

[23] I am kleir (deliberating). I am pulled two drakhim (ways) by a happy dilemma, on the one tzad (side) having the desire to depart and be with Moshiach, for this is much better [2C 5:8].

[24] But on the other tzad (side) to remain in the basar is more necessary for your sake.

[25] And having been convinced of this fact, I have da'as that I blaib (remain, continue unchanged) and will continue with all of you, for your advancement (1:12) and simcha of the [*Orthodox Jewish*] Emunah [cf. 1:27; 1Ti 3:9; 4:1,6; 5:8; 6:10,21; Yd 3],

[26] With the ultimate aim that by coming to you again your glorying may abound in Rebbe, Melech HaMoshiach Yehoshua.

[27] Only one thing: conduct in practice your torat haEzrakhut (citizenship, see 3:20) worthily of the Besuras HaGeulah of Rebbe, Melech HaMoshiach. Then, whether I come and see you or am absent, I may hear concerning you that you are standing like a ma'oz (fortress, bastion) in one ruach, with one neshamah, contending for the Emunah (Yd 3; Pp 4:3) of the Besuras HaGeulah.

[28] And, I might add, not having pachad (fear, terror) in reaction to anything as far as the mitnaggedim (the ones opposing) are concerned, which is a proof to them of their churban (destruction), but of your Yeshu'ah (salvation 1:19; 2:12), and this from Hashem.

[29] For to you it was given on behalf of Rebbe, Melech HaMoshiach, not only to have emunah in him but also on behalf of him to be laden with the burden of Messianic yissurim (sufferings 3:10),

[30] With you having the same struggle, which you saw

in me [Ac 16:22] and now hear to be in me [1:13].

2 If, therefore, there is any idud (encouragement) in Moshiach, if any nechamah (comfort) of ahavah (love), if any deveykus (attachment to G-d) in the Messianic chavrusashaft (association) of the Ruach Hakodesh, if any warmth of affection and rachamanut (compassion, mercy),

[2] Then make my simcha (joy) shleimah (complete) by having the same lev, the same ahavah, being an agudah association with one neshamah, thinking the same machshavot (thoughts), [3] Doing nothing according to anochiyut (selfishness 1:17) nor according to empty ga'avah (conceit, haughtiness, arrogance), but in anavah (humility), fergin (graciously grant) each other esteem above yourselves [Ro 12:10].

[4] Let each of you talmidim look after not only your own interests, but also the best interests of others [2:21; 1C 10:24,33].

[5] Let this mind be in you which was also in Rebbe, Melech HaMoshiach Yehoshua,

[6] Who, though existing in the demut of the mode of being of Elohim [His etzem or essential nature, Yn 1:1-2; 17:5], nevertheless Moshiach did not regard being equal with G-d as a thing to be seized [BERESHIS 3:5],

[7] But poured out and emptied himself [2C 8:9], taking the demut of the mode of being of an eved [YESHAYAH 52:13- 53:12 [T.N. see the AVDI TZADDIK TZEMACH DOVID

MOSHIACH YIRMEYAH 23:5; ZECHARIAH 3:8], and was born in the likeness of Bnei

Adam [Yn 1:14; Ro 8:3; MJ 2:14-17], and having been found in appearance as an Adam,

[8] Rebbe, Melech HaMoshiach humbled himself and took the path of shiflut (lowliness), unto mishma'at (obedience 2:12) [cf. BERESHIS 3:17] even unto death [Yn 10:17; MJ 5:8; 12:2], and that, a death on HaEtz [the Tree, DEVARIM 21:23; 27:26; Ga 3:13; Pp 3:18].

[9] Therefore, also Hashem exalted [YESHAYAH 52:13; 53:12; DANIEL 9:26; 7:14; Ac 2:33; MJ 1:3] Rebbe, Melech HaMoshiach, and gave to him haShem [Ep 1:21; MJ 1:4] above every name,

[10] That at haShem of Yehoshua, KOL BERECH (every knee YESHAYAH 45:23) will bow, of beings b'Shomayim and ba'Aretz and mitachat laAretz (in the world below),

[11] And KOL LASHON (every tongue YESHAYAH 45:23) shall make hoda'ah (confession) with an Ani Ma'amin that is an open and public admission that Rebbe, Melech HaMoshiach Yehoshua (Yeshua) is Adoneinu, to the kavod of Elohim Avinu.

[12] Therefore, Chaverim, just as you have always had mishma'at (obedience 2:8) concerning me, not as in my presence only, but now much more in my absence, work out your own Yeshu'ah (Salvation) [1:19,28] BYIR'AH ("with fear") and BIRA'DAH "with trembling" [TEHILLIM 2:11].

[13] For Hashem is the one working in you, both to will and to work according to His chafetz (good pleasure of His will). [EZRA 1:5]