

## Moshiach's Letter through the Shliach Shim'on Kefa to the Brit Chadasha Kehillah (I)

<sup>1</sup> Shim'on Kefa a Shliach of Rebbe, Melech HaMoshiach Yehoshua to HaBechirim (*the Chosen ones*),\*

to the Exiled ones of the Golus, Sojourners living as aliens in the Diaspora, scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

<sup>2</sup> To HaBechirim (*the Chosen ones*) according to the yedi'ah mukdemet (*foreknowledge*)† of Elohim Avinu, the ones set apart as Kedoshim by the Ruach Hakodesh, resulting in mishma'at (*obedience*)‡ to the Moshiach and resulting in hazzayat HaDahm§(*sprinkling of the Blood*) of Moshiach Yehoshua.

May Chen v'Chesed HASHEM and Shalom HASHEM abound to all of you!

<sup>3</sup> Baruch HASHEM, HaElohim Avi of Rebbe, Melech HaMoshiach Adoneinu Yehoshua! By his great rachamim (*mercy*) we have been born anew to a tikvah chayyah (*living hope*) through the Techiyas Yehoshua from HaMesim (*the dead ones*).

<sup>4</sup> We have also been born anew to a nachalah (*inheritance*)\* that is without shachat†(*corruption, decay*), undefiled and unfading, having been preserved in Shomayim for you,

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\* **1:1** 1K 2:4,6,9    † **1:2** 1:20    ‡ **1:2** 1:14,22; 3:6; 4:17    § **1:2** Isa 52:15; Ex 24:7    \* **1:4** 3:9    † **1:4** Ps 16:10

<sup>5</sup> The ones by the koach of HASHEM being guarded through Emunah (*Faith*) for Yeshu'at Eloheinu (*the Salvation of our G-d*), which is ready to be revealed at the Ketz Hayamim (*End of Days*).

<sup>6</sup> In this you greatly rejoice, though now for a little while you may have to suffer in various masot (*trials, temptations*),<sup>‡</sup>

<sup>7</sup> That the genuineness of your Emunah, much more valuable than gold which though perishable is tested by Eish (*Fire*), may be found to the tehillah (*praise*) and the kavod (*glory*) and the tiferet (*splendor*) at the Hisgalus (*Revelation, Apocalypse*) of Moshiach Yehoshua.

<sup>8</sup> He is the one for whom you have ahavah, even though you have not seen him. Though you do not now see him, you have emunah in him<sup>§</sup> and rejoice with simcha inexpressible and full of kavod,

<sup>9</sup> Obtaining the maskana (*outcome*) of your Emunah, the Yeshu'at Eloheynu of your nefashot (*souls*).

<sup>10</sup> The Nevi'im, who prophesied of the Chen v'Chesed HASHEM that was to come to you, searched and inquired about this Yeshu'at Eloheynu.

<sup>11</sup> The Nevi'im were searching for what zman (*time*) or what context of occasion the Ruach of Moshiach in them was pointing to, when predicting the Chevlei Moshiach and HaKavod to follow.

<sup>12</sup> The hisgalus (*revelation*) came to the Nevi'im that the avodas hakodesh ministry they were

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<sup>‡</sup> 1:6 4:12    <sup>§</sup> 1:8 as Moshiach

rendering was not to themselves, but to you, when they spoke of the things announced to you through the Mevaserim\* (*Messianic Darshanim, Maggidim*) of the Besuras HaGeulah by the Ruach Hakodesh sent from Shomayim, the very things even malachim desire to look into.

<sup>13</sup> Therefore, tighten the “readiness” gartel of your mind, a mind that is one of kibush hayetzer (*self-control*). Set your tikvah completely on the Chen v'Chesed HASHEM that is being brought to you, at the Hisgalus (*Revelation, Apocalypse*) of Moshiach Yehoshua.

<sup>14</sup> As Bnei Mishma'at† (*Children of Obedience*), not conforming yourselves to your former ta'avot (*lusts*), when you lacked da'as (*personal, saving knowledge*),

<sup>15</sup> But, als (*since*) the One who bestows on you the kri'ah (*calling*) is KADOSH HU,‡ so also yourselves become Kedoshim in hitnahagut (*conduct*),

<sup>16</sup> Because it says in the Torah, KEDOSHIM TIH'YU KI KADOSH ANI§ (*You must be holy ones for I am holy*).

<sup>17</sup> And if you call upon as “Avinu”\* the One who is the impartial Shofet (*Shofet kol ha'arets*) of each man L'ISH K'MA'ASEIHU† (*To each according to his deeds*), then conduct yourself with yirat Shomayim during your time in the Golus of the Olam Hazeh,

<sup>18</sup> Having da'as that the padut nafsheyenu (*redemption ransom of our souls*) was not with per-

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\* **1:12** On the word ***Mevaserim*** see Isa 40:9. † **1:14** 1K 1:2

‡ **1:15** Ps 99:5 § **1:16** Lv 19:2 \* **1:17** Mt 6:9 † **1:17** Ps 62:12

ishable things such as silver or gold when your Geulah (*Redemption*) was purchased from the Derech HaHevel (*empty way of life*) handed down to you from your Avot.

<sup>19</sup> No, it was the precious DAHM‡ as of a SEH TAMIM U'MUMŠ (*lamb unblemished and unspotted*), the DAHM of Moshiach\*

<sup>20</sup> Who, on the one hand, having been fore-known lifnei hivvased tevel (*before the foundation of the world*), but, on the other hand, having been manifested† at the Ketz Hayamim (*End of Days*) because of you.

<sup>21</sup> Through him‡ you have emunah in HASHEM, the One who brought forth the Techiyas HaMoshiach from HaMesim (*the dead ones*) and gave him Kavod. And so your emunah and your tikvah§ are in HASHEM.

<sup>22</sup> Having purified your nefashot (*souls*) by mishma'at\* (*obedience*) to HaEmes, resulting in ahavah shel achvah (*brotherly love*) without tzevi'ut (*hypocrisy*), have fervent ahavah (*agape*) for one another, from a lev tahor.

<sup>23</sup> You have been given a new birth,† not from perishable zerah (*seed*), but zerah that is without shachat‡ (*corruption*), through the Dvar HASHEM who is Chai v'Nitzav l'Olam (*living and remaining firm forever*).

<sup>24</sup> For, All flesh is grass and all of [mankind's] glory is like the flower: the grass withers, the

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‡ **1:19** Lv 17:11 § **1:19** Ex 12:5; Lv 22:20; Isa 53:7,9 \* **1:19** Mt 26:28 † **1:20** 5:4 ‡ **1:21** Moshiach § **1:21** 1:13 \* **1:22** see 1:2 † **1:23** Yn 3:3 ‡ **1:23** Ps 16:1

flower falls,

<sup>25</sup> But the Word of our G-d stands forever. § And this is the Dvar proclaimed to you as the Besuras HaGeulah [in Moshiach].

## 2

<sup>1</sup> Therefore, having put away all rishus (*malice*), all remiyah (*guile, fraud, deceit*) and tzevi'ut (*hypocrisy*) and kin'ah (*envy*) and all lashon hora,

<sup>2</sup> As new born olalim (*infants*), desire the pure cholov ruchani (*spiritual milk*), that by it you may grow into Yeschu'at Eloheynu,

<sup>3</sup> Now that you have tasted KI TOV HASHEM (*that the L-rd is good*).\*

<sup>4</sup> Come to him, † to that “Even Chayyah” (*Living Stone*), CHADAL ISHIM (*rejected by men*)‡ but BECHIR (*Chosen*), § and precious in the sight of HASHEM.

<sup>5</sup> You also, like avanim chayyot (*living stones*),\* are being built up for a Bayit Ruchani (*a Spiritual Beis, House*) for a kehunnat kodesh (*holy priesthood*) to offer up zivchei ruach (*sacrifices of the spirit*) acceptable to HASHEM through Rebbe, Melech HaMoshiach Yehoshua.

<sup>6</sup> For it stands written in the Kitvei HaKodesh, HINENI YISSAD B'TZIYON EVEN PINNAT YIKRAT (*Behold, I place in Zion a precious corner stone*),† chosen, and HAMMA'AMIN LO YACHISH‡ (the one believing [on Moshiach] never will be dismayed, ashamed).

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§ 1:25 Isa 40:6-8 \* 2:3 Ps 34:9 † 2:4 Moshiach ‡ 2:4 Isa 53:3;  
Ps 118:22; Isa 28:16 § 2:4 Isa 42:1; 1K 1:1 \* 2:5 2:24 † 2:6  
Isa 28:16; Ps 118:22; Dan 2:34-35 ‡ 2:6 Isa 28:16

<sup>7</sup> Therefore, to you who are the ma'aminim§ this EVEN (*Stone*) is YIKRAT (*precious*),\* but to the Apikorosim (*Unbelievers*): EVEN MA'ASU HABONIM HAY'TAH LEROSH PINAH† (The Stone which the ones building rejected became the head of the corner).

<sup>8</sup> And EVEN NEGEF U'L'TZUR MICHSHOL (*a stone for stumbling over and a rock for falling over*).‡ They stumble because they have no mishma'at (*obedience*)§ to the Dvar HASHEM which is also what they were appointed for.\*

<sup>9</sup> But you are an AM NIVCHAR (*a chosen people*),† a MAMLECHET KOHANIM (*a kingdom of priests, royal priests*),‡ a GOY KADOSH (*a holy nation*),§ an AM SEGULLAH (*a people of treasured possession*),\* for this purpose: that you may declare the wondrous deeds of the One who gave you the kri'ah (*calling*) and summoned you out of choshech into his marvelous ohr.†

<sup>10</sup> You, who once were LO AMI (*not My people*)‡ but now AMI ATAH (*My people you are*),§ the AM HASHEM(*the people of G-d*), the ones having not received rachamim, but now having received rachamim.\*

<sup>11</sup> Chaverim, I say “Chazak!” (*Be Strong*) to you as aliens and exiles,† exhorting you to abstain from fleshly ta'avot (*lusts*) which make

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§ 2:7 in Moshiaich \* 2:7 Isa 28:16 † 2:7 Ps 118:22; Isa 53:3

‡ 2:8 Isa 8:14 § 2:8 1:2,14,22; 4:17 \* 2:8 2Kgs 2:9,12,17; Yd 1:4;

Ro 9:14-24 † 2:9 Isa 43:20; Ex 6:7 ‡ 2:9 Ex 19:6 § 2:9 Ex 19:6

\* 2:9 Ex 19:5; Mal 3:17 † 2:9 Isa 43:21; 42:12 ‡ 2:10 Hos 1:9

§ 2:10 Hos 2:23 \* 2:10 Hos 2:23 † 2:11 1:1,17

milchamah (*war*) against the neshamah.

<sup>12</sup> Let your hitnahagut (*conduct*) among the Goyim show feste (*excellent*) midas chasidus (*trait of piety*) that, wherein they speak against you as anshei resha (*men of wickedness*), by observing your ma'asim tovim they may glorify HASHEM in the YOM PEKUDDAH (*Day of Visitation, Reckoning*).<sup>‡</sup>

<sup>13</sup> Submit§ to every created human memshalah (*governing authority*) because of HASHEM, whether to a Melech (*King*) as being HaRosh,

<sup>14</sup> Or to moshelim (*governors*) as being sent by HASHEM for the purpose of nakam (*vengeance*) on anshei resha (*men of wickedness*), but for the purpose of shevach (*praise, commendation*) on anshei tzedek.

<sup>15</sup> For it is the ratzon HASHEM (*the will of G-d*) that you, by acting as anshei tzedek, may silence the lack of da'as (*knowledge*) of the kesilim (*the foolish people*).

<sup>16</sup> As Avadim (*Servants*) of HASHEM, live as Bnei Chorin (*Sons of Freedom, Freedmen*); yet do not use your cherut (*freedom*) as a cloak for concealing ra'ah (*evil*).

<sup>17</sup> Have kavod (*respect, honor*) toward kol Bnei Adam; have ahavah (*agape*) toward HaAchim (*The Brotherhood of the Messianic Chavurah*); have yirat Shomayim toward HASHEM,\* have kavod to HaMelech.

<sup>18</sup> Avadim, be submitting in kol yir'ah (*all fear*) to your adonim (*masters*), not only to the good and

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‡ 2:12 Isa 10:3    § 2:13 2:18; 3:1    \* 2:17 1:17; 2:17; 3:2,6,14, 16

eidele (*gentle*) adonim, but also to the hard sarei misim (*task-masters*).†

19 For this is worthy of shevach (*praise, commendation*) if, because of a consciousness of HASHEM, anyone bears up under tzoros (*troubles*) while suffering unjustly.

20 For what shevach (*praise*) is it if, after committing chatta'im (*sins*) and being beaten, you endure? But if being osei tzedek (*doers of what is right*) and suffering, then you endure, this is worthy of shevach before HASHEM.

21 It was for this tachlis (*purpose*) [of your being osei tzedek and suffering] that you were given your kri'ah (*calling*), because also Moshiach suffered on behalf of you,‡ leaving you a mofet (*example*), that you should follow be'ikvot Moshiach (*in the steps of Moshiach*),

22 Who was beli chet (*without sin*) V'LO MIRMAH BEFIV (*and no deceit was in his mouth*);§

23 Rebbe, Melech HaMoshiach, who, being reviled, did not retaliate; suffering, he did not utter iyumim (*threats*), but handed himself over, entrusting himself to the Shofet Tzedek (*Righteous Judge*);\*

24 Moshiach, who himself NASAH (*bore, carried away*)† ES PEYSHA'EINU (*our transgressions, our sins*)‡ in geviyyato§ on HAETZ\* that, having become niftarim (*deceased ones*) to chattoteinu, we might become Kol Chai (*all living*) to Tzidkanut

† 2:18 Ex 1:11    ‡ 2:21 Isa 53:5-6    § 2:22 Isa 53:9    \* 2:23 4:5

† 2:24 Isa 53:4,12    ‡ 2:24 Isa 53:5,8,12    § 2:24 Gn 47:18; Isa 53:5

\* 2:24 HATEMURAH

(*Righteousness*); UVACHAVURATO NIRPA LANU (*by whose wounds you were healed*).†

25 For you were KULLANU KA'TZON TA'INU (*all of us like sheep we went astray*),‡ for you were as sheep being led astray, but you made teshuva now to the Ro'eh§ and Mashgiach (*Overseer*)\* of your nefashot (*souls*).

### 3

1 Nashim (*wives*), submit similarly to your own ba'alim (*husbands*), that even if any anashim lack mishma'at (*obedience*) to the Dvar HASHEM, they may be won without the Dvar through the hitnah-agut (*conduct*) of their nashim,

2 When they see your yirat Shomayim and your midas chasidus (*quality of piety*).

3 Do not let your adornment be outward, with coiffures and with wearing gold or fine apparel,

4 But let your adornment be nistar (*hidden*), adornment shebalev (*inwardly*) by the imperishable\* adorning of the quiet ruach anavah (*humble spirit*), which is before HASHEM of great worth.

5 For so formerly also the nashim hakedoshot (*holy women*) whose tikvah was in HASHEM were adorning themselves, submitting themselves to their own ba'alim.

6 Just so, Sarah submitted in mishma'at (*obedience*) to Avraham Avinu, calling him ADONI.† You nashim became Sarah's banot (*daughters*), if you

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† 2:24 Isa 53:5; Dt 21:23    ‡ 2:25 Isa 53:6    § 2:25 Ezek 34:1-16

\* 2:25 Job 10:12    \* 3:4 1:4    † 3:6 Gn 18:12

act as nashei tzedek<sup>‡</sup> and you fear no intimidation.<sup>§</sup>

<sup>7</sup> Likewise, Ba'alim (*Husbands*), dwell with them according to the da'as of the isha as a k'li rach (*weaker vessel*), showing them kavod as also being yoreshim together\* of the mattanah (*gift*) of the Chen v'Chesed HaChayyim, so that your tefillos will not be hindered.<sup>†</sup>

<sup>8</sup> Now, to say over, all of you be an agudah (*bound together union*) in your thinking, have achdus, be sympathetic, having ahavah (*agape*) for the Achim b'Moshiach,<sup>‡</sup> being tender-hearted men of mercy v'shiflei ruach (*and lowly of spirit*),

<sup>9</sup> Not rendering ra'ah for ra'ah or lashon hora for lashon hora, but, fahkert (*on the contrary*), rendering a bracha (*blessing*), because to this tachlis (*purpose*) you were given your kri'ah (*calling*), that you may inherit a bracha (*blessing*).

<sup>10</sup> HAISH HECHAFETZ CHAYYIM OHEV YAMIM LIROT TOV (*For the one wanting to love life and to see good days*) NETZOR L'SHONECHA MERAH U'SFATECHA MIDABER MIRMAH (*Let him stop his tongue from speaking lashon hora and his lips from speaking remiyah*).<sup>§</sup>

<sup>11</sup> “Let him turn away from resha and let him do that which is good, let him seek shalom and pursue it;”

<sup>12</sup> EINEI ADONOI EL TZADDIKIM VAZNAV EL SHAH'ATAM (*Because the tzaddikim are before the eyes of HASHEM and His ears are open to their tefillos*). P'NEI ADONOI B'OSEI RAH L'HACHRIT

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<sup>‡</sup> 3:6 2:15    § 3:6 Prov 3:25    \* 3:7 3:9    † 3:7 3:12; 4:7    ‡ 3:8  
Ps 133:1    § 3:10 guile, fraud, deceit

ME'ARETZ ZICHRAM (*But the face of the L-rd is against the ones doing evil to cut off their memory from the earth*).\*

<sup>13</sup> And who is the one harming you if you have kana'ut (*zeal*) for HaTov (*The Good*)?

<sup>14</sup> But if indeed you should suffer tzoros because of Tzidkat HASHEM, you are blessed and happy. But do not fear their pachad (*terror*), neither be troubled.

<sup>15</sup> But reverence in your levavot Rebbe, Melech HaMoshiach as Adoneinu, prepared always for a hitstaddekut (*an apologetic defense*) to everyone coming to you with a she'elah (*question*), ready with a word concerning the tikvah in you,

<sup>16</sup> But with anavah (*meekness*) and yirat Shomayim, having a clear matzpun (*conscience*),<sup>†</sup> so that, when you are maligned by lashon hora, your abusers may be humiliated by your midas chasidus in Moshiach.

<sup>17</sup> For im yirtzeh HASHEM (*if the L-rd wills*), it is better to suffer tzoros for doing mitzvot than for doing ra'ah.

<sup>18</sup> Because, indeed, Moshiach suffered once on behalf of chatta'im (*sins*), a Tzaddik (*righteous one*) on behalf of the chote'im (*unrighteous ones, sinners*), that he might bring you to HASHEM he, having been in the basar<sup>‡</sup> put to death, yet, in the Ruach Hakodesh, having been made alive;<sup>§</sup>

<sup>19</sup> In which also to the ruchot (*spirits*) now in mishmar (*prison*), having gone, Moshiach made the hachrazah (*proclamation, kerygma*),

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\* **3:12** Ps 34:13-16    † **3:16** 3:21    ‡ **3:18** Ps 16:9-10    § **3:18** See 1K 4:6; Isa 53:8

<sup>20</sup> To ones without mishma'at (*obedience*) back then when the savlanut (*patience*) of HASHEM was waiting, in the days of Noach, while the Teva (*Ark*) was being prepared, in which a few, that is shemoneh nefashot (*eight souls*), were delivered through that mabbul's mikveh mayim;

<sup>21</sup> And Moshiach's tevilah in the mikveh mayim, which this mabbul prefigures, now delivers you, not by means of the removal of filth from the basar, but through the hitchaiy'vut (*pledge*) of a clean matzpun toward HASHEM, through the Techiyas HaMoshiach Yehoshua,

<sup>22</sup> Who is at the right hand of HASHEM, having gone into Shomayim, with malachim and rashuyot (*authorities*) and gevurot under his feet.

## 4

<sup>1</sup> Therefore, als (*since*) Rebbe, Melech HaMoshiach underwent bodily yissurim (*sufferings*),\* also you arm yourselves with the same way of thinking as Moshiach, because the one having suffered in the basar (*flesh*) has finished with chet (*sin*),

<sup>2</sup> So as no longer to live the remaining time of the Olam Hazei in the basar, in the ta'avot Bnei Adam (*lusts of men*), but in the ratzon HASHEM (*will of G-d*).

<sup>3</sup> For you have already spent sufficient time (*time already gone by*) in the Olam Hazei participating in the ta'avot (*lusts*) of the Goyim, walking in darchei zimah (*the ways of licentiousness*), ta'avot (*lusts*), shichrut (*drunkenness*), orgiastic

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\* 4:1 4:13

drinking mesibot (*parties*), and unlawful avodas elilim (*idolatry*).

<sup>4</sup> The Goyim think it strange<sup>†</sup> that you are not running with them into the same mabbul (*flood*) of dissipation, and so they blaspheme and commit Chillul HASHEM.

<sup>5</sup> But they will give an account to the One being ready to take his moshav (*seat*) as the Shofet of HaChayyim v'HaMesim (*the Living and the Dead*).

<sup>6</sup> For, indeed, this is the reason that the Besuras HaGeulah was preached to the mesim (*dead ones*),<sup>‡</sup> that, though judged in the basar according to men,<sup>§</sup> they might live according to G-d in the spirit.

<sup>7</sup> The Ketz (*End*) of all things now has drawn near. Let your thinking be one of zililut da'as (*sober-mindedness*), therefore, and exercise kibush hayetzer (*self-control*), for the sake of your tefillos.

<sup>8</sup> Above all else, have fervent ahavah among yourselves, for AHAVAH KOL PEYSHA'IM T'CHASSEH\* (*love covers all wrongs*).

<sup>9</sup> Practice hachnosas orchim (*hospitality*) with one another without kevetching,

<sup>10</sup> Each one according as he received a mattanah (*gift*), as k'lei kodesh ministering to one another, mefakkechim tovim (*good stewards, supervisors*) of the varied Chen v'Chesed HASHEM.

<sup>11</sup> If anyone speaks, let it be as though it were the oracles of HASHEM; if anyone ministers, let it

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<sup>†</sup> 4:4 4:12    <sup>‡</sup> 4:6 i.e., those who have died in the L-rd    <sup>§</sup> 4:6 MJ  
12:23; Yn 5:25; 1Th 4:13-18    \* 4:8 Prov 10:12

be as by the chozek (*strength*) which HASHEM supplies, that in all things HASHEM may be glorified through Rebbe Melech HaMoshiach Yehoshua. Lo HaKavod V'HaOz L'Olemai Olamim. Omein (*To whom be the glory and the power into the ages of the ages. Omein.*)

<sup>12</sup> Chaverim, do not be surprised at the masah (*trial*) of eish (*fire*) among you coming for you for your testing, as though some strange thing were happening to you.

<sup>13</sup> But in so far as you share in the yissurim (*sufferings*) of Moshiach, in the Chevlei HaMoshiach, be glad that also in the Hisgalus (*Revelation, Apocalypse*) of his Kavod, you may have simcha and sasson.

<sup>14</sup> If you are reproached for the Shem HaMoshiach, ashrei (*happy, blessed*) are you, because the Ruach of Kavod and of HASHEM<sup>†</sup> rests upon you.

<sup>15</sup> Let not any of you suffer as a rotzeach (*murderer*) or a ganav (*thief*) or an oseh ra'ah (*an evil doer*) or as one who is mitarev (*meddlesome*).

<sup>16</sup> But if any one of you suffers as a ma'amin b'Moshiach (*believer in Moshiach*), let him not be ashamed, but let him glorify HASHEM by this Name.

<sup>17</sup> Because the time has come to begin the Mishpat from the Beis HASHEM; and if the Mishpat begins with us, what will be the toitzaa (*outcome*) of the ones without mishma'at (*obedience*) to the Besuras HaGeulah of HASHEM?

<sup>18</sup> And if indeed the Tzaddik is saved with difficulty, where will appear the man without chasidus [in Moshiach], the rashah and the

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<sup>†</sup> 4:14 Isa 11:2

choteh?‡

<sup>19</sup> Therefore, the ones undergoing sevalot (*sufferings, yissurim*) according to the ratzon HASHEM, let them commit their nefashot to a trustworthy Yotzer (*Creator*) while they continue to do ma'asim tovim.

## 5

<sup>1</sup> Therefore, I give this word of chozek to the Zekenim (*Elders*)\* among you, I, as a fellow Zaken (*Elder*) and as an Eidus (*Witness*) of the sevalot (*sufferings*) of Rebbe, Melech HaMoshiach, and also as a partaker of the Kavod about to be unveiled:

<sup>2</sup> Exercise the avodas hakodesh ministry of Ro'eh (*Shepherd*) on behalf of the Eder HASHEM (*Flock of G-d*)† among you, serving as Mashgichim Ruchaniyim (*Spiritual Overseers*), not unwillingly, for the sake of dishonest gelt, but willingly, eagerly, in conformity with HASHEM,

<sup>3</sup> Not as domineering the ones assigned by HASHEM to your oversight, but being a mofet (*example*) for the tzon (*flock*).

<sup>4</sup> After the Sar HaRo'im (*Chief of Shepherds*) has been manifested,‡ you will receive the unfading Ateret HaKavod (*Crown of Glory*).

<sup>5</sup> Likewise, bochrin (*young men*), be submissive to the Zekenim (*Elders*) and clothe yourselves in the kaftan of anavah (*humility*) toward one another, because IM LALETZIM HU YALITZ

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‡ 4:18 See quoted Prov 11:31 \* 5:1 See Ex 12:21 † 5:2 Jer 13:17

‡ 5:4 1:20

V'LA'ANAYIM YITEN CHEN<sup>§</sup>(*Indeed HASHEM scorns the scorners, but gives grace to the humble*).

<sup>6</sup> Therefore, be humbled under the mighty hand of HASHEM, that you may be exalted in due time.

<sup>7</sup> HASHLECH AL ADONOI Y'HAVECHA V'HU Y'CHALKELECHA\* (*Cast your care on HASHEM and He will sustain you*), because HASHEM cares and is concerned about you.

<sup>8</sup> Be shomer in zililut da'as (*sober-mindedness*). Your adversary HaSatan [Samma'el], prowls around like a roaring arye (*lion*), seeking whom to swallow.

<sup>9</sup> Oppose him, firm in emunah, knowing that in the Olam Hazeh, the same Chevlei [Moshiach] are to be laid upon HaAchim b'Moshiach.

<sup>10</sup> Now the Elohei Kol Chen v'Chesed (*the G-d of all Grace*), the one having bestowed upon you the kri'ah (*calling*) into His eternal kavod in Moshiach Yehoshua, after you have suffered tzoros for a little while, will Himself restore, confirm, strengthen and establish you.

<sup>11</sup> Lo HaKavod V'HaOz L'Olemai Olamim. Omein.

<sup>12</sup> To you, through Sila HaAch HaNe'eman (*the Faithful Brother in Moshiach*), as such I regard him, I have written you briefly, a dvar chizzuk, encouraging you and giving edut (*testimony*) that this is the true Chen v'Chesed HASHEM in which you stand.

<sup>13</sup> Drishat Shalom to you from your coequal Nivcharah (*Chosen One*), she in Bavel. Drishat Shalom also from Markos, beni.

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§ 5:5 Prov 3:34 \* 5:7 Ps 55:23

<sup>14</sup> Greet one another with a neshikat ahavah  
(*kiss of agape*).

Drishat Shalom to all of you, the ones in Rebbe,  
Melech HaMoshiach.

# **The Orthodox Jewish Bible**

## **The Orthodox Jewish Bible - Tanakh and Orthodox Jewish Brit Chadasha - The Holy Bible**

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### **THE ORTHODOX JEWISH TANAKH**

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Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

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