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 ἐκλεκτὸς παρεπτιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Λυσίας, 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 ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
2elect according to the foreknowledge of God the Father by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.
1Pe 1:3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἠμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεός ἀναγεννήσας ἡμᾶς εἰς ἔλπιδα ἡμῶν 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 κληρονομιάν ἄφθαρτον καὶ ἀμαρτιαν καὶ ἀμαρτάντων, πεπεριμενόν ἐν οὐρανοῖς εἰς ὑμᾶς
4into an inheritance that is incorruptible, unimpaired, and unailing, reserved in heaven for you,
1Pe 1:5 τοὺς ἐν δυνάμει θεοῦ φροουρομένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμασμένην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.
5who are being guarded by the power of God, through faith, for the salvation made ready to be revealed in the end time,
1Pe 1:6 ἐν χρήσει ἀγαλλίασθε, ἀλλὰ ἐντὸς εἰ δέον ἐστίν λυπηθέντες ἐν ποικιλοῖς πειρασμοῖς,
6in which you exult, though you still have distress for a little while if necessary in various trials,

1 1:1 There is a complete absence of the Greek definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.
2 1:6 txt δέον ἐστίν λυπηθέντες π⁷² N² A C K P Ψ 049 33 459⁶ 623² 1739 lat-v (cop) TR AT VS BG RP δέον λυπηθέντες B clem did⁴ syrh⁷ TG SBL δέον [ἐστίν] λυπηθέντες WH δέον ἐστίν λυπηθέντας L 307 623{T} 1175 1243 1735 2464 2805 NA28 δέον ἐστίν λυπηθέντος 459* δέον ἐστίν λυπηθέντας ἡμᾶς 048vidf max-conf δέον λυπηθέντας X* δέον ..........pertristitiam lat-s in indeterminate lac

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1Pe 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμώτερον ἡ χρυσίου τοῦ ἀπολυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρέθη εἰς ἔπαινον καὶ μιμή καὶ δόξαν ἐν ἀποκαλύψει Ἱησοῦ 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 ὃν οὐκ εἰδότες ἀγαπάτε, εἰς ὃν ἤρτι μὴ ὁρώντες πιστεύοντες δὲ ἀγαλλίασθε ἵνα ἀνεκλαλίτω καὶ δεδοξασμένη.

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 κοιμιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

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

1Pe 1:10 Περὶ ἡς σωτηρίας ἐξεξήγησαν καὶ ἐξηράνησαν προφήται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

About 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 καὶρὸν ἡδίου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταύτα δόξας.

trying 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 οὓς ἀπεκαλύφθη ὃτι οὐχ ἐαυτοῖς ἢμῖν δὲ διηκόνουν αὐτά, ἂ νῦν ἀνηγγέλῃ μιμή διὰ τῶν εὐαγγελισμένων ὑμᾶς ἐν πνεύματι ἂν ἀγίῳ ἀποσταλέντι ἄπτι οὐρανοῦ, εἰς ἅ ἐπιθυμοῦσιν ἄγγελοι παρακώμαι.

It 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 διὸ ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας ύμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ύμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

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

1Pe 1:14 ὥς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρόστερον ἐν τῇ ἁγνοίᾳ ύμῶν ἐπιθυμίαις,

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

1Pe 1:15 ἀλλὰ κατὰ τὸν καλέσαντά ύμᾶς ἄγιον καὶ αὐτοῦ ἄγιον ἐν πάσῃ ἀναστροφῇ γενήθητε,

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

1Pe 1:16 διότι γέγραπται Ἄγιοι γένεσθε, ὅτι ἐγὼ ἅγιος εἰμι. 

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

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλείσθη τὸν ἀπροσωπολήμμπτος κρίνοντα κατὰ τὸ ἑκάστος ἔργον, ἐν φόβῳ τὸς παροικίας ύμῶν χρόνον ἀναστράφητε·

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

1Pe 1:18 εἰδότες ὅτι οὐ φθαρτοὶ, ἃργυρίῳ ἢ χρυσίῳ, ἐλπιῶντες ἕκαστος ἡμᾶς ὑμῶν ἀναστροφῆς πατροπαραδόσου,

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

12 1:13a The Greek says νήφοντες τελείως ἐλπίσατε, “being sober completely hope.”
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 0142 1739 TR / γένεσθε L AT VS BG RP / έσωθε Φ52 Κ A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clem lat-v TG WH SBL NA28 / lac Φ54 Ψ81 048 093 0206 0247 0285 1575. The lat-s,t kop3a,s bo syr,p,h versions support γένεσθε or γένοβε.
15 1:16b txt γέγραπται Ἄγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἰμι K P 049c 1739 TR
γέγραπται Ἄγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἰμι 049*
γέγραπται Ἄγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἰμι L AT VS BG RP
γέγραπται Ἄγιοι έσωθε ὅτι ἐγὼ ἅγιος A* TG NA28
γέγραπται Ἄγιοι έσωθε διότι ἐγὼ ἅγιος Κ clem
γέγραπται Ἄγιοι έσωθε διότι ἐγὼ ἅγιος εἰμι Φ52
γέγραπται Ἄγιοι έσωθε διότι καθὼς ἅγιος λέγει κύριος εἰμι A² C 307 2464 2805 lat-v
γέγραπται Ἄγιοι έσωθε διότι καθὼς ἅγιος εἰμι 1175
γέγραπται Ἄγιοι έσωθε διότι ἐγὼ ἅγιος εἰμι 623
γέγραπται Ἄγιοι έσωθε διότι ἐγὼ ἅγιος εἰμι 33 1243
γέγραπται Ἄγιοι έσωθε ὅτι ἐγὼ ἅγιος B SBL
γέγραπται Ἄγιοι έσωθε ὅτι ἐγὼ ἅγιος εἰμι Ψ
γέγραπται ὅτι Ἄγιοι έσωθε ὅτι ἐγὼ ἅγιος [εἰμι] WH
lac Φ54 Ψ81 048 093 0206 0247 0285 1575.

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

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

Yet, in American English, dear still overlaps in meaning with precious, when referring to a person we love.

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

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

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  

**Chapter 2**

1Pe 2:1  Αποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας.

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

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

1Pe 2:4  Πρὸς ὅν προσερχόμενοι, λίθον ζωντα, ὑπὸ ἄνθρωπον μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἐντιμόν. 

1Pe 2:5  Το ἡμέρῃ τοῦ κοσμοῦ ποτὸν ψευδών μὲν ἠτέχετο τῷ γὰρ Κυρίῳ, ἀλλὰ ἔχετε τὸ πνευματικὸν ἐλπίδιον τὸ διὰ Ἰησοῦ Χριστοῦ.

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28:2:1  ὑποκρίσεις καὶ φθόνος  

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28:2:2  ἐπιστεύετε  

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28:2:3  ἐγεύσασθε  

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28:2:5a  ὑποκρίσεως  

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28:2:5b  ὑποκρίσεως  

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28:2:5c  ὑποκρίσεως  

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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· Ἡδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἐντιμον, καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ κατασχυνθῇ.
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 τιμὴ τοῖς πιστεύοντι· ἀπειθοῦσιν δὲ λίθον ὑμῶν 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 προσκόπτουσιν τὸ λόγῳ ἀπειθοῦντες· εἰς οὗ καὶ ἐτέθησαν.
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 Ὑμεῖς δὲ γένος ἐκλεκτὸν, ἤσαλείου εἰράτειμα, ἔνθος ἄγιον, λαός εἰς περιποίημιν, ὡς τάς ἅρτας ἐξαργείλητο τοῦ ἐκ σκότους υμᾶς καλέσαντος εἰς τὸ θαυμαστὸν 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 οὐ ποτε οὐ λαός νῦν δὲ λαός θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἠλεηθέντες.
10who before were not a people, but now are a people of God; ones who were not pitied, but now are pitied.
1Pe 2:11 Άγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι37 τῶν σαρκικῶν ἐπιθυμιῶν, ἀίτης στρατεύονται κατά τῆς ψυχῆς:

37Beloved, I exhort you: as sojourners and aliens, abstain from fleshly lusts, which war against the soul;

1Pe 2:12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ξένοις ἔχοντες καλὴν,38 ἵνα, ἐν φιλικιτευόμενοις ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες40 δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

1Preserving 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 οὖν41 πάση ἀνθρωπινή κτίσις διὰ τῶν κύριων· εἴτε βασιλεῖ ὡς ὑπερέχοντι,

41Submit therefore to every human authority for the Lord’s sake, whether to king as he is highly placed,

1Pe 2:14 εἴτε ἤγεμόσιν ὡς δι’ αὐτοῦ πεπομένους εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν

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

1Pe 2:15 ὅτι οὕτως ἔστιν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιλικοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν).

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

1Pe 2:16 ὡς ἐλευθεροί, καὶ μὴ ὡς ἐπικαλύμμα τῆς κακίας τῆς ἐλευθερίας, ἄλλο νὸς δουλοὶ θεοῦ.42

42as 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,43 τὸν θεὸν φοβεῖτε, τὸν βασιλέα τιμάτε.

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

1Pe 2:18 Οἱ οἰκεῖοι ὑποτασσόμενοι ἐν πάντι φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἁγαθοῖς καὶ ἐπιείκεσιν ἄλλα καὶ τοῖς σκολιοῖς.

18House 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 συνειδήσιν θεοῦ44 υποφέρει τις λύπας πάσχον ἀδίκως.

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

1Pe 2:20 ποιὸν γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ’ εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῷ.45

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

1Pe 2:21 εἰς τούτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἐπαθεὶς ὑπὲρ ἡμῶν, ἡμῶν ὑπολιμπάνων ὑπογραμμόν ἵνα ἐπακολουθήσῃ τοῖς ἱχνευῖν αὐτοῦ.

21 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 ἀμαρτίαι ὑπὲρ ὑπόθεσεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

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

1Pe 2:23 ὃς λοιποῦν ὑπείλει, πάσχον ὑπὲρ ὑπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως.

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

1Pe 2:24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήγαγεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τῷ ξύλῳ, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· ὦ τῷ μαλωτὶ αὐτοῦ ἰάθητε.

24 who himself in his body carried our sins up onto a tree, in order that by dying to sins, we might live to righteousness; by whose bruise you have been healed.

1Pe 2:25 ἦτε γάρ ὡς πρόβατα πλανώμενα, ἀλλ’ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.51

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

44 2:19 ζεινεῖς καὶ θεοῦ Ν A² B K L P 049 0142 623 1735 2464 2805 anast-s lat-s,v,t copsa,bo TR TG WH AT VS BG RP SBL NA28 // συνείδησιν ἀγαθῆν θεοῦ Ψ72 // συνείδησιν θεοῦ ἀγαθῆν A² 33 // συνείδησιν ἀγαθῆν C P 307 1175 1243 1739 syr arm geo // lac Ψ4 Θ 048 093 0206 0247 0285 11575

45 2:20 θεὸς Ψ72 Ψ81vid Ν B C K L P 049 0142 33 307 623 1735 2464 2805 cyr dam TR TG WH AT VS RP SBL NA28 // τῷ θεῷ Α 1175 1243 1739 BG // lac Ψ4 Ψ81 048 093 0206 0247 0285 11575

46 2:21a τούτῳ γὰρ ἐκλήθητε Ψ81 A B C K L P 049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,v copsa,bo syrp,h armmiss ETH TR TG WH AT VS RP SBL NA28 // εἰς τούτῳ γὰρ καὶ ἐκλήθητε Ψ72 1739 (11575 cyr armmiss BG // lac Ψ4 048 093 0206 0247 0285.

47 2:21b τούτῳ γὰρ ἐκλήθητε Ψ81 A B C K L P 049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,v copsa,bo syrp,h armmiss ETH TR TG WH AT VS RP SBL NA28 // τοίῳ τῷ γὰρ καὶ ἐκλήθητε Ψ72 1739 (11575 cyr armmiss BG // lac Ψ4 048 093 0206 0247 0285.

49 2:25a την πλανώμενα Ψ72 arm TR AT BG RP // πλανώμενοι Ν A B 623 1175 1735 2464 2805 (11575 ps-dion-al syrp,h TG WH VS SBL NA28 // omit ἦτε γάρ ὡς πρόβατα πλανώμενοι 1243 // indeterminate Ψ81 lat cap // lac Ψ4 048 093 0206 0247 0285.

50 2:25b την πλανώμενα Ψ72 A B C K L P 049 0142 33 307 623 2464 2805 (11575 ps-dion-al TR TG WH AT VS BG RP SBL NA28 // ἐπιστράφητε Ψ81 // ἐπιστράφητε Ν P // ἐπιστράφητε Ψ72 // ἐπιστράφητε C 1243 1739 // ἐπιστράφητε 1175 // lac Ψ4 048 093 0206 0247 0285. The witnesses lat-v syrp,h copsa,bo witnesses support one of the readings starting with ἐπι. The lat-t syrp,h copsa,bo witnesses support one of the readings that start with ἐπι. The editors of the ECM1 considered the reading ἐπιστράφητε to be of equal weight.

51 2:25c τὴν ψυχὴν Ψ72 Ν A B C K L P 33 307 623 1175 1739 (11575 lat-c,v,t copsa,bo syrp,h TR TG WH AT VS RP SBL NA28 // ἡμῶν L 049 0142 1243 2464 2805 BG // lac Ψ4 Ψ81 048 093 0206 0247 0285.
Chapter 3

1Pe 3:1 Ὄμοιος αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἰ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδιθήσονται.

1Likewise wives, submit yourselves to your own husbands, in order that even if any of them disobey the word, they will be gained without a word by the conduct of their wives.

1Pe 3:2 ἐποπτεύοντας τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.

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

1Pe 3:3 ὃν ἐστώ σὺ ὅ ἐξοθεὶν ἐμπλοκῆς τριχῶν καὶ περιθέτεως χρυσίων ἢ ἕνδοσεος ἴματιων κόσμος,

3Whose adornment let it not be the outward, of the plaiting of hair, wearing of gold ornaments, or the decoration of putting on clothing,

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

1Pe 3:5 οὕτως γὰρ ποτε καὶ αἱ ἄνγαι γυναῖκες αἱ ἑπίζουσαι ἐπὶ τὸν θεὸν ἐκόσμους ἑαυτῶς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

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

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἦς ἐγενήθητε τέκνα ἀγαθοποιοῦσα καὶ μὴ φοβοῦμεναι μηδειμάν πτοίσιν.

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 ὀμοίως συνοικούντες κατὰ γυναῖκαν, ὡς ἀσθενεστέροι σκεύει τῷ γυναικεῖῳ ἀπονέμοντες τιμήν, ὡς καὶ συγκληρονόμοι 60 χάριτος ζωῆς, εἰς τὸ μὴ ἐγκοπτεοθαί τὰς προσευχὰς ὑμῶν.

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 πάντως ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσταθεῖς, φιλόφρονες.62

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

1Pe 3:9 μὴ ἀποδεδόντες κακὸν ἀντὶ κακοῦ ἢ λοιποῦ ἢ λοιποῦς τούναντιν ἢ εὐλογοῦντες, εἰδώτες ὅτι63 εἰς τούτο ἐκλήθη ἡν τι πιοῦν κληρονομίσῃ.

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 ὁ γὰρ θέλων ζωῆν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν αὐτοῦ às ἀπὸ κακοῦ καὶ κηλίδα αὐτοῦ65 τοῦ μὴ λαλῆσαι Δόλον.

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 ἐκκλινάτω66 ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητήσατω εἰρήνην καὶ διωξάτω αὐτήν.

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

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58 3:6b Genesis 18:12, "after I am grown old shall I have this pleasure, with my master being old as well?" The Hebrew for "my master" is נָחִי.
59 3:6b Or also possibly, "not fearing with any hysteria." The word הָטְפֹּסָא can mean both "how" one is fearing, that is, fearing "with" hysteria, or it can mean fearing "what causes" the hysteria, i.e., terrifying people, terrifying events or terrifying reports. The only other time this word is used in the Bible is in the Septuagint in Proverbs 3:25, where it is the latter use - do not be afraid of the thing that causes terror.
60 3:7a J L P Ψ 307 lat-hi cop sa,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 NA28 / συγκληρονόμοι Ψ 72 N B* 1175 / συγκληρονόμοι Ν* / indiscriminate syr h / lac Ψ* 048 093 0206 0247 0285 11575.
61 3:7b 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 3:9 J L P 049 0142 307C syr h,m TR AT BG RP / omit Ψ 72 Ψ* 81 Ν Β Ψ 33 307* 623 1175 1243 1735 1739 2464 2805 antioc clem lat-s,v,t cop sa,bo syr h,eth TG WH VS SBL NA28 / lac Ψ 048 093 0206 0247 0285 11575.
64 3:10a J L P 049 0142 307C 2464 lat-s,v,t cop sa,bo syr h, eth TG AT BG RP / omit Ψ 72 Ψ* 81 Ν Β Ψ 33 623T 1175 1243 1735 1739 2805 TG WH VS SBL NA28 / lac Ψ 048 093 0206 0247 0285 11575.
65 3:10b J L P 049 0142 307C 2464 lat-s,v,t cop sa,bo syr h,eth TG AT BG RP / omit Ψ 72 Ψ* 81 Ν Β Ψ 33 623T 1243 1735 1739 2464 2805 syr h, geo TG WH VS SBL NA28 / lac Ψ 048 093 0206 0247 0285 11575. The possessive pronoun here and in the previous variant may be a conformation to the Septuagint Psalm 33:14 which says παύον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ κηλίδα 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 3:11 J L P 049 0142 33 307 623 1735 1739 2464 cop sa,bo syr h, arm geo TR AT BG RP / -δε Ψ 72 Α Β C* 1175 1243 2805 lat-s,v,t syr h, TG WH VS SBL NA28 / lac Ψ 048 093 0206 0247 0285 11575. Perhaps the reading without δε is conforming the quotation to the LXX in which Psalm 34:27 reads ἐκκλινών ἀπὸ κακοῦ...
1Pe 3:12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίως καὶ ὡς αὐτοῦ εἰς δέσμιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

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

1Pe 3:13 Καὶ τὶς ὁ κακῶσων 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 πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φῶβον αὐτῶν μὴ φοβήθητε μηδὲ 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 θεόν ⁶⁸ ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι δὲ ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ⁷⁰ μετὰ πραύτητος 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 that is in you, with humility and respect;

1Pe 3:16 συνείδησιν ἔχοντες ἁγαθήν, ἵνα ἐν ὧν καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ⁷² κατασχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἁγαθήν 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 κρεῖττον γὰρ ἁγαθοποιοῦντας, ἐν θέλω τὸ θέλημα τοῦ θεοῦ, πάσχειν 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-vms TR AT BG RP ǁ ζηλωταί Ψ² K A B C Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t cop⁰,s¹,bo syrP,h eth TG WH VS SBL NA28 ǁ 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.”

⁶⁸ 3:15a txt θεόν K L P 049 0142 307 623 did lat-vms TR AT BG RP ǁ Χριστόν Ψ² K A B C Ψ 33 1175 1243 1739 2464 2805 clem lat-s,v,t cop⁰,s¹,bo syrP,h TG WH VS SBL NA28 ǁ lac Ψ⁷⁴ Ψ⁸¹ 048 093 0206 0247 0285 33 §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 θεόν.

⁶⁹ 3:15b/16a txt δὲ K L P Ψ 049 0142 clem TR AT BG RP ǁ omit Ψ² K A B C Ψ 33 607 623 1175 1243 1735 1739 2464 2805 lat-s,v,t cop⁰,s¹,bo syrP,h TG WH VS SBL NA28 ǁ indeterminate syrP ǁ lac Ψ⁷⁴ Ψ⁸¹ 048 093 0206 0247 0285 §1575.

⁷⁰ 3:15d/16a txt θέλω KG K P 049 0142 lat-s syrP eth TR AT BG RP ǁ ἀλλὰ Ψ² K A B C Ψ 33 623 1175 1243 1735 1739 2464 2805 clem lat-s,v,t cop⁰,s¹,bo syrP,h arm geo TG WH VS SBL NA28 ǁ lac Ψ⁷⁴ Ψ⁸¹ 048 093 0206 0247 0285 §1575.

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

⁷² 3:16b txt ἐν καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν L 0142 623 1243 1735 2464 2805 TR ǁ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν RP ǁ a- καταλαλεῖσθε Ψ² K B Ψ 1175 1739 clem syrP,h geo VS SBL NA28 ǁ b- καταλαλοῦσιν ὑμᾶς arm ǁ c- καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν (thinking of 2:12) K A C K P 049 33 antioch TG AT BG ǁ e- καταλαλοῦσιν ὑμᾶς ὡς κακοποιῶν 307 ǁ f- καταλαλοῦσιν ǁ a/b lat-s,v cop⁰,s¹ ǁ b/f syrP,h⁰ ǁ c/d lat-t cop⁰,s¹ syrP,h⁰ ǁ lac Ψ⁷⁴ Ψ⁸¹ 048 093 0206 0247 0285 §1575.
1Pe 3:18 ὁτί καὶ Χριστὸς ἀπαξ περὶ ἁμαρτίων ἔπαθεν, 73 δίκαιος ὑπὲρ ἁδίκων, ἵνα ὑμᾶς 74 προσαγάγῃ τῷ θεῷ, θανατωθείς μὲν σαρκὶ ζοφοποιηθεὶς δὲ πνεύματι·

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

1Pe 3:19 ἐν ὑμῖν καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

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

1Pe 3:20 ἀπεθάνατον ποτὲ ὑπέκεισέ τοῖς ἥμων ἀπέθανεν L 307 2464 2805 τὸν ἑαυτὸν ψυχαὶ, διεσώθησαν δὲ ὑδάτος.

20 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.

73 3:18a txt
a- περὶ ἁμαρτίων ἔπαθεν B K P 049 0142 TR AT BG RP SBL NA28
b- περὶ ἁμαρτιωλῶν ἔπαθεν cyr ms lat c

c- περὶ ἁμαρτίων ὑπὲρ ἡμῶν ἔπαθεν 1678 geo
d- περὶ ἁμαρτίων ὑπὲρ ἡμῶν ἔπαθεν L 307 2464 2805
e- περὶ ἁμαρτίων ἀπέθανεν cyr TG WH
f- ὑπὲρ ἁμαρτίων ἀπέθανεν cyr
g- περὶ ἁμαρτίων ἡμῶν ἀπέθανεν C*vid cop sa ms syr P
h- περὶ ἁμαρτίων ὑπὲρ ἡμῶν ἀπέθανεν N* C 0285 33*vid 623 1175 1243 1379 did VS
i- ὑπὲρ ἁμαρτίων περὶ ἡμῶν ἀπέθανεν cyr
j- περὶ τῶν ἁμαρτίων ὑπὲρ ἡμῶν ἀπέθανεν ms
k- περὶ ἁμαρτίων ὑπὲρ ἡμῶν ἀπέθανεν Ψ 22 1735
l- ὑπὲρ ἁμαρτίων ὑπὲρ ἡμῶν ἀπέθανεν 1505
m- περὶ ἡμῶν ὑπὲρ ἁμαρτίων ἀπέθανεν ψ
n- ὑπὲρ ἁμαρτιωλῶν ἀπέθανεν cyrmss did
o- ὑπὲρ ἡμῶν ἀπέθανεν arm ms
f/ e/ lat k, v cop bo ms
e/ 52 lat a, t
h/ j/ cop bo eth
h/ j/ syr h
k/ l/ arm ms
lac Ψ 048 093 0206 0247 1575.

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 A C K 0142 33 307 623 1739 2464 2805 cyr did petr al lat k, a, ν cop sa ms, bo syr h ms geo TR TG TD AT VS BG ὑμᾶς Ψ 22 B P 049 0285 1175 1243 lat t cop sa ms syr h ms arm WH RP SBL NA28 omit K* lac Ψ 48 093 0206 0247 1575. The UBS commentary: “...copyists 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 ὑμῖν καὶ here was originally εὐφαγίμενον. 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 τὸ δὲ ἅλιον C K L P 049 0285 307 1175 1243 1739 cyr syr h TR AT VS BG RP NA28* ἅλιον τοῦ Ψ 22 K A 049 623 1735 2464 2805 or lat k, c, v t TG WH SBL NA28* indeterminate cop sa, bo syrp lac Ψ 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 ὅuesday ἡμᾶς ἀντίτυπον νῦν, σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύτου ἄλλα συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι᾿ ἄναστάσεως 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 ὃς ἔστιν ἐν δεξιᾷ τοῦ θεοῦπορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ 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 ὁ σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθῶν ἐν σαρκὶ πέπαυται ἀμαρτίας;

3Therefore 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 μηκέτι ἀνθρώπων ἐπιθυμίας ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοπον ἐν σαρκὶ βιῶσαι χρόνον.

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


78 3:21b txt καὶ ἡμᾶς ἀντίτυπον νῦν σώζει Κ 0142 307 AT BG RP καὶ ἡμᾶς ἀντίτυπον νῦν σώζει Ψ² 049 0285 623 1175 1243 1739 2805 syrh TG WH VS SBL NA28 καὶ ἡμᾶς ἀντίτυπον σώζει Ψ² 0825 2464 lac ὅ K² 048 093 0206 0247 33 1575


80 4:1a txt ὑπέρ ἡμῶν N² A K L P 0142 33rd 307 623 1175 1735 2464 2805 anast-a anast-s apoll atr cydr did epiph leont-h marcell nestness the drlat-a copbo sy rh arm eth TR AT BG RP ὑπέρ ἡμῶν K² 049c syrh omit ὅ K² B C Ψ 049* 0285 1243 1739 nestlat- v,t cop sa geo TG WH VS SBL NA28 lac ὅ K² 048 093 0206 0247 1575. The UBS textual commentary: “The reading that best explains the others is παθόντος, which is strongly supported by . . . . In order to express the idea more fully some copyists added ὑπέρ ἡμῶν . . . . While others added ὑπέρ ἡμῶν . . . Had either of the latter readings been original, no adequate reason can account for the absence of the prepositional phrase from the best representatives of both the Alexandrian and the Western types of text.”


82 4:1c txt πέπαυται ἀμαρτίας ὅ K² A C K L Ψ 049 307 623 1175 1243 1735 1739 2464 2805 TR AT VS BG RP SBL NA28 πέπαυται ὁ σαρκὶ Ψ² 049 056 0142 πέπαυται ἀμαρτίας assim. to following ἀμαρτίας N² B Ψ WH indeterminate lac-a,v,t syrh ὅ K² 048 093 0206 0247 0285 33 1575. The coptic and syriac Harklean versions could be considered 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 ἀρκετός γὰρ ἡμῖν 84 ὁ παρελθὼς χρόνος τοῦ βίου τὸ θέλημα 85 τῶν ἑθῶν κατεργάσασθαι, 86 πεπορευμένους ἐν ἁστεγείαις, ἑπιθυμίαις, οἰνοφυγίαις, κώμοις, πότοις, καὶ ἀθείμοις εἰδολολατρίαις.

84 1Pe 4:3 txt ἡμῖν ὁ παρελθὼς χρόνος τοῦ βίου Κ L P 049 0142 307 TR RP ύμιν ὁ παρελθὼς χρόνος τοῦ βίου AT ὁ παρελθὼς χρόνος τοῦ βίου 1735 ὁ παρελθὼς χρόνος Ψ² B Ψ 33 623 T 1243 1739 2464 2805 lat-v, t cop³α syrP,h clem TG VS SBL NA28 ὁ παρελθὼς χρόνος A ύμιν ὁ παρελθὼς χρόνος Ν* 1175 lat-a cop³α BG ἡμῖν ὁ παρελθὼς χρόνος C 623² lat-hi lac Ψ²⁴ Ψ⁸¹ 048 093 0206 0247 0285 1575


87 1Pe 4:4 Or also possibly, “they feel awkward, denigrating you.”

88 1Pe 4:5 αἰώνιος ἔχοντες θάνατον Χ A C² 307 623 1175 1243 1735 2464 2805 TR TG AT VS BG RP SBL NA28 // b- ἐτῶις κρίνοντι B C² vid WH // c- ἐτῶις κρίνοντι Ψ // d- ἐτῶις κρίνοντι 2138 // e- ἐτῶις κρίνοντι Ψ²⁷ 1739 // a/b/c/d/e syrP // a/e lat-v, t cop³α // b/c syrP // lac Ψ²⁴ Ψ⁸¹ 048 093 0206 0247 0285 33 1575.

89 1Pe 4:6 This εὐθυγγελίσθη is a “gnomic aorist,” as Peter also uses in 1:24 for “dries up,” and “falls off,” and elsewhere. See BDF §333.

90 1Pe 4:6 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 one of two things: either help God be justified in condemning them (because they heard the gospel from you and have absolutely no excuse), or on the other hand it may help God in saving them. The idea that the gospel can be preached to those in Hades and either condemn them or save them, is contrary to the rest of scripture. Here, the gospel is being preached in the hope they might be saved. But there is no such hope for someone to be saved who is already in Hades. Romans 6:23 says “it is appointed unto man once to die, and after that the judgment.” In the story of the Rich man and Lazarus in Luke 16, the rich man was in the partition of Sheol / Hades that was for the condemned, and Lazarus was in the partition for the righteous. Abraham rebuffed the rich man’s request

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1Pe 4:7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήσατε εἰς τάς προσευχάς.

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

1Pe 4:8 πρὸ πάντων δὲ τὴν εἰς ἐαυτούς ἁγάπην ἐκτενὴ ἐχοντες, ὅτι ἁγάπη καλύπτει πλῆθος ἀμαρτιῶν.

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

1Pe 4:9 φιλόζευοι εἰς ἀλλήλους ἄνευ γογγυσμῶν.

9Be hospitable to one another without grumbling.

1Pe 4:10 ἐκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἐαυτούς 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 εἶ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς εἷς ἰσχύος ὁ θεὸς ἐνα ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ὃ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰωνών· ἀμήν.

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

1Pe 4:12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ύμιν πυρόσει πρὸς πειρασμὸν ύμῖν γινομένη ὡς ξένου ύμῖν συμβαινόντος,

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 καθὼς κοινονεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς ἡμῶν· χαίρετε ἄγαλλιώμενοι.

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

for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell. 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 like the rich man and Lazarus.
If you are reproached because of the name of Christ, blessed are you. That means the glory and the Spirit of God rests upon you! While according to them, He is getting denigrated, according to you He is getting glorified.

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

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

Because 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?

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

The UBS Textual Commentary: “Although it is possible that the words [κατὰ μὲν αὐτοὺς 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 more probable that they were added as an explanatory gloss on the preceding reference to the spirit of glory. Of the several forms of the verb, the perfect tense and the forms compounded with ἐπ—appear to be secondary developments, arising from a desire to strengthen and clarify the form ἀναπαύεται (Κ* B 056 0142 1739 a)].”
1Pe 4:19 ὅστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστῶ κτίστῃ παρατηθέον πάντων ἐν ἀγαθοποιίᾳ.104

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 ἡμᾶς ὡς κόμης παρακαλῶ ὑμᾶς προσκοπεύοντες καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ ὑπὲρ τῆς μελλόντος ἀποκάλυψεως δόξης κοινοῦς,

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 ἡμῖν ποιμνίον τοῦ θεοῦ, ἐπισκοπούντες106 μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,107 μηδὲ αἰσχροκερδῶς ἀλλὰ προδόμως,

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 ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου,

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

1Pe 5:4 καὶ φανερωθήντος τοῦ ἀρχιποίμενος κομιεῖτε τὸν ἀμαράντινον τῆς δόξης στέφανον.

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

1Pe 5:5 ὅμως, νεώτεροι, ὑποτάγητε πρεσβυτέροι, πάντες δὲ ἀλλήλους ὑποτασσόμενοι108 τὴν ταπεινοφροσύνην ἐγκομίσασθε, ὅτι 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.

103 4:19a txt ὡς ὑμῶν L K P 049 0142 307 623 Z lat−hil syrPh TR AT BG RP // omit Ψ72 N A B Ψ 33 623T 1175 1243 1735 1739 2464 2805 ath procop lat−v t copsaL bo TG WH TD VS SBL NA28 // lac Ψ74 Ψ81 C 048 093 0206 0247 0285 1575.
104 4:19b txt ἀγαθοποιίᾳ ὑμῶν L K P 049 0142 307 copSaL bo syrH TR AT BG RP SBL NA28 // ἀγαθοποιίᾳς Ψ72 A Ψ 33 623 1175 1243 1735 1739 2464 2805 lat−v t syrP VS // lac Ψ74 Ψ81 C 048 093 0206 0247 0285 1575.
106 5:2a txt ἐπισκοπούντες Ψ72 Ν L A Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 Ψ72 1175 TR AT VS BG RP SBL NA28 // ἐπισκοπεύοντες Ψ72 1175 // rell. lat copβL bo syrPh // read as one of the first two readings // omit Ν* B anast−s did copSaL TD WH // lac Ψ74 Ψ81 C 048 093 0206 0247 0285.
107 5:2b txt c− omit Β L K P 049 0142 307 anast−s syrP TR AT BG RP // a− κατὰ θεόν Ψ72 Ν A Ψ 33 623 1175 1243Covid 1735 1739 2464 2805 antioch TG TD VS SBL NA28 // b− κατὰ τὸν θεόν 1243* // a/b lat−v t copSaL bo syrPh eth // ? lat−s // lac Ψ74 Ψ81 C 048 093 0206 0247 0285.
109 5:5b txt ὁ θεὸς rell. grk. TR AT VS BG RP SBL NA28 // [ὁ] θεὸς WH // ὁ θεὸς Ψ72 B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac Ψ74 Ψ81 C 048 093 0206 0247 0285 156 1116 14425 pr. With the article, this whole exact sentence is found in James 4:6: Ο θεος υπερηφανων αντιτασσεται ταπεινως δε διδωσιν χαριν. Without the article here, it is not. The LXX in Prov. 3:34 is κυριος υπερηφανους αντιτασσεται, ταπεινως δε διδωσιν χαριν.

http://bibletranslation.ws/palmer-translation/
1Pe 5:6  Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χειρά τοῦ θεοῦ, ἵνα ύμᾶς ὑψώσῃ ἐν καιρῷ.110
6Be humbled therefore under the mighty hand of God, so he may exalt you in his time,
1Pe 5:7  πάσαν τὴν μέριμναν υμῶν ἐπιρρήσαντες ἐπὶ αὐτὸν, ὥστε αὐτῷ μελεῖ περὶ ὑμῶν.111
7casting every worry of yours on him, because it matters to him about you.
1Pe 5:8  νήματε, γρηγορήσατε. ὅτι ὁ ἀντίδικος112 υμῶν διάβολος ὡς λέον ὕπνομον περιπατεῖ ζητῶν τινα καταπήπτη.113
8Be sober, be alert. For your adversary, the devil, is like a lion walking about, seeking some one he may devour;
1Pe 5:9  ὃ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ υμῶν ἀδελφότητι114 ἐπιτελεῖσθαι.
9whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.

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110 5:6 txt omit ψ72 N B K L 049 0206 307 1175 1243 1739 antioch did or copsa syrh arm geop TR TG WH AT VS BG RP SBL NA28 // ἐπισκοπῆς A P 0142 33 623 1735 2464 2805 copbo syrhA geop // ἐπισκοπῆς υμῶν Ψ // indeterminate lat-s, v, t syrP eth // lac ψ74 ψ81 C 048 093 0247 0285 Φ 1575. See 2:12 for ἐπισκοπῆς.
112 5:8a txt ὃ τί ἀντίδικος ψ72 Ν2 L Ψ 049c 33vid 623 1175 1243 1739 2464 2805 anast-s antioch chrys cyr cyrh lat-k, v, t copsa, bo syrPsmms, h arm geo eth TR BG // ὁ ἀντίδικος Ν* A B K P 049* 0142 0206 307 1735 syrPmsms TG WH AT VS RP SBL NA28 // lac ψ74 ψ81 C 048 093 0247 0285 Φ 1575.
113 5:8b txt ὁ τίνα καταπήπτη ψ72 A anast-s antioch ast-s ath chrys cyr cyrhT cyr-hmsms did eus evagri isid marc-er nil-anc or procop lat-a, s, v, t geo eth TR AT RP // α- τίνα καταπήπτει Ν2 K L 049 307 623 1243 1739 2464 2805 eusms lat- k copbo arm TG VS BG SBL NA28 // α- τίνα καταπήπτει Ν* // b- καταπήπτει τίνα or // cf- τίνα καταπήπτει 0142 33rid 1735 did oemss // e- καταπήπτει B Ψ 1175 cyr-hmsms or WH // ο- καταπήπτει 0206vid // a/d syrP h // lac ψ74 ψ81 C 048 093 0247 0285 Φ 1575.
114 5:9 txt

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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/
1Pe 5:10  ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ύμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὁλίγον παθόντας αὐτὸς καταρτίσαί υμᾶς, στηρίζαί, σθενώσαι, θεμελιώσαι.

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 ἁμήν.

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

1Pe 5:12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι’ ὁλίγον ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἴναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἐστίκατε.

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

1Pe 5:13 ἀσταθεῖται υμᾶς ἢ ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου.

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

1Pe 5:14 ἀστάσασθε ἀλλήλους ἐν φιλήματι ἁγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ.

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

155:10a  text ἐν Χριστῷ Ἰησοῦ φ72 A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t copbo syrh,h A eth TR [TG] [WH] AT VS BG RP // ἐν Χριστῷ Ν 0206 vid (omit Ἰησοῦ but indeterm. re. τῶν copbo syrh ) TD SBL NA28* // ἐν τῷ Χριστῷ Β // lac φ74 φ81 C 048 093 0247 0285 11575. *The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

155:10b  text καταρτίσαι υμᾶς στηρίζει σθενῶσαι θεμελιώσαι καταρτίσαι υμᾶς στηρίζει σθενῶσαι θεμελιώσαι καταρτίσει στηρίζει σθενῶσει θεμελιώσει καταρτίσει στηρίζει σθενῶσει θεμελιώσει Κ L P 049 0142 307 1735 RP Ν 33 623 1175 1243 1739 2464 2805 (copsa,ms,bo) arm VS SBL NA28 623Z 1739Z (copsa,ms,bo) AT φ72(Κοινός) 1157 lat-t (syrh) lac A B Ψ 0206 vid lat-v copsa,ms,bo TG WH the verb form καταρτίσαι is supported by syrh

155:10c  These verbs, in the TR only, are all in the optative mood. In the Robinson-Pierpont text, only “adjust” is in the optative.

155:11a  text ἢ δόξα καὶ τὸ κράτος τῶν αἰώνων A K L P Ψ 049 0142 0206 vid 33 623 1175 1243 1735 1739 2464 2805 cyrh lat-v,t copsa,bo,ms,bo syrh,h geo eth TR TG AT VS BG RP // ἢ δόξα καὶ τὸ κράτος τῶν αἰώνων K 049 0142 // τὸ κράτος καὶ ἢ δόξα 33 623 1175 1243 1739 2464 copbo syrh arm // ἢ δόξα καὶ τὸ κράτος τῶν αἰώνων lat-v,t RE τῶν αἰώνων K A B Ψ 0206 lat-v,t re to) geo TG TD WH SBL NA28 // κράτος φ72 (0206 lat-v,t re to) lac φ74 φ81 C 048 093 0247 0285 11575.

155:11b  text εἰς τοὺς αἰώνας τῶν αἰώνων A K L P Ψ 049 0142 0206 vid 33 623 1175 1243 1735 1739 2464 2805 cyrh-lat-v,t copsa,bo,ms,bo syrh,h geo eth TR TG AT VS BG RP NA28* // εἰς τοὺς αἰώνας φ72 B 307 copbo arm WH NA28* // lac φ74 φ81 C 048 093 0206 0247 0285 11575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

155:12a  text ἢ δόξα καὶ τὸ κράτος τῶν αἰώνων A K L P Ψ 049 0142 0206 vid ἢ δόξα καὶ τὸ κράτος τῶν αἰώνων K 049 0142 // τὸ κράτος καὶ ἢ δόξα 33 623 1175 1243 1739 2464 copbo syrh arm // ἢ δόξα καὶ τὸ κράτος τῶν αἰώνων lat-v,t re to) geo TG TD WH SBL NA28 // κράτος φ72 (0206 lat-v,t re to) lac φ74 φ81 C 048 093 0247 0285 11575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

155:12b  text εἰς τοὺς αἰώνας τῶν αἰώνων A K L P Ψ 049 0142 0206 vid 33 623 1175 1243 1735 1739 2464 2805 cyrh-lat-v,t copsa,bo,ms,bo syrh,h geo eth TR TG AT VS BG RP NA28* // εἰς τοὺς αἰώνας φ72 B 307 copbo arm WH NA28* // lac φ74 φ81 C 048 093 0206 0247 0285 11575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

155:14a  text ἐν Χριστῷ Ἰησοῦ K L P 049 0142 307 623 1175 1243 1735 1739 2464 2805 anast-a lat-t copsa,ms,bo,ms,bo syrh,h TR AT [VS] BG RP NA28* // ἐν Χριστῷ A B Ψ 33vid 2464 lat-v copsa,ms,bo,ms,bo syrh,h TG WH SBL NA28* // om/lat-lack ἐπίθηκη to end φ72 lac φ74 φ81 C 048 093 0206 0247 0285 33 11575. *The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

155:14b  text ἁμήν K L P 049 0142 307 623 1735 1739 2464 2805 lat-t syrh,h copbo,ms eth-ms TR AT BG RP // omit φ72 A B Ψ 1175 1243 1739* lat-v copsa,bo eth TG WH SBL NA28 // lac φ74 φ81 C 048 093 0206 0247 0285 33 11575.

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 πᾶσα σάρξ ώς χόρτος, καὶ πᾶσα δόξα αὐτῆς ώς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν.
²⁴because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 3:6 ὡς Σάρρα ὑπῆκουσεν τῷ Ἀβραάμ, κύριον αὐτῶν καλοῦσα· ἦς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβοῦμεναι 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 εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἄνθρωπους σαρκὶ ζῶσι δὲ κατὰ θεόν πνεύματι.
⁶It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

http://bibletranslation.ws/palmer-translation/
## 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 |

### Readings

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#### Other Versions

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### Church Fathers: Note: I did not cite any writer whose date is unknown

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

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