

Sepher Aleph Kepha (1 Petros/Peter)

Chapter 1

אֵלֶּכְסָנְדְּרִיָּה וְכָל־הַיִּשְׂרָאֵלִים הַנִּשְׁתָּרְדִּים בְּכָל־מְדִינָה מִיִּשְׂרָאֵל וְעַד־בִּיתִּין
:אֲסִיָּה וְאַסְיָה וְקַפּוֹדֵקִיָּה וְגָלַטְיָה וְכָל־הַיִּשְׂרָאֵלִים הַנִּשְׁתָּרְדִּים

אֶפְטֶרוֹס שְׁלִיחַ יְהוֹשֻׁעַ הַמָּשִׁיחַ אֶל־תּוֹשְׁבֵי תְפוּצוֹת
פְּנִטוֹס גַּלְטִיָּה קַפּוֹדֵקִיָּה אֲסִיָּה וּבִיתִינָא:

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 **Yahushuà 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,

בְּכָל־מְדִינָה מִיִּשְׂרָאֵל וְעַד־בִּיתִּין
אֲסִיָּה וְאַסְיָה וְקַפּוֹדֵקִיָּה וְגָלַטְיָה וְכָל־הַיִּשְׂרָאֵלִים הַנִּשְׁתָּרְדִּים
:אֵלֶּכְסָנְדְּרִיָּה וְכָל־הַיִּשְׂרָאֵלִים הַנִּשְׁתָּרְדִּים

בְּהִנְבְּחָרִים מִדַּעַת אֱלֹהִים הָאָב מִקֶּדֶם בְּקִדּוּשׁ הָרוּחַ
אֶל־מִשְׁמַעַת יְהוֹשֻׁעַ הַמָּשִׁיחַ וְאֶל־הַיָּתִיד הָמוֹ חֶסֶד
וְשָׁלוֹם לְמִכְבִּיר יְהוֹי 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 **Yahushuà the Mashiyach** and sprinkling of His blood: May grace and peace be multiplied to you.

<2> κατὰ πρόγνωσιν θεοῦ πατρὸς 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 hrantismon 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.

אֵלֶּכְסָנְדְּרִיָּה וְכָל־הַיִּשְׂרָאֵלִים הַנִּשְׁתָּרְדִּים בְּכָל־מְדִינָה מִיִּשְׂרָאֵל וְעַד־בִּיתִּין
אֲסִיָּה וְאַסְיָה וְקַפּוֹדֵקִיָּה וְגָלַטְיָה וְכָל־הַיִּשְׂרָאֵלִים הַנִּשְׁתָּרְדִּים
:אֵלֶּכְסָנְדְּרִיָּה וְכָל־הַיִּשְׂרָאֵלִים הַנִּשְׁתָּרְדִּים

גְּבוּרַת הָאֱלֹהִים אָבִי אֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ
 אֲשֶׁר כָּרַב רַחֲמָיו חָזַר וַיֵּלֶד אֶתָּנוּ לְתִקְוָה חַיָּה
 בַּהֲקִמַת 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 **וְיֵשׁוּעַ הַמָּשִׁיחַ** the Mashiyach,
 who according to His great mercy has returned and has given us birth to a living hope
 through the resurrection of **וְיֵשׁוּעַ הַמָּשִׁיחַ** 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,

וְיֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר כָּרַב רַחֲמָיו חָזַר וַיֵּלֶד אֶתָּנוּ לְתִקְוָה חַיָּה
 בַּהֲקִמַת יְהוֹשֻׁעַ הַמָּשִׁיחַ מֵעַם הַמֵּתִים:

דְּלִנְחָלָה אֲשֶׁר לֹא תִשָּׁחֵת וְלֹא תִגָּאֵל
 וְלֹא תִבָּל הַצְפוּנָה לָכֶם בַּמָּשִׁיחַ:

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 ἀφθαρτον 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,

וְיֵשׁוּעַ הַמָּשִׁיחַ אֲשֶׁר כָּרַב רַחֲמָיו חָזַר וַיֵּלֶד אֶתָּנוּ לְתִקְוָה חַיָּה
 בַּהֲקִמַת יְהוֹשֻׁעַ הַמָּשִׁיחַ מֵעַם הַמֵּתִים:

הַחֲשֻׁמוּרִים בְּעֹז אֱלֹהִים עַל-יַד הָאֱמוּנָה
 לְתַשׁוּעָה הַצְתִּידָה לְהַגְלוֹת לְעַת-קָיָה:

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 φρουρούμενους 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.

יָאָרְאָה יְיָ אֱלֹהֵינוּ אֶתְּחַלְּצֵנוּ בְּיָמֵינוּ
:אֶתְּחַלְּצֵנוּ בְּיָמֵינוּ

וְאֲשֶׁר בָּהּ תִּגִּילוּ אַתֶּם הַמִּתְעַצְּבִים עַתָּה מֵעַט לְפִי הַצֹּרֶךְ
בְּמַסַּת 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 ἀγαλλιᾷσθε, ὀλίγον ἄρτι εἰ δέον [ἐστίν] 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,

אֶתְּחַלְּצֵנוּ בְּיָמֵינוּ אֶתְּחַלְּצֵנוּ בְּיָמֵינוּ
אֶתְּחַלְּצֵנוּ בְּיָמֵינוּ אֶתְּחַלְּצֵנוּ בְּיָמֵינוּ
:אֶתְּחַלְּצֵנוּ בְּיָמֵינוּ

זֶלְמַעַן תִּמְצֵא אֱמוּנַתְכֶם הַמְּצֻקָּה יִקְרָה חֲרִיבָה
מִן־הַזֶּהָב הָאֲבִיר הַצָּרוּף בָּאֵשׁ לְתַהֲלָה וּלְכָבוֹד
וּלְתִפְאֶרֶת בְּהַתְגַּלּוּת יְהוֹשֻׁעַ הַמְּשִׁיחַ:

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 Yahushuà 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 the Mashiyach,

<7> ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ τοῦ ἀπολλυμένου
διὰ πυρὸς δέ 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;

אֱלֹהִים יְהוֹשֻׁעַ הַמָּשֻׁחַ אֶתְּחַלְּלֶנּוּ וְנִשְׁבַּח אֶתְּחַלְּלֶנּוּ
:אֱלֹהִים יְהוֹשֻׁעַ הַמָּשֻׁחַ אֶתְּחַלְּלֶנּוּ וְנִשְׁבַּח אֶתְּחַלְּלֶנּוּ

חֲאֲשֶׁר אֶחְבַּתֶּם וְלֹא רְאִיתֶם וְאֲשֶׁר תֵּאֱמִינוּ בּוֹ עַתָּה
וְאֵינְכֶם רֹאִים אֹתוֹ וּבִכְּן תִּגְדְּלוּ בְּשִׁמְחָה מִבְּאֲרָה עֲצֻמָּה מִסְפֵּר:

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 ἀγαλλιάσθε χαρᾷ ἀνεκλαλήτῃ καὶ δεδοξασμένη

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

אֱלֹהִים יְהוֹשֻׁעַ הַמָּשֻׁחַ אֶתְּחַלְּלֶנּוּ וְנִשְׁבַּח אֶתְּחַלְּלֶנּוּ

ט לְשִׂאת עֲקֵב אֱמוּנַתְכֶם תְּשׁוּעָה 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 [ὑμῶν] σωτηρίαν ψυχῶν.

9 komizomenoi to telos tēs pisteōs [hymōn] sōtērian psychōn.
obtaining the outcome of your faith, the salvation of your souls.

אֱלֹהִים יְהוֹשֻׁעַ הַמָּשֻׁחַ אֶתְּחַלְּלֶנּוּ וְנִשְׁבַּח אֶתְּחַלְּלֶנּוּ
:אֱלֹהִים יְהוֹשֻׁעַ הַמָּשֻׁחַ אֶתְּחַלְּלֶנּוּ וְנִשְׁבַּח אֶתְּחַלְּלֶנּוּ

י אֵת הַתְּשׁוּעָה אֲשֶׁר עָלֶיהָ חָקְרוּ
וְדַרְשׁוּ הַנְּבִיאִים הַנִּבְּאִים עַל-חֲסֹד 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 προφητῆται 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,

יֵאֱלֹחֶקֶר לְכַעַת מַח־זוֹ וְאִי־זוֹ הָעֵת אֲשֶׁר הוֹדִיעָה
רוּחַ הַמְּשִׁיחַ אֲשֶׁר בִּקְרָבָם בְּהִגְדוֹ מֵרֵאשִׁית
אֵת עֲנוּיֵי הַמְּשִׁיחַ וְאֵת־הַגְּדִלוֹת אֲשֶׁר אֶחָדֵיהֶם:

[illegible]

יבֹנְגְלָה לָהֶם אֲשֶׁר לֹא לִנְפֹשׁ כִּי אִם-לָנוּ הָיוּ מְשֻׁמִּים
בַּדְּבָרִים הָהֵם אֲשֶׁר הִגִּד לָכֶם עֲתָה עַל-כֵּי הַמְּבֹשָׁרִים
אֲתֶכֶם בְּרוּחַ הַקֹּדֶשׁ הַנְּשָׁלוֹחַ מְשֻׁמִּים וַדְּבָרִים
אֲשֶׁר מֵלֹאכֵי אֱלֹהִים חָמְדוּ לַהֲשִׁקִּיף אֵל-תּוֹכָם:

<12> οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά,
 ἃ νῦν ἀνηγγέλθη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι

ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

12 hois apekalypthē hoti ouch heautois

To whom it was revealed that not to themselves

hymn de diēkonoun auta, ha nyn anēggelē hymn

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 parakuuai.

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

אֶפְקָלִיפְתָּהּ הוֹתִי אוּחַ הֵאוֹתִים
לְהַיְמִין דֵּי עֹנֵי אֹתָהּ, הָאֵי הַנִּינִי אֶנְעִלְהֵם לְהַיְמִין
בְּדִיּוֹן הַמְּבַשְׂמִים הַנִּינִי אֶנְעִלְהֵם לְהַיְמִין
בְּדִיּוֹן הַמְּבַשְׂמִים הַנִּינִי אֶנְעִלְהֵם לְהַיְמִין

יגלכן חגרו מתני שכלכם התעוררו וקוי בכל-נפשכם לחסד
אשר יבואכם בהתגלות יהושע המשיח:

13. laken chig’ru math’ney sik’l’kem hith’oraru w’qauu b’kal-naph’sh’kem lachesed
‘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 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 hymn charin

hope completely on the being brought to you grace

en apokaluuei Iēsou Christou.

in the revelation of Yahushua the Anointed One.

אֶפְקָלִיפְתָּהּ הוֹתִי אוּחַ הֵאוֹתִים
לְהַיְמִין דֵּי עֹנֵי אֹתָהּ, הָאֵי הַנִּינִי אֶנְעִלְהֵם לְהַיְמִין
בְּדִיּוֹן הַמְּבַשְׂמִים הַנִּינִי אֶנְעִלְהֵם לְהַיְמִין

יד כבני משמעת אל-תתנהגו פתאות
אשר התאזייתם בעוד היותכם בבלי-דעת:

14. kib’ney mish’mā`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,

18. מִיִּפְנֵי שֵׂיִדְעִים אַתֶּם כִּי לֹא-בְדָבָר נִפְסָד לֹא בְכֶסֶף וְלֹא בְזָהָב נִפְדִּיתֶם מִדֶּרֶךְ הַבָּלְכֶם 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 ματαιίας ὑμῶν ἀναστροφῆς πατροπαрадότου

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,

19. יֵט כִּי אִם-בְּדָם יָקָר שֶׁל-שְׁה תָמִים שְׂאִין-בּוֹ 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,

20. כְּהַנּוֹדָע מִרְאֵשׁ לְפָנַי 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,

21 מִיָּדָאֵלֹהִים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים
:מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים

כֹּה הֵמָּאִינִים עַל־פִּי בְּאֱלֹהִים אֲשֶׁר הִקִּים אוֹתוֹ מֵעַם הַמֵּתִים
וַיִּתֵּן־לוֹ כְּבוֹד לְמַעַן הִיֹּת אֱמוּנַתְכֶם תְּקוּנָה 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.

22 מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים
:מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים

כֹּבֵד אֶת־נַפְשֵׁיכֶם עַל־יְדֵי הָרוּחַ
בְּשִׁמְעֶכֶם בְּקוֹל הָאֱמֶת לְאַחָוָה שְׂאִין בָּהּ חֲנֻפָּה
וְאַהֲבָתָם אִישׁ אֶת־רֵעֵהוּ אֲהָבָה 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 φιλαδέλφειαν 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,

23 מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים
:מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים מִן־חַיִּים

כֹּה כְּנוֹלָדִים שְׁנִית לֹא מְזַרְע נִשְׁחָת כִּי אִם־מְזַרְע
לֹא יִשְׁחָת בְּמִאֲמַר שָׁל־אֱלֹהִים חַיִּי וְהַקִּיָּם לְעוֹלָם:

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 anagegnēmenoi **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 פי כל-בֶּשֶׂר הָחַיִּיר וְכָל-כְּבוֹד אִישׁ בְּצִיץ הַשָּׂדֶה:

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;

כֹּה יִבְנֶה חֲצִיר נָבֵל צִיץ וְדָבָר יִחְזֶה יָקוֹם לְעוֹלָם
וְהוּא תִּדְבֵּר אֲשֶׁר בְּשֹׁר לָכֶם:

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.

אֲוֹעַתָּה הִסִּירוּ מֵאַתְּכֶם כָּל-רָשָׁע וְכָל-מְרֻמָּה וַחֲנֹפֶה

וְקִנְיָהּ וְכָל-לִשׁוֹן 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,

וְכָל-לִשׁוֹן רָע וְכָל-לִשׁוֹן רָע
וְכָל-לִשׁוֹן רָע וְכָל-לִשׁוֹן רָע

בּוֹכֵעַ לָלִים אֲשֶׁר מִקְרֹב נוֹלָדוֹ הִתְאַוּ לְחָלָב הַשִּׁבְלִי
וְהִזְדָּה לְמַעַן תִּגְדָּלוּ-בּוֹ לְתַשׁוּעָה:

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> ὡς 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.

וְכָל-לִשׁוֹן רָע וְכָל-לִשׁוֹן רָע

גַּם-אֲמַנִּים 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 χρηστός ὁ κύριος.

3 ei egeusasthe hoti chrēstos ho kyrios.
If you tasted that is good the Master.

וְכָל-לִשׁוֹן רָע וְכָל-לִשׁוֹן רָע

דֹּאשֶׁר נִנְשָׁתָם אֲלִיוֹ אֶל-אֲבִן חֵיָה אֲשֶׁר מְאֻסִּי-בָהּ בְּנִי-הָאָדָם
וְהִיא נִבְחָרָה וְיִקָּרָה 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,

אֲשֶׁר נִגַּשׁתֶּם אֵלָיו אֶל-עֵבֶן חַיָּה אֲשֶׁר מָאֲסוּ-בָהּ בְּנֵי-הָאָדָם וְהִיא נִבְחָרָה וִיקָרָה לְאֱלֹהִים

הַיּוֹגֵם-אֶתְּכֶם כְּאֲבָנִים חַיִּוֹת נִבְנִיתֶם לְמִשְׁכַּן הָרוּחַ לְכַהֲנֵת
5. קִדְּשׁ לְהַעֲלוֹת זִבְחֵי-רוּחַ לְרִצּוֹן לְאֱלֹהִים בְּיַחְוִישׁ הַמָּשִׁיחַ:

w'gam-'attem ka'abanim chayoth nib'neythem l'mish'kan haruach lik'hunath qodesh l'ha'alothe 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 Owhayy 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 anenekgai 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;

וְהָיָה אַתְּכֶם כְּאֲבָנִים חַיִּוֹת נִבְנִיתֶם לְמִשְׁכַּן הָרוּחַ לְרִצּוֹן לְאֱלֹהִים בְּיַחְוִישׁ הַמָּשִׁיחַ

וְיִקְרָה וְהַמָּאֲמִין בָּהּ לֹא יִבּוֹשׁ:
וְיִזָּה הוּא נְשָׂאֵם הַכְּתוּב הַנִּבִּי יִסַּד בְּצִיּוֹן אֶבֶן פִּנָּה אֶבֶן

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 ἀκρογωνιαίον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῇ.

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.

הָיָה אֵלֶיךָ מִשְׁתָּחָוִים לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
:לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

זֶלְכֵן לָכֶם הַמַּאֲמִינִים הָיָה אֶבֶן הַיָּקָר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
אֲשֶׁר מָאָסוּ הַבּוֹנִים הַיָּתֵדָה לְרֹאשׁ פֶּנֶה וְלֶאֱבֶן נֶגֶף וְלִצְוֹר מִכְשׁוֹל׃
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> ὁ μὲν 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

אֲנִי הָיָה לָכֶם אֶבֶן יָקָר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
:אֲנִי הָיָה לָכֶם אֶבֶן יָקָר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

חֲוִיָּהֶם נִכְשְׁלוּ יַעַן לֹא שָׁמְעוּ לְדָבָר וְלֹא זָאת גַּם-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.

אֲנִי הָיָה לָכֶם אֶבֶן יָקָר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
:אֲנִי הָיָה לָכֶם אֶבֶן יָקָר לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

טוֹאֲתֵם הַנֶּכֶם זֶרַע נִבְחָר מִמְּלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ וְעַם סִגְלָה
לְמַעַן תִּסְפְּרוּ תְהִלּוֹת הַקּוֹרֵא אֶתְכֶם מִחֲשֵׁךְ אֶל-אֹרֹךְ 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, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς
εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
εἰς τὸ θαυμαστόν 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 peripoiesin, hopos tas aretas exageilete 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 phos;
out of darkness you having called into his marvelous light.

10 וְאַשֶׁר לְפָנִים לֹא-עָם הָיִיתֶם וְעַתָּה עָם אֱלֹהִים
וְאַשֶׁר 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> οἷ 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 eleēmenoi nyn de eleēthentes.
the ones having not receiving mercy, but now having received mercy.

11 וְאַתָּה יְיָ אֱלֹהֵינוּ אֲנִי וְעַמִּי
וְאַתָּה יְיָ אֱלֹהֵינוּ אֲנִי וְעַמִּי:

יֵא תְּבִיבִי אֶזְהִירְכֶם כְּגֵרִים
וְתוֹשְׁבֵי הַנִּזְרוֹת מִתְאַזֵּת הַבָּשָׂר הַמִּתְגַּדֵּרֹת 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;

12 וְאַתָּה יְיָ אֱלֹהֵינוּ אֲנִי וְעַמִּי
וְאַתָּה יְיָ אֱלֹהֵינוּ אֲנִי וְעַמִּי:

וְהִיטִיבוּ דַרְכְּכֶם בְּגוֹיִם לְמַעַן יְבִיטוּ
אֶל־מַעֲשֵׂיכֶם הַטּוֹבִים וַיְכַבְּדוּ אֶת־הָאֱלֹהִים
בְּיוֹם הַפְקָדָה תַּחַת אֲשֶׁר חֲרָפוּ אֶתְכֶם כְּפִעְלִי אֲנִי:

12. w'heytibu 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 ᾧ 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 hō 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.

וְהִיטִיבוּ דַרְכְּכֶם בְּגוֹיִם לְמַעַן יְבִיטוּ
אֶל־מַעֲשֵׂיכֶם הַטּוֹבִים וַיְכַבְּדוּ אֶת־הָאֱלֹהִים
בְּיוֹם הַפְקָדָה תַּחַת אֲשֶׁר חֲרָפוּ אֶתְכֶם כְּפִעְלִי אֲנִי:

וְהִיטִיבוּ דַרְכְּכֶם בְּגוֹיִם לְמַעַן יְבִיטוּ
אֶל־מַעֲשֵׂיכֶם הַטּוֹבִים וַיְכַבְּדוּ אֶת־הָאֱלֹהִים
בְּיוֹם הַפְקָדָה תַּחַת אֲשֶׁר חֲרָפוּ אֶתְכֶם כְּפִעְלִי אֲנִי:

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,

וְהִיטִיבוּ דַרְכְּכֶם בְּגוֹיִם לְמַעַן יְבִיטוּ
אֶל־מַעֲשֵׂיכֶם הַטּוֹבִים וַיְכַבְּדוּ אֶת־הָאֱלֹהִים
בְּיוֹם הַפְקָדָה תַּחַת אֲשֶׁר חֲרָפוּ אֶתְכֶם כְּפִעְלִי אֲנִי:

וְהִיטִיבוּ דַרְכְּכֶם בְּגוֹיִם לְמַעַן יְבִיטוּ
אֶל־מַעֲשֵׂיכֶם הַטּוֹבִים וַיְכַבְּדוּ אֶת־הָאֱלֹהִים
בְּיוֹם הַפְקָדָה תַּחַת אֲשֶׁר חֲרָפוּ אֶתְכֶם כְּפִעְלִי אֲנִי:

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

15 וְכִי כֵן רְצוֹן אֱלֹהִים שֶׁתַּעֲשׂוּ הַטּוֹב
וְתִסְכְּרוּ אֶת-פִּי אֲנֹלֶת הָאֲנָשִׁים אֲשֶׁר אֵין-בָּם דָּעִת:

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 ἀγαθοποιοῦντας
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,

16 וְלֹא-כִאֵלֹו הִיִּתָּה לָכֶם הַחֲפָזָה לְמַכְסֵּה הַרָעָה
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.

17 וְכִי כִי אֲנִי אֶפְיָנוּ וְלֹא-כִאֵלֹו הִיִּתָּה לָכֶם הַחֲפָזָה לְמַכְסֵּה הַרָעָה
כִּי אִם-כְּעַבְדֵי אֱלֹהִים:

17

אֲבָל אִם-תִּחְטְאוּ וְסַבְלֵתֶם מַכּוֹת אֲגֵרוֹף מִה-תִּתְּהַלְלוּ אֲבָל
אִם-תַּעֲנִנוּ וְסַבְלֵתֶם 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 θεῷ.

20 poion gar kleos ei hamartanontes kai kolaphizomenoi hypomeneite?

For what merit is it if sinning and being beaten you endure?

all' ei agathopoiousantes kai paschontes hypomeneite, touto charis para theō.

But if doing good and suffering you endure, this is commendable with Elohim.

כִּי לָזֹאת נִקְרְאַתֶּם כִּי גַם-הַמָּשִׁיחַ עָנָה בַּעֲדֵכֶם
וְהַנְּשֹׂאִיר לָכֶם מוֹפֵת לָלֶכֶת בְּעִקְבוֹתָיו:

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
ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἰχνεσιν 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,

כִּי אֲנִשְׂר לֹא חָמָס עָשָׂה וְלֹא מַרְמָה בִּפְּיוֹ:
כִּי אֲנִשְׂר לֹא חָמָס עָשָׂה וְלֹא מַרְמָה בִּפְּיוֹ:

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 ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ,

22 hos hamartian ouk epoïesen oude heurethē dolos en tō stomati autou,

who sin did not commit nor was found guile in His mouth,

אֲשֶׁר לֹא חָמָס עָשָׂה וְלֹא מַרְמָה בִּפְּיוֹ:
אֲשֶׁר לֹא חָמָס עָשָׂה וְלֹא מַרְמָה בִּפְּיוֹ:

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כג אֲשֶׁר שָׁמַע חֲרָפְתּוֹ וְלֹא הִשְׁיב בְּעֲנָה וְלֹא גָעַר כִּי אִם-מָסַר
דִּינּוֹ לַשְּׁפִט צָדֵק וְאֶת-חַטָּאתָיו הוּא נָשָׂא בְּגוֹתָיו 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> ὁς λουδορούμενος οὐκ ἀντελιδόρει 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;

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כד לְמַעַן נִחְיָה 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> ὁς 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.

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כה אֲשֶׁר בַּחֲבֻרָתוֹ נִרְפָּא לָכֶם כִּי הָיִיתֶם כְּצֹאֵן אֹבְדוֹת
וְעַתָּה שִׁבְתֶּם אֶל-הָרֹעָה פִּקִּיד 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

1 וְכֵן אֶתְנָה הַנָּשִׁים הַכֹּנְעָנָה לְפָנֶי בַעֲלֵיכֶן לְמַעַן
אֲשֶׁר-יִקְנֻ בְּאֵין-אִמֶּר וּדְבָרִים עַל-יְדֵי
מַעֲשֵׂי הַנָּשִׁים 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 ἰδίους ἀνδράσιν, ἵνα καὶ εἰ τινες
ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθῇσονται,

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 בְּרֹאיוֹתָם 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;

3 וְכֵן אֵל-יְהִי מִבְּחֻץ בְּמַחֲלָפוֹת שִׁעָר
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;

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3 hōn estō ouch ho exōthen emlokēs 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,

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וְכִי אִם-הָאָדָם הַצָּפוֹן פְּנִימָה בְּרוּחַ עֲנָה וְהַשְׂקָט
אֲשֶׁר לֹא יְכַלָּה 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 ἀφάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελές.

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.

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הַפִּי כֵן הִתְכַּשְׁטוּ לְפָנִים גַּם-הַנָּשִׁים הַקֹּדֶשׁוֹת הַמִּיחָלוֹת
לְאֵלֹהִים בַּהֲכֻנָּעַן לְפָנֶי בַּעֲלֵיהֶן:

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 ἐκόσμουν ἑαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

5 houtōs gar pote kai hai hagiai 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,

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וּבְשִׁרְהָ אֲשֶׁר שָׁמְעָה בְּקוֹל אֲבִרְהָם וּבְתִקְרָא-לוֹ אָדוֹן אֲשֶׁר אֶתֶּן

הָיִיתָן לָהּ לְבָנוֹת בַּעֲשׂוֹתֶיךָ הַטּוֹב וְלֹא תִירָאנָה 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> ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα,
ἣς 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.

וְכֵן אַתֶּם הָאֲנָשִׁים שְׁבוּ עִמָּהֶן בְּתִבְנוּנָה כִּי-כָלִי רַפָּה הָאִשָּׁה
וְתִנּוּ-לָהּ כְּבוֹד כִּי גַם-לָהֶן יֵשׁ-חֶלֶק בְּנַחֲלַת מִתְּנַת הַחַיִּים
כֵּן-תִּפְּלְאוּ מִתַּפְּלוּתֵיכֶם:

7. w'ken 'attem ha'anashim sh'bu `imachen 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 ἀσθενεστέρω σκεύει
τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκαληρονόμοις 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.

וְכֵן אַתֶּם הָאֲנָשִׁים שְׁבוּ עִמָּהֶן בְּתִבְנוּנָה כִּי-כָלִי רַפָּה הָאִשָּׁה
וְתִנּוּ-לָהּ כְּבוֹד כִּי גַם-לָהֶן יֵשׁ-חֶלֶק בְּנַחֲלַת מִתְּנַת הַחַיִּים
כֵּן-תִּפְּלְאוּ מִתַּפְּלוּתֵיכֶם:

חִסּוּף דְּבַר הָיִי כִלְכֵם לֵב אֶחָד

בַּעֲלֵי הַמָּלָה אֲהָבֵי 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, εὐσπλαγχνοὶ, 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,

9 אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים
אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים
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ט אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים
כִּי אִם-תִּבְרָכוּ מִפְּנֵי שִׂידְעֵי אֶתֶם נְשָׁלֶזְאֵת
נִקְרְאֶתֶם 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.

10 אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים
אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים
אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים אֱלֹהִים

י כִּי הָאִישׁ הַחַפֵּץ חַיִּים אֲהֵב יָמִים לְרֵאוֹת טוֹב יֵצֵר
לְשׁוֹנוֹ מִרַע וּשְׁפָתָיו מִדִּבֵּר מִרְמָה יָסוּר מִרַע
וַיַּעֲשֶׂה-טוֹב יִבְקֹשׁ שְׁלוֹם וַיִּרְדֹּף־הוּ:

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

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24

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,

מְצַדְדִּים אֱלֹהִים בְּלִבְבְּכֶם וְהִיוּ נִכְנָיִם תָּמִיד לְהַשִּׁיב דָּבָר בְּעֲנָנָה וּבִירְאָה לְכָל־מְבַקֵּשׁ מֵאַתְכֶּם חֶשְׁבֹן הַתּוֹחֶלֶת אֲשֶׁר בְּקִרְבְּכֶם:

טו אֶת־יְהוָה אֱלֹהִים אַתָּה תְּקַדִּישׁוּ בְּלִבְבְּכֶם

וְהִיוּ נִכְנָיִם תָּמִיד לְהַשִּׁיב דָּבָר בְּעֲנָנָה וּבִירְאָה

לְכָל־מְבַקֵּשׁ מֵאַתְכֶּם 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 ἀπολογίαὶν 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,

מְצַדְדִּים אֱלֹהִים בְּלִבְבְּכֶם וְהִיוּ נִכְנָיִם תָּמִיד לְהַשִּׁיב דָּבָר בְּעֲנָנָה וּבִירְאָה לְכָל־מְבַקֵּשׁ מֵאַתְכֶּם חֶשְׁבֹן הַתּוֹחֶלֶת אֲשֶׁר בְּקִרְבְּכֶם:

טז רִיחַ נִכּוֹן יְהִי לָכֶם לְמַעַן יִבְשׂוּ הַמְנַאצִּים דְּרַבְכֶּם

הַטּוֹבָה בַּמַּשִּׁיחַ 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 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

hoi epēreazontes hymōn tēn agathēn en Christō anastrophēn.

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

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יִזְכֵּי טוֹב לָכֶם אֲנֹכִי תַעֲנוּ בְרָצוֹן אֱלֹהִים

בַּעֲשׂוֹתְכֶם הַטּוֹב מִשְׁתַּעֲנוּ 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» κρείττον γὰρ ἀγαθοποιούντας, 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.

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יח פִּי גַם-הַמְּשִׁיחַ מִת פַּעַם אַחַת עַל-חַטֹּאתֵינוּ הַצְדִּיק בְּעַד

הַרְשָׁעִים לְקָרֵב אֶת־נֹפְלֵי הָאֱלֹהִים הַיּוֹמָת בַּבְּשָׂר וַיַּחֲיֶיךָ בְּרוּחַ:

18. ki gam-haMashiyach meth pa'am 'achath `al-chato'they nu 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 προσάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς 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** zōpoiētheis **de** **pneumati**;

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

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יְיָ וּבְכֵן הִלֵּךְ וַיִּקְרָא לָרוֹחוֹת אֲשֶׁר בְּמִשְׁמַר:

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,

20
וְאֲשֶׁר לְפָנִים לֹא הָאֲמִינוּ כְּאֲשֶׁר חָכָה אֱלֹהִים בְּאַרְךָ
אָפּוֹ בַּיָּמִי נָח בְּהַעֲשׂוֹת הַתֵּבָה אֲשֶׁר נִמְלְטוּ אֵלֶיהָ מֵעֲשִׂים
וְהֵם שָׁמְנָה 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 apeithēsasın 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;

21
כֹּאֲהוּא דְּמוֹת הַטְּבִילָה אֲשֶׁר כָּעֵת תּוֹשִׁיעַ גַּם-אֶתְכֶּם לֹא
לְהַסִּיר חֲלָאֵת הַבָּשָׂר כִּי אִם-לְשָׂאֵל-לָנוּ מֵאֵת אֱלֹהִים
רוּחַ שְׁלֵמָה עַל-יְדֵי הַקָּמַת הַיּוֹשֵׁעַ 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 the Mashiach,

<21> ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεις 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,

22 וְאֵשֶׁר עָבַר הַשְּׁמַיְמָה וַיֵּשֶׁב לְיְמִין אֱלֹהִים
:אֲשֶׁר אֵבָר הָרִפְּתָה מִן הָאֲרָצָה וְהַיָּמִין וְהַיָּמִין וְהַיָּמִין

כב אשר עבר השמימה וישב לימין אלהים
ויפגעו מפניו המלאכים והרשיות והגבורות:

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> ὃς ἐστὶν 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 dymeōn.
having been subjected to Him angels and authorities and powers.

Chapter 4

1 וְאַתָּה כְּאֵשֶׁר עָנָה הַמַּשִּׁיחַ בְּעַדְנוּ בַּבֶּשֶׂר בֶּן הָיִי
:אֲנִי-אַתָּה מְזַנְיָנִים בְּדַעַת הַחַיָּא כִּי הַמַּעֲנָה בַּבֶּשֶׂר חָדַל לַחֲטוֹא:

אֲנִי-אַתָּה כְּאֵשֶׁר עָנָה הַמַּשִּׁיחַ בְּעַדְנוּ בַּבֶּשֶׂר בֶּן הָיִי
גם-אתם מזננים בדעת החיאה כי המענה בבשר חדל לחטוא:

1. w'`attah ka'asher `unah haMashiyach ba`adenu babasar ken heyu gam-'attem
m'zuyanin 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 ἐννοίαν 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,

2 בְּלִמְעַן אֲשֶׁר לֹא תַחֲיוּ עוֹד לְתַאֲוֹת בְּנֵי אָדָם
:אֲשֶׁר אֵבָר הָרִפְּתָה מִן הָאֲרָצָה וְהַיָּמִין וְהַיָּמִין וְהַיָּמִין

ב למען אשר לא תחיו עוד לתאוות בני אדם

כִּי אִם-לְרִצּוֹן אֱלֹהִים כָּל-יָמֵי הַיְּתָכֶם 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 βιώσαι χρόνον.

2 eis to mēketi anthrōpōn epithymiais

so as no longer of men in the lust

alla thelēmati theou ton epiloipon en sarki biōsai chronon.

but in the will of Elohim the remaining in the flesh to live time.

גִּבּוֹרֵינוּ כְּחֶפְזֵי הַגּוֹיִם בַּיָּמִים הָרִאשׁוֹנִים יָמֵינוּ
לְכַתְּנוֹ בְּדַרְכֵי זָמָה וּבִתְאוֹת כְּסָבָאֵי יַיִן
וְזִלְזוּלֵי בָשָׂר וְרֹדְפֵי נֶשֶׁךְ וְתוֹעֲבוֹת עֲבֹדַת 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'zolaley 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 atheimitois eidōlolatriais.

drunkenness, orgies, drinking parties and unlawful idolatry.

דָּוַעַל-זֹאת תִּמְהָיִם הַמָּה וּמִגְדָּפִים
כִּי לֹא-תִרְוָצוּ עִמָּהֶם לְהִיּוֹת נְשׁוּפִים בְּזָמָה 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,

30

וְהָעֶזֶר יִעֲזֹר מִתּוֹךְ הַחַיִּל
אֲשֶׁר חָנְנוּ אֱלֹהִים לְמַעַן יִכָּבֵד אֱלֹהִים בְּכָל עַל-יְדֵי
יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר לוֹ הַכְּבוֹד וְהָעֶזֶר לְעוֹלָמֵי עוֹלָמִים אָמֵן:

11. ham'daber y'daber 'im'rey-'El w'ha'ozor 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 **OWY** 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.

וְהָעֶזֶר יִעֲזֹר מִתּוֹךְ הַחַיִּל
אֲשֶׁר חָנְנוּ אֱלֹהִים לְמַעַן יִכָּבֵד אֱלֹהִים בְּכָל עַל-יְדֵי
יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר לוֹ הַכְּבוֹד וְהָעֶזֶר לְעוֹלָמֵי עוֹלָמִים אָמֵן:

יְבָרְכֵם בְּבִיבֵי כֹחַ הַחַיִּל
לְמַעַן נִסְתַּחֲמוּ אֵל-נָא תִתְחַהֲמוּ בְּאֵלֵי 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,

וְהָעֶזֶר יִעֲזֹר מִתּוֹךְ הַחַיִּל
אֲשֶׁר חָנְנוּ אֱלֹהִים לְמַעַן יִכָּבֵד אֱלֹהִים בְּכָל עַל-יְדֵי
יְהוֹשֻׁעַ הַמָּשִׁיחַ אֲשֶׁר לוֹ הַכְּבוֹד וְהָעֶזֶר לְעוֹלָמֵי עוֹלָמִים אָמֵן:

יְבָרְכֵם בְּבִיבֵי כֹחַ הַחַיִּל
לְמַעַן נִסְתַּחֲמוּ אֵל-נָא תִתְחַהֲמוּ בְּאֵלֵי קָרָה אֶתְכֶם מִקְרָה זָר:

לְמַעַן גַּם-תִּשְׂמְחוּ וְתַעֲלִצוּ בְּהַגְלוֹת 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 καθὼς 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.

14 וְאַתְּמָן יִחַרְפוּ אֶתְכֶם לְמַעַן-שֵׁם הַמָּשִׁיחַ אֲשֶׁר־יִכְתֹּב
עָלֵיכֶם רוּחַ הַקְּבוֹד (וְהַגְבוּרָה) רוּחַ אֱלֹהִים
(אֲצִלָּם מִנְּאֹף הוּא וְאֲצִלָּכֶם נִכְבָּד):

יד אַם-יִחַרְפוּ אֶתְכֶם לְמַעַן-שֵׁם הַמָּשִׁיחַ אֲשֶׁר־יִכְתֹּב
כִּי נִתְּחָה עָלֵיכֶם רוּחַ הַקְּבוֹד (וְהַגְבוּרָה) רוּחַ אֱלֹהִים
(אֲצִלָּם מִנְּאֹף הוּא וְאֲצִלָּכֶם 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.

15 לֹא-יִשְׂעֶנָּה אִישׁ מִכֶּם כְּרֹצֵחַ אוֹ כְּגֹנֵב אוֹ-כּוֹפֵל אוֹ
אוֹ-כְּנֹכַח בְּתַחוּם שְׂאִינוֹ שְׁלוֹ:

טו כִּי אַל-יִשְׂעֶנָּה אִישׁ מִכֶּם כְּרֹצֵחַ אוֹ כְּגֹנֵב אוֹ-כּוֹפֵל אוֹ
אוֹ-כְּנֹכַח בְּתַחוּם שְׂאִינוֹ 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 πασχέτω ὡς φονεὺς ἢ κλέπτης 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;

16 וְכִי־יֵעָנֶה כְּאַחַד הַמְּשִׁיחִיִּים אֶל־יְבוֹשׁ
עַל־הַדַּבָּר הַזֶּה:

מִי כִי־יֵעָנֶה כְּאַחַד הַמְּשִׁיחִיִּים אֶל־יְבוֹשׁ
כִּי אִם־יִדְּוֶה לְאֱלֹהִים עַל־הַדַּבָּר 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.

17 יִזְכֹּר עַתָּה הַחֵל הַמִּשְׁפָּט מִבֵּית אֱלֹהִים וְאִם־מִמֶּנִּי
רֹאשֹׁנָה מִה־תְּהִיָּה אַחֲרֵית הַמַּמְרִים אֶת־בְּשׂוֹרַת אֱלֹהִים:

יִזְכֹּר עַתָּה הַחֵל הַמִּשְׁפָּט מִבֵּית אֱלֹהִים וְאִם־מִמֶּנִּי
רֹאשֹׁנָה מִה־תְּהִיָּה אַחֲרֵית הַמַּמְרִים אֶת־בְּשׂוֹרַת 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 ἀρξασθαι 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?

18 יִהְיֶה צַדִּיק כְּמַעַט לֹא יִנָּשֵׂעַ אֶף כִּי־רָשָׁע וְחֹטֵא:

יִהְיֶה צַדִּיק כְּמַעַט לֹא יִנָּשֵׂעַ אֶף כִּי־רָשָׁע וְחֹטֵא:

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 asebēs kai hamartōlos pou phaneitai?
the unrighteous and sinner where shall appear?

19 חַסְדֵּי הַמֶּלֶךְ יִשְׁתַּחֲוּוּ לְפָנָיו וְיִשְׁתַּחֲוּוּ לְפָנָיו
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יֵשׁ לָכֵן גַּם-הַמַּעֲנִים כְּרָצוֹן אֱלֹהִים יִפְקִידוּ
אֶת-נַפְשֵׁיהֶם בְּיַד אֱלֹהִים הַבּוֹרֵא הַנֶּאֱמָן וְיוֹסִיפוּ 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

1 חַסְדֵּי הַמֶּלֶךְ יִשְׁתַּחֲוּוּ לְפָנָיו וְיִשְׁתַּחֲוּוּ לְפָנָיו
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אֶת-הַזְּקֵנִים אֲשֶׁר בְּקִרְבְּכֶם אֲזַהִיר אֲנִי הַזֶּקֶן עַמִּיתָם
וְעַד עַנְיֵי 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;

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ברעי את-עדר האלהים אשר תחת ידכם
 והשגיחו עליהם לא באנס כי אם-בנדבה

(פרצון אלהים) ולא יקב בצע רע כי אם-בנפש הפצה:

2. r'`u 'eth-`eder ha'Elohim 'asher tachath yed'hem w'hash'gichu `aleyhem lo' b'ones
 ki 'im-bin'dabah (kir'tson 'Elohim) w'lo' `eqeb betsa` ra` ki 'im-b'nepheh chaphetsah.

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

kata theon, mēde aischrokerdōs alla prothymōs,
 according to Elohim, not from fondness for dishonest gain but eagerly,

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גאף-לא כרוהנים בנחלת יהיה כי אם-להיות מופת לצאן:

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 111111,
 but being examples to the flock.

<3> μηδ' ὥς 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;

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דוּבְהוֹפְעֵת שֶׁר הָרָעִים תִּשְׁאוּ עֲטָתָהּ 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.

5 וְכֵן גַּם-אַתֶּם הַנְּעָרִים הַכְּנֻעִי לִפְנֵי הַזְּקֵנִים
וְחַגְרוּ כֻלְכֶם שְׂפָלוֹת רֹחַ בְּהַכְנִיעַ אִישׁ לְרֵעֵהוּ
כִּי אֱלֹהִים לֹלְצִים 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> Ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις·
πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε,
ὅτι [Ὁ] 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.

6 וְהַשְׁפִּילוּ נַפְשְׁכֶם 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,

7 וְהַשְׁלִיכוּ עָלֶיךָ כָּל-יְהַבְכֶם כִּי הוּא יְדָאג לְכֶם:

וְהַשְׁלִיכוּ עָלֶיךָ כָּל-יְהַבְכֶם כִּי הוּא יְדָאג לְכֶם:

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יִשְׁאַלְהִי כָל-הַחֶסֶד אֲשֶׁר קָרָא אֶתְכֶם לְכַבֹּדוֹ הַנִּצְחִי
בְּמַשִּׁיחַ יְהוֹשֻׁעַ אַחֲרֵי עֲנוּתְכֶם מִצֶּט הוּא יְשַׁלֵּם אֶתְכֶם
וַיְחַזֵּק וַיַּגְבֵּר וַיַּיָּסֵד:

10. w'Elohey kal-hacheses '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 Ow^{אֲנִי}, 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 katartisei, stērixai, sthenōsei, themeliōsei.
He Himself shall restore, confirm, strengthen, and establish you.

יְיָ לֹו הַכְּבוֹד וְהַעֲזֵז לְעוֹלָמֵי עוֹלָמִים אָמֵן:

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.

יְיָ בְּיַד סִלְוָנוֹס הָאֵחַ הַנֶּאֱמָן
כִּי כֵן אֶחָשֹׁב כְּתִבְתִּי אֵלֵיכֶם בְּדִבְרִים מְעֻטִּים לְהַזְהִיר אֶתְכֶם
וּלְהַעֲדִיד כִּי חֶסֶד הָאֱלֹהִים הַזֶּה אֲשֶׁר עֲמַדְתֶּם בּוֹ אֵמֶת 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 ἀληθινή 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.

13 מְעַלְמֵי אֶתְכֶם בְּכֶבֶד הַנִּבְחָרָה אֶתְכֶם
 מְעַלְמֵי אֶתְכֶם בְּכֶבֶד הַנִּבְחָרָה אֶתְכֶם

יִגְקַחְלֶתְכֶם אֲשֶׁר בְּכֶבֶד הַנִּבְחָרָה אֶתְכֶם
 וּמִרְקוֹם בְּנֵי שְׂאֵלִים לְשִׁלּוֹמְכֶם:

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.

Greets you she in Babylon a co-chosen one, also Mark my son.

14 מְעַלְמֵי אֶתְכֶם בְּכֶבֶד הַנִּבְחָרָה אֶתְכֶם
 מְעַלְמֵי אֶתְכֶם בְּכֶבֶד הַנִּבְחָרָה אֶתְכֶם

יִדְשְׂאֻן אִישׁ אֶת־רֵעֵהוּ לְשִׁלּוֹם בְּנִשְׁיָקָת אֶהְבָּה שְׁלום
 לְכֶם כָּלְכֶם אֲשֶׁר בַּמְּשִׁיחַ יְהוֹשִׁעַ 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 Owa'el. Amen.

<14> ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν 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.