

imposed by the rabbis, *i.e.*, which contradict the *Kitvei Hakodesh-1C 4:6; DEVARIM 4:2*), becoming meshummad (apostate) from HaEmes.

|15| All things are tahor to hatehorim; but, to the ones having been defiled and taking the side of the Apikoros, nothing is tahor, but has been made tameh, both lev and matzpun.

|16| Hashem they profess to know, but by their ma'asim they deny him, being disqualified [*for the rabbanut or ministry of Moshiach*] and being without mishma'at (obedience), and, as to every one of the ma'asim tovim, unpalatably unkosher (unfit).

**2** But you, speak the things which are suitable to Moshiach's orthodox Jewish doctrine.

|2| Zekenim need to be temperate, respectable, men of seichel, being orthodox [*in Rebbe, Melech HaMoshiach*] in the emunah, in ahavah, in savlanut (longsuffering).

|3| Similarly the senior women, the Zekanot, in hitnahagut (conduct) as befits kedushah, not yentas of lashon hora nor slaves of wine, but melamedot es haTov (teachers of the Good)

|4| That they may encourage the young nashim to have ahavah for their ba'alim and their banim,

|5| To have seichel, tehorot in tznius, [*Aishes Chayil*] managers of the Bayit, being tovot, being submissive to their ba'alim, lest Chillul Hashem come to the Dvar HaElohim.

|6| The bochrin, similarly, you exhort to have seichel

|7| About all things, showing yourself a mofet of ma'asim tovim. In the hora'ah [*of Rebbe, Melech HaMoshiach*],

show integrity, seriousness, |8| Along with dibur (speech) that is orthodox [*in Rebbe, Melech HaMoshiach*] and beyond reproach, that the mitnagged may be brought to bushah (shame), having no lashon hora to say against you.

|9| Avadim (slaves) need to be submissive to their own adonim in everything, to be acceptable, not talking back,

|10| Not pilfering, but showing all good reliability, that they may adorn the hora'ah (teaching) of Hashem Moshieynu in all things.

|11| For the Chen v'Chesed of Hashem has appeared, bringing Yeshu'at Eloheynu to kol Bnei Adam,

|12| Instructing us to deny all that is frai (irreligious) and not of chasidus [*in Rebbe, Melech HaMoshiach*] and all that is ta'avanut, and to live with seichel and tzidkat Hashem and yirat Shomayim in the Olam Hazeah,

|13| Awaiting the tikvah hameashsheret (the blessed hope), the appearing of the kavod HaEloheinu HaCadol and Moshieynu Rebbe, Melech HaMoshiach Yehoshua,

|14| Who gave his nefesh on behalf of us, that for us he might bring in the Geulah, redeeming us MI KOL AVONOTAV ("from all Israel's sins" TEHILLIM 130:8; Isa 53:8), making tahor AM LI SEGULAH ("a people for My possession" SHEMOT 19:5), zealous for ma'asim tovim.

|15| Preach these things, with words that give chizzuk (strengthening) and reprove with all authority. Let no one 'write you off."

**3** Remind them to be 'VNISHMA' ("obedient, and we will obey!"

SHEMOT 24:7) to sarim (rulers), to shiltonim (authorities), to be submissive, to be obedient, ready for every ma'aseh tov.

|2| Speak lashon hora of no one, be not ohev riv (quarrelsome). Be eidel (gentle), displaying anavah (meekness) to kol Bnei Adam.

|3| For all of us were once without da'as, sorrarim (disobedient), being led astray, avadim (slaves) of ta'avot and to various ta'anugot (pleasures) of the Olam Hazeah, spending our lives in eyvah (enmity BERESHIS 3:15) and kina (jealousy), hated, and hating one another.

|4| But when the Chen v'Chesed and the ahavas Hashem Moshieynu appeared to Bnei Adam,

|5| Not by tzidkateynu (our righteousness) in ma'asim tovim which is to our zchus (merit), but according to His rachamim, He granted us Yeshu'at Eloheynu through the mikveh mayim ruchani of rebirth and renewing of the Ruach Hakodesh [*Yn 3:3*],

|6| Which Hashem poured out on us richly through Rebbe, Melech HaMoshiach Yehoshua Moshieynu,

|7| That, having been made YITZDAK IM HASHEM (IYOV 25:4) by the Chen v'Chesed of Hashem, we might become yoreshim (heirs) in the tikvah HaChayyei Olam.

|8| This dvar Emes is trustworthy. And I counsel you to strongly affirm the divrei torah I am handing on to you, that those who have become ma'aminim in Hashem may be shomer for ma'asim tovim. These things to Bnei Adam are good, tov me'od.

|9| But pilpul minutiae controversies and toldot and quarrels and fights about the Torah, avoid,