

Moshiach's Letter through the Shliach Sha'ul to Philemon

Introduction

In this letter, Rav Sha'ul's ministry bore fruit in freedom in a messianic shtiebel in Colossae for a slave boy who had run away in the shackles of sin before Moshiach the Go'el set him free.

¹ Sha'ul, a prisoner of Rebbe, Melech HaMoshiach Yehoshua and Timotiyos acheinu (*our brother*).

To Philemon ha'ahuv (*the beloved*) and our fellow po'el (*worker*),

² And to Apphia achoteinu (*our sister*) and to Archippus our chaver leneshek (*comrade arms*) and to the Kehillah in your bais.

³ Chen v'Chesed HASHEM and Shalom HASHEM to you from Elohim Avinu and from Rebbe, Melech HaMoshiach Adoneinu Yehoshua.

⁴ I always offer a bracha to my G-d when I mention you in my tefillos (*prayers*),

⁵ Because I hear of your ahavah (*agape*) and emunah, which you have for Rebbe, Melech HaMoshiach Adoneinu Yehoshua and for all the Kedoshim.

⁶ [I pray] that your emunah (*faith*) being shared in Moshiach's kiruv rechokim (*bringing near the far away ones*) may become effective in the da'as of every mitzvah we may do for Moshiach.

⁷ For I had simcha gedolah (*much joy*) and chiz-zuk (*encouragement*) because of your ahavah, for

the levavot of the Kedoshim have been refreshed through you, Ach b'Moshiach.

⁸ Therefore, though I have much boldness in Rebbe, Melech HaMoshiach that I could in fact order you to do your chovah musarit (*moral duty*) of avodas hakodesh (*holy service*),

⁹ Yet I would rather make an appeal on the mekor (*basis*) of ahavah (*agape*) – I, [Rav] Sha'ul, the Zaken (*Elder*) but also a prisoner of Rebbe, Melech HaMoshiach Yehoshua.

¹⁰ I appeal to you concerning beni, having “fathered” him (*to a new birth*) while in bais hasohar (*prison*) – that is, Onesimus,*

¹¹ The one once “Useless” to you, but, now, both to you and to me “Useful” (*Onesimus*).

¹² I am sending him who is my very lev (*heart*) back to you.

¹³ I was wanting to detain him with me, in order that he might function as a keli kodesh (*minister*), ministering to me in your place, as your murshe (*proxy*), while I'm detained in the imprisonment of the Besuras HaGeulah.

¹⁴ But I wanted to do nothing without your askamah (*consent, approval*), in order that the mitzvah you do might not be meshabed (*caused to be obligated*) or forced, but voluntary.

¹⁵ Eppis (*for some reason*) perhaps he was separated from you for a while in order that you might have him back for Yamim HaOlam,

¹⁶ No longer as a bond servant, but, more than a bond servant, an ach ahuv (*a beloved brother*),†

* **1:10** the slave boy Onesimus' name means “Useful” † **1:16** in Moshiach

especially to me, and how much more to you, both as a man and in Adoneinu.

¹⁷ So if you consider me partnered to you as a chaver [in our common orthodox Jewish emunah], receive him as you would me.

¹⁸ But if in anything he wronged you or owes you, charge this to my cheshbon (*account, bill*).

¹⁹ I, [Rav] Sha'ul, am writing this with my own hand: I will repay. This is not to meorer (*point out*) the fact that on your cheshbon you owe me your very neshamah.

²⁰ Yes, Ach b'Moshiach, I would have some “usefulness” from you in Adoneinu. Refresh my lev in Rebbe, Melech HaMoshiach.

²¹ Confident of you as one who is shomer mitzvot, I am writing to you, knowing that you will do even above what I say.

²² Also, this too, prepare a heimishe mekom linah (*guest room, lodging place*) for me, for I have the tikvah (*hope*) that through your tefillos I will be restored to you.

²³ Drishat Shalom to you from Epaphras, my co-prisoner in Rebbe, Melech HaMoshiach Yehoshua.

²⁴ Drishat Shalom, also, from Markos, Aristarchus, Demas, and Lukas, my fellow po'alim (*workers*).

²⁵ The Chen v'Chesed HASHEM of Rebbe, Melech HaMoshiach Yehoshua be with your neshamah.

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