

3 For this cause, I, Sha'ul, the prisoner of Rebbe, Melech HaMoshiach Yehoshua for you Goyim,
 |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 binah 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, Ps 16:5-6) and joint evarim of HaGuf HaMoshiach [Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] and joint partakers of the havtachah (promise) in Moshiach Yehoshua (Yeshua) through the Besuras HaGeulah, [Ezek 47:22]
 |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 Kadoshim, was given this Chen v'Chesed Hashem, to preach to the Goyim 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,
 |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, *access of the tzaddikim Ps 118:20*) 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 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 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 Kadoshim, what is the breadth and length and height and depth [IYOV 11:8,9; TEHILLIM 103:11]
 |19| And to have da'as of the ahavah of Moshiach, which ahavah surpasses da'as, in order that 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.

[MELACHIM ALEF 3:13]
 |21| To Him be kavod in the Brit Chadasha Kehillah and in Moshiach Yehoshua, bekhoh hadorot l'Olam va'ed. Omein.

4 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) [Gn 47:18; Ps 16:9-10; Job 19:25-27; Isa 53:11] 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 G-d and Avi khol (Father of all), who is over all and through all and in all. [DEVARIM 6:4; ZECHARYAH 14:9]
 |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 ascended to the height, you led captive, you received gifts' TEHILLIM 68:19 [18]), 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?