

RESEARCH EDITION

APOSTOLIC BOOKS

TEXT · WORD · MEANING

Full text from the Greek source

VOLUME VI

THE CATHOLIC EPISTLES

JAMES · 1-2 PETER · 1-3 JOHN · JUDE



BOOK 13 OF 17

English edition

Corpus compilation, structure and editing
Priest Sergey Koudy

The Thirteenth Disciple Project

RESEARCH EDITION

THE CATHOLIC EPISTLES

TEXT · WORD · MEANING

APOSTOLIC BOOKS · VOLUME VI

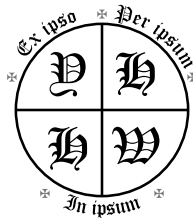
JAMES · 1-2 PETER · 1-3 JOHN · JUDE

Greek text · literal English layer · controlled translation · smooth English
translation · textual notes

Corpus compilation, structure and editing
Priest Sergey Kouly

THE THIRTEENTH DISCIPLE PROJECT
BOOK 13 OF 17

English edition
October 2026



Life for God Church

THE COMPLETE COLLECTION: 17 VOLUMES

This book is one of the seventeen volumes of The Thirteenth Disciple Project. Each volume can be read on its own; the complete collection is therefore listed here. The current volume is marked 'this volume'.

- 1. The Sayings of Jesus, Volume I: Matthew and Mark** — Jesus' sayings in their narrative order, with selected surrounding context, Greek text, word-order glosses, close English, fluent English and notes. The complete Gospels are presented separately in Volumes IV and V.
- 2. The Sayings of Jesus, Volume II: Luke and John** — The sayings collection from Luke and John, with selected surrounding context, Greek text, word-order glosses, close and fluent English, and translation notes. The complete Gospels appear in Volumes VI and VII.
- 3. The Sayings of Jesus, Volume III: The Gospel of Thomas** — The prologue and all 114 logia, with Coptic source text, word-order glosses, close and fluent English, Greek fragments, related canonical passages and textual notes.
- 4. The Gospel According to Matthew: Text · Word · Meaning** — The complete Gospel, chapters 1-28, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.
- 5. The Gospel According to Mark: Text · Word · Meaning** — The complete Gospel, chapters 1-16, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes. Notes identify the textual status of the ending and other disputed readings.
- 6. The Gospel According to Luke: Text · Word · Meaning** — The complete Gospel, chapters 1-24, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.
- 7. The Gospel According to John: Text · Word · Meaning** — The complete Gospel, chapters 1-21, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes, including the stated textual status of John 7:53-8:11.
- 8. The Acts of the Apostles: Text · Word · Meaning** — The complete book, chapters 1-28, with Greek text, word-order glosses, close and fluent English, and notes on readings, translation and context.

THE COLLECTION · CONTINUED

9. Letters of Paul, Part I: Romans and Corinthians — Romans, 1 Corinthians and 2 Corinthians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

10. Letters of Paul, Part II: Galatians to Thessalonians — Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians and 2 Thessalonians, with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

11. Letters of Paul, Part III: Timothy, Titus and Philemon — 1 Timothy, 2 Timothy, Titus and Philemon, with Greek text, word-order glosses, close and fluent English, and textual and translation notes.

12. To the Hebrews: Text · Word · Meaning — All thirteen chapters, with Greek text, word-order glosses, close and fluent English, and notes on translation, quotations and textual readings.

13. The Catholic Epistles: Text · Word · Meaning (this volume) — James, 1 and 2 Peter, 1, 2 and 3 John, and Jude: seven complete books with Greek text, word-order glosses, close English, fluent English, and textual and translation notes.

14. The Revelation to John: Text · Word · Meaning — All twenty-two chapters, with Greek text, word-order glosses, close and fluent English, and notes that distinguish speakers, reported speech and disputed readings.

15. Words of the Risen Christ outside the Four Gospels — A thematic collection from Acts, the letters and Revelation, with Greek text, word-order glosses, close English, fluent English, comparisons and attribution notes. Direct speech of Christ, visions and apostolic transmissions are distinguished, with explanations of who is speaking.

16. Text and Translation: Comparative Readings — 678 selected comparisons from the canonical books and Thomas, addressing textual readings, translation choices, context and the limits of parallels. This is a selected reference collection, not an exhaustive catalogue of variants.

17. The New Testament: Translated from the Greek Text — The continuous fluent English reading text of all twenty-seven canonical books, with verse numbers, section headings and necessary textual qualifications, without the interlinear or comparative apparatus.

Volumes I–XV present the source texts, translation layers and notes. Volume XVI brings together selected comparisons. Volume XVII offers the result as a continuous English reading text of the New Testament.

The Catholic Epistles

Seven books · 21 chapters

Volume XIII · James, 1-2 Peter, 1-3 John, and Jude · Greek source · Three English layers

The seven Catholic Epistles in full: James; 1 and 2 Peter; 1, 2, and 3 John; and Jude. Each retains its adopted Greek, three English layers, and textual and translation notes.

Greek, word-order interlinear, close English, fluent English, translation notes and comparative references.

Reading this collection

GREEK AND ORDERED GLOSSES

The adopted SBLGNT Greek is retained, including punctuation and apparatus signs. Each PDF token appears above its English gloss. The editable document follows each Greek verse with glosses in the same order. A gloss may contain several English words; it is a contextual aid, not an exhaustive lexical definition.

CLOSE ENGLISH

The close layer retains significant grammar, repeated terms and source distinctions while supplying necessary English syntax. Bracketed articles and grammatical labels in glosses are translation aids, not restored manuscript words. Difficult constructions are explained in section notes.

FLUENT ENGLISH

The reading layer uses contemporary American English. Interpretive choices and alternatives are recorded beside the relevant section. Short clauses may remain similar in both layers.

NOTES AND COMPARISONS

Section notes distinguish quoted scripture, links within the argument, and thematic comparisons. References do not imply identical wording.

TEXT AND SCOPE

No numbered position in this volume is treated as an absence notice. Exact Greek strings and punctuation follow the source text; no variant wording is silently imported.

USING THE CONTENTS

The contents link to 106 reading sections. PDF bookmarks also identify all 21 chapters. The editable document uses continuous page numbering.

Sources and editorial references

SBL Greek New Testament. Copyright 2010 by the Society of Biblical Literature and Logos Bible Software. CC BY 4.0. The adopted Greek, punctuation, and apparatus signs are preserved. All 432 numbered verses of Catholic Epistles are included. English translations, alignment, and notes are original editorial work.

These editorial references support source and lexical notes; their English translations are not adopted as the English translation base. Further passage-specific references remain in the section notes.

SBLGNT and license

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SBLGNT: James 1

<https://biblia.com/bible/sblgnt/james/1>

Loh and Hatton, UBS (1997), on James 1:5

https://tips.translation.bible/tip_term/translation-commentary-on-james-15/

Loh and Hatton, UBS (1997), on James 1:17

<https://tips.translation.bible/story/translation-commentary-on-james-117/>

Loh and Hatton, UBS (1997), on James 1:27

<https://tips.translation.bible/story/translation-commentary-on-james-127/>

SBLGNT: James 2

<https://biblia.com/bible/sblgnt/james/2>

Loh and Hatton, UBS (1997), on James 2:18

<https://tips.translation.bible/story/translation-commentary-on-james-218/>

Loh and Hatton, UBS (1997), on James 2:24

<https://tips.translation.bible/story/translation-commentary-on-james-224/>

SBLGNT: James 3

<https://biblia.com/bible/sblgnt/james/3>

Sources and editorial references

Loh and Hatton, UBS (1997), on James 3:6

<https://tips.translation.bible/story/translation-commentary-on-james-36/>

Loh and Hatton, UBS (1997), on James 3:18

<https://tips.translation.bible/story/translation-commentary-on-james-318/>

SBLGNT: James 4

<https://biblia.com/bible/sblgnt/james/4>

Loh and Hatton, UBS (1997), on James 4:5

<https://tips.translation.bible/story/translation-commentary-on-james-45/>

Loh and Hatton, UBS (1997), on James 4:14

<https://tips.translation.bible/story/translation-commentary-on-james-414/>

SBLGNT: James 5

<https://biblia.com/bible/sblgnt/james/5>

Loh and Hatton, UBS (1997), on James 5:2–3

https://tips.translation.bible/tip_term/translation-commentary-on-james-52-53/

Loh and Hatton, UBS (1997), on James 5:6

<https://tips.translation.bible/story/translation-commentary-on-james-56/>

Loh and Hatton, UBS (1997), on James 5:15

<https://tips.translation.bible/story/translation-commentary-on-james-515/>

Sources and editorial references

Loh and Hatton, UBS (1997), on James 5:20

<https://tips.translation.bible/story/translation-commentary-on-james-520/>

SBLGNT: 1 Peter 1

<https://biblia.com/bible/sblgnt/1-peter/1>

Arichea and Nida, UBS (1980), on 1 Peter 1:2

<https://tips.translation.bible/story/translation-commentary-on-1-peter-12/>

Arichea and Nida, UBS (1980), on 1 Peter 1:11

<https://tips.translation.bible/story/translation-commentary-on-1-peter-111/>

SBLGNT: 1 Peter 2

<https://biblia.com/bible/sblgnt/1-peter/2>

Arichea and Nida, UBS (1980), on 1 Peter 2:2

<https://tips.translation.bible/story/translation-commentary-on-1-peter-22/>

Arichea and Nida, UBS (1980), on 1 Peter 2:13-14

<https://tips.translation.bible/story/translation-commentary-on-1-peter-213-214/>

Arichea and Nida, UBS (1980), on 1 Peter 2:18

<https://tips.translation.bible/story/translation-commentary-on-1-peter-218/>

Arichea and Nida, UBS (1980), on 1 Peter 2:24

<https://tips.translation.bible/story/translation-commentary-on-1-peter-224/>

Sources and editorial references

SBLGNT: 1 Peter 3

<https://biblia.com/bible/sblgnt/1-peter/3>

Arichea and Nida, UBS (1980), on 1 Peter 3:19

<https://tips.translation.bible/story/translation-commentary-on-1-peter-319/>

Arichea and Nida, UBS (1980), on 1 Peter 3:21

<https://tips.translation.bible/story/translation-commentary-on-1-peter-321/>

SBLGNT: 1 Peter 4

<https://biblia.com/bible/sblgnt/1-peter/4>

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Arichea and Nida, UBS (1980), on 1 Peter 4:6

<https://tips.translation.bible/story/translation-commentary-on-1-peter-46/>

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<https://tips.translation.bible/story/translation-commentary-on-1-peter-513/>

Sources and editorial references

SBLGNT: 2 Peter 1

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<https://tips.translation.bible/story/translation-commentary-on-2-peter-119/>

Arichea and Nida, UBS (1980), on 2 Peter 1:20

<https://tips.translation.bible/story/translation-commentary-on-2-peter-120/>

SBLGNT: 2 Peter 2

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<https://tips.translation.bible/story/translation-commentary-on-2-peter-213/>

SBLGNT: 2 Peter 3

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Arichea and Nida, UBS (1980), on 2 Peter 3:10

<https://tips.translation.bible/story/translation-commentary-on-2-peter-310/>

Sources and editorial references

Arichea and Nida, UBS (1980), on 2 Peter 3:12

<https://tips.translation.bible/story/translation-commentary-on-2-peter-312/>

SBLGNT: 1 John 1

<https://biblia.com/bible/sblgnt/1-john/1>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 1:2

<https://tips.translation.bible/story/translation-commentary-on-1-john-12/>

SBLGNT: 1 John 2

<https://biblia.com/bible/sblgnt/1-john/2>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 2:2

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Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 2:19

<https://tips.translation.bible/story/translation-commentary-on-1-john-219/>

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Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 2:27

<https://tips.translation.bible/story/translation-commentary-on-1-john-227/>

SBLGNT: 1 John 3

<https://biblia.com/bible/sblgnt/1-john/3>

Sources and editorial references

Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 3:9

<https://tips.translation.bible/story/translation-commentary-on-1-john-39/>

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<https://tips.translation.bible/story/translation-commentary-on-1-john-320/>

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<https://tips.translation.bible/story/translation-commentary-on-1-john-417/>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 4:18

<https://tips.translation.bible/story/translation-commentary-on-1-john-418/>

SBLGNT: 1 John 5

<https://biblia.com/bible/sblgnt/1-john/5>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 5:6

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<https://tips.translation.bible/story/translation-commentary-on-1-john-516/>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 5:18

<https://tips.translation.bible/story/translation-commentary-on-1-john-518/>

Sources and editorial references

Haas, de Jonge, and Swellengrebel, UBS (1972), on 1 John 5:20

<https://tips.translation.bible/story/translation-commentary-on-1-john-520/>

SBLGNT: 2 John

<https://biblia.com/bible/sblgnt/2-john>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 2 John 1:1

<https://tips.translation.bible/story/translation-commentary-on-2-john-11/>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 2 John 1:10

<https://tips.translation.bible/story/translation-commentary-on-2-john-110/>

SBLGNT: 3 John

<https://biblia.com/bible/sblgnt/3-john>

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<https://tips.translation.bible/story/translation-commentary-on-3-john-17/>

Haas, de Jonge, and Swellengrebel, UBS (1972), on 3 John 1:9

<https://tips.translation.bible/story/translation-commentary-on-3-john-19/>

SBLGNT: Jude

<https://biblia.com/bible/sblgnt/jude>

Arichea and Hatton, UBS (1993), on Jude 1:5

<https://tips.translation.bible/story/translation-commentary-on-jude-15/>

Sources and editorial references

Arichea and Hatton, UBS (1993), on Jude 1:12-13

<https://tips.translation.bible/story/translation-commentary-on-jude-112-113/>

Arichea and Hatton, UBS (1993), on Jude 1:22-23

<https://tips.translation.bible/story/translation-commentary-on-jude-122-123/>

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XIII-JAS-001 / James 1:1-27

Endurance, wisdom, and doing the word

Greeting and endurance in trials

James 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰάκωβος	θεοῦ	καὶ	κυρίου	Ἰησοῦ	Χριστοῦ	δοῦλος	ταῖς	δώδεκα	φυλαῖς
James	of God	and	of the Lord	Jesus	Christ	a slave	to the	twelve	tribes
ταῖς	ἐν	τῇ	διασπορᾷ	χαίρειν.					
the ones	in	the	dispersion	greetings					

CLOSE ENGLISH

James, a slave of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: greetings.

FLUENT ENGLISH

From James, a servant of God and of the Lord Jesus Christ, to the twelve tribes scattered abroad: greetings.

James 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

Πᾶσαν	χαρὰν	ἡγήσασθε,	ἀδελφοί	μου,	ὅταν	πειρασμοῖς
all	joy	consider it	brothers and sisters	of me	whenever	trials
περιπέσητε	ποικίλοις,					
you encounter	various					

CLOSE ENGLISH

Consider it all joy, my brothers and sisters, whenever you encounter various trials,

FLUENT ENGLISH

My brothers and sisters, regard it as pure joy when you face trials of many kinds,

James 1:3**Greek: adopted SBLGNT text. Word-order interlinear.**

γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·
 knowing that the testing of you of the faith produces endurance

CLOSE ENGLISH

knowing that the testing of your faith produces endurance.

FLUENT ENGLISH

because you know that the testing of your faith develops endurance.

James 1:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ᾧτε τέλειοι καὶ
 the and endurance work complete let have so that you may be mature and
 ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
 whole in nothing lacking

CLOSE ENGLISH

And let endurance have its complete work, so that you may be mature and whole, lacking in nothing.

FLUENT ENGLISH

Let endurance finish its work, so that you may become mature and whole, with nothing lacking.

SECTION NOTES

1:1. James identifies himself as a slave of God and the Lord Jesus Christ. Servant in fluent English conveys this allegiance; the close layer retains the social term slave. The letter does not add an identification such as the brother of Jesus. The twelve tribes in the dispersion evokes scattered Israel; the precise composition of the audience is not settled by expanding the address.

1:2-4. Peirasmos can denote a trial or temptation; trials fits the testing that develops endurance here. Teleios describes reaching maturity or completion. The translation does not make lacking nothing a promise of material wealth.

XIII-JAS-001 / James 1:5-8

Wisdom and undivided trust

James 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ
 if and any of you lacks wisdom let ask from the giving God
 πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·
 to all generously and not reproaching and it will be given to him

CLOSE ENGLISH

And if any of you lacks wisdom, let that person ask God, who gives to all generously and without reproach, and it will be given.

FLUENT ENGLISH

If any of you needs wisdom, ask God, who gives generously to everyone without reproaching them, and it will be given to you.

James 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος
 let ask but in faith nothing doubting the one for doubting
 ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·
 resembles a wave of the sea wind-driven and tossed

CLOSE ENGLISH

But let that person ask in faith, doubting nothing, for the one who doubts resembles a wave of the sea driven and tossed by the wind.

FLUENT ENGLISH

But ask in faith, without wavering. Someone who wavers is like a wave on the sea, driven and tossed by the wind.

James 1:7**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ
 not for let suppose the person that that will receive anything from the
 κυρίου
 Lord

CLOSE ENGLISH

For that person must not suppose that anything will be received from the Lord-

FLUENT ENGLISH

Such a person should not expect to receive anything from the Lord-

James 1:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
 a person double-minded unstable in all the ways of him

CLOSE ENGLISH

a double-minded person, unstable in all their ways.

FLUENT ENGLISH

a person divided within, unsteady in everything they do.

SECTION NOTES

1:5. Lacks repeats the word from 1:4. Haplōs describes generous, unreserved giving; without reproach concerns how God gives. Wisdom here is practical discernment, not merely accumulated information. See UBS on 1:5.

1:6-8. Doubting or wavering stands opposite trust. Double-minded renders dipsychos, literally two-souled, and verse 8 continues the description of the person in verse 7. The passage concerns divided allegiance and instability; the translation does not insert a diagnosis or turn every honest question into the stated condition.

XIII-JAS-001 / James 1:9-12

Reversal of status and the crown of life

James 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,
 let boast and the brother the lowly in the exaltation of him

CLOSE ENGLISH

Let the lowly brother or sister boast in their exaltation,

FLUENT ENGLISH

Let believers of low standing take pride in being raised up,

James 1:10

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὥς ἄνθος χόρτου
 the but rich one in the humiliation of him because like a flower of grass

παρελεύσεται.

will pass away

CLOSE ENGLISH

but the rich in their humiliation, because like a flower of grass they will pass away.

FLUENT ENGLISH

and the rich in being brought low, because they will pass away like a wildflower.

James 1:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανεν τὸν χόρτον,
 rose for the sun with the scorching heat and dried up the grass

καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ
 and the flower of it fell and the beauty of the appearance of it

ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.
 perished so also the rich one in the pursuits of him will wither

CLOSE ENGLISH

For the sun rose with scorching heat and dried up the grass, and its flower fell and the beauty of its appearance perished. So too the rich will wither in their pursuits.

FLUENT ENGLISH

The sun rises with its scorching heat and dries the grass; its flower falls and its beauty is lost. In the same way, the rich will wither away in the midst of their pursuits.

James 1:12**Greek: adopted SBLGNT text. Word-order interlinear.**

Μακάριος	άνηρ	ὃς	ὑπομένει	πειρασμόν,	ὅτι	δόκιμος	γενόμενος
blessed	a person	who	endures	trial	because	approved	having become
λήμψεται	τὸν	στέφανον	τῆς	ζωῆς,	ὃν	ἐπηγγείλατο	τοῖς ἀγαπῶσιν
will receive	the	crown	of the	life	which	he promised	to the ones loving

αὐτόν.
him

CLOSE ENGLISH

Blessed is the person who endures trial, because, having proved genuine, that person will receive the crown of life that he promised to those who love him.

FLUENT ENGLISH

Blessed is the person who perseveres through trial. Once proved genuine, that person will receive the crown of life promised to those who love God.

SECTION NOTES

1:9-11. The lowly person is called a brother; the rich person is not expressly called one. The translation preserves this difference rather than resolving whether the rich are members of the community. The fading grass recalls Isaiah 40:6-8. The aorists present the familiar scene as a whole; fluent English uses a general present.

1:12. The adopted text has he promised without an expressed Lord. Close English retains the pronoun; fluent English identifies God from the context. Crown of life can mean life as the promised crown or reward. It is not recast as a royal title.

XIII-JAS-001 / James 1:13-18

Desire, death, and the Father's gifts

James 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

μηδείς πειραζόμενος λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς
 no one being tempted let say that from God I am tempted the for God
 ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.
 not susceptible to temptation is by evils tempts and he himself no one

CLOSE ENGLISH

Let no one being tempted say, "I am being tempted by God." For God cannot be tempted by evils, and he himself tempts no one.

FLUENT ENGLISH

No one who is tempted should say, "God is tempting me." God is not susceptible to evil, and he himself tempts no one.

James 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ
 each but is tempted by the own desire being dragged away and
 δελεαζόμενος·
 enticed

CLOSE ENGLISH

But each person is tempted by their own desire, being dragged away and enticed.

FLUENT ENGLISH

Each person is tempted when their own desire lures and drags them away.

James 1:15**Greek: adopted SBLGNT text. Word-order interlinear.**

εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία
 then the desire having conceived gives birth to sin the and sin
 ἀποτελεσθεῖσα ἀποκύει θάνατον.
 having reached maturity gives birth to death

CLOSE ENGLISH

Then desire, having conceived, gives birth to sin, and sin, having reached maturity, gives birth to death.

FLUENT ENGLISH

Then desire conceives and gives birth to sin; sin, when fully grown, gives birth to death.

James 1:16**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.
 not be deceived brothers and sisters of me beloved

CLOSE ENGLISH

Do not be deceived, my beloved brothers and sisters.

FLUENT ENGLISH

My dear brothers and sisters, do not be misled.

James 1:17**Greek: adopted SBLGNT text. Word-order interlinear.**

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον
 every giving good and every gift perfect from above is coming down
 ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔστι παραλλαγή ἢ
 from the Father of the lights with whom not there is variation or
 τροπῆς ἀποσκίασμα.
 of turning a shadow

CLOSE ENGLISH

Every good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of turning.

FLUENT ENGLISH

Every good act of giving and every perfect gift comes from above, from the Father of the heavenly lights. With him there is no variation or shifting shadow.

James 1:18**Greek: adopted SBLGNT text. Word-order interlinear.**

βουληθεῖς	ἀπεκύησεν	ἡμᾶς	λόγῳ	ἀληθείας,	εἰς	τὸ	εἶναι	ἡμᾶς
having willed	he gave birth to	us	by a word	of truth	for	the	being	us
ἀπαρχήν	τινα	τῶν	αὐτοῦ	κτισμάτων.				
firstfruits	a kind of	of the	his	creatures				

CLOSE ENGLISH

By his will he gave birth to us through the word of truth, so that we might be a kind of firstfruits of his creatures.

FLUENT ENGLISH

He chose to give us birth through the message of truth, so that we would be a kind of firstfruits of his creation.

SECTION NOTES

1:13-15. The same word family now concerns temptation toward evil. Apeirastos is rendered not susceptible to temptation by evil, while the next clause denies that God tempts anyone. Desire is personified as conceiving and bearing sin, and mature sin as bearing death.

1:17. The two gift expressions are retained. Father of lights points to God as creator of the heavenly lights. The shadow and turning phrase is difficult; shifting shadow conveys the image without choosing a particular eclipse or astronomical mechanism. See UBS on 1:17.

1:18. Gave birth echoes the birth language in 1:15, with God's life-giving action contrasting with desire and sin. Firstfruits preserves the offering and harvest image; a kind of reflects tina. No exact identity or size of a later harvest is supplied.

XIII-JAS-001 / James 1:19-21

Listening, anger, and the implanted word

James 1:19**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἦστε,	ἀδελφοί	μου	ἀγαπητοί.	ἔστω	δὲ	πᾶς	ἄνθρωπος	ταχὺς	εἰς
know	brothers and sisters	of me	beloved	let be	and	every	person	quick	for
τὸ	ἀκοῦσαι,	βραδὺς	εἰς	τὸ	λαλῆσαι,	βραδὺς	εἰς	ὀργήν,	
the	hearing	slow	for	the	speaking	slow	for	anger	

CLOSE ENGLISH

Know this, my beloved brothers and sisters. Let every person be quick to hear, slow to speak, slow to anger,

FLUENT ENGLISH

Take this to heart, my dear brothers and sisters: everyone should be quick to listen, slow to speak, and slow to become angry,

James 1:20**Greek: adopted SBLGNT text. Word-order interlinear.**

ὀργὴ	γὰρ	ἀνδρὸς	δικαιοσύνην	θεοῦ	οὐκ	ἐργάζεται.
anger	for	of a person	righteousness	of God	not	produces

CLOSE ENGLISH

for human anger does not produce the righteousness of God.

FLUENT ENGLISH

because human anger does not bring about the righteousness God desires.

James 1:21**Greek: adopted SBLGNT text. Word-order interlinear.**

διὸ	ἀποθέμενοι	πάντα	ρυπαρίαν	καὶ	περισσεῖαν	κακίας	ἐν	πραΰτητι
therefore	having put away	all	filthiness	and	abundance	of evil	in	gentleness
δέξασθε	τὸν	ἐμφυτον	λόγον	τὸν	δυνάμενον	σῶσαι	τὰς	ψυχὰς ὑμῶν.
receive	the	implanted	word	the one	able	to save	the	lives of you

CLOSE ENGLISH

Therefore, putting away all filthiness and abundance of evil, receive with gentleness the implanted word, which is able to save your lives.

FLUENT ENGLISH

So put away all moral filth and the evil that abounds, and humbly receive the message planted in you, which has the power to save you.

SECTION NOTES

1:19-20. The adopted text reads *iste, know, not hōste, therefore*; it is taken as an imperative, though you know is also grammatically possible. Verse 20 reads *ouk ergazetai*. Righteousness of God is understood here as the right conduct God desires, made explicit only in fluent English.

1:21. Implanted retains the plant image. Save your lives renders *psychai* without limiting the promise to an immaterial part of a person. Gentleness or humility is the manner in which the message is received.

XIII-JAS-001 / James 1:22-27

Doing the word and caring for those in distress

James 1:22**Greek: adopted SBLGNT text. Word-order interlinear.**

Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι
 become and doers of the word and not hearers only deceiving
 ἑαυτούς.
 yourselves

CLOSE ENGLISH

And become doers of the word, and not hearers only, deceiving yourselves.

FLUENT ENGLISH

Put the message into practice; do not merely listen to it and deceive yourselves.

James 1:23**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος
 because if anyone a hearer of the word is and not a doer this one
 ὅμοιος ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν
 resembles a person observing the face of the birth of him in
 ἐσόπτρῳ,
 a mirror

CLOSE ENGLISH

For if anyone is a hearer of the word and not a doer, that person resembles someone observing their natural face in a mirror,

FLUENT ENGLISH

Anyone who listens to the message without acting on it is like someone looking at their own face in a mirror:

James 1:24**Greek: adopted SBLGNT text. Word-order interlinear.**

κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποῖος ἦν.
 observed for himself and has gone away and immediately forgot what sort
 he was

CLOSE ENGLISH

for they observed themselves and went away and immediately forgot what they were like.

FLUENT ENGLISH

they look at themselves, walk away, and immediately forget what they look like.

James 1:25**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ
 the one but having looked intently into a law perfect the one of the freedom and
 παραμείνας, οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου,
 having remained not a hearer of forgetfulness having become but a doer of work
 οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.
 this one blessed in the doing of him will be

CLOSE ENGLISH

But the one who looks intently into the perfect law, the law of freedom, and remains with it, becoming not a forgetful hearer but a doer of work, will be blessed in their doing.

FLUENT ENGLISH

But whoever looks closely into the perfect law that brings freedom and stays with it, acting on it instead of listening and forgetting, will be blessed in what they do.

James 1:26**Greek: adopted SBLGNT text. Word-order interlinear.**

Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ
 if anyone thinks religious to be not bridling tongue of him but
 ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.
 deceiving heart of him of this one worthless the religion

CLOSE ENGLISH

If anyone thinks themselves religious without bridling their tongue but deceiving their heart, that person's religion is worthless.

FLUENT ENGLISH

If someone thinks they are religious yet fails to control their tongue, they deceive themselves, and their religion is worthless.

James 1:27**Greek: adopted SBLGNT text. Word-order interlinear.**

θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν,
 religion pure and undefiled before the God and Father this is
 ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
 to care for orphans and widows in the distress of them unstained
 ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
 oneself to keep from the world

CLOSE ENGLISH

Pure and undefiled religion before God and Father is this: to care for orphans and widows in their distress, and to keep oneself unstained by the world.

FLUENT ENGLISH

Religion that is pure and unspoiled in the sight of God the Father means caring for orphans and widows in their distress and keeping oneself untainted by the world.

SECTION NOTES

1:23-25. Face of birth is an idiom for one's natural face. The mirror comparison concerns failure to retain and act on what is seen. The perfect law is further described as the law of freedom; the translation does not replace law with a different theological category.

1:26-27. Religion concerns expressed religious practice. Bridling preserves the image of controlling speech. Visit in verse 27 includes active care for orphans and widows, not merely a social call; compare Deuteronomy 27:19 and Isaiah 1:17. The verse joins care for others and personal integrity. See UBS on 1:27.

XIII-JAS-002 / James 2:1-26

Impartiality, mercy, and faith that acts

Favoritism in the assembly

James 2:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀδελφοί	μου,	μὴ	ἐν	προσωπολημψίαις	ἔχετε	τὴν	πίστιν	τοῦ
brothers and sisters	of me	not	with	acts of favoritism	do you hold	the	faith	of the
κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ	τῆς	δόξης;			
Lord	of us	Jesus	Christ	of the	glory			

CLOSE ENGLISH

My brothers and sisters, do you hold faith in our Lord Jesus Christ of glory with acts of favoritism?

FLUENT ENGLISH

My brothers and sisters, can you combine faith in our glorious Lord Jesus Christ with favoritism?

James 2:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν	γὰρ	εἰσέλθῃ	εἰς	συναγωγὴν	ὑμῶν	ἄνθρωπος	χρυσοδοκτύλιος	ἐν	ἐσθῇτι
if	for	enters	into	assembly	of you	a man	gold-ringed	in	clothing
λαμπρᾷ,	εἰσέλθῃ	δὲ	καὶ	πτωχὸς	ἐν	ρυπαρᾷ	ἐσθῇτι,		
splendid	enters	and	also	a poor person	in	filthy	clothing		

CLOSE ENGLISH

For if a man wearing a gold ring and splendid clothing enters your assembly, and a poor person in filthy clothing also enters,

FLUENT ENGLISH

Suppose a man with a gold ring and fine clothes comes into your gathering, and a poor person in dirty clothes comes in too.

James 2:3**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐπιβλέψετε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν καὶ
 you pay attention and to the one wearing the clothing the splendid and
 εἶπτε· Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἶπτε· Σὺ στήθι
 you say you sit here comfortably and to the poor person you say you stand
 ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,
 or sit there under the footstool of me

CLOSE ENGLISH

and you pay attention to the one wearing the splendid clothing and say, "Sit here comfortably,"
 and say to the poor person, "Stand, or sit there under my footstool,"

FLUENT ENGLISH

If you give special attention to the finely dressed person and say, "Take this good seat,"
 but tell the poor person, "You can stand, or sit down there below my footstool,"

James 2:4**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν
 not have you made distinctions among yourselves and become judges with thoughts
 πονηρῶν;
 evil

CLOSE ENGLISH

have you not made distinctions among yourselves and become judges with evil thoughts?

FLUENT ENGLISH

have you not discriminated among yourselves and become judges whose reasoning is
 evil?

James 2:5**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ ὁ θεὸς ἐξελέξατο τοὺς
 listen brothers and sisters of me beloved not the God chose the
 πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς
 poor in the world rich in faith and heirs of the
 βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;
 kingdom which he promised to the ones loving him

CLOSE ENGLISH

Listen, my beloved brothers and sisters. Did not God choose the poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?

FLUENT ENGLISH

Listen, my dear brothers and sisters: has God not chosen those the world considers poor to be rich in faith and to inherit the kingdom he promised to those who love him?

James 2:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁμεῖς δὲ ἡτιμάσατε τὸν πτωχόν. οὐχ οἱ πλούσιοι καταδυναστεύουσιν
 you but dishonored the poor person not the rich oppress
 ὑμῶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;
 you and they themselves drag you into courts

CLOSE ENGLISH

But you have dishonored the poor person. Do not the rich oppress you, and do they not drag you into courts?

FLUENT ENGLISH

Yet you have humiliated the poor. Is it not the rich who oppress you and drag you into court?

James 2:7**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐκ	αὐτοὶ	βλασφημοῦσιν	τὸ	καλὸν	ὄνομα	τὸ	ἐπικληθὲν	ἐφ’
not	they themselves	blaspheme	the	good	name	the one	invoked	over

ὑμᾶς;
you

CLOSE ENGLISH

Do they not blaspheme the good name invoked over you?

FLUENT ENGLISH

Are they not the ones who slander the honored name that has been invoked over you?

SECTION NOTES

2:1. The adopted punctuation presents a question; the wording can also be read as a prohibition. Of glory is taken as describing the Lord Jesus Christ, hence glorious in fluent English. The question exposes the incompatibility of faith and favoritism.

2:2-4. Synagōgē means a gathering or assembly; no separate building type is supplied. The source order in verse 3 is stand, or sit there under my footstool. Distinguishing among yourselves can also suggest becoming divided within; it recalls wavering in 1:6.

2:5-7. Poor in the world can mean poor by the world’s reckoning. The good name invoked over the hearers signals their belonging; Christ’s name is implied by the context but is not inserted into the close text. The accusation concerns the rich oppressors in the argument, not an added claim about every wealthy individual.

XIII-JAS-002 / James 2:8-13

The royal law and mercy

James 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰ	μέντοι	νόμον	τελεῖτε	βασιλικὸν	κατὰ	τὴν	γραφὴν	Ἀγαπήσεις	τὸν
if	however	law	you fulfill	royal	according to	the	scripture	you shall love	the
πλησίον	σου	ὥς	σεαυτόν,	καλῶς	ποιεῖτε·				
neighbor	of you	as	yourself	well	you do				

CLOSE ENGLISH

If, however, you fulfill the royal law according to the scripture, “You shall love your neighbor as yourself,” you do well.

FLUENT ENGLISH

You do well if you carry out the royal law found in scripture: “Love your neighbor as yourself.”

James 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	προσωπολημπτεῖτε,	ἁμαρτίαν	ἐργάζεσθε,	ἐλεγχόμενοι	ὑπὸ	τοῦ
if	but	you show favoritism	sin	you commit	being convicted	by	the
νόμου	ὥς	παραβάται.					
law	as	transgressors					

CLOSE ENGLISH

But if you show favoritism, you commit sin, being convicted by the law as transgressors.

FLUENT ENGLISH

But when you show favoritism, you commit sin, and the law exposes you as lawbreakers.

James 2:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν
 whoever for whole the law keeps stumbles but in one thing has become
 πάντων ἔνοχος.
 of all guilty

CLOSE ENGLISH

For whoever keeps the whole law but stumbles in one thing has become guilty of all.

FLUENT ENGLISH

Whoever keeps the whole law but fails at one point becomes accountable for breaking it all.

James 2:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ γὰρ εἰπὼν· Μὴ μοιχεύσῃς εἶπεν καὶ· Μὴ φονεύσῃς· εἰ δὲ
 the one for having said not commit adultery said also not murder if but
 οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.
 not you commit adultery you murder but you have become a transgressor of law

CLOSE ENGLISH

For the one who said, “Do not commit adultery,” also said, “Do not murder.” But if you do not commit adultery yet do murder, you have become a transgressor of law.

FLUENT ENGLISH

The one who said, “Do not commit adultery,” also said, “Do not murder.” Even if you do not commit adultery, committing murder makes you a lawbreaker.

James 2:12**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὥς διὰ νόμου ἐλευθερίας μέλλοντες
 so speak and so act as through a law of freedom going

κρίνεσθαι.

to be judged

CLOSE ENGLISH

So speak and so act as those who are going to be judged through a law of freedom.

FLUENT ENGLISH

Speak and act as people who will be judged by the law that brings freedom.

James 2:13**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται
 the for judgment merciless to the one not having shown mercy triumphs over

ἔλεος κρίσεως.

mercy judgment

CLOSE ENGLISH

For judgment is merciless to the one who has not shown mercy; mercy triumphs over judgment.

FLUENT ENGLISH

Judgment will be without mercy for anyone who has shown no mercy. Mercy triumphs over judgment.

SECTION NOTES

2:8-11. The royal law quotes Leviticus 19:18; the commands in verse 11 recall Exodus 20:13-14 and Deuteronomy 5:17-18. The argument treats the law as a whole under one giver. It does not state that every offense has identical consequences.

2:12-13. Law of freedom repeats 1:25. Judgment and mercy retain their judicial force; the final saying personifies mercy as prevailing over judgment. Speech and action are both placed under this demand.

XIII-JAS-002 / James 2:14-17

A claim of faith and an unmet need

James 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

Τί	ὄφελος,	ἀδελφοί	μου,	ἐάν	πίστιν	λέγει	τις	ἔχειν	ἔργα
what	benefit	brothers and sisters	of me	if	faith	says	someone	to have	works
δὲ	μὴ	ἔχει;	μὴ	δύναται	ἢ	πίστις	σῶσαι	αὐτόν;	
but	not	has	surely not	can	the	faith	save	him	

CLOSE ENGLISH

What benefit is there, my brothers and sisters, if someone says they have faith but does not have works? Can that faith save them?

FLUENT ENGLISH

My brothers and sisters, what good is it to claim faith while doing nothing? Can that kind of faith save anyone?

James 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

ἐάν	ἀδελφὸς	ἢ	ἀδελφὴ	γυμνοὶ	ὑπάρχουσιν	καὶ	λειπόμενοι	τῆς	ἐφημέρου
if	a brother	or	a sister	naked	are	and	lacking	the	daily
τροφῆς,									
food									

CLOSE ENGLISH

If a brother or sister is without clothing and lacking daily food,

FLUENT ENGLISH

Suppose a brother or sister has inadequate clothing and no food for the day,

James 2:16**Greek: adopted SBLGNT text. Word-order interlinear.**

εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν· ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ
 says and someone to them from you go in peace be warmed and
 χορτάζεσθε, μὴ δώτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί
 be fed not you give but to them the necessities of the body what
 ὄφελος;
 benefit

CLOSE ENGLISH

and one of you says to them, "Go in peace; be warmed and fed," but you do not give them the body's necessities, what benefit is there?

FLUENT ENGLISH

and one of you says, "Go in peace; keep warm and eat well," yet does not give them what their bodies need. What good does that do?

James 2:17**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ' ἑαυτήν.
 so also the faith if not it has works dead is by itself

CLOSE ENGLISH

So also faith, if it does not have works, is dead by itself.

FLUENT ENGLISH

In the same way, faith on its own, without action, is dead.

SECTION NOTES

2:14. Someone says they have faith; the question concerns that claim when unaccompanied by works. The negative question expects no. That faith makes the contextual reference explicit, without adding a separate Greek adjective.

2:15-17. Naked can describe inadequate clothing, not necessarily total nudity. The warmth and food imperatives may be middle or passive in force; the translation preserves the empty well-wishing. The plural wording follows the general situation involving a brother or sister.

XIII-JAS-002 / James 2:18-20

Faith made visible in action

James 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις· καὶ ἐγὼ ἔργα ἔχω. δεῖξόν μοι τὴν
 but will say someone you faith have and I works have show me the
 πίστιν σου χωρὶς τῶν ἔργων, καὶ ἐγὼ σοὶ δείξω ἐκ τῶν ἔργων
 faith of you apart from the works and I to you will show from the works
 μου τὴν πίστιν.
 of me the faith

CLOSE ENGLISH

But someone will say, “You have faith, and I have works.” Show me your faith apart from works, and I will show you faith from my works.

FLUENT ENGLISH

Someone may say, “You have faith; I have deeds.” Show me your faith without deeds, and I will show you my faith through what I do.

James 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

σὺ πιστεύεις ὅτι εἷς ἐστιν ὁ θεός; καλῶς ποιεῖς· καὶ τὰ δαιμόνια
 you believe that one is the God well you do even the demons
 πιστεύουσιν καὶ φρίσσουσιν.
 believe and shudder

CLOSE ENGLISH

Do you believe that God is one? You do well; even the demons believe and shudder.

FLUENT ENGLISH

You believe that God is one? That is good-but even the demons believe that, and they shudder.

James 2:20**Greek: adopted SBLGNT text. Word-order interlinear.**

θέλεις	δὲ	γινῶναι,	ὦ	ἄνθρωπε	κενέ,	ὅτι	ἡ	πίστις	χωρὶς	τῶν
do you want	but	to know	O	person	empty	that	the	faith	apart from	the
ἔργων	ἀργή	ἐστίν;								
works	idle	is								

CLOSE ENGLISH

But do you want to know, you empty person, that faith apart from works is idle?

FLUENT ENGLISH

Do you need to be shown, you foolish person, that faith without action accomplishes nothing?

SECTION NOTES

2:18. The limits of the imagined speaker's words are disputed. This edition closes the quotation after I have works and reads Show me as the reply; the pronouns can represent the attempted separation of faith and deeds. Other punctuation makes the speaker an ally. The Greek words are unchanged. See UBS on 2:18.

2:19-20. God is one recalls the confession in Deuteronomy 6:4. Mere acknowledgment is shared even by demons. At 2:20 the adopted reading is *argē*, idle or ineffective, rather than the variant *dead*. Its sound also links it with *erga*, works.

XIII-JAS-002 / James 2:21-26

Abraham, Rahab, and living faith

James 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀβραάμ	ὁ	πατήρ	ἡμῶν	οὐκ	ἐξ	ἔργων	ἐδικαιώθη,	ἀνευέγκας	Ἰσαὰκ
Abraham	the	father	of us	not	from	works	was justified	having offered up	Isaac
τὸν	υἱὸν	αὐτοῦ	ἐπὶ	τὸ	θυσιαστήριον;				
the	son	of him	on	the	altar				

CLOSE ENGLISH

Was not Abraham our father justified by works when he offered Isaac his son on the altar?

FLUENT ENGLISH

Was our ancestor Abraham not declared righteous through his actions when he offered his son Isaac on the altar?

James 2:22

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπεις	ὅτι	ἡ	πίστις	συνήργει	τοῖς	ἔργοις	αὐτοῦ	καὶ	ἐκ
you see	that	the	faith	was working together with	the	works	of him	and	from
τῶν	ἔργων	ἡ	πίστις	ἐτελειώθη,					
the	works	the	faith	was brought to completion					

CLOSE ENGLISH

You see that faith was working together with his works, and through the works faith was brought to completion,

FLUENT ENGLISH

You see that his faith worked together with his actions, and through those actions his faith reached its full expression.

James 2:23**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Ἐπίστευσεν δὲ Ἀβραάμ τῷ
 and was fulfilled the scripture the one saying believed and Abraham the
 θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη.
 God and it was counted to him as righteousness and a friend of God he was called

CLOSE ENGLISH

and the scripture was fulfilled that says, “Abraham believed God, and it was counted to him as righteousness,” and he was called a friend of God.

FLUENT ENGLISH

Thus the scripture was fulfilled: “Abraham trusted God, and it was counted to him as righteousness.” He was called God’s friend.

James 2:24**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁρᾶτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως
 you see that from works is justified a person and not from faith
 μόνον.
 only

CLOSE ENGLISH

You see that a person is justified by works and not by faith alone.

FLUENT ENGLISH

You see that a person is declared righteous through actions and not through faith alone.

James 2:25**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη,
 likewise and also Rahab the prostitute not from works was justified
 ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα;
 having welcomed the messengers and by another way having sent out

CLOSE ENGLISH

And likewise was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another way?

FLUENT ENGLISH

Likewise, was Rahab the prostitute not also declared righteous through her actions when she welcomed the messengers and sent them away by a different route?

James 2:26**Greek: adopted SBLGNT text. Word-order interlinear.**

ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ ἡ
 just as for the body apart from spirit dead is so also the
 πίστις χωρὶς ἔργων νεκρά ἐστιν.
 faith apart from works dead is

CLOSE ENGLISH

For just as the body apart from spirit is dead, so also faith apart from works is dead.

FLUENT ENGLISH

Just as a body without the breath of life is dead, so faith without action is dead.

SECTION NOTES

2:21-24. The offering of Isaac recalls Genesis 22, followed by the quotation of Genesis 15:6. Justified is rendered declared righteous in fluent English; the repeated verb is retained consistently. The translation neither replaces it with merely appeared righteous nor adds a doctrinal reconciliation with Paul. See UBS on 2:24.

2:22-23. Faith works together with deeds and reaches completion through them. Friend of God also recalls Isaiah 41:8 and 2 Chronicles 20:7. These links are not treated as one continuous quotation.

2:25-26. Rahab's welcome and alternate route recall Joshua 2. Angeloi means messengers here, not heavenly angels. Pneuma can mean spirit or breath; breath of life in fluent English conveys the animating presence in the body comparison.

XIII-JAS-003 / James 3:1-18

The power of speech and the wisdom of peace

Teachers, speech, and small instruments

James 3:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον
 not many teachers become brothers and sisters of me knowing that greater
 κρίμα ληψόμεθα·
 judgment we will receive

CLOSE ENGLISH

Not many of you should become teachers, my brothers and sisters, knowing that we will receive a greater judgment.

FLUENT ENGLISH

My brothers and sisters, not many of you should become teachers, because you know that we who teach will be judged more strictly.

James 3:2**Greek: adopted SBLGNT text. Word-order interlinear.**

πολλὰ γὰρ πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος
 many things for we stumble in all if anyone in speech not stumbles this one
 τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.
 mature a person able to bridle also whole the body

CLOSE ENGLISH

For we all stumble in many things. If anyone does not stumble in speech, that person is mature, able also to bridle the whole body.

FLUENT ENGLISH

We all fail in many ways. Anyone who does not fail in speech is mature enough to keep their whole body under control.

James 3:3**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ	δὲ	τῶν	ἵππων	τοὺς	χαλινούς	εἰς	τὰ	στόματα	βάλλομεν	εἰς	τὸ
if	and	of the	horses	the	bits	into	the	mouths	we put	for	the
πειθεσθαι	αὐτοὺς	ἡμῖν,	καὶ	ὅλον	τὸ	σῶμα	αὐτῶν	μετάγομεν.			
obeying	them	us	also	whole	the	body	of them	we guide			

CLOSE ENGLISH

Now if we put bits into horses' mouths so that they obey us, we also guide their whole body.

FLUENT ENGLISH

When we put bits into horses' mouths to make them obey us, we can direct their whole bodies.

James 3:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ἰδοὺ	καὶ	τὰ	πλοῖα,	τηλικάῳτα	ὄντα	καὶ	ὑπὸ	ἀνέμων	σκληρῶν
look	also	the	ships	so large	being	and	by	winds	harsh
ἐλαυνόμενα,	μετάγεται	ὑπὸ	ἐλαχίστου	πηδαλίου	ὅπου	ἡ	ὁρμὴ	τοῦ	
driven	are guided	by	a very small	rudder	where	the	impulse	of the one	
εὐθύνοντος	βούλεται·								
steering	wishes								

CLOSE ENGLISH

Look also at ships: though so large and driven by harsh winds, they are guided by a very small rudder wherever the pilot's inclination wishes.

FLUENT ENGLISH

Consider ships too: large as they are, and driven by strong winds, a very small rudder directs them wherever the pilot intends.

James 3:5**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως	καὶ	ἡ	γλῶσσα	μικρὸν	μέλος	ἐστὶν	καὶ	μεγάλα	αὐχεῖ.	Ἴδοὺ
so	also	the	tongue	small	a member	is	and	great things	boasts of	look
ἡλίκον	πῦρ	ἡλίκη	ὑλὴν	ἀνάπτει·						
how small	a fire	how great	a forest	sets ablaze						

CLOSE ENGLISH

So also the tongue is a small member and boasts of great things. Look how small a fire sets so great a forest ablaze!

FLUENT ENGLISH

The tongue too is a small part of the body, yet it makes great boasts. See how a tiny fire can set a vast forest ablaze!

SECTION NOTES

3:1-2. We will receive includes the speaker among teachers. Greater judgment is a stricter assessment, not an added statement that all teachers are condemned. Mature repeats the completion vocabulary of 1:4. Bridling speech recalls 1:26.

3:3-5. The adopted opening of verse 3 is if, not the variant look. The horse and ship comparisons show the influence of small controlling parts. In the fire comparison, the same size word is used twice; context yields a small fire and a great forest. Hylē can also mean a mass of wood or brush.

XIII-JAS-003 / James 3:6-8

The tongue as a destructive fire

James 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα
 and the tongue a fire the world of the unrighteousness the tongue
 καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα
 is set among the members of us the one staining whole the body
 καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς
 and setting on fire the wheel of the life and being set on fire by the
 γεέννης.
 Gehenna

CLOSE ENGLISH

And the tongue is a fire. The tongue is set among our members as the world of unrighteousness, staining the whole body and setting the wheel of life on fire, and itself being set on fire by Gehenna.

FLUENT ENGLISH

The tongue is a fire. Among our body's parts it stands as a world of evil, defiling the whole body. It sets the entire course of life ablaze and is itself set alight by Gehenna.

James 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν ἑρπετῶν τε καὶ
 every for kind of beasts both and of birds of creeping creatures both and
 ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·
 of sea creatures is tamed and has been tamed by the nature the human

CLOSE ENGLISH

For every kind of beast and bird, of creeping creature and sea creature, is being tamed and has been tamed by human nature.

FLUENT ENGLISH

Every kind of wild animal, bird, crawling creature, and sea creature is being tamed and has been tamed by humankind.

James 3:8**Greek: adopted SBLGNT text. Word-order interlinear.**

τὴν	δὲ	γλῶσσαν	οὐδεὶς	δαμάσαι	δύναται	ἀνθρώπων·	ἀκατάστατον
the	but	tongue	no one	to tame	can	of humans	a restless
κακόν,	μεστὴ	ἰοῦ	θανατηφόρου.				
evil	full	of poison	deadly				

CLOSE ENGLISH

But no human being can tame the tongue: a restless evil, full of deadly poison.

FLUENT ENGLISH

Yet no human being can tame the tongue. It is a restless evil, full of deadly poison.

SECTION NOTES

3:6. The syntax permits more than one punctuation. Here the tongue is a fire stands first, and world of unrighteousness describes the tongue's place among the body's members. Wheel of life renders the compact image of *trochos tēs geneseōs*; the fluent layer gives the entire course of life. It does not assert a doctrine of reincarnation. See UBS on 3:6.

3:6-8. Gehenna is retained as the source of the destructive fire image; compare Matthew 5:22 and Mark 9:43. The comparison moves from fire to taming and then poison. The adopted word in 3:8 is restless, not the variant untamable. The sweeping animal categories express human mastery in the comparison, rather than a zoological inventory of domesticated species.

XIII-JAS-003 / James 3:9-12

Blessing, cursing, and incompatible fruit

James 3:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ
 with it we bless the Lord and Father and with it
 καταρώμεθα τοὺς ἄνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας·
 we curse the humans the ones according to likeness of God having come to be

CLOSE ENGLISH

With it we bless the Lord and Father, and with it we curse human beings made according to God's likeness.

FLUENT ENGLISH

With the tongue we bless our Lord and Father, yet with it we curse people made in God's likeness.

James 3:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρή,
 from the same mouth comes out blessing and cursing not it ought
 ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.
 brothers and sisters of me these things so to happen

CLOSE ENGLISH

From the same mouth come blessing and cursing. My brothers and sisters, these things ought not to happen this way.

FLUENT ENGLISH

Blessing and cursing come out of the same mouth. My brothers and sisters, this should not be so.

James 3:11**Greek: adopted SBLGNT text. Word-order interlinear.**

μήτι ἡ πηγή ἐκ τῆς αὐτῆς ὁπῆς βρύει τὸ γλυκὺ καὶ τὸ
 surely not the spring from the same opening pours out the sweet and the
 πικρὸν;
 bitter

CLOSE ENGLISH

Does a spring pour out both sweet and bitter water from the same opening?

FLUENT ENGLISH

Can a spring pour both fresh and bitter water from the same opening?

James 3:12**Greek: adopted SBLGNT text. Word-order interlinear.**

μή δύναται, ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι ἢ ἄμπελος
 surely not can brothers and sisters of me a fig tree olives produce or a vine
 σῦκα; οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ.
 figs neither salty water sweet produce water

CLOSE ENGLISH

Can a fig tree produce olives, my brothers and sisters, or a vine figs? Neither can salty water produce sweet water.

FLUENT ENGLISH

My brothers and sisters, can a fig tree bear olives, or a grapevine figs? Neither can a saltwater source produce fresh water.

SECTION NOTES

3:9-10. The adopted text reads Lord and Father, not God and Father. God's likeness recalls Genesis 1:26-27. The same people who bless God curse human beings; the contradiction is the point of the appeal.

3:11-12. Sweet water means fresh or drinkable water in the spring comparison. Verse 12 has the shorter adopted ending, neither can salty water produce sweet water; an expanded statement about no spring is not inserted. Source in fluent English makes the water-producing image intelligible.

XIII-JAS-003 / James 3:13-18

Wisdom from above and the fruit of peace

James 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

Τίς	σοφὸς	καὶ	ἐπιστήμων	ἐν	ὑμῖν;	δειξάτω	ἐκ	τῆς	καλῆς
who	wise	and	understanding	among	you	let show	from	the	good
ἀναστροφῆς	τὰ	ἔργα	αὐτοῦ	ἐν	πραΰτητι	σοφίας.			
conduct	the	works	of him	in	gentleness	of wisdom			

CLOSE ENGLISH

Who is wise and understanding among you? Let that person show their works by good conduct in the gentleness of wisdom.

FLUENT ENGLISH

Who among you is wise and discerning? Let them show it by a good life, with actions shaped by wisdom's gentleness.

James 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	δὲ	ζῆλον	πικρὸν	ἔχετε	καὶ	ἐριθείαν	ἐν	τῇ	καρδίᾳ	ὑμῶν,	μὴ
if	but	jealousy	bitter	you have	and	selfish ambition	in	the	heart	of you	not
κατακαυχᾶσθε	καὶ	ψεύδεσθε	κατὰ	τῆς	ἀληθείας.						
boast	and	lie	against	the	truth						

CLOSE ENGLISH

But if you have bitter jealousy and selfish ambition in your heart, do not boast and lie against the truth.

FLUENT ENGLISH

If your hearts harbor bitter envy and selfish ambition, do not boast about it and deny the truth.

James 3:15**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐκ ἔστιν αὕτη ἡ σοφία ἃνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχική,
 not is this the wisdom from above coming down but earthly unspiritual
 δαιμονιώδης·
 demonic

CLOSE ENGLISH

This is not the wisdom coming down from above, but earthly, unspiritual, demonic.

FLUENT ENGLISH

Such wisdom does not come down from above. It is earthly, unspiritual, and demonic.

James 3:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅπου γὰρ ζήλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον
 where for jealousy and selfish ambition there disorder and every evil
 πράγμα.
 practice

CLOSE ENGLISH

For where there are jealousy and selfish ambition, there are disorder and every evil practice.

FLUENT ENGLISH

Where envy and selfish ambition prevail, there is disorder and every kind of evil conduct.

James 3:17**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνική,
 the but from above wisdom first indeed pure is then peaceable
 ἐπικλής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος,
 gentle open to persuasion full of mercy and fruits good impartial
 ἀνυπόκριτος·
 sincere

CLOSE ENGLISH

But the wisdom from above is first pure, then peaceable, gentle, open to persuasion, full of mercy and good fruits, impartial, sincere.

FLUENT ENGLISH

Wisdom from above is pure first of all, and also peaceable, considerate, willing to listen, full of mercy and good fruit, impartial and sincere.

James 3:18**Greek: adopted SBLGNT text. Word-order interlinear.**

καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.
 fruit and of righteousness in peace is sown for the ones making peace

CLOSE ENGLISH

And a fruit of righteousness is sown in peace for those who make peace.

FLUENT ENGLISH

For those who make peace, a harvest of righteousness is sown in peace.

SECTION NOTES

3:13-16. Wisdom is displayed in conduct and gentleness. Psychikē describes the unspiritual or merely natural character of the rival wisdom; it is not a modern psychological label. Demonic is retained without reducing it to an ordinary insult.

3:17. Open to persuasion describes willingness to listen. Adiakritos may mean impartial or unwavering; impartial is chosen in the context of rivalry and the earlier condemnation of favoritism. Sincere renders the absence of hypocrisy. Good fruits keeps the harvest image that continues in verse 18.

3:18. The dative can mean for those who make peace or by those who make peace; this edition chooses for and notes the alternative. The compressed image speaks of fruit being sown, with the coming harvest in view. Righteousness may emphasize just conduct. See UBS on 3:18.

XIII-JAS-004 / James 4:1-17

Conflicting desires, humility, and uncertain tomorrow

Conflict, desire, and misguided asking

James 4:1

Greek: adopted SBLGNT text. Word-order interlinear.

Πόθεν	πόλεμοι	καὶ	πόθεν	μάχαι	ἐν	ὑμῖν;	οὐκ	ἐντεῦθεν,	ἐκ
from where	wars	and	from where	fights	among	you	not	from here	from
τῶν	ἡδονῶν	ὑμῶν	τῶν	στρατευομένων	ἐν	τοῖς	μέλεσιν	ὑμῶν;	
the	pleasures	of you	the ones	waging war	in	the	members	of you	

CLOSE ENGLISH

From where come wars and from where fights among you? Is it not from here, from your pleasures waging war in your members?

FLUENT ENGLISH

Where do your conflicts and quarrels come from? Do they not come from the desires for pleasure that wage war within you?

James 4:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἐπιθυμεῖτε,	καὶ	οὐκ	ἔχετε·	φονεύετε	καὶ	ζηλοῦτε,	καὶ	οὐ	δύνασθε
you desire	and	not	you have	you murder	and	envy	and	not	you can
ἐπιτυχεῖν·	μάχεσθε	καὶ	πολεμεῖτε.	οὐκ	ἔχετε	διὰ	τὸ	μὴ	αἰτεῖσθαι
obtain	you fight	and	wage war	not	you have	because of	the	not	asking
ὑμᾶς·									
you									

CLOSE ENGLISH

You desire and do not have; you murder and envy and cannot obtain; you fight and wage war. You do not have because you do not ask.

FLUENT ENGLISH

You want what you do not have. You murder and envy, yet cannot get what you want. You quarrel and fight. You do not have because you do not ask.

James 4:3**Greek: adopted SBLGNT text. Word-order interlinear.**

αἰτεῖτε	καὶ	οὐ	λαμβάνετε,	διότι	κακῶς	αἰτεῖσθε,	ἵνα	ἐν	ταῖς
you ask	and	not	you receive	because	wrongly	you ask	so that	on	the
ἡδοναῖς	ὑμῶν	δαπανήσητε.							
pleasures	of you	you may spend							

CLOSE ENGLISH

You ask and do not receive because you ask wrongly, so that you may spend it on your pleasures.

FLUENT ENGLISH

When you ask, you do not receive, because you ask with wrong motives: you want to spend it on your own pleasures.

SECTION NOTES

4:1-2. Wars and fights continue the contrast with peace in 3:18. Members refers to bodily members as the sphere of competing desires. Murder is the adopted word and is not changed to covet by conjecture; whether the accusation is literal, rhetorical, or both is an interpretive question. No historical incident is supplied.

4:2-3. The absence of asking and the presence of wrongly motivated asking are successive diagnoses, not a textual contradiction to be repaired. Pleasures repeats the word from verse 1 and names the desired use of what is requested.

XIII-JAS-004 / James 4:4-6

Divided loyalty and greater grace

James 4:4

Greek: adopted SBLGNT text. Word-order interlinear.

μοιχαλίδες, οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ
 adulteresses not do you know that the friendship of the world hostility of the God
 ἐστίν; ὅς ἐάν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς
 is whoever ever therefore wishes a friend to be of the world an enemy
 τοῦ θεοῦ καθίσταται.
 of the God becomes

CLOSE ENGLISH

Adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world becomes an enemy of God.

FLUENT ENGLISH

You unfaithful people, do you not know that friendship with the world means hostility toward God? Anyone who chooses to be the world's friend becomes God's enemy.

James 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ
 or do you think that in vain the scripture says to the point of jealousy he yearns for
 τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν;
 the spirit which he caused to dwell in us

CLOSE ENGLISH

Or do you think that scripture says in vain, "He yearns jealously for the spirit that he caused to dwell in us"?

FLUENT ENGLISH

Or do you think scripture speaks without purpose when it says, "God yearns jealously for the spirit he has placed within us"?

James 4:6**Greek: adopted SBLGNT text. Word-order interlinear.**

μείζονα	δὲ	δίδωσιν	χάριν·	διὸ	λέγει·	Ὁ	θεὸς	ὑπερηφάνους
greater	but	he gives	grace	therefore	it says	the	God	the proud
ἀντιτάσσεται	ταπεινοῖς	δὲ	δίδωσιν	χάριν.				
opposes	to the humble	but	gives	grace				

CLOSE ENGLISH

But he gives greater grace; therefore it says, “God opposes the proud but gives grace to the humble.”

FLUENT ENGLISH

Yet God gives more grace. That is why scripture says, “God resists the proud but gives grace to the humble.”

SECTION NOTES

4:4. The adopted address is the feminine plural adulteresses, without an added adulterers. It evokes covenant infidelity, as in prophetic marriage imagery; unfaithful people in fluent English applies the address to the community rather than restricting it to women. World here concerns a rival allegiance, not a ban on caring for people.

4:5. This difficult saying is read with God as the implied subject and the human spirit as the object of jealous yearning. Another possible reading makes the human spirit the subject: it longs enviously. Some interpret the spirit as God’s Spirit. The exact scriptural quotation has not been identified; the wording may summarize a scriptural theme. The adopted verb means caused to dwell, not simply dwelt. See UBS on 4:5.

4:6. The explicit quotation follows Proverbs 3:34 in its Greek form, with God named. Greater grace answers the preceding problem of divided loyalty. The choice made in verse 5 is explained rather than presented as the only grammatically possible reading.

XIII-JAS-004 / James 4:7-10

Drawing near with clean hands and hearts

James 4:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται
 submit therefore to God resist and the devil and he will flee
 ἀφ' ὑμῶν·
 from you

CLOSE ENGLISH

Therefore submit to God; resist the devil, and he will flee from you.

FLUENT ENGLISH

Submit yourselves to God. Resist the devil, and he will flee from you.

James 4:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐγγίσατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί,
 draw near to God and he will draw near to you cleanse hands sinners
 καὶ ἁγνίσατε καρδίας, δίψυχοι.
 and purify hearts double-minded ones

CLOSE ENGLISH

Draw near to God, and he will draw near to you. Cleanse your hands, sinners, and purify your hearts, you double-minded.

FLUENT ENGLISH

Come near to God, and he will come near to you. Clean your hands, you sinners, and purify your hearts, you whose allegiance is divided.

James 4:9**Greek: adopted SBLGNT text. Word-order interlinear.**

ταλαιπώρησατε	καὶ	πενθήσατε	καὶ	κλαύσατε·	ὁ	γέλως	ὑμῶν	εἰς
be distressed	and	mourn	and	weep	the	laughter	of you	into
πένθος	μετατραπήτω	καὶ	ἡ	χαρὰ	εἰς	κατήφειαν·		
mourning	let be turned	and	the	joy	into	gloom		

CLOSE ENGLISH

Be distressed and mourn and weep. Let your laughter be turned into mourning and your joy into gloom.

FLUENT ENGLISH

Grieve, mourn, and weep. Let your laughter turn to mourning and your joy to sorrow.

James 4:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ταπεινώθητε	ἐνώπιον	κυρίου,	καὶ	ὑψώσει	ὑμᾶς.
humble yourselves	before	the Lord	and	he will exalt	you

CLOSE ENGLISH

Humble yourselves before the Lord, and he will exalt you.

FLUENT ENGLISH

Humble yourselves in the Lord's presence, and he will lift you up.

SECTION NOTES

4:7-8. Submit, resist, draw near, cleanse, and purify form a series of appeals. Hands and hearts bring conduct and inner allegiance together. Double-minded repeats the two-souled image of 1:8; the fluent layer makes divided allegiance explicit.

4:9-10. Mourning concerns the repentance urged in the surrounding passage, not a general prohibition of joy. Exaltation is God's action in response to humility. The Lord is not given an additional personal name in the translation.

XIII-JAS-004 / James 4:11-12

Speaking against a neighbor and judging the law

James 4:11

Greek: adopted SBLGNT text. Word-order interlinear.

Μὴ	καταλαλεῖτε	ἀλλήλων,	ἀδελφοί·	ὁ	καταλαλῶν	ἀδελφοῦ	ἢ			
not	speak against	one another	brothers and sisters	the one	speaking against	a brother	or			
κρίνων	τὸν	ἀδελφὸν	αὐτοῦ	καταλαλεῖ	νόμου	καὶ	κρίνει	νόμον·	εἰ	δὲ
judging	the	brother	of him	speaks against	law	and	judges	law	if	but
νόμον	κρίνεις,	οὐκ	εἶ	ποιητῆς	νόμου	ἀλλὰ	κριτής.			
law	you judge	not	you are	a doer	of law	but	a judge			

CLOSE ENGLISH

Do not speak against one another, brothers and sisters. The one who speaks against a brother or sister or judges them speaks against law and judges law. But if you judge law, you are not a doer of law but a judge.

FLUENT ENGLISH

Brothers and sisters, do not slander one another. Anyone who speaks against or judges a fellow believer speaks against the law and judges it. If you judge the law, you put yourself in the place of its judge instead of obeying it.

James 4:12**Greek: adopted SBLGNT text. Word-order interlinear.**

εἷς	ἐστιν	νομοθέτης	καὶ	κριτής,	ὁ	δυνάμενος	σῶσαι	καὶ	ἀπολέσαι·
one	is	lawgiver	and	judge	the one	able	to save	and	to destroy

σὺ	δὲ	τίς	εἶ,	ὁ	κρίνων	τὸν	πλησίον;
you	but	who	are	the one	judging	the	neighbor

CLOSE ENGLISH

There is one lawgiver and judge, the one able to save and to destroy. But who are you, judging your neighbor?

FLUENT ENGLISH

There is only one lawgiver and judge, who has the power to save and destroy. Who are you to judge your neighbor?

SECTION NOTES

4:11-12. Speaking against another can carry the sense of slander. The law's demand to love the neighbor in 2:8 provides a close link. The adopted text names both lawgiver and judge and ends with neighbor, not the variant another. The argument challenges assuming the lawgiver's place.

XIII-JAS-004 / James 4:13-17

Plans, a passing mist, and the good left undone

James 4:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ἄγε νῦν οἱ λέγοντες· Σήμερον ἢ αὔριον πορευσόμεθα εἰς
 come now the ones saying today or tomorrow we will go into
 τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα
 such-and-such the city and we will spend there a year and we will trade
 καὶ κερδήσομεν·
 and we will profit

CLOSE ENGLISH

Come now, you who say, “Today or tomorrow we will go to such-and-such a city and spend a year there and trade and make a profit,”

FLUENT ENGLISH

Now listen, you who say, “Today or tomorrow we will go to this or that city, spend a year there, do business, and make money.”

James 4:14

Greek: adopted SBLGNT text. Word-order interlinear.

οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμίς
 you who not know the thing of the tomorrow what sort the life of you a mist
 γάρ ἐστε ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη·
 for you are the one for a little while appearing then also vanishing

CLOSE ENGLISH

you who do not know what your life will be like tomorrow. For you are a mist appearing for a little while and then vanishing.

FLUENT ENGLISH

You do not even know what your life will be like tomorrow. You are a mist that appears briefly and then disappears.

James 4:15**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν καὶ
 instead of the saying you if the Lord wills both we will live and
 ποιήσομεν τοῦτο ἢ ἐκεῖνο.
 we will do this or that

CLOSE ENGLISH

Instead, you ought to say, “If the Lord wills, we will both live and do this or that.”

FLUENT ENGLISH

You should say instead, “If the Lord wills, we will live and do this or that.”

James 4:16**Greek: adopted SBLGNT text. Word-order interlinear.**

νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη
 now but you boast in the arrogant pretensions of you all boasting such
 πονηρά ἐστιν.
 evil is

CLOSE ENGLISH

But now you boast in your arrogant pretensions. All such boasting is evil.

FLUENT ENGLISH

As it is, you boast in your arrogance. All boasting of that kind is evil.

James 4:17**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰδóτι	οὖν	καλόν	ποιεῖν	καὶ	μὴ	ποιοῦντι,	ἁμαρτία	αὐτῷ	ἐστίν.
to one knowing	therefore	good	to do	and	not	doing it	sin	for him	it is

CLOSE ENGLISH

Therefore, for one who knows to do good and does not do it, it is sin.

FLUENT ENGLISH

So anyone who knows the good they ought to do and fails to do it commits sin.

SECTION NOTES

4:13-14. Today or tomorrow is retained. The opening of 4:14 is read as one statement about not knowing tomorrow's life; it can alternatively be punctuated as two clauses, ending in What is your life? The adopted text says you are a mist. Appearing and disappearing preserve the verbal contrast. See UBS on 4:14.

4:15-17. Both continued life and intended action depend on the Lord's will. The passage criticizes arrogant certainty, not business or planning as such. The final saying includes the omission of known good, extending the argument beyond the spoken boast.

XIII-JAS-005 / James 5:1-20

Justice, patience, prayer, and restoration

Hoarded wealth and the cries of workers

James 5:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις
 come now the rich weep howling over the miseries
 ὑμῶν ταῖς ἐπερχομέναις.
 of you the ones coming upon

CLOSE ENGLISH

Come now, you rich, weep and howl over your coming miseries.

FLUENT ENGLISH

Now listen, you rich: weep and wail over the miseries coming upon you.

James 5:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ πλοῦτος ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,
 the wealth of you has rotted and the garments of you moth-eaten have become

CLOSE ENGLISH

Your wealth has rotted, and your garments have become moth-eaten;

FLUENT ENGLISH

Your wealth has rotted away, and moths have eaten your clothes.

James 5:3**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς
 the gold of you and the silver has corroded and the corrosion of them as
 μαρτύριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ
 testimony against you will be and will eat the flesh of you like fire
 ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.
 you have stored up in last days

CLOSE ENGLISH

Your gold and silver have corroded, and their corrosion will be testimony against you and will eat your flesh. You have stored up what is like fire in the last days.

FLUENT ENGLISH

Your gold and silver have corroded. Their corrosion will testify against you and consume your flesh. What you have hoarded in these last days is like fire.

James 5:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ἰδοὺ ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν
 look the wage of the workers the ones having reaped the fields of you
 ὁ ἄφυστερημένος ἀφ' ὑμῶν κρᾶζει, καὶ αἱ βοαὶ τῶν
 the one having been withheld by you cries out and the cries of the ones
 θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαώθ εἰσεληλύθασιν·
 having harvested into the ears of the Lord of Hosts have entered

CLOSE ENGLISH

Look, the wage of the workers who reaped your fields, withheld by you, cries out, and the cries of the harvesters have entered the ears of the Lord of Hosts.

FLUENT ENGLISH

Look! The wages you withheld from the workers who harvested your fields are crying out. The harvesters' cries have reached the ears of the Lord of Hosts.

James 5:5**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας
 you lived luxuriously on the earth and indulged yourselves you fattened the hearts
 ὑμῶν ἐν ἡμέρᾳ σφαγῆς.
 of you in a day of slaughter

CLOSE ENGLISH

You lived luxuriously on the earth and indulged yourselves; you fattened your hearts in a day of slaughter.

FLUENT ENGLISH

You have lived in luxury on earth and indulged yourselves. You have fattened your hearts on a day of slaughter.

James 5:6**Greek: adopted SBLGNT text. Word-order interlinear.**

κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν;
 you condemned you murdered the righteous one not does he resist you

CLOSE ENGLISH

You condemned and murdered the righteous one. Does he not resist you?

FLUENT ENGLISH

You have condemned and killed the innocent. Does God not stand against you?

SECTION NOTES

5:2-3. Corrosion belongs to the prophetic picture of wealth becoming worthless and accusatory. The adopted punctuation places a break before like fire; this edition connects that phrase with what has been stored up. Another common punctuation connects it with consuming the flesh. The Greek words are retained in either reading. See UBS on 5:2-3.

5:4-5. The adopted verb describes wages withheld; the personified wages cry out alongside the workers. Lord of Hosts renders the Hebrew title Sabaōth, referring to hosts or armies, not Sabbath. Verse 5 says in a day of slaughter without an added as.

5:6. The adopted punctuation makes the last clause a question. Close English retains the unexpressed subject as he; fluent English takes God as the one resisting, recalling 4:6. Alternatively the question may concern the righteous person, or a different punctuation gives the statement he does not resist you. The righteous one is treated as representative of innocent victims, without naming Jesus or James. See UBS on 5:6.

XIII-JAS-005 / James 5:7-11

Patience until the Lord's coming

James 5:7

Greek: adopted SBLGNT text. Word-order interlinear.

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου.
 be patient therefore brothers and sisters until the coming of the Lord
 ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν
 look the farmer waits for the precious fruit of the earth being patient
 ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον.
 over it until it receives early and late

CLOSE ENGLISH

Therefore be patient, brothers and sisters, until the coming of the Lord. Look, the farmer waits for the precious fruit of the earth, being patient over it until it receives the early and late rains.

FLUENT ENGLISH

Be patient, then, brothers and sisters, until the Lord comes. A farmer waits patiently for the earth's precious crop until it receives the early and late rains.

James 5:8

Greek: adopted SBLGNT text. Word-order interlinear.

μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ
 be patient also you strengthen the hearts of you because the
 παρουσία τοῦ κυρίου ἤγγικεν.
 coming of the Lord has drawn near

CLOSE ENGLISH

You too be patient; strengthen your hearts, because the coming of the Lord has drawn near.

FLUENT ENGLISH

You too must be patient and steady your hearts, because the Lord's coming is near.

James 5:9**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθῆτε· ἰδοὺ
 not groan brothers and sisters against one another so that not you may be judged look
 ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.
 the judge before the doors has stood

CLOSE ENGLISH

Do not groan against one another, brothers and sisters, so that you may not be judged. Look, the judge stands before the doors.

FLUENT ENGLISH

Brothers and sisters, do not grumble against one another, so that you will not be judged. Look, the judge is standing at the doors.

James 5:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας
 an example take brothers and sisters of the suffering and of the patience
 τοὺς προφῆτας, οἳ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.
 the prophets who spoke in the name of the Lord

CLOSE ENGLISH

Brothers and sisters, take the prophets who spoke in the name of the Lord as an example of suffering and patience.

FLUENT ENGLISH

Brothers and sisters, look to the prophets who spoke in the Lord's name as examples of patience in suffering.

James 5:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ
 look we call blessed the ones having endured the endurance of Job you heard and
 τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ
 the outcome of the Lord you saw that very compassionate is the Lord and
 οἰκτίρμων.
 merciful

CLOSE ENGLISH

Look, we call blessed those who endured. You have heard of Job's endurance and have seen the Lord's outcome, that the Lord is very compassionate and merciful.

FLUENT ENGLISH

We call those who persevered blessed. You have heard how Job endured and have seen the outcome the Lord brought about: the Lord is deeply compassionate and merciful.

SECTION NOTES

5:7-8. Early and late are adjectives with rain understood; the adopted Greek does not express the noun here. The farmer image concerns patient expectation. The Lord's coming is presented as near without adding a timetable.

5:9-11. Groaning against others is grumbling in context. The prophets and Job exemplify endurance in suffering. The Lord's outcome is the result he brought about in Job's story, rather than a statement about the Lord's death. The last clause emphasizes compassion and mercy.

XIII-JAS-005 / James 5:12

Truthful speech without oaths

James 5:12

Greek: adopted SBLGNT text. Word-order interlinear.

Πρὸ	πάντων	δέ,	ἀδελφοί	μου,	μὴ	ὀμνύετε,	μήτε	τὸν	οὐρανὸν			
before	all things	and	brothers and sisters	of me	not	swear	neither	the	heaven			
μήτε	τὴν	γῆν	μήτε	ἄλλον	τινὰ	ὄρκον·	ἦτω	δὲ	ὑμῶν	τὸ	Ναὶ	ναὶ
nor	the	earth	nor	other	any	oath	let be	but	of you	the	yes	yes
καὶ	τὸ	Οὐ	οὐ,	ἵνα	μὴ	ὑπὸ	κρίσιν	πέσητε.				
and	the	no	no	so that	not	under	judgment	you may fall				

CLOSE ENGLISH

And above all, my brothers and sisters, do not swear, either by heaven or by earth or by any other oath. But let your yes be yes and your no be no, so that you may not fall under judgment.

FLUENT ENGLISH

Above all, my brothers and sisters, do not swear oaths by heaven, by earth, or by anything else. Let your yes mean yes and your no mean no, so that you do not come under judgment.

SECTION NOTES

5:12. The appeal closely parallels Matthew 5:34-37, though it is not identical in wording. The adopted ending is under judgment, not the variant into hypocrisy. Yes and no remain repeated to preserve the demand for dependable speech.

XIII-JAS-005 / James 5:13-18

Prayer, healing, confession, and Elijah

James 5:13**Greek: adopted SBLGNT text. Word-order interlinear.**

Κακοπαθεῖ	τις	ἐν	ὑμῖν;	προσευχέσθω·	εὐθυμεῖ	τις;	ψαλλέτω.
suffers	anyone	among	you	let pray	is cheerful	anyone	let sing praise

CLOSE ENGLISH

Is anyone among you suffering? Let that person pray. Is anyone cheerful? Let that person sing praise.

FLUENT ENGLISH

Is anyone among you suffering? Pray. Is anyone cheerful? Sing praise.

James 5:14**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀσθενεῖ	τις	ἐν	ὑμῖν;	προσκαλεσάσθω	τοὺς	πρεσβυτέρους	τῆς	
is sick	anyone	among	you	let summon	the	elders	of the	
ἐκκλησίας,	καὶ	προσευξάσθωσαν	ἐπ’	αὐτὸν	ἀλείψαντες	αὐτὸν	ἐλαίῳ	ἐν
assembly	and	let them pray	over	him	having anointed	him	with oil	in
τῷ	ὀνόματι	τοῦ	κυρίου·					
the	name	of the	Lord					

CLOSE ENGLISH

Is anyone among you sick? Let that person summon the elders of the assembly, and let them pray over them, anointing them with oil in the name of the Lord.

FLUENT ENGLISH

Is anyone among you sick? Call the elders of the church to pray over the sick person and anoint them with oil in the Lord’s name.

James 5:15**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν
 and the prayer of the faith will save the one being ill and will raise him
 ὁ κύριος· καὶ ἃν ἁμαρτίας ἧ πεποιηκώς, ἀφεθήσεται αὐτῷ.
 the Lord and if sins he has committed it will be forgiven to him

CLOSE ENGLISH

And the prayer of faith will save the sick person, and the Lord will raise them up; and if they have committed sins, they will be forgiven.

FLUENT ENGLISH

The prayer offered in faith will restore the sick person, and the Lord will raise them up. If they have committed sins, they will be forgiven.

James 5:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας καὶ εὐχεσθε ὑπὲρ
 confess therefore to one another the sins and pray for
 ἀλλήλων, ὅπως ἰαθῇτε. πολὺ ἰσχύει δέησις δικαίου
 one another so that you may be healed much has strength a petition of a righteous person
 ἐνεργουμένη.
 at work

CLOSE ENGLISH

Therefore confess your sins to one another and pray for one another, so that you may be healed. A righteous person's petition has great strength as it works.

FLUENT ENGLISH

So confess your sins to one another and pray for one another, so that you may be healed. A righteous person's prayer has great power in its working.

James 5:17**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἠλίας	ἄνθρωπος	ἦν	ὁμοιοπαθὴς	ἡμῖν,	καὶ	προσευχῇ	προσηύξατο	τοῦ			
Elijah	a human	was	of like nature	to us	and	with prayer	he prayed	for			
μὴ	βρέξει,	καὶ	οὐκ	ἔβρεξεν	ἐπὶ	τῆς	γῆς	ἐνιαυτοὺς	τρεῖς	καὶ	μῆνας
not	to rain	and	not	it rained	on	the	earth	years	three	and	months
ἕξ·											
six											

CLOSE ENGLISH

Elijah was a human being of like nature to us, and he prayed earnestly that it might not rain, and it did not rain on the earth for three years and six months.

FLUENT ENGLISH

Elijah was a human being like us. He prayed earnestly for no rain, and no rain fell on the land for three years and six months.

James 5:18**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	πάλιν	προσηύξατο,	καὶ	ὁ	οὐρανὸς	ὕετον	ἔδωκεν	καὶ	ἡ	γῆ
and	again	he prayed	and	the	heaven	rain	gave	and	the	earth
ἐβλάστησεν	τὸν	καρπὸν	αὐτῆς.							
produced	the	fruit	of it							

CLOSE ENGLISH

And he prayed again, and heaven gave rain and the earth produced its fruit.

FLUENT ENGLISH

He prayed again; the sky gave rain, and the land produced its crops.

SECTION NOTES

5:13-15. The sick person calls the elders, who pray and anoint with oil. The prayer of faith refers back to their prayer. Save can include healing; restore in fluent English keeps that contextual sense, while raise up retains its image. The conditional if they have committed sins does not make every illness proof of a particular sin. See UBS on 5:15.

5:16. Confession and prayer are mutual. Energoumenē can describe prayer at work or prayer being made effective. The translation leaves the agent of that effectiveness unstated; it does not replace the participle with a claim about emotional intensity.

5:17-18. With prayer he prayed is an emphatic construction, rendered prayed earnestly. Elijah's drought and renewed rain recall 1 Kings 17-18; three years and six months also appears in Luke 4:25. James emphasizes Elijah's shared human nature.

XIII-JAS-005 / James 5:19-20

Bringing back one who has wandered

James 5:19

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας
 brothers and sisters of me if anyone among you wanders from the truth
 καὶ ἐπιστρέψῃ τις αὐτόν,
 and turns back someone him

CLOSE ENGLISH

My brothers and sisters, if anyone among you wanders from the truth and someone turns them back,

FLUENT ENGLISH

My brothers and sisters, if one of you wanders away from the truth and someone brings them back,

James 5:20

Greek: adopted SBLGNT text. Word-order interlinear.

γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ
 let know that the one having turned back a sinner from error of a way of him
 σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
 will save life of him from death and will cover a multitude of sins

CLOSE ENGLISH

let that person know that the one who turns a sinner back from the error of their way will save their life from death and cover a multitude of sins.

FLUENT ENGLISH

the one who brings them back should know this: whoever turns a sinner from a wandering path will rescue that sinner from death and bring forgiveness for many sins.

SECTION NOTES

5:19-20. Wander and error belong to the same word family. The adopted text includes his after life or soul; this edition takes it as the life of the restored sinner, though a reference to the restorer has also been proposed. Psychē concerns the person, not merely a separable inner component.

5:20. Covering many sins is an image of forgiveness, comparable to Psalm 32:1 and 1 Peter 4:8; the fluent layer makes this sense explicit. It does not mean concealing wrongdoing from those harmed. The letter ends with this appeal, without an added greeting or Amen. See UBS on 5:20.

XIII-1PE-001 / 1 Peter 1:1-25

Living hope, holiness, and enduring love

Chosen sojourners and the opening blessing

1 Peter 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Πέτρος	ἀπόστολος	Ἰησοῦ	Χριστοῦ	ἐκλεκτοῖς	παρεπιδήμοις	διασπορᾶς
Peter	an apostle	of Jesus	Christ	to chosen	sojourners	of the dispersion
Πόντου,	Γαλατίας,	Καππαδοκίας,	Ἀσίας,	καὶ	Βιθυνίας,	
of Pontus	Galatia	Cappadocia	Asia	and	Bithynia	

CLOSE ENGLISH

Peter, an apostle of Jesus Christ, to chosen sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

FLUENT ENGLISH

From Peter, an apostle of Jesus Christ, to God's chosen people living as strangers, scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia:

1 Peter 1:2**Greek: adopted SBLGNT text. Word-order interlinear.**

κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοήν
 according to foreknowledge of God the Father in sanctification of the Spirit for obedience

καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη
 and sprinkling of blood of Jesus Christ grace to you and peace

πληθυνθεῖη.
 may be multiplied

CLOSE ENGLISH

according to the foreknowledge of God the Father, in sanctification by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: may grace and peace be multiplied to you.

FLUENT ENGLISH

chosen according to God the Father's foreknowledge, made holy by the Spirit, to obey Jesus Christ and be sprinkled with his blood. May grace and peace be yours in abundance.

SECTION NOTES

1:1. The letter presents its sender as Peter, an apostle of Jesus Christ. Sojourners and dispersion describe the recipients' situation and belonging; their precise legal or ethnic status is not supplied. Asia names the Roman province, not the whole modern continent.

1:2. Foreknowledge can include prior purpose; the translation retains the term without importing a later system of predestination. The Father, Spirit, and Jesus Christ all appear in the address. Obedience and sprinkling with blood may recall Exodus 24:3-8. The sacrificial image remains explicit. See UBS on 1:2.

XIII-1PE-001 / 1 Peter 1:3-9

New birth, living hope, and tested faith

1 Peter 1:3

Greek: adopted SBLGNT text. Word-order interlinear.

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
 blessed the God and Father of the Lord of us Jesus Christ the one
 κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα
 according to the great his mercy having given new birth to us into a hope
 ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,
 living through resurrection of Jesus Christ from the dead

CLOSE ENGLISH

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy gave us new birth into a living hope through the resurrection of Jesus Christ from the dead,

FLUENT ENGLISH

Blessed be the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through Jesus Christ's resurrection from the dead,

1 Peter 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμόραντον, τετηρημένην ἐν
 into an inheritance imperishable and undefiled and unfading having been kept in
 οὐρανοῖς εἰς ὑμᾶς
 heaven for you

CLOSE ENGLISH

into an inheritance imperishable and undefiled and unfading, kept in heaven for you,

FLUENT ENGLISH

and into an inheritance that cannot perish, be spoiled, or fade, kept in heaven for you.

1 Peter 1:5**Greek: adopted SBLGNT text. Word-order interlinear.**

τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν
 the ones by power of God being guarded through faith for salvation
 ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.
 ready to be revealed in a time last

CLOSE ENGLISH

who are being guarded by God's power through faith for a salvation ready to be revealed in the last time.

FLUENT ENGLISH

Through faith you are guarded by God's power for the salvation ready to be revealed at the final time.

1 Peter 1:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον λυπηθέντες ἐν
 in which you rejoice greatly a little while now if necessary having been grieved in
 ποικίλοις πειρασμοῖς,
 various trials

CLOSE ENGLISH

In this you greatly rejoice, though now for a little while, if necessary, you have been grieved by various trials,

FLUENT ENGLISH

You rejoice greatly in this, even though for a short time now you may have had to suffer grief through many kinds of trial.

1 Peter 1:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ
 so that the proven genuineness of you of the faith more precious than gold the
 ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὕρεθῇ εἰς ἔπαινον
 perishing through fire though being tested may be found for praise
 καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.
 and glory and honor at revelation of Jesus Christ

CLOSE ENGLISH

so that the proven genuineness of your faith, more precious than gold that perishes though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.

FLUENT ENGLISH

These trials prove your faith genuine-more precious than gold, which can perish even though refined by fire-so that it may result in praise, glory, and honor when Jesus Christ is revealed.

1 Peter 1:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ
 whom not having seen you love in whom now not seeing believing but
 ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,
 you rejoice greatly with joy inexpressible and glorified

CLOSE ENGLISH

Though you have not seen him, you love him; though you do not see him now, believing in him you rejoice greatly with inexpressible and glorious joy,

FLUENT ENGLISH

You love him though you have never seen him. Even now, without seeing him, you trust in him and rejoice with a joy beyond words, filled with glory,

1 Peter 1:9**Greek: adopted SBLGNT text. Word-order interlinear.**

κοιζόμενοι	τὸ	τέλος	τῆς	πίστεως	ὑμῶν	σωτηρίαν	ψυχῶν.
receiving	the	goal	of the	faith	of you	salvation	of lives

CLOSE ENGLISH

receiving the goal of your faith, the salvation of your lives.

FLUENT ENGLISH

as you receive the goal of your faith: your salvation.

SECTION NOTES

1:3-5. The long blessing moves from new birth to hope, inheritance, and salvation. The inheritance is kept, while the hearers are guarded through faith. Imperishable, undefiled, and unfading remain distinct descriptions.

1:6-9. Trials cause real grief alongside joy. Proven genuineness is the outcome of testing, more precious than tested gold. The goal of faith is salvation; psychai refers to the persons or their lives, not only an immaterial component. The adopted 1:8 says not having seen, not the variant not having known.

XIII-1PE-001 / 1 Peter 1:10-12

The prophets' search and the announced good news

1 Peter 1:10

Greek: adopted SBLGNT text. Word-order interlinear.

Περὶ	ἧς	σωτηρίας	ἐξεζήτησαν	καὶ	ἐξηραύνησαν	προφῆται	οἱ
concerning	which	salvation	sought out	and	searched carefully	prophets	the ones
περὶ	τῆς	εἰς	ὑμᾶς	χάριτος	προφητεύσαντες,		
concerning	the	for	you	grace	having prophesied		

CLOSE ENGLISH

Concerning this salvation, the prophets who prophesied about the grace for you sought and searched carefully,

FLUENT ENGLISH

The prophets who foretold the grace intended for you searched and investigated this salvation closely.

1 Peter 1:11

Greek: adopted SBLGNT text. Word-order interlinear.

ἐραυνῶντες	εἰς	τίνα	ἢ	ποῖον	καιρὸν	ἐδήλου	τὸ	ἐν	αὐτοῖς
searching	into	which	or	what kind of	time	was indicating	the	in	them
πνεῦμα	Χριστοῦ	προμαρτυρόμενον	τὰ	εἰς	Χριστὸν	παθήματα	καὶ	τὰς	
Spirit	of Christ	testifying beforehand	the	for	Christ	sufferings	and	the	
μετὰ	ταῦτα	δόξας·							
after	these	glories							

CLOSE ENGLISH

searching into which or what kind of time the Spirit of Christ in them was indicating when testifying beforehand to the sufferings destined for Christ and the glories after them.

FLUENT ENGLISH

They sought to discover the time and circumstances to which Christ's Spirit within them was pointing, as he testified beforehand to Christ's sufferings and the glories that would follow.

1 Peter 1:12**Greek: adopted SBLGNT text. Word-order interlinear.**

οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά,
 to whom it was revealed that not themselves you but they were serving these things

ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς
 which now were announced to you through the ones having proclaimed good news to you

πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι
 by the Spirit Holy sent from heaven into which long angels

παρακύψαι.
 to look intently

CLOSE ENGLISH

It was revealed to them that they were serving not themselves but you in these things, which have now been announced to you through those who proclaimed good news to you by the Holy Spirit sent from heaven-things into which angels long to look.

FLUENT ENGLISH

They learned by revelation that this service was for you, not for themselves. These things have now been announced to you by those who brought you the good news through the Holy Spirit sent from heaven. Even angels long to look into them.

SECTION NOTES

1:10-11. Which or what kind of time is taken as a question about timing and circumstances. An alternative takes the first interrogative as which person. Spirit of Christ is retained as the letter's description of the prophetic inspiration. Sufferings destined for Christ and subsequent glories remain plural. See UBS on 1:11.

1:12. The contrast is between the prophets themselves and you, the recipients. The Holy Spirit is the means of the proclamation. Angels' longing to look closely is preserved without adding what they already know or do not know.

XIII-1PE-001 / 1 Peter 1:13-16

A prepared mind and holy conduct

1 Peter 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

Διὸ	ἀναζωσάμενοι	τὰς	ὀσφύας	τῆς	διανοίας	ὑμῶν,	νήφοντες	τελείως,
therefore	having girded up	the	loins	of the	mind	of you	being sober	fully
ἐλπίζατε	ἐπὶ	τὴν	φερομένην	ὑμῖν	χάριν	ἐν	ἀποκαλύψει	Ἰησοῦ Χριστοῦ.
set hope	on	the	being brought	to you	grace	at	revelation	of Jesus Christ

CLOSE ENGLISH

Therefore, girding up the loins of your mind and being fully sober, set your hope on the grace being brought to you at the revelation of Jesus Christ.

FLUENT ENGLISH

So prepare your minds for action and remain fully clearheaded. Set your hope on the grace that will come to you when Jesus Christ is revealed.

1 Peter 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὥς	τέκνα	ὑπακοῆς,	μὴ	συσχηματιζόμενοι	ταῖς	πρότερον	ἐν	τῇ	ἀγνοίᾳ
as	children	of obedience	not	conforming yourselves	to the	formerly	in	the	ignorance
ὑμῶν	ἐπιθυμίαις,								
of you	desires								

CLOSE ENGLISH

As children of obedience, do not conform yourselves to the desires you formerly had in your ignorance,

FLUENT ENGLISH

As obedient children, do not let the desires of your former ignorance shape your lives.

1 Peter 1:15**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ
 but according to the having called you holy one also yourselves holy in all
 ἀναστροφῇ γενήθητε,
 conduct become

CLOSE ENGLISH

but according to the holy one who called you, become holy yourselves in all conduct,

FLUENT ENGLISH

Instead, as the one who called you is holy, be holy yourselves in every part of your conduct,

1 Peter 1:16**Greek: adopted SBLGNT text. Word-order interlinear.**

διότι γέγραπται ὅτι Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.
 because it is written that holy you shall be because I holy

CLOSE ENGLISH

because it is written, "You shall be holy, because I am holy."

FLUENT ENGLISH

for scripture says, "You shall be holy, because I am holy."

SECTION NOTES

1:13. Girding the mind's loins pictures gathering up a garment for action. In the adopted punctuation fully is grouped with being sober; it can alternatively modify set your hope. Clearheaded in fluent English conveys alert self-command.

1:14-16. Children of obedience is an idiom for obedient children. Holiness is grounded in the character of the caller; the quotation recalls Leviticus 11:44-45 and 19:2. The adopted future you shall be has imperative force. English am supplies ordinary syntax where Greek has no expressed verb.

XIII-1PE-001 / 1 Peter 1:17-21

Reverence and the price of release

1 Peter 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ
 and if as Father you invoke the one impartially judging according to
 τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον
 the of each work in fear the of the sojourn of you time
 ἀναστράφητε·
 conduct yourselves

CLOSE ENGLISH

And if you invoke as Father the one who judges impartially according to each person's work, conduct yourselves in fear during the time of your sojourn,

FLUENT ENGLISH

Since you call on as Father the one who judges each person's conduct impartially, live in reverent fear throughout your time as strangers here.

1 Peter 1:18

Greek: adopted SBLGNT text. Word-order interlinear.

εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ
 knowing that not with perishable things silver or gold you were ransomed from
 τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,
 the futile of you conduct inherited from ancestors

CLOSE ENGLISH

knowing that you were ransomed from your futile way of life inherited from your ancestors, not with perishable things, silver or gold,

FLUENT ENGLISH

You know that your release from the futile way of life handed down by your ancestors was not bought with perishable things such as silver or gold,

1 Peter 1:19**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ	τιμίῳ	αἵματι	ὥς	ἀμνοῦ	ἀμώμου	καὶ	ἀσπίλου	Χριστοῦ,
but	with precious	blood	as	of a lamb	unblemished	and	spotless	of Christ

CLOSE ENGLISH

but with precious blood, as of an unblemished and spotless lamb, the blood of Christ,

FLUENT ENGLISH

but with Christ's precious blood, like that of a lamb without blemish or stain.

1 Peter 1:20**Greek: adopted SBLGNT text. Word-order interlinear.**

προεγνωσμένου	μὲν	πρὸ	καταβολῆς	κόσμου,	φανερωθέντος	δὲ	ἐπ'
having been foreknown	indeed	before	foundation	of the world	having been revealed	but	at
ἐσχάτου	τῶν	χρόνων	δι'	ὑμᾶς			
the last	of the	times	for	you			

CLOSE ENGLISH

who was foreknown before the foundation of the world but revealed at the last of the times for you,

FLUENT ENGLISH

He was foreknown before the world's foundation, but was revealed at the end of the times for your sake.

1 Peter 1:21**Greek: adopted SBLGNT text. Word-order interlinear.**

τοὺς	δι’	αὐτοῦ	πιστοὺς	εἰς	θεὸν	τὸν	ἐγείραντα	αὐτὸν	ἐκ	
the ones	through	him	believing	in	God	the one	having raised	him	from	
νεκρῶν	καὶ	δόξαν	αὐτῷ	δόντα,	ὥστε	τὴν	πίστιν	ὑμῶν	καὶ	ἐλπίδα
the dead	and	glory	to him	having given	so that	the	faith	of you	and	hope
εἶναι	εἰς	θεόν.								
to be	in	God								

CLOSE ENGLISH

who through him believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

FLUENT ENGLISH

Through him you believe in God, who raised him from the dead and gave him glory. Thus your faith and hope rest in God.

SECTION NOTES

1:17-19. Calling God Father accompanies impartial judgment and reverent fear. Ransomed preserves the release-at-a-price image, but no recipient of the price is named. The lamb is unblemished and spotless; no single sacrificial rite is made the exclusive background.

1:20-21. Foreknown echoes foreknowledge in 1:2. The revelation is for the hearers, whose faith and hope are directed toward the God who raised Christ. The translation distinguishes Christ being revealed in the past here from the awaited revelation in 1:7,13.

XIII-1PE-001 / 1 Peter 1:22-25

Earnest love and the enduring word

1 Peter 1:22

Greek: adopted SBLGNT text. Word-order interlinear.

Τὰς	ψυχὰς	ὑμῶν	ἡγνικότες	ἐν	τῇ	ὕπακοῇ	τῆς	ἀληθείας	εἰς
the	lives	of you	having purified	in	the	obedience	of the	truth	for
φιλαδελφίαν	ἀνυπόκριτον	ἐκ	καρδίας	ἀλλήλους	ἀγαπήσατε	ἐκτενῶς,			
family love	sincere	from	heart	one another	love	earnestly			

CLOSE ENGLISH

Having purified your lives in obedience to the truth for sincere brotherly and sisterly love, love one another earnestly from the heart,

FLUENT ENGLISH

Now that obedience to the truth has purified your lives for sincere love within the family of believers, love one another deeply, from the heart.

1 Peter 1:23

Greek: adopted SBLGNT text. Word-order interlinear.

ἀναγεγεννημένοι	οὐκ	ἐκ	σπορᾶς	φθαρτῆς	ἀλλὰ	ἀφθάρτου,	διὰ	λόγου
having been born anew	not	from	seed	perishable	but	imperishable	through	a word
ζῶντος	θεοῦ	καὶ	μένοντος·					
living	of God	and	enduring					

CLOSE ENGLISH

having been born anew, not from perishable seed but imperishable, through the living and enduring word of God.

FLUENT ENGLISH

You have been born anew from imperishable seed, through God's living and enduring word, rather than from seed that perishes.

1 Peter 1:24**Greek: adopted SBLGNT text. Word-order interlinear.**

διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος
 because all flesh like grass and all glory of it like a flower
 χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν·
 of grass withered the grass and the flower fell

CLOSE ENGLISH

For “all flesh is like grass, and all its glory like a flower of grass; the grass withered, and the flower fell,

FLUENT ENGLISH

For “all humanity is like grass, and all its glory like a wildflower. The grass withers and the flower falls,

1 Peter 1:25**Greek: adopted SBLGNT text. Word-order interlinear.**

τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν τὸ ῥῆμα
 the but word of the Lord endures to the age this and is the word
 τὸ εὐαγγελισθὲν εἰς ὑμᾶς.
 the one proclaimed as good news to you

CLOSE ENGLISH

but the word of the Lord endures forever.” And this is the word proclaimed as good news to you.

FLUENT ENGLISH

but the Lord’s word endures forever.” This is the message that was proclaimed to you as good news.

SECTION NOTES

1:22. The adopted text has neither through the Spirit after truth nor pure before heart; those expansions are not imported. Philadelphia denotes family affection within the community, rendered brotherly and sisterly love in close English.

1:23-25. Living and enduring are taken with word; living could also be read with God. Seed preserves the new-birth image. The quotation follows Isaiah 40:6-8 with its contrast of fading human life and the enduring divine word. Verse 24 reads its glory, not the variant glory of a human.

XIII-1PE-002 / 1 Peter 2:1-25

Living stones and honorable conduct

Longing for nourishment

1 Peter 2:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ
 having put aside therefore all malice and all deceit and hypocrisies and
 φθόνους καὶ πάσας καταλαλιὰς,
 envies and all slanders

CLOSE ENGLISH

Therefore, putting aside all malice and all deceit and hypocrisies and envies and all slanders,

FLUENT ENGLISH

So put away every kind of malice, deceit, hypocrisy, envy, and slander.

1 Peter 2:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ὥς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα
 as newborn infants the spiritual unadulterated milk long for so that
 ἐν αὐτῷ αὐξηθῇτε εἰς σωτηρίαν,
 by it you may grow into salvation

CLOSE ENGLISH

like newborn infants, long for the unadulterated spiritual milk, so that by it you may grow into salvation,

FLUENT ENGLISH

Like newborn infants, crave pure spiritual milk, so that through it you may grow into salvation,

1 Peter 2:3**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ	ἐγεύσασθε	ὅτι	χρηστὸς	ὁ	κύριος.
if	you have tasted	that	kind	the	Lord

CLOSE ENGLISH

if you have tasted that the Lord is kind.

FLUENT ENGLISH

if indeed you have tasted the Lord's kindness.

SECTION NOTES

2:1-3. The putting-away list leads into the command to long for milk. Logikos can mean rational, spiritual, or related to the word; spiritual is used here, while the preceding word imagery in 1:23-25 remains relevant. Unadulterated contrasts with deceit in 2:1. Into salvation is present in the adopted text. Verse 3 recalls Psalm 34:8. See UBS on 2:2.

XIII-1PE-002 / 1 Peter 2:4-8

Living stones and the chosen cornerstone

1 Peter 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

Πρὸς	ὃν	προσερχόμενοι,	λίθον	ζῶντα,	ὑπὸ	ἀνθρώπων	μὲν
to	whom	coming	a stone	living	by	humans	indeed
ἀποδοκιμασμένον	παρὰ	δὲ	θεῶ	ἐκλεκτὸν	ἔντιμον		
having been rejected	with	but	God	chosen	honored		

CLOSE ENGLISH

Coming to him, a living stone rejected by human beings but chosen and honored with God,

FLUENT ENGLISH

Come to him, the living stone whom people rejected but whom God has chosen and honored.

1 Peter 2:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὐτοὶ	ὥς	λίθοι	ζῶντες	οἰκοδομεῖσθε	οἶκος	πνευματικὸς	εἰς
also	yourselves	as	stones	living	are being built	a house	spiritual	for
ἱεράτευμα	ἅγιον,	ἀνενέγκαι	πνευματικὰς	θυσίας	εὐπροσδέκτους	θεῶ		
a priesthood	holy	to offer up	spiritual	sacrifices	acceptable	to God		
διὰ	Ἰησοῦ	Χριστοῦ·						
through	Jesus	Christ						

CLOSE ENGLISH

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

FLUENT ENGLISH

You too, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices that God accepts through Jesus Christ.

1 Peter 2:6**Greek: adopted SBLGNT text. Word-order interlinear.**

διότι περιέχει ἐν γραφῇ· Ἴδοὺ τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον
 because it contains in scripture look I lay in Zion a stone a cornerstone
 ἐκλεκτὸν ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῇ.
 chosen honored and the one believing on him not at all will be put to shame

CLOSE ENGLISH

For it stands in scripture: "Look, I lay in Zion a stone, a chosen, honored cornerstone, and whoever believes in him will certainly not be put to shame."

FLUENT ENGLISH

For scripture says, "Look, I am laying in Zion a chosen and honored cornerstone. Whoever trusts in him will never be put to shame."

1 Peter 2:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος ὃν
 to you therefore the honor the ones believing to unbelieving ones but a stone which
 ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
 rejected the ones building this became into head of a corner

CLOSE ENGLISH

Therefore the honor is for you who believe; but for those who do not believe, "The stone which the builders rejected-this became the head of the corner,"

FLUENT ENGLISH

That honor belongs to you who believe. But for those who do not believe, "The stone the builders rejected has become the cornerstone,"

1 Peter 2:8**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	λίθος	προσκόμματος	καὶ	πέτρα	σκανδάλου·	οἱ	προσκόπτουσιν	τῷ
and	a stone	of stumbling	and	a rock	of offense	who	stumble	at the
λόγῳ	ἀπειθοῦντες·	εἰς	ὃ	καὶ	ἐτέθησαν.			
word	disobeying	for	which	also	they were appointed			

CLOSE ENGLISH

and “a stone of stumbling and a rock of offense.” They stumble, disobeying the word; to this they were also appointed.

FLUENT ENGLISH

and “a stone that makes people stumble, a rock that trips them up.” They stumble because they disobey the message; this is also what they were appointed to.

SECTION NOTES

2:4-5. The living stone is Christ, and the plural living stones are the hearers. Are being built may alternatively be read as an imperative, let yourselves be built. Spiritual house has temple associations in the following priesthood and sacrifice imagery.

2:6-8. The quotations draw on Isaiah 28:16, Psalm 118:22, and Isaiah 8:14. Head of the corner is retained in close English and rendered cornerstone fluently. The honor in 2:7 belongs to believers. Appointed to this is retained without resolving whether this points narrowly to stumbling or also to the disobedience described with it.

XIII-1PE-002 / 1 Peter 2:9-12

God's people among the nations

1 Peter 2:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ἑμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
 you but a race chosen a royal priesthood a nation holy a people for
 περιποίησιν, ὥπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς
 possession so that the excellences you may proclaim of the one out of darkness you
 καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς.
 having called into the wonderful his light

CLOSE ENGLISH

But you are a chosen race, a royal priesthood, a holy nation, a people for possession, so that you may proclaim the excellences of the one who called you out of darkness into his wonderful light.

FLUENT ENGLISH

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, called to proclaim the great deeds of the one who brought you out of darkness into his wonderful light.

1 Peter 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἡλεημένοι
 who once not a people now but a people of God the ones not having received mercy
 νῦν δὲ ἐλεηθέντες.
 now but having received mercy

CLOSE ENGLISH

Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

FLUENT ENGLISH

Once you were no people; now you are God's people. Once you had received no mercy; now you have received mercy.

1 Peter 2:11**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἀγαπητοί, παρακαλῶ ὥς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν
 beloved I urge as resident aliens and sojourners to abstain from the
 σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·
 fleshly desires which wage war against the life

CLOSE ENGLISH

Beloved, I urge you as resident aliens and sojourners to abstain from fleshly desires, which wage war against your life,

FLUENT ENGLISH

Dear friends, as strangers and temporary residents, keep away from the desires of the flesh that wage war against your very life.

1 Peter 2:12**Greek: adopted SBLGNT text. Word-order interlinear.**

τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα, ἐν ᾧ
 the conduct of you among the nations keeping good so that in what
 καταλαλοῦσιν ὑμῶν ὥς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες
 they slander you as evildoers from the good works observing
 δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.
 they may glorify the God on a day of visitation

CLOSE ENGLISH

keeping your conduct good among the nations, so that where they slander you as evildoers, they may observe your good works and glorify God on the day of visitation.

FLUENT ENGLISH

Live honorably among the nations, so that even where they accuse you of wrongdoing, they may see your good deeds and glorify God on the day he visits.

SECTION NOTES

2:9-10. The identity language draws on Exodus 19:5-6, Isaiah 43:20-21, and Hosea 1-2. Excellences can denote admirable qualities and their expression in mighty deeds; fluent English uses great deeds. People for possession is a people belonging to God.

2:11-12. Resident aliens and sojourners echo 1:1,17. Fleshly desires are desires opposed to the life God gives, not a claim that the material body itself is evil. Day of visitation leaves the event's judgment or saving aspect open; no date is added.

XIII-1PE-002 / 1 Peter 2:13-17

Freedom, public authority, and honor

1 Peter 2:13

Greek: adopted SBLGNT text. Word-order interlinear.

ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ
 submit to every human institution because of the Lord whether to a king
 ὡς ὑπερέχοντι,
 as being supreme

CLOSE ENGLISH

Submit to every human institution for the Lord's sake, whether to a king as supreme,

FLUENT ENGLISH

For the Lord's sake, submit to every human authority: to the emperor as the highest civil ruler,

1 Peter 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν
 whether to governors as through him being sent for punishment of evildoers
 ἔπαινον δὲ ἀγαθοποιῶν
 praise but of doers of good

CLOSE ENGLISH

or to governors as sent through him for the punishment of evildoers and the praise of those who do good

FLUENT ENGLISH

and to governors sent by him to punish wrongdoing and commend those who do good

1 Peter 2:15**Greek: adopted SBLGNT text. Word-order interlinear.**

(ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιούντας φιμοῦν τὴν
 because thus is the will of God doing good to silence the
 τῶν ἀφρόνων ἀνθρώπων ἀγνοσίαν).
 of the foolish humans ignorance

CLOSE ENGLISH

(because this is God's will: by doing good to silence the ignorance of foolish people),

FLUENT ENGLISH

(for God's will is that you silence the ignorance of foolish people by doing good).

1 Peter 2:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
 as free people and not as a covering having of the evil the
 ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι.
 freedom but as of God slaves

CLOSE ENGLISH

as free people, not using freedom as a covering for evil, but as God's slaves.

FLUENT ENGLISH

Live as free people, using your freedom as God's servants, never as a cover for evil.

1 Peter 2:17**Greek: adopted SBLGNT text. Word-order interlinear.**

πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεὸν φοβεῖσθε, τὸν
 everyone honor the family of believers love the God fear the
 βασιλέα τιμᾶτε.
 king honor

CLOSE ENGLISH

Honor everyone; love the family of believers; fear God; honor the king.

FLUENT ENGLISH

Honor everyone. Love the family of believers. Fear God. Honor the emperor.

SECTION NOTES

2:13-14. Human institution renders *anthrōpinē ktisis*; the expression can also be understood as a human creature or person. The following king and governors specify civil authority. King is rendered emperor in fluent English to fit the Roman setting; supreme is relative to civil rulers. See UBS on 2:13-14.

2:15-17. The adopted parentheses around verse 15 are preserved. Freedom is not permission for evil; God's slaves is the close rendering of *douloi*. Honor is commanded toward all and toward the ruler, while fear is directed explicitly to God. The family of believers renders *adelphotēs*.

XIII-1PE-002 / 1 Peter 2:18-20

Household slaves and unjust suffering

1 Peter 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	οἰκέται	ὑποτασσόμενοι	ἐν	παντὶ	φόβῳ	τοῖς	δεσπόταις,	οὐ
the	household slaves	submitting	with	all	fear	to the	masters	not
μόνον	τοῖς	ἀγαθοῖς	καὶ	ἐπεικέσιν	ἀλλὰ	καὶ	τοῖς	σκολίοις.
only	to the	good	and	gentle	but	also	to the	crooked

CLOSE ENGLISH

Household slaves, submit with all fear to your masters, not only to the good and gentle but also to the crooked.

FLUENT ENGLISH

Household slaves, submit to your masters with full respect, including those who are unjust as well as those who are kind and considerate.

1 Peter 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	γὰρ	χάρις	εἰ	διὰ	συνείδησιν	θεοῦ	ὑποφέρει	τις	λύπας
this	for	favor	if	because of	awareness	of God	bears up under	someone	griefs
πάσχων	ἀδίκως·								
suffering	unjustly								

CLOSE ENGLISH

For this finds favor: if someone, out of awareness of God, bears grief while suffering unjustly.

FLUENT ENGLISH

For it finds favor with God when a person endures the pain of unjust suffering out of awareness of him.

1 Peter 2:20**Greek: adopted SBLGNT text. Word-order interlinear.**

ποῖον	γὰρ	κλέος	εἰ	ἀμαρτάνοντες	καὶ	κολαφιζόμενοι	ὑπομενεῖτε;	ἀλλ’
what kind of	for	credit	if	sinning	and	being struck	you endure	but
εἰ	ἀγαθοποιῶντες	καὶ	πάσχοντες	ὑπομενεῖτε,	τοῦτο	χάρις	παρὰ	θεῷ.
if	doing good	and	suffering	you endure	this	favor	with	God

CLOSE ENGLISH

For what credit is there if you endure when sinning and being struck? But if you endure when doing good and suffering, this finds favor with God.

FLUENT ENGLISH

What credit is there in enduring a beating for doing wrong? But when you do good and endure suffering, that finds favor with God.

SECTION NOTES

2:18-20. Oiketai identifies household slaves, not modern salaried employees. Crooked describes unjust masters. With all fear is rendered with full respect fluently; the fear may also be directed toward God. Favor here is divine approval of faithful endurance, not approval of the injustice inflicted. See UBS on 2:18.

XIII-1PE-002 / 1 Peter 2:21-25

Christ's suffering and the shepherd of lives

1 Peter 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

εἰς	τοῦτο	γὰρ	ἐκλήθητε,	ὅτι	καὶ	Χριστὸς	ἔπαθεν	ὑπὲρ	ὑμῶν,	ὑμῖν
for	this	for	you were called	because	also	Christ	suffered	for	you	to you
ὑπολιμπάνων	ὑπογραμμὸν	ἵνα	ἐπακολουθήσητε	τοῖς	ἵχνεσιν	αὐτοῦ·				
leaving behind	an example	so that	you might follow	the	footsteps	of him				

CLOSE ENGLISH

For to this you were called, because Christ also suffered for you, leaving you an example so that you might follow in his footsteps.

FLUENT ENGLISH

This is what you were called to, because Christ suffered for you and left you an example to follow in his footsteps.

1 Peter 2:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὃς	ἁμαρτίαν	οὐκ	ἐποίησεν	οὐδὲ	εὗρέθη	δόλος	ἐν	τῷ	στόματι	αὐτοῦ·
who	sin	not	committed	nor	was found	deceit	in	the	mouth	of him

CLOSE ENGLISH

He “committed no sin, nor was deceit found in his mouth.”

FLUENT ENGLISH

He “committed no sin, and no deceit was found in his mouth.”

1 Peter 2:23**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃς λαιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ
 who being insulted not insulted in return suffering not threatened kept entrusting but
 τῷ κρίνonti δικαίως·
 to the one judging justly

CLOSE ENGLISH

When insulted, he did not insult in return; when suffering, he did not threaten, but kept entrusting himself to the one who judges justly.

FLUENT ENGLISH

When people insulted him, he did not retaliate with insults. When he suffered, he made no threats, but entrusted himself to the one who judges justly.

1 Peter 2:24**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ
 who the sins of us himself bore up in the body of him upon
 τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν·
 the wood so that to the sins having died to the righteousness we might live
 οὗ τῷ μώλωπι ἰάθητε.
 by whose the wound you were healed

CLOSE ENGLISH

He himself bore our sins in his body upon the wood, so that, having died to sins, we might live for righteousness. By his wound you were healed.

FLUENT ENGLISH

He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness. By his wound you were healed.

1 Peter 2:25**Greek: adopted SBLGNT text. Word-order interlinear.**

ἦτε	γὰρ	ὥς	πρόβατα	πλανώμενοι,	ἀλλὰ	ἐπεστράφητε	νῦν	ἐπὶ	τὸν
you were	for	like	sheep	wandering	but	you returned	now	to	the
ποιμένα	καὶ	ἐπίσκοπον	τῶν	ψυχῶν	ὑμῶν.				
shepherd	and	overseer	of the	lives	of you				

CLOSE ENGLISH

For you were wandering like sheep, but now you have returned to the shepherd and overseer of your lives.

FLUENT ENGLISH

You were wandering like sheep, but now you have returned to the shepherd who watches over your lives.

SECTION NOTES

2:21-23. The adopted text says suffered for you. Example evokes a pattern to follow. Verse 22 recalls Isaiah 53:9. The object of kept entrusting is unstated in Greek; himself is supplied for English syntax, while his cause or situation is also possible.

2:24-25. Bore our sins recalls Isaiah 53 and can carry sacrificial associations. Wood is the literal image for the cross. Having died to sins describes a break with sin toward righteous living. The singular wound is retained; the healing image belongs to the larger account of restoration. Overseer means one who watches over, paired with shepherd. See UBS on 2:24.

XIII-1PE-003 / 1 Peter 3:1-22

Honorable relationships and a hope worth explaining

Wives, conduct, and inward adornment

1 Peter 3:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ὅμοίως	γυναῖκες	ὑποτασσόμεναι	τοῖς	ἰδίοις	ἀνδράσιν,	ἵνα	καὶ	εἰ
likewise	wives	submitting	to the	own	husbands	so that	even	if
τινες	ἀπειθοῦσιν	τῷ	λόγῳ	διὰ	τῆς	τῶν	γυναικῶν	ἀναστροφῆς
some	disobey	the	word	through	the	of the	wives	conduct
λόγου	κερδηθήσονται							ἄνευ
a word	they will be won							without

CLOSE ENGLISH

Likewise, wives, submit to your own husbands, so that even if some disobey the word, they will be won without a word through their wives' conduct,

FLUENT ENGLISH

Likewise, wives, submit to your own husbands, so that even those who reject the message may be won over without a word by the way their wives live,

1 Peter 3:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐποπτεύσαντες	τὴν	ἐν	φόβῳ	ἀγνὴν	ἀναστροφὴν	ὑμῶν.
having observed	the	in	fear	pure	conduct	of you

CLOSE ENGLISH

when they observe your pure conduct in fear.

FLUENT ENGLISH

when they see your pure and reverent conduct.

1 Peter 3:3**Greek: adopted SBLGNT text. Word-order interlinear.**

ὧν ἔστω οὐχ ὁ ἑξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως
 whose let be not the outward of braiding of hair and of putting on
 χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος,
 of gold ornaments or of wearing of clothes adornment

CLOSE ENGLISH

Let your adornment be not the outward adornment of braided hair and putting on gold ornaments or wearing clothes,

FLUENT ENGLISH

Let your beauty come from more than outward adornment-braided hair, gold ornaments, or clothing.

1 Peter 3:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ
 but the hidden of the heart person in the imperishable quality of the
 πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ
 gentle and quiet spirit which is before the God
 πολυτελής.
 very precious

CLOSE ENGLISH

but the hidden person of the heart, in the imperishable quality of a gentle and quiet spirit, which is very precious before God.

FLUENT ENGLISH

Let it come from the person hidden in the heart, with the unfading beauty of a gentle and quiet spirit, precious in God's sight.

1 Peter 3:5**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως	γάρ	ποτε	καὶ	αἱ	ἅγαι	γυναῖκες	αἱ	ἐλπίζουσαι	εἰς	θεόν
thus	for	formerly	also	the	holy	women	the ones	hoping	in	God
ἐκόσμου	ἐαυτάς,	ὑποτασσόμεναι	τοῖς	ἰδίοις	ἀνδράσιν,					
adorned	themselves	submitting	to the	own	husbands					

CLOSE ENGLISH

For this is how the holy women who hoped in God formerly adorned themselves, submitting to their own husbands,

FLUENT ENGLISH

This is how the holy women of earlier times, who put their hope in God, adorned themselves: they submitted to their own husbands,

1 Peter 3:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ὥς	Σάρρα	ὑπήκουσεν	τῷ	Ἀβραάμ,	κύριον	αὐτὸν	καλοῦσα·	ἧς
as	Sarah	obeyed	the	Abraham	lord	him	calling	whose
ἐγενήθητε	τέκνα	ἀγαθοποιοῦσαι	καὶ	μὴ	φοβούμεναι	μηδεμίαν	πτόησιν.	
you became	children	doing good	and	not	fearing	any	terror	

CLOSE ENGLISH

as Sarah obeyed Abraham, calling him lord. You have become her children when you do good and do not fear any terror.

FLUENT ENGLISH

as Sarah obeyed Abraham and called him lord. You are her children when you do good and refuse to be intimidated.

SECTION NOTES

3:1-2. Your own husbands limits the household address; it does not say that all women are subordinate to all men. Without a word concerns the effect of conduct on unbelieving husbands, not a general prohibition of speech. Fear can denote reverence toward God, as elsewhere in the letter.

3:3-6. The contrast directs attention from outward display to the inner person. Because wearing clothes is included in the outward list, fluent English expresses a priority rather than a command to go unclothed. Gentle and quiet describe the spirit, not enforced silence. Sarah calling Abraham lord recalls Genesis 18:12. The final words reject intimidation.

XIII-1PE-003 / 1 Peter 3:7

Husbands, understanding, and shared inheritance

1 Peter 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

Οἱ	ἄνδρες	ὁμοίως	συννοικοῦντες	κατὰ	γινώσκουσιν,	ὥς	ἀσθενεστέρω	
the	husbands	likewise	living together	according to	knowledge	as	a weaker	
σκεύει	τῷ	γυναικεῖω	ἀπονέμουντες	τιμὴν,	ὥς	καὶ	συγκληρονόμοις	χάριτος
vessel	the	female	assigning	honor	as	also	to fellow heirs	of grace
ζωῆς,	εἰς	τὸ	μὴ	ἐγκόπτεσθαι	τὰς	προσευχὰς	ὑμῶν.	
of life	so that	the	not	to be hindered	the	prayers	of you	

CLOSE ENGLISH

Husbands, likewise, live together according to knowledge, assigning honor to the woman as to a weaker vessel and also as to fellow heirs of the grace of life, so that your prayers may not be hindered.

FLUENT ENGLISH

Husbands, likewise, live with your wives considerately. Honor them as the more vulnerable partner and as fellow heirs of the gift of life, so that your prayers may not be hindered.

SECTION NOTES

3:7. According to knowledge is rendered considerately. Weaker vessel is the close image; more vulnerable partner expresses it fluently without making a claim about intellectual or spiritual inferiority. The text does not specify whether physical strength, social position, or both are in view. Women are explicitly fellow heirs of life's grace, and husbands' prayers are connected with their conduct.

XIII-1PE-003 / 1 Peter 3:8-12

A community of blessing and peace

1 Peter 3:8**Greek: adopted SBLGNT text. Word-order interlinear.**

Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοί,
 the now end all of one mind sympathetic loving as family tenderhearted
 ταπεινόφρονες,
 humble-minded

CLOSE ENGLISH

Finally, all of you, be of one mind, sympathetic, loving as family, tenderhearted, and humble-minded,

FLUENT ENGLISH

Finally, all of you, share a common mind. Be sympathetic, love one another as family, and be compassionate and humble.

1 Peter 3:9**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας
 not repaying evil for evil or insult for insult
 τοῦναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν
 on the contrary but blessing because for this you were called so that blessing
 κληρονομήσητε.
 you might inherit

CLOSE ENGLISH

not repaying evil for evil or insult for insult, but on the contrary blessing, because to this you were called so that you might inherit a blessing.

FLUENT ENGLISH

Do not repay evil with evil or insults with insults. Give a blessing instead, because you were called to this so that you might inherit a blessing.

1 Peter 3:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ	γὰρ	θέλων	ζωὴν	ἀγαπᾶν	καὶ	ἰδεῖν	ἡμέρας	ἀγαθὰς	παυσάτω	τὴν
the one	for	wanting	life	to love	and	to see	days	good	let stop	the
γλῶσσαν	ἀπὸ	κακοῦ	καὶ	χείλη	τοῦ	μὴ	λαλῆσαι	δόλον,		
tongue	from	evil	and	lips	so as	not	to speak	deceit		

CLOSE ENGLISH

For “Whoever wants to love life and see good days, let them keep their tongue from evil and their lips from speaking deceit;

FLUENT ENGLISH

For “Whoever wishes to love life and see good days must keep their tongue from evil and their lips from deceit.

1 Peter 3:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐκκλινάτω	δὲ	ἀπὸ	κακοῦ	καὶ	ποιησάτω	ἀγαθόν,	ζητησάτω	εἰρήνην	καὶ
let turn away	and	from	evil	and	let do	good	let seek	peace	and
διωξάτω	αὐτήν·								
let pursue	it								

CLOSE ENGLISH

let them turn away from evil and do good; let them seek peace and pursue it.

FLUENT ENGLISH

Let them turn from evil and do good, seek peace and pursue it.

1 Peter 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ὀφθαλμοὶ	κυρίου	ἐπὶ	δικαίους	καὶ	ᾠτα	αὐτοῦ	εἰς	δέησιν
because	eyes	of the Lord	on	the righteous	and	ears	of him	toward	petition
αὐτῶν,	πρόσωπον	δὲ	κυρίου	ἐπὶ	ποιοῦντας	κακά.			
of them	face	but	of the Lord	against	ones doing	evil things			

CLOSE ENGLISH

For the Lord's eyes are on the righteous, and his ears toward their petition, but the Lord's face is against those who do evil."

FLUENT ENGLISH

For the Lord watches over the righteous and listens to their prayers, but he turns his face against those who do evil."

SECTION NOTES

3:8-9. The adopted text reads humble-minded, not the variant courteous. Loving as family renders philadelphoi. The call to bless is linked with inheriting blessing; it does not authorize retaliation.

3:10-12. The quotation follows Psalm 34:12-16. Tongue, lips, eyes, ears, and face are retained in close English as bodily images for speech and divine attention. The final against expresses opposition, not merely location. Singular they makes the generic person explicit without restricting the promise to men.

XIII-1PE-003 / 1 Peter 3:13-17

Hope explained with gentleness

1 Peter 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ	τίς	ὁ	κακώσων	ὑμᾶς	ἐὰν	τοῦ	ἀγαθοῦ	ζηλωταὶ	γένησθε;
and	who	the one	will harm	you	if	of the	good	zealous ones	you become

CLOSE ENGLISH

And who will harm you if you become zealous for what is good?

FLUENT ENGLISH

Who will harm you if you are eager to do good?

1 Peter 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἀλλ’	εἰ	καὶ	πάσχοιτε	διὰ	δικαιοσύνην,	μακάριοι.	τὸν	δὲ	φόβον
but	if	even	you should suffer	because of	righteousness	blessed	the	but	fear

αὐτῶν	μὴ	φοβηθῆτε	μηδὲ	ταραχθῆτε,
of them	not	fear	nor	be troubled

CLOSE ENGLISH

But even if you should suffer because of righteousness, you are blessed. Do not fear their fear or be troubled,

FLUENT ENGLISH

But even if you suffer for doing what is right, you are blessed. Do not fear their threats or be alarmed.

1 Peter 3:15**Greek: adopted SBLGNT text. Word-order interlinear.**

κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι
 as Lord but the Christ set apart as holy in the hearts of you ready
 ἀεὶ πρὸς ἀπολογίαὺς παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ
 always for a defense to everyone the one asking you an account concerning
 τῆς ἐν ὑμῖν ἐλπίδος,
 the in you hope

CLOSE ENGLISH

but set apart Christ as Lord in your hearts, always ready for a defense to everyone who asks you for an account concerning the hope in you,

FLUENT ENGLISH

Honor Christ as Lord in your hearts. Always be ready to explain your hope to anyone who asks,

1 Peter 3:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν
 but with gentleness and fear a conscience having good so that in
 ᾧ καταλαλεῖσθε καταισχυνῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν
 what you are slandered may be put to shame the ones abusing of you the good
 ἐν Χριστῷ ἀναστροφὴν.
 in Christ conduct

CLOSE ENGLISH

but with gentleness and fear, having a good conscience, so that where you are slandered, those who abuse your good conduct in Christ may be put to shame.

FLUENT ENGLISH

but do so with gentleness and respect. Keep a good conscience, so that those who slander your good conduct in Christ may be ashamed of their accusations.

1 Peter 3:17**Greek: adopted SBLGNT text. Word-order interlinear.**

κρεῖττον	γὰρ	ἀγαθοποιῶντας,	εἰ	θέλοι	τὸ	θέλημα	τοῦ	θεοῦ,	πάσχειν
better	for	doing good	if	should will	the	will	of	God	to suffer

ἢ	κακοποιῶντας.
than	doing evil

CLOSE ENGLISH

For it is better, if God's will should so will, to suffer doing good than doing evil.

FLUENT ENGLISH

For if God wills that you suffer, it is better to suffer for doing good than for doing evil.

SECTION NOTES

3:13-14. The rhetorical question does not deny that good people suffer: the next sentence expressly allows it. Their fear can mean the fear they cause or what they themselves fear; fluent English takes the former. The wording recalls Isaiah 8:12-13.

3:15-17. The adopted reading is Christ as Lord, not God in place of Christ. A defense is an explanation of hope, whether formal or informal; a courtroom is not specified. Fear in 3:16 is rendered respect, with reverence toward God also possible. The shorter adopted text at 3:16 does not add as evildoers.

XIII-1PE-003 / 1 Peter 3:18-22

Christ's suffering, proclamation, and exaltation

1 Peter 3:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ
 because also Christ once concerning sins suffered righteous for
 ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν
 unrighteous ones so that you he might bring to the God having been put to death indeed
 σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·
 in flesh having been made alive but in spirit

CLOSE ENGLISH

For Christ also suffered once concerning sins, righteous for unrighteous, so that he might bring you to God, put to death in flesh but made alive in spirit.

FLUENT ENGLISH

Christ too suffered once for sins, the righteous one for the unrighteous, to bring you to God. He was put to death in the flesh but made alive in the spirit.

1 Peter 3:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,
 in which also to the in prison spirits having gone he proclaimed

CLOSE ENGLISH

In this he also went and made proclamation to the spirits in prison,

FLUENT ENGLISH

In this state he also went and made a proclamation to the spirits in prison,

1 Peter 3:20**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν
 having disobeyed formerly when waited patiently the of God patience in
 ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν
 days of Noah being prepared an ark into which a few that is
 ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.
 eight persons were brought safely through water

CLOSE ENGLISH

who formerly disobeyed, when God's patience waited in the days of Noah while an ark was being prepared, in which a few, that is, eight persons, were brought safely through water.

FLUENT ENGLISH

who had disobeyed long ago, when God waited patiently in Noah's days while the ark was being built. In it a few people-eight in all-were brought safely through water.

1 Peter 3:21**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις
 which also you as a counterpart now saves baptism not of flesh a removal
 ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως
 of dirt but of a conscience good an appeal to God through resurrection
 Ἰησοῦ Χριστοῦ,
 of Jesus Christ

CLOSE ENGLISH

Baptism, as the counterpart of this, now saves you also-not a removal of dirt from flesh, but an appeal to God for a good conscience-through the resurrection of Jesus Christ,

FLUENT ENGLISH

Baptism, which corresponds to this, now saves you through Jesus Christ's resurrection. It is an appeal to God for a good conscience, rather than washing dirt off the body.

1 Peter 3:22

Greek: adopted SBLGNT text. Word-order interlinear.

ὅς	ἐστιν	ἐν	δεξιᾷ	θεοῦ	πορευθεὶς	εἰς	οὐρανὸν	ὑποταγέντων
who	is	at	the right hand	of God	having gone	into	heaven	having been subjected
αὐτῷ	ἀγγέλων	καὶ	ἐξουσιῶν	καὶ	δυνάμεων.			
to him	angels	and	authorities	and	powers			

CLOSE ENGLISH

who is at God's right hand, having gone into heaven, with angels and authorities and powers subjected to him.

FLUENT ENGLISH

He has gone into heaven and is at God's right hand, with angels, authorities, and powers subject to him.

SECTION NOTES

3:18. The adopted text reads suffered, not died, and bring you, not bring us. Flesh and spirit can denote contrasting spheres or modes of existence; spirit may alternatively be read as the Holy Spirit's agency. The two English layers use the former construal without implying a denial of bodily resurrection.

3:19-20. In this refers back to the preceding spirit clause. Spirits in prison and made proclamation are kept without naming the spirits, a destination, or the message's content. Proposals include the dead of Noah's generation and disobedient supernatural beings. The timing is also disputed. The passage itself links the disobedience with Noah's days and names eight survivors. See UBS on 3:19.

3:21-22. Counterpart renders antitypon, relating baptism to the preceding water-and-rescue account. The assertion now saves you is preserved together with through the resurrection. Eperōtēma is rendered appeal for a good conscience; alternatives include a pledge from, or concerning, a good conscience. No mode of baptism is specified. The final verse places the powers under the exalted Christ. See UBS on 3:21.

XIII-1PE-004 / 1 Peter 4:1-19

Resolve, mutual service, and faithful suffering

A resolve for the rest of life

1 Peter 4:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Χριστοῦ	οὖν	παθόντος	σαρκὶ	καὶ	ὕμεῖς	τὴν	αὐτὴν	ἔννοιαν
of Christ	therefore	having suffered	in flesh	also	you	the	same	resolve
ὀπλίσασθε,	ὅτι	ὁ	παθὼν	σαρκὶ	πέπαυται	ἁμαρτίας,		
arm yourselves with	because	the one	having suffered	in flesh	has ceased	from sin		

CLOSE ENGLISH

Therefore, since Christ suffered in flesh, arm yourselves also with the same resolve, because the one who has suffered in flesh has ceased from sin,

FLUENT ENGLISH

Since Christ suffered in the flesh, equip yourselves with the same resolve. Whoever has suffered in the flesh has made a break with sin,

1 Peter 4:2**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰς	τὸ	μηκέτι	ἀνθρώπων	ἐπιθυμίαις	ἀλλὰ	θελήματι	θεοῦ	τὸν	ἐπίλοιπον
for	the	no longer	of humans	desires	but	the will	of God	the	remaining
ἐν	σαρκὶ	βιώσαι	χρόνον.						
in	flesh	to live	time						

CLOSE ENGLISH

so as to live the remaining time in flesh no longer for human desires but for God's will.

FLUENT ENGLISH

so as to spend the rest of earthly life following God's will instead of human desires.

1 Peter 4:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἀρκετὸς	γὰρ	ὁ	παρεληλυθὼς	χρόνος	τὸ	βούλημα	τῶν	ἐθνῶν
sufficient	for	the	having passed	time	the	desire	of the	nations
κατεργάσθαι,	πεπορευμένους	ἐν	ἀσελγείαις,	ἐπιθυμίαις,	οἰνοφλυγίαις,			
to have carried out	having walked	in	debaucheries	desires	drunkennesses			
κώμοις,	πότοις,	καὶ	ἀθεμίτοις	εἰδωλολατρίαις.				
revelries	drinking parties	and	unlawful	idolatries				

CLOSE ENGLISH

For the time that has passed is sufficient for carrying out the desire of the nations, having walked in debaucheries, desires, drunkenness, revelries, drinking parties, and unlawful idolatries.

FLUENT ENGLISH

You have already spent enough time doing what the nations desire, living in debauchery, uncontrolled desires, drunkenness, revelry, drinking parties, and forbidden idol worship.

SECTION NOTES

4:1-2. The adopted text says Christ suffered in flesh, without for us or for you. Arm yourselves is a metaphor for adopting his resolve. Has ceased from sin is a difficult general statement, here related to a decisive break with sin in the following way of life. Other readings connect it with death or baptism. It is not expanded into a claim that all suffering makes a person sinless. See UBS on 4:1.

4:3. The list describes the former conduct attributed to the recipients. Nations retains the Greek *ethnē*; context distinguishes the surrounding non-Christian practices, not an inherent moral quality of every member of another nation.

XIII-1PE-004 / 1 Peter 4:4-6

Accountability and good news for the dead

1 Peter 4:4

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	ᾧ	ξενίζονται	μὴ	συντρεχόντων	ὑμῶν	εἰς	τὴν	αὐτὴν	τῆς
in	which	they are surprised	not	running together	you	into	the	same	of the

ἀσωτίας	ἀνάχυσιν,	βλασφημοῦντες·
dissipation	flood	slandering

CLOSE ENGLISH

They are surprised at this, that you do not run with them into the same flood of dissipation, and they slander you.

FLUENT ENGLISH

They are astonished that you no longer rush with them into the same flood of reckless living, and they malign you.

1 Peter 4:5

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	ἀποδώσουσιν	λόγον	τῷ	ἐτοίμως	ἔχοντι	κρίναι	ζῶντας	καὶ
who	will give back	an account	to the one	ready	being	to judge	living ones	and

νεκρούς·
dead ones

CLOSE ENGLISH

They will give an account to the one who is ready to judge the living and the dead.

FLUENT ENGLISH

They will have to answer to the one who stands ready to judge both the living and the dead.

1 Peter 4:6**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰς	τοῦτο	γὰρ	καὶ	νεκροῖς	εὐηγγελίσθη	ἵνα	κριθῶσι
for	this	for	also	to the dead	good news was proclaimed	so that	they might be judged
μὲν	κατὰ	ἀνθρώπους	σαρκὶ	ζῶσι	δὲ	κατὰ	θεὸν πνεύματι.
indeed	according to	humans	in flesh	they might live	but	according to	God in spirit

CLOSE ENGLISH

For to this end good news was proclaimed also to the dead, so that they might be judged according to human beings in flesh, but live according to God in spirit.

FLUENT ENGLISH

This is why the good news was proclaimed even to the dead: so that, though judged in the flesh as humans are, they might live in the spirit as God intends.

SECTION NOTES

4:4-5. Running together into a flood is an image of shared excess. Slandering has the hearers as its contextual object, although no object is expressed in Greek. The judge is not explicitly named in these verses.

4:6. The passive good news was proclaimed does not identify the preacher. The dead may mean people who heard while alive and have since died, or people addressed after death; the translation does not insert now or a destination. Judged in flesh can refer to mortal death or earthly judgment. According to God is rendered as God intends fluently. The flesh/spirit contrast echoes 3:18. See UBS on 4:6.

XIII-1PE-004 / 1 Peter 4:7-11

Prayer, love, hospitality, and gifts

1 Peter 4:7

Greek: adopted SBLGNT text. Word-order interlinear.

Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς
 of all things now the end has drawn near be sound-minded therefore and be sober for
 προσευχάς·
 prayers

CLOSE ENGLISH

Now the end of all things has drawn near. Therefore be sound-minded and sober for prayers,

FLUENT ENGLISH

The end of all things is near. So remain clearheaded and self-controlled in order to pray.

1 Peter 4:8

Greek: adopted SBLGNT text. Word-order interlinear.

πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη
 before all things the toward yourselves love earnest having because love
 καλύπτει πλῆθος ἁμαρτιῶν·
 covers a multitude of sins

CLOSE ENGLISH

above all having earnest love for one another, because love covers a multitude of sins.

FLUENT ENGLISH

Above all, love one another earnestly, because love covers many sins.

1 Peter 4:9

Greek: adopted SBLGNT text. Word-order interlinear.

φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ·
 hospitable toward one another without grumbling

CLOSE ENGLISH

Be hospitable to one another without grumbling.

FLUENT ENGLISH

Welcome one another into your homes without grumbling.

1 Peter 4:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἕκαστος	καθὼς	ἔλαβεν	χάρισμα,	εἰς	ἑαυτοὺς	αὐτὸ	διακονοῦντες	ὥς
each	as	received	a gift	toward	yourselves	it	serving	as
καλοὶ	οἰκονόμοι	ποικίλης	χάριτος	θεοῦ·				
good	stewards	of varied	grace	of God				

CLOSE ENGLISH

As each has received a gift, serve one another with it, as good stewards of God's varied grace.

FLUENT ENGLISH

Use whatever gift each of you has received to serve one another, as good stewards of God's grace in its many forms.

1 Peter 4:11**Greek: adopted SBLGNT text. Word-order interlinear.**

εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος
 if someone speaks as utterances of God if someone serves as from strength
 ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ
 which supplies the God so that in all things may be glorified the God through
 Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
 Jesus Christ to whom is the glory and the dominion to the ages
 τῶν αἰώνων· ἀμήν.
 of the ages amen

CLOSE ENGLISH

If anyone speaks, as God's utterances; if anyone serves, as from the strength God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong glory and dominion forever and ever. Amen.

FLUENT ENGLISH

Whoever speaks should speak as one conveying God's words; whoever serves should do so with the strength God supplies. In this way God may be glorified in everything through Jesus Christ, to whom belong glory and dominion forever and ever. Amen.

SECTION NOTES

4:7-9. The approaching end prompts prayer and care for others. Love covers sins recalls Proverbs 10:12 and concerns love within the community; the phrase is not expanded into an instruction to conceal wrongdoing. Hospitality includes receiving others as guests, with homes made explicit in fluent English.

4:10-11. Gift and grace share the charis word family. Stewardship means administering what has been entrusted. The compressed if anyone speaks and if anyone serves clauses receive ordinary English verbs in the fluent layer. To whom can refer to God or Jesus Christ; the pronoun is retained. Amen is present in the adopted text.

XIII-1PE-004 / 1 Peter 4:12-16

The fiery ordeal and the Christian name

1 Peter 4:12**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν
 beloved not be surprised at the among you fiery ordeal for testing to you
 γινομένη ὥς ξένου ὑμῖν συμβαίνοντος,
 happening as something strange to you happening

CLOSE ENGLISH

Beloved, do not be surprised at the fiery ordeal taking place among you for testing, as though something strange were happening to you,

FLUENT ENGLISH

Dear friends, do not be surprised by the fiery ordeal that has come to test you, as though something unusual were happening.

1 Peter 4:13**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ
 but insofar as you share in the of Christ sufferings rejoice so that also
 ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε ἀγαλλιώμενοι.
 at the revelation of the glory of him you may rejoice exulting

CLOSE ENGLISH

but rejoice insofar as you share Christ's sufferings, so that at the revelation of his glory you may also rejoice with exultation.

FLUENT ENGLISH

Rejoice as you share in Christ's sufferings, so that you may also be filled with joy when his glory is revealed.

1 Peter 4:14**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης
 if you are insulted in the name of Christ blessed because the of the glory
 καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.
 and the of God Spirit upon you rests

CLOSE ENGLISH

If you are insulted for Christ's name, you are blessed, because the Spirit of glory and of God rests upon you.

FLUENT ENGLISH

If you are insulted for bearing Christ's name, you are blessed: the Spirit of glory, God's Spirit, rests on you.

1 Peter 4:15**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ
 not for anyone of you let suffer as a murderer or a thief or an evildoer or
 ὡς ἄλλοτριεπίσκοπος·
 as a meddler

CLOSE ENGLISH

For let none of you suffer as a murderer or a thief or an evildoer or as a meddler,

FLUENT ENGLISH

Let none of you suffer for being a murderer, a thief, a wrongdoer, or a meddler in other people's affairs.

1 Peter 4:16**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰ	δὲ	ὥς	Χριστιανός,	μὴ	αἰσχυνέσθω,	δοξαζέτω	δὲ	τὸν	θεὸν	ἐν	τῷ
if	but	as	a Christian	not	let be ashamed	let glorify	but	the	God	in	the
ὀνόματι τούτῳ. name this											

CLOSE ENGLISH

but if as a Christian, let them not be ashamed, but glorify God in this name.

FLUENT ENGLISH

But anyone who suffers as a Christian should feel no shame; they should glorify God in bearing that name.

SECTION NOTES

4:12-14. Fiery ordeal continues the testing image of 1:7, without requiring literal burning. The adopted 4:14 ends with rests upon you; the later contrast about being blasphemed by them and glorified by you is absent. Spirit of glory and of God describes one Spirit.

4:15-16. The rare allotriepiskopos is rendered meddler, someone intruding into others' affairs; its exact range is uncertain. Suffering for wrongdoing is distinguished from suffering as a Christian. The adopted 4:16 reads in this name, not the variant in this matter.

XIII-1PE-004 / 1 Peter 4:17-19

Judgment and trust in the faithful Creator

1 Peter 4:17**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ·
 because the time for to begin the judgment from the house of God
 εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ
 if but first from us what the end of the ones disobeying the of
 θεοῦ εὐαγγελίῳ;
 God good news

CLOSE ENGLISH

For it is the time for judgment to begin with God's house; and if first with us, what will be the end of those who disobey God's good news?

FLUENT ENGLISH

For the time has come for judgment to begin with God's household. If it begins with us, what will be the outcome for those who refuse to obey God's good news?

1 Peter 4:18**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς
 and if the righteous one with difficulty is saved the ungodly and sinner
 ποῦ φανεῖται;
 where will appear

CLOSE ENGLISH

And "If the righteous person is saved with difficulty, where will the ungodly person and sinner appear?"

FLUENT ENGLISH

And "If the righteous are saved with difficulty, what will become of the ungodly and the sinner?"

1 Peter 4:19**Greek: adopted SBLGNT text. Word-order interlinear.**

ὥστε	καὶ	οἱ	πάσχοντες	κατὰ	τὸ	θέλημα	τοῦ	θεοῦ	πιστῶ
so then	also	the ones	suffering	according to	the	will	of	God	to a faithful
κτίστη	παρατιθέσθωσαν	τὰς	ψυχὰς	αὐτῶν	ἐν	ἀγαθοποιίᾳ.			
Creator	let entrust	the	lives	of them	in	doing good			

CLOSE ENGLISH

So then, let those who suffer according to God's will entrust their lives to a faithful Creator while doing good.

FLUENT ENGLISH

So those who suffer according to God's will should entrust their lives to their faithful Creator and continue doing good.

SECTION NOTES

4:17-18. God's house is understood as the community, in continuity with 2:5. The argument moves from judgment beginning with us to the outcome for the disobedient. Verse 18 follows the Greek form of Proverbs 11:31. With difficulty is retained; no numerical probability of salvation is added.

4:19. Entrust echoes Christ's entrusting in 2:23. The recipients entrust their lives to the faithful Creator while continuing to do good. The text does not tell them to seek suffering.

XIII-1PE-005 / 1 Peter 5:1-14

Shepherding, humility, and steadfast hope

Shepherding without domination

1 Peter 5:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ
 elders therefore among you I urge the fellow elder and
 μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης
 witness of the of Christ sufferings the one also of the about
 ἀποκαλύπτεσθαι δόξης κοινωνός,
 to be revealed glory a sharer

CLOSE ENGLISH

Therefore I urge the elders among you, as a fellow elder and witness of Christ's sufferings, also a sharer in the glory about to be revealed:

FLUENT ENGLISH

I appeal to the elders among you as a fellow elder, a witness to Christ's sufferings, and one who shares in the glory to be revealed:

1 Peter 5:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ
 shepherd the among you flock of God exercising oversight not
 ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ
 under compulsion but willingly according to God nor for shameful gain but
 προθύμως,
 eagerly

CLOSE ENGLISH

shepherd God's flock among you, exercising oversight not under compulsion but willingly according to God, not for shameful gain but eagerly,

FLUENT ENGLISH

Shepherd God's flock in your care. Watch over it willingly, as God desires, with eagerness to serve rather than under compulsion or out of greed.

1 Peter 5:3**Greek: adopted SBLGNT text. Word-order interlinear.**

μηδ' ὥς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ
 nor as lording it over the allotted charges but examples becoming of the
 ποιμνίου·
 flock

CLOSE ENGLISH

not as lording it over those allotted to you, but becoming examples to the flock.

FLUENT ENGLISH

Lead by being examples to the flock, without domineering over those entrusted to you.

1 Peter 5:4**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς
 and having been revealed the chief shepherd you will receive the unfading of the
 δόξης στέφανον.
 glory wreath

CLOSE ENGLISH

And when the chief shepherd is revealed, you will receive the unfading wreath of glory.

FLUENT ENGLISH

When the chief shepherd appears, you will receive the crown of glory that never fades.

SECTION NOTES

5:1. The speaker identifies himself as a fellow elder, witness, and sharer in coming glory. Witness can mean an eyewitness or one who bears testimony; the translation does not add with my own eyes. The adopted connective is therefore.

5:2-4. Both exercising oversight and according to God are present in the adopted source. The flock belongs to God, and the allotted charges are the people entrusted to the elders. Three contrasts oppose compulsion, shameful gain, and domination with willingness, eagerness, and example. Wreath evokes an awarded crown; unfading contrasts with a perishable wreath. See UBS on 5:2-3.

XIII-1PE-005 / 1 Peter 5:5-7

Humility and the care of God

1 Peter 5:5

Greek: adopted SBLGNT text. Word-order interlinear.

ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις τὴν
 likewise younger ones submit to elders all but to one another the
 ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται
 humility clothe yourselves with because the God the proud opposes
 ταπεινοῖς δὲ δίδωσιν χάριν.
 to the humble but gives grace

CLOSE ENGLISH

Likewise, you younger ones, submit to elders. All of you, clothe yourselves with humility toward one another, because “God opposes the proud but gives grace to the humble.”

FLUENT ENGLISH

Likewise, you who are younger, submit to the elders. All of you, put on humility in your dealings with one another, because “God opposes the proud but gives grace to the humble.”

1 Peter 5:6

Greek: adopted SBLGNT text. Word-order interlinear.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς
 humble yourselves therefore under the mighty hand of God so that you
 ὑψώσῃ ἐν καιρῷ,
 he may lift up in due time

CLOSE ENGLISH

Therefore humble yourselves under God’s mighty hand, so that he may lift you up in due time,

FLUENT ENGLISH

Humble yourselves under God’s mighty hand, so that he may raise you up at the right time.

1 Peter 5:7**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει
 all the anxiety of you having cast upon him because to him it matters
 περὶ ὑμῶν.
 concerning you

CLOSE ENGLISH

casting all your anxiety on him, because he cares about you.

FLUENT ENGLISH

Cast all your anxiety on him, because you matter to him.

SECTION NOTES

5:5. Younger ones contrasts with elders; the latter can refer to the leaders just addressed or older members. The injunction to clothe yourselves with humility addresses everyone. The quotation recalls Proverbs 3:34, also used in James 4:6. The adopted text does not add submitting before to one another.

5:6-7. Casting anxiety is grammatically linked to humbling yourselves. God’s mighty hand is an image of power and care, while in due time leaves the timing unspecified. The assurance that he cares echoes Psalm 55:22.

XIII-1PE-005 / 1 Peter 5:8-11

Watchfulness, resistance, and restoration

1 Peter 5:8

Greek: adopted SBLGNT text. Word-order interlinear.

νήψατε,	γρηγορήσατε.	ὁ	ἀντίδικος	ὑμῶν	διάβολος	ὥς	λέων	ὠρυόμενος
be sober	be watchful	the	adversary	of you	devil	as	a lion	roaring
περιπατεῖ	ζητῶν	τινα	καταπιεῖν·					
walks around	seeking	someone	to swallow					

CLOSE ENGLISH

Be sober; be watchful. Your adversary the devil walks around like a roaring lion, seeking someone to swallow.

FLUENT ENGLISH

Stay clearheaded and alert. Your adversary, the devil, prowls like a roaring lion, looking for someone to devour.

1 Peter 5:9

Greek: adopted SBLGNT text. Word-order interlinear.

ᾧ	ἀντίστητε	στερεοὶ	τῇ	πίστει,	εἰδότες	τὰ	αὐτὰ	τῶν
whom	resist	firm	in the	faith	knowing	the	same things	of the
παθημάτων	τῇ	ἐν	τῷ	κόσμῳ	ὑμῶν	ἀδελφότητι	ἐπιτελεῖσθαι.	
sufferings	in the	in	the	world	of you	family of believers	to be undergone	

CLOSE ENGLISH

Resist him, firm in faith, knowing that the same sufferings are being undergone by your family of believers in the world.

FLUENT ENGLISH

Resist him, standing firm in faith, knowing that your fellow believers throughout the world are undergoing the same kinds of suffering.

1 Peter 5:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον
 the but God of all grace the one having called you into the eternal
 αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει,
 his glory in Christ a little having suffered himself will restore will establish
 σθενώσει, θεμελιώσει.
 will strengthen will give a foundation

CLOSE ENGLISH

But the God of all grace, who called you into his eternal glory in Christ, after you have suffered a little while, will himself restore, establish, strengthen, and give you a firm foundation.

FLUENT ENGLISH

After you have suffered for a little while, the God of all grace, who called you into his eternal glory in Christ, will himself restore you, make you steadfast, strengthen you, and set you on a firm foundation.

1 Peter 5:11**Greek: adopted SBLGNT text. Word-order interlinear.**

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
 to him the dominion to the ages of the ages amen

CLOSE ENGLISH

To him be dominion forever and ever. Amen.

FLUENT ENGLISH

To him belongs dominion forever and ever. Amen.

SECTION NOTES

5:8-9. Adversary and devil identify the opposing figure; the roaring lion is a comparison. Resistance is joined with steadfast faith and solidarity with other sufferers. Family of believers translates adelphotēs, as at 2:17.

5:10-11. The adopted source has four future verbs, including will give a foundation, rather than a wish expressed by optatives. It reads in Christ without Jesus. The doxology has dominion without an added glory, and retains forever and ever and Amen.

XIII-1PE-005 / 1 Peter 5:12-14

Silvanus, Babylon, and final greetings

1 Peter 5:12

Greek: adopted SBLGNT text. Word-order interlinear.

Διὰ	Σιλουανοῦ	ὑμῖν	τοῦ	πιστοῦ	ἀδελφοῦ,	ὥς	λογίζομαι,	δι’
through	Silvanus	to you	the	faithful	brother	as	I consider	through
ὀλίγων	ἔγραψα,	παρακαλῶν	καὶ	ἐπιμαρτυρῶν	ταύτην	εἶναι	ἀληθῆ	χάριν
a few words	I wrote	urging	and	testifying	this	to be	true	grace
τοῦ	θεοῦ·	εἰς	ἣν	στῆτε.				
of	God	in	which	stand				

CLOSE ENGLISH

Through Silvanus, the faithful brother as I consider him, I have written to you briefly, urging and testifying that this is God’s true grace. Stand in it.

FLUENT ENGLISH

I have written briefly to you through Silvanus, whom I regard as a faithful brother, to encourage you and testify that this is the true grace of God. Stand firm in it.

1 Peter 5:13

Greek: adopted SBLGNT text. Word-order interlinear.

ἀσπάζεται	ὑμᾶς	ἡ	ἐν	Βαβυλῶνι	συνεκλεκτῇ	καὶ	Μάρκος	ὁ
greet	you	the one [feminine]	in	Babylon	chosen together	and	Mark	the
υἱός	μου.							
son	of me							

CLOSE ENGLISH

She who is in Babylon, chosen together with you, greets you, and so does Mark, my son.

FLUENT ENGLISH

The congregation in Babylon, chosen along with you, sends greetings, as does Mark, my son.

1 Peter 5:14**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς
 greet one another with a kiss of love peace to you all the ones
 ἐν Χριστῷ.
 in Christ

CLOSE ENGLISH

Greet one another with a kiss of love. Peace to all of you who are in Christ.

FLUENT ENGLISH

Greet one another with a loving kiss. Peace to all of you who are in Christ.

SECTION NOTES

5:12. Through Silvanus can describe assistance in composition, writing, or carrying the letter; no one role is asserted. I have written is appropriate for an epistolary past. The adopted ending is the imperative stand, not you have stood.

5:13. She who is chosen together is feminine and has no expressed noun. Fluent English understands a congregation; an individual woman is also possible. Babylon is often understood as a symbolic name for Rome, though literal or broader exile readings exist. The place-name is retained. My son can express an affectionate spiritual relationship with Mark. See UBS on 5:13.

5:14. The kiss expresses mutual love within the community. The adopted letter ends in Christ, without the additions Jesus and Amen. Peace is addressed to all the recipients in Christ.

XIII-2PE-001 / 2 Peter 1:1-21

A growing faith and a trustworthy prophetic word

A shared faith and divine promises

2 Peter 1:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Συμεών	Πέτρος	δοῦλος	καὶ	ἀπόστολος	Ἰησοῦ	Χριστοῦ	τοῖς		
Simeon	Peter	a slave	and	apostle	of Jesus	Christ	to the ones		
ἰσότιμον	ἡμῖν	λαχοῦσιν	πίστιν	ἐν	δικαιοσύνῃ	τοῦ	θεοῦ	ἡμῶν	καὶ
equally honored	with us	having received	faith	in	righteousness	of the	God	of us	and
σωτῆρος	Ἰησοῦ	Χριστοῦ·							
Savior	Jesus	Christ							

CLOSE ENGLISH

Simeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal honor with ours in the righteousness of our God and Savior Jesus Christ:

FLUENT ENGLISH

From Simeon Peter, a servant and apostle of Jesus Christ, to those who have received a faith as precious as ours through the righteousness of our God and Savior Jesus Christ:

2 Peter 1:2**Greek: adopted SBLGNT text. Word-order interlinear.**

χάρις	ὑμῖν	καὶ	εἰρήνη	πληθυνθείη	ἐν	ἐπιγνώσει	τοῦ	θεοῦ	καὶ	Ἰησοῦ
grace	to you	and	peace	may be multiplied	in	knowledge	of	God	and	Jesus
τοῦ	κυρίου	ἡμῶν.								
the	Lord	of us								

CLOSE ENGLISH

may grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

FLUENT ENGLISH

May grace and peace abound for you through knowing God and Jesus our Lord.

2 Peter 1:3**Greek: adopted SBLGNT text. Word-order interlinear.**

Ὡς	πάντα	ἡμῖν	τῆς	θείας	δυνάμεως	αὐτοῦ	τὰ	πρὸς	ζωὴν	καὶ
since	all things	to us	the	divine	power	of him	the things	for	life	and
εὐσέβειαν	δεδωρημένης	διὰ	τῆς	ἐπιγνώσεως	τοῦ	καλέσαντος	ἡμᾶς			
godliness	having given	through	the	knowledge	of the one	having called	us			
ἰδίᾳ	δόξῃ	καὶ	ἀρετῇ,							
by his own	glory	and	excellence							

CLOSE ENGLISH

Since his divine power has given us all things for life and godliness through the knowledge of the one who called us by his own glory and excellence,

FLUENT ENGLISH

His divine power has given us everything needed for life and godliness through knowing the one who called us by his own glory and excellence.

2 Peter 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

δι'	ὧν	τὰ	τίμια	καὶ	μέγιστα	ἡμῖν	ἐπαγγέλματα	δεδώρηται,	ἵνα
through	which	the	precious	and	greatest	to us	promises	he has given	so that
διὰ	τούτων	γένησθε	θείας	κοινωνοὶ	φύσεως,	ἀποφυγόντες	τῆς	ἐν	
through	these	you may become	of divine	sharers	nature	having escaped	the	in	
τῷ	κόσμῳ	ἐν	ἐπιθυμίᾳ	φθορᾶς.					
the	world	through	desire	corruption					

CLOSE ENGLISH

through these he has given us the precious and greatest promises, so that through them you may become sharers in divine nature, having escaped the corruption in the world through desire.

FLUENT ENGLISH

Through these he has given us precious and magnificent promises, so that through them you may share in the divine nature, having escaped the corruption that desire brings into the world.

SECTION NOTES

1:1-2. The letter names its sender Simeon Peter, retaining the adopted form rather than Simon. Our God and Savior Jesus Christ is translated as a single referent; verse 2 separately names God and Jesus our Lord. Equal honor describes the faith's standing, not a measured equality of personal confidence.

1:3-4. The adopted text has by his own glory and excellence. His and the one who called can be related to God or Christ; the pronouns are retained. Through these may refer to the preceding glory and excellence or the preceding provision more broadly. Sharing divine nature remains explicit without imposing a later account of its metaphysical meaning. The escape is from corruption linked with desire, not from creation as such. See UBS on 1:4.

XIII-2PE-001 / 2 Peter 1:5-11

Diligence, virtue, and a firm calling

2 Peter 1:5**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	αὐτὸ	τοῦτο	δὲ	σπουδὴν	πᾶσαν	παρεισενέγκαντες	ἐπιχορηγήσατε	ἐν	
and	itself	this	also	diligence	all	having brought alongside	supply	in	
τῇ	πίστει	ὑμῶν	τὴν	ἀρετὴν,	ἐν	δὲ	τῇ ἀρετῇ	τὴν	γνώσιν,
the	faith	of you	the	excellence	in	and	the excellence	the	knowledge

CLOSE ENGLISH

And for this very reason, bringing all diligence, supply excellence in your faith, and knowledge in excellence,

FLUENT ENGLISH

For this very reason, make every effort to enrich your faith with excellence, excellence with knowledge,

2 Peter 1:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν	δὲ	τῇ	γνώσει	τὴν	ἐγκράτειαν,	ἐν	δὲ	τῇ	ἐγκρατεία	τὴν
in	and	the	knowledge	the	self-control	in	and	the	self-control	the
ὑπομονήν,	ἐν	δὲ	τῇ	ὑπομονῇ	τὴν	εὐσέβειαν,				
endurance	in	and	the	endurance	the	godliness				

CLOSE ENGLISH

and self-control in knowledge, endurance in self-control, and godliness in endurance,

FLUENT ENGLISH

knowledge with self-control, self-control with endurance, endurance with godliness,

2 Peter 1:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν
 in and the godliness the family affection in and the family affection the
 ἀγάπην·
 love

CLOSE ENGLISH

and family affection in godliness, and love in family affection.

FLUENT ENGLISH

godliness with affection for fellow believers, and that affection with love.

2 Peter 1:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἄργοις οὐδὲ
 these things for in you existing and increasing not idle nor
 ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 unfruitful make toward the of the Lord of us Jesus Christ
 ἐπίγνωσιν·
 knowledge

CLOSE ENGLISH

For these things, existing and increasing in you, make you neither idle nor unfruitful in the knowledge of our Lord Jesus Christ.

FLUENT ENGLISH

If these qualities are present and growing in you, they will keep your knowledge of our Lord Jesus Christ active and fruitful.

2 Peter 1:9**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃ	γὰρ	μὴ	πάρεστιν	ταῦτα,	τυφλός	ἐστιν	μυωπάζων,	λήθην
for whom	for	not	are present	these things	blind	is	being shortsighted	forgetfulness
λαβὼν	τοῦ	καθαρισμοῦ	τῶν	πάλαι	αὐτοῦ	ἀμαρτημάτων.		
having taken	of the	cleansing	of the	former	his	sins		

CLOSE ENGLISH

For whoever lacks these things is blind, being shortsighted, having forgotten the cleansing of their former sins.

FLUENT ENGLISH

Whoever lacks them is so shortsighted as to be blind, forgetting that their former sins have been cleansed.

2 Peter 1:10**Greek: adopted SBLGNT text. Word-order interlinear.**

διὸ	μᾶλλον,	ἀδελφοί,	σπουδάσατε	βεβαίαν	ὑμῶν	τὴν	κλῆσιν	
therefore	all the more	brothers and sisters	be diligent	firm	of you	the	calling	
καὶ	ἐκλογὴν	ποιεῖσθαι·	ταῦτα	γὰρ	ποιοῦντες	οὐ	μὴ	πταίσητέ
and	choice	to make	these things	for	doing	not	at all	you will stumble
ποτε·								
ever								

CLOSE ENGLISH

Therefore, brothers and sisters, be all the more diligent to make your calling and choice firm; for doing these things, you will certainly never stumble.

FLUENT ENGLISH

So, brothers and sisters, work all the more diligently to confirm your calling and election. If you practice these things, you will never stumble.

2 Peter 1:11**Greek: adopted SBLGNT text. Word-order interlinear.**

οὕτως	γὰρ	πλουσίως	ἐπιχορηγηθήσεται	ὑμῖν	ἡ	εἴσοδος	εἰς	τὴν
thus	for	richly	will be supplied	to you	the	entrance	into	the
αἰώνιον	βασιλείαν	τοῦ	κυρίου	ἡμῶν	καὶ	σωτῆρος	Ἰησοῦ	Χριστοῦ.
eternal	kingdom	of the	Lord	of us	and	Savior	Jesus	Christ

CLOSE ENGLISH

For in this way entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly supplied to you.

FLUENT ENGLISH

In this way you will be richly welcomed into the eternal kingdom of our Lord and Savior Jesus Christ.

SECTION NOTES

1:5-7. Each quality is linked with the preceding one. The chain describes a developing life, not stages that forbid practicing later qualities early. Excellence repeats *aretē* from 1:3; family affection is *philadelphia*, followed by the broader love, *agapē*.

1:8-11. Knowledge is fruitful through these qualities. Blind and shortsighted form a striking combined image; fluent English reads the latter as explaining the former. Calling and choice are to be made firm in practice. Supply in 1:5 and be supplied in 1:11 echo each other. The promise against stumbling is kept in this ethical and kingdom context.

XIII-2PE-001 / 2 Peter 1:12-15

Remembrance before departure

2 Peter 1:12

Greek: adopted SBLGNT text. Word-order interlinear.

Διὸ μέλλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ
 therefore I will be ready always you to remind concerning these things although
 εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείας.
 knowing and having been established in the present truth

CLOSE ENGLISH

Therefore I will always be ready to remind you about these things, although you know them and are established in the truth present with you.

FLUENT ENGLISH

So I will always be ready to remind you of these things, even though you know them and are firmly grounded in the truth you have.

2 Peter 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι,
 right and I consider for as long as I am in this the tent
 διεγείρειν ὑμᾶς ἐν ὑπομνήσει,
 to stir up you by reminder

CLOSE ENGLISH

I consider it right, as long as I am in this tent, to stir you up by a reminder,

FLUENT ENGLISH

I think it right to keep stirring your memory while I live in this bodily tent,

2 Peter 1:14**Greek: adopted SBLGNT text. Word-order interlinear.**

εἰδὼς ὅτι ταχυνή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς
 knowing that soon is the putting aside of the tent of me just as
 καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι·
 also the Lord of us Jesus Christ made clear to me

CLOSE ENGLISH

knowing that the putting aside of my tent is soon, just as our Lord Jesus Christ also made clear to me.

FLUENT ENGLISH

knowing that I will soon put this tent aside, as our Lord Jesus Christ has made clear to me.

2 Peter 1:15**Greek: adopted SBLGNT text. Word-order interlinear.**

σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν τὴν
 I will be diligent and also at any time to have you after the my departure the
 τούτων μνήμην ποιῆσθαι.
 of these things remembrance to make

CLOSE ENGLISH

And I will also be diligent so that after my departure you may at any time recall these things.

FLUENT ENGLISH

I will also make every effort to ensure that after my departure you can always call these things to mind.

SECTION NOTES

1:12. The adopted verb is I will be ready or intend, rather than the variant I will not neglect. Present truth is the truth available to the hearers, not a contrast between changing truths for different eras.

1:13-15. Tent pictures bodily life; putting it aside and departure refer to death. Soon may also emphasize suddenness or swiftness. The statement that Jesus made this known may be compared with John 21:18-19, without assuming identical wording or proving dependence. No particular later document is named as the means of remembrance.

XIII-2PE-001 / 2 Peter 1:16-18

Witnesses to majesty

2 Peter 1:16

Greek: adopted SBLGNT text. Word-order interlinear.

Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν
 not for having been cleverly devised myths having followed we made known to you
 τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ’
 the of the Lord of us Jesus Christ power and coming but
 ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.
 eyewitnesses having become of the his majesty

CLOSE ENGLISH

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but became eyewitnesses of his majesty.

FLUENT ENGLISH

When we told you of the power and coming of our Lord Jesus Christ, we were witnesses to his majesty, not followers of cleverly invented myths.

2 Peter 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς
 having received for from God the Father honor and glory a voice
 ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Ὁ υἱός
 having been brought to him of this kind by the majestic glory the Son
 μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα—
 of me the beloved of me this is in whom I was well pleased

CLOSE ENGLISH

For he received honor and glory from God the Father when a voice like this came to him from the majestic glory: “This is my Son, my beloved, in whom I am well pleased”-

FLUENT ENGLISH

He received honor and glory from God the Father when this voice came to him from the majestic glory: “This is my Son, my beloved, in whom I am well pleased.”

2 Peter 1:18**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	ταύτην	τὴν	φωνὴν	ἡμεῖς	ἠκούσαμεν	ἐξ	οὐρανοῦ	ἐνεχθεῖσαν
and	this	the	voice	we	heard	from	heaven	having been brought
σὺν	αὐτῷ	ὄντες	ἐν	τῷ	ἁγίῳ	ὄρει.		
with	him	being	on	the	holy	mountain		

CLOSE ENGLISH

and we ourselves heard this voice come from heaven when we were with him on the holy mountain.

FLUENT ENGLISH

We ourselves heard that voice from heaven when we were with him on the holy mountain.

SECTION NOTES

1:16-18. The first-person plural claims eyewitness testimony. Coming translates *parousia*. The mountain scene corresponds to the transfiguration accounts in Matthew 17:1-8, Mark 9:2-8, and Luke 9:28-36. Majestic glory designates the divine source of the voice. The adopted quotation repeats *my*, and the translation retains that wording. The mountain is not geographically named.

XIII-2PE-001 / 2 Peter 1:19-21

The prophetic word and the Spirit

2 Peter 1:19

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἔχομεν	βεβαιότερον	τὸν	προφητικὸν	λόγον,	ᾧ	καλῶς	ποιεῖτε	
and	we have	more firm	the	prophetic	word	to which	well	you do	
προσέχοντες	ὥς	λύχνῳ	φαίνονται	ἐν	αὐχμηρῷ	τόπῳ,	ἕως	οὗ	ἡμέρα
paying attention	as	to a lamp	shining	in	a murky	place	until	which	day
διαυγάση	καὶ	φωσφόρος	ἀνατείλῃ	ἐν	ταῖς	καρδίαις	ὑμῶν·		
dawns	and	morning star	rises	in	the	hearts	of you		

CLOSE ENGLISH

And we have the prophetic word more firmly established, to which you do well to pay attention as to a lamp shining in a murky place, until day dawns and the morning star rises in your hearts,

FLUENT ENGLISH

We also have the prophetic message confirmed more firmly. Attend to it as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts.

2 Peter 1:20

Greek: adopted SBLGNT text. Word-order interlinear.

τοῦτο	πρῶτον	γινώσκοντες	ὅτι	πᾶσα	προφητεία	γραφῆς	ιδίας
this	first	knowing	that	every	prophecy	of scripture	of one's own
ἐπιλύσεως	οὐ	γίνεται,					
interpretation	not	comes about					

CLOSE ENGLISH

knowing this first: no prophecy of scripture comes about from one's own interpretation,

FLUENT ENGLISH

Above all, understand this: no prophecy in scripture arises from someone's own interpretation.

2 Peter 1:21

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ	γὰρ	θελήματι	ἀνθρώπου	ἠνέχθη	προφητεία	ποτέ,	ἀλλὰ	ὑπὸ
not	for	by the will	of a human	was brought	prophecy	ever	but	by
πνεύματος	ἁγίου	φερόμενοι	ἐλάλησαν	ἀπὸ	θεοῦ	ἄνθρωποι.		
the Spirit	Holy	being carried	spoke	from	God	humans		

CLOSE ENGLISH

for prophecy was never brought by human will, but human beings spoke from God as they were carried along by the Holy Spirit.

FLUENT ENGLISH

Prophecy never came by human will. People spoke from God as the Holy Spirit carried them along.

SECTION NOTES

1:19. More firmly established takes the preceding testimony as confirmation of the prophetic word; alternatively, the prophetic word can be understood as more certain than the experience just described, or the comparative may intensify its certainty. The lamp, dawn, and morning star remain images, with the coming of Christ in view. See UBS on 1:19.

1:20-21. Comes about from one's own interpretation relates the statement to the origin of prophecy in the next verse. Another reading concerns a reader's private interpretation. The translation does not turn the clause into a ban on personal study or identify a later interpreting authority. The adopted 1:21 says people spoke from God, not holy people of God. Carried along preserves the repeated verb of bringing in 1:17-18,21. See UBS on 1:20.

XIII-2PE-002 / 2 Peter 2:1-22

Destructive teaching and deceptive freedom

False teaching and exploitation

2 Peter 2:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν
 arose but also false prophets among the people as also among you
 ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἵρέσεις ἀπωλείας, καὶ
 will be false teachers who will introduce secretly factions of destruction even
 τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἁρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχυνὴν
 the having bought them Master denying bringing upon themselves swift
 ἀπώλειαν·
 destruction

CLOSE ENGLISH

But false prophets also arose among the people, as there will also be false teachers among you, who will secretly introduce destructive factions, even denying the Master who bought them, bringing swift destruction on themselves.

FLUENT ENGLISH

False prophets arose among the people, and false teachers will likewise appear among you. They will secretly introduce destructive teachings, even denying the Master who bought them, and bring swift destruction on themselves.

2 Peter 2:2**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ
 and many will follow their the debaucheries because of whom the
 ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·
 way of the truth will be slandered

CLOSE ENGLISH

And many will follow their debaucheries, because of whom the way of truth will be slandered.

FLUENT ENGLISH

Many will follow their debauched ways, and because of them the way of truth will be maligned.

2 Peter 2:3

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ἐν	πλεονεξία	πλαστοῖς	λόγοις	ὑμᾶς	ἐμπορεύσονται·	οἷς	τὸ	
and	in	greed	with fabricated	words	you	they will exploit	for whom	the	
κρίμα	ἔκπαλαι	οὐκ	ἄργεῖ,	καὶ	ἡ	ἀπώλεια	αὐτῶν	οὐ	νυστάζει.
judgment	long ago	not	is idle	and	the	destruction	of them	not	slumbers

CLOSE ENGLISH

And in greed they will exploit you with fabricated words. Their judgment from long ago is not idle, and their destruction does not slumber.

FLUENT ENGLISH

In their greed they will exploit you with invented stories. Their judgment, determined long ago, is still active, and their destruction has not fallen asleep.

SECTION NOTES

2:1-3. False teachers are compared with Israel's false prophets. Haireseis can denote factions or divisive teachings; close English uses factions, fluent English teachings. The Master who bought them preserves the purchase image without specifying a payment or importing a theory of the opponents' prior status. Judgment and destruction are personified as active and awake.

XIII-2PE-002 / 2 Peter 2:4-9

Judgment and rescue in earlier generations

2 Peter 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

Εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς
 if for the God angels having sinned not spared but with chains
 ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,
 of gloom having cast into Tartarus handed over for judgment being kept

CLOSE ENGLISH

For if God did not spare angels when they sinned, but cast them into Tartarus and handed them over in chains of gloom, kept for judgment,

FLUENT ENGLISH

For God did not spare angels who sinned. He cast them into Tartarus and committed them to chains of darkness, to be held for judgment.

2 Peter 2:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὀγδοὺν Νῶε δικαιοσύνης
 and the ancient world not he spared but as eighth Noah of righteousness
 κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,
 a herald he guarded a flood on a world of ungodly people having brought

CLOSE ENGLISH

and did not spare the ancient world, but preserved Noah, a herald of righteousness, as one of eight, when he brought a flood on the world of the ungodly,

FLUENT ENGLISH

He did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others when he brought a flood on the world of the ungodly.

2 Peter 2:6**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	πόλεις	Σοδόμων	καὶ	Γομόρρας	τεφρώσας	καταστροφῇ
and	cities	of Sodom	and	Gomorra	having reduced to ashes	to overthrow
κατέκρινεν,	ὑπόδειγμα	μελλόντων	ἀσεβέσιν	τεθεικώς,		
he condemned	an example	of things coming	for ungodly people	having set		

CLOSE ENGLISH

and condemned the cities of Sodom and Gomorrah to overthrow, reducing them to ashes and making them an example of what is coming for the ungodly,

FLUENT ENGLISH

He reduced Sodom and Gomorrah to ashes and condemned them to destruction, making them an example of what awaits the ungodly.

2 Peter 2:7**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	δίκαιον	Λὼτ	καταπονούμενον	ὑπὸ	τῆς	τῶν	ἀθέσμων	ἐν	ἀσελγείᾳ
and	righteous	Lot	being distressed	by	the	of the	lawless	in	debauchery
ἀναστροφῆς	ἐρρύσατο—								
conduct	he rescued								

CLOSE ENGLISH

and rescued righteous Lot, distressed by the lawless people's conduct in debauchery-

FLUENT ENGLISH

He rescued righteous Lot, distressed by the debauched conduct of the lawless.

2 Peter 2:8**Greek: adopted SBLGNT text. Word-order interlinear.**

βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν
 by seeing for and hearing the righteous one dwelling among them day
 ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν—
 after day a life righteous with lawless deeds was tormenting

CLOSE ENGLISH

for by what he saw and heard, that righteous man, dwelling among them, tormented his
 righteous life day after day with their lawless deeds-

FLUENT ENGLISH

Living among them, that righteous man was tormented in his righteous soul day after
 day by the lawless deeds he saw and heard.

2 Peter 2:9**Greek: adopted SBLGNT text. Word-order interlinear.**

οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς
 knows the Lord godly ones from trial to rescue unrighteous ones but for
 ἡμέραν κρίσεως κολαζομένους τηρεῖν,
 a day of judgment being punished to keep

CLOSE ENGLISH

the Lord knows how to rescue the godly from trial and to keep the unrighteous under
 punishment for the day of judgment,

FLUENT ENGLISH

So the Lord knows how to rescue the godly from trial and hold the unrighteous under
 punishment for the day of judgment,

SECTION NOTES

2:4-9. The long if-clause reaches its main conclusion in 2:9. Fluent English separates the examples into sentences and makes the concluding so explicit. The examples concern angels, the flood, and Sodom and Gomorrah, with Noah and Lot preserved.

2:4. The adopted text has chains of gloom, not the variant pits. The verb *tartaroō* is rendered cast into Tartarus, retaining the distinctive term for a place of confinement below. The angels are held for judgment. This may be compared with Jude 6 and traditions associated with Genesis 6:1-4; no additional narrative is inserted. See UBS on 2:4.

2:5-9. Noah as eighth means Noah with seven others. Verse 6 follows the adopted dative for the ungodly, expressing an example of what is coming for them. Lot's distress is a parenthetical explanation. Under punishment takes the present participle as an ongoing condition; held for punishment is another construal.

XIII-2PE-002 / 2 Peter 2:10-14

Presumption, slander, and corrupt desire

2 Peter 2:10

Greek: adopted SBLGNT text. Word-order interlinear.

μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους
 especially and the ones after flesh in desire of defilement walking
 καὶ κυριότητος καταφρονοῦντας. Τολμηταί, αὐθάδεις, δόξας οὐ
 and lordship despising daring ones self-willed glorious ones not
 τρέμουν, βλασφημοῦντες,
 they tremble slandering

CLOSE ENGLISH

especially those who follow the flesh in defiling desire and despise lordship. Daring and self-willed, they do not tremble when slandering glorious ones,

FLUENT ENGLISH

especially those who follow defiling bodily desires and despise authority. Brazen and self-willed, they have no fear of slandering glorious beings,

2 Peter 2:11

Greek: adopted SBLGNT text. Word-order interlinear.

ὅπου ἄγγελοι ἰσχυῖ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ'
 whereas angels in strength and power greater being not bring against
 αὐτῶν βλάσφημον κρίσιν.
 them a slanderous judgment

CLOSE ENGLISH

whereas angels, though greater in strength and power, do not bring a slanderous judgment against them.

FLUENT ENGLISH

while angels, greater in strength and power, do not bring a slanderous judgment against them.

2 Peter 2:12**Greek: adopted SBLGNT text. Word-order interlinear.**

οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ
 these but as irrational animals having been born instinctive for capture and
 φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ
 destruction in what they do not know slandering in the destruction of them also
 φθαρήσονται,
 will be destroyed

CLOSE ENGLISH

But these people, like irrational animals born as creatures of instinct for capture and destruction, slandering what they do not know, will also be destroyed in their destruction,

FLUENT ENGLISH

These people are like unreasoning animals, creatures of instinct born to be caught and destroyed. They slander what they do not understand and will perish in the same destruction,

2 Peter 2:13**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
 suffering wrong a wage of wrongdoing pleasure considering the in daytime indulgence
 σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι
 spots and blemishes reveling in the deceptions of them feasting together with
 ὑμῖν,
 you

CLOSE ENGLISH

suffering wrong as the wage of wrongdoing. They consider daytime indulgence a pleasure, spots and blemishes reveling in their deceptions as they feast with you,

FLUENT ENGLISH

suffering harm as the return for their wrongdoing. They delight in indulgence even by day. They are spots and blemishes, reveling in their deceit while sharing your meals.

2 Peter 2:14

Greek: adopted SBLGNT text. Word-order interlinear.

ὀφθαλμοὺς	ἔχοντες	μεστοὺς	μοιχαλίδος	καὶ	ἀκαταπαύστους	ἁμαρτίας,
eyes	having	full	of an adulteress	and	unceasing	from sin
δελεάζοντες	ψυχὰς	ἀστηρίκτους,	καρδίαν	γεγυμνασμένην	πλεονεξίας	
enticing	lives	unstable	a heart	having been trained	in greed	
ἔχοντες,	κατάρας	τέκνα,				
having	of a curse	children				

CLOSE ENGLISH

having eyes full of an adulteress and unceasing from sin, enticing unstable lives, having a heart trained in greed, children of a curse.

FLUENT ENGLISH

Their eyes are full of adulterous desire and never stop sinning. They lure unstable people, their hearts trained in greed. They are under a curse.

SECTION NOTES

2:10-11. Lordship or authority may refer to divine rule; glorious ones is commonly understood as supernatural beings. The precise referents of them are not identified in the translation. The adopted 2:11 has no added before the Lord or from the Lord.

2:12-13. Destruction and be destroyed repeat the same Greek root. Suffering wrong as the wage of wrongdoing preserves the adopted wordplay, rather than substituting the variant receiving. The text reads deceptions, not love feasts; shared meals are nevertheless explicit. See UBS on 2:13.

2:14. Eyes full of an adulteress is the close image, rendered adulterous desire fluently. Unstable lives means vulnerable persons. Children of a curse is an idiom describing people under a curse, not their biological descendants.

XIII-2PE-002 / 2 Peter 2:15-16

Balaam's way and rebuke

2 Peter 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

καταλιπόντες	εὐθεΐαν	ὁδὸν	ἐπλανήθησαν,	ἐξακολουθήσαντες	τῇ	ὁδῷ	τοῦ
having left	a straight	way	they went astray	having followed	the	way	of
Βαλαάμ	τοῦ	Βοσόρ	ὃς	μισθὸν	ἀδικίας	ἠγάπησεν	
Balaam	of	Bosor	who	a wage	of wrongdoing	loved	

CLOSE ENGLISH

Leaving the straight way, they went astray, following the way of Balaam son of Bosor, who loved the wage of wrongdoing

FLUENT ENGLISH

They abandoned the straight path and went astray, following Balaam son of Bosor, who loved the payment for wrongdoing.

2 Peter 2:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεγε	δὲ	ἔσχεν	ἰδίας	παρὰνομίας·	ὑποζύγιον	ἄφωνον	ἐν
a rebuke	but	he had	of his own	lawlessness	a beast of burden	speechless	with
ἀνθρώπου	φωνῇ	φθεγγόμενον	ἐκώλυσεν	τὴν	τοῦ	προφήτου	παραφρονίαν.
a human's	voice	having spoken	restrained	the	of the	prophet	madness

CLOSE ENGLISH

but received a rebuke for his own lawlessness: a speechless beast of burden, speaking with a human voice, restrained the prophet's madness.

FLUENT ENGLISH

But he was rebuked for his transgression: a mute donkey spoke with a human voice and checked the prophet's madness.

SECTION NOTES

2:15-16. The source spells Balaam's father Bosor, which is retained rather than normalized to Beor. The episode recalls Numbers 22:21-35. A beast of burden is identified as a donkey in fluent English from that account. The contrast between a speechless animal and a prophet's madness is retained.

XIII-2PE-002 / 2 Peter 2:17-19

Empty promises of freedom

2 Peter 2:17

Greek: adopted SBLGNT text. Word-order interlinear.

Οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
 these are springs waterless and mists by a storm being driven
 οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
 for whom the gloom of the darkness has been kept

CLOSE ENGLISH

These are waterless springs and mists driven by a storm, for whom the gloom of darkness has been kept.

FLUENT ENGLISH

They are springs without water and mists swept along by a storm. Deep darkness has been reserved for them.

2 Peter 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
 inflated words for of emptiness speaking they entice with desires
 σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ
 of flesh debaucheries the ones barely escaping the ones in error
 ἀναστρεφομένους,
 living

CLOSE ENGLISH

For, speaking inflated words of emptiness, they entice with fleshly desires and debaucheries those barely escaping from people who live in error,

FLUENT ENGLISH

With grand but empty words they use bodily desires and debauchery to lure people who are only just escaping from those who live in error.

2 Peter 2:19**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐλευθερίαν	αὐτοῖς	ἐπαγγελλόμενοι,	αὐτοὶ	δοῦλοι	ὑπάρχοντες	τῆς
freedom	to them	promising	themselves	slaves	being	of the
φθορᾶς·	ὧ	γάρ	τις	ἡττηται,	τούτῳ	καὶ
corruption	by what	for	someone	has been defeated	to this	also
						δεδούλωται.
						has been enslaved

CLOSE ENGLISH

promising them freedom while themselves being slaves of corruption; for a person is enslaved to whatever has defeated them.

FLUENT ENGLISH

They promise freedom, but are themselves slaves of corruption, for people become slaves to whatever masters them.

SECTION NOTES

2:17-18. Waterless springs and storm-driven mists promise what they do not provide. The adopted text has mists and no forever after darkness. Barely escaping follows *oligōs* and the present participle; the alternative truly escaped is not imported.

2:19. The promised freedom is exposed by the teachers' own slavery to corruption. The final relative can refer to a person or a thing that overcomes someone; whatever is used to preserve the broad principle.

XIII-2PE-002 / 2 Peter 2:20-22

The danger of returning

2 Peter 2:20

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	γὰρ	ἀποφυγόντες	τὰ	μιάσματα	τοῦ	κόσμου	ἐν	ἐπιγνώσει	τοῦ
if	for	having escaped	the	defilements	of the	world	through	knowledge	of the
κυρίου	καὶ	σωτῆρος	Ἰησοῦ	Χριστοῦ	τούτοις	δὲ	πάλιν	ἐμπλακέντες	
Lord	and	Savior	Jesus	Christ	in these	but	again	having been entangled	
ἡττῶνται,	γέγονεν	αὐτοῖς	τὰ	ἔσχατα	χείρονα	τῶν	πρώτων.		
they are defeated	has become	for them	the	last things	worse	than the	first things		

CLOSE ENGLISH

For if, after escaping the world's defilements through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and defeated, their last condition has become worse than the first.

FLUENT ENGLISH

If people escape the world's corruption by knowing the Lord and Savior Jesus Christ, then become entangled and overcome again, they end up worse off than before.

2 Peter 2:21

Greek: adopted SBLGNT text. Word-order interlinear.

κρεῖττον	γὰρ	ἦν	αὐτοῖς	μὴ	ἐπεγνωκέναι	τὴν	ὁδὸν	τῆς	δικαιοσύνης
better	for	it was	for them	not	to have known	the	way	of the	righteousness
ἢ	ἐπιγνοῦσιν	ὑποστρέψαι	ἐκ	τῆς	παραδοθείσης		αὐτοῖς	ἁγίας	
than	having known	to turn back	from	the	having been handed down		to them	holy	
ἐντολῆς·									
commandment									

CLOSE ENGLISH

For it would have been better for them not to have known the way of righteousness than, having known it, to turn back from the holy commandment handed down to them.

FLUENT ENGLISH

It would have been better for them never to have known the way of righteousness than to know it and then turn away from the holy commandment they received.

2 Peter 2:22**Greek: adopted SBLGNT text. Word-order interlinear.**

συμβέβηκεν	αὐτοῖς	τὸ	τῆς	ἀληθοῦς	παροιμίας·	Κύων	ἐπιστρέψας	ἐπὶ
has happened	to them	the thing	of the	true	proverb	a dog	having returned	to
τὸ	ἴδιον	ἐξέραμα,	καί·	Ἵς	λουσαμένη	εἰς	κυλισμὸν	βορβόρου.
the	own	vomit	and	a sow	having washed	to	wallowing	in mud

CLOSE ENGLISH

What the true proverb says has happened to them: “A dog returning to its own vomit,” and “A washed sow to wallowing in mud.”

FLUENT ENGLISH

The true proverb fits them: “A dog returns to its own vomit,” and “A washed sow goes back to wallowing in mud.”

SECTION NOTES

2:20-21. The pronouns may refer to the teachers or those they entangle. The warning concerns a return after knowledge and escape; the translation does not resolve later debates about the exact status of these people. The adopted text names the Lord and Savior without our.

2:22. The dog proverb recalls Proverbs 26:11. The sow saying is presented as another proverbial image. Greek gives compressed phrases; fluent English supplies verbs to make the return explicit. The coarse images are retained as the letter’s rhetoric.

XIII-2PE-003 / 2 Peter 3:1-18

Patient expectation and growth in grace

Remembrance and the mockers' question

2 Peter 3:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ταύτην	ἤδη,	ἀγαπητοί,	δευτέραν	ὑμῖν	γράφω	ἐπιστολήν,	ἐν	αἷς
this	now	beloved	second	to you	I write	letter	in	which

διεγείρω	ὑμῶν	ἐν	ὑπομνήσει	τὴν	εἰλικρινῇ	διάνοιαν,
I stir up	of you	by	reminder	the	sincere	mind

CLOSE ENGLISH

Beloved, this is now the second letter I write to you, in which letters I stir up your sincere mind by a reminder,

FLUENT ENGLISH

Dear friends, this is now my second letter to you. In both letters I seek to awaken your sincere understanding by reminding you,

2 Peter 3:2**Greek: adopted SBLGNT text. Word-order interlinear.**

μνησθῆναι	τῶν	προειρημένων	ῥημάτων	ὑπὸ	τῶν	ἁγίων	προφητῶν
to remember	the	having been spoken beforehand	words	by	the	holy	prophets

καὶ	τῆς	τῶν	ἀποστόλων	ὑμῶν	ἐντολῆς	τοῦ	κυρίου	καὶ	σωτῆρος,
and	the	of the	apostles	of you	commandment	of the	Lord	and	Savior

CLOSE ENGLISH

to remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior through your apostles,

FLUENT ENGLISH

so that you remember what the holy prophets said beforehand and the commandment of the Lord and Savior given through your apostles.

2 Peter 3:3**Greek: adopted SBLGNT text. Word-order interlinear.**

τοῦτο	πρῶτον	γινώσκοντες	ὅτι	ἐλεύσονται	ἐπ’	ἐσχάτων	τῶν	ἡμερῶν
this	first	knowing	that	will come	in	the last	of the	days
ἐν	ἐμπαιγμονῇ	ἐμπαῖκται	κατὰ	τὰς	ιδίας	ἐπιθυμίας	αὐτῶν	
with	mockery	mockers	according to	the	own	desires	of them	
πορευόμενοι								
walking								

CLOSE ENGLISH

knowing this first: in the last days mockers will come with mockery, walking according to their own desires

FLUENT ENGLISH

Above all, know that in the last days mockers will come with their mockery, living by their own desires.

2 Peter 3:4

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	λέγοντες·	Ποῦ	ἐστὶν	ἡ	ἐπαγγελία	τῆς	παρουσίας	αὐτοῦ;	ἀφ’
and	saying	where	is	the	promise	of the	coming	of him	since
ἧς	γὰρ	οἱ	πατέρες	ἐκοιμήθησαν,	πάντα	οὕτως	διαμένει	ἀπ’	
which	for	the	fathers	fell asleep	all things	thus	continue	from	
ἀρχῆς		κτίσεως.							
the beginning		of creation							

CLOSE ENGLISH

and saying, “Where is the promise of his coming? For since the fathers fell asleep, all things continue as they have from the beginning of creation.”

FLUENT ENGLISH

They will say, “What has happened to the promise of his coming? Ever since our ancestors died, everything has continued as it was from creation’s beginning.”

SECTION NOTES

3:1-2. The speaker calls this a second letter; the first is not explicitly titled here. The plural in which refers to both letters. Your apostles are the bearers of the Lord and Savior’s commandment, not necessarily apostles personally appointed by the recipients.

3:3-4. Mockers with mockery preserves the emphatic repetition. Fathers may refer to Israel’s ancestors or an earlier Christian generation; ancestors is used without choosing between them. Fell asleep is the death metaphor. The question challenges the fulfillment of the promised coming, not merely the existence of a written promise.

XIII-2PE-003 / 2 Peter 3:5-7

Creation, flood, and the same word

2 Peter 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

λανθάνει	γὰρ	αὐτοὺς	τοῦτο	θέλοντας	ὅτι	οὐρανοὶ	ἦσαν	ἔκπαλαι	καὶ
escapes notice	for	them	this	willing	that	heavens	were	long ago	and
γῆ	ἐξ	ὑδατος	καὶ	δι'	ὑδατος	συνεστῶσα	τῷ	τοῦ	θεοῦ
earth	out of	water	and	through	water	having been formed	by the	of	God
λόγῳ,									
word									

CLOSE ENGLISH

For this escapes their notice willingly: that heavens existed long ago and earth was formed out of water and through water by God's word,

FLUENT ENGLISH

They deliberately overlook this: long ago the heavens existed, and the earth was formed out of water and through water by God's word.

2 Peter 3:6

Greek: adopted SBLGNT text. Word-order interlinear.

δι'	ὧν	ὁ	τότε	κόσμος	ὑδατι	κατακλυσθεὶς	ἀπώλετο·
through	which	the	then	world	with water	having been flooded	perished

CLOSE ENGLISH

through which the world of that time perished, flooded with water.

FLUENT ENGLISH

By these means the world of that time was overwhelmed with water and perished.

2 Peter 3:7

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	δὲ	νῦν	οὐρανοὶ	καὶ	ἡ	γῆ	τῷ	αὐτῷ	λόγῳ	τεθησαυρισμένοι
the	but	now	heavens	and	the	earth	by the	same	word	having been stored up
εἰς	πυρὶ	τηρούμενοι	εἰς	ἡμέραν	κρίσεως	καὶ	ἀπωλείας	τῶν	ἀσεβῶν	
are	for fire	being kept	for	a day	of judgment	and	destruction	of the	ungodly	
ἀνθρώπων.										
humans										

CLOSE ENGLISH

But by the same word the present heavens and earth have been stored up for fire, kept for the day of judgment and destruction of ungodly people.

FLUENT ENGLISH

By that same word, the present heavens and earth are reserved for fire, kept for the day when ungodly people are judged and destroyed.

SECTION NOTES

3:5-7. Deliberately overlook takes willing with their failure to notice. Formation from and through water recalls Genesis 1; the flood recalls Genesis 6-9. The plural through which is retained, broadly referring to the preceding word and water. The adopted 3:7 says the same word, not his word. No modern physical mechanism is added to the judgment imagery.

XIII-2PE-003 / 2 Peter 3:8-10

Divine patience and the coming day

2 Peter 3:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐν δὲ τούτῳ μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ
 one but this not let escape notice you beloved that one day with
 κυρίῳ ὥς χίλια ἔτη καὶ χίλια ἔτη ὥς ἡμέρα μία.
 the Lord as a thousand years and a thousand years as day one

CLOSE ENGLISH

But do not let this one thing escape your notice, beloved: with the Lord one day is like a thousand years, and a thousand years like one day.

FLUENT ENGLISH

Do not overlook this one thing, dear friends: to the Lord a day is like a thousand years, and a thousand years like a day.

2 Peter 3:9

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες βραδύτητα
 not is slow the Lord concerning the promise as some slowness
 ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι
 consider but is patient toward you not wanting any to perish
 ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.
 but all to repentance to come

CLOSE ENGLISH

The Lord is not slow concerning the promise, as some consider slowness, but is patient toward you, not wanting any to perish but all to come to repentance.

FLUENT ENGLISH

The Lord is not delaying his promise in the way some call delay. He is patient with you, wanting everyone to come to repentance and no one to perish.

2 Peter 3:10

Greek: adopted SBLGNT text. Word-order interlinear.

ἥξει	δὲ	ἡμέρα	κυρίου	ὡς	κλέπτης,	ἐν	ᾗ	οἱ	οὐρανοὶ	ροιζηδὸν
will come	but	a day	of the Lord	as	a thief	in	which	the	heavens	with a roar
παρελεύσονται,	στοιχεῖα	δὲ	καυσούμενα	λυθήσεται,	καὶ	γῆ	καὶ	τὰ	ἐν	
will pass away	elements	and	burning	will be dissolved	and	earth	and	the	in	
αὐτῇ	ἔργα	εὕρεθήσεται.								
it	works	will be found								

CLOSE ENGLISH

But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, the elements will be dissolved in burning, and the earth and the works in it will be found.

FLUENT ENGLISH

Yet the Lord's day will come as unexpectedly as a thief. The heavens will pass away with a roar, the elements will dissolve in the heat, and the earth and its works will be exposed.

SECTION NOTES

3:8-9. The comparison of a day and a thousand years recalls Psalm 90:4 and works in both directions; it is not given as a conversion formula for a timetable. The adopted text says patient toward you. Any and all remain unrestricted in the sentence; the translation does not insert a later doctrinal qualification.

3:10. Like a thief emphasizes unexpected arrival; in the night is absent from the adopted text. Elements may denote the components of the cosmos or heavenly bodies. The final adopted verb is will be found, rendered will be exposed fluently, suggesting disclosure for judgment. Variants include will be burned up and will not be found. None replaces the adopted reading. See UBS on 3:10.

XIII-2PE-003 / 2 Peter 3:11-13

Holy living and a new creation

2 Peter 3:11

Greek: adopted SBLGNT text. Word-order interlinear.

Τούτων	οὕτως	πάντων	λυομένων	ποταπὸς	δεῖ	ὑπάρχειν	ὑμᾶς
these things	thus	all	being dissolved	what sort	it is necessary	to be	you

ἐν	ἁγίαις	ἀναστροφαῖς	καὶ	εὐσεβείαις,
in	holy	ways of conduct	and	acts of godliness

CLOSE ENGLISH

Since all these things are being dissolved in this way, what sort of people must you be in holy conduct and godliness,

FLUENT ENGLISH

Since everything is to be dissolved like this, consider what kind of people you ought to be. Live in holiness and devotion to God,

2 Peter 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

προσδοκῶντας	καὶ	σπεύδοντας	τὴν	παρουσίαν	τῆς	τοῦ	θεοῦ	ἡμέρας,	
waiting for		and	hastening	the	coming	of the	of	God	day

δι’	ἣν	οὐρανοὶ	πυρούμενοι	λυθήσονται	καὶ	στοιχεῖα	καυσούμενα
because of	which	heavens	being set on fire	will be dissolved	and	elements	burning

τήκεται·
melt

CLOSE ENGLISH

waiting for and hastening the coming of God’s day, because of which the heavens will be dissolved in fire and the elements melt in burning.

FLUENT ENGLISH

waiting for and hastening the coming of God’s day. Because of that day, the heavens will dissolve in flames and the elements melt in the heat.

2 Peter 3:13

Greek: adopted SBLGNT text. Word-order interlinear.

καινοὺς	δὲ	οὐρανοὺς	καὶ	γῆν	καινὴν	κατὰ	τὸ	ἐπάγγελμα	αὐτοῦ
new	but	heavens	and	an earth	new	according to	the	promise	of him
προσδοκῶμεν,	ἐν	οἷς	δικαιοσύνη	κατοικεῖ.					
we await	in	which	righteousness	dwells					

CLOSE ENGLISH

But according to his promise we await new heavens and a new earth, in which righteousness dwells.

FLUENT ENGLISH

In keeping with his promise, we await new heavens and a new earth where righteousness makes its home.

SECTION NOTES

3:11-12. The prospect of dissolution leads to a demand for holy conduct. Hastening follows the active sense of *speudō*; eagerly desiring is an alternative. The text does not specify a calculable mechanism or date. Day of God is retained alongside day of the Lord in 3:10. See UBS on 3:12.

3:13. The promise of new heavens and a new earth recalls Isaiah 65:17 and 66:22. Righteousness dwelling there is a personification, rendered making its home in fluent English. The promise is not reduced to an inward state.

XIII-2PE-003 / 2 Peter 3:14-18

Paul's letters and the final call to grow

2 Peter 3:14

Greek: adopted SBLGNT text. Word-order interlinear.

Διό,	ἀγαπητοί,	ταῦτα	προσδοκῶντες	σπουδάσατε	ἄσπιλοι	καὶ
therefore	beloved	these things	awaiting	be diligent	spotless	and
ἀμώμητοι	αὐτῷ	εὕρεθῆναι	ἐν	εἰρήνῃ,		
blameless	by him	to be found	in	peace		

CLOSE ENGLISH

Therefore, beloved, awaiting these things, be diligent to be found by him spotless and blameless, in peace,

FLUENT ENGLISH

So, dear friends, as you await these things, make every effort to be found spotless, blameless, and at peace before him.

2 Peter 3:15

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	τὴν	τοῦ	κυρίου	ἡμῶν	μακροθυμίαν	σωτηρίαν	ἡγεῖσθε,	καθὼς	καὶ
and	the	of the	Lord	of us	patience	salvation	consider	just as	also
ὁ	ἀγαπητὸς	ἡμῶν	ἀδελφὸς	Παῦλος	κατὰ	τὴν	δοθεῖσαν	αὐτῷ	
the	beloved	of us	brother	Paul	according to	the	having been given	to him	
σοφίαν	ἔγραψεν	ὑμῖν,							
wisdom	wrote	to you							

CLOSE ENGLISH

and consider our Lord's patience salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him,

FLUENT ENGLISH

Regard our Lord's patience as an opportunity for salvation. Our dear brother Paul also wrote to you in this way, with the wisdom given to him.

2 Peter 3:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ὥς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων,
 as also in all the letters speaking in them concerning these things
 ἐν αἷς ἐστὶν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι
 in which are hard to understand some things which the unlearned and unstable
 στρεβλοῦσιν ὥς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν
 distort as also the other scriptures toward the own their
 ἀπώλειαν.
 destruction

CLOSE ENGLISH

as also in all his letters, speaking in them about these things, in which are some things hard to understand, which the unlearned and unstable distort, as also the other scriptures, to their own destruction.

FLUENT ENGLISH

He speaks of these matters in all his letters. Some things in them are hard to understand, and unlearned and unstable people twist them, as they do the other scriptures, bringing destruction on themselves.

2 Peter 3:17**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν
 you therefore beloved knowing beforehand guard yourselves so that not by the of the
 ἀθέσμων πλάνη συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,
 lawless error having been carried away together you fall from the own stability

CLOSE ENGLISH

Therefore, beloved, knowing this beforehand, guard yourselves so that you are not carried away by the error of the lawless and fall from your own stability,

FLUENT ENGLISH

You know this beforehand, dear friends. Be on guard, so that the error of the lawless does not sweep you away and make you lose your firm footing.

2 Peter 3:18

Greek: adopted SBLGNT text. Word-order interlinear.

αὐξάνετε	δὲ	ἐν	χάριτι	καὶ	γνώσει	τοῦ	κυρίου	ἡμῶν	καὶ	σωτῆρος
grow	but	in	grace	and	knowledge	of the	Lord	of us	and	Savior
Ἰησοῦ	Χριστοῦ.	αὐτῷ	ἡ	δόξα	καὶ	νῦν	καὶ	εἰς	ἡμέραν	αἰῶνος.
Jesus	Christ	to him	the	glory	both	now	and	to	a day	of eternity
										ἀμήν.
										amen

CLOSE ENGLISH

but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and to the day of eternity. Amen.

FLUENT ENGLISH

Keep growing in the grace and knowledge of our Lord and Savior Jesus Christ. Glory belongs to him now and through the day of eternity. Amen.

SECTION NOTES

3:14-16. Spotless and blameless contrast with the spots and blemishes of 2:13. Patience as salvation is made explicit as an opportunity for salvation. Paul is called a beloved brother whose wisdom is given; no particular letter or complete collection is identified. Other scriptures places his letters in relation to scriptural writings without specifying the boundaries of a later canon.

3:16-18. The adopted text says distort in the present, not will distort. The warning is directed at unlearned and unstable distortion, not every reader who finds a passage difficult. Stability is protected by vigilance and continuing growth. The final doxology is addressed to Jesus Christ, and the adopted Amen is retained.

XIII-1JN-001 / 1 John 1:1-10

Witness, fellowship, and the light

The life heard, seen, and announced

1 John 1:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ὅ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς
 what was from the beginning what we have heard what we have seen with the eyes
 ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ
 of us what we looked upon and the hands of us touched concerning the
 λόγου τῆς ζωῆς—
 word of life

CLOSE ENGLISH

What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and our hands touched, concerning the word of life-

FLUENT ENGLISH

Concerning the word of life, we speak of what was there from the beginning: what we have heard, seen with our own eyes, looked upon, and touched with our hands.

1 John 1:2**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐώρακάμεν καὶ μαρτυροῦμεν καὶ
 and the life was revealed and we have seen and we testify and
 ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα
 we announce to you the life the eternal which was with the Father
 καὶ ἐφανερώθη ἡμῖν—
 and was revealed to us

CLOSE ENGLISH

and the life was revealed, and we have seen and testify and announce to you the eternal life that was with the Father and was revealed to us-

FLUENT ENGLISH

This life was revealed. We have seen it, and we bear witness and announce to you this eternal life, which was with the Father and was revealed to us.

1 John 1:3**Greek: adopted SBLGNT text. Word-order interlinear.**

ὃ ἐωράκαμεν καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς
 what we have seen and we have heard we announce also to you so that also you
 κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ
 fellowship may have with us and the fellowship indeed the ours with
 τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ·
 the Father and with the Son of him Jesus Christ

CLOSE ENGLISH

what we have seen and heard we announce also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

FLUENT ENGLISH

We announce to you what we have seen and heard so that you too may share in our fellowship. Our fellowship is with the Father and with his Son, Jesus Christ.

1 John 1:4**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ταῦτα γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη.
 and these things write we so that the joy of us may be made complete

CLOSE ENGLISH

And we write these things so that our joy may be made complete.

FLUENT ENGLISH

We write this so that our joy may be complete.

SECTION NOTES

1:1-3. The opening relative clauses reach their main verb in verse 3; verse 2 is a parenthesis. Close English preserves this long construction, while fluent English divides it into sentences. The neuter what includes the witnessed reality and message rather than substituting a masculine whom. Word of life can evoke both the message and the person in whom life is revealed; no exclusive sense is imposed.

1:2-3. Revealed describes life becoming manifest, not life first beginning to exist. The life was with the Father and is now announced through witness. Fellowship is shared participation with the witnesses, the Father, and the Son, not merely social acquaintance. See UBS on 1:2.

1:4. The adopted text has we write and our joy, not we write to you or your joy. The speaker is not named in the letter; the traditional title is retained without inserting an author's name into the text.

XIII-1JN-001 / 1 John 1:5-7

Walking in the light

1 John 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ
and is this the message which we have heard from him and
ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ
we announce to you that the God light is and darkness in him not
ἐστὶν οὐδεμία.
is any

CLOSE ENGLISH

And this is the message we have heard from him and announce to you: God is light, and in him there is no darkness at all.

FLUENT ENGLISH

This is the message we heard from him and now tell you: God is light. There is no darkness in him at all.

1 John 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει
if we say that fellowship we have with him and in the darkness
περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
we walk we lie and not we do the truth

CLOSE ENGLISH

If we say that we have fellowship with him and walk in darkness, we lie and do not do the truth;

FLUENT ENGLISH

If we claim fellowship with him while living in darkness, we are lying and failing to live by the truth.

1 John 1:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὥς αὐτός ἐστιν ἐν τῷ φωτί,
 if but in the light we walk as he is in the light
 κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ
 fellowship we have with one another and the blood of Jesus the Son of him
 καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.
 cleanses us from every sin

CLOSE ENGLISH

but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin.

FLUENT ENGLISH

But if we live in the light, as he is in the light, we share fellowship with one another, and the blood of Jesus his Son cleanses us from every sin.

SECTION NOTES

1:5-7. Light and darkness express the ethical and relational contrast developed by walking, lying, truth, and cleansing. Walking means a way of life; fluent English makes this idiom explicit. Doing the truth means acting in accordance with it, not manufacturing truth.

1:7. The adopted text says Jesus his Son, without the additional Christ found in some witnesses. One another expresses mutual fellowship. Blood retains the sacrificial image associated with Jesus' death; it is not replaced by a description of moral example alone.

XIII-1JN-001 / 1 John 1:8-10

Acknowledging sin and receiving cleansing

1 John 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ
 if we say that sin not we have ourselves we deceive and the
 ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.
 truth not is in us

CLOSE ENGLISH

If we say that we have no sin, we deceive ourselves and the truth is not in us.

FLUENT ENGLISH

If we claim to be without sin, we deceive ourselves, and the truth has no place in us.

1 John 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα
 if we confess the sins of us faithful he is and righteous so that
 ἀφ᾽ ἡμῶν τὰς ἁμαρτίας καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης
 he may forgive us the sins and may cleanse us from every
 ἀδικίας.
 unrighteousness

CLOSE ENGLISH

If we confess our sins, he is faithful and righteous to forgive us our sins and cleanse us from every unrighteousness.

FLUENT ENGLISH

If we acknowledge our sins, he is faithful and just: he forgives our sins and cleanses us from all wrongdoing.

1 John 1:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐὰν	εἰπώμεν	ὅτι	οὐχ	ἡμαρτήκαμεν,	ψεύστην	ποιοῦμεν	αὐτὸν	καὶ	ὁ
if	we say	that	not	we have sinned	a liar	we make	him	and	the
λόγος	αὐτοῦ	οὐκ	ἔστιν	ἐν	ἡμῖν.				
word	of him	not	is	in	us				

CLOSE ENGLISH

If we say that we have not sinned, we make him a liar and his word is not in us.

FLUENT ENGLISH

If we claim that we have not sinned, we are making him out to be a liar, and his word has no place in us.

SECTION NOTES

1:8-10. The three claims in verses 6, 8, and 10 are hypothetical claims made with we, drawing speaker and readers into the examination. Having no sin and having not sinned are distinct formulations and remain distinct in translation.

1:9-10. Confessing means acknowledging sins; the sentence does not specify a ritual or a human recipient. Faithful and righteous describe God as the one who forgives and cleanses. Making him a liar means treating his witness as false, not changing God's character.

XIII-1JN-002 / 1 John 2:1-29

Love, truth, and remaining in him

Our advocate and atonement

1 John 2:1

Greek: adopted SBLGNT text. Word-order interlinear.

Τεκνία	μου,	ταῦτα	γράφω	ὑμῖν	ἵνα	μὴ	ἀμάρτητε.	καὶ	ἐάν
little children	of me	these things	I write	to you	so that	not	you may sin	and	if
τις	ἀμάρτη,	παράκλητον	ἔχομεν	πρὸς	τὸν	πατέρα	Ἰησοῦν	Χριστὸν	
anyone	sins	an advocate	we have	with	the	Father	Jesus	Christ	
δίκαιον,									
righteous									

CLOSE ENGLISH

My little children, I write these things to you so that you may not sin. And if anyone sins, we have an advocate with the Father, Jesus Christ the righteous,

FLUENT ENGLISH

My dear children, I write this to keep you from sinning. If anyone does sin, we have someone who speaks for us before the Father: Jesus Christ, the righteous one.

1 John 2:2**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	αὐτὸς	ἱλασμός	ἐστιν	περὶ	τῶν	ἁμαρτιῶν	ἡμῶν,	οὐ	περὶ	τῶν
and	he	atonement	is	for	the	sins	of us	not	for	the
ἡμετέρων	δὲ	μόνον	ἀλλὰ	καὶ	περὶ	ὅλου	τοῦ	κόσμου.		
ours	but	only	but	also	for	whole	the	world		

CLOSE ENGLISH

and he is the atonement for our sins, and not for ours only but also for the whole world.

FLUENT ENGLISH

He himself is the atoning sacrifice for our sins, and for the sins of the whole world as well as ours.

SECTION NOTES

2:1-2. Little children is an affectionate address, not a statement about the readers' age. Advocate renders *paraklētos*, one who speaks on another's behalf. The purpose of avoiding sin and the provision when someone sins are both retained.

2:2. *Hilasmos* denotes atonement, rendered atoning sacrifice in fluent English; expiation and propitiation express different aspects discussed in interpretation. Whole world is retained without a restrictive paraphrase or a conclusion about every individual's final outcome. See UBS on 2:2.

XIII-1JN-002 / 1 John 2:3-6

Knowing him and walking as he walked

1 John 2:3

Greek: adopted SBLGNT text. Word-order interlinear.

Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολάς
 and by this we know that we have known him if the commandments
 αὐτοῦ τηρῶμεν.
 of him we keep

CLOSE ENGLISH

And by this we know that we have come to know him: if we keep his commandments.

FLUENT ENGLISH

This is how we know that we have come to know him: we keep his commandments.

1 John 2:4

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ λέγων ὅτι Ἔγνων αὐτόν καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν
 the one saying that I have known him and the commandments of him not keeping
 ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
 a liar is and in this one the truth not is

CLOSE ENGLISH

The one who says, "I have come to know him," and does not keep his commandments is a liar, and the truth is not in that person;

FLUENT ENGLISH

Anyone who says, "I know him," but fails to keep his commandments is lying; the truth has no place in that person.

1 John 2:5**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη
 whoever but ever keeps of him the word truly in this one the love
 τοῦ θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.
 of God has been perfected by this we know that in him we are

CLOSE ENGLISH

but whoever keeps his word, in that person the love of God has truly been perfected. By this we know that we are in him:

FLUENT ENGLISH

But when someone keeps his word, the love of God truly reaches its goal in that person. This is how we know we are in him:

1 John 2:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιεπάτησεν καὶ
 the one saying in him to remain ought just as that one walked also
 αὐτὸς περιπατεῖν.
 himself to walk

CLOSE ENGLISH

the one who says that they remain in him ought also to walk just as he walked.

FLUENT ENGLISH

Anyone who claims to remain in him ought to live as Jesus lived.

SECTION NOTES

2:3-6. Knowing is tested by keeping commandments and walking as Jesus walked. Love of God can denote love for God or love coming from God; close and fluent English preserve that phrase here. Perfected is rendered reaches its goal, not made free of every human limitation.

XIII-1JN-002 / 1 John 2:7-11

The old and new commandment of love

1 John 2:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν
 beloved not a commandment new I write to you but a commandment
 παλαιὰ ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστὶν ὁ
 old which you had from the beginning the commandment the old is the
 λόγος ὃν ἠκούσατε.
 word which you heard

CLOSE ENGLISH

Beloved, I write to you not a new commandment but an old commandment that you had from the beginning. The old commandment is the word that you heard.

FLUENT ENGLISH

Dear friends, the commandment I write to you is an old one you have had from the beginning. It is the message you heard.

1 John 2:8

Greek: adopted SBLGNT text. Word-order interlinear.

πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ
 again a commandment new I write to you which is true in him
 καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν
 and in you because the darkness is passing away and the light the true
 ἤδη φαίνει.
 already shines

CLOSE ENGLISH

Again, I write to you a new commandment, which is true in him and in you, because the darkness is passing away and the true light already shines.

FLUENT ENGLISH

Yet I am also writing you a new commandment, whose truth is seen in him and in you: the darkness is passing away, and the true light is already shining.

1 John 2:9**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ
 the one saying in the light to be and the brother of him hating in the
 σκοτία ἐστὶν ἕως ἄρτι.
 darkness is until now

CLOSE ENGLISH

The one who says they are in the light and hates their brother is still in the darkness.

FLUENT ENGLISH

Anyone who claims to be in the light but hates a fellow believer is still in darkness.

1 John 2:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον
 the one loving the brother of him in the light remains and a stumbling block
 ἐν αὐτῷ οὐκ ἔστιν.
 in him not is

CLOSE ENGLISH

The one who loves their brother remains in the light, and there is no stumbling block in that person;

FLUENT ENGLISH

Anyone who loves a fellow believer remains in the light, with nothing in them to cause stumbling.

1 John 2:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ
 the one but hating the brother of him in the darkness is and in the
 σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία
 darkness walks and not knows where he goes because the darkness
 ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.
 blinded the eyes of him

CLOSE ENGLISH

but the one who hates their brother is in the darkness and walks in the darkness and does not know where they are going, because the darkness has blinded their eyes.

FLUENT ENGLISH

Anyone who hates a fellow believer is in darkness and lives in darkness. They do not know where they are going, because the darkness has blinded them.

SECTION NOTES

2:7-8. The adopted address is beloved, and the final from the beginning after heard in 2:7 is absent. The commandment is old as the received message, yet new in its realization in him and the readers. The translation preserves this deliberate tension.

2:9-11. Brother is the community relationship, rendered fellow believer fluently. Stumbling block may involve one's own fall or causing another to fall; the wording does not limit it to one. Repeated walking, remaining, light, and darkness connect conduct to fellowship.

XIII-1JN-002 / 1 John 2:12-14

Words of assurance to the community

1 John 2:12

Greek: adopted SBLGNT text. Word-order interlinear.

Γράφω ὑμῖν, τέκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ
 I write to you little children because have been forgiven you the sins because of
 τὸ ὄνομα αὐτοῦ·
 the name of him

CLOSE ENGLISH

I write to you, little children, because your sins have been forgiven for his name's sake.

FLUENT ENGLISH

I write to you, dear children, because your sins are forgiven on account of his name.

1 John 2:13

Greek: adopted SBLGNT text. Word-order interlinear.

γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω
 I write to you fathers because you have known the one from the beginning I write
 ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
 to you young men because you have overcome the evil one

CLOSE ENGLISH

I write to you, fathers, because you have known the one who is from the beginning. I write to you, young men, because you have overcome the evil one.

FLUENT ENGLISH

I write to you, fathers, because you know the one who is from the beginning. I write to you, young men, because you have overcome the evil one.

1 John 2:14**Greek: adopted SBLGNT text. Word-order interlinear.**

ἔγραψα ὑμῖν, παιδιά, ὅτι ἐγνώκατε τὸν πατέρα· ἔγραψα ὑμῖν,
 I wrote to you children because you have known the Father I wrote to you
 πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· ἔγραψα ὑμῖν, νεανίσκοι,
 fathers because you have known the one from the beginning I wrote to you young men
 ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ
 because strong you are and the word of God in you remains and
 νενικήκατε τὸν πονηρόν.
 you have overcome the evil one

CLOSE ENGLISH

I wrote to you, children, because you have known the Father. I wrote to you, fathers, because you have known the one who is from the beginning. I wrote to you, young men, because you are strong and the word of God remains in you and you have overcome the evil one.

FLUENT ENGLISH

I have written to you, children, because you know the Father. I have written to you, fathers, because you know the one who is from the beginning. I have written to you, young men, because you are strong, God's word remains in you, and you have overcome the evil one.

SECTION NOTES

2:12-14. I write and I wrote are kept distinct; the aorist may reflect the letter from the readers' viewpoint and does not require a lost earlier letter. The adopted verse 14 begins I wrote to you, children. The addresses may describe age groups or stages of maturity; neither system is inserted.

2:12-14. For his name's sake points to the significance of the one named, not a magical sound. The evil one is personal in this context. Repetition of knowing, strength, and overcoming is preserved rather than treated as accidental duplication.

XIII-1JN-002 / 1 John 2:15-17

The world and its passing desires

1 John 2:15

Greek: adopted SBLGNT text. Word-order interlinear.

Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἔάν τις
 not love the world nor the things in the world if anyone
 ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.
 loves the world not is the love of the Father in him

CLOSE ENGLISH

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in that person;

FLUENT ENGLISH

Do not love the world or what belongs to it. If someone loves the world, love for the Father has no place in them.

1 John 2:16

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ
 because everything the in the world the desire of the flesh and the
 ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ
 desire of the eyes and the boastfulness of life not is from
 τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν.
 the Father but from the world is

CLOSE ENGLISH

because everything in the world-the desire of the flesh and the desire of the eyes and the boastfulness of life-is not from the Father but is from the world;

FLUENT ENGLISH

The world's cravings of the flesh, cravings of the eyes, and boastful pride in possessions come from the world, not from the Father.

1 John 2:17**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	ὁ	κόσμος	παράγεται	καὶ	ἡ	ἐπιθυμία	αὐτοῦ,	ὁ	δὲ	ποιῶν
and	the	world	is passing away	and	the	desire	of it	the one	but	doing
τὸ	θέλημα	τοῦ	θεοῦ	μένει	εἰς	τὸν	αἰῶνα.			
the	will	of	God	remains	to	the	age			

CLOSE ENGLISH

and the world is passing away, and its desire, but the one who does the will of God remains forever.

FLUENT ENGLISH

The world and its cravings are passing away. Whoever does God's will remains forever.

SECTION NOTES

2:15-17. World here is characterized by the desires and pride of verse 16; the warning does not redefine the whole world of verse 2 as a different set of people. Love of the Father is interpreted as love for the Father fluently. Bios can mean livelihood or possessions, hence pride in possessions; close English retains life.

XIII-1JN-002 / 1 John 2:18-23

Antichrists and the anointing of truth

1 John 2:18

Greek: adopted SBLGNT text. Word-order interlinear.

Παιδιά,	ἐσχάτη	ώρα	ἐστίν,	καὶ	καθὼς	ἠκούσατε	ὅτι	ἀντίχριστος	
children	last	hour	it is	and	just as	you heard	that	antichrist	
ἔρχεται,	καὶ	νῦν	ἀντίχριστοι	πολλοὶ	γεγόνασιν·	ὅθεν	γινώσκομεν	ὅτι	
comes	also	now	antichrists	many	have arisen	from which	we know	that	
ἐσχάτη	ώρα	ἐστίν.							
last	hour	it is							

CLOSE ENGLISH

Children, it is the last hour, and just as you heard that antichrist is coming, even now many antichrists have arisen. From this we know that it is the last hour.

FLUENT ENGLISH

Children, this is the last hour. You heard that antichrist is coming, and many antichrists have already appeared. That is how we know it is the last hour.

1 John 2:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἐξ	ἡμῶν	ἐξῆλθαν,	ἀλλ'	οὐκ	ἦσαν	ἐξ	ἡμῶν·	εἰ	γὰρ	ἐξ	ἡμῶν
from	us	they went out	but	not	they were	of	us	if	for	of	us
ἦσαν,	μεμενέκεισαν	ἂν		μεθ'	ἡμῶν·	ἀλλ'	ἵνα				
they were	they would have remained	[conditional particle]		with	us	but	so that				
φανερωθῶσιν	ὅτι	οὐκ	εἰσὶν	πάντες	ἐξ	ἡμῶν.					
they might be revealed	that	not	they are	all	of	us					

CLOSE ENGLISH

They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But this happened so that they might be revealed as all not belonging to us.

FLUENT ENGLISH

They left our fellowship, but they did not truly belong to us. If they had belonged to us, they would have stayed. Their departure made it clear that none of them belonged to us.

1 John 2:20**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ ἁγίου καὶ οἴδατε πάντες·
 and you an anointing have from the Holy One and you know all

CLOSE ENGLISH

And you have an anointing from the Holy One, and you all know.

FLUENT ENGLISH

You, however, have received an anointing from the Holy One, and all of you know the truth.

1 John 2:21**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε
 not I wrote to you because not you know the truth but because you know
 αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.
 it and because every lie from the truth not is

CLOSE ENGLISH

I wrote to you not because you do not know the truth, but because you know it and because no lie is from the truth.

FLUENT ENGLISH

I have written because you know the truth, not because you lack it. You also know that no lie comes from the truth.

1 John 2:22**Greek: adopted SBLGNT text. Word-order interlinear.**

τίς	ἐστιν	ὁ	ψεύστης	εἰ	μὴ	ὁ	ἀρνούμενος	ὅτι	Ἰησοῦς	οὐκ	ἐστιν
who	is	the	liar	if	not	the one	denying	that	Jesus	not	is
ὁ	χριστός;	οὗτός	ἐστιν	ὁ	ἀντίχριστος,	ὁ	ἀρνούμενος	τὸν	πατέρα		
the	Christ	this one	is	the	antichrist	the one	denying	the	Father		
καὶ	τὸν	υἱόν.									
and	the	Son									

CLOSE ENGLISH

Who is the liar if not the one who denies that Jesus is the Christ? This is the antichrist: the one who denies the Father and the Son.

FLUENT ENGLISH

Who is the liar? The one who denies that Jesus is the Messiah. Such a person is the antichrist, denying both the Father and the Son.

1 John 2:23

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶς	ὁ	ἀρνούμενος	τὸν	υἱὸν	οὐδὲ	τὸν	πατέρα	ἔχει·	ὁ
everyone	the one	denying	the	Son	neither	the	Father	has	the one
ὁμολογῶν	τὸν	υἱὸν	καὶ	τὸν	πατέρα	ἔχει.			
acknowledging	the	Son	also	the	Father	has			

CLOSE ENGLISH

Everyone who denies the Son does not have the Father either; the one who acknowledges the Son has the Father also.

FLUENT ENGLISH

Anyone who denies the Son also lacks the Father. Anyone who acknowledges the Son has the Father as well.

SECTION NOTES

2:18-19. The singular antichrist and plural antichrists are both retained. The author identifies opponents who left the fellowship, without naming a later historical figure. None of them belonged to us takes the final negation as applying to all those who left; not all belong to us is another proposed construal. See UBS on 2:19.

2:20-21. The adopted text says you all know, with all modifying you, not you know everything. Truth is supplied fluently from verse 21. Anointing is retained as an image; interpretations connect it with the Spirit and the received message. Holy One is not replaced by a name. See UBS on 2:20.

2:22-23. The negative after denies is part of the Greek denial construction; English expresses its force with denies that Jesus is the Christ. Christ is rendered Messiah fluently. The affirmative clause about acknowledging the Son and having the Father is present in the adopted text.

XIII-1JN-002 / 1 John 2:24-29

Remain in the received message and in him

1 John 2:24

Greek: adopted SBLGNT text. Word-order interlinear.

ὑμεῖς ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν
 you what you heard from the beginning in you let remain if in you
 μέινῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ
 remains what from the beginning you heard also you in the Son and in the
 πατρὶ μενεῖτε.
 Father will remain

CLOSE ENGLISH

As for you, let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, you too will remain in the Son and in the Father.

FLUENT ENGLISH

Let the message you heard from the beginning remain in you. As it remains in you, you will remain in the Son and in the Father.

1 John 2:25

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν
 and this is the promise which he promised us the life
 τὴν αἰώνιον.
 the eternal

CLOSE ENGLISH

And this is the promise that he himself promised us: eternal life.

FLUENT ENGLISH

This is what he himself promised us: eternal life.

1 John 2:26**Greek: adopted SBLGNT text. Word-order interlinear.**

Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.
 these things I wrote to you concerning those misleading you

CLOSE ENGLISH

I wrote these things to you concerning those who mislead you.

FLUENT ENGLISH

I have written this about those who are trying to lead you astray.

1 John 2:27**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ὑμεῖς τὸ χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει ἐν ὑμῖν, καὶ
 and you the anointing which you received from him remains in you and
 οὐ χρειαν ἔχετε ἵνα τις διδάσκη ὑμᾶς· ἀλλ' ὥς τὸ αὐτοῦ
 not need you have that anyone should teach you but as the of him
 χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν καὶ οὐκ
 anointing teaches you concerning all things and true it is and not
 ἔστιν ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.
 is a lie and just as it taught you remain in him

CLOSE ENGLISH

And as for you, the anointing you received from him remains in you, and you have no need for anyone to teach you. But as his anointing teaches you about all things, and is true and is not a lie, and just as it taught you, remain in him.

FLUENT ENGLISH

The anointing you received from him remains in you, so you do not need anyone to teach you. His anointing teaches you about everything; it is true, without falsehood. Remain in him, just as it taught you.

1 John 2:28**Greek: adopted SBLGNT text. Word-order interlinear.**

Καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ, ἵνα ἐὰν φανερωθῇ σχῶμεν
 and now little children remain in him so that if he is revealed we may have
 παρρησίαν καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ
 confidence and not we may be put to shame away from him at the coming
 αὐτοῦ.
 of him

CLOSE ENGLISH

And now, little children, remain in him, so that if he is revealed we may have confidence and not be put to shame before him at his coming.

FLUENT ENGLISH

Now, dear children, remain in him, so that when he appears we may meet him with confidence, without shrinking from him in shame at his coming.

1 John 2:29**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐὰν εἰδῇτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν
 if you know that righteous he is you know that everyone the one doing the
 δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
 righteousness from him has been born

CLOSE ENGLISH

If you know that he is righteous, you know that everyone who does righteousness has been born of him.

FLUENT ENGLISH

If you know that he is righteous, you know that everyone who practices righteousness has been born of him.

SECTION NOTES

2:24-27. Remaining in the message, Son, and Father is expressed with the same verb. No need for anyone to teach you is addressed in the setting of deceivers and the received anointing; it is not expanded into a rejection of all instruction. The letter itself teaches. His anointing and the final remain, taken as an imperative, follow the adopted text. See UBS on 2:27.

2:28-29. If he is revealed preserves the adopted conditional form; when he appears expresses the expected event fluently. The we of confidence is retained alongside the readers' command. In verse 29, being born of him naturally points toward God as Father in 3:1; the pronoun remains unexpanded. You know may also be read as an imperative, know.

XIII-1JN-003 / 1 John 3:1-24

Children of God and love in action

Children of God now and in the future

1 John 3:1

Greek: adopted SBLGNT text. Word-order interlinear.

ἴδετε	ποταπὴν	ἀγάπην	δέδωκεν	ἡμῖν	ὁ	πατὴρ	ἵνα	τέκνα	θεοῦ
see	what kind of	love	has given	to us	the	Father	so that	children	of God
κληθῶμεν,	καὶ	ἐσμέν.	διὰ	τοῦτο	ὁ	κόσμος	οὐ	γινώσκει	ἡμᾶς
we might be called	and	we are	because of	this	the	world	not	knows	us
ὅτι	οὐκ	ἔγνω	αὐτόν.						
because	not	it knew	him						

CLOSE ENGLISH

See what kind of love the Father has given us, that we should be called children of God-and we are. For this reason the world does not know us: because it did not know him.

FLUENT ENGLISH

Look at the love the Father has given us: we are called God's children, and that is what we are. The world does not recognize us because it did not recognize him.

1 John 3:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἀγαπητοί,	νῦν	τέκνα	θεοῦ	ἐσμεν,	καὶ	οὐπω	ἐφανερώθη	τί	ἐσόμεθα.
beloved	now	children	of God	we are	and	not yet	was revealed	what	we will be
οἶδαμεν	ὅτι	ἐὰν	φανερωθῇ	ὅμοιοι	αὐτῷ	ἐσόμεθα,	ὅτι	ὁψόμεθα	αὐτόν
we know	that	if	he is revealed	like	him	we will be	because	we will see	him
καθὼς	ἐστίν.								
just as	he is								

CLOSE ENGLISH

Beloved, now we are children of God, and what we will be has not yet been revealed. We know that if he is revealed we will be like him, because we will see him as he is.

FLUENT ENGLISH

Dear friends, we are God's children now. What we will become has not yet been revealed, but we know that when he appears we will be like him, because we will see him as he is.

1 John 3:3**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	πᾶς	ὁ	ἔχων	τὴν	ἐλπίδα	ταύτην	ἐπ’	αὐτῷ	ἀγνίζει	ἑαυτὸν
and	everyone	the one	having	the	hope	this	in	him	purifies	himself

καθὼς	ἐκεῖνος	ἁγνός	ἐστίν.
just as	that one	pure	is

CLOSE ENGLISH

And everyone who has this hope in him purifies themselves, just as he is pure.

FLUENT ENGLISH

Everyone who places this hope in him purifies themselves, just as he is pure.

SECTION NOTES

3:1. The adopted text includes and we are and says that the world does not know us, not you. Being called children is affirmed as an actual relationship, not merely a title.

3:2-3. What we will be is not yet revealed. The following if he is revealed is taken of Christ’s appearance, as in 2:28; if it is revealed, referring to the future condition, is another possible construction. Hope in him is the basis of purification; the pronoun is not turned into self-reliance.

XIII-1JN-003 / 1 John 3:4-10

Righteousness, sin, and birth from God

1 John 3:4

Greek: adopted SBLGNT text. Word-order interlinear.

Πᾶς	ὁ	ποιῶν	τὴν	ἁμαρτίαν	καὶ	τὴν	ἀνομίαν	ποιεῖ,	καὶ	ἡ
everyone	the one	doing	the	sin	also	the	lawlessness	does	and	the
ἁμαρτία	ἐστὶν	ἡ	ἀνομία.							
sin	is	the	lawlessness							

CLOSE ENGLISH

Everyone who does sin also does lawlessness, and sin is lawlessness.

FLUENT ENGLISH

Everyone who practices sin also practices lawlessness: sin is lawlessness.

1 John 3:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	οἶδατε	ὅτι	ἐκεῖνος	ἐφανερώθη	ἵνα	τὰς	ἁμαρτίας	ἄρῃ,
and	you know	that	that one	was revealed	so that	the	sins	he might take away
καὶ	ἁμαρτία	ἐν	αὐτῷ	οὐκ	ἔστιν.			
and	sin	in	him	not	is			

CLOSE ENGLISH

And you know that he was revealed to take away sins, and there is no sin in him.

FLUENT ENGLISH

You know that he appeared to take away sins. There is no sin in him.

1 John 3:6**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων
 everyone the one in him remaining not sins everyone the one sinning
 οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.
 not has seen him nor has known him

CLOSE ENGLISH

Everyone who remains in him does not sin; everyone who sins has neither seen him nor known him.

FLUENT ENGLISH

No one who remains in him sins. Whoever sins has neither seen him nor come to know him.

1 John 3:7**Greek: adopted SBLGNT text. Word-order interlinear.**

τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός
 little children no one let mislead you the one doing the righteousness righteous
 ἐστίν, καθὼς ἐκεῖνος δίκαιός ἐστιν·
 is just as that one righteous is

CLOSE ENGLISH

Little children, let no one mislead you. The one who does righteousness is righteous, just as he is righteous.

FLUENT ENGLISH

Dear children, do not let anyone lead you astray. Whoever practices righteousness is righteous, just as he is righteous.

1 John 3:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ’
 the one doing the sin from the devil is because from
 ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ
 the beginning the devil sins for this was revealed the Son of
 θεοῦ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.
 God so that he might undo the works of the devil

CLOSE ENGLISH

The one who does sin is from the devil, because the devil sins from the beginning. For this the Son of God was revealed: to undo the works of the devil.

FLUENT ENGLISH

Whoever practices sin belongs to the devil, who has been sinning from the beginning. The Son of God appeared to destroy the devil’s works.

1 John 3:9**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
 everyone the one having been born from the God sin not does because
 σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ
 seed of him in him remains and not he is able to sin because from
 τοῦ θεοῦ γεγέννηται.
 the God he has been born

CLOSE ENGLISH

Everyone born of God does not do sin, because his seed remains in that person; and that person cannot sin, because they have been born of God.

FLUENT ENGLISH

No one born of God practices sin, because God’s seed remains in them. They cannot sin, because they have been born of God.

1 John 3:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν	τούτῳ	φανερὰ	ἐστὶν	τὰ	τέκνα	τοῦ	θεοῦ	καὶ	τὰ	τέκνα	τοῦ
by	this	evident	are	the	children	of	God	and	the	children	of the
διαβόλου·	πᾶς	ὁ	μὴ	ποιῶν	δικαιοσύνην	οὐκ	ἔστιν	ἐκ	τοῦ		
devil	everyone	the one	not	doing	righteousness	not	is	from	the		
θεοῦ,	καὶ	ὁ	μὴ	ἀγαπῶν	τὸν	ἀδελφὸν	αὐτοῦ.				
God	and	the one	not	loving	the	brother	of him				

CLOSE ENGLISH

By this the children of God and the children of the devil are evident: everyone who does not do righteousness is not from God, nor is the one who does not love their brother.

FLUENT ENGLISH

This is how God's children and the devil's children are distinguished: whoever fails to practice righteousness does not belong to God, and neither does anyone who fails to love a fellow believer.

SECTION NOTES

3:4-8. Sin is identified with lawlessness, and Christ's appearing is directed against sins and the devil's works. The adopted 3:5 has sins, without our. The strong statements about sinning and remaining are preserved; they are not silently rewritten as only descriptions of occasional mistakes.

3:6-9. The present verbs are sometimes rendered keep on sinning to emphasize a settled practice. That contextual interpretation is possible but is not established by the tense alone. Both English layers retain cannot sin in 3:9, allowing readers to consider its tension with 1:8-2:2 rather than resolving it by an unmarked addition. See UBS on 3:9.

3:9-10. His seed is retained as the image of God's life-giving action. Interpretations connect it with divine life, word, or Spirit; none is substituted for the noun. Children of God and of the devil describe contrasted allegiance and conduct, not ethnic descent. See UBS on 3:9.

XIII-1JN-003 / 1 John 3:11-15

Love and the passage from death to life

1 John 3:11

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα
 because this is the message which you heard from the beginning that
 ἀγαπῶμεν ἀλλήλους·
 we should love one another

CLOSE ENGLISH

For this is the message you heard from the beginning: that we should love one another,

FLUENT ENGLISH

The message you heard from the beginning is this: we should love one another.

1 John 3:12

Greek: adopted SBLGNT text. Word-order interlinear.

οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν
 not as Cain from the evil one was and slaughtered the brother
 αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ
 of him and because of what did he slaughter him because the works of him
 πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.
 evil were those but of the brother of him righteous

CLOSE ENGLISH

not as Cain, who was from the evil one and slaughtered his brother. And why did he slaughter him? Because his works were evil and his brother's righteous.

FLUENT ENGLISH

We must not be like Cain, who belonged to the evil one and murdered his brother. Why did he murder him? Because his own deeds were evil and his brother's were righteous.

1 John 3:13**Greek: adopted SBLGNT text. Word-order interlinear.**

μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.
 not be surprised brothers if hates you the world

CLOSE ENGLISH

Do not be surprised, brothers, if the world hates you.

FLUENT ENGLISH

Brothers and sisters, do not be surprised if the world hates you.

1 John 3:14**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν,
 we know that we have passed out of the death into the life
 ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει ἐν τῷ
 because we love the brothers the one not loving remains in the
 θανάτῳ.
 death

CLOSE ENGLISH

We know that we have passed out of death into life because we love the brothers. The one who does not love remains in death.

FLUENT ENGLISH

We know we have crossed from death into life because we love our fellow believers. Whoever does not love remains in death.

1 John 3:15

Greek: adopted SBLGNT text. Word-order interlinear.

πᾶς	ὁ	μισῶν	τὸν	ἀδελφὸν	αὐτοῦ	ἀνθρωποκτόνος	ἐστίν,	καὶ
everyone	the one	hating	the	brother	of him	a murderer	is	and
οἶδατε	ὅτι	πᾶς	ἀνθρωποκτόνος	οὐκ	ἔχει	ζωὴν	αἰώνιον	ἐν αὐτῷ
you know	that	every	murderer	not	has	life	eternal	in him
μένουσιν.								
remaining								

CLOSE ENGLISH

Everyone who hates their brother is a murderer, and you know that no murderer has eternal life remaining in them.

FLUENT ENGLISH

Anyone who hates a fellow believer is a murderer, and you know that no murderer has eternal life dwelling in them.

SECTION NOTES

3:11-12. The contrast recalls Cain and Abel in Genesis 4, though Abel is not named here. Slaughtered reflects the force of the verb, rendered murdered fluently. The explanation concerns the contrast between the brothers' deeds.

3:13-15. Brothers is rendered brothers and sisters or fellow believers in the community address. The adopted 3:14 says the one who does not love, without adding his brother. Hatred is characterized as murder; the statement is kept as an ethical judgment, not converted into a legal classification.

XIII-1JN-003 / 1 John 3:16-18

Love in sacrifice and material help

1 John 3:16

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν
by this we have known the love that that one for us the life

αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
of him laid down and we ought for the brothers the lives

θεῖναι.

to lay down

CLOSE ENGLISH

By this we have known love: he laid down his life for us, and we ought to lay down our lives for the brothers.

FLUENT ENGLISH

This is how we have come to know love: he laid down his life for us. We too ought to lay down our lives for our fellow believers.

1 John 3:17

Greek: adopted SBLGNT text. Word-order interlinear.

ὅς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου καὶ θεωρῇ τὸν ἀδελφόν
whoever but ever has the livelihood of the world and sees the brother

αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ,
of him need having and closes the inward affections of him against him

πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;
how the love of God remains in him

CLOSE ENGLISH

But whoever has the world's means of living and sees their brother in need and closes their inward affections against him, how does the love of God remain in that person?

FLUENT ENGLISH

If someone has material resources and sees a fellow believer in need but shuts off their compassion, how can the love of God remain in them?

1 John 3:18**Greek: adopted SBLGNT text. Word-order interlinear.**

Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ
 little children not let us love in word nor with the tongue but in deed and
 ἀληθείᾳ.
 truth

CLOSE ENGLISH

Little children, let us love not in word or with the tongue but in deed and truth.

FLUENT ENGLISH

Dear children, let our love be shown in action and truth, beyond words and talk.

SECTION NOTES

3:16-18. The one who laid down his life is Christ. Life renders *psychē* in the idiom of giving one's life. The movement from self-giving to sharing material resources makes the demand concrete. Inward affections translates the bodily image of *splanchna*, rendered compassion fluently.

3:17-18. Love of God can refer to love for God or love derived from him; both layers leave the phrase open. Love in deed and truth requires action that corresponds to its claim. The adopted address in 3:18 does not include my.

XIII-1JN-003 / 1 John 3:19-24

Reassurance, prayer, and the given Spirit

1 John 3:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τούτῳ	γνωσόμεθα	ὅτι	ἐκ	τῆς	ἀληθείας	ἐσμέν,	καὶ	ἔμπροσθεν
by	this	we will know	that	from	the	truth	we are	and	before
αὐτοῦ	πείσομεν	τὴν	καρδίαν	ἡμῶν					
him	we will persuade	the	heart	of us					

CLOSE ENGLISH

By this we will know that we are from the truth, and before him we will reassure our heart,

FLUENT ENGLISH

This is how we will know that we belong to the truth and reassure our hearts before him,

1 John 3:20

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἐὰν	καταγινώσκη	ἡμῶν	ἡ	καρδία,	ὅτι	μείζων	ἐστὶν	ὁ	θεὸς
that	if	condemns	us	the	heart	that	greater	is	the	God
τῆς	καρδίας	ἡμῶν	καὶ	γινώσκει	πάντα.					
than the	heart	of us	and	knows	all things					

CLOSE ENGLISH

that if our heart condemns us, God is greater than our heart and knows all things.

FLUENT ENGLISH

even if our hearts condemn us: God is greater than our hearts and knows everything.

1 John 3:21**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀγαπητοί, ἐὰν ἡ καρδία μὴ καταγινώσκη ἡμῶν, παρρησίαν ἔχομεν
 beloved if the heart not condemns us confidence we have
 πρὸς τὸν θεόν,
 toward the God

CLOSE ENGLISH

Beloved, if our heart does not condemn us, we have confidence toward God,

FLUENT ENGLISH

Dear friends, if our hearts do not condemn us, we can approach God with confidence.

1 John 3:22**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς
 and whatever ever we ask we receive from him because the commandments
 αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.
 of him we keep and the things pleasing before him we do

CLOSE ENGLISH

and whatever we ask we receive from him, because we keep his commandments and do the things pleasing before him.

FLUENT ENGLISH

We receive from him whatever we ask, because we keep his commandments and do what pleases him.

1 John 3:23**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	αὕτη	ἐστὶν	ἡ	ἐντολὴ	αὐτοῦ,	ἵνα	πιστεύσωμεν	τῷ	ὀνόματι
and	this	is	the	commandment	of him	that	we should believe	in the	name
τοῦ	υἱοῦ	αὐτοῦ	Ἰησοῦ	Χριστοῦ	καὶ	ἀγαπῶμεν	ἀλλήλους,	καθὼς	
of the	Son	of him	Jesus	Christ	and	we should love	one another	just as	
ἔδωκεν	ἐντολὴν	ἡμῖν.							
he gave	a commandment	to us							

CLOSE ENGLISH

And this is his commandment: that we should believe in the name of his Son Jesus Christ and love one another, just as he gave us a commandment.

FLUENT ENGLISH

His commandment is that we believe in the name of his Son, Jesus Christ, and love one another as he commanded us.

1 John 3:24

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	ὁ	τηρῶν	τὰς	ἐντολὰς	αὐτοῦ	ἐν	αὐτῷ	μένει	καὶ	αὐτὸς	ἐν
and	the one	keeping	the	commandments	of him	in	him	remains	and	he	in
αὐτῷ·	καὶ	ἐν	τούτῳ	γινώσκουμεν	ὅτι	μένει	ἐν	ἡμῖν,	ἐκ	τοῦ	
him	and	by	this	we know	that	he remains	in	us	from	the	
πνεύματος	οὗ	ἡμῖν	ἔδωκεν.								
Spirit	which	to us	he gave								

CLOSE ENGLISH

And the one who keeps his commandments remains in him, and he in that person. And by this we know that he remains in us: from the Spirit that he gave us.

FLUENT ENGLISH

Those who keep his commandments remain in him, and he remains in them. We know that he remains in us through the Spirit he has given us.

SECTION NOTES

3:19-20. The adopted text has we will know and singular our heart. Close English takes the first *hoti* as that, with the second resuming it after the condition. Another analysis reads *ho ti ean* as in whatever matter, yielding whenever our heart condemns us. Reassure follows the consoling sense of persuade; a sterner reading of God's greater judgment is also discussed. See UBS on 3:20.

3:21-24. Confidence and answered prayer are linked to obedience, and the command is expressed as believing in the Son's name and loving one another. The text is not paraphrased as a technique guaranteeing any desired possession. Mutual remaining culminates in the Spirit given to the community.

XIII-1JN-004 / 1 John 4:1-21

Discernment and love that casts out fear

Testing the spirits by the confession of Jesus

1 John 4:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα
 beloved not every spirit believe but test the spirits
 εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν
 whether from the God they are because many false prophets have gone out
 εἰς τὸν κόσμον.
 into the world

CLOSE ENGLISH

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

FLUENT ENGLISH

Dear friends, do not trust every spirit. Test the spirits to learn whether they come from God, because many false prophets have gone out into the world.

1 John 4:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ
 by this you know the Spirit of God every spirit which acknowledges
 Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,
 Jesus Christ in flesh having come from the God is

CLOSE ENGLISH

By this you know the Spirit of God: every spirit that acknowledges Jesus Christ having come in flesh is from God,

FLUENT ENGLISH

This is how you recognize God's Spirit: every spirit that acknowledges Jesus Christ as having come in the flesh comes from God.

1 John 4:3**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
 and every spirit which not acknowledges the Jesus from the God not
 ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
 is and this is the thing of the antichrist which you have heard that
 ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
 comes and now in the world is already

CLOSE ENGLISH

and every spirit that does not acknowledge Jesus is not from God. And this is the spirit of the antichrist, which you have heard is coming and is already in the world now.

FLUENT ENGLISH

Every spirit that does not acknowledge Jesus does not come from God. This is the spirit of the antichrist. You heard that it was coming, and it is already in the world.

1 John 4:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁμεῖς ἐκ τοῦ θεοῦ ἐστε, τέκνία, καὶ νενικήκατε αὐτούς, ὅτι
 you from the God are little children and you have overcome them because
 μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ·
 greater is the one in you than the one in the world

CLOSE ENGLISH

You are from God, little children, and have overcome them, because the one in you is greater than the one in the world.

FLUENT ENGLISH

Dear children, you belong to God and have overcome them, because the one in you is greater than the one in the world.

1 John 4:5**Greek: adopted SBLGNT text. Word-order interlinear.**

αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
 they from the world are because of this from the world they speak
 καὶ ὁ κόσμος αὐτῶν ἀκούει.
 and the world to them listens

CLOSE ENGLISH

They are from the world; for this reason they speak from the world, and the world listens to them.

FLUENT ENGLISH

They belong to the world. That is why their speech comes from the world and the world listens to them.

1 John 4:6**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν,
 we from the God are the one knowing the God listens to us
 ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
 who not is from the God not listens to us from this
 γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.
 we know the Spirit of truth and the spirit of error

CLOSE ENGLISH

We are from God. The one who knows God listens to us; whoever is not from God does not listen to us. From this we know the Spirit of truth and the spirit of error.

FLUENT ENGLISH

We belong to God. Whoever knows God listens to us, and whoever does not belong to God does not listen. In this way we distinguish the Spirit of truth from the spirit of error.

SECTION NOTES

4:1-3. Spirits are tested in the context of prophets and their claims. The criterion is acknowledgment of Jesus Christ having come in flesh. The adopted 4:3 says does not acknowledge Jesus; it does not repeat the longer description from verse 2 or use the variant dissolves Jesus.

4:2-6. You know may also be read as an imperative, recognize. Them in verse 4 points to the false prophets. The contrast between you, they, and we is retained; we is the authorial witnessing group and is not replaced by the name of a later institution. Spirit of truth and spirit of error concern the source and character of the witness.

XIII-1JN-004 / 1 John 4:7-12

God's love revealed in the sending of the Son

1 John 4:7

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν,
 beloved let us love one another because the love from the God is
 καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν
 and everyone the one loving from the God has been born and knows the
 θεόν.
 God

CLOSE ENGLISH

Beloved, let us love one another, because love is from God, and everyone who loves has been born of God and knows God.

FLUENT ENGLISH

Dear friends, let us love one another. Love comes from God, and everyone who loves has been born of God and knows him.

1 John 4:8

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.
 the one not loving not knew the God because the God love is

CLOSE ENGLISH

The one who does not love has not known God, because God is love.

FLUENT ENGLISH

Anyone who does not love has not come to know God, because God is love.

1 John 4:9**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν
 by this was revealed the love of God among us that the Son
 αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα
 of him the only has sent the God into the world so that
 ζήσωμεν δι' αὐτοῦ.
 we might live through him

CLOSE ENGLISH

By this the love of God was revealed among us: God has sent his only Son into the world so that we might live through him.

FLUENT ENGLISH

God revealed his love among us by sending his only Son into the world so that we might live through him.

1 John 4:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ'
 in this is the love not that we have loved the God but
 ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν
 that he loved us and sent the Son of him as atonement
 περὶ τῶν ἁμαρτιῶν ἡμῶν.
 for the sins of us

CLOSE ENGLISH

In this is love: not that we have loved God, but that he loved us and sent his Son as atonement for our sins.

FLUENT ENGLISH

Love is shown in this: God loved us and sent his Son as the atoning sacrifice for our sins, before any love we offered him.

1 John 4:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν
 beloved if thus the God loved us also we ought
 ἀλλήλους ἀγαπᾶν.
 one another to love

CLOSE ENGLISH

Beloved, if God loved us in this way, we too ought to love one another.

FLUENT ENGLISH

Dear friends, since God loved us like this, we too ought to love one another.

1 John 4:12**Greek: adopted SBLGNT text. Word-order interlinear.**

θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν
 God no one ever has seen if we love one another the God in
 ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.
 us remains and the love of him in us perfected is

CLOSE ENGLISH

No one has ever seen God. If we love one another, God remains in us and his love is perfected in us.

FLUENT ENGLISH

No one has ever seen God. As we love one another, God remains in us, and his love reaches its goal in us.

SECTION NOTES

4:7-10. God is love is retained as a statement about God, without reversing it to love is God. Monogenēs describes the Son as only or unique; only Son is used here without implying a biological process. Atonement and atoning sacrifice follow the renderings of hilasmos in 2:2.

4:9-12. Among us renders en hēmin, also understood as in us or toward us. God's prior initiative in loving and sending the Son grounds the call to mutual love. No one has ever seen God stands alongside the claim that his abiding presence becomes evident in love. Perfected is rendered reaches its goal.

XIII-1JN-004 / 1 John 4:13-16

The Spirit, confession, and mutual remaining

1 John 4:13**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν,
 by this we know that in him we remain and he in us
 ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.
 because of the Spirit of him he has given to us

CLOSE ENGLISH

By this we know that we remain in him and he in us: because he has given us of his Spirit.

FLUENT ENGLISH

We know that we remain in him, and he in us, because he has shared his Spirit with us.

1 John 4:14**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν
 and we have seen and we testify that the Father has sent the
 υἱὸν σωτῆρα τοῦ κόσμου.
 Son as Savior of the world

CLOSE ENGLISH

And we have seen and testify that the Father has sent the Son as Savior of the world.

FLUENT ENGLISH

We have seen and bear witness that the Father has sent his Son to be the world's Savior.

1 John 4:15**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς
 whoever ever acknowledges that Jesus is the Son of God the God
 ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.
 in him remains and he in the God

CLOSE ENGLISH

Whoever acknowledges that Jesus is the Son of God, God remains in that person and that person in God.

FLUENT ENGLISH

When someone acknowledges that Jesus is God's Son, God remains in them, and they remain in God.

1 John 4:16**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ
 and we have known and have believed the love which has the
 θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ
 God among us the God love is and the one remaining in the
 ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.
 love in the God remains and the God in him remains

CLOSE ENGLISH

And we have known and believed the love that God has among us. God is love, and the one who remains in love remains in God, and God remains in that person.

FLUENT ENGLISH

We have come to know and trust the love God has for us. God is love. Whoever remains in love remains in God, and God remains in them.

SECTION NOTES

4:13-16. Of his Spirit expresses participation in the gift; shared his Spirit does not divide the Spirit into measurable pieces. The witnessing we returns, and Savior of the world preserves the full scope of the phrase. In 4:15 the adopted text says Jesus, without an added Christ.

4:16. The first en hēmin is among us closely, interpreted as for us in the fluent layer. Remaining in love, God, and the believer is a repeated relational pattern. The final remains is present in the adopted text and is translated.

XIII-1JN-004 / 1 John 4:17-18

Love and confidence at the judgment

1 John 4:17

Greek: adopted SBLGNT text. Word-order interlinear.

ἐν	τούτῳ	τετελείωται	ἡ	ἀγάπη	μεθ’	ἡμῶν,	ἵνα	παρρησίαν		
by	this	has been perfected	the	love	with	us	so that	confidence		
ἔχουμεν	ἐν	τῇ	ἡμέρᾳ	τῆς	κρίσεως,	ὅτι	καθὼς	ἐκεῖνός	ἐστίν	καὶ
we may have	on	the	day	of	judgment	because	just as	that one	is	also
ἡμεῖς	ἐσμεν	ἐν	τῷ	κόσμῳ	τούτῳ.					
we	are	in	the	world	this					

CLOSE ENGLISH

By this love has been perfected with us, so that we may have confidence on the day of judgment, because as he is, so are we in this world.

FLUENT ENGLISH

Love reaches its goal among us so that we can face the day of judgment with confidence, because as he is, so are we in this world.

1 John 4:18**Greek: adopted SBLGNT text. Word-order interlinear.**

φόβος	οὐκ	ἔστιν	ἐν	τῇ	ἀγάπῃ,	ἀλλ’	ἡ	τελεία	ἀγάπη	ἔξω	βάλλει
fear	not	is	in	the	love	but	the	perfect	love	out	casts
τὸν	φόβον,	ὅτι	ὁ	φόβος	κόλασιν	ἔχει,	ὁ	δὲ	φοβούμενος	οὐ	
the	fear	because	the	fear	punishment	has	the one	but	fearing	not	
τετελείωται	ἐν	τῇ	ἀγάπῃ.								
has been perfected	in	the	love								

CLOSE ENGLISH

There is no fear in love, but perfect love casts out fear, because fear involves punishment, and the one who fears has not been perfected in love.

FLUENT ENGLISH

There is no fear in love. Complete love drives fear away, because fear has to do with punishment. Anyone who fears has not reached maturity in love.

SECTION NOTES

4:17. Perfected with us is rendered reaches its goal among us. As he is, so are we refers to Christ as the model of the believers’ relation to God; the exact point of comparison is left unstated in the translation. Judgment is not replaced by condemnation, since the passage speaks of confidence. See UBS on 4:17.

4:18. The fear discussed here is related to punishment and the day of judgment. Complete love conveys love reaching its fullness. Fear involves punishment can describe anticipation of judgment and its present distress. The translation does not turn the verse into a medical claim about all forms of anxiety. See UBS on 4:18.

XIII-1JN-004 / 1 John 4:19-21

Love for God and for the visible neighbor

1 John 4:19

Greek: adopted SBLGNT text. Word-order interlinear.

ἡμεῖς	ἀγαπῶμεν,	ὅτι	αὐτὸς	πρῶτος	ἠγάπησεν	ἡμᾶς.
we	love	because	he	first	loved	us

CLOSE ENGLISH

We love because he first loved us.

FLUENT ENGLISH

We love because he loved us first.

1 John 4:20

Greek: adopted SBLGNT text. Word-order interlinear.

ἐάν	τις	εἴπῃ	ὅτι	Ἀγαπῶ	τὸν	θεόν,	καὶ	τὸν	ἀδελφὸν	αὐτοῦ	μισῇ,
if	anyone	says	that	I love	the	God	and	the	brother	of him	hates
ψεύστης	ἐστίν·	ὁ	γὰρ	μὴ	ἀγαπῶν	τὸν	ἀδελφὸν	αὐτοῦ	ὃν		
a liar	he is	the one	for	not	loving	the	brother	of him	whom		
ἐώρακεν,	τὸν	θεὸν	ὃν	οὐχ	ἐώρακεν	οὐ	δύναται	ἀγαπᾶν.			
he has seen	the	God	whom	not	he has seen	not	he is able	to love			

CLOSE ENGLISH

If anyone says, "I love God," and hates their brother, that person is a liar; for the one who does not love their brother whom they have seen cannot love God whom they have not seen.

FLUENT ENGLISH

If someone says, "I love God," while hating a fellow believer, they are lying. Anyone who fails to love a fellow believer they have seen cannot love the God they have not seen.

1 John 4:21**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ’ αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν
 and this the commandment we have from him that the one loving the
 θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.
 God should love also the brother of him

CLOSE ENGLISH

And we have this commandment from him: the one who loves God should also love their brother.

FLUENT ENGLISH

This is the commandment we have from him: whoever loves God must also love their fellow believer.

SECTION NOTES

4:19. The adopted text says we love, without an expressed object; him is not added from another textual tradition. The statement can encompass love for God and for others. The indicative we love is used; let us love is another grammatical possibility.

4:20-21. The adopted 4:20 makes the assertion cannot love, rather than asking how can he love. Brother is rendered fellow believer in the fluent layer. The concluding command joins love for God to love for the person who can be seen.

XIII-1JN-005 / 1 John 5:1-21

The testimony of life and the confidence of faith

Faith, love, and victory over the world

1 John 5:1**Greek: adopted SBLGNT text. Word-order interlinear.**

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ θεοῦ
 everyone the one believing that Jesus is the Christ from the God
 γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ
 has been born and everyone the one loving the one having begotten loves also
 τὸν γεγεννημένον ἐξ αὐτοῦ.
 the one having been born from him

CLOSE ENGLISH

Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the one who begot also loves the one born of him.

FLUENT ENGLISH

Everyone who believes that Jesus is the Messiah has been born of God. Whoever loves the Father also loves his child.

1 John 5:2**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐν τούτῳ γινώσκμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν
 by this we know that we love the children of God when the
 θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.
 God we love and the commandments of him we do

CLOSE ENGLISH

By this we know that we love the children of God: when we love God and do his commandments.

FLUENT ENGLISH

We know that we love God's children when we love God and carry out his commandments.

1 John 5:3**Greek: adopted SBLGNT text. Word-order interlinear.**

αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ
 this for is the love of God that the commandments of him
 τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν,
 we should keep and the commandments of him burdensome not are

CLOSE ENGLISH

For this is the love of God: that we keep his commandments, and his commandments are not burdensome,

FLUENT ENGLISH

Loving God means keeping his commandments, and his commandments are not a crushing burden,

1 John 5:4**Greek: adopted SBLGNT text. Word-order interlinear.**

ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον.
 because everything the having been born from the God overcomes the world
 καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις
 and this is the victory the one having overcome the world the faith
 ἡμῶν·
 of us

CLOSE ENGLISH

because everything born of God overcomes the world. And this is the victory that has overcome the world: our faith.

FLUENT ENGLISH

because everyone born of God overcomes the world. The victory that has overcome the world is our faith.

1 John 5:5**Greek: adopted SBLGNT text. Word-order interlinear.**

τίς	δέ	ἐστιν	ὁ	νικῶν	τὸν	κόσμον	εἰ	μὴ	ὁ	πιστεύων	ὅτι
who	but	is	the one	overcoming	the	world	if	not	the one	believing	that
Ἰησοῦς	ἐστιν	ὁ	υἱὸς	τοῦ	θεοῦ;						
Jesus	is	the	Son	of	God						

CLOSE ENGLISH

And who is the one who overcomes the world if not the one who believes that Jesus is the Son of God?

FLUENT ENGLISH

Who overcomes the world? The person who believes that Jesus is God's Son.

SECTION NOTES

5:1-4. Love for the one who begets extends to the one born of him; the context of God's children in verse 2 supports the community reference. The neuter everything born of God in verse 4 is rendered everyone fluently. Do his commandments in verse 2 and keep them in verse 3 preserve the different verbs.

5:3-5. Love of God is interpreted as love for God in the fluent layer. Not burdensome does not mean obedience requires no effort; the explanation connects it to birth from God and faith's victory. The object of faith is identified as Jesus the Christ and Son of God.

XIII-1JN-005 / 1 John 5:6-8

The threefold witness

1 John 5:6

Greek: adopted SBLGNT text. Word-order interlinear.

Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς
this one is the one having come through water and blood Jesus

Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ
Christ not with the water only but with the water and with the

αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν
blood and the Spirit is the one testifying because the Spirit is

ἡ ἀλήθεια.
the truth

CLOSE ENGLISH

This is the one who came through water and blood, Jesus Christ-not with water only but with water and with blood. And the Spirit is the one who testifies, because the Spirit is the truth.

FLUENT ENGLISH

Jesus Christ is the one who came through water and blood. His coming involved both water and blood. The Spirit bears witness, because the Spirit is the truth.

1 John 5:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	τρεις	εἰσιν	οἱ	μαρτυροῦντες,
because	three	are	those	testifying

CLOSE ENGLISH

For there are three who testify:

FLUENT ENGLISH

Three bear witness:

1 John 5:8**Greek: adopted SBLGNT text. Word-order interlinear.**

τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν
 the Spirit and the water and the blood and the three to the one
 εἰσιν.
 are

CLOSE ENGLISH

the Spirit and the water and the blood, and the three are in agreement.

FLUENT ENGLISH

the Spirit, the water, and the blood. These three agree.

SECTION NOTES

5:6. Water and blood are retained as images. A major interpretation connects them with Jesus' baptism and death; sacramental readings are also proposed. The translation does not substitute either interpretation for the nouns. Both, not water alone, belong to the account of his coming. See UBS on 5:6.

5:7-8. The adopted text contains the Spirit, water, and blood as the three witnesses. It does not contain the expanded heavenly-witness wording often called the Comma Johanneum. Both numbered verses are present and translated; no verse is omitted or supplied from another edition. In agreement renders the idiom to the one, describing convergent testimony.

XIII-1JN-005 / 1 John 5:9-12

God's testimony and life in the Son

1 John 5:9

Greek: adopted SBLGNT text. Word-order interlinear.

εἰ	τὴν	μαρτυρίαν	τῶν	ἀνθρώπων	λαμβάνομεν,	ἡ	μαρτυρία	τοῦ	θεοῦ
if	the	testimony	of	humans	we receive	the	testimony	of	God
μεῖζων	ἐστίν,	ὅτι	αὕτη	ἐστὶν	ἡ	μαρτυρία	τοῦ	θεοῦ	ὅτι
greater	is	because	this	is	the	testimony	of	God	that
μεμαρτύρηκεν	περὶ	τοῦ	υἱοῦ	αὐτοῦ.					
he has testified	concerning	the	Son	of him					

CLOSE ENGLISH

If we receive the testimony of people, the testimony of God is greater, because this is the testimony of God: he has testified concerning his Son.

FLUENT ENGLISH

We accept human testimony, but God's testimony is greater. It is God himself who has borne witness about his Son.

1 John 5:10**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ·
 the one believing in the Son of God has the testimony in himself

ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ
 the one not believing the God a liar has made him because not

πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ
 he has believed in the testimony which has testified the God concerning the

υἱοῦ αὐτοῦ.
 Son of him

CLOSE ENGLISH

The one who believes in the Son of God has the testimony within themselves. The one who does not believe God has made him a liar, because they have not believed the testimony God has given concerning his Son.

FLUENT ENGLISH

Anyone who believes in God's Son has this testimony within them. Anyone who refuses to believe God makes him out to be a liar by rejecting the testimony he has given about his Son.

1 John 5:11**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν,
 and this is the testimony that life eternal gave the God to us

καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.
 and this the life in the Son of him is

CLOSE ENGLISH

And this is the testimony: God gave us eternal life, and this life is in his Son.

FLUENT ENGLISH

The testimony is this: God has given us eternal life, and that life is in his Son.

1 John 5:12**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ	ἔχων	τὸν	υἱὸν	ἔχει	τὴν	ζωὴν·	ὁ	μὴ	ἔχων	τὸν	υἱὸν	τοῦ
the one	having	the	Son	has	the	life	the one	not	having	the	Son	of
θεοῦ	τὴν	ζωὴν	οὐκ	ἔχει.								
God	the	life	not	has								

CLOSE ENGLISH

The one who has the Son has life; the one who does not have the Son of God does not have life.

FLUENT ENGLISH

Whoever has the Son has life. Whoever does not have God's Son does not have life.

SECTION NOTES

5:9-10. Human testimony provides the lesser-to-greater comparison. Making God a liar means treating his testimony as false. The adopted reflexive within oneself in 5:10 is preserved; it differs from the nonreflexive him in 5:18.

5:11-12. Eternal life is described as God's gift located in his Son. The repeated having of the Son and life is preserved as a relational claim, without replacing it with possession of information alone.

XIII-1JN-005 / 1 John 5:13-17

Assurance and prayer for a sinning believer

1 John 5:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ταῦτα	ἔγραψα	ὑμῖν	ἵνα	εἰδῆτε	ὅτι	ζωὴν	ἔχετε	αἰώνιον,	τοῖς
these things	I wrote	to you	so that	you may know	that	life	you have	eternal	to those
πιστεύουσιν	εἰς	τὸ	ὄνομα	τοῦ	υἱοῦ	τοῦ	θεοῦ.		
believing	in	the	name	of the	Son	of	God		

CLOSE ENGLISH

I wrote these things to you so that you may know that you have eternal life-to you who believe in the name of the Son of God.

FLUENT ENGLISH

I have written to you who believe in the name of God's Son so that you may know you have eternal life.

1 John 5:14

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	αὕτη	ἐστὶν	ἡ	παρρησία	ἣν	ἔχομεν	πρὸς	αὐτόν,	ὅτι	ἐάν	τι
and	this	is	the	confidence	which	we have	toward	him	that	if	anything
αἰτώμεθα	κατὰ	τὸ	θέλημα	αὐτοῦ	ἀκούει	ἡμῶν.					
we ask	according to	the	will	of him	he hears	us					

CLOSE ENGLISH

And this is the confidence we have toward him: if we ask anything according to his will, he hears us.

FLUENT ENGLISH

We have this confidence before him: whenever we ask for something in keeping with his will, he hears us.

1 John 5:15**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι
 and if we know that he hears us whatever ever we ask we know that
 ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.
 we have the requests which we have asked from him

CLOSE ENGLISH

And if we know that he hears us in whatever we ask, we know that we have the requests we have asked of him.

FLUENT ENGLISH

If we know he hears whatever we ask, we know that what we have requested from him is ours.

1 John 5:16**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐὰν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς
 if anyone sees the brother of him sinning a sin not toward
 θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ
 death he will ask and he will give him life to those sinning not
 πρὸς θάνατον· ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω
 toward death there is sin toward death not concerning that I say
 ἵνα ἐρωτήσῃ.
 that he should ask

CLOSE ENGLISH

If anyone sees their brother sinning a sin not leading to death, they will ask, and he will give that person life-to those sinning not toward death. There is sin leading to death; I do not say that one should ask concerning that.

FLUENT ENGLISH

If you see a fellow believer committing a sin that does not lead to death, pray, and God will give that person life. This applies to those whose sin does not lead to death. There is sin that leads to death; I am not saying you should pray about that.

1 John 5:17**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶσα	ἀδικία	ἁμαρτία	ἐστίν,	καὶ	ἔστιν	ἁμαρτία	οὐ	πρὸς	θάνατον.
every	unrighteousness	sin	is	and	there is	sin	not	toward	death

CLOSE ENGLISH

Every unrighteousness is sin, and there is sin not leading to death.

FLUENT ENGLISH

All wrongdoing is sin, yet there is sin that does not lead to death.

SECTION NOTES

5:13-15. The adopted 5:13 gives knowing that you have eternal life as the purpose; it lacks an additional clause about continuing to believe. Confidence in prayer is explicitly governed by according to his will in verse 14. The two following assurances are read with that condition.

5:16-17. Sin leading to death is not identified by a list here. Interpretations include rejection of Christ and lovelessness; the wording is retained rather than equated with a later technical classification. The subject of will give may be God, made explicit fluently, or the person praying as an indirect agent. I do not say that one should ask is not expanded into a direct prohibition. See UBS on 5:16.

XIII-1JN-005 / 1 John 5:18-21

The true one and the final warning

1 John 5:18

Greek: adopted SBLGNT text. Word-order interlinear.

Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει,
 we know that everyone the one having been born from the God not sins
 ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς
 but the one having been born from the God keeps him and the evil one
 οὐχ ἅπτεται αὐτοῦ.
 not touches him

CLOSE ENGLISH

We know that everyone born of God does not sin, but the one born of God keeps that person, and the evil one does not touch them.

FLUENT ENGLISH

We know that no one born of God sins. The one born of God protects them, and the evil one does not take hold of them.

1 John 5:19

Greek: adopted SBLGNT text. Word-order interlinear.

οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ
 we know that from the God we are and the world whole in the
 πονηρῷ κεῖται.
 evil one lies

CLOSE ENGLISH

We know that we are from God, and the whole world lies in the evil one.

FLUENT ENGLISH

We know that we belong to God, while the whole world lies under the evil one's power.

1 John 5:20**Greek: adopted SBLGNT text. Word-order interlinear.**

οἶδμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν
 we know but that the Son of God has come and has given to us
 διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ,
 understanding so that we may know the true one and we are in the true one
 ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ
 in the Son of him Jesus Christ this one is the true God and
 ζωὴ αἰώνιος.
 life eternal

CLOSE ENGLISH

And we know that the Son of God has come and has given us understanding so that we may know the true one; and we are in the true one, in his Son Jesus Christ. This one is the true God and eternal life.

FLUENT ENGLISH

We know that God's Son has come and given us understanding to know the one who is true. We are in the one who is true, in his Son Jesus Christ. This is the true God and eternal life.

1 John 5:21**Greek: adopted SBLGNT text. Word-order interlinear.**

Τεκνία,	φυλάξατε	ἑαυτὰ	ἀπὸ	τῶν	εἰδώλων.
little children	guard	yourselves	from	the	idols

CLOSE ENGLISH

Little children, guard yourselves from idols.

FLUENT ENGLISH

Dear children, keep yourselves from idols.

SECTION NOTES

5:18. The adopted text says keeps him, not keeps himself. The first born-of-God phrase uses a perfect participle and the second an aorist; the second is commonly understood as Christ protecting the believer. The translation preserves the repeated birth wording while distinguishing protector and protected. Does not sin retains the strong language of 3:6-9. See UBS on 5:18.

5:19-20. Lies in the evil one is rendered lies under his power. The final this one in 5:20 may refer to Jesus Christ, its nearest named antecedent, or to the true one understood as the Father. The demonstrative is retained without inserting a name to settle that question. See UBS on 5:20.

5:21. Idols is retained without narrowing the warning to a specific local cult or a single metaphorical application. The adopted text ends with this exhortation and has no final Amen.

XIII-2JN-001 / 2 John 1:1-13

Truth, love, and discernment in welcome

The elder's greeting in truth and love

2 John 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ
 the elder to the chosen lady and to the children of her whom I
 ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ
 love in truth and not I alone but also all those
 ἐγνώκότες τὴν ἀλήθειαν,
 having known the truth

CLOSE ENGLISH

The elder to the chosen lady and her children, whom I love in truth-and not I alone, but also all who have known the truth-

FLUENT ENGLISH

From the elder, to the chosen lady and her children. I love you in truth, as do all who have come to know the truth,

2 John 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται
 because of the truth the one remaining in us and with us it will be
 εἰς τὸν αἰῶνα·
 to the age

CLOSE ENGLISH

because of the truth that remains in us and will be with us forever.

FLUENT ENGLISH

because of the truth that remains in us and will be with us forever.

2 John 1:3

Greek: adopted SBLGNT text. Word-order interlinear.

ἔσται	μεθ’	ἡμῶν	χάρις	ἔλεος	εἰρήνη	παρὰ	θεοῦ	πατρός,	καὶ	παρὰ
will be	with	us	grace	mercy	peace	from	God	the Father	and	from
Ἰησοῦ	Χριστοῦ	τοῦ	υἱοῦ	τοῦ	πατρός,	ἐν	ἀληθείᾳ	καὶ	ἀγάπῃ.	
Jesus	Christ	the	Son	of the	Father	in	truth	and	love	

CLOSE ENGLISH

Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Father’s Son, in truth and love.

FLUENT ENGLISH

Grace, mercy, and peace will be with us, from God the Father and from Jesus Christ, his Son, in truth and love.

SECTION NOTES

1:1. The writer identifies himself as the elder, without a personal name. Chosen lady and her children may name a woman and her household or personify a congregation and its members. The corresponding sister in verse 13 supports the latter interpretation, but the translation retains the address rather than replacing it by church. See UBS on 1:1.

1:1-3. In truth can mean truly while also linking love to the shared truth. Grace, mercy, and peace will be with us is an assurance in the future, not merely a wish addressed to you. The adopted text has no Lord before Jesus Christ in verse 3.

XIII-2JN-001 / 2 John 1:4-6

The commandment to walk in love

2 John 1:4

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐχάρην	λίαν	ὅτι	εὗρηκα	ἐκ	τῶν	τέκνων	σου	περιπατοῦντας	ἐν
I rejoiced	greatly	that	I have found	some of	the	children	of you	walking	in
ἀληθείᾱ,	καθὼς	ἐντολὴν	ἐλάβομεν	παρὰ	τοῦ	πατρός.			
truth	just as	a commandment	we received	from	the	Father			

CLOSE ENGLISH

I rejoiced greatly that I have found some of your children walking in truth, just as we received a commandment from the Father.

FLUENT ENGLISH

I was very glad to find some of your children living by the truth, as the Father commanded us.

2 John 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

καὶ	νῦν	ἔρωτῶ	σε,	κυρία,	οὐχ	ὥς	ἐντολὴν	καινὴν	γράφων	σοι
and	now	I ask	you	lady	not	as	a commandment	new	writing	to you
ἀλλὰ	ἣν	εἶχομεν	ἀπ’	ἀρχῆς,	ἵνα	ἀγαπῶμεν	ἀλλήλους.			
but	which	we had	from	the beginning	that	we should love	one another			

CLOSE ENGLISH

And now I ask you, lady-not as writing you a new commandment, but the one we had from the beginning-that we love one another.

FLUENT ENGLISH

Now, lady, I ask that we love one another. I am writing the commandment we have had from the beginning, not a new one.

2 John 1:6**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς
 and this is the love that we should walk according to the commandments
 αὐτοῦ· αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ’ ἀρχῆς, ἵνα
 of him this the commandment is just as you heard from the beginning that
 ἐν αὐτῇ περιπατῆτε.
 in it you should walk

CLOSE ENGLISH

And this is love: that we walk according to his commandments. This is the commandment, just as you heard from the beginning: that you walk in it.

FLUENT ENGLISH

Love means living according to his commandments. The commandment you heard from the beginning is that you live in this love.

SECTION NOTES

1:4-6. Some of your children reflects the partitive expression and does not state that all the others are disobedient. Walking is conduct, rendered living fluently. In it at the end of verse 6 can refer to love or the commandment; fluent English chooses love within the mutually defining clauses.

1:5-6. The request to love is both familiar and renewed. Singular you addresses the lady in verse 5, while the verbs in verse 6 address the wider group. English you serves both numbers; the note makes the shift visible.

XIII-2JN-001 / 2 John 1:7-11

Discernment and the limits of welcome

2 John 1:7

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες
 because many deceivers went out into the world those not acknowledging
 Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ
 Jesus Christ coming in flesh this one is the deceiver and the
 ἀντίχριστος.
 antichrist

CLOSE ENGLISH

For many deceivers went out into the world, those who do not acknowledge Jesus Christ coming in flesh. Such a person is the deceiver and the antichrist.

FLUENT ENGLISH

Many deceivers have gone out into the world. They do not acknowledge Jesus Christ as coming in the flesh. Anyone like this is the deceiver and the antichrist.

2 John 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσητε ἃ εἰργασάμεθα, ἀλλὰ μισθὸν
 watch yourselves so that not you may lose what we worked for but a reward
 πλήρη ἀπολάβητε.
 full you may receive

CLOSE ENGLISH

Watch yourselves, so that you do not lose what we worked for, but receive a full reward.

FLUENT ENGLISH

Be on your guard, so that you receive the full reward and do not lose what we have worked for.

2 John 1:9**Greek: adopted SBLGNT text. Word-order interlinear.**

πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ
 everyone the one going ahead and not remaining in the teaching of Christ
 θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα
 God not has the one remaining in the teaching this one both the Father
 καὶ τὸν υἱὸν ἔχει.
 and the Son has

CLOSE ENGLISH

Everyone who goes ahead and does not remain in the teaching of Christ does not have God. The one who remains in the teaching has both the Father and the Son.

FLUENT ENGLISH

Anyone who goes beyond the teaching of Christ and fails to remain in it does not have God. Whoever remains in the teaching has both the Father and the Son.

2 John 1:10**Greek: adopted SBLGNT text. Word-order interlinear.**

εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ
 if anyone comes to you and this the teaching not brings not
 λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε·
 receive him into a house and greetings to him not say

CLOSE ENGLISH

If anyone comes to you and does not bring this teaching, do not receive that person into a house and do not say a greeting to them;

FLUENT ENGLISH

If someone comes to you without bringing this teaching, do not take them into your home or offer them a greeting.

2 John 1:11**Greek: adopted SBLGNT text. Word-order interlinear.**

ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
 the one saying for to him greetings shares in the works of him the
 πονηροῖς.
 evil

CLOSE ENGLISH

for the one who says a greeting to that person shares in their evil works.

FLUENT ENGLISH

Anyone who greets such a person shares in their evil deeds.

SECTION NOTES

1:7-9. Coming in flesh uses a present participle, unlike the perfect having come in 1 John 4:2; the phrase is retained without making it exclusively a prediction of a future coming. Verse 8 says you may lose what we worked for and you may receive. Verse 9 reads going ahead, not transgressing; the warning concerns leaving the teaching.

1:9-11. Teaching of Christ may mean teaching from him or about him. The warning about receiving and greeting concerns visitors bringing the opposed teaching. Greeting renders the conventional *chairein*, literally rejoice; the text connects welcome with participation in evil works. Its force is retained without expanding it into a rule for every disagreement. See UBS on 1:10.

XIII-2JN-001 / 2 John 1:12-13

A hoped-for visit and final greetings

2 John 1:12

Greek: adopted SBLGNT text. Word-order interlinear.

Πολλὰ	ἔχων	ὕμῖν	γράφειν	οὐκ	ἐβουλήθην	διὰ	χάρτου	καὶ	μέλανος,
many things	having	to you	to write	not	I wished	through	paper	and	ink
ἀλλὰ	ἐλπίζω	γενέσθαι	πρὸς	ὑμᾶς	καὶ	στόμα	πρὸς	στόμα	λαλῆσαι,
but	I hope	to be	with	you	and	mouth	to	mouth	to speak
ἵνα	ἡ	χαρὰ	ὑμῶν	πεπληρωμένη	ᾗ.				
so that	the	joy	of you	made complete	may be				

CLOSE ENGLISH

Having many things to write to you, I did not wish to do so through paper and ink, but hope to be with you and speak mouth to mouth, so that your joy may be made complete.

FLUENT ENGLISH

I have much to write to you, but I would prefer to be with you and speak face to face instead of using paper and ink. I hope to do this so that your joy may be complete.

2 John 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀσπάζεται	σε	τὰ	τέκνα	τῆς	ἀδελφῆς	σου	τῆς	ἐκλεκτῆς.
greet	you	the	children	of the	sister	of you	the	chosen

CLOSE ENGLISH

The children of your chosen sister greet you.

FLUENT ENGLISH

The children of your chosen sister send you their greetings.

SECTION NOTES

1:12-13. Paper denotes the writing material, commonly papyrus. Mouth to mouth is rendered face to face, an idiom for direct conversation. The adopted text says your joy, not our joy. The chosen sister's children send the closing greeting; no final Amen is present.

XIII-3JN-001 / 3 John 1:1-15

Hospitality and faithfulness to the truth

A friend walking in the truth

3 John 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ὁ πρεσβύτερος Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
 the elder to Gaius the beloved whom I love in truth

CLOSE ENGLISH

The elder to beloved Gaius, whom I love in truth.

FLUENT ENGLISH

From the elder, to my dear Gaius, whom I truly love.

3 John 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀγαπητέ, περὶ πάντων εὐχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς
 beloved concerning all things I pray you to prosper and to be healthy just as
 εὐοδοῦταί σου ἡ ψυχή.
 prospers of you the soul

CLOSE ENGLISH

Beloved, I pray that you prosper in every respect and be healthy, just as your soul prospers.

FLUENT ENGLISH

Dear friend, I pray that all goes well with you and that you enjoy good health, as your inner life is doing well.

3 John 1:3**Greek: adopted SBLGNT text. Word-order interlinear.**

ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ
 I rejoiced for greatly coming brothers and testifying of you to the
 ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
 truth just as you in truth walk

CLOSE ENGLISH

For I rejoiced greatly when brothers came and testified to your truth, just as you walk in truth.

FLUENT ENGLISH

I was very glad when fellow believers came and told me of your faithfulness to the truth, showing how you live by it.

3 John 1:4**Greek: adopted SBLGNT text. Word-order interlinear.**

μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν
 greater than these things not I have joy that I hear the my children in
 τῇ ἀληθείᾳ περιπατοῦντα.
 the truth walking

CLOSE ENGLISH

I have no greater joy than these things: to hear that my children walk in the truth.

FLUENT ENGLISH

Nothing gives me greater joy than hearing that my children are living by the truth.

SECTION NOTES

1:1-4. The elder addresses Gaius without specifying which other New Testament bearer of that name he may be. In truth can mean truly and also evokes the truth governing his life. The health wish in verse 2 is a personal prayer, not a general promise of wealth. Soul denotes the inner life; children in verse 4 is a relational image, not a claim of biological parenthood.

XIII-3JN-001 / 3 John 1:5-8

Hospitality and partnership in the truth

3 John 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

Ἀγαπητέ,	πιστὸν	ποιεῖς	ὃ	ἐὰν	ἐργάσῃ	εἰς	τοὺς
beloved	a faithful thing	you do	whatever	[conditional particle]	you may work	for	the
ἀδελφοὺς	καὶ	τοῦτο	ξένους,				
brothers	and	this	strangers				

CLOSE ENGLISH

Beloved, you act faithfully in whatever you do for the brothers, and strangers at that,

FLUENT ENGLISH

Dear friend, you show faithfulness in all you do for fellow believers, even those who are strangers to you.

3 John 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

οἱ	ἐμαρτύρησάν	σου	τῇ	ἀγάπῃ	ἐνώπιον	ἐκκλησίας,	οὓς	καλῶς
who	testified	of you	to the	love	before	a church	whom	well
ποιήσεις	προπέμψας	ἀξίως	τοῦ	θεοῦ·				
you will do	having sent onward	worthily	of	God				

CLOSE ENGLISH

who testified to your love before the church. You will do well to send them onward in a manner worthy of God,

FLUENT ENGLISH

They have told the church about your love. Please help them continue their journey in a way that honors God.

3 John 1:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν
 for the sake of for the name they went out nothing receiving from the
 ἔθνικῶν.
 Gentiles

CLOSE ENGLISH

for they went out for the sake of the name, receiving nothing from the Gentiles.

FLUENT ENGLISH

They set out for the sake of the Name and accept no support from those outside the faith.

3 John 1:8**Greek: adopted SBLGNT text. Word-order interlinear.**

ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ
 we therefore ought to support the such people so that fellow workers
 γινώμεθα τῇ ἀληθείᾳ.
 we may become with the truth

CLOSE ENGLISH

We therefore ought to support such people, so that we may become fellow workers with the truth.

FLUENT ENGLISH

We ought to support people like these and so share in the work of the truth.

SECTION NOTES

1:5-6. And strangers at that emphasizes hospitality to believers previously unknown to Gaius. Sending onward includes practical assistance for the journey. You will do well is a courteous request, made explicit in fluent English.

1:7-8. The name is left unnamed in Greek and points to Christ in this context. Gentiles here distinguishes outsiders to the Christian mission, rendered those outside the faith fluently. Supporting the travelers makes the supporters fellow workers with or for the truth. The adopted verb in verse 7 is *exēlthon*. See UBS on 1:7.

XIII-3JN-001 / 3 John 1:9-12

Diotrephes, good conduct, and Demetrius

3 John 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

Ἐγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν
 I wrote something to the church but the one loving to be first among them
 Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς.
 Diotrephes not welcomes us

CLOSE ENGLISH

I wrote something to the church, but Diotrephes, who loves to be first among them, does not welcome us.

FLUENT ENGLISH

I wrote to the church, but Diotrephes wants the leading place among them and refuses to accept us.

3 John 1:10

Greek: adopted SBLGNT text. Word-order interlinear.

διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ,
 because of this if I come I will call attention to of him the works which he does
 λόγοις πονηροῖς φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ
 with words evil talking nonsense against us and not being satisfied with
 τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς καὶ τοὺς βουλομένους
 these things neither he himself welcomes the brothers and those wishing
 κωλύει καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.
 he prevents and from the church he throws out

CLOSE ENGLISH

For this reason, if I come, I will call attention to the works he does, talking nonsense against us with evil words. Not satisfied with these things, he himself does not welcome the brothers and prevents those who wish to, and throws them out of the church.

FLUENT ENGLISH

If I come, I will expose what he is doing: spreading malicious nonsense about us. He goes further still, refusing to welcome fellow believers, stopping those who want to welcome them, and expelling them from the church.

3 John 1:11**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν ἐκ
 beloved not imitate the evil but the good the one doing good from
 τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.
 the God is the one doing evil not has seen the God

CLOSE ENGLISH

Beloved, do not imitate evil but good. Whoever does good is from God; whoever does evil has not seen God.

FLUENT ENGLISH

Dear friend, follow good examples, not evil ones. The person who does good belongs to God; the one who does evil has not seen God.

3 John 1:12**Greek: adopted SBLGNT text. Word-order interlinear.**

Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας·
 to Demetrius testimony has been given by everyone and by itself the truth
 καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθής
 and we also testify and you know that the testimony of us true
 ἐστίν.
 is

CLOSE ENGLISH

Demetrius has received testimony from everyone and from the truth itself. We too testify, and you know that our testimony is true.

FLUENT ENGLISH

Everyone speaks well of Demetrius, and the truth itself confirms that testimony. We also speak for him, and you know our testimony is true.

SECTION NOTES

1:9-10. The previous letter is not identified. Diotrephes loves the first place; no formal office is named. Does not welcome us can mean rejecting the elder's authority or message, not only denying lodging. The plural us is retained. Those willing to welcome the visitors are the implied object of his exclusion. See UBS on 1:9.

1:11-12. Demetrius receives threefold testimony: everyone, the truth itself, and the writer's circle. The text does not explicitly identify him as the letter's carrier. You know is singular in the adopted text. Truth's testimony is personification, retained rather than converted into an additional human witness.

XIII-3JN-001 / 3 John 1:13-15

A visit and personal greetings

3 John 1:13

Greek: adopted SBLGNT text. Word-order interlinear.

Πολλὰ	εἶχον	γράψαι	σοι,	ἀλλ'	οὐ	θέλω	διὰ	μέλανος	καὶ
many things	I had	to write	to you	but	not	I wish	through	ink	and
καλάμου	σοι	γράφειν·							
a reed pen	to you	to write							

CLOSE ENGLISH

I had many things to write to you, but I do not wish to write to you through ink and a reed pen.

FLUENT ENGLISH

I have much to tell you, but I do not want to put it all down with pen and ink.

3 John 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

ἐλπίζω	δὲ	εὐθέως	σε	ἰδεῖν,	καὶ	στόμα	πρὸς	στόμα	λαλήσομεν.
I hope	but	soon	you	to see	and	mouth	to	mouth	we will speak

CLOSE ENGLISH

But I hope to see you soon, and we will speak mouth to mouth.

FLUENT ENGLISH

I hope to see you soon and speak face to face.

3 John 1:15**Greek: adopted SBLGNT text. Word-order interlinear.**

Εἰρήνη σοι. ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ'
 peace to you greet you the friends greet the friends by
 ὄνομα.
 name

CLOSE ENGLISH

Peace to you. The friends greet you. Greet the friends by name.

FLUENT ENGLISH

Peace be with you. Your friends here send their greetings. Greet each of our friends there by name.

SECTION NOTES

1:13-15. A reed was used as a writing pen. Mouth to mouth means direct conversation. The adopted numbering places the peace wish and greetings in verse 15, though some editions include them in verse 14. Here and there in fluent English make the greeting's direction explicit; no final Amen is present.

XIII-JUD-001 / Jude 1:1-25

Contending for the faith and remaining in mercy

Called to contend for the faith

Jude 1:1

Greek: adopted SBLGNT text. Word-order interlinear.

Ἰούδας	Ἰησοῦ	Χριστοῦ	δοῦλος,	ἀδελφὸς	δὲ	Ἰακώβου,	τοῖς	ἐν	θεῷ
Jude	of Jesus	Christ	a slave	a brother	and	of James	to those	in	God
πατρὶ	ἠγαπημένοις	καὶ	Ἰησοῦ	Χριστῷ	τετηρημένοις	κλητοῖς·			
the Father	having been loved	and	for Jesus	Christ	having been kept	called			

CLOSE ENGLISH

Jude, a slave of Jesus Christ and brother of James, to the called, loved in God the Father and kept for Jesus Christ:

FLUENT ENGLISH

From Jude, a servant of Jesus Christ and brother of James, to those who are called, loved by God the Father, and kept for Jesus Christ.

Jude 1:2

Greek: adopted SBLGNT text. Word-order interlinear.

ἔλεος	ὑμῖν	καὶ	εἰρήνη	καὶ	ἀγάπη	πληθυνθεῖη.
mercy	to you	and	peace	and	love	may be multiplied

CLOSE ENGLISH

May mercy, peace, and love be multiplied to you.

FLUENT ENGLISH

May you receive mercy, peace, and love in abundance.

Jude 1:3**Greek: adopted SBLGNT text. Word-order interlinear.**

Ἀγαπητοί,	πάντων	σπουδὴν	ποιούμενος	γράφειν	ὑμῖν	περὶ	τῆς	κοινῆς
beloved	all	eagerness	making	to write	to you	about	the	common
ἡμῶν	σωτηρίας	ἀνάγκην	ἔσχον	γράψαι	ὑμῖν	παρακαλῶν	ἐπαγωνίζεσθαι	
of us	salvation	necessity	I had	to write	to you	urging	to contend	
τῇ	ᾧπαξ	παραδοθείση	τοῖς	ἁγίοις	πίστει.			
for the	once for all	having been handed over	to the	holy ones	faith			

CLOSE ENGLISH

Beloved, making every effort to write to you about our common salvation, I found it necessary to write urging you to contend for the faith handed over once for all to the holy ones.

FLUENT ENGLISH

Dear friends, I was eager to write about the salvation we share, but felt compelled to urge you to struggle for the faith entrusted once for all to God's holy people.

Jude 1:4**Greek: adopted SBLGNT text. Word-order interlinear.**

παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι
 slipped in for certain people those long ago having been written about beforehand
 εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες
 for this the judgment ungodly the of the God of us grace turning
 εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν
 into debauchery and the only Master and Lord of us Jesus
 Χριστὸν ἀρνούμενοι.
 Christ denying

CLOSE ENGLISH

For certain people slipped in, those written about long ago for this judgment: ungodly people turning the grace of our God into debauchery and denying our only Master and Lord, Jesus Christ.

FLUENT ENGLISH

Some people have slipped in among you, people whose condemnation was written about long ago. They are ungodly, turning our God's grace into an excuse for debauchery and denying Jesus Christ, our only Master and Lord.

SECTION NOTES

1:1-4. Jude identifies himself as servant or slave of Jesus Christ and brother of James. Loved in God the Father is the adopted reading, not sanctified. Kept for Jesus Christ can also be read kept by him. The faith is the shared message entrusted to the holy people; once for all marks its decisive transmission. Verse 4 applies both Master and Lord to Jesus Christ; no additional God appears before Master.

XIII-JUD-001 / Jude 1:5-7

Examples of judgment

Jude 1:5

Greek: adopted SBLGNT text. Word-order interlinear.

Ἵπομνησαι	δὲ	ὕμᾱς	βούλομαι,	εἰδότας	ὕμᾱς	ἅπαξ	πάντα,	ὅτι	Ἰησοῦς
to remind	but	you	I wish	knowing	you	once for all	all things	that	Jesus
λαὸν	ἐκ	γῆς	Αἰγύπτου	σώσας	τὸ	δεύτερον	τοὺς	μὴ	
a people	from	the land	of Egypt	having saved	the	second time	those	not	
πιστεύσαντας	ἀπώλεσεν,								
having believed	destroyed								

CLOSE ENGLISH

But I wish to remind you, though you know all this once for all, that Jesus, having saved a people from the land of Egypt, afterward destroyed those who did not believe,

FLUENT ENGLISH

You already know all this, yet I want to remind you: Jesus rescued a people from Egypt, but later destroyed those who refused to believe.

Jude 1:6

Greek: adopted SBLGNT text. Word-order interlinear.

ἁγγέλους	τε	τοὺς	μὴ	τηρήσαντας	τὴν	ἑαυτῶν	ἀρχὴν	ἀλλὰ	ἀπολιπόντας
angels	and	those	not	having kept	the	their own	domain	but	having left
τὸ ἴδιον	οἰκητήριον	εἰς	κρίσιν	μεγάλης	ἡμέρας	δεσμοῖς	αἰδίοις	ὑπὸ	
the own	dwelling	for	judgment	of a great	day	in bonds	everlasting	under	
ζόφον	τετήρηκεν·								
gloom	he has kept								

CLOSE ENGLISH

and the angels who did not keep their own domain but left their proper dwelling he has kept in everlasting bonds under gloom for the judgment of the great day.

FLUENT ENGLISH

He has also kept in everlasting bonds and deep darkness, awaiting judgment on the great day, the angels who abandoned their own place and left their proper dwelling.

Jude 1:7**Greek: adopted SBLGNT text. Word-order interlinear.**

ὥς	Σόδομα	καὶ	Γόμορρα	καὶ	αἱ	περὶ	αὐτάς	πόλεις,	τὸν	ὅμοιον
as	Sodom	and	Gomorrah	and	the	around	them	cities	the	similar
τρόπον	τούτοις	ἐκπορνεύσασαι		καὶ	ἀπελθοῦσαι	ὀπίσω	σαρκὸς			
manner	to these	having indulged in sexual immorality		and	having gone	after	flesh			
ἐτέρας,	πρόκεινται	δεῖγμα	πυρὸς	αἰωνίου	δίκην	ὑπέχουσαι.				
different	are set forth	an example	of fire	eternal	a penalty	undergoing				

CLOSE ENGLISH

Just as Sodom and Gomorrah and the cities around them, having indulged in sexual immorality in a manner like these and gone after different flesh, are set forth as an example, undergoing the penalty of eternal fire.

FLUENT ENGLISH

Sodom, Gomorrah, and the surrounding cities likewise gave themselves to sexual immorality and pursued flesh of another kind. They stand as a warning through the punishment of eternal fire.

SECTION NOTES

1:5. The adopted SBLGNT explicitly reads Jesus, not Lord or God. This striking reading is retained rather than harmonized. Once for all modifies the readers' knowledge in this word order; afterward renders the second time. The older UBS handbook discusses different readings and placements but does not determine the text used here. The wilderness judgment recalls Numbers 14.

1:6-7. The angels' domain and dwelling are retained without identifying them more precisely in the translation. Like these can refer back to the angels, linking the episodes through boundary crossing. Different flesh is kept as flesh of another kind, without substituting a modern identity category. Compare Genesis 19 and the angelic tradition associated with Genesis 6.

XIII-JUD-001 / Jude 1:8-13

Presumption and destructive conduct

Jude 1:8

Greek: adopted SBLGNT text. Word-order interlinear.

Ὅμοίως	μέντοι	καὶ	οὗτοι	ἐνυπνιαζόμενοι	σάρκα	μὲν	μιαίνουσιν,
similarly	nevertheless	also	these people	dreaming	flesh	indeed	defile
κυριότητα	δὲ	ἀθετοῦσιν,	δόξας	δὲ	βλασφημοῦσιν.		
lordship	but	reject	glories	and	revile		

CLOSE ENGLISH

Yet in the same way these dreamers also defile flesh, reject lordship, and revile glorious beings.

FLUENT ENGLISH

These dreamers act in the same way: they pollute the body, reject authority, and insult glorious beings.

Jude 1:9

Greek: adopted SBLGNT text. Word-order interlinear.

ὁ	δὲ	Μιχαήλ	ὁ	ἀρχάγγελος,	ὅτε	τῷ	διαβόλῳ	διακρινόμενος
the	but	Michael	the	archangel	when	with the	devil	disputing
διελέγετο	περὶ	τοῦ	Μωϋσέως	σώματος,	οὐκ	ἐτόλμησεν	κρίσιν	
he was arguing	about	the	of Moses	body	not	dared	a judgment	
ἐπενεγκεῖν	βλασφημίας,	ἀλλὰ	εἶπεν·	Ἐπιτιμῆσαι	σοι	κύριος.		
to bring	of slander	but	said	may rebuke	you	the Lord		

CLOSE ENGLISH

But Michael the archangel, when disputing with the devil and arguing about the body of Moses, did not dare bring a slanderous judgment, but said, "May the Lord rebuke you."

FLUENT ENGLISH

Even Michael the archangel, when he disputed with the devil over Moses's body, did not presume to pronounce an insulting judgment. He said, "May the Lord rebuke you."

Jude 1:10**Greek: adopted SBLGNT text. Word-order interlinear.**

οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ
 these people but whatever indeed not they know they revile whatever but
 φυσικῶς ὡς τὰ ἄλογα ζῶα ἐπίστανται, ἐν τούτοις φθείρονται.
 by instinct like the unreasoning animals they understand in these things they are destroyed

CLOSE ENGLISH

But these people revile whatever they do not know, and whatever they understand by instinct, like unreasoning animals-in these things they are destroyed.

FLUENT ENGLISH

These people insult what they do not understand. The things they grasp by instinct, like animals without reason, are the very things that destroy them.

Jude 1:11**Greek: adopted SBLGNT text. Word-order interlinear.**

οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ
 woe to them because in the way of Cain they went and in the error
 τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε
 of Balaam for reward they poured themselves out and in the rebellion of Korah
 ἀπώλοντο.
 they perished

CLOSE ENGLISH

Woe to them, because they went in the way of Cain, poured themselves into Balaam's error for reward, and perished in Korah's rebellion.

FLUENT ENGLISH

Woe to them! They have followed Cain's way, rushed into Balaam's error for profit, and met their ruin in rebellion like Korah's.

Jude 1:12**Greek: adopted SBLGNT text. Word-order interlinear.**

οὗτοί	εἰσιν	οἱ	ἐν	ταῖς	ἀγάπαις	ὑμῶν	σπιλάδες	συνευωχούμενοι,
these people	are	the ones	in	the	love feasts	of you	reefs	feasting together
ἀφόβως	ἑαυτοὺς	ποιμαίνοντες,	νεφέλαι	ἄνυδροι	ὑπὸ	ἀνέμων		
without fear	themselves	shepherding	clouds	waterless	by	winds		
παραφερόμεναι,	δένδρα	φθινοπωρινὰ	ἄκαρπα	δις	ἀποθανόντα			
being carried along	trees	of late autumn	fruitless	twice	having died			
ἐκριζωθέντα,								
having been uprooted								

CLOSE ENGLISH

These are reefs at your love feasts, feasting together, shepherding themselves without fear;
waterless clouds carried along by winds; late-autumn trees without fruit, twice dead, uprooted;

FLUENT ENGLISH

At your fellowship meals they are dangerous reefs, eating with you and caring only for
themselves without fear. They are clouds that bring no rain, blown along by winds;
autumn trees with no fruit, twice dead and uprooted;

Jude 1:13**Greek: adopted SBLGNT text. Word-order interlinear.**

κύματα	ἄγρια	θαλάσσης	ἐπαφρίζοντα	τὰς	ἐαυτῶν	αἰσχύνας,	ἀστέρες
waves	wild	of the sea	foaming up	the	their own	shames	stars
πλανῆται	οἷς	ὁ	ζόφος	τοῦ	σκότους	εἰς	αἰῶνα
wandering	for whom	the	gloom	of the	darkness	to	an age
							τετήρηται.
							has been kept

CLOSE ENGLISH

wild waves of the sea foaming up their own shame; wandering stars for whom the gloom of darkness has been kept forever.

FLUENT ENGLISH

wild sea waves churning up the foam of their shameful deeds; wandering stars for whom deep darkness is reserved forever.

SECTION NOTES

1:8-10. Glories denotes glorious beings; the identity of these beings and the precise authority rejected remain unstated. The dispute over Moses's body is not narrated in the canonical account of his death. The rebuke resembles Zechariah 3:2. Verse 9 has an optative wish, May the Lord rebuke you, rather than a command issued to the Lord.

1:11. Cain, Balaam, and Korah evoke Genesis 4, Numbers 22-24 and 31:16, and Numbers 16. The aorists present the opponents through these already realized patterns of judgment; the translation does not rewrite them all as future predictions.

1:12-13. Love feasts are shared fellowship meals. Spilades is rendered reefs; blemishes is another proposed interpretation. Without fear can attach to feasting or to shepherding themselves; the close layer follows the adopted punctuation toward the latter. Clouds, trees, waves, and stars remain distinct images, and twice dead is not reduced to a single literal explanation. See UBS on 1:12-13.

XIII-JUD-001 / Jude 1:14-16

Enoch's warning and self-serving speech

Jude 1:14

Greek: adopted SBLGNT text. Word-order interlinear.

Προεφήτευσεν	δὲ	καὶ	τούτοις	ἑβδομος	ἀπὸ	Ἀδὰμ	Ἐνὼχ	λέγων·	Ἴδοὺ
prophesied	and	also	about these	seventh	from	Adam	Enoch	saying	look
ἦλθεν	κύριος	ἐν	ἁγίαις	μυριάσιν	αὐτοῦ,				
came	the Lord	with	holy	myriads	of him				

CLOSE ENGLISH

Enoch, seventh from Adam, also prophesied about these people, saying, “Look, the Lord came with his holy myriads,

FLUENT ENGLISH

Enoch, the seventh generation from Adam, prophesied about them too: “Look! The Lord comes with his countless holy ones

Jude 1:15

Greek: adopted SBLGNT text. Word-order interlinear.

ποιῆσαι	κρίσιν	κατὰ	πάντων	καὶ	ἐλέγξει	πάντας	τοὺς	ἀσεβεῖς	περὶ
to execute	judgment	against	all	and	to convict	all	the	ungodly	concerning
πάντων	τῶν	ἔργων	ἀσεβείας	αὐτῶν	ᾧ	ἡσέβησαν	καὶ	περὶ	
all	the	works	of ungodliness	of them	which	they did ungodly	and	concerning	
πάντων	τῶν	σκληρῶν	ᾧ	ἐλάλησαν	κατ’	αὐτοῦ	ἁμαρτωλοὶ	ἀσεβεῖς.	
all	the	harsh things	which	spoke	against	him	sinners	ungodly	

CLOSE ENGLISH

to execute judgment against all and to convict all the ungodly concerning all their works of ungodliness that they did in an ungodly way, and concerning all the harsh things that ungodly sinners spoke against him.”

FLUENT ENGLISH

to judge everyone and convict all the ungodly of every godless deed they have done and every harsh word these ungodly sinners have spoken against him.”

Jude 1:16**Greek: adopted SBLGNT text. Word-order interlinear.**

οὗτοί	εἰσιν	γογγυσταί,	μεμψίμοιροι,	κατὰ	τὰς	ἐπιθυμίας	αὐτῶν
these people	are	grumblers	faultfinders	according to	the	desires	of them
πορευόμενοι,	καὶ	τὸ	στόμα	αὐτῶν	λαλεῖ	ὑπέρογκα,	θαυμάζοντες
walking	and	the	mouth	of them	speaks	boastful things	admiring
πρόσωπα	ὠφελείας	χάριν.					
faces	of advantage	for the sake					

CLOSE ENGLISH

These are grumblers and faultfinders, walking according to their desires; their mouth speaks boastful things, admiring faces for the sake of advantage.

FLUENT ENGLISH

They grumble and complain, following their own desires. They boast loudly and flatter people to gain an advantage.

SECTION NOTES

1:14-15. The saying corresponds to 1 Enoch 1:9, here attributed to Enoch, seventh from Adam. The source's came is retained closely; fluent comes presents the prophetic scene. Repeated ungodly language carries the accusation and is not removed as mere redundancy. This identifies the cited tradition without implying that every part of that work is being endorsed.

1:16. Admiring faces is an idiom of flattering or favoring people for personal advantage. The singular mouth belongs collectively to the plural group.

XIII-JUD-001 / Jude 1:17-23

Remember, remain, and show mercy

Jude 1:17

Greek: adopted SBLGNT text. Word-order interlinear.

Ἑμεῖς	δέ,	ἀγαπητοί,	μνήσθητε	τῶν	ῥημάτων	τῶν	προειρημένων	ὑπὸ
you	but	beloved	remember	the	words	the ones	spoken beforehand	by
τῶν	ἀποστόλων	τοῦ	κυρίου	ἡμῶν	Ἰησοῦ	Χριστοῦ·		
the	apostles	of the	Lord	of us	Jesus	Christ		

CLOSE ENGLISH

But you, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ,

FLUENT ENGLISH

But you, dear friends, remember what the apostles of our Lord Jesus Christ foretold.

Jude 1:18

Greek: adopted SBLGNT text. Word-order interlinear.

ὅτι	ἔλεγον	ὑμῖν·	Ἐπ’	ἐσχάτου	χρόνου	ἔσονται	ἐμπαῖκται	κατὰ
that	they were saying	to you	in	the last	time	there will be	mockers	according to
τὰς	ἐαυτῶν	ἐπιθυμίας	πορευόμενοι	τῶν	ἀσεβειῶν.			
the	their own	desires	walking	of the	ungodlinesses			

CLOSE ENGLISH

that they were saying to you, “In the last time there will be mockers walking according to their own ungodly desires.”

FLUENT ENGLISH

They told you, “In the last time mockers will come, following their own ungodly desires.”

Jude 1:19**Greek: adopted SBLGNT text. Word-order interlinear.**

οὗτοι	εἰσιν	οἱ	ἀποδιορίζοντες,	ψυχικοί,	πνεῦμα	μὴ	ἔχοντες.
these people	are	the ones	causing divisions	unspiritual	the Spirit	not	having

CLOSE ENGLISH

These are the ones causing divisions, unspiritual, not having the Spirit.

FLUENT ENGLISH

These people create divisions. They are governed by natural impulses and do not have the Spirit.

Jude 1:20**Greek: adopted SBLGNT text. Word-order interlinear.**

ὑμεῖς	δέ,	ἀγαπητοί,	ἐποικοδομοῦντες	ἑαυτοὺς	τῇ	ἀγιωτάτῃ	ὑμῶν
you	but	beloved	building up	yourselves	on the	most holy	of you

πίστει,	ἐν	πνεύματι	ἁγίῳ	προσευχόμενοι,
faith	in	the Spirit	Holy	praying

CLOSE ENGLISH

But you, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit,

FLUENT ENGLISH

But you, dear friends, build yourselves up on your most holy faith and pray in the Holy Spirit.

Jude 1:21**Greek: adopted SBLGNT text. Word-order interlinear.**

ἑαυτοὺς	ἐν	ἀγάπῃ	θεοῦ	τηρήσατε	προσδεχόμενοι	τὸ	ἔλεος	τοῦ	κυρίου
yourselves	in	the love	of God	keep	awaiting	the	mercy	of the	Lord

ἡμῶν	Ἰησοῦ	Χριστοῦ	εἰς	ζωὴν	αἰώνιον.
of us	Jesus	Christ	for	life	eternal

CLOSE ENGLISH

keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ for eternal life.

FLUENT ENGLISH

Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ that leads to eternal life.

Jude 1:22**Greek: adopted SBLGNT text. Word-order interlinear.**

καὶ	οὓς	μὲν	ἐλεᾶτε	διακρινομένους,
and	some	indeed	have mercy on	doubting

CLOSE ENGLISH

And have mercy on some who doubt;

FLUENT ENGLISH

Show mercy to those who waver.

Jude 1:23**Greek: adopted SBLGNT text. Word-order interlinear.**

οὓς	δὲ	σώζετε	ἐκ	πυρὸς	ἄρπάζοντες,	οὓς	δὲ	ἐλεᾶτε	ἐν	φόβῳ,
others	but	save	from	fire	snatching	others	but	have mercy on	in	fear

μισοῦντες	καὶ	τὸν	ἀπὸ	τῆς	σαρκὸς	ἐσπιλωμένον	χιτῶνα.
hating	even	the	by	the	flesh	having been stained	garment

CLOSE ENGLISH

save others, snatching them from fire; have mercy on others with fear, hating even the garment stained by the flesh.

FLUENT ENGLISH

Rescue others by snatching them from the fire. Show mercy to still others with fear, hating even the clothing stained by the flesh.

SECTION NOTES

1:17-21. The mockers' prediction closely parallels 2 Peter 3:3; comparison alone does not establish a direction of literary dependence. Unspiritual is contrasted with possessing the Spirit. Building and praying in verse 20 are participles supporting the main command keep in verse 21; fluent English gives them separate imperatives for readability.

1:22-23. The adopted text says have mercy, not convict, and marks three clauses with some, others, and others. Doubting can also be interpreted disputing, but wavering is chosen here. Fear combines compassion with caution; reverence before God is another possible emphasis. The stained garment image is retained, with hatred directed at the pollution rather than replacing mercy toward the people. See UBS on 1:22-23.

XIII-JUD-001 / Jude 1:24-25

Glory to the God who keeps

Jude 1:24

Greek: adopted SBLGNT text. Word-order interlinear.

Τῷ	δὲ	δυναμένῳ	φυλάξαι	ὑμᾶς	ἀπταίστους	καὶ	στήσαι
to the one	now	being able	to guard	you	without stumbling	and	to present
κατενώπιον	τῆς	δόξης	αὐτοῦ	ἀμώμους	ἐν	ἀγαλλιάσει	
before	the	glory	of him	blameless	in	exultation	

CLOSE ENGLISH

Now to the one able to guard you from stumbling and to present you blameless before his glory with exultation-

FLUENT ENGLISH

To the one who can keep you from falling and bring you faultless into his glorious presence with great joy,

Jude 1:25

Greek: adopted SBLGNT text. Word-order interlinear.

μόνῳ	θεῷ	σωτῆρι	ἡμῶν	διὰ	Ἰησοῦ	Χριστοῦ	τοῦ	κυρίου	ἡμῶν	δόξα
to the only	God	Savior	of us	through	Jesus	Christ	the	Lord	of us	glory
μεγαλωσύνη	κράτος	καὶ	ἐξουσία	πρὸ	παντὸς	τοῦ	αἰῶνος	καὶ	νῦν	καὶ
majesty	dominion	and	authority	before	all	the	age	and	now	and
εἰς	πάντας	τοὺς	αἰῶνας·	ἀμήν.						
to	all	the	ages	amen						

CLOSE ENGLISH

to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority before all time, and now, and for all ages. Amen.

FLUENT ENGLISH

to the only God our Savior, through Jesus Christ our Lord, belong glory, majesty, dominion, and authority, before all time, now, and forever. Amen.

SECTION NOTES

1:24-25. The closing praise balances the command to keep yourselves with God's ability to guard you. The adopted text has you, the only God without wise, and through Jesus Christ our Lord. Before all time, now, and all ages gives the full temporal sequence. The final Amen is present.