

## MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN GALATIA

**1** From Sha'ul, a Shliach, not from Bnei Adam, nor through Bnei Adam, but through Rebbe, Melech HaMoshiach Yehoshua and Hashem, Elohim Avinu, the One of whom [we say] Mechayyei Mesim Atah (Thou Revivest the Dead), even the Moshiach,  
 |2| And from all the Achim BMoshiach with me; to the Kehillot of Galatia.  
 |3| Chen v'Chesed Hashem to you and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu,  
 |4| The one having made a matnat Elohim of himself, on behalf of chattoteynu (our sins), so that he might rescue us out of the Olam Hazeh [Yom Tzarah], this age, this present evil age, according to the ratzon Hashem (will of G-d), even Avinu,  
 |5| Lo hakavod l'olmei olamim. Omein.  
 |6| I am shocked that so quickly you are being turned from the One who granted you the kri'ah (calling), summoning you by the Chen v'Chesed Hashem of Moshiach. I am shocked that so quickly you are being turned from this to a different "Besuras HaGeulah."  
 |7| Not that there is another, mind you! Except that there are some individuals disturbing and troubling (5:12) you, desiring to twist and pervert the Besuras HaGeulah (Yeshayah 40:9; 60:6) of Moshiach.  
 |8| But even if we [*Shlichim, emissaries of Rebbe, Melech HaMoshiach*] or a malach from Shomayim should pose as maggidim [for Moshiach] and make a hachrazah (proclamation) to you of a "Besuras HaGeulah" other than that Besuras HaGeulah

which we preached to you, let such a one be ARUR HAISH ("Cursed is the man," YEHOSHUA 6:26) and set under cherem (ban of destruction) and onesh Gehinnom (damnation).  
 |9| As we have previously said, and now again I say, if any one preaches a "Besuras HaGeulah" to you other than that which you received, let him be ARUR HAISH and be consigned to onesh Gehinnom.  
 |10| Am I now seeking the ishshur (approval) of Bnei Adam? Or the haskama (approval) of Hashem? Or am I seeking to be a man-pleaser? If (and this is not the case) I were still pleasing Bnei Adam, I would not have been the eved of Moshiach.  
 |11| For I mefarsem (make known) to you, Achim BMoshiach, the Besuras HaGeulah having been preached by me, that it is not according to Bnei Adam;  
 |12| For neither did I receive it from Bnei Adam nor was I taught it, but no, it was through a chazon (revelation) of Moshiach Yehoshua.  
 |13| For you heard of my derech, my halakhah, my hitnahagut (conduct) in earlier times in Yahadut (Judaism), how I was to an extraordinary degree bringing redifah (persecution) upon the Kehillah of Hashem and was making havoc of it,  
 |14| And I was shtaig (working my way up, advancing, progressing) in Yahadut (Judaism) beyond many of my landmen, being more abundantly machmir and a kannai (zealot) bekius for the minhagim, the Masorot haAvot, the kabbalah (oral tradition), the Torah Sheb'al Peh, the Halakhah of my Avot.  
 |15| But when Hashem was pleased, when it was the

ratzon Hashem, Hashem being the One who separated me as kodesh KERA'ANI MIME'EI IMMI ("He called me from the womb of my mother" YESHAYAH 49:1) and granted me the kri'ah (calling), summoning me through the Chen v'Chesed of Hashem,  
 |16| To reveal His Ben HaElohim in me, that I might preach Him among the Goyim, immediately, then, I did not consult with basar vadahm (flesh and blood),  
 |17| Nor did I go up to Yerushalayim to those who were Moshiach's Shlichim before me, but I went away hitbodedut into Arabia and again I returned to Damascus.  
 |18| Then, after shalosh shanim (three years), I went up to Yerushalayim to get acquainted with Kefa, and I stayed with him chamishah asar yamim (fifteen days).  
 |19| But other of the Moshiach's Shlichim I did not see except Ya'akov achi Rebbe, Melech HaMoshiach Adoneinu [T.N. *See p.848 and read Yn chp 7 and you will see that Ya'akov and Sha'ul were both unbelievers before the appearance of the Moshiach to them after His histalkus—see 1C 15:7.*]  
 |20| Now, what things I write to you, hinei, before Hashem I do not speak sheker.  
 |21| Next I went into the regions of Syria and of Cilicia,  
 |22| But I was unknown panim el panim by the Kehillot of Moshiach in Yehudah;  
 |23| Only they were hearing that 'the one once bringing redifah (persecution) upon us is now preaching the [Messianic Orthodox Jewish] Emunah which once he was pillaging."  
 |24| And they were glorifying Hashem in [by means of] me.