1 Peter 2

1 Therefore, having put off (set/placed away from) all malice (kakian-inherent evil) and all deceit (deceit by trickery, baiting) and hypocrisies (latin-simulationes-simulations root is pretend) and envies (grudges, spites, feelings that sour, feelings of ill-will) and all evil-speakings,

2 Yearn upon the divinely reasonable (logical, latin-rationale-rational) pure (unadulterated, guileless, genuine, without trickery/deceit, free from fraud/craftiness/adulteration) milk like as newborn babies, so that in (by) it you might grow into (unto) salvation,

3 If you have tasted that the Lord is good (suitable, usefully beneficial, latin-dulcis-sweet root is fresh).

4 To whom drawing near, a Living Stone, rejected by (under) men, however chosen (eklekton, selected, elected) and precious of (from close beside) God,

5 You yourselves also, as living stones, are being upbuilt, a spiritual house, unto (into) a holy priesthood, to offer up (lead/carry/bring up) acceptable (well-received) spiritual sacrifices to God through Jesus Christ.

6 Therefore it is contained in Scripture: “Behold, I set (lay, place) in Zion a stone, a chosen (elect) and precious cornerstone; and the one believing upon Him should not be put to shame (shamed down, disgraced, latin-confundetur-confounded).”

7 To you believing therefore is the preciousness; however to those refusing to be persuaded, “The Stone which those building rejected, this has become unto the head of the corner;”

8 And, “A stone of stumbling and a rock of offense (snare, means of stumbling/tripping up, greek-skandalou like scandal, latin-offensionis-offence);” who stumble at the word, refusing to be persuaded, unto which they were also set (destined).

9 You, however, are “A chosen (elect) race (family, offspring, latin-genus-race), a kingly (royal, latin-regale-royal root is regal) priesthood, a holy ethnicity (greek-ethnos, people of a common culture, latin-gens-nation), a people made His own (possession, ownership, preservation, acquisition, obtaining, latin- adquisitionis- root is purchased like acquire/acquisition),” that you might fully declare out the excellencies (virtues, moral goodness/excellence, latin-virtutes-virtues roots are power/man) of the One having called you from out of darkness into His marvelous (wonderful) light;

10 Who were once not a people, however now the people of God; those having not received mercy and now having received mercy.

11 Beloved, I entreat you, as foreigners (strangers, temporary dwellers as non-citizens) and sojourners (residing in a strange country), to abstain away from (keep off, have/hold away from) fleshly passionate urges, which war (greek word like strategize) against the soul;

12 Holding your conduct winsomely good (kalen) among (in) the ethnicities, so that in which they speak against you like as evildoers, having witnessed from out of your good (kalon) deeds, they might glorify God in the day of inspection (episkopes, word close to overseer, oversight, scoping upon, looking intently upon, latin-visitationis-visitation).

13 Be in subjection (arranged under in rank) to every human institution (creation, latin- humanae creaturae- human creation) because of the Lord; whether to the king, as being supreme (surpassing, superior);

14 Or to governors as being sent through him unto retribution (vengeance, justice out from) to evildoers, and praise to good-doers;

15 Because this is the will of God: that by doing good you may put to silence (muzzle) the ignorance (unknowing) of unperceptive (senseless, without reason) men.

16 Be as free (liberated) and not having the freedom as a cover-upon (cover-up) for evil (maliciousness), but rather as bond-slaves of God.

17 Value everyone. Love the brotherhood. Fear God. Value the king.

18 Household-servants (oiketai), being subject in all fear to masters, not only to the good and equitable, but rather also to the crooked (skolios, crooked because dried out, warped, morally twisted).

19 For this is favorably disposed (gracious), if because of conscience toward God, anyone endures griefs, suffering unjustly.

20 For what sort of fame (credit, praise) is it, if sinning and being struck (struck with knuckles/fist) you shall endure it? But rather if doing good and suffering you shall endure it, this is favorably disposed (gracious) before God.

21 For unto this you have been called, because Christ also suffered for you, leaving behind to you an example (writing to be copied) so that you should follow upon (after) His steps (tracks);

22 Who committed no sin, neither was found deceit (deceit by trickery) in His mouth;

23 Who, being reviled (verbally abused) did not revile in return; suffering did not threaten; however He gave Himself over to Him judging justly (righteously);

24 Who Himself bore (offered up, carried/lead/brought up) our sins in His body upon the tree, so that having been dead to sins, we might live to righteousness (justice); by whose wounds (bruises, stripes left by scourging, latin-livore-stripe root is bruises) you have been healed (iathete).

25 For you were like sheep going astray (wandering), but rather you have now returned (turned back) upon the Shepherd (latin- Pastorem-Pastor) and Overseer of your souls.