

{60} I Peter

King James 1769 Version

King James Paraphrase

Chapter 1

(1) Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
 (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.
 (3) Blessed *be* 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,
 (4) To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
 (5) Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
 (6) Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:
 (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:
 (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:
 (9) Receiving the end of your faith, *even* the salvation of *your* souls.

Chapter 1

(1) From Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
 (2) Chosen according to the foreknowledge^a of God the Father, through purification by the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace^b, be multiplied *to you*.
 (3) Blessed *is* 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,
 (4) For an incorruptible and undefiled inheritance, that does not fade away, reserved in heaven for you,
 (5) Who are kept by the power of God through faith for salvation ready to be revealed in the last^c time.
 (6) In which you greatly rejoice, though now for a season, if necessary, you are weighed down because of many temptations:
 (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^c:
 (8) Whom although you have not seen *Him*, you love; in Whom, though now you do not see *Him*, yet believing, you rejoice with joy unspeakable and^d full of glory:
 (9) Receiving the end of your faith, *even* the salvation of *your* souls.

1:2a - 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
 1:2b - grace and peace - grace always precedes peace
 1:7c - appearing of Jesus Christ - i.e. the Rapture - See I Cor. 1:8; Is. 26:20

{60} I Peter

King James Version	King James Paraphrase
<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>(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</i> silver and gold, 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>(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^d, 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>(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, Be holy; because I am holy^e.</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</i> silver and gold, from your worthless conversation <i>received</i> by tradition from your forefathers;</p> <p>(19) But with the precious blood of Christ, <i>as</i> of a Lamb without blemish and without spot:</p>

1:13d - 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 hinderance to running, so they had to pull them up and tie them with their waist strap to hold them up

1:16e Lev. 11:44; Lev. 19:2

{60} I Peter

King James Version

King James Paraphrase

(20) Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

(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.

(22) Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

(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:

(25) But the word of the Lord endureth for ever^f. And this is the word which by the gospel is preached unto you.

Chapter 2

(1) Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

(2) As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

(3) If so be ye have tasted that the Lord *is* gracious.

(4) To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

(20) Who truly was chosen before the foundation of the world, but was revealed in these last times for you,

(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.

(22) Since you have purified your souls in obeying the truth through the Spirit to unpretended love for the brothers, *see that you* fervently love one another with a pure heart:

(23) Being born again, not of corruptible seed, but of incorruptible, by the word of God, Who lives and stays with you forever.

(24) Because
all flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and its flower falls away:

(25) **But the word of the Lord endures forever^f.**

And this is the word which by the gospel is preached to you.

Session 3: Sept. 18, 2016 Building Our Faith

Chapter 2

(1) Therefore laying aside all evil intentions, and all evil deeds, and hypocrisies, and envies, and all evil talk,

(2) As newborn babes, desire the sincere milk of the word, that you may grow by it:

(3) ^fIf you have tasted that the Lord *is* gracious.

(4) To Whom coming, *as to* a living stone, rejected indeed of men, but chosen of God, *and* precious,

1:24-25f – Is. 40:6-7

{60} I Peter

King James Version

King James Paraphrase

(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.

(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.

(7) Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

(8) And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

(9) But ye *are* 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:

(10) Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

(11) Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; **Session 4: I Pet. 2:11-20 9/25**

(12) Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

(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.

(6) Therefore also it is written in the scripture, **Look, I lay in Zion a chief corner stone, chosen, precious: and he who believes on Him shall not be disappointed^a.**

(7) To you therefore who believe *He is* precious: but to those who are disobedient, **the stone which the builders rejected, the same has been made the head of the corner^b,**

(8) And a stone of stumbling, and a rock of offence, *even to those* who stumble at the word, being disobedient: where also they were appointed.

(9) But you *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth His praises Who has called you out of darkness into His marvelous light:

(10) You 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.

(11) Dearly beloved, I urge *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

(12) Having your conversation honest among the Gentiles {non-Jews}: that, whereas they speak against you as evildoers, they may because of *your* good works, which they shall witness, glorify God in the day of visitation.

2:6a - Is 28:16
2:7b - Ps. 118:22

{60} I Peter

King James Version

King James Paraphrase

(13) Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
(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.
(15) For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:
(16) As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.
(17) Honour all *men*. Love the brotherhood. Fear God. Honour the king.
(18) Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.
(19) For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
(20) For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.
(21) For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
(22) Who did no sin, neither was guile 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:

(13) Submit yourselves to every law of man for the Lord's sake: whether it is to the king, as supreme;
(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.
(15) Because this is the will of God, that with well doing you may put to silence the ignorance of foolish men:
(16) As free *people*, and not using *your* liberty as a disguise for evil, but as the servants of God.
(17) Honor all *men*. Love the brotherhood. Fear God Honor the king.
(18) Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the bad.
(19) Because this *is* worthy of thanks, if a man because of conscience towards God endures grief, suffering wrongfully.
(20) What glory *is it*, if, when you are abused because of your faults, you take it patiently? but if, when you do well, and suffer *for it*, and you bear it patiently, this *is* acceptable with God.
(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:
(22) Who committed no sin, neither was deceit found in His mouth:
(23) Who, when He was cursed at, did not curse back; when He suffered, He did not threaten back; but committed *Himself* to Him Who judges righteously:

{60} I Peter

King James Version

King James Paraphrase

(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.

(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^c.

(25) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

(25) Because you were as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.

Chapter 3

Chapter 3

(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 conversation of the wives;

(1) Likewise, you wives, *be* in subjection to your own husbands; that, if any *husbands* do not obey the word, they also may without the word be ^won *over* by the conversation of the wives;

(2) While they behold your chaste conversation *coupled* with fear.

(2) While they see your chaste conversation *coupled* with fear.

(3) Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

(3) Whose beauty is not that outward *beauty* of braiding the hair, and of wearing of gold, or of putting on of fancy clothing;

(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.

(4) But *let it be* the inner man of the heart, in that which is not corruptible, *even the ornament* of a humble and quiet spirit, which is in the sight of God of great price.

(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:

(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:

(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.

(6) Even as Sara obeyed Abraham, calling him lord: whose daughters you are, as long as you do well¹¹, and are not afraid with any amazement.

(7) Likewise, ye husbands, dwell with *them* 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.

(7) Likewise, you husbands, live with *them* 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.

2:24c – Is. 53:5

{60} I Peter

King James Version

King James Paraphrase

(8) Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be pitiful, be courteous*:

(8) Finally, *let all of you be* of one mind, having compassion towards one another, love as bre^thers, *be full of pity, be courteous*:

(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.

(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.

(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:

(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:

(11) Let him eschew evil, and do good; let him seek peace, and ensue it.

(11) Let him flee 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* unto their prayers: but the face of the Lord *is* against them that do evil. **Session 6: I Pet. 3:13-22 10/9**

(12) Because 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 those who do evil.

(13) And who *is* he that will harm you, if ye be followers of that which is good?

(13) And who *is* he who would harm you, if you are fol^lowers of that which is good?

(14) But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

(14) But and if you suffer for righteousness' sake, happy *are you*: and do not be afraid of their terror, neither 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:

(15) But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man who asks you for a reason for the hope that is in you with humility and fear:

(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.

(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.

(17) For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

(17) Because *it is* better, if it is the will of God, that you suffer for doing good, than for 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 quickened by the Spirit:

(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:

{60} I Peter

King James Version

King James Paraphrase

(19) By which also he went and preached unto the spirits in prison;
(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.
(21) The like figure whereunto *even* 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:
(22) Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Chapter 4

(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;
(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.
(3) For the time past of *our* 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:
(4) Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

(19) By Whom also He went and preached to the spiri^ts in prison;
(20) Who in times past were disobedient, when once the long suffering 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^a.
(21) In a like manner *even* 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,) by the resurrection of Jesus Christ:
(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.

Session 7: Oct. 16, 2016 I Pet. 4:1-11

Chapter 4

(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;
(2) That he should no longer live the rest of *his* time in the flesh to the lusts of men, but to the will of God.
(3) Because in the times past of *our* 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:
(4) In which they think it strange that you do not run with *them* to the same excess of riotous living, speaking evil of *you*:

3:20a - eight souls - Noah, his wife, and their three sons and their wives - Gen. 6:10; 6:18

{60} I Peter

King James Version

King James Paraphrase

(5) Who shall give account to him that is ready to judge the quick and the dead.
 (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.
 (7) But the end of all things is at hand: be ye therefore sober, and watch unto prayer.
 (8) And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.
 (9) Use hospitality one to another without grudging.
 (10) As every man hath received the gift, *even* so minister the same one to another, as good stewards of the manifold grace of God.
 (11) If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* 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. **Session 8: I Pet. 4:12-19 10/23**
 (12) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
 (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.
 (14) If ye be 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.

(5) Who shall *themselves* give account to Him Who is ready to judge the living and the dead.
 (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.
 (7) But the end of all things is at hand: therefore be sober, and attentive to prayer.
 (8) And above all things have fervent charity {love}^a among yourselves: because charity shall cover a multitude of sins.
 (9) Have hospitality towards one another without grudging.
 (10) As every man has received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.
 (11) If any man speaks, *let him speak* the words of God; if any man ministers, *let him do it* 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}.
 (12) Beloved, do not think it strange concerning the fiery trial which is to test you, as though some strange thing happened to you:
 (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.
 (14) If you are reproached for the Name of Christ, happy *are you*; 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.

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

{60} I Peter

King James Version

(15) But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

(16) Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

(17) For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

(18) And if the righteous scarcely be saved, where shall the ungodly and the sinner 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 unto a faithful Creator.

Chapter 5

(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 *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

(3) Neither as being lords over *God's* 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.

King James Paraphrase

(15) But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

(16) Yet if *any man suffers* as a Christian, let him not be ashamed; but let him glorify God because of this.

(17) Because the time *has come* that judgment must begin at the house of God: and if *it first begins* with us, what shall the end *be* of those who do not obey the gospel of God?

(18) And if the righteous are scarcely saved, where shall the ungodly and the sinner appear?

(19) Therefore let those who suffer according to the will of God commit the keeping of their souls *to Him* in well doing, as to a faithful Creator.

Session 9: I Pet. 5:1-11 Oct. 30

Chapter 5

(1) The elders 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 *God's* heritage, but being examples to the flock.

(4) And when the Chief Shepherd shall appear, you shall receive a crown^a of glory that does not fade away.

5:4a – crown – stephanous {στῆφανος} – victor's crown – not diadem {kingly crown}

{60} I Peter

King James Version

King James Paraphrase

(5) Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* 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:

(9) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

(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 *you*.

(11) To him *be* glory and dominion for ever and ever. Amen.

(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.

(13) The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

(14) Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

(5) Likewise, you who are younger, submit yourselves to the elders. Yes, all *of you* be subject one to another, and be clothed with humility: because

**God resists the proud, and gives
grace to the humble^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}^c; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour:

(9) Resist him firmly in the faith, knowing that the same afflictions are accomplished in your brothers who are in the world.

(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, estab^hlishes, strengthens, *and* settles *you*.

(11) To Him *be* glory and dominion {rule, kingship}^d forever and ever. Amen {let it be}.

(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.

(13) The *church that is* at Babylon, chosen together with *you*, salutes you; and *so does* Marcus my son.

(14) Greet one another with a kiss of charity {love}^e. Peace *be* with you all who are in Christ Jesus. Amen {Let it be}.

5:5b - Prov. 3:34; James 4:6

5:8c - vigilant - watchful, alert, paying attention to things that are happening

5:11d - dominion - kingdom, rulership, full authority over all things

5:14e - charity - love - agape {ἀγάπη} -see note on I Cor. 13:1

{61} II Peter

King James 1769 Version

King James Paraphrase

Chapter 1 Session 10: II Pet. 1:3-11 11/6

Chapter 1

(1) Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

(1) From Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained the same precious faith with us through the righteousness of God and our Savior Jesus Christ:

(2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

(2) Grace and peace^a be multiplied to you through the knowledge of God, and of Jesus our Lord,

(3) According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

(3) According to His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him Who has called us to glory and virtue:

(4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

(4) Through Whom is given to us exceedingly great and precious promises: that by these you might share in the divine nature, having escaped the corruption that is in the world through lust.

(5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

(5) And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

(6) And to knowledge temperance; and to temperance patience; and to patience godliness;

(6) And to knowledge temperance; and to temperance patience; and to patience godliness;

(7) And to godliness brotherly kindness; and to brotherly kindness charity.

(7) And to godliness brotherly kindness; and to brotherly kindness charity {love}^b.

(8) For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

(8) Because if these things are in you, and abound, they will cause *you to* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

(9) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

(9) But he who lacks these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

(10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

(10) Therefore, brothers, give diligence to make your calling and election sure: because if you do these things, you shall never fall:

1:2a – grace and peace – grace always precedes peace

1:7b – 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

{61} II Peter

King James Version

(11) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

(12) Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

(13) Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;

(14) Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

(15) Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

(16) For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

(17) For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(18) And this voice which came from heaven we heard, when we were with him in the holy mount.

(19) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

(20) Knowing this first, that no prophecy of the scripture is of any private interpretation.

King James Paraphrase

(11) So that an entrance shall be abundantly ministered to you into the everlasting kingdom of our Lord and Savior Jesus Christ.

Session 11: II Pet. 1:12-21 11/13

(12) Therefore I will not be negligent to always remind you of these things, though you know *them*, and are established in the present truth.

(13) Yes, I think it appropriate, as long as I am in this tabernacle {body}, to stir you up by reminding *you*;

(14) Knowing that shortly I must put off *this* my tabernacle {body}, even as our Lord Jesus Christ has shown me^c.

(15) Furthermore I will seek to have you always remember these things after my death.

(16) Because we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

(17) Because He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory saying, **This is My beloved Son, in Whom I am well pleased.**^d

(18) And this voice which came from heaven we heard, when we were with Him on the holy mount.

(19) We have also a more sure word of prophecy; to which you would do well to take heed, as to a light that shines in a dark place, until the day dawns, and the Day Star arises in your hearts:

(20) Knowing this first, that no prophecy of the scripture is of any private interpretation.

1:14c – Jn. 21:18-19

1:17d – Mat. 17:2-5; Mk. 9:2-7

{61} II Peter

King James Version

(21) For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Chapter 2

(1) But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

(2) And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

(3) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

(4) For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

(5) And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

(6) And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

(7) And delivered just Lot, vexed with the filthy conversation of the wicked:

King James Paraphrase

(21) Because the prophecy did not come in old times by the will of man: but holy men of God spoke *as they were* moved by the Holy Spirit.

Session 12: II Pet. 2:1-3; Jude 16-25

Chapter 2

(1) But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord Who bought them, and bring upon themselves swift destruction.

(2) And many shall follow their destructive ways; because of whom the way of truth shall be spoken of in an evil way.

(3) And because of their coveting they shall with deceitful words take advantage of you: their judgment does not linger for long, and their damnation does not sleep.

(4) Because if God did not spare the angels who sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved for judgment;

(5) And did not spare the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the *great* flood upon the world of the ungodly^a;

(6) And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an example to those who afterwards should live ungodly^b;

(7) And delivered just Lot, who was tormented with the filthy conversation of the wicked:

2:5a – Genesis chapter 6

2:6b – Genesis chapters 18 and 19

{61} II Peter

King James Version

King James Paraphrase

(8) (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

(8) (Because that righteous man living among them, in seeing and hearing, tormented *his* righteous soul from day to day with *their* unlawful deeds;)

(9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

(9) The Lord knows how to deliver the godly out of temptations, and to reserve the unjust for the day of judgment to be punished:

(10) But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

(10) But chiefly those who walk after the flesh in the lust of uncleanness, and despise government. They are presumptuous, self willed, they are not afraid to speak evil of governing officials.

(11) Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

(11) While angels, who are greater in power and might, do not bring cursing accusations against them before the Lord.

(12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

(12) But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they do not understand; and shall completely perish in their own corruption;

(13) And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

(13) And shall receive the reward of unrighteousness, *as* those who count it pleasure to riot in the day time. They are spots and blemishes, sporting themselves with their own deceptions while they feast with you;

(14) Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(14) Having eyes full of adultery, and cannot cease from sin; deceiving unstable souls: a heart they have exercised with coveting practices; cursed children:

(15) Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

(15) Who have forsaken the right way, and have gone astray, following the way of Balaam^c *the son* of Bosor, who loved the wages of unrighteousness;

2:15c - the way of Balaam - II Pet. 2:15; Jud. 1:11; Rev. 2:14

{61} II Peter

King James Version

(16) But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

(17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

(18) For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

(19) While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

(20) For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

(21) For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

(22) But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

King James Paraphrase

(16) But was rebuked because of his sin: the dumb donkey speaking with a man's voice forbade the madness of the prophet^d.

(17) These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.

(18) Because when they speak great swelling *words* of vanity, they through the lusts of the flesh, *through much* worldly desire, lead astray those who were clean and had escaped from those who live in error.

(19) While they promise them liberty, they themselves are the servants of corruption: because by whom a man is overcome, of the same he is brought into bondage.

(20) Because if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it, and overcome, the latter end is worse with them than *it was at* the beginning.

(21) Because it would have been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered to them.

(22) But it is happened to them according to the true proverb,

The dog returns to his own vomit again^e; and the sow that was washed to her wallowing in the mire.

2:16d - Num. 22

2:22e - Prov. 26:10

{61} II Peter

King James Version

King James Paraphrase

Chapter 3

Chapter 3

(1) This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

(1) This second letter, beloved, I now write to you; in *both letters* I am stirring up your pure minds to be reminded:

(2) That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

(2) That you may be reminded of the words which were spoken beforehand by the holy prophets, and of the commandment of us apostles of the Lord and Savior:

(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

(3) Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

(4) And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

(4) And saying, Where is the promise of His coming? Because since the forefathers fell asleep, all things continue as *they were* from the beginning of the creation.

(5) For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

(5) Because they are willfully ignorant of this, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

(6) Whereby the world that then was, being overflowed with water, perished:

(6) By which the world that then was, being overflowed with water, perished {in the flood}^a:

(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

(7) But the heavens and the earth, which are now, by the same word are kept in store, reserved for fire against the day of judgment and destruction of ungodly men.

(8) But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

(8) But, beloved, do not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day

(9) The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

(9) The Lord is not slack concerning His promise, as some men count slackness; but is patient towards us, not willing that any should perish, but that all should come to repentance^b.

3:6a - Gen. 6 - 8

3:9b - this verse gives us the reason why the Lord has not already come back! He is patient and is giving people of the world time to repent because it is not His will that any should perish. If anyone does go to hell (which is prepared for the devil and his angels [Mat. 25:41]) it is because they have chosen to reject God's Son.

{61} II Peter

King James Version

King James Paraphrase

(10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

(11) *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

(12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

(13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

(14) Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

(15) And account *that* the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

(16) As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

(17) Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

(18) But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

(10) But the day of the Lord^c will come as a thief in the night^d; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the wor^ls that are in it shall be burned up.

(11) *Since* all these things shall be dissolved, what manner *of persons* ought you to be in *all* holy conversation and godliness,

(12) Looking for and expecting the coming of the day of God^c, in which the heavens being on fire shall be dissolved, and the elements shall mel^t with fervent heat?

(13) Nevertheless we, according to His promise, look for a new heavens and a new earth^e, in which righteousness lives.

(14) Therefore, beloved, since you look forward to such things, be diligent that you may be found by Him in peace, without spot, and blameless.

(15) And count the patience of our Lord as salvation; even as our beloved brother Paul also according to the wisdom given to him has written to you;

(16) As also in all *his* letters, speaking in them of these things; in which are some things hard to understand, which those who are uneducated and unstable twist, as *they do* also the other scri^{pt}ures, to their own destruction.

(17) You therefore, beloved, since you know *these things* beforehand, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness.

(18) But grow in grace, and *in* the knowledge of our Lord and Savior Jesus Christ. To Him *be* glory both now and forever. Amen {Let it be}.

3:10,12 c - the day of the Lord, the day of God - Armageddon - See note on I Cor. 1:8

3:10d - Mat. 24:43

3:13e - new heavens and new earth - Is. 65:17; 66:22

{65} Jude

King James 1769 Version	King James Paraphrase
<p>Chapter 1</p> <p>(1) Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, <i>and</i> called:</p> <p>(2) Mercy unto you, and peace, and love, be multiplied.</p> <p>(3) Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort <i>you</i> that ye should earnestly contend for the faith which was once delivered unto the saints.</p> <p>(4) For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.</p> <p>(5) I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.</p> <p>(6) And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.</p> <p>(7) Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.</p> <p>(8) Likewise also these <i>filthy</i> dreamers defile the flesh, despise dominion, and speak evil of dignities.</p>	<p>Chapter 1</p> <p>(1) Jude, the servant of Jesus Christ, and brother of James^a, to those who are sanctified by God the Father, and preserved in Jesus Christ, and called:</p> <p>(2) Mercy, and peace, and love, be multiplied to you .</p> <p>(3) Beloved, when I gave all diligence to write to you of the common salvation, it was necessary for me to write to you, and exhort {encourage; warn} you that you should earnestly contend for the faith which was once delivered to the saints.</p> <p>(4) Because there are certain men who have snuck in without notice, who were beforehand of old ordained to this condemnation, ungodly men, turning the grace of our God into uncontrolled lust, and denying the only Lord God, and our Lord Jesus Christ.</p> <p>(5) I will therefore remind you, though you once knew these things, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.</p> <p>(6) And the angels who did not keep their first estate, but left their own habitation {home}, He has reserved in everlasting chains under darkness for the judgment of the great day.</p> <p>(7) Even as Sodom and Gomorrha^b, and the cities around them in like manner, guilty of fornication^c, and engaging in homosexuality, are set forth as an example, suffering the vengeance of eternal fire.</p> <p>(8) Likewise also these filthy dreamers defile the flesh, despise rulers, and speak evil of dignities.</p>
<p>1:1a – Jude – half-brother of Jesus – Gal. 1:19; Mat. 13:55; Mark 6:3; Acts 1:13; 15:13 1:7b- Gen. 19 1:7c - See Mat.5:32</p>	
<p style="text-align: center;">65.001 Jude Chapter 1 (Page 3559)</p>	

{65} Jude

King James Version	King James Paraphrase
<p>(9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.</p> <p>(10) But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.</p> <p>(11) Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.</p> <p>(12) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds <i>they are</i> without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;</p> <p>(13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.</p> <p>(14) And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,</p> <p>(15) To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard <i>speeches</i> which ungodly sinners have spoken against him.</p> <p>(16) These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling <i>words</i>, having men's persons in admiration because of advantage.</p> <p>(17) But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;</p>	<p>(9) Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, dared not bring against him a railing accusation, but said, The Lord rebuke you.</p> <p>(10) But these speak evil of those things which they do not know: but what they know naturally, as brute beasts, in those things they corrupt themselves.</p> <p>(11) Woe to them! because they have gone in the way of Cain, and ran greedily after the error of Balaam^d for reward, and perished in the rebellious talk of Korah^e.</p> <p>(12) These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: they are clouds without water, carried about by winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots;</p> <p>(13) Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.</p> <p>(14) And Enoch also, the seventh generation from Adam, prophesied of these, saying, Look, the Lord comes with ten thousands of His saints,</p> <p>(15) To execute judgment upon all, and to convince all who are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.</p> <p>(16) These are murmurers, complainers, walking after their own lusts; and their mouth speaks with arrogance, flattering men's persons to take advantage of them.</p> <p>(17) But, beloved, remember the words which were spoken beforehand by the apostles of our Lord Jesus Christ;</p>
<p>1:11d -Num. 22-24 1:11e - Num. 16:1-33</p>	
<p style="text-align: center;">65.002 Jude Chapter 1 (Page 3560)</p>	

{65} Jude

King James Version	King James Paraphrase
<p>(18) How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.</p> <p>(19) These be they who separate themselves, sensual, having not the Spirit.</p> <p>(20) But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,</p> <p>(21) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.</p> <p>(22) And of some have compassion, making a difference:</p> <p>(23) And others save with fear, pulling <i>them</i> out of the fire; hating even the garment spotted by the flesh.</p> <p>(24) Now unto him that is able to keep you from falling, and to present <i>you</i> faultless before the presence of his glory with exceeding joy,</p> <p>(25) To the only wise God our Saviour, <i>be</i> glory and majesty, dominion and power, both now and ever. Amen.</p>	<p>(18) How they told you there would be mockers in the last time, who would walk after their own ungodly lusts.</p> <p>(19) These are those who separate themselves apart, consumed with worldly passions, not having the Spirit.</p> <p>(20) But you, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,</p> <p>(21) Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ to eternal life.</p> <p>(22) And of some have compassion, making a difference:</p> <p>(23) And others save with fear, pulling them out of the fire; hating even the clothing spotted by the flesh.</p> <p>(24) Now to Him Who is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy,</p> <p>(25) To the only wise God our Savior, <i>be</i> glory and majesty, dominion {rule, kingship} and power, both now and ever. Amen {Let it be}.</p>

