

HaRah. Do you want to be without pachad of memshalah (government)? Do HaTov, and you will have the commendation of the representative of the memshalah.

[4] For he is the mesharet (minister, servant) of Hashem to you for HaTov. But if you do HaRah, be afraid. For he does not bear the cherev (8:35) to no purpose. For he is the mesharet of Hashem, an avenger for Charon Af (1:18 2:8; 3:5; 4:15; 5:9; 9:22; 12:19; 13:4) against the evildoer.

[5] Wherefore it is necessary to be subject, not only on account of the Charon Af of Hashem, but also on account of matzpun (conscience).

[6] For that is why you also pay tribute (taxes). For they are mesharetim of G-d engaged in this very task.

[7] Render to everyone their due: tribute to whom tribute is due, tax to whom tax; fear to whom fear is due, respect to whom respect.

[8] Owe, be indebted, obligated nothing to anyone except a choiv (debt) of ahavah (love); for he who has ahavah has fulfilled the Torah.

[9] For the mitzvoh, LO TIN'AF, LO TIRTZACH, LO TIGNOV, LO TACHMOD, SHEMOT 20:13-15,17; DEVARIM 5:17-19,21) and any other of the mitzvot (commandments) is akitzur (restated, in summary), in this dvar Torah, V'AHAVTA L'RE'ACHA KAMOCHA ("You shall love your neighbor as yourself" VAYIKRA 19:18.)

[10] Ahavah (agape) does no wrong to the re'a (neighbor); therefore the fulfillment of the Torah is ahavah.

[11] Besides this, you have da'as of the zman, that it is already the hour for you to wake up from sheynah (sleep),

for now is Yeschu'at Eloheinu nearer than when we became ma'aminim (believers).

[12] The Lailah (Night) (of the old epoch) is far advanced, and HaYom [Yom HaDin, the Day of Judgment] is imminent, at hand. Let us therefore take off the dark cloak of the deeds of choshech, ridding ourselves of it, and let us put on the neshek (weapons 6:13) of Ohr (light).

[13] Let us conduct ourselves decently as in HaYom (The Day), not in carousing and shichrut (drunkenness), not in zenut (fornication) and debauchery and zimmah (licentiousness), not in merivah (strife) and quarreling and anochiyut (selfishness) and kinah (jealousy).

[14] But put on Rebbe, Melech HaMoshiach Yehoshua Adoneinu and make no provision for the basar (old fallen nature), to satisfy its ta'avot (lusts).

14 But welcome the one who is weak in emunah (faith).

But not for the purpose of setting him straight in arguments.

[2] For example, one person has emunah (faith) to eat every potential food; but the weak practice vegetarianism.

[3] Let the one who eats not hold in contempt or despise the one who does not eat, and let not the one who does not eat pass judgment on the one who eats, for Hashem treats him as an oreach ratzuy (welcome guest).

[4] Who are you to condemn the eved (house slave) of someone else? In relation to Ribbono (shel Olam) he stands or falls. And he shall stand, for Ribbono (shel Olam) is able to make him stand.

[5] One person judges one day to be more important

than another; another person judges every day to be alike. Let each be fully convinced in his own mind.

[6] The one who holds an opinion on the day does so to Hashem. And the one who eats does so to Hashem, for he does the bentshen (custom of saying grace after meals) of the Birkat Hamazon to Hashem. And the one who does not eat does so to Hashem and gives the hodayah (thanksgiving) to Hashem.

[7] For no one of us lives for himself and no one dies for himself.

[8] For if we live, we live for Hashem; and if we die, we die for Hashem. So whether we live or we die, we belong to Hashem.

[9] For it was for this tachlis (purpose) that Moshiach had his histalkus and came to live again, in order that he might have charge as Moshiach Adoneinu over both the Mesim (dead ones) and the Chayyim (living ones).

[10] So you, why do you judge your Ach b'Moshiach?

Or you, why do you despise your Ach b'Moshiach? For we shall all stand in the Bet Din (Court of Law) of Hashem (see 2C 5:10) before his Kisse Din (judgment seat), his Kisse Mishpat,

[11] For it is written, "As I live, says Hashem, before Me KOL BERECH (every knee) will bow and KOL LASHON (every tongue) shall give praise to Hashem" [Isa 45:23].

[12] So then each of us will give account of himself to Hashem.

[13] Let us therefore no longer pass judgment on one another, but decide this rather: not to put an occasion for michshol