

| 16| For we had not followed cleverly crafted aggadot or doichek (farfetched) bubbemeises or reid (hearsay) when we made known to you the gevurah (miraculous power) of Adoneinu Rebbe, Melech HaMoshiach Yehoshua and the Bi'as HaMoshiach of him; no, we had been edei re'iyah (eyewitnesses) of Moshiach's majestic gedulah (greatness).  
 | 17| For having received from Elohim HaAv kavod va'oz, the bat kol was conveyed to Moshiach by the Majestic Glory, 'ZEH BENI AHUVI ASHER BO CHAFATSTI' ("This is my Son, the beloved, with whom I am well pleased" TEHILLIM 2:7; BERESHIS 22:2; YESHAYAH 42:1).

| 18| And this bat kol we heard out of Shomayim, having been brought with Moshiach upon the Har HaKodesh.

| 19| And we have the Dvar HaNevu'ah (Word of Prophecy) made more sure, to which you do well in giving heed as to a menorah shining in a place of choshech until HaYom [of Olam Habah 3:18] dawns and the Kochav (Star BAMIDBAR 24:17) haNogah (of Brightness, Venus) rises in your levavot (hearts).

| 20| Knowing this first: that every nevu'ah (prophecy) of the Kitvei Hakodesh is not of one's own interpretation.

| 21| For no nevu'ah was at any time brought by the ratzon HaBnei Adam (will of Man), but men being carried along by the Ruach Hakodesh spoke from Hashem.

**2** But there were also nevi'ei sheker (false prophets) among Am Yisroel just as also there will be morei sheker among you. These false teachers will secretly bring in heretical

doctrines of koferim ba-ikkarim (deniers of fundamentals), producing machshelah (ruin), as these heretics even become meshummad, denying the Ribbono Shel Olam who redeemed them, bringing upon themselves swift destruction.

| 2| And many will follow them in walking in darchei zimah (the ways of licentiousness), and because of them the Derech HaEmes will be libeled with lashon hora.

| 3| And in their chomed (covetous) greed, they will exploit you with deceptive words. For them the Mishpat (Judgment) of old is not drei (idle) and their churban (ruin) does not slumber.

| 4| For if Hashem did not spare malachim that sinned, but cast them into Gehinnom, consigning them to the sharsherot (chains) of choshech to be kept for Mishpat;

| 5| And if Hashem, when he brought a mabbul (flood) upon the world of resha'im (evildoers), did not spare the ancient world, but preserved Noach, the eighth of the nefashot [in the Teva (Ark)] and a maggid of Tzidkanut (Righteousness);

| 6| And if Hashem judged the cities of S'dom and Amora, reducing them to ashes by a churban catastrophe, making them a mofet (an example) for the ones intending to be resha'im;

| 7| And if Hashem delivered Lot, a tzaddik distressed by the hitnahagut (conduct) of the mufkarim (lawless 2:8,10; 3:17) walking in darchei zimah (the ways of licentiousness)

| 8| –For that tzaddik, living among them day after day, was tortured in his nefesh

hayesharah (honest soul) by the darchei mufkarim (the ways of lawless ones) that he saw and heard

| 9| –Then Hashem knows how to rescue the chasidim from trial and how to preserve the anshei resha (men of wickedness) for punishment for the Yom HaDin,

| 10| Especially the ones going after the basar (flesh) in ta'avah (lust) producing tum'a (defilement) and the ones despising kol samchut (Mt 28:18). Bold and self-willed, these have no yirat Shomayim and therefore commit Chillul Hashem as they slander the glorious ones,  
 | 11| Whereas malachim, being greater b'oz and koach (in strength and power), al kol panim (nevertheless) do not bring against them a slanderous judgment before Hashem.

| 12| But these men, like irrational beasts born b'derech hatevah (naturally) to be caught and killed, commit Chillul Hashem in matters where they lack da'as. In the destruction of [the beasts], they also will be destroyed,

| 13| Suffering harm as onesh (penalty) for harm done. They actually think there is ta'anug (pleasure) in reveling in broad daylight. They are mumim (defects) and spots reveling in their ta'nugot (evil pleasures) even while they sit at seudot (banquet dinners) with you.

| 14| Having eyes full of ni'uf (adultery), ceaselessly committing averos (sins), enticing unstable nefashot (souls), having levavot trained in chomed (covetous) greed–banim mekulalim (accursed children)!

| 15| Forsaking the Derech HaYashar (Straight Way), they went astray, having followed the Derech HaBil'am Ben B'or,