

were given Messianic [orthodox] lernen [study], abounding in hodayah.

|8| Beware lest there be anyone of you taken captive through philosophical tevunah (wisdom) and empty deceit according to the kabbalah (oral tradition) of mere Bnei Adam, according to the ikkarim (basic principles) of the Olam Hazeh and not according to Moshiach;

|9| Because in Moshiach kol melo Elohim (all the plentitude of G-d) finds its bodily maon laShechinah (dwelling place for the Shechinah).

|10| And you have been granted melo (plentitude) in Moshiach, who is the Rosh of all rule and authority.

|11| In Moshiach also you were circumcised with a Bris Milah not made with human hands, a Bris Milah of the surgically removing of the body of the basar (old fallen and unregenerate nature) in the Bris Milah of Moshiach,

|12| Having been buried in the Ohel of Rebbe, Melech HaMoshiach's tevilah with him, with whom also you were made to stand up spiritually in the Techiyah together through your emunah and bitachon in the ma'aseh of Hashem who made Moshiach stand up from the Mesim.

|13| And you being dead in your peysha'im (YESHAYAH 53:8) and your orlat basar (uncircumcision of flesh) he made alive together, you together with Moshiach, having granted you selicha for all your peysha'im;

|14| Having erased the hand-signed sefer of guilt choiv (debt), the heavenly indictment against us in the maleh chukat haTorah (full statute requirement of the Torah), which was against us. Moshiach has done away with

this opposing record, having nailed it to Moshiach's Etz.

|15| Having disarmed the rulers and the authorities, He made a public spectacle of them, having triumphed over them by Moshiach's Etz.

|16| Therefore, let no one judge you [Goyim] in eating and in drinking or in respect to a yom tov (yontev) or a rosh chodesh or Shabbos;

|17| Which are a shadow of the things to come in the Olam HaBah; but the reality, the substance, is Moshiach.

|18| Let no one deprive you of the prize by delighting in his mystical asceticism and his veneration of malachim and delving into his chazonot (visions) and being vainly puffed up by the machshavot (thoughts) of his basar (old nature unrenewed and unregenerated by the Ruach Hakodesh),

|19| And not holding on to the Rosh, out of whom all the Moshiach's Guf, being fully supplied and being be'ichud (united) together through the joints and ligaments, grows with the growth of Hashem.

|20| Als (Since) you died with Rebbe, Melech HaMoshiach to the ikkarim (basic principles) of the Olam Hazeh, why, as though you still belonged to the keyam (existence) of the Olam Hazeh, do you (Goyim) chain yourself to chumra legalisms?

|21| "Do not touch; do not taste; do not handle."

|22| The things referred to are all destined to deterioration with use, according to the humanly contrived mitzvot and the humanly contrived chukim (laws) of mere Bnei Adam [*i.e., non-Biblical teachings and humanly contrived religious tradition*] YESHAYAH 29:13],

|23| Which things have a superficial appearance of

chochmah in self-imposed religion and mystical asceticism and severe physical mortification, but are of no value against the indulgence of the basar (the old nature unrenewed and unregenerated by the Ruach Hakodesh).

3 If therefore you were made to stand up alive in hitkhadshut with Rebbe, Melech HaMoshiach, seek the things above, where Moshiach is, LIMINI ("at my right hand" TEHILLIM 110:1), sitting at the right hand of Hashem.

|2| Place your machshavot (thoughts) above (in Shomayim), not on the things of the Olam Hazeh.

|3| For you died and the Chayyim of you has become nistar (hidden, 2:3) with Moshiach in Hashem.

|4| When Rebbe, Melech HaMoshiach who is Chayyeinu (our Life) is made manifest in hisgalus (revelation), then also you with Him will be made manifest in hisgalus in kavod.

|5| Therefore, put to death your evarim (members) in the Olam Hazeh: zenut (fornication), debauchery, sensuality, zimmah (licentiousness), and chamdanut (covetousness), which is avodah zarah (idolatry).

|6| Because of such things as these the charon af Hashem habah (the coming burning wrath of Hashem) is on the way.

|7| Such was your derech to fier zich (comport oneself), the derech resha'im formerly [TEHILLIM 1:6], when you were living in these things.

|8| But now you also put away all these things: ka'as (anger), rage, kavvanah ra'ah (malice) chillul Hashem (blasphemy). Put away