

{60} I Peter

King James Version	King James Paraphrase
<p>(8) Finally, <i>be ye</i> all of one mind, having compassion one of another, love as brethren, <i>be pitiful, be</i> courteous:</p> <p>(9) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.</p> <p>(10) For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:</p> <p>(11) Let him eschew evil, and do good; let him seek peace, and ensue it.</p> <p>(12) For the eyes of the Lord <i>are</i> over the righteous, and his ears <i>are open</i> unto their prayers: but the face of the Lord <i>is</i> against them that do evil.</p> <p>(13) And who <i>is</i> he that will harm you, if ye be followers of that which is good?</p> <p>(14) But and if ye suffer for righteousness' sake, happy <i>are ye</i>: and be not afraid of their terror, neither be troubled;</p> <p>(15) But sanctify the Lord God in your hearts: and <i>be</i> ready always to <i>give</i> an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:</p> <p>(16) Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.</p> <p>(17) For <i>it is</i> better, if the will of God be so, that ye suffer for well doing, than for evil doing.</p> <p>(18) For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:</p>	<p>(8) Finally, <i>let all of you be</i> of one mind, having compassion towards one another, love as brothers, <i>be</i> full of pity, <i>be</i> courteous:</p> <p>(9) Not returning evil for evil, or cursing for cursing: but on the contrary blessing; knowing that you are called for this, that you should inherit a blessing.</p> <p>(10) Because he who would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no evil:</p> <p>(11) Let him flee from evil, and do good; let him seek peace, and pursue it.</p> <p>(12) Because the eyes of the Lord <i>are</i> over the righteous, and His ears <i>are open</i> to their prayers: but the face of the Lord <i>is</i> against those who do evil.</p> <p>(13) And who <i>is</i> he who would harm you, if you are followers of that which is good?</p> <p>(14) But and if you suffer for righteousness' sake, happy <i>are you</i>: and do not be afraid of their terror, neither be troubled;</p> <p>(15) But sanctify the Lord God in your hearts: and <i>be</i> ready always to <i>give</i> an answer to every man who asks you for a reason for the hope that is in you with humility and fear:</p> <p>(16) Having a good conscience; that, while they speak evil of you, as evildoers, those who falsely accuse may be ashamed because of your good conversation in Christ.</p> <p>(17) Because <i>it is</i> better, if it is the will of God, that you suffer for doing good, than for doing evil.</p> <p>(18) Because Christ also has once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit:</p>

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(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 spirits 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<sup>a</sup>.

(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.

**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