

Moshiach's Letter through the Shliach Sha'ul to the Brit Chadasha Kehillah in Ephesus

Introduction

This letter was written roughly 61-62 C.E. along with Colossians, Philippians, and Philemon. Rav Sha'ul had been confined in Caesarea before coming to Rome, where he was freed from house arrest around 63 and then rearrested and died al kiddush ha-Shem around 67. Kefa's writings, the writings of Yochanan, Yehuda, Lukas, Mattityahu, and Markos all came to be written down in this period or somewhat later, though much of the material had existed in oral and written form for some time, and had been preached over and over for thirty years. Does this seem like a long time? It is not. I have in my hands as I write this a book on Orthodox Jewish vocabulary I purchased over 30 years ago when I began this translation work as a doctoral student. It seems like only yesterday. I can remember the Jewish bookstore like I was there last week. The material in the writings of the Brit Chadasha is that close to the events from Yochanan's tevilah to the fall of Jerusalem.

¹ Sha'ul a Shliach of Rebbe, Melech HaMoshiach Yehoshua b'ratzon HASHEM(*by the will of G-d*) to the Kedoshim who are in Ephesus, and who are HaNe'emanim in Rebbe, Melech HaMoshiach Yehoshua;

² Chen v'Chesed HASHEM to you and shalom from Elokim Avinu and Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

³ Baruch HASHEM Elokim Avi Adoneinu Rebbe, Melech HaMoshiach Yehoshua, who has bestowed on us every birkat hanefesh in Shomayim in Moshiach,

⁴ Just as He in Him chose us to be part of HASHEM's Bechirim (*Chosen Ones*) before the hived tevel (*foundation of the world*), that we should be Kedoshim and without mum* (*defect*) before Him in ahavah:†

⁵ Having provided the yi'ud merosh (*predestination*) for us to be chosen as adopted bnei brit through Rebbe, Melech HaMoshiach Yehoshua to Himself, according to the chafetz (*good pleasure*) of His ratzon (*will*),

⁶ To the tehilat kavod of the Chen v'Chesed HASHEM of Him (*to the praise of the glory of His grace*) by which HASHEM freely favored us in the Moshiach HaAhuv.

⁷ In Him we have the pedut (*redemption, Geulah release on payment of ransom*) through the‡ dahm of Moshiach,§ the selichat chatoteinu (*forgiveness of our sins*), according to the osher (*wealth*) of His Chen v'Chesed HASHEM (*grace of G-d*);

⁸ Which He lavished upon us,

⁹ In all chochmah (*wisdom*) and binah (*understanding*), having made hisgalus (*revelation*) to us of the sod of His ratzon (*mystery of His will*), His chafetz (*good pleasure*), according to the etza

* **1:4** Lv 22:20 † **1:4** Lv 11:44; 20:7; 2Sm 22:24; Ps 15:2 ‡ **1:7**
kapporah § **1:7** Isa 53:10-12; Dan 9:26; Num 19:20

(*counsel, plan of G-d*) which HASHEM set forth in Moshiach:

¹⁰ For a pekudat HASHEM(*stewardship of G-d*), a plan for the fullness of time, gathering up all things in Moshiach, both the things in Shomayim and the things on Ha'Aretz in Him.

¹¹ In Moshiach we have also obtained a nachalah*(*allotted inheritance*), having been predestined according to the tochnit HASHEM(*purposeful and willed plan of G-d*), who works all things after the counsel of His ratzon,

¹² To the end that we who were Rishonim to have tikvah in Rebbe, Melech HaMoshiach should be to the tehillat kavod (*praise of glory*) of Him.

¹³ In Moshiach you also, having heard the message of HaEmes, the Besuras HaGeulah of Yeshu'as Elokeinu which is yours, having also come to emunah, did receive your chotam (*seal*) in Moshiach with the Ruach Hakodesh of havtachah (*promise*),

¹⁴ Who is bestowed as an eravon (*pledge*) of our nachalah (*allotted inheritance*),† with a view to the Geulah of HASHEM's own possession, to the tehillat kavod (*praise of glory*) of Him.

¹⁵ Because of all of this, I, too, having heard of the emunah in Rebbe, Melech HaMoshiach Adoneinu Yehoshua which is yours, and having heard of your ahavah for all the Kedoshim,

¹⁶ Do not cease giving hodayah (*thanksgiving*) for you, while speaking of you in my tefillos;

¹⁷ That HASHEM of Rebbe, Melech HaMoshiach Adoneinu Yehoshua, the Avi Hakavod, may give to

* **1:11** Ps 16:5-6 † **1:14** Ps 16:5-6

you a ruach of chochmah and hisgalus (*revelation*) in the da'as (*knowledge*) of Moshiach.‡

¹⁸ It is my tefillah that the eynayim of your levavot may be enlightened so that you may have da'as of what is the tikvah of His kri'ah (*his summons from Shomayim*), what is the osher (*wealth*) of the kavod of His nachalah (*allotted inheritance*) in the Kedoshim,

¹⁹ And what is the surpassing gedulat hagevurah (*greatness of His power*) to us who have emunah, according to the working of the ko'ach of His might§

²⁰ Which He exerted in Rebbe, Melech HaMoshiach when He raised Him in the Techiyas HaMoshiach, having seated Him at His yamin (*right hand*) in Shomayim,

²¹ Far above all rule and authority and power and dominion, and every name that is named, not only in the Olam Hazei but also in Olam Habah.

²² And HASHEM subordinated all things under the feet of Moshiach and gave Him as Rosh over all things to the Brit Chadasha Kehillah,

²³ Which is the Guf HaMoshiach (*body of Messiah*),* the melo (*plentitude*) of Him, who fills all in all.

2

¹ *And you being dead in your peysha'im and chatta'im,

‡ **1:17** Ex 28:3; Isa 11:2 § **1:19** Isa 40:26 * **1:23** Dt 21:23; Ro 6:3-13; Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 * **2:1** T.N. In chapter 2 Rav Sha'ul uses the courts of the Beis Hamikdash to teach the saving work of Moshiach.

² In which you amol (*formerly*) fier zich (*comported oneself*), according to the course of the Olam Hazeh, according to the Sar Memshelet HaAvir (*Prince of Power of Air*),[†] the ruach now working in the bnei haMeri (*sons of Rebellion*).

³ Among them we too all formerly conducted ourselves in the ta'avot of our basar, following the lusts of the flesh and of the machshavot (*thoughts*), and we were by nature Bnei Za'am (*Sons of Wrath*) of HASHEM, as also the rest.

⁴ But HASHEM, being rich in rachamim (*mercy*), because of His ahavah harabba (*great love*) with which He loved us,

⁵ Even when we were dead in our peysa'im, He made us alive together with Rebbe, Melech HaMoshiach — by the unmerited Chen v'Chesed HASHEM you have been delivered in your personal Geulah and the Yeshu'as Elokeinu[‡] —

⁶ And raised us up with Moshiach and seated us with Him in Shomayim in Rebbe, Melech HaMoshiach Yehoshua/Yeshua,

⁷ In order that, in the Olam HaBah, He might display the surpassing osher of the Chen v'Chesed HASHEM of Him in chesed toward us in Rebbe, Melech HaMoshiach Yehoshua/Yeshua.

⁸ For by unmerited Chen v'Chesed HASHEM you have been delivered from HASHEM's Mishpat (*Judgment*) and granted a share in the Geulah (*Redemption*), through emunah; and this is not[§] of yourselves, it is a matnat HASHEM(*gift of G-d*);

[†] 2:2 the Satan, HaSatan, teivel, the devil [‡] 2:5 Ps 103:12 [§] 2:8 an einfal (intuitive idea)

⁹ Not the result* of doing Gezet ma'asim,[†] so that before HASHEM no man should be a ravrevan (*boaster; braggart*).[‡]

¹⁰ For we are His masterpiece, having been created in Moshiach Yehoshua for ma'asim tovim, which HASHEM prepared beforehand, that the derech of our halakhah should be in them. §

¹¹ Therefore, have zikaron (*remembrance*) that formerly you, the non-Jews in the flesh, who are called “arelim” (*uncircumcised ones*) by the ones being called “nimolim” (*circumcised ones*) which is a Milah performed in the flesh by human hands,

¹² Have zikaron (*remembrance*) that you were at that time bazunder (*unrelated and separate*) from Rebbe, Melech HaMoshiach, having been alienated from the torat haEzrakhut (*the citizenship*) in the Am Brit, from Yisroel, being zarim (*strangers*) to the Beritot HaHavtacha, farloiren (*lost*) and having no tikvah (*hope*) and without G-d in the Olam Hazei.*

¹³ But now in Rebbe, Melech HaMoshiach Yehoshua, you, who formerly where in the outermost courts, have been brought near by the kapporah of the dahm of Moshiach.

¹⁴ For Moshiach himself is our shalom, who made the Shnayim into Echad, having broken down in the basar of Moshiach the barrier of the Mechitzah (*the dividing partition*), the Soreg (*barrier*),[†] the Eyvah (*Enmity*),

* **2:9** of the zokheh (merit) † **2:9** Ac 15:1; Ga 5:3 4 ‡ **2:9** Dt 9:5

§ **2:10** Isa 29:23; 42:7; 60:21; * **2:12** Isa 14:1; 65:1 † **2:14** of the holy precinct in the Beis HaMikdash between Jews and non-Jews

¹⁵ By annulling the *chok (decree, law)* of *mishpatim* in ordinances that the Shnayim He might create in Himself into Adam Chadash Echad (*One New Regenerated Humanity*), arbitrating *shalom*,

¹⁶ And that Moshiach might bring the *ritztzuy (reconciliation, cessation of enmity)*, reconciling to HASHEM the Shnayim into one *guf (body)*‡ through the Moshiach's Etz, having put to death the Eyvah by it.

¹⁷ And having come, Moshiach preached *shalom* to you, the ones in the outermost courts, and *shalom* to the ones near;§

¹⁸ Because through Moshiach we both have HaSha'ar laHASHEM* (*gate to approach G-d's presence, access of the tzaddikim*) by one Ruach Hakodesh to Elokim HaAv.

¹⁹ Therefore, then, no longer are you *zarim* and *aliens*, but you are fellow citizens of the *Kedoshim* and *bnei bayit* members of the household of G-d,

²⁰ Having been built upon the *yesod (foundation)* of the *Shlichim* and *Nevi'im*, Moshiach Yehoshua himself being the ROSH PINAH,†

²¹ In whom all the *binyan (edifice)*, being fitly joined together, grows into a *Heikhal Kadosh b'HASHEM*;

²² In whom also you are being built together into a *Mishkan of HASHEM* in the *Ruach Hakodesh*.

3

¹ For this cause, I, Sha'ul, the prisoner of Rebbe, Melech HaMoshiach Yehoshua for you Nations,

‡ **2:16** Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11 § **2:17** Ps 148:14; Isa 57:19 * **2:18** Ps 118:20 † **2:20** Ps 118:22

² If indeed you heard of the pekudat HASHEM of the Chen v'Chesed HASHEM having been given to me for you,

³ That according to hisgalus (*revelation*) there was made known to me the sod of the raz, as I wrote before in brief,

⁴ As to which you are able by reading to have bi-nah of my haara (*insight*) into the Sod HaMoshiach (*the Secret of Moshiach*),

⁵ Of which in other dorot (*generations*) was not made known to the Bnei Adam as it has now been made hisgalus (*revelation*) to Rebbe, Melech HaMoshiach's Shlichim and Nevi'im HaKedoshim in the Ruach Hakodesh,

⁶ Namely, that the Nations are fellow bnei HaYerushshah (*heirs*) of the nachalah (*allotted inheritance*)* and joint evarim of HaGuf HaMoshiach† and joint partakers of the havtachah (*promise*) in Moshiach Yehoshua (*Yeshua*) through the Besuras HaGeulah,‡

⁷ Of which I became a keli kodesh (*minister*) according to the matnat HASHEM of the Chen v'Chesed of G-d having been bestowed upon me, according to the working of His gevurah (*power*).

⁸ To me, the less than the least of all Kedoshim, was given this Chen v'Chesed HASHEM, to preach to the Nations the unsearchable osher (*riches*) of Moshiach,

⁹ And to shed light on what is the pekudat HASHEM of the Sod that was meOlam nistar (*hidden*) in HASHEM, who created all things,

* **3:6** Ps 16:5-6 † **3:6** Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11

‡ **3:6** Ezek 47:22

¹⁰ In order that the many faceted Chochmat HASHEM might be made known now to the rulers and the authorities in Shomayim through the Moshiach's Brit Chadasha Kehillah.

¹¹ This was in accordance with the tochnit HASHEM(*purposeful and willed plan of G-d*) for the Olamim (*Ages*), which He implemented in Rebbe, Melech HaMoshiach Yehoshua Adoneinu,

¹² In whom we have boldness and HaSha'ar laHASHEM(*gate to approach G-d's presence*),§ in bitachon through emunah in Him.

¹³ Therefore, I ask you not to lose chozek concerning my tzoros on your behalf, which is for your kavod.

¹⁴ For this cause I fall down before Elokim HaAv,

¹⁵ From whom every mishpochah in Shomayim and on Ha'Aretz is named,

¹⁶ That HASHEM may grant you according to the osher of His kavod to become mightily empowered through His Ruach Hakodesh in the adam hapenimi (*inner man*);*

¹⁷ So that Moshiach may make His maon (*dwelling place, permanent residence, home*) in your levavot through emunah, being rooted and grounded in ahavah,

¹⁸ That you may be able to have binah, together with all the Kedoshim, what is the breadth and length and height and depth,†

¹⁹ And to have da'as of the ahavah of Moshiach, which ahavah surpasses da'as, in order that

§ 3:12 access of the tzaddikim Ps 118:20 * 3:16 Ro 7:22 † 3:18 Job 11:8,9; Ps 103:11

you may be filled to all the melo (*plentitude*) of HASHEM.

²⁰ Now to the One who is able to do exceedingly abundantly, beyond all that we ask or think, according to the ko'ach working in us.‡

²¹ To Him be kavod in the Brit Chadasha Kehillah and in Moshiach Yehoshua, bekhoh hadorot l'Olam va'ed. Omein.

4

¹ Therefore I impart chizzuk (*strengthening*) to you, I, the prisoner of Rebbe, Melech HaMoshiach Adoneinu, and I admonish you to walk and fier zich (*comport oneself*) in your derech in a manner worthy of the kri'ah by which you were called,

² With all anavah (*humility*) of mind and meekness, with savlanut (*longsuffering*), showing forbearance to one another in ahavah,

³ Being eager to keep the achdus (*unity*) of the Ruach Hakodesh in the uniting bond of shalom;

⁴ As there is one Guf (*Body*)* and one Ruach Hakodesh, as also you were called in one Tikvah (*hope*) of your kri'ah:

⁵ Adon echad, Emunah achat, Tevilah achat,

⁶ One Elokim and Avi khol (*Father of all*), who is over all and through all and in all.†

⁷ But to each of us was given the Chen v'Chesed HASHEM according to the measure of the Matnat HaMoshiach.

⁸ Therefore it says, ALITA LAMMAROM SHAVITA SHEVI LAKACHTA MATANOT‡(You

‡ **3:20** 1Kgs 3:13 * **4:4** Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11

† **4:6** Dt 6:4; Zech 14:9 ‡ **4:8** Ps 68:18 [19]

ascended to the height, you led captive, you received gifts), He has led captive a host of captives, He had brought matanot (*gifts*) to Bnei Adam.

⁹ Now if He “ASCENDED”, what can it mean except that also He descended into the lower parts of ha'aretz?

¹⁰ The one who descended is Himself also the one having ascended far above all the Shomayim, that He might fill all things. §

¹¹ And He gave some to be shlichim, and some nevi'im, and some gifted to be used in Kiruv efforts for Rebbe, Melech HaMoshiach, and some supervising mashgichim ruchaniyim (*spiritual overseers*) who are ro'im and morim in the Kehillah,

¹² For the equipping of the Kedoshim for the work of avodas kodesh ministry, to the building up of HaGuf HaMoshiach,

¹³ Until we all attain to the achdus (*unity*) of the emunah and to the da'as (*knowledge*) of the Zun fun der Oybershter, to the in Bnei Chayil maturity, to the measure of the stature of the melo (*plentitude*) of Moshiach.

¹⁴ In this way, we are no longer olalim (*infants*) tossed by waves and carried around by every wind of limmud (*instruction*), by the cunning of Bnei Adam, with craftiness leading to the scheming of remiyah (*deceit*) and madduchei shav (*delusion*);*

¹⁵ But saying HaEmes in ahavah, let us grow up in every respect unto Him who is the Rosh, Moshiach,

§ 4:10 Prov 30:1-4 * 4:14 Isa 57:20

¹⁶ From whom all HaGuf HaMoshiach being fitly joined together and being united in an agudah binding by that which every joint contributes according as each part's proper working process promotes the growth of HaGuf HaMoshiach in building itself up in ahavah.

¹⁷ This therefore I say and give solemn edut in Rebbe, Melech HaMoshiach Adoneinu: no longer are you to fier zich (*comport oneself*) in your derech as also the Goyim walk, in the futility of their machshavot (thoughts),

¹⁸ Their binah (*understanding*) being in choshech, having been alienated from the life of HASHEM because of the ignorance existing in them, because of the KESHI[†](*stubbornness, hardness*) of their levavot,[‡]

¹⁹ Who, having put away remorse, gave themselves over to zimah (*lewdness*) for the practice of every kind of tumah (*uncleanness*) with chamdanut (*covetousness*).

²⁰ But you did not so have lerne of Rebbe, Melech HaMoshiach,

²¹ If indeed you heard about Him and took shiurim in Him, as HaEmes is in Yehoshua.

²² For the torah you received was that you must disrobe from your former derech of your old self, the one being corrupted according to the ta'avot of AKOV[§](*deceitful*) remiyah (*guile*),

²³ And to be renewed by the Ruach Hakodesh controlling your machshavot (*thoughts*),

²⁴ And to enrobe yourself in the Adam

[†] 4:18 Dt 9:27 [‡] 4:18 Dt 29:4 [§] 4:22 Jer 17:9

HeChadash (*the new Man, humanity*), having been created according to the demut HASHEM in tzidkat Elokeinu and in the kedushah of HaEmes.

²⁵ Therefore, disrobed from Sheker (*Falsehood, Lying*), let us say HaEmes,* each one with his re'a (*neighbor*), because we are evarim (*members*) one of another.†

²⁶ Have ka'as and do not sin; do not let the shemesh go down on your anger.‡

²⁷ Do not leave an open door for HaSatan.

²⁸ Let the one stealing no longer be a ganav, but rather let the ganav get a parnasah (*livelihood*) and toil with his own hands at something beneficial, that he may have something to share with the one who is nitzrach (*needy*).

²⁹ Let no lashon hora proceed out of your peh, but only a dvar that is tov, for edification in accordance with the need, that it may mediate Chen v'Chesed HASHEM to the ones hearing.

³⁰ And do not grieve the Ruach Hakodesh of HASHEM, by whom you were sealed for the Yom HaGeulah.§

³¹ Let all merirut lev (*bitterness*) and ka'as and wrath and clamor and lashon hora be removed from you, with all resha.

³² And have Chen v'Chesed graciousness with one another. Be kind, tender-hearted, forgiving each other, as also HASHEM in Rebbe, Melech HaMoshiach forgave you.

5

¹ Therefore, be imitators of HASHEM as beloved

* 4:25 Zech 8:16 † 4:25 Ps 15:2; Lv 19:11 ‡ 4:26 Ps 4:4 § 4:30 Isa 63:10

yeladim,

² And fier zich (*comport oneself*) in your derech in ahavah, as also Moshiach had ahavah for us and gave Himself up on behalf of us as a korban and zevach to HASHEM for a RE'ACH HANNI-CHOACH* (*a pleasant aroma*).

³ But do not let zenut (*fornication*) or anything of tumah (*uncleanness*) or chamdanut (*covetousness*) even be named among you, as is proper for Kedoshim.

⁴ And also let there be nothing that is an ERVAT DAVAR (*indecent thing*) or the tipshus (*foolery*) or foolish talking of letzim (*coarse jesting*) or shtiklech (*misconduct*), which are not fitting, but rather hodayah (*thanksgiving*).

⁵ For of this you have da'as vada (*with certainty*), that every zoneh (*fornicator*) or impure person or covetous person — chamdanut is avodah zarah, avodah elilim — does not have a nachalah in the Malchut of Rebbe, Melech HaMoshiach and of HASHEM.

⁶ Let no one deceive you with empty devarim. For, because of these things the Charon Af HASHEM comes upon the Bnei HaMeri (*sons of Rebellion*).

⁷ Therefore, do not be shuttafim (*partners*) with them.

⁸ For you were once Choshech, but now you are Ohr (*Light*) in HASHEM. Fier zich (*comport oneself*) in your derech as yeladim of HaOhr.

⁹ For the p'ri HaOhr is in doing chesed and tzedek and emes,

¹⁰ Proving that which is well-pleasing be'einei HASHEM (*in the eyes of G-d*).

* 5:2 Gn 8:21

¹¹ And do not involve yourself in the ma'asei ha-Choshech (*works of darkness*), those works without p'ri; but rather even expose them.

¹² For as to the things being done by them under cover of secrecy, it brings bushah (*shame*) and is a bizayon (*disgrace*) even to speak of them.

¹³ But everything being exposed by HaOhr (*Light*) becomes visible,

¹⁴ For everything becoming visible is HaOhr (*Light*); therefore here is the meaning of these words, KUMI[†] (*Rise up*), sleeper, and arise from the MESIM,[‡] AND Moshiach WILL SHINE ON YOU.[§]

¹⁵ Therefore, fier zich (*comport oneself*) in your derech with a careful walk, not as kesilim (*fools*) but as chachamim (*wise ones*),

¹⁶ Redeeming the time, because the yamim are ra'im.

¹⁷ Therefore, do not be foolish, but have binah of what the ratzon HASHEM is.

¹⁸ And do not become a shikker with schnapps, in which is dissipation, but be filled with the Ruach Hakodesh,*

¹⁹ Speaking to one another in Tehillim and shirim and hymns and neshamah niggunim mi Ruach Hakodesh (*soul melodies from the Ruach Hakodesh*), singing and making melody in your levavot to Adonoi,[†]

²⁰ Giving todot always for everything to Eloheinu, even Avinu b'Shem Rebbe, Melech HaMoshiach Yehoshua,[‡]

[†] **5:14** Isa 51:17; 60:1 [‡] **5:14** Isa 26:19 **§** **5:14** Isa 60:1-2; Mal

3:20 * **5:18** Lv 10:9; Prov 20:1; Isa 28:7 [†] **5:19** Ps 27:6 [‡] **5:20** Job 1:21; Ps 34:1

²¹ Being submissive to one another in the yirat HaMoshiach.

²² Nashim (*wives*), make yourselves accountable to your ba'alim (*husbands*) as to Adoneinu, §

²³ Because a ba'al (*husband*) is rosh of the isha as also Moshiach is rosh of the Brit Chadasha Kehillah, being Himself the Go'el (*Savior*) of HaGuf (*the Body of Moshiach*).*

²⁴ But as the Brit Chadasha Kehillah is accountable to Moshiach, so also the nashim should be to their ba'alim in everything.

²⁵ Ba'alim, have ahavah for your nashim, as also Rebbe, Melech HaMoshiach has ahavah for the Brit Chadasha Kehillah and gave Himself up on behalf of her,

²⁶ That He might bring her to kedushah, having given her tohorah (*purification*) by the tevilah of the mikveh mayim of the Dvar HASHEM,

²⁷ That he [as a Choson] might present to Himself [as His Kallah] the Brit Chadasha Kehillah in all her kavod TAMIM†(*unblemished*) and without wrinkle or any such things, but that she may be kedoshah and without blemish.

²⁸ So also the ba'alim ought to show ahavah for their own nashim as their own gufim;‡ the one with ahavah for his own isha has ahavah for himself,

²⁹ For no one ever had sin'as chinom for his own basar but nourishes and cherishes it, just as Rebbe, Melech HaMoshiach also does the Brit Chadasha Kehillah,

§ 5:22 Gn 3:16 * 5:23 Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11

† 5:27 Ex 12:5; Lv 22:20; Isa 53:7-9 SHIR HASHIRIM ‡ 5:28 Gn 2:23-24

³⁰ Because we are evarim of HaGuf HaMoshiach.

³¹ AL KEN YAAZAV ISH ES AVIV V'ES IMMO V'DAVAK B'ISHTO V'HAYU L'VASAR ECHAD (*Because of this a man will leave his father and his mother, and will be joined to the wife of him, and the two will be one basar*).§

³² This is a sod hagadol, but I am referring to Rebbe, Melech HaMoshiach and the Brit Chadasha Kehillah.*

³³ Each of you, however, should show ahavah for his isha as himself, and an isha should reverence her ba'al (*husband*).

6

¹ Yeladim, obey your horim (*parents*) in Adoneinu, for this is right.*

² KABED ES AVICHA V'ES IMMECHA,† which is the mitzvah harishonah with a havtacha,

³ That it may be well with you and you will be a long time on ha'aretz.

⁴ And, Avot, do not provoke your yeladim to ka'as, but nurture them in the musar of HASHEM and His tokhechah (*reproof*).‡

⁵ Avadim (*servants*), serve with mishma'at (*obedience*) your adonim according to the basar B'YIR'AH (*with fear*) and BIRA'DAH (*with trembling*)§ with your levavot of erlichkeit (*sincerity*) as to Rebbe, Melech HaMoshiach,

§ 5:31 Gn 2:24 * 5:32 Song 3:6—4:12; Gn 2:23,24; 24:1-7; 41:45; 47:18; Ex 2:21; Ruth 1:16-17; 3:9 * 6:1 Prov 6:20 † 6:2 Ex 20:12; Dt 5:16 ‡ 6:4 Gn 18:19; Dt 6:7; Prov 13:24; 22:6 § 6:5 Ps 2:11

⁶ Not with eye service as men-pleasers, being mehaneh (*pleasing*) to Bnei Adam, but as avadim (*servants*) of Rebbe, Melech HaMoshiach, doing the ratzon HASHEM from your levavot.

⁷ Render your avodas kodesh service with a lev tov as avadim unto Adoneinu and not unto Bnei Adam,

⁸ Having da'as that whatever ma'aseh tov each one does, this he will receive back from HASHEM, whether he is an eved or a Ben Chorin.

⁹ And, adonim, do the same things to them, forbearing threatening, having da'as that both their and your Adon is in Shomayim, and ein masso panim im HASHEM(*there is no partiality with HASHEM*).*

¹⁰ For the rest, be continually empowered in the ko'ach of HASHEM and in the oz of His gevurah.†

¹¹ Put on the whole armor of HASHEM for you to be able to stand against the necholim (*scheming deceitfulness, wiles, evil plots*) of HaSatan.

¹² Because we are not wrestling against basar vadahm (*flesh and blood*), but against the rulers, against the authorities, against the powers of the choshech of the Olam Hazei, against the kokhot ruchaniyim ra'im (*evil spiritual forces*) in Shomayim.

¹³ Therefore, take up the whole armor of HASHEM, that you may be able to withstand in the Yom HaRah and, having done all, to stand.

¹⁴ Stand, therefore, having girded your waist with HaEmes and having put on the breastplate of

* 6:9 Job 31:13,14 † 6:10 Ps 27:14

Tzedek,‡

¹⁵ And having put as shoes on your feet that which makes you ready to be a maggid of the Besuras HaGeulah.§

¹⁶ With all these things, take up the shield of emunah, by which you will be able to quench all the flaming darts of haRah (*the Evil one*);

¹⁷ And take the Kova HaYeshuah (*Helmet of Salvation*) and cherev of Ruach Hakodesh, which is the Dvar HASHEM.*

¹⁸ Daven in the Ruach Hakodesh always with all tefillos and techinnah (*supplication*). To that end keep shomer and always persevere in techinnah (*supplication*) for the Kedoshim;

¹⁹ And for me also, that to me may be given utterance in opening my mouth in boldness to make known the Sod HaBesuras HaGeulah,

²⁰ On behalf of which I am an emissary in chains, that in it I may be bold as it is necessary for me to speak.

²¹ But that you may also know my affairs, and what I am doing, Tychicus the Ach b'Moshiach and chaver and keli kodesh (*minister*) who is ne'eman (*faithful*) in HASHEM,

²² Whom I sent to you for this very reason, that you may have da'as of the things concerning us and he may impart chizzuk (*strengthening*) to your levavot.

²³ Drishat Shalom to the Achim b'Moshiach, and ahavah with emunah from Elokim HaAv and

‡ **6:14** Isa 11:5; Ps 132:9; Isa 59:17 § **6:15** Isa 52:7 * **6:17** Isa 59:17; 49:2

Rebbe, Melech HaMoshiach Adoneinu Yehoshua/
Yeshua.

²⁴ Chen v'Chesed HASHEM be with all the ones
who have ahavah for Rebbe, Melech HaMoshiach
Adoneinu with an incorruptible ahavah.

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