

MOSHIACH'S LETTER THROUGH THE SHLIACH YOCHANAN TO THE BRIT CHADASHA KEHILLAH (I)

unstable and without da'as, twist, as also the other Kitvei Hakodesh, to their own churban (destruction).

|17| Chaverim, you therefore, knowing beforehand, be shomer over yourselves lest with the toyus (error) of the mufkarim (lawless ones) having been led away, you fall from your own stability.

|18| But grow in the Chen v'Chesed and Da'as of Adoneinu and Moshieinu, Rebbe, Melech HaMoshiach Yehoshua. Lo HaKavod Gam HaYom V'Gam LYom HaOlam. Omein. (To him be glory both now and to the day of eternity. Omein.)

1 What was Bereshis (in the Beginning) which we have examined with our ears, which we have seen with our eyes, which we beheld and the hands of us [*Shlichim, Ac 1:21-25*] touched: the Dvar HaChayyim (Word of Life)!

|2| Indeed the Chayyei [Olam] was manifested, and we have seen it and we give solemn eidus (witness of testimony) and we proclaim to you the Chayyei Olam which was alongside with HaAv [Yochanan 1:1-4,14] and made hisgalus (appearance of, exposure of in revelation) to us [*Shlichim*].

|3| What we have seen and what we have heard, we proclaim also to you, that you also may have deveykus (attachment to G-d) with us [*Shlichim of Rebbe, Melech HaMoshiach*] and our deveykus (attachment to G-d) is with HaAv and with the Zun foon Der Oybershter, Moshiach Yehoshua/Yeshua.

|4| And these things we [*Shlichim*] write, that the simcha of us may be made shleimah.

|5| And this is the

Besuras HaGeulah which we have heard from Him and which we proclaim to you, that Hashem is Ohr (Light), and in Him choshech there is not any at all.

|6| If we make the claim that we have deveykus with Him and in the choshech walk, we speak sheker and have no halakhah in the Derech Emes.

|7| But if our halakhah is in the Ohr as He is in the Ohr, we have hitkhabrut (joining, adhesion, fellowship) with one another and the dahm of Yehoshua, HaBen of Hashem, gives us tohorah (purification, cleansing) from kol chet.

[YESHAYAH 2:5]

|8| If we make the claim that we do not have avon (sin), we cause ourselves to fall under mirmah (deceit, fraud, YESHAYAH 53:9) and HaEmes is not in us.

[MISHLE 20:9; YIRMEYAH 2:35]

|9| If we make vidduy (confession of sin) of chattoteinu (our sins), he is ne'eman (faithful) and tzaddik to grant selicha (forgiveness) of chattoteinu (our sins) and give us tohorah (purification, cleansing) from kol avon.

[DEVARIM 32:4; TEHILLIM 32:5; 51:2; MISHLE 28:13; MICHOH 7:18-20]

|10| If we make the claim that we have not committed averos, a shakran (liar) we make Him, and the dvar of Him is not in us.

2 My yeladim, these things I write to you so that you do not commit averos. And if anyone does commit averos, a Melitz Yosher (Advocate) we have with HaAv, Yehoshua/Yeshua, Rebbe, Melech HaMoshiach the Tzaddik.

|2| And he is the kapporah for chattoteinu, not for ours

only, but also for the kol HaOlam Haze. [VAYIKRA 5:15; YESHAYAH 53:10]

|3| And by this we have da'as that we have da'as of Him, if over the mitzvot of Him we are shomer.

|4| The one making the claim, 'I have da'as of Him' and not being shomer over His mitzvot is a shakran (liar) and in this one HaEmes is not.

|5| But whoever over the dvar of Him is shomer, beemes in this one the ahavas Hashem has been made shleimah. By this we have da'as that in Him we are.

|6| The one claiming to make his maon in Him ought with the halakhah of that One so he should have his derech. [Yn 14:1,23; TEHILLIM 1:6]

|7| Chaverim, I do not write you a mitzvah chadasha, but a mitzvah yashanah, which you were having from the beginning: the mitzvah yashanah is the dvar which you heard.

|8| Again a mitzvah chadasha I write to you, which is HaEmes in Him, and in you, because the choshech is making its histalkus (passing away) and the Ohr HaAmitti (the True Light) already is shining.

|9| The one claiming in the Ohr (Light) to be and the Ach b'Moshiach of him hating, is in the choshech still.

[VAYIKRA 19:17]

|10| The one with ahavah for the Ach b'Moshiach of him makes his maon (dwelling, permanent residence, Yn 14:2, 23) in the Ohr (Light) and a cause for michshol (stumbling, falling) is not in him.

[TEHILLIM 119:165]

|11| But the one hating the Ach b'Moshiach of him is in the choshech and walks his derech in