

Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Philippi

Introduction

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 the statement in 4:2: "I appeal to Euodias and I appeal to Syntyche, think the same thing in Adoneinu."

¹ From Sha'ul and Timotiyos, servants of Rebbe, Melech HaMoshiach Yehoshua; To all the Kedoshim in Rebbe, Melech HaMoshiach Yehoshua who are in the city of Philippi with the supervising mashgichim ruchaniyim (*spiritual overseers, zekenim, mivakkerim, supervisors*) and the klei kodesh (*ministers*), the ministering messianic shammashim.

² Chen v'chesed HASHEM and shalom HASHEM from Elohim Avinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

³ Modeh Ani (*I thank*) my G-d upon every zikaron (*remembrance*) of you,

⁴ Always in every tefillah of mine on behalf of all of you, davening with simcha, making techinnah (*supplication*)

⁵ In view of your deveykus HASHEM, your chavrusa partnership in the Besuras HaGeulah from day one until now.

⁶ Being convinced of this: that He who began a pe'ulah hatovah* (*good work*) in you, will bring that mitzvoh to completion† by Yom HASHEM, the Yom Adoneinu, Moshiach Yehoshua.‡

⁷ It is in fact b'tzedek for me to have hitbo-nenut (*profound contemplation*) about you all because I hold you in my lev with hartzige (*heart-felt*) sincerity, both in regard to my sharsherot (*prison chains*) and in the apologetic hitstaddekut (*defense*) and vindictory work for the Besuras HaGeulah, you being all deveykus (*attachment to G-d*) participants in the Chen v'Chesed HASHEM given to me.

⁸ For der Oybershter is mine eidus (*G-d is my witness*) how I yearn for all of you with the ahavas Moshiach Yehoshua.

⁹ And my tefillah (*prayer*) is this, that your ahavah (*love*)§ may yet increase more and more in profound da'as and binah,

¹⁰ To help you approve the feste (*excellent*) things of musar (*moral discipline*) that matter, that you may be sincere and without michshol (*stumbling block*) of blame* in the Yom HaMoshiach,†

¹¹ Having been filled with the p'ri Tzedek (*fruit of righteousness*) through Rebbe, Melech HaMoshiach Yehoshua to the kavod HASHEM and His tiferet (*splendor*).

* 1:6 Pp 2:13 † 1:6 Ps 138:8 ‡ 1:6 Pp 1:10; 2:16 § 1:9 in Moshiach * 1:10 2:15 † 1:10 1:6; 2:16

¹² I want you to have da'as, Achim b'Moshiach, that the things concerning me have fallen out to an even greater advancement[‡] of the Besuras HaGeulah.§

¹³ So that my sharsherot* (*chains*) have become a hisgalus (*revelation*) in Rebbe, Melech HaMoshiach! In all the imperial guard and the public at large!

¹⁴ And most of the Achim b'Adoneinu, having been strengthened in bitachon by my sharsherot (*chains*), are more readily willing to dare to fearlessly proclaim the Dvar HASHEM.

¹⁵ Indeed some darshanim (*preachers*) preach their derashot (*sermons*) out of a ruach that is mekanne (*jealous, envious*) and one of madon (*strife*); but some have derashot proclaiming Rebbe, Melech HaMoshiach, and these darshanim have kavvanah tovah (*good intention*).

¹⁶ These latter proclaim Rebbe, Melech HaMoshiach out of a ruach of ahavah, having da'as that the purpose of my divinely destined appointment here is for the hitstaddeket (*apologetic defense*) of the Besuras HaGeulah.

¹⁷ But those other ones preach Rebbe, Melech HaMoshiach out of anochiyut† (*selfishness*), not with a lev tahor (*pure in heart*) motive, lu yetzuu-yar (*assuming*) by means of my sharsherot[‡] to stir up tzoros.

¹⁸ Nu? Whether the maggidim are or are not perfect in their intent, the significant thing is that Rebbe, Melech HaMoshiach is preached!

‡ 1:12 Pp 1:25 § 1:12 2Ti 2:9 * 1:13 Pp 1:7 † 1:17 Pp 2:3

‡ 1:17 Pp 1:13-14

And in this I have simcha. And I will go right on having simcha!

¹⁹ For, I have da'as that through your tefillos for me and through the ezrah (*aid*) given by the Ru-ach Moshiach, this will turn out for my Yeshu'ah (*rescue, salvation*).§

²⁰ It is my confident tikvah that in nothing I will be put to bushah (*shame*), but with all ometz lev* (*courage, boldness*) as always, even now, Rebbe, Melech HaMoshiach will be magnified in my basar,† whether through Chayyim (*Life*) or through Mavet (*Death*).

²¹ For to me to live is Moshiach‡ and to die is revach (*gain, profit, hanaa*).

²² But if it means I am to go on living in the basar, this for me is p'ri for HASHEM in the work of avodas kodesh ministry. What will I choose? I do not have da'as,

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.§

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 blaiḇ (*remain, continue unchanged*) and will continue with all of you, for your advancement* and simcha of the† Emunah,‡

²⁶ With the ultimate aim that by coming to you

§ 1:19 Pp 1:28; 2:12; Ro 8:28 * 1:20 Josh 1:7 † 1:20 Pp 1:13

‡ 1:21 Ga 2:20 § 1:23 2C 5:8 * 1:25 Pp 1:12 † 1:25 Orthodox Jewish ‡ 1:25 cf. 1:27; 1Ti 3:9; 4:1,6; 5:8; 6:10,21; Yd 3

again your glorying may abound in Rebbe, Melech HaMoshiach Yehoshua.

²⁷ Only one thing: conduct in practice your torat haEzrakhut[§](*citizenship*) 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* 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*), 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*),

³⁰ With you having the same struggle, which you saw in me[§] and now hear to be in me.*

2

¹ 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*),

§ 1:27 see Pp 3:20 * 1:27 Yd 3; Pp 4:3 † 1:28 Pp 1:19; 2:12

‡ 1:29 Pp 3:10 § 1:30 Ac 16:22 * 1:30 Pp 1:13

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*) nor according to empty ga'avah (*conceit, haughtiness, arrogance*), but in anavah (*humility*), fergin (*graciously grant*) each other esteem above yourselves.†

⁴ Let each of you talmidim look after not only your own interests, but also the best interests of others.‡

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,§ nevertheless Moshiach did not regard being equal with G-d as a thing to be seized,*

⁷ But poured out and emptied himself,† taking the demut of the mode of being of an eved,‡ and was born in the likeness of Bnei Adam,§ 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*)† even unto death,‡ and that, a death on HaEtz.§

* 2:3 Pp 1:17 † 2:3 Ro 12:10 ‡ 2:4 2:21; 1C 10:24,33 § 2:6 His etzem or essential nature, Yn 1:1-2; 17:5 * 2:6 Gn 3:5 † 2:7 2C 8:9 ‡ 2:7 Isa 52:13–53:12 T.N. see the AVDI TZADDIK TZEMACH DOVID MOSHIACH Jer 23:5; Zech 3:8 § 2:7 Yn 1:14; Ro 8:3; MJ 2:14-17 * 2:8 Pp 2:12 † 2:8 cf. Gn 3:17 ‡ 2:8 Yn 10:17; MJ 5:8; 12:2 § 2:8 the Tree, Dt 21:23; 27:26; Ga 3:13; Pp 3:18

⁹ Therefore, also HASHEM exalted* Rebbe, Melech HaMoshiach, and gave to him haShem† above every name,

¹⁰ That at haShem of Yehoshua, KOL BERECH (every knee) will bow,‡ of beings b'Shomayim and ba'Aretz and mitachat la'Aretz (in the world below),

¹¹ And KOL LASHON§(every tongue) 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) concerning me, not as in my presence only, but now much more in my absence, work out your own Yeshu'ah (Salvation)† B'YIR'AH (with fear) and BIRA'DAH “with trembling”.‡

¹³ For HASHEM is the one working in you, both to will and to work according to His chafetz (good pleasure of His will).§

¹⁴ Do all things without murmurings and madon,

¹⁵ That you may be innocent and without michshol of blame,* bnei haElohim TAMIM U'MUM†(unblemished and unspotted) in the midst of a DOR IKKESH UFETALTOL (warped and crooked generation),‡ among whom you shine

* **2:9** Isa 52:13; 53:12; Dan 9:26; 7:14; Ac 2:33; MJ 1:3 † **2:9** Ep 1:21; MJ 1:4 ‡ **2:10** Isa 45:23 § **2:11** Isa 45:23 * **2:12** Pp 2:8 † **2:12** 1:19[28] ‡ **2:12** Ps 2:11 § **2:13** Ezra 1:5 * **2:15** 1:10 † **2:15** Ex 12:5; Lv 22:20; Isa 53:7-9 ‡ **2:15** Dt 32:5

as the ZOHAR[§] in the Olam Hazeh,

¹⁶ Holding fast the Dvar HaChayyim. This is so that I will have reason for glorying on the Yom HaMoshiach,* that I neither ran nor labored L'TOHU (*in vain*).[†]

¹⁷ And, indeed, if my neshamah is to be poured out as a nesekh (*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.[‡]

¹⁸ And in the same way also you have simcha, rejoicing together with me.[§]

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 interest,* 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 chail (*soldier*) of mine,

§ 2:15 Dan 12:3 * 2:16 Pp 1:6,10 † 2:16 Isa 49:4; 65:23 ‡ 2:17
cf. Ro 15:16; 2Ti 4:6 § 2:18 1:4,18; 1:25; 2:2,17 * 2:21 2:4

but your shliach and keli kodesh (*minister*) of my need.[†]

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*),[‡]

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*)[§] having risked his life, that he might make up for the ministry to me that you could not give.

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¹ As to the rest, Achim b'Moshiach of mine, have simcha in Adoneinu.* To keep writing the zelba thing[†] to you is not an irksome bother to me, but for you it is a te'udat bitachon (*safeguard*).

[†] 2:25 4:18 [‡] 2:29 1C 16:8,16; 1Ti 5:17 [§] 2:30 to the cause of Moshiach, even at risk of life * 3:1 1:25; 2:18,28,29; 4:4 [†] 3:1 1:4,18; 1:25; 2:2,17,18,28,29

² Be shomer and on your guard and watch out for those‡ kelevim (*dogs*),§ watch out for the evil po'alim (*workers*), watch out for the “circummutilators”.*

³ For we are the Bnei HaMilah,† the ones whose avodas kodesh is by the Ruach Hakodesh‡ 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:§

⁵ Bris milah on the eighth day;* from Bnei Yisroel by birth; of the tribe of Binyamin; a speaker of Lashon HaKodesh, Ivrit of Ivrit-speaking horim, a Hebrew of Hebrews;† with regard to the Torah, from the kat haPerushim;‡

⁶ With regard to kin'a (*zealousness*), persecuting the Adat HaMoshiach;§ with regard to tzidkat HaTorah,* I was medakdekim bmitzvot unrepachable.†

⁷ But what things were revach (*gain, profit*) to me, these things I considered loss, on account of Rebbe, Melech HaMoshiach.‡

⁸ But even more so, I consider all to be loss on account of the excellency of the da'as of Rebbe,

‡ 3:2 unclean, prowling § 3:2 Ps 22:17 [16], 20; Rv 22:15 * 3:2 Ga 6:12 † 3:3 Ro 2:29; Co 2:11-12 ‡ 3:3 Yn 4:23; Ro 8:4 § 3:4 2C 11:18–12:10 * 3:5 Lk 1:59; 2:21 † 3:5 2C 11:22 ‡ 3:5 Ac 23:6; 26:5 § 3:6 Ac 8:3; 22:4; 26:9-11 * 3:6 3:9; Ro 2:27-29, as opposed to the tzidkat HASHEM † 3:6 i.e., hair-splittingly and rigorously observant, glatt kosher, frumkait, shomer mitzvot Haredi ‡ 3:7 Mt 13:44-46; Lk 14:33

Melech HaMoshiach Yehoshua Adoneinu,§ on account of whom I suffered the loss of all things and I consider them as nothing, in comparison, that I may gain Moshiach,*

⁹ And be found in him, not having my own Tzidkot (*self-achieved righteousness, by definition a self-righteousness based on chumra stringency*)† from gezetz, but the Tzedek‡ through emunah§ in Rebbe, Melech HaMoshiach, the Tzidkat HASHEM based upon emunah.*

¹⁰ I want to have da'as of Rebbe, Melech HaMoshiach, and of the gevurah (*power*) of the Techiyas HaMoshiach and the deveykus (*attachment to G-d*) of Moshiach's yissurim (*sufferings*),† being formed into the mode of being of Moshiach's death,‡

¹¹ If somehow I may attain to the Techiyas 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§ that for which I was laid hold of by Rebbe, Melech HaMoshiach Yehoshua.*

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

§ 3:8 3:10; Jer 9:23-24 * 3:8 Ps 73:25 † 3:9 zokheh "merit" contra Dt 9:5-6; misinterpretation of the Torah ‡ 3:9 Jer 33:16

§ 3:9 Ro 3:21-22 * 3:9 Gn 15:6; Ro 9:30 † 3:10 1:29; Ro 8:17; Ga 6:17 ‡ 3:10 death to the sinful Olam Hazeh and the unregenerate

basar Ro 6:3-5 § 3:12 1Ti 6:12,19 cf. Pp 2:6 * 3:12 Ac 9:5-6

† 3:13 Pp 3:12

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.‡

15 Therefore, as many as would be shleimut, let us think like this:§ and if in anything your machshavot (*thoughts*) are different,* 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.†

17 Achim b'Moshiach, together be imitators of me.‡ Take note of the ones walking as you have a mofet in us.§

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.*

19 Their destined end† is churban (*destruction, Gehinnom*). Their g-d is their appetite,‡ and their kavod, what they glory in, is their bushah (*shame*). Their machshavot are set on the Olam Haze.§

20 But the torat haEzrakhut* (*citizenship*) we conduct exists in Shomayim,† 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

‡ 3:14 2Kgs 1:10; 2:12 § 3:15 Pp 2:5-8 * 3:15 Mt 5:48; 2C 2:6

† 3:16 Ga 6:16 ‡ 3:17 1C 4:16; 11:1 § 3:17 2:5-30; 1Th 1:7; 1K 5:3

* 3:18 Dt 21:23; 27:26; Ga 3:13; 1C 1:23; Ga 6:12 cf Pp 2:8 † 3:19

Ps 73:17 ‡ 3:19 Ro 16:18 § 3:19 Ro 8:5-6 * 3:20 see Pp 1:27

† 3:20 Ep 2:6; MJ 12:22; Ga 4:26; 6:16

pe'ulah‡(*action, work*) of his ko'ach (*power*),§ even to the subjecting of all things to himself.*

4

¹ So then, my achim ahuvim whom I have a tshuka (*longing*) for, my simcha and crown,* 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,† 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,‡ 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

‡ 3:21 Pp 1:6; 2:13 § 3:21 Ro 8:29; 1C 15:43-53 * 3:21 1C 15:28

* 4:1 1Th 2:19-20 † 4:6 Mt 6:25; 1K 5:7 ‡ 4:7 Isa 26:3; Yn 14:27; Co 3:15

(*straight*), tahor (*clean*), male No'am (*full of pleasantness*) and tiferet (*beauty*),[§] whatever things are commendable, if there is any virtue, if any praise, think about these things.

⁹ And that which you learned and you received and you heard and you saw in me, practice these* and Elohei HaShalom will be with you.

¹⁰ I had much simcha in Adoneinu that now at last you blossomed anew so as to think of me, for indeed you were thinking of me, but were lacking opportunity.

¹¹ Not that I refer to lack, for I have learned, in whatever circumstances I am, to be tzufrieden (*content*).[†]

¹² I have da'as both to be humbled in anayah and I have da'as how to abound in everything. And in all things I have learned what is nistar (*concealed, hidden, unseen*), I have learned the secret of being filled and having hunger, of abounding and having lack.

¹³ I can do all things in the One giving me ko'ach.

¹⁴ Fort (*nevertheless*), you did well in entering into deveykus (*communing with HASHEM*) through sharing in my Messianic yissurim (*sufferings*) with me.

¹⁵ And also you Philippians have da'as, that in the beginning of the Besuras HaGeulah, when I went out from Macedonia, not one kehillah shared with me in an accounting of expenditures and receipts except you only.

¹⁶ Indeed in Thessalonika both once and again you sent to my machsor (*shortage*).

§ 4:8 Ex 28:2 * 4:9 Ro 12:17 † 4:11 1Ti 6:6

¹⁷ Not that I seek the matanah (*gift*), but I seek the p'ri increasing to your account.‡

¹⁸ But I have all things and I abound; I have been filled, having received from Epaphroditus the things from you, a RE'ACH HANNICHOACH (*a pleasant aroma*),§ an acceptable, sacrifice well-pleasing to HASHEM.*

¹⁹ And my G-d will fill every machsor (*shortage, want*) of yours according to his osher (*riches*) in Kayod in Moshiach Yehoshua.

²⁰ L'Elohim Avinu hakavod l'Olemei Olamim. Omein. (*To G-d and our Father be glory forever and ever. Amen*).

²¹ Drishat Shalom (*Kind Regards*) to every Kadosh in Moshiach Yehoshua; the Achim b'Moshiach here with me send Drishat Shalom.

²² All the Kedoshim send “Shalom” greetings, especially the Kedoshim in Caesar's† household.‡

²³ The Chen v'Chesed of Adoneinu Rebbe, Melech HaMoshiach Yehoshua be with your neshamah.

‡ 4:17 1C 9:11 § 4:18 Gn 8:21 * 4:18 Ex 29:18; Ezek 20:41
 † 4:22 Nero's ‡ 4:22 Pp 1:13

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