

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

|7| For we brought nothing into the Olam Hazeh, neither are we able to carry anything out of it,

|8| But having okhel (food) and begadim (clothes), with these we will be satisfied.

|9| But the ones desiring to be oishirim (rich men) fall into nisayon (temptation) and into a pakh (trap) and into many foolish and destructive ta'avot (lusts) which plunge men into cherem and Avaddon (destruction).

|10| For the ahavas hakesef (love of money) is the shoresh (root) of kol hara'ot (all evils), which some, craving, were thereby led away from the emunah [*of Rebbe, Melech HaMoshiach*] and pierced themselves with many machovim (sorrows).

|11| But you, ish haElohim (man of G-d), flee these things. Pursue tzedek, chasidus, emunah, ahavah, savlanut, and anavah.

|12| Fight the good fight of emunah; lay hold of the Chayei Olam to which you were called when you made the eidus tovah (good testimony) before edim rabbim (many witnesses).

|13| I charge you before Hashem, the one giving Chayyim to all things, and before Rebbe, Melech HaMoshiach Yehoshua, the one having testified the eidus tovah (good testimony) before Pontius Pilate,

|14| I charge you to be shomer over the mitzvoh [*of Moshiach*] spotlessly, irreproachably, until the appearing of Moshiach Adoneinu Yehoshua,

|15| Which He will make manifest at the right time –HaMvorach, HaRibbon HaYachid, Melech HaMelachim and Adon HaAdonim.

|16| To the One who is alone

haAlmavet (Immortal), dwelling in Ohr unapproachable, whom no man among Bnei Adam saw, neither is able to see, lo hakavod v'hagevurah l'olam va'ed. Omein.

|17| Charge the oishirim in the Olam Hazeh not to walk in gaa'vah (pride) and high-mindedness, neither to put their tikvah (hope) in the uncertainty of their osher but in Hashem who richly grants us all things for enjoyment.

|18| Charge the oishirim to do HaTov, to be rich in ma'asim tovim, to demonstrate rochav lev (generosity) and willingness to do gemilus chesed,

|19| Treasuring up for themselves a yesod tov (good foundation) for Olam Habah that they may lay hold of HaChayyim HaAmittiyim.

|20| O Timotiyos, the pikkadon (deposit) [*of Moshiach's torah, Ac 2:42*] entrusted to you be shomer over, turning away from the profane empty utterances and oppositions of the falsely named Da'as [*proto-Gnostic, see 1Y chps 1-5*] Knowledge),

|21| By which, some, professing, missed the mark concerning the emunah [*of Rebbe, Melech HaMoshiach*]. Chen v'Chesed Hashem be with you.

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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 [*in Moshiach*], which dwelt first in Lois your savtah (grandmother, bobbe) 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).

[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 mitzvot 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 Moshieynu Moshiach Yehoshua, who nullified death [*i.e., his own histalkus and Mavet itself*] and also brought Chayyim and al-killayon (incorruptibility) to