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## MOSHIACH'S LETTER THROUGH THE SHLIACH YOCHANAN TO THE BRIT CHADASHA KEHILLAH (II)

1:1 Ο Πρεσβυτερος εκλεκτη κυρια και  
τοις τεκνοις αυτης, ους εγω αγαπω εν  
αληθεια, και ουκ εγω μονος αλλα και  
παντες οι εγνωκοτες την αληθειαν,

From the Zaken (Elder, SHEMOT 3:16) To  
the Gevirah HaBechirah (the Chosen Lady)  
and her Banim (Sons, Children), for whom I  
have ahavah (agape) b'Emes, and not only I  
but also all those who have Da'as HaEmes  
(Knowledge of the Truth),

1:2 δια την αληθειαν την μενουσαν εν  
ημιν και μεθ ημων εσται εις τον αιωνα.

|2| because of HaEmes that dwells inside us,  
and will be immanu (with us) for Yamim

HaOlam.

1:3 Εσται μεθ ημων χαρις, ελεος, ειρηνη  
παρα θεου Πατρος και παρα Ιησου  
Χριστου του Υιου του Πατρος εν  
αληθεια και αγαπη.

|3| Chen v'Chesed Hashem (unmerited Favor  
and Kindness), Rachamim Hashem (Mercy),  
and Shalom Hashem (Peace) will be immanu  
(with us) from Elohim HaAv and from Rebbe,  
Melech HaMoshiach Yehoshua, HaBen  
of HaAv, in Emes and Ahavah (agape)

1:4 Εχαρην λιαν οτι ευρηκα εκ των  
τεκνων σου περιπατουντας εν αληθεια,  
καθως εντολην ελαβομεν παρα του  
Πατρος.

|4| I had simcha gedola (much joy) that I have  
found some of your Banim with a walk which  
is Halichah b'Derech Emes (Conduct in the  
Way of Truth), just as we received a mitzva

(commandment) to do so from HaAv [1:3].

1:5 Και νυν ερωτω σε, κυρια, ουχ ως εντολην γραφω σοι καινην, αλλα ην ειχομεν απ αρχης, ινα αγαπωμεν αλληλους.

|5| And now I beseech you, Gevirah [1:1], not as a mitzva chadasha (new commandment) I am writing you, but that which we had meyReishit (from the Beginning): that we should have ahavah (agape) one for the other [Yochanan 13:34].

1:6 Και αυτη εστιν η αγαπη, ινα περιπατωμεν κατα τας εντολας αυτου; αυτη εστιν η εντολη, καθως ηκουσατε απ αρχης, ινα εν αυτη περιπατητε.

|6| And this is ahavah, that we should walk with a Halichah according to the Mitzvot of Rebbe, Melech HaMoshiach; this is the mitzva just as you have heard it meyReishit.

You must walk in it [1:5].

1:7 Οτι πολλοι πλανοι εισηλθον εις τον κοσμον, οι μη ομολογουντες Ιησουν Χριστον ερχομενον εν σαρκι. Ουτος εστιν ο πλανος και ο αντιχριστος.

|7| Because mat'im rabbim (many misleaders/deceivers) have gone out into the world, the ones not making the Ani Ma'amin hoda'ah (confession) that Rebbe, Melech HaMoshiach Yehoshua habah b'basar (has come in bodily flesh); this one is HaMat'eh (the Deceiving One) and the Anti-Moshiach.

1:8 Βλεπετε εαυτους, ινα μη απολεσητε α ειργασαμεθα, αλλα μισθον πληρη απολαβητε.

|8| Watch out for yourselves, lest you lose what we worked for, but may receive a sachar maleh (full reward).

1:9 Πας ο προαγων και μη μενων εν τη Διδαχη του Χριστου θεον ουκ εχει; ο μενων εν τη Διδαχη, ουτος και τον Πατερα και τον Υιον εχει.

|9| Everyone who runs ahead and does not remain in the [pnimiyus, i.e. innermost] Torah of Rebbe, Melech HaMoshiach does not have Hashem; the one remaining in the [pnimiyus] Torah [teaching of Moshiach], this one has both HaAv and HaBen.

1:10 Ει τις ερχεται προς υμας και ταυτην την διδαχην ου φερει, μη λαμβανετε αυτον εις οικιαν, και χαιρειν αυτω μη λεγετε.

|10| If anyone comes to you and does not bring this torah [teaching], do not receive him into your house [kehillah, shtiebel], and do not give him Drishat Shalom.

1:11 Ο γαρ λεγων αυτω χαιρειν κοινωνει  
τοις εργοις αυτου τοις πονηροις.

|11| For the one giving Drishat Shalom to him  
has shuttafut (partnership) with his ma'asim  
hara'im (evil deeds/works).

1:12 Πολλα εχων υμιν γραφειν, ουκ  
εβουληθην δια χαρτου και μελανος  
αλλα ελπιζω γενεσθαι προς  
υμας και στομα προς στομα λαλησαι,  
ινα η χαρα ημων η πεπληρωμενη.

|12| I have many things to write to you;  
I wanted not to do so with parchment and ink,  
but I have the tikvah (hope) to be with you  
and to speak panim el panim (directly, in  
person—DEVARIM 34:10), that our simcha  
(joy) may be shleimah (complete).

1:13 Ασπαζεται σε τα τεκνα της αδελφης  
σου της εκλεκτης.

|13| Drishat Shalom from the Banim of your  
Ahot HaBechirah (Chosen Sister).

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