

1st Peter Translations

1:1a

NASB: Peter, an apostle of Jesus Christ,

Greek: Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ

LPBC: Peter, an apostle of Jesus Christ,

1:1b-2

NASB: To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

Greek: ἐκλεκτοῖς παρεπιδήμοις διασποραῖς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

LPBC: To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, for obedience and for sprinkling with the blood of Jesus Christ: May grace and peace be yours in the fullest measure.

1:3

NASB: Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

Greek: Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

LPBC: Praised be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again into a living expectation through the resurrection of Jesus Christ from the dead,

1:4-5

NASB: to *obtain* an inheritance *which* is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

Greek: εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

LPBC: into an inheritance *which* is imperishable and undefiled and will not fade away, having been reserved in heaven for you, who are being protected by the power of God through faith for a salvation ready to be revealed in the last time.

1:6-7

NASB: In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

Greek: ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον [ἐστὶν] λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου, εὔρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

LPBC: In this you greatly rejoice, *even though* you have been distressed by various trials for a short time now, since it is necessary, so that the proving of your faith – *proven faith* is more valuable than gold which is perishable, *even though refined* by fire – may result in praise and glory and honor at the revelation of Jesus Christ;

1:8-9

NASB: and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls.

Greek: ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξαμένη κομιζόμενοι τὸ τέλος τῆς πίστεως [ὑμῶν] σωτηρίαν ψυχῶν.

LPBC: and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with inexpressible and glorious joy, obtaining as the end result of your faith the salvation of your souls.

1:10-12

NASB: As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

Greek: περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας. οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς [ἐν] πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

LPBC: Considering this salvation, the prophets who prophesied about the grace that *would come* to you made diligent searches and careful inquiries, inquiring into what person or which time period the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in regard to these things which now have been reported to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels deeply desire to carefully examine.

1:13-16

NASB: Therefore, prepare your minds for action, keep sober *in spirit*, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance, but like the Holy One who called you, be holy yourselves also in all *your* behavior; because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.”

Greek: Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὡς τέκνα ὑπακοῆς μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις 15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, 16 διότι γέγραπται [ὅτι] ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός [εἰμι].

LPBC: Therefore, having prepared your minds for action, being composed, place your confidence wholeheartedly in the grace to be granted to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the former lusts *which were yours* in your ignorance, but in accordance with the One who called you who is holy, in all conduct become holy yourselves also; because it is written, “YOU SHALL BE HOLY, FOR I AM HOLY.”

1:17-21

NASB: If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay *on earth*; knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

Greek: καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

LPBC: Since you address as Father the One who impartially judges according to each one's work, conduct yourselves in reverence during the time of your stay *on earth*; knowing full well that you were not ransomed with perishable things like silver or gold from your empty way of life you learned from your ancestors, but with precious blood, like that of a sacrificial lamb without physical defect and unstained, *the blood* of Christ, who was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, with the result that your faith and hope are in God.

1:22

NASB: Since you have in obedience to the truth purified your souls for a sincere love of the brethren, fervently love one another from the heart,

Greek: Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ [καθαρᾶς] καρδίας ἀλλήλους ἀγαπήσατε ἐκτενωδῶς

LPBC: Since you have in obedience to the truth purified your souls leading to a genuine love of the brethren, fervently love one another from the heart,

1:23-25

NASB: for you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God. For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, BUT THE WORD OF THE LORD ENDURES FOREVER." And this is the word which was preached to you.

Greek: ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος. διότι

*πᾶσα σὰρξ ὡς χόρτος
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν·
τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα.*

τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

LPBC: You have been born again – not of seed which is perishable but imperishable – through the living and enduring word of God. For, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, BUT THE WORD OF THE LORD ENDURES FOREVER." And this is the word which was preached as good news to you.

2:1

NASB: Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander,

Greek: Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίās,

LPBC: Therefore, first putting aside all malice and all trickery and all sorts of hypocrisy and envy and all slander,

2:2-3

NASB: like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.

Greek: ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

LPBC: like newborn babies, deeply desire the untainted spiritual milk *of the word*, so that by it you may grow in respect to salvation, since you have tasted the kindness of the Lord.

2:4

NASB: And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God,

Greek: πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῶ ἐκλεκτὸν ἔντιμον,

LPBC: As you come to Him – a living stone which has been rejected by men, but is choice and precious according to God’s assessment –

2:5

NASB: you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

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

LPBC: you also, as living stones, are being built up as a spiritual house to be a holy priesthood, to offer up spiritual sacrifices well pleasing to God through Jesus Christ.

2:6

NASB: For this is contained in Scripture: “BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

Greek: διότι περιέχει ἐν γραφῇ·

ἰδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον

καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ κατασχυνθῇ.

LPBC: For this is encompassed in Scripture: “BEHOLD, I LAY IN ZION A STONE, A CHOICE *AND* PRECIOUS CORNERSTONE, AND HE WHO BELIEVES ON HIM WILL DEFINITELY NOT BE DISAPPOINTED.”

2:7-8

NASB: This precious value, then, is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER *stone*,” and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed.

Greek: ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν.

LPBC: For you, then, this *precious* value is for you who believe; but for those who disbelieve, “THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER *stone*,” and, “A STONE OF STUMBLING AND A ROCK OF OFFENSE”; being disobedient to the word, they stumble, and to this stumbling they were also assigned.

2:9-10

NASB: But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

Greek: ἡμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ἡμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

LPBC: But you are A SELECT GROUP, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the praiseworthy virtues of Him who has called you out of darkness into His marvelous light; for you formerly were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

2:11-12

NASB: Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe *them*, glorify God in the day of visitation.

Greek: Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 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.

LPBC: Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. Your behavior among the unbelievers staying excellent, so that, while they slander you as evildoers, as a result of the good deeds they observe they may glorify God in the day of visitation.

2:13-14

NASB: Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right.

Greek: Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον, εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπόμενοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

LPBC: Be in subjection to every human authority for the Lord's sake, whether to a king as the one having power over you, or to governors as sent by him for the proper punishment of criminals and the praise of law abiding citizens.

2:15-17

NASB: For such is the will of God that by doing right you may silence the ignorance of foolish men. *Act* as free men, and do not use your freedom as a covering for evil, but use *it* as bondslaves of God. Honor all people, love the brotherhood, fear God, honor the king.

Greek: ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνώσιαν, ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν ἀλλ' ὡς θεοῦ δοῦλοι. πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

LPBC: For the will of God is like this – doing what is right to silence the ignorance of foolish men. Do this as free men, and not regarding freedom as a concealment for evil, but think about your freedom as bondslaves of God. Show honor to all people, love the brotherhood, fear God, honor the king.

2:18-20

NASB: Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this *finds* favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer *for it* you patiently endure it, this *finds* favor with God.

Greek: Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.

LPBC: Servants, be submissive to your masters with all respect, not only to those who are good and fair, but also to those who are unreasonable. For if a person is motivated by a mindset oriented toward God and endures distress when suffering unjustly, this *finds* favor. For if you are harshly treated when you sin and you put up with it, what credit is there for that? But if you suffer unjustly when doing what is right and you remain steadfast, this *finds* favor with God.

2:21-25

NASB: For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

Greek: εἰς τοῦτο γὰρ ἐκλήθητε,
ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν
ὑμῖν ὑπολιμπάνων ὑπογραμμὸν
ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ,
ὃς ἀμαρτίαν οὐκ ἐποίησεν
οὐδὲ εὔρεθη δόλος ἐν τῷ στόματι αὐτοῦ,
ὃς λοιδορούμενος οὐκ ἀντελοιδόρει,
πάσχων οὐκ ἠπειλεῖ,
παρεδίδου δὲ τῷ κρίνοντι δικαίως·
ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν
ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι
τῇ δικαιοσύνῃ ζήσωμεν,
οὐ τῷ μώλωπι ἰάθητε.
ἦτε γὰρ ὡς πρόβατα πλανώμενοι,
ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα
καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

LPBC: For you were called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; who, while being reviled, did not revile in return; while suffering, uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, in order that, having been separated from sins, we might live to righteousness; for by His wound you were healed. For you were continually being led astray like sheep, but now you have turned to the Shepherd and Overseer of your souls.

3:1-6

NASB: In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

Greek: Ὅμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται, ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν. ὧν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής. οὕτως γὰρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραὰμ κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

LPBC: In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of the wives, as they observe your chaste and respectful behavior. Do not let your adornment be *merely* external—braiding the hair, and wearing gold jewelry, or putting on fancy dresses; instead let your adornment be the inner person of the heart, with the imperishable quality of a gentle and composed spirit, which is precious in the sight of God. For even in times past the holy women, who trusted in God, continually adorned themselves in this way, being submissive to their own husbands; just as Sarah obeyed Abraham, calling him lord, and you have become her children as you do what is right without being frightened by any intimidation.

3:7

NASB: You husbands in the same way, live with *your wives* in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

Greek: Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γινῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

LPBC: You husbands in the same way, live together with *your wives* in accordance with your knowledge, as if she were someone weaker, since she is a woman; and assign honor to her even as co-heirs of the grace of life, so that your prayers will not be hindered.

3:8-12

NASB: To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT. "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

Greek: Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοὶ, ταπεινόφρονες, μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοῦναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

*ὁ γὰρ θέλων ζωὴν ἀγαπᾶν
καὶ ἰδεῖν ἡμέρας ἀγαθὰς
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ
καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον,
ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·
ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους
καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.*

LPBC: To To sum up, all of you be like-minded, sympathetic, loving, compassionate, and humble-minded; not repaying harm for harm or insult for insult, but giving a blessing in its place; since you were invited to act this way so that you might obtain a blessing. For, "THE ONE WHO DELIGHTS IN LIFE, TO LOVE AND SEE GOOD DAYS, LET HIM KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. "LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT. "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

3:13-17

NASB: Who is there to harm you if you prove zealous for what is good? But even if you should suffer for the sake of righteousness, *you are* blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame. For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

Greek: Καὶ τίς ὁ κακῶσων ὑμᾶς ἰδέαν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε, κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι αἰεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαεῖσθε καταισχυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν. κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιῶντας.

LPBC: Who is there to harm you if you prove to be devoted to what is good? But even if you should suffer for the sake of righteousness, *you are joyful*. AND DO NOT FEAR THEIR FEAR TACTICS, AND DO NOT BE UNSETTLED, but set apart Christ as Lord in your hearts, always being prepared in regard to an answer for anyone who asks you for an explanation concerning the confident expectation that is in you, yet with gentleness and respect; maintaining a clear conscience so that, while you are being slandered, those who malign your good conduct in Christ may be humiliated. For it is more useful, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

3:18-22

NASB: For Christ also died for sins once for all, *the* just for *the* unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit; in which also He went and made proclamation to the spirits *now* in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through *the* water. Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

Greek: ὅτι καὶ Χριστὸς ἅπαξ περὶ ἀμαρτιῶν ἔπαθεν,
δίκαιος ὑπὲρ ἀδίκων,
ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ
θανατωθεὶς μὲν σαρκὶ
ζωοποιηθεὶς δὲ πνεύματι·
ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,
ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης
κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος. ὁ καὶ ὑμᾶς ἀντίτυπον νῦν
σῶζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπτου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι'
ἀναστάσεως Ἰησοῦ Χριστοῦ, ὅς ἐστιν ἐν δεξιᾷ [τοῦ] θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων
αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

LPBC: Since Christ also suffered as a sacrifice for sins once and for all, a Righteous One in place of unrighteous ones, so that He might bring you to God, on the one hand having been put to death in the flesh, on the other hand made alive by the Spirit; during which time He went and made an announcement even to the spirits in prison, who formerly were disobedient, when the patience of God kept waiting eagerly in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were saved through the water of the flood. Which also, as an antitype, baptism now saves you – not the removal of uncleanness from the flesh, but a petition to God for a clear conscience – through the resurrection of Jesus Christ, who is at the right hand of God the Father, having gone into heaven, after angels and authorities and powers had been subjected to Him.

4:1-3

NASB: Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin, so as to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God. For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

Greek: Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπανται ἀμαρτίας εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατεργάσθαι πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις.

LPBC: Therefore, since Christ has suffered in the flesh, arm yourselves also with the same mindset – because he who has suffered in the flesh has ceased from a lifestyle of sin – in order to live the rest of the time in the flesh no longer for the lusts of fallen mankind, but for the will of God. For the time which has passed is sufficient *for you* to have carried out the will of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, partying, drinking banquets and forbidden idolatries.

4:4-6

NASB: In *all* this, they are surprised that you do not run with *them* into the same excesses of dissipation, and they malign *you*; but they will give account to Him who is ready to judge the living and the dead. For the gospel has for this purpose been preached even to those who are dead, that though they are judged in the flesh as men, they may live in the spirit according to *the will of God*.

Greek: ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν βλασφημοῦντες, οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

LPBC: During all this, they find it strange that you do not rush to go with *them* into the same inundation of debauchery, and they malign *you*; but they will give an account to Him who is ready and willing to judge the living and the dead. For to this end the gospel has been preached even to the dead, so that although on the one hand they may be judged in the flesh according to men's will, on the other hand they may live in the spirit according to God's *will*.

4:7

NASB: The end of all things is near; therefore, be of sound judgment and sober *spirit* for the purpose of prayer.

Greek: Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

LPBC: The end of all things has drawn near; therefore, think clearly and exercise self-control in respect to your prayers.

4:8-9

NASB: Above all, keep fervent in your love for one another, because love covers a multitude of sins. Be hospitable to one another without complaint.

Greek: πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν. φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ,

LPBC: Most importantly, having constant and fervent love toward each other, because love conceals a multitude of sins. Being hospitable toward one another without spreading gossip.

4:10-11

NASB: As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God. Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Greek: ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ. 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, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

LPBC: Each one of you, given that he has received a grace gift, serving your gift to each other as good stewards of the diverse and abundant grace of God. If anyone speaks, do so as one who is speaking oracles of God; if anyone serves, do so as one who is serving from a position of strength which God provides; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

4:12-13

NASB: Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that also at the revelation of His glory you may rejoice with exultation.

Greek: Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος, ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίrete, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

LPBC: Beloved, stop finding it strange when the burning trial occurs among you, coming to you for the purpose of testing, as though some strange event were happening to you; but to whatever extent you participate in the sufferings of Christ, keep on rejoicing, so that you may again rejoice (rejoicing greatly) at the unveiling of His glory.

4:14

NASB: If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests on you.

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

LPBC: Since you are mocked for the name of Christ, you are privileged, because the Spirit of glory and of God indwells you.

4:15-16

NASB: Make sure that none of you suffers as a murderer, or thief, or evildoer, or a troublesome meddler; but if *anyone suffers* as a Christian, he is not to be ashamed, but is to glorify God in this name.

Greek: μὴ γὰρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτῃς ἢ κακοποιὸς ἢ ὡς ἄλλοτριεπίσκοπος· εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτου.

LPBC: So, then, let none of you suffer as a murderer, or thief, or evildoer, or a meddler in other people's matters; but when someone suffers as a Christian, let him not be ashamed, but let him glorify God in this name.

4:17-19

NASB: For it is time for judgment to begin with the household of God; and if *it begins* with us first, what will be the outcome for those who do not obey the gospel of God? AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE GODLESS MAN AND THE SINNER? Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right.

Greek: ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁματωλὸς ποῦ φανεῖται; ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

LPBC: For *it is the season* to begin judgment from within the household of God; and since it begins from within us first, what *will be* the end result for those who disobey the gospel of God? AND SINCE IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE UNGODLY AND THE SINNER? So then, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing the right thing.

5:1-4

NASB: Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory.

Greek: Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· ποιμάνετε τὸ ἐν ὑμῖν ποιμνίον τοῦ θεοῦ [ἐπισκοποῦντες] μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, μηδ' ὡς κατακυριεύοντες τῶν κληρῶν ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

LPBC: Therefore, I, fellow elder and witness of the sufferings of Christ and one who shares in the glory that is about to be revealed, exhort the elders among you, care for the flock of God among you, keeping watch over them not out of a sense of obligation, but by choice, according to *the will of God*, according to *the will of God*; and not for dishonest gain, but with eagerness; nor yet as bossing around those assigned to your care, but proving to be examples to the flock. And when the Chief Shepherd appears, you will receive the unfading crown of glory.

5:5-7

NASB: You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you.

Greek: Ὅμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι [ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

LPBC: In the same way, you younger men be in subjection to *your* elders; and all of you, put on the attitude of humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE. Therefore humble yourselves under the sovereign hand of God, that He may exalt you at the appropriate time, casting away all your worry on Him, because your worry is a source of concern for Him.

5:8-11

NASB: Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you. To Him *be* dominion forever and ever. Amen.

Greek: Νῆψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν [τινα] καταπιεῖν· ᾧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ [Ἰησοῦ], ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει. αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.

LPBC: Be composed, be spiritually alert. Your Your accuser, the devil, prowls around like a roaring lion, seeking someone to swallow up. Whom you are to resist, stable in *your* faith, knowing that the same sufferings are being endured by your brethren who are in the world. After you have suffered for a short time, the God of all grace, who called you to His eternal glory in Christ, will Himself equip, stabilize, strengthen *and* establish you. To Him *be* supreme authority forever and ever. Amen.

5:12a

NASB: Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly,

Greek: Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι’ ὀλίγων ἔγραψα

LPBC: Through Silvanus, the faithful brother (as I regard *him*), I have written to you briefly,

5:12b

NASB: exhorting and testifying that this is the true grace of God. Stand firm in it!

Greek: παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν στήτε.

LPBC: exhorting and attesting that this is the true grace of God. Stand firm in it!

5:13-14

NASB: She who is in Babylon, chosen together with you, sends you greetings, and *so does* my son, Mark. Greet one another with a kiss of love. Peace be to you all who are in Christ.

Greek: Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

LPBC: She who is in Babylon, selected together with you, sends you greetings, and *so does* my son, Mark. Greet one another with a kiss of love. Peace be to you all who are in Christ.