

## MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO TIMOTIYOS (I)

| 16| Now may Elohei HaShalom Himself grant you shalom in every way. Hashem be with you all.

| 17| 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.

| 18| The unmerited Chen v'Chesed Hashem of Rebbe, Melech HaMoshiach Adoneinu Yehoshua be with you all.

[T.N. *The following was written during the period between his release from custody in 63 and his re-arrest and death at kiddush ha-Shem in 65 C.E.*]

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

| 2| To Timotiyos [Ac 16:1], 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 [Ti 1:14] 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 [1:3] 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 [1:3] 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 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 [*in reference to the mitzvot lo ta'aseh, the negative commandments, lo tachmod, lo tirtzach, lo tinaf, etc*] 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 (sinners), osei to'eva (doers of abomination), profane people, killers of their own Av va'Em (father and mother [SHEMOT 21:15(14)], and rotzeachim (murderers),

| 10| Zannayim (fornicators), shochvim es zachar (homosexuals), gonvei nefesh (kidnapper, slave dealers SHEMOT 21:16), shakranim (liars), nishba'im lasheker (perjurers) and whatever else is keneged (against) sound orthodox torah [Moshiach's Torah in correct Messianic teaching]

| 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 [*Rav Sha'ul*] 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 (*i.e., Messianic ministry*).

| 13| Previously being one guilty of Chillul Hashem gidduf (blasphemy), redifah (persecution), and [*religious*] terrorism, fort (nevertheless), I received rachamim (mercy), because I acted in [*unregenerate*] ignorance in the absence of emunah.

| 14| And the Chen vaChesed Adoneinu super-abounded 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 Hazeh 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 ketz (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 (1:3) I commit to you, beni Timotiyos, according to hanevu'ot (the prophecies 4:14) made previously about you, that by them you might war the good warfare,

| 19| Holding emunah and a clear matzpun (conscience), which some persons [1:3], because they pushed aside a clear matzpun [1:5], have suffered shipwreck in the [*Orthodox Jewish*] emunah.