

## Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Thessalonika (II)

<sup>1</sup> From Sha'ul and Silvanus (*Sila*) and Timotiyos.

To the Kehillah of the inhabitants of the city of Thessalonika, the Kehillah in HASHEM, in Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu,

<sup>2</sup> Chen v'Chesed HASHEM to you and Shalom from Elohim Avinu and Rebbe Melech HaMoshiach Yehoshua Adoneinu.

<sup>3</sup> With continuous hodayah (*thanksgiving*) we ought to make brachot to HASHEM concerning you, Achim b'Moshiach, as is fitting, because your emunah is increasing abundantly and the ahavah (*agape*) every one of you has for the other is growing.

<sup>4</sup> Therefore, we ourselves glory in you in all the kehillot of HASHEM for your zitzfleisch (*patience*) and emunah in all the redifot (*persecutions*) and the tzoros you are enduring.

<sup>5</sup> This is kluhr (*obvious*) that here is a manifest siman (*sign, indication*) of the yashar mishpat (*righteous judgment*) of HASHEM intended for you to be deemed worthy of the Malchut HASHEM, on behalf of which also you undergo\* yissurim.

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\* [1:5 Chevlei Moshiach](#)

<sup>6</sup> Indeed it is tzaddik (*a thing examined and found to be right*) for HASHEM to repay with tzarah (*tribulation*) those who bring tzarah (*tribulation*) on you,

<sup>7</sup> And to recompense you, the ones suffering tzarah (*tribulation*), with revachah (*relief*) along with us at the Apocalypse of [Moshiach] Yehoshua Adoneinu from Shomayim with the malachim of his oz (*power*)

<sup>8</sup> BELAHAVEI EISH<sup>†</sup>(*in flaming fire*), giving Onesh to the ones not knowing HASHEM and to the ones not obeying the Besuras HaGeulah of [Moshiach] Yehoshua Adoneinu.

<sup>9</sup> These are the ones who will pay an Onesh of Avaddon Olam (*Eternal Destruction*)<sup>‡</sup> away from the Shekhinah of HASHEM UMEHADAR GE'ONOS<sup>§</sup>(*and from the splendor of his majesty*),

<sup>10</sup> When He comes to be glorified among His Kedoshim and to be marveled at among all the ma'aminim\* in YOM HAHU<sup>†</sup>(*that Day*), because our [martyr's] eidus<sup>‡</sup> to you was believed.

<sup>11</sup> To this end also we make tefillos always concerning you that Eloheinu may count you worthy of the Kri'ah (*Calling*) and by His gevurah may fulfill every chafetz hatov (*good desire*) and ma'aseh haemunah (*work of faith*),

<sup>12</sup> In order that ha-Shem (*the Name*) of [Moshiach] Adoneinu Yehoshua may be glorified in you, and you, in him,<sup>§</sup> according to the unmer-

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† **1:8** Isa 66:15    ‡ **1:9** Gehinnom    § **1:9** Isa 2:19    \* **1:10** in Moshiach    † **1:10** Isa 2:11    ‡ **1:10** The word can mean witness al kiddush ha-Shem    § **1:12** Moshiach

ited Chen v'Chesed of Eloheinu and Moshiach Yehoshua Adoneinu.

## 2

<sup>1</sup> We ask you, Achim b'Moshiach, concerning the Bias HaMoshiach (*the Arrival, Coming of Moshiach*) Yehoshua Adoneinu and our being gathered together to him,\*

<sup>2</sup> that you not become too hastily disturbed from your spiritual composure nor frightened either by a ruach or by a dibur (*saying, utterance*) or by an iggeret (*letter*), as if from us, saying that the YOM HASHEM†(*Day of the L-rd*) has come.

<sup>3</sup> Let no one in any way lead you astray, because, unless the Merid (Rebellion, Revolt, the‡ Shmad Betrayal Defection of Apostasy, the Azivah Abandonment) Desertion comes rishonah (*first*), and the Apocalypse of the Ish HaMufkarut (*Man of Lawlessness*), the Ish HaChatta'ah Ben HaAvaddon (*Man of Sin, Son of Destruction Anti-Moshiach*) is unveiled...

<sup>4</sup> I'm referring to the one setting himself against and exalting himself AL KOL ELŠ(*above every G-d*), above all that is given the appellation “G-d” or object of worship, with the result that in the Beis Hamikdash Heikhal he sits down on the MOSHAV ELOHIM\* (*throne of G-d*), proclaiming that he himself is Elohim...

<sup>5</sup> Do you not recall that when I was still with you I was telling you these things?

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\* 2:1 Moshiach † 2:2 Am 5:18 ‡ 2:3 Anti-Moshiach § 2:4 Dan 11:36 \* 2:4 Ezek 28:2

<sup>6</sup> Yet you have da'as of what is holding back and restraining<sup>†</sup> now, so that he<sup>‡</sup> may be unveiled and revealed in his own time.

<sup>7</sup> For the Sod HaMufkarut (*Mystery of Lawlessness*) is already working; only he who holds back and restrains just now will do so until he is out of the way.

<sup>8</sup> And then the Ish HaMufkarut (*the Man of Lawlessness*)<sup>§</sup> will be revealed, whom HaAdon\* will destroy by the RUACH<sup>†</sup> of His mouth and will wipe out at the appearance of His Bi'as (*HaMoshiach, His Parousia, Coming*).

<sup>9</sup> The Bi'as Anti-Moshiach (*Coming, Parousia, of Anti-Moshiach*) is according to the working of HaSatan with all false ko'ach (*power*) and otot (*signs*) and pseudo moftim (*wonders*),

<sup>10</sup> And with all deception of resha (*wickedness*) for those who are perishing, because they were not being mekabel (*receiving*) the Ahavas HaEmes (*Love of the Truth*) so that they have the Geulah deliverance.

<sup>11</sup> And for this reason HASHEM sends to them a powerful madduchei shav (*false enticement, delusion*) in order that they believe what is sheker.<sup>‡</sup>

<sup>12</sup> This is for the tachlis (*purpose*) of condemning to Onesh<sup>§</sup> all the ones who have no emunah in HaEmes, but instead have had delight in resha.

<sup>13</sup> But we ought always to offer hodayah (*thanksgiving*) and make brachot to HASHEM concerning you, Achim b'Moshiach, ahuvei

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† 2:6 Anti-Moshiach ‡ 2:6 Anti-Moshiach § 2:8 Anti-Moshiach

\* 2:8 Moshiach Yehoshua, Mal 3:1; Ps 110:1; Dan 7:13-14 † 2:8 Isa 11:4 ‡ 2:11 1Kgs 22:22 § 2:12 Gehinnom

HASHEM, because HASHEM chose you as bikkurim (*first fruits*) for the Geulah through mekudash b'Ruach HaKodesh (*being set apart as holy in the Ruach HaKodesh*) and through emunah in HaEmes.

<sup>14</sup> This is HaEmes to which HASHEM called you through our Besuras HaGeulah to the obtaining of the kavod of Rebbe Melech HaMoshiach Adoneinu Yehoshua.

<sup>15</sup> So then, Achim b'Moshiach, stand fast and hold fast to the\* emunah, the Moshiach's pnimiyus haTorah that was handed over and transmitted to you, which you were taught, whether by divrei pinu (*words of our mouth*) or by our iggeret hakodesh.

<sup>16</sup> Now may HaMelech HaMoshiach Yehoshua Adoneinu Himself and Elohim Avinu, who has regarded us with ahavah (*agape*), and has granted us nechamat olam (*eternal consolation*) and tikvah tovah (*good hope*) by the unmerited Chesed of HASHEM,

<sup>17</sup> May He give chozek (*strength*) and encouragement to you in every mitzvah (*good deed*) you do and in every dibur (*utterance*) you speak.

### 3

<sup>1</sup> Lemaskana (*finally*), Achim b'Moshiach, daven for us, that the Dvar HASHEM will run on and be lifted up in kavod, just as it is also with you,

<sup>2</sup> And that we may be delivered from anshei resha (*men of wickedness*), for not all possess the Messianic emunah.

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\* [2:15](#) orthodox Jewish

<sup>3</sup> But Ne'emán (*Faithful*) is HASHEM who gives you chozek (*strength*) and is shomer over you, guarding you from the Evil One.

<sup>4</sup> And we have bitachon in HASHEM concerning you, that you are doing and will continue to do what we have directed.

<sup>5</sup> Now may HASHEM direct your levavot in the Ahavas HASHEM and into the savlanut of Moshiaich.

<sup>6</sup> Now we charge you, Achim b'Moshiach, b'Shem Adoneinu Rebbe, Melech HaMoshiach Yehoshua, to shun chavrusashaft (*association*) with every one of the Achim b'Moshiach who follows the derech habatlanim (*way of idlers*) and walks not according to Moshiaich's [pnimiyus] haTorah that was handed over and transmitted to you and which you received from us.\*

<sup>7</sup> For you yourselves have da'as how it is necessary to imitate us as a mofet, a role model, because we† were not batlanim (*idlers*) among you.

<sup>8</sup> Nor did we eat lechem (*food*) from anyone gratis, but in labor and exertion lailah v'yomam (*night and day*) we were working for the tachlis (*purpose*) of not weighing down and burdening any one of you;

<sup>9</sup> Not because we do not have the zchus (*right*), but in order that we impart ourselves as a mofet (*role model*) to you that you might imitate us.

<sup>10</sup> For even when we were with you, this we used to direct you: that if anyone will not be a po'el (*worker*), neither let him be an ochel (*eater*).‡

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\* **3:6** Shlichim † **3:7** Shlichim ‡ **3:10** Gn 3:19

<sup>11</sup> For we hear that some among you are leading the life of a batlan (*loafer*), not being busy with a parnasah, but being busybodies with hitarevut (*meddlesomeness*).

<sup>12</sup> Now such persons we are directing and exhort in Rebbe, Melech HaMoshiach Yehoshua Adoneinu to work with quietness that they may eat their own lechem.

<sup>13</sup> But you, Achim b'Moshiach, do not lose chozek in well-doing.

<sup>14</sup> But if anyone does not obey the gzeira (*injunction*) in this iggeret hakodesh (*holy letter*), take special notice of that one; do not have chavrusashaft (*association*) with him, for the tachlis (*purpose*) of stirring him with a sense of bushah (*shame*).

<sup>15</sup> And do not consider (*him*) an oyev (*enemy*) but warn him as an Ach b'Moshiach.

<sup>16</sup> Now may Elohei HaShalom Himself grant you shalom in every way. HASHEM be with you all.

<sup>17</sup> I, [Rav] Sha'ul, send Drishat Shalom greetings in my own handwriting, which is the distinctive siman (*sign*) in every iggeret hakodesh; this is the way I write.

<sup>18</sup> The unmerited Chen v'Chesed HASHEM of Rebbe, Melech HaMoshiach Adoneinu Yehoshua be with you all.

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