

(time already gone by) in the Olam Hazeah participating in the ta'avot (lusts) of the Goyim, walking in darchei zimah (the ways of licentiousness), ta'avot (lusts), shichrut (drunkenness), orgiastic drinking mesibot (parties), and unlawful avodas elilim (idolatry).

|4| The Goyim think it strange [4:12] that you are not running with them into the same mabbul (flood) of dissipation, and so they blaspheme and commit Chillul Hashem.

|5| 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).

|6| For, indeed, this is the reason that the Besuras HaGeulah was preached to the mesim (dead ones, *i.e.*, those who have died in the L-rd), that, though judged in the basar according to men [MJ 12:23; Yn 5:25; 1Th 4:13-18], they might live according to G-d in the spirit.

|7| 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.

|8| Above all else, have fervent ahavah among yourselves, for AHAVAH KOL PEYSHAIM T'CHASSEH ("love covers all wrongs" MISHLE 10:12).

|9| Practice hachnosas orchim (hospitality) with one another without kevetching.

|10| Each one according as he received a mattanah (gift), as klei kodesh ministering to one another, mefakkechim tovim (good stewards, supervisors) of the varied Chen v'Chesed Hashem.

|11| If anyone speaks, let it be

as though it were the oracles of Hashem; if anyone ministers, let it 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'Olemei Olamim. Omein (To whom be the glory and the power into the ages of the ages. Omein.)

|12| 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.

|13| 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.

|14| If you are reproached for the Shem HaMoshiach, ashrei (happy, blessed) are you, because the Ruach of Kavod and of Hashem [YESHAYAH 11:2] rests upon you.

|15| 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).

|16| 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.

|17| 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?

|18| And if indeed the Tzaddik is saved with difficulty, where will appear the man without chasidus [*in*

Moshiach], the choteh and the rashah [*see quoted MISHLE 11:31*]?

|19| 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 Therefore, I give this word of chozek to the Zekenim (Elders [*see SHEMOT 12:21*]) 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:

|2| Exercise the avodas hakodesh ministry of Ro'eh (Shepherd) on behalf of the Eder Hashem (Flock of G-d [YIRMEYAH 13:17]) among you, serving as Mashgichim Ruchaniyim (Spiritual Overseers), not unwillingly, for the sake of dishonest gelt, but willingly, eagerly, in conformity with Hashem,

|3| Not as domineering the ones assigned by Hashem to your oversight, but being a mofet (example) for the tzon (flock).

|4| After the Sar HaRo'im (Chief of Shepherds) has been manifested [1:20], you will receive the unfading Ateret HaKavod (Crown of Glory).

|5| 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 VLA'ANAYIM YITEN CHEN ("Indeed Hashem scorns the scorners, but gives grace to the humble" MISHLE 3:34).