

Moshiach's Letter through the Shliach Yochanan to the Brit Chadasha Kehillah (I)

Introduction

As we meditate on the words of the Shliach Yochanan, the Talmid ha'ahuv, it is clear that he is the ed re'iyah eyewitness of the Hagbah and Histalkus and Techiyas HaMoshiach of Rebbe Melech HaMoshiach. If we read and re-read his words, the Chasidic hiskashrus devotion Yochanan has to his Moshiach will be ours. On his identity as the Talmid ha'ahuv see Yn 20:2-8; 19:25-27; 13:23-24. He is our eyes and ears at the Moshiach's Tish and His final ma'amar and at every key point in His journey. Yochanan speaks with the confidence of an eyewitness and with just such familiarity and precision: see Yn 3:1; 6:5-7; 12:3,21; 13:36; 14:5,8,22; 18:13.

¹ What was Bereshis (*in the Beginning*) which we have examined with our ears, which we have seen with our eyes, which we beheld and the hands of us* touched: the Dvar HaChayyim (*Word of Life*)!

² Indeed the Chayyei [Olam] was manifested, and we have seen it and we give solemn eidus (*witness of testimony*) and we proclaim to you the Chayyei Olam which was alongside with HaAv† and made hisgalus (*appearance of, exposure of in revelation*) to us.‡

* 1:1 Shlichim, Ac 1:21-25 † 1:2 Yn 1:1-4,14 ‡ 1:2 Shlichim

³ What we have seen and what we have heard, we proclaim also to you, that you also may have deveykus (*attachment to G-d*) with us[§] and our deveykus (*attachment to G-d*) is with HaAv and with the Zun foon Der Oybershter, Moshiach Yehoshua/Yeshua.

⁴ And these things we* write, that the simcha of us may be made shleimah.

⁵ And this is the Besuras HaGeulah which we have heard from Him and which we proclaim to you, that HASHEM is Ohr (*Light*), and in Him choshech there is not any at all.

⁶ If we make the claim that we have deveykus with Him and in the choshech walk, we speak sheker and have no halakhah in the Derech Emes.

⁷ But if our halakhah is in the Ohr as He is in the Ohr; we have hitkhavrut (*joining, adhesion, fellowship*) with one another and the dahm of Yehoshua, HaBen of HASHEM,[†] gives us tohorah (*cleansing*) from kol chet.[‡]

⁸ If we make the claim that we do not have avon (*sin*), we cause ourselves to fall under mirmah[§] (*deceit, fraud*) and HaEmes is not in us.*

⁹ If we make vidduy (*confession of sin*) of chat-toteinu (*our sins*), he is ne'eman (*faithful*) and tzaddik to grant selicha (*forgiveness*) of chat-toteinu (*our sins*) and give us tohorah (*purification, cleansing*) from kol avon.[†]

¹⁰ If we make the claim that we have not committed averos, a shakran (*liar*) we make Him, and

§ 1:3 Shlichim of Rebbe, Melech HaMoshiach * 1:4 Shlichim

† 1:7 See Isa 4:2 ‡ 1:7 Isa 2:5 § 1:8 Isa 53:9 * 1:8 Prov 20:9; Jer 2:35 † 1:9 Dt 32:4; Ps 32:5; 51:2; Prov 28:13; Mic 7:18-20

the dvar of Him is not in us.

2

¹ My yeladim, these things I write to you so that you do not commit averos. And if anyone does commit averos, a Melitz Yosher (*Advocate*) we have with HaAv, Yehoshua/Yeshua, Rebbe, Melech HaMoshiach the Tzaddik.

² And he is the kapporah for chattoteinu, not for ours only, but also for the kol HaOlam Hazeh.*

³ And by this we have da'as that we have da'as of Him, if over the mitzvot of Him we are shomer.

⁴ The one making the claim, "I have da'as of Him" and not being shomer over His mitzvot is a shakran (*liar*) and in this one HaEmes is not.

⁵ But whoever over the dvar of Him is shomer, beemes in this one the ahavas HASHEM has been made shleimah. By this we have da'as that in Him we are.

⁶ The one claiming to make his maon in Him ought with the halakhah of that One so he should have his derech.†

⁷ Chaverim, I do not write you a mitzvah chadasha, but a mitzvah yashanah, which you were having from the beginning: the mitzvah yashanah is the dvar which you heard.

⁸ Again a mitzvah chadasha I write to you, which is HaEmes in Him, and in you, because the choshech is making its histalkus (*passing away*) and the Ohr HaAmitti (*the True Light*) already is shining.

* 2:2 Lv 5:15; Isa 53:10 † 2:6 Yn 14:1,23; Ps 1:6

⁹ The one claiming in the Ohr (*Light*) to be and the Ach b'Moshiach of him hating, is in the choshech still.‡

¹⁰ The one with ahavah for the Ach b'Moshiach of him makes his maon§(*dwelling, permanent residence*) in the Ohr (*Light*), and a cause for michshol (*stumbling, falling*) is not in him.*

¹¹ But the one hating the Ach b'Moshiach of him is in the choshech and walks his derech in the choshech and does not have da'as where he goes, because the choshech blinded his eyes.

¹² I write to you, yeladim, because your averos have been granted selicha (*forgiveness*) because of SHMO (*His Name*).†

¹³ I write to you, avot, because you have had da'as of the One Who is Bereshis; I write to you, yungelait (*young people*), because you have conquered the evil one.

¹⁴ I wrote to you, yeladim, because you have had da'as of HaAv; I wrote to you, avot, because you have had da'as of the One Bereshis. I wrote to you, yungelait (*young people*), because you are chazakim (*strong ones*) and the Dvar HASHEM makes His maon in you and you have conquered the evil one.

¹⁵ Do not have ahavah for the Olam Hazeh, neither the things in the Olam Hazeh. If anyone has ahavah for the Olam Hazeh, the Ahavas [Elohim] HaAv is not in him.

¹⁶ For all that is in the Olam Hazeh, the ta'avah (*lust*) of the basar and the ta'avah of the eyes and the gaa'vah (*pride*) in the chashuve (*prominence*)

‡ 2:9 Lv 19:17 § 2:10 Yn 14:2,23 * 2:10 Ps 119:165 † 2:12 Ps 25:11

of what one has in this life, one's vital possessions, all this is not of HaAv but is of the Olam Hazeḥ.‡

17 And the Olam Hazeḥ is making its histalkus (*passing away*) and the ta'avah (*lust*) of it, but the one doing the ratzon HASHEM has his maon lanetzakh (*permanent dwelling place to remain for ever*).

18 Yeladim, it is the sha'ah ha'achronah (*the last hour, time*), and as you heard that Anti-Moshiach is coming, even now many Anti-Moshiachs§ have come, from which we have da'as that it is the sha'ah ha'achronah.

19 They went out and departed from us, but they were not of us; for if they were of us, they would have abided with us; but they went out that it may be niglah (*be revealed*) that none of them belongs to us.*

20 And you have a† mishcha (*anointing*) from HaKadosh and you have da'as of all.‡

21 I did not write an iggeret kodesh to you because you do not have da'as of HaEmes, but because you do have da'as of HaEmes and that kol sheker (*every falsehood*) is not of HaEmes.

22 Who is the shakran (*liar*)? Who but the one making hakhchashah (*denial*) and claiming that Yehoshua is not the Rebbe, Melech HaMoshiach? This one is the Anti-Moshiach, the one making hakhchashah (*denial*) of HaAv and HaBen.

23 No one making hakhchashah of HaBen has HaAv; the one making hoda'ah (*confession*) of HaBen has HaAv also.

‡ 2:16 Gn 3:6; Prov 27:20 § 2:18 nevi'ei sheker, 4:1 * 2:19 Yn 6:70; 13:30 † 2:20 Ruach Hakodesh ‡ 2:20 Jer 31:34

²⁴ What you heard from the beginning, in you let it make its maon. If in you makes maon what from the beginning you heard, also you will make maon in HaBen and in HaAv.

²⁵ And this is the havtachah (*promise*) which He promised us, Chayyei Olam.

²⁶ These things I wrote to you concerning the (*nevi'ei sheker*) deceiving you.

²⁷ And the mishcha (*anointing*) which you received from Him makes its maon in you, and you are not nitzrach (*needy*) that anyone should be your “moreh,” but as the same § mishcha (*anointing*) teaches you concerning everything and is Emes and is not kazav (*lie, falsehood*), and as He taught you, keep your maon in Him.*

²⁸ And now, yeladim, remain in Him, that when He makes His hisgalus (*revelation, unveiling appearance*) we may have bitachon and not have bushah (*shame*) before Him at the Bi'as HaMoshiach.

²⁹ If you have da'as that He is tzaddik, you have da'as that also everyone who is a po'el tzedek (*worker of righteousness*) has been born of Him.

3

¹ See what kind of ahavah HaAv has given to us, that yeladim of Elohim we should be called. And so we are. Therefore, the Olam Hazeh does not have da'as of us, because it did not have da'as of Him.

² Chaverim, now yeladim of Elohim we are, and not yet it is niglah (*is revealed*) what we will be. We

§ 2:27 Ruach Hakodesh * 2:27 Jer 31:34

have da'as that when He is niglah, like Him we will be, because we will see Him as He is.*

³ And everyone having this tikvah (*hope*) in Him keeps himself in tohorah (*purification, keeps himself pure*), even as that One is tahor.†

⁴ Everyone practicing chet also does averah, and chet is averah al HaTorah.

⁵ And you have da'as that that One niglah (*is revealed*) that chata'einu (*our sins*) He might take away,‡ and chet in Him is not.§

⁶ Everyone making his maon in Him does not go on sinning; everyone sinning has not seen Him nor has had da'as of Him.

⁷ Yeladim, let no* deceive you; the one practicing tzedek is tzodek, even as that One is Tzaddik.

⁸ The one practicing averos is of HaSatan, because from the beginning HaSatan sins. For this tachlis was made hisgalus of the Ben HaElohim, that he might destroy the pe'ulot HaSatan.

⁹ Everyone having been born of HASHEM is not practicing chet, because His Zera makes maon in him, and he cannot abide sinning, because he is born of HASHEM.†

¹⁰ By this is made hisgalus of the yeladim of HASHEM and the yeladim of HaSatan: everyone not practicing tzedek is not of HASHEM; also the one not having ahavah for his Ach b'Moshiach.

¹¹ Because this is the divrei Torah which we heard from the beginning, that we have ahavah one for another,

* **3:2** Ps 17:15 † **3:3** Ps 18:26 ‡ **3:5** Isa 53:4,12 § **3:5** Isa 53:9

* **3:7** navi sheker, 1Y 4:1 † **3:9** Ps 119:3

¹² Not as Kayin, who was of the evil one, and slaughtered the ach of him; and for what cause did he slaughter him? Because the ma'asim of him were ra'im and the ma'asim of the ach of him were ma'asei tzedek.‡

¹³ And, Achim b'Moshiach, do not marvel if the Olam Hazeh hates you.

¹⁴ We have da'as that we have made our histalkus (*passing*) out of Mavet into Chayyim, because we have ahavah for the Achim b'Moshiach; the one not having ahavah makes his ma'on in death.

¹⁵ Everyone hating his Ach b'Moshiach is a rotzeach (*murderer*). And you have da'as that every rotzeach does not have Chayyei Olam making a ma'on in him.

¹⁶ By this we have had da'as of ahavah, because that One on behalf of us laid down his nefesh;§ and we ought, on behalf of the Achim b'Moshiach, to lay down our nefashot.

¹⁷ Now whoever has vital possessions of the Olam Hazeh and sees the Ach b'Moshiach of him being nitzrach (*needy*) and has no rachamim (*mercy*) on him* and refuses gemilut Chesed, how does the ahavas HASHEM make ma'on in him?

¹⁸ Yeladim, let us not have ahavah in dvar or in lashon but in ma'aseh and in Emes.†

¹⁹ And by this we will have da'as that we are of HaEmes, and before Him we will persuade our levavot,

²⁰ That if our levavot condemn us, HASHEM is greater than our levavot, and He has da'as of all

‡ **3:12** Gn 4:8; Ps 38:20; Prov 29:10 § **3:16** Isa 53:10 * **3:17** Dt 15:7,8 † **3:18** Ezek 33:31

things.

²¹ Chaverim, if our levavot do not bring us under the gezar din (*verdict*) of ashem (*guilty*), we have bitachon before HASHEM.

²² And whatever we request, we receive from Him, because we are shomer of His mitzvot and the things pleasing before Him we practice.

²³ And this is the mitzvah of Him, that we have emunah b'Shem of the Ben HaElohim, Yehoshua, Rebbe, Melech HaMoshiach, and that we have ahavah one for another, as He gave mitzvah to us.

²⁴ And the one being shomer of His mitzvot makes his ma'on in Him and He makes His ma'on in him; and by this we have da'as that He abides in us, by the Ruach Hakodesh whom He gave to us.‡

4

¹ Chaverim, do not believe every ruach.* But test the ruchot (*spirits*), if they be of HASHEM, because many nevi'ei sheker have gone out into the Olam Hazei.

² By this we have da'as of the Ruach Hakodesh of HASHEM: every ruach which makes hoda'ah (*confession*) of Yehoshua, Rebbe, Melech HaMoshiach as having come in the basar is of HASHEM,

³ And every ruach which does not make hoda'ah of Yehoshua is not of HASHEM. And this is the ruach of the Anti-Moshiach, which you have heard that it is coming; and now it already is in the Olam Hazei.

‡ 3:24 Yn 14:21,23; Ro 8:9,14,16 * 4:1 Jer 29:8

⁴ Yeladim, you are of HASHEM, and you have overcome them, because greater is the One in you than the one in the Olam Hazeḥ.[†]

⁵ They are of the Olam Hazeḥ; therefore, of the Olam Hazeḥ they speak, and the Olam Hazeḥ pays heed to them.

⁶ We are of HASHEM; the one having da'as of HASHEM pays heed to us; he who is not of HASHEM does not pay heed to us. From this we have da'as of the Ruach[‡] of Emes and the ruach tatu'im (*spirit of delusion, error*).

⁷ Chaverim, let us have ahavah one for another, because ahavah is of HASHEM, and everyone having ahavah has been born of HASHEM and has da'as of HASHEM.

⁸ The one not having ahavah did not have da'as of HASHEM, because HASHEM is ahavah.

⁹ By this was made hisgalus of the ahavah of HASHEM among us, because HASHEM has sent His Ben Yechid into the Olam Hazeḥ that we may live through Him. §

¹⁰ In this is ahavah, not that we have had ahavah for HASHEM, but that HASHEM had ahavah for us and gave His Zun fun der Oybershter as a kapporah for chattoteinu.

¹¹ Chaverim, if HASHEM so had ahavah for us, also we ought to have ahavah one for another.

¹² No one has ever beheld HASHEM. If we have ahavah one for another, G-d makes His ma'on in us and the Ahavas HASHEM in us has been made shleimah.

¹³ By this we have da'as that we have our

[†] 4:4 2Kgs 6:16 [‡] 4:6 Hakodesh § 4:9 Yn 3:16

ma'on in Him and He in us, because of the Ruach Hakodesh of Him He has given us.

¹⁴ And we* have beheld and we give solemn hoda'ah that HaAv has sent HaBen as Moshi'a HaOlam (*Go'el, Oisleizer*).

¹⁵ Whoever makes hoda'ah (*confession*) that Yehoshua (*Yeshua*) is the Zun fun der Oybershter, HASHEM makes His ma'on in him and he in HASHEM.

¹⁶ And we have had da'as and emunah in the ahavah which HASHEM has for us. HASHEM is ahavah. The one making his ma'on in ahavah makes his ma'on in HASHEM and HASHEM in him.

¹⁷ By this has the ahavah become shleimah with us, that we may have bitachon in the Yom HaDin, because as that One is, so we are also in the Olam Haze.

¹⁸ Pachad (*fear*) is not in ahavah, but the ahavah hashleimah casts out pachad, because pachad has to do with pachad of the onesh (*punishment*) and the one with pachad has not been perfected in ahavah.

¹⁹ We have ahavah because rishonah He had ahavah for us.

²⁰ If anyone says I have ahavah for HASHEM and the Ach b'Moshiach he hates, he is a shakran (*liar*). For the one not having ahavah for the Ach b'Moshiach of him whom he has seen, how can he have ahavah for the Elohim whom he has not seen?

²¹ And this mitzvah we have from Him that the one having ahavah for HASHEM should have ahavah also for the Ach b'Moshiach of him.

* **4:14** Shlichim

5

¹ Everyone with emunah that Yehoshua (*Yeshua*) is the Rebbe, Melech HaMoshiach has been born of HASHEM, and everyone having ahavah for the One having begotten has also ahavah for the one begotten by Him.

² By this we have da'as that we have ahavah for the yeladim of HASHEM, when we have ahavas HASHEM and we are shomer over His mitzvot.

³ For this is the ahavas HASHEM, that we are shomer over His mitzvot, and His mitzvot are not burdensome.*

⁴ Because whatever† that has been born of HASHEM obtains nitzachon (*victory*) over the Olam Hazeh. And this is the nitzachon (*victory*), the nitzachon that overcomes the Olam Hazeh, even‡ our emunah (*faith*).

⁵ And who is the one overcoming the Olam Hazeh except the one with emunah that Yehoshua is the Zun fun der Oybershter?

⁶ This One is the One having come by mayim and dahm, Yehoshua, Rebbe, Melech HaMoshiach; not by the mayim only, but by the mayim and by the dahm; and the Ruach Hakodesh is the one giving solemn eidus, because the Ruach Hakodesh is HaEmes.

⁷ Because there are shloshah giving solemn eidus:

⁸ the Ruach Hakodesh and the mayim and the dahm, and the shloshah are for solemn eidus.

⁹ If the solemn eidus of Bnei Adam we receive, the solemn eidus of HASHEM is greater, because

* **5:3** Dt 30:11 † **5:4** refers to every believer ‡ **5:4** what makes us a believer

this is the eidus of HASHEM that He has testified concerning the Son of the Oybershter.

¹⁰ The one with emunah in the Zun fun der Oybershter has the eidus, even the eidus (*witness*), in himself; the one without emunah in HASHEM has made HASHEM a shakran (*liar*), because he has not had emunah in the eidus which HASHEM has testified concerning His Zun fun der Oybershter.

¹¹ And this is the eidus, that HASHEM gave Chayyei Olam to us, and this Chayyim is in His Zun fun der Oybershter.

¹² The one having HaBen has HaChayyim; the one not having the Zun fun der Oybershter does not have Chayyim.

¹³ These things I wrote to you who have emunah b'Shem the Zun fun der Oybershter; that you vada (*with certainty*) may have da'as that you have Chayyei Olam. §

¹⁴ And this is the bitachon which we have with Him, that if we daven and request anything according to His ratzon (*will*), He hears us.

¹⁵ And if we have da'as that He hears us, whatever we ask, we have da'as that we have the requests which we asked from Him.*

¹⁶ If anyone sees his Ach b'Moshiach sinning an averah not leading to mavet, he will ask and HASHEM will give to him Chayyim, to the ones sinning a chet not leading to mavet. There is an averah leading to mavet. I do not say we should make request concerning that averah.

¹⁷ Kol avon is chet, and there is chet not leading to mavet.

§ 5:13 Yn 20:31 * 5:15 1Kgs 3:12

¹⁸ We have da'as that everyone having been born of HASHEM does not continually sin, but the One having been born of G-d (*Zun fun der Oybershter Moshiach*) is shomer over him and HaSatan does not touch him.

¹⁹ We have da'as that we are of HASHEM and the whole Olam HazeH lies under HaSatan.

²⁰ And we have da'as that the Zun fun der Oybershter has come and has given us binah that we may have da'as of the One who is the True One, The Omein, and we are in the One who is The Omein, even in HaBen of Him, Moshiach Yehoshua. This one is the El HaAmitti and Chayyei Olam.[†]

²¹ Yeladim, keep yourselves from elilim.[‡]

[†] 5:20 Jer 24:7 [‡] 5:21 Jer 5:18

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