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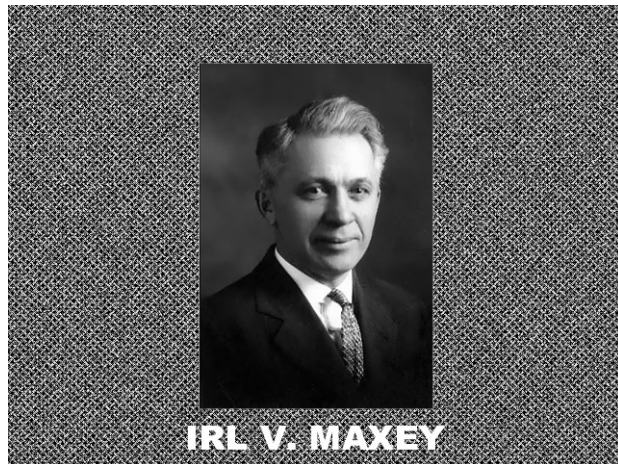
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**THE FIRST EPISTLE OF PETER  
As Translated by Rev. Irl V. Maxey**

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**INTRODUCTION**

**This is the third translation of a New Testament book by my father, I. V. Maxey, that I have digitized. Once again, I have inserted some of my own comments in brackets between and below verses, while my father's own amplifications are found enclosed within parentheses. May all who read this, and papa's other translations published in the HDM Library, be blessed of God in so doing, and be encouraged to study the Word of God more deeply for themselves, so as to ascertain the true meaning of the Holy Spirit, Who inspired the Holy Scriptures. -- Duane V. Maxey, (Ahwatukee) Phoenix, Arizona, January 13, 2006.**

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**CHAPTER 1**

**1. Peter, apostle of Jesus Christ, to the elect strangers scattered in the provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia,**

**2. According to the prescience of our father-God, the setting apart of the Spirit, and the obedience and cleansing of the blood of Jesus, the Christ (God),**

**3. May grace to you and peace to you be increased (multiplied); Praise the Lord, Father of Jesus Christ our Master who in his great mercy created in us again a living hope by the resurrection of Jesus from the dead,**

**4. (Looking) for that fadeless (Amaranthine), incorruptible, and undefiled inheritance which you have in Heaven, reserved for you,**

**5. Who are kept under the power of God's garrison, through faith, in safety, waiting the revelation of the last time.**

**6. In this fact you greatly rejoice, though now for a little time you are of necessity sad in the midst of various trials.**

**7. These come to test your faith, more precious than gold (which perishes under a test of fire), that it may be found in glory, honor, and praise, when Jesus Christ is revealed,**

**8. Whom you love, though you have not seen him, and in whom you believe, though not now seeing him, but you praise him with inexpressible joy,**

**9. Obtaining the salvation of your soul in faith's perfection (or obtaining the end of your faith, your soul's salvation).**

**10. About this salvation the prophets enquired and searched out diligently in their own prophecies of this grace for you.**

**11. They searched for the manner and time of revelation of Christ in his passion and glories which the Spirit of Christ in them foretold should occur.**

**12. It was revealed to the prophets; they did not serve themselves but you in the very message now preached to you by them who preach in the Holy Ghost sent from Heaven. The angels curiously desire to inspect this salvation.**

**13. Wherefore, be free in spirit (gird loins of mind), untouched by drowsiness (be sober), perfectly hoping for the grace which will be borne to you at the revelation of Jesus Christ.**

**14. Like obedient children (of God) not taking your former life as a pattern, which was lustful by ignorance.**

15. But as God who called you is holy, so you must be holy in all manner of life.

16. As it is written, Be holy because I am holy.

17. For if ye call on the Father who impartially judges every man's deeds, live your life on earth in reverence (fear) for God.

18. Knowing you are not redeemed from your useless life (received from your fathers) by corrupt gold and silver,

19. But by the precious blood of Christ, a pure and spotless lamb.

20. He existed truly in the prescience of the Father before the creation of the universe, but [was] manifested in these latter times for you.

21. Through him you are believers in God who raised him from the dead and gave him glory, so that your faith and your hope may be in God.

22. You have purified your souls in obeying the truth, and love the brethren unfeignedly. Love one another in pure hearts earnestly (stretching out).

23. You are born again not of corruptible seed but incorruptible seed through the living word of God which eternally remains.

24. All flesh, therefore, is like grass and the glory of the flesh is like the blossom of the grass. The grass withers and the flower falls.

25. But the spoken word (gospel) of the Lord remains eternally. This is the word preached to you.

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## CHAPTER 2

1. Therefore, having put away all depravity (desire to injure) and deceit and simulation\* and ill-will and all evil speaking (slander),

[The Greek word here is "hupokrisis" -- and his translated "hypocrisies" in the KJV. Papa obviously intended the word "simulation" here to be understood in this sense of "sham" or "false imitation".]

2. Just like infants desire the agreeable pure milk, so may you feed on him that you may grow in him in salvation,

3. Since you have tasted that the Lord is kind.

**4. You are coming to one who is the living truth (living stone), truly not recognized (rejected) by men but preferred and precious to God.**

**5. Yourselves also are living truth (living stones) built a spiritual building; a holy order of priests, bearing spiritual sacrifices acceptable in God's presence through Jesus Christ.**

**6. On this subject the scripture says, "See, I place in Sion a cornerstone, preferred and precious." Those believers in him are not ashamed.**

**7. He is precious then to the believer, but to the unbeliever the stone which the builders did not recognize has become the cornerstone,**

**8. And a stumble-stone and an offensive rock to those who stumble at the word: unpersuadable spirits, in this position they were placed.**

**9. But you are a preferred family, kingly priests, a holy race, and a specially preserved people, that you should announce the moral goodness of him who called you from darkness to his wonderful light;**

**10. Who once were not a people but now are the people of God; who had not received mercy but now have received mercy.**

**11. Loved ones, I exhort you in my heart, foreigners and wanderers on earth, keep clear of the lusts of the flesh, for they fight the spirit life.**

**12. Live a beautiful life before the sinners (Gentiles), that those who put you down as evil doers may, by the beautiful life which they see, glorify God on the day of your close inspection (The Judgment Day).**

**13. Obey every human law for Jesus, sake, either the king, the supreme authority, or**

**14. Officers (leaders) he sends to punish the lawbreakers or praise the law-abiding,**

**15. That, thus, in the will of God you may silence the talk of foolish and ignorant men,**

**16. Free in the Spirit as servants of God not to give an excuse for evil deeds (casting a veil over wickedness),**

**17. But honor all men. Love the brotherhood. Fear God. Honor the king.**

**18. Household servants, be submissive in all reverence to the despotic master, not to the good and mild masters only, but to unfair or surly ones also.**

**19. For this is pleasing (to God), if under a good conscience to God, anyone bears mistreatment patiently, thus suffering wrongfully.**

**20. For what praise [is due] if a man sins and he is struck a blow with the fist and he bears it patiently; but, if a man does a good deed and suffers for it patiently, this is pleasing to God,**

**21. Because to this way you are called, because Christ suffered for us and left us a pattern to follow (follow [in His] footsteps),**

**22. Who did not sin nor speak deceitfully;**

**23. When abused, he did not abuse; when he suffered, he did not threaten, but yielded to him who judges rightly;**

**24. Who bore our sins himself in his body on the cross (the wood), that we might be alienated from our sins and live in righteousness. His bruises healed us (His flowing blood).**

**25. We were like wandering sheep, but now we are turned back to the shepherd and overseer (caretaker) of our life.**

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### **CHAPTER 3**

**1. In same manner the wives submit to their own husbands; for this purpose also, if any are not believers of the word, through the lives of the wives they may be gained (obtained for the kingdom) without the word,**

**2. Since they will reverence your sanctified (pure) life.**

**3. You must not emphasize outward adorning: as hair plaiting and gold wearing and putting on striking clothes,**

**4. But inward adorning of the inner man of the heart, an immortal, meek, and quiet spirit, which in God's sight is very costly (compelling).**

**5. This was the adornment formerly of holy women who hoped in God and were submissive to their husbands.**

**6. Just as Sarah obeyed Abraham, calling him master, you are her children if you do well and are not trembling and fearful (fearing a man).**

**7. In the same manner, husbands live and cohabit with your wives according to wisdom (wisdom that God gives), showing preciousness to the wife because she is the weaker person, that your devotional prayers be not hindered as you are coheirs of the sweetness (God's grace) of life.**

**8. Lastly, all of you be of like mind, be sympathetic, have brotherly love, tenderhearted, lowly minded.**

**9. Do not give evil for evil, nor abuse for abuse, but rather blessing because you were called to live this way that you might inherit a blessing.**

**10. For he who will love (eternal) life and see good days, let him keep his tongue from evil and his lips from speaking deceit.**

**[Here papa renders an alternative translation to verse 10: "(or) For he who will love life and see good days, let him refrain from speaking evil and deceit."]**

**11. Incline from evil; do good. Seek peace and pursue this,**

**12. Because the eyes of the Lord are over the righteous and his ears are open to their prayers, but the face of the Lord is against the evil doers.**

**[And here he renders an alternative to verse 12: "(or) Because God watches over his just ones and hears their prayers, but he opposes the evil doers."]**

**13. Who will afflict you if you be zealots of that good one?**

**[Here also, an alternative to verse 13: "(or) If you have ardor in the cause of that good one?"]**

**14. But if you should suffer because you are righteous, this is blessed. Do not be agitated over nor dread their threats.**

**15. But make Jesus truly Lord and God in your hearts and always be prepared to give a good reason for your hope for all seeking a word.**

**16. But speak in modesty and reverence, keeping a good conscience that when they slander you as evil doers they may be ashamed that malign your good life in Christ.**

**17. If God wills this, it is better for you to suffer for doing good than evil,**

**18. Because Christ also once for all -- died for sins, the Just for the unjust, in order to lead us to God. He was put to death in the flesh, but made alive in the Spirit.**

**19. In this Spirit he came and preached to the spirits he watched.**

**20. These were unbelieving spirits in old time. In the day of God's great patience when Noah was building the ark, few souls were saved thoroughly then by water -- only eight.**

**21. So now in the antitype our souls are saved thoroughly by baptism (not the putting off of filth from the body but in good conscience to do God's command) through the resurrection of Jesus Christ.**

**[Here is my father's alternative to verse 21: "(or) So now in the antitype a few souls are thoroughly saved by baptism through the resurrection of Jesus Christ; baptism is not the putting away of the filth of the flesh but in a good conscience doing what God commands."]**

**22. Jesus proceeded to Heaven and is sitting on God's right hand; angels and authorities and all power are submissive to him.**

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## **CHAPTER 4**

**1. Since Christ has suffered in the flesh, you yourselves must be prepared to suffer the same way, because he who has ceased from sin suffers in the flesh.**

**[His alternative translation: "(or) Since Christ suffered for us in the body, equip yourselves in the same attitude of spirit, because the one suffering has ceased from sin." (Not suffering caused by sickness, but by a strangeness of a purified spirit in a limited body of humiliation.)]**

**2. That this one should not live the rest of his days in the eager desires of the flesh, but live them in the will of God.**

**3. The past days are enough time to have been spent in desires of the world, when we were lascivious, lustful, wine-bibbers, freely frolicsome, banqueters, sad idol worshippers.**

**4. The world thinks it such a novelty that you do not now run with them in that same profligate way. They malign you.**

**5. But they shall give a reason to God, who is prepared to judge the living and the dead (the living in the spirit).**

**6. This is the reason the wicked (dead) had the gospel presented them, that they might be judged by standards in the flesh but live by spiritual codes.**

**7. The end of all things is approaching.**

**8. Have a stable experience; be calm in spirit; prayerful. Put before everything fervent love for one another because love covers up a multitude of wrongs.**

**9. Use generosity among yourselves. Do not give grudgingly.**

**10. Just as every man receives bountifully, so let him minister to another as beautiful managers in God's wonderful household of grace.**

**11. The speaker must speak under divine afflatus; the minister must serve in strength which God abundantly furnishes, that in all things God may be glorified in his son Jesus Christ, to whom be glory and power forever. Amen!**

**12. Dear ones, do not act like a stranger in the fire which tries you as if a new thing met you.**

**[Alternative: "(or) Dear ones, when the fiery trial is upon you, do not get panicky as if a weird thing met you."]**

**13. Rejoice because you are having fellowship with Christ in his sufferings; because when he comes in his glory, you may have rejoicing unspeakable.**

**14. You should be happy if reviled for having Christ's name, because the Spirit in God's glory takes rest upon you. (He is blasphemed by them but honored by you. -- Not in Revised Greek, but in Latin Vulgate.)**

**15. But none of you should suffer as a homicide,\* a thief, an evil doer, or political reformer.**

**[The Greek word here according to Strong's Concordance is "phoneus" -- and means "a murderer (always of criminal (or at least intentional) homicide..)" Certainly my father could not have meant that a Christian must not be a victim of homicide, for every Christian martyr has been a victim of homicide, as was Christ himself. I think that the word is best translated here as the KJV and other translations have it: "murderer".]**

**16. But if you suffer as a Christian, do not be ashamed but praise God for that Name.**

**17. The time has arrived for the infliction of punishment (judgment) upon God's house (Christ's people or Jewish race -- preferred). If first at us, what will be the finale of the disobedient to the gospel of God?**



**18. If the righteous are scarcely saved, where will the impious and sinner shine (show up)?**

**19. So let those who suffer in the will of the faithful Creator, God, submit their life to him in beneficence.**

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## **CHAPTER 5**

**1. I exhort the seniors to (for a senior I am and a personal witness of Christ's passion and will have part in the glory soon to be revealed in him):**

**2. Feed the flock of God. Not shepherd them by force, but gladly; not to fleece them, but lovingly to feed them for God.**

**3. Do not try to subject God's flock to yourself, but be a pattern to them.**

**4. Then when the chief shepherd shall return, you shall obtain an Amaranthine crown of glory.**

**5. The young men (preachers), submit to the older ones. All of you be humble-minded to one another and have the slave garb, because God resists the superb one, but gives grace to the humble.**

**6. Humble yourselves, then, under God's powerful hand that he may lift you up in his time.**

**7. Throw upon God all your anxiety of life because he himself takes care of you.**

**8. Have stable experience, make an effort to stay awake because the opposer, diabolos, walks around like a roaring lion seeking to swallow up souls,**

**9. Whom oppose, strong in faith, knowing that the brotherhood meets the same suffering in the world.**

**10. The God of all grace who has summoned you to his everlasting glory in Jesus Christ, after a little suffering will complete, fix, strengthen, and secure you.**

**11. In him is power forever. Amen!**

**12. I have written a few things to you by Silvanus, whom I consider a faithful brother to you. I exhort and testify: this is the true grace of God in which you are established.**

**13. The Babylonian, my wife,\* brothers, co-elect, and my son, Mark, salute you.**

**[\*I am not sure why my father translated the above verse as he did. Several translations have the opening of the verse as: "She that is in Babylon" or "She who is in Babylon," but none other that I have consulted translates it "The Babylonian, my wife." I think that probably my father's rendering here is less accurate than the translations I have consulted, including the KJV, which has it: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son." The comment on this verse in the Jamieson, Fausset, and Brown Commentary does say: "ALFORD, BENGEL, and others translate, 'She that is elected together with you in Babylon,' namely, Peter's wife, whom he led about with him in his missionary journeys." However, the JFB Commentary goes on to ask: "But why she (Peter's wife) should be called 'elected together with you in Babylon,' as if there had been no Christian woman in Babylon besides, is inexplicable on this view." Let the reader draw his or her own conclusion about this matter. My father knew the Greek far better than I ever did, but still I prefer the KJV translation.]**

**14. Salute one another in a kiss of love. Peace be to all in Christ Jesus.  
Amen!**

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**THE END OF THE FIRST EPISTLE OF PETER**