The First Epistle General of Peter

The Greek Text of the Stephanus 1550 Textus Receptus 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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The First Epistle of Peter

ΠΕΤΡΟΥ Α

Chapter 1

1Pe 1:1 Πέτρος ἁπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτὸς παρεπιδήμοις 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 αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

2select 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 Εὐλογώντος ὁ θεός καὶ πατήρ τοῦ κυρίου ἤμων Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἑλπίδα ζῶον 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 κληρονομιαν ἀφθαρτον καὶ ἁμαρτανον καὶ ἀμαραντον, τετηρημενην εν οὐρανοι εις υμᾶς

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

1Pe 1:5 τοις ἐν δυναμει θεου φρουρουμενοις δια πιστεως εις σωτηριαν έτοιμην ἀποκαλυφθηναι εν καιρῳ έσχατον.

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 δακλιασθε, ολιγον αρτι ει δεον εστιν λυπηθεντες εν ποικλοις πειρασμοις,

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

dεον εστιν λυπηθεντες Ψ²⁷ κ² α κ ρ ψ 049 33 459κ 623ε 1739 lat-ν (cop) TR AT VS BG RP

dεον λυπηθεντες B clem didτ syrhτ TG SBL

dεον [εστιν] λυπηθεντες WH

dεον εστιν λυπηθεντας L 307 623τ 1175 1243 1735 2464 2805 NA28

dεον εστιν λυπηθεντος 459*

dεον εστιν λυπηθεντας 048vidf max-conf

dεον λυπηθεντας κ²

dεον.............perstristiam lat-s

indeterminate syρ (but definitely does not have δεον εστιν)

lac Ψ²⁷ ψω 093 0206 0247 0285 11575

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1Pe 1:7 ἵνα τὸ δοκιμῶν ὑμῶν τῆς πίστεως πολὺ τιμώτερον5 χρυσΌ του ἀπολυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθή εἰς ἔπαινον καὶ τιμήν καὶ δόξαν4 ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

5which 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 εἰδότες5 ἀγαπάτε, εἰς ὃν ἁρτί μή ὀρώντες πιστεύοντες δέ ἀγαλλίασθε6 χαρᾷ ἀνεκλαλητῷ καὶ δεδοξασμένῃ.

6whom you love without having seen;⁷ 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 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν⁸ σωτηρίαν ψυχῶν.

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

1Pe 1:10 Περί ἡς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφήται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύοντες,

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 ἡ ποιῶν καίρον ἔδηλον τὸ ἐν αὐτῶι πνεῦμα Χριστοῦ προμαχουρόμενον τὰ ἐν Χριστόν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

11trying to find out exactly⁹ 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 ὃς ἀπεκαλύψει ὅτι οὐκ ἐαυτοῖς ἦμῖν¹⁰ δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισμένων ὑμᾶς ἐν πνεύματι¹¹ ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

¹¹It was shown to them it was not for themselves but for us they were being 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 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 ὑπακούσις, μὴ συσχηματιζόμενοι ταῖς πρότερος ἐν τῇ ἁγνοίᾳ ύμῶν ἐπιθυμίαις,

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

1Pe 1:15 Ἀλλὰ κατὰ τὸν καλέσαντα ύμᾶς ἄγιον καὶ αὐτὸν ἄγιον ἐν πάσῃ ἀναστροφῇ 
γενήθησθε,

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 Ἁγιοι γένεσθε, ὅτι ἐγὼ ἄγιος είμι.

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

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλεσθε τὸν ἀπροσωπολήμπτος κρίνοντα κατὰ τὸ ἐκάστου 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 φθαρτοῖς, ἀργυρίῳ ἡ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς 
ματαιας 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,

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12 1:13a The Greek says νήφοντες τελείως ἐλπίσατε, “being sober completely hope.”
“being sober, hope” Syriac SBL TNIV

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 γένεσθε K P 049 049c 1739 TR // γένεσθε L AT VS BG RP // έξεσθε P72 K A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clem lat-v TG WH SBL NA28 // lac P72 P81 048 093 0206 0247 0285 1575. The lat-s,t copsa,bo syrp,h versions support γένεσθε or έξεσθε.

15 1:16b txt γέγραπται Ἁγιοι γένεσθε ὅτι ἐγὼ ἄγιος είμι K P 049 049c 1739 TR
1 Pe 1:19 ἀλλὰ τιμίῳ αἰματί ως ἁμονοῦ ἀμόμου καὶ ἀστῆλου Χριστοῦ,

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

1 Pe 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐν τοῖς ἐσχάτοις τῶν χρόνων ὑμῶν

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

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

21 who by way of hope 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.

1 Pe 1:22 Τὰς ψυχὰς ὑμῶν ἤγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον έκ καθαρᾶς καρδιῶς ἀλλήλους ἀγαπήσατε ἐκτενῶς,

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

1 Pe 1:23 ἀναγεγεννημένοι ὦν ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζωῆς τοῦ 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;

1 Pe 1:24 διὸ θάνατος σώζεται ὑπό τοῦ κόσμου καὶ πάσα δόξα ἀνθρώπου ἡ δόξα τοῦ χρότος, καὶ τὸ ἄνθος 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 to δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὃμᾶς.

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 Αποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλων καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας,

1Putting away therefore all malice, and all guile and pretenses, and envies and all slanders,

1Pe 2:2 ὡς ἄρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἑπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε,

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

1Pe 2:3 εἴπερ ἐγεύσασθε ὅτι χριστός ὁ κύριος.

2since you have tasted that the Lord indeed is good.

1Pe 2:4 Πρὸς ὅν προσερχόμενοι, λίθον ζωντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεὸ ἐκλεκτὸν ἔντιμον

4To 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 ζωντες ὀικοδομεῖσθε ὁ ὀικὸς πνευματικὸς ἵερατεμα άγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ διὰ τὴν κυρίαν Χριστοῦ.

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you 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 διότι καὶ περιέχει ἐν τῇ γραφῇ· ἵδοι τιθημὶ ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτόν, καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ κατασταχυνθῇ.

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 τιμή τοῖς πιστεύοντες ἀπειθοῦσιν δὲ λίθον ὃν ἀπεδοκιμάσαν οἱ οἶκοι ὁμοῦσιν, οὗτος ἐγενήθη εἰς κεφαλὴν γονίας.

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 for the head of the corner,

1Pe 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τὸ λόγῳ ἀπειθοῦντες εἰς αὐτὸν ἐτέθησαν.

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.

1Pe 2:9 ᾿Ημεῖς δὲ γένος ἐκλεκτόν, ὑστεροῖον ἑρατεῖα πνευμάτων, ἐθνὸς ἁγίων, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἑξαγγειλίτε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς.

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 οἳ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἳ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

who were not ever a people, but now are a people of God; ones who were not pitied, but now are pitied.
1Pe 2:11 

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

1Pe 2:12 

Having your conduct 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 

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

1Pe 2:14 

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

1Pe 2:15 

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

1Pe 2:16 

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

1Pe 2:17 

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

1Pe 2:18 

Oți oiketē òποτασσομένειν ἐν παντὶ φόβῳ τοῖς δεσπότασις, οὐ μόνον τοῖς ἁγαθοῖς καὶ ἑπιεικέσιν ἀλλὰ καὶ τοῖς σκολοιοῖς.

1Pe 2:19 

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

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For this gains favor 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, τοῦτο χάρις παρὰ θεῷ.⁴⁵

For what glory is it if when sitting 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 εἰς⁴⁶ τούτῳ γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἐπαθεὶς ὑπὲρ ἡμῶν, ἡμῶν ὑπολιμπάνων ὑπογραμμῖν ἐνα ἐπακολουθήσατε τοῖς ἠχεσιν αὐτοῦ.

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

1Pe 2:22 ὃς ἀμαρτάνεις οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματί αὐτοῦ.

²he who did no sin, neither was any guile found in his mouth;

1Pe 2:23 ὃς λοιποῦνεις οὐκ ἀντελοιδεῖς, πάσχον οὐκ ἥπειλε, παρεδίδου δὲ τῷ κρίνοντι δικαίων.

²who 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 ἀμαρτίας ἡμῶν αὐτοῦ ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ἔξολον, ἵνα τὰς ἀμαρτίας ἀπογενόμενοι τῇ δικαιοσύνῃ βλέπομεν: οὐ τῷ μόλωπι αὐτοῦ ἴσθιητε.

²who 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 ὑπὲρ γὰρ ὡς πρόβατα πλανώμενα, ἀλλ’ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.⁵¹

²For you were like sheep wandering astray, but now you have returned to the shepherd and overseer of your souls.

⁴⁴ 2:19 txt συνείδησιν θεοῦ N A² B C K L P 049 0142 623 1735 2464 2805 anast-s lat-s,ν,τ cop⁰a,bo TR TG WH AT VS BG RP SBL NA28 // συνείδησιν ἁγαθῆ συνέξειν Ψ² // συνείδησιν θεοῦ ἁγαθῆς L⁴ // συνείδησιν ἁγαθῆς C Ψ 307 1175 1243 1739 syr arm geo // lac Ψ³ Ψ⁴ 048 093 0206 0247 0285 φ L 1575


⁴⁶ 2:21a txt εἰς τούτῳ γὰρ ἐκλήθητε Ψ¹ A B C K L P 049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,ν cop⁰a,bo syr,p arm miss⁰a eth TR TG WH AT VS RP SBL NA28 // εἰς τούτῳ γάρ καὶ ἐκλήθητε Ψ² 1739 ἐν 1575 cyr arm⁰a ss BG // lac Ψ⁴ 048 093 0206 0247 0285.

⁴⁷ 2:21b txt ἐπαθεὶς ὑπὸ ἡμῶν ἡμῶν 1243 2805 cop⁰a,bo TR // a- ἐπαθεὶς υπὲρ ὑμῶν ὑμῖν B C⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻⁻.numero
Chapter 3

1Pe 3:1 Ὅμως αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἱδίοις ἀνδράσιν, ἵνα καὶ εἰ τινες ἀπειθούσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται

1Likewise 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 ἐποπτεύονται τῆς ἐν φόβῳ ἀγνήν ἀναστροφῆν ὑμῶν.

2when they observe your pure conduct, mixed with reverence for them.

1Pe 3:3 ὃν ἐστώ ὑμῖν ἐξοθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσῶν ἢ ἐνδύσεως ἰματίων κόσμος,

3Whose adornment let it not be the outward, of the plaing 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 πραξεος καὶ ἱσυχίου τεννύματος, ὃ ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές.

4but 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 οὕτως γὰρ ποτε καὶ αἱ ἄγιαι γυναῖκες αἱ ἐλπίζουσαν ἐπὶ τὸν θεόν ἐκόσμουν ἐστάτς, ὑποτασσόμεναι τοῖς ἱδίοις ἀνδράσιν,

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

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραὰμ, κύριον αὐτὴν καλουσά· ἦς ἐγενίθητε τέκνα ἀγαθοποιοῦσα καὶ μή φοβοῦμαι μηδειμάν πτόησιν.

6like how Sarah obeyed Abraham, calling him master, whose daughters you have become, doing good, and not fearing any terror.
1Pe 3:7 Oi andres omoios sunoikountes kata gnwosin, ois asthenesteis skuei tao gynaikeio aponomontes timhn, ois kai sygklironomi oih xaritos zoisis, eis to mi egkopteosai tas proseuxhas omwn.

Likewise 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 To de telos pantes hmoiphrones, sumpateix, filadelfoi, eusplagxnoi, filophrones.

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

1Pe 3:9 mi apodidontes kakhon antai kakhov h loiodoria antai loiodoria tonuantion de euologontes, eidoites oni eis touto ekliithete ina euologian klironomiste.

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

1Pe 3:10 O gar theloin zovin agapanton kai idein hmeras agathas pausato tin ylidosan auton apo kakhov kai xelip auton tou mi lalisi duolon.

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 ekklinaata apo kakhov kai poihsato agathon, zetisato eirhnen kai dioxato authn.

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

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1Pe 3:12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίωσι καὶ ὐτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπων δὲ κυρίου ἐπὶ ποιοῦντας κακά.

12"For 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 κακῶσων ὑμᾶς ἔαν τοῦ ἄγαθοῦ μιμηταὶ ὑπὲρ γένησθε;

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

1Pe 3:14 ἄλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνης, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μήδε 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 θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἑτοιμοὶ δὲ ἀπὸ πρὸς ἄπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, μετὰ πραύτητος καὶ φόβου.

15Instead, dedicate God in your hearts as Lord, and always be prepared for a speech in response to anyone who asks you that is in you, with humility and respect;

1Pe 3:16 συνείδησιν ἔχοντες ἀγαθῆν, ἵνα ἐν ὑμῖν καταλαλοῦσιν ὑμᾶς ως κακοποιῶν, κατασκυλουθοῦσιν οἱ ἐπηρεάζοντες ὑμᾶς τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν.

16having a good conscience, in order that when they criticize you as wrong-doers, the ones abusing you may be shamed by your good conduct in Christ.

1Pe 3:17 κρείττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ θέλημα τοῦ θεοῦ, πάσχει ἢ κακοποιοῦντας.

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

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67 3:13 txt μιμηταί K L P 0142 307 lat-νms TR AT BG RP ἧλποτα Φ72 N A B C Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t copsa,bo syrP,h eth TG WH VS SBL NA28 lac Φ74 Φ81 048 093 0206 0247 0285 33 1575. The Ione Vulgate manuscript listed with Byz reads: si boni imitatores fuerimus “if we are good imitators.”

68 3:15a txt θεὸν K L P 049 1014 307 623 did lat-νms TR AT BG RP Ἰχριστῷ Φ72 N A B C Ψ 33 1175 1243 1739 2464 2805 clem lat-s,v,t copsa,bo syrP TG WH VS SBL NA28 lac Φ74 Φ81 048 093 0206 0247 0285 1575. Acc. to the UBS textual commentary the phrase “the Lord God” was far more familiar to scribes than κύριον τὸν Χριστόν, so they subconsciously wrote κύριον τὸν θεὸν.

69 3:15b txt δὲ K L P Ψ 049 0142 clem TR AT BG RP ἀρτιοθέτι Φ72 N A B C Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-s,v,t copsa,bo syrP TG WH VS SBL NA28 indeterminate syrP lac Φ74 Φ81 048 093 0206 0247 0285 1575.

70 3:15d/16a txt omit K L P 049 0142 lat-s syrP eth TR AT BG RP ἀλλὰ Φ72 N A B C Ψ 33 623 1175 1243 1735 1739 2464 2805 clem lat-v,t copsa,bo syrP arm geo TG WH VS SBL NA28 lac Φ74 Φ81 048 093 0206 0247 0285 1575.

71 3:16c Place "with humility and respect" in v. 15: TR, AT, RP, KJV, NASB, NIV. Place "with humility and respect" in v. 16: NRSV, TG, WH, VS, SBL, NA28

According to the UBS commentary, would "break the continuity of the argument

Because indeed Christ died once for sins, the righteous on behalf of the unrighteous, that he might put us to God, being put to death in the flesh, but made alive in the spirit,

in which also he preached, when he went to the spirits that were in prison,

to 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 ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκός ἀπόθεσις ῥύπου ἄλλα συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ,

Which 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 ἔστιν ἐν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσίων καὶ δυνάμεων.

Who 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 υπὲρ ἡμῶν σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται ἀμαρτίας,

Therefore 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,

1Pe 4:2 εἰς τὸ μικρὸν ἀνθρώπων ἐπιθυμίαις ἄλλα θελήματι θεοῦ τὸν ἐπίλοπον ἐν σαρκὶ βιώσαι χρόνον.

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.

77 3:21a txt ὁ A B C K L P Ψ 049 0142 0285 33 307 623 1243 1735 1739 2464 2805 cyr lat-k,v,t syr h TR WH TG AT VS BG RP SBL NA28 || ὁ || ὃς 1175 || omit Ψ²κ || ὃ 1501 syr h || οὗ 1127 al || ὃς copbo? aug? || lac Ψ⁴ Ψ³ 048 093 0206 0247 33 π 1575

78 3:21b txt καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C L cyr TR ἀντίτυπον νῦν καὶ ἡμᾶς σώζει K 0142 307 AT BG RP καὶ ὑμᾶς ἀντίτυπον νῦν σώζει Ψ²κ A B Ψ 049 0285κ 623 1175 1243 1739 2805 syr h Ψ⁴ TG WH VS SBL NA28 καὶ ὑμᾶς νῦν ἀντίτυπον σώζει Ψ¹ καὶ ὑμᾶς ἀντίτυπον σώζει 0285κ 2464 lac Ψ⁴ Ψ³ 048 093 0206 0247 33 π 1575

79 3:22 txt τοῦ θεοῦ rell. Greek TR AT [VS] BG RP NA28 || θεοῦ Ψ Ψ⁴ Ψ⁵ Ψ⁶ AT TG WH SBL // indeterminate lat syr cop || lac Ψ⁷ Ψ⁸ 048 093 0206 0247 18α π 156 (1126 π 14425 π 14755 pr).

80 4:1a txt ὑπὲρ ἡμῶν Ν² A K L P 0142 33Π 307 623 1175 1735 2464 2805 anast-a anast-s apoll ath cyr did epiph leont-h marcell nest† thdrt lat-a copybo syr h arm eth TR AT BG RP || ὑπὲρ ἡμῶν Ψ²κ 049c syr h || omit Ψ⁷ B C Ψ 049* 0285 1243 1739 nest f lat-v,t copy b 33 geo TG WH VS SBL NA28 // lac Ψ⁷ Ψ⁸ 048 093 0206 0247 π 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 ὑπὲρ 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.”

81 4:1b txt ἐν σαρκὶ Κ P 0142 TR AT RP || σαρκὶ Ψ⁷ Ψ Ψ⁴ A B C L Ψ 049 307 623 1175 1243 1735 1739 2464 2805 TG WH VS BG SBL NA28 // indeterminate lat cop syr || lac Ψ⁴ Ψ³ 048 093 0206 0247 0285 33 π 1575.

82 4:1c txt πέπαυται ἀμαρτίαις Ψ²κ Ν² A C 307 623 1175 1243 1735 1739 2464 2805 TR AT VS BG RP SBL NA28 // πέπαυται ἀπὸ ἀμαρτίαις 049 056 0142 || πέπαυται ἀμαρτίαις (assim. to following ἀμαρτίαις) Ψ²κ Ψ⁴ Ψ⁵ Ψ⁶ AT TG WH SBL // indeterminate lat-a,v,t syr h // lac Ψ⁷ Ψ⁸ 048 093 0206 0247 0285 33 π 1575. The coptic and syriac Harklean versions could be cosidered to agree with all of the above readings except that of B.

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.

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1Pe 4:3 ἀρκετὸς γὰρ ἡμῖν ὡς ὁ παρελθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, ἢ πεπορευμένους ἐν ἀσελγείας, ἐπιθυμίαις, οἰνοφυγίαις, κόμοις, πότοις, καὶ ἀθεμίτως 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 δὲ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἁστίας 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 ἀποδοκοῦσιν λόγον τῷ ἑτοίμῳ ἔχοντι κρίναν 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 εὐθυγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους 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.
1Pe 4:7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήσατε 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 ἢ τὴν εἰς ἑαυτοῦ ἁγάπην ἐκτενῆ ἐχοντες, ὦτι ἡ ἁγάπη καλύπτει πλῆθος ἁμαρτιῶν.

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

1Pe 4:9 φιλοξενοῦ εἰς ἅλληλους ἄνευ γογγυσμῶν.

9Be hospitable to one another without grumbling.

1Pe 4:10 ἐκαστὸς καθὼς ἐλάβεν χάρισμα, εἰς ἑαυτοῦ αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικιλῆς 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 διακονεί, ὡς εἰς ἱσχύος ἢ χρηστοῒ ὦ ὑμᾶς ἢ ἐν πᾶσιν δοξαζῆται ὁ θεὸς διὰ Ἱησοῦ Χριστοῦ, ὃ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἁμῖν.

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.

1Pe 4:12 Ἀγαπητοί, μὴ ἐξείσεσθε τῇ ἐν ὑμῖν πυρόσι οὐκ ἡμοιομοίωσιν ὡς ἔνοι ὑμῖν συμβαίνοντος,

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

1Pe 4:13 ἀλλὰ καθώς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χάριτε, ἰνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

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

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.
1Pe 4:14 εἰ ὀνειδίζεσθε ἐν ὄνοματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. κατὰ μὲν αὐτοῦς 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 rest upon you! While according to them, He is getting denigrated, according to you He is getting glorified.

1Pe 4:15 μὴ γὰρ τις ὁμοιότητος ὁς φονεύει ἢ κλέπτης ἢ κακοποίως ἢ ὁς ἄλλοτριευτικός.

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 ὁς Χριστιανός, μὴ αἰσχύνεσθο, δοξάζετο δὲ τὸν θεοῦ ἐν τῷ μέρει τούτῳ.

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

1Pe 4:17 ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου 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 σωζεται, ὁ ἁστικὸς ἢ ἀμαρτωλὸς ποῦ φανεῖται;

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


100 4:14b txt h ἀναπαύεται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται K L P 0142 TR AT BG RP i ἀναπέσαται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται 2805 j ἐπαναπάυεται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται Ψ lat-t k ἀναπάυεται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ύμᾶς δοξάζεται lat-k f ἀναπάυεται κατὰ δὲ ύμᾶς δοξάζεται 307T g ἀναπέσαται κατὰ δὲ ύμᾶς δοξάζεται 307Z a ἀναπάυεται ΝΠ 1739AV clem thdrt TG WH VS SBL NA28 b ἐπαναπάυεται A 1243 lat-v c ἐπαναπέσαται Ψ² Ν² d ἐπαναπάυεται 33 623 1175 2464 anast-s Cyr a/b/c/d syrP,h eth c/d cop¹⁰⁰⁸⁷.ms,bo e ἀναπέσαται 049 i/j cop¹⁰⁰⁸⁷.ms,bo ms

lac Ψ² Ψ⁸¹ C 048 093 0206 0247 0285 ε1575.

The UBS textual commentary: “Although it is possible that the words [κατὰ μὲν αὐτοῦς βλασφημεῖται 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 εται appear to be secondary developments, arising from a desire to strengthen and clarify the form ἀναπαύεται (Κ Β 056 0142 1739 a).”

101 4:16 txt τῷ μέρει τούτῳ K L P 049 0142 307 TR AT BG RP NA28 // τῷ ὄνοματι τούτῳ Ψ² Ν Α Β Ψ 049 33 623 1175 1243 1739 2464 2805 Cyr lat syr cop arm geo eth TG TD WH VS SBL // lac Ψ² 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.

1Pe 4:19  ὁστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστῶ κτίστῃ παρατιθέομεν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

19 So 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 παθήματὸν, ὁ καὶ τῆς μελλούσης ἀποκαλυπτεσθαι δόξης κοινώνος,

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 ἐν ὑμῖν ποιμνίον τοῦ θεοῦ, ἐπισκοποῦντες ὡς ἀναγκαστῶς ἅπας ἑκουσίως, μηδὲ αἰσχροκερδῶς ἅπας προθύμως,

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  μηδὲ ὡς κατακυριεύοντες τῶν κλήρων ἅπας τύποι γινόμενοι τοῦ ποιμνίου,

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

1Pe 5:4  καὶ φανερώθητο στὸν ἀρχιπομίλον κομισθῇ τὸν ἀμαράντιον τῆς δόξης στέφανον.

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

1Pe 5:5  ὁμιλῆσκα, νεώτεροι, ὑποτάγετε πρεσβυτέροις, πάντες δὲ ἀλλήλοις ὑποτασσόμενοι τῆς ταπεινοφροσύνης ἐγκομίσασθε, ὅτι ὁ θεὸς ὑπερηφάνως 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 5:5a  tr. ὡς K L P 049 0142 307 6232 lat-hil syrP.h TR AT BG RP omit Ψ72 N A B Ψ 33 6237 1175 1243 1735 1739 2464 2805 ath procop lat-v,t copσ,bo TG WH TD VS SBL NA28 // lac ῤ74 ψ81 C 048 093 0206 0247 0285 †1575.

1Pe 5:5b  tr. ἀγαθοποιίᾳ K B L P 049 0142 307 copσ,bo syrP.h TR TG WH AT BG RP SBL NA28 // ἀγαθοποιίᾳ Ψ72 A Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syrP VS lac ῤ74 ψ81 C 048 093 0206 0247 0285 †1575.

1Pe 5:6  tr. τοὺς K L P 049 0142 307 33 307* 1243 1739 1575 did TR AT BG RP NA28 // οὖν ῤ72 A B TG WH SBL // οὖν τοὺς Ν Ψ 3072cvid 623 1175 1735 2464 2805 cyr copσ,bo miss TDVS lac ῤ74 ψ81 C 048 093 0206 0247 0285.

1Pe 5:7a  tr. ἐπισκοποῦντες Ψ72 N Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 †1575 TR AT VS BG RP SBL NA28 // ἐπισκοποῦντες Κ1575 rel. lac copσ,bo syrP.h, read as one of the first two readings // omit Ν* B anast-s did copσ,bo TR TD WH // lac ῤ74 ψ81 C 048 093 0206 0247 0285.

1Pe 5:7b  tr. κατὰ θεοῦ Ψ72 Α Ψ 33 623 1175 1243cvid 1735 1739 2464 2805 antioch TG TD VS SBL NA28 // κατὰ τὸν θεὸν 1243* // a/b lat-v,t copσ,bo syrP.grk, eth // ? lat-s // lac ῤ74 ψ81 C 048 093 0206 0247 0285.


1Pe 5:9a  tr. ὡς διαπίστωσαν 1246 1243 2464 2805 antioch TG TD VS SBL NA28 // lac ῤ74 ψ81 C 048 093 0206 0247 0285.

1Pe 5:9b  tr. θεὸς διαφ. THG AT VS BG RP SBL NA28 // θεὸς WH // θεὸς Ψ72 B 33 630 1718 // δύ κύριος 1249 522 630 1718 // lac ῤ74 ψ81 C 048 093 0206 0247 0285 // 156 1116 14425 pr. With the article, this whole exact sentence is found in James 4:6: ὁ θεὸς ὑπερηφάνως ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερηφάνως ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

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1Pe 5:6  Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χείρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καὶ δ. ὁ, 110

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

1Pe 5:7 πάσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπι τοῦ αὐτοῦ, ὅτι αὐτῷ μέλει περί ὑμῶν. 111

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

1Pe 5:8 νήσατε, γρηγορήσατε. ὅτι ὁ ἀντίδικός ὁ ὑμῶν διάβολος ὡς λέον ἐρυθόμενος περιπατεῖ ζητῶν τινα καταπήπτῃ 113

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

1Pe 5:9 ὃ ἀντίστητε στερεοὶ τῇ πίπτει, εἶδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

9 whom 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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110 5:6  ὑπὸ τὴν κραταιὰν χείρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καὶ δ. ὁ, 110

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

1Pe 5:7 πάσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπι τοῦ αὐτοῦ, ὅτι αὐτῷ μέλει περί ὑμῶν. 111

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

1Pe 5:8 νήσατε, γρηγορήσατε. ὅτι ὁ ἀντίδικός ὁ ὑμῶν διάβολος ὡς λέον ἐρυθόμενος περιπατεῖ ζητῶν τινα καταπήπτῃ 113

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

1Pe 5:9 ὃ ἀντίστητε στερεοὶ τῇ πίπτει, εἶδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

9 whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.
1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας υμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ιησοῦ, ὁλίγον παθόντας αὐτός καταρτίσας υμᾶς, στηρίζει, σθενώσας, θεμελίωσαι.

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 ἢ 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 Ἰδία Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὥς λογίζομαι, διὶ ὁλίγον ἡγασθην, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἰναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἑν ἐστήκατε.

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 ὑμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ο ὅ οὐς μου.

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

1Pe 5:14 ἀσπάσασθε ἀλλήλους ἐν φιλίματι ἁγίασθε. εἰρηνὴ ὑμῖν πάσιν τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμην.

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 ἐν Χριστῷ Ἰησοῦ φασὶν τὸν Ψάλτην νιώσει Πρὸς τὴν Λεγετικήν ὑμᾶς στηρίζει, σθενώσας, θεμελίωσεν

116 Κ Λ Π 049 0142 307 1735 RP TR

117 Κ Λ Π 049 0142 307 1735 RP TR

118 Κ Λ Π 049 0142 307 1735 RP TR

119 Κ Λ Π 049 0142 307 1735 RP TR

120 Κ Λ Π 049 0142 307 1735 RP TR

121 Κ Λ Π 049 0142 307 1735 RP TR

122 Κ Λ Π 049 0142 307 1735 RP TR

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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 ώς χόρτος, καὶ πάσα δόξα αὐτῆς ώς ἄνθος χόρτου· ἔξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἔξεπεσεν.
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 φοβοῦμενα μηδεμίαν πτόησιν.
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 ἐὑπηγελίσθη 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.
## 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: H1 (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 |

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**Other Versions**

| cop | III-X | Sahidic Coptic | There are many small fragmentary manuscripts, & later editions |
|     | copbo | IX | Bohairic Coptic | There are many small fragmentary manuscripts, & later editions |
| syr | V | Syriac Peshitta |
| syrb | 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 Sinaiita |
| 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 | <215 | Clement of Alexandria |
| cyr | V | Cyrilius Alexandrinus, |
| cyr-h | IV | Cyrilius 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 |

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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 I, ii).
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