

(stumbling, offense, downfall 9:32-33) in the way of the Ach b'Moshiach.

[14] I have da'as and am convinced in Adoneinu Yehoshua that nothing is tamei beetzem (intrinsically), except that to the one who reckons something profane, to that person it is profane.

[15] For if your Ach B'Moshiach is deeply upset on account of [your] okhel (food), you are no longer conducting yourself in terms of ahavah. Do not by your okhel destroy that one for whom Moshiach died.

[16] Therefore, do not let HaTov of you be brought into contempt.

[17] For the Malchut Hashem is not a matter of eating and drinking, but of tzedek (righteousness, DANIEL 9:24), shalom (peace) and simcha b'Ruach Hakodesh.

[18] For he who serves Moshiach in this is pleasing to Hashem and approved by people in general.

[19] So then we pursue what makes for shalom and for the building up of one another.

[20] Do not for the sake of okhel bring churban to the work of Hashem. All okhel is tahor but it is wrong to eat anything that causes nisyonot.

[21] It is a fine thing not to eat meat nor drink wine nor anything by which your Ach b'Moshiach stumbles.

[22] The emunah that you have, keep beshita (as a matter of conviction or principle) to yourself before G-d. Ashrey is the man who does not condemn himself by the things he approves.

[23] But in the man who doubts, there is found in him a dvar ashmah (a thing of guilt, condemnation) if he eats, because it is not of emunah. And whatever is not of emunah is averah (sin).

15 We, the strong, ought to support the weaknesses of those without chizzuk

(1:11-12), and not to please ourselves.

[2] Let each of us please his re'a with a view to what is beneficial, for upbuilding.

[3] For even Rebbe, Melech HaMoshiach did not please himself; but, as it is written, V'CHERPOT CHORPECHA NAFLU ALAI ("The reproaches of those who reproach You have fallen on me" TEHILLIM 69:9[10].

[4] For as much as was written beforehand was written for our limudei kodesh, in order that through zitzfleisch and through the nechamah of the Kitvei Hakodesh we might hold fast tikvah (hope).

[5] May the G-d of zitzfleisch and of nechamah give you to live in harmony among yourselves in accordance with Rebbe, Melech HaMoshiach Yehoshua,

[6] In order that with achdus of mind and voice you might give kavod to the Elohim and Avi of Adoneinu Rebbe, Melech HaMoshiach Yehoshua.

[7] Therefore, treat each other as orchim ratzuy (welcome guests), as Rebbe, Melech HaMoshiach welcomed you, to the kavod of Hashem (glory of G-d).

[8] For I declare that Moshiach has become Mesharet Bnei HaMilah (Servant, Minister of the Circumcised) for the sake of the Emes Hashem (the truth of G-d), to confirm the havtachot given to the Avot,

[9] And in order that the Goyim might give praise to Hashem for His chaninah (mercy). As it is written, "For this reason I will confess You among Goyim and sing praise

to Your Name"

TEHILLIM 18:49[50]

[10] Furthermore it says, HARNINU GOYIM AMMO ("Rejoice, Goyim with His people" DEVARIM 32:43.

[11] And again, HALELU ES ADONOI KOL GOYIM SHABBECHUHU KOL HAUMMIM ("Baruch Hashem, Praise the L-rd, all you Goyim, and let all the peoples praise Him" TEHILLIM 117:1).

[12] And again Yeshayah says, "The SHORESH OF YISHAI (the Root of Jesse, i.e., *Moshiach*) shall come forth, even the one who arises to rule the GOYIM; in him (the Gentiles, the nations) shall put their TIKVAH (hope)" [YESHAYAH 11:10; 42:4].

[13] May the Elohei HaTikvah (the G-d of hope) fill you with simcha and shalom in believing, that you may overflow in tikvah (hope), in the ko'ach (power) of the Ruach Hakodesh.

[14] Achim b'Moshiach of mine, I myself am convinced concerning you, that you yourselves too are full of yosher (rectitude), full of da'as, able also to admonish one another.

[15] But I wrote to you rather bluntly in this iggeret hakodesh in part as a way of reminding you, by virtue of the chesed (unmerited favor, gift of grace) given me from Hashem,

[16] To be a mesharet (minister, servant) of Rebbe, Melech HaMoshiach Yehoshua to the Goyim, serving the Besuras HaGeulah of Hashem, administering with a kohen's avodas kodesh service the minchah offering to Hashem of the Goyim, that this offering might be acceptable, mekudash (set apart as holy) in the Ruach Hakodesh.