The First Epistle General of Peter

The Greek Text of the Robinson-Pierpont 2005 edition with critical footnotes containing the data from the Novum Testamentum Graecum Editio Critica Major

With a new English Translation

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The First Epistle of Peter
ΠΕΤΡΟΥ Α

Chapter 1
1Pe 1:1 Πέτρος ἀπόστολος Ἰησοῦ χριστοῦ ἐκλεκτοῖς παρεπιδήμως διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ασίας, καὶ Βιθυνίας, 1

1Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia,

1Pe 1:2 Κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν ἀματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

2elect according to the foreknowledge of God the Father by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.

1Pe 1:3 ¶ Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἤμων Ἰησοῦ χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἤμας εἰς ἑλπίδα ζῶσαι διʼ ἀναστάσεως Ἰησοῦ χριστοῦ ἐκ νεκρῶν,

3Blessed be the God and Father of our Lord Jesus Christ, who according to the greatness of his mercy has given us second birth, into the hope of salvation, because of the resurrection of Jesus Christ from the dead,

1Pe 1:4 εἰς κληρονομίαν ἀφθαρτον καὶ ἀμαρτανον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς υἱῶν

4into an inheritance that is incorruptible, unimpaired, and unfailling, reserved in heaven for you,

1Pe 1:5 τοὺς ἐν δυνάμει θεοῦ φτούρουμένους διὰ πίστεος εἰς σωτηρίαν ἐτοιμασθηναι ἐν καιρῷ ἐσχάτῳ,

5who are being guarded by the power of God, through faith, for the salvation made ready to be revealed in the end time,

1Pe 1:6 ἐν ο ἀγαλλιάσθη, ὀλίγον ἀρτί εἰ δέον ἐστίν λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

6in which you exult, though you still have distress for a little while if necessary in various trials,
1Pe 1:7 ίνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμώτερον ἐμπρόσθεν τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῇ εἰς ἑπανων καὶ τιμῆν καὶ εἰς δόξαν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

7which happen so that the testing of your faith, much more valuable than gold which perishes, but is tested through fire, may be found out to result in praise and honor and glory when Jesus Christ is revealed,

1Pe 1:8 ὃν οὐκ εἰδότες ἀγαπάτε, εἰς ὃν ἀρτι μὴ ὀρώντες πιστεύοντες δὲ ἀγαλλιάσθη χαρᾷ ἀνεκλαλήτω καὶ δεδοξασμένην.

8whom you love without having seen; in whom you believe, still not having looked upon; yet you exult with a joy that is indescribable and full of glory,

1Pe 1:9 κοιμῆσαι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

8obtaining for yourselves the goal of your faith: the salvation of your souls.

1Pe 1:10 Περὶ Ἦς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφητεύειν εἰς ἑπανων καὶ τα τε ἄνω τε, ἐξ ἀποκαλύψεως τοῦ Χριστοῦ, ἐμπροσθεν τοῦ τιμητικοῦ, τοῦ πλήσιον νόμου καὶ τῆς τεταρταίας ἀδόξασε Χριστοῦ.

10About which salvation the prophets, who prophesied about the grace that was coming to your benefit, sought out and researched, and these glorious things came after.

1Pe 1:11 οἱ ἀπεκαλύφθη ὁτι οὐχ ἔτοις ὑμῖν δὲ διικώνους αὐτά, ἃ νῦν ἀνηγγέλῃ ὑμῖν διά τῶν ἐναγγελισμένων ὑμᾶς ἐν πνεύματι ἃγίῳ ἀποσταλέντε ἀπ' οὐρανοῦ, εἰς ἄπειθεμόον ἀγγελο λαρκύσαι.

11trying to find out exactly which time or what kind of time the spirit of Christ in them was indicating, when he testified beforehand to the sufferings of Christ and these glorious things that come after.

1Pe 1:12 οἱ ἀπεκαλύφθη ὁτι οὐχ ἔτοις ὑμῖν δὲ διικώνους αὐτά, ἃ νῦν ἀνηγγέλῃ ὑμῖν διά τῶν ἐναγγελισμένων ὑμᾶς ἐν πνεύματι ἃγίῳ ἀποσταλέντε ἀπ' οὐρανοῦ, εἰς ἄπειθεμόον ἀγγελο λαρκύσαι.

12It was shown to them it was not for themselves but for you they were being stewards of these things, which have now been announced to you through those who evangelized you in the Holy Spirit sent from heaven. Which things the angels wish they could look into.

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1Pe 1:13 Διὸ ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκάλυψιν Ιησοῦ Χριστοῦ.

13 Therefore, girding up the loins of your mind, being completely sober, place your hope on the grace being brought to you at the revelation of Jesus Christ.

1Pe 1:14 ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρόστερον ἐν τῇ ἁγιότητι ὑμῶν ἐπιθυμίας,

14 Like obedient children, not fashioning yourselves to the longings you had in your former ignorance,

1Pe 1:15 ἄλλα κατὰ τὸν καλέσαντα ἁγίον καὶ αὐτοὶ ἁγίοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

15 but rather, in accordance with the holy one who called you, you must become holy as well, in all your conduct,

1Pe 1:16 διότι γέγραπται Ἀγιοι γίνεσθε, ὅτι ἐγὼ ἁγιός εἰμί.

16 because it is written: 'You shall be holy, because I am holy.'

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλείσθη τὸν ἀπροσωπολήμπτος κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροίκιας υἱῶν χρόνον ἀναστράφητε·

17 And if you invoke as Father him who without respect to faces judges the work of each person, spend this time of your sojourning in fear,

1Pe 1:18 εἰδότες ὅτι οὐ φθαρτοὶ, ἀργυρὸ ἡ χρυσία, ἐλυτρώθητε ἐκ τῆς ματαίας υἱῶν ἀναστροφῆς πατροπαράδοτον,

18 knowing it was not with corruptible things, silver or gold, that you were redeemed from the futile way of life passed on to you from your ancestors,

The Greek says νήφοντες τελείως ἐλπίσατε, “being sober completely hope.”

This is often translated in a variety of ways, such as the Darby translation, and Tyndale. Tyndale says “the grace brought unto you by the declaring of Jesus Christ,” while other translations read it as “the grace being offered to you with the revelation of Jesus Christ.”

The reason I went with a future event, is because that is how Peter uses this same phrase ἐν ἀποκάλυψιν Ιησοῦ Χριστοῦ earlier in this epistle, at 1:7, “may be found out to result in praise and glory and honor when Jesus Christ is revealed.”

1Pe 1:15a The Greek says νήφοντες τελείως ἐλπίσατε, “being sober completely hope.”

“being sober, hope” Syriac SBL TNIV
“being sober, hope completely” AT VS RP BG TYN ASV DRB WEB WEY EMTV GEN GNB ISV NASB ESV NIV NRSV
“be sober, and hope to the end” KJV
“being fully sober, set your hope completely”!!?! NET Is this an error in translation?

1Pe 1:16a The Greek says γίνεσθε Ἀγιοι γίνεσθε, ὅτι ἐγὼ ἁγιός εἰμί. This is often translated as “being sober completely hope.”

This is a common phrase in the New Testament, used by Peter to encourage believers to live a life of holiness.

1Pe 1:17a The Greek says εἰς τοῦ ἐπικαλεῖσθη τοῦ ἀπροσωπολήμπτος κρίνοντα, “With fear of the one who judges apart from a face.”

This is a reference to the idea of being judged by God, who does not look on the outward appearance but on the heart.

1Pe 1:18a The Greek says εἰδότες ὅτι οὐ φθαρτοὶ, ἀργυρὸ ἡ χρυσία, ἐλυτρώθητε ἐκ τῆς ματαίας υἱῶν ἀναστροφῆς πατροπαράδοτον, “knowing it was not with corruptible things, silver or gold, that you were redeemed from the futile way of life passed on to you from your ancestors.”

This is a powerful statement of the grace and redemption that God brings to those who believe in him.

The text is taken from the New American Standard Bible (NASB) and the New Revised Standard Version (NRSV).

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1Pe 1:19 ἀλλὰ τιμίος ἑαυτής ὡς ἁμοῦ ἁμόμου καὶ ἀστιπλοῦ Χριστοῦ,  

19 but rather with blood very dear, as of a lamb without blemish or defect, the blood of Christ,  

1Pe 1:20 προεγγοςμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ᾿ ἐσχάτων τῶν χρόνων  

20 foreknown before the foundation of the world, but manifested in the latter of times for your sakes,  

1Pe 1:21 τοὺς δι᾿ αὐτοῦ πιστεύοντας εἰς θεόν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὡστε τὴν πίστιν ὑμῶν καὶ ἠλπίδα εἶναι εἰς θεόν.  

21 who by way of him are believers in God, the one who has raised him from the dead and given him glory. So your faith and hope are in God.  

1Pe 1:22 ἢς ψυχὰς ὑμῶν ἤγινικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος  

22 having purified your souls by obedience to the truth through the Spirit toward brotherly love, love one another earnestly from a pure heart,  

1Pe 1:23 ἀναγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζωτοῦ θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.  

23 having been regenerated, not by corruptible seed but by incorruptible, through the word of God which lives and abides for ever;  

1Pe 1:24 διὸ πᾶσα σάρξ ὡς ἁρώπου, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἁρός χορτοῦ· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἀνθός αὐτοῦ ἐξέπεσεν.  

24 because all flesh is like grass, and all human glory like the flower of grass. The grass dries up, and its flower falls off,
1Pe 1:25 but the word of the Lord abides for ever. And this is the word that was announced to you.

Chapter 2

1Pe 2:1 Apothémeinov ouv pásan kakías kai pánta dúlon kai ὑποκρίσεis καὶ ἐπέδωκαν καὶ ὑποκρίσεις καὶ πάσας καταλαλίας,

Putting away therefore all malice, and all guile and pretenses, and envies and all slanders,

1Pe 2:2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε,

as newborn babes, desire the pure spiritual milk, so that you may grow by it,

1Pe 2:3 εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

since you have tasted that the Lord indeed is good.

1Pe 2:4 Πρὸς ὃν προσέρχομεν, λίθον ἑως ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον

To whom approaching, a living stone, by humans on the one hand rejected, on the other hand chosen by God as precious,
1Pe 2:5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖον τὸν θεὸν διὰ Ἰσαοῦ Χριστοῦ.

γιού yourselves also as living stones are being built as a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ;

1Pe 2:6 διὸ περιέχει ἐν τῇ γραφῇ Ἰδοὺ τίθημι ἐν Σιῶν λίθον ἁρμονιακόν ἐκλεκτὸν ἐντιμον, καὶ οἱ πιστεύοντες ἐπ’ αὐτῷ οὐ μὴ κατασχυνθή.

because it is also contained in scripture: "Behold I lay in Zion a chosen precious corner foundation stone, and the person believing on it will be by no means disappointed."

1Pe 2:7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ἀπειθοῦσιν δὲ λίθον ἀπεδοκίμασαν οἱ οἰκοδομοῦντες υἱὸς ἐγενήθη εἰς κεφαλὴν γονίας.

7To you therefore who believe, value, but to those refusing to believe, it is a stone the builders rejected. This one turns out to be the head of the corner,

1Pe 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἠτέθησαν.

8yet also a stone of stumbling, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they have been appointed. 

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29 2:5b txt omit K L P 049 0142 1175 2464 lat-v TR AT BG RP // +εἰς Ψ72 Ν A B C Ψ 037 623 1243 1735 Ψ 1739 2805 cyrl eus or lat-θ, copσαιρθ, syrθ TG WH VS SBL NA28 // indeterminate copσαιρθ syrP // lac Ψ74 φ31 048 093 0206 0247 0285 33


31 2:6a txt

32 2:6b txt ἁρμονιακόν ἐκλεκτὸν Ψ72 (ἐγελὲτον) Ν Α K L P Ψ 049 0142 623 1735 1739 2464 2805 hes-h syrθ geo eth TR TG AT VS BG RP SBL NA28 // ἱκλεκτὸν ἁρμονιακόν B C 037 1175 1243 arm WH // lac Ψ74 φ31 048 093 0206 0247 0285 33 ε1575. Other versiolnal witnesses are indeterminate.

33 2:7a txt ἀπειθοῦσιν A K L P 049 0142 307 1735 2805 syrP TR AT BG RP // ἀπειθοῦσιν Ψ72 Ν B C Ψ 623 1175 1243 1739 2464 hes-h syrθ arm geo TG WH VS SBL NA28 // indeterminate (1575 lat-s,v copσαιρθ) // lac Ψ74 φ31 048 093 0206 0247 0285 33. The word ἀπειθεῖεσι means just that: obeying by not believing.

34 2:7b txt λίθον Κ* C2 K L P Ψ 049 0142 307 1175 1243 1735 1739 2464 lat-s copσαιρθ eth TR AT VS BG RP // λίθος Ψ72 Ν Α B C* 623 2805 (1575 hes-h lat-a,v copισαιρθ) arm geo TG WH SBL NA28 // indeterminate syrP // lac Ψ74 φ31 048 093 0206 0247 0285 33.

35 2:8a txt οἱ προσκόπτουσιν Ψ72 Ν Α B C Ψ 049 0142 1735 2805 (1575 TR TG WH AT VS BG RP SBL NA28 // οἱς προσκόπτουσιν copσαιρθ // οἱ προσκόπτουσιν Ψ128 copbo // δοιοι προσκόπτουσιν C* 037 623 1175 1243 1739 2464 hes-h syrθ // οἱ καὶ προσκόπτουσιν Κ' // lac Ψ74 φ31 048 093 0206 0247 0285 33.

36 2:8b "Behold, this one is being laid down to cause the stumbling or rising of many in Israel, and to be a sign that will be continually denounced." Luke 2:34

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1Pe 2:9 Ὡμείς δὲ γένος ἐκλεκτὸν, βασιλείαν ἱεράτευμα, θνός ἁγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῖς ἐκ σκότους ύμᾶς καλέσαντος εἰς τὸ θεαματικὸν αὐτοῦ φῶς.

9But you are a chosen race, a royal priesthood, a holy nation, for your own sake; that you may proclaim the virtues of him who called you out of darkness into his marvelous light;

1Pe 2:10 οἴ ποτε οὖ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλειμένοι νῦν δὲ ἐλεηθέντες.

10who were not ever a people, but now are a people of God; ones who were not pitied, but now are pitied.

1Pe 2:11 Ἀγαπητοί, παρακαλῶ ὑμᾶς παροικοῦσι καὶ παρεπιδήμουσι ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμίων, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς.

11Beloved, I exhort you: as sojourners and aliens, abstain from fleshly lusts, which war against the soul;

1Pe 2:12 τὴν ἀναστροφὴν ύμῶν ἐχοντες καλὴν ἐν τοῖς ἔθεσιν, ὅπως κακοποιῶν, εἰ κτῶν καλῶν ἔργων ἐποπτεύσαντες· ὀξεία ἐπισκόπησις.

12Having your conduct good among the gentiles, in order that while they denounce you as evil-doers, by observing your good works they may glorify God in the day of visitation.

1Pe 2:13 Ὑποτάγητε οὖν πάση ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· ἐίτε βασιλεία ὑμῶν ὑπερέχοντι,

13Submit therefore to every human authority for the Lord’s sake, whether to a king as he is highly placed,

1Pe 2:14 ἐίτε ἡγεμόσιν ὡς δι’ αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἐπαίνον δὲ ἀγαθοποιῶν· ὑμῶν ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιούντας φιλον τὴν τῶν ἀφρόνων ἀνθρώπων ἁγνωσίαν.

14or to governors; as they are the Lord’s agent for vengeance on evil-doers and praise of well-doers;

1Pe 2:15 ὡς ἐξαγγείλητε τοῖς ἐθνῶν ἐχόντες τῆς κακίας τῆς ἐλευθερίαν, ἀλλ’ ὡς δούλοι τοῦ θεοῦ.

15because so is the will of God: by doing good to silence the ignorance of foolish people;

1Pe 2:16 ὡς ἐλευθεροὶ, καὶ μὴ ὡς ἐπικαλυμμένοι ἐχοντες τῆς κακίας τῆς ἐλευθερίαν, ἀλλ’ ὡς δούλοι τοῦ θεοῦ.

16as free, yet not having the freedom for a pretext for wrongdoing, but for being servants of God.
1Pe 2:17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπήσατε, γεγονός τοῦ θεοῦ φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

17 Honor all persons, love the brotherhood, fear God, honor the king.

1Pe 2:18 Οἱ οίκεται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικείστιν ἀλλὰ καὶ τοῖς σκολοῖς.

18 House servants, submit yourselves in all fear to your masters, not only to good and forbearing ones but also to the harsh.

1Pe 2:19 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκους.

19 For this gains favor if because of consciousness of God anyone bears up under griefs they are suffering unjustly.

1Pe 2:20 ποιὸν γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ’ εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεοῦ.

20 For what glory is it if when sinning and buffeted for it you endure? But if when doing good and suffering for it you endure, this gains favor with God.

1Pe 2:21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἐπαθεθὲν ὑπὲρ ἡμῶν, ὡς ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἅχοις αὐτοῦ.

21 For you were called to this, because Christ also suffered, on our behalf, leaving for you an example that you should follow in his steps;

1Pe 2:22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὑρεθή δόλος ἐν τῷ στόματι αὐτοῦ;

22 he who did no sin, neither was any guile found in his mouth;

1Pe 2:23 ὃς λοιποῦνεμον οὐκ ἀντελοιδορεῖ, πάσχον οὐκ ἤπειλε, παρεδίδου δὲ τῷ κρίνοντι δικαίος;

23 who when being insulted, did not insult in return; who when suffering mistreatment made no threat, but committed himself over to him who judges righteously;

1Pe 2:24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήγεγκεν ἐν τῷ σώματι αὐτοῦ ἔπι τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μολὼντι αὐτοῦ ἐπάθητε.

24 who himself in his body carried our sins up onto a tree, in order that by dying to sins, we might live to righteousness; by whose bruise you have been healed.
1Pe 2:25 ἴτε γὰρ ὡς πρόβατα πλανώμενα, ἀλλ’ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ὕμων.  

For you were like sheep wandering astray, but now you have returned to the shepherd and overseer of your souls.

Chapter 3

1Pe 3:1 ὁμοίως σαὶ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθούσιν τῇ λόγῳ δίᾳ τής τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδίζωσιν

Likewise wives, submit yourselves to your own husbands, in order that even if any of them disobeys the word, they will be gained without a word by the conduct of their wives.

1Pe 3:2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν.

When they observe your pure conduct, mixed with reverence for them.

1Pe 3:3 ὃν ἐστο ὑμᾶς ὑ ἐξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσῶν ἢ ἐνδύσεως ἰματίων κόσμος,

Whose adornment let it not be the outward, of the plaiting of hair, wearing of gold ornaments, or the decoration on putting on clothing,

1Pe 3:4 ἀλλ’ ὁ κρυπτὸς τῆς καρδίας ἀνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὃ ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές.

But rather of the hidden person of the heart, adorned with the incorruptible beauty of a meek and quiet spirit, which adornment in the eyes of God is very high priced.
1Pe 3:5 oü̱ṯo̱ς γα̱ρ πο̱τε κα̱ι α̱ι ἁγια̱ικες α̱ι ἐλπιζουσαι ἐπι θεω̱ν 56 ἐκο̱σμουν ἑαυ̱τας, ὑποτασσουμενα τοις ἵδιοις ἀνδρα̱σιν,

5For indeed that is how holy women hoping in God have always adorned themselves, submitting to their own husbands;

1Pe 3:6 ὡς Σάρρα ὑπηκουσεν 57 τω Άβρααμ, κύριον αὐ̱των καλου̱σα· ἦς ἐγενήθη τέκνα ἀγαθοποιου̱σαι καὶ μὴ φοβου̱μενα μηθει̱αν πτό̱σιν.

6Like how Sarah obeyed Abraham, calling him master,58 whose daughters you have become, doing good, and not fearing any terror.59

1Pe 3:7 Οἱ ἀνδρες ὅμως συνοικου̱ντες κατα γνω̱σιν, ὡς ἄσθενεστέρως σκειux τω γυναικειω ἀπονεμου̱ντες τιμη̱ν, ὡς καὶ συγκληρονομοι 60 χάριτος ζωής, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑµῶν.

7Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care,61 and like you are co-heirs of the gracious privilege of life, so that your prayers will not be hindered.

1Pe 3:8 Τὸ δὲ τέλος παντες ὅμοφρο̱νες, συμπαθε̱ις, φιλαδελφοι, εὐσπλαγχνοι, φιλόφρονες.62

8Finally, everyone, be all of one mind, sympathetic, loving the brethren, compassionate, courteous.

1Pe 3:9 μὴ ἀποδηδυντες κακον ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τούναντιν δὲ εὐλογοῦ̱ντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογήσῃς κληρονομή σατε.63

9not returning evil for evil, or insult for insult, but instead blessing, knowing you were called to this, so you might inherit blessing.

56 3:5 txt ἐπὶ θεόν K L P 049 623 2805 RP ἐπι τὸν θεόν Ν 0142 2464 TR AT BG εἰς θεόν Ψ72 A B C Ψ 33 307 1175 1735 1739 TG WH VS SBL NA28 ἐπι τὸν θεόν 1243 NA28 indeterminate lat cop syr lac Ψ74 Ψ81 048 093 0206 0247 0285 1575. The editors of the NA28 / ECM2 consider the asterisked readings with and without ὑπηκουσεν to be of equal weight.


58 3:6b Genesis 18:12, "after I am grown old shall I have this pleasure, with my master being old as well?" The Hebrew for "my master" is יִבְנֵי.

59 3:8 Or also possibly, "not fearing with any hysteria." The word ἐμφοβοῦμαι can mean both "how" one is fearing, that is, fearing "with" hysteria, or it can mean fearing "what causes" the hysteria, i.e., terrifying people, terrifying events or terrifying reports. The only other time this word is used in the Bible is in the Septuagint in Proverbs 3:25, where it is the latter use- do not be afraid of the thing that causes terror.

60 3:7a txt συγκληρονόμοι K L P Ψ 307 lat-hi cop sa,bo TR AT BG RP συγκληρονόμοι A C συγκληρονόμοι Ψ81 Β2 33 623 1243 1739 2464 2805 lat-as,v,t syr arm geo TG WH VS SBL NA28 συγκληρονόμοι Ψ72 Β* 1175 συγκληρονόμοι Χ* indeterminate syn-h lac Ψ74 048 093 0206 0247 0285 1575.

61 3:7b This is what the BDAG lexicon says τιμή in this context. Τιμή is the word for "value," here as in careful handling, like how you would hold a fragile and valuable vase when you are carrying it.


63 3:9 txt εἰσόδης L P 049 0142 307 ηρμ ΤΡ AT BG RP omit Ψ72 Ψ81 ν Α B C Ψ 33 307 623 1175 1243 1735 1739 2464 2805 antioch lat-s,v,t cop sa,bo syr P,ht eth TG WH VS SBL NA28 lac Ψ74 048 093 0206 0247 0285 1575.

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1Pe 3:10  ὁ γὰρ θέλων ζωῆν ἄγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δῶλον,

10For 'He who wants to love life and see good days must restrain his tongue from evil, and his lips, to speak no guile.

1Pe 3:11  ἐκκλινάτω ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

11He must turn aside from evil, and do good, and seek peace, and pursue it.

1Pe 3:12  ὅτι ὄρθωλοι κυρίου ἐπὶ δικαίους καὶ ὀτά αὐτοῦ ἑις δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἑπὶ ποιοῦντας κακά.

12For the eyes of the Lord are on the righteous, and his ears open to their petition; but the face of the Lord is against those who do evil."

1Pe 3:13  Καὶ τῆς ὁ κακῶσον ὑμᾶς ἐὰν τοῦ ἀγαθοῦ μιμηταῖ  ἐγένηθε;

13And who is going to harm you if you become imitators of what is good?

1Pe 3:14  ἀλλ’ εἰ καὶ πάσχοιτε διὰ δικαιοσύνης, μακάριοι. τὸν δὲ φόβον αὐτὸν μὴ φοβηθῆτε μὴ δὲ ταραχῆτε.

14But, if you do suffer indeed because of righteousness, you become blessed ones. And do not fear their intimidations, or be troubled.

1Pe 3:15  κύριον δὲ τὸν θεὸν ἀγίαστα ἑν ταῖς καρδίαις ὑμῶν, ἐτοιμοὶ δὲ ἀγίαστα καὶ πρὸς ἀπολογίαν παντὶ τὸ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραΰτητος καὶ φόβου.

15Instead, dedicate God in your hearts as Lord, and always be prepared for a speech in response to anyone who asks you the reason for the hope that is in you, with humility and respect;
1Pe 3:16 having a good conscience, in order that while they criticize you as wrong-doers, the ones abusing you may be shamed by your good conduct in Christ.

1Pe 3:17 For it is better while doing good to suffer, if the will of God wills, than while doing evil.

1Pe 3:18 For he indeed Christ died once for sins, the righteous on behalf of the unrighteous, that he might bring you to God, being put to death in the flesh, but made alive in the spirit,

1Pe 3:19 in which also he75 preached, when he went to the spirits that were in prison,

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73 3:18a txt

a- perι ἀμαρτίων ἐπαθανεν B K P 049 0142 TR AT BG RP SBL NA28
b- perι ἀμαρτιών ἐπαθανεν cyrms lat-c
c- perι ἀμαρτίων υπὲρ ύμων ἐπαθανεν 1678 geo
d- perι ἀμαρτίων υπὲρ ἡμοιν ἐπαθανεν L 307 2464 2805
e- perι ἀμαρτίων ἀπέθανεν cyr TG WH
f- υπὲρ ἀμαρτίων ἀπέθανεν cyrl
g- perι ἀμαρτίων ἡμῶν ἀπέθανεν C4vid copmms syrpf
h- perι ἀμαρτίων υπὲρ ἡμῶν ἀπέθανεν N2 C2 0285 334vid 623 1175 1243 1739 did VS
i- υπὲρ ἀμαρτίων περὶ ἡμῶν ἀπέθανεν cyr
j- περὶ τῶν ἀμαρτίων υπὲρ ἡμῶν ἀπέθανεν♀
k- περὶ ἀμαρτίων υπὲρ ἡμῶν ἀπέθανεν ψ72 A 1735
l- υπὲρ ἀμαρτίων υπὲρ ἡμῶν ἀπέθανεν 1505
m- περὶ ἡμῶν υπὲρ ἀμαρτίων ἀπέθανεν Ψ
n- υπὲρ ἀμαρτιών ἀπέθανεν cyrmmms did
o- υπὲρ ἡμῶν ἀπέθανεν armmmms
e/f lat-k,v copmbms
e/f/g lat-a,t
h/i/j copbho eth
h/j syrh
k/l armmmms
lac ψ74 ψ81 048 093 0206 0247 0285 11575.

This phrase is very relevant to making sense of where Peter talks about having the same mind as Christ, “that he who has suffered in the flesh is finished with sin.”

74 3:18b txt υἱ&omicron;ς ψ72 B Ψ 049 0285 1175 1243 lat-t copmms syrphHT arm WH RP SBL NA28 // ήμας ψ2 K A C K L 0142 33 307 623 1739 2464 2805 cyr did petcrl lat-k,a,v copmms bo syrH geo TG TD AT VS BG // omit Ξ // lac ψ74 ψ81 048 093 0206 0247 0285 11575. The UBS commentary: “...copystes would have been more likely to alter the second person to the first person (as more inclusive) than vice versa.”

75 3:19 There have been some scholars (i.e., J.J.Greisbach, J.R. Harris, J. Moffat, E.J. Goodspeed) that suggested a conjectural emendation of “Enoch” here preaching to the spirits in prison, where they suggest ὑν ὡ και here was originally ἐνακαινισθη. But that, according to the UBS commentary, would “break the continuity of the argument by introducing an abrupt and unexpected change of subject from that of ver. 18.”

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1Pe 3:20 ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ή τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὁλίγας,76 τούτοῦ ἐστὶν ὁκτὼ ψυχάς, διεσώθησαν δὲ ὑδάτος.

20To people who disobeyed long ago when the patience of God was waiting in the days of Noah while an ark was being prepared, in which a few, that is, eight souls, were saved through water.

1Pe 3:21 ὁ ἀντίτυπον νῦν καὶ ἡμᾶς 78 σώζει βαπτισμός, οὗ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι’ ἀναστάσεως Ἰσοῦ Χριστοῦ.

21Which is a shadow of the baptism that saves us now also, not the removing of dirt off the flesh, but the response toward God of a good conscience, through the resurrection of Jesus Christ.

1Pe 3:22 ὃς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ 79 πορευθεὶς εἰς οὐρανόν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσίων καὶ δυνάμεων.

22who is at the right hand of God, having gone into heaven, with angels and authorities and powers made subordinate to him.

Chapter 4

1Pe 4:1 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν 80 σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλισάσθε, ὅτι ὁ παθῶν ἐν σαρκὶ 81 πέπαυται ἁμαρτίας.

1Therefore Christ having suffered in the flesh on our behalf, you also arm yourselves of the same mind, that someone who has suffered in the flesh is finished with sin.

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76 3:20 τητ ὁλίγας C K L Ψ 0142 0285 307 1175 1243 1739 1499 1500 2464 2805 or lat-k,c,v,t TG WH SBL NA28* // indeterminate copysabot sprp // lac Ψ 081 048 093 0206 0247 33 1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.


78 3:21β τητ ἡμᾶς σώζει K 0142 307 AT BG RP καὶ ἡμᾶς αὐτῶν νῦν σώζει C L sprh TR καὶ ἡμᾶς αὐτῶν νῦν σώζει Ψ 049 0285 623 1175 1175 1243 1739 2805 cyr sylv TG WH SBL NA28 καὶ ἡμᾶς νῦν ἀντίτυπον νῦν σώζει Ψ 081 0285 0285 2464 lac Ψ 081 048 093 0206 0247 33 1575


80 4:1α τητ ὑπὲρ ἡμῶν Ψ* A K L Ψ 0142 33vid 307 623 1175 1735 2464 2805 anast-a anast-s apoll ath cyr did epiph leont-h marcell nestmss thdrt lat-a cop3b sprh arm eth TR AT BG RP // ὑπὲρ ἡμῶν Ψ* 049 049 049 0285 093 1243 1243 lat-v,t casigeo TG WH SBL NA28 lac Ψ 081 048 093 0206 0247 1575. The UBS textual commentary: “The reading that best explains the others is παθόντος, which is strongly supported by. . . . In order to express the idea more fully some copyists added ὑπὲρ ἡμῶν. . . . while others added ὑπέρ ἡμῶν . . . Had either of the latter readings been original, no adequate reason can account for the absence of the prepositional phrase from the best representatives of both the Alexandrian and the Western types of text.”


82 4:1c τητ πέπαυται ἁμαρτίας Ψ 049 0142 0285 307 623 1175 1243 1735 1739 2464 2805 TR TG AT VS BG RP SBL NA28 // πέπαυται ἁμαρτίας (assim. to following ἁμαρτίας) Ψ 049 0285 0285 ὑπὲρ ἡμῶν // indeterminate lat-a,v,t sprh // lac Ψ 081 048 093 0206 0247 0247 35 1575. The coptic and syriac Harklean versions could be considered to agree with all of the above readings except that of B.

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1Pe 4:2 eis to µηκετi ἀνθρώπων ἐπιθυμίας ἀλλά θελήματι θεού τόν ἐπιλοιπὸν εν σαρκὶ βιῶσαι χρόνον.

2to the result that, the time he still has left in the flesh he lives not for human desires any longer, but rather for the will of God.

1Pe 4:3 ἀρκετὸς γὰρ ἡμῖν ὁ παρελθὼς χρόνος τοῦ βίου τὸ θῆλμα τῶν ἐθνῶν κατεργάσασθαι, συνεργεῖται ἐν ἀσελγείας, ἐπιθυμίας, οἰνοφλυγίας, κόμοις, πότοις, καὶ άθεμίταις εἰδωλολατρίαις.

3For enough is the time gone by of our lives to have carried out the goal of the Gentiles, having gone on in promiscuity, lusts, debaucheries, carousals, drinking bouts, and serving idols.

1Pe 4:4 ἐν οίς ξενιζοῦται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες:

4In which since you are not joining them running in the same excess of indulgence, they think it strange, denigrating you.

1Pe 4:5 οἱ ἀποδοθοῦσιν λόγον τῷ ἑτοίμῳ ἔχοντι κρίναι ζῶντας καὶ νεκροὺς:

5They will have to give an explanation to the one that is about to judge the living and the dead.

1Pe 4:6 εἰς τούτο γὰρ καὶ νεκροὺς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

6It is for that reason as well, the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

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84 1Pe 4:2 The unbelievers mentioned in 4:4 will have to give an account for how they feel awkward, denigrating you.

85 1Pe 4:4 This εὐηγγελίσθη is a “gnomic aorist,” as Peter also uses in 1:24 for “dries up,” and “falls off,” and elsewhere. See BDF §333.

86 1Pe 4:5 The term “the dead” here, in context, means people who are not born again. The same way Jesus used it when he said, “Let the dead bury their own dead.” The unbelievers mentioned in 4:4 will have to give an account for how

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1Pe 4:7 Πάντων δὲ τὸ τέλος ἢγγικεν. σωφρονήσατε οὖν καὶ νήματε εἰς τὰς προσευχὰς.

7Now the end of all things has drawn near. Be soberminded therefore, and be sober for prayers.

1Pe 4:8 πρὸ πάντων δὲ τὴν εἰς ἡσυχίαν ἡγατηνίη ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη ἐκλύψει πλῆθος ἄμαρτιῶν.

8But above all else have fervent love between each other, because love will cover a multitude of sins.

1Pe 4:9 φιλοξενοῦ εἰς ἀλλήλους ἄνευ γογγυσμῶν.

9Be hospitable to one another without grumbling.

1Pe 4:10 ἐκάστος καθὼς ἔλαβεν χάριν, εἰς ἑαυτοῦ αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.

10According to how each person has received a gift, minister it to each other as good stewards of the manifold grace of God:

1Pe 4:11 εἰ τις λαλεῖ, ὡς λόγια θεοῦ· εἰ τις διακονεῖ, ὡς ἐὰν ισχύσῃ ὡς ἐκφράσῃ ο ἡ θεος· ἢν ἐν πᾶσιν δοξάζηται ὁ θεος διὰ Ἰησοῦ Χριστου, ὃ ἐστιν ἡ δοξα καὶ τὸ κράτος εἰς τοὺς αἰώνιας τῶν αἰώνων ἅμιν.

11If anyone speaks, as the oracles of God; if anyone serves, as by the power that God supplies; such that in everything God will be glorified, through Jesus Christ, whose is the glory and the power for ever and ever. Amen.

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1Pe 4:12 Ἀγαπητοί, μὴ ἔκνευσθε τῇ ἐν ύμιν πυρώσει πρὸς πειρασμὸν ύμιν γινομένῃ ως ξένου ύμιν συμβαίνοντος,

12Beloved, do not be surprised at the fiery trial happening with you, as if it is an odd co-incidence,

1Pe 4:13 ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

13but rather rejoice; inasmuch as you are sharing in the sufferings of Christ in order that you may also rejoice in the revelation of his glory, exulting.

1Pe 4:14 εἰ ὁ θεὸς καὶ αὐτὸς δοξάσει τὸ παθήμα τῆς Χριστοῦ, μακάριοι, ὑμᾶς ἀναπαύεται κατὰ δὲ ύμᾶς δοξάζεται.

14If you are reproached because of the name of Christ, blessed are you. That means the glory and the Spirit of God rests upon you! While according to them, He is getting denigratet, according to to you He is getting glorified.

1Pe 4:15 μὴ γὰρ τις υμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιῶς ὡς ἀλλοτριεπίσκοπος·

15Certainly none of you should be suffering as a murderer or a thief or an evildoer, or as a pryer into other people’s business;

1Pe 4:16 εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ μέρει τοῦτον.101

16but if it is for being a Christian, let him not be downcast, but praise God because of this.

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100 4:14b txt

h ἀναπαύεται κατὰ δὲ ύμᾶς δοξάζεται K L P 0142 TR AT BG RP
i ἀναπαύεται κατὰ δὲ ύμᾶς δοξάζεται Ψ73 lat-t
j ἀναπαύεται κατὰ δὲ ύμᾶς δοξάζεται Ψ lat-t
k ἀναπαύεται κατὰ δὲ ύμᾶς δοξάζεται Ψ lat-k
f ἀναπαύεται κατὰ δὲ ύμᾶς δοξάζεται 307
a ἀναπαύεται Ψ B 1739AV clem thdrt TG WH VS SBL NA28
b ἐπαναπαύεται A 1243 lat-v
c ἐπαναπαύεται Ψ72 Ψ2
d ἐπαναπαύεται 33 623 1175 2464 anast-s cyr
a/b/c/d syrP, h, eth
c/d copSaSS, bo
e ἐπανεμεπται 049
i/j copSaSS, bo
lac Ψ4 Ψ81 C 048 093 0206 0247 0285 ε1575.

The UBS textual commentary: “Although it is possible that the words [κατὰ δὲ ύμᾶς δοξάζεται] may have been accidentally omitted because of parablepsis (-εται ...εται), the Committee thought it far more probable that they were added as an explanatory gloss on the preceding reference to the spirit of glory. Of the several forms of the verb, the perfect tense and the forms compounded with ἐπ- appear to be secondary developments, arising from a desire to strengthen and clarify the form ἀναπαύεται (Ψ B 056 0142 1739 al.).”

101 4:16 txt τῷ μέρει τοῦτον K L P 049 0142 307 TR AT BG RP NA28 // τῷ ὁνόματι τοῦτον Ψ72 K A B Ψ 33 623 1175 1243 1739 2464 2805 cyr lat syr cop arm geo eth TG TD WH VS SBL // lac Ψ4 Ψ81 C 048 093 0206 0247 0285 ε1575. Both of these variant readings actually mean something similar, along the lines of “in this behalf.” For example, when a prophet speaks “in the name” of God, he is speaking “in behalf” of God.

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1Pe 4:17 ὅτι ὁ καιρὸς εἶ τοῦ ἀρξασθαί τὸ κρίμα ἀπὸ τοῦ οἰκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ’ ἡμῶν, τί τὸ τέλος τῶν ἀπειθοῦντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

17Because the time has come for judgment to begin, starting with the household of God. And if firstly with us, what will be the fate of those disobeying the gospel of God?

1Pe 4:18 καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς ποῦ φανεῖται;

18And if the righteous person is barely saved, where will the ungodly and the sinner appear?

1Pe 4:19 ὅστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστῶ κτίστη παρατιθέονται τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.104

19So then those suffering according to the will of God should entrust their souls as with a faithful creator, all the while doing good.

Chapter 5

1Pe 5:1 Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκάλυψης δόξης κοινωνός.

1Being a co-elder, and a witness of the sufferings of Christ, and a sharer also of the glory about to be revealed, the elders among you I exhort:

1Pe 5:2 ποιμάνατε τὸ ὑπὸ ποιμνίου τοῦ θεοῦ, ἐπισκοποῦντες106 μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,107 μηδὲ αἰσχροκερδῶς ἀλλὰ προθυμῶς,

2shepherd the flock of God among you, overseeing not from compulsion but voluntarily, not from greed for money, but from amateur zeal;

1Pe 5:3 μηδ’ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

3not as exercising lordship over your charges, but being examples for the flock.

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κοιμεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

4And when the chief shepherd appears, you will receive the unfading crown of glory.

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103 4:19a txt ὡς Κ Λ Ψ 049 0142 307 623Ζ 1175 TR BG RP omit Ψ72 Ν Α Ψ 33 623Τ 1175 1243 1735 1739 2464 2805 ath procop lat-v, t cop sa, bo TG WH TD VS SBL NA28 // lac Ψ74 Ψ81 C 048 093 0206 0247 0285 ε1 ε1575.

104 4:19b txt ἀγαθοποιία Ν B K L Ψ 049 0142 307 cop sa, bo syr tr TG WH AT BG RP SBL NA28 // ἀγαθοποιίας Ψ72 A Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v, t syr p VS // lac Ψ74 Ψ81 C 048 093 0206 0247 0285 ε1 ε1575.


106 5:2a txt ἐπισκοποῦντες Ψ72 Ν2 A Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 ε1575 TR AT VS BG RP SBL NA28 // ἐπισκοπεύοντες 1175 // rel. lat cop bo syr p, h read as one of the first two readings // omit Ψ* B anast-s did cop sa TD WH // lac Ψ74 Ψ81 C 048 093 0206 0247 0285.


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1Pe 5:5 ὁμοίως, νεότεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις ὑποτασσόμενοι τὴν ταπεινοφορούσιν ἐγκομιβώσασθε, ὅτι ὁ θεὸς ὑπερφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

5Likewise, young people, submit yourselves to the older people. And everyone, tie on the apron of humility, being subject to one another, because God opposes the proud and gives grace to the humble.

1Pe 5:6 Ταπεινώθητε ὅποι ἐν τῇ κραταίᾳ χείρᾳ τοῦ θεοῦ, ἵνα ὕμαι ὑψώσῃ ἐν καιρῷ.

6Be humbled therefore under the mighty hand of God, so he may exalt you in his time,

1Pe 5:7 πᾶσαν τὴν μέρμαν ὕμων ἐπιριψάντες ἐπ’ αὐτῶν, ὅτι αὐτῷ μέλει περί ὅμων.

7casting every worry of yours onto him, because it matters to him about you.

1Pe 5:8 νήσατε, γηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὁς λέων ὤρωμον ὥρμον ἀντιτάσσεται ζητῶν τινα καταπίπτῃ.

8Be sober, be alert. Your adversary, the devil, is like a lion walking about, seeking someone he may devour;

1Pe 5:9 ὁ ἀντίστητη στερεὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

Ἀποκάλυψις Ἰωάννου 1:13 whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.

---

108 5:5a txt ὑποτασσόμενοι K L P 049 1042 307 6232 1735 syrh TR AT BG RP // ἀγαπήσατε Ψ // omit Ψ72 K A B 33 6237 1175 1243 1739 2464 2805 antioch lat-s,v,t copṣa,bo syrp TG TD WH VS SBL NA28 // lac Ψ74 Ψ61 C 048 093 0206 0247 0285.

109 5:5b txt ὁ θεὸς rell grk. TR TG AT VS BG RP SBL NA28 // ὁ θεὸς WH // θεὸς Ἰου Ψ72 B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac Ψ74 Ψ61 C 048 093 0206 0247 0285 156 1112 114425 pr. With the article, this whole exact sentence is found in James 4:6: ὁ θεὸς ὑπερφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

110 5:6 txt omit Ψ72 K B K L P 049 0206 307 1175 1243 1739 antioch did or copṣa syrh arm geoT TR TG WH AT VS BG RP SBL NA28 // ἐπίσκοποῦς A P 0142 33 623 1735 2464 2805 copṣa syrh arm geoT // ἐπίσκοποης ὑμῶν Ψ // indeterminate lat-s,v,t syrp eth // lac Ψ74 Ψ61 C 048 093 0247 0285 1575. See 2:12 for ἐπίσκοπης.


112 5:8a txt ὁ ἀντίδικος Ν* A B K P 049* 0142 0206 307 1735 syrpms TG WH AT VS RP SBL NA28 // οὗτός ὁ ἀντίδικος Ψ72 Ν* Λ Ψ 049* 33 v7 623 1175 1243 2464 2805 antioch chrys cyr-h λ-κ,ν,τ copṣa,bo syrpsms,h arm geo eth TR BG // lac Ψ74 Ψ61 C 048 093 0247 0285 1575.

113 5:8b txt ὁποτεν καταπίπτῃ Ψ72 A antioch ποτεν ast-s antioch ast-s ath chrys cyr-hΤ cyr-hms did eus evagris isid marc-er nil-anc or procop lat-a,s,v,t geo eth TR AT RP // ὁποτέν καταπίπτει Ν* K L P 049 307 623 1243 1739 2464 2805 eusms lat-k copbs bo arm TG VS BG SBL NA28 // ὁποτέν καταπίπτει Ν* // b- καταπίπτει τινα or // ὁποτέν καταπίπτει Ζ 0142 33 v7 1175 2464 2805 did orms // e-καταπίπτει Β 1175 cyr-hms or WH // e- καταπίπτει 0206 v7 // a/d syrph,h // lac Ψ74 Ψ61 C 048 093 0247 0285 1575.

114 5:9 txt a- τῆν εἶν κόσμῳ ὑμῶν ἀδελφότητι Ν72 v7 Λ A Ψ 049 33 307 623 1735 2464 2805 TR AT BG RP NA28* 0206 (ms 93 reads ἡμᾶς here & ms 206 could possibly as well)

b- τῆς εἶν κόσμῳ ὑμῶν ἀδελφότητι Κ 0142 1175 1243
c- τῆς εἶν κόσμῳ ἀδελφότητι ὑμῶν τῆς εἶν τῷ κόσμῳ ὑμῶν ἀδελφότητι Ψ72 N* (τίνα) B TG TD SBL
d- τῆς εἶν τῷ κόσμῳ ὑμῶν ἀδελφότητι ὑμῶν τῆς εἶν τῷ κόσμῳ ἀδελφότητι Ψ72 Ν*f (τίνα) B TG TD SBL
e- τῆς εἶν τῷ κόσμῳ ἀδελφότητι Ψ72 Ν* f (τίνα) B TG TD SBL

*The editors of the NA28 / ECM2 consider the readings with and without τῷ to have equal weight.

http://bibletranslation.ws/palmer-translation/
1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας υμᾶς εἰς τὴν αἰώνιον αὐτοῦ δοξαν ἐν Χριστῷ Ἰησοῦ, ὁλίγον παθόντας αὐτός καταρτίσαι υμᾶς, στηρίζει, σθενῶσει, θεμελιώσει.

10But the God of all grace, who called you into his eternal glory in Christ Jesus, whenever you suffer a little, may He himself adjust you, confirm, strengthen, found you.

1Pe 5:11 αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰώνας τῶν αἰώνων ἀμήν.

11The glory and the power are with him for ever and ever. Amen.

1Pe 5:12 Γεροντέ, ὁδέλεφοι, ὡς λογίζομαι, δι’ ὁλίγον ἔγραψα, παρακαλῶν καὶ ἑπιμαρτυρῶν ταύτην εἶναι ἀληθὶς χάριν τοῦ θεοῦ-εἰς ἣν ἐστίκατε.

12It was by way of Silvanus, a brother who is faithful by my reckoning, that I have written to you with a few words, exhorting you, and bearing witness that this grace in which you stand is the true grace of God.

1Pe 5:13 ἀσπαστείς ὑμᾶς ἐν Βαβυλώνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱὸς μου.

13The church of fellow chosen ones in Babylon greets you, and also Mark my son.

1Pe 5:14 ἀσπάσασθε ἀλλήλους ἐν φιλίματι ἀγάπης. εἰρήνη υμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

14Greet one another with a kiss of “agape” love. Peace be unto you, all who are in Christ Jesus. Amen.

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115 5:10a txt ἐν Χριστῷ Ἰησοῦς ψ72 A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t copbo syrph,h ETH TR [TG] [WH] AT VS BG RP // ἐν Χριστῷ Ἰ ὁ 0206vid (omit Ἰησοῦ but indetern. re. τὸ copsa syrh ) TBL SBL NA28* // ἐν τῷ Χριστῷ B // lac ψ74 ψ81 C 048 093 0247 0285 l1575. *The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

116 5:10b txt καταρτίσαι υμᾶς στηρίζει σθενώσει θεμελιώσει καταρτίσαι υμᾶς στηρίζει σθενώσει θεμελιώσει K L P 049 0142 307 1735 RP TR BG K P 33 623 1175 1243 1739 2464 2805 (cop mist,bo) arm VS SBL NA28 καταρτίσαι στηρίζει σθενώσει θεμελιώσει 6232 1739Z (cop mist,bo) AT ψ72(κτις) 1175 lat-t (syrh) καταρτίσαι στηρίζει σθενώσει A B Ψ 0206vid lat-v copmist ψ74 NA28* the verb form καταρτίσαι is supported by syr’h ψ74 ψ81 C 048 093 0247 0285 l1575.

117 5:10c These verbs, in the TR only, are all in the optative mood. In the Robinson-Pierpont text, only “adjust” is in the optative.

118 5:11a txt ἡ δόξα καὶ τὸ κράτος Ν K L P 307 1735 2805 (cop mist,bo) re articles) TR AT VS BG RP // ἡ δόξα καὶ τὸ κράτος Κ 049 0142 // τὸ κράτος καὶ ἡ δόξα 33 623 1175 1243 1739 2464 2805 copbo syrh arm // ἡ δόξα copmist // ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμὴ syr:h // τὸ κράτος A B Ψ (0206 lat-v,t? re tō) geo TG TD WH SBL NA28 // κράτος ψ72 (0206 lat-v,t? re tō) // lac ψ74 ψ81 C 048 093 0206 0247 0285 l1575.

119 5:11b txt eἰς τοὺς αἰῶνας τῶν αἰώνων Ν A K L P Ψ 049 0142 0206vid 33 623 1175 1243 1735 1739 2464 2805 syr∙h lat-v,t copsa,bot mist,bo syrph,h geo eth TR TG AT VS BG RP NA28* // eἰς τοὺς αἰῶνας ψ72 B 307 copbo arm WH NA28* // lac ψ74 ψ81 C 048 093 0206 0247 0285 l1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.


121 5:14a txt ἐν Χριστῷ Ἰησοῦ Ν K L P 049 0142 307 623 1175 1243 1735 1739 2805 anast-a lat-t copsa,bot mist,bo syrh,h TR AT [VS] BG RP NA28* // ἐν Ἰησοῦ Α Ψ 33vid 2464 lat-v copsa,bot mist,bo syrh,h TR TG WH SBL NA28* // omit/lack eiπην to end ψ72 // lac ψ74 ψ81 C 048 093 0206 0247 0285 33 l1575. *The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

Endnotes to 1 Peter

1 Peter Endnote #1 Unwritten Implications

In this epistle, Peter sometimes leaves the reader to supply the finish of a thought, particularly an unspoken object of a verb.

3:2 when they observe your pure conduct is with reverence for them.
4:4 they think it’s weird, denigrating you.
4:10 according to how each person has received a gift, minister it to each other…
5:6 so he may exalt you in his time.

1 Peter Endnote #2 Peculiar Aorists

The First Epistle of Peter contains several of what some have called “peculiar aorists.” Yet, they seem peculiar only to us of modern times or other languages, since the primary meaning of the ancient Greek tense was not time- past, present or future, but instead, “kind of action.” These instances of aorist below by Peter, do not mean past or present or future, and I suppose what may be peculiar about them, is they do not even express “kind of action,” but simply that they happen. Though the English words “dries up” and “falls” sound like present time to us, that is not what is conveyed. What is conveyed is simply that it happens at some point. It is the same with the gospel “is preached” to the dead. The focus is not at what time it is preached, or how often or continuously it is preached, but simply that it gets preached to the dead, for the reasons Peter then states. These aorists are probably what the BDF grammar calls “gnomic aorists.” BDF §333.

1Pe 1:24 διότι πᾶσα σάρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἀνθός χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἀνθός ἔξεπεν·
24because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτῶν καλοῦσα· ἦς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβοῦμεναι μηδεμίαν πτώσιν.
9like how Sarah obeyed Abraham, calling him lord; whose daughters you have become, doing good, and not fearing any terror.

(Many translators render this aorist ἐγενήθητε as “whose daughters you are.” Or, “whose daughters you will become.”)

1Pe 4:6 εἰς τούτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἄνθρωπους σαρκὶ ἔως δὲ κατὰ θεόν πνεύματι.
6It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.
### Principal Witnesses to 1 Peter

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### LATINS:

| lat-s | VII | it¹ | Old Spanish text from African sources; principal witnesses: Ms 67 (7ᵗʰ Century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum) |
| lat-k | III | | Old text of Carthage at the time of Cyprian (CY) |
| lat-v | IV/V | | Vulgata, a thorough revision following the Greek text; earliest witnesses: HI (Hieronymus), PEL (Pelagius), Caelestius |
| lat-t | VI | (65) it² | Later text, attested in the 5ᵗʰ/6ᵗʰ cent. in Africa, Spain, Gaul, and Ireland, Italy; readings in the Vulgate tradition; in some instances already in FU (Fulgentius), Facundus (FAC), Epiphanius Scholasticus |

(EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU)

| lat-a | V | Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*). |
| lat-c | ? | Pseudo-Hilary, *Apologia* (PS-HIL ap); later African texts related to K, particularly quotations in AU, if their text is also found in other witnesses; parts of 271 |

| 55 | V | 1 Pet 4:17 - end |
| 64 | VI/VII | 1Pet 1:8-19; 2:20-3:7; 4:10-end |
| 53 | VI | 1Pet 1:1-18; 2:4-10 |
| 32 | VI | 1Pet 2:18-25; 3:8-18; 4:7-9,18,19 |
| 65 | VIII | 1 Pet 2:9-4:15 |
| t | VII-IX | 1 |

**Other Versions**

| copsa | III-X | Sahidic Coptic | There are many small fragmentary manuscripts, & later editions |
| copbo | IX | Bohairic Coptic | There are many small fragmentary manuscripts, & later editions |
| syrp | V | Syriac Peshitta |
| syrb | VII | Harkleian Syriac |
| arm | V/VI | Armenian |
| geo | V/VI | Georgian |
| eth | 500 | Ethiopic |

**CHURCH FATHERS:** Note: I did not cite any writer whose date is unknown

<p>| am | IV | Amonas Antonii discipulus |
| anast-a | VI | Anastasius I Antiochenus |
| anast-s | VI | Anastasius Sinaiata |
| andr-cr | VIII | Andreas Cretensis |
| antioch | VII | Antiochus Monachus |
| apoll | IV | Apollinaris Laodicensis |
| ast-a | V | Asterius Amasenus |
| ast-s | IV | Asterius Sophista/Anonymus? |
| ath | IV | Athanasius Alexandrinus |
| aug | 430 | Augustine |
| bars | V | Barsanuphius et Iohannes |
| bas | IV | Basilius Caesariensis |
| bas-sel | V | Basilius Seleuciensis |
| chrys | V | Iohannes Chrysostomus |
| clem | &lt;215 | Clement of Alexandria |
| cyr | V | Cyrillius Alexandrinus, |
| cyr-h | IV | Cyrillius Hierosolymitanus |
| dam | VIII | Iohannes Damascenus |
| did | IV | Didymus Alexandrinus |
| dion-al | III | Dionysius Alexandrinus |
| dor-gaz | VI | Dorotheus Gazaeus |
| epiph | V | Epiphanius Constantiensis |
| eus | IV | Eusebius Caesariensis |
| eustr | VI | Eustratius Constantinopolitanus |</p>
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"It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son.” (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii).
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[http://bibletranslation.ws/palmer-translation/]
### Byzantine Variants Dated 9th Century in the Greek MSS

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