

Moshiach's Letter through the Shliach Sha'ul to Titos

¹ Sha'ul an eved of HASHEM and a Shliach of Rebbe, Melech HaMoshiach Yehoshua, for the furtherance of the* emunah of the Bechirei HASHEM(*chosen ones of G-d*) and of da'as HaEmes (*knowledge of the Truth*) as pertains to chasidus.†

² The mekor (*basis*) of this is a tikvah of Chayyei Olam which HASHEM Who cannot speak sheker‡ promised before the Yamim HaOlam (*days of eternity*),

³ But revealed at the proper time HASHEM's dvar§ in the hachrazah (*proclamation, kerygma*), with which I was entrusted, according to the mitzvah HASHEM Moshieinu.

⁴ To Titos, beni ha'amitti baEmunah (*my true son in the faith*), the* emunah shared in common. Chen v'Chesed HASHEM and Shalom from Elohim HaAv and Moshiach Yehoshua Moshieinu.

⁵ For this reason I left you in Crete that you should set beseder (*according to acceptable order*) what remains and give messianic s'michah to Zekenim† city by city, as I directed you.

⁶ If anyone is without reproach, a ba'al isha echat (*a one woman man/master*),‡ his banim being ma'aminim in Moshiach, and not under accu-

* 1:1 charedi (orthodox) † 1:1 in Moshiach ‡ 1:2 Num 24:19; 1Sm 15:29 § 1:3 Besuras HaGeulah * 1:4 orthodox Jewish † 1:5 Ex 12:21 ‡ 1:6 1Ti 3:2; 5:9

sation of debauchery and zenut or sorrut (*rebelliousness, insubordination*),§

⁷ For it is necessary for the congregational Mashgiach Ruchani to be without reproach as HASHEM's mefake'ach al Beis HASHEM (*steward or supervisor of the House of G-d*), not a ba'al gaavah (*a haughty person*), not quick in ka'as (*anger*), not a shikkor (*drunkard*) given to much wine, not violent, not a gelt-loving kamtzan (*miser*).

⁸ Rather, the Mashgiach Ruchani must be one who practices hachnosas orchim (*hospitality*), an ohev es haTov (*a lover of the good*), having seichel, a tzaddik, kadosh (*holy*), with shlitah atzmi (*self-control*),

⁹ Devoted to the faithful hatafah (*preaching*) of the Besuras HaGeulah, adequate for hora'ah (*teaching*) that exhorts to* orthodox Jewish doctrine and for refuting and exposing with conviction the ones speaking against it.

¹⁰ For there are indeed many mitnaggedim (*opponents*), idle talkers and deceivers, especially the ones of the party of the Mohalim HaGoyim (*false teacher Circumcisers of Gentiles*),

¹¹ Whose mouths it is necessary to stop, who are subverting entire mishpochot (*families*) by teaching what they ought not, for the sake of dishonest gelt.

¹² A certain one of them, a “navi” of their own number, said, “Cretans are always meshakkrim (*liars*), wicked beasts, lazy trombeniks (*gluttons*).”

¹³ This eidus (*testimony*) is true, for which cause

§ 1:6 1Sm 2:22-25 * 1:9 Moshiach's

rebuke them sharply, that they may be orthodox Jewish in[†] emunah,

¹⁴ Not paying attention to Jewish aggadot and to mitzvot d'Rabbanan (*precepts imposed by the rabbis*),[‡] becoming meshummad (*apostate*) from HaEmes.

¹⁵ All things are tahor to hatehorim; but, to the ones having been defiled and taking the side of the Apikoros, nothing is tahor, but has been made tameh, both lev and matzpun.

¹⁶ HASHEM they profess to know, but by their ma'asim they deny him, being disqualified[§] and being without mishma'at (*obedience*), and, as to every one of the ma'asim tovim, unpalatably unkosher (*unfit*).

2

¹ But you, speak the things which are suitable to Moshiach's orthodox Jewish doctrine.

² Zekenim need to be temperate, respectable, men of seichel, being orthodox* in the emunah, in ahavah, in savlanut (*longsuffering*).

³ Similarly the senior women, the Zekanot, in hitnahagut (*conduct*) as befits kedushah, not yentash of lashon hora nor slaves of wine, but melamedot es haTov (*teachers of the Good*),

⁴ That they may encourage the young nashim to have ahavah for their ba'alim and their banim,

[†] 1:13 Moshiach's [‡] 1:14 i.e., which contradict the Kitvei Hakodesh – 1C 4:6; Dt 4:2 [§] 1:16 for the rabbanut or ministry of Moshiach * 2:2 in Rebbe, Melech HaMoshiach

⁵ To have seichel, tehorot in tznius,[†] managers of the Bayit, being tovot, being submissive to their ba'alim, lest Chillul HASHEM come to the Dvar HaElohim.

⁶ The bochrin, similarly, you exhort to have seichel

⁷ About all things, showing yourself a mofet of ma'asim tovim. In the hora'ah,[‡] show integrity, seriousness,

⁸ Along with dibur (*speech*) that is orthodox§ and beyond reproach, that the mitnagged may be brought to bushah (*shame*), having no lashon hora to say against you.

⁹ Avadim (*slaves*) need to be submissive to their own adonim in everything, to be acceptable, not talking back,

¹⁰ Not pilfering, but showing all good reliability, that they may adorn the hora'ah (*teaching*) of HASHEM Moshieinu in all things.

¹¹ For the Chen v'Chesed of HASHEM has appeared, bringing Yeshu'at Eloheynu to kol Bnei Adam,

¹² Instructing us to deny all that is frai (*irreligious*) and not of chasidus* and all that is ta'avanut, and to live with seichel and tzidkat HASHEM and yirat Shomayim in the Olam Hazeh,

¹³ Awaiting the tikvah hameashsheret (*the blessed hope*), the appearing of the kavod HaEloheinu HaGadol and Moshieinu Rebbe, Melech HaMoshiach Yehoshua,

[†] 2:5 Aishes Chayil [‡] 2:7 of Rebbe, Melech HaMoshiach
[§] 2:8 in Rebbe, Melech HaMoshiach * 2:12 in Rebbe, Melech HaMoshiach

¹⁴ Who gave his nefesh on behalf of us, that for us he might bring in the Geulah, redeeming us MI KOL AVONOTAV (*from all Israel's sins*),[†] making tahor AM LI SEGULAH (*a people for My possession*),[‡] zealous for ma'asim tovim.

¹⁵ Preach these things, with words that give chizzuk (*strengthening*) and reprove with all authority. Let no one “write you off.”

3

¹ Remind them to be V'NISHMA (*obedient, and we will obey!*)* to sarim (*rulers*), to shiltonim (*authorities*), to be submissive, to be obedient, ready for every ma'aseh tov.

² Speak lashon hora of no one, be not ohev riv (*quarrelsome*). Be eidel (*gentle*), displaying anavah (*meekness*) to kol Bnei Adam.

³ For all of us were once without da'as, sorrarim (*disobedient*), being led astray, avadim (*slaves*) of ta'avot and to various ta'anugot (*pleasures*) of the Olam Hazeh, spending our lives in eyvah[†] (*enmity*) and kina (*jealousy*), hated, and hating one another.

⁴ But when the Chen v'Chesed and the ahavas HASHEM Moshieinu appeared to Bnei Adam,

⁵ Not by tzidkateynu (*our righteousness*) in ma'asim tovim which is to our zchus (*merit*), but according to His rachamim, He granted us Yeshu'at Eloheynu through the mikveh mayim ruchani of rebirth and hitchadshut of the Ruach Hakodesh,[‡]

[†] 2:14 Ps 130:8; Isa 53:8 [‡] 2:14 Ex 19:5 * 3:1 Ex 24:7 [†] 3:3 Gn 3:15 [‡] 3:5 Yn 3:3

⁶ Which HASHEM poured out on us richly through Rebbe, Melech HaMoshiach Yehoshua Moshieinu,

⁷ That, having been made YITZDAK IM HASHEM[§] by the Chen v'Chesed of HASHEM, we might become yoreshim (*heirs*) in the tikvah HaChayyei Olam.

⁸ This dvar Emes is trustworthy. And I counsel you to strongly affirm the divrei torah I am handing on to you, that those who have become ma'aminim in HASHEM may be shomer for ma'asim tovim. These things to Bnei Adam are good, tov me'od.

⁹ But pilpul minutiae controversies and toldot and quarrels and fights about the Torah, avoid, for they are unprofitable hevel.

¹⁰ An ish hacholek (*a man of division, a divisive man*) after one or two warnings, avoid,

¹¹ Having da'as that such a man is perverted and sinful, bringing harsha'ah (*condemnation*) upon himself.

¹² When I send Artemas or Tychicus to you, try to come to me at Nicopolis, for there I have decided to spend the choref (*winter*).

¹³ Do your utmost to speed Zenas, the Ben Torah (*scholar*), and Apollos on their way, that nothing for them may be lacking.

¹⁴ Let anshei adateynu (*the men of our community*) learn to be concerned about ma'asim tovim so as to supply urgent needs, that they may not be lo poreh (*unfruitful*).

§ 3:7 Job 25:4

¹⁵ Drishat Shalom from all the ones with me.
Drishat Shalom to those who have ahavah for us
in the emunah.*

Chen v'Chesed HASHEM to all of you.

* **3:15** of Rebbe, Melech HaMoshiach

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