

The First Epistle General of Peter

With a new English Translation
with critical footnotes containing the data from the
Novum Testamentum Graecum Editio Critica Major

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The First Epistle of Peter

Chapter 1

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

2 *elect* 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.

3 Blessed 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,

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

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

6 in which you exult, though you still have distress² for a little while if necessary in various trials,

7 *which happen* so that the testing of your faith, much more valuable than gold which perishes, but is tested through fire, may be found out to result in praise and glory and honor³ when Jesus Christ is revealed,

8 whom you love without having seen;⁴ in whom you believe, still not having looked upon; yet you exult⁵ with a joy that is indescribable and full of glory,

9 obtaining for yourselves the goal of your faith: the salvation of your⁶ souls.

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

11 trying to find out exactly⁷ 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.

¹ 1:1 There is a complete absence of the Greek definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.

² 1:6 txt

δέον ἐστίν λυπηθέντας	L NA29 {}
δέον ἐστίν λυπηθέντας ἡμᾶς	048 ^{vid} max-conf
δέον λυπηθέντας	ℵ*
δέον [ἐστίν] λυπηθέντες	WH
δέον λυπηθέντες	B clem did ^v syr ^{hT} TG SBL
δέον ἐστίν λυπηθέντες	ⲑ ⁷² ℵ ² A C lat-v (cop) TR AT VS BG RP
δέον.....pertristitiam	lat-s
indeterminate	syr ^P (but definitely does not have δέον ἐστίν)
lac	ⲑ ⁷⁴ ⲑ ⁸¹ 093 0206 0247 0285 ℓ1575

³ 1:7b txt δόξαν καὶ τιμὴν ⲑ⁷² ⲑ^{74vid} ℵ A B C or lat-s,v,t cop^{sa}ms TG WH VS BG SBL NA29 {} // εἰς δόξαν καὶ τιμὴν syr^{P,h} // τιμὴν καὶ εἰς δόξαν RP // τιμὴν καὶ δόξαν TR AT // δόξαν clem cop^{sa}ms // lac ⲑ⁸¹ 093 0206 0247 0285 ℓ1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA29 reading or the TR reading.

⁴ 1:8c Compare John 20:29, μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες, "Blessed are those believing without having seen."

⁵ 1:8b txt ἀγαλλιᾶσθε *rell.* Greek clem cyr TR TG AT VS BG RP SBL NA29 {} // ἀγαλλιᾶτε B C^{*vid} 1175 1852 WH // ἀγαλλιᾶσεσθε ir-lat // χαίρετε 1827 // lac ⲑ⁷⁴ ⲑ⁸¹ 048 093 0206 0247 0285 365 1881 ℓ156 ℓ590 ℓ938 ℓ1126 ℓ1141 ℓ1281 ℓ1442S ℓ1575.

⁶ 1:9 txt ὑμῶν ⲑ⁷² ℵ A B C 048 lat-v,t syr^{P,h} eth TR TG AT VS BG RP SBL NA29 {} // omit B ath clem cyr did lat-a cop^{sa} WH // lac ⲑ⁷⁴ ⲑ⁸¹ 093 0206 0247 0285 ℓ1575. There is arguably no difference in meaning.

12 It was shown to them it was not for themselves but for you⁸ they were being stewards of these things, which have now been announced to you through those who evangelized you in the Holy Spirit⁹ sent from heaven. Which things the angels wish they could look into.

13 Therefore, girding up the loins of your mind, being completely sober,¹⁰ place your hope on the grace being brought to you at the revelation of Jesus Christ.¹¹

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

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

16 because it is written: "You shall be¹² holy, because I am holy."¹³

17 And 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,

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

19 but rather with blood very dear,¹⁴ as of a lamb without blemish or defect, *the blood* of Christ,

20 foreknown before the foundation of the world, but manifested in the latter of times¹⁵ for your sakes,

⁷ **1:11** The BDF grammar § 298(2) says this combining of τίς and ποῖος may be a tautology for emphasis.

⁸ **1:12a** txt ὑμῖν ("y'all") Ɔ⁷² & A B C lat-v,t syr^h cop^{sa} geo TG WH AT VS BG RP SBL NA29 {} // ἡμῖν ("us") bas-sel cyr lat-hi syr^p arm TR // lac Ɔ⁷⁴ Ɔ⁸¹ 093 0206 0247 0285 ℓ1575.

⁹ **1:12b** txt +ἐν & C lat-s cop^{sa} TR AT VS BG RP NA29 {} // omit Ɔ⁷² A B cyr did lat-c,v,t TG WH SBL // indeterminate cop^{sa} syr // lac Ɔ⁷⁴ Ɔ⁸¹ 048 093 0206 0247 0285 ℓ1575.

¹⁰ **1:13a** The Greek says νήφοντες τελείως ἐλπίατε, "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?

¹¹ **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."

¹² **1:16a** txt ἔσεσθε Ɔ⁷² & A B C clem lat-v TG WH SBL NA29 {} // γένεσθε TR // γίνεσθε AT VS BG RP // lac Ɔ⁷⁴ Ɔ⁸¹ 048 093 0206 0247 0285 ℓ1575. The lat-s,t cop^{sa} syr^{p,h} versions support γένεσθε or γίνεσθε.

¹³ **1:16b** txt

γέγραπται Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος A* TG NA29 {}

γέγραπται Ἅγιοι ἔσεσθε διότι ἐγὼ ἅγιος & clem

γέγραπται Ἅγιοι ἔσεσθε διότι ἐγὼ ἅγιος εἰμι Ɔ⁷²

γέγραπται Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος εἰμι A² C lat-v

γέγραπται ὅτι Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος B SBL

γέγραπται [ὅτι] Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος [εἰμι] WH

γέγραπται Ἅγιοι γίνεσθε ὅτι ἐγὼ ἅγιος εἰμι AT VS BG RP

γέγραπται Ἅγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἰμι TR

lac

Ɔ⁷⁴ Ɔ⁸¹ 048 093 0206 0247 0285 ℓ1575.

¹⁴ **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.

21 who by way of him are believers in God, the one who has raised him from the dead and given him glory; so your faith and hope are in God.

22 Having purified your souls by obedience to the truth¹⁶ toward brotherly love, love one another earnestly from a pure¹⁷ heart,

23 having been regenerated, not by corruptible seed but by incorruptible, through the living and abiding¹⁸ word of God;

24 because all flesh is like¹⁹ grass, and all its²⁰ glory like the flower of grass. The grass dries up, and its flower falls off,²¹

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

Chapter 2

1 Putting away therefore all malice, and all guile and pretenses,²² and envies and all slanders,

2 as newborn babes, desire the pure spiritual milk, so you may grow by it to salvation,²³

3 since²⁴ you have tasted that the Lord indeed is good.

¹⁵ **1:20** txt ἐσχάτου τῶν χρόνων **ℵ**² A B C cop^{sa}ms^{ss} syr^h TG WH VS SBL NA29 {} // ἐσχάτου του χρόνου **ℵ**^{*} // ἐσχάτων τῶν χρόνων max-conf TR AT BG RP // ἐσχάτων χρόνων **ϣ**⁷² // ? cop^{sa}ms^{ss} // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

¹⁶ **1:22** txt omit **ϣ**⁷² **ℵ** A B C lat-v cop^{sa} syr^{p,h} eth TG WH VS SBL NA29 {A} // διὰ πνεύματος lat-s TR AT BG RP // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

¹⁷ **1:22b** txt καθαρᾶς καρδίας **ℵ**^{*} *rell. grk.* lat-t cop^{sa,bo} syr^{p,h} TR [WH] AT VS BG RP NA29♦ // καρδίας A B 1852 lat-v TG SBL NA29♦ // καρδίας ἀληθινῆς **ℵ**² lat-c,s // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ156 ℓ590 ℓ938 ℓ1126 ℓ1442S ℓ1575.

¹⁸ **1:23** txt omit **ϣ**⁷² **ℵ** A B C did lat-v cop^{sa} syr^h eth TG WH VS SBL NA29 {} // +εἰς τοὺς αἰῶνας arm // +εἰς τὸν αἰῶνα did lat-s syr^p TR AT BG RP // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575. 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.

¹⁹ **1:24a** txt a- ὡς **ϣ**⁷² B C TR TG WH AT VS BG RP SBL NA29 {} // b- ὡσει **ℵ**^{*} // c- omit **ℵ**² A lat-s syr^pms^{ss,hT} // a/b lat-v,t cop^{sa} syr^pms^{ss,hM} arm // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁰ **1:24b** txt a- δόξα αὐτῆς **ϣ**⁷² **ℵ**² A B C syr^hms^{ss} TG WH VS SBL NA29 {} // b- δόξα αὐτοῦ **ℵ**^{*} // c- δόξα σαρκός lat-t // d- δόξα ἀνθρώπου lat-c arm TR AT BG RP // a/b lat-s,v cop^{sa} syr^{p,h}ms^{ss} geo eth // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575. The phrase δόξα ἀνθρώπου is probably an assimilation to the LXX of Isaiah 40:6.

²¹ **1:24c** txt omit **ϣ**⁷² **ℵ** A B lat-v syr^{p,h} arm TG WH VS SBL NA29 {} // +αὐτοῦ C (lat-s) geo TR AT BG RP // indeterminate cop^{sa} eth // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

²² **2:1** txt

ὑποκρίσεις καὶ φθόνους **ϣ**⁷² **ℵ**^{*} **ℵ**³ A C antioch lat-v syr^hms^{ss} TR TG AT VS BG RP SBL NA29 {}

ὑποκρίσεις καὶ φθόνον arm

ὑπόκρισιν καὶ φθόνους **ℵ**² syr^hms^{ss} WH

ὑπόκρισιν καὶ φθόνους B

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

(την) ὑποκρίσεις cop^{sa} 31

indeterminate cop

lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

²³ **2:2** txt +εἰς σωτηρίαν **ϣ**^{72f} (εἰ σωτηριαν) **ℵ** A B C clem cyr did isid lat-c,s,v cop^{sa} syr^{p,h} arm geo TG WH [AT] VS BG SBL NA29 {A} // omit antioch TR RP // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁴ **2:3** txt

εἶπερ ἐγεύσασθε **ℵ**² C 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 **ϣ**¹²⁵ **ℵ**^{*} A B clem lat-v TG WH SBL NA29 {}

εἰ ἐγεύσασθε ἐπιστεύσατε **ϣ**⁷²

εἰ ἐπιστεύσατε lat-hi

lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

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

5 you yourselves also as living stones are being built as a spiritual house for²⁵ a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ;

6 because it is contained in scripture:²⁶ "Behold I lay in Zion a chosen precious corner foundation stone, and the person believing on it will be by no means disappointed."

7 To you therefore who believe, value, but to those not believing,²⁷ it is a stone the builders rejected. This one turns out to be for the head of the corner,

8 yet also a stone of stumbling, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they were appointed.²⁸

9 But you are a chosen race, a royal priesthood, a holy nation, a people for a treasured possession, so you may proclaim the virtues of him who called you out of darkness into his marvelous light;

10 who before were not a people, but now are a people of God; ones who were not pitied, but now are pitied.

11 Beloved, I exhort you: as sojourners and aliens, abstain²⁹ from fleshly lusts, which war against the soul;

12 having your conduct good among the gentiles, in order that while they denounce you as evil-doers, by observing³⁰ your good works they may glorify God in the day of visitation.

13 Submit³¹ to every human authority for the Lord's sake, whether to a king as he is highly placed,

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

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

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

17 Value all persons, love³² the brotherhood, fear God, honor the king.

²⁵ **2:5b** txt +εἰς \mathfrak{P}^{72} \aleph A B C cyr eus or lat-s,t cop^{sa}mss syr^h TG WH VS SBL NA29 {} // omit lat-v TR AT BG RP // indeterminate cop^{sa}mss syrP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33

²⁶ **2:6a** txt

διότι περιέχει ἐν γραφῇ \mathfrak{P}^{72} \aleph A B TG WH VS SBL NA29 {}

διότι περιέχει ἐν τῇ γραφῇ AT RP

διότι περιέχει ἡ γραφῇ C BG

διό καὶ περιέχει ἐν τῇ γραφῇ TR

lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

²⁷ **2:7a** txt ἀπειθοῦσιν A syrP TR AT BG RP // ἀπιστοῦσιν \mathfrak{P}^{72} \aleph B C hes-h syr^h arm geo TG WH VS SBL NA29 {} // indeterminate ℓ 1575 lat-s,v cop^{sa} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33. The word ἀπειθέω means just that: disobeying by not believing.

²⁸ **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

²⁹ **2:11** txt ἀπέχεσθαι \aleph B clem cyr lat-c,v,t cop^{sa} TR TG WH VS BG RP SBL NA29 {} // ἀπέχεσθε \mathfrak{P}^{72} A C cyr lat-k syr^h AT // indeterminate ℓ 1575 syrP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285.

³⁰ **2:12c** a-txt ἐποπτεύοντες \mathfrak{P}^{72} \aleph B C TG arm geo WH VS SBL NA29 {} // b-ἐποπτεύσαντες A clem TR AT BG RP // a/b lat cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

³¹ **2:13** txt omit \mathfrak{P}^{72} \aleph A B C ℓ 1575 antioch eus nil-anc lat-c,v cop^{sa} syrP eth TG WH VS SBL NA29 {} // +οὖν antioch syr^h TR AT BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285.

³² **2:17** txt ἀγαπάτε \mathfrak{P}^{72} \aleph A B C TR TG WH AT VS SBL NA29 {} // ἀγαπήσατε BG RP // indeterminate lat cop syr eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

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

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

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

21 For you were called to³³ this, because Christ also suffered, on your behalf, leaving for you³⁴ an example that you should follow in his steps;

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

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

24 who himself in his body carried our sins up onto a tree, in order that by dying to sins, we might live to righteousness; by whose³⁵ bruise you have been healed.

25 For you were like sheep wandering astray, but now you have returned³⁶ to the shepherd and overseer of your³⁷ souls.

Chapter 3

1 Likewise wives,³⁸ submit yourselves to your own husbands, in order that even if any of them disobey³⁹ the word, they will be gained without a word by the conduct of their wives,

2 when they observe your pure conduct, mixed with reverence *for them*.⁴⁰

³³ **2:21a** txt εις τουτο γαρ εκληθητε ϑ⁸¹ A B C lat-c,v cops^a syr^{p,h} arm^{mss} eth TR TG WH AT VS RP SBL NA29 {} // εις τουτο γαρ και εκληθητε ϑ⁷² ℓ1575 Cyr arm^{mss} BG // lac ϑ⁷⁴ 048 093 0206 0247 0285.

³⁴ **2:21b** txt a- επαθεν υπερ υμων υμιν B C^{vid} ℓ1575 syr^h TG WH VS SBL NA29 {} // b- επαθεν περι υμων υμιν ϑ⁷² A geo:A1 // c- απεθανεν υπερ υμων υμιν ϑ^{81vid} ϑ Cyr^T dam // d- επαθεν υπερ ημων υμιν cops^{sa} AT BG RP // e- απεθανεν υπερ ημων υμιν Cyr^{mss} // f- επαθεν υπερ ημων ημων TR // g- απεθανεν υπερ ημων ημιν Cyr syr^p // a/b/d lat-k,c // a/b lat-v cops^{sa} eth // lac ϑ⁷⁴ 048 093 0206 0247 0285.

³⁵ **2:24** txt omit ϑ⁷² ϑ^{81vid} ϑ² A B C ℓ1575 lat-c,v arm geo TG WH VS SBL NA29 {} // +αυτου ϑ^{*} syr^{p,h} eth TR AT BG RP // indeterminate cop // lac ϑ⁷⁴ 048 093 0206 0247 0285.

³⁶ **2:25b** txt επεστραφητε ϑ⁷² A B ℓ1575 ps-dion-al^v TR TG WH AT VS BG RP SBL NA29 {} // επεστρ[]τε ϑ⁸¹ // επιστραφητε ϑ // επεστρεψατε C // lac ϑ⁷⁴ 048 093 0206 0247 0285. The witnesses lat-v syr^p cops^{sa} support one of the readings starting with επε. The lat-t syr^h cops^{sa} witnesses support one of the readings that start with επι.

³⁷ **2:25c** txt υμων ϑ⁷² ϑ A B C ℓ1575 lat-v,t cops^a syr^{p,h} TR TG WH AT VS RP SBL NA29 {} // ημων BG // lac ϑ⁷⁴ ϑ⁸¹ 048 093 0206 0247 0285.

³⁸ **3:1a** txt αι γυναικες ϑ⁷² ϑ² C TR AT [VS] BG RP TH[◆] NA29 {} // γυναικες ϑ⁸¹ ϑ^{*} A B TG WH SBL TH[◆] // lac ϑ⁷⁴ 048 0206 0247 0285. The witnesses lat-a,v and cops^{sa} indicate the absence of any conjunction, but are indeterminate as to presence of the article. The witnesses lat-t cops^{sa} 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.

³⁹ **3:1b** txt

a - και ει	τινες απειθοουσιν	ϑ ⁷² ϑ A TR TG AT VS BG RP SBL NA29 {}
b - ει και	τινες απειθοουσιν	C
c - ει	τινες απειθοουσιν	ϑ ^{81vid} B cops ^a syr ^h WH
d -	οιτινες απειθοουσιν	syr ^p
	a/b	lat-v
	a/b/c	lat-a,s,t
	lac	ϑ ⁷⁴ 048 0206 0247 0285.

⁴⁰ **3:2** Ephesians 5:33, "and the wife see that she reverence her husband."

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

4 but 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.

5 For indeed that is historically how holy women hoping in⁴¹ God have adorned themselves, submitting to their own husbands;

6 like how Sarah obeyed⁴² Abraham, calling him master.⁴³ Whose daughters you have become, doing good, and not fearing any terror.⁴⁴

7 Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care,⁴⁵ and like you are co-heirs⁴⁶ of the gracious privilege of life, so that your prayers will not be hindered.

8 Finally, everyone, be all of one mind, sympathetic, loving the brethren, compassionate, humble-minded,⁴⁷

9 not returning evil for evil, or insult for insult, but instead blessing, because⁴⁸ to this you were called, so you might inherit blessing.

10 For "He who wants to love life and see good days must restrain his⁴⁹ tongue from evil, and his⁵⁰ lips, to speak no guile;

11 and⁵¹ he must turn aside from evil, and do good, and seek peace, and pursue it.

⁴¹ 3:5 txt εἰς θεὸν \mathfrak{P}^{72} A B C TG WH VS SBL NA29 {} // ἐπὶ τὸν θεὸν \aleph TR AT BG // ἐπὶ θεὸν RP // *indeterminate* lat cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

⁴² 3:6a txt ὑπήκουσεν \mathfrak{P}^{72} A C TR TG AT VS BG RP SBL NA29 {} // ὑπήκουεν B WH // *indeterminate* lat cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

⁴³ 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 **יְיָאֵל**

⁴⁴ 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.

⁴⁵ 3:7b This is what the BDAG lexicon says τιμὴν means in this context. Τιμή is the word for "value," here as in careful handling, like how you would hold a fragile and valuable vase when you are carrying it.

⁴⁶ 3:7a txt συγκληρονόμοις \mathfrak{P}^{81} B² lat-a,s,v,t syr^p arm geo TG WH VS SBL NA29 {} // συνκληρονόμοις \mathfrak{P}^{72} \aleph^2 B* // συνκληρονομους \aleph^* // συγκληρονόμοι lat-hi cop^{sa} TR AT BG RP // συνκληρονόμοι A C // *indeterminate* syr^h // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁴⁷ 3:8 txt ταπεινόφρονες \mathfrak{P}^{72} \mathfrak{P}^{81vid} \aleph A B C antioch clem lat-s,v,t syr^{p,h} eth TG WH VS SBL NA29 {A} // φιλόφρονες TR AT BG RP // ? cop^{sa} // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁴⁸ 3:9 txt omit \mathfrak{P}^{72} \mathfrak{P}^{81} \aleph A B C antioch lat-s,v,t cop^{sa} syr^{p,hT} eth TG WH VS SBL NA29 {} // +εἰδότες syr^{hmg} TR AT BG RP // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁴⁹ 3:10a txt omit \mathfrak{P}^{72} \mathfrak{P}^{81} A B C TG WH VS SBL NA29 {} // +αὐτοῦ \aleph lat-s,v,t cop^{sa} syr^{p,h} TR AT BG RP // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575.

⁵⁰ 3:10b txt omit \mathfrak{P}^{72} \mathfrak{P}^{81vid} \aleph A B C syr^h geo TG WH VS SBL NA29 {} // +αὐτοῦ lat-s,v,t cop^{sa} syr^p arm eth TR AT BG RP // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 ℓ 1575. The added 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 χεῖλι 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.

⁵¹ 3:11 txt δε \mathfrak{P}^{72} A B C* lat-s,v,t syr^h TG WH VS SBL NA29 {} // omit \aleph C² cop^{sa} syr^p arm geo TR AT BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. Perhaps the reading without δὲ is conforming the quotation to the LXX in which Psalm 34:27 reads ἔκκλινον ἀπὸ κακοῦ...

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

13 And who is going to harm you if you become devotees⁵² of good?

14 But, if you do suffer indeed because of righteousness, you become blessed ones. And do not fear their intimidations, or be troubled.

15 Instead, dedicate in your hearts Christ⁵³ as Lord, always prepared⁵⁴ for a speech in response to anyone who asks you the reason for the hope that is in you;

16 only⁵⁵ with humility and respect,⁵⁶ having a good conscience, in order that while you are spoken against,⁵⁷ the ones abusing you may be shamed by your good conduct in Christ.

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

18 Because indeed Christ died once for sins,⁵⁸ the righteous on behalf of the unrighteous, that he might bring you⁵⁹ to God, being put to death in the flesh, but made alive in the spirit,

⁵² **3:13** txt ζηλωται ϖ⁷² Ⲙ A B C lat-a,s,v,t cop^{sa} syr^{p,h} eth TG WH VS SBL NA29 {} // μιμηται lat-v^{ms} TR AT BG RP // lac ϖ⁷⁴ ϖ⁸¹ 048 093 0206 0247 0285 33 1575. The lone Vulgate manuscript listed with Byz reads: *si boni imitatores fuerimus* "if we are good imitators."

⁵³ **3:15a** txt Χριστον ϖ⁷² Ⲙ A B C clem lat-s,v,t cop^{sa} syr^h TG WH VS SBL NA29 {B} // θεον did lat-v^{mss} TR AT BG RP // lac ϖ⁷⁴ ϖ⁸¹ 048 093 0206 0247 0285 1575. Acc. to the UBS textual commentary the phrase "the Lord God" was far more familiar to scribes than κύριον τον Χριστον, so they subconsciously wrote κύριον τον θεον.

⁵⁴ **3:15b** txt omit ϖ⁷² Ⲙ A B C lat-s,v,t cop^{sa} syr^h TG WH VS SBL NA29 {} // δε clem TR AT BG RP // indeterminate syr^p // lac ϖ⁷⁴ ϖ⁸¹ 048 093 0206 0247 0285 1575.

⁵⁵ **3:15c/16a** txt ἀλλὰ ϖ⁷² Ⲙ A B C clem lat-v,t cop^{sa} syr^h arm geo TG WH VS SBL NA29 {} // omit lat-s syr^p eth TR AT BG RP // lac ϖ⁷⁴ ϖ⁸¹ 048 093 0206 0247 0285 1575.

⁵⁶ **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, NA29 {}

⁵⁷ **3:16b** txt a- καταλαλεισθε ϖ⁷² B clem syr^{hT} geo VS SBL NA29 {A} // b- καταλαλουσιν υ̅μα̅ς arm // c- καταλαλουσιν υ̅μων̅ ως κακοποιων̅ (thinking of 2:12) Ⲙ A C antioch TG AT BG // καταλαλουσιν υ̅μων̅ ως κακοποιων̅ RP // d-καταλαλωσιν υ̅μων̅ ως κακοποιων̅ TR // e- καταλαλωσιν υ̅μα̅ς ως κακοποιων̅ 307 // f- καταλαλουσιν // a/b lat-s,v cop^{sa} // b/f syr^{hms} // c/d lat-t syr^{p,hA} // lac ϖ⁷⁴ ϖ⁸¹ 048 093 0206 0247 0285 1575.

⁵⁸ **3:18a** txt

a- περι̅ ἀμαρτιων̅	ἔπαθεν	B TR AT BG RP SBL TH♦ NA29 {B}
b- περι̅ ἀμαρτωλων̅	ἔπαθεν	cyr ^{ms} lat-c
c- περι̅ ἀμαρτιων̅ ὑπερ̅ υ̅μων̅	ἔπαθεν	1678 geo
d- περι̅ ἀμαρτιων̅ ὑπερ̅ ἡμων̅	ἔπαθεν	L TH♦
e- περι̅ ἀμαρτιων̅	ἀπέθανεν	cyr TG WH
f- ὑπερ̅ ἀμαρτιων̅	ἀπέθανεν	cyr
g- περι̅ ἀμαρτιων̅ ἡμων̅	ἀπέθανεν	C* <i>vid</i> cop ^{sa} ^{mss} syr ^p
h- περι̅ ἀμαρτιων̅ ὑπερ̅ ἡμων̅	ἀπέθανεν	Ⲙ ² C ² 0285 did VS
i- ὑπερ̅ ἀμαρτιων̅ περι̅ ἡμων̅	ἀπέθανεν	cyr
j- περι̅ των̅ ἀμαρτιων̅ ὑπερ̅ ἡμων̅	ἀπέθανεν	Ⲙ*
k- περι̅ ἀμαρτιων̅ ὑπερ̅ υ̅μων̅	ἀπέθανεν	ϖ ⁷² A
l- ὑπερ̅ ἀμαρτιων̅ ὑπερ̅ υ̅μων̅	ἀπέθανεν	1505
m- περι̅ υ̅μων̅ ὑπερ̅ ἀμαρτιων̅	ἀπέθανεν	Ψ
n- ὑπερ̅ ἀμαρτωλων̅	ἀπέθανεν	cyr ^{mss} did
o-	ὑπερ̅ ἡμων̅ ἀπέθανεν	arm ^{mss}
	e/f	lat-k,v
	e/f/g	lat-a,t
	h/i/j	eth
	h/j	syr ^h
	k/l	arm ^{mss}
	lac	ϖ ⁷⁴ ϖ ⁸¹ 048 093 0206 0247 1575.

19 in which also he⁶⁰ preached, when he went to the spirits that were in prison,
 20 to people who disobeyed long ago when the patience of God was waiting in the days of Noah
 while an ark was being prepared, in which a few, that is, eight souls, were saved through water.
 21 Which⁶¹ is a shadow of the baptism that saves us now also,⁶² not the removing of dirt off the
 flesh, but the response toward God of a good conscience, through the resurrection of Jesus Christ,
 22 who is at the right hand of God, having gone into heaven, with angels and authorities and
 powers made subordinate to him.

Chapter 4

1 Therefore Christ having suffered⁶³ in the flesh, you also arm yourselves of the same mind, that
 someone who has suffered in the flesh⁶⁴ is finished with sin,^{65 66}
 2 to the result that, the time he still has left in the flesh he lives not for human desires any longer,
 but rather for the will of God.
 3 For enough is the time lost away for you⁶⁷ to have carried out⁶⁸ the goal⁶⁹ of the Gentiles, having
 gone on in promiscuity, lusts, debaucheries, carousals, drinking bouts, and serving idols.

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.”

⁵⁹ **3:18b** txt ὑμᾶς ϣ⁷² B P Ψ 049 0285 lat-t cop^{sa}ms^s syr^{p,h}T arm WH RP SBL NA29 {C} // ἡμᾶς κ² A C cyr did petr-al lat-k,a,v cop^{sa}ms^s syr^hM geo TR TG TD AT VS BG // omit κ* // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 ℓ1575. The UBS commentary: “...copyists would have been more likely to alter the second person to the first person (as more inclusive) than vice versa.”

⁶⁰ **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 **ἐνωκλιενωχ**. 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.”

⁶¹ **3:21a** txt ὁ κ² A B C 0285 cyr lat-k,v,t syr^h TR WH TG AT VS BG RP SBL NA29 {} // ὁ ? // ὅς 1175 // omit ϣ⁷² κ* // ᾧ 1501 syr^p // οὐ 1127 al // ὡς aug? // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 33 ℓ1575

⁶² **3:21b** txt

καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C cyr TR

ἀντίτυτον νῦν καὶ ἡμᾶς σώζει AT BG RP

καὶ ὑμᾶς ἀντίτυπον νῦν σώζει ϣ⁷² A B 0285^c syr^h TG WH VS SBL NA29 {}

καὶ ὑμᾶς νῦν ἀντίτυπον σώζει κ

καὶ ὑμᾶς ἀντίτυπον σώζει 0285*

lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 33 ℓ1575

⁶³ **4:1a** txt omit ϣ⁷² B C 0285 nest^T lat-v,t cop^{sa} geo TG WH VS SBL NA29 {A} // +ὑπὲρ ὑμῶν κ* syr^p // +ὑπὲρ ἡμῶν κ² A anast-a anast-s apoll ath cyr did epiph leont-h marcell nest^{ms} thdrt lat-a syr^h arm eth TR AT BG RP // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 ℓ1575. 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.”

⁶⁴ **4:1b** txt σαρκὶ ϣ⁷² κ A B C TG WH VS BG SBL NA29 {} // ἐν σαρκὶ TR AT RP // indeterminate lat cop syr // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

⁶⁵ **4:1c** txt πέπαυται ἀμαρτίας ϣ⁷² κ* A C cop syr^h TR TG AT VS BG RP SBL NA29 {} // πέπαυται ἀμαρτίας (assim. to following ἀμαρτίας) κ² B Ψ WH // indeterminate lat-a,v,t syr^p // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

⁶⁶ **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.

⁶⁷ **4:3a** txt

4 In which since you are not joining them running in the same excess of indulgence, they think it strange,⁷⁰ denigrating you.

5 They will have to give an explanation to the one that is about to judge⁷¹ the living and the dead.

6 It is for that reason as well⁷² the gospel is preached⁷³ to the dead.⁷⁴ 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.

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

8 Above⁷⁵ all else have fervent love between each another, because love covers⁷⁶ a multitude of sins.

ὁ παρεληλυθὼς χρόνος	ϣ ⁷² ⲛ ² B lat-v,t cop ^{sa} syr ^{p,h} clem TG VS SBL NA29 {\}
ὁ παραλελυθὼς χρόνος	A
ὕμῖν ὁ παρεληλυθὼς χρόνος	ⲛ* lat-a BG
ἡμῖν ὁ παρεληλυθὼς χρόνος	C lat-hi
ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	TR RP
ὕμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	AT
lac	ϣ ⁷⁴ ϣ ⁸¹ 048 093 0206 0247 0285 1575

I think the phrase τοῦ βίου possibly arose from an ad-lib or paraphrasing from memory by Clement, or also possibly by a misunderstanding of, then conflation/accretion of the Latin *ambulaverunt* or *ambulantes* in the phrase following.

⁶⁸ **4:3d** txt a- κατειργάσθαι πεπορευμένους ϣ⁷² A B clem TG VS SBL NA29 {\} || b- κατεργάσασθαι πεπορευμένους TR AT BG RP || c- κατειργάσθαι πορευομένους ⲛ cop^{sa} || d- κατεργάσασθαι πορευομένους cop^{bo} || e- κατεργάσασθαι πεπορευμένους 1501 || f- κατεργάσασθαι πορευθέντας 2544 || g- κατειργάσασθε πεπορευμένους C^{vid} || 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 κατειργάσθαι or abridged translation syr^p || indeterminate syr^h || lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 1575.

⁶⁹ **4:3c** txt βούλημα ϣ⁷² ⲛ A B C clem TG VS SBL NA29 {\} || θέλημα TR AT BG RP || versions indeterminate || lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 1575.

⁷⁰ **4:4** Or also possibly, “they feel awkward, denigrating you.”

⁷¹ **4:5** a- ἐτοίμως ἔχοντι κρίναι ⲛ A C² TR TG AT VS BG RP SBL NA29 {\} || b- ἐτοίμως κρίνοντι B C^{*vid} WH || c- ἐτοίμως κρινουντι Ψ || d- ἐτοίμως κρινοντι 2138 || e- ἐτοίμως κριναι ϣ⁷² || a/b/c/d/e syr^p || a/e lat-v,t cop^{sa} || b/c syr^h || lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 33 1575.

⁷² **4:6a** The Greek word και here means “as well.” Because in this verse Peter gives two reasons why the gospel is preached to the dead.

⁷³ **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.

⁷⁴ **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. 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.

⁷⁵ **4:8a** txt omit ϣ⁷² ⲛ A^{vid} B lat-a,v,t TG VS SBL NA29 {\} || +δὲ antioch lat-s cop^{sa} syr^h TR AT BG RP || indeterminate syr^p || lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 1575.

9 Be hospitable to one another without grumbling.⁷⁷

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

11 if anyone speaks, as the oracles of God; if anyone serves, as⁷⁸ 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.⁷⁹

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

13 but 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.

14 If you are reproached because of the name of Christ, blessed are you. That means the spirit of glory,⁸⁰ which is the Spirit of God, is resting upon you!⁸¹

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

16 but if it is for being a Christian, let him not be downcast, but praise God because of this.⁸²

⁷⁶ **4:8c** txt καλύπτει A B antioch clem did dor-gaz lat-a,c,s,v,t TG VS BG SBL NA29 {} // καλύψει \mathfrak{P}^{72} \aleph TR AT RP // indeterminate cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁷⁷ **4:9** txt γογγυσιου \mathfrak{P}^{72} \aleph A B antioch lat-s,v,t syr^{P,h} TG VS SBL NA29 {} // γογγυσιων TR AT BG RP // indeterminate cop^{sa} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁷⁸ **4:11a** txt ης \mathfrak{P}^{72} \aleph A B antioch apoll lat-v,t cop^{sa} syr^{P,h} TR TG VS SBL NA29 {} // ως AT BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁷⁹ **4:11b** txt εις τους αιωνας των αιωνων αμην \aleph A B TR TG WH AT VS RP SBL NA29 {} // εις τους αιωνας αμην \mathfrak{P}^{72} cop^{sa}ms^s syr^pms^{s,h} BG // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁸⁰ **4:14a** txt omit \mathfrak{P}^{72} B anast-s clem cyr lat-v syr^P TR TG WH BG RP SBL NA29 {B} // και της δυναμεως \aleph^2 antioch arm // και της δυναμεως αυτου \aleph^* eth // και δυναμεως A ath thdr^t AT VS // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁸¹ **4:14b** txt

a αναπαύεται \aleph^* B clem thdr^t TG WH VS SBL NA29 {B}

b επαναπαύεται A lat-v

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

d αναπέπαιται anast-s cyr

a/b/c/d syr^{P,h} eth

c/d cop^{sa}ms

αναπαύεται κατά δε ύμης δοξάζεται 307^T

αναπέπαιται κατά δε ύμης δοξάζεται 307^Z

αναπαύεται κατά μεν αυτους βλασφημεϊται κατά δε ύμης δοξάζεται TR AT BG RP

επαναπαύεται κατά μεν αυτους βλασφημεϊται κατά δε ύμης δοξάζεται lat-t cop^{sa}ms^s

αναπαύεται κατά μεν αυτους βλασφημεϊται κατά δε ήμης δοξάζεται lat-k

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 [κατά μεν αυτους βλασφημεϊται κατά δε ύμης 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 επ- appear to be secondary developments, arising from a desire to strengthen and clarify the form αναπαύεται (\aleph^* B 056 0142 1739 al)."

⁸² **4:16** txt τω μερει τουτω TR AT BG RP NA29 {C} // τω ονοματι τουτω \mathfrak{P}^{72} \aleph A B 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.

17 Because the time⁸³ *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?

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

19 So then those suffering according to the will of God should commit their souls over to a faithful⁸⁴ creator, all the while doing good.⁸⁵

Chapter 5

1 Being a co-elder, and a witness of the sufferings of Christ, and a sharer also of the glory about to be revealed, the elders among⁸⁶ you therefore I exhort:

2 shepherd the flock of God among you, overseeing⁸⁷ not from compulsion but voluntarily for God,⁸⁸ not from greed for money, but from amateur zeal;

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

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

5 Likewise, young people, submit yourselves to the older people. And everyone,⁸⁹ tie on the apron of humility toward one another, because God⁹⁰ opposes the proud and gives grace to the humble.

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

7 casting every worry of yours onto him, because it matters to him about⁹¹ you.

8 Be sober, be alert. Your adversary,⁹² the devil, is like a lion walking about, seeking someone to devour;⁹³

⁸³ **4:17** txt ὁ καιρὸς \mathfrak{P}^{72} B antioch bas or TR TG AT BG RP SBL NA29 {} // [ὁ] καιρὸς WH VS // καιρὸς \aleph A bas isid max-conf // *indeterminate* lat cop syr eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁸⁴ **4:19a** txt πιστῶ \mathfrak{P}^{72} \aleph A B ath procop lat-v,t cop^{sa} TG WH TD VS SBL NA29 {} // ὡς πιστῶ lat-hil syr^{p,h} TR AT BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁸⁵ **4:19b** txt ἀγαθοποιῶ \aleph B cop^{sa} syr^h TR TG WH AT BG RP SBL NA29 {} // ἀγαθοποιῶν \mathfrak{P}^{72} A lat-v,t syr^p VS // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁸⁶ **5:1** txt οὖν τοὺς \aleph cyr cop^{sa} ^{mss} TD VS // τοὺς ℓ 1575 did TR AT BG RP NA29 {} // οὖν \mathfrak{P}^{72} A B TG WH SBL // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285.

⁸⁷ **5:2a** txt ἐπισκοποῦντες \mathfrak{P}^{72} \aleph^2 A ℓ 1575 TR TG AT VS BG RP SBL NA29 {C} // *rell.* lat cop^{bo} syr^{p,h} read as one of the first two readings // *omit* \aleph^* B cop^{sa} eth Anast-s Did TD WH // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285.

⁸⁸ **5:2b** txt a- κατὰ θεόν \mathfrak{P}^{72} \aleph A antioch TG TD VS SBL NA29 {} // b- κατὰ τον θεόν 1243* // c- *omit* B anast-s syr^p TR WH AT BG RP // a/b lat-v,t cop^{sa} syr^h eth // ? lat-s // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285.

⁸⁹ **5:5a** txt *omit* \mathfrak{P}^{72} \aleph A B antioch lat-s,v,t cop^{sa} syr^p TG TD WH VS SBL NA29 {} // ὑποτασσόμενοι syr^h TR AT BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285.

⁹⁰ **5:5b** txt ὁ θεὸς *rell. grk.* TR TG AT VS BG RP SBL NA29 {} // [ὁ] θεὸς WH // θεὸς \mathfrak{P}^{72} B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 156 ℓ 1126 ℓ 1442S pr. With the article, this whole exact sentence is found in James 4:6: Ὁ θεὸς 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.

⁹¹ **5:7** txt περὶ \mathfrak{P}^{72} \aleph A B 0206^{vid} antioch cyr-sc TR TG WH AT VS RP SBL NA29 {} // ὑπερ syr^h BG // *indeterminate* lat cop syr^p // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575.

⁹² **5:8a** txt ὁ ἀντίδικος \aleph^* A B syr^p ^{mss} TG WH AT VS RP SBL NA29 {} // ὅτι ὁ ἀντίδικος \mathfrak{P}^{72} \aleph^2 anast-s antioch chrys cyr cyr-h lat-k,v,t cop^{sa} syr^p ^{mss,h} arm geo eth TR BG // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 ℓ 1575.

⁹³ **5:8b** txt a- τινα καταπιεῖν \aleph^2 eus^{mss} lat-k arm TG VS BG SBL NA29 {} // aο- τινα καταπειν \aleph^* // b- καταπιεῖν τινα or // cf- τινα καταπει did or^{mss} // d- τινα καταπή \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 // 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.

9 whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.

10 But the God of all grace, who called you⁹⁴ into his eternal glory in Christ,⁹⁵ he himself whenever you suffer a little will adjust you,⁹⁶ confirm, strengthen, found you.

11 The power⁹⁷ is with him for ever.⁹⁸ Amen.

12 It was by way of Silvanus, a brother who is faithful by my reckoning, that I have written to you with a few words, exhorting you, and bearing witness that this grace in which you stand⁹⁹ is the true grace of God.

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

14 Greet one another with a kiss of “agape” love. Peace be unto you, all who are in Christ Jesus.¹⁰⁰

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⁹⁴ **5:10a** txt υμας ϣ⁷² ⲛ A B it^{h,q} vg^{mss} syr^h cop^{sa} RP TH NA29 {A} // ημας it^{ar,t,z} vg syr^p Did TR

⁹⁵ **5:10b** txt ἐν Χριστῶ ⲛ 0206^{vid} (omit Ἰησοῦ but indetermin. re. τῶ cop^{sa} syr^h) SBL TH♦ NA29 {} // ἐν τῶ Χριστῶ B // ἐν Χριστῶ Ἰησοῦ ϣ⁷² A lat-v,t syr^{p,h} eth TR [WH] AT VS BG RP TH♦ // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0247 0285 1575..

⁹⁶ **5:10c** txt

καταρτίσει	στηρίξει	σθενώσει	θεμελιώσει	ⲛ (cop ^{sa} mss) arm VS SBL NA29 {}	
καταρτίσει	στηρίξει		θεμελιώσει	ϣ ⁷² (* <i>vidf</i>) lat-t (syr ^p)	
καταρτίσει	στηρίξει	σθενώσει		A B 0206 ^{vidf} lat-v cop ^{sa} mss TG WH	
καταρτίσει	ὕμᾶς	στηρίξει	σθενώσει	θεμελιώσει	(cop ^{sa} mss) AT
καταρτίσαι	ὕμᾶς	στηρίξει	σθενώσει	θεμελιώσει	RP
καταρτίσαι	ὕμᾶς	στηρίξαι	σθενώσαι	θεμελιώσαι	TR BG
					the verb form καταρτίσαι is supported by syr ^h
	lac				ϣ ⁷⁴ ϣ ⁸¹ C 048 093 0247 0285 1575.

⁹⁷ **5:11a** txt τὸ κράτος A B Ψ (0206 lat-v,t ? re τὸ) geo TG TD WH SBL NA29 {B} // κράτος ϣ⁷² (0206 lat-v,t ? re τὸ) // ἡ δόξα κράτος K // τὸ κράτος καὶ ἡ δόξα syr^h arm // ἡ δόξα cop^{sa}mss // ἡ δόξα καὶ τὸ κράτος ⲛ (cop^{sa}mss ? re articles) TR AT VS BG RP // ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμὴ syr^p // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 1575.

⁹⁸ **5:11b** txt εἰς τοὺς αἰῶνας ϣ⁷² B arm WH NA29 {} // εἰς τοὺς αἰῶνας τῶν αἰώνων ⲛ A 0206^{vid} cyr-h lat-v,t cop^{sa}mss syr^{p,h} geo eth TR TG AT VS BG RP // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 1575.

⁹⁹ **5:12** txt a- εἰς ἣν στήτε ϣ⁷² ⲛ A B lat-v cop^{sa}mss TG WH VS SBL NA29 {} // b- εἰς ἣν ἐστήκατε TR AT BG RP // c- εἰς ἣν στήκατε 2464 // d- εἰς ἣν ἔστε syr^h // b/c lat-t cop^{sa}mss syr^p // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 1575.

¹⁰⁰ **5:14a** txt ἐν Χριστῶ Ἰησοῦ ⲛ anast-a lat-t cop^{sa}mss syr^h TR AT [VS] BG RP NA29♦ // ἐν Χριστῶ A B lat-v cop^{sa}mss syr^p TG WH SBL NA29♦ // omit/lack εἰρήνην to end ϣ⁷² // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 33 1575.

¹⁰¹ **5:14b** txt omit ϣ⁷² A B lat-v cop^{sa} eth TG WH VS SBL NA29 {} // ἀμήν ⲛ lat-t syr^{p,h} eth^{mss} TR AT BG RP // lac ϣ⁷⁴ ϣ⁸¹ C 048 093 0206 0247 0285 33 1575.

Endnotes to 1 Peter

1 Peter Endnote #1 Unwritten Implications

In this epistle, Peter sometimes leaves the reader to supply the finish of a thought, particularly an unspoken object of a verb.

3:2 when they observe your pure conduct is with reverence *for them*.

4:4 they think it's weird, denigrating *you*.

4:10 according to how each person has received a gift, minister *it* to each other...

5:6 so he may exalt you in *his* time.

1 Peter Endnote #2 Peculiar Aorists

The First Epistle of Peter contains several of what some have called "peculiar aorists." Yet, they seem peculiar only to us of modern times or other languages, since the primary meaning of the ancient Greek tense was not time- past, present or future, but instead, "kind of action." These instances of aorist below by Peter, do not mean past or present or future, and I suppose what may be peculiar about them, is they do not even express "kind of action," but simply that they happen. Though the English words "dries up" and "falls" sound like present time to us, that is not what is conveyed. What is conveyed is simply that it happens at some point. It is the same with the gospel "is preached" to the dead. The focus is not at what time it is preached, or how often or continuously it is preached, but simply that it gets preached to the dead, for the reasons Peter then states. These aorists are probably what the BDF grammar calls "gnomic aorists." BDF §333.

1Pe 1:24 διότι πᾶσα 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· ἧς 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 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

(nothing later than 8th century cited, and everything before 9th century IS cited.)

MS	Date	Alt	Location
ⲡ ⁷²	III/IV		
ⲡ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ⲡ ⁸¹	IV		
ⲡ ¹²⁵	III/IV	P.Oxy. 4934	
Ⲙ	IV	01	London, the British Library, Add. 43725
Ⲙ ²	IV-VI	1 st corrector	
Ⲙ 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		
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
093	VI		
0206	IV		
0247	VI		
0285	VI		
ⲉ1575	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 already 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	it ^h	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	it ^z	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	?	Hesychius 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 Gazaeus
ps-acac-c	?	Pseudo-Acacius 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 app.
thdrt	V	Theodoretus Episc. Cyri
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:
AT	1904	B. Antoniades, Η ΚΑΙΝΗ 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/
NA29	2026	Greek Bible text from: Novum Testamentum Graece, 29th edition, © Deutsche Bibelgesellschaft, Stuttgart
RP	2026	Robinson-Pierpont Greek New Testament, Maurice A. Robinson and William G. Pierpont, "The New Testament in the Original Greek, Byzantine Textform 2026"
SBL	2010	Greek New Testament, © Society of Biblical Literature and Logos Bible Software, http://sblnt.com , http://www.sbl-site.org , http://www.logos.com
TR-Scriv	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-Steph	1550	Stephens' TR - "Textus Receptus" available at bibletranslation.ws
VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

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Byzantine Variants Dated 9th Century in the Greek MSS

Variant Verse	RP text	1 st Grk MS	Date	Non-Greek MS if earlier	NA29 text (except where noted)	1st Grk MS	Date
1:7	πολὺ τιμιώτερον	L	IX	Origen, III	πολυτιμιώτερον	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	ⲛ	IV
2:13	οὖν	K	IX	Antioch., syr ^h VII	<i>omit</i>	ⲡ ⁷²	III/IV
2:17	ἀγαπήσατε	K	IX		ἀγαπάτε	ⲡ ⁷²	III/IV
2:21	ὑπὲρ ἡμῶν ὑμῖν	K	IX	(cops ^{ams} 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 σφῶζει	K	IX		καὶ ὑμᾶς ἀντίτυπον νῦν σφῶζει	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		κατεργάσθαι 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 ^{ams} , 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	K	IX		ἀναπαύεται	B	IV

	κατὰ δὲ ὑμῶς δοξάζεται						
4:16	μέρει (NA29)	K	IX		ὀνόματι (NA27)	ⲡ ⁷²	III/IV
4:19	ὡς	K	IX	syr ^p , V	<i>omit</i>	ⲡ ⁷²	III/IV
5:5	ὑποτασσόμενοι	K	IX	Antioch., VII	<i>omit</i>	ⲡ ⁷²	III/IV
5:10	καταρτίσαι ὑμῶς στηρίζει σθενώσκει θεμελιώσκει	K	IX		καταρτίσει στηρίζει σθενώσκει θεμελιώσκει	Ⲭ	IV
5:12	ἐστήκατε	K	IX	(syr ^p) V	στήτε	ⲡ ⁷²	III/IV

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