

## Webster's (Modified), Darby's Translation (Modified) and Young's (Modified) for Analytical Study

- 1** Peter, an apostle of Jesus [Yashua] Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
Peter, apostle of Jesus [Yashua] Christ, to [the] sojourners of [the] dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,  
Peter, an apostle of Jesus [Yashua] Christ, to the choice sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus [Yashua] Christ: favor to you, and peace, be multiplied.  
elect according to [the] foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto [the] obedience and sprinkling of [the] blood of Jesus [Yashua] Christ: favor to you and peace be multiplied.  
according to a foreknowledge of God the Father, in sanctification of the Spirit, to obedience and sprinkling of the blood of Jesus [Yashua] Christ favor to you and peace be multiplied!
- 3** Blessed be the God and Father of our Lord Jesus [Yashua] Christ, who according to his abundant mercy hath begotten us again to a living hope by the resurrection of Jesus [Yashua] Christ from the dead,  
Blessed [be] the God and Father of our Lord Jesus [Yashua] Christ, who, according to his great mercy, has begotten us again to a living hope through [the] resurrection of Jesus [Yashua] Christ from among [the] dead,  
Blessed [is] the God and Father of our Lord Jesus [Yashua] Christ, who, according to the abundance of His kindness did beget us again to a living hope, through the rising again of Jesus [Yashua] Christ out of the dead,
- 4** To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,  
to an incorruptible and undefiled and unfading inheritance, reserved in [the] heavens for you,  
to an inheritance incorruptible, and undefiled, and unfading, reserved in the heavens for you,
- 5** Who are kept by the power of God through faith to salvation ready to be revealed in the last time.  
who are kept guarded by [the] power of God through faith for salvation ready to be revealed in [the] last time.  
who, in the power of God are being guarded, through faith, unto salvation, ready to be revealed in the last time,
- 6** In which ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations:  
Wherein ye exult, for a little while at present, if needed, put to grief by various trials,  
in which ye are glad, a little now, if it be necessary, being made to sorrow in manifold trials,
- 7** That the trial of your faith, being much more precious than of gold that perisheth, though tried with fire, might be found to praise, and honor, and glory, at the appearing of Jesus [Yashua] Christ:  
that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour in [the] revelation of Jesus [Yashua] Christ:  
that the proof of your faith -- much more precious than of gold that is perishing, and through fire being approved -- may be found to praise, and honour, and glory, in the revelation of Jesus [Yashua] Christ,

- 8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory:  
whom, having not seen, ye love; on whom [though] not now looking, but believing, ye exult with joy unspeakable and filled with [the] glory,  
whom, not having seen, ye love, in whom, now not seeing and believing, ye are glad with joy unspeakable and glorified,
- 9 Receiving the end of your faith, even the salvation of your souls.  
receiving the end of your faith, [the] salvation of [your] souls.  
receiving the end of your faith -- salvation of souls;
- 10 Concerning which salvation the prophets have inquired and searched diligently, who prophesied of the favor that should come to you:  
Concerning which salvation prophets, who have prophesied of the favor towards you, sought out and searched out;  
concerning which salvation seek out and search out did prophets who concerning the favor toward you did prophecy,
- 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.  
searching what, or what manner of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the glories after these.  
searching in regard to what or what manner of time the Spirit of Christ that was in them was manifesting, testifying beforehand the sufferings of Christ and the glory after these,
- 12 To whom it was revealed, that not to themselves, but to us they ministered the things which are now reported to you by them that have preached the glad-tidings to you, with the Holy Spirit sent down from heaven; which things the messengers desire to look into.  
To whom it was revealed, that not to themselves but to you they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by [the] Holy Spirit, sent from heaven, which messengers desire to look into.  
to whom it was revealed, that not to themselves, but to us they were ministering these, which now were told to you (through those who did proclaim glad-tidings to you,) in the Holy Spirit sent from heaven, to which things messengers do desire to bend looking.
- 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the favor that is to be brought to you at the revelation of Jesus [Yashua] Christ;  
Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect steadfastness in the favor [which will be] brought to you [the] revelation of Jesus [Yashua] Christ;  
Wherefore having girded up the loins of your mind, being sober, hope perfectly upon the favor that is being brought to you in the revelation of Jesus [Yashua] Christ,
- 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:  
as children of obedience, not conformed to [your] former lusts in your ignorance;  
as obedient children, not fashioning yourselves to the former desires in your ignorance,
- 15 But as he who hath called you is holy, so be ye holy in all manner of deportment.  
but as he who has called you is holy, be ye also holy in all [your] conversation;  
but according as He who did call you [is] holy, ye also, become holy in all behaviour,

- 16 Because it is written, Be ye holy; for I am holy.  
because it is written, Be ye holy, for \*I\* am holy.  
because it hath been written, `Become ye holy, because I am holy;`
- 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 here in fear  
And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear,  
and if on the Father ye do call, who without acceptance of persons is judging according to the work of each, in fear the time of your sojourn pass ye,
- 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain course of life received by tradition from your fathers;  
knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down from [your] fathers  
having known that, not with corruptible things -- silver or gold -- were ye redeemed from your foolish behaviour delivered by fathers,
- 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:  
but by precious blood, as of a lamb without blemish and without spot, [the blood] of Christ,  
but with precious blood, as of a lamb unblemished and unspotted -- Christ`s --
- 20 Who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you,  
foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end of times for your sakes,  
foreknown, indeed, before the foundation of the world, and manifested in the last times because of you,
- 21 Who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God.  
who by him do believe on God, who has raised him from among [the] dead and given him glory, that your faith and hope should be in God.  
who through him do believe in God, who did raise out of the dead, and glory to him did give, so that your faith and hope may be in God.
- 22 Seeing ye have purified your souls in obeying the truth through the Spirit to unfeigned love of the brethren, see that ye love one another with a pure heart fervently:  
Having purified your souls by obedience to the truth to unfeigned brotherly love, love one another out of a pure heart fervently;  
Your souls having purified in the obedience of the truth through the Spirit to brotherly love unfeigned, out of a pure heart one another love ye earnestly,
- 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.  
being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.  
being begotten again, not out of seed corruptible, but incorruptible, through a word of God -- living and remaining -- to the age;
- 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and its flower falleth away:  
Because all flesh [is] as grass, and all its glory as [the] flower of grass. The grass has withered and [its] flower has fallen;  
because all flesh [is] as grass, and all glory of man as flower of grass; wither did the grass, and the flower of it fell away,

- 25 But the word of the Lord endureth for ever. And this is the word which by the glad-tidings is preached to you.  
but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.  
and the saying of the Lord doth remain -- to the age; and this is the saying that was proclaimed glad-tidings to you.
- 1 Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,  
Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings,  
Having put aside, then, all evil, and all deceit, and hypocrisies, and envyings, and all evil speakings,
- 2 As new-born babes, desire the pure milk of the word, that ye may grow thereby:  
as newborn babes desire earnestly the pure mental milk of the word, that by it ye may grow up to salvation,  
as new-born babes the word's pure milk desire ye, that in it ye may grow,
- 3 If indeed ye have tasted that the Lord is gracious.  
if indeed ye have tasted that the Lord [is] good.  
if so be ye did taste that the Lord [is] gracious,
- 4 To whom coming as to a living stone, disallowed indeed by men, but chosen by God, and precious,  
To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious,  
to whom coming -- a living stone -- by men, indeed, having been disapproved of, but with God choice, precious,
- 5 Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus [Yashua] Christ.  
yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus [Yashua] Christ.  
and ye yourselves, as living stones, are built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus [Yashua] Christ.
- 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.  
Because it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him shall not be put to shame;  
Wherefore, also, it is contained in the Writing: `Lo, I lay in Zion a chief corner-stone, choice, precious, and he who is believing on him may not be put to shame;`
- 7 To you therefore who believe he is precious: but to them who are disobedient, the stone which the builders disallowed, the same is made the head of the corner,  
To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,  
to you, then, who are believing [is] the preciousness; and to the unbelieving, a stone that the builders disapproved of, this one did become for the head of a corner,

- 8 And a stone of stumbling, and a rock of offense, even to them who stumble at the word, being disobedient: to which also they were appointed.  
 and a stone of stumbling and rock of offence; [who] stumble at the word, being disobedient to which also they have been appointed.  
 and a stone of stumbling and a rock of offence -- who are stumbling at the word, being unbelieving, -- to which also they were set;
- 9 But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light:  
 But \*ye\* [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who ha called you out of darkness to his wonderful light;  
 and ye [are] a choice race, a royal priesthood, a holy nation, a people acquired, that the excellences ye may shew forth of Him who out of darkne did call you to His wondrous light;
- 10 Who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.  
 who once [were] not a people, but now God`s people; who were not enjoying mercy, but now have found mercy.  
 who [were] once not a people, and [are] now the people of God; who had not found kindness, and now have found kindness.
- 11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;  
 Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts, which war against the soul;  
 Beloved, I call upon [you], as strangers and sojourners, to keep from the fleshly desires, that war against the soul,
- 12 Having your manner of life honest among the nations: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation.  
 having your conversation honest among the Nations, that [as to that] in which they speak against you as evildoers, they may through [your] goo works, [themselves] witnessing [them], glorify God in [the] day of visitation.  
 having your behaviour among the nations right, that in that which they speak against you as evil-doers, of the good works having beheld, they m glorify God in a day of inspection.
- 13 Submit yourselves to every ordinance of man for the Lord's sake: whether to the king, as supreme;  
 Be in subjection [therefore] to every human institution for the Lord`s sake; whether to [the] king as supreme,  
 Be subject, then, to every human creation, because of the Lord, whether to a king, as the highest,
- 14 Or to governors, as to them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.  
 or to rulers as sent by him, for vengeance on evildoers, and praise to them that do well.  
 whether to governors, as to those sent through him, for punishment, indeed, of evil-doers, and a praise of those doing good;
- 15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:  
 Because so is the will of God, that by well-doing ye put to silence the ignorance of senseless men;  
 because, so is the will of God, doing good, to put to silence the ignorance of the foolish men;
- 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.  
 as free, and not as having liberty as a cloak of malice, but as God`s bondmen.  
 as free, and not having the freedom as the cloak of the evil, but as servants of God;

- 17** Honor all men. Love the brotherhood. Fear God. Honor the king.  
 Shew honour to all, love the brotherhood, fear God, honour the king.  
 to all give ye honour; the brotherhood love ye; God fear ye; the king honour ye.
- 18** Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.  
 Servants, [be] subject with all fear to your masters, not only to the good and gentle, but also to the ill-tempered.  
 The domestics! be subjecting yourselves in all fear to the masters, not only to the good and gentle, but also to the cross;
- 19** For this is thank-worthy, if a man for conscience towards God endureth grief, suffering wrongfully.  
 For this [is] acceptable, if one, for conscience sake towards God, endure griefs, suffering unjustly.  
 for this [is] gracious, if because of conscience toward God any one doth endure sorrows, suffering unrighteously;
- 20** For what glory is it, if, when ye are buffeted for your faults, ye bear it patiently? but if, when ye do well, and suffer for it, ye bear it patiently, this is acceptable with God.  
 For what glory [is it], if sinning and being buffeted ye shall bear [it]? but if, doing good and suffering, ye shall bear [it], this is acceptable with God.  
 for what renown [is it], if sinning and being buffeted, ye do endure [it]? but if, doing good and suffering [for it], ye do endure, this [is] gracious with God,
- 21** For even to this were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:  
 For to this have ye been called; for Christ also has suffered for you, leaving you a model that ye should follow in his steps:  
 for to this ye were called, because Christ also did suffer for you, leaving to you an example, that ye may follow his steps,
- 22** Who committed no sin, neither was guile found in his mouth:  
 who did no sin, neither was guile found in his mouth;  
 who did not commit sin, nor was deceit found in his mouth,
- 23** Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:  
 who, [when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into the hands of him who judges righteously;  
 who being reviled -- was not reviling again, suffering -- was not threatening, and was committing himself to Him who is judging righteously,
- 24** Who himself bore our sins in his own body on the tree, that we, being dead to sins, should live to righteousness; by whose stripes ye were healed.  
 who himself bore our sins in his body on the tree, in order that, being dead to sins, we may live to righteousness: by whose stripes ye have been healed.  
 who our sins himself did bear in his body, upon the tree, that to the sins having died, to the righteousness we may live; by whose stripes ye were healed,
- 25** For ye were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls.  
 For ye were going astray as sheep, but have now returned to the shepherd and overseer of your souls.  
 for ye were as sheep going astray, but ye turned back now to the shepherd and overseer of your souls.

- 1** Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the deportment of the wives;  
Likewise, wives, [be] subject to your own husbands, that, even if any are disobedient to the word, they may be gained without [the] word by the conversation of the wives,  
In like manner, the wives, be ye subject to your own husbands, that even if certain are disobedient to the word, through the conversation of the wives, without the word, they may be won,
- 2** While they behold your chaste manner of life coupled with fear.  
having witnessed your pure conversation [carried out] in fear;  
having beheld your pure behaviour in fear,
- 3** Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on apparel;  
whose adorning let it not be that outward one of tressing of hair, and wearing gold, or putting on apparel;  
whose adorning -- let it not be that which is outward, of plaiting of hair, and of putting around of things of gold, or of putting on of garments,
- 4** But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.  
but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God is of great price.  
but -- the hidden man of the heart, in the incorruptible thing of the meek and quiet spirit, which is, before God, of great price,
- 5** For after this manner in former times the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:  
For thus also the holy women who have hoped in God heretofore adorned themselves, being subject to their own husbands;  
for thus once also the holy women who did hope on God, were adorning themselves, being subject to their own husbands,
- 6** Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.  
as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing good, and not fearing with any kind of consternation.  
as Sarah was obedient to Abraham, calling him `sir,` of whom ye did become daughters, doing good, and not fearing any terror.
- 7** Likewise, ye husbands, dwell with them according to knowledge, giving honor to the wife, as to the weaker vessel, and as being heirs together of the favor of life; that your prayers be not hindered.  
[Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] favor of life, that your prayers be not hindered.  
The husbands, in like manner, dwelling with [them], according to knowledge, as to a weaker vessel -- to the wife -- imparting honour, as also being heirs together of the favor of life, that your prayers be not hindered.
- 8** Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous:  
Finally, [be] all of one mind, sympathising, full of brotherly love, tender hearted, humble minded;  
And finally, being all of one mind, having fellow-feeling, loving as brethren, compassionate, courteous,

- 9 Not rendering evil for evil, or railing for railing: but on the contrary, blessing; knowing that ye are called to this, that ye should inherit a blessing  
 not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because ye have been called to this, that ye should inherit blessing.  
 not giving back evil for evil, or railing for railing, and on the contrary, blessing, having known that to this ye were called, that a blessing ye may inherit;
- 10 For he that will love life, and see good days, let him restrain his tongue from evil, and his lips that they speak no guile:  
 For he that will love life and see good days, let him cause his tongue to cease from evil and his lips that they speak no guile.  
 for `he who is willing to love life, and to see good days, let him guard his tongue from evil, and his lips -- not to speak deceit;
- 11 Let him shun evil, and do good; let him seek peace, and pursue it.  
 And let him avoid evil, and do good; let him seek peace and pursue it;  
 let him turn aside from evil, and do good, let him seek peace and pursue it;
- 12 For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is against them that do evil.  
 because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do evil.  
 because the eyes of the Lord [are] upon the righteous, and His ears -- to their supplication, and the face of the Lord [is] upon those doing evil;`
- 13 And who is he that will harm you, if ye are followers of that which is good?  
 And who shall injure you if ye have become imitators of that which [is] good?  
 and who [is] he who will be doing you evil, if of Him who is good ye may become imitators?
- 14 But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;  
 But if also ye should suffer for righteousness` sake, blessed [are ye]; but be not afraid of their fear, neither be troubled;  
 but if ye also should suffer because of righteousness, happy [are ye]! and of their fear be not afraid, nor be troubled,
- 15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.  
 but sanctify [the] Lord the Christ in your hearts, and [be] always prepared to [give] an answer [to] every one that asks you to give an account of the hope that [is] in you, but with meekness and fear;  
 and the Lord God sanctify in your hearts. And [be] ready always for defence to every one who is asking of you an account concerning the hope that [is] in you, with meekness and fear;
- 16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good deportment in Christ.  
 having a good conscience, that [as to that] in which they speak against you as evildoers, they may be ashamed who calumniate your good conversation in Christ.  
 having a good conscience, that in that in which they speak against you as evil-doers, they may be ashamed who are traducing your good behavior in Christ;



- 17 For it is better, if the will of God is so, that ye suffer for well-doing, than for evil-doing.  
 For [it is] better, if the will of God should will it, to suffer [as] well-doers than [as] evildoers;  
 for [it is] better doing good, if the will of God will it, to suffer, than doing evil;
- 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 made alive by the Spirit:  
 for Christ indeed has once suffered for sins, [the] just for [the] unjust, that he might bring us to God; being put to death in flesh, but made alive in [the] Spirit,  
 because also Christ once for sin did suffer -- righteous for unrighteous -- that he might lead us to God, having been put to death indeed, in the flesh, and having been made alive in the spirit,
- 19 By which also he went and preached to the spirits in prison;  
 in which also going he preached to the spirits [which are] in prison,  
 in which also to the spirits in prison having gone he did preach,
- 20 Who formerly were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, in which few, that is, eight souls, were saved by water.  
 heretofore disobedient, when the long-suffering of God waited in [the] days of Noah while the ark was preparing, into which few, that is, eight souls, were saved through water:  
 who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah -- an ark being preparing -- in which few, that is, eight souls, were saved through water;
- 21 The like figure to which, even immersion, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus [Yashua] Christ:  
 which figure also now saves you, [even] immersion, not a putting away of [the] filth of flesh, but [the] demand as before God of a good conscience by [the] resurrection of Jesus [Yashua] Christ,  
 also to which an antitype doth now save us -- immersion, (not a putting away of the filth of flesh, but the question of a good conscience in regard God,) through the rising again of Jesus [Yashua] Christ,
- 22 Who is gone into heaven, and is on the right hand of God; messengers, and authorities, and powers being made subject to him.  
 who is at [the] right hand of God, gone into heaven, messengers and authorities and powers being subjected to him.  
 who is at the right hand of God, having gone on to heaven -- messengers, and authorities, and powers, having been subjected to him.
- 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;  
 Christ, then, having suffered for us in [the] flesh, do \*ye\* also arm yourselves with the same mind; for he that has suffered in [the] flesh has done with sin,  
 Christ, then, having suffered for us in the flesh, ye also with the same mind arm yourselves, because he who did suffer in the flesh hath done with sin,

- 2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.  
no longer to live the rest of [his] time in [the] flesh to men`s lusts, but to God`s will.  
no more in the desires of men, but in the will of God, to live the rest of the time in the flesh;
- 3 For the time past of our life may suffice us to have wrought the will of the nations, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries:  
For the time past [is] sufficient [for us] to have wrought the will of the Nations, walking in lasciviousness, lusts, wine-drinking, revels, drinkings and unhallowed idolatries.  
for sufficient to us [is] the past time of life the will of the nations to have wrought, having walked in lasciviousnesses, desires, excesses of wines, revelings, drinking-bouts, and unlawful idolatries,
- 4 In which they think it strange that ye run not with them to the same excess of riot, speaking evil of you:  
Wherein they think it strange that ye run not with [them] to the same sink of corruption, speaking injuriously [of you];  
in which they think it strange -- your not running with them to the same excess of dissoluteness, speaking evil,
- 5 Who shall give account to him that is ready to judge the living and the dead.  
who shall render account to him who is ready to judge [the] living and [the] dead.  
who shall give an account to Him who is ready to judge living and dead,
- 6 For, for this cause was the glad-tidings 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.  
For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [the] flesh, but live, as regards God, after [the] Spirit.  
for this also to dead men was glad-tidings proclaimed, that they may be judged, indeed, according to men in the flesh, and may live according to God in the spirit.
- 7 But the end of all things is at hand: be ye therefore sober, and watch to prayer.  
But the end of all things is drawn nigh: be sober therefore, and be watchful unto prayers;  
And of all things the end hath come nigh; be sober-minded, then, and watch unto the prayers,
- 8 And above all things have fervent charity among yourselves: for charity will cover a multitude of sins.  
but before all things having fervent love among yourselves, because love covers a multitude of sins;  
and, before all things, to one another having the earnest love, because the love shall cover a multitude of sins;
- 9 Use hospitality one to another without grudging.  
hospitable one to another, without murmuring;  
hospitable to one another, without murmuring;
- 10 As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold favor of God.  
each according as he has received a gift, ministering it to one another, as good stewards of [the] various favor of God.  
each, according as he received a gift, to one another ministering it, as good stewards of the manifold favor of God;

- 11** If any man speaketh let him speak as the oracles of God; if any man ministereth let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus [Yashua] Christ; to whom be praise and dominion for ever and ever. Amen.  
If any one speak -- as oracles of God; if any one minister -- as of strength which God supplies; that God in all things may be glorified through Jesus [Yashua] Christ, to whom is the glory and the might for the ages of ages. Amen.  
if any one doth speak -- `as oracles of God;` if any one doth minister -- `as of the ability which God doth supply;` that in all things God may be glorified through Jesus [Yashua] Christ, to whom is the glory and the power -- to the ages of the ages. Amen.
- 12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you:  
Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was happening to you;  
Beloved, think it not strange at the fiery suffering among you that is coming to try you, as if a strange thing were happening to you,
- 13** But rejoice, seeing ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.  
but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with exultation.  
but, according as ye have fellowship with the sufferings of the Christ, rejoice ye, that also in the revelation of his glory ye may rejoice -- exulting;
- 14** If ye are reproached for the name of Christ, happy are ye; 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.  
If ye are reproached in [the] name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God rests upon you: [on their part he is blasphemed, but on your part he is glorified.]  
if ye be reproached in the name of Christ -- happy [are ye], because the Spirit of glory and of God upon you doth rest; in regard, indeed, to them he is evil-spoken of, and in regard to you, he is glorified;
- 15** But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters.  
Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people`s matters;  
for let none of you suffer as a murderer, or thief, or evil-doer, or as an inspector into other men`s matters;
- 16** Yet if any man suffereth as a Christian, let him not be ashamed; but let him glorify God on this behalf.  
but if as a christian, let him not be ashamed, but glorify God in this name.  
and if as a Christian, let him not be ashamed; and let him glorify God in this respect;
- 17** For the time is come that judgment must begin at the house of God: and if it first beginneth at us, what will be the end of them that obey not the glad-tidings of God?  
For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey not the glad tidings of God?  
because it is the time of the beginning of the judgment from the house of God, and if first from us, what the end of those disobedient to the glad-tidings of God?
- 18** And if the righteous is scarcely saved, where will the ungodly and the sinner appear?  
And if the righteous is difficultly saved, where shall the impious and [the] sinner appear?  
And if the righteous man is scarcely saved, the ungodly and sinner -- where shall he appear?

- 19** Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as to a faithful Creator.  
Wherefore also let them who suffer according to the will of God commit their souls in well-doing to a faithful Creator.  
so that also those suffering according to the will of god, as to a stedfast Creator, let them commit their own souls in good doing.
- 1** The elders who 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:  
The elders which [are] among you I exhort, who [am their] fellow-elder and witness of the sufferings of the Christ, who also [am] partaker of the glory about to be revealed:  
Elders who [are] among you, I exhort, who [am] a fellow-elder, and a witness of the sufferings of the Christ, and of the glory about to be revealed a partaker,
- 2** Feed the flock of God which is among you, taking the oversight of it, not by constraint, but willingly; not for filthy lucre, but from a ready mind; shepherd the flock of God which [is] among you, exercising oversight, not by necessity, but willingly; not for base gain, but readily;  
feed the flock of God that [is] among you, overseeing not constrainedly, but willingly, neither for filthy lucre, but of a ready mind,
- 3** Neither as being lords over God's heritage, but being examples to the flock.  
not as lording it over your possessions, but being models for the flock.  
neither as exercising lordship over the heritages, but patterns becoming of the flock,
- 4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.  
And when the chief shepherd is manifested ye shall receive the unfading crown of glory.  
and at the manifestation of the chief Shepherd, ye shall receive the unfading crown of glory.
- 5** Likewise, ye younger, submit yourselves to the elder. Yes, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth favor to the humble.  
Likewise [ye] younger, be subject to [the] elder, and all of you bind on humility towards one another; for God sets himself against [the] proud, but to [the] humble gives favor.  
In like manner, ye younger, be subject to elders, and all to one another subjecting yourselves; with humble-mindedness clothe yourselves, because God the proud doth resist, but to the humble He doth give favor;
- 6** Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:  
Humble yourselves therefore under the mighty hand of God, that he may exalt you in [the due] time;  
be humbled, then, under the powerful hand of God, that you He may exalt in good time,
- 7** Casting all your care upon him; for he careth for you.  
having cast all your care upon him, for he cares about you.  
all your care having cast upon Him, because 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:  
Be vigilant, watch. Your adversary [the] devil as a roaring lion walks about seeking whom he may devour.  
Be sober, vigilant, because your opponent the devil, as a roaring lion, doth walk about, seeking whom he may swallow up,

- 9** Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.  
Whom resist, stedfast in faith, knowing that the selfsame sufferings are accomplished in your brotherhood which [is] in [the] world.  
whom resist, stedfast in the faith, having known the same sufferings to your brotherhood in the world to be accomplished.
- 10** But the God of all favor, who hath called us to his eternal glory by Christ Jesus [Yashua], after ye have suffered a while, make you perfect, establish, strengthen, settle you.  
But the God of all favor who has called you to his eternal glory in Christ Jesus [Yashua], when ye have suffered for a little while, himself shall make perfect, stablish, strengthen, ground:  
And the God of all favor, who did call you to His age-during glory in Christ Jesus [Yashua], having suffered a little, Himself make you perfect, establish, strengthen, settle [you];
- 11** To him be glory and dominion for ever and ever. Amen.  
to him [be] the glory and the might for the ages of the ages. Amen.  
to Him [is] the glory, and the power -- to the ages and the ages! Amen.
- 12** By Silvanus, a faithful brother to you, as I suppose, I have written briefly, exhorting, and testifying that this is the true favor of God in which ye stand.  
By Silvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is [the] true favor of God in which ye stand.  
Through Silvanus, to you the faithful brother, as I reckon, through few [words] I did write, exhorting and testifying this to be the true favor of God in which ye have stood.
- 13** The assembly that is at Babylon, elected together with you, saluteth you; and so doth Mark my son.  
She that is elected with [you] in Babylon salutes you, and Marcus my son.  
Salute you doth the [assembly] in Babylon jointly elected, and Markus my son.
- 14** Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus [Yashua]. Amen.  
Salute one another with a kiss of love. Peace be with you all who [are] in Christ.  
Salute ye one another in a kiss of love; peace to you all who [are] in Christ Jesus [Yashua]! Amen.