

[20] Among these are Hymenaeus and Alexander, whom I handed over to Hasatan, that they might be taught not to commit Chillul Hashem gidduf.

2 I urge, therefore, of first importance, davening, techinnah (supplication), tefillah (prayer), bakkashot (petitions), and hodayah (thanksgiving) be made on behalf of kol Bnei Adam (all mankind),

[2] On behalf of malchei eretz (kings) and on behalf of all the ones in authority, that we may lead a life of chayyei menuchah (life of rest) in all chasidus (piety) and yirat Shomayim (reverence).

[3] This is good and acceptable before Hashem Moshieynu,

[4] Who wants kol Bnei Adam to have Yeshu'at Eloheynu (the Salvation of our G-d) and to come to da'as HaEmes (knowledge of the truth).

[5] For Adonoi echad hu (there is one G-d) and there is also metavekh echad (one melitz, *IYOV* 33:23, *YESHAYAH* 43:27; cf. *DEVARIM* 5:5,22-31), one between Hashem and kol Bnei Adam, the man Rebbe, Melech HaMoshiach Yehoshua,

[6] The one who gave his nefesh [*YESHAYAH* 53:10-12] as a kofer (ransom), on behalf of all. The edut (testimony) of this was given at the right time.

[7] And for this edut I was given the s'michah (ordination) of Hashem as a karoze (herald), a maggid [darshan (preacher) for Moshiach], a Shliach (Moshiach's emissary) –I speak Emes, I do not speak sheker and a [rabbinic] moreh (teacher) for the Nations in emunah and Emes.

[8] I want, therefore, kol bnei Adam to daven in every shul, lifting up yadayim kodesh (holy hands) without ka'as (anger) and madon (strife).

[9] Similarly also nashim (women) should adorn themselves with respectable comportment and tznius (modesty, piety) in appearance and with decency and propriety, not with coiffures and gold or pearls or costly clothing,

[10] But with what is proper for nashim professing yirat Shomayim, that is, by means of ma'asim tovim (good works).

[11] Let the isha (wife) learn in silence in all submission.

[12] I do not allow an isha (wife) either to have teaching authority over or to have hishtaltut (domination, taking control) over [her] man, but to be in silence.

[13] For Adam was formed rishonah (first), then Chavah.

[14] And Adam was not deceived, but the isha, having been deceived, has come to be in averah (transgression).

[15] But womankind will be saved through her childbearing if nashim remain in emunah and ahavah and kedushah with tznius [2:9].

3 Trustworthy is the dvar Emes: if anyone aspires to the congregational office of Mashgiach Ruchani (Spiritual Overseer) over the Adat Hashem (Congregation of G-d), he desires a good task.

[2] It is necessary, therefore, for the congregational Mashgiach Ruchani to be without reproach, ba'al isha echat (a one woman man/master, *see OJB p.258, 1Sm 2:22-25, i.e., kedushah and tahorah characterized by heterosexuality, exclusivity, and fidelity*), drug-free and clear-headed, a man of seichel, practiced in derech eretz and hachnosas orchim

(hospitality), skillful as a rabbinic moreh (yeshiva teacher),

[3] Not a shikkor (drunkard) indulging in much wine, not violent but forbearing and eidel (gentle, courteous), not a ba'al machlokes (quarrelsome person), not a gelt-loving kamtzan (miser).

[4] He must be a ba'al bayit who can manage his own household well, having his banim (children) in submission with all respect.

[5] Now if anyone does not have da'as of how to manage his own bais, how will he be a menahel ruchani (spiritual administrator) who can give oversight to the Kehillah of Hashem?

[6] He must not be a neophyte in the emunah [*of Moshiach*], lest, having become a ba'al gaavah (a haughty person), he might fall into the din Hasatan (the judgment or verdict of the Adversary, the Accuser).

[7] Now it is necessary also for him to have a keter shem tov (good name) with the outsiders, lest he might fall into reproach and a pakh (pitfall, trap) of Hasatan.

[8] Messianic Shammashim similarly must be respectable men of derech eretz, not double-tongued, the Shammash not a shikkor (drunkard) indulging in much wine, not a lover of dishonest gain,

[9] Keeping the sod haemunah (the mystery of the faith) with a clear matzpun (conscience, 1:5,19).

[10] And let these Messianic Shammashim also be tested before holding office and then, if they prove unreprouvable, let them have the avodas hakodesh sherut (ministry) of Messianic Shammashim.