

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

¹ Sha'ul, a Shliach of Rebbe, Melech HaMoshiach Yehoshua birtzon HASHEM (*by the will of G-d*), according to the havtachah haChayyim (*promise of Life*) in Moshiach Yehoshua.

² To Timotiyos, beni haahuv (*my beloved son*). Chesed HASHEM, Rachamim HASHEM and Shalom HASHEM from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.

³ Modeh Ani (*I give thanks*) to HASHEM whom I offer avodas hakodesh service with a clear matzpun – as did the Avot of me – when I remember you constantly in my tefillos.

⁴ As I remember your weeping, I want to see you, that I may be filled with simcha.

⁵ I remember your genuine emunah,* which dwelt first in Lois your savtah (*grandmother; bobe*) and in your Em, Eunice, and I have been persuaded dwells also in you.

⁶ For which reason I remind you to meorer (*rekindle*) the matnat Elohim, (*the gift of HASHEM*) which is in you through my conferring of s'michah (*ordination*).†

* 1:5 in Moshiach † 1:6 1Ti 4:14

⁷ For HASHEM did not bestow upon us a ruach of pachad (*terror*), but of gevurah (*miraculous power*) and of ahavah (*love*) and of sound havchanah (*judgment*).

⁸ Do not, therefore, be ashamed of the eidus of Adoneinu nor of me, his asir (*prisoner*), but suffer together with me for the Besuras HaGeulah in the ko'ach of HASHEM,

⁹ The one having granted us Yeshu'at Eloheinu and having called us with a kri'ah kedoshah (*holy calling*), not according to the ma'asim of us but according to his own tachlis (*purpose*) and chesed having been given to us in Rebbe, Melech HaMoshiach Yehoshua before Yamim HaOlam,

¹⁰ But having been manifested now through the appearing of Moshieinu Moshiach Yehoshua, who nullified death[‡] and also brought Chayyim and alkillayon (*incorruptibility*) to light through the Besuras HaGeulah,

¹¹ For which I was appointed a karo^z (*herald*), a maggid (*darshan, preacher*), a Shliach and a rabbi (*teacher*).

¹² It is because of these things also that I suffer. But I am not ashamed, for I know whom I have believed and I have been persuaded that He is able to stand shomer, guarding[§] until HaYom HaHu the* pikkadon (*deposit*) entrusted to Him by me.

¹³ Follow the pattern of sound orthodox Jewish devarim which you heard from me, in emunah and ahavah in Rebbe, Melech HaMoshiach Yehoshua.

[‡] **1:10** i.e., his own histalkus and Mavet itself § **1:12** preserving

* **1:12** orthodox Jewish, see 1Ti 6:20

¹⁴ Stand shomer over the orthodox Jewish pikkadon entrusted to you through the Ruach Hakodesh dwelling in us.

¹⁵ Of this you have da'as: all the ones in Asia, of whom are Phygelus and Hermogenes, turned away from me.

¹⁶ May HASHEM grant rachamim to the bais of Onesiphorus, because often he refreshed me and he was not ashamed of my sharsherot.

¹⁷ For, when he was in Rome, he sought me with zerizut and found me.

¹⁸ May Adoneinu grant to him to find rachamim from HASHEM in HaYom HaHu.[†] Also, while in Ephesus in how many ways he did avodas hakodesh you know very well.

2

¹ You, therefore, beni, be empowered in the Chen v'Chesed which is in Rebbe, Melech HaMoshiach Yehoshua.

² And what things you heard from me through edim rabbim, these things commit to anashim ne'emanim (*faithful men*) of zrizus (*reliability*) who will be qualified rabbinic morim to teach others also.

³ Take your place in suffering as a chaiyal tov (*good soldier*) of Rebbe, Melech HaMoshiach Yehoshua.

⁴ No one on duty as a chaiyal is entangled with the everyday chiloni (*secular*) affairs of inactive duty, in order that he may please the One who has enlisted him.

[†] 1:18 2Ti 1:12

⁵ And no participant in an athletic tacharut (*competition*) is crowned unless he competes according to the rules.

⁶ It is the hard working ikkar (*farmer*) who ought to have the rishonah mipri ha'adamah (*the first share from the harvest of the earth*).

⁷ Let your hitbonenut be on what I say, for HASHEM will give to you binah in all things.

⁸ Remember Rebbe, Melech HaMoshiach Yehoshua, of the zera Dovid, and remember the Tchiyas HaMoshiach, according to my Besuras HaGeulah,

⁹ For which I suffer as if I were an evil-doer, even to the point of the bais hasohar's bonds, but the Dvar HASHEM has no bonds.

¹⁰ Therefore, I endure all things for the sake of the Bechirim (*the Chosen ones*), in order that they also may obtain the Yeshu'at HaEloheinu in Rebbe, Melech HaMoshiach Yehoshua with kavod olamim.

¹¹ Trustworthy is HASHEM, for if we died* with Him, also we will live† with Him.

¹² If we endure, we also will reign with Him; if we will deny Him, He also will deny us.

¹³ If we are not ne'emanim (*faithful*), He remains ne'eman (*faithful*), for to deny Himself, He is not able.

¹⁴ Remind them of these things, solemnly warning them in the presence of HASHEM not to be engaged in disputes over devarim, which is not beneficial, but only ruins the hearers.

* **2:11** to the Olam Hazeh † **2:11** in the Olam Habah

¹⁵ Do your best to shtel zich (*apply yourself*), to present yourself to HASHEM as one approved, a po'el (*workman*) without bushah (*shame*), keeping on a derech yashar the Dvar HaEmes.

¹⁶ But profane chatter bereft of kedushah, avoid, for such will advance that which is frai (*irreligious*).

¹⁷ Their lashon hora will spread like gangrene, as in the case of Hymenaeus and Philetus,

¹⁸ Who concerning HaEmes missed the mark, teaching that the Techiyas HaMesim has already occurred. They are overthrowing the emunah of some.

¹⁹ Al kol panim (*nevertheless*), the solid yesod of HASHEM stands firm and zicher (*certain*), having this seal: V'YODA' HASHEM ES ASHER LO (*HASHEM knows the ones who are his*);[‡] and let everyone who names the name of HASHEM depart from avel (*iniquity, gross injustice*).

²⁰ In a bais gadol, there are not only k'lei (*vessels*) of gold and silver but also those wooden ones and earthen ones: some, for honorable use; others, for dishonorable use.

²¹ If anyone makes himself tahor from these things he will be a k'li vessel for honorable use, having been set aside as kodesh, useful to HaAdon, ready for every ma'aseh tov.

²² But flee from the ta'avot hane'urim (*lusts of youth*)[§] and pursue tzedek, emunah, ahavah, and shalom with the ones calling on Adoneinu out of a lev tahor.

[‡] 2:19 Num 16:5 [§] 2:22 Ps 25:7

²³ But speculations characterized by narrishkait and lacking da'as – such refuse, knowing that they produce fights.

²⁴ And an eved HASHEM ought not be a Ba'al Machlokes (*quarrelsome person*), but ought to be eidel (*gentle, courteous*) to all, a skilled rabbinic moreh, savlan (*patient*),

²⁵ Correcting the mitnaggedim (*opponents*) in anavat ruach (*a spirit of meekness*), in the tikvah that HASHEM may efsher (*perhaps*) grant them teshuva, resulting in da'as HaEmes,

²⁶ And that they may come to their senses, escaping the pakh (*trap*) of HaSatan, after having been captured by him to do his will.

3

¹ But of this have da'as, that in the acharit hayamim there will be terrible times,

² For Bnei Adam will be in love with self, ohavei kesef (*lovers of money*), ga'avtanim (*proud boasters*), speakers of lashon hora, disobedient to horim (*parents*), without hakarat todah (*gratitude*), without kedushah,

³ Without ahavah, unforgiving and irreconcilable, without shlitah atzmi (*self-control*), bestial, son'ei HaTov (*haters of the Good*),

⁴ Treacherous, reckless, conceited, ohavei ta'anugot (*lovers of pleasures*) rather than ohavei HASHEM,

⁵ Having an outward form of chasidus but the ko'ach having denied. Turn away from these.

⁶ For of such are the morim entering into homes and capturing weak-willed nashim laden with chatta'im, led away by various ta'avot,

⁷ Always learning but never being able to come to da'as HaEmes.

⁸ As Jannes and Jambres opposed Moshe Rabbeinu, so also these oppose HaEmes. These men have been corrupted in their mind and are failures with respect to the emunah,*

⁹ But they will not proceed very far, for the sichlut (*folly, stupidity*) of them will likewise become conspicuous to all.

¹⁰ But you closely followed my torah, my halichah, my tachlis, my emunah, my savlanut (*patience*), my ahavah, my endurance,

¹¹ The redifot (*persecutions*) and Messianic yisurim (*sufferings*) which happened to me in Antioch, in Iconium, in Lystra, what kind of redifot I endured. And out of all Adoneinu rescued me.

¹² Also all the ones wanting to live as chasidim in Rebbe, Melech HaMoshiach Yehoshua will be persecuted,

¹³ But anashim ra'im and impostors will progress to their abysmal worst, misleading and being misled.

¹⁴ But, you, remain in the shiurim you learned, and the things you were convinced of, knowing under which rabbi you sat,

¹⁵ And that from infancy you have known the Kitvei HaKodesh, which are able to make you chacham with a view to Yeshu'at Eloheynu

* 3:8 of Moshiach, Yd 1:3

through emunah in Rebbe, Melech HaMoshiach Yehoshua.

¹⁶ The entire Kitvei HaKodesh is HASHEM-breathed and useful for hora'ah (*teaching*), for reproof, for correction, for training in tzedek,

¹⁷ That the ish haElohim may be proficient, having been equipped for every one of the ma'asim tovim.

4

¹ I solemnly charge you before HASHEM and Moshiach Yehoshua, the imminent Shofet of the living and dead, and by the Bi'as HaMoshiach and His Malchut:

² Attend to the hatafah (*preaching*) of the Dvar HASHEM. Be ready in season, out of season, expose, rebuke, encourage, with all long suffering and hora'ah (*teaching*).

³ For there will be a time when sound charedi (*orthodox*) hora'ah they will not tolerate, but according to their ta'avot they will accumulate morim to tickle their ears.

⁴ And from HaEmes of HASHEM they will turn their ear away shmad and to aggadah they will be turned aside.

⁵ But, you, exercise shlitah atzmi (*self-control*) in all things, suffer hardship, do the work of a mevasser of the Besuras HaGeulah, fully carry out your avodas kodesh ministry of kiruv rechokim (*bringing near the far away ones*).

⁶ For already I am being poured out, and the time of my avekfor (*departure*),* has come.

* **4:6** See Pp 1:23

⁷ The milchemet tzedek (*war of righteousness*) I have fought, the course I have finished, the emunah[†] I have been shomer over.

⁸ Henceforth, there is laid up for me the keter hatzedakah (*crown of righteousness*) which Adoneinu, the Shofet Tzedek, will give to me in HaYom HaHu, and not only to me, but also to all the ones who are ohavei Bi'as HaMoshiach.

⁹ Have zerizut (*diligence*) to come to me quickly.

¹⁰ For Demas deserted me. Having loved the Olam Hazeh, he departed for Thessalonika; Crescens, to Galatia; Titos, to Dalmatia.

¹¹ Lukas alone is with me. Get Markos and bring him with you, for he is useful to me for avodas hakodesh.

¹² Now Tychicus I sent to Ephesus.

¹³ When you come, bring the cloak which I left behind in Troas with Carpus, and the megillos, especially the parchments.

¹⁴ Alexander the coppersmith did ra'ot rabbot (*much evil*) to me; Adonoi will repay him L'ISH K'MA'ASEIHU (*to each as his deeds*).[‡]

¹⁵ You also watch out for him, because he greatly opposed our message. §

¹⁶ At my first hitstaddekut (*defense*), no one came to be with me, but all forsook me. May it not be counted against them.

¹⁷ But Adoneinu stood with me, and empowered me, that through me the hachrazah (*proclamation, kerygma*) of the Besuras HaGeulah might be

[†] 4:7 Yd 1:3

[‡] 4:14 Ps 62:12

§ 4:15 about Rebbe, Melech

HaMoshiach

fully preached and all the Nations might hear it.
And I was rescued out of the mouth of the lion.

¹⁸ HASHEM will rescue me from every evil work
and thus will bring me safely into his Malchut
HaShomayim. Lo haKavod l'olam va'ed. Omein.

¹⁹ Drishat Shalom to Prisca and Aquila and the
bais of Onesiphorus.

²⁰ Erastus remained in Corinth, but Trophimus,
ailing, I left behind in Miletus.

²¹ Make haste to come before winter. Drishat
Shalom to you from Eubulus and Pudens and
Linus, Claudia, and all the Achim b'Moshiach.

²² HASHEM be with your neshamah. Chen
v'Chesed HASHEM be with you.

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