

[11] Nashim (women, see Ro 16:1) serving as Shammashim similarly must be tzidkaniyot (righteous women), respectable, not yentas with mouths of lashon hora and rekhilus (gossip), but nashim who are temperate and faithful in all things.

[12] Let the Shammashim be ba'alei isha achat (one wife husbands), managing well their banim and their own batim (households).

[13] For the ones having served well in the avodas hakodesh of Messianic Shammashim acquire for themselves a good standing and much bitachon in emunah in Rebbe, Melech HaMoshiach Yehoshua.

[14] I have the tikvah to come to you soon, but I am writing these directives so that,

[15] If I delay, you may have da'as of the halachah in the Beis Hashem, which is the Adat HaEl Chai (the Community of the Living G-d), the amud (pillar) and yesod (foundation) of HaEmes.

[16] And confessedly great is the sod of chasidus [*in Moshiach 3:9*], who was manifested in basar, was vindicated [*proven just*] by the Ruach HaKodesh, was seen by malachim, was proclaimed among the Nations, was believed on in the world, was taken up in kavod.

4 Now the Ruach HaKodesh says befeirush (explicitly) that in the acharit hayamim some will become meshummad (apostate) from the emunah [of Moshiach], giving heed to deceitful ruchot (spirits, 1Yn 4:1) and teachings of shedim,

[2] Through the tzevi'ut (hypocrisy) of ones [morei sheker] speaking sheker, the matzpun of whom is seared as with a branding iron.

[3] Such will forbid nisu'im

(marriage), commanding an issar (prohibition) against that ma'akhal which Hashem created for partaking with hodayah by the ma'aminim in Moshiach and by the ones who have da'as of HaEmes,

[4] Because the whole Bri'ah (Creation) that Hashem has created is tov [BERESHIS 1:4, 10, 12, 18, 21, 25, 31] and nothing is to be rejected that is received with hodayah.

[5] For it is being set apart as kodesh through the dvar Hashem and tefillos and brachot.

[6] By presenting these things to the Achim [*in Moshiach*] you will be a good kli kodesh (minister) of Rebbe, Melech HaMoshiach Yehoshua, you will be one nourished with the divrei haemunah and the torah yeshara (good, straight Orthodox Jewish teaching) which you have followed.

[7] But the worldly aggadot and bubbemeises (old wives tales), refuse. Rather, train yourself [1:4] for chasidus [*in Moshiach*].

[8] For hitammelut (bodily exercise or training) is kedai (profitable) a bissle, but chasidus [*in Moshiach*] is profitable in every way, holding havtachah (promise) of Chayyim now in the Olam Hazeh, and, later, of Olam Habah.

[9] This dvar torah is trustworthy and worthy of all acceptance.

[10] For to this end we labor and strive at the melachah (task), because we have set tikvateynu in the EL CHAI [YEHOSHUA 3:10] who is Moshi'a (Savior) of kol Bnei Adam, that is, the ma'aminim [*in Moshiach Adoneinu*].

[11] On these things insist and say shiurim.

[12] Let no one regard with contempt your tza'irut (youth), but become a mofet (example)

for the ma'aminim [*in Moshiach*] in loshon (speech), in hitnahagut (conduct), in ahavah, in emunah, and in lev tahor.

[13] Until I come, attend to the kri'ah betzibbur (congregational public reading) of the Kitvei Hakodesh, attend to the Messianic hatafah (preaching) and to the Messianic hora'ah (instruction, teaching).

[14] Do not neglect the matanah (gift) in you which was given to you by means of dvar hanevu'ah (prophecy) with the smichah administered by the Ziknei HaKehillah.

[15] Put these things into practice, that your progress in shomer masoret (religious devotion) may be manifest to all.

[16] Be shomer both toward yourself and toward your Messianic hora'ah (instruction), and be arain getun (engrossed), torud (completely absorbed and involved) in them. For by so doing this, you will come to Yeshu'at Eloheynu, and this means not only you yourself but also those who hear your hatafah [*about Rebbe Melech HaMoshiach*].

5 To a Zaken do not speak harsh rebuke. Rather entreat him as an abba. Treat the bochrin as achim (brothers).

[2] Elderly nashim treat as imahot (mothers); younger nashim as achayot (sisters) in all hatohar (moral purity).

[3] Honor [with support] almanot (widows) that are really almanot.

[4] But if any almanah has banim or bnei banim, let the banim or bnei banim learn first to show yirat Shomayim vis-a-vis their own bais and to render recompense to the horim (parents), for