

who loved the sachar haresha (reward of unrighteousness).

|16| But he had tochachah (reproof) for his own peysha (transgression): a dumb chamor (donkey), having spoken in a man's voice, hindered the madness of the meshuga navi.

|17| These men are mikva'ot without mayim and mists being driven by storms, for whom has been reserved the gloom of choshech (darkness).

|18| Using high sounding words of hevel, they entice, with licentious ta'avot of the basar, the ones barely escaped from those living in toyus (error) and delusion.

|19| They offer them the havtachah (promise) of cherut (freedom), but they themselves are avadim (slaves) of shachat (corruption), for whatever defeats a man also enslaves him.

|20| For if, having escaped the tumot (defilements) of Olam Hazeh by da'as of Adoneinu and Moshieinu Rebbe Melech HaMoshiach Yehoshua, they are again entangled in these, then their last state is worse for them than their first.

|21| For better it was for them not to have da'as of the Derech HaTzidkanut (the Way of Righteousness) than, having known it, to turn away from the mitzvah hakedosha handed down to them.

|22| The word of the true mashal (proverb) has overtaken them: KECHALEV SHAVAL KE'OL ("As a dog having returned to its own vomit"), and a "chazir (swine) is washed only to wallow in the mud" (MISHLE 26:11).

3 Chaverim, this now is the second iggeret I am writing to you; in these iggrot my tachlis is to arouse your sincere levavot by way of tizkoret (reminder):

|2| Remember the divrei torah having been previously spoken by the Nevi'im HaKedoshim and the mitzvot of [Rebbe Melech HaMoshieinu and Moshieinu spoken by your Shluchim.

|3| Knowing this first, that during the acharit hayamim there will come letzim (mockers, scorners) mocking, going after their own ta'avot (lusts),

|4| And saying, "Where is the havtachah (promise) of the Bias HaMoshiach? From the time Avoteinu fell asleep, all things continue as they were from the beginning of HaBri'ah (Creation)."

|5| For this is hidden from them (but they want it that way): that the Shomayim existed from long ago and ha'Aretz out of mayim and through mayim BIDVAR Hashem NA'ASU ("By the word of the L-rd were made" TEHILLIM 33:6).

|6| Through this very mayim, the tevel (world) of that time perished in the mabbul (flood).

|7| But the present Shomayim v'ha'Aretz are being reserved by the same Dvar Hashem, being kept for Eish (Fire) for Yom HaDin and for the destruction of anshei resha (men of wickedness).

|8| Chaverim, let not this one thing escape your notice, that "A thousand years in the eyes of Hashem is like one day" TEHILLIM 90:4) and one day like a thousand years.

|9| But Hashem is not slow concerning his havtachah (promise), as some consider slowness, but is demonstrating

zitzfleisch (patience 3:15) toward you, not wanting any to perish but all to come to teshuva (repentance).

|10| But the Yom Hashem will come as a ganav (thief), in which the Shomayim with great suddenness will pass away and the elements, burning up, will be destroyed, and the Olam Hazeh and its ma'asim will be found out [BAMIDBAR 32:23].

|11| Als (Since) all these things will thus be destroyed, what kinds of persons ought you to be in hitnahagut (conduct) that is characterized by kedushah and chasidus,

|12| Awaiting and hastening the Bias HaMoshiach of the Yom Hashem, because of which the Shomayim will be turned into Eish (Fire) and destroyed, and the elements set ablaze and melted.

|13| But SHOMAYIM CHADASHIM VA'ARETZ CHADASHA [YESHAYAH 65:17 cf. 66:22] according to the havtachah (promise) of Hashem we await, in which Tzidkanut (Righteousness) dwells.

|14| Chaverim, als you await these things, be eager to be found in shalom by him TAMIM UMUM ("unblemished and unspotted" SHEMOT 12:5; VAYIKRA 22:20; YESHAYAH 53:7,9).

|15| And regard the zitzfleisch (patience) of Adoneinu as Yeshu'at Eloheynu. So also our Chaver and Ach b'Moshiach Sha'ul, according to the chochmah (wisdom) having been given to him, wrote to you.

|16| As also in all his iggrot speaking in them concerning these things, in which are some things lomdish (intricate and complicated to understand), which those