

MOSHIACH'S LETTER THROUGH THE SHLIACH SHA'UL TO THE BRIT CHADASHA KEHILLAH IN THESSALONIKA (I)

11| Also Yehoshua, the one being called Justus. These [Aristarchus, Markos, and Justus] are the only Messianic Jews among my fellow po'alim (workers) in the Malchut Hashem. They became to me an encouragement.

|12| Epaphras sends you Drishat Shalom. He has also been mishtatef your kehillah, an eved of Rebbe, Melech HaMoshiach Yehoshua, always davening, always agonizing for you in his tefillos, that you might stand Bnei Chayil mature and be fully assured in all the ratzon Hashem.

|13| For I give solemn eidus for him that he has toiled much for you and for the ones in Laodicea and for the ones in Hierapolis.

|14| Lukas, the beloved physician, sends you Drishat Shalom, and Demas.

|15| Drishat Shalom to the Achim b'Moshiach in Laodicea and to Nymphas and the Brit Chadasha kehillah at her baisa.

|16| And whenever this iggeret ([hakodesh] holy epistle) is read before you, make sure also that it is read in the Moshiach's Brit Chadasha Kehillah of the Laodiceans, and also you should read the iggeret [hakodesh] of the Laodiceans.

|17| And say to Archippus, 'Give attention to the avodas kodesh ministry which you received in Adoneinu, that you fulfill it.'

|18| This is my hand-signed drishat shalom greeting, SHA'UL. Remember my sharsherot (prison chains). Chen v'Chesed Hashem be with you.

[T.N. When Rav Sha'ul wrote Romans there were four Messianic Jews with him. Here he speaks of three.]

1 From Sha'ul and Silvanus (Sila) and Timotiyos. To the kehillah of the inhabitants of the city of Thessalonika, the kehillah in Hashem, in Elohim HaAv and in Rebbe, Melech HaMoshiach Adoneinu Yehoshua. Chen v'Chesed Hashem and Shalom Hashem to you.

|2| Hodinu l'Hashem (We give thanks to Hashem) always for all of you, with zikaron (remembrance) during our davening, without ceasing

|3| In our tefillos recalling before our G-d and Avinu your work of emunah, your labor of ahavah (agape), and your perseverance of tikvah in Moshiach Adoneinu Yeshoshua,

|4| Knowing, Achim b'Moshiach ahuvei Hashem (Brothers in Moshiach beloved of G-d), your bechirah (election).

|5| For our Besuras HaGeulah did not come to you in mere locution but indeed in gevurah (miraculous power) and in the Ruach HaKodesh and in full bitachon (confidence), just as you have da'as what sort of men we were among you for your sake.

|6| And you became imitators of us and of Adoneinu, having received the Dvar Hashem (the Word of the L-rd) in much redifah (persecution) with the simcha of the Ruach HaKodesh,

|7| With the result that you became a mofet (portent), even a role model for all the ma'aminim (believers) in the territory of Macedonia [T.N. a Roman province in northern Greece] and in Achaia [T.N. a Roman province of southern Greece].

|8| For from you the Dvar Hashem has resounded not only in Macedonia and in Achaia, but also in every place

to which your emunah in Hashem has gone forth, with the result that we have no need to say anything.

|9| For they themselves (the ma'aminim b'Moshiach in Macedonia and Achaia) are reporting about us, what sort of initial reception we had with you, and how you made teshuva, turning to Hashem from elilim (idols), from avodah zarah (idol worship), turning to worship the Elohim Chayyim and Elohei Emes (the Living G-d and the True G-d),

|10| And to expect [Moshiach] Ben Elohim from Shomayim whom Hashem made to stand up in the Techiyas HaMoshiach from the Mesim Yehoshua Moshieynu (our Deliverer) from the Charon Af HaBah (the wrath to come).

2 But you yourselves know, Chaverim b'Moshiach, that our initial reception with you was not empty of result.

|2| On the contrary, having suffered before and having been shamefully persecuted (as you know) in Philippi, we had the chozek b'Eloheinu (strength in our G-d) to speak to you the Besuras HaGeulah of Hashem in the face of tzorrim rabbim (great and oppressive enemy opposition).

|3| For our appeal, our eidus (witness of testimony), does not spring from toyus (error) or meshuga delusion or from tum'a (uncleanness) or from remiyah (guile, deceit).

|4| On the contrary, in this way we speak: as persons