

<b>{60} I Peter</b>	
King James 1769 Version	King James Paraphrase
<p><b>Chapter 1</b></p> <p>(1) Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,</p> <p>(2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.</p> <p>(3) Blessed <i>be</i> the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,</p> <p>(4) To an inheritance incorruptible, and undefiled {without spot or blemish}, and that fadeth not away, reserved in heaven for you,</p> <p>(5) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.</p> <p>(6) Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:</p>	<p><b>Chapter 1</b></p> <p>(1) From Peter, an apostle of Jesus Christ, to the strangers {aliens; exiles} scattered throughout Pontus, Galatia, Cappadocia, Asia {Minor}, and Bithynia,<sup>a</sup></p> <p>(2) Chosen according to the foreknowledge<sup>b</sup> of God the Father, through purification by the Spirit, for obedience and sprinkling of the blood of Jesus Christ:<sup>c</sup> Grace to you, and peace,<sup>d</sup> be multiplied <i>to you</i>.</p> <p>(3) Blessed <i>is</i> the God and Father of our Lord Jesus Christ, Who according to His abundant mercy has given us new birth to a living hope by the resurrection of Jesus Christ from the dead,</p> <p>(4) For an incorruptible and undefiled {without spot or blemish} inheritance, that does not fade away, reserved in heaven for you,</p> <p>(5) Who are kept by the power of God through faith for salvation ready to be revealed in the last time.</p> <p>(6) In which you greatly rejoice, though now for a season, if necessary, you are weighed down because of many temptations:</p>
<p>1:1a - Pontus, Galatia, Cappadocia, Asia {Minor}, and Bithynia – all areas in and around modern Turkey</p> <p>1:2b - foreknowledge - to know ahead of time - God Who knows all things past, present, and future knew who would be His children before He created the heavens and the earth. i.e. God knew and chose us before the foundation of the world - see Ephesians 1:4</p> <p>1:2c – sprinkling of the blood of Jesus – Ex. 29:20-21; Lev. 1:5-11; Lev. 3:2-13; Lev. 16:14-19; Mat. 26:28; Mk. 14:24; Lk. 22:20; Acts 20:28; Rom. 5:8-9; Eph. 1:7</p> <p>1:2d – Grace and Peace – grace always precedes peace – Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; I Thes. 1:1; II Thes. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Philemon 1:3; II Pet. 1:2; II Jn. 1:3 – grace means receiving something as a free gift that is totally undeserved</p>	

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<p>(7) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:</p> <p>(8) Whom having not seen, ye love; in whom, though now ye see <i>him</i> not, yet believing, ye rejoice with joy unspeakable and full of glory:</p> <p>(9) Receiving the end of your faith, <i>even</i> the salvation of <i>your</i> souls.</p> <p>(10) Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace <i>that should come</i> unto you:</p> <p>(11) Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.</p> <p>(12) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.</p> <p>(13) Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;</p> <p>(14) As obedient children, not fashioning yourselves according to the former lusts in your ignorance:</p>	<p>(7) That the trial of your faith, which is much more precious than gold that perishes, though it is tried with fire, might be found to be praise and honor and glory at the appearing of Jesus Christ:<sup>e</sup></p> <p>(8) Whom although you have not seen <i>Him</i>, you love; in Whom, though now you do not see <i>Him</i>, yet believing, you rejoice with joy unspeakable and full of glory:</p> <p>(9) Receiving the end {finishing; completion} of your faith, <i>even</i> the salvation of <i>your</i> souls.</p> <p>(10) Of this salvation the prophets have inquired and searched diligently, who prophesied <i>beforehand</i> of the grace <i>that would come</i> to you:</p> <p>(11) Searching what, or what manner of time the Spirit of Christ Who was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.</p> <p>(12) To whom it was revealed, that not for themselves, but for us they ministered the things, which are now reported to you by those who have preached the gospel to you with the Holy Spirit sent down from heaven; of things the angels desire to look into.</p> <p>(13) Therefore bind up your minds,<sup>f</sup> be sober, and <i>keep</i> hope to the end because of the grace that is to be brought to you at the revelation of Jesus Christ;</p> <p>(14) As obedient children, not living according to your former lusts in your ignorance:</p>
<p>1:7e - appearing of Jesus Christ - i.e. the Rapture - See I Cor. 1:8; Is. 26:20                      1:13f - gird up [tie up] the thighs [loins] of your mind - i.e. in your mind be ready for action to do what is right at all times - in Bible times the long robes were a hindrance to running, so they had to pull them up and tie them with their belt to hold them up {control your thoughts}</p>	

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<p>(15) But as he which hath called you is holy, so be ye holy in all manner of conversation;</p> <p>(16) Because it is written, Be ye holy; for I am holy.</p> <p>(17) And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning <i>here</i> in fear:</p> <p>(18) Forasmuch as ye know that ye were not redeemed with corruptible things, <i>as silver and gold</i>, from your vain conversation <i>received</i> by tradition from your fathers;</p> <p>(19) But with the precious blood of Christ, as of a lamb without blemish and without spot:</p> <p>(20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,</p> <p>(21) Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.</p> <p>(22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, <i>see that ye</i> love one another with a pure heart fervently:</p> <p>(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.</p>	<p>(15) But as He Who has called you is holy, so you be holy in all manner of conversation;</p> <p>(16) Because it is written,  <span style="color: blue;"><b>Be holy; because I am holy.</b></span><sup>s</sup></p> <p>(17) And if you call on the Father, Who judges without respect of persons according to every man's deeds, pass the time of your living <i>here</i> in fear:</p> <p>(18) Inasmuch as you know that you were not redeemed with corruptible things, <i>as silver and gold</i>, from your worthless conversation <i>received</i> by tradition from your forefathers;</p> <p>(19) But with the precious blood of Christ, as of a Lamb without blemish and without spot:</p> <p>(20) Who truly was chosen before the foundation of the world, but was revealed in these last times for you,</p> <p>(21) Who by Him believe in God, Who raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.</p> <p>(22) Since you have purified your souls in obeying the truth through the Spirit to un-pretended love for the brothers, <i>see that you</i> fervently love one another with a pure heart:</p> <p>(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, Who lives and stays with you forever.</p>
<p>1:16g - Lev. 11:44; Lev. 19:2</p>	

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<p>(24) For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:</p> <p>(25) But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.</p> <p><b>Chapter 2</b></p> <p>(1) Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,</p> <p>(2) As newborn babes, desire the sincere milk of the word, that ye may grow thereby:</p> <p>(3) If so be ye have tasted that the Lord is gracious.</p> <p>(4) To whom coming, <i>as unto</i> a living stone, disallowed indeed of men, but chosen of God, <i>and</i> precious,</p> <p>(5) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.</p> <p>(6) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.</p>	<p>(24) Because</p> <p style="text-align: center;"><b>all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and its flower falls away:</b></p> <p>(25) <b>But the word of the Lord endures forever.</b><sup>h</sup></p> <p>And this is the word which by the gospel is preached to you.</p> <p><b>Chapter 2</b></p> <p>(1) Therefore laying aside all evil intentions, and all evil deeds, and hypocrisies, and envies, and all evil talk,</p> <p>(2) As newborn babes, desire the sincere milk of the word, that you may grow by it:</p> <p>(3) If you have tasted that the Lord is gracious.</p> <p>(4) To Whom coming, <i>as to</i> a living stone, rejected indeed of men, but chosen of God, <i>and</i> precious,</p> <p>(5) You also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.</p> <p>(6) Therefore also it is written in the scripture,</p> <p style="text-align: center;"><b>Look, I lay in Zion a chief corner stone, chosen, precious: and he who believes on Him shall not be disappointed.</b><sup>a</sup></p>
<p>1:24-25h – Is. 40:6-7 2:6a - Is 28:16</p>	

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<p>(7) Unto you therefore which believe <i>he</i> is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,</p> <p>(8) And a stone of stumbling, and a rock of offence, <i>even to them</i> which stumble at the word, being disobedient: whereunto also they were appointed.</p> <p>(9) But ye <i>are</i> a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:</p> <p>(10) Which in time past <i>were</i> not a people, but <i>are</i> now the people of God: which had not obtained mercy, but now have obtained mercy.</p> <p>(11) Dearly beloved, I beseech <i>you</i> as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;</p> <p>(12) Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by <i>your</i> good works, which they shall behold, glorify God in the day of visitation.</p> <p>(13) Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;</p> <p>(14) Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.</p>	<p>(7) To you therefore who believe <i>He</i> is precious: but to those who are disobedient,</p> <p style="text-align: center;"><b>the stone which the builders rejected, the same has been made the head of the corner,<sup>b</sup></b></p> <p>(8) And a stone of stumbling, and a rock of offence, <i>even to those</i> who stumble at the word, being disobedient: where also they were appointed.</p> <p>(9) But you <i>are</i> a chosen generation, a royal priesthood,<sup>c</sup> a holy nation, a peculiar people; that you should show forth His praises Who has called you out of darkness into His marvelous light:</p> <p>(10) You who in time past <i>were</i> not a people, but <i>are</i> now the people of God: who had not obtained mercy, but now have obtained mercy.</p> <p>(11) Dearly beloved, I urge <i>you</i> as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;</p> <p>(12) Having your conversation honest among the Gentiles {non-Jews}: that, whereas they speak against you as evildoers, they may because of <i>your</i> good works, which they shall witness, glorify God in the day of visitation.</p> <p>(13) Submit yourselves to every law of man for the Lord's sake: whether it is to the king, as supreme;</p> <p>(14) Or to governors, as to those who are sent by him for the punishment of evildoers, and for the praise of those who do well.</p>

2:7b - Ps. 118:22  
2:9c – royal priesthood – Ex. 19:6

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<p>(15) For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:</p> <p>(16) As free, and not using <i>your</i> liberty for a cloke of maliciousness, but as the servants of God.</p> <p>(17) Honour all <i>men</i>. Love the brotherhood. Fear God. Honour the king.</p> <p>(18) Servants, <i>be</i> subject to <i>your</i> masters with all fear; not only to the good and gentle, but also to the froward.</p> <p>(19) For this <i>is</i> thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.</p> <p>(20) For what glory <i>is it</i>, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer <i>for it</i>, ye take it patiently, this <i>is</i> acceptable with God.</p> <p>(21) For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:</p> <p>(22) Who did no sin, neither was guile found in his mouth:</p> <p>(23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed <i>himself</i> to him that judgeth righteously:</p> <p>(24) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.</p> <p>(25) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.</p>	<p>(15) Because this is the will of God, that with well doing you may put to silence the ignorance of foolish men:<sup>d</sup></p> <p>(16) As free <i>people</i>, and not using <i>your</i> liberty as a disguise for evil, but as the servants of God.</p> <p>(17) Honor all <i>men</i>. Love the brotherhood. Fear God. Honor the king.</p> <p>(18) Servants, <i>be</i> subject to <i>your</i> masters with all fear; not only to the good and gentle, but also to the bad.</p> <p>(19) Because this <i>is</i> worthy of thanks, if a man because of conscience towards God endures grief, suffering wrongfully.</p> <p>(20) What glory <i>is it</i>, if, when you are abused because of your faults, you take it patiently? but if, when you do well, and suffer <i>for it</i>, <i>and</i> you bear it patiently, this <i>is</i> acceptable with God.</p> <p>(21) Because this is what you were called for: because Christ also suffered for us, leaving us an example, that you should follow His steps:</p> <p>(22) Who committed no sin, neither was deceit found in His mouth:</p> <p>(23) Who, when He was cursed at, did not curse back; when He suffered, He did not threaten back; but committed <i>Himself</i> to Him Who judges righteously:</p> <p>(24) Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live to righteousness: by Whose stripes you were healed.<sup>e</sup></p> <p>(25) Because you were as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.</p>
<p>2:15d - Submit to authorities – Romans 13:1-2 2:24e – Is. 53:5</p>	

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<p><b>Chapter 3</b></p> <p>(1) Likewise, ye wives, <i>be</i> in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;</p> <p>(2) While they behold your chaste conversation <i>coupled</i> with fear.</p> <p>(3) Whose adorning let it not be that outward <i>adorning</i> of plaiting the hair, and of wearing of gold, or of putting on of apparel;</p> <p>(4) But <i>let it be</i> the hidden man of the heart, in that which is not corruptible, <i>even the ornament</i> of a meek and quiet spirit, which is in the sight of God of great price.</p> <p>(5) For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:</p> <p>(6) Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.</p> <p>(7) Likewise, ye husbands, dwell with <i>them</i> according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.</p> <p>(8) Finally, <i>be ye</i> all of one mind, having compassion one of another, love as brethren, <i>be</i> pitiful, <i>be</i> courteous:</p>	<p><b>Chapter 3</b></p> <p>(1) Likewise, you wives, <i>be</i> in subjection to your own husbands; that, if any <i>husbands</i> do not obey the word, they also may without the word be won <i>over</i> by the conversation of the wives;</p> <p>(2) While they see your chaste conversation <i>coupled</i> with fear.</p> <p>(3) Whose beauty is not that outward <i>beauty</i> of braiding the hair, and of wearing of gold, or of putting on of fancy clothing;</p> <p>(4) But <i>let it be</i> the inner man of the heart, in that which is not corruptible, <i>even the ornament</i> of an humble and quiet spirit, which is in the sight of God of great price.</p> <p>(5) Because after this manner in the old times the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:</p> <p>(6) Even as Sara obeyed Abraham, calling him lord: whose daughters you are, as long as you do well, and are not afraid with any amazement.</p> <p>(7) Likewise, you husbands, live with <i>them</i> according to knowledge, giving honor to the wife, as to the weaker container, and as being heirs together of the grace of life; that your prayers not be hindered.</p> <p>(8) Finally, <i>let all of you be</i> of one mind, having compassion towards one another, love as brothers, <i>be</i> full of pity, <i>be</i> courteous:</p>

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<p>(9) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.</p> <p>(10) For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:</p> <p>(11) Let him eschew evil, and do good; let him seek peace, and ensue it.</p> <p>(12) For the eyes of the Lord <i>are</i> over the righteous, and his ears <i>are open</i> unto their prayers: but the face of the Lord <i>is</i> against them that do evil.</p> <p>(13) And who <i>is</i> he that will harm you, if ye be followers of that which is good?</p> <p>(14) But and if ye suffer for righteousness' sake, happy <i>are ye</i>: and be not afraid of their terror, neither be troubled;</p> <p>(15) But sanctify the Lord God in your hearts: and <i>be</i> ready always to <i>give</i> an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:</p> <p>(16) Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.</p> <p>(17) For <i>it is</i> better, if the will of God be so, that ye suffer for well doing, than for evil doing.</p>	<p>(9) Not returning evil for evil, or cursing for cursing: but on the contrary blessing; knowing that you are called for this, that you should inherit a blessing.</p> <p>(10) Because he who would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no evil:</p> <p>(11) Let him flee from evil, and do good; let him seek peace, and pursue it.</p> <p>(12) Because the eyes of the Lord <i>are</i> over the righteous, and His ears <i>are open</i> to their prayers: but the face of the Lord <i>is</i> against those who do evil.</p> <p>(13) And who <i>is</i> he who would harm you, if you are followers of that which is good?</p> <p>(14) But and if you suffer for righteousness' sake, happy <i>are you</i>: and do not be afraid of their terror, neither be troubled;</p> <p>(15) But sanctify the Lord God in your hearts: and <i>be</i> ready always to <i>give</i> an answer to every man who asks you for a reason for the hope that is in you with humility and fear:</p> <p>(16) Having a good conscience; that, while they speak evil of you, as evildoers, those who falsely accuse may be ashamed because of your good conversation in Christ.</p> <p>(17) Because <i>it is</i> better, if it is the will of God, that you suffer for doing good, than for doing evil.</p>

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<p>(18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:</p> <p>(19) By which also he went and preached unto the spirits in prison;</p> <p>(20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.</p> <p>(21) The like figure whereunto <i>even</i> baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:</p> <p>(22) Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.</p> <p><b>Chapter 4</b></p> <p>(1) Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;</p> <p>(2) That he no longer should live the rest of <i>his</i> time in the flesh to the lusts of men, but to the will of God.</p>	<p>(18) Because Christ also has once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit:</p> <p>(19) By Whom also He went and preached to the spirits in prison;</p> <p>(20) Who in times past were disobedient, when once the long-suffering {patience} of God waited in the days of Noah, while the ark was being prepared, in which few, that is, eight souls were saved through the water.<sup>a</sup></p> <p>(21) In a like manner <i>even</i> baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,)<sup>b</sup> by the resurrection of Jesus Christ:</p> <p>(22) Who has gone into heaven, and is on the right hand of God; angels and authorities and powers are being made subject to Him.</p> <p><b>Chapter 4</b></p> <p>(1) Since Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: because he who has suffered in the flesh has ceased from sin;</p> <p>(2) That he should no longer live the rest of <i>his</i> time in the flesh to the lusts of men, but to the will of God.</p>
<p>3:20a - eight souls - Noah, his wife, and their three sons and their wives - Gen. 6:10; 6:18</p> <p>3:21b – it is not the washing of the flesh with water but the baptism of the Holy Spirit, being born again, giving a clean conscience – that saves</p>	

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<p>(3) For the time past of <i>our</i> life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:</p> <p>(4) Wherein they think it strange that ye run not with <i>them</i> to the same excess of riot, speaking evil of <i>you</i>:</p> <p>(5) Who shall give account to him that is ready to judge the quick and the dead.</p> <p>(6) For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.</p> <p>(7) But the end of all things is at hand: be ye therefore sober, and watch unto prayer.</p> <p>(8) And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.</p> <p>(9) Use hospitality one to another without grudging.</p> <p>(10) As every man hath received the gift, <i>even so</i> minister the same one to another, as good stewards of the manifold grace of God.</p>	<p>(3) Because in the times past of <i>our</i> lives we allowed ourselves to do the will of the Gentiles {non-Jews}, when we walked in passions of the flesh, lusts, excess of wine, riotous living, excessive over eating, and abominable idolatries:</p> <p>(4) In which they think it strange that you do not run with <i>them</i> to the same excess of riotous living, speaking evil of <i>you</i>:</p> <p>(5) Who shall <i>themselves</i> give account to Him Who is ready to judge the living and the dead.</p> <p>(6) For this reason the gospel was preached also to those who have died, that they might be judged according to men in the flesh, but live according to God in the spirit.</p> <p>(7) But the end of all things is at hand: therefore be sober, and give attention to prayer.</p> <p>(8) And above all things have fervent charity {love}<sup>a</sup> among yourselves: because charity will cover a multitude of sins.</p> <p>(9) Have hospitality towards one another without grudging.</p> <p>(10) As every man has received the gift, <i>even so</i> minister the same to one another, as good stewards of the manifold grace of God.</p>
<p>4:8a – charity – agape {ἀγάπη} love – love that moves to action in helping others. The King James version usually translates agape {godly} love as charity because godly love is not an emotion but an attitude of service to others. – see note on I Cor. 13:1</p>	

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<p>(11) If any man speak, <i>let him speak</i> as the oracles of God; if any man minister, <i>let him do it</i> as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.</p> <p>(12) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:</p> <p>(13) But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.</p> <p>(14) If ye be reproached for the name of Christ, happy <i>are ye</i>; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.</p> <p>(15) But let none of you suffer as a murderer, or <i>as a thief</i>, or <i>as an evildoer</i>, or as a busybody in other men's matters.</p> <p>(16) Yet if <i>any man suffer</i> as a Christian, let him not be ashamed; but let him glorify God on this behalf.</p> <p>(17) For the time <i>is come</i> that judgment must begin at the house of God: and if <i>it first begin</i> at us, what shall the end <i>be</i> of them that obey not the gospel of God?</p> <p>(18) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?</p>	<p>(11) If any man speaks, <i>let him speak</i> the words of God; if any man ministers, <i>let him do it</i> as with the ability which God gives: that God in all things may be glorified through Jesus Christ, to Whom be praise and authority forever and ever. Amen {let it be}.</p> <p>(12) Beloved, do not think it strange concerning the fiery trial which is to test you, as though some strange thing happened to you:</p> <p>(13) But rejoice, since you share in Christ's sufferings; that, when His glory shall be revealed, you may be glad also with exceeding joy.</p> <p>(14) If you are reproached for the Name of Christ, happy <i>are you</i>; because the Spirit of glory and of God rests upon you: on their part He is evilly spoken of, but on your part He is glorified.</p> <p>(15) But let none of you suffer as a murderer, or <i>as a thief</i>, or <i>as an evildoer</i>, or as a busybody in other men's matters.</p> <p>(16) Yet if <i>any man suffers</i> as a Christian, let him not be ashamed; but let him glorify God because of this.</p> <p>(17) Because the time <i>has come</i> that judgment must begin at the house of God:<sup>b</sup> and if <i>it first begins</i> with us, what shall the end <i>be</i> of those who do not obey the gospel of God?</p> <p>(18) And if the righteous are scarcely saved, where shall the ungodly and the sinner appear?</p>
4:17b – judgment begins at the house of God – II Chron. 7:14	

<b>{60} I Peter</b>	
King James 1769 Version	King James Paraphrase
<p>(19) Wherefore let them that suffer according to the will of God commit the keeping of their souls <i>to him</i> in well doing, as unto a faithful Creator.</p> <p><b>Chapter 5</b>            (1) The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:            (2) Feed the flock of God which is among you, taking the oversight <i>thereof</i>, not by constraint, but willingly; not for filthy lucre, but of a ready mind;            (3) Neither as being lords over <i>God's</i> heritage, but being ensamples to the flock.            (4) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.            (5) Likewise, ye younger, submit yourselves unto the elder. Yea, all <i>of you</i> be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.            (6) Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:            (7) Casting all your care upon him; for he careth for you.            (8) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:</p>	<p>(19) Therefore let those who suffer according to the will of God commit the keeping of their souls <i>to Him</i> in well doing, as to a faithful Creator.</p> <p><b>Chapter 5</b>            (1) The elders<sup>a</sup> who are among you I urge, because I am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:            (2) Feed the flock of God which is among you, taking its oversight, not by constraint, but willingly; not for filthy profit, but of a ready mind;            (3) Neither as being lords over <i>God's</i> heritage, but being examples to the flock.            (4) And when the Chief Shepherd shall appear, you shall receive a crown<sup>b</sup> of glory that does not fade away.            (5) Likewise, you who are younger, submit yourselves to the elders. Yes, all <i>of you</i> be subject one to another, and be clothed with humility: because  <b>God resists the proud, and Gives grace to the humble.<sup>c</sup></b>            (6) Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time:            (7) Casting all your care upon Him; because He cares for you.            (8) Be sober, be vigilant {watchful, alert};<sup>d</sup> because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour:</p>
<p>5:1a – elders – presbuteros {πρεσβυτερους} – older, mature leaders            5:4b – crown – stephanous {στεφανους} – victor's crown – not diadem {kingly crown}            5:5c - Prov. 3:34; James 4:6            5:8d - vigilant - watchful, alert, paying attention to things that are happening</p>	

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<p>(9) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.</p> <p>(10) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle <i>you</i>.</p> <p>(11) To him <i>be</i> glory and dominion for ever and ever. Amen.</p> <p>(12) By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.</p> <p>(13) The <i>church that is</i> at Babylon, elected together with <i>you</i>, saluteth you; and <i>so doth</i> Marcus my son.</p> <p>(14) Greet ye one another with a kiss of charity. Peace <i>be</i> with you all that are in Christ Jesus. Amen.</p>	<p>(9) Resist him firmly in the faith, knowing that the same afflictions are accomplished in your brothers who are in the world.</p> <p>(10) But the God of all grace, Who has called us to His eternal glory by Christ Jesus, after you have suffered a while, makes you perfect, establishes, strengthens, <i>and</i> settles <i>you</i>.</p> <p>(11) To Him <i>be</i> glory and dominion {authority; kingship}<sup>e</sup> forever and ever. Amen {let it be}.</p> <p>(12) By Silvanus, a faithful brother to you, as I suppose, I have written briefly, encouraging, and testifying that this is the true grace of God in which you stand.</p> <p>(13) The <i>church that is</i> at Babylon, chosen together with <i>you</i>, salutes you; and <i>so does</i> Marcus<sup>f</sup> my son.</p> <p>(14) Greet one another with a kiss of charity {love}.<sup>g</sup> Peace <i>be</i> with you all who are in Christ Jesus. Amen {Let it be}.</p>

5:11e - dominion - kingdom, rulership, full authority over all things  
5:13f - Marcus - Barnabas' sister's son [Col. 4:10] - Phm. 1:24  
5:14g - charity - love - agape {ἀγάπη} -see note on I Cor. 13:1

