

KOHANIM ('a kingdom of priests, royal priests' Ex 19:6), a GOY KADOSH ('a holy nation' Ex 19:6), an AM SEGULLAH ('a people of treasured possession' Ex 19:5; Mal 3:17), 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 [Isa 43:21; 42:12].

| 10| You, who once were LO AMI ('not My people' Hos 1:9) but now AMI ATAH ('My people you are' Hos 2:25), the AM Hashem ('the people of G-d'), the ones having not received rachamim, but now having received rachamim (Hos 2:25).

| 11| Chaverim, I say "Chazak (Be Strong)!" to you as aliens and exiles (1:1,17), exhorting you to abstain from fleshly ta'avot (lusts) which make milchamah (war) against the neshamah.

| 12| 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' [Isa 10:3]).

| 13| Submit [2:18; 3:1] to every created human memshalah (governing authority) because of Hashem, whether to a Melech (King) as being HaRosh,

| 14| 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.

| 15| 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).

| 16| 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).

| 17| Have kavod (respect, honor) toward kol Bnei Adam; have ahavah (agape) toward HaAchim (The Brotherhood of the Messianic Chavurah); have yirat Shomayim toward Hashem [1:17; 2:17; 3:2,6,14, 16], have kavod to HaMelech.

| 18| Avadim, be submitting in kol yir'ah (all fear) to your adonim (masters), not only to the good and eidele (gentle) adonim, but also to the hard sarei misim (task-masters, Shemot 1:11).

| 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 [Isa 53:5-6], leaving you a mofet (example), that you should follow be'ikvot Moshiach (in the steps of Moshiach),

| 22| Who was beli chet (without sin) VLO MIRMAH BEFIV ('and no deceit was in his mouth' Isa 53:9);

| 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 [4:5]); | 24| Moshiach, who himself NASAH (bore, carried away, Isa 53:4, 12) ES PEYSHA'EINU (our transgressions, our sins YESHAYAH 53:5,8,12) in geviyyato [BERESHIS 47:18; YESHAYAH 53:5] on HAETZ [DEVARIM 21:23] that, having become niftarim (deceased ones) to chattoteinu, we might become Kol Chai (all living) to Tzidkanut (Righteousness); UVACHAVURATO NIRPALANU ('by whose wounds you were healed' YESHAYAH 53:5).

| 25| For you were KULLANU KA'TZON TAINU ('all of us like sheep we went astray' YESHAYAH 53:6), for you were as sheep being led astray, but you made teshuva now to the Ro'eh [YECHEZKEL 34:1-16] and Mashgiach (Overseer IYOV 10:12) of your nefashot (souls).

**3** 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 hitnahagut (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 [1:4] adorning of the quiet ruach anavah (humble