

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

them, ¹Anashim, Achim, though I had done nothing keneged (against, in opposition to) our Jewish people or to the minhagei Avoteinu of Orthodox Judaism, I was arrested in Yerushalayim and delivered over into the hands of the Romans,
|18| ²Who, having examined me, were desiring to release me, because I had done nothing worthy of the death penalty.
|19| ³But when the Yehudim spoke keneged (in opposition to, against) this, I was forced to appeal to Caesar, but only to defend myself, not to bring accusation against Am Yisroel, my people.
|20| ⁴On account of this reason, therefore, I summoned you, to see you and to speak with you, since it is for the sake of the tikvat Yisroel that I am wearing these prison sharsherot (chains).
|21| And they said to Rav Sha'ul, ⁵We neither received iggrot about you from Yehudah nor have any of the Achim arrived and reported or spoke any lashon hora about you.
|22| ⁶But we desire to hear from you what you think, for lichora (apparently) with regard to this kat of Judaism, we have da'as that it is spoken keneged (against) everywhere.
|23| And they set a day for him, and they came to him in his lodgings, and there were many of them. And Rav Sha'ul was making a midrash, bearing solemn edut about the Malchut Hashem, and persuading them about Yehoshua from both the Torah of Moshe Rabbenu and from the Nevi'im, from haboker to haerev.
|24| And some Yehudim were being persuaded by the things being said, but others had no

emunah (faith).
|25| And so they disagreed with one another. And as they were leaving, Rav Sha'ul said a final dvar. ⁷Rightly the Ruach Hakodesh spoke through Yeshayah HaNavi to your Avot,
|26| ⁸Saying, 'Go to this people and say, In hearing SHIMU SHAMO'A VAL TAVINU URU RA'O VAL TEDAU ('You will hear and yet by no means understand and seeing you will see and yet by no means perceive.')|27| HASHMEN LEV HAAM HAZEH VAZNAV HAKHBED VENAV HASHA PEN YIREH VEINAV UV'AZNAV YISHMA ULEVAVO YAVIN VASHA V'RAFA LO ('For the heart of this people has become dull and with their ears they scarcely hear, and they have closed their eyes, lest they should see with their eyes, and with their ears may hear and with their heart they may have binah and they may turn and I will heal them. [TEHILLIM 119:70; YESHAYAH 6:9,10; also YESHAYAH 53:5]
|28| ⁹Therefore, let it be known to you that to the GOYIM (TEHILLIM 67:2) this Yeshu'at Eloheinu of Hashem was sent, and they will listen.'
|29| [And when he had said these things, the Yehudim departed, and argued greatly among themselves.]
|30| And he remained an entire two years in his own rented bais, and was welcoming all the ones coming to him,
|31| Preaching the Malchut Hashem and saying shiurim concerning the Rebbe, Melech HaMoshiach Adoneinu Yehoshua with all openness and without hindrance.

1 From Sha'ul, an eved of Rebbe, Melech HaMoshiach Yehoshua, summoned to be a Shliach, set apart for the Besuras HaCeulah of Hashem,
|2| Which Hashem promised beforehand through His Nevi'im in the Kitvei HaKodesh.
|3| The Good News of Redemption of Hashem concerns the Zun fun Der Oybershter (Ben HaElohim of Hashem) born from the zera Dovid, as far as basar is concerned,
|4| But, as far as the Ruach Hakodesh is concerned, appointed to be Ben HaElohim in power by means of Moshiach's Techiyah [Resurrection] from HaMesim.
|5| Through him and for the kavod of his Name, we have received unmerited Chen v'Chesed Hashem and the Shlichus for the tachlis (purpose) of bringing about the mishma'at of emunah among all Nations,
|6| Among whom you also are summoned to belong to Rebbe, Melech HaMoshiach Yehoshua;
|7| To all who are in Rome, ahuvei Hashem (beloved ones of G-d), summoned by Hashem's kri'ah (calling) to be kadoshim (holy ones)—unmerited Chen v'Chesed Hashem and Shalom Hashem from Elohim Avinu and Rebbe, Melech HaMoshiach Yehoshua Adoneinu.
|8| First of all, modeh Ani (I thank) my G-d through Rebbe Melech HaMoshiach Yehoshua for all of you, because your emunah (faith), your bitachon, is being reported abroad b'chol haOlam (all over the world).
|9| For der Oybershter is my eidus! (G-d is my witness!), Whom I serve with my neshamah