

Sepher Aleph Kepha (1 Petros/Peter)

Chapter 3

1Pet3:1
אִכְּנֹה בְּעֵלְיִכֶן לְמַעַן
אֲשֶׁר-יִקְנֹוּ בְּאֵינֶן-אִמֹר וּדְבָרִים עַל-יְדֵי
מַעֲשֵׂי הַנְּשִׂים מִי שְׂאֵינָם שׁוֹמְעִים לְדְבָרִ:

1. w'ken 'atenah hanashim hikana`nah liph'ney ba`aleyken l'ma`an 'asher-yiqanu b'eyn-'omer ud'barim `al-y'dey ma`asey hanashim mi she'eynam shom`im ladabar.

1Pe3:1 Likewise, you wives, be submissive before your own husbands, so that, they obtain the unspoken words through the deeds of the wives for those who do not hear to speak,

<3:1> Ὁμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τις ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται,

1 Homoiōs [hai] gynaiques, hypotassomenai tois idiois andrasin, Likewise the wives, being submissive to their own husbands,

hina kai ei tines apeithousin tō logō,

that even if any are disobedient to the Word,

dia tēs tōn gynaikōn anastrophēs aneu logou kerdēthēsontai,

through the wives' conduct without the word they shall be gained,

2 בְּרְאוֹתָם כִּי תִצְנַעְנָה לְכֶת בְּרִיאָה:

2. bir'otham ki thits'na`nah leketh b'yir'ah.

1Pe3:2 by their vision that the pure conduct is to go in fear.

<2> ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.

2 epopteusantes tēn en phobō hagnēn anastrophēn hymōn.

having observed the in fear pure your conduct;

3 גּוֹפְאֵרְכֶן אֶל-יְהִי מִבְּחֻץ בְּמַחְלָפוֹת שְׂעָר וְעַדִּי זָהָב וּלְבִישׁוֹת מַחְלָצוֹת:

3. uph'er'ken `al-y'hi mibachuts b'mach'l'photh se`ar wa`adi zahab ul'bishath machalatsoth.

1Pe3:3 Let it not be the outward adorning of braiding the hair, and wearing jewel of gold, or putting on garments;

<3> ὦν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν
καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος

3 hōn estō ouch ho exōthen emplokēs trichōn
concerning whose let it not be the outward braiding of hairs
kai peritheseōs chrysiōn ē endyseōs himatiōn kosmos
and putting on of gold or wearing of garments adornment,

⊗ פּוֹרְטָאָן אֲדָמָה חֲסִיפִי אֲשֶׁר לֹא יִשָּׁחָד וְיִשָּׁחָד
אֲשֶׁר לֹא יִשָּׁחָד אֲשֶׁר לֹא יִשָּׁחָד אֲשֶׁר לֹא יִשָּׁחָד

דְּכִי אִם-הָאָדָם הַצָּפוּן פְּנִימָה בְּרוּחַ עֲנָוָה וְהַשְׂקֵט
אֲשֶׁר לֹא יִכְלָה הוּא יִקָּר בְּעֵינֵי אֱלֹהִים:

4. ki 'im-ha'adam hatsaphun p'nimah b'ruach `anawah w'hash'qet
'asher lo' yik'leh hu' yaqar b`eyney 'Elohim.

1Pe3:4 but let it be the hidden man inwardly, in a humble and quiet spirit,
which is not corruptible, and it is precious in the sight of Elohim.

<4> ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως
καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

4 all' ho kryptos tēs kardias anthrōpos en tō aphthartō tou praeōs
but the hidden of the heart self in the incorruptible adorning of the humble
kai hēsychiou pneumatōs, ho estin enōpion tou theou polyteles.
and quiet spirit, which is before Elohim of great worth.

אֲשֶׁר לֹא יִשָּׁחָד אֲשֶׁר לֹא יִשָּׁחָד אֲשֶׁר לֹא יִשָּׁחָד אֲשֶׁר לֹא יִשָּׁחָד
אֲשֶׁר לֹא יִשָּׁחָד אֲשֶׁר לֹא יִשָּׁחָד אֲשֶׁר לֹא יִשָּׁחָד

הַכִּי כִּן הַתְּקַנְשׁוּ לְפָנֵים בְּרוּחַ עֲנָוָה וְהַשְׂקֵט
לְאֱלֹהִים בְּהַכְנָעַן לְפָנֵי בְּעֵלְיָהֶן:

5. ki ken hith'qash'tu l'phanim gam-hanashim haq'doshoth ham'yachaloth l'Elohim
b'hikan`an liph'ney ba`aleyhen.

1Pe3:5 For this is the dedicaion of the holy women in old time, who trusted in Elohim,
also adorned themselves, being in subjection to their own husbands;

<5> οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν
ἐκόσμου ἐαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

5 houtōs gar pote kai hai hagiai gynaikeis hai elpizousai eis theon
For so formerly also the holy women, the ones hoping in Elohim,
ekosmoun heautas hypotassomenai tois idiois andrasin,
were adorning themselves, submitting themselves to their own husbands,

וְכִי אִם-הָאָדָם הַצָּפוּן פְּנִימָה בְּרוּחַ עֲנָוָה וְהַשְׂקֵט
אֲשֶׁר לֹא יִכְלָה הוּא יִקָּר בְּעֵינֵי אֱלֹהִים:

וְכִי אִם-הָאָדָם הַצָּפוּן פְּנִימָה בְּרוּחַ עֲנָוָה וְהַשְׂקֵט
אֲשֶׁר לֹא יִכְלָה הוּא יִקָּר בְּעֵינֵי אֱלֹהִים:

6. k'Sarah 'asher sham`ah b'qol 'Ab'raham watiq'ra'-lo 'adon
'asher 'aten heyithen lah l'banoth ba`asoth'ken hatob w'lo' thire'nah mipachad.

1Pe3:6 as Sarah, who obeyed in the voice of Abraham, calling him master,
of whom you became children from her in your good deeds and not frightened by any fear.

<6> ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραὰμ κύριον αὐτὸν καλοῦσα,
ἣς ἐγενήθητε τέκνα ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

6 hōs Sarra hypēkousen tō Abraam kyrion auton kalousa,
as Sarah obeyed Abraham, master him calling,

hēs egenēthēte tekna agathopoiousai kai mē phouboumenai mēdemian ptoēsīn.
of whom you became children doing good and not fearing any intimidation.

אָבְרָהָם אָרְרָא עֲבָדָתֵךְ אֵלֹהִים אֲנִי עָשִׂיתִי
וְלֹא חָפַזְתִּי מִפְּחָדֵךְ אֵלֹהֵי אַבְרָהָם
בְּעָשֵׂתִי יְשָׁרִים לְפָנֶיךָ אֱלֹהֵי אֲבוֹתַי
וְלֹא חָפַזְתִּי מִפְּחָדֵךְ אֵלֹהֵי אַבְרָהָם
בְּעָשֵׂתִי יְשָׁרִים לְפָנֶיךָ אֱלֹהֵי אֲבוֹתַי

זָכוֹן אַתֶּם הַאֲנָשִׁים שְׁבוּ עִמָּהֶן בְּתַבּוּנָה כִּי-כָלִי רָפָה הָאִשָּׁה
וּתְנוּ-לָהּ כְּבוֹד כִּי גַם-לָהֶן יִשְׁ-חַלֵּק בְּנַחֲלַת מַתְּנַת הַחַיִּים
בְּיָן-הַתְּכַלְאוֹ מִתְּפִלוֹתֵיכֶם:

7. w'ken 'atem ha'anashim sh'bu `imahen bith'bunah ki-k'li raphel ha'ishah
uth'nu-lah kabod ki gam-lahen yesh-cheleq b'nachalath mat'nath hachayim
pen-tikal'u mit'philotheykem.

1Pe3:7 Likewise, you husbands, dwell with them according to knowledge,
you giving honor unto the wife, as unto the weaker vessel, and as they also have
a part in the inheritance of the gift of life, so that your prayers be not hindered.

<7> Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει
τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς
εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

7 Hoi andres homoiōs, synoikountes kata gnōsin

The husbands likewise, dwelling with them according to knowledge

hōs asthenesterō skeuei tō gynaikeiō, aponemontes timēn hōs

as with a weaker vessel the female, showing them honor as

kai sygklēronomois charitos zōēs eis to mē egkoptesthai tas proseuchas hymōn.

also being co-heirs of the grace of life, so as not to be hindered your prayers.

אֲנִי עָשִׂיתִי לְפָנֶיךָ אֱלֹהֵי אֲבוֹתַי
וְלֹא חָפַזְתִּי מִפְּחָדֵךְ אֵלֹהֵי אַבְרָהָם
בְּעָשֵׂתִי יְשָׁרִים לְפָנֶיךָ אֱלֹהֵי אֲבוֹתַי
וְלֹא חָפַזְתִּי מִפְּחָדֵךְ אֵלֹהֵי אַבְרָהָם
בְּעָשֵׂתִי יְשָׁרִים לְפָנֶיךָ אֱלֹהֵי אֲבוֹתַי
וְלֹא חָפַזְתִּי מִפְּחָדֵךְ אֵלֹהֵי אַבְרָהָם
בְּעָשֵׂתִי יְשָׁרִים לְפָנֶיךָ אֱלֹהֵי אֲבוֹתַי

8. w'soph dabar heyu kul'kem leb 'echad ba`aley chem'lah 'ohabey ha'achim
rachamanim w'shiph'ley ruach.

1Pe3:8 The end of the thing, be you all of one heart,
with compassionate, loving as the brothers who were merciful and humble in spirit,

<8> Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς,
φιλάδελφοι, εὐσπλαγχοι, ταπεινόφρονες,

8 To de telos **pantes homophrones**, **sympatheis**,
Now the summary, all be of one mind, sympathetic,
philadelphoi, eusplagchnoi, tapeinophrones,
loving the brothers, tenderhearted, humble-minded,

אָנֹכְחַן חֲחֵס אָנֹכְחַן כַּלֹּץ אָנוֹךְ חֲחֵס אָנוֹךְ יִשְׂרָאֵל-לֹא 9
חֲכַדְלֹו מִיִּכְחֵ מְכַוֵּנִי מְכַוֵּנִי מְכַוֵּנִי מְכַוֵּנִי מְכַוֵּנִי מְכַוֵּנִי
:אָנֹכְחַן-חֲחֵס יִשְׂרָאֵל מִיִּכְחֵ

ט אֲל־תִּשְׁלֹמוּ רַעַה תַּחַת רַעַה וְלֹא חֲרָפָה תַּחַת חֲרָפָה
כִּי אִם-תִּבְרָכוּ מִפְּנֵי שִׂדְעֵים אֲתֵם שְׂלֹזֹאת
נִקְרְאתֶם שְׂתִירְשׁוּ אֶת-הַבְּרָכָה:

9. '**al-t'shal'mu ra`ah tachath ra`ah w'lo' cher'pah tachath cher'pah ki 'im-t'bareku mip'ney sheyod'im 'atem shelazo'th niq're'them shetir'shu 'eth-hab'rakah.**

1Pe3:9 not returning evil for evil or railing for railing, but on the contrary blessing, because you know that you were called to this, in order to inherit a blessing.

<9> μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας,
τουναντίον δὲ εὐλογούντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογία κληρονομήσητε.

9 **mē apodidontes kakon anti kakou ē loidorian anti loidorias, tounantion de eulogountes not rendering evil for evil or abuse for abuse, but on the contrary blessing, hoti eis touto eklēthēte hina eulogian klēronomēsēte. because to this you were called that you may inherit blessing.**

יִחַדַּח גִּיּוֹר חַיִּיִּים מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ 10
מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ
:מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ מִיִּכְחֵ

י כִּי הָאִישׁ הַחַפֵּץ חַיִּים אֲהֵב יָמִים לְרֵאוֹת טוֹב יַצַּר
לְשׁוֹנוֹ מִרַע וּשְׂפָתָיו מִדַּבֵּר מִרְמָה יָסוּר מִרַע
וַיַּעֲשֶׂה-טוֹב יְבַקֵּשׁ שְׁלוֹם וַיִּרְדְּפֵהוּ:

10. **ki ha'ish hechaphets chayim 'oheb yamim lir'oth tob yitsor l'shono mera` us'phathayu midaber mir'mah yasur mera` w'ya`aseh-tob y'baqesh shalom w'yir'd'phehu.**

1Pe3:10 For the man who would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him turn away from evil and do good; let him seek peace and ensue it.

<10> ὁ γὰρ θέλων ζῶην ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον,

10 **ho gar thelōn zōēn agapan kai idein hēmeras agathas For the one wanting to love life and to see good days pausatō tēn glōssan apo kakou kai cheilē tou mē lalēsai dolon,**

let him stop his tongue from speaking evil and his lips not to speak deceit,

11 יֵשׁוּעַ-לְשׁוֹן-וְלִפְתָּי מִדְבַר-רָעָה אֶל-שׂוֹעֲתָם:
11 יֵשׁוּעַ-לְשׁוֹן-וְלִפְתָּי מִדְבַר-רָעָה אֶל-שׂוֹעֲתָם:

11. **ki-`eyney Yahúwah 'el-tsadiqim w'az'nayu 'el-shaw'`atham.**

1Pe3:11 For the eyes of יֵשׁוּעַ are on the righteous,
and his ears open to their prayer,

<11> ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

11 **ekklinatō de apo kakou kai poiēsato agathon,**
and let him turn away from evil and let him do good,
zētēsato eirēnēn kai diōxatō autēn;
let him seek peace and pursue it;

12 יְבֹפְנֵי יְהוָה בְּעֵשִׂי רָע:
12 יְבֹפְנֵי יְהוָה בְּעֵשִׂי רָע:

12. **uph'ney Yahúwah b'`osey ra`.**

1Pe3:12 but the face of יֵשׁוּעַ is against those who do evil.

<12> ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά·

12 **hoti ophthalmoi kyriou epi dikaious kai ōta autou**
because the eyes of YHWH are on the righteous ones and his ears
eis deēsīn autōn, prosōpon de kyriou epi poiountas kaka.
are open to their prayers, but the face of YHWH is against ones doing evil.

13 יִגְדַּל יְהוָה לְרַע לְכֶם אִם-תִּקְנְאוּ לַעֲשׂוֹת הַטּוֹב:
13 יִגְדַּל יְהוָה לְרַע לְכֶם אִם-תִּקְנְאוּ לַעֲשׂוֹת הַטּוֹב:

13. **umi yare`a lakem 'im-t'qan'u la`asoth hatob.**

1Pe3:13 And who is the one that shall harm you if you become zealous of doing the good?

<13> Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

13 **Kai tis ho kakōsōn hymas ean tou agathou zēlōtai genēsthe?**
And who is the one harming you if of the good you become zealots?

14 יָד וְאַשְׁרֵיכֶם גַּם אִם-תִּעַנּוּ לְמַעַן הַצְּדָקָה רַק-מוֹרָאָם
14 יָד וְאַשְׁרֵיכֶם גַּם אִם-תִּעַנּוּ לְמַעַן הַצְּדָקָה רַק-מוֹרָאָם

14. **w'ash'reykem gam 'im-t`unu l'ma`an hats'daqah raq-mora'am lo'-thir'u**
w'lo' tha`aritsu.

1Pe3:14 But even if you should suffer for the sake of righteousness, you are blessed.
Only do not fear of their terror, neither be troubled,

<14> ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.

τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε,

14 all' ei kai paschoite dia dikaiosynēn, makarioi.

But if indeed you should suffer because of righteousness, you are blessed.

ton de phobon autōn mē phobēthēte mēde tarachthēte,

But their fear do not fear, neither be troubled,

15
 אֱלֹהִים אֲתָת־יְהוָה אֲלֵהִים אַתּוֹ תְקַדִּישׁוּ בְלִבְבְּכֶם
 וְהִיוּ נִכְנָיִם תָּמִיד לְהַשִּׁיב דָּבָר בְּעֲנָנָה וּבִירְאָה
 לְכָל־מְבַקֵּשׁ מֵאַתְּכֶם חֲשׁוֹן הַתּוֹחֵלֶת אֲשֶׁר בְּקִרְבְּכֶם׃

15. 'eth-Yahúwah 'Elohim 'otho thaq'dishu bil'bab'kem
wih'yu n'konim tamid l'hashib dabar ba'anawah ub'yir'ah
l'kal-m'baqesh me'it'kem chesh'bon hatocheleth 'asher b'qir'b'kem,

1Pe3:15 but Yahuwah Elohim sanctify Him in your hearts,
and be prepared always to answer a word to every man
that asks from you a reason of the hope that is among you with meekness and with fear,

<15> κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν,
ἔτοιμοι αἰεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,

15 kyrion de ton Christon haciasate en tais kardiais hymōn, hetoimoi aei
as YHWH but the Anointed One reverence in your hearts, prepared always
pros apologian panti tō aitounti hymas logon peri tēs en hymin elpidos,
for a defense to everyone asking you a word concerning the in you hope,

16
 הַטוֹבָה בְּמַשִּׁיחַ לְהַלְשִׁין אֶתְכֶם כְּפִעְלֵי אֲנִי׃

16. ruach nakon y'hi lakem l'ma'an yeboshu ham'na'atsim dar'k'kem hatobah
baMashiyach l'hal'shin 'eth'kem k'pho'aley 'awen.

1Pe3:16 you having a right conscience, so that,when they speak evil of you, as of evildoers,
they may be ashamed that falsely accuse your good conduct in the Mashiyach.

<16> ἀλλὰ μετὰ πραύτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν,
ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν
ἐν Χριστῷ ἀναστροφὴν.

16 alla meta prautētos kai phobou, syneidēsīn echontes agathēn,
but with meekness and fear, conscience having a good,
hina en hō katalaleisthe kataischynthōsin
that whereas you are spoken against may be humiliated

hoi epēreazontes hymōn tēn agathēn en Christō anastrophēn.

the ones mistreating you by your good in the Anointed One conduct.

יזכר לך טוב אשר תענו ברצון אלהים
בעשותכם הטוב משתענו בעשותכם רע:

17. ki tob lakem 'asher t`unu bir'tson 'Elohim ba`asoth'kem hatob mishet`unu ba`asoth'kem ra`.

1Pe3:17 For it is better for you that you suffer for the will of Elohim, for doing good, than who is that suffer for doing evil.

<17> κρείττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας.

17 kreitton gar agathopoiontas, ei theloi to thelēma tou theou,

For it is better for doing good, if so wills the will of Elohim

paschein ē kakopoiontas.

to suffer than for doing wrong.

יחסי גם המשיח מת פעם אחת על חטאתינו הצדיק בעד
הרשעים לקרב אתנו אל האלהים הומת בבשר ויחי ברוח:

18. ki gam-haMashiyach meth pa`am 'achath `al-chato'theyneu hatsadiq b`ad har'sha`im l'qareb 'othanu 'el-ha'Elohim humath babasar way'chi baruach.

1Pe3:18 For the Mashiyach also died for our sins one time for all, the just for the unjust, so that He might bring us to the Elohim, having been put to death in the flesh, but made alive in the Spirit,

<18> ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσάγαγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζῶποιοιθεὶς δὲ πνεύματι.

18 hoti kai Christos hapax peri hamartiōn epathen, dikaios

Because indeed the Anointed One once for sins suffered, a righteous man

hyper adikōn, hina hymas prosagagē tō theō

on behalf of unrighteous men, that he might bring you to the Elohim,

thanatōtheis men sarki zōopoiētheis de pneumati;

having been put to death in the flesh yet having been made alive in Spirit;

יטובכן הלה ויקרא לרוחות אשר במשמר:

19. ub'ken hala'k wayiq'ra' laruchoth 'asher bamish'mar.

1Pe3:19 by which also He went and proclaimed to the spirits who were in prison,

<19> ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

19 en hō kai tois en phylakē pneumasin poreutheis ekēryxen,
in which also to the in prison spirits having gone he made a proclamation,

יָצְאוּ מִן־הַסְּבִיבִים אֲשֶׁר בְּאֵרוֹן אֲשֶׁר בָּנְיָהּ אֱלֹהִים לְפָנָיו לֹא הֶאֱמִינוּ כְּאֲשֶׁר חִקָּה אֱלֹהִים בְּאֵרוֹן
אֲפֹרְיָם בְּיָמֵי נֹחַ בְּהַעֲשׂוֹת הַתְּבֵבָה אֲשֶׁר נִמְלְטוּ אֶלֶיהָ מֵעַטְיָם
וְהֵם שָׁמְנָה נַפְשֹׁת מִן־הַמָּוִת׃

20. 'asher l'phanim lo' he'eminu ka'asher chikah 'Elohim b'ore'k 'apo
bimey Noach b'he'asoth hatebah 'asher nim'l'tu 'eleyah m'`atim
w'hem sh'moneh n'phashoth min-hamayim.

1Pe3:20 who were formerly disobedient, when the long suffering of Elohim waited
in the days of Noach, while the ark was being built in it, which a few, that is, eight souls,
were saved through the water.

<20> ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία
ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι,
τουτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.

20 apeithēsasim pote hote apexedecheto hē tou theou makrothymia
to ones having disobeyed back then when was waiting Elohim longsuffering
en hēmerais Nōe kataskeuazomenēs kibōtou eis hēn oligoi,
in the days of Noah while was being prepared the ark in which a few,
tout' estin oktō psychai, diesōthēsan di' hydatos.
this is, eight souls, were saved through water;

כֹּא וְהוּא הֶמּוֹת הַטְּבִיּוֹת אֲשֶׁר כָּעֵת תּוֹשִׁיעַ גַּם־אֶתְכֶם לֹא
לְהַסִּיר חֲלָאֵת הַבְּשָׂר כִּי אִם־לְשֹׂאֵל־לָנוּ מֵאֵת אֱלֹהִים
רוּחַ נְשַׁלְמָה עַל־יְדֵי הַקִּמָּת יְהוֹשִׁיעַ הַמְּשִׁיחַ׃

21. w'hu' d'muth hat'bilah 'asher ka'eth toshi'a gam-'eth'kem
lo' l'hasir chel'ath habasar ki 'im-lish'al-lanu me'eth 'Elohim ruach sh'lemah
'al-y'dey haqamath Yahushuà haMashiyach.

1Pe3:21 and He is the figure of the immersion who now also saves you,
not to put away of the filth of the flesh, but to ask you of a complete spirit
toward Elohim through the resurrection of **Ὁ Ὡς** the Mashiyach,

<21> ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου
ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

21 ho kai hymas antitypon nyn sōzei baptisma,
which also you fulfillment of the type now saves even baptism,

ou sarkos apothesis hrypou alla syneidēseōs agathēs eperōtēma
 not of the body a removal of dirt but conscience of a good the pledge
 eis theon, di' anastaseōs Iēsou Christou,
 toward Elohim, through the resurrection of Yahushua the Anointed One,

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22. 'asher `abar hashamay'mah wayesheb limin 'Elohim
 wayikan`u mipanayu hamal'akim w'har'shuyoth w'hag'buroth.

1Pe3:22 who, having gone into the heavens, sits on the right hand of Elohim,
 the messengers and the authorities and the powers having been subjected to His presence.

<22> ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων
 καὶ ἐξουσιῶν καὶ δυνάμεων.

22 hos estin en dexiā [tou] theou poreutheis eis ouranon
 who is at the right hand of Elohim, having gone into the heavens,
 hypotagentōn autō aggelōn kai exousiōn kai dynameōn.
 having been subjected to Him angels and authorities and powers.