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

by David Robert Palmer

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December 2017 edition
(First eclectic edition was July 2014)

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The First Epistle of Peter
ΠΕΤΡΟΥ A

Chapter 1

1Pe 1:1 Πέτρος ἀπόστολος Ἰησοῦ χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, 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 ἀγίασμὶ πνεύματος, εἰς ὑπακοήν καὶ ῥαντισμὸν αἰματός 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 ¶ Εὐλογήτος ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἤμων Ἰησοῦ χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῶν δι᾽ 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 ἀμιαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ώμᾶς

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

1Pe 1:5 τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι 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 ὧν ἀγαλλιάσθη, άλιγον ἀρτι εἰ δέον ἐστίν λυπηθέντες ἐν ποικιλοίς πειρασμοῖς,

⁶in which you exult, though you still have distress for a little while if necessary in various trials,

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¹ 1:1 There is a complete absence of the Greek definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.

² 1:6 txt

δέον ἐστίν λυπηθέντες pię² Kε² A C K P Ψ 049 33 459⁶ 623⁲ 1739 lat-v (cop) TR AT VS BG RP
δέον λυπηθέντες B clem did Χριστον TG SBL
δέον [ἐστίν] λυπηθέντες WH
δέον ἐστίν λυπηθέντας L 307 623⁲ 1175 1243 1735 2464 2805 NA28
δέον ἐστίν λυπηθέντος 459*
δέον ἐστίν λυπηθέντας ήμᾶς 048vidf max-conf
δέον λυπηθέντας Χ²
δέον λυπηθέντας lat-s
δέον............pertristitiam syr (but definitely does not have δέον ἐστίν)

indeterminate syr² (but definitely does not have δέον ἐστίν)

lac Ψ⁷⁴ Ψ⁵ Ω 093 0206 0247 0285 11575

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1Pe 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμώτερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρέθη εἰς ἔπαινον καὶ τιμὴν 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 ὀν οὐκ εἰδότες ἀγαπάτε, εἰς ὅν ἀρτι μὴ ὀρῶντες πιστεύοντες δὲ ἀγαλλιάζετε ὁρῶν ἀνεκλάλητο καὶ δεδοξασμένη.

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 κοιμίζομεν τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

9obtaining for yourselves the goal of your faith: the salvation of your souls.

1Pe 1:10 Περὶ ἓς σωτηρίας ἐξεξήνησαν καὶ ἐξηραύνησαν προφήται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

10About which salvation the prophets, who prophesied about the grace that was coming to your benefit, sought out and researched,

1Pe 1:11 ἐραυνώντες εἰς τίνα ἢ ποῖον καρόν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰ μετὰ ταύτα δόξας.

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 οἷς ἀπεκαλύφθη ὅτι οὐχ ἐαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ὅ νῦν ἀνιγγέλη ὑμῖν διὰ τῶν εὐαγγελισμένων ὑμᾶς ἐν πνεύματι ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ἅ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

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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5 1:7α txt πολὺ τιμώτερον L 33 307 1739 2805 am clem or ms TR BG RP // πολυτιμωτερον ψ72 ψ47 α B C K Pvid ψ 049 049 623 1175 1243 1735 2464 did ovT TG WH AT VS SBL NA28 // indeterminate lat cop syr // lac ψ81 093 0206 0247 0285 1575

6 1:7β txt πολύ τιμήν καὶ εἰς δόξαν K L P 049 RP // τιμὴν καὶ δόξαν 0142 1739 TR AT // δόξαν καὶ τιμήν ψ72 ψ47vid A B C K P 33 307 623 1175 1243 1735 2464 2805 or lat-s,v,t cop ψ81,bg TR TG WS BS SBL NA28 // εἰς δόξαν καὶ τιμήν ψ81,bg // δόξαν clem cop ψ81,bg // lac ψ81 093 0206 0247 0285 1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA28 reading or the TR reading.

7 1:8α txt εἰδότες A K L P 049 33 307 623 1243 1735 2464 2805 clem lat-a cop bo TR AT VS BG RP // ἰδοντες ψ72 A B C 049 049 33 307 623 1175 1243 1735 2464 2805 lat-v,t cop ψ81,bg TR TG WH SBL NA28 // lac ψ47 ψ81 093 0206 0247 0285 1575. I would translate both these variants (aorist vs. perfect) into English as "without having seen."

8 1:8β txt ἀγαλλίασθε rell. Greek clem cyr TR TG AT VS BG RP SBL NA28 // ἀγαλλίασθε B C did 1175 1852 WH // ἀγαλλιάστε B C *vid 1175 1852 WH // ἀγαλλίασθε B C *vid 1175 1852 WH // χαίρετε B 1175 1852 // lac ψ47 ψ81 093 0206 0247 0285 1575. I would translate both these variants (aorist vs. perfect) into English as "without having seen.

9 1:8c Compare John 20:29, μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύοντες, "Blessed are those believing without having seen."

10 1:9α txt ἡμῶν ψ72 K A B C K L P 049 049 33 307 623 1175 1243 1735 2464 2805 lat-v,t syrh cop ψ81,bg, bo geo TG WH AT VS BG RP SBL NA28 // ἡμῶν ("us") bas-sel cly lat-h ις syrh ARM TR // lac ψ47 ψ81 093 0206 0247 0285 1575.

11 1:9β txt ἐν K C K L P 049 0142 307 6232 1735 1243 1739 lat-s cop ψ81,bg, bo TR AT VS BG RP NA28 // omit ψ72 A B Ψ 33 623 T 2464 2805 cyd did lat-c,v,t TG WH SBL // indeterminate cop ψ81,bg // lac ψ47 ψ81 049 093 0206 0247 0285 1575.

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1Pe 1:13  
Diō ἀναξωσάμενοι τὰς ὀφθάς τῆς διανοίας ύμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν ϕερομένην ύμῶν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

13Therefore, 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 ὑπάκοις, μὴ συσχηματιζόμενοι ταῖς πρόστερον ἐν τῇ ἅγνοιᾳ ύμῶν ἐπιθυμίαις,

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

1Pe 1:15 ἄλλα κατὰ τὸν καλέσαντα ύμᾶς ἄγιον καὶ αὐτοῦ ἄγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

15but 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 Ἄγιοι γίνεσθε, ὃτι ἐγὼ ἄγιος εἰμί.

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

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσώπολήμπτος κρίνοντα κατὰ τὸ ἐκάστον ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ύμῶν χρόνον ἀναστράφητε·

17And 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, ἀργυρῷ ἢ χρυσῷ, ἐλυτρώθητε ἐκ τῆς ματαίας ύμῶν ἀναστροφῆς πατροπαραδόσου,

18knowing 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,

12 1:13a The Greek says νήφοντες τελείως ἐλπίσατε, “being sober completely hope.”
“being completely sober, hope” Syriac SBL TNIV
“being sober, hope completely” AT VS RP BG TYN ASV DRB WEB WEY EMTV GEN GNB ISV NASB ESV NRSV
“be sober, and hope to the end” KJV
“being fully sober, set your hope completely”!!??!! NET Is this an error in translation?

13 1:13b While most interpreters read this phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ as “the grace being brought to you when Jesus Christ is revealed” (as a future event), some read it as “the grace being offered to you with the revelation of Jesus Christ,” such as the Darby translation, and Tyndale. Tyndale says “the grace brought unto you by the declaring of Jesus Christ.” The reason I went with a future event, is because that is how Peter uses this same phrase ἐν ἀποκαλύψει Ἰησοῦ 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.”

14 1:16a txt γέγραπται Ἄγιοι γίνεσθε ὃτι ἐγὼ ἄγιος εἰμί L AT VS BG RP // γέγραπται Κ K 049 0142 1739 TR // έξεσθε Ψ72 K A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clem lat-v TG WH SBL NA28 // lac Ψ61 048 093 0206 0247 0285 l1575. The lat-s,t c048,bo syrp,h versions support γέγραπται or γέγραπται.

15 1:16b txt

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1Pe 1:19 *but rather with blood* very dear, as of a lamb without blemish or defect, the blood of Christ,

1Pe 1:20 *proeγνοσμένου* mēn prō kataβολής κόσμου, φανερωθέντος δὲ ἐπ’ ἐσχάτων τῶν χρόνων

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

1Pe 1:21 τοὺς δ' αὐτοῦ πιστεύοντας εἰς θεόν τὸν ἐγέραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὡστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

22 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 Ὁ τὰς ψυχὰς ὑμῶν ἤγνωκεν ἐν τῇ ὑπακοῇ τῆς ἄλληθείας διὰ πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαροῦ καρδιὰς ἀλλήλους ἀγαπητά ἐκτενῶς.

23Having 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 ἀναγεννησιένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.

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

1Pe 2:2 as newborn babes, desire the pure spiritual milk, so that you may grow by it,

1Pe 2:3 since you have tasted that the Lord indeed is good.
1Pe 2:5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖον 28 ὁ θεός πνευματικὸς ἱεράτευμα ἅγιον, 29 ἀνενέκας πνευματικὰς θυσίας εὑπροσδέκτους τῷ θεῷ 30 διὰ Ἰησοῦ Χριστοῦ.

γενήθη ἐπὶ ὑμᾶς ὡς ἀρχιερεῖς εἰς ὑδάτια πνευματικὰ ἀληθείας ἐκφράσεως εἰς ὑμᾶς προσκόπτουσιν 31 ἵδιον τίθημι ἐν σίδον λίθον ἀκρογωνιαῖον ἐκλεκτόν 32 ἐντιμον, καὶ ὁ πιστεύων ἔπειτα αὐτῷ ὑμᾶς κατασκευάσει.

6 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."

7 To 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, 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν 35 τῷ λόγῳ ἀπειθοῦντες· εἰς ὁ καὶ ἐπεσέβησαν.

8 yet 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. 36

28 1Pe 2:5 (LXX) "Behold I lay in Zion a chosen precious corner foundation stone, and the person believing on it will be by no means disappointed."

30 1Pe 2:7 (LXX) "To 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, and they stumbled at the word by disobeying, to which in fact they have been appointed."

36 Luke 2:34 (LXX) "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."
1Pe 2:9 Ὡμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἐθνὸς ἁγιον, λαός εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγαγέλητε τοῦ ἐκ σκοτούς υἱός καλέσαντος εἰς τὸ θεαματὸν αὐτοῦ φῶς.

9 But you are a chosen race, a royal priesthood, a holy nation, a people for a treasured possession, so you may proclaim the virtues of him who called you out of darkness into his marvelous light;

1Pe 2:10 οἱ ποτε οὐ λαός νῦν δὲ λαός θεοῦ, οἱ οὕκ ἤλειμον νῦν δὲ ἐλεηθέντες.

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

1Pe 2:11 Ἀγάπητοι, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς φυχῆς.

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

1Pe 2:12 τὴν ἀναστροφὴν ὑμῶν ἔχοντες καλῆν ἐν τοῖς ἔθεσιν, ἐν ὑμῖν καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

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

1Pe 2:13 Ὑποτάγητε οὖν πάση ἀνθρωπίνη κτίσει διὰ τοῦ κύριον· είτε βασιλεία ὡς ὑπερέχοντι,

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

1Pe 2:14 εἴτε ἠγεμόνιν ὡς δι’ αὐτοῦ πειματικοὺς εἰς ἐκδίκησιν κακοποιῶν ἐπαινῶν δὲ ἀγαθοποιῶν

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

1Pe 2:15 (ὅτι οὕτως ἔστιν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντες φιμοῦν τὴν τῶν ἀφρῶν ἀνθρώπων ἀγνοούσαν).

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

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

16 as free, yet not having the freedom for a pretext for wrongdoing, but for being servants of God.

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37 2:11 txt ἀπέχεσθαι Κ Β Ψ 049 307 1175 1739 2464 clem cyr lat-c,v,t cop\sa,bo TR TG WH VS BG RP SBL NA28 // ἀπέχεσθε ψ72 A C L P 0142 33 623 1243 1735 2805 cyr lat-k syr\th AT // indeterminate ℓ1575 syr\p // lac ψ4 081 048 093 0206 0247 0285.

38 2:12a txt ἔχοντες καλὴν ἐν τοῖς ἔθεσιν Κ Λ Ψ 049 0142 1739 2805 clem lat-v τρ geo TR TG WH VS SBL NA28 // ἐν τοῖς ἔθεσιν καλὴν ἔχοντες φιμοῦν τὴν τῶν ἀφρῶν ἀνθρώπων ἀγνοοσάν.

39 2:12b txt καθαράλλοιν ψ72 Α Β Ψ 049 0142 1739 2805 clem\t TR TG WH AT VS BG RP SBL NA28 // καθαράλλοιν τοις Λ 049 0142 1243 2464 2805 clem\m // indeterminate lat cop syr // lac ψ4 081 048 093 0206 0247 0285 33 ℓ1575.

40 2:12c txt α-ἐποπτεύοντες Λ Κ Λ Ψ 049 0142 33 623 1243 1739 2805 clem TR AT BG RP // α-ἐποπτεύοντες ψ72 Α Β Ψ 307 1175 1243 1739 arm geo TG WH VS SBL NA28* // a/b lat cop syr // lac ψ4 081 048 093 0206 0247 0285 1575. *The editors of the NA28 / ECM2 consider the two readings a/b to have equal weight.

41 2:13 txt οὖν Κ Λ Ψ 049 0142 307 623 1175 1739 2464 2805 antioch syr\th TR AT BG RP // omit ψ72 Α Β Ψ 33 1243 1735 1575 antioch eus nil-anc lat-c,v cop\sa,bo syr\p eth TG WH VS SBL NA28 // lac ψ4 081 048 093 0206 0247 0285.

42 2:16 txt δούλου θεοῦ Λ Ψ 049c 0142 33 1243 1735 2805 clem TR AT BG RP // θεοῦ δούλοι ψ72 Β Ψ 037 123 1175 1739 2464 TG WH VS SBL NA28 // δούλου Ψ 049b // indeterminate lat cop syr arm geo // lac ψ4 081 048 093 0206 0247 0285 1575.

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1Pe 2:17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπήσατε, ὡς τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμάτε.

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

1Pe 2:18 Οἱ οἰκεταὶ ὑποτασσόμενοι ἐν παντὶ φοβώ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικεῖσθαι ἀλλὰ καὶ τοῖς σκολίοις.

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 τούτῳ γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἄδικος.

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

1Pe 2:20 ποιόν γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τούτῳ 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 γὰρ ἑκλήθητε, ὡς καὶ Χριστὸς ἐπαθὲν ὑπὲρ ἡμῶν, ὡς ἐπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσῃτε τοῖς ἤχεσιν 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 εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

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

1Pe 2:23 ὃς λοιδοροῦμενος οὐκ ἀντελοῦσίν, πάσχον οὐκ ἠπείλει, 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 to him who judges righteously;

1Pe 2:24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήγεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα τὰς ἀμαρτίας ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσομεν· οὐ τῷ μολὼντι αὐτοῦ ἴαθητε.

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.

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1Pe 2:25 ἢτε γάρ ὡς πρόβατα πλανώμενα, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.  

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 Ὅμως αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἱδίοις ἀνδράσιν, ἵνα καὶ εἰ τινὲς ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθήσονται

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 ἐποπτεύοντες τὴν ἐν φόρῳ ἀγνῆν ἀναστροφὴν ὑμῶν.

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

1Pe 3:3 ὃν ἐστω ὑμῖν ὃ ἐξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἰματίων κόσμος,

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

1Pe 3:4 ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἀνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὁ 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.

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1Pe 3:5 οὕτως γὰρ ποτε καὶ αἱ ἁγιαίς γυναῖκες αἱ ἐλπίζουσαι ἐπὶ θεὸν ἐκόσμουν ἑαυτᾶς, ὑποτασσόμεναι τοῖς ἱδίοις ἀνδράσιν.

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

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν ὡς Ἀβραάμ, κύριον αὐτῶν καλοῦσα ὡς ἐγενήθη τέκνα ἀγαθοποιούσαι καὶ μὴ φοβοῦμενα μηδέμαν πτοσίν.

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

1Pe 3:7 Οἱ ἀνδρὲς ὁμοίως συνοικοῦντες κατὰ γυναῖκιν, ὡς ἁθενεστέρῳ σκεύει τῷ γυναικεῖῳ ἀπονεῖμοντες τιμήν, ὡς καὶ συγκληρονόμοι 60 χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι ταῖς προσευχαῖς ὑμῶν.

7Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care, 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 πάντων ὄμφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοι, φιλόφρονες. 62

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

1Pe 3:9 μὴ ἀποδιδόντες κακῶν ἀντί κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τούναντις δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογήσαι κληρονομῆσητε.

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 Κ Λ Ρ 049 623 2805 RP ἐπὶ τὸν θεόν Ν 0142 2464 TR AT BG ἐπὶ θεόν Ρ 82 Α Β Ψ 33 307 1175 1735 1739 ΤΓ WH VS SBL NA28 // ἐπὶ τὸν θεόν 1243 NA28 indeterminate lat cop syr lac Ψ 81 048 093 0206 0247 0285 1575. The editors of the NA28 / ECM2 consider the asterisked readings with and without ὑπήκουσεν τῷ Ἀβραάμ, κύριον a, s, v, t arm geo TG WH VS SBL NA28 // υπήκους Β Ψ 1424 Ψ 81 048 093 0206 0247 0285 1575.

57 3.6 txt ὑπήκουσεν Ψ 82 Α Β Κ Λ Ρ 049 1424 33 307 623 1175 1735 1739 1243 2464 2805 TR TG AT VS BG RP SBL NA28 // ὑπήκους Β Ψ 1424 WH indeterminate lat cop syr lac Ψ 81 048 093 0206 0247 0285 1575.

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 צְרַדָו.

59 3.6b Or also possibly, "not fearing with any hysteria." The word מַתִּיָּהוּ 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 Κ Λ Ψ 307 lat-hi copsa,bo TR AT BG RP // συγκληρονόμοι Α C // συγκληρονόμοι Ψ 81 Β 33 623 1243 1739 2464 2805 lat-a,s,v,t syrP arm geo TG WH VS SBL NA28 // συγκληρονόμοι Ψ 82 Β* 1175 // συγκληρονόμοι Κ* // indeterminate syr h lac Ψ 74 048 093 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 εἰδότες Λ Ρ 049 0142 307c syrhm TR AT BG RP // omit Ψ 81 Α Β Ψ 33 307 623 1175 1243 1735 1739 2464 2805 antioch lat-s,v,t copsa,bo syrP,H eth TG WH VS SBL NA28 // lac Ψ 74 048 093 0206 0247 0285 1575.

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1Pe 3:10 ὁ γὰρ θέλων ζωήν ἀγαπάν καὶ ιδεῖν ἡμέρας ἀγαθάς παυσάτω τὴν γλώσσαν αὐτοῦ ἀπὸ κακοῦ καὶ χείλῃ αὐτοῦ ὑπὸ κακοῦ καὶ χείλῃ αὐτοῦ τοῦ μὴ λαλῆσαι δόλου.

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, ζητήσατο εἰρήνην καὶ διωξάτω αὐτήν.

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

1Pe 3:12 ὅτι ὁ ὀρθιάλοιρος κυρίος ἐπὶ δικαίους καὶ ὠτα αὐτοῦ εἰς δέσμην αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιούντας 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 τίς ὁ κακῶσον ὑμᾶς ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;

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

1Pe 3:14 ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φοβοῦν αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

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 θεόν ἀγίασατε ἐν ταῖς καρδίαις ὑμῶν, ἐτοιμοὶ δὲ ἀπὸ ἀργολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἠλπίδος, μετὰ πραμάτητος καὶ φοβοῦ. ἤτοι

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;

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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  And even if Christ died for sins, the righteous on behalf of the unrighteous,

73 3:18a txt

a- perι άμαρτιων ἐπαθεν B K P 049 0142 1678 geo TR AT BG RP SBL NA28
b- perι άμαρτιων ἐπαθεν cytms lat-c
c- perι άμαρτιων ὑπὲρ άμαρτιων ἐπαθεν 1678 geo
k- perι άμαρτιων ὑπὲρ άμαρτιων ἐπαθεν Ψ
l- ὑπὲρ άμαρτιων ἐπαθεν 1505
m- ὑπὲρ άμαρτιων ἐπαθεν Ψ
o- ὑπὲρ άμαρτιων ἐπαθεν cytms

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

πέρι άμαρτιων ἐπαθεν B P 049 0285 1175 1243 1243 1375 1678 2464 2805 cyr did petr-al lat-k,v coplbom svhmg lat-c lat-a,t copb0 eth syrh armms

This is finished with sin.

75 3:19  Because 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  ἐν ὃ καὶ τοῖς ἐν φυλακῆς πνευματικῆς πορεύουσιν πορευθεὶς ἐκήρυξεν.

In which also he75 preached, when he went to the spirits that were in prison.
1Pe 3:20 ἀπεθάνατον ποτε ὅτε ἀπεξεδέχετο ή τοῦ θεοῦ μακρουθμία ἐν ἡμέραις Ναὸς κατασκευαζομένης κιβωτοῦ εἰς ἣν ὁλίγα,76 τούτο εἶστιν ὁκτώ ψυχα, 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 δὲ ἀντίτυπον νῦν καὶ ἡμᾶς 78 σώζει βαπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θέον, δι’ ἀναστάσεως Ἰησοῦ 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 ὡς ἔστιν ἐν δεξιᾷ τοῦ θεοῦ 79 πορευθεὶς εἰς οὐρανὸν 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 ὀπλίσασθε, ὅτι ὁ παθῶν ἐν σαρκὶ 81 πέπαυται ἁμαρτίας, 82

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. 83

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76 3:20 txt ὀλίγαι C K L P Ψ 0142 0285 307 1175 1243 1739 cyr syrh TR AT VS BG RP NA28* // ὀλίγοι Ψ72 Κ A B 049 623 1735 2464 2805 or lat-κ,v,t TG WH SBL NA28* // indeterminate copsa,bο syrh // lac Ψ74 Ψ81 048 093 0206 0247 33 11575. 76The editors of the NA28 / ECM2 consider the two readings to be of equal weight.


78 3:21b txt ἀντίτυπον νῦν καὶ ἡμᾶς σώζει 0142 307 AT BG RP καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C L cyr TR καὶ ἡμᾶς ἀντίτυπον νῦν σώζει Ψ72 A B P Ψ 049 0285 623 1175 1243 1739 2805 syrh TG WH SBL NA28 καὶ ἡμᾶς νῦν ἀντίτυπον σώζει Ψ72 καὶ ἡμᾶς ἀντίτυπον σώζει 0285* 2464 lac Ψ74 Ψ81 048 093 0206 0247 33 11575

79 3:22 txt τοῦ θεοῦ rel. Greek TR AT [VS] BG RP NA28 // θεοῦ Ψ* B Ψ TG WH SBL // indeterminate lat syr cop // lac Ψ74 Ψ81 048 093 0206 0247 18* 1156 1126 14425 11575. 79The 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 ὑπὲρ ὑμῶν . . . . 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.”

80 4:1a txt ὑπὲρ ἡμῶν Κ Β L P 049 323 623 1175 1735 2464 2805 anast-a anast-s apoll ath cyr did epiph leont-h marcell nestmiss thdr lat-a copbο syrh arm eth TR AT BG RP // ὑπὲρ ὑμῶν Ψ* 049* syrh // omit Ψ72 B C Ψ 049* 2805 1243 1739 nest lat-vt copsa geo TG WH SBL NA28// lac Ψ74 Ψ81 048 0206 0247 11575. 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 ὑπὲρ ὑμῶν . . . . 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.”

81 4:1b txt εν σαρκὶ Κ Ρ 0142 TR AT RP // σαρκὶ Ψ72 Κ A B C L P Ψ 049 307 623 1175 1243 1735 1739 2464 2805 TG WH VS BG SBL NA28 // indeterminate lat cop syr // lac Ψ74 Ψ81 048 093 0206 0247 0248 35 11575.

82 4:1c txt πέπαυται ἁμαρτίας Ψ72 Κ* A C 307 623 1175 1243 1735 1739 2464 2805 TR TG AT VS BG RP SBL NA28 // πέπαυται ἀπὸ ἁμαρτίας 049 056 0142 // πέπαυται ἁμαρτίας (assim. to following ἁμαρτίας) Ψ72 B Ψ WH // indeterminate lat-a,v,t syr // lac Ψ74 Ψ81 048 093 0206 0247 0248 35 11575. 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 miketi andropou epithymias alla thelmati theou ton epiloipon eu sarke biosoai chronon.

to 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 arkeos gar hymn paraeleleuthos chronos tou byiou to thelemata touvo en eunous katagassasasthai, peporeumenoiv en aselgeias, epitvumias, oinotheuma, koumis, potois, kai atheumiou eidoslathrias.

For 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 ev o xeniizontai mu syntrechnontai hymn eis thn autin ths asostias anachusin, blasphemountes;

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

1Pe 4:5 oti apodousoussin logon tui etoiomai exonti krinai zontas kai nekrous;

They will have to give an explanation to the one that is about to judge the living and the dead. 1Pe 4:6 eis touto gar kai nekrous euhippellothi iana krithosi mene kata andreopou sarke zosi de kata theon pneumat.

It is for that reason as well the gospel is preached to the dead. 91 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.

83 4:1d Peter does not here mean to imply that Jesus had “stopped sinning” or had ever sinned, but rather that he had “dealt with sin once for all,” that he had finished taking care of the problem of sin, by means of his suffering and death; see 3:18. 84 4:3a txt hemin o paraeleleuthos chronos tou byiou KLP 049 0142 307 TR RP

85 4:3c txt thelemata KLP 049 0142 307 TR AT BG RP // boulima F27 A B C 037 0623 1175 1217 1375 1739 2464 2805 clem TG VS SBL NA28 // versions indeterminate // lac F74 F81 049 093 0206 0247 0285 33 1575 86 4:3d txt b- katagassasasthai peporeumenoiv KLP 049 0142 307 TR AT BG RP // a- katagassasasthai peporeumenoiv F72 A B 623 1735 1739 2464 clem TG VS SBL NA28 // c- katagassasasthai peporeumenoiv N cop // d- katagassasasthai peporeumenoiv copbo // e- katagassasasthai peporeumenoiv 1501 // f- katagassasasthai peporeumenoiv 2544 // g- katagassasasthai peporeumenoiv CGRD 2805 // h- egragassasasthai peporeumenoiv 2718 // i- egragassasasthai peporeumenoiv 1175 1243 // a/b/e/f/h lat-v consummandam qui ambulatorum // a/c/d/f/h lat-a perfecte ambulantes // a/f/h lat-t consummatum qui ambulatorum // either omission of katagassasasthai or abridged translation sytr // indeterminate synth // lac F74 F81 049 093 0206 0247 0285 33 1575 87 4:4 Or also possibly, “they feel awkward, denigrating you.” 88 4:5 a- etoiomai exonti krinai N A C3 037 0623 1175 1243 1739 2464 2805 TR TG AT VS BG RP SBL NA28 // b- etoiomai krinontai B C3vid WH // c- etoiomai krinontai F // d- etoiomai krinontai 2138 // e- etoiomai krinai F72 1739 // a/b/c/d/e sytr // a/e lat-v, t, copsa,b // b/c sythp // lac F74 F81 049 093 0206 0247 0285 33 1575 89 4:5a The Greek word kai here means “as well.” Because in this verse Peter gives two reasons why the gospel is preached to the dead. 90 4:5b This euhippellothi is a “gnomic aorist,” as Peter also uses in 1:24 for “dries up,” and “falls off,” and elsewhere. See BDF §333. 91 4:5c 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 ἦγγικεν. σωφρονήσατε οὖν καὶ νήσατε εἰς τὰς προσευχὰς.
7Now the end of all things has drawn near. Be sober-minded therefore, and be sober for prayers.
1Pe 4:8 πρὸ πάντων δὲ τὴν εἰς ἅπαντος ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη διὰ καλύπτει πλήθος ἀμαρτιῶν.
8But above all else have fervent love between each another, because love will cover a multitude of sins.
1Pe 4:9 φιλοξενοῦ εἰς ἀλλήλους ἄνευ γογγυσμῶν ὑπὲρ τῆς ἀγάπης τῶν ἀδικοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.
9Be hospitable to one another without grumbling.
1Pe 4:10 ἐκατότος καθὼς ἐλάβεν χάρισμα, εἰς ἅπαντος 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 εἰς τίς λαλεῖ, ὡς λόγια θεοῦ· εἰς τίς διακονεῖ, ὡς ἵππος ἰσχύς ὡς ὑπηρετεῖ ὁ θεὸς ἤν ἐν πᾶσι δοξάζηται ὁ θεὸς διὰ Ἱσοῦ Χριστοῦ, ὃ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
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.

they interacted with you- that is this verse’s connection to the previous verses. Your interaction with a non-believer may accomplish for God one of two things: either help God be justified in condemning them (because they heard the gospel from you and have absolutely no excuse), or on the other hand it may help God in saving them. The idea that the gospel can be preached to those in Hades and either condemn them or save them, is contrary to the rest of scripture. Here, the gospel is being preached in the hope they might be saved. But there is no such hope for someone to be saved who is already in Hades. Romans 6:23 says “it is appointed unto man once to die, and after that the judgment.” In the story of the Rich man and Lazarus in Luke 16, the rich man was in the partition of Sheol / Hades that was for the condemned, and Lazarus was in the partition for the righteous. Abraham rebuffed the rich man’s request for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell. But the deal from God is that you have to repent and believe before you die, while you are still alive in the flesh. You don’t get any more chances after you die. This applies to Old Testament era people like the rich man and Lazarus, as well as New Testament era people.

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1Pe 4:12 Ἄγαπητοί, μὴ ἐξείσεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν 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 ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης ἀναπαύεται. κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς 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 denigrated, according to you He is getting glorified.

1Pe 4:15 μὴ γὰρ τις πασχήτω ὡς φονεύς ἢ κλέπτης ἢ κακοποιοῦ ἢ ὡς ἀλλοτριευπόσκοπος.

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, δοξαζόμεθα δὲ τὸν θεόν εἰν τῷ μέρει τοῦτο.

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

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100 4:16b txt ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ υμᾶς δοξάζεται Κ L P 0142 TR AT BG RP ἡ ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ υμᾶς δοξάζεται 2805 ἡ ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ υμᾶς δοξάζεται Ψ lat-t ἡ ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ υμᾶς δοξάζεται lat-k ἡ ἀναπαύεται κατὰ δὲ υμᾶς δοξάζεται 307I ἡ ἀναπαύεται κατὰ δὲ υμᾶς δοξάζεται 307Z Αναπαύεται Ν7 B 1739AV clem thdrt TG WH VS SBL NA28 Αναπαύεται Α 1243 lat-v εται Π72 N7 Εται 33 623 1175 2464 anast-s cyr Εται syrP.h eth Εται copSaams,bo Εται 049 Π74 Ψ81 C 048 093 0206 0247 0285 Π1575.

The UBS textual commentary: “Although it is possible that the words [κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ υμᾶς δοξάζεται] may have been accidentally omitted because of parablepsis (-ται . . . -ται), 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 (Ν7 B 056 0142 1739 al.).”

101 4:16 txt τῷ μέρει τοῦτος K L Ψ 049 0142 307 TR AT BG RP NA28 // τῷ ὀνόματι τοῦτος Π72 K A B Ψ 33 623 1175 1243 1739 2464 2805 cyr lat syr cop arm geo eth TG TD WH VS SBL // lac Π74 Ψ81 C 048 093 0206 0247 0285 Π1575. 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 τοῦ ἀρέξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἄφῃ ἡμῶν, τί τὸ τέλος τῶν ἀπεθανόντων ὑπὸ τοῦ θεοῦ εὐαγγελίων:

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 ὥστε καὶ οἱ πᾶσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστοὶ κτίστη παραστρέφουσαν 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 τούς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκάλυψης δόξης κοινωνός.

3Being 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 ὑμῖν ποιμνίον τοῦ θεοῦ, ἐπίσκοποντές μὴ ἀναγκαστᾶς ἀλλὰ ἐκουσίως, μὴ δὲ 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 μὴ δὲ ὡς κατακυριεύσατε 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 ἀρχιποίμνους 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 4:19α txt οὐς Κ L P 049 0142 307 623 Z lat-hil syrP,h TR AT BG RP // omit Ψ72 Ν Α Ψ 33 623T 1175 1243 1735 1739 2464 2805 ath procop lat-v,t copsa,bo TG WH TD VS SBL NA28 // lac Ψ74 Ψ81 C 048 093 0206 0247 0285 01575.

104 4:19b txt ἀγαθοποιία Ὡ Β K L P 049 0142 307 copsa,bo syrh TR TG WH AT BG RP SBL NA28 // ἀγαθοποιίας Ψ72 Ν Α 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syrp VS // lac Ψ74 Ψ81 C 048 093 0206 0247 0285 01575.

105 5:1 txt τοῦς Κ L P 049 0142 33 307* 1243 1739 1735 did TR AT BG RP NA28 // οὖν Ψ72 Ν Α Ψ 33 623 1175 1375 2464 2805 cyr copsa,miss TD VS // lac Ψ74 Ψ81 C 048 093 0206 0247 0285.

106 5:2a txt ἐπίσκοποντες Ψ72 N2 Α 049 0142 33 307 623 1243 1735 1739 2464 2805 Ι 1575 TR AT VS BG RP SBL NA28 // ἐπίσκοποντες 1175 // rell. lac cop bo syrP,h read as one of the first two readings // omit Ν* B anast-s did copsa TD WH // lac Ψ74 Ψ81 C 048 093 0206 0247 0285.


http://bibletranslation.ws/palmer-translation/
1Pe 5:5 ὁμοίως, νεότεροι, ὑποτάγητε πρεσβύτεροι. πάντες δὲ ἂλλίης ὑποτασσόμενοι τὴν ταπεινοφοροῦσίν ἐγκομιῶσασθε, 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 οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ θεοῦ, ἵνα υμᾶς 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 μέριμναν ὑμῶν ἐπιρρίφαντες ἐπὶ αὐτῶν, ὅτι αὐτῷ μέλει περί ὑμῶν.

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

1Pe 5:8 νήσατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὤρυομένος περιπατεῖ ζητῶν τινα καταπίθη.

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

1Pe 5:9 γε ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελείσθαι.

9whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.

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108 5:5α 

109 5:5β

110 5:6

111 5:8α

112 5:8β

113 5:8β

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

http://bibletranslation.ws/palmer/translation/
1Pe 5:10  ὅ δὲ θεὸς πάσης χάριτος, ὁ καλέσας υἱὰς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰςου,115 ὁλίγον παθόντας αὐτὸς καταρτίσαι υἱὰς,116 στηρίζει, σθενόωσι, θεμελιώσι.  

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.117

1Pe 5:11  αὐτῷ ἢ δόξα καὶ τὸ κράτος118 εἰς τοὺς αἰώνας τῶν αἰὼνων-119 ἀμήν.

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

1Pe 5:12  Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφῶ, ὡς λογίζομαι, δι’ ὁλίγον ἐγγραφα, παρακάλων καὶ ἐπιμαρτυρῶν ταύτῃ εἶναι ἀληθή χάριν τοῦ θεοῦ-εἰς ἣν ἐστίκατε.120

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  ἀσπαζέται υἱὰς ἤ ἐν Βαβυλῶνι 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. εἰρήνῃ υἱὸν πάσιν τοῖς ἐν Χριστῷ Ἰςου.121 ἀμήν.122

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 Ἰςου φ72 A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t copbo syrph,ha eth TR [TG] [WH] AT VS BG RP // ἐν Χριστῷ Ν 0206v (omit Ἰςου but indeterm. re. τοῦ copsa syrh) T SBL NA28* // ἐν τῷ Χριστῷ B // lac φ74 ψ81 C 048 093 0247 0285 1575. *The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

116 5:10b txt καταρτίσαι υἱὰς στηρίζει σθενώσει θεμελιώσει K L P 049 0142 307 1735 RP TR BG
καταρτίσεις στηρίζεις σθενώσεις θεμελιώσεις Ν 33 623 1175 1243 1739 2464 2805 (copssms,bo) arm VS SBL NA28
καταρτίσεις στηρίζεις σθενώσεις θεμελιώσεις 623Z 1739Z (copssms,bo) AT
καταρτίσεις στηρίζεις σθενώσεις θεμελιώσεις φ72 (*vind) 1175 lat-t (syrph)
καταρτίσεις στηρίζεις σθενώσεις Α B Ψ 0206v (lat-v copssams TG WH
the verb form καταρτίσαι is supported by syrph
φ74 ψ81 C 048 093 0247 0285 1575.  

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 ἢ δόξα καὶ τὸ κράτος Ν L P 037 1735 2805 (copssms ? re articles) TR AT VS BG RP // ἢ δόξα κράτος Κ 049 0142 // τὸ κράτος καὶ ἢ δόξα 33 623 1175 1243 1739 2464 2805 copbo syrh arm // ἢ δόξα copssms // ἢ δόξα καὶ τὸ κράτος καὶ ἢ τιμὴ syrf // 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 φ74 ψ81 C 048 093 0247 0285 1575.

119 5:11b txt εἰς τούς αἰώνας τῶν αἰώνων Ν A K L P Ψ 049 0142 0206v 33 623 1175 1243 1735 1739 2464 2805 cyrlat-v,t copssams,bo syrph,ha geo eth TR TG AT VS BG RP NA28* // εἰς τούς αἰώνας φ72 B 307 copbo arm WH NA28* // lac φ74 ψ81 C 048 093 0206 0247 0285 1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.


121 5:14a txt ἐν Χριστῷ Ἰςου Ν L P 049 0142 307 623 1175 1243 1735 1739 2805 anast-a lat-t copssams,bo syrh,ha TR AT [VS] BG RP NA28* // ἐν Χριστῷ A B Ψ 33v (2464 lat-v copssams,bo) syrph TG WH SBL NA28* // omit/lack εἰρήνῃ to end φ72 // lac φ74 ψ81 C 048 093 0206 0247 0285 33 1575. *The editors of the NA28 / ECM2 consider the two aristarkeded 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 πάσα σάρξ ὡς χόρτος, καὶ πάσα δόξα αὐτής ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν.

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 αὐτὸν καλοῦσα· ἢς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβοῦμεναι μηδὲμιαν πτώσιν.

⁶like 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 τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἄνθρωπους σαρκὶ ζῶσι 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.

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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), Caelstius |
| 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 |

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| lat-a | V | (EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU) 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 | *i*th | 1 Pet 4:17 - end |
| 64 | VI/VII | *i*r | 1 Pet 1:8-19; 2:20-3:7; 4:10-end |
| 53 | VI | *i*ts | 1 Pet 1:1-18; 2:4-10 |
| 32 | VI | *i*tw | 1 Pet 2:18-25; 3:8-18; 4:7-9,18,19 |
| 65 | VIII | *i*tz | 1 Pet 2:9-4:15 |
| t | VII-IX | *i*tl |

### Other Versions

| cop<sup>a</sup> | III-X | Sahidic Coptic | There are many small fragmentary manuscripts, & later editions |
| cop<sup>bo</sup> | IX | Bohairic Coptic | There are many small fragmentary manuscripts, & later editions |
| syr<sup>p</sup> | V | Syriac Peshitta |
| syr<sup>b</sup> | VII | Harklean 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

| am | IV | Amonas Antonii discipulus |
| anast-a | VI | Anastasius I Antiochenus |
| anast-s | VI | Anastasius Sinaita |
| 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 Ioannes |
| bas | IV | Basilius Caesariensis |
| bas-sel | V | Basilius Seleuciensis |
| chrys | V | Iohannes Chrysostomus |
| clem | <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 Gazaicus |
| epiph | V | Epiphanius Constantiensis |
| eus | IV | Eusebius Caesariensis |
| eustr | VI | Eustratius Constantinopolitanus |

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<td>Procopius Gazaeus</td>
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<td>Ps-Acac</td>
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<td>Pseudo-Acacius Constantinopolitanus; not included in apparatus due to date being unknown</td>
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<td>Ps-Caes</td>
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<td>Ps-Oec</td>
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<td>Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus</td>
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<tr>
<td>Thdrt</td>
<td>V</td>
<td>Theodoretus Episc. Cyri</td>
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**Abrev.** | **Date** | **Greek New Testament Editions:**
---|---|---
SCR | 1894 | F. H. A. Scrivener TR – "Textus Receptus"

"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 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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## Byzantine Variants Dated 9th Century in the Greek MSS

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<th>Date</th>
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http://bibletranslation.ws/palmer-translation/
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