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 ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμως διασποράς Πόντου, Γαλατίας, Καππαδοκίας, Λύσι, καὶ Βιθυνίας.  
Peter, 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 ὑπακοήν καὶ ῥαντίσμον αἰματος Ἰησοῦ Χριστοῦ.  
1Pe 1:3 Εὐλογητός ὁ θεὸς καὶ πατήρ του κυρίου ἤμων Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἤμας εἰς ἑλπίδα ζωῶν δι’ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,  
1Pe 1:4 Εἰς κληρονομίαν ἅπανεν θεοῦ κατοίκων ἐν ποικίλοις πειρασμοῖς ἔκτοτε ἐν ὑπακοήν καὶ ῥαντίσμον καὶ ἀγαπήν \end{document}
1Pe 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμώτερον ἀρχιμάχομένου διὰ πυρὸς δὲ δοκιμαζομένου εὑρέθη εἰς ἔπαινον καὶ τιμήν καὶ δόξαν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

which 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 ὅν οὐκ εἰδότες ἁγαπάτε, εἰς ὃν ἀρτι μὴ ὅρωντες πιστεύοντες δὲ ἁγαλλιάσθε ἁρπαζών ἀνεκλάλητο καὶ δεδοξασμένην.

whom 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 κοιμόμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

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

1Pe 1:10 Περί ἓς σωτηρίας ἐξεξήγησαν καὶ ἐξηραύνησαν προφήται οἱ περὶ τῆς εἰς υἱᾶς χάριτος προφητεύοντες.

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

1Pe 1:11 ἔραυνόντες εἰς τίνα ἢ ποιόν καὶρόν ἔδηλος τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς 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 οὕς ἀπεκαλύφθη ὅτι οὐχ ἀυτοῖς ἦμῖν δὲ διηκόνουν αὐτά, ἢ νῦν ἀνιγγέλῃ υἱῶν διὰ τῶν εὐαγγελισμένων υἱῶν ἐν πνεύματι ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ἀπεθανοῦσιν ἄγγελοι παρακύψαι.

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

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1Pe 1:13 Diō ἀναξωσάμενοι τὰς ὀφθαλμᾶς τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν 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. 13

1Pe 1:14 ὡς τέκνα ὑπακοῆς, μὴ συσχεματιζόμενοι ταῖς πρόσφοροι ἐν ἐς ἁγνοίᾳ ὑμῶν ἐπιθυμίαις,

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

1Pe 1:15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἁγίον καὶ αὐτοῦ ἁγίοι 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 γένεσθε, ὅτι ἐγὼ ἁγίος εἰμί.

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

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλείθη τὸν ἀπροσωπολήμπτος κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸς παροικίας ὑμῶν 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 sojourn in fear,

1Pe 1:18 εἰδότες ὃς ὁ θαρτοῦς, ἀργυρῷ ἢ χρυσῷ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,

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,

1Pe 1:13a The Greek says νήφοντες τελείως ἐλπίσατε, “being sober completely hope.”

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

1Pe 1:13b 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.”

1Pe 1:16a txt γένεσθε K P 049 0142 1739 TR // γένεσθε L AT VS BG RP // ἔσοψατε Ὑ 72 K A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clem lat-v TG WH SBL NA28 // lac Ὑ 74 Ὑ 81 048 093 0206 0247 0285 |-1575. The lat-s,t, cop,s, bo, syr-p.h versions support γένεσθε or γίνεσθε.

1Pe 1:16b txt γέγραπται Ἄγιοι γένεσθε ὅτι ἐγὼ ἁγίος εἰμί K P 049 0142 1739 TR
γέγραπται Ἄγιοι γένεσθε ὅτι ἐγὼ ἁγίος εἰμί L AT VS BG RP
γέγραπται Ἄγιοι ἔσοψατε ὅτι ἐγὼ ἁγίος εἰμί A* TG NA28
γέγραπται Ἀγίοι ἔσοψατε διότι ἐγὼ ἁγίος εἰμί Ὑ 72
γέγραπται Ἀγίοι ἔσοψατε διότι ἐγὼ ἁγίος εἰμί Ψ
γέγραπται Ἅγιοι ἔσοψατε διότι καυχός ἁγίος λέγει κύριος εἰμί Ψ
γέγραπται Ἅγιοι ἔσοψατε διότι ἁγίος ἁγίος εἰμί Ψ
γέγραπται Ἅγιοι ἔσοψατε διότι ἐγώ ἁγίος εἰμί Ψ
γέγραπται Ἀγίοι ἔσοψατε διότι ἐγὼ ἁγίος εἰμί Ὑ 74 Ὑ 81 048 093 0206 0247 0285 |-1575.

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1Pe 1:19 ἀλλὰ τιμίῳ αἵματί ὡς ἁμοῦ ἁμίου καὶ ἀσπίλου Χριστοῦ,

ἀλλὰ τιμίῳ αἵματί ὡς ἁμοῦ ἁμίου καὶ ἀσπίλου Χριστοῦ,

19but rather with blood very dear,16 as of a lamb without blemish or defect, the blood of Christ,

1Pe 1:20 προεγνωσμένου μὲν πρὸ καταβολής κόσμου, φανερωθέντος δὲ ἐπ’ ἐσχάτων τῶν χρόνων17 δι’ ὑμᾶς

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

1Pe 1:21 τούς δι’ αὐτοῦ πιστεύοντας18 εἰς θεόν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα,

1Pe 1:21 τούς δι’ αὐτοῦ πιστεύοντας εἰς θεόν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα,

ὡς τὴν πίστιν ὑμῶν καὶ ἑλπίδα εἶναι εἰς θεόν.

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 Τὰς ψυχὰς ύμῶν ἤγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος19 εἰς φιλαδελφίαν

16 1:19 I have realized that my American readers do not understand this rendering, though in the rest of the English speaking world, the word “dear” is a synonym of “expensive” or “precious.” For example, my math teach in 3rd grade, who was a Maori from New Zealand, Dean Samuels, when he saw a fancy pen I had, said, “That must have been dear.” Yet, in American English, dear still overlaps in meaning with precious, when referring to a person we love.

17 1:20 Τὸν χρόνον ὁ ἐπίσκοπος των Θεοῦ μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ’ ἐσχάτων τῶν χρόνων Καὶ ἀλλήλους ἀγαπήσατε ἐκτενῶς,

18 1:21 τούς δι’ αὐτοῦ πιστεύοντας εἰς θεόν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα,

21who 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 Τὰς ψυχὰς ύμῶν ἤγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος εἰς φιλαδελφίαν

22Having purified your souls by obedience to the truth through the Spirit toward brotherly love,

love one another earnestly from a pure heart,

1Pe 1:23 ἀναγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ξύντος θεοῦ καὶ

23having been regenerated, not by corruptible seed but by incorruptible, through the word of

God which lives and abides for ever;

1Pe 1:24 διότι πᾶσα σάρξ ὑμῶν χώρτος, καὶ πᾶσα δόξα ἀνθρώπου χώρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπτευσεν.

24because all flesh is like grass, and all human glory like the flower of grass. The grass dries up,

and its flower falls off,

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1Pe 1:25 τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς ύμᾶς.

25but the word of the Lord abides for ever. And this is the word that was announced to you.

Chapter 2

1Pe 2:1 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις25 καὶ φθόνους καὶ πάσας καταλαλίας,

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

1Pe 2:2 ως ἄρτι γένητα βρέφη τὸ λογικὸν ἁδολὸν γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὔξηθητε,26

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

1Pe 2:3 εἰπέρ 27 ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

3since you have tasted that the Lord indeed is good.

1Pe 2:4 Πρὸς ὅν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμαζόμενον παρὰ δὲ θεῷ ἐκλεκτὸν ἐντιμὸν

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 ὃς λίθοι ζῶντες οἰκοδομεῖον 28 ὡς οἰκός πνευματικὸς ἱεράτευμα ἁγίων,29 ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ30 διὰ ῾Ησυχ Χριστοῦ.

25 2:1 txt

υποκρίσεις καὶ φθόνους  Ψ72 Ν* Ν3 A C K P Ψ 049 0142 33 307 623 1243 1735 1739 2805 antioch lat-v syrhm

υποκρίσεις καὶ φθόνου  L

υποκρίσεις καὶ φθόνου  9 1175

υποκρίσεις καὶ φθόνου  arm

υπόκρισιν καὶ φθόνους  Ν2 syrhms WH

υπόκρισιν καὶ φθόνους  B

tην υπόκρισιν καὶ φθόνον  clem lat-a,s syrP geo

indefinite  cop

lac  Ψ24 Ψ81 048 093 0206 0247 0285 1575.


27 2:3 txt

εἰπέρ ἐγεύσασθε  Ν3 C K L P 049 0142 Ψ 33 vid 307 623 1175 1243 1739 2464 2805 lat-c,s cyg TR AT VS BG RP

ei(περ) ἐγεύσασθε κ. εἴδετε syrP (Psalm 34:8; but Ps. 33:9 in LXX: γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος)

εἰ ἐγεύσασθε  Ψ125 Ν* A B 1735 clem lat-v TG WH SBL NA28

εἰ ἐγεύσασθε ἐπιστεύσατε  Ψ72

εἰ ἐπιστεύσατε  lat-hi

lac  Ψ24 Ψ81 048 093 0206 0247 0285 1575.


lac cop syr // lac Ψ24 Ψ81 048 093 0206 0247 0285 33 1575.

29 2:5b txt omit K L P 049 0142 1175 2464 lat-v TR AT BG RP // εἰς Ψ72 Ν A B C Ψ 307 623 1243 1735f 1739 2805 cyg eus or lat-s t copsa,ms, bo syr rh TG WH VS SBL NA28 // indefiniate copsa,ms syrP // lac Ψ24 Ψ81 048 093 0206 0247 0285 33


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5you 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· ἵδιον πίστις ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἕντιμον, καὶ ὁ πιστεύων ἔτη αὐτῷ ὑπὸ μὴ κατακυρίωθῃ.
6because 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 τοῦ πιστεύσαν· ἀπειθοῦσιν δὲ λίθον ὁ ἀπέδοκιμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
7To you therefore who believe, value, but to those refusing to believe, it is a stone the builders rejected. This one turns out to be for the head of the corner,
1Pe 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτοσιν τὸ λόγῳ ἀπειθοῦντες· εἰς δὲ καὶ ἑτέρους.
8yet also a stone of stumbling, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they have been appointed.36
1Pe 2:9 ὡς δὲ γένος ἐκλεκτὸν, βασιλείαν ἰεράτειμα, έθνος ἄγιον, λαός εἰς περιποίησιν, ὅπως τὰς ἁρετὰς ἐξαγγείλητο τοὺ ἐκ σκότους ύμᾶς καλέσαντος εἰς τό θαυμαστόν αὐτοῦ φῶς.
9But 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 οὖτε οὗτος λαῶς τά ἐκ δὲ λαῶς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἑλεηθέντες.
10who were not always a people, but now are a people of God; ones who were not pitied, but now are pitied.
1Pe 2:11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, ἀπίτευται κατὰ τῆς ψυχῆς:

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

1Pe 2:12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθεσιν ἔχοντες καλὴν, ἵνα, ἐν φίλαδελφοῖς ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύεσθε· ἵνα δοξάσως τὸν θεόν ἐν ἡμέρᾳ ἐπισκοπῆς.

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

1Pe 2:13 Υποτάγητε οὖν πάση ἀνθρωπίνη κτίσις διὰ τῶν κύριων· εἶτε βασιλεία ως ὑπὲρέχοντι,

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

1Pe 2:14 εἰτε ἡμεῖς ὡς δι' αὐτῶν πειστομένοις εἰς ἐκδίκησιν κακοποιῶν ἐπαινοῦν ἡ ἀγαθοποιῶν

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

1Pe 2:15 (ὅτι ὥσπερ ἐστιν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦσας ψυχαῖς τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνοοῦσαν);

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

1Pe 2:16 ὡς ἔλευθεροι, καὶ μή μὲν ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἔλευθερίαν, ἀλλ' ως δοῦλοι θεοῦ.

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

1Pe 2:17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε, τὸν θεόν φοβεῖσθε, τὸν βασιλέα τιμάτε.

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

1Pe 2:18 Οἱ οἰκεῖοι ὑποτασσόμενοι ἐν πάντι φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

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 τούτο γὰρ χάρις εἰ διὰ συνειδήσεις θεοῦ ὑποφέρει τις λύτας πάσχοις ἀδίκως:

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

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.

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;

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

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

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.

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

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Chapter 3

1Pe 3:1 Ὑμοίως αἰ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἰ τινὲς ἀπειθοῦσιν 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 ἑποπτεύονται τὴν ἐν φόβῳ ἁγνῆν ἀναστροφὴν ὑμῶν.

2when they observe your pure conduct, mixed with reverence for them. The editors of the NA28 / ECM2 consider the asterisked readings with and without TG WH VS SBL NA28* important in the Apocalypse of John, the book of Revelation.

1Pe 3:3 ὃν ἐστῶ ὑπὸ ἐξοθεὶ ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἰματίων κόσμου,

3Whose adornment let it not be the outward, of the plaiting of hair, wearing of gold ornaments, or the decoration of putting on clothing, for them lat in the eyes of God is very high priced. The witnesses lat-a,v and copsm indicate the absence of any conjunction, but are indeterminate as to the presence of the article. The witnesses lat-t copsm,sa,bo syrp,h indicate the presence of a conjunction, but are indeterminate as to the presence of the article. And as is often the case, manuscript 1678 all by itself gives us clues as to all the variants that ever existed. Manuscript 1678 is especially important in the Apocalypse of John, the book of Revelation.

1Pe 3:4 ἀλλ᾽ ὁ κρυπτὸς τῆς καρδίας ἀνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἁγίου τοῦ ἁγιασμοῦ ἢ ἑσυχίου 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. The witnesses lat-a,v and copsm indicate the absence of any conjunction, but are indeterminate as to the presence of the article. The witnesses lat-t copsm,sa,bo syrp,h indicate the presence of a conjunction, but are indeterminate as to the presence of the article. And as is often the case, manuscript 1678 all by itself gives us clues as to all the variants that ever existed. Manuscript 1678 is especially important in the Apocalypse of John, the book of Revelation.

1Pe 3:5 οὕτως γὰρ ποτε καὶ αἱ ἁγιαὶ γυναῖκες αἱ ἑπιτίθενται ἐπὶ τὸν θεὸν ἐκόσμουν ἑαυτῶς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

5For indeed that is how holy women hoping in God have always adorned themselves, submitting to their own husbands; Likewise ὡς Σάρρα ὑπήκουσεν ὑπὸ τὸν ἱλαρὸν τοῦ ἱλαροῦ κυρίου, κύριον αὐτῶν καλοῦσα· Ἦσυ ποτὲ καὶ παρεικασάτη τὴν ἀγάπην ἑαυτῶς καὶ μὴ φοβοῦμεν μὴδεμίαν πτύσιν.

6like how Sarah obeyed Abraham, calling him master; whose daughters you have become, doing good, and not fearing any terror.
1Pe 3:7 Οἱ ἄνδρες όμοιος συνοικούντες κατὰ γυναῖκαν, ως ἀσθενετέρως σκεύει τῷ γυναικεῖῳ ἀπονέμοντες τιμήν, ως καὶ συγκληρονόμοι. 60 χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τᾶς προσευχῆς ὑμῶν.

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

1Pe 3:8 Τὸ δὲ τέλος πάντων ὁμογένως, συμπαθεῖς, φιλόδελφοι, εὐσπλαγχνοι, φιλόφρονες. 62
8 Finally, everyone, be of all one mind, sympathetic, loving the brethren, compassionate, courteous.

1Pe 3:9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιπόν ἀντὶ λοιποῦ τούτων δὲ εὐλογοῦντες, εἰδότες ὅτι 63 εἰς τούτο ἐκλήθη ἵνα εὐλογήσῃ κληρονομῆσῃ.
9 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 οἱ γὰρ θέλων ζωὴν ἁγιάσσει καὶ ἰδεῖν ἡμέρας ἁγιασμοῦ παυσάτω τῇ γλῶσσαν αὐτοῦ 64 ἀπὸ κακοῦ καὶ χείλη αὐτοῦ 65 τοῦ μὴ λαλῆσαι δόλων.
10 For 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 ἐκκλινάτως ἀπὸ κακοῦ καὶ ποιησάτω ἁγαθόν, ζησμάτω εἰρήνην καὶ διωξάτω αὐτήν.
11 He must turn aside from evil, and do good, and seek peace, and pursue it.

58 36b 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 יָבִין.
59 36b Or also possibly, "not fearing with any hysteria." The word ἀντίγκος 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 37a txt συγκληρονόμοι K L P ψ 307 lat-hi copsa,bo TR AT BG RP // συγκληρονόμοι Λ C // συγκληρονόμοι ψ 81 B 33 623 1243 1739 2464 2805 lat-a,s,v, t syr,p arm geo TG WH VS SBL NA 28 // συγκληρονόμοι ψ 92 N 2 Β* 1175 // συγκληρονόμοι Ν* // undeterminate syr h // lac ψ 94 049 093 0206 0247 0285 11575.
61 37b This is what the BDAG lexicon says τιμή means 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 39a txt εἰδότες L P 049 0142 307† syr h mg TR AT BG RP // omit ψ 72 ψ 81 N A B C Ψ 33 307* 623 1175 1243 1735 1739 2464 2805 antioc h clem lat-s,v,t cop sa,bo syr h,meth eth TG WH VS SBL NA 28 // lac ψ 94 049 093 0206 0247 0285 11575.
64 31:10a txt αὐτοῦς K L P 049 0142 307 623 2464 2805 lat-s,v,t cop bo syr,h TR AT BG RP // αὐτοῦς ψ 92 N A B C Ψ 33 623 1243 1735 1739 2805 TG WH VS SBL NA 28 // lac ψ 94 049 093 0206 0247 0285 11575.
65 31:10b txt αὐτοῦ L P 049 0142 307 lat-s,v,t cop bo syr h arm eth TR AT BG RP // omit ψ 72 ψ 81 N A B C Ψ 33 623 1243 1735 1739 2464 2805 syr h geo TG WH VS SBL NA 28 // lac ψ 94 049 093 0206 0247 0285 11575. The possessive pronouns here and in the previous variant may be a conformation to the Septuagint Psalm 33:14 which says παύσουν τὴν γ λόσαν σου ἀπὸ κακοῦ καὶ χειλῆ σου. But in Koine Greek the definite article could serve as a possessive pronoun. The first translations of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article.
66 31:11 txt omit N C Ψ K L P 049 0142 33 307 623 1735 1739 2464 cop sa,bo syr arm geo TR AT BG RP // -δὲ ψ 72 A B C* 1175 1243 2805 lat-s,v,t syr h TG WH VS SBL NA 28 // lac ψ 94 049 093 0206 0247 0285 11575. Perhaps the reading without δὲ is conforming the quotation to the LXX in which Psalm 34:27 reads ἐξολον ἀπὸ κακοῦ...
1Pe 3:12 ὅτι ὃφθαλμοί κυρίου ἐπὶ δικαίους καὶ ὅτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον 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 τὰς ὁ κακάσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ μιμηταί ⁶⁷ γένησθε;

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

1Pe 3:14 ἄλλ' εἰ καὶ πᾶσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φοβοῦν αὐτῶν μὴ φοβηθήτε μὴ δὲ ταραχθήτε,

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, ἐτοιμοὶ δὲ ἀπολογίαν παντὶ τῷ αἰτούντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,⁷⁰ μετὰ πράξεως καὶ φόβου.⁷¹

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

1Pe 3:16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ὧν καταλαλοῦντες ὡς κακοποιῶν, κατασχυνθῶσιν οἱ ἐπιθυμοῦντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

16having 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 κρείττον γὰρ ἁγιοποιοῦντας, εἰ θελοι τὸ θέλημα τοῦ θεοῦ, πᾶσχειν ἢ κακοποιοῦντας.

17For it is better while 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-vm⁶⁷ ms TR AT BG RP / ζηλωταὶ Ψ⁷² Ν Α Β Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t corsa,bo syr,p,h eth TG WH VS SBL NA28 / lac Ψ⁷⁴ Ψ⁸¹ 048 093 0206 0247 0285 33 1575. The lone Vulgate manuscript listed with Byz reads: si boni imitatores fuerimus “if we are good imitators.”

⁶⁹: 3:15a txt θεὸν K L P 049 0142 307 623 did lat-vm⁶⁷ TR AT BG RP // Χριστὸν Ψ⁷² Ν Α Β Ψ 33 1175 1243 1735 2464 2805 clem lat-s,v,t corsa,bo syr,p,h TG WH VS SBL NA28 / lac Ψ⁷⁴ Ψ⁸¹ 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 Χριστὸν, so they subconsciously wrote κύριον τὸν θεὸν.


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

⁷²: 3:16b txt δ-καταλαλῶσιν ὑμῶν ὡς κακοποιῶν L 0142 623 1243 1735 2464 2805 TR // καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν Ψ / a-καταλαλεῖσθαι Ψ⁷² B Ψ 1175 1739 clem syr,b,t geo VS SBL NA28 // b- καταλαλοῦσιν ὑμᾶς arm // e-καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν (thinking of 2:12) Ν Α Κ Κ 049 33 antioch TG AT BG // e- καταλαλοῦσιν ὑμᾶς ὡς κακοποιῶν 307 // f- καταλαλοῦσιν / a/b lat-s,v corsa // b/f syr,bms // c/d lat-t corsbo syr,p,h arm / lac Ψ⁷⁴ Ψ⁸¹ 048 093 0206 0247 0285 1575.

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According to the UBS commentary, would “break the continuity of the argument—by introducing an abrupt and unexpected change of subject from that of ver. 18.”

Because indeed Christ died once for sins, the righteous on behalf of the unrighteous, that he might be 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.

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73 3:18a txt

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 ἡμᾶς καὶ C K L 0142 33 307 623 1739 2464 2805 cyt did petr-al lat-k,a,v cop sa,ms,bo syr us h M geo TR TG TD AT VS BG // ὑμᾶς P 049 0285 1175 1243 lat-t cop sa,ms,bo syr,h lat arm WH RP SBL NA28 // omit Κ* // lac P 048 093 0206 0247 1575. The UBS commentary: “...copists would have been more likely to alter the second person to the first person (as more inclusive) than vice versa.”

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

76 3:20 cyt ὁλίγας C K L P 0142 0285 307 1175 1243 1739 2464 2805 cyt syn rh TR AT VS BG RP NA28* // ὁλίγας P 049 623 1735 2464 2805 or lat-k,c,v,t TG WH SBL NA28* // indeterminate cop sa,bo syr P // lac P 048 093 0206 0247 33 1575. The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

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1Pe 3:21 ὃ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἄλλα συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, 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 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῶν ἀγγέλων καὶ ἐξουσιῶν 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 σαρκὶ καὶ υμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθῶν ἐν σαρκὶ πέπαιναι ἀμαρτίας.

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.

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

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

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77 3:21a txt δ ἡμᾶς ἀντίτυπον νῦν σώζει C L syr TR antítipon νῦν καὶ ἡμᾶς σώζει K 0142 307 AT BG RP καὶ υμᾶς ἀντίτυπον νῦν σώζει Ψ² 048 092 0206 0285 623 1175 1243 1739 2805 syrh TG WH SBL NA28 καὶ μαρτίαις σώζει Ψ² 048 092 0206 0247 33 εἰς 1575
78 3:21b txt καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C L cyr TR antítipon νῦν καὶ ἡμᾶς σώζει K 0142 307 AT BG RP καὶ υμᾶς ἀντίτυπον νῦν σώζει Ψ² 048 092 0206 0285 623 1175 1243 1739 2805 syrh TG WH SBL NA28 καὶ μαρτίαις σώζει Ψ² 048 092 0206 0247 33 εἰς 1575
79 3:22a txt τοῦ θεοῦ rell. Greek TR AT [VS] BG RP NA28 θεοῦ Ψ BG WH SBL indeterminate lat syr cop lac Ψ² 048 093 0206 0247 33 εἰς 1575
79 3:22b txt τοῦ θεοῦ rell. Greek TR AT [VS] BG RP NA28 θεοῦ Ψ BG WH SBL indeterminate lat syr cop lac Ψ² 048 093 0206 0247 33 εἰς 1575
80 4:1a txt ὑπὲρ ἡμῶν Ν² A K L P 0142 33rd 307 623 1175 1735 2464 2805 anast-a anast-s apoll ath cyr did epiph leont-h marcell nestress thdrtd lat-a copbo syrh arm eth TR AT BG RP ὑπὲρ ἡμῶν Ψ² 049c syrh Ψ² B C Ψ 049c 0285 1243 1739 nestF lat-v,t copsa geo TG WH SBL NA28 lac Ψ² 048 093 0206 0247 33 εἰς 1575.
81 4:1b txt ἐν σαρκὶ Κ Ψ 049 0212 TR AT RP σαρκὶ Ψ² Ν 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 Ψ² 048 093 0206 0247 32 33 εἰς 1575.
82 4:1c txt πέπαιναι ἁμαρτίας Ψ² Ν² A C 307 623 1175 1243 1735 1739 2464 2805 TR AT VS BG RP SBL NA28 πέπαιναι ἀπὸ ἁμαρτίας 049 056 0142 πέπαιναι ἁμαρτίας (assim. to following ἁμαρτίας) Ψ² B WH indeterminate lat-a,v,t syr lac Ψ² 048 093 0206 0247 32 33 εἰς 1575.
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 ὑπὲρ τὸ παρελθὸν χρόνος τοῦ βίου τὸ θέλημα τῶν ἑθῶν κατεργάσασθαι, ἐπειδή πεπορευμένους ἐν ἀσελγείας, ἐπιθυμίαις, οἰνοφυγίαις, κόμοις, πότοις, καὶ άθεμίτοις εἰδωλολατρίαις.

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 ἐν οἷς ἐξενίζονται μὴ συντρέχοντων ύμῶν εἰς τὴν αὐτή τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες.

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

1Pe 4:5 οἱ ἀποδῶσονται λόγον τῷ ἑθῶς ἔχοντι κρίνανας καὶ νεκροὺς.

They will have to give an explanation to the one that is about to judge the living and the dead. 1Pe 4:6 εἰς τούτῳ γὰρ καὶ νεκροὺς εὐηγγελίσθη ἵνα κριθοῦσι μὲν κατὰ ἀνθρώπους σαρκὶ ζώσει δὲ κατὰ θεόν πνεύματι.

It 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.

84 43a txt
ημῖν ὁ παρελθὼς χρόνος τοῦ βίου K L P 049 0142 307 TR
ημῖν' ὁ παρελθὼς χρόνος τοῦ βίου RP
ὑμῖν ὁ παρελθὼς χρόνος τοῦ βίου AT
ὁ παρελθὼς χρόνος τοῦ βίου 1735
ὁ παρελθὼς χρόνος Π² B Ψ 33 623¹ 1243 1739 2464 2805 lat-v,t cop²² syr²⁷,h clem TG VS SBL NA28
ὁ παρελθὼς χρόνος A
ὑμῖν ὁ παρελθὼς χρόνος N¹ 1175 lat-a cop²⁰ BG
ἡμῖν ὁ παρελθὼς χρόνος C 623² lat-hi
lac Ψ⁷⁴ φ⁸¹ 048 093 0206 0247 0285 1575
87 4 Or also possibly, “they feel awkward, denigrating you.”
89 46a The Greek word καὶ here means “as well.” Because in this verse Peter gives two reasons why the gospel is preached to the dead.
90 46b This εὐηγγελίσθη is a “gnomic aorist,” as Peter also uses in 1:24 for “dries up,” and “falls off,” and elsewhere. See BDF §333.
91 46c 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 they interacted with you- that is this verse’s connection to the previous verses. Your interaction with a non-believer may accomplish for God all 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.

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

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

1Pe 4:8 πρὸ πάντων δὲ τὴν εἰς ἀετοῦς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἄμαρτιῶν.

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

1Pe 4:9 φιλοξενοῦντες ἐν ἀλλήλους ἀνευ γογγυσμόν.

Be hospitable to one another without grumbling.

1Pe 4:10 ἐκκαθαρίστηκαν καθὼς ἐλαβέν χάρισμα, εἰς ἀετοῦς αὐτὸ διακονοῦντες ὃς καλοὶ οἰκονόμοι ποικιλὴς χάριτος θεοῦ.

According 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 τὰς λαλείας, ὡς λόγια θεοῦ· εἰς τὰς διακονίες, ὡς εἴς ἰσχύος ἡ  χρηστεύεται ὁ θεὸς ἑν τὰς πάσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ὃς ἑστίν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἁμήν.

If 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 ἐξεπέμψετε τῇ ἐν ψυχῇ πυρόσι πρὸς πειρασμόν ψυχῆς γινομένης ὃς ἐν εἰς ψυχῆς συμβαίνοντος.

Beloved, 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 καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἣν καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρίτε σαρκαλλιώμενοι.

But 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.

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1Pe 4:14 εἴ ὁνειδίζεσθε ἐν ὀνόματι 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 ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιοῦς ἢ ὡς ἀλλοτριοτρίσκοπος;

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

1Pe 4:16 εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεόν 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 ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἶκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ’ ἡμῶν, τί τὸ τέλος τῶν ἀπειθοῦντων τῷ τοῦ θεοῦ εὐσαγγελίᾳ;

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 ἁσίβης καὶ ἀμαρτωλὸς τοῦ φανεῖται;

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

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99 4:14a txt omit Ψ72 B K L Ψ 049 αναστ στην κυρι αιγιαλεις, και της δυναμεως Ν4 antioch arm // και της δυναμεως αυτου Ν4 eth // και δυναμεως Α Ρ 0142 33 307 623 1175 1243 1735 1739 2464 2805 ath thdrt AT VS // και δυναμεως αυτου 94 lac Ψ74 Ψ81 C 048 093 0206 0247 0285 ε1575.

100 4:14b txt h ἀναπαύεται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται K L Ρ 0142 TR AT BG RP i ἀναπέπαυεται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται Ψ72 Ψ74 Ψ81 c ἐπαναστηθεὶς κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται Ψ74 τῆς lat-t k ἄναπαύεται κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται lat-k f ἀναπάυεται κατὰ δὲ ὑμᾶς δοξάζεται Ψ72 T g ἀναπέπαυεται κατὰ δὲ ὑμᾶς δοξάζεται Ψ72 Z a ἄναπαύεται Ν4 B 1739AV clem thdrt TG WH VS SBL NA28 b ἐπαναστηθείς A 1243 lat-v c ἐπαναστηθείς Ψ72 Ν4 d ἐπαναστηθείς 33 623 1175 2464 anast-s cyr a/b/c/d syrP,h eth c/d copSa,ms,bo e ἄναπεμπεται 049 i/j copSa,ms,bo ms

The UBS textual commentary: “Although it is possible that the words [κατὰ μὲν αὐτοῦς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται] may have been accidentally omitted because of parablepsis (-etai . . . -etai), 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 -ε- appear to be secondary developments, arising from a desire to strengthen and clarify the form ἀναπαύεται (Ν* Β 056 0142 1739 αλ.)."

101 4:16 txt τῷ μέρει τούτῳ K L Ψ 049 0142 307 TR AT BG RP NA28 // τῷ ὀνόματι τούτῳ Ψ72 Ν Α Β Ψ 33 623 1175 1243 1739 2464 2805 cyr lat syr cop arm geo eth TG TD WH VS SBL // lac Ψ74 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.


http://bibletranslation.ws/palmer-translation/
1Pe 4:19 ὠστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιιᾷ. 19

1Pe 5:1 Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβυτέρος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύψεωθαι 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 ποιμνίῳ τοῦ θεοῦ, ἐπισκοποῦντες ὡς ἀναγκαστῶς ἀλλὰ ἐκουσίως, μηδὲ αἰσχροκερδῶς ἀλλὰ 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 μηδ’ ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.

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

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποιμένου κομίσθη τὸν ἀμαράντινον τῆς δόξης στέφανον.

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

1Pe 5:5 ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις, πάντες δὲ ἀλλήλως ὑποτάσσομεν τὴν ταπεινοφροσύνην ἐγκομίσθησαθε, ὡς ὁ θεὸς ὑπερηφάνοις 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 5:2a txt ἐπισκοπούντες Ψ72 N3 A Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 11575 TR TG AT VS BG RP SBL NA28 // ἐπισκοποῦντες 1175 // rel. lat copa,bo syrP,h read as one of the first two readings // omit N* B anast-s did copa,miss TD WH // lac P74 P81 C 048 093 0206 0247 0285.


1Pe 5:5b txt ὁ θεὸς rel. grk. TR TG AT VS BG RP SBL NA28 // [ὁ] θεὸς θεῶ // [θεοῦ] Ψ72 B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac P74 P81 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 ὑπερηφάνας ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερηφάνας ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

http://bibletranslation.ws/palmer-translation/
1Pe 5:6  
Tapeinóthei ou̱n ὑπό τὴν κραταιάν χεῖρα τοῦ θεοῦ, ἵνα ύμᾶς ὑψώσῃ ἐν καιρῷ.⁵¹⁰

⁵¹⁰ Be humbled therefore under the mighty hand of God, so he may exalt you in his time,

1Pe 5:7  
πᾶσαν τὴν μέριμναν ύμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

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

1Pe 5:8  
νήματε, γρηγορήσατε. ὅτι ὁ ἀντίδικος ὑμῶν διάβολος ώς λέων ὄρνουμενος περιπατεῖ ζητοῦν τινα κατατηρήσει.

⁵¹² Be sober, be alert. For your adversary, the devil, is like a lion walking about, seeking someone he may devour;

1Pe 5:9  ὃς ἀντίστητι στερεώ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ύμῶν ἀδελφότητι ὑπετελείσθαι.

⁵¹⁴ 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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*The editors of the NA28 / ECM2 consider the readings with and without τῷ to have equal weight.

http://bibletranslation.ws/palmer-translation/
But 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.  

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

1Pe 5:12  Διὰ Σιλουανοῦ ὡμίν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι’ ὁλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἴην ἀληθὴς χάριν τοῦ θεοῦ-εἰς ἦν ἐστίκατε.  

It 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  ἀσπαζόμεθα ἡμῖν ἐν Βαβυλῶνι συνεκλεκτὶ καὶ Μάρκος ὁ υἱὸς μου.

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

1Pe 5:14  ἀσπάσασθε ἀλλήλους ἐν φιλίματι ἀγάπης. εἰρήνη ὑμῖν πάσιν τοῖς ἐν Χριστῷ Ἰησοῦ.  

Amen.

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 Ἰησοῦ συρh.  

116 5:10b  txt καταρτίσεις υἱάς στρεφεῖς σθενώσαι θεμελιώσαι καταρτίσεις υἱίας στρεφεῖς σθενώσαι θεμελιώσαι TR BG K L P 049 0142 307 1735 1735 1739 2464 2805 lat-v,t copbo syrh.  

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 K L P 049 0142 2066vid (omit Ἰησοῦ but indeterm. re. τῶν copsa syrh.) TR AT VS BG RP // ἢ δόξα καὶ τὸ κράτος K L P 049 0142 307 1735 1739 2464 2805 copbo syrh arm VS SBL NA28 // ἢ δόξα καὶ τὸ κράτος B 307 1735 2464 2805 (copsa arm) AT.  

119 5:11b  txt καταρτίσεις υἱάς στρεφεῖς σθενώσαι θεμελιώσαι lat-v,t copsa arm vs SBL NA28 // καταρτίσεις υἱίας στρεφεῖς σθενώσαι θεμελιώσαι lac TR BG K L P 049 0142 307 1735 1739 2464 2805 lat-v,t copbo arm TH SBL NA28 // TK 1735 2464 2805 (copbo arm) AT.  

120 5:12a  txt b- εἰς ἢν ἐστήκατε K L P 049 307 1739 1739 2464 2805 (copsa arm) syrh.  

121 5:14a  txt ἐν Χριστῷ Ἰησοῦ συρh.  

122 5:14b  txt συρh.  

http://bibletranslation.ws/palmer-translation/
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 αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν.
24 because 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 ὑπῆκουσεν τῷ Ἀβραάμ, κύριον αὐτόν καλοῦσα· ἢς ἐγενήθητε τέκνα ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.
9 like 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.
6 It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.
### Principal Witnesses to 1 Peter

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**LATINS:**

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

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

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

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

**Other Versions**

| cop^a | III-X | Sahidic Coptic | There are many small fragmentary manuscripts, & later editions |
| cop^b | IX | Bohairic Coptic | There are many small fragmentary manuscripts, & later editions |
| syr^p | V | Syriac Peshitta |
| syr^h | 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 Asameneus |
| 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 | Johannes Chrysostomus |
| clem | <215 | Clement of Alexandria |
| cyr | V | Cyrillius Alexandrinus, |
| cyr-h | IV | Cyrillius Hierosolymitanus |
| dam | VIII | Johannes 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 |

[http://bibletranslation.ws/palmer-translation/]
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**Abrev.** Date Greek New Testament Editions:


online/text/bibeltext/


**SCR** 1894 F. H. A. Scrivener TR = "Textus Receptus"

**TG** 1857-1872 Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, http://www.tyndalehouse.com/tregelles/ "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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## Byzantine Variants Dated 9th Century in the Greek MSS

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