

Moshiach's Letter through the Shliach Sha'ul to Timotiyos (I)

¹ From Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua according to the authoritative command of the Dvar HASHEM, that is, HASHEM Moshieinu and Rebbe, Melech HaMoshiach Yehoshua tikvateynu.

² To Timotiyos, * a trueborn ben baEmunah (*son in the faith*). Chesed HASHEM, Rachamim HASHEM, and Shalom HASHEM from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

³ Even as I urged you to remain in Ephesus while I was going into Macedonia so that you might enjoin the gzeira (*authoritative command*) on certain persons not to teach heterodoxy,

⁴ Nor to focus on aggadah† and endless toldot (*genealogies*) which give rise to useless speculations in contrast to HASHEM's imun (*training*) in emunah.

⁵ But the tachlis (*purpose*) of the gzeira‡ is ahavah (*love*) out of a lev tahor (*pure heart*) and a clear matzpun (*conscience*) and emunah (*faith*) without tzevi'ut (*hypocrisy*).

⁶ Some people§ have missed the mark and deviated from these things to hevel (*vanity*), to divrei havohu (*words of emptiness*).

⁷ Wanting to teach Torah as rabbonim, they have binah neither of what they are talking about

* 1:2 Ac 16:1 † 1:4 Ti 1:14 ‡ 1:5 1:3 § 1:6 1:3

nor of the things about which they so confidently make assertions.

⁸ But we know that the Torah is beneficial if anyone's use of Torah is Torah-true.

⁹ This means one must have da'as that the Torah* is not intended for the anshei tzedek (*men of righteousness*) but for the bnei Belial and the poshei'im (*the ones transgressing, rebelling*), those without yirat Shomayim and the chote'im (*sinner*), osei to'eva (*doers of abomination*), profane people, killers of their own Av va'Em (*father and mother*),[†] and rotzeachim (*murderers*),

¹⁰ Zannayim (*fornicators*), shochvim es zachar (*homosexuals*), gonvei nefesh[‡] (*kidnapper, slave dealers*), shakranim (*liars*), nishba'im lasheker (*perjurers*) and whatever else is keneged (*against*) sound orthodox torah,[§]

¹¹ According to the Besuras HaGeulah kavod haElohim ham'vorach (*the Good News of Redemption of the glory of the blessed G-d*) with which I* was entrusted.

¹² Modeh ani (*I give thanks*) to the one having empowered me, Rebbe Melech HaMoshiach Yehoshua Adoneinu, because he considered me ne'eman (*faithful*), having appointed me to the rabbanut of Moshiach.[†]

¹³ Previously being one guilty of Chillul HASHEM gidduf (*blasphemy*), redifah (*persecution*), and [religious] terrorism, fort (*nevertheless*), I received

* **1:9** in reference to the mitzvot lo ta'aseh, the negative commandments, lo tachmod, lo tirtzach, lo tinaf, etc. † **1:9** Ex 21:15 ‡ **1:10**

Ex 21:16 § **1:10** Moshiach's Torah in correct Messianic teaching

* **1:11** Rav Sha'ul † **1:12** i.e., Messianic ministry

rachamim (*mercy*), because I acted in‡ ignorance in the absence of emunah.

¹⁴ And the Chen vaChesed Adoneinu superabounded with emunah and ahavah in Rebbe Melech HaMoshiach Yehoshua.

¹⁵ Trustworthy is the dvar Emes and worthy of all mekabel acceptance, that Rebbe, Melech, HaMoshiach Yehoshua came into the Olam Hazei to rescue chote'im, of whom I am the foremost.

¹⁶ But because of this, I received rachamim that in me, the foremost, Rebbe, Melech HaMoshiach Yehoshua might display all savlanut (*longsuffering, patience*), making me a mofet (*model*) to the ones about to have bitachon (*trust*) and emunah in Moshiach, resulting in Chayyei Olam.

¹⁷ Now to HaMelech HaOlamim, the One who is Ein Sof (*without end*), Whom no eye has seen, Adonoi echad, lo hakavod v'hatiferet mayhaolam v'ad haolam (*to him be honor and glory from forever to forever*). Omein.

¹⁸ This gzeira§ I commit to you, beni Timotiyos, according to hanevu'ot* (*the prophecies*) made previously about you, that by them you might war the good warfare,

¹⁹ Holding emunah and a clear matzpun (*conscience*), which some persons,† because they pushed aside a clear matzpun,‡ have suffered shipwreck in the§ emunah.

²⁰ Among these are Hymenaeus and Alexander, whom I handed over to HaSatan, that they might be taught not to commit Chillul HASHEM gidduf.

‡ 1:13 unregenerate § 1:18 1:3 * 1:18 4:14 † 1:19 1:3

‡ 1:19 1:5 § 1:19 Orthodox Jewish

2

¹ I urge, therefore, of first importance, davening, techinnah (*supplication*), tefillah (*prayer*), bakkashot (*petitions*), and hodayah (*thanksgiving*) be made on behalf of kol Bnei Adam (*all mankind*),

² On behalf of malchei eretz (*kings*) and on behalf of all the ones in authority, that we may lead a life of chayyei menuchah (*life of rest*) in all chasidus (*piety*) and yirat Shomayim (*reverence*).

³ This is good and acceptable before HASHEM Moshieinu,

⁴ Who wants kol Bnei Adam to have Yeshu'at Eloheynu (*the Salvation of our G-d*) and to come to da'as HaEmes (*knowledge of the truth*).

⁵ For Adonoi echad hu (*there is one G-d*) and there is also metavekh echad* (*one melitz*), one between HASHEM and kol Bnei Adam, the man Rebbe, Melech HaMoshiach Yehoshua,

⁶ The one who gave his nefesh† as a kofer (*ransom*), on behalf of all. The edut (*testimony*) of this was given at the right time.

⁷ And for this edut I was given the s'michah (*ordination*) of HASHEM as a karoze (*herald*), a maggid,‡ a Shliach (*Moshiach's emissary*) — I speak Emes, I do not speak sheker — and a [rabbinic] moreh (*teacher*) for the Nations in emunah and Emes.

⁸ I want, therefore, kol bnei Adam to daven in every shul, lifting up yadayim kodesh (*holy hands*) without ka'as (*anger*) and madon (*strife*).

⁹ Similarly also nashim (*women*) should adorn themselves with respectable comportment and

* 2:5 Job 33:23; Isa 43:27; cf. Dt 5:5,19-28 † 2:6 Isa 53:10-12

‡ 2:7 darshan (preacher) for Moshiach

tznius (*modesty, piety*) in appearance and with decency and propriety, not with coiffures and gold or pearls or costly clothing,

¹⁰ But with what is proper for nashim professing yirat Shomayim, that is, by means of ma'asim tovim (*good works*).

¹¹ Let the isha (*wife*) learn in silence in all submission.

¹² I do not allow an isha (*wife*) either to have teaching authority over or to have hishtaltut (*domination, taking control*) over [her] man, but to be in silence.

¹³ For Adam was formed rishonah (*first*), then Chavah.

¹⁴ And Adam was not deceived, but the isha, having been deceived, has come to be in averah (*transgression*).

¹⁵ But womankind will be saved through her childbearing if nashim remain in emunah and ahavah and kedushah with tznius. §

3

¹ Trustworthy is the dvar Emes: if anyone aspires to the congregational office of Mashgiach Ruchani (*Spiritual Overseer*) over the Adat HASHEM (*Congregation of G-d*), he desires a good task.

² It is necessary, therefore, for the congregational Mashgiach Ruchani to be without reproach, ba'al isha echat (*a one woman man/master*),* drug-free and clear-headed, a man of seichel, practiced

§ 2:15 2:9 * 3:2 See 1Sm 2:22-25, i.e., kedushah and tahorah characterized by heterosexuality, exclusivity, and fidelity

in *derech eretz* and *hachnosas orchim* (*hospitality*), skillful as a rabbinic *moreh* (*yeshiva teacher*),

³ Not a *shikkor* (*drunkard*) indulging in much wine, not violent but forbearing and *eidel* (*gentle, courteous*), not a *ba'al machlokes* (*quarrelsome person*), not a *gelt-loving kamtzan* (*miser*).

⁴ He must be a *ba'al bayit* who can manage his own household well, having his *banim* (*children*) in submission with all respect.

⁵ Now if anyone does not have *da'as* of how to manage his own *bais*, how will he be a *menahel ruchani* (*spiritual administrator*) who can give oversight to the *Kehillah* of *HASHEM*?

⁶ He must not be a neophyte in the *emunah* [of *Moshiach*], lest, having become a *ba'al gaavah* (*a haughty person*), he might fall into the *din HaSatan* (*the judgment or verdict of the Adversary, the Accuser*).

⁷ Now it is necessary also for him to have a *keter shem tov* (*good name*) with the outsiders, lest he might fall into reproach and a *pakh* (*pitfall, trap*) of *HaSatan*.

⁸ Messianic *Shammashim* similarly must be respectable men of *derech eretz*, not double-tongued, the *Shammash* not a *shikkor* (*drunkard*) indulging in much wine, not a lover of dishonest gain,

⁹ Keeping the *sod haemunah* (*the mystery of the faith*) with a clear *matzpun*[†] (*conscience*).

¹⁰ And let these Messianic *Shammashim* also be tested before holding office and then, if they prove

[†] 3:9 1:5,19

unreprovable, let them have the avodas hakodesh sherut (*ministry*) of Messianic Shammashim.

¹¹ Nashim‡(*women*) serving as Shammashim similarly must be tzidkaniyot (*righteous women*), respectable, not yentas with mouths of lashon hora and rekhilus (*gossip*), but nashim who are temperate and faithful in all things.

¹² Let the Shammashim be ba'alei isha achat (*one wife husbands*), managing well their banim and their own batim (*households*).

¹³ For the ones having served well in the avodas hakodesh of Messianic Shammashim acquire for themselves a good standing and much bitachon in emunah in Rebbe, Melech HaMoshiach Yehoshua.

¹⁴ I have the tikvah to come to you soon, but I am writing these directives so that,

¹⁵ If I delay, you may have da'as of the halachah in the Beis HASHEM, which is the Adat HaEl Chai (*the Community of the Living G-d*), the amrud (*pillar*) and yesod (*foundation*) of HaEmes.

¹⁶ And confessedly great is the sod of chasidus:§

Elokim was manifested in basar,
was vindicated* by the Ruach HaKodesh,
was seen by malachim,
was proclaimed among the Nations,
was believed on in the world,
was taken up in kavod.

4

¹ Now the Ruach HaKodesh says befeirush (*explicitly*) that in the acharit hayamim some will

‡ 3:11 see Ro 16:1 § 3:16 see 1Ti 3:9 * 3:16 proven just

become meshummad (*apostate*) from the emunah,* giving heed to deceitful ruchot†(*spirits*) and teachings of shedim,

2 Through the tzevi'ut (*hypocrisy*) of ones‡ speaking sheker, the matzpun of whom is seared as with a branding iron.

3 Such will forbid nisu'im (*marriage*), commanding an issur (*prohibition*) against that ma'akhal which HASHEM created for partaking with hodayah by the ma'aminim in Moshiach and by the ones who have da'as of HaEmes,

4 Because the whole Bri'ah (*Creation*) that HASHEM has created is tov§ and nothing is to be rejected that is received with hodayah.

5 For it is being set apart as kodesh through the dvar HASHEM and tefillos and brachot.

6 By presenting these things to the Achim* you will be a good k'li kodesh (*minister*) of Rebbe, Melech HaMoshiach Yehoshua, you will be one nourished with the divrei haemunah and the torah yeshara (*good, straight Orthodox Jewish teaching*) which you have followed.

7 But the worldly aggadot and bubbemeises (*old wives tales*), refuse. Rather, train yourself† for chasidus.‡

8 For hitammelut (*bodily exercise or training*) is kedai (*profitable*) a bissle, but chasidus§ is profitable in every way, holding havtachah (*promise*) of Chayyim now in the Olam Hazeh, and, later, of Olam Habah.

* 4:1 of Moshiach † 4:1 1Y 4:1 ‡ 4:2 morei sheker § 4:4 Gn 1:4,10,12,18,21,25,31 * 4:6 in Moshiach † 4:7 1:4 ‡ 4:7 in Moshiach § 4:8 in Moshiach

⁹ This dvar torah is trustworthy and worthy of all acceptance.

¹⁰ For to this end we labor and strive at the melachah (*task*), because we have set tikvateynu in the EL CHAI* who is Moshi'a (*Savior*) of kol Bnei Adam, that is, the ma'aminim.†

¹¹ On these things insist and say shiurim.

¹² Let no one regard with contempt your tza'irut (*youth*), but become a mofet (*example*) for the ma'aminim‡ in loшон (*speech*), in hitnahagut (*conduct*), in ahavah, in emunah, and in lev tahor.

¹³ Until I come, attend to the kri'ah betzibbur (*congregational public reading*) of the Kitvei Hakodesh, attend to the Messianic hatafah (*preaching*) and to the Messianic hora'ah (*instruction, teaching*).

¹⁴ Do not neglect the matanah (*gift*) in you which was given to you by means of dvar hanevu'ah (*prophecy*) with the s'michah administered by the Ziknei HaKehillah.

¹⁵ Put these things into practice, that your progress in shomer masoret (*religious devotion*) may be manifest to all.

¹⁶ Be shomer both toward yourself and toward your Messianic hora'ah (*instruction*), and be arain getun (*engrossed*), torud (*completely absorbed and involved*) in them. For by so doing this, you will come to Yeshu'at Eloheynu, and this means not only you yourself but also those who hear your hatafah.§

* 4:10 Josh 3:10 † 4:10 in Moshiach Adoneinu ‡ 4:12 in Moshiach § 4:16 about Rebbe Melech HaMoshiach

5

¹ To a Zaken do not speak harsh rebuke. Rather entreat him as an abba. Treat the bochrin as achim (*brothers*).

² Elderly nashim treat as imahot (*mothers*); younger nashim as achayot (*sisters*) in all hatohar (*moral purity*).

³ Honor [with support] almanot (*widows*) that are really almanot.

⁴ But if any almanah has banim or bnei banim, let the banim or bnei banim learn first to show yirat Shomayim vis-a-vis their own bais and to render recompense to the horim (*parents*), for this is acceptable in the sight of HASHEM.

⁵ Now the true almanah, left alone, has set her tikvah on HASHEM and continues in her techinah* and her tefillos yomam valailah.

⁶ But the one living in ahavat ta'anugot (*hedonism*) has died while living.

⁷ And insist on these things, that the almanot be irreproachable.

⁸ But if anyone does not get a parnasah to provide for his own mishpochah and especially his own bais, he has denied the emunah† and is worse than an Apikoros (*skeptic, unbeliever*).

⁹ Let an almanah be enrolled on the‡ list if she is not less than sixty years old, nesu'ah l'ish echad (*a one man woman*),

¹⁰ being commended by ma'asim tovim, having brought up banim, having showed hachnosas orchim, having washed the feet of the Kedoshim,

* 5:5 2:1 † 5:8 of Moshiach ‡ 5:9 kehillah support

having given *nechamah (comfort)* to the oppressed, having devoted herself to every *ma'aseh tov*.

¹¹ But younger almanot refuse, for, when they have *ta'avah (lust)*, in disregard of Moshiach they want *nissu'in (marriage)*,§

¹² Having *harsha'ah (condemnation, conviction)*, because their first *havtachah (promise, pledge to ministry)* they annulled.*

¹³ And at the same time also they learn *atzlut*, going around house to house, and not only idle but also *platke machers (gossipy intriguers)* and busybodies, speaking things they ought not.

¹⁴ Therefore, I counsel younger almanot to proceed with *nissu'in (marriage)*, to bear *banim*, to manage the *bais*, giving no occasion to the *mitnagged (opponent, antagonist)* to reproach us.

¹⁵ For already some almanot have turned aside to follow *HaSatan*.

¹⁶ If any *ma'aminah (believing woman)* has in her *mishpochah (family)* almanot, let her assist her almanot and let not Moshiach's *Kehillah* be burdened, that indeed Moshiach's *Kehillah* may assist the ones who are true almanot.†

¹⁷ Let the *Zekenim‡(elders)* who have ruled well be considered worthy of double *kavod*, especially the *Zekenim* laboring in *Messianic hatafah (preaching)* and *Messianic hora'ah (teaching)*.

¹⁸ For the *Kitvei HaKodesh* says, *LO TACHSOM SHOR BEDISHO (You shall not muzzle the ox while he is treading out the grain)*,§ and “Worthy is the

§ 5:11 see 1Ti 5:9 * 5:12 1Ti 5:9 † 5:16 1Ti 5:9 ‡ 5:17 see Ex 12:21 § 5:18 Dt 25:4

workman of his wages.”*

¹⁹ Do not receive an accusation against a Zaken (*Elder*), unless on the PI SHNI EDIM O AL PI SHLOSHA EDIM (*testimony of two or three witnesses*).†

²⁰ The Zekenim that are sinning, expose before all, that the rest also may have yirat Shomayim.

²¹ I charge you before HASHEM and Moshiach Yehoshua and the malachim habechirim (*chosen angels*) that these directives you keep without discrimination, doing nothing on the mekor (*basis*) of masoh panim (*partiality*).

²² Give s'michah quickly to no one nor participate in the chatta'im (*sins*) of others; keep yourself tahor.

²³ No longer drink only mayim, but use a little yayin because of your stomach and your frequent illnesses.

²⁴ With some, their chatta'im are obvious, going before them to mishpat, but with others, some chatta'im indeed follow after them.‡

²⁵ Likewise, also ma'asim tovim are borur (*obvious*), but even when they are not, they cannot be hidden.

6

¹ As many avadim as are under the ol (*yoke*) of slavery let them consider their own adonim as worthy of all kavod, lest the name of HASHEM and torateynu (*our teaching*) suffer Chillul HASHEM gidduf.

* 5:18 see Lk 10:7 † 5:19 Dt 19:15 ‡ 5:24 to the Yom HaDin

² And let the ma'aminim* that have adonim not disrespect their masters because their adonim are achim, but let them all the more render service to them because the ones receiving benefit from their sherut hatov are ma'aminim in Moshiach and ahuvim.

Say shiurim on these things and exhort them.

³ If anyone teaches heterodoxy (*a doctrine that has a chiluk or difference*) and does not agree with the orthodox Jewish teaching of Yehoshua the Moshiach Adoneinu and with torah conforming to chasidus,

⁴ He has succumbed to gaa'vah (*conceit*), having binah of nothing, but having a morbid craving for controversies and disputes over devarim out of which comes kinah (*envy*), madon (*strife*), lashon hora (*evil speaking*), chashadot merusha'im (*evil suspicions*),

⁵ And constant friction between men corrupted in their minds and having become bereft of HaEmes, thinking chasidus to be a means of financial revach.

⁶ But chasidus with tzufriedenkait (*contentment*) is great revach (*gain, profit*).

⁷ For we brought nothing into the Olam Hazei, neither are we able to carry anything out of it,

⁸ But having okhel (*food*) and begadim (*clothes*), with these we will be satisfied.

⁹ But the ones desiring to be oishirim (*rich men*) fall into nisayon (*temptation*) and into a pakh (*trap*) and into many foolish and destructive ta'avot (*lusts*) which plunge men into cherem and Avaddon (*destruction*).

* 6:2 in Moshiach

¹⁰ For the ahavas hakesef (*love of money*) is the shoresh (*root*) of kol hara'ot (*all evils*), which some, craving, were thereby led away from the emunah[†] and pierced themselves with many machovim (*sorrows*).

¹¹ But you, ish haElohim (*man of G-d*), flee these things. Pursue tzedek, chasidus, emunah, ahavah, savlanut, and anavah.

¹² Fight the good fight of emunah; lay hold of the Chayyei Olam to which you were called when you made the hoda'ah yafah (*good confession*) before edim rabbim (*many witnesses*).

¹³ I charge you before HASHEM, the one giving Chayyim to all things, and before Rebbe, Melech HaMoshiach Yehoshua, the one having testified the hoda'ah yafah (*good confession*) before Pontius Pilate,

¹⁴ I charge you to be shomer over the mitzvoh[‡] spotlessly, irreproachably, until the appearing of Moshiach Adoneinu Yehoshua,

¹⁵ Which He will make manifest at the right time — HaMvorach, HaRibbon HaYachid, Melech HaMelachim and Adon HaAdonim.

¹⁶ To the One who is alone haAlmavet (*Immortal*), dwelling in Ohr unapproachable, whom no man among Bnei Adam saw, neither is able to see, lo hakavod v'hagevurah l'olam va'ed. Omein.

¹⁷ Charge the oishirim in the Olam Hazeh not to walk in gaa'vah (*pride*) and high-mindedness, neither to put their tikvah (*hope*) in the uncertainty of their osher but in HASHEM who richly grants us all things for enjoyment.

[†] 6:10 of Rebbe, Melech HaMoshiach [‡] 6:14 of Moshiach

¹⁸ Charge the oishirim to do HaTov, to be rich in ma'asim tovim, to demonstrate rochav lev (*generosity*) and willingness to do gemilus chesed,

¹⁹ Treasuring up for themselves a yesod tov (*good foundation*) for Olam Habah that they may lay hold of HaChayyim HaAmittiyim.

²⁰ O Timotiyos, the pikkadon (*deposit*)§ entrusted to you be shomer over, turning away from the profane empty utterances and oppositions of the falsely named Da'as* (*Knowledge*),

²¹ By which, some, professing, missed the mark concerning the emunah.† Chen v'Chesed HASHEM be with you.

§ 6:20 of Moshiach's torah, Ac 2:42 * 6:20 proto-Gnostic, see 1Y 1–5 † 6:21 of Rebbe, Melech HaMoshiach

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