

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 παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, ¹

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

1Pe 1:2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν 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 ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

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

1Pe 1:4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς

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

1Pe 1:5 τοὺς ἐν δυνάμει θεοῦ φρουρούμενους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

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

1Pe 1:6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶν λυπηθέντες ² ἐν ποικίλοις 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 ἐστὶν λυπηθέντες	ⲡ ⁷² Ⲭ ² A C K P Ψ 049 33 459 ^c 623 ^Z 1739 lat-v (cop) TR AT VS BG RP
δέον λυπηθέντες	B clem did ^v syr ^{hT} TG SBL
δέον [ἐστὶν] λυπηθέντες	WH
δέον ἐστὶν λυπηθέντας	L 307 623 ^T 1175 1243 1735 2464 2805 NA28
δέον ἐστὶν λυπηθέντος	459*
δέον ἐστὶν λυπηθέντας ἡμᾶς	048 ^{vidf} max-conf
δέον λυπηθέντας	Ⲭ*
δέον.....pertristitiam	lat-s
indeterminate	syr ^p (but definitely does not have δέον ἐστὶν)
lac	ⲡ ⁷⁴ ⲡ ⁸¹ 093 0206 0247 0285 Ⓛ1575

1Pe 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον³ χρυσοῦ τοῦ ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν⁴ ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

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

1Pe 1:8 ὃν οὐκ εἶδότες⁵ ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε⁶ χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένη,

⁸whom you love without having seen;⁷ in whom you believe, still not having looked upon; yet you exult with a joy that is indescribable and full of glory,

1Pe 1:9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν⁸ σωτηρίαν ψυχῶν.

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

1Pe 1:10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφηταὶ οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

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

1Pe 1:11 ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

¹¹trying to find out exactly⁹ which time or what kind of time the spirit of Christ in them was indicating, when he testified beforehand to the sufferings of Christ and these glorious things that come after.

1Pe 1:12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ἡμῖν¹⁰ δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι¹¹ ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ᾧ ἐπιθυμοῦσιν 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.

³ **1:7a** txt πολὺ τιμιώτερον L 33 307 1739 2805 am clem or^{ms} TR BG RP // πολυτιμότερον \mathfrak{P}^{72} \mathfrak{P}^{74} \aleph A B C K *Pvid* Ψ 048 049 623 1175 1243 1735 2464 did^v or^r TG WH AT VS SBL NA28 // *indeterminate* lat cop syr // lac \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575

⁴ **1:7b** txt τιμὴν καὶ δόξαν 0142 1739 TR AT // δόξαν καὶ τιμὴν \mathfrak{P}^{72} \mathfrak{P}^{74} *vid* \aleph A B C Ψ 33 307 623 1175 1243 1735 2464 2805 or lat-s,v,t cop^{sa}*ms*,^{bo} TG WH VS BG SBL NA28 // εἰς δόξαν καὶ τιμὴν syr^{p,h} // τιμὴν καὶ εἰς δόξαν K L P 049 RP // δόξαν clem cop^{sa}*ms* // lac \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA28 reading or the TR reading.

⁵ **1:8a** txt εἶδότες A K L P Ψ 049 33 307 623 1243 1735 2464 2805 clem lat-a cop^{bo} TR AT VS BG RP // ἰδόντες \mathfrak{P}^{72} \aleph B C 048*vid* 1175 1739 cyr ir-lat lat-v,t cop^{sa} syr^{p,h} TG WH SBL NA28 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. I would translate both these variants (aorist vs. perfect) into English as "without having seen."

⁶ **1:8b** txt ἀγαλλιᾶσθε *rell. Greek* clem cyr TR TG AT VS BG RP SBL NA28 // ἀγαλλιᾶτε B C**vid* 1175 1852 WH // ἀγαλλιᾶσεσθε ir-lat // χαίρετε 1827 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 365 1881 ℓ 156 ℓ 590 ℓ 938 ℓ 1126 ℓ 1141 ℓ 1281 ℓ 1442S ℓ 1575.

⁷ **1:8c** Compare John 20:29, μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες, "Blessed are those believing without having seen."

⁸ **1:9** txt +ὕμῶν \mathfrak{P}^{72} \aleph A B C K L P Ψ 048 049 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t cop^{bo} syr^{p,h} eth TR TG AT VS BG RP SBL NA28 // *omit* B ath clem cyr did lat-a cop^{sa} WH // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. There is arguably no difference in meaning.

⁹ **1:11** The BDF grammar § 298(2) says this combining of τίς and ποῖος may be a tautology for emphasis.

¹⁰ **1:12a** txt ἡμῖν ("us") bas-sel cyr lat-hi syr^p arm TR // ὑμῖν ("y'all") \mathfrak{P}^{72} \aleph A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^h cop^{sa,bo} geo TG WH AT VS BG RP SBL NA28 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575.

¹¹ **1:12b** txt +ἐν \aleph C K L P 049 0142 307 623^Z 1175 1243 1739 lat-s cop^{sa}*ms*,^{bo} TR AT VS BG RP NA28 // *omit* \mathfrak{P}^{72} A B Ψ 33 623^T 2464 2805 cyr did lat-c,v,t TG WH SBL // *indeterminate* cop^{sa}*ms* syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¶1Pe 1:13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

¹³Therefore, girding up the loins of your mind, being completely sober,¹² place your hope on the grace being brought to you at the revelation of Jesus Christ.¹³

1Pe 1:14 ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ 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 ἅγιον καὶ αὐτοὶ ἅγιοι 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 γένησθε,¹⁴ ὅτι ἐγὼ ἅγιος εἰμι.¹⁵

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

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς 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 sojourning in fear,

1Pe 1:18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαιίας 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,

¹² **1:13a** The Greek says νήφοντες τελείως ἐλπίζατε, "being sober completely hope."

"being completely sober, hope" Syriac SBL TNIV

"being sober, hope completely" AT VS RP BG TYN ASV DRB WEB WEY EMTV GEN GNB ISV NASB ESV NIV NRSV

"be sober, and hope to the end" KJV

"being fully sober, set your hope completely"!?!?! NET Is this an error in translation?

¹³ **1:13b** While most interpreters read this phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ as "the grace being brought to you when Jesus Christ is revealed" (as a future event), some read it as "the grace being offered to you with the revelation of Jesus Christ," such as the Darby translation, and Tyndale. Tyndale says "the grace brought unto you by the declaring of Jesus Christ." The reason I went with a future event, is because that is how Peter uses this same phrase ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ earlier in this epistle, at 1:7, "may be found out to result in praise and glory and honor when Jesus Christ is revealed."

¹⁴ **1:16a** txt γένησθε K P 049 0142 1739 TR // γίνεσθε L AT VS BG RP // ἔσεσθε ρ⁷² Ⲙ A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clem lat-v TG WH SBL NA28 // lac ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 ℓ1575. The lat-s,t cop^{sa,bo} syr^{p,h} versions support γένησθε or γίνεσθε.

¹⁵ **1:16b** txt

γέγραπται	Ἄγιοι γένησθε	ὅτι ἐγὼ ἅγιος εἰμι	K P 049 ^c 1739 TR
γέγραπται	ὅτι Ἄγιοι γένησθε	ὅτι ἐγὼ ἅγιος εἰμι	049*
γέγραπται	Ἄγιοι γίνεσθε	ὅτι ἐγὼ ἅγιος εἰμι	L AT VS BG RP
γέγραπται	Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος	A* TG NA28
γέγραπται	Ἄγιοι ἔσεσθε	διότι ἐγὼ ἅγιος	Ⲙ clem
γέγραπται	Ἄγιοι ἔσεσθε	διότι ἐγὼ ἅγιος εἰμι	ρ ⁷²
γέγραπται	Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος εἰμι	A ² C 307 2464 2805 lat-v
γέγραπται	Ἄγιοι ἔσεσθε	διότι καγὼ ἅγιος λέγει κύριος εἰμι	1175
γέγραπται	Ἄγιοι ἔσεσθε	ὅτι καγὼ ἅγιος εἰμι	623
	Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος εἰμι	33 1243
γέγραπται	ὅτι Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος	B SBL
γέγραπται	ὅτι Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος εἰμι	Ψ
γέγραπται	[ὅτι] Ἄγιοι ἔσεσθε	ὅτι ἐγὼ ἅγιος [εἰμι]	WH

lac

ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 ℓ1575.

1Pe 1:19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου 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 καταβολῆς 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 sakes,

1Pe 1:21 τοὺς δι' αὐτοῦ πιστεύοντας¹⁸ εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

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 ὑμῶν ἡγνικότερες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος¹⁹ εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδίας²⁰ ἀλλήλους ἀγαπήσατε ἐκτενῶς,

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 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.²¹

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 σὰρξ ὡς²² χόρτος, καὶ πᾶσα δόξα ἀνθρώπου²³ ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ²⁴ ἐξέπεσεν·

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

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** txt ἐσχάτων τῶν χρόνων K L P 049 0142 1735 2805 max-conf TR AT BG RP // ἐσχάτων χρόνων \mathfrak{P}^{72} // ἐσχάτου τῶν χρόνων \aleph^2 A B C 33 307 623 1243 1739 2464 cop^{sa,ms,bo} syr^h TG WH VS SBL NA28 // ἐσχάτου του χρόνου \aleph^* Ψ // ἐσχάτων τῶν ἡμέρων 1175 // ? cop^{sa,ms} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁸ **1:21** txt πιστεύοντας \mathfrak{P}^{72} \aleph C K L P Ψ 049 0142 307^T 623 1175 1243 1739 2464 2805 TR AT VS BG RP // πιστεύσαντας 33 // πιστοὺς A B 307^Z 1735 TG WH SBL NA28 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁹ **1:22** txt διὰ πνεύματος K L P 049 0142 307 623 1175 1735 lat-s TR AT BG RP // omit \mathfrak{P}^{72} \aleph A B C Ψ 33 1243 1739 2464 2805 lat-v cop^{sa,bo} syr^{p,h} eth TG WH VS SBL NA28 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

²⁰ **1:22b** txt καθαρᾶς καρδίας \aleph^* *rell. grk.* lat-t cop^{sa,bo} syr^{p,h} TR [WH] AT VS BG RP NA28* // καρδίας A B 1852 lat-v TG SBL // καρδίας ἀληθινῆς \aleph^2 lat-c,s // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 156 ℓ 590 ℓ 938 ℓ 1126 ℓ 1442S ℓ 1575. *The editors of the NA28 / ECM2 consider the readings with/without καθαρᾶς to have equal weight.

²¹ **1:23** txt εἰς τὸν αἰῶνα K L P 049 0142 307 1175 did lat-s syr^p TR AT BG RP // εἰς αἰῶνα 623 // εἰς τοὺς αἰῶνας arm // omit \mathfrak{P}^{72} \aleph A B C Ψ 33 1243 1735 1739 2464 2805 did lat-v cop^{sa,bo} syr^h eth TG WH VS SBL NA28 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. Note: though I listed lat-s and syr^p with the TR and RP, they do not attest to the presence or absence of the article.

²² **1:24a** txt a- ὡς \mathfrak{P}^{72} B C K L P 049 0142 623 1175 1243 2464 2805 TR TG WH AT VS BG RP SBL NA28 // b- ὡσει \aleph^* // c- omit \aleph^2 A Ψ 33 307 1735 1739 lat-s syr^{p,ms,h,T} // a/b lat-v,t cop^{sa,bo} syr^{p,ms,h,M} arm // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

²³ **1:24b** txt a- δόξα ἀνθρώπου K L P Ψ 049 0142 lat-c arm TR AT BG RP // b- δόξα σαρκός lat-t // c- δόξα αὐτοῦ \aleph^* // d- δόξα αὐτῆς \mathfrak{P}^{72} \aleph^2 A B C 33 307 623 1175 1243 1735 1739 2464 2805 syr^{h,ms} TG WH VS SBL NA28 // c/d lat-s,v cop^{sa,bo} syr^{p,h,ms} geo eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

²⁴ **1:24c** txt αὐτοῦ C K L P 049 0142 307 1175 1243 1739 (lat-s) geo TR AT BG RP // omit \mathfrak{P}^{72} \aleph A B Ψ 33 623 1735 2464 2805 lat-v syr^{p,h} arm TG WH VS SBL NA28 // +indeterminate cop^{sa,bo} eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

1Pe 1:25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.
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 καταλαλιάς,

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

1Pe 2:2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε,²⁶

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

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

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

1Pe 2:4 Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον

⁴To whom approaching, a living stone, by humans on the one hand rejected, on the other hand chosen by God as precious,

1Pe 2:5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε²⁸ οἶκος πνευματικὸς ἱεράτευμα ἅγιον,²⁹ ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ³⁰ διὰ Ἰησοῦ Χριστοῦ.

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;

²⁵ 2:1 txt

ὑποκρίσεις καὶ φθόνους ϩ⁷² ⲛ* ⲛ³ A C K P Ψ 049 0142 33 307 623 1243 1735 1739 2805 antioch lat-v syr^{hms}
 TR TG AT VS BG RP SBL NA28

ὑποκρίσεις καὶ φθονου L

ὑποκρίσεις καὶ φ_____ 2464

ὑποκρίσεις καὶ φόνους 1175

ὑποκρίσεις καὶ φθόνον arm

ὑπόκρισιν καὶ φθόνους ⲛ² syr^{hms} WH

ὑπόκρισιν καὶ φονους B

την ὑπόκρισιν καὶ φθόνον clem lat-a,s syr^p geo

(την) ὑποκρίσεις cop^{sa} 31

indeterminate cop

lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁶ 2:2 txt *omit* L 049 antioch TR RP // +εἰς σωτηρίαν ϩ⁷²f (εἰ σωτηριαν) ⲛ A B C K P Ψ 0142 307 623 1175 1243 1735 1739 2464 2805 clem cyr did isid lat-c,s,v cop^{sa,bo} syr^{p,h} arm geo TG WH [AT] VS BG SBL NA28 // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁷ 2:3 txt

εἶπερ ἐγεύσασθε ⲛ² C K L P 049 0142 Ψ 33^{vid} 307 623 1175 1243 1739 2464 2805 lat-c,s cyr TR AT VS BG RP

εἶ(περ) ἐγεύσασθε κ. εἶδετε syr^p (Psalm 34:8; but Ps. 33:9 in LXX: γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος)

εἰ ἐγεύσασθε ϩ¹²⁵ ⲛ* A B 1735 clem lat-v TG WH SBL NA28

εἰ ἐγεύσασθε ἐπιστεύσατε ϩ⁷²

εἰ ἐπιστεύσατε lat-hi

lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁸ 2:5a txt οἰκοδομεῖσθε ϩ⁷² A* B K L P Ψ 049 1175 1243 1735 eus or TR TG WH AT BG RP SBL NA28 // ἐποικοδομεῖσθε ⲛ A C C 0142 307 623 1739 2464 2805 cyr did procop lat-v VS // συνοικοδομεῖσθε lat-c // ἀνοικοδομεῖσθε did // *indeterminate* rell. lat cop syr // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

²⁹ 2:5b txt *omit* K L P 049 0142 1175 2464 lat-v TR AT BG RP // +εἰς ϩ⁷² ⲛ A B C Ψ 307 623 1243 1735f 1739 2805 cyr eus or lat-s,t cop^{sa}mss,bo syr^h TG WH VS SBL NA28 // *indeterminate* cop^{sa}mss syr^p // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33

³⁰ 2:5c txt τῷ θεῷ ϩ⁷² ⲛ² 307 623 1175 1735 2464 2805 did TR [WH] AT [VS] BG RP // *indeterminate* lat cop syr // θεῷ ⲛ* A B C Ψ 1243 1739 or TG SBL NA28 // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

1Pe 2:6 διότι καὶ περιέχει ἐν τῇ γραφῇ.³¹ Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν³² ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυθῆ.

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 πιστεύουσιν· ἀπειθοῦσιν³³ δὲ λίθον³⁴ ὃν ἀπεδοκίμασαν 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 προσκόπτουσιν³⁵ τῷ λόγῳ ἀπειθοῦντες· εἰς ὃ 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, βασιλεῖον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς 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 οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

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 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι³⁷ τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

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

³¹ 2:6a txt

διό καὶ περιέχει ἐν τῇ γραφῇ TR
 διότι περιέχει ἐν τῇ γραφῇ K L P 049 0142 623Z AT RP
 διότι περιέχει ἡ γραφῇ C 1175 1243 1739 BG
 διό περιέχει ἡ γραφῇ 2805
 διότι περιέχει ἐν γραφῇ ϩ⁷² Ⲙ A B Ψ 33^{vid} 307 623T 2464 TG WH VS SBL NA28
 διότι περιέχει ἐν γραφῇ 1735
 lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

³² 2:6b txt ἀκρογωνιαῖον ἐκλεκτὸν ϩ⁷² (ἐγλεκτὸν) Ⲙ A K L P Ψ 049 0142 623 1735 1739 2464 2805 hes-h syr^h geo eth TR TG AT VS BG RP SBL NA28 // ἐκλεκτὸν ἀκρογωνιαῖον B C 307 1175 1243 arm WH // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33 ℓ1575. Other versional witnesses are indeterminate.

³³ 2:7a txt ἀπειθοῦσιν A K L P 049 0142 307 1735 2805 syr^p TR AT BG RP // ἀπιστοῦσιν ϩ⁷² Ⲙ B C Ψ 623 1175 1243 1739 2464 hes-h syr^h arm geo TG WH VS SBL NA28 // indeterminate ℓ1575 lat-s,v cop^{sa,bo} // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33. The word ἀπειθέω means just that: disobeying by not believing.

³⁴ 2:7b txt λίθον Ⲙ* C² K L P Ψ 049 0142 307 1175 1243 1735 1739 2464 lat-s cop^{sa} eth TR AT VS BG RP // λίθος ϩ⁷² Ⲙ² A B C* 623 2805 ℓ1575 hes-h lat-a,v cop^{bo} syr^h arm geo TG WH SBL NA28 // indeterminate syr^p // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33.

³⁵ 2:8a txt οἱ προσκόπτουσιν ϩ⁷² Ⲙ* A B C² K L P Ψ 049 0142 1735 2805 ℓ1575 TR TG WH AT VS BG RP SBL NA28 // οἱ προσκόπτουσιν cop^{sa,miss} // οἱ προσκόψουσιν ϩ¹²⁵ cop^{bo} // ὅσοι προσκόπτουσιν C*307 623 1175 1243 1739 2464 hes-h syr^h // οἱ καὶ προσκοπτουσιν Ⲙ² // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33.

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

³⁷ 2:11 txt ἀπέχεσθαι Ⲙ B K Ψ 049 307 1175 1739 2464 clem cyr lat-c,v,t cop^{sa,bo} TR TG WH VS BG RP SBL NA28 // ἀπέχεσθε ϩ⁷² A C L P 0142 33 623 1243 1735 2805 cyr lat-k syr^h AT // indeterminate ℓ1575 syr^p // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285.

1Pe 2:12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν,³⁸ ἵνα, ἐν ᾧ καταλαλοῦσιν³⁹ ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες⁴⁰ δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

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

1Pe 2:13 Ὑποτάγητε οὖν⁴¹ πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι,

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

1Pe 2:14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις 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 ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιῶντας φιμοῦν 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 ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι θεοῦ.⁴²

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

1Pe 2:17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπάτε,⁴³ τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμάτε.

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

1Pe 2:18 Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν ἀλλὰ 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 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ⁴⁴ ὑποφέρει τις λύπας πάσχων ἀδίκως.

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

³⁸ **2:12a** txt ἐν τοῖς ἔθνεσιν ἔχοντες καλήν **NA** Bf C Ψ 307 623 1175 1735 1739 2805 clem lat-v,t geo TR TG WH VS SBL NA28 // ἐν τοῖς ἔθνεσιν καλήν ἔχοντες **Ɔ**⁷² 1243 arm // ἔχοντες καλήν ἐν τοῖς ἔθνεσιν K L P 049 0142 AT BG RP // *indeterminate* lat-k,c cop^{sa,bo} syr^{p,h} eth // lac **Ɔ**⁷⁴ **Ɔ**⁸¹ 048 093 0206 0247 0285 33 l1575.

³⁹ **2:12b** txt καταλαλοῦσιν **Ɔ**⁷² **NA** B C K Ψ 049 0142 1175 1735 1739 clem^T TR TG WH AT VS BG RP SBL NA28 // καταλαλωσιν L P 307 623 1243 2464 2805 clem^{ms} // *indeterminate* lat cop syr // lac **Ɔ**⁷⁴ **Ɔ**⁸¹ 048 093 0206 0247 0285 33 l1575.

⁴⁰ **2:12c** txt α-ἐποπτεύσαντες A K L P Ψ 049 0142 33 623 1735 2464 clem TR AT BG RP // υποπτευσαντες 2805 // α-ἐποπτεύοντες **Ɔ**⁷² **NA** B C 307 1175 1243 1739 arm geo TG WH VS SBL NA28* // a/b lat cop syr // lac **Ɔ**⁷⁴ **Ɔ**⁸¹ 048 093 0206 0247 0285 l1575. *The editors of the NA28 / ECM2 consider the two readings a/b to have equal weight.

⁴¹ **2:13** txt οὖν K L P 049 0142 307 623 1175 1739 2464 2805 antioch syr^h TR AT BG RP // omit **Ɔ**⁷² **NA** B C Ψ 33 1243 1735 l1575 antioch eus nil-anc lat-c,v cop^{sa,bo} syr^p eth TG WH VS SBL NA28 // lac **Ɔ**⁷⁴ **Ɔ**⁸¹ 048 093 0206 0247 0285.

⁴² **2:16** txt δοῦλοι θεοῦ A L P 049^c 0142 33 1243 1735 2805 clem TR AT BG RP // θεοῦ δοῦλοι **Ɔ**⁷² **NA** B C K Ψ 307 623 1175 1739 2464 TG WH VS SBL NA28 // δοῦλοι 049* // *indeterminate* lat cop syr arm geo // lac **Ɔ**⁷⁴ **Ɔ**⁸¹ 048 093 0206 0247 0285 l1575.

⁴³ **2:17** txt ἀγαπάτε **Ɔ**⁷² **NA** B C P Ψ 049^c 0142 33 307 623 1175 1243 1735 1739 2805 TR TG WH AT VS SBL NA28 // ἀγαπήσατε K L 049* 2464 BG RP // *indeterminate* lat cop syr eth // lac **Ɔ**⁷⁴ **Ɔ**⁸¹ 048 093 0206 0247 0285 l1575.

⁴⁴ **2:19** txt συνείδησιν θεοῦ **NA** A² B K L P 049 0142 623 1735 2464 2805 anast-s lat-s,v,t cop^{sa,bo} TR TG WH AT VS BG RP SBL NA28 // συνείδησιν ἀγαθὴν θεοῦ **Ɔ**⁷² // συνείδησιν θεοῦ ἀγαθὴν A* 33 // συνείδησιν ἀγαθὴν C Ψ 307 1175 1243 1739 syr arm geo // lac **Ɔ**⁷⁴ **Ɔ**⁸¹ 048 093 0206 0247 0285 l1575

1Pe 2:20 ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.⁴⁵

²⁰For 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 εἰς⁴⁶ τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῶν⁴⁷ ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

²¹For 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 ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

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

1Pe 2:23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως·

²³who 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 ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ⁴⁸ ἰάθητε.

²⁴who 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 γὰρ ὡς πρόβατα πλανώμενα,⁴⁹ ἀλλ' ἐπεστράφητε⁵⁰ νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.⁵¹

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

⁴⁵ **2:20** txt θεῶ ϩ⁷² ϩ^{81vid} ⲛ B C K L P Ψ 049 0142 33 307 623 1735 2464 2805 cyr dam TR TG WH AT VS RP SBL NA28 // τῷ θεῶ A 1175 1243 1739 BG // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁴⁶ **2:21a** txt εἰς τοῦτο γὰρ ἐκλήθητε ϩ⁸¹ A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,v cop^{sa,bo} syr^{p,h} arm^{mss} eth TR TG WH AT VS RP SBL NA28 // εἰς τοῦτο γὰρ καὶ ἐκλήθητε ϩ⁷² 1739 ℓ1575 cyr arm^{mss} BG // lac ϩ⁷⁴ 048 093 0206 0247 0285.

⁴⁷ **2:21b** txt f- ἔπαθεν ὑπὲρ ἡμῶν ἡμῶν 1243 2805 cop^{bo} TR // a- ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν B C^{vid} 1175 1739 ℓ1575 syr^h TG WH VS SBL NA28 // b- ἔπαθεν περὶ ὑμῶν ὑμῖν ϩ⁷² A 1735 geo:A1 // c- ἀπέθανεν ὑπὲρ ὑμῶν ὑμῖν ϩ^{81vid} ⲛ Ψ cyr^T dam // d- ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν K L P 049 0142 33 cop^{sa^{mss}} AT BG RP // e- ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν 307 623 2464 cyr^{mss} // g- ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν cyr syr^p // a/b/d lat-k,c // a/b lat-v cop^{sa^{mss}} eth // lac ϩ⁷⁴ 048 093 0206 0247 0285.

⁴⁸ **2:24** txt αὐτοῦ ⲛ* L P 049 0142 syr^{p,h} eth TR AT BG RP // omit ϩ⁷² ϩ^{81vid} ⲛ² A B C K Ψ 33 307 623 1175 1243 1735 1739 2464 2805 ℓ1575 lat-c,v arm geo TG WH VS SBL NA28 // indeterminate cop // lac ϩ⁷⁴ 048 093 0206 0247 0285.

⁴⁹ **2:25a** txt πλανώμενα ϩ⁷² arm TR AT BG RP // πλανώμενοι ⲛ A B 623 1175 1735 2464 2805 ℓ1575 ps-dion-al syr^{p,h} TG WH VS SBL NA28 // omit ἦτε γὰρ ὡς πρόβατα πλανώμενοι 1243 // indeterminate ϩ⁸¹ lat cop // lac ϩ⁷⁴ 048 093 0206 0247 0285.

⁵⁰ **2:25b** txt ἐπεστράφητε ϩ⁷² A B C K L Ψ 049 0142 33 307 623 2464 2805 ℓ1575 ps-dion-al^V TR TG WH AT VS BG RP SBL NA28 // ἐπεστρ[]τε ϩ⁸¹ // ἐπιστράφητε ⲛ P // ἐπεστρέψατε C 1243 1739 // ἐπιστρέψατε 1175 // lac ϩ⁷⁴ 048 093 0206 0247 0285. The witnesses lat-v syr^p cop^{sa^{mss}} support one of the readings starting with ἔπε. The lat-t syr^h cop^{sa^{mss,bo}} witnesses support one of the readings that start with ἐπι. The editors of the ECM1 considered the reading ἐπεστρέψατε to be of equal weight.

⁵¹ **2:25c** txt ὑμῶν ϩ⁷² ⲛ A B C K P Ψ 33 307 623 1175 1739 ℓ1575 lat-v,t cop^{sa,bo} syr^{p,h} TR TG WH AT VS RP SBL NA28 // ἡμῶν L 049 0142 1243 2464 2805 BG // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285.

Chapter 3

1Pe 3:1 Ὁμοίως αἱ γυναῖκες⁵² ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν⁵³ 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 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφήν ὑμῶν.

²when they observe your pure conduct, mixed with reverence *for them*.⁵⁴

1Pe 3:3 ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων 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 κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πράεος καὶ ἡσυχίου⁵⁵ πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

⁴but rather of the hidden person of the heart, adorned with the incorruptible beauty of a meek and quiet spirit, which *adornment* in the eyes of God is very high priced.

1Pe 3:5 οὕτως γάρ ποτε καὶ αἱ ἅγιοι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν θεὸν⁵⁶ ἐκόσμουν ἑαυτάς, 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 ὑπήκουσεν⁵⁷ τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

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

⁵² **3:1a** txt αἱ γυναῖκες \mathfrak{P}^{72} \aleph^2 K L P C Ψ 049 093 0142 33 1175 1243 1739 2464 2805 TR AT [VS] BG RP NA28 // γυναῖκες \mathfrak{P}^{81} \aleph^* A B TG WH SBL // δὲ καὶ αἱ γυναῖκες 307 // lac \mathfrak{P}^{74} 048 0206 0247 0285. The witnesses lat-a,v and cop^{sa}ms indicate the absence of any conjunction, but are indeterminate as to presence of the article. The witnesses lat-t cop^{sa}ms,bo syr^{p,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.

⁵³ **3:1b** txt

a - καὶ εἴ τινες ἀπειθοῦσιν \mathfrak{P}^{72} \aleph A Ψ 093 33 307 623 (2464) 2805 TR TG AT VS BG RP SBL NA28

b - εἴ καὶ τινες ἀπειθοῦσιν C K 0142 1175 1243 1739

c - εἴ τινες ἀπειθοῦσιν \mathfrak{P}^{81vid} B cop^{sa,bo} syr^h WH

d - οἵτινες ἀπειθοῦσιν syr^p

a/b lat-v

a/b/c lat-a,s,t

lac \mathfrak{P}^{74} 048 0206 0247 0285.

⁵⁴ **3:2** Ephesians 5:33, "and the wife see that she reverence her husband."

⁵⁵ **3:4** txt a- πράεος καὶ ἡσυχίου TR RP // πράεως καὶ ἡσυχίου \mathfrak{P}^{72} \aleph^2 K L 049 33 623 ath clem did TG VS SBL NA28 // b- πράεος καὶ ἡσυχίου A C P 0142 Ψ 093 307 1243 1735 1739 2805 AT BG // c- πράεος ἡσυχίου \aleph^*f // d- πράεως καὶ ἡσυχίου 1175 // e- ἡσυχίου καὶ πράεως B cop^{bo} WH // πράεως syr^p // a/d cop^{sa} syr^h // a/d/e lat-a,s,v,t // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 0206 0247 0285 ℓ 1575.

⁵⁶ **3:5** txt ἐπὶ τὸν θεὸν \aleph 0142 2464 TR AT BG // ἐπὶ θεὸν K L P 049 623 2805 RP // εἰς θεὸν \mathfrak{P}^{72} A B C Ψ 33 307 1175 1735 1739 TG WH VS SBL NA28* // εἰς τὸν θεὸν 1243 NA28* // indeterminate lat cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. The editors of the NA28 / ECM2 consider the asterisked readings with and without τὸν to be of equal weight.

⁵⁷ **3:6a** txt ὑπήκουσεν \mathfrak{P}^{72} A C K L P 049 0142^c 33 307 623 1175 1735 1739 1243 2464 2805 TR TG AT VS BG RP SBL NA28 // ὑπήκουεν B Ψ 0142* WH // indeterminate lat cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

1Pe 3:7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι ⁶⁰ χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

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

1Pe 3:8 Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὖσπλαγχνοι, φιλόφρονες,⁶²

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

1Pe 3:9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τούναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι⁶³ εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

⁹not 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 αὐτοῦ⁶⁴ ἀπὸ κακοῦ καὶ χεῖλη αὐτοῦ⁶⁵ τοῦ μὴ λαλῆσαι δόλον,

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

1Pe 3:11 ἐκκλινάτω⁶⁶ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

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

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 **יְדֵי**

⁵⁹ **3:6b** Or also possibly, "not fearing with any hysteria." The word ἡ πτόησις can mean both "how" one is fearing, that is, fearing "with" hysteria, or it can mean fearing "what causes" the hysteria, i.e., terrifying people, terrifying events or terrifying reports. The only other time this word is used in the Bible is in the Septuagint in Proverbs 3:25, where it is the latter use- do not be afraid of the thing that causes terror.

⁶⁰ **3:7a** txt συγκληρονόμοι K L P Ψ 307 lat-hi cop^{sa,bo} TR AT BG RP // συνκληρονόμοι A C // συγκληρονόμοις \mathfrak{P}^{81} B² 33 623 1243 1739 2464 2805 lat-a,s,v,t syr^p arm geo TG WH VS SBL NA28 // συνκληρονόμοις \mathfrak{P}^{72} \aleph^2 B* 1175 // συνκληρονομους \aleph^* // indeterminate syr^h // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁶¹ **3:7b** This is what the BDAG lexicon says τιμὴν means in this context. Τιμὴ 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.

⁶² **3:8** txt φιλόφρονες K P 049 307^T TR AT BG RP // ταπεινόφρονες \mathfrak{P}^{72} \mathfrak{P}^{81vid} \aleph A B C Ψ 056 0142 33 307^A 623 1175 1243 1735 1739 2464 2805 antioch clem lat-s,v,t cop^{bo} syr^{p,h} eth TG WH VS SBL NA28 // φιλόφρονες ταπεινόφρονες L // ? cop^{sa} // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁶³ **3:9** txt εἰδότες L P 049 0142 307^C syr^{hmg} TR AT BG RP // omit \mathfrak{P}^{72} \mathfrak{P}^{81} \aleph A B C K Ψ 33 307* 623 1175 1243 1735 1739 2464 2805 antioch lat-s,v,t cop^{sa,bo} syr^{p,hT} eth TG WH VS SBL NA28 // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁶⁴ **3:10a** txt αὐτοῦ \aleph K L P 049 0142 307 623^Z 2464 lat-s,v,t cop^{sa,bo} syr^{p,h} TR AT BG RP // omit \mathfrak{P}^{72} \mathfrak{P}^{81} A B C Ψ 33 623^T 1175 1243 1735 1739 2805 TG WH VS SBL NA28 // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁶⁵ **3:10b** txt αὐτοῦ L P 049 0142 307 lat-s,v,t cop^{sa,bo} syr^p arm eth TR AT BG RP // omit \mathfrak{P}^{72} \mathfrak{P}^{81vid} \aleph A B C K Ψ 33 623 1175 1243 1735 1739 2464 2805 syr^h geo TG WH VS SBL NA28 // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575. The possessive pronouns here and in the previous variant may be a conformation to the Septuagint Psalm 33:14 which says παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χεῖλη 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** txt omit \aleph C² Ψ K L P 049 0142 33 307 623 1735 1739 2464 cop^{sa,bo} syr^p arm geo TR AT BG RP // +δε \mathfrak{P}^{72} A B C* 1175 1243 2805 lat-s,v,t syr^h TG WH VS SBL NA28 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. Perhaps the reading without δε is conforming the quotation to the LXX in which Psalm 34:27 reads ἐκκλινον ἀπὸ κακοῦ...

1Pe 3:12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.

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

1Pe 3:13 Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ μιμηταὶ ⁶⁷ γένησθε;

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

1Pe 3:14 ἀλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε,

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 ⁶⁸ ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι δὲ ⁶⁹ αἰεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,⁷⁰ μετὰ πραΰτητος 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 for the hope that is in you, with humility and respect;

1Pe 3:16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ⁷² καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν.

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 ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας.

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

⁶⁷ **3:13** txt μιμηταὶ K L P 0142 307 lat-v^{ms} TR AT BG RP // ζηλωταὶ ρ⁷² ⲛ A B C Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t cop^{sa,bo} syr^{p,h} eth TG WH VS SBL NA28 // lac ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 33 ℓ1575. The lone Vulgate manuscript listed with Byz reads: *si boni imitatores fuerimus* "if we are good imitators."

⁶⁸ **3:15a** txt θεὸν K L P 049 0142 307 623 did lat-v^{mss} TR AT BG RP // Χριστὸν ρ⁷² ⲛ A B C Ψ 33 1175 1243 1739 2464 2805 clem lat-s,v,t cop^{sa,bo} syr^h TG WH VS SBL NA28 // lac ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 ℓ1575. 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.

⁶⁹ **3:15b** txt δὲ K L P Ψ 049 0142 clem TR AT BG RP // omit ρ⁷² ⲛ A B C 33 307 623 1175 1243 1735 1739 2464 2805 lat-s,v,t cop^{sa,bo} syr^h TG WH VS SBL NA28 // indeterminate syr^p // lac ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁷⁰ **3:15d/16a** txt omit K L P 049 0142 lat-s syr^p eth TR AT BG RP // ἀλλὰ ρ⁷² ⲛ A B C Ψ 33 623 1175 1243 1735 1739 2464 2805 clem lat-v,t cop^{sa,bo} syr^h arm geo TG WH VS SBL NA28 // lac ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 ℓ1575.

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 d-καταλαλώσιν ὑμῶν ὡς κακοποιῶν L 0142 623 1243 1735 2464 2805 TR // καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν RP // a- καταλαλεῖσθε ρ⁷² B Ψ 1175 1739 clem syr^{hT} geo VS SBL NA28 // b- καταλαλοῦσιν ὑμᾶς arm // c- καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν (thinking of 2:12) ⲛ A C K P 049 33 antioch TG AT BG // e- καταλαλώσιν ὑμᾶς ὡς κακοποιῶν 307 // f- καταλαλοῦσιν // a/b lat-s,v cop^{sa} // b/f syr^{hms} // c/d lat-t cop^{bo} syr^{p,hA} // lac ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 ℓ1575.

1Pe 3:18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν,⁷³ δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς⁷⁴ προσαγάγη τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

¹⁸Because 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 ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

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

1Pe 3:20 ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι,⁷⁶ τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.

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

⁷³ 3:18a txt

a- περὶ ἁμαρτιῶν	ἔπαθεν	B K P 049 0142 TR AT BG RP SBL NA28
b- περὶ ἁμαρτωλῶν	ἔπαθεν	cyr ^{ms} lat-c
c- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν ἔπαθεν		1678 geo
d- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν ἔπαθεν		L 307 2464 2805
e- περὶ ἁμαρτιῶν	ἀπέθανεν	cyr TG WH
f- ὑπὲρ ἁμαρτιῶν	ἀπέθανεν	cyr
g- περὶ ἁμαρτιῶν ἡμῶν ἀπέθανεν		C* ^{vid} copsa ^{mss} syr ^p
h- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν		Ⲛ ² C ² 0285 33 ^{vid} 623 1175 1243 1739 did VS
i- ὑπὲρ ἁμαρτιῶν περὶ ἡμῶν ἀπέθανεν		cyr
j- περὶ τῶν ἁμαρτιῶν ὑπὲρ ἡμῶν ἀπέθανεν	Ⲛ*	
k- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν ἀπέθανεν		ⲡ ⁷² A 1735
l- ὑπὲρ ἁμαρτιῶν ὑπὲρ ὑμῶν ἀπέθανεν		1505
m- περὶ ὑμῶν ὑπὲρ ἁμαρτιῶν ἀπέθανεν		Ψ
n- ὑπὲρ ἁμαρτωλῶν ἀπέθανεν		cyr ^{mss} did
o-	ὑπὲρ ἡμῶν ἀπέθανεν	arm ^{mss}
	e/f	lat-k,v cop ^{bo} ^{ms}
	e/f/g	lat-a,t
	h/i/j	cop ^{bo} eth
	h/j	syr ^h
	k/l	arm ^{mss}
	lac	ⲡ ⁷⁴ ⲡ ⁸¹ 048 093 0206 0247 ⲁ1575.

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 Ⲛ² A C K L 0142 33 307 623 1739 2464 2805 cyr did petr-al lat-k,a,v copsa^{mss},bo syr^h^M geo TR TG TD AT VS BG // ὑμᾶς ⲡ⁷² B P Ψ 049 0285 1175 1243 lat-t cop^{sa}^{mss} syr^p,h^T arm WH RP SBL NA28 // omit Ⲛ* // lac ⲡ⁷⁴ ⲡ⁸¹ 048 093 0206 0247 ⲁ1575. 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 ᾧ καὶ here was originally **ἐΝΘΩΚΑΙΕΝΩΧ**. 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 txt ὀλίγοι C K L P Ψ 0142 0285 307 1175 1243 1739 cyr syr^h TR AT VS BG RP NA28* // ὀλίγοι ⲡ⁷² Ⲛ A B 049 623 1735 2464 2805 or lat-k,c,v,t TG WH SBL NA28* // indeterminate copsa,bo syr^p // lac ⲡ⁷⁴ ⲡ⁸¹ 048 093 0206 0247 33 ⲁ1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

1Pe 3:21 ὃ⁷⁷ καὶ ἡμᾶς ἀντίτυπον νῦν⁷⁸ σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ 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 θεοῦ⁷⁹ πορευθεὶς 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 ἡμῶν⁸⁰ σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ⁸¹ πέπαυται ἁμαρτίας,⁸²

¹Therefore Christ having suffered in the flesh on our behalf, you also arm yourselves of the same mind, that someone who has suffered in the flesh is finished with sin,⁸³

1Pe 4:2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον 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.

⁷⁷ **3:21a** txt ὃ **ℵ**² A B C K L P Ψ 049 0142 0285 33 307 623 1243 1735 1739 2464 2805 cyr lat-k,v,t syr^h TR WH TG AT VS BG RP SBL NA28 // ὁ ? // ὅς 1175 // omit **ⲡ**⁷² **ℵ**^{*} // **Ϝ** 1501 syr^p // οὐδὲ 1127 al // ὡς cop^{bo}? aug? // lac **ⲡ**⁷⁴ **ⲡ**⁸¹ 048 093 0206 0247 33 **ℓ**1575

⁷⁸ **3:21b** txt

καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C L cyr TR

ἀντίτυπον νῦν καὶ ἡμᾶς σώζει K 0142 307 AT BG RP

καὶ ὑμᾶς ἀντίτυπον νῦν σώζει **ⲡ**⁷² A B P Ψ 049 0285^c 623 1175 1243 1739 2805 syr^h TG WH VS SBL NA28

καὶ ὑμᾶς νῦν ἀντίτυπον σώζει **ℵ**

καὶ ὑμᾶς ἀντίτυπον σώζει 0285* 2464

lac **ⲡ**⁷⁴ **ⲡ**⁸¹ 048 093 0206 0247 33 **ℓ**1575

⁷⁹ **3:22** txt τοῦ θεοῦ *rell. Greek* TR AT [VS] BG RP NA28 // θεοῦ **ℵ**^{*} B Ψ TG WH SBL // *indeterminate* lat syr cop // lac **ⲡ**⁷⁴ **ⲡ**⁸¹ 048 093 0206 0247 18* **ℓ**156 **ℓ**1126 **ℓ**1442S **ℓ**1575 pr.

⁸⁰ **4:1a** txt ὑπὲρ ἡμῶν **ℵ**² A K L P 0142 33^{vid} 307 623 1175 1735 2464 2805 anast-a anast-s apoll ath cyr did epiph leont-h marcell nest^{mss} thdrt lat-a cop^{bo} syr^h arm eth TR AT BG RP // ὑπὲρ ὑμῶν **ℵ**^{*} 049c syr^p // omit **ⲡ**⁷² B C Ψ 049* 0285 1243 1739 nest^T lat-v,t cop^{sa} geo TG WH VS SBL NA28 // lac **ⲡ**⁷⁴ **ⲡ**⁸¹ 048 093 0206 0247 **ℓ**1575. The UBS textual commentary: “The reading that best explains the others is παθόντος, which is strongly supported by . . . In order to express the idea more fully some copyists added ὑπὲρ ἡμῶν . . . , while others added ὑπὲρ ὑμῶν . . . Had either of the latter readings been original, no adequate reason can account for the absence of the prepositional phrase from the best representatives of both the Alexandrian and the Western types of text.”

⁸¹ **4:1b** txt ἐν σαρκὶ K P 0142 TR AT RP // σαρκὶ **ⲡ**⁷² **ℵ** 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 **ⲡ**⁷⁴ **ⲡ**⁸¹ 048 093 0206 0247 0285 33 **ℓ**1575.

⁸² **4:1c** txt πέπαυται ἁμαρτίας **ⲡ**⁷² **ℵ**^{*} A C 307 623 1175 1243 1735 1739 2464 2805 TR TG AT VS BG RP SBL NA28 // πέπαυται ἀπὸ ἁμαρτίας 049 056 0142 // πέπαυται ἁμαρτίας (assim. to following ἁμαρτίας) **ℵ**² B Ψ WH // *indeterminate* lat-a,v,t syr^p // lac **ⲡ**⁷⁴ **ⲡ**⁸¹ 048 093 0206 0247 0285 33 **ℓ**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.

1Pe 4:3 ἄρκετὸς γὰρ ἡμῖν ⁸⁴ ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα ⁸⁵ τῶν ἐθνῶν κατεργάσασθαι, ⁸⁶ πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις.

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

1Pe 4:4 ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

⁴In which since you are not joining them running in the same excess of indulgence, they think it strange,⁸⁷ denigrating you.

1Pe 4:5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρῖναι⁸⁸ ζῶντας καὶ νεκρούς·

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

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

⁶It is for that reason as well⁸⁹ that the gospel is preached⁹⁰ to the dead.⁹¹ On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

⁸⁴ 4:3a txt

ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	K L P 049 0142 307 TR RP
ὑμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	AT
ὁ παρεληλυθὼς χρόνος τοῦ βίου	1735
ὁ παρεληλυθὼς χρόνος	ϣ ⁷² ⲛ ² B Ψ 33 623 ^T 1243 1739 2464 2805 lat-v,t cop ^{sa} syr ^{p,h} clem TG VS SBL NA28
ὁ παραλελυθὼς χρόνος	A
ὑμῖν ὁ παρεληλυθὼς χρόνος	ⲛ* 1175 lat-a cop ^{bo} BG
ἡμῖν ὁ παρεληλυθὼς χρόνος	C 623 ^Z lat-hi
lac	ϣ ⁷⁴ ϣ ⁸¹ 048 093 0206 0247 0285 ℓ1575

⁸⁵ 4:3c txt θέλημα K L P 049 0142 TR AT BG RP // βούλημα ϣ⁷² ⲛ A B C Ψ 307 623 1175 1243 1735 1739 2464 2805 clem TG VS SBL NA28 // versions indeterminate // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

⁸⁶ 4:3d txt b- κατεργάσασθαι πεπορευμένους K L P Ψ 049 0142 307 TR AT BG RP // a- κατεργάσθαι πεπορευμένους ϣ⁷² A B 623 1735 1739 2464 clem TG VS SBL NA28 // c- κατεργάσθαι πορευομένων ⲛ cop^{sa} // d- κατεργάσασθαι πορευομένων cop^{bo} // e- κατεργάσασθαι πεπορευμένους 1501 // f- κατεργάσασθαι πορευθέντας 2544 // g- κατεργάσασθε πεπορευμένους C^{vid} 2805 // h- ἐργάσασθαι πεπορευμένους 2718 // i- εἰργάσασθε πεπορευμένους 1175 1243 // a/b/e/f/h lat-v *consummandam qui ambulaverunt* // a/c/d/f/h lat-a *perfecisse ambulantes* // a/f/h lat-t *consummatum qui ambulaverunt* // either omission of κατεργάσασθαι or abridged translation syr^p // indeterminate syr^h // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

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

⁸⁸ 4:5 a- ἐτοίμως ἔχοντι κρῖναι ⲛ A C² 307 623 1175 1243 1735 2464 2805 TR TG AT VS BG RP SBL NA28 // b- ἐτοίμως κρῖνοντι B C^{*vid} WH // c- ἐτοίμως κρινουσι Ψ // d- ἐτοίμως κρινοντι 2138 // e- ἐτοίμω κριναι ϣ⁷² 1739 // a/b/c/d/e syr^p // a/e lat-v,t cop^{sa,bo} // b/c syr^h // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

⁸⁹ 4:6a 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 4:6b 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 4:6c 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 for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell.

1Pe 4:7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς⁹² προσευχάς·

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

1Pe 4:8 πρὸ πάντων δὲ⁹³ τὴν εἰς ἑαυτοὺς ἀγάπην ἔκτενῆ ἔχοντες, ὅτι ἀγάπη⁹⁴ καλύψει⁹⁵ πλῆθος ἁμαρτιῶν·

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

1Pe 4:9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν.⁹⁶

⁹Be hospitable to one another without grumbling.

1Pe 4:10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·

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

1Pe 4:11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς⁹⁷ χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.⁹⁸

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 ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,

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

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

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

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.

⁹² **4:7** txt τὰς K L P 049 0142 1735 TR AT BG RP // omit \wp^{72} \aleph A B Ψ 33 307 623 1175 1243 1739 2464 2805 marc-er TG VS SBL NA28 // *indeterminate* lat cop syr // lac \wp^{74} \wp^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹³ **4:8a** txt δὲ K L P 049 0142 307 623 1175 1243 1735 1739 2464 2805 antioch lat-s cop^{sa}m^{ss},bo syr^h TR AT BG RP // omit \wp^{72} \aleph A^{vid} B Ψ 33 lat-a,v,t TG VS SBL NA28 // *indeterminate* syr^p // lac \wp^{74} \wp^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁴ **4:8b** txt omit \wp^{72} \aleph A B K L P Ψ 049 33 307 623 1175 1735 2464 2805 TR TG WH VS RP SBL NA28 // + η 0142 1243 1739 antioch dor-gaz AT BG // *indeterminate* lat cop syr // lac \wp^{74} \wp^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁵ **4:8c** txt καλύπει \wp^{72} \aleph L P 049 TR AT RP // καλύπτει A B K Ψ 0142 33 307 623 1175 1243 1735 1739 2464 2805 antioch clem did dor-gaz lat-a,c,s,v,t TG VS BG SBL NA28 // *indeterminate* cop syr // lac \wp^{74} \wp^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁶ **4:9** txt γογγυσμῶν K L P 049 307 TR AT BG RP // γογγυσμοῦ \wp^{72} \aleph A B Ψ 0142 33 623 1175 1243 1735 1739 2464 2805 antioch lat-s,v,t syr^{p,h} TG VS SBL NA28 // *indeterminate* cop^{sa},bo // lac \wp^{74} \wp^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁷ **4:11a** txt ἧς \wp^{72} \aleph A B Ψ 0142 33 307 623 1175 1243 1735 1739 2464 2805 antioch apoll lat-v,t cop^{sa},bo syr^{p,h} TR TG VS SBL NA28 // ὡς K L P 049 AT BG RP // lac \wp^{74} \wp^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁸ **4:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν \aleph A B K L P Ψ 049 0142 33 307 TR TG WH AT VS RP SBL NA28* // εἰς τοὺς αἰῶνας· ἀμήν \wp^{72} 623 1175 1243 1735 1739 2464 2805 cop^{sa}m^{ss},bo^ptv syr^pm^{ss},h BG NA28* // lac \wp^{74} \wp^{81} C 048 093 0206 0247 0285 ℓ 1575. The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

1Pe 4:14 εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης⁹⁹ καὶ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται¹⁰⁰

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

1Pe 4:15 μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτῃς ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος·

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

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

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

1Pe 4:17 ὅτι ὁ καιρὸς¹⁰² τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

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

1Pe 4:18 καὶ εἰ ὁ δίκαιος μόλις σφύζεται, ὁ ἀσεβῆς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

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

⁹⁹ **4:14a** txt omit \mathfrak{P}^{72} B K L Ψ 049 anast-s clem cyr lat-v syrP TR TG WH BG RP SBL NA28 // και της δυναμεως \aleph^2 antioch arm // και της δυναμεως αυτου \aleph^* eth // και δυναμειως A P 0142 33 307 623 1175 1243 1735 1739 2464 2805 ath thdrt AT VS // και δυναμειως αυτου 94 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

¹⁰⁰ **4:14b** txt

h ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται K L P 0142 TR AT BG RP

i ἀναπέπαιται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται 2805

j ἐπαναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται Ψ lat-t

k ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται lat-k

f ἀναπαύεται κατὰ δὲ ὑμᾶς δοξάζεται 307T

g ἀναπέπαιται κατὰ δὲ ὑμᾶς δοξάζεται 307Z

a ἀναπαύεται \aleph^* B 1739AV clem thdrt TG WH VS SBL NA28

b ἐπαναπαύεται A 1243 lat-v

c ἐπαναπέπαιται \mathfrak{P}^{72} \aleph^2

d ἀναπέπαιται 33 623 1175 2464 anast-s cyr

a/b/c/d syrP,^h eth

c/d cop^{sa}ms,bo

e ἀναπέπαιται 049

i/j cop^{sa}ms,bo^{ms}

lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

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

¹⁰¹ **4:16** txt τῷ μέρει τούτῳ K L P 049 0142 307 TR AT BG RP NA28 // τῷ ὀνόματι τούτῳ \mathfrak{P}^{72} \aleph A B Ψ 33 623 1175 1243 1739 2464 2805 cyr lat syr cop arm geo eth TG TD WH VS SBL // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575. 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.

¹⁰² **4:17** txt ὁ καιρὸς \mathfrak{P}^{72} B K L P Ψ 049 0142 623 1175 1243 1735 1739 2464 2805 antioch bas or TR TG AT BG RP SBL NA28 // [ὁ] καιρὸς WH VS // καιρὸς \aleph A 33 307 bas isid max-conf // indeterminate lat cop syr eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

1Pe 4:19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς¹⁰³ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.¹⁰⁴

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

Chapter 5

1Pe 5:1 Πρεσβυτέρους τοὺς ¹⁰⁵ ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός,

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

1Pe 5:2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες¹⁰⁶ μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,¹⁰⁷ μὴδὲ 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 μὴδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

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

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομειῖσθε 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 ἀλλήλοις ὑποτασσόμενοι¹⁰⁸ τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ θεὸς¹⁰⁹ ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

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

1Pe 5:6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῶ,¹¹⁰

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

¹⁰³ **4:19a** txt ὡς K L P 049 0142 307 623^Z lat-hil syr^{p,h} TR AT BG RP // omit ϣ⁷² Ⲙ A B Ψ 33 623^T 1175 1243 1735 1739 2464 2805 ath procop lat-v,t cop^{sa,bo} TG WH TD VS SBL NA28 // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹⁰⁴ **4:19b** txt ἀγαθοποιίᾳ Ⲙ B K L P 049 0142 307 cop^{sa,bo} syr^h TR TG WH AT BG RP SBL NA28 // ἀγαθοποιίας ϣ⁷² A Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^p VS // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹⁰⁵ **5:1** txt τοὺς K L P 049 0142 33 307* 1243 1739 ℓ1575 did TR AT BG RP NA28 // οὖν ϣ⁷² A B TG WH SBL // οὖν τοὺς Ⲙ Ψ 307^{coi}d 623 1175 1735 2464 2805 cyr cop^{sa,mss} TD VS // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285.

¹⁰⁶ **5:2a** txt ἐπισκοποῦντες ϣ⁷² Ⲙ² A Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 ℓ1575 TR TG AT VS BG RP SBL NA28 // ἐπισκοπεύοντες 1175 // *rell.* lat cop^{bo} syr^{p,h} read as one of the first two readings // omit Ⲙ* B anast-s did cop^{sa} TD WH // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285.

¹⁰⁷ **5:2b** txt c- omit B K L 049 0142 307 anast-s syr^p TR WH AT BG RP // a- κατὰ θεόν ϣ⁷² Ⲙ A P Ψ 33 623 1175 1243^{coi}d 1735 1739 2464 2805 antioch TG TD VS SBL NA28 // b- κατὰ τον θεόν 1243* // a/b lat-v,t cop^{sa,bo} syr^h eth // ? lat-s // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285.

¹⁰⁸ **5:5a** txt ὑποτασσόμενοι K L P 049 0142 307 623^Z 1735 syr^h TR AT BG RP // ἀγαπήσατε Ψ // omit ϣ⁷² Ⲙ A B 33 623^T 1175 1243 1739 2464 2805 antioch lat-s,v,t cop^{sa,bo} syr^p TG TD WH VS SBL NA28 // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285.

¹⁰⁹ **5:5b** txt ὁ θεός *rell. grk.* TR TG AT VS BG RP SBL NA28 // [ὁ] θεός WH // θεός ϣ⁷² B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 ℓ156 ℓ1126 ℓ1442S pr. With the article, this whole exact sentence is found in James 4:6: Ὁ θεός ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

¹¹⁰ **5:6** txt omit ϣ⁷² Ⲙ B K L 049 0206 307 1175 1243 1739 antioch did or cop^{sa} syr^h arm geo^{pt} TR TG WH AT VS BG RP SBL NA28 // +ἐπισκοπῆς A P 0142 33 623 1735 2464 2805 cop^{bo} syr^{ha} geo^{pt} // +ἐπισκοπῆς ὑμῶν Ψ // *indeterminate* lat-s,v,t syr^p eth // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0247 0285 ℓ1575. See 2:12 for ἐπισκοπῆς.

1Pe 5:7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ’ αὐτόν, ὅτι αὐτῷ μέλει περὶ¹¹¹ ὑμῶν.

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

1Pe 5:8 νήψατε, γρηγορήσατε. ὅτι ὁ ἀντίδικος¹¹² ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπίη¹¹³

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

1Pe 5:9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῆ ἐν κόσμῳ ὑμῶν 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.

1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ,¹¹⁵ ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς,¹¹⁶ στηρίξαι, 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.¹¹⁷

¹¹¹ **5:7** txt περὶ \mathfrak{P}^{72} \aleph A B K L P 049 0142 0206^{vid} 307 623 1175 1243 1735 1739 2464 2805 antioch cyr-sc TR TG WH AT VS RP SBL NA28 // ὑπερ 33 syr^h BG // *indeterminate* lat cop syr^p // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575.

¹¹² **5:8a** txt ὅτι ὁ ἀντίδικος \mathfrak{P}^{72} \aleph^2 L Ψ 049^c 33^{vid} 623 1175 1243 1739 2464 2805 anast-s antioch chrys cyr cyr-h lat-k,v,t cop^{sa,bo} syr^p^{mss,h} arm geo eth TR BG // ὁ ἀντίδικος \aleph^* A B K P 049* 0142 0206 307 1735 syr^p^{mss} TG WH AT VS RP SBL NA28 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575.

¹¹³ **5:8b** txt d- τινα καταπίη \mathfrak{P}^{72} A anast-s antioch ast-s ath chrys cyr cyr-h^T cyr-h^{mss} did eus evagr isid marc-er nil-anc or procop lat-a,s,v,t geo eth TR AT RP // a- τινα καταπιεῖν \aleph^2 K L P 049 307 623 1243 1739 2464 2805 eus^{mss} lat-k cop^{bo} arm TG VS BG SBL NA28 // ao- τινα καταπειν \aleph^* // b- καταπιεῖν τινα or // cf- τινα καταπειν 0142 33^{vid} 1735 did or^{mss} // e- καταπιεῖν B Ψ 1175 cyr-h^{mss} or WH // eo- καταπειν 0206^{vid} // a/d syr^{p,h} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575.

¹¹⁴ **5:9** txt

a- τῆ ἐν	κόσμῳ ὑμῶν ἀδελφότητι	\aleph^{2vid} A P Ψ 049 33 307 623 1735 1739 2464 2805 TR AT VS BG RP NA28*
b- τῆ ἐν	κόσμῳ ὑμῶν ἀδελφότητι	0206 (ms 93 reads ἡμῶν here & ms 0206 could possibly as well)
c- τῆ ἐν	κόσμῳ ἀδελφότητι ὑμῶν	K 0142 1175 1243
	τῆ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι	WH
d- τῆ ἐν τῷ	κόσμῳ ὑμῶν ἀδελφότητι	\mathfrak{P}^{72} \aleph^* f (την) B TG TD SBL
e- τῆ ἐν τῷ	κόσμῳ ἀδελφότητι	L syr ^h
	a/c/d	lat-v,t cop ^{sa} ^{mss}
	<i>indeterminate</i>	cop ^{sa} ^{mss,bo} syr ^p
	lac	\mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575

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

¹¹⁵ **5:10a** txt ἐν Χριστῷ Ἰησοῦ \mathfrak{P}^{72} A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t cop^{bo} syr^{p,h}^A eth TR [TG] [WH] AT VS BG RP // ἐν Χριστῷ \aleph 0206^{vid} (omit Ἰησοῦ but indeterm. re. τῷ cop^{sa} syr^h) TD SBL NA28* // ἐν τῷ Χριστῷ B // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575. *The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

¹¹⁶ **5:10b** txt

καταρτίσαι ὑμᾶς στηρίξαι σθενώσαι θεμελιώσαι	TR BG
καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει	K L P 049 0142 307 1735 RP
καταρτίσει στηρίξει σθενώσει θεμελιώσει	\aleph 33 623 ^T 1243 ^f 1739 ^T 2464 2805 (cop ^{sa} ^{mss,bo}) arm VS SBL NA28
καταρτίσει ὑμᾶς στηρίξει σθενώσει θεμελιώσει	623 ^Z 1739 ^Z (cop ^{sa} ^{mss,bo}) AT
καταρτίσει στηρίξει θεμελιώσει	\mathfrak{P}^{72} (* ^{vidf}) 1175 lat-t (syr ^p)
καταρτίσει στηρίξει σθενώσει	A B Ψ f 0206 ^{vidf} lat-v cop ^{sa} ^{mss} TG WH
	the verb form καταρτίσαι is supported by syr ^h
lac	\mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575.

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

1Pe 5:11 αὐτῷ ἡ δόξα καὶ τὸ κράτος¹¹⁸ εἰς τοὺς αἰῶνας τῶν αἰώνων.¹¹⁹ ἀμήν.

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' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ·εἰς ἣν ἐστήκατε.¹²⁰

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

1Pe 5:13 ἀσπάζεται ὑμᾶς ἡ 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 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ.¹²¹ Ἀμήν.¹²²

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

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

¹¹⁸ **5:11a** txt ἡ δόξα καὶ τὸ κράτος **KL P 307 1735 2805** (cop^{sa}mss ? re articles) TR AT VS BG RP // ἡ δόξα κράτος **K 049 0142** // τὸ κράτος καὶ ἡ δόξα **33 623 1175 1243 1739 2464** cop^{bo} syr^h arm // ἡ δόξα cop^{sa}mss // ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμή syr^p // τὸ κράτος **A B Ψ (0206 lat-v,t ? re τὸ) geo TG TD WH SBL NA28** // κράτος **Ɔ⁷² (0206 lat-v,t ? re τὸ) // lac Ɔ⁷⁴ Ɔ⁸¹ C 048 093 0206 0247 0285 l1575.**

¹¹⁹ **5:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων **KL P Ψ 049 0142 0206^{vid} 33 623 1175 1243 1735 1739 2464 2805** cyr-h lat-v,t cop^{sa,bo}mss syr^{p,h} geo eth TR TG AT VS BG RP NA28* // εἰς τοὺς αἰῶνας **Ɔ⁷² B 307 cop^{bo} arm WH NA28* // lac Ɔ⁷⁴ Ɔ⁸¹ C 048 093 0206 0247 0285 l1575.** *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

¹²⁰ **5:12** txt b- εἰς ἣν ἐστήκατε **KL P 049 307f (*την) TR AT BG RP // a- εἰς ἣν στήκατε Ɔ⁷² KL A B 33 623 1175 1243 1735 1739 2805** lat-v cop^{sa}mss,bo^{mss} TG WH VS SBL NA28 // c- εἰς ἣν στήκατε **2464 // d- εἰς ἣν ἔστε syr^h // e- εἰς ὃν ἐστήκατε 0142 // f- εἰς ἣν αἰτέετε Ψ // b/c lat-t cop^{sa}mss,bo syr^p // lac Ɔ⁷⁴ Ɔ⁸¹ C 048 093 0206 0247 0285 l1575.**

¹²¹ **5:14a** txt ἐν Χριστῷ Ἰησοῦ **KL P 049 0142 307 623 1175 1243 1735 1739 2805** anast-a lat-t cop^{sa}mss,bo syr^h TR AT [VS] BG RP NA28* // ἐν Χριστῷ **A B Ψ 33^{vid} 2464** lat-v cop^{sa}mss,bo^{mss} syr^p TG WH SBL NA28* // omit/lack εἰρήνην to end **Ɔ⁷² // lac Ɔ⁷⁴ Ɔ⁸¹ C 048 093 0206 0247 0285 33 l1575.** *The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

¹²² **5:14b** txt ἀμήν **KL P 049 0142 307 623 1735 1739^c 2464 2805** lat-t syr^{p,h} cop^{bo}mss eth^{mss} TR AT BG RP // omit **Ɔ⁷² A B Ψ 1175 1243 1739* lat-v cop^{sa,bo} eth TG WH VS SBL NA28 // lac Ɔ⁷⁴ Ɔ⁸¹ C 048 093 0206 0247 0285 33 l1575.**

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 σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν·

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

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἣς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι 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 ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

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

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Principal Witnesses to 1 Peter

MS	Date	Alt	Location
ϱ ⁷²	III/IV		
ϱ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ϱ ⁸¹	IV		
ϱ ¹²⁵	III/IV	P.Oxy. 4934	
κ	IV	01	London, the British Library, Add. 43725
κ ²	IV-VI	1 st corrector	
κ ³	VII	2 nd corrector	
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C ¹	V		
C ²	VI		
C ³	IX		
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A' 88
093	VI		
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0206	IV		
0247	VI		
0285	VI		
33	IX		Paris, Bibl. Nat., Gr. 14
307	X		Paris, Bibl. Nat., Coislin Gr. 25
623	1037		Vatican Libr., Vat. gr. 1650
1175	X		Patmos, Joannu, 16
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
2464	IX		Patmos, Joannu, 742
2805	X/XI		Athens, Studitu, 1
ℓ1575	VIII		
		LATINS:	
lat-s	VII	it ^l	Old Spanish text from African sources; principal witnesses: Ms 67 (7 th 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) it ^z	Later text, attested in the 5 th /6 th cent. in Africa, Spain, Gaul, and Ireland, Italy; readings in the Vulgate tradition; in some instances ahead in FU (Fulgentius), Facundus (FAC), Epiphanius Scholasticus

			(EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU)
lat-a	V		Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).
lat-c	?		Pseudo-Hilary, <i>Apologia</i> (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	ith	1 Pet 4:17 - end
67	VII	it ^l	1Pet 1:1-7; 1:22- 2:9; 3:1-14
64	VI/VII	ir	1Pet 1:8-19; 2:20- 3:7; 4:10-end
53	VI	it ^s	1Pet 1:1-18; 2:4-10
32	VI	it ^w	1Pet 2:18-25; 3:8-18; 4:7-9,18,19
65	VIII	itz	1 Pet 2:9- 4:15
t	VII-IX	it ^t	
			Other Versions
cop ^{sa}	III-X	Sahidic Coptic	There are many small fragmentary manuscripts, & later editions
cop ^{bo}	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 Amasenus
ast-s	IV	Asterius Sophista/Anonymus?
ath	IV	Athanasius Alexandrinus
aug	430	Augustine
bars	V	Barsanuphius et Iohannes
bas	IV	Basilius Caesariensis
bas-sel	V	Basilius Seleuciensis
chrys	V	Iohannes Chrysostomus
clem	<215	Clement of Alexandria
cyr	V	Cyrillius Alexandrinus,
cyr-h	IV	Cyrillius Hierosolymitanus
dam	VIII	Iohannes Damascenus
did	IV	Didymus Alexandrinus
dion-al	III	Dionysius Alexandrinus
dor-gaz	VI	Dorotheus Gazaesus
epiph	V	Epiphanius Constantiensis
eus	IV	Eusebius Caesariensis
eustr	VI	Eustratius Constantinopolitanus

evagr	IV	Evagrius Ponticus
flav-c	V	Flavianus Constantinopolitanus
greg-agr	VII	Gregorius Agrigentinus
greg-naz	IV	Gregorius Nazianzenus
hes-h	V	Hesychius Hierosolymitanus
hes-s	?	Hesyschius Sinaita
iei	VI	Iohannes Ieiunator
ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiota
jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus
marcell	IV	Marcellus of Ancyra
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nest	V	Nestorius
nil-anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
phot	IX	Photius
procop	VI	Procopius Gazaesus
ps-acac-c	?	Pseudo-Acaciuss Constantinopolitanus; not included in apparatus due to date being unknown
ps-caes	?	Pseudo-Caesarius; not included in apparatus due to date being unknown
ps-dion-al	III	Pseudo-Dionysius Alexandrinus
ps-oec	IX?	Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus
thdrt	V	Theodoretus Episc. Cyri
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:
AT	1904	B. Antoniadess, Η KΑΙΝΗ ΔΙΑΘΗΚΗ, produced by the Ecumenical Patriarchate of Constantinople, my copy being a Google Books PDF of a Harvard Depository Brittle Book. http://books.google.com/
BG	2014	Byzantine Greek New Testament: K ^r / Family 35 Textform, Copyright © 2014 by CSPMT, Rockville, Maryland http://cspmt.org/
NA28	2012	Greek Bible text from: Novum Testamentum Graece, 28th revised edition, Edited by Barbara Aland and others, © 2012 Deutsche Bibelgesellschaft, Stuttgart. http://www.nestle-aland.com/en/read-na28-online/text/bibeltext/
RP	2005	Robinson-Pierpont Greek New Testament, Maurice A. Robinson and William G. Pierpont, "The New Testament in the Original Greek, Byzantine Textform 2005," Copyright © 2005, Chilton Book Publishing Company, ISBN: 0-7598-0077-4
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, http://sblgnt.com , http://www.sbl-site.org , http://www.logos.com
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 1, ii).

TR	1550	Stephens' TR - "Textus Receptus"
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

Byzantine Variants Dated 9th Century in the Greek MSS

Variant Verse	RP text	1 st Grk MS	Date	Non-Greek MS if earlier	NA28 text (except where noted)	1st Grk MS	Date
1:7	πολὺ τιμιώτερον	L	IX	Origen, III	πολυτιμότερον	ⲡ ⁷²	III/IV
1:7	τιμὴν καὶ εἰς δόξαν	K	IX		δόξαν καὶ τιμὴν	ⲡ ⁷²	III/IV
1:16	γίνεσθε	L	IX		ἔσεσθε	ⲡ ⁷²	III/IV
1:20	ἐσχάτων τῶν χρόνων	K	IX	Maximus Confessor, VII	ἐσχάτου τῶν χρόνων	B	IV
1:22	διὰ πνεύματος	K	IX	lat-s, VII	<i>omit</i>	ⲡ ⁷²	III/IV
1:23	εἰς τὸν αἰῶνα	K	IX	Didymus, IV	<i>omit</i>	ⲡ ⁷²	III/IV
1:24	δόξα ἀνθρώπου	K	IX	Aug. V	δόξα αὐτῆς	ⲡ ⁷²	III/IV
2:2	<i>omit</i>	L	IX	Antioch. VII	εἰς σωτηρίαν	ⲡ ⁷²	III/IV
2:5	<i>omit</i>	K	IX	lat-v, IV/V	εἰς	ⲡ ⁷²	III/IV
2:6	τῇ	K	IX		<i>omit</i>	ⲡ ⁷²	III/IV
2:12	ἔχοντες καλήν ἐν τοῖς ἔθνεσιν	K	IX		ἐν τοῖς ἔθνεσιν ἔχοντες καλήν	Ⲡ	IV
2:13	οὖν	K	IX	Antioch., syr ^h VII	<i>omit</i>	ⲡ ⁷²	III/IV
2:17	ἀγαπήσατε	K	IX		ἀγαπᾶτε	ⲡ ⁷²	III/IV
2:21	ὑπὲρ ἡμῶν ὑμῖν	K	IX	(cops ^{sams} date?)	ὑπὲρ ὑμῶν ὑμῖν	B	IV
3:5	ἐπὶ θεὸν	K	IX		εἰς θεὸν	ⲡ ⁷²	III/IV
3:7	συγκληρονόμοι	K	IX	lat-hi, IV/V	συγκληρονόμοις	ⲡ ⁸¹	IV
3:8	φιλόφρονες	K	IX		ταπεινόφρονες	ⲡ ⁷²	III/IV
3:9	εἰδότες	L	IX	syr ^h margin, date?	<i>omit</i>	ⲡ ⁷²	III/IV
3:10a	αὐτοῦ	K	IX	lat-v, IV/V	<i>omit</i>	ⲡ ⁷²	III/IV
3:10b	αὐτοῦ	L	IX	lat-v, IV/V	<i>omit</i>	ⲡ ⁷²	III/IV
3:13	μιμηταὶ	K	IX	(vg ^{ms}) <i>si boni imitatores fuerimus</i> "if we are good imitators."	ζηλωταὶ	ⲡ ⁷²	III/IV
3:15	θεὸν	K	IX	Didymus, IV	Χριστὸν	ⲡ ⁷²	III/IV
3:15	δὲ	K	IX	clem III	<i>omit</i>	ⲡ ⁷²	III/IV
3:15/16	<i>omit</i>	K	IX	syr ^p , V	ἀλλὰ	ⲡ ⁷²	III/IV
3:21	ἀντίτυπον νῦν καὶ ἡμᾶς σώζει	K	IX		καὶ ὑμᾶς ἀντίτυπον νῦν σώζει	ⲡ ⁷²	III/IV
4:1	ἐν	K	IX		<i>omit</i>	ⲡ ⁷²	III/IV
4:3	τοῦ βίου	K	IX		<i>omit</i>	ⲡ ⁷²	III/IV
4:3	θέλημα	K	IX		βούλημα	ⲡ ⁷²	III/IV
4:3	κατεργάσασθαι πεπορευμένους	K	IX		κατειργάσθαι πεπορευμένους	ⲡ ⁷²	III/IV
4:7	τάς	K	IX		<i>omit</i>	ⲡ ⁷²	III/IV
4:8	δὲ	K	IX	lat-s, VII cops ^{sams} , date?	<i>omit</i>	ⲡ ⁷²	III/IV
4:9	γογγυσμῶν	K	IX		γογγυσμοῦ	ⲡ ⁷²	III/IV
4:11	ὡς	K	IX		ἥς	ⲡ ⁷²	III/IV
4:14	ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται	K	IX		ἀναπαύεται	B	IV

4:16	μέρει (NA28)	K	IX		ὄνοματι (NA27)	ϕ ⁷²	III/IV
4:19	ὡς	K	IX	syr ^p , V	<i>omit</i>	ϕ ⁷²	III/IV
5:5	ὑποτασσόμενοι	K	IX	Antioch., VII	<i>omit</i>	ϕ ⁷²	III/IV
5:10	καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει	K	IX		καταρτίσει στηρίξει σθενώσει θεμελιώσει	κ	IV
5:12	ἐστήκατε	K	IX	(syr ^p) V	στήτε	ϕ ⁷²	III/IV

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