling women and the danger their quarrel

poses to the kehillah in Philippi. He seems to have been leading up to this statement in 4:2: "I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu."]

4 So then, my achim ahuvim whom I have a tshuka (longing) for, my simcha and crown (1Th 2:19-20), stand firm in Rebbe, Melech HaMoshiach Adoneinu.

[2] I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu.

[3] Yes, I ask also you, true yoke-fellow, assist these women who contended alongside me in the Besuras HaGeulah with both Clement and the rest of the fellow po'alim (workers) of mine, whose names are in the Sefer HaChayyim.

[4] Have simcha in Adoneinu always; again I will say it: Rejoice!

[5] Let your chassidus (piety) and sobriety be known to kol Bnei Adam; Moshiach Adoneinu is near.

[6] Be anxious in nothing [Mt 6:25; 1K 5:7], but in everything by tefillah and by techinnah (supplication) with hodayah (thanksgiving), let your requests be made known before Hashem,

[7] And the shalom Hashem [YESHAYAH 26:3; Yn 14:27; Co. 3:15], surpassing all binah (understanding), will guard your levavot and your machshavot (thoughts) in Rebbe, Melech HaMoshiach Yehoshua.

[8] As to the rest, Achim b'Moshiach, whatever things are emes (truth), nichbad (noble), yashar (straight), tahor (clean), male No'am (full of pleasantness) and tiferet (beauty) [SHEMOT 28:2], whatever things are commendable, if there is any