

{60} I Peter

King James Version	King James Paraphrase
<p>(24) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.</p> <p>(25) For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.</p> <p><b>Chapter 3</b></p> <p>(1) Likewise, ye wives, <i>be</i> in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;</p> <p>(2) While they behold your chaste conversation <i>coupled</i> with fear.</p> <p>(3) Whose adorning let it not be that outward <i>adorning</i> of plaiting the hair, and of wearing of gold, or of putting on of apparel;</p> <p>(4) But <i>let it be</i> the hidden man of the heart, in that which is not corruptible, <i>even the ornament</i> of a meek and quiet spirit, which is in the sight of God of great price.</p> <p>(5) For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:</p> <p>(6) Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.</p> <p>(7) Likewise, ye husbands, dwell with <i>them</i> according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.</p>	<p>(24) Who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live to righteousness: by Whose stripes you were healed.<sup>c</sup></p> <p>(25) Because you were as sheep going astray; but are now returned to the Shepherd and Overseer of your souls.</p> <p><b>Chapter 3</b></p> <p>(1) Likewise, you wives, <i>be</i> in subjection to your own husbands; that, if any <i>husbands</i> do not obey the word, they also may without the word be won <i>over</i> by the conversation of the wives;</p> <p>(2) While they see your chaste conversation <i>coupled</i> with fear.</p> <p>(3) Whose beauty is not that outward <i>beauty</i> of braiding the hair, and of wearing of gold, or of putting on of fancy clothing;</p> <p>(4) But <i>let it be</i> the inner man of the heart, in that which is not corruptible, <i>even the ornament</i> of a humble and quiet spirit, which is in the sight of God of great price.</p> <p>(5) Because after this manner in the old times the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:</p> <p>(6) Even as Sara obeyed Abraham, calling him lord: whose daughters you are, as long as you do well, and are not afraid with any amazement.</p> <p>(7) Likewise, you husbands, live with <i>them</i> according to knowledge, giving honor to the wife, as to the weaker container, and as being heirs together of the grace of life; that your prayers not be hindered.</p>

2:24c – Is. 53:5

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

(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:

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

(13) And who *is* he that will harm you, if ye be followers 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;

(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:

(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.

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

(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:

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

(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) 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 flee from evil, and do good; let him seek peace, and pursue it.

(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 who would harm you, if you are followers of that which is good?

(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 who asks you for a reason for the hope that is in you with humility and fear:

(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) Because *it is* better, if it is the will of God, that you suffer for doing good, than for doing evil.

(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:

