

And purify your levavot, you anashim of double mind!

[TEHILLIM 73:28; ZECHARYAH 1:3; MALACHI 3:7; YESHAYAH 1:16; TEHILLIM 24:4; 119:113; YIRMEYAH 4:14]

|9| Lament and mourn and weep. Let the tzechok (laughter) of you be changed to avelut (mourning), and the simcha of you be turned to tugah (sadness).

|10| Be humbled before Hashem and He will exalt you. [YOV 5:11]

|11| Do not speak lashon hora against an Ach b'Moshiach. The one speaking against an Ach b'Moshiach or setting himself up as a shofet (judge) of his Ach b'Moshiach speaks against the Torah and sets himself up as shofet of the Torah. Now if the Torah you judge, you are not Shomrei HaTorah but a shofet.

|12| One is the Mekhokek (Law-Giver) and HaShofet (The Judge), the One who is able to save and to destroy. But who are you, the one who has set yourself up as the shofet of your re'a (neighbor)?

|13| Come now, you who say, 'Hayom (today) or makhar (tomorrow) we will go into this or that city and we will do business there a year and will sell and make a revach (profit).'

|14| Yet you do not even have da'as of what tomorrow's 'yom' may bring. Look at your life! Are you not an ed (mist), appearing a short time, then indeed disappearing? [YOV 7:7; TEHILLIM 39:5; 102:3; 144:4; YESHAYAH 2:22]

|15| Instead of this, you ought to say 'Im yirtzeh Hashem' ('if the L-rd wills') 'we will live, also we will do this or that.'

|16| But now you boast in your pretensions. All such ravreanut (boastfulness) is

ra'ah (evil, wickedness).

|17| To the one having da'as, therefore, knowing to do tov and not doing it, to him it is chet.

5 Come now, you who have osher (riches), weep, howling over your miseries coming upon you. [YESHAYAH 13:6; YECHEZKEL 30:2]

|2| The osher of you has rotted and your malbush has become moth-eaten. [YOV 13:28; TEHILLIM 39:11; YESHAYAH 50:9]

|3| The gold of you and the silver has been corroded and the corrosion of them will be for a solemn eidus against you, and will eat the basar of you as Eish. You stored up otzar (treasure) in the Acharit Hayamim!

|4| Hinei, the wages of the po'alim (workers) who cut your fields, the wages you fraudulently withheld, those wages cry out, and the cries of the harvesting po'alim have reached the ears of Adonoi Tz'vaot. [VAYIKRA 19:13; YIRMEYAH 22:13; MALACHI 3:5; DEVARIM 24:15]

|5| You lived in indulgence upon ha'aretz and lolled in a life of luxury, you fattened your levavot as in a Yom Tivchah ('Day of Slaughter.') [YIRMEYAH 12:3; 25:34; YESHAYAH 53:7]

|6| You condemned, you killed the tzaddik, who does not resist you.

|7| Have zitzfleisch (patience), therefore, Achim b'Moshiach, until the Bias HaMoshiach, the Coming of Moshiach Adoneinu. Hinei, the ikar (farmer) awaits the precious p'ri haAdamah (fruit of the earth), having zitzfleisch (patience) for it until it receives the Yoreh (first autumn rain) and the Malkosh (spring rain). [Dt 11:14; Jer 5:24; Joel 2:23]

|8| You must also have zitzfleisch. Strengthen your levavot, because the Bias HaMoshiach, the Coming of Moshiach Adoneinu, has drawn near.

|9| Do not murmur, Achim b'Moshiach, against one another, lest you be judged. Hinei, haShofet is standing before the delet! [SHEMOT 15:24; 16:2; 17:3; BAMIDBAR 14:2,29; 16:41; TEHILLIM 94:2]

|10| Achim b'Moshiach, take as an example, of yissurim (suffering) and of zitzfleisch (patience) the Nevi'im who spoke b'Shem Adonoi.

|11| Hinei, we call me'ashirim the ones having endured: the enduring orech ru'ach (patience) of Iyov you heard of, and the toitzaa (outcome) from Hashem you saw, that Eloheinu is full of rachamim and channun Hashem. [Job 1:21,22; 2:10; 42:10,12-17; Ex 34:6; Num 14:18; Ps 103:8]

|12| But, above all, my Achim b'Moshiach, do not swear shevuot (oaths) neither by Shomayim nor by ha'aretz nor any other shevu'ah, but let your 'ken' be 'ken,' and your 'lo' be 'lo,' for fear that you fall under HaDin (the Judgment).

|13| If anyone is suffering among you, let him daven. If anyone has simcha, let him sing niggunim. [Ps 50:15]

|14| Are there any cholim (sick ones) among you? Let the choleh (sick person) summon [for Bikkur Cholim (Visiting the Sick)] the Ziknei HaKehillah (Elders of the Congregation) and let them daven tefillos over him, having applied the shemen mishchah (anointing oil), b'Shem Adoneinu. [Ps 23:5; Isa 1:6]

|15| And the tefillah of emunah will deliver the choleh (sick person), and Hashem will raise