

1 Peter One

1 πέτρος ἀπόστολος ἰησοῦ χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς¹
 Peter an apostle of Jesus Christ to the elect sojourners² of the dispersion
 πόντου γαλατίας καππαδοκίας ἀσίας καὶ βιθυνίας, 2 κατὰ
 of Pontus, Galatia, Cappadocia, Asia and Bithynia, according to
 πρόγνωσιν θεοῦ πατρός ἐν ἁγιασμῶ πνεύματος εἰς ὑπακοὴν καὶ
 foreknowledge of God Father in sanctification of Spirit unto obedience and
 ῥαντισμὸν αἵματος ἰησοῦ χριστοῦ.
 sprinkling of blood of Jesus Christ.
 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.³
 grace to you and peace Let be multiplied.

3 εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ ὁ
 Blessed is the God and Father of the Lord of us Jesus Christ, the one
 κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα
 according to the much of Him mercy having regenerated us unto hope
 ζῶσαν δι' ἀναστάσεως ἰησοῦ χριστοῦ ἐκ νεκρῶν, 4 εἰς
 living through resurrection of Jesus Christ from dead ones, unto
 κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον τετηρημένην
 inheritance incorruptible and spotless and unfading having been kept
 ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει θεοῦ φρουρουμένους δια
 in heavens for you the ones by power of God are being protected through
 πίστεως εἰς σωτηρίαν ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ,
 faith for salvation ready to be revealed during season last
 6 ἐν ᾧ⁴ ἀγαλλιᾶσθε ὀλίγον ἄρτι εἰ δέον ἐστὶν
 in which you are overjoyed, a little time now, if necessary it is⁵
 λυπηθέντες ἐν ποικίλοις πειρασμοῖς 7 ἵνα τὸ
 having been made sorrowful by many kinds of trials in order that the
 δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσοῦ τοῦ
 testing⁶ of you – faith being much more valuable than gold the one
 ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ εἰς ἔπαινον
 perishing, through fire but being tested might be found unto praise
 καὶ τιμὴν καὶ εἰς δόξαν ἐν ἀποκαλύψει ἰησοῦ χριστοῦ, 8 ὃν οὐκ
 and honor and unto glory at revelation of Jesus Christ, whom not
 εἰδότες ἀγαπᾶτε, εἰς ὃν⁷ ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ
 having known you love in whom now not seeing, believing but
 ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένη 9 κομιζόμενοι
 you are exulting with joy not speakable and having been glorified, obtaining
 τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.
 the end of the faith of you, salvation of souls.

1 Peter One

1 Peter, an apostle of Jesus Christ, to the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father by sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ.
 Let grace and peace be multiplied to you.

3 Blessed is the God and Father of our Lord Jesus Christ who, according to His great mercy has regenerated us unto a living hope through the resurrection from the dead, 4 unto an inheritance incorruptible and spotless and unfading, having been kept in heaven for you 5 who, by God's power, are being protected through faith for the salvation ready to be revealed during the last season, 6 in which you are overjoyed, though for a little time now it is necessary that you have been made sorrowful by many kinds of trials, 7 in order that the approval of your faith, which is much more valuable than gold which perishes, but by being tested may be found unto praise and honor, and unto glory, at the revelation of Jesus Christ, 8 whom, not having known, you love, in whom, though not seeing, but believing, you are exulting with joy unspeakable and glorious, 9 obtaining the end of your faith, the salvation of your souls.

10 Concerning which salvation *the* prophets, who had prophesied about the grace for you, sought out and thoroughly investigated, 11 searching for who, or for what kind of season, the Spirit of Christ in them was imparting while they previously testified with reference to the sufferings of Christ and the glories after these things, 12 to whom it was revealed that not for themselves, but for you, they were serving things which have now been reported to you through the ones who presented the gospel to you by the Holy Spirit who was sent from heaven, about which things the angels desire to investigate.

13 Therefore, having girded up the loins of your mind, be sober, and completely set your hope on the grace which is brought to you by the revelation of Jesus Christ. 14 As children of obedience, not being conformed to the former things in the ignorance of your lusts, 15 but just like the one who called you is holy, You yourselves also become holy in all manner of conduct, 16 because it is written, You shall become holy because I am holy. 17 And if you call on *the* Father who judges impartially according to each one's work, behave yourselves because of fear during the time of your temporary stay,

10 περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύησαν προφῆται οἱ
About which salvation sought out and thoroughly investigated prophets who
περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες 11 ἐρευνῶντες εἰς τίνα
about the for you grace having prophesied searching for who
ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα χριστοῦ
or what kind of season was imparting the in them Spirit of Christ
προμαρτυρόμενον τὰ εἰς χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα
previously testifying the referring to Christ sufferings and the after these things
δόξας, 12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ
glories, to whom it was revealed that not for themselves, for you but
διηκόνουν αὐτὰ ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν
they were serving things which now have been reported to you through the ones
εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ
having gospelized you by *the* Spirit Holy having been sent from heaven
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.
into which things desire angels to investigate.

13 διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν νήφοντες
Therefore having girded up the loins of the mind of you, being sober,
τελείως ἐλπίζετε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει
completely set hope on the being born to you grace by *the* revelation
ἰησοῦ χριστοῦ. 14 ὡς τέκνα ὑπακοῆς⁸ μὴ συσχηματιζόμενοι ταῖς
of Jesus Christ. As children of obedience not being conformed to the
πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις 15 ἀλλὰ κατὰ τὸν
former things in the ignorance of you lusts, but just like the one
καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε
having called you *is* holy, also yourselves holy in all manner of life become,
16 διότι γέγραπται ἅγιοι γίνεσθε ὅτι ἐγὼ ἅγιος εἰμι.
because it has been written, Holy you shall become because I holy am.
17 καὶ εἰ πατέρα⁹ ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα
And if *the* Father you call on the one impartially judging
κατὰ τὸ ἐκάστου ἔργον ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν
according to the of each one work, in¹⁰ fear the of the temporary stay of you
χρόνον ἀναστράφητε,
time, behave yourselves,

18 εἰδότες ὅτι οὐ φθαρτοῖς,¹¹ ἀργυρίῳ ἢ χρυσίῳ,
 having known that not with perishable things, silver or gold,
 ἐλυτρώθητε ἐκ τῆς ματαιίας ὑμῶν ἀναστροφῆς πατροπαράδοτου
 you were set free from the futile of you lifestyle passed down from fathers
 19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου¹² καὶ ἀσπίλου χριστοῦ,
 but with precious blood¹³ as a lamb faultless and spotless of Christ,
 20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,
 having been foreknown on the one hand before foundation of world,
 φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων
 having been manifested but on the other hand at last of the times
 δι' ὑμᾶς 21 τοὺς δι' αὐτοῦ πιστεύοντας εἰς θεὸν τὸν
 for the sake of you the ones through Him believing in God the one
 ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα ὥστε¹⁴ τῇ
 having raised Him from dead ones and glory to Him having given, so that the
 πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
 faith of you and hope to be in God.
 22 τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ
 the souls of you Having cleansed by the obedience of the truth through
 πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδίας
 the Spirit concerning brotherly love non-hypocritical from clean a heart
 ἀλλήλους ἀγαπήσατε ἐκτενῶς, 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς
 one another love continuously, having been regenerated not from seed
 φθαρτῆς ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ καὶ μένοντος
 perishable but nonperishable through word living of God and remaining
 εἰς τὸν αἰῶνα, 24 διότι πᾶσα σὰρξ ὡς χόρτος καὶ πᾶσα δόξα
 forever, for All flesh is like grass and every glory
 ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ
 of man is like a flower of grass. is dried up¹⁵The grass, and the flower of it
 ἐξέπεσεν. 25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δέ
 falls off. the But utterance of the Lord remains forever. this And
 ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθῆν εἰς ὑμᾶς.
 is the utterance the one having been evangelized to you.

18 because you know that you were you not set free from your futile lifestyle passed down from your fathers with perishable things, silver and gold, 19 but with the precious blood of Christ, as a faultless and spotless lamb, 20 who on the one hand had been foreknown before the foundation of the world, but on the other hand has been manifested during the last times for your sake 21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

22 Having cleansed your souls by the obedience to the truth through the Spirit in non-hypocritical brotherly love from a clean heart, love one another continuously, 23 having been regenerated not from perishable seed, but from nonperishable, through the word of God which lives and remains forever, 24 because all flesh is like grass and every glory of man is like a flower of grass. The grass is dried up and its flower falls off. 25 But the utterance of the Lord remains forever. And this is the utterance which was evangelized to you.

1 Peter Two

1 ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις
 having put away Therefore all malice and all deceit and hypocrisies
 καὶ φθόνους καὶ πάσας καταλαλιὰς,
 and envies and all evil speech,¹⁶

1 Peter Two

1 Therefore, put away all malice and all deceit and hypocrisies and envies and all evil speech,

2 like *a* newly born infant, yearn for the reasonable, pure milk, in order that you may grow by it, 3 since indeed, you have tasted that the Lord is kind, 4 to whom you come near, who is on the one hand rejected by men, but on the other hand is precious, chosen by God. 5 And you yourselves are being built *as a* spiritual house, *a* holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. 6 For *it* is contained in Scripture, Behold, I place in Zion *a* cornerstone, chosen, precious, and the one who believes on Him shall in no way be put to shame. 7 Therefore, He is precious to you who believe, but to disobedient people, The stone which those who were building rejected has become the cornerstone, 8 and, A stone of stumbling and *a* rock of offense. They stumble because they were disobedient to the word, to which they were also destined.

9 But you *are an* elect race, *a* royal priesthood, *a* holy nation, *a* people for *a* possession, so that you may proclaim the excellent works of the one who has called you out of darkness into His wondrous light, 10 who previously *were not a* people, but now *are the* people of God, the ones who had not been shown mercy, but now have been shown mercy.

2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε
like *a* newly born infant the reasonable pure¹⁷ milk yearn for
ἵνα ἐν αὐτῷ ἀυξηθῆτε 3 εἴπερ ἐγεύσασθε¹⁸ ὅτι χρηστὸς
in order that by it you may grow, since indeed you have tasted that kind *is*
ὁ κύριος. 4 πρὸς ὃν προσερχόμενοι λίθον ζῶντα ὑπὸ ἀνθρώπων
the Lord. to whom Coming near *a* stone living by men
μὲν ἀποδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον
on one hand having been rejected, by on the other hand God chosen, *is* precious.
5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς
And yourselves as stones living you are being built *a* house spiritual,
ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ
a priesthood holy to offer up spiritual sacrifices acceptable – to God
διὰ ἰησοῦ χριστοῦ. 6 διότι περιέχει ἐν τῇ γραφῇ, ἰδοὺ¹⁹ τίθημι
through Jesus Christ. For *it* is contained in – Scripture, Behold, I put
ἐν σιῶν λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων
in Zion stone *a* corner, chosen, precious and the one believing
ἐπ’ αὐτῷ οὐ μὴ καταισχυνοῖται. 7 ὑμῖν οὖν ἡ τιμὴ τοῖς
on Him not not shall be put to shame.²⁰ to you Therefore the precious one the ones
πιστεύουσιν, ἀπειθοῦσιν δὲ λίθον ὃν ἀπεδοκίμασαν οἱ
believing, to disobedient but, *The* stone which rejected the ones
οἰκοδομοῦντες οὗτος ἐγειρήθη εἰς κεφαλὴν γωνίας, 8 καὶ λίθος
building, this one became for head of corner,²¹ and, *A* stone
προσκόμματος καὶ πέτρα σκανδάλου. οἱ προσκόπτουσιν τῷ λόγῳ
of stumbling and *a* rock of offense.²² the ones stumble, to the word
ἀπειθοῦντες²³ εἰς ὃ καὶ ἐτέθησαν.
being disobedient, to which also they were destined.
9 ὑμεῖς δὲ γένος ἐκλεκτὸν βασιλεῖον ἱεράτευμα ἔθνος ἅγιον λαὸς εἰς
you But *a* race elect, *a* royal priesthood, *a* nation holy, *a* people for
περιποίησιν ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ
a possession, so that the excellent works you may proclaim of the one out of
σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς, 10 οἳ
darkness you having called into the wondrous of Him light, who
ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ οἱ οὐκ
then *were not a* people, now but *are the* people of God, the ones not
ἠλεημένοι νῦν δὲ ἐλεηθέντες.
having been shown mercy, now but having been shown mercy.

- 11 ἀγαπητοί παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους
Loved ones, I encourage you as non-citizens and temporary residents
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἵτινες στρατεύονται κατὰ τῆς
to abstain from the fleshly lusts which battle against the
ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἔχοντες καλήν ἐν τοῖς ἔθνεσιν
soul;²⁴ the lifestyle of you having good among the Gentiles
ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν ἐκ τῶν
that the thing in which they speak against you as wrong doers, from the
καλῶν ἔργων ἐποπτεύσαντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.
excellent works having observed, they may glorify – God in day of visitation.²⁵
- 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον,
be subordinate Therefore to every human creation because of the Lord,
εἴτε βασιλεῖ ὡς ὑπερέχοντι 14 εἴτε ἡγεμόσιν ὡς δι’ αὐτοῦ
whether to a king as to a superior, or to governors as through him
πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ
to ones sent for punishment of ones doing wrong, praise and
ἀγαθοποιῶν. 15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ
of ones doing good. For thus is the will – of God
ἀγαθοποιούντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν
by doing good to muzzle the – of senseless men ignorance,
16 ὡς ἐλεύθεροι καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
as free ones but not as a covering having²⁶ – of malice the²⁷
ἐλευθερίαν ἀλλ’ ὡς δοῦλοι θεοῦ. 17 πάντας τιμήσατε. τὴν ἀδελφότητα
freedom, but as slaves of God. all people Honor. the brotherhood
ἀγαπήσατε. τὸν θεὸν φοβείσθε. τὸν βασιλέα τιμᾶτε.²⁸
Love. – God Fear. the king Honor.
- 18 οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις οὐ μόνον
– Slaves,²⁹ being subject³⁰ with all fear to the masters, not only
τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. 19 τοῦτο γὰρ
to the good and kind ones but also to the crooked ones.³¹ this is For
χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας
favorable, if, because of conscience of God bears up under anyone grief,
πάσχων ἀδίκως. 20 ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες
suffering unjustly. what kind of For good reputation is it if while sinning
καὶ κολαφιζόμενοι ὑπομενεῖτε;
and being beaten you endure?

11 Loved ones, I encourage you as non-citizens and temporary residents, to abstain from fleshly lusts which battle against your soul, 12 having an excellent lifestyle among the Gentiles in order that when they accuse you as evildoers, having observed your excellent works, they may glorify God in the day of visitation.

13 Be subordinate to every human institution on account of the Lord, whether to a king as to a superior, 14 or to governors, as through him to ones sent for punishment of wrongdoers, and praise for of ones doing good. 15 For the will of God is thus: by doing good to silence the ignorance of senseless men, 16 as free men, but not having your freedom as a covering for malice, but as slaves of God. 17 Honor all people. Love the brotherhood. Fear God. Honor the king.

18 House slaves, be subject with all respect to your masters, not only to the good and kind ones, but also to the crooked ones. 19 For this is favorable, if, because of conscience toward God, anyone bears up under grief, suffering unjustly. 20 For what kind of good reputation is it, if, while sinning and being beaten, you endure?

But if while doing good and suffering, you endure, this is favorable before God. 21 For you were called to this because Christ also suffered on our behalf, leaving behind ^{an} example for you in order that you might follow in His footsteps, 22 who did not commit sin, nor was deceit found in His mouth, 23 who, while being insulted, did not insult in turn, while suffering did not threaten, but gave *Himself* over to the one who judges justly, 24 who Himself bore our sins in His body on the tree in order that, we, having finished with sins, might live to righteousness, by whose wounds you were healed. 25 For you were like sheep being led astray, but you have been turned back by the shepherd and overseer of your souls.

1 Peter Three

1 Similarly, wives be subordinate to your own husbands in order that, even if some are disobedient to the word, through the behavior of the wives that shall be gained without a word, 2 by having seen your faultless behavior with respect, 3 whose adornment must not be the external braiding of hair and putting on *decorations* of gold or wearing of garments, 4 but *must be* the hidden man of the heart with the incorruptible *adornment* of the meek and calm spirit, which is very valuable in the presence of God.

ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομενεῖτε τοῦτο χάρις παρὰ θεῶ. 21 εἰς τοῦτο γὰρ ἐκλήθητε ὅτι καὶ χριστὸς ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ 22 ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ 23 ὃς λοιδορούμενος οὐκ ἀντελοιδορεῖ πάσχων οὐκ ἠπέιλει παρεδίδου δὲ τῷ κρίνοντι δικαίως 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν οὗ τῷ μώλωπι αὐτοῦ ἰάθητε.³³ 25 ἦτε γὰρ ὡς πρόβατα πλανώμενα, ἀλλ' ἐπεστράφητε³⁴ νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
of you.

1 Peter Three

1 ὁμοίως αἱ γυναῖκες ὑποτασσόμεναι³⁵ τοῖς ἰδίοις ἀνδράσιν ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ³⁷ λόγου κερδηθήσονται, 2 ἐποπτέυσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφήν ὑμῶν. 3 ὧν ἔστω οὐχ⁴⁰ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσιῶν ἢ ἐνδύσεως ἱματίων κόσμος 4 ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.
Similarly, – wives, being subordinate to the own husbands in order that even if³⁶ some are disobedient to the word through the of the wives behavior without a word they shall be gained,³⁸ by having seen³⁹ the with fear faultless behavior of you. of whom Let it be not the external of braiding of hair and putting on *decorations* of gold or wearing of garments adornment, but *let it be* the hidden of the heart man with the incorruptible *adornment* of the meek and calm spirit which is in the presence – of God very valuable.

5 οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ
 thus For previously also the holy wives the ones hoping on
 θεὸν ἐκόσμουν ἑαυτάς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν 6 ὡς
 God were adorning themselves being subordinate to the own husbands,
 σάρρα ὑπήκουσεν τῷ ἀβραάμ κύριον αὐτὸν καλοῦσα ἧς ἐγενήθητε
 Sarah obeyed – Abraham, lord him calling of whom you became
 τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.⁴¹
 children when doing good and not fearing not one terror.

7 οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν ὡς
 – husbands Similarly dwelling together⁴² according to knowledge, as
 ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν ὡς καὶ
 a weaker vessel with the female imparting⁴³ honor as also
 συγκληρονόμοι χάριτος ζωῆς εἰς⁴⁴ τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς
 a co-heir of the grace of life so that – not to be impeded the prayers
 ὑμῶν.
 of you.

8 τὸ δὲ τέλος πάντες ὁμόφρονες συμπαθεῖς φιλάδελφοι
 – And finally⁴⁵ be you all in agreement, sympathetic, brotherly loving,
 εὖσπλαγχνοι φιλόφρονες, 9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ
 compassionate, friendly, not paying back evil for evil or
 λοιδορίαν ἀντὶ λοιδορίας, τοῦναντίον⁴⁶ δὲ εὐλογοῦντες εἰδότες
 an insult for an insult, on the contrary but be well-speaking having known
 ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε. 10
 that for this you were called in order that well-speaking you may inherit.
 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω
 the one For desiring life to love and to see days good let cease
 τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ καὶ χεῖλη αὐτοῦ τοῦ μὴ λαλῆσαι
 the tongue of him from wrong and lips of him – not to speak
 δόλον. 11 ἐκκλινάτω ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν· ζητησάτω
 deceit. Let him turn away from wrong and do good; let him seek
 εἰρήνην καὶ διωξάτω αὐτήν, 12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ
 peace and chase after it, because the eyes of the Lord are on
 δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν πρόσωπον δὲ
 righteous people and ears of Him listen to supplication of them, face but
 κυρίου ἐπὶ ποιοῦντας κακά.
 of the Lord is set against the ones doing bad things.⁴⁷

5 For thus previously also the holy wives who hoped on God were adorning themselves, being subordinate to their own husbands, 6 like Sarah obeyed Abraham, calling him lord, whose children you became when doing good and not fearing one terror.

7 Similarly, husbands live together with your wife according to knowledge as a weaker vessel, imparting honor as she is also a co-heir of the grace of life, so that your prayers will not be impeded.

8 And finally, you all be in agreement, sympathetic, loving like brothers, compassionate, friendly, 9 not paying back evil for evil, but on the contrary, be blessing, knowing that for this you were called, in order that you may inherit a blessing. 10 For the one who desires to love life and to see good days, let his tongue cease from evil and his lips are not to speak deceit. 11 Let him turn away from evil and do good; let him seek peace and chase after it, 12 because the eyes of the Lord are on righteous people, and His ears listen to their supplication, but the Lord's face is set against the ones who do evil things.

13 And who is the one who harms you if you become imitators of good? 14 But even if you should suffer on account of righteousness, you are blessed. But do not be afraid of their fright, and do not be troubled. 15 But sanctify *the* Lord God in your hearts, and always be ready with *a* defense for every person who asks you for an account about the hope which is in you, with meekness and fear, 16 having *a* good conscience in order that the ones who speak against you as evil-doers might be shamed, the ones who slander your good conduct in Christ.

17 For *it is* better to suffer for doing good, if the will of God should desire *it*, than for doing evil. 18 Because Christ also suffered once concerning sins, the just for the unjust, in order that He might bring you to God, on the one hand having been put to death in the flesh, but on the other hand, having been made alive by the Spirit, 19 by whom also He went and proclaimed to the spirits in prison, 20 who were formerly disobedient when the longsuffering of God waited in the days of Noah while *the* ark was being made ready, in which *a* few, that is, eight souls, were saved through water, 21 which baptism now also saves us *as an* antitype, (not the removing of dirt from *the* flesh, but *a* request to God of *a* good conscience) through *the* resurrection of Jesus Christ,

13 καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε; 14 ἀλλ' εἰ καὶ πάσχοιτε⁴⁹ διὰ δικαιοσύνην μακάριοι.⁵⁰ τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε. 15 κύριον δὲ τὸν θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι δὲ αἰεὶ πρὸς ἀπολογίαὺν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραύτητος καὶ φόβου, 16 συνείδησιν ἔχοντες ἀγαθὴν ἵνα ἐν ᾧ καταλαλώσιν ὑμῶν ὡς κακοποιῶν, καταισχυινθῶσιν οἱ ἐπηρέάζοντες ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφῇ. 17 κρεῖττον γὰρ ἀγαθοποιῶντας εἰ θέλοι⁵¹ τὸ θέλημα τοῦ θεοῦ πάσχειν ἢ κακοποιῶντας. 18 ὅτι καὶ χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν δίκαιος ὑπὲρ ἀδίκων ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς⁵² δὲ πνεύματι, 19 ἐν ᾧ⁵³ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, 20 ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαὶ διεσώθησαν δι' ὕδατος, 21 ὃ ἀντίτυπον νῦν καὶ ἡμᾶς σώζει βάπτισμα οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν δι' ἀναστάσεως ἰησοῦ χριστοῦ, good, *a* request to God through *the* resurrection of Jesus Christ,

22 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν
 who is at the right side – of God, having gone into heaven,
 ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
 having been subordinated to Him angels and authorities and powers.

22 who is at the at the right side of God, having gone into heaven, the angels, and authorities and powers having been subordinated to Him.

1 Peter Four

1 χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ καὶ ὑμεῖς τὴν
 Christ Therefore having suffered on behalf of us in flesh, also you the
 αὐτὴν ἔννοιαν ὀπλίσασθε ὅτι ὁ παθὼν ἐν σαρκὶ
 same way of thinking arm yourselves because the one suffering in flesh
 πέπαυται ἀμαρτίας 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ
 has ceased from sin, so that – no longer of men for lusts but
 θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. 3 ἄρκετὸς
 for will of God the remaining in flesh to live time. enough
 γὰρ ὑμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν
 For for you the having passed time – of life the will of the Gentiles
 κατεργάσασθαι, πεπορευμένους ἐν ἀσελείαις ἐπιθυμίαις οἰνοφλυγίαις
 to produce, having gone in debauchery, lusts, drunkenness,⁵⁵
 κώμοις πότοις καὶ ἀθεμίτοις εἰδωλολατρείαις· 4 ἐν ᾧ
 carousal, drunken orgies, and illegal worshiping of idols; in which
 ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας
 they are surprised not run together you into the same – of recklessness
 ἀνάχυσιν βλασφημοῦντες, 5 οἱ ἀποδώσουσιν λόγον τῷ
 flood, slandering you, who will render an account to the one
 ἐτοιμῶς ἔχοντι κρίναι ζῶντας καὶ νεκρούς. 6 εἰς τοῦτο γὰρ καὶ
 ready having to judge living and dead. unto this For also
 νεκροῖς εὐηγγελίσθη ἵνα κριθῶσιν
 to dead people a gospel was presented in order that they should be judged
 μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσιν
 on the one hand according to men in the flesh, they should live
 δὲ κατὰ θεὸν πνεύματι.
 but on the other hand according to God in the spirit.

7 πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε
 of all things But the end has come near. Think soundly therefore and be sober
 εἰς τὰς προσευχάς. 8 πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην
 in the⁵⁶ prayers. above all⁵⁷ And – among yourselves love
 ἐκτεινὴ ἔχοντες ὅτι ἀγάπη καλύψει πλῆθος ἀμαρτιῶν.
 constant having⁵⁸ because love will cover a large amount of sins.

1 Peter Four

1 Therefore, since Christ suffered on our behalf in the flesh, you also with the same way of thinking arm yourselves, because the one who suffered in the flesh has ceased from sin, 2 so that you no longer live the remaining time for the lusts of men, but for the will of God. 3 For the time of life which has passed is enough for you to produce the will of the Gentiles, having gone on in debauchery, lusts, continual drunkenness, carousal, drunken orgies, and illegal worshiping of idols; 4 in which they are surprised that you do not run together into the same reckless flood, while slandering you, 5 who will render an account to the one being ready to judge the living and the dead. 6 For also for this purpose was a gospel presented to dead people, in order that, on the one hand, they should be judged according to men in the flesh, but on the other hand, they should live to God in the spirit.

7 But the end of all things has drawn near. Think soundly, therefore, and be sober in your prayers. 8 And above all, have constant love among yourselves, because love will cover a large number of sins.

9 Be hospitable to one another without grumbling. 10 Just as each person has received a gift, minister it among yourselves like good stewards of the variegated grace of God. 11 If someone speaks, *let him speak as making* announcements from God. If someone serves, *let him serve as from strength* such as God furnishes, in order that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

12 Loved ones, do not be amazed by the burning trial *which is* coming on you for a test, as though a strange thing is happening to you, 13 but in so far as you are sharing in the suffering of Christ rejoice, in order that, being glad, you may rejoice also at the revelation of His glory. 14 If you are being reviled in the name of Christ you are blessed because the Spirit of glory and the Spirit of God is resting on you. On the one hand, according to them He is being blasphemed, but on the other hand according to you He is being glorified. 15 For do not let any of you suffer as a murderer or a thief or a wrong doer, or as a meddler. 16 But if *he suffers* as a Christian, let him not be ashamed, but let him glorify God in this matter, 17 because the season has come to begin the judgment with the house of God; but if with us first, what *is* the end of the ones disobedient to the gospel of God?

9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμῶν. 10 ἕκαστος καθὼς ἔλαβεν *Be hospitable to one another without grumbling.* each person Just as received

χάρισμα εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι *a gift, among yourselves it ministering⁵⁹ like good stewards*

ποικίλης χάριτος θεοῦ. 11 εἴ τις λαλεῖ ὡς *of the variegated grace of God. If someone speaks, let him speak as*

λόγια θεοῦ. εἴ τις διακονεῖ ὡς ἐξ ἰσχύος ὡς *announcements from God. If someone serves let him serve as from strength as*

χορηγεῖ ὁ θεὸς ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ *furnishes – God, in order that in all things may be glorified – God through Jesus*

χριστοῦ ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν *Christ to whom is the glory and the might unto the ages of the*

αἰώνων. ἀμήν. *ages. Amen.*

12 ἀγαπητοί μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς *Loved ones not do be astonished by the among you burning trial for*

πειρασμὸν ὑμῖν γινομένην ὡς ξένου ὑμῖν συμβαίνοντος *a test to you coming to be as though a strange thing to you is happening,⁶⁰*

13 ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ χριστοῦ παθήμασιν χαίrete *but in so far as you share in the – of Christ suffering rejoice*

ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρήτε *in order that also at the revelation of the glory of Him you may rejoice*

ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν ὀνόματι χριστοῦ μακάριοι *being glad. If you are being reviled in the name of Christ, you are blessed*

ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. *because the⁶¹ – of glory and the – of God Spirit on you is resting.⁶²*

κατὰ⁶³ μὲν αὐτοὺς βλασφημεῖται, κατὰ *according to On the one hand them He is being blasphemed, according to*

δὲ ὑμᾶς δοξάζεται.⁶⁴ 15 μὴ γὰρ τις ὑμῶν πασχέτω ὡς *but on the other hand you He is being glorified. not For any of you let suffer as*

φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἄλλοτριοεπίσκοπος. *a murderer or a thief or a wrong doer or as one who looks into others affairs.⁶⁵*

16 εἰ δὲ ὡς χριστιανός μὴ αἰσχυνέσθω δοξαζέτω δὲ τὸν *if he suffers But as a Christian, not let him be ashamed, let him glorify but –*

θεὸν ἐν τῷ μέρει τούτῳ 17 ὅτι ὁ καιρὸς τοῦ ἄρξασθαι⁶⁶ *God in – matter this, because the season has become – to begin*

τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν τί τὸ *the judgment from the house – of God; if but first from us, what is the*

τέλος τῶν ἀπειθούτων τῷ τοῦ θεοῦ εὐαγγελίῳ; *end of the ones being disobedient to the – of God gospel?*

18 καὶ εἰ ὁ δίκαιος μόλις σώζεται ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ
 And if the righteous barely is saved, the irreverent and sinner where
 φανεῖται;⁶⁷ 19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ
 will appear? So then also the ones suffering according to the will –
 θεοῦ ὡς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν
 of God, as to a faithful Creator let them entrust⁶⁸ the souls of them in
 ἀγαθοποιίᾳ.
 doing good.

1 Peter Five

- 1 πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ
 the elders the ones among you I exhort as the co-elder and
 μάρτυς τῶν τοῦ χριστοῦ παθημάτων ὁ καὶ τῆς μελλούσης
 witness of the – of Christ sufferings the one also of the being about
 ἀποκαλύπτεσθαι δόξης κοινωνός· 2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον
 to be revealed glory a sharer: shepherd the among you flock⁶⁹
 τοῦ θεοῦ ἐπισκοποῦντες μὴ ἀναγκαστῶς ἀλλ’ ἐκουσίως μὴδὲ
 – of God, overseeing not as an obligation, but willingly, and not
 αἰσχροκερδῶς ἀλλὰ προθύμως, 3 μὴδὲ ὡς κατακυριεύοντες τῶν
 greedily, but eagerly, and not as lording over the
 κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου. 4 καὶ
 allotment but examples being of the flock.⁷⁰ And
 φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον
 having been manifested the Chief Shepherd you will obtain the unfading
 τῆς δόξης στέφανον.
 – of glory crown.
- 5 ὁμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις
 Similarly, young people, be subordinate to your elders. all And to one another
 ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε ὅτι ὁ θεὸς
 being subordinate, – humility dress yourself with, because – God
 ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.⁷¹
 haughty people resists, to humble people but He gives grace.
- 6 ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ
 Be humble,⁷² therefore, under the mighty hand – of God
 ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν τὴν μέριμναν ὑμῶν
 in order that you He may exalt in season, every – anxiety of you
 ἐπιρρίψαντες ἐπ’ αὐτόν ὅτι αὐτῷ μέλει περὶ ὑμῶν.
 casting on Him because to Him it matters about you.
- 8 νήψατε γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος
 Be sober, be watchful. the adversary of You the devil like a lion roaring
 περιπατεῖ ζητῶν τινα καταπίη,
 is walking around seeking someone he may devour;

18 And if the righteous barely is saved, where will the irreverent and sinner appear? 19 So then, let the ones who also suffer according to the will of God entrust their souls as to a faithful Creator in doing good.

1 Peter Five

1 I exhort *the* elders among you as a co-elder and a witness of the sufferings of Christ, who is also a sharer of the glory which is about to be revealed: 2 shepherd the flock of God among you, not overseeing as *an* obligation, but willingly, and not greedily, but eagerly, 3 and not as lording it over your allotment, but being examples of the flock. 4 And when the Chief Shepherd has been manifested, you will obtain the crown of unfading glory.

5 Similarly, you young people be subordinate to *your* elders. And while being subordinate to one another, all *of* you dress yourselves with humility, because God resists haughty people, but He gives grace to humble people.

6 Be humble, therefore, under the mighty hand of God in order that He may exalt you at *the right* time, 7 casting your every anxiety on Him, because it matters to Him about you.

8 Be sober, be watchful. Your adversary, *the* devil, like a roaring lion, is walking around seeking someone *who* he may devour.

9 whom resist, being firm in the faith, knowing the same *kinds* of sufferings are being endured by your brotherhood in the world. 10 But the God of all grace who has called you into His eternal glory in Christ Jesus, after you have suffered *a short time*, He Himself will equip you, *and* will restore, strengthen and ground *you*. 11 To Him be the glory and the might forever and ever. Amen.

12 I have written to you briefly through Silvanus, who I consider *a* faithful brother, encouraging you, and testifying that this is the true grace of God in which you are standing. 13 The woman elect with you *who is* in Babylon greets you, and *also* Mark, my son. 14 Greek one another with *a* kiss of love. Peace to you all who are in Christ Jesus. Amen.

9 ὧ ἀντίστητε στερεοὶ τῇ πίστει εἰδότες τὰ αὐτὰ τῶν
whom resist,⁷³ being firm in the faith having known the same of the
παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. 10 ὁ δὲ
sufferings by the in world of you brotherhood to be endured. the But
θεὸς πάσης χάριτος ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ
God of all grace, the one having called you into the eternal of Him
δόξαν ἐν χριστῷ ἰησοῦ ὀλίγον παθόντας αὐτὸς καταρτίσαι ὑμᾶς
glory in Christ Jesus, *a short time* having suffered Himself He will equip you,
στηρίξει σθενώσει θεμελιώσει. 11 αὐτῷ ἡ δόξα καὶ τὸ κράτος
and will restore, strengthen, *and* ground *you*. To Him *be* the glory and the might
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
to the ages of the ages. Amen.

12 διὰ σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ ὡς λογίζομαι,
through Silvanus to you, the faithful brother as I reckon,
δι' ὀλίγων ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ
briefly⁷⁴ I wrote encouraging and testifying this to be *the* true
χάριν τοῦ θεοῦ εἰς ἣν ἐστήκατε.⁷⁵ 13 ἀσπάζεται ὑμᾶς ἡ
grace – of God in which you have stood. greets you The woman
ἐν βαβυλωνί συνεκλεκτῇ καὶ μάρκος ὁ υἱός μου 14 ἀσπάσασθε
in Babylon elect together, and Mark the son of me. Greet
ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν
one another with *a* kiss of love. Peace to you all the ones in
χριστῷ ἰησοῦ. ἀμήν.
Christ Jesus. Amen.

End Notes

- 1 One would expect both ἐκλεκτοῖς, and διασπορᾶς, to be articular. Also place names such as πόντου, γαλατίας, καππαδοκίας, ἀσίας, and βιθυνίας could also be articular. Such anarthrous constructions could be dialectical, as some authors seem more consistent with articular usage than others. However, the lack of articles may be found in other introductions, perhaps as a stylistic condition. C. F. D. Moule in *An Idiom Book of New Testament Greek* puzzles over articular/anarthrous uses, but comes to few solid conclusions.
- 2 The question of the genitive/ablative forms of πόντου, γαλατίας, etc. has caused some over-statement. Brooks and Winbery in *Syntax of New Testament Greek* desire to make these nouns adverbial genitives (pg. 12), rather than simple descriptive genitives. Their argument is based on the substantival adjective παρεπιδήμους. They have overemphasized the adjectival force of this substantive, rather than its noun function. As a noun, it takes simple descriptive genitives. Location does not imply adverbial function, though it is generally thought to do so. Such adjectival genitives emphasize *which* people are in view, not *where* they are. It is not unusual in language to use location forms to indicate *which* rather than *where*, and thereby limit the substantive in question. In this case, Peter is limiting those to whom he is writing as a certain group of sojourners, rather than all sojourners. Only the sojourners in these specific locations are the recipients of his letter, not all Hebrew sojourners throughout the Roman Empire, much less the rest of the world. These genitives are not adverbial at all, but rather descriptive, so as to distinguish the recipients of his epistle from other sojourners.
- 3 πληθυνθείη is A, TP, V, 3, s, from πληθύνω, *I increase, multiply*. This is 1 of 35 uses of the *optative of wishing*. Burton, *Moods and Tenses*, pg. 79. Another term for this function is the *voluntative optative* (Brooks & Winbery, *Syntax of New Testament Greek*), or sometimes, less precisely, the *volitive optative* (Porter, *Idioms of the Greek New Testament*).
- 4 ἐν ᾧ, *in which*, is a locative of sphere. What is the antecedent of the relative ᾧ, *which*? Strictly speaking, it should refer back to the first noun which precedes it, καιρῷ, *season*. This seems very unlikely. It would be better to take it all the way back to σωτηρίαν, *salvation*. However, perhaps an even better understanding of Peter's intention is to make this relative refer to the entire phrase, εἰς σωτηρίαν ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, *for the salvation ready to be revealed during the last season*, thereby including the information about the nature of the salvation of which Peter writes. Clearly, this is "future tense" salvation, to which the believer must look forward, and therefore rejoice.
- 5 The alert student will note that the verb ἐστὶν has no stated subject, though the pronoun *it* is supplied. These kinds of impersonal constructions assume the reader will automatically supply the subject from topic which is being discussed. In this case, the subject consists of the idea expressed by participle phrase which follows. *Sorrow* is necessary, given the fact that (you) have been made sorrowful. The conditional conjunction εἰ is concessive, which in English is often expressed *though* or *even if*. The entire verse could be paraphrased, "*in which you are overjoyed, though (or even if) for a short time sorrow is necessary, given that you have been made sorrowful by many kinds of trials.*"
- 6 δοκίμιον carries the idea of testing for *approval*; therefor, it is sometimes translated *proof* or *approval*.
- 7 This peculiar construction has caused much comment. The prepositional phrase εἰς ᾧν, with the relative pronoun ᾧν as the object of the preposition εἰς, *in whom*, is directly associated with the finite verb, ἀγαλλιᾶσθε, *you are exulting*. However, some also relate the prepositional phrase with the participle πιστεύοντες, *believing*. Note Darby's translation for instance, "on whom *though* not now looking, but believing, ye exult with joy unspeakable and filled with *the* glory." By translating εἰς *on whom*, Darby seems to direct the relative pronoun to both participles in some strange way. See also Moule's statement on page 69 of his *Idiom Book*, where he also associates the relative pronoun with *believing* rather than with the finite verb, *you are exulting*.
- 8 The phrase τέκνα ὑπακοῆς, *children of obedience*, has been interpreted two ways. 1) The phrase is taken to metaphorically as a characteristic, that is, people characterized as obedient. As such, its translation as *children of obedience* is best. Some think it to be a Semitic idiom, though this is problematical. 2) The phrase is taken as *obedient children*., as it is often translated in modern versions. In such case, the phrase is simply descriptive. Of the two the first seems more likely. In this writer's library, only two versions translate it as in the column translation in this work: Darby's *New Translation*, and the original *American Standard Version*. All the others translate it *obedient children*.
- 9 Is πατέρα, *the Father*, used as the accusative of the direct object, or is it used predicatively, to be translated *as Father*? Interpreters and translators are divided on this question. Older scholars tend toward the predicative use, while those later seem to prefer the direct object use.
- 10 ἐν seems to merge into the causal; it could be translated *because of* (see the column translation, where the phrase translation is *because of fear*). See Moule, *Idiom Book*, pg. 79. The word *fear* has a wide range of connotations. Here it more likely means fear in the sense of *reverence*. Thayer associates it such. Thayer's *Greek Lexicon*, s. v. φόβος, 2.
- 11 An instrumental of means. *With*, in the sense of *by means of*.

End Notes

- 12 The KJV regularly translates ἄμωμος either “blameless,” “without blame,” or “unblemished.” The Greek word is certainly stronger than any of those, since any person can be blamed, either rightly or wrongly, or not blamed when they should be. There is no such “wiggle room” for *amōmos*. While at first glance the translation “unblemished” seems better than “blameless,” in English *unblemished* is a close synonym for *spotless*, which is the next adjective in this sentence, ἄσπιλος. It is best consistently translated *faultless* throughout its seven New Testament occurrences. See my comments on Ephesians 1:4.
- 13 An instrumental of means. *With*, in the sense of *by means of blood*.
- 14 ὥστε may indicate result, or alternatively may introduce a final clause indicating purpose. The two ideas are close in meaning, and in such contexts it is difficult to know which to choose. I tend toward *result* rather than purpose in this instance, but a good argument can be made for *purpose*.
- 15 Verse 24 is a reference to Isaiah 40:6-8. It contains two gnomic aorists. The term gnomic refers to aphorisms, statements of a general idea applicable broadly. In English, gnomic verbs are present tense, but Greek often uses the aorist. The first gnomic verb in this verse is the aorist passive ἐξηράνθη, legitimately translated as a *present* passive. The second is ἐξέπεσεν, but is intransitive complete rather than passive. Again, it is legitimately translated as a *present* to conform to English usage. Burton in *Moods and Tenses*, pg. 21, uses this verse as an example of the gnomic aorist. However, Moule disagrees: *Idiom Book*, pg. 12. This seems to be an over-statement on his part, as the issue is not an either/or one. Something can be a translation from one language to another, and still be viewed from the perspective of the target language (in this case Greek).
- 16 Technically, καταλαλιά refers to speaking against someone. Sometimes translated *slander*, a better idea is *disparagement*, a word broader in meaning.
- 17 The word means *pure* in the sense of *without deceit*. This is Peter’s way of saying that God’s word is not harmful by being mixed with inaccuracies intended to deceive.
- 18 ἐγεύσασθε, *have tasted*, is transitive active, with the ὅτι clause as its direct object. This is another example where the verb is in the -ομαι form, but is neither passive nor reflexive (that is, in the mislabeled middle voice).
- 19 While I have adopted the traditional impersonal translation for περιέχει, *it is contained*, it is not the actual subject of the verb. Rather the subject of the verb is the quoted clause, ἰδοὺ τίθημι ἐν σιών λίθον ἀκρογωνιάιον ἐκλεκτὸν ἔντιμον καὶ ὁ πιστεύων ἐπ’ αὐτῷ οὐ μὴ κατασχυνθῆ, *Behold, I place in Zion a cornerstone, chosen, precious, and the one who believes on Him shall in no way be put to shame*.
- 20 Isaiah 28:16.
- 21 Psalm 118:22.
- 22 Isaiah 8:14.
- 23 A causal participle. “Because they were being disobedient.”
- 24 Moule, *Idiom Book*, pg. 185, holds that here the word ψυχή is a semitism for *self*, following the use of the Hebrew שׁפּתַי. However, contextually ψυχή seems to refer to the emotional nature of the human being which produce the works of the flesh. In *The Vocabulary of the Greek New Testament*, pg. 698, Moulton and Milligan give several examples of ψυχή being used in secular *koiné* Greek as the seat of the emotions.
- 25 ἐν ἡμέρᾳ ἐπισκοπῆς seems to be taken from Isaiah 10:3, though it is not a direct quotation.
- 26 The participle ἔχοντες, preceded by ὥς, is an adjectival participle of manner, referring back to the noun ἐλεύθεροι, *free ones*. Such participles describe the manner in which the noun correctly operates, in this case negatively as indicated by the adverb μὴ, *not*. Peter here is limiting the freedom of believers to producing positive acts, not to malicious ones. See Burton, *Moods and Tenses*, pg. 172, for a discussion of the *participle of manner*.
- 27 Article of possession, “your freedom.”
- 28 Four imperatives occur in this verse, the first two, τιμήσατε and ἀγαπήσατε, are aorist, and the second and third, φοβείσθε and τιμάτε, are present. The traditional approach to such changes in tense is expressed by Summers,
The distinction between present and aorist in the imperative mood is to be found in kind of action. The present imperative has to do with action which is in progress...; the aorist imperative has to do with action which has not yet started.... It is the usual difference between linear and punctiliar action with a slight change of emphasis due to the nature of the imperative.
Ray Summers, *Essentials of New Testament Greek*, pg. 112, 113.
The question arises, then, should we understand the first two imperatives in this verse as “*Begin* to honor all people,” and “*Begin* to love the brotherhood,” while we understand the second two as “*Continue* to fear God,” and “*Continue*

End Notes

to honor the king?” Would the original readers have so understood these imperatives? Would Peter assume that his readers needed to begin something they should have been doing, such as loving the brotherhood? Would he have assumed that his readers were already honoring the king and simply needed to continue to do so? Such assumptions seem invalid, and therefore the traditional approach to these imperative tenses need to be reevaluated, as it is overly simplistic.

29 The word οἰκέτης is derived from the word for house, but referred at the time to domestic slaves, a specific group of δοῦλοι.

30 According to Brooks & Winbery, this is an “imperative participle.” Moule, *Idiom Book*, pg. 179, says, “There are several examples in the N. T. of the use of the participle where normal Greek would have used a finite verb or imperative.” Later he states, “Now, in Biblical Hebrew the use of participles as finite verbs is well known.... And since participles like the ones in Rom. xii also occur in the ethical injunctions of the *Didache*, a strong case can be made for tracing at least some of these participles to Semitic influence.” Peter uses a number of these, which I have indicated in these end notes.

However, some scholars (Burton, *Moods and Tenses*, pg. 183, section 479, for example) see such participles not as imperative, but as having an elided, and therefore understood, imperative form of εἰμί preceding the participle, making the participle periphrastic.

31 Peter uses the term *crooked*, not to mean dishonest, as in English, but to be *mean, harsh, hateful*, the opposite of ἀγαθοῖς καὶ ἐπικέσις, *good and kind*. He is clearly using the word as a metaphor for people who act wrongly toward others, in this case slaves, and the significance must be obtained from the context. Forms of σκολιός occur four times in the New Testament, always in a negative sense. See Luke 3:5, Acts 4:20, and Philippians 2:15.

32 Isaiah 53:9.

33 Isaiah 53:5.

34 Lexicographers and grammarians have struggled with the word ἐπεστράφητε, an aorist passive form. Generally, the passive is ignored, and replaced by an active force. No real reason is given by those who so state, but it might be that they can make no sense of the preposition ἐπί as it occurs here, assuming that it cannot go with a passive voice verb. In fact, there are examples of ἐπί as an instrumental. See, for instance, Mark 1:22, ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ, “They were amazed by His doctrine.” See also Luke 4:22, where ἐπί is rightly translated as an instrumental.

35 Another participle used as an imperative.

36 A concessive clause indicated by καὶ εἴ. Somewhat rare in the N. T., but common elsewhere. According to Burton, “the force of καὶ εἴ is apparently intensive, representing the supposition as actually or from a rhetorical point of view an extreme case, improbable in itself, or specially unfavorable to the fulfillment of the apodosis.” *Moods and Tenses*, pg. 113, section 281.

37 An adverbial preposition followed by the ablative λόγου.

38 The TR alone reads the subjunctive form κερδηθήσονται.

39 Instrumental participle going back to the passive “shall be gained.”

40 The use of οὐχ rather than μή with the imperative ἔστω is unusual. The possible reason is that it is not so much the verbal idea being negated as the entire clause from ὧν through κόσμος. This being the case, Peter is not forbidding the physical adornment per se, but is indicating that it is not sufficient for the believing wife as a display of the important attraction that she should show forth. In other words, do not let the adoring be merely physical, but, in contrast, apply the injunction of vs. 4. (See Burton, *Moods & Tenses*, pg. 183, section 479.)

This approach, which is grammatically sound, is much better than the legalistic view sometimes presented that the woman should never adorn herself physically at all.

41 Though some see πτόησις as a cognate accusative (Books and Winbery, for instance, who include the *idea* behind the verb and object under this category), it does not actually fit the bill, as the noun πτόησις is not from the same root as the verb φοβέω. Furthermore, πτόησις seems to be used in the sense of *intimidation* here, rather than actual fear or terror. However, that is an interpretation, rather than a translation, for which we retain *terror*.

42 Another participle used as an imperative.

43 Present participle of the verb ἀπονέμω meaning to dispense a portion of what is due. It is used only here in the New Testament. The reason the wife is due honor is because of the next statement that she is “a co-heir of the grace of life.”

44 The prepositional phrase consisting of εἰς with the neuter τὸ article commonly indicates purpose.

End Notes

- 45 Finally not in the sense of a conclusion of the epistle, but of this particular topic. This is one of several ways Greek style indicated a change of thought.
- 46 The Greek τοὔναντίον is crasis for τό ἐναντίον, *the opposite, the contrary*. See Liddell-Scott, under the word.
- 47 3:10-12 is from Psalm 34:12-16.
- 48 TP. The critical text reads ζηλωταὶ (zealots), rather than μιμηταὶ (imitators).
- 49 The verb is πάσχοιτε an optative. See the note concerning conditional sentences on verse 17 below.
- 50 On occasion, with conditional sentences, including *apparent* concessive sentences, as here, verbs in either the protasis or apodosis may be omitted. Here the verb *you are* is omitted in the apodosis. See Burton, *Moods & Tenses*, pg. 119, section 273.
- Burton also discusses the issue of concession in this verse, “The New Testament furnishes no clear instance of a concessive clause corresponding to the fourth class of conditional clauses. In 1 Peter 3:14, εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι, The use of καὶ before πάσχοιτε suggests that the writer has in mind that suffering is apparently opposed to blessedness. Yet it is probable that he intends to affirm that blessedness comes, not in spite of, but through, suffering for righteousness’ sake.... Thus the protasis suggests, even intentionally, a concession, but is, strictly speaking a true causal conditional clause.” Burton, *Moods & Tenses*, pg. 115, section 286.
- 51 Concerning fourth class conditional sentences, Burton states that εἰ with the optative θέλοι indicates a “future supposition with less probability.” He means less probability than third class conditions, which use the subjunctive rather than the optative which comes clear in his later statement, “The protasis states a supposition which refers to the future, suggesting less probability of its fulfilment (sic) than is suggested by ἐάν with the Subjunctive.” Burton, *Moods and Tenses*, pg. 105, section 259. Brooks and Winbery in *Syntax*, pg. 126 state that no fully formed fourth class conditions occur in the New Testament, with which Burton agrees. See also 1 Peter 3:14.
- 52 The aorist participle ζωοποιηθεὶς, *having been made alive*, is a clear example of the aorist participle of subsequent action to the main verb, ἔπαθεν, *suffered*. See Burton, *Moods & Tenses*, pgs. 66-67.
- 53 Here ἐν ᾧ is best understood as instrumental, *by whom*, rather than a locative, *in whom*, as it was traditionally understood. Its parallel relationship to the instrumental antecedent πνεύματι, along with the fact of the adjunctive καί, supports its instrumental use. Indeed, the older locative view is rarely held today.
- 54 Brooks and Winbery in *Syntax* refer to πνεύματι as a locative of sphere. However, given that its verbal is the passive participle ζωοποιηθεὶς, it is much more likely that πνεύματι is an instrumental of agency than a locative.
- 55 Trench indicates that this word (*oinophulgia*) refers to worse than being drunk (*methe*), but to “an extravagant indulgence in alcoholic beverages that may permanently damage the body.” (Trench, R. C. *Synonyms of the New Testament*, pg. 240.) It is derived from a compound of the words *oinos*, wine, and *phulo*, to bubble up. I have added the word *continual* in the smooth translation (see the column) to indicate excessive drunkenness.
- 56 Possessive article.
- 57 Brooks and Winbery call this an ablative of rank or precedence. Brooks & Winbery, *Syntax of New Testament Greek*, pg 29.
- 58 A participle used as an imperative. Some hold that these are periphrastic participles with the understood imperative form of εἰμί.
- 59 A participle used as an imperative. Some hold that these are periphrastic participles with the understood imperative form of εἰμί.
- 60 The participle, συμβαίνοντος, is causal, the idea being that the “burning trial *which is coming on you for a test*” was caused to happen; therefore the reader should not be surprised. This is not an unusual use of the participle with the concessive adverb ὡς, *as though*. See Burton, *Moods & Tenses*, pg. 170-171, section 440.
- 61 The repeated nominative neuter articles indicate the grammatical relationship of the two phrases, *the Spirit of glory*, and *the Spirit of God*, to the verb of the sentence, ἀναπαύεται, *is resting*. See Brooks & Winbery, *Syntax*, pg. 79. In this case, the nominative form indicates that these two phrases are the subjects of the verb. The repetition of the articles indicate that the word *Spirit* is understood to go with both “of glory” and “of God.” Hence the repetition of the word *Spirit* in the column translation. Note that the repetition of *Spirit* does not mean that two spirits are in view, but that two distinct phrases exist, both using the word *Spirit* which follows the two genitive nouns.
- 62 Perhaps an allusion to Isaiah 11:2.
- 63 In the critical text this sentence is omitted.

End Notes

- 64 The last sentence in vs. 14 translates κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται which the great majority of ancient Greek texts, as well as various ancient foreign language versions include. Unfortunately, because a few Egyptian texts leave it out, most modern textual critics omit it.
- 65 The phrase “as a meddler” (in the column) translates ὡς ἀλλοτριοεπίσκοπος, used only here in the N. T. The meaning is uncertain, but I chose the common idea “meddlers,” though the word seems to imply someone who is busy about another person’s business, perhaps with some nefarious purpose in mind.
- 66 The articular infinitive τοῦ ἄρξασθαι, *to begin*, following the noun καιρὸς, *season*, is a genitive of description, indicating the nature of the season. It is the nature of the season *to begin* “the judgment with the house of God.”
- 67 This rhetorical question is from Proverbs 11:31.
- 68 According to Thayer, this word, παρατίθημι, can mean “to commend one to another for protection.” He lists this verse under that heading. Today, the word *entrust* seems to have a similar meaning.
- 69 ποῖμνιον, *flock*, is a cognate accusative, as it shares the same root as the verb ποιμάνετε, *shepherd*.
- 70 τοῦ ποιμνίου = an objective genitive, “to the flock.”
- 71 Proverbs 3:34.
- 72 The common translation as a reflexive “humble yourselves” is inaccurate. The verb ταπεινώθητε is an aorist passive imperative, not a reflexive.
- 73 The verb ἀντίστητε, *resist*, is an aorist imperative, and therefore a command. The idea is that the believer *must resist* the devil.
- 74 Literally, δι’ ὀλίγων translates as “through a few,” generally understood to mean “through a few words.” Peter considered this epistle to be short.
- 75 The perfect tense in the indicative mood, such as ἐστήκατε, indicates a present result. Peter’s idea is that the readers stood in God’s grace in the past, with the present result that they are still standing. Hence the translation in the column, “you are standing.” Interestingly, Books & Winbery confuse this with an imperative. (*Syntax*, pg. 130.)