

but rather hodayah  
(thanksgiving).

[5] For of this you have da'as vada (with certainty), that every zoneh (fornicator) or impure person or covetous person (chamdanut is avodah zarah, avodah elilim) does not have a nachalah in the Malchut of Rebbe, Melech HaMoshiach and of Hashem.

[6] Let no one deceive you with empty dvarim. For, because of these things the Charon Af Hashem comes upon the Bnei HaMeri (sons of Rebellion).

[7] Therefore, do not be shuttafim (partners) with them.

[8] For you were once Choshech, but now you are Ohr (Light) in Hashem. Fier zich (comport oneself) in your derech as yeladim of HaOhr.

[9] For the p'ri HaOhr is in doing chesed and tzedek and emes,

[10] Proving that which is well-pleasing be'einei Hashem (in the eyes of G-d).

[11] And do not involve yourself in the ma'asei haChoshech (works of darkness), those works without p'ri; but rather even expose them.

[12] For as to the things being done by them under cover of secrecy, it brings bushah (shame) and is a bizayon (disgrace) even to speak of them.

[13] But everything being exposed by HaOhr (Light) becomes visible,

[14] For everything becoming visible is HaOhr (Light); therefore here is the meaning of these words, KUMI, ("Rise up!" YESHAYAH 51:17; 60:1), sleeper, and arise from the MESIM" YESHAYAH 26:19) AND Moshiach WILL SHINE ON YOU (YESHAYAH 60:1 2). [MALACHI 4:2]

[15] Therefore, fier zich

(comport oneself) in your derech with a careful walk, not as kesilim (fools) but as chachamim (wise ones),

[16] Redeeming the time, because the yamim are ra'im.

[17] Therefore, do not be foolish, but have binah of what the ratzon Hashem is.

[18] And do not become a shikker with schnapps, in which is dissipation, but be filled with the Ruach Hakodesh, [VAYIKRA 10:9; MISHLE 20:1; YESHAYAH 28:7]

[19] Speaking to one another in Tehillim and shirim and hymns and neshamah niggunim mi Ruach Hakodesh (soul melodies from the Ruach Hakodesh), singing and making melody in your levavot to Adonoi, [TEHILLIM 27:6]

[20] Giving todot always for everything to Eloheinu, even Avinu b'Shem Rebbe, Melech HaMoshiach Yehoshua, [IYOV 1:21; TEHILLIM 34:1]

[21] Being submissive to one another in the yirat HaMoshiach.

[22] Nashim (wives), make yourselves accountable to your ba'alim (husbands) as to Adoneinu, [BERESHIS 3:16]

[23] Because a ba'al (husband) is rosh of the isha as also Moshiach is rosh of the Brit Chadasha Kehillah, being Himself the Go'el (Savior) of HaGuf (the Body of Moshiach). [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

[24] But as the Brit Chadasha Kehillah is accountable to Moshiach, so also the nashim should be to their ba'alim in everything.

[25] Ba'alim, have ahavah for your nashim, as also Rebbe, Melech HaMoshiach has ahavah for the Brit Chadasha Kehillah and gave Himself up on behalf of her,

[26] That He might bring her

to kedushah, having given her tohorah (purification) by the tevilah of the mikveh mayim of the Dvar Hashem,

[27] That he [as a Choson] might present to Himself [as His Kallah] the Brit Chadasha Kehillah in all her kavod TAMIM (unblemished, SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7 9; SHIR HASHIRIM) and without wrinkle or any such things, but that she may be kedoshah and without blemish.

[28] So also the ba'alim ought to show ahavah for their own nashim as their own gufim [BERESHIS 2:23-24]; the one with ahavah for his own isha has ahavah for himself,

[29] For no one ever had sin'as chinom for his own basar but nourishes and cherishes it, just as Rebbe, Melech HaMoshiach also does the Brit Chadasha Kehillah,

[30] Because we are evarim of HaGuf HaMoshiach.

[31] AL KEN YAAZAV ISH ES AVIV VES IMMO VDAVAK BEISHTO V'HAYU LEVASAR ECHAD ("Because of this a man will leave his father and his mother and will be joined to the wife of him and the two will be one basar.") [BERESHIS 2:24]

[32] This is a sod hagadol, but I am referring to Rebbe, Melech HaMoshiach and the Brit Chadasha Kehillah. [SHIR HASHIRIM 3:6-4:12; BERESHIS 2:23,24; 24:1-7; 41:45; 47:18; SHEMOT 2:21; RUTH 1:16-17; 3:9]

[33] Each of you, however, should show ahavah for his isha as himself, and an isha should reverence her ba'al (husband).