THE FIRST LETTER OF PETER

Greek–English Interlinear with Koine Phonetics

NA28 Critical Text · Modern English Translation · Reconstructed First-Century Pronunciation

Part of the General Epistles · The New Testament Greek–English Interlinear Series

HOW TO USE THIS EDITION

Each verse appears in three lines:
LINE 1 — ENGLISH (black): Modern English translation from the NA28 critical text.
LINE 2 — GREEK (blue): NA28 text with diacritical marks — breathings, accents, iota subscripts.
LINE 3 — PHONETICS (grey italic): Reconstructed first-century Koine pronunciation.

PHONETIC KEY: a = 'father' | e = 'bed' | ī/ē = long 'ee' | o = 'hot' | ō = long 'oh' | ū = 'moon'
ai = 'aisle' | ei → ī | oi = 'oil' | au → av/af | eu → ev/ef | ou → ū
β = 'v' | δ = 'th' (then) | θ = 'th' (thin) | φ = 'f' | χ = 'ch' (Bach) | ζ = 'z'
CAPITALS mark the stressed syllable. Initial h- = rough breathing.

TRANSLATOR'S PREFACE

The First Letter of Peter presents itself as the work of 'Peter, an apostle of Jesus Christ' (1:1), written from 'Babylon' (5:13) — almost certainly a cryptic reference to Rome, as in Revelation 14:8 and 18:2 — to Christians scattered across five provinces of Asia Minor (modern Turkey): Pontus, Galatia, Cappadocia, Asia, and Bithynia. The letter is addressed to people experiencing social hostility and suffering as a minority religious community in the Roman world.

The question of authorship is one of the most carefully debated in NT studies. The traditional attribution to Simon Peter, the apostle, is supported by the letter's early attestation, its consistent use in the second-century church (Polycarp, Papias, Irenaeus), and its inclusion in Eusebius's list of undisputed books. The primary challenge comes from the quality of the Greek — sophisticated, literary, drawing on the LXX with ease and facility — which some scholars find inconsistent with a Galilean fisherman whose first language was Aramaic. The letter itself notes that it was 'written with the help of Silas' (5:12), which many scholars take to mean Silas (Silvanus) served as secretary or amanuensis, possibly shaping the letter's literary form significantly. Most conservative scholars accept Petrine authorship with Silvanus as secretary; some critical scholars propose pseudonymous authorship in the tradition of Peter after his death (64–65 CE), though the letter's spirit is not post-Petrine in its concerns.

The theological heart of 1 Peter is the theology of suffering as participation in the sufferings of Christ and the identity of the church as the new Israel — the chosen people, a royal priesthood, a holy nation, God's special possession (2:9, drawing directly on Exodus 19:5-6). This passage is one of the most important ecclesiological texts in the NT, locating the identity of the Christian community in the calling of Israel while opening it to all nations. The letter moves between two poles: the glorious inheritance reserved in heaven (1:3-5) and the concrete suffering in the present world (1:6-7; 2:19-20; 3:14-17; 4:12-19; 5:9-10). The response to suffering is not escape but transformed living — maintaining honorable conduct among the Gentiles (2:12), submitting to governing authorities and social structures as a witness (2:13-17), and understanding suffering as sharing in Christ's own path through death to glory (4:13).

The letter's famous reference to Christ preaching 'to the imprisoned spirits' (3:19) has generated centuries of debate about the 'harrowing of hell' — Christ's descent to the underworld between his death and resurrection to proclaim victory to the spirits imprisoned there. The passage is notoriously obscure and interpretations range widely: imprisoned angels who sinned before the flood (Gen 6); the souls of the wicked dead of Noah's generation; or the pre-existent Christ proclaiming through Noah to his generation. This volume's translation follows the NA28 and renders the passage faithfully without resolving the interpretive question.

The closing doxology of 1 Peter 5:10-11 — 'The God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. To him be the power for ever and ever. Amen.' — is one of the most pastorally powerful benedictions in the NT, and a fitting close to a letter written to sustain communities under pressure.

CHAPTER 1: LIVING HOPE THROUGH RESURRECTION; CALLED TO HOLINESS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] Peter, an apostle of Jesus Christ, To God's elect, exiles scattered throughout the provinces of Pontus, Galatia, Cappadocia, Asia and Bithynia,

Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας,

PÉT-ros a-PÓS-to-los Yi-ī-SŪÍ Khri-STŪ ek-lek-TOIS pa-re-pi-DĪÍ-mois di-as-po-RÂS PÓN-tu, Ga-la-TÍ-as, Kap-pa-do-KÍ-as, A-SÍ-as ke Vi-thy-NÍ-as,

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[2] who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, to be obedient to Jesus Christ and sprinkled with his blood: Grace and peace be yours in abundance.

κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

ka-TÀ PRÓG-nō-sin the-ŪÍ pa-TRÓS, en ha-gi-az-MŌÍ PNÉV-ma-tos, eis hy-pa-ko-ÎN ke hran-tiz-MÒN HĪÍ-ma-tos Yi-ī-SŪÍ Khri-STŪ: KHÁR-is hy-MÎN ke ei-RĪÍ-nī plī-thyn-THĪÎ.

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[3] Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

Ev-lo-gī-TÒS ho the-ÒS ke pa-TĪR tū ky-RÍ-u hī-MŌN Yi-ī-SŪÍ Khri-STŪ, ho ka-TÀ to po-LÝ af-TŪ ÉL-e-os a-na-gen-NĪÍ-sas hī-MÂS eis el-PÍD-a ZŌÍ-san di' a-na-STÁ-se-ōs Yi-ī-SŪÍ Khri-STŪ ek nek-RŌN,

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[4] and into an inheritance that can never perish, spoil or fade. This inheritance is kept in heaven for you,

εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

eis klī-ro-no-MÍ-an ÁPH-thar-ton ke a-MÍ-an-ton ke a-MÁR-an-ton, te-tī-rī-MÉ-nīn en ū-ra-NOIS eis hy-MÂS

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[6] In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

en HŌÍ a-gal-li-ÂS-the, o-LÍG-on ÁR-ti EI DÉ-on ly-pī-THÉN-tes en poi-KÍL-ois pei-raz-MOIS,

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[7] These have come so that the proven genuineness of your faith — of greater worth than gold, which perishes even though refined by fire — may result in praise, glory and honor when Jesus Christ is revealed.

ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

HÍ-na to do-KÍM-i-on hy-MŌN tīs PÍS-te-ōs po-ly-ti-MÓT-er-on khry-SÍ-u tū a-pol-LÝ-me-nu, di-À py-RÒS de do-ki-ma-ZOM-é-nu, hef-re-THĪÍ eis ÉP-ain-on ke DÓK-san ke ti-MĪN en a-po-ka-LÝP-sei Yi-ī-SŪÍ Khri-STŪ:

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[8] Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,

HÒN ŪK i-DÓN-tes a-ga-PÂ-te, eis HÒN ÁR-ti mī ho-RŌÍ-on-tes pis-TÉF-on-tes de a-gal-li-ÂS-the kha-RÂ a-nek-la-LĪÍ-tō ke de-dok-saz-MÉ-nī,

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[13] Therefore, with minds that are alert and fully sober, set your hope on the grace to be brought to you when Jesus Christ is revealed at his coming.

Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες τελείως, ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.
Di-Ò a-na-zōs-ÁM-e-noi tas os-PHÝAS tīs di-a-NOÍ-as hy-MŌN NĪÍ-phon-tes te-LĪÍ-ōs, el-PÍS-a-te e-PÌ tīn phe-ro-MÉ-nīn hy-MĪN KHÁR-in en a-po-ka-LÝP-sei Yi-ī-SŪÍ Khri-STŪ.

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15 But just as he who called you is holy, so be holy in all you do;
ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
AL-là ka-TÀ ton ka-LÉS-an-ta hy-MÂS HÁG-i-on ke af-TOÌ HÁG-i-oi en PÁS-ī a-na-stro-PHĪÍ ge-NĪÍ-thī-te,

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16 for it is written: 'Be holy, because I am holy.'
διότι γέγραπται· ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι.
di-ÓT-i GÉG-rap-tai: HÁG-i-oi ÉS-es-the, HÓ-ti e-GŌ HÁG-i-ós ĪÍ-mi.

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18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors,
εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου
ei-DÓT-es HÓ-ti ŪÍ PHTAR-tois, ar-gy-RÍ-ō ĪÍ khry-SÍ-ō, e-lyt-RŌÍ-thī-te ek tīs ma-TÉÍ-as hy-MŌN a-na-stro-PHĪÍS pa-tro-pa-ra-DÓT-u

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19 but with the precious blood of Christ, a lamb without blemish or defect.
ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,
AL-là ti-MÍ-ō HĪÍ-ma-ti hōs am-NŪÍ a-MŌÍ-mu ke a-SPÍ-lu Khri-STŪ,

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23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.
ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.
a-na-ge-gen-nī-MÉ-noi ŪK ek spo-RÂS PHTAR-tīs AL-là a-PHTHÁR-tu, di-À LÓG-u ZŌN-tos the-ŪÍ ke MÉN-on-tos.

CHAPTER 2: THE LIVING STONE; A CHOSEN PEOPLE; SUBMISSION

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,
ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν,
hōs ar-ti-GÉN-nī-ta BRÉF-ī to lo-gi-KÒN ÁD-ol-on GÁL-a e-pi-po-THĪÍS-a-te, HÍ-na en af-TŌ afk-sī-THĪÍÎ-te eis sō-tī-RÍ-an,

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4 As you come to him, the living Stone — rejected by humans but chosen by God and precious to him —
πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον,
pròs HÒN pros-er-KHÓ-me-noi, LÍ-thon ZŌN-ta, hy-PÒ an-THRŌP-ōn men a-po-de-do-ki-maz-MÉN-on pa-RÀ de the-Ō ek-lek-TÒN ÉN-ti-mon,

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5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.
καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός, εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ.
ke af-TOÌ hōs LÍ-thoi ZŌN-tes oi-ko-do-MĪÍS-the OÌ-kos pnev-ma-ti-KÓS, eis hie-RÁT-ef-ma HÁG-i-on, a-ne-NÉG-kai pnev-ma-ti-KÀS thy-SÍ-as ev-pros-DÉK-tus tō the-Ō di-À Yi-ī-SŪÍ Khri-STŪ.

[9] But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.

ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

hy-MÎÍS de GÉN-os ek-lek-TÓN, va-SÍL-ei-on hie-RÁT-ef-ma, ÉTH-nos HÁG-i-on, la-ÒS eis pe-ri-POÍ-ī-sin, HÓP-ōs tas a-re-TÀS ek-san-GÎÍ-lī-te tū ek SKÓ-tus hy-MÂS ka-LÉS-an-tos eis to thav-mas-TÒN af-TŪ PHŌS:

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[10] Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

οἵ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

HOÍ PO-te ŪÍ la-ÒS NŪN de la-ÒS the-ŪÍ, hoi ŪK ī-le-ī-MÉ-noi NŪN de e-le-ī-THÉN-tes.

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[11] Dear friends, I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul.

Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

A-ga-pī-TOÍ, pa-ra-ka-LŌ hōs pa-ROÍ-kus ke pa-re-pi-DÎÍ-mus a-PÉ-khes-thai tōn sar-ki-KŌN e-pi-thy-mi-ŌN, HÉÍ-ti-nes stra-TÉF-on-tai ka-TÀ tīs psy-KHÎÍS:

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[24] He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed.

ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι ἰάθητε.

HÒS tas ha-mar-TÍ-as hī-MŌN af-TÒS a-NÎÍ-neg-ken en tō SŌÍ-ma-ti af-TŪ e-PÌ to KSÝ-lon, HÍ-na tais ha-mar-TÍ-ais a-po-ge-NÓM-e-noi tī di-kai-o-SÝN-ī ZÎÍ-sō-men: HŪÍ tō MŌÍ-lō-pi i-ÁTH-ī-te.

CHAPTER 3: WIVES AND HUSBANDS; SUFFERING FOR DOING GOOD

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[8] Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble.

Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες·

to de TÉL-os PÁN-tes ho-MÓ-phron-es, sym-pa-THÎÍS, phi-LÁD-el-phoi, EF-splag-khnoi, ta-pei-NÓ-phron-es:

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[9] Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing.

μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοὐναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

mī a-po-di-DÓN-tes ka-KÒN an-TÌ ka-KŪÍ ÎÍ loi-do-RÍ-an an-TÌ loi-do-RÍ-as, tu-nan-TÍ-on de ev-lo-GŪÍ-on-tes, HÓ-ti eis TŪÍ-to ek-LÎÍTH-ī-te HÍ-na ev-lo-GÍ-an klī-ro-no-MÎÍ-sī-te.

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[15] But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου·

KÝ-ri-on de ton Khri-STÒN ha-gi-ÁZ-a-te en tais kar-DÍ-ais hy-MŌN, HÉT-oi-moi a-ÎÍ pròs a-po-lo-GÍ-an pan-TÌ tō ai-TŪÍ-on-ti hy-MÂS LÓG-on pe-RÌ tīs en hy-MÎN el-PÍ-dos, AL-là me-TÀ pra-ÝT-ī-tos ke PHÓ-vu:

[18] For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit.

ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζῳοποιηθεὶς δὲ πνεύματι·

HÓ-ti ke Khri-STÒS HÁP-ak-s pe-RÌ ha-mar-ti-ŌN É-pa-then, DÍK-ai-os hy-PÈR a-DÍK-ōn, HÍ-na hy-MÂS pros-a-GÁG-ī tō the-Ō, tha-na-tō-THĪÍS men sar-KÌ zō-o-poi-ī-THĪÍS de PNÉV-ma-ti:

CHAPTER 4: LIVING FOR GOD; SUFFERING AS A CHRISTIAN

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

[7] The end of all things is near. Therefore be alert and of sober mind so that you may pray.

Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

PÁN-tōn de to TÉL-os ĪG-gi-ken. sō-phro-NĪÍ-sa-te ŪN ke NĪÍP-sa-te eis pros-ef-KHÁS:

[8] Above all, love each other deeply, because love covers over a multitude of sins.

πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·

pròs PÁN-tōn tīn eis he-af-TŪÍS a-GÁP-īn ek-te-NĪÍ É-khon-tes, HÓ-ti a-GÁP-ī ka-LÝP-tei PLĪÍ-thos ha-mar-ti-ŌN:

[10] Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.

ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·

HÉK-as-tos ka-THŌS ÉL-a-ven KHÁR-is-ma, eis he-af-TŪÍS af-TÒ di-a-ko-NŪÍ-on-tes hōs ka-LOÌ oi-ko-NÓM-oi poi-KÍL-ī-s KHÁR-i-tos the-ŪÍ:

[11] If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ.

εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός, ἵνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,

EÍ tis la-LŪÍI, hōs LÓG-i-a the-ŪÍ: EÍ tis di-a-ko-NŪÍI, hōs ek-SÌ is-KHÝOS HĪS kho-rī-GĪÍI ho the-ÓS, HÍ-na en PÂ-sin dok-SÁZ-ī-tai ho the-ÒS di-À Yi-ī-SŪÍ Khri-STŪ,

[12] Dear friends, do not be surprised at the fiery ordeal that has come on you to test you, as though something strange were happening to you.

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος,

A-ga-pī-TOÍ, mī kse-NÍZ-es-the tī en hy-MĪN py-RŌÍ-sei pròs pei-raz-MÒN hy-MĪN gi-no-MÉ-nī, hōs KSÉ-nu hy-MĪN sym-VÉÍ-non-tos,

[13] but rejoice inasmuch as you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.

ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

AL-là ka-THÒS koi-nō-NŪÍII-te tois tū Khri-STŪ pa-THĪÍM-a-sin KHÉÍR-e-te, HÍ-na ke en tī a-po-ka-LÝP-sei tīs DÓK-sīs af-TŪ kha-RĪÍĪ-te a-gal-li-ŌÍ-me-noi.

[16] However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.

εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

EI de hōs Khris-ti-a-NÓS, mī ais-khy-NÉS-thō, dok-sa-ZÉT-ō de ton the-ÒN en tō o-NÓM-a-ti TŪÍ-tō.

CHAPTER 5: TO THE ELDERS AND THE YOUNG; FINAL GREETINGS

ENGLISH | **GREEK (NA28)** | ***KOINE PHONETICS***

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[1] To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed:

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

Pres-by-TÉR-us ŪN en hy-MĪN pa-ra-ka-LŌ ho sym-pres-VÝT-er-os ke MÁR-tys tōn tū Khri-STŪ pa-thī-MÁT-ōn, ho ke tīs mel-LŪÍ-sīs a-po-ka-LÝP-tes-thai DÓK-sīs koi-nō-NÓS:

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[2] Be shepherds of God's flock that is under your care, watching over them — not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve;

ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς ἀλλὰ ἑκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

poi-MÁN-a-te to en hy-MĪN POÍM-ni-on tū the-ŪÍ, e-pi-sko-PŪÍ-on-tes mī a-nag-kas-TŌS AL-là he-kū-SÍ-ōs ka-TÀ the-ÓN, mī-DÈ ais-khro-ker-DŌS AL-là pro-THÝM-ōs,

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[5] In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because, 'God opposes the proud but shows favor to the humble.'

ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

ho-MOÍ-ōs, ne-ŌÍT-er-oi, hy-po-TÁG-ī-te pres-by-TÉR-ois: PÁN-tes de al-LĪÍ-lois tīn ta-pei-no-phro-SÝN-īn en-kom-BŌÍ-sas-the, HÓ-ti ho the-ÒS hy-pe-rī-PHÁN-ois an-ti-TÁS-se-tai, ta-pei-NOIS de DÍD-ō-sin KHÁR-in.

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[6] Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

ta-pei-NŌÍ-thī-te ŪN hy-PÒ tīn kra-tai-ÀN KHĪÍR-a tū the-ŪÍ, HÍ-na hy-MÂS hyp-SŌÍ-sī en kai-RŌÍ,

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[7] Cast all your anxiety on him because he cares for you.

πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

PÂ-san tīn MÉR-im-nan hy-MŌN e-pi-RÍP-san-tes ep' af-TÓN, HÓ-ti af-TŌÍ MÉL-ei pe-RÌ hy-MŌN.

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[8] Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.

Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν·

NĪÍP-sa-te, grī-go-RĪÍ-sa-te. ho an-TÍD-i-kos hy-MŌN di-ÁV-o-los hōs LÉ-ōn ō-ry-ÓM-e-nos pe-ri-pa-TĪÍ ZĪÍ-tōn TIN-a ka-ta-pi-ŪÍIIII:

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[9] Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings.

ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

HŌÍ an-TÍS-tī-te ste-re-OÌ tī PÍS-tei, ei-DÓT-es ta af-TÀ tōn pa-thī-MÁT-ōn tī en KÓZ-mō hy-MŌN a-del-phÓT-ī-ti e-pi-te-LŪÍS-thai.

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[10] And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.

ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

ho de the-ÒS PÁS-īs KHÁR-i-tos, ho ka-LÉS-as hy-MÂS eis tīn ai-ŌÍN-i-on af-TŪ DÓK-san en Khris-TŌÍ, o-LÍG-on pa-THÓN-tas af-TÒS ka-tar-TÍZ-ei, stī-RÍK-sei, sthe-NŌÍ-sei, the-me-li-ŌÍ-sei.

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[11] To him be the power for ever and ever. Amen.

αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

af-TŌÍ to KRÁ-tos eis tūs ai-ŌN-as tōn ai-ŌN-ōn: a-MĪN.