

Sepher Aleph Kepha (1 Petros/Peter)

Chapter 1

אֶפְטֶרוֹס וְשִׁלְיָח יְהוֹשֻׁעַ הַמָּשִׁיחַ אֶל-תּוֹשְׁבֵי תְפוּצוֹת
פָּנְטוֹס גָּלַטְיָא קַפּוֹדֶקְיָא אַסְיָא וּבִיתִינְיָא:

1. **Pet'ros sh'liach Yahushuà haMashiyach 'el-tosh'bey th'phutsoth Pan'tos Galat'ya' Qapod'qia' 'As'ya' uBithin'ya'.**

1Pe1:1 Petros (Kepha), an apostle of **OWYAW** the Mashiyach, to the inhabitants scattered throughout Pantos, Galatya, Qapodeqia, Asya, and Bithinya,

<1:1> Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας,

1 Petros apostolos Iēsou Christou eklektois parepidēmois

Peter an apostle of Yahushua the Anointed One to the chosen exiles

diasporas Pontou, Galatias, Kappadokias, Asias kai Bithynias,

of the **dispersion** of Pontus, of **Galatia**, of **Cappadocia**, of **Asia**, and of **Bithynia**,

בְּהִנְבְּחָרִים מִדַּעַת אֱלֹהִים הָאָב מִקֶּדֶם בְּקִדּוֹשׁ הָרוּחַ
אֶל-מִשְׁמַעַת יְהוֹשֻׁעַ הַמָּשִׁיחַ וְאֶל-הַזֵּית דָּמוֹ חֶסֶד
וְשָׁלוֹם לְמִכְבִּיר יְהוּי לָכֶם:

2. **hanib'charim mida`ath 'Elohim ha'Ab miqedem b'qidush haRuach 'el-mish'ma`ath Yahushuà haMashiyach w'el-hazayath damo chesed w'shalom l'mak'bir yih'yu lakem.**

1Pe1:2 who are chosen according to the knowledge of Elohim the Father from the ancient times through the sanctification of the Spirit, unto obedience of **OWYAW** the Mashiyach and sprinkling of His blood: May grace and peace be multiplied to you.

<2> κατὰ πρόγνωσιν θεοῦ πατρός ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοήν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

2 kata prognōsin theou patros

according to the foreknowledge of Elohim the Father

en hagiasmō pneumatō eis hypakoēn kai hrantismōn haimatos

in sanctification of the Spirit resulting in obedience and sprinkling of the blood

Iēsou Christou, charis hymin kai eirēnē plēthyntheiē.

of Yahushua the **Anointed One**, grace to you and peace may it be multiplied.

גְּבִרֹךְ הָאֱלֹהִים אָבִי אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
אֲשֶׁר כָּרַב רַחֲמָיו חֲזָר וַיֵּלֶד אֹתָנוּ לְתִקְוָה חַיָּה
בְּהַקְמַת יְהוֹשֻׁעַ הַמָּשִׁיחַ מֵעַם הַמֵּתִים:

3. **baru'k ha'Elohim 'Abi 'Adoneynu Yahushuà haMashiyach 'asher k'rob rachamayū chazar w'yalad 'othanu l'thiq'wah chayah bahaqamath Yahushuà haMashiyach me'im hamethim.**

1Pe1:3 Blessed be Elohim and Father of Our Adon **OWYAW** the Mashiyach, who according to His great mercy has returned and has given us birth to a living hope

through the resurrection of **וְיֵשׁוּעַ** the Mashiyach from the dead,

<3> Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

3 Eulogētos ho theos kai patēr tou kyriou hēmōn Iēsou Christou,

Blessed be Elohim Father of our Master Yahushua the Anointed One,
ho kata to poly autou eleos anagennēsas hēmas eis elpida zōsan
the One according to His great mercy having regenerated us to a living hope
di' anastaseōs Iēsou Christou ek nekrōn,
through the resurrection of Yahushua the Anointed One from the dead,

דְּלִנְחָלָה אֲשֶׁר לֹא תִשְׁחֶת וְלֹא תִגָּאֵל
וְלֹא תִבֹּל הַצְפוּנָה לָכֶם בַּשָּׁמַיִם:

4. l'nachalah 'asher lo' tishacheth w'lo' th'go'al
w'lo' thibol hats'phunah lakem bashamayim.

1Pe1:4 to an inheritance which is imperishable and undefiled
and unfading, having been kept in the heavens for you,

<4> εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον,
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

4 eis klēronomian aphtharton kai amianton kai amaranton,
to an inheritance imperishable and undefiled and unfading,
tetērēmenēn en ouranois eis hymas
having been kept in the heavens for you,

הַשְּׁמוּרִים בְּעֹז אֱלֹהִים עַל-יַד הָאֱמוּנָה
לְתַשׁוּעָה הַצְתִּידָה לְהַגְלוֹת לְעַתָּה-קֵץ:

5. hash'murim b'oz 'Elohim `al-yad ha'emunah lat'shu'ah ha'athidah
l'higaloth l'eth-qets.

1Pe1:5 who are protected by the power of Elohim through faith
for a salvation prepared to be revealed in the last time,

<5> τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως
εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

5 tous en dynamei theou phrouroumenous dia pisteōs
the ones in the power of Elohim being guarded through faith
eis sōtērian hetoimēn apokalyphthēnai en kairō eschatō.
for a salvation ready to be revealed in the last time.

וְאֲשֶׁר בָּהּ תִּגְדְּלוּ אַתֶּם הַמִּתְעַצְּבִים עַתָּה מְעַט לְפִי הַצְרִיף
בְּמַסֵּת שְׁנוֹת:

6. 'asher bah tagilu 'attem hamith'`ats'bim `attah m'`at l'phi hatsore'k
b'masoth shonoth.

1Pe1:6 in which you rejoice, now that you are shaping up slightly

according to the needs in mass of the years,

<6> ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες
ἐν ποικίλοις πειρασμοῖς,

6 en hō agalliashte, oligon arti ei deon

In which this you greatly rejoice, for a little while now if it is necessary

[estin] lypēthentes en poikilois peirasmois,
having been grieved by various trials,

זֶלְמַעַן תִּמְצֵא אֱמוּנַתְכֶם הַמְזַקֶּקָה יִקְרָה חֲרִיבָה
מִן-הַזָּהָב הָאֲבֵד הַצָּרוּף בְּאֵשׁ לְתַהֲלָה וּלְכָבוֹד
וּלְתַפְאֶרֶת בְּהַתְגַּלּוֹת יְהוֹשֻׁעַ הַמָּשִׁיחַ:

7. l'ma`an timatse' 'emunath'kem ham'zuqaqah y'qarah har'beh
min-hazahab ha'obed hatsaruph ba'esh lith'hilah ul'kabod
ul'thiph'ereth b'hith'galoth Yahushua haMashiyach.

1Pe1:7 for the sake of your faith, its refinement is more precious than gold
which is perishable, purified by fire, may be found in praise and in glory
and in honor at the revelation of **Ωω** the Mashiyach,

<7> ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου
διὰ πυρὸς δὲ δοκιμαζομένου, εὕρεθῇ εἰς ἔπαινον καὶ δόξαν
καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

7 hina to dokimion hymōn tēs pisteōs polytimoteron chrysiou tou apollymenou
that the genuineness of your faith, much more valuable than gold perishing,
dia pyros de dokimazomenou, heurethē eis epainon
by fire yet being tested, may be founded to praise
kai doxan kai timēn en apokaluuei Iēsou Christou;
and glory and honor in the revelation Yahushua the Anointed One;

חֲאֲשֶׁר אַחֲבַתֶּם וְלֹא רִאִיתֶם וְאֲשֶׁר תֵּאֱמִינוּ בּוֹ עַתָּה
וְאֵינְכֶם רֹאִים אֹתוֹ וּבִכֵּן תִּגִּילוּ בְּשִׂמְחָה מִפְּאֶרֶה עֲצֻמָּה מְסֹפֵר:

8. 'asher 'ahab'tem w'lo' r'ithem wa'asher ta'aminu bo `attah
w'eyn'kem ro'im 'otho ub'ken tagilu b'sim'chah m'pho'arah `ats'mah misaper.

1Pe1:8 whom having not seen Him, you love Him; in whom,
though now you do not see Him, but believe in Him,
you greatly rejoice with joy unspeakable and full of glory,

<8> ὃν οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὁρῶντες
πιστεύοντες δὲ ἀγαλλιᾶσθε χαρὰ ἀνεκλαλήτῃ καὶ δεδοξασμένῃ

8 hon ouk idontes agapate, eis hon arti mē horōntes
whom not having seen you love, in whom now not seeing
pisteuontes de agalliashte chara aneklalētō kai dedoxasmenē
but believing you rejoice with joy inexpressible and having been glorified,

טְלִשְׂאָת עֵקֶב אֱמוּנַתְכֶם תִּשְׂוַעָה לְנַפְשֵׁיכֶם:

9. lase'th `eqeb 'emunath'kem t'shu`ah l'naph'shotheykem.

1Pe1:9 receiving the outcome of your faith the salvation of your souls.

<9> κομιζόμενοι τὸ τέλος τῆς πίστεως [ὕμῳ] σωτηρίαν ψυχῶν.

9 komizomenoi to telos tēs pisteōs [hymōn] sōtērian psychōn.

obtaining the outcome of your faith, the salvation of your souls.

יֵאָת הַתְּשׁוּעָה אֲשֶׁר עָלֶיהָ חָקְרוּ
וְדָרְשׁוּ הַנְּבִיאִים הַנִּבְּאִים עַל-הַחֶסֶד הַצִּפּוּן לָכֶם:

10. 'eth hat'shu`ah 'asher `aleyah chaq'ru

w'dar'shu han'bi'im hanib'im `al-hachesed hatsaphun lakem.

1Pe1:10 Concerning the salvation upon which the prophets have sought out and searched diligently, who prophesied of the grace that is hidden for you,

<10> Περὶ ἧς σωτηρίας ἐξεζήτησαν

καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

10 Peri hēs sōtērias exezētēsan

Concerning which salvation sought out

kai exēraunēsan prophētai hoi peri tēs eis hymas charitos prophēteusantes,
and inquired prophets concerning the for you grace having prophesied,

יֵאָלַחֲקֹר לְדַעַת מַה-זֶּה וְאִי-זֶה הָעֵת אֲשֶׁר הוֹדִיעָה
רוּחַ הַמְּשִׁיחַ אֲשֶׁר בְּקִרְבָּם בְּהִגִּידוֹ מֵרֵאשִׁית
אֵת עֲנֻיֵי הַמְּשִׁיחַ וְאֵת-הַגְּדֻלּוֹת אֲשֶׁר אֶחָרֵיהֶם:

11. lach'qor lada`ath mah-zu w'ey-zu ha`eth 'asher hodi`ah Ruach haMashiyach

'asher b'qir'bam b'hagido mero'sh 'eth `inuyey haMashiyach

w'eth-hag'duloth 'asher 'achareyhem.

1Pe1:11 searching to know who was this, or it is this time that was pointing out concerning the Spirit of the Mashiyach that was among them, when it testified beforehand the sufferings of the Mashiyach and the mighty works that would follow them.

<11> ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλουν τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

11 eraunōntes eis tina ē poion kairon edēlou to en autois

searching for what or what kind of time was making clear the in them

pneuma Christou promartyromenon ta

Spirit of the Anointed One, testifying beforehand the

eis Christon pathēmata kai tas meta tauta doxas.

for the Anointed One sufferings and the after these glories.

יְבַרְכֵּהּ לָהֶם אֲשֶׁר לֹא לִנְפֻשָּׁם כִּי אִם-לָנוּ הָיוּ מְשִׁמָּנִים
בְּדִבְרֵי הָהֵם אֲשֶׁר הִגִּיד לָכֶם עֵתָה עַל-פִּי הַמְּבֹשְׂרִים
אֵתְכֶם בְּרוּחַ הַקִּדְּשׁ הַשְּׁלֹחַ מִשְׁמִיחַ דִּבְרֵי

אֲשֶׁר מִלְאָכֵי אֱלֹהִים חָמְדוּ לְהַשְׁקִיף אֶל-תּוֹכָם:

12. w'nig'lah lahem 'asher lo' l'naph'sham ki 'im-lanu hayu m'sham'shim
bad'barim hahem 'asher hugad lakem `attah `al-pi ham'bas'rim 'eth'kem
b'Ruach haQodesh hashaluach mishamayim d'barim
'asher mal'akey 'Elohim cham'du l'hash'qiph 'el-tokam.

1Pe1:12 To whom it was revealed that were not to their souls, but it is to us
they serving those things, which are now announced to you by the mouth
of them that have preached the good news to you with the Holy Spirit sent down
from the heavens into which things the messengers of Elohim desire to look at them.

<12> οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά,
ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι
ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

12 hois apekalyphthē hoti ouch heautois

To whom it was revealed that not to themselves

hymin de diēkonoun auta, ha nyn anēggelē hymin

but to you they were ministering these things, which now were announced to you

dia tōn euaggelisamenōn hymas [en] pneumatī hagiō

through the ones having preached the gospel to you in the Holy Spirit,

apostalenti ap' ouranou, eis ha epithymousin aggeloi parakuuui.

having been sent from the heavens, and into which things angels long to look.

יִגְלֹכַן חֲגֵרוֹ מִתְּנִי שְׂכָלְכֶם הַתְּעוֹרְרוּ וְקוּי בְּכֹל-נִפְשְׁכֶם לַחֲסֹד
אֲשֶׁר יְבוֹאֲכֶם בְּהַתְּגַלּוֹת יְהוֹשֻׁעַ הַמָּשִׁיחַ:

13. laken chig'ru math'ney sik'l'kem hith'`oraru w'qauu b'kal-naph'sh'kem lachedes
'asher y'bo'akem b'hith'galoth Yahushua haMashiyach.

1Pe1:13 Therefore gird up the loins of your mind, be sober, and hope with all your soul
for the grace that is to be brought to you at the revelation of ΩΥΧΑΑ the Mashiyach.

<13> Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐλπίσατε
ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

13 Dio anazōsamenoi tas osphuas tēs dianoias hymōn nēphontes

Therefore having girded up the loins of your mind, being self-controlled,

teleiōs elpisate epi tēn pheromenēn hymin charin

hope completely on the being brought to you grace

en apokaluuei Iēsou Christou.

in the revelation of Yahushua the Anointed One.

יָד כְּבִנִּי מִשְׁמַעַת אֶל-הַתְּנַהֲגוּ כְּתָאוֹת
אֲשֶׁר הַתְּאֵוִיתָם בְּעוֹד הַיּוֹתֶכֶם בְּבִלִי-דַעַת:

14. kib'ney mish'ma`ath 'al-tith'nahagu kata'aath
'asher hith'auithem b'`od heyoth'kem bib'li-da`ath.

1Pe1:14 As the sons of obedience, do not be conformed to the lusts
that you have longed for while you are still without knowledge,

<14> ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον

ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις

14 hōs tekna hypakoēs mē syschēmatizomenoi

As children of obedience, not conforming yourselves

tais proteron en tē agnoia hymōn epithymiais

to the former ignorance of your passions,

טו כִּי אִם-הָיוּ קְדוֹשִׁים בְּכָל-דְּרָכֵיכֶם

כַּאֲשֶׁר הִקְרָא אֶתְכֶם קְדוֹשׁ הוּא:

15. ki 'im-heyu q'doshim b'kal-dar'keykem ka'asher haqore' 'eth'kem qadosh hu'.

1Pe1:15 but just as He has called you sanctified one, be sanctified ones in all your ways,

<15> ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον

καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

15 alla kata ton kalesanta hymas hagion

but according to the having called you sanctified one so

kai autoi hagioi en pasē anastrophē genēthēte,

also yourselves sanctified one in all conduct become,

טז כִּי עַל-כֵּן כָּתוּב וְהִיְתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי:

16. ki `al-ken kathub wih'yithem q'doshim ki qadosh 'ani.

1Pe1:16 therefore, because it is written, You shall be sanctified ones, for I am holy.

<16> διότι γέγραπται [ὅτι] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός [εἰμι].

16 dioti gegraptai [hoti] Hagioi esesthe, hoti egō hagios [eimi].

because it has been written that, Sanctified one you shall be, because I am holy.

יז וְאִם-תִּקְרְאוּ אָב לֵאלֹהִים הַשׁוֹפֵט בְּבִלִי מִשְׁא פָּנִים

בְּמַעֲלָלֵי אִישׁ וְאִישׁ הַתְּהַלְכוּ-נָא בִּירְאָה בְּיָמֵי מְגוּרֵיכֶם:

17. w'im-tiq'r'u 'Ab l'Elohim hashophet bib'li mas' phanim k'ma'al'ley 'ish wa'ish hith'hal'ku-na' b'yir'ah biymey m'gureykem.

1Pe1:17 If you call out to Elohim the Father who without burden of persons judges according to each man's work, a man walk around in your days of your sojourning in reverence,

<17> Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα

κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

17 Kai ei patera epikaleisthe ton aprosōpolēmtōs krinonta

And if you call upon as Father the one impartially judging

kata to hekastou ergon, en phobō

according to each one's work, with fear

ton tēs paroikias hymōn chronon anastraphēte,

during the exile of your time conduct yourselves,

יח מִפְּנֵי שִׂידָעִים אֲתֶם כִּי לֹא-בְדָבָר נִפְסָד לֹא בְּכֶסֶף וְלֹא

בְּזָהָב נִפְדִּיתֶם מִדֶּרֶךְ הַבְּלָכָם אֲשֶׁר הִנְחַלְתֶּם מֵאֵת אֲבוֹתֵיכֶם:

18. mip'ney sheyod'im 'attem ki lo'-b'dabar niph'sad lo' b'keseph w'lo' b'zahab
niph'deythem midere'k hab'l'kem 'asher han'chal'tem me'eth 'abotheykem.

1Pe1:18 because you know that you were redeemed, not with corruptible things,
not with silver or not with gold, from your vain conduct
which handed down from your fathers,

<18> εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου

18 eidotes hoti ou phthartois, argyriō ē chrysiō, elytrōthēte
knowing that not with perishable things, as silver or gold, you were redeemed
ek tēs mataias hymōn anastrophēs patroparadotou
from your vain manner of life handed down from your fathers,

יֵט כִּי אִם-בְּדָם זָקָר שֶׁל-שְׁה תָמִים שְׁאִין-בּו מוֹם בְּדָם הַמָּשִׁיחַ:

19. ki 'im-b'dam yaqar shel-seh thamim she'eyn-bo mum b'dam haMashiyach.

1Pe1:19 but with precious blood, as of a lamb unblemish that has no spot,
in the blood of the Mashiyach,

<19> ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

19 alla timiō haimati hōs amnou amōmou
but with precious blood as of a lamb unblemished
kai aspilou Christou,
and unspotted, the blood of the Anointed One,

כִּהְנוֹדַע מֶרֶאשׁ לִפְנֵי מוֹסְדוֹת תֵּבֶל
וְנִגְלָה בְּאַחֲרִית הַיָּמִים לְמַעַנְכֶם:

20. hanoda` mero'sh liph'ney mos'doth tebel
w'nig'lah b'acharith hayamim l'ma'an'kem.

1Pe1:20 who was known in advance, indeed, before the foundation of the world,
but was manifested in the last days for your sakes,

<20> προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος
δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς

20 proegnōsmenou men pro katabolēs kosmou
having been foreknown before the foundation of the world
phanerōthentos de ep' eschatou tōn chronōn di' hymas
yet having been manifested in the last of the times for you,

כֹּאֲהַמְאִמִּינִים עַל-פִּי בְּאֱלֹהִים אֲשֶׁר הִקִּים אֹתוֹ מֵעַם הַמֵּתִים
וַיִּתֵּן-לוֹ כְּבוֹד לְמַעַן הִיּוֹת אֲמוֹנַתְכֶם תִּקְוָה לְאֱלֹהִים:

21. hama'aminim `al-piu b'Elohim 'asher heqim 'otho me'im hamethim
wayiten-lo kabod l'ma'an heyoth 'emunath'kem tiq'wah l'Elohim.

1Pe1:21 who by His mouth do believe in Elohim, that raised Him up from the dead
and gave to Him glory, so that your faith and hope are in Elohim.

<21> τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

21 tous di' autou pistous eis theon ton egeiranta auton ek nekrōn
the through Him believers in Elohim, the One having raised Him from the dead
kai doxan autō donta, hōste tēn pistin hymōn kai elpida einai eis theon.
and glory having given to Him, for your faith and hope to be in Elohim.

כבֿזְכוּ אֶת־נַפְשֵׁיכֶם עַל־יְדֵי הַרוּחַ
בְּשִׁמְעֵכֶם בְּקוֹל הָאֱמֶת לְאַחְוָה שְׂאִין בָּהּ תִּנְפָּח
וְאַחֲבָתֶם אִישׁ אֶת־רֵעֵהוּ אַחֲבָה עֲזָה בְּלֵב טָהוֹר:

22. zaku 'eth-naph'shotheykem `al-y'dey haruach b'sham`akem
b'qol ha'emeth l'achawah she'eyn bah chanupah
wa'ahab'tem 'ish 'eth-re`ehu 'ahabah `azah b'leb tahor.

1Pe1:22 Seeing you have gained your souls through the Spirit in your hearing
to the voice of the truth in a brotherhood that is not flattery in Him and their love,
so that you love one another fervently with a pure heart,

<22> Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας
εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς

22 Tas psychas hymōn hēgnikotes en tē hypakoē tēs alētheias
Your souls having purified by obedience to the truth

eis philadelphian anypokriton,
resulting in unhypocritical brotherly love,
ek [katharas] kardias allēlous agapēsate ektenōs
from a pure heart love one another fervently,

כג כַּנּוֹלָדִים שֵׁנִית לֹא מִזְרַע נִשְׁחַת כִּי אִם־מִזְרַע
לֹא יִשְׁחַת בַּמָּאֵמַר שֶׁל־אֱלֹהִים חַי וְהַקָּיִם לְעוֹלָם:

23. kanoladim shenith lo' mizera` nish'chath
ki 'im-mizera` lo' yishacheth bama'amar shel-'Elohim hachay w'haqayam l'`olam.

1Pe1:23 having been born again, not of corruptible seed,
but of incorruptible seed, in the saying of Elohim that lives and abides for ever.

<23> ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτῆς
ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.

23 anagegennēmenoi ouk ek sporas phthartēs
having been regenerated not from perishable seed
alla aphthartou dia logou zōntos theou kai menontos.
but imperishable through Word the living of Elohim and remaining.

כד כִּי כָל־בָּשָׂר חֲצִיר וְכָל־כְּבוֹד אִישׁ כְּצִיץ הַשָּׂדֶה:

24. ki kal-basar chatsir w'kal-k'bod 'ish k'tsits hasadeh.

1Pe1:24 For all flesh is as grass, and all the glory of man as the flower of the field.

<24> διότι πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου.

ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν·

24 dioti pasa sarx hōs chortos kai pasa doxa autēs hōs anthos chortou;
Because all flesh is as grass and all its glory as the flower of grass;
exēranthē ho chortos kai to anthos exepesen;
was dried up the grass and the flower fell off;

כה־יָבֵשׁ חֲצִיר נָבֵל צִיץ וְדָבָר יְהוָה יָקוּם לְעוֹלָם
וְהוּא הַדְּבָר אֲשֶׁר בָּשָׂר לָקָם:

25. yabesh chatsir nabel tsits ud'bar Yahúwah yaqum l'olam
w'hu' hadabar 'asher busar lakem.

1Pe1:25 The grass withers, and the flower falls off, but the Word of **יהוה** is established forever. And this is the Word which was proclaimed to you.

<25> τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.
τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

25 to de hrēma kyriou menei eis ton aiōna.

But the Word of YHWH remains in the age.

touto de estin to hrēma to euaggelisthen eis hymas.

And this is the Word having been proclaimed as good news to you.

Chapter 2

אִנְעֹתָהּ חֲסִירוֹ מֵאֲתָכֶם כָּל־רָשָׁע וְכָל־מְרֻמָּה וְחִנְפָּה
וְקִנְיָאָה וְכָל־לְשׁוֹן רָע:

1. w'attah hasiru me'it'kem kal-resha' w'kal-mir'mah wachanupah
w'qin'ah w'kal-lashon ra'.

1Pe2:1 And now you have put aside all malice and all deceit and hypocrisy and envy and all evil speakings,

<2:1> Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον
καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας,

1 Apothemenoi oun pasan kakian kai panta dolon

Having put away, therefore, all malice and all guile

kai hypokriseis kai phthonous kai pasas katalalias,

and hypocrisies and envies and all evil speakings,

בּוֹכֵעֲלָלִים אֲשֶׁר מִקְרֹב נוֹלָדוּ הִתְאַוּוּ לְחָלָב הַשֶּׁבֶלִי
וְהִזְדָּו לְמַעַן תִּגְדְּלוּ-בּוֹ לְתִשְׁוֵעָה:

2. uk'olalim 'asher miqarob noladu hith'auu lechalab hasik'li
w'haza'k l'ma'an tig'd'lu-bo lat'shu'ah.

1Pe2:2 as the babes, that are closely newborn, desire for the intellectual pure milk, so that by it you may grow into salvation,

<2> ὥς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε,
ἵνα ἐν αὐτῷ αὐξηθῇτε εἰς σωτηρίαν,

2 hōs artigennēta brephē to logikon adolon gala epipothēsate,
As newborn babes the spiritual pure milk desire,
hina en autō auxēthēte eis sōtērian,
that by it you may grow into salvation.

ג אִם-אֲמַנְם טַעַמְתֶּם כִּי-טוֹב הָאָדוֹן:

3. 'im-'am'nam t'am'tem ki-tob ha'Adon.

1Pe2:3 if indeed, you have tasted that the Adon is good.

<3> εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

3 ei egeusasthe hoti chrēstos ho kyrios.

If you tasted that is good the Master.

ד אֲשֶׁר נִגְשַׁתֶּם אֵלָיו אֶל-אֶבֶן חַיָּה אֲשֶׁר מָאֲסוּ-בָהּ בְּנֵי-הָאָדָם
וְהָיָא נִבְחָרָה וִיקָרָה לְאֱלֹהִים:

4. 'asher nigash'tem 'elayu 'el-'eben chayah 'asher ma'asu-bah b'ney-ha'adam
w'hi' nib'charah wiqarah l'Elohim.

1Pe2:4 That comes to Him as to a living stone, which sons of men has been rejected it,
but it was chosen of Elohim and precious,

<4> πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον
παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,

4 pros hon proserchomenoi lithon zōnta hypo anthrōpōn men apodedokimasmenon
To whom coming, a living stone, by men having been rejected

para de theō eklekton entimon,

but with Elohim chosen, precious,

ה וְגַם-אַתֶּם כְּאַבְנִים חַיִּים נִבְנִיתֶם לְמִשְׁכַּן הָרוּחַ לְכֹהֲנֵת
קֹדֶשׁ לְהַעֲלוֹת זְבַח־רוּחַ לְרִצּוֹן לְאֱלֹהִים בְּיְהוֹשֻׁעַ הַמָּשִׁיחַ:

5. w'gam-'attem ka'abanim chayoth nib'neythem l'mish'kan haruach lik'hunath
qodesh l'ha'aloth zib'chey-ruach l'ratson l'Elohim b'Yahushua haMashiyach.

1Pe2:5 you also, as living stones, are being built up as a spiritual house
for a holy priesthood, to offer up spiritual sacrifices acceptable to Elohim
through Oωχχ the Mashiyach.

<5> καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον
ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους [τῷ] θεῷ διὰ Ἰησοῦ Χριστοῦ.

5 kai autoi hōs lithoi zōntes oikodomeisthe oikos pneumatikos

yourselves also as living stones are being built up a spiritual house

eis hierateuma hagion anenegkai pneumatikas thysias euprosdektous [tō] theō

for a holy priesthood to offer up spiritual sacrifices acceptable to Elohim

dia Iēsou Christou.

through Yahushua the Anointed One;

ו וְיָזָה הוּא שְׂאֵמֶר הַכְּתוּב הַנִּבִּי יִסַּד בְּצִיּוֹן אֶבֶן פְּנֵה אֶבֶן

בֵּיתָן וַיִּקְרָה וְהַמַּאֲמִין בָּהּ לֹא יִבוֹשׁ:

6. w'zeh hu' she'amar haKathub hin'ni yisad b'Tsion 'eben pinah 'eben bochan
wiqarah w'hama'amin bah lo' yebosh.

1Pe2:6 this is what it contained in the Scripture, Behold, I lay in Tsion
a chief corner-stone with a precious chosen stone,
and he who believes in Him shall not be put to shame.

<6> διότι περιέχει ἐν γραφῇ, Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον
ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ.

6 dioti periechei en graphē, Idou tithēmi en Siōn lithon akrogōniaion eklekton
because it stands in Scripture, behold I place in Zion a corner stone, chosen,
entimon kai ho pisteuōn ep' autō ou mē kataischynthē.
honored and the one believing on Him never shall be ashamed.

זֶלְכֵּן לָכֶם הַמַּאֲמִינִים הִיא אֶבֶן הַיִּקָּר אָבֶל לְסוֹרָרִים הָאֶבֶן
אֲשֶׁר מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה וְלְאֶבֶן נִגָּף וְלְצוּר מְכֻשָׁל:

7. laken lakem hama'aminim hi' 'eben hay'qar 'abal lasorarim ha'eben
'asher ma'asu habonim hay'thah l'ro'sh pinah ul'eben negeph ul'tsur mik'shol.

1Pe2:7 To you, therefore, who believe it is a precious stone,
but to those who are disobedient, the stone which the builders rejected
has become the chief corner-stone, and a stone of stumbling, and to a rock of offense,

<7> ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

7 hymin oun hē timē tois pisteuousin,
To you therefore is the preciousness the ones believing,
apistousin de lithos hon apedokimasan hoi oikodomountes,
but to the unbelieving ones, a stone which rejected the ones building,
houtos egenēthē eis kephalēn gōnias
this one beame head of the corner

חֲוִיָּהֶם נִכְשָׁלוּ יַעַן לֹא שָׁמְעוּ לְדָבָר וְלֹאֲתָ גַם-נוֹעְדוּ:

8. w'hem nik'sh'lu ya'an lo' sham' u ladabar w'lazo'th gam-no'adu.

1Pe2:8 and to them that stumble because they are disobedient to the Word,
to which they also were appointed.

<8> καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου·
οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

8 kai lithos proskommatos kai petra skandalou;
and a stone of stumbling over and a rock of falling over;
hoi proskoptousin tō logō apeithountes eis ho kai etethēsan.
who stumble at the Word, being disobedient, to which also they were appointed.

טוֹאֲתֶם הֵנָּכֶם זָרַע נִבְחָר מִמְּלֶכֶת כּוֹהֲנִים וְגוֹי קְדוֹשׁ וְעַם סִגְלָה
לְמַעַן תִּסְפְּרוּ תַּהְלוֹת הַקּוֹרָא אֶתְכֶם מִחֲשָׁךְ אֶל-אוֹרוֹ הַנִּפְלָא:

9. w'attem hinn'kem zera` nib'char mam'leketh kohanim w'goy qadosh w'am s'gulah
l'ma'an t'sap'ru t'hiloth haqore' 'eth'kem mechoshe'k 'el-'oro haniph'la'.

1Pe2:9 But you, behold, you are a chosen seed, a royal priesthood, a holy nation,
a people for a possession, so that you may proclaim the praises
of Him who has called you out of darkness into His marvelous light,

9> Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς
εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
εἰς τὸ θαυμαστὸν αὐτοῦ φῶς.

9 Hymeis de genos eklekton, basileion hierateuma, ethnos hagion,
But you are a chosen race, a kingly priesthood, a holy nation,
laos eis peripoiësin, hopōs tas aretas exageilēte tou
a people for Elohim's possession, so that the virtues you may express of the one
ek skotous hymas kalesantos eis to thaumaston autou phōs;
out of darkness you having called into his marvelous light.

יִאְשֶׁר לְפָנִים לֹא-עָם הָיִיתָ וְעַתָּה עַם אֱלֹהִים
וַיִּשְׁרֶם לְפָנִים לֹא רַחֲמוּ וְעַתָּה מְרַחֲמִים:

10. 'asher l'phanim lo'-`am heyithem w'`attah `am 'Elohim
wa'asher l'phanim lo' ruachmu w'`attah m'ruachmim.

1Pe2:10 which in time past were not a people, but now the people of Elohim;
which in time past had not obtained mercy, but now have obtained mercy.

10> οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἡλεημένοι νῦν δὲ ἐλεηθέντες.

10 hoi pote ou laos nyn de laos theou,
Who once were not a people but now are a people of Elohim,
hoi ouk ēleēmenoi nyn de eleēthentes.
the ones having not receiving mercy, but now having received mercy.

יֵאָחֲבִיבִי אֲזַחֲרֶכֶם כְּגֵרִים
וְתוֹשְׁבֵי הַנָּזָרִים מִתַּאֲוֹת הַבָּשָׂר הַמִּתְגָּדֹרֹת בַּנֶּפֶשׁ:

11. chabibay 'az'hir'kem k'gerim
w'thoshabim hinaz'ru mita'aoth habasar hamith'garoth banaphesh.

1Pe2:11 Beloved, I urge you as strangers and inhabitants to abstain from fleshly lusts
which wage war against the soul.

11> Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι
τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς.

11 Agapētoi, parakalō hōs paroikous kai parepidēmous
Beloved, I encourage you as aliens and exiles
apechesthai tōn sarkikōn epithymiōn haitines strateuontai kata tēs psychēs;
to abstain from fleshly lusts which war against the soul;

יְהִיטִיבוּ כְרַכְכֶּם בְּגוֹיִם לְמַעַן יִבִּיטוּ
אֶל-מַעֲשֵׂיכֶם הַטּוֹבִים וְיִכְבְּדוּ אֶת-הָאֱלֹהִים

בְּיוֹם הַפְּקֻדָּה תַּחַת אֲשֶׁר חָרְפוּ אֶתְכֶם כְּפַעְלִי אֲנִי:

12. w'heyribu dar'k'kem bagoyim l'ma'an yabitu 'el-ma'aseykem hatobim wikab'du 'eth-ha'Elohim b'yom hap'qudah tachath 'asher cher'phu 'eth'kem k'pho'aley 'awen.

1Pe2:12 having your conduct among the gentiles good so that, under which you were disgraced as evildoers, by observing at your good works, glorify Elohim in the day of visitation.

<12> τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν ᾗ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

12 tēn anastrophēn hymōn en tois ethnesin echontes kalēn, your conduct among the gentiles having good, hina, en hē katalalousin hymōn hōs kakopoiōn ek tōn kalōn ergōn that, wherein they speak against you as evildoers, by your good works epopteuontes doxasōsin ton theon en hēmera episkopēs. observing they may glorify Elohim in the day of visitation.

יְהִי כְּכֹל-פְּקֻדַּת אָדָם לְמַעַן הָאָדוֹן
אֲנִי-לְמַלְךְ כְּרֹאֲוִי לְרֹאשׁ:

13. w'hikan'`u l'kal-p'qudath 'adam l'ma'an ha'Adon 'im-lamele'k kara'uy laro'sh.

1Pe2:13 Submit yourselves to every ordinance of man for the sake of the Adon, whether it be to the king as fitting to the head,

<13> Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι,

13 Hypotagēte pasē anthrōpinē ktisei dia ton kyrion, Submit to every human institution because of the Master, eite basilei hōs hyperechonti, whether to a king as being in authority,

יְהִי אֲנִי-לְמַשְׁלִים כְּרֹאֲוִי לְשָׁלוּחִים מֵאֲתוֹ לְנִקְמַת פְּעָלִי אֲנִי
וְלַתְּהִלַּת עֲשֵׂי טוֹב:

14. 'im-lamosh'lim kara'uy lash'luchim me'ito l'niq'math po'aley 'awen w'lith'hilath `osey tob.

1Pe2:14 or to governors, as fitting to those who are sent by Him for the vengeance of evildoers, and for the praise of them that do good.

<14> εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν.

14 eite hēgemosin hōs di' autou pempomenois or to governors as by Him being sent eis ekdikēs in kakopoiōn epainon de agathopoiōn; for vengeance of evildoers but praise of ones doing good;

טוֹבֵי כֵן רָצוֹן אֱלֹהִים שֶׁתַּעֲשׂוּ הַטוֹב

וְתִסְכְּרוּ אֶת-פִּי אֲנִלֹת הָאֲנָשִׁים אֲשֶׁר-אֵין-בָּם דָּעַת:

15. **ki ken r'tson 'Elohim sheta`asu hatob**

w'this'k'ru 'eth-pi 'iueleth ha'anashim 'asher 'eyn-bam da`ath.

1Pe2:15 For such is the will of Elohim, that shall do the good you should put to silence according to the foolish men that is not of the knowledge to them.

<15> ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας

φίμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνοσίαν,

15 **hoti houtōs estin to thelēma tou theou agathopoiountas**

because so is the will of Elohim by doing good

phimoun tēn tōn aphronōn anthrōpōn agnōsian,

to silence the of senseless men ignorance,

טו כְּחַפְּשִׁים וְלֹא-כְאֵלֹו הִיָּתָה לָכֶם הַחֲפָשָׁה לְמַכְסָּה הַרְעָה

כִּי אִם-כְּעַבְדֵי אֱלֹהִים:

16. **kachaph'shim w'lo'-k'ilu hay'thah lakem hachuph'shah l'mik'seh hara`ah**

ki 'im-k`ab'dey 'Elohim.

1Pe2:16 As free, and there is not such thing to you the freedom as a covering for evil, but as the servants of Elohim.

<16> ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν

ἀλλ' ὡς θεοῦ δοῦλοι.

16 **hōs eleutheroi kai mē hōs epikalymma echontes tēs kakias tēn eleutherian**

as free and not as a cloak having of evil the freedom,

all' hōs theou douloi.

but as Elohim's servants.

יִזְנֶהְגוּ כְבוֹד בְּכָל-אִישׁ אֲהָבוּ אֶת הָאֲחִים

יִרְאוּ אֶת-אֱלֹהִים כְּבָדוּ אֶת הַמֶּלֶךְ:

17. **nahagu kabod b'kal-'ish 'ehebu 'eth ha'achim**

yir'u 'eth-'Elohim kab'du 'eth hamele'h.

1Pe2:17 Behave, honor to all men, love the brothers, fear Elohim, honor the king.

<17> πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε,

τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμάτε.

17 **pantas timēsate, tēn adelphotēta agapate, ton theon phobeisthe, ton basilea timate.**

Honor all men, the brotherhood love, fear Elohim, the king honor.

יִחַדְעַבְדִּים הַכְּנָעִי לִפְנֵי אֲדֹנֵיכֶם בְּכָל-יִרְאַה לֹא לִפְנֵי הַטּוֹבִים

וְהַעֲנִוִים בְּלִבָּד כִּי אִם-גַּם-לִפְנֵי הָעֲקָשִׁים:

18. **ha`abadim hikan`u liph'ney 'adoneykem b'kal-yir'ah lo' liph'ney hatobim**

w'ha`anawim bil'bad ki 'im-gam-liph'ney ha'iq'shim.

1Pe2:18 Servants, be submissive before your masters with all fear, not only before the good and the gentle, but also before the froward.

<18> Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις,
οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

18 Hoi oiketai hypotassomenoi en panti phobō tois despotais,
Household servants, be submitting yourselves in all fear to your masters,
ou monon tois agathois kai epieikesin alla kai tois skoliois.
not only to the good ones and gentle but also to the harsh ones.

יֵט כִּי חֶסֶד הוּא לְאִישׁ כִּי-יִשָּׁבַע מִמָּרְרִים
וַיַּעֲנֶה חֲנָם לְמַעַן דַּעַת הָאֱלֹהִים:

19. ki chesed hu' la'ish ki-yis'ba` mam'rorim
wi`uneh chinam l'ma`an da`ath ha'Elohim.

1Pe2:19 For this is gracious, if anyone, that bears grief, suffers wrongfully,
because of conscience toward Elohim.

<19> τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.

19 touto gar charis ei dia syneidēsin theou
For this is commendable if because of a consciousness of Elohim
hypopherei tis lypas paschōn adikōs.
anyone bears up under pain while suffering unjustly.

כִּי אִם-תִּחְטְאוּ וְסַבְלֶתֶם מַכּוֹת אֲגֵרוֹף מִה-תִּתְּהַלְלוּ אֲבָל
אִם-תַּעֲנוּ וְסַבְלֶתֶם בַּעֲשׂוֹתְכֶם הַטּוֹב חֶסֶד הוּא מִלְּפָנֵי אֱלֹהִים:

20. ki 'im-techet'u us'bal'tem makoth 'eg'roph mah-tith'halalu 'abal 'im-t'`unu
us'bal'tem ba`asoth'kem hatob chesed hu' miliph'ney 'Elohim.

1Pe2:20 For what glory is it, if you sin, and you endure a fist beating?
But if you suffer and you endure in your good works, this is grace from before Elohim.

<20> ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε;
ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.

20 poion gar kleos ei hamartanontes kai kolaphizomenoi hypomeneite?
For what merit is it if sinning and being beaten you endure?
all' ei agathopoioountes kai paschontes hypomeneite, touto charis para theō.
But if doing good and suffering you endure, this is commendable with Elohim.

כֹּא כִּי לְזֹאת נִקְרְאתֶם כִּי גַם-הַמָּשִׁיחַ עָנָה בַּעֲדֶכֶם
וְהִשָּׁאִיר לָכֶם מוֹפֵת לְלֶכֶת בְּעֻקְבוֹתָיו:

21. ki lazo'th niq're'them ki gam-haMashiyach `unah ba`ad'kem
w'hish'ir lakem mopheth laleketh b'iq'bothayu.

1Pe2:21 For to this you were called that the Mashiyach also suffered for us,
leaving us an example to follow in His steps,

<21> εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν
ὑπομιμνήσκων ὑπογραμμὸν ἵνα ἐπακολουθήσῃτε τοῖς ἰχνέσιν αὐτοῦ,

21 eis touto gar eklēthēte, hoti kai Christos epathen
To this for you were called, because also the Anointed One suffered

hyper hymōn hymin hypolimpanōn hypogrammon
on behalf of you to you leaving a pattern
hina epakolouthēsēte tois ichnesin autou,
that you should follow in His steps,

כב אֲשֶׁר לֹא חָמַס עָשָׂה וְלֹא מָרְמָה בְּפִיו:

22. 'asher lo' chamas `asah w'lo' mir'mah b'phiu.

1Pe2:22 who did not commit violence, nor was deceit found in His mouth,

<22> ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

22 hos hamartian ouk epoiēsen oude heurethē dolos en tō stomati autou,
who sin did not commit nor was found guile in His mouth,

כב אֲשֶׁר שָׁמַע חֲרָפְתּוֹ וְלֹא הִשְׁיב בַּעֲנָה וְלֹא גָעַר כִּי אִם-מָסַר
דִּינּוֹ לַשְּׁפִט צָדִיק וְאֵת-חַטָּאתָיו הָיָא נָשָׂא בְּגוּפָתּוֹ עַל-הָעֵץ:

23. 'asher shama` cher'patho w'lo' heshib na`anah w'lo' ga`ar

ki 'im-masar dino lashophet tsedeq w'eth-chato'thenu hu' nasa' big'wiatho `al-ha`ets.

1Pe2:23 who, heard His disgrace, did not reply; suffering, did not threaten,
but committed His judgment to judge righteously;
who He Himself bore our sins in His body on the tree,

<23> ὃς λοιδορούμενος οὐκ ἀντελοιδόρει πάσχων οὐκ ἠπείλει,
παρεδίδου δὲ τῷ κρίνοντι δικαίως·

23 hos loidoroumenos ouk anteloidorei, paschōn ouk ēpeilei,
who being reviled did not retaliate, suffering He did not threaten,
paredidou de tō krinonti dikaiōs;
but handed Himself over to the One judging righteously;

כד לְמַעַן נַחֲיָה לַצְדִּיקָה אַחֲרֵי חַדְלָנוּ מִן-הַחַטָּאִים:

24. l'ma`an nich'yeh lats'daqah 'acharey chadal'nu min-hachata'im.

1Pe2:24 so that we, having dead to sins, should live to righteousness;

<24> ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν, οὗ τῷ μώλωπι ἰάθητε.

24 hos tas hamartias hēmōn autos anēnegken en tō sōmati autou epi to xylon,
who our sins Himself bore in His body on the tree,
hina tais hamartiais apogenomenoi tē dikaiosynē zēsōmen,
that to our sins, having denied we might have to righteousness;
hou tō mōlōpi iathēte.
by whose wound you were healed.

כה אֲשֶׁר בַּחֲבֵרְתּוֹ נִרְפָּא לָכֶם כִּי הָיִיתֶם כְּצֹאן אֲבֹדוֹת
וְעַתָּה שְׁבַתֶּם אֶל-הָרֶעָה פְקִיד נַפְשֵׁיכֶם:

25. 'asher bachaburatho nir'pa' lakem ki heyithem k'tso'n 'ob'doth
w'attah shab'tem 'el-haro`eh p'qid naph'shotheykem.

1Pe2:25 by whose stripes you were healed. For you were as sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.

<25> ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

25 ēte gar hōs probata planōmenoi, alla epestraphēte nyn epi ton poimena for you were as sheep being led astray, but you returned now to the shepherd kai episkopon tōn psychōn hymōn. and overseer of your souls.

Chapter 3

אִכְּן אֶתְנָה תַּנְשִׁים הַכֹּנְעָנָה לִפְנֵי בַעֲלִיכֶן לְמַעַן
אֲשֶׁר-יִקְנוּ בְּאֵין-אֶמֶר וּדְבָרִים עַל-יְדֵי
מַעֲשֵׂי תַנְשִׁים מִי שְׁאֵינָם שׁוֹמְעִים לְדָבָר:

1. w'ken 'attenah 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 εἰ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ 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,

בְּרֵאוֹתָם כִּי תִצְנַעְנָה לְכֶת בִּירְאָה:

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 ἀγνὴν ἀναστροφὴν ὑμῶν.

2 epopteusantes tēn en phobō hagnēn anastrophēn hymōn. having observed the in fear pure your conduct;

וּפְאָרְכֶן אֶל-יְהִי מִבְּחֻץ בְּמַחֲלָפוֹת שְׂעָר
וְעַדִּי זָהָב וּלְבִישׁת מַחֲלָצוֹת:

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> ὧν 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,

דְּכִי אִם-הָאָדָם הַצָּפוֹן פְּנִימָה בְּרוּיָם עֲנָוָה וְהַשְׁקֵט
 אֲשֶׁר לֹא יִכְלֶה הוּא יָקָר 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 pneumatos, ho estin enōpion tou theou polyteles.
 and quiet spirit, which is before Elohim of great worth.

הַכִּי כֵן הִתְקַנְשׁוּ לְפָנִים גַּם-הַנְּשִׁים הַקְּדוֹת הַמִּיחָלוֹת
 לְאֱלֹהִים בְּהַכְנֵעַן לְפָנָיו בְּעֲלִיָּהֶן:

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 ἰδίους ἀνδράσιν,

5 houtōs gar pote kai hai hagai gynaikes 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,

וּכְשָׂרָה אֲשֶׁר שָׁמְעָה בְּקוֹל אַבְרָהָם וַתִּקְרָא-לוֹ אָדוֹן אֲשֶׁר אֶתָּן
 הָיִיתָן לָהּ לְבָנוֹת בְּעֲשׂוֹתָהָן הַטוֹב וְלֹא תִירָאָנָה מִפָּחַד:

6. k'Sarah 'asher sham'`ah b'qol 'Ab'raham watiq'ra'-lo 'adon
 'asher 'atten 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> ὥς Σάρρα ὑπήκουσεν τῷ Ἀβραὰμ κύριον αὐτὸν καλοῦσα,
 ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι 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 phoboumenai mēdemian ptoēsīn.
of whom you became children doing good and not fearing any intimidation.

זוֹכֵן אַתֶּם הָאֲנָשִׁים שְׁבוּ עִמָּהֶן בְּתְבוּנָה כִּי-כָלִי רָפָה הָאִשָּׁה
וּתְנוּ-לָהּ כְּבוֹד כִּי גַם-לָהֶן יֵשׁ-חֶלֶק בְּנַחֲלַת מִתְּנַת הַחַיִּים
כִּן-תִּפְּלֹאוּ מִתְּפִלוֹתֵיכֶם:

7. w'ken 'attem ha'anashim sh'bu `imahen bith'bunah ki-k'li rapheh 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.

חִסּוּף דְּבַר הָיָו כְּלֶכֶם לֵב אֶחָד
בְּעָלֵי הַמָּלָה אֶחָבִי הָאֲחִים רַחֲמָנִים וְשִׁפְלֵי רוּחַ:

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,

ט אַל-תִּשְׁלֹמוּ רָעָה תַּחַת רָעָה וְלֹא חֲרָפָה תַּחַת חֲרָפָה
כִּי אִם-תִּבְרְכוּ מִפְּנֵי שִׂידְעִים אַתֶּם שְׁלֹזָא
נִקְרְאַתֶּם שְׁתִּירְשׁוּ 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 'attem shelazo'th niq're'them shetir'shu 'eth-hab'rakah.

1Pe3:9 not returning evil for evil nor 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,
τοῦναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν 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.

יְכִי הָאִישׁ הַחֶפֶץ חַיִּים אֲהֵב יָמִים לְרֵאוֹת טוֹב יִצְרֹר
לְשׁוֹנוֹ מִרָע וּשְׂפָתָיו מִדְּבַר מִרְמָה יִסּוּר מִרָע
וְיִצְשָׁה טוֹב יִבְקֹשׁ שְׁלוֹם וְיִרְדְּפָהוּ:

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 λαλῆσαι 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,

יָא כִּי-עֵינֵי יְהוָה אֶל-צְדִיקִים וְאָזְנוֹ אֶל-שׁוֹעֲתִם:

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

1Pe3:11 For the eyes of ~~אֱלֹהִים~~ 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 poiēsatō agathon,
and let him turn away from evil and let him do good,
zētēsatō eirēnēn kai diōxatō autēn;
let him seek peace and pursue it;

יְב וּפָנֵי יְהוָה בְּעֹשֵׂי רָע:

12. uph'ney Yahúwah b'`osey ra`.

1Pe3:12 but the face of ~~אֱלֹהִים~~ 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 deēsín autōn, prosōpon de kyriou epi poiountas kaka.
are open to their prayers, but the face of YHWH is against ones doing evil.

יגוּמִי יָרֵעַ לָכֶם אִם-תִּקְנֵאוּ 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 κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

13 Kai tis ho kakōsōn hymas ean tou agathou zelōtai genēsthe?

And who is the one harming you if of the good you become zealots?

יְדִיאֲשְׁרֵיכֶם גַּם אִם-תִּעַנּוּ לְמַעַן הַצִּדְקָה רַק-מִוְרָאם
לֹא-תִירָאוּ וְלֹא תַעֲרִיצוּ:

14. w'ash'reykhem 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 ταραχθῆτε,

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,

טוֹאת-יִהְיֶה אֱלֹהִים אֹתוֹ תִקְדִּישׁוּ בְּלִבְבְּכֶם
וְהִיוּ נִכְלָיִם תָּמִיד לְהַשִּׁיב דָּבָר בַּעֲנָנָה וּבִירְאָה
לְכָל-מִבְקֵשׁ מֵאַתְּכֶם חֶשְׁבֹן הַתּוֹחֶלֶת 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 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,

ἑτοιμοὶ ἀεὶ πρὸς ἀπολογίαὶ παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,

15 kyrion de ton Christon hagianate 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,

טַזְרוּם נִכּוֹן יְהִי לָכֶם לְמַעַן יְבָשׁוּ הַמְנַאֲצִים הַרְפָּכֶם
הַטּוֹבָה בַּמְשִׁיחַ לְהַלְשִׁין אֶתְכֶם כְּפַעְלִי אֶן:

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 καταισχυρθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

16 alla meta prautētos kai phobou, syneidēsin 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.

יִזְכִּי טוֹב לָכֶם אֲשֶׁר תִּעֲנּוּ בְּרָצוֹן אֱלֹהִים
בַּעֲשׂוֹתְכֶם הַטוֹב מִשְׁתַּעֲנּוּ בַּעֲשׂוֹתְכֶם רָע:

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> κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας.

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.

יִחְיֶה גַם-הַמָּשִׁיחַ מֵת פַּעַם אַחַת עַל-חַטְאֵינוּ הַצְדִּיק בָּעַד
הַרְשָׁעִים לְקָרֵב אֵתנוּ אֶל-הָאֱלֹהִים הַיּוֹמָת בַּבֶּשֶׁר וַיְחִי בְּרוּחַ:

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 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 προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζῶοποιηθεὶς 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 Elohim,

thanatōtheis men sarki zōopoiētheis de pneumati;

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

יְטוּבְכֶן הַלֵּךְ וַיִּקְרָא לַרוּחוֹת אֲשֶׁר בַּמַּשְׁמֶר:

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,

כְּאֲשֶׁר לְפָנִים לֹא הֶאֱמִינוּ כְּאֲשֶׁר חָכָה אֱלֹהִים בְּאֶרֶךְ
אָפוּ בַיָּמִי נֹחַ בְּהַעֲשׂוֹת הַתֵּבָה אֲשֶׁר נִמְלְטוּ אֵלֶיהָ מֵעֲטִים
וְהֵם שְׁמֹנֶה נַפְשׁוֹת מִן-הַמַּיִם:

20. 'asher l'phanim lo' he'eminu ka'asher chikah 'Elohim b'ore'k 'apo
biymey 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,
τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.

20 apeithēsasín 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;

כִּאֲהוּיָא דְּמֹת הַטְּבִילָה אֲשֶׁר כְּעֵת תּוֹשִׁיעַ גַּם-אֶתְכֶם לֹא
לְהַסִּיר חֲלָאֵת הַבָּשָׂר כִּי אִם-לְשֹׂאֵל-לָנוּ מֵאֵת אֱלֹהִים
רוּחַ שְׁלֵמָה עַל-יְדֵי הַקֶּמֶת יְהוֹשִׁיעַ הַמַּשִּׁיחַ:

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 ^{וְיֵשׁוּעַ} the Mashiyach,

<21> ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου
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,

כב אֲשֶׁר עָבַר הַשְׁמַיְמָה וַיֵּשֶׁב לְיָמִין אֱלֹהִים
וַיִּכְנְעוּ מִפְּנֵי הַמַּלְאָכִים וְהַדְּבָרִיּוֹת:

22. 'asher `abar hashamay'mah wayesheb liymin '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 dexia [tou] theou poreutheis eis ouranon
who is at the right hand of Elohim, having gone into the heavens,
hypotagentōn autō aggelōn kai exousiōn kai dynamēōn.
having been subjected to Him angels and authorities and powers.

Chapter 4

אִנְעִתָּה כְּאֲשֶׁר עָנָה הַמָּשִׁיחַ בְּעַדְנוּ בַּבָּשָׂר כִּן הָיָה
גַּם-אַתָּה מְזִינִים בַּדַּעַת הַהִיא כִּי הַמַּעֲנָה בַּבָּשָׂר חָדַל לַחֲטֹא:

1. w'`attah ka'asher `unah haMashiyach ba`adenu babasar ken heyu gam-'attem
m'zuyanim bada'ath hahi' ki ham'`uneh babasar chadal lachato'.

1Pe4:1 Therefore, since the Mashiyach has suffered for you in the flesh,
yes you are armed also with the same purpose,
because He who has suffered in the flesh has ceased from sin,

<4:1> Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε,
ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας

1 Christou oun pathontos sarki
Therefore the Anointed One having suffered in the flesh
kai hymeis tēn autēn ennoian hoplisasthe,
also you the same way of thinking arm yourselves with,
hoti ho pathōn sarki pepautai hamartias
because the One having suffered in the flesh has ceased from sin,

בְּלִמְעַן אֲשֶׁר לֹא תַחֲיוּ עוֹד לְתַאֲוֹת בְּנֵי אָדָם
כִּי אַם-לְרָצוֹן אֱלֹהִים כָּל-יְמֵי חַיְתְּכֶם עוֹד בַּבָּשָׂר:

2. l'ma`an 'asher lo' thich'yu `od l'tha'aoth b'ney 'adam
ki 'im-lir'tson 'Elohim kal-y'mey heyoth'kem `od babasar.

1Pe4:2 so that you no longer should live to the lusts of sons of men,
but for the will of Elohim all the days you are still in the flesh.

<2> εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον
ἐν σαρκὶ βῶσαι χρόνον.

2 eis to mēketi anthrōpōn epithymiais

so as no longer of men in the lust
alla thelēmāti theou ton epiloipon en sarki biōsai chronon.
but in the will of Elohīm the remaining in the flesh to live time.

גַּם כִּי רַב לָנוּ עֲשׂוֹת כְּחֶפֶץ הַגּוֹיִם בְּיָמִים הָרִאשׁוֹנִים יָמֵינוּ
לְכַתְּנוּ בְּדַרְכֵי זִמָּה וּבִתְאֻזֹּת כְּסִבָּאֵי יַיִן
וְזִלְלֵי בָשָׂר וְרוֹדְפֵי שֹׁכֵר וְתוֹעֵבוֹת עֲבֹרֹת הָאֱלִילִים:

3. ki rab lanu `asoth k'chephets hagoyim bayamim hari'shonim y'mey lek'tenu
b'dar'key zimah ub'tha'aoth k'sob'ey yayin w'zola'ley basar
w'rod'phey shekar w'tho'aboth `abodath ha'elilim.

1Pe4:3 For we have done much as the desire of the gentiles, in the early days,
our days went by in vain ways, and in the chambers as a wine cellars
and fleshly pleasure and chase wages and have worked abominable idolatries.

<3> ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν
κατειργάσθαι πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις,
οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις.

3 arketos gar ho parelēlythōs chronos to boulēma tōn ethnōn
For is sufficient the time having gone by in the desires of the gentiles
kateirgasthai peporeumenous en aselgeiais, epithymiais,
to have participated, having proceeded in licentiousness, lusts,
oinophlygiais, kōmois, potois kai athemitōis eidōlolatriais.
drunkenness, orgies, drinking parties and unlawful idolatry.

דָּוַעַל-זֹאת תִּמְהִיִּם הֵמָּה וּמִגְדָּפִים
כִּי לֹא-תִרְוָצוּ עִמָּהֶם לְהִיּוֹת שְׁטוּפִים בְּזִמָּה כְּמוֹהֶם:

4. w'al-zo'th t'mehim hemah um'gad'phim
ki lo'-tharutsu `imahem lih'yoth sh'tuphim b'zimah k'mohem.

1Pe4:4 They wonder at this and boast that you do not run with them to be as flush
with lewdness as they are,

<4> ἐν ᾧ ξενίζονται μὴ συντρέχόντων ὑμῶν
εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες,

4 en hō xenizontai mē syntrechontōn hymōn
Wherein they think it strange are not running with them you
eis tēn autēn tēs asōtias anachysin blasphemountes,
into the same flood of dissipation, blaspheming,

הָאֲשֶׁר יִתְּנוּ חֲשָׁבוֹן לְפָנַי הָעֹתִיד לְשַׁפֹּט הַחַיִּים וְהַמֵּתִים:

5. 'asher yit'nu chesh'bon liph'ney he'athid lish'pot hachayim w'hamethim.

1Pe4:5 who shall give account to Him that is ready to judge the living and the dead.

<5> οὐ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι ζῶντας καὶ νεκρούς.

5 hoi apodōsousin logon tō hetoimōs echonti krinai zōntas kai nekrous.
who shall give an account to the One being ready to judge the living and the dead.

וְכִי עַל-כֵּן הִתְבַּשְּׂרוּ גַם-הַמֵּתִים לְמַעַן יְהוֹנוּ בַּבֶּשָׂר כְּבְנֵי-אָדָם
וְיַחְיוּ בְּרוּחַ כְּדֶרֶךְ אֱלֹהִים:

6. **ki `al-ken hith'bas'ru gam-hamethim l'ma'an yidonu babasar kib'ney-'adam w'yich'yu baruach k'dere'k 'Elohim.**

1Pe4:6 For for this purpose the good news was preached also to them who are dead, so that they are judged in the flesh as sons of men, they may live in the Spirit by the Way of Elohim.

<6> εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη,
ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

6 eis touto gar kai nekrois euēggelisthē, hina

To this end for indeed was the good news preached to the dead, that
krithōsi men kata anthrōpous sarki zōsi de kata theon pneumatī.
they might be judged indeed as men in the flesh but live as Elohim does in Spirit.

זֶהְנָן קֵץ הַכֹּל קָרֵב לָכֵן הָיוּ צְנוּעִים וְעָרִים לְהִתְפַּלֵּל:

7. **hen qets hakov qareb laken heyu ts'nu'im w'erim l'hith'palel.**

1Pe4:7 See, the end of all things is near. Therefore be sober-minded, and be attentive in the prayers.

<7> Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς.

7 Pantōn de to telos ēggiken.

Of all things now the end has drawn near.
sōphronēsate oun kai nēpsate eis proseuchas;
Be sober-minded therefore and be self-controlled in your prayers;

חֻקָּדָם כָּל-דָּבָר אֲהָבוּ אִישׁ אֶת-אָחִיו אֲהָבָה עֲזָה
כִּי עַל-רֹב פְּשָׁעִים תִּכְסֶּה הָאֲהָבָה:

8. **w'qodem kal-dabar 'ehebu 'ish 'eth-'achiu 'ahabah `azah ki `al-rob p'sha'im t'kaseh ha'ahabah.**

1Pe4:8 And above all things, love one another having fervent love, because love would cover the multitude of sins.

<8> πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἔκτενῇ ἔχοντες,
ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

8 pro pantōn tēn eis heautous agapēn ektenē echontes,
before all things among yourselves love fervent having,
hoti agapē kalypetei plēthos hamartiōn.
because love covers a multitude of sins.

טְהִיוּ מְאֻחִים אִישׁ אֶת-רֵעֵהוּ בְּבִלִי תִלְנוּת:

9. **heyu m'arachim 'ish 'eth-re'ehu bib'li th'lunoth.**

1Pe4:9 Be hospitable to one another without complaint.

<9> φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ,

9 philoxenoi eis allēlous aneu goggysmou,
Be hospitable to one another without complaint,

יֵאֵשׁ אֵישׁ כְּמַתָּן הַחֶסֶד אֲשֶׁר קִבֵּל תַּעֲזְרוּ אִישׁ לְרֵעֵהוּ
כְּסִכְנִים מִמֶּנִּים עַל-חֶסֶדִי אֱלֹהִים הָרַבִּים:

10. 'ish 'ish k'matan hachesed 'asher qibel ta'az'ru 'ish l're'ehu
k'sok'nim m'munim `al-chas'dey 'Elohim harabbim .

1Pe4:10 As every man has received the gift of grace which serves one to another
as appointed stewards of the manifold grace of Elohim.

<10> ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες
ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.

10 hekastos kathōs elaben charisma eis heautous auto diakonountes
each one according as he received a gift to each other it ministering
hōs kaloi oikonomoi poikilēs charitos theou.
as good stewards of the varied grace of Elohim.

יֵאֱמַר יְדַבֵּר אֱמֶרִי-אֵל וְהַעֲזֹר יַעֲזֹר מִתּוֹךְ הַחֵיל
אֲשֶׁר חֲנֵנוּ אֱלֹהִים לְמַעַן יִכְבֹּד אֱלֹהִים בְּכָל עַל-יְדֵי
יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר לוֹ הַכְּבוֹד וְהַעֲזֹ לְעוֹלָמֵי עוֹלָמִים אָמֵן:

11. ham'daber y'daber 'im'rey-'El w'ha'ozar ya'azor mito'k hachayil
'asher chanano 'Elohim l'ma'an yikabed 'Elohim bakol `al-y'dey
Yahushua haMashiyach 'asher lo hakabod w'ha'oz l'ol'mey `olamim 'Amen.

1Pe4:11 If anyone speaks, let him speaks the sayings of El
and if anyone serves, let him serves out of the strength which Elohim supplies,
so that in all things Elohim may be glorified through **Ως** the Mashiyach,
who has the glory and the dominion forever and ever. Amen.

<11> εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός,
ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
ὃ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

11 ei tis lalei, hōs logia theou; ei tis diakonei,
If anyone speaks, as though it were the oracles of Elohim; if anyone ministers,
hōs ex ischuos hēs chorēgei ho theos,
as by strength which supplies Elohim,
hina en pasin doxazētai ho theos dia Iēsou Christou,
that in all things may be glorified Elohim through Yahushua the Anointed One,
hō estin hē doxa kai to kratos eis tous aiōnas tōn aiōnōn, amēn.
to whom is the glory and the dominion into the ages of the ages, Amen.

יְבַרְכֵּי בְּאַכֶם בְּתוֹךְ כּוֹר עֲנִי
לְמַעַן נִסְתַּכֶּם אֶל-נֶא תִתְמַחֵי כְּאֵלֵי קָרָה אֶתְכֶם מִקְרָה זָר:

12. chabibay b'bo'akem b'tho'k kur `ani
l'ma'an nasoth'kem 'al-na' thith'mahu k'ilu qarah 'eth'kem miq'reh zar.

1Pe4:12 Beloved ones, as it enters among you the fiery trial as to test you, please do not wonder as though some strange matter has happened to you,

<12> Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένην ὡς ξένου ὑμῖν συμβαινόντος,

12 Agapētoi, mē xenizesthe tē en hymin pyrōsei pros peirasmon hymin ginomenē
Beloved, do not be surprised at the among you fiery trial as a test for you coming,
hōs xenou hymin symbainontos,
as a strange thing happening to you,

יג כִּי אִם-שִׁמְחוּ עַל-אֲשֶׁר חֶלֶק לָכֶם בְּעֲנֻיַי הַמְּנִיחַ
לְמַעַן גַּם-תִּשְׂמְחוּ וְתַעֲלִצוּ בְּהִגְלוֹת כְּבוֹדוֹ:

13. ki 'im-sim'chu `al-'asher cheleq lakem b'inuyey haMashiyach
l'ma'an gam-tis'm'chu w'tha'al'tsu b'higaloth k'bodo.

1Pe4:13 but rejoice in what you are partakers of the sufferings of the Mashiyach, in order that also you may rejoice gladly at the revelation of His glory.

<13> ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε ἀγαλλιώμενοι.

13 alla katho koinōneite tois tou Christou pathēmasin chairete,
but in so far as you share in the suffering of the Anointed One, rejoice,
hina kai en tē apokaluuei tēs doxēs autou charēte agalliōmenoi.
that also in the revelation of His glory you may rejoice, being glad.

יד אִם-יִחַרְפוּ אֶתְכֶם לְמַעַן-שֵׁם הַמְּנִיחַ אֲשֶׁר־יִכֶּם
כִּי נָחָה עֲלֵיכֶם רוּחַ הַכְּבוֹד (וְהַגְבוּרָה) רוּחַ אֱלֹהִים
(אֶצְלָם מִנְּאֹף הוּא וְאֶצְלָכֶם נִכְבָּד):

14. 'im-y'charaphu 'eth'kem l'ma'an-shem haMashiyach 'ash'reykem
ki nachah `aleykem Ruach hakabod (w'hag'burah) Ruach 'Elohim
('ets'lam m'no'aph hu' w'ets'l'kem nik'bad).

1Pe4:14 If you are reproached for the sake of the Name of the Mashiyach, blessed are you, for the Spirit of glory and of dignity, the Spirit of Elohim rests on you, on their part He is blasphemed, but on your part He is gloried.

<14> εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

14 ei oneidizesthe en onomati Christou, makarioi,
If you are reproached in the name of the Anointed One, you are blessed ones,
hoti to tēs doxēs kai to tou theou pneuma eph' hymas anapauetai.
because the Spirit of glory and the of Elohim Spirit upon you rests.

טו כִּי אַל-יַעֲנֶה אִישׁ מִכֶּם כְּרֹצֶחַ אוֹ כְּגֹב אוֹ-כְּפֹעַל אֶן
אוֹ-כְּנִכְנָס בְּתַחִים שְׂאִינֹ שְׁלוֹ:

15. ki 'al-y`uneh 'ish mikem k'rotseach 'o k'ganab 'o-k'pho`el 'awen
'o-k'nik'nas bith'chum she'eyno shelo.

1Pe4:15 For do not let any of you suffer as a murderer, or as a thief, or as an evildoer, or as a meddler in a domain which is not his.

<15> μὴ γάρ τις ὑμῶν πασκέτω ὡς φονεὺς ἢ κλέπτῃς ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος·

15 mē gar tis hymōn paschetō hōs phoneus ē kleptēs ē kakopoios

Not for any of you let suffer as a murderer or a thief or an evildoer
ē hōs allotriepiskopos;
or as a meddler;

טוּרְכִי-יַעֲנֶה כְּאַחַד הַמְּשִׁיחִים אֶל-יְבוֹשׁ
כִּי אִם-יִדְּהָ לְאֱלֹהִים עַל-הַדָּבָר הַזֶּה:

16. w'ki-y'`uneh k'achad haM'shichiyim 'al-yebosh
ki 'im-yodeh l'Elohim 'al-hadabar hazeh.

1Pe4:16 but if the one suffers as one of the Mashichiyim (Anointed one), let him not be ashamed, but let him thank Elohim for this matter.

<16> εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

16 ei de hōs Christianos, mē aischynesthō,

but if as an Anointed one, let him not be ashamed,
doxazetō de ton theon en tō onomati toutō.
but let him glorify Elohim in this name.

יִזְכֹּר עֵת הַחֵל הַמְּשָׁפֵט מִבֵּית אֱלֹהִים וְאִם-מִמֶּנּוּ
רֹאשֶׁנָּה מִחַ-תְּהִיָּה אַחֲרֵית הַמַּמְרִים אֶת-בְּשׁוֹרַת אֱלֹהִים:

17. ki `eth hachel hamish'pat mibeyth 'Elohim

w'im-mimenu ri'shonah mah-tih'yeh 'acharith hamam'rim 'eth-b'sorath 'Elohim.

1Pe4:17 For it is the time for the judgment to begin from the house of Elohim. and if it begins first with us, what shall be the end of the disobedients of the good news of Elohim?

<17> ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·

εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

17 hoti [ho] kairos tou arxasthai to krima apo tou oikou tou theou;

because the time has come to begin the judgment from the house of Elohim;
ei de prōton aph' hēmōn,
and if firstly from us,

ti to telos tōn apeithountōn tō tou theou euaggeliō?

what shall be the end of the ones disobeying the good news of Elohim?

יִחַדְּן צַדִּיק כְּמֵט לֹא יִנָּשֶׂע אֶף כִּי-רָשָׁע יִחְוֶא:

18. hen tsadiq kim'`at lo' yiuashe`a 'aph ki-rasha` w'chote'.

1Pe4:18 And if the righteous is almost not be saved, although shall the wicked one and the sinner appear?

<18> καὶ εἰ ὁ δίκαιος μόλις σῶζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

18 kai ei ho dikaios molis sōzetai,
And if the righteous man with difficulty is saved,
ho asebes kai hamartōlos pou phaneitai?
the unrighteous and sinner where shall appear?

יֵט לָכֵן גַּם-הַמַּעֲנִים כְּרָצוֹן אֱלֹהִים יִפְקִידוּ
אֶת-נַפְשֵׁיהֶם בְּיַד אֱלֹהִים הַבּוֹרֵא הַנֶּאֱמָן וַיּוֹסִיפוּ לַעֲשׂוֹת הַטּוֹב:
19. laken gam-ham'`unim kir'tson 'Elohim yaph'qidu 'eth-naph'shotheyhem
b'yad 'Elohim habore' hane'eman w'yosiphu la`asoth hatob.

1Pe4:19 Therefore, let them also that suffer according to the will of Elohim shall commit their souls to the hand of Elohim the faithful Creator and continues to do good.

<19> ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ
πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

19 hōste kai hoi paschontes kata to thelēma tou theou
Therefore indeed the ones suffering according to the will Elohim,
pistō ktistē paratithesthōsan tas psychas autōn en agathopoiia.
to a trustworthy Creator let them commit their souls in doing good.

Chapter 5

אֶת-הַזְּקֵנִים אֲשֶׁר בְּקִרְבְּכֶם אֲזַהִיר אֲנִי הַזְּקֵן עֲמִיתָם
וְעַד עַנְוֵי הַמָּשִׁיחַ וְגַם-חֵבֶר לְכָבוֹד הָעֵתִיד לְהַגְלוֹת:

1. 'eth-haz'qenim 'asher b'qir'b'kem 'az'hir 'ani hazaqen `amitham
w'`ed `inuyey haMashiyach w'gam-chaber lakabod he`athid l'higaloth.

1Pe5:1 The elders who are among you I exhort, who am also a fellow elder, and a witness of the sufferings of the Mashiyach, and a partaker also of the glory is about to be revealed:

<5:1> Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος
καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων,
ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός.

1 Presbyterous oun en hymin parakalō ho sympresbyteros
Therefore elders among you I encourage, the co-elder
kai martyς tōn tou Christou pathēmatōn,
and witness of the sufferings of the Anointed One
ho kai tēs mellousēs apokalyptesthai doxēs koinōnos;
the also of the about to be revealed glory partaker;

בְּרַעַי אֶת-עֶדְרָה אֱלֹהִים אֲשֶׁר תַּחַת יְדְכֶם
וְהַשְׁגִּיחוּ עֲלֵיהֶם לֹא בְּאֵזֶם כִּי אִם-בְּנִדְבָה
(כְּרָצוֹן אֱלֹהִים) וְלֹא עֶקֶב בְּצַע רֶעַ כִּי אִם-בְּנֶפֶשׁ חַפְצָה:
2. r'`u 'eth-`eder ha'Elohim 'asher tachath yed'kem w'hash'gichu `aleyhem lo' b'ones
ki 'im-bin'dabah (kir'tson 'Elohim) w'lo' `eqeb betsa`ra` ki 'im-b'nephesh chaphetsah.

1Pe5:2 Shepherd the flock of Elohim which is under your hand and watch over them, not by compulsion, but willingly, according to the will of Elohim,

and **not** because of **evil greed** but of a **desire** of soul,

<2> ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς
ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

2 poimanate to en hymin poimnion tou theou

Shepherd the among you flock of Elohim,

[episkopountes] mē anagkastōs alla hekousiōs

serving overseers **not** by **compulsion** but **willingly**

kata theon, mēde aischrokerdōs alla prothymōs,

according to Elohim, **not** from fondness for dishonest gain but eagerly,

גאף-לא כְּרוֹדָנִים בְּנַחֲלַת יְהוָה כִּי אִם-לְהִיּוֹת מוֹפֵת לְצֹאן:

3. 'aph-lo' k'rodanim b'nachalath Yahúwah ki 'im-lih'yoth mopheth latso'n.

1Pe5:3 not at all as holding it over the inheritance of **אֱלֹהִים**,
but being examples to the flock.

<3> μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

3 mēd' hōs katakyrieuontes tōn klērōn

not as lording it over the ones allotted to your care

alla typoi ginomenoi tou poimniou;

but being examples of the flock;

דוּבְּהוֹפָעַת שָׂר הָרָעִים תִּשָּׂאוּ עֲטֶרֶת הַכְּבוֹד אֲשֶׁר לֹא תִבָּל:

4. ub'hopha'ath sar haro'im tis'u `atereth hakabod 'asher lo' thibol.

1Pe5:4 And when the Chief Shepherd shall appear,
you shall receive the crown of glory that fades not away.

<4> καὶ φανερωθέντος τοῦ ἀρχιποίμενος

κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

4 kai phanerōthentos tou archipoimenos

and having been revealed after the chief shepherd,

komieisthe ton amarantinon tēs doxēs stephanon.

you shall receive the unfading crown of glory.

הוֹכֵן גַּם-אֶתֶם הַנְּעָרִים הַקְּנָעוּ לְפָנֵי הַזְּקֵנִים
וְחָגְרוּ כֻלְּכֶם שָׂפָלוֹת רוּחַ בְּהִקְנָע אִישׁ לְרֵעֵהוּ
כִּי אֱלֹהִים לְלִצִּים יְלִיץ וְלַעֲנָוִים יִתֵּן-חֵן:

5. w'ken gam-'attem han'`arim hikan'`u liph'ney haz'qenim w'chig'ru kul'kem
shiph'luth ruach b'hikane`a 'ish l're`ehu ki 'Elohim laletsim yalits
w'la'anawim yiten-chen.

1Pe5:5 Likewise, you, too, younger ones, be subject before the elders.

And gird all of you with the spirit of humility in submitting to one another,
for Elohim resists the proud, but gives grace to the humble.

<5> Ὅμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις·

πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε,

ὅτι [O] θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

5 Homoiōs, neōteroi, hypotagēte presbyterois;

Likewise, younger men, be submissive to elders;

pantes de allēlois tēn tapeinophrosynēn egkombōsasthe,
and all toward one another humility clothe yourselves with,

hoti [Ho] theos hyperēphanois antitassetai, tapeinois de didōsin charin.

because Elohim opposes proud men, but to humble men He gave grace.

וְהִשְׁפִּילוּ נַפְשָׁכֶם תַּחַת יָד-אֱלֹהִים הַחֲזָקָה
לְמַעַן יְרוֹמֶם אֶתְכֶם בְּעֵתוֹ:

6. hash'pilu naph'sh'kem tachath yad-'Elohim hachazaqah

l'ma'an y'romem 'eth'kem b'ito.

1Pe5:6 Humble your soul under the mighty hand of Elohim,
so that He may exalt you in due time,

<6> Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

6 Tapeinōthēte oun hypo tēn krataian cheira tou theou,

Be humbled therefore under the mighty hand of Elohim,

hina hymas huyōsē en kairō,

that you may be exalted in due time,

וְהִשְׁלִיכוּ עָלָיו כָּל-יְהֻבָּכֶם כִּי הוּא יִדְאָג לָכֶם:

7. hash'liku `alayu kal-y'hab'kem ki hu' yid'ag lakem.

1Pe5:7 casting all your anxiety on Him, for He cares for you.

<7> πᾶσαν τὴν μέριμναν ὑμῶν ἐπὶρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

7 pasan tēn merimnan hymōn epiripsantes ep' auton,

all your anxiety having cast upon Him,

hoti autō melei peri hymōn.

because it matters to Him concerning you.

חַהֲתַעֲזֹבְרוּ שְׂקָדוֹ כִּי יְרִיבְכֶם הַשָּׂטָן מִתְהַלֵּךְ כְּאַרְיֵה שֹׂאֵג
וּמִבִּקֵּשׁ אֶת אֲשֶׁר יִבְלַע:

8. hith'oraru sh'qodu ki y'rib'kem hasatan mith'hale'k k'ar'yeh sho'eg
um'baqesh 'eth 'asher y'bale'a.

1Pe5:8 Be sober, watch, because your adversary the satan walks about like a roaring lion,
seeking whom he may devour.

<8> Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος

ὥς λέων ὠρυόμενος περιπατεῖ [ζητῶν [τινα] καταπιεῖν.

8 Nēpsate, grēgorēsate. ho antidikos hymōn diabolos

Be sober, watch. Your adversary, the devil,

hōs leōn ōruomenos peripatei zētōn [tina] katapiein;

as a lion roaring walks around seeking whom to devour;

טועמדתם נגדו חזקים באמונה

ודעו כי-ענוים באלה באו גם-על-אחיכם אשר בעולם:

9. wa`amad'tem neg'do chazaqim ba'emunah

ud'u ki-`inuyim ka'eleh ba'u gam-`al-`acheykem 'asher ba`olam.

1Pe5:9 And you stand strong against him in the faith, knowing that such sufferings have come also for your brothers who are in the world.

<9> ᾧ ἀντίσταντε στερεοὶ τῇ πίστει

εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

9 hō antistēte stereoi tē pistei,

whom oppose firm in the faith,

eidotes ta auta tōn pathēmatōn tē en [tō] kosmō hymōn adelphotēti epiteleisthai.

knowing the same sufferings in the world your brotherhood to be laid upon.

יואל-הי כל-החסד אשר קרא אתכם לכבודו הנצחי

במשנים וחושע אחרי ענותכם מעט הוא ישלים אתכם

ויחזק ויגבר וינסד:

10. w'Elohey kal-hachessed 'asher qara' 'eth'kem lik'bodo hanits'chi

baMashiyach Yahushua' 'acharey 'unoth'kem m'`at hu' yash'lim 'eth'kem

wichazeq wigaber wiyased.

1Pe5:10 And the El of all grace, who have called us to His everlasting glory by the Mashiyach **Ως**, after that you have suffered a while, Himself perfect, establish, strengthen and settle you.

<10> Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν

Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

10 Ho de theos pasēs charitos, ho kalesas hymas eis tēn aiōnion autou doxan

Now the El of all grace, the One having called you into His eternal glory

en Christō [hIēsou], oligon pathontas

in the Anointed One Yahushua, a little while after having suffered,

autos kataritisei, stērixei, sthenōsei, themeliōsei.

He Himself shall restore, confirm, strengthen, and establish you.

יאלו הכבוד והעז לעולמי עולמים אמן:

11. lo hakabod w'ha`oz l'ol'mey `olamim 'Amen.

1Pe5:11 To Him be the glory and the dominion forever and ever. Amen.

<11> αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

11 autō to kratos eis tous aiōnas, amēn.

To Him is the dominion into the ages, Amen.

יבניד סלונוס האח הנאמן

כי כן אחשוב כתבתי אליכם בדברים מעטים להזהיר אתכם

וְלִהְיוֹת בְּיָד הַחֶסֶד הָאֱלֹהִים הַזֶּה אֲשֶׁר עֲמַדְתֶּם בּוֹ אֱמֶת הוּא:

12. b'yad Sil'wanos ha'ach hane'eman ki ken 'echeshob kathab'ti 'aleykem
bid'barim m'`atim l'haz'hir 'eth'kem u'ha'id ki chesed ha'Elohim hazeh
'asher `amad'tem bo 'emeth hu'.

1Pe5:12 In the hands of Silwanos, a faithful brother, as I consider, I have written to you
in a few things to encourage you and to testify that this is the true grace of Elohim
in which it stands for you.

<12> Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι,
δι' ὀλίγων ἔγραψα παρακαλῶν
καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στήτε.

12 Dia Silouanou hymin tou pistou adelphou, hōs logizomai,
Through Silvanus to you the faithful brothers, as consider,
di' oligōn egrapsa parakalōn
briefly I wrote encouraging you
kai epimartyrōn tautēn einai alēthē charin tou theou eis hēn stēte.
and testifying this to be the true grace of Elohim in which you stand.

יִגְקַחְלִיתֶם אֲשֶׁר בְּבָבֶל הַנִּבְחָרָה אֶתְכֶם
וּמִרְקוֹם בְּנֵי שְׂאֲלִים לְשְׁלוֹמְכֶם:

13. q'hilat'kem 'asher b'Babel hanib'charah 'it'kem
uMar'qos b'ni sho'alim lish'lom'kem.

1Pe5:13 Your assembly that is in Babel, has chosen with you,
and my son Marqos ask for your peace.

<13> Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου.
13 Aspazetai hymas hē en Babylōni syneklektē kai Markos ho huios mou.
Greet you she in Babylon a co-chosen one, also Mark my son.

יֵד שְׂאֲלוֹ אֵינִשׁ אֶת־רַעְיָהוּ לְשְׁלוֹם בְּנִשְׁיָקַת אֶתְכֶם שְׁלוֹם
לְכֶם כָּלְכֶם אֲשֶׁר בְּמִשְׁיַח יְהוֹשֻׁעַ אָמֵן:

14. sha'alu 'ish 'eth-re`ehu l'shalom bin'shiqath 'ahabah shalom
lakem kul'kem 'asher baMashiyach Yahushuà 'Amen.

1Pe5:14 Ask one another for a peace with a kiss of love.
Peace be to you all of them who are in the Mashiyach **Ως 14**. Amen.

<14> ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πασιν τοῖς ἐν Χριστῷ.
14 aspasasthe allēlous en philēmati agapēs.
Greet one another with a kiss of love.
eirēnē hymin pasin tois en Christō.
Peace to you all, the ones in the Anointed One.