

6 Yeladim, obey your horim (parents) in Adoneinu, for this is right. [MISHLE 6:20]
 |2| KABED ES AVICHA VES IMMECHA [SHEMOT 20:12; DEVARIM 5:16], (which is the mitzvah harishonah with a havtacha),
 |3| That it may be well with you and you will be a long time on ha'aretz.
 |4| And, Avot, do not provoke your yeladim to ka'as, but nurture them in the musar of Hashem and His tokhechah (reproof). [BERESHIS 18:19; DEVARIM 6:7; MISHLE 13:24; 22:6]
 |5| Avadim (servants), serve with mishma'at (obedience) your adonim according to the basar BYIRAH ("with fear") and BIRADAH ("with trembling") [TEHILLIM 2:11] with your levavot of erlichkeit (sincerity) as to Rebbe, Melech HaMoshiach,
 |6| Not with eye service as men-pleasers, being mehaneh (pleasing) to Bnei Adam, but as avadim (servants) of Rebbe, Melech HaMoshiach, doing the ratzon Hashem from your levavot.
 |7| Render your avodas kodesh service with a lev tov as avadim unto Adoneinu and not unto Bnei Adam,
 |8| Having da'as that whatever ma'aseh tov each one does, this he will receive back from Hashem, whether he is an eved or a Ben Chorin.
 |9| And, adonim, do the same things to them, forbearing threatening, having da'as that both their and your Adon is in Shomayim, and ein masso panim im Hashem (there is no partiality with Hashem). [IYOV 31:13,14]
 |10| For the rest, be continually empowered in the ko'ach of Hashem and in the oz of His gevurah. [TEHILLIM 27:14]

|11| Put on the whole armor of Hashem for you to be able to stand against the necholim (scheming deceitfulness, wiles, evil plots) of Hasatan.
 |12| Because we are not wrestling against basar vadahm (flesh and blood), but against the rulers, against the authorities, against the powers of the choshech of the Olam Haze, against the kokhot ruchaniyim ra'im (evil spiritual forces) in Shomayim.
 |13| Therefore, take up the whole armor of Hashem, that you may be able to withstand in the Yom HaRah and, having done all, to stand.
 |14| Stand, therefore, having girded your waist with HaEmes and having put on the breastplate of Tzedek, [YESHAYAH 11:5; TEHILLIM 132:9; YESHAYAH 59:17]
 |15| And having put as shoes on your feet that which makes you ready to be a maggid of the Besuras HaGeulah. [YESHAYAH 52:7]
 |16| With all these things, take up the shield of emunah, by which you will be able to quench all the flaming darts of haRah (the Evil one);
 |17| And take the helmet of yeshu'ah and the cherev of the Ruach Hakodesh, which is the Dvar Hashem. [YESHAYAH 59:17; 49:2]
 |18| Daven in the Ruach Hakodesh always with all tefillos and techinnah (supplication). To that end keep shomer and always persevere in techinnah (supplication) for the Kadoshim;
 |19| And for me also, that to me may be given utterance in opening my mouth in boldness to make known the Sod HaBesuras HaGeulah,
 |20| On behalf of which I am an emissary in chains, that in it I may be bold as it is necessary for me to speak.

|21| But that you may also know my affairs, and what I am doing, Tychicus the Ach b'Moshiach and chaver and keli kodesh (minister) who is ne'eman (faithful) in Hashem,
 |22| Whom I sent to you for this very reason, that you may have da'as of the things concerning us and he may impart chizzuk (strengthening) to your levavot.
 |23| Drishat Shalom to the Achim b'Moshiach, and ahavah with emunah from Elohim HaAv and Rebbe, Melech HaMoshiach Adoneinu Yehoshua.
 |24| Chen v'Chesed Hashem be with all the ones who have ahavah for Rebbe, Melech HaMoshiach Adoneinu with an incorruptible ahavah.
 [T.N. *This letter was written roughly 61-62 C.E. along with Col, Pp, and Pm. Rav Sha'ul had been confined in Caesarea before coming to Rome, where he was freed from house arrest around 63 and then re-arrested and died at kiddush ha-Shem around 65. Kefa's writings, the writings of Yochanan, Yehuda, Lukas, Mattityahu, and Markos all came to be written down in this period or somewhat later, though much of the material had existed in oral and written form for some time, and had been preached over and over for thirty years. Does this seem like a long time? It is not. I have in my hands as I write this a book on Orthodox Jewish vocabulary I purchased over 30 years ago when I began this translation work as a doctoral student. It seems like only yesterday. I can remember the Jewish bookstore like I was there last week. The material in the writings of the Brit Chadasha is that close to the events from Yochanan's tevilah to the fall of Jerusalem.*]