

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 [BERESHIS 18:12]. You nashim became Sarah's banot (daughters), if you act as nashei tzedek [2:15] and you fear no intimidation [MISHLE 3:25].

|7| Likewise, Ba'alim (Husbands), dwell with them according to the da'as of the isha as a kli rach (weaker vessel), showing them kavod as also being yoreshim together [3:9] of the mattanah (gift) of the Chen v'Chesed HaChayyim, so that your tefillos will not be hindered [3:12; 4:7].

|8| 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 [Tehillim 133:1], being tender-hearted men of mercy v'shiflei ruach (and lowly of spirit), |9| 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).

|10| HAISH HECHAFETZ CHAYYIM OHEV YAMIM LIROT TOV ("For the one wanting to love life and to see good days") NETZOR LSHONECHA MERAH U'SFATECHA MIDABER MIRMAH ("Let him stop his tongue from speaking lashon hora and his lips from

speaking remiyah [guile, fraud, deceit]."

|11| "Let him turn away from resha and let him do that which is good, let him seek shalom and pursue it";

|12| EINEI ADONOI EL TZADDIKIM VAZNAV EL SHA VATAM ("Because the tzaddikim are before the eyes of Hashem and His ears are open to their tefillos." PNEI ADONOI BOSEI RAH LHACHRIT ME'ARETZ ZICHRAM ("But the face of the L-rd is against the ones doing evil to cut off their memory from the earth" TEHILLIM 34:13-17).

|13| And who is the one harming you if you have kana'ut (zeal) for HaTov (The Good)?

|14| 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.

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

|16| But with anavah (meekness) and yirat Shomayim, having a clear matzpun (conscience [3:21]), so that, when you are maligned by lashon hora, your abusers may be humiliated by your midas chasidus in Moshiach.

|17| For im yirtzeh Hashem (if the L-rd wills), it is better to suffer tzoros for doing mitzvot than for doing ra'ah.

|18| 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 [TEHILLIM 16:9-10] put to death, yet, in the Ruach Hakodesh, having been made alive [4:6]; [see Isa 53:8] |19| In which also to the ruchot (spirits) in mishmar (prison), having gone, Moshiach made the hachrazah (proclamation, kerygma)

|20| To ones without mishma'at (obedience) back then when the zitzfleisch (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;

|21| 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 hitchai'vut (pledge) of a clean matzpun toward Hashem, through the Techiyas HaMoshiach Yehoshua, |22| Who is at the right hand of Hashem, having gone into Shomayim, with malachim and rashuyot (authorities) and gevurot under his feet.

4 Therefore, als (since) Rebbe, Melech HaMoshiach underwent bodily yissurim (sufferings [4:13]), 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) |2| So as no longer to live the remaining time of the Olam Hazeh in the basar, in the ta'avot Bnei Adam (lusts of men), but in the ratzon Hashem (will of G-d).

|3| For you have already spent sufficient time