

MOSHIACH'S LETTER THROUGH YEHUDA, THE BROTHER OF THE SHLIACH YA'AKOV, TO THE BRIT CHADASHA KEHILLAH

1 From Yehuda, eved (servant) of Rebbe, Melech HaMoshiach Yehoshua/Yeshua and brother of Ya'akov [see p.848]; To HaKeru'im (the Called Ones), beloved in Elokim HaAv and HaShemurim (the Guarded ones) for Rebbe, Melech HaMoshiach Yehoshua.
|2| Rachamim Hashem and Shalom Hashem and Ahavas Hashem to you abundantly!
|3| Chaverim, although I was very eager to write to you an *iggeret hakodesh* concerning the Geulah (Redemption) we share, it suddenly became necessary to write you an urgent appeal to fight for the [correct Orthodox Jewish] Emunah (Faith, the Emunah of the true Dat HaYehudit), which was once for all time handed over and transmitted to the Kadoshim.
|4| For certain men, *anshei resha* (men of wickedness), written down long ago [in the *sfarim* of Hashem] for this *harsha'ah* (condemnation) [DANIEL 7:10; Rv 20:12; 1K 2:8], have infiltrated our ranks, men twisting the Chen v'Chesed HaElokeinu into a license for sensual self-indulgence and denying our only Ribboneinu and Adoneinu Rebbe, Melech HaMoshiach Yehoshua.
|5| Now I wish to remind you, though you are fully informed, that Hashem, Who once saved a people from Eretz Mitzrayim (Egypt), afterwards destroyed every Apikoros not having Emunah (Faith).
|6| And you have da'as about the malachim (angels), not being content to keep their positions of Memshalah (Rule, Dominion), having deserted their own station, these malachim Hashem has kept under *sharsherot* (chains) oif eibik (forever), under *choshech* [see 2K 2:4] for the

Mishpat HaYom HaGadol, the Judgment of the Great Day [the Yom HaDin].

|7| As S'dom and Amora and the cities around them, in a doime (similar) manner to these, indulging in *gilui arayot* (sexual immorality) against the course of nature and turning aside and going after alien flesh, are set forth to lie in public view as a mofet (example), undergoing the onesh of Eish Olam (Eternal Fire, YESHAYAH 66:24; Mt 25:46; Rv 20:10).

|8| Likewise, indeed, these ["certain men," 1:4], these dreamers, on the one hand, pollute the basar (flesh); on the other hand, they do not recognize HaMemshalah (rule) of glorious heavenly beings; instead, they speak *lashon hora* with Chillul Hashem railing against them.

|9| By contrast, Micha'el the Sar HaMalachim (DANIEL 10:13), when he took issue with Hasatan and disputed about the *geviyyat Moshe* [*Rabbeinu*] (body of Moses), did not presume to pronounce a slanderous judgment [*against Hasatan*], but said, "Hashem rebuke you!"

|10| But, on the one hand, these [*men*] slander whatever they do not understand; on the other hand, what they do have binah of instinctively, like unreasoning animals, by these things they are destroyed.

|11| Oy to them! Because they walked in the Derech Kayin (BERESHIS 4:3-8) and to the Toyus Balaam (Error of Balaam, BAMIDBAR 31:16) they surrendered for *revach* (gain), and in the mered (rebellion) of Korach against HaMemshalah (BAMIDBAR 16:1-35) they were destroyed!

|12| These [*men*] are hidden reefs [*moored at*] your *seudas* (*agape-feasts*), feasting with

you without *yires-hakoved*, shepherding themselves, waterless clouds being carried away by winds, autumn trees without fruit, twice dead, torn up from their *shorashim* (roots),

|13| Wild waves of the sea, foaming up their *ma'asim hara'im* (evil deeds), wandering *kokhavim* (stars) for whom the *shvartz gloom* of *choshech* has been reserved oif eibik (forever).

|14| But also it was about these [*men*] that Enoch, in the seventh [*generation*] from Adam, prophesied, saying, "Hinei, Adonoi comes with His ten thousands of malachim |15| 'For the purpose of bringing all to Mishpat and for the purpose of proving guilty every *neshamah* of all of its deeds done without *yires-hakoved* and of all the harsh things *chote'im* (sinners) without *yires-hakoved* spoke against Him."

|16| These [*men*] are malcontents and fault-finders, walking according to their *ta'avot* (lusts); their mouth speaks arrogant things, flattering for the *tzil* (purpose) of financial advantage.

|17| But you, Chaverim, keep in mind the predictions (2K 3:3) of the Shlichim of Rebbe Melech HaMoshiach Adoneinu Yehoshua,

|18| Because they were telling you that at Acharit HaYamim (the End of Days), there will be *leitzim* (scoffers, TEHILLIM 1:1) walking according to their *ta'avot* (lusts) without *yires-hakoved*.

19| These [*men*] are the ones causing division, worldly men, not having the Ruach Hakodesh.

|20| But you, Chaverim, build yourselves up on what is *kodesh kodeshim* (most holy)