

The First Epistle General of Peter

The **Greek Text** of the
Nestle-Aland 29th Edition (“NA29”)
combined with the Robinson-Pierpont (“RP”) 2018 edition;
The agreement thereof in black text;
otherwise, the NA29 in green text and the RP in red;
with critical footnotes containing the data from the
Novum Testamentum Graecum Editio Critica Major
Where NA29♦ or TH♦ is indicated for two different readings in the same textual variant,
that means that the editors thereof consider the two readings to be of equal weight.

With a new English Translation

by **David Robert Palmer**

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The First Epistle of Peter

ΠΕΤΡΟΥ Α

Chapter 1

1Pe 1:1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, ¹

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

1Pe 1:2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

²elect according to the foreknowledge of God the Father by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.

1Pe 1:3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

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

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

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

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

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

1Pe 1:6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶν **λυπηθέντας λυπηθέντες** ² ἐν ποικίλοις πειρασμοῖς,

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

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

² 1:6 txt

δέον ἐστὶν λυπηθέντας L 307 623^T 1175 1243 1735 2464 2805 NA29 {}

δέον ἐστὶν λυπηθέντος 459*

δέον ἐστὶν λυπηθέντας ἡμᾶς 048^{vidf} max-conf

δέον λυπηθέντας κ*

δέον λυπηθέντες B clem did^v syrHT TG SBL

δέον [ἐστὶν] λυπηθέντες WH

δέον ἐστὶν λυπηθέντες ρ⁷² κ² A C K P Ψ 049 33 459^c 623^Z 1739 lat-v (cop) TR AN VS BG RP TH

δέον.....pertristitiam lat-s

indeterminate syrP (but definitely does not have δέον ἐστὶν)

lac

ρ⁷⁴ ρ⁸¹ 093 0206 0247 0285 11575

<https://bibletranslation.ws/palmer-translation/>

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

³*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 honor when Jesus Christ is revealed,

1Pe 1:8 ὃν οὐκ ἰδόντες εἰδότες⁵ ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὀρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε⁶ χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ,

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

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

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

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

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

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

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

³ **1:7a** txt πολυτιμότερον \mathfrak{P}^{72} \mathfrak{P}^{74} \aleph A B C K *P*^{vid} Ψ 048 049 623 1175 1243 1735 2464 did^v or^T WH AN VS SBL TH NA29 {} // πολὺ τιμιώτερον L 33 307 1739 2805 am clem or^{ms} TR BG RP // *indeterminate* lat syr cop // lac \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575

⁴ **1:7b** txt δόξαν καὶ τιμὴν \mathfrak{P}^{72} \mathfrak{P}^{74} ^{vid} \aleph A B C Ψ 33 307 623 1175 1243 1735 2464 2805 or lat-s,v,t cop^{sa}^{ms},bo WH VS BG SBL TH NA29 {} // εἰς δόξαν καὶ τιμὴν syr^{p,h} // τιμὴν καὶ εἰς δόξαν K L P 049 RP // τιμὴν καὶ δόξαν 0142 1739 TR AN // δόξαν cop^{sa}^{ms} clem // lac \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. The uncial 048 has 13 letters visible, does not include εἰς, and reads either the NA29 reading or the TR reading.

⁵ **1:8a** txt ἰδόντες \mathfrak{P}^{72} \aleph B C 048^{vid} 1175 1739 cyr ir-lat lat-v,t syr^{p,h} cop^{sa} WH SBL TH NA29 {} // εἰδότες A K L P Ψ 049 33 307 623 1243 1735 2464 2805 lat-a cop^{bo} clem TR AN VS BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. I would translate both these variants (aorist vs. perfect) into English as "without having seen."

⁶ **1:8b** txt ἀγαλλιᾶσθε *rell. Greek* clem cyr TR AN VS BG RP SBL TH NA29 {} // ἀγαλλιᾶτε B C^{*vid} 1175 1852 WH // ἀγαλλιάσεσθε ir-lat // χαίρετε 1827 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 365 1881 ℓ 156 ℓ 590 ℓ 938 ℓ 1126 ℓ 1141 ℓ 1281 ℓ 1442S ℓ 1575.

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

⁸ **1:9** txt +ὑμῶν \mathfrak{P}^{72} \aleph A B C K L P Ψ 048 049 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^{p,h} cop^{bo} eth TR AN VS BG RP SBL TH NA29 {} // *omit* B lat-a cop^{sa} ath clem cyr did WH // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. There is arguably no difference in meaning.

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

1Pe 1:12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν¹⁰ δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι¹¹ ἁγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

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

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

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

1Pe 1:14 ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,

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

1Pe 1:15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

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

¹⁰ **1:12a** txt ὑμῖν (“y’all”) \mathfrak{P}^{72} \aleph A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^h cop^{sa,bo} geo WH AN VS BG RP SBL TH NA29 {} // ἡμῖν (“us”) lat-hi syr^p arm bas-sel cyr TR // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 l1575.

¹¹ **1:12b** txt +ἐν \aleph C K L P 049 0142 307 623^Z 1175 1243 1739 lat-s cop^{sa^{ms},bo} TR AN VS BG RP NA29 {} // omit \mathfrak{P}^{72} A B Ψ 33 623^T 2464 2805 lat-c,v,t cyr did WH SBL TH // indeterminate cop^{sa^{ms}} syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 l1575.

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

“being completely sober, hope” Syriac SBL TNIV

“being sober, hope completely” AN 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

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

1Pe 1:16 διότι γέγραπται Ἅγιοι ἔσεσθε,¹⁴ ὅτι ἐγὼ ἅγιος **+εἶμι**.¹⁵

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

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·

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

1Pe 1:18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,

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

1Pe 1:19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

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

1Pe 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' **ἑσχάτου ἐσχάτων** τῶν χρόνων¹⁷ δι' ὑμᾶς

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

1Pe 1:21 τοὺς δι' αὐτοῦ **πιστοὺς πιστεύοντας**¹⁸ εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

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

¹⁴ **1:16a** txt ἔσεσθε \mathfrak{P}^{72} \aleph A B C Ψ 33 307 623 1175 1243 1735 2464 2805 lat-v clem WH SBL TH NA29 {} // γένεσθε K P 049 0142 1739 TR // γίνεσθε L AN VS BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. The lat-s,t syr^{p,h} cop^{sa,bo} versions support γένεσθε or γίνεσθε.

¹⁵ **1:16b** txt

γέγραπται	Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος	A* TH NA29 {}
γέγραπται	Ἅγιοι ἔσεσθε διότι ἐγὼ ἅγιος	\aleph Clem
γέγραπται	Ἅγιοι ἔσεσθε διότι ἐγὼ ἅγιος εἶμι	\mathfrak{P}^{72}
γέγραπται	Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος εἶμι	A ² C 307 2464 2805 lat-v
γέγραπται	Ἅγιοι ἔσεσθε διότι καγὼ ἅγιος λέγει κύριος εἶμι	1175
γέγραπται	Ἅγιοι ἔσεσθε ὅτι καγὼ ἅγιος εἶμι	623
	Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος εἶμι	33 1243
γέγραπται ὅτι	Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος	B SBL
γέγραπται ὅτι	Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος εἶμι	Ψ
γέγραπται [ὅτι]	Ἅγιοι ἔσεσθε ὅτι ἐγὼ ἅγιος [εἶμι]	WH
γέγραπται	Ἅγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἶμι	L AN VS BG RP
γέγραπται ὅτι	Ἅγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἶμι	049*
γέγραπται	Ἅγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἶμι	K P 049 ^c 1739 TR
	lac	\mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

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

¹⁷ **1:20** txt ἐσχάτου τῶν χρόνων \aleph^2 A B C 33 307 623 1243 1739 2464 syr^h cop^{sa^{ms},bo} WH VS SBL TH NA29 {} // ἐσχάτου του χρόνου \aleph^* Ψ // ἐσχάτων τῶν χρόνων K L P 049 0142 1735 2805 max-conf TR AN BG RP // ἐσχάτων χρόνων \mathfrak{P}^{72} // ἐσχάτων τῶν ἡμέρων 1175 // ? cop^{sa^{ms}} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

¹⁸ **1:21** txt πιστοὺς A B 307^Z 1735 WH SBL TH \blacklozenge NA29 {} // πιστεύοντας \mathfrak{P}^{72} \aleph C K L P Ψ 049 0142 307^T 623 1175 1243 1739 2464 2805 TR AN VS BG RP TH \blacklozenge // πιστεύσαντας 33 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

1Pe 1:22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας **+διὰ πνεύματος**¹⁹ εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδίας²⁰ ἀλλήλους ἀγαπήσατε ἐκτενῶς,

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

1Pe 1:23 ἀναγεγεννημένοι οὐκ ἐκ σποραῖς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος· **+εἰς τὸν αἰῶνα**²¹

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

1Pe 1:24 διότι πᾶσα σὰρξ ὡς²² χόρτος, καὶ πᾶσα δόξα **αὐτῆς ἀνθρώπου**²³ ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος **+αὐτοῦ**²⁴ 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 1:25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

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

Chapter 2

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

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

¹⁹ **1:22a** txt omit \mathfrak{P}^{72} \aleph A B C Ψ 33 1243 1739 2464 2805 lat-v syr^{p,h} cop^{sa,bo} eth WH VS SBL TH NA29 {A} // διὰ πνεύματος K L P 049 0142 307 623 1175 1735 lat-s TR AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

²⁰ **1:22b** txt καθαρᾶς καρδίας \aleph^* *rell. grk.* lat-t syr^{p,h} cop^{sa,bo} TR [WH] AN VS BG RP TH NA29♦ // καρδίας A B 1852 lat-v TG SBL NA29♦ // καρδίας ἀληθινῆς \aleph^2 lat-c,s // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 156 ℓ 590 ℓ 938 ℓ 1126 ℓ 1442S ℓ 1575.

²¹ **1:23** txt omit \mathfrak{P}^{72} \aleph A B C Ψ 33 1243 1735 1739 2464 2805 did lat-v syr^h cop^{sa,bo} eth WH VS SBL TH NA29 {\} // +εἰς αἰῶνα 623 // +εἰς τούς αἰῶνας arm // +εἰς τὸν αἰῶνα K L P 049 0142 307 1175 did lat-s syr^p TR AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. Note: though I listed lat-s and syr^p with the TR and RP, they do not attest to the presence or absence of the article.

²² **1:24a** txt a- ὡς \mathfrak{P}^{72} B C K L P 049 0142 623 1175 1243 2464 2805 TR WH AN VS BG RP SBL TH NA29 {\} // b- ὡσει \aleph^* // c- omit \aleph^2 A Ψ 33 307 1735 1739 lat-s syr^{p,ms,h^t} // a/b lat-v,t syr^{p,ms,h^m} cop^{sa,bo} arm // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

²³ **1:24b** txt a- δόξα αὐτῆς \mathfrak{P}^{72} \aleph^2 A B C 33 307 623 1175 1243 1735 1739 2464 2805 syr^{h,ms} WH VS SBL TH NA29 {\} // b- δόξα αὐτοῦ \aleph^* // c- δόξα σαρκός lat-t // d- δόξα ἀνθρώπου K L P Ψ 049 0142 lat-c arm TR AN BG RP // a/b lat-s,v syr^{p,h,ms} cop^{sa,bo} geo eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. The phrase δόξα ἀνθρώπου is probably an assimilation to the LXX of Isaiah 40:6.

²⁴ **1:24c** txt omit \mathfrak{P}^{72} \aleph A B Ψ 33 623 1735 2464 2805 lat-v syr^{p,h} arm WH VS SBL TH NA29 {\} // +αὐτοῦ C K L P 049 0142 307 1175 1243 1739 (lat-s) geo TR AN BG RP // indeterminate cop^{sa,bo} eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

²⁵ **2:1** txt

ὑποκρίσεις καὶ φθόνους \mathfrak{P}^{72} \aleph^* \aleph^3 A C K P Ψ 049 0142 33 307 623 1243 1735 1739 2805 antioch lat-v syr^{h,ms} TR AN VS BG RP SBL TH NA29 {\}

ὑποκρίσεις καὶ φθόνου L

ὑποκρίσεις καὶ φ_____ 2464

ὑποκρίσεις καὶ φόνους 1175

ὑποκρίσεις καὶ φθόνον arm

ὑπόκρισιν καὶ φθόνους \aleph^2 syr^{h,ms} WH

ὑπόκρισιν καὶ φόνους B

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

(την) ὑποκρίσεις cop^{sa} 31

indeterminate cop

lac

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

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

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

1Pe 2:3 εἶπερ εἶ²⁷ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

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

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

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

1Pe 2:5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε²⁸ οἶκος πνευματικὸς εἰς - εἰς²⁹ ἱεράτευμα ἅγιον, ἀνεύγκαι πνευματικὰς θυσίας εὐπροσδέκτους +τῷ θεῷ³⁰ διὰ Ἰησοῦ Χριστοῦ·

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

1Pe 2:6 διότι περιέχει ἐν +τῇ γραφῇ.³¹ Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον ἐκλεκτὸν³² ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῆ.

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

1Pe 2:7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσιν ἀπιστοῦσιν³³ δὲ λίθος λίθον³⁴ ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

²⁶ 2:2 txt +εἰς σωτηρίαν \mathfrak{P}^{72f} (εἰ σωτηριαν) \aleph A B C K P Ψ 0142 307 623 1175 1243 1735 1739 2464 2805 lat-c,s,v syr^{p,h} cop^{sa,bo} arm geo clem cyr did isid WH [AN] VS BG SBL TH NA29 {A} // omit L 049 antioch TR RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

²⁷ 2:3 txt

εἶπερ ἐγεύσασθε \aleph^2 C K L P 049 0142 Ψ 33^{vid} 307 623 1175 1243 1739 2464 2805 lat-c,s cyr TR AN 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 \mathfrak{P}^{125} \aleph^* A B 1735 lat-v clem WH SBL TH NA29 {\}

εἰ ἐγεύσασθε ἐπιστεύσατε \mathfrak{P}^{72}

εἰ ἐπιστεύσατε lat-hi

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

²⁸ 2:5a txt οἰκοδομεῖσθε \mathfrak{P}^{72} A^c B K L P Ψ 049 1175 1243 1735 eus or TR WH AN BG RP SBL TH NA29 {\} // ἐποικοδομεῖσθε \aleph A^c C 0142 307 623 1739 2464 2805 lat-v cyr did procop VS // συνοικοδομεῖσθε lat-c // ἀνοικοδομεῖσθε did // indeterminate rell. lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

²⁹ 2:5b txt +εἰς \mathfrak{P}^{72} \aleph A B C Ψ 307 623 1243 1735f 1739 2805 lat-s,t syr^h cop^{sa^{mss},bo} cyr eus or WH VS SBL TH NA29 {\} // omit K L P 049 0142 1175 2464 lat-v TR AN BG RP // indeterminate syr^p cop^{sa^{mss}} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33

³⁰ 2:5c txt θεῷ \aleph^* A B C Ψ 1243 1739 or SBL TH NA29 {\} // τῷ θεῷ \mathfrak{P}^{72} \aleph^2 307 623 1175 1735 2464 2805 did TR [WH] AN [VS] BG RP // indeterminate lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

³¹ 2:6a txt

διότι περιέχει ἐν γραφῇ \mathfrak{P}^{72} \aleph A B Ψ 33^{vid} 307 623^T 2464 WH VS SBL TH NA29 {\}

διότι περιέχει ἐν γραφῇ 1735

διότι περιέχει ἐν τῇ γραφῇ K L P 049 0142 623^Z AN RP

διότι περιέχει ἡ γραφῇ C 1175 1243 1739 BG

διότι περιέχει ἡ γραφῇ 2805

διό καὶ περιέχει ἐν τῇ γραφῇ TR

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

³² 2:6b txt ἀκρογωνιαῖον ἐκλεκτὸν \mathfrak{P}^{72} (ἐγλεκτὸν) \aleph A K L P Ψ 049 0142 623 1735 1739 2464 2805 syr^h geo eth hes-h TR AN VS BG RP SBL TH NA29 {\} // ἐκλεκτὸν ἀκρογωνιαῖον B C 307 1175 1243 arm WH // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575. Other versional witnesses are indeterminate.

⁷To you therefore who believe, value, but to those refusing to believe, it is a stone the builders rejected. This one turns out to be for the head of the corner,

1Pe 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν³⁵ τῷ λόγῳ ἀπειθοῦντες· εἰς ὃ καὶ ἐτέθησαν.

⁸yet also a stone of stumbling, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they have been appointed.³⁶

1Pe 2:9 Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

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

1Pe 2:10 οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλημένοι νῦν δὲ ἐλεηθέντες.

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

1Pe 2:11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι³⁷ τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

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

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

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

1Pe 2:13 Ὑποτάγητε +οὔν⁴¹ πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι,

³³ **2:7a** txt ἀπειθοῦσιν A K L P 049 0142 307 1735 2805 syr^P TR AN BG RP // ἀπιστοῦσιν \mathfrak{P}^{72} \aleph B C Ψ 623 1175 1243 1739 2464 syr^h arm geo hes-h WH VS SBL TH NA29 {} // indeterminate ℓ 1575 lat-s,v cop^{sa,bo} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33. The word ἀπειθέω means just that: disobeying by not believing.

³⁴ **2:7b** txt λίθος \mathfrak{P}^{72} \aleph^2 A B C* 623 2805 ℓ 1575 lat-a,v syr^h cop^{bo} arm geo hes-h WH SBL TH NA29 {} // λίθον \aleph^* C² K L P Ψ 049 0142 307 1175 1243 1735 1739 2464 lat-s cop^{sa} eth TR AN VS BG RP // indeterminate syr^P // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33.

³⁵ **2:8a** txt οἱ προσκόπτουσιν \mathfrak{P}^{72} \aleph^* A B C² K L P Ψ 049 0142 1735 2805 ℓ 1575 TR WH AN VS BG RP SBL TH NA29 {} // οἱ προσκόπτουσιν cop^{sa,ms} // οἱ προσκόψουσιν \mathfrak{P}^{125} cop^{bo} // ὅσοι προσκόπτουσιν C*307 623 1175 1243 1739 2464 syr^h hes-h // οι και προσκοπτουσιν \aleph^2 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33.

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

³⁷ **2:11** txt ἀπέχεσθαι \aleph B K Ψ 049 307 1175 1739 2464 lat-c,v,t cop^{sa,bo} clem cyr TR WH VS BG RP SBL TH NA29 {} // ἀπέχεσθε \mathfrak{P}^{72} A C L P 0142 33 623 1243 1735 2805 lat-k syr^h cyr AN // indeterminate ℓ 1575 syr^P // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285.

³⁸ **2:12a** txt ἐν τοῖς ἔθνεσιν ἔχοντες καλήν \aleph A Bf C Ψ 307 623 1175 1735 1739 2805 lat-v,t geo clem TR WH VS SBL TH NA29 {} // ἐν τοῖς ἔθνεσιν καλην ἔχοντες \mathfrak{P}^{72} 1243 arm // ἔχοντες καλήν ἐν τοῖς ἔθνεσιν K L P 049 0142 AN BG RP // indeterminate lat-k,c syr^{p,h} cop^{sa,bo} eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

³⁹ **2:12b** txt καταλαλοῦσιν \mathfrak{P}^{72} \aleph A B C K Ψ 049 0142 1175 1735 1739 clem^T TR WH AN VS BG RP SBL TH NA29 {} // καταλαλωσιν L P 307 623 1243 2464 2805 clem^{ms} // indeterminate lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

⁴⁰ **2:12c** a-txt ἐποπτεύοντες \mathfrak{P}^{72} \aleph B C 307 1175 1243 1739 arm geo WH VS SBL TH NA29 {} // b-ἐποπτεύσαντες A K L P Ψ 049 0142 33 623 1735 2464 clem TR AN BG RP // υποπτευσαντες 2805 // a/b lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

⁴¹ **2:13** txt omit \mathfrak{P}^{72} \aleph A B C Ψ 33 1243 1735 ℓ 1575 lat-c,v syr^P cop^{sa,bo} eth antioch eus nil-anc WH VS SBL TH NA29 {} // οὔν K L P 049 0142 307 623 1175 1739 2464 2805 syr^h antioch TR AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285.

¹³Submit to every human authority for the Lord's sake, whether to a king as he is highly placed,
1Pe 2:14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν

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

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

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

1Pe 2:16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι δοῦλοι θεοῦ.⁴²

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

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

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

1Pe 2:18 Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπότησι, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

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

1Pe 2:19 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ⁴⁴ ὑποφέρει τις λύπας πάσχων ἀδίκως.

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

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

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

1Pe 2:21 εἰς⁴⁶ τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν ἡμῶν, ὑμῖν⁴⁷ ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ.

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

1Pe 2:22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

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

⁴² 2:16 txt θεοῦ δοῦλοι ϣ⁷² ⲛ B C K Ψ 307 623 1175 1739 2464 WH VS SBL TH NA29 {} // δοῦλοι 049* // δοῦλοι θεοῦ A L P 049^c 0142 33 1243 1735 2805 clem TR AN BG RP // indeterminate lat syr cop arm geo // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁴³ 2:17 txt ἀγαπάτε ϣ⁷² ⲛ A B C P Ψ 049^c 0142 33 307 623 1175 1243 1735 1739 2805 TR WH AN VS SBL TH NA29 {} // ἀγαπήσατε K L 049* 2464 BG RP // indeterminate lat syr cop eth // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁴⁴ 2:19 txt συνείδησιν θεοῦ ⲛ A² B K L P 049 0142 623 1735 2464 2805 anast-s lat-s,v,t cop^{sa,bo} TR WH AN VS BG RP SBL TH NA29 {} // συνείδησιν ἀγαθὴν θεοῦ ϣ⁷² // συνείδησιν θεοῦ ἀγαθὴν A* 33 // συνείδησιν ἀγαθὴν C Ψ 307 1175 1243 1739 syr arm geo // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 ℓ1575

⁴⁵ 2:20 txt θεῷ ϣ⁷² ϣ^{81vid} ⲛ B C K L P Ψ 049 0142 33 307 623 1735 2464 2805 cyr dam TR WH AN VS RP SBL TH NA29 {} // τῷ θεῷ A 1175 1243 1739 BG // lac ϣ⁷⁴ ϣ⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁴⁶ 2:21a txt εἰς τοῦτο γὰρ ἐκλήθητε ϣ⁸¹ ⲛ A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,v syr^{p,h} cop^{sa,bo} arm^{mss} eth TR WH AN VS RP SBL TH NA29 {} // εἰς τοῦτο γὰρ καὶ ἐκλήθητε ϣ⁷² 1739 ℓ1575 arm^{mss} cyr BG // lac ϣ⁷⁴ 048 093 0206 0247 0285.

⁴⁷ 2:21b txt a- ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν B C^{vid} 1175 1739 ℓ1575 syr^h WH VS SBL TH NA29 {A} // b- ἔπαθεν περὶ ὑμῶν ὑμῖν ϣ⁷² A 1735 geo:A1 // c- ἀπέθανεν ὑπὲρ ὑμῶν ὑμῖν ϣ^{81vid} ⲛ Ψ cyr^T dam // d- ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν K L P 049 0142 33 cop^{sa,mss} AN BG RP // e- ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν 307 623 2464 cyr^{mss} // f- ἔπαθεν ὑπὲρ ἡμῶν ἡμῶν 1243 2805 cop^{bo} TR // g-ἀπέθανεν ὑπὲρ ἡμῶν ἡμῖν syr^p cyr // a/b/d lat-k,c // a/b lat-v cop^{sa,mss} eth // lac ϣ⁷⁴ 048 093 0206 0247 0285.

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

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

1Pe 2:24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι **+αὐτοῦ**⁴⁸ ἰάθητε.

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

1Pe 2:25 ἦτε γὰρ ὡς πρόβατα **πλανώμενοι πλανώμενα**,⁴⁹ ἀλλ' ἐπεστράφητε⁵⁰ νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.⁵¹

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

Chapter 3

1Pe 3:1 Ὅμοίως αἱ γυναῖκες⁵² ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν⁵³ τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται

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

1Pe 3:2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν.

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

1Pe 3:3 ὧν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος,

⁴⁸ **2:24** txt omit \mathfrak{P}^{72} \mathfrak{P}^{81vid} \aleph^2 A B C K Ψ 33 307 623 1175 1243 1735 1739 2464 2805 ℓ 1575 lat-c,v arm geo WH VS SBL TH NA29 {} // +αὐτοῦ \aleph^* L P 049 0142 syr^{p,h} eth TR AN BG RP // indeterminate cop // lac \mathfrak{P}^{74} 048 093 0206 0247 0285.

⁴⁹ **2:25a** txt πλανώμενοι \aleph A B 623 1175 1735 2464 2805 ℓ 1575 syr^{p,h} ps-dion-al WH VS SBL TH NA29 {} // πλανώμενα \mathfrak{P}^{72} arm TR AN BG RP // omit ἦτε γὰρ ὡς πρόβατα πλανώμενοι 1243 // indeterminate \mathfrak{P}^{81} lat cop // lac \mathfrak{P}^{74} 048 093 0206 0247 0285.

⁵⁰ **2:25b** txt ἐπεστράφητε \mathfrak{P}^{72} A B K L Ψ 049 0142 33 307 623 2464 2805 ℓ 1575 ps-dion-al^v TR WH AN VS BG RP SBL TH NA29 {} // ἐπεστρ[]τε \mathfrak{P}^{81} // ἐπιστράφητε \aleph P // ἐπεστρέψατε C 1243 1739 // ἐπιστρέψατε 1175 // lac \mathfrak{P}^{74} 048 093 0206 0247 0285. The witnesses lat-v syr^p cop^{sa^{ms}} support one of the readings starting with ἐπε. The lat-t syr^h cop^{sa^{ms},bo} witnesses support one of the readings that start with ἐπι.

⁵¹ **2:25c** txt ὑμῶν \mathfrak{P}^{72} \aleph A B C K P Ψ 33 307 623 1175 1739 ℓ 1575 lat-v,t syr^{p,h} cop^{sa,bo} TR WH AN VS RP SBL TH NA29 {} // ἡμῶν L 049 0142 1243 2464 2805 BG // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285.

⁵² **3:1a** txt αἱ γυναῖκες \mathfrak{P}^{72} \aleph^2 K L P C Ψ 049 093 0142 33 1175 1243 1739 2464 2805 TR AN [VS] BG RP TH \blacklozenge NA29 {} // γυναῖκες \mathfrak{P}^{81} \aleph^* A B WH SBL TH \blacklozenge // δὲ καὶ αἱ γυναῖκες 307 // lac \mathfrak{P}^{74} 048 0206 0247 0285. The witnesses lat-a,v and cop^{sa^{ms}} indicate the absence of any conjunction, but are indeterminate as to presence of the article. The witnesses lat-t cop^{sa^{ms},bo} syr^{p,h} indicate the presence of a conjunction, but are indeterminate as to the presence of the article. And as is often the case, manuscript 1678 all by itself gives us clues as to all the variants that ever existed. Manuscript 1678 is especially important in the Apocalypse of John, the book of Revelation.

⁵³ **3:1b** txt

a - καὶ εἴ	τινες ἀπειθοῦσιν	\mathfrak{P}^{72} \aleph A Ψ 093 33 307 623 (2464) 2805 TR AN VS BG RP SBL TH NA29 {}
b - εἴ καὶ	τινες ἀπειθοῦσιν	C K 0142 1175 1243 1739
c - εἴ	τινες ἀπειθοῦσιν	\mathfrak{P}^{81vid} B syr ^h cop ^{sa,bo} WH
d -	οἵτινες ἀπειθοῦσιν	syr ^p
	a/b	lat-v
	a/b/c	lat-a,s,t
	lac	\mathfrak{P}^{74} 048 0206 0247 0285.

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

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

1Pe 3:4 ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως πραέος καὶ ἡσυχίου⁵⁵ πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

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

1Pe 3:5 οὕτως γὰρ ποτε καὶ αἱ ἅγιοι γυναῖκες αἱ ἐλπίζουσαι εἰς ἐπὶ θεὸν⁵⁶ ἐκόσμου ἐαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

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

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν⁵⁷ τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

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

1Pe 3:7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικίῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοις συγκληρονόμοι⁶⁰ χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

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

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

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

⁵⁵ 3:4 txt a- πραέως καὶ ἡσυχίου ℘⁷² ℵ² K L 049 33 623 ath clem did VS SBL TH NA29 {} // b- πραέος καὶ ἡσυχίου A C P 0142 Ψ 093 307 1243 1735 1739 2805 AN BG // πραέος καὶ ἡσυχίου TR RP // c- πραεος ησυχιου ℵ*F // d- πραέως καὶ ἡσυχου 1175 // e- ἡσυχίου καὶ πραέως B cop^{bo} WH // πραέως syr^p // a/d syr^h cop^{sa} // a/d/e lat-a,s,v,t // lac ℘⁷⁴ ℘⁸¹ 048 0206 0247 0285 ℓ1575.

⁵⁶ 3:5 txt εἰς θεὸν ℘⁷² A B C Ψ 33 307 1175 1735 1739 WH VS SBL TH NA29 {} // εἰς τὸν θεὸν 1243 // ἐπὶ τὸν θεὸν ℵ 0142 2464 TR AN BG // ἐπὶ θεὸν K L P 049 623 2805 RP // indeterminate lat syr cop // lac ℘⁷⁴ ℘⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁵⁷ 3:6a txt ὑπήκουσεν ℘⁷² A C K L P 049 0142^c 33 307 623 1175 1735 1739 1243 2464 2805 TR AN VS BG RP SBL TH NA29 {} // ὑπήκουεν B Ψ 0142* WH // indeterminate lat syr cop // lac ℘⁷⁴ ℘⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁵⁸ 3:6b Genesis 18:12, "after I am grown old shall I have this pleasure, with my master being old as well?" The Hebrew for "my master" is מֵיָדָי

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

⁶⁰ 3:7a txt συγκληρονόμοις ℘⁸¹ B² 33 623 1243 1739 2464 2805 lat-a,s,v,t syr^p arm geo WH VS SBL TH NA29 {} // συνκληρονόμοις ℘⁷² ℵ² B* 1175 // συνκληρονομους ℵ* // συγκληρονόμοι K L P Ψ 307 lat-hi cop^{sa,bo} TR AN BG RP // συνκληρονόμοι A C // indeterminate syr^h // lac ℘⁷⁴ 048 093 0206 0247 0285 ℓ1575.

⁶¹ 3:7b This is what the BDAG lexicon says τιμὴν means in this context. Τιμὴ is the word for "value," here as in careful handling, like how you would hold a fragile and valuable vase when you are carrying it.

⁶² 3:8 txt ταπεινόφρονες ℘⁷² ℘^{81vid} ℵ A B C Ψ 056 0142 33 307^A 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^{p,h} cop^{bo} eth antioch clem WH VS SBL TH NA29 {A} // φιλόφρονες ταπεινόφρονες L // φιλόφρονες K P 049 307^T TR AN BG RP // ? cop^{sa} // lac ℘⁷⁴ 048 093 0206 0247 0285 ℓ1575.

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

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

1Pe 3:10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν **+αὐτοῦ**⁶⁴ ἀπὸ κακοῦ καὶ χεῖλη **+αὐτοῦ**⁶⁵ τοῦ μὴ λαλῆσαι δόλον,

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

1Pe 3:11 ἐκκλινάτω **δὲ -δὲ**⁶⁶ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

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

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

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

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

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

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

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

1Pe 3:15 κύριον δὲ τὸν **Χριστὸν θεὸν**⁶⁸ ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι **+δὲ**⁶⁹ αἰεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, **+μετὰ πρᾶϋτητος καὶ φόβου**·

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

⁶³ **3:9** txt omit \wp^{72} \wp^{81} \aleph A B C K Ψ 33 307* 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^{p,h} cop^{sa,bo} eth antioch WH VS SBL TH NA29 {} // +εἰδότες L P 049 0142 307c syr^{hmg} TR AN BG RP // lac \wp^{74} 048 093 0206 0247 0285 ℓ 1575.

⁶⁴ **3:10a** txt omit \wp^{72} \wp^{81} A B C Ψ 33 623^T 1175 1243 1735 1739 2805 WH VS SBL TH NA29 {} // +αὐτοῦ \aleph K L P 049 0142 307 623^Z 2464 lat-s,v,t syr^{p,h} cop^{sa,bo} TR AN BG RP // lac \wp^{74} 048 093 0206 0247 0285 ℓ 1575.

⁶⁵ **3:10b** txt omit \wp^{72} \wp^{81} ^{vid} \aleph A B C K Ψ 33 623 1175 1243 1735 1739 2464 2805 syr^h geo WH VS SBL TH NA29 {} // +αὐτοῦ L P 049 0142 307 lat-s,v,t syr^p cop^{sa,bo} arm eth TR AN BG RP // lac \wp^{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 χεῖλη σου. But in Koine Greek the definite article could serve as a possessive pronoun. The first translations of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article.

⁶⁶ **3:11** txt δε \wp^{72} A B C* 1175 1243 2805 lat-s,v,t syr^h WH VS SBL TH NA29 {} // omit \aleph C² Ψ K L P 049 0142 33 307 623 1735 1739 2464 syr^p cop^{sa,bo} arm geo TR AN BG RP // lac \wp^{74} \wp^{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...

⁶⁷ **3:13** txt ζηλωταὶ \wp^{72} \aleph A B C Ψ 049 623 1175 1243 1735 1739 2464 2805 lat-a,s,v,t syr^{p,h} cop^{sa,bo} eth WH VS SBL TH NA29 {} // μιμηταὶ K L P 0142 307 lat-v^{mss} TR AN BG RP // lac \wp^{74} \wp^{81} 048 093 0206 0247 0285 33 ℓ 1575. The lone Vulgate manuscript listed with Byz reads: *si boni imitatores fuerimus* "if we are good imitators."

⁶⁸ **3:15a** txt Χριστον \wp^{72} \aleph A B C Ψ 33 1175 1243 1739 2464 2805 clem lat-s,v,t syr^h cop^{sa,bo} WH VS SBL TH NA29 {B} // θεον K L P 049 0142 307 623 did lat-v^{mss} TR AN BG RP // lac \wp^{74} \wp^{81} 048 093 0206 0247 0285 ℓ 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.

⁶⁹ **3:15b** txt omit \wp^{72} \aleph A B C 33 307 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^h cop^{sa,bo} WH VS SBL TH NA29 {} // δε K L P Ψ 049 0142 clem TR AN BG RP // indeterminate syr^p // lac \wp^{74} \wp^{81} 048 093 0206 0247 0285 ℓ 1575.

1Pe 3:16 **ἀλλὰ μετὰ πραΰτητος καὶ φόβου,**⁷⁰ συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν,⁷¹ καταισχυρθῶσιν οἱ ἐπιπράζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῆν.

¹⁶only with humility and respect,⁷² having a good conscience, in order that while you are spoken against, the ones abusing you may be shamed by your good conduct in Christ.

1Pe 3:17 κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας.

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

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

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

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

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

⁷⁰ **3:15c/16a** txt ἀλλὰ ⁷² ⲛ A B C Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^h cop^{sa,bo} arm geo clem WH VS SBL TH NA29 {} // omit K L P 049 0142 lat-s syr^p eth TR AN BG RP // lac ⁷⁴ ⲡ⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁷¹ **3:16b** txt a- καταλαλεῖσθε ⁷² ⲡ B Ψ 1175 1739 syr^{hT} geo clem VS SBL TH NA29 {A} // b- καταλαλοῦσιν ὑμᾶς arm // c- καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν (thinking of 2:12) ⲛ A C K P 049 33 antioch TG AN BG // καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν RP // d-καταλαλώσιν ὑμῶν ὡς κακοποιῶν L 0142 623 1243 1735 2464 2805 TR // e- καταλαλώσιν ὑμᾶς ὡς κακοποιῶν 307 // f- καταλαλοῦσιν // a/b lat-s,v cop^{sa} // b/f syr^{hmg} // c/d lat-t syr^{p,ha} cop^{bo} // lac ⁷⁴ ⲡ⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁷² **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 {}

⁷³ **3:18a** txt

a- περὶ ἁμαρτιῶν	ἔπαθεν	B K P 049 0142 TR AN BG RP SBL TH♦ NA29 {B}
b- περὶ ἁμαρτωλῶν	ἔπαθεν	lat-c cyr ^{mss}
c- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν	ἔπαθεν	1678 geo
d- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν	ἔπαθεν	L 307 2464 2805 TH♦
e- περὶ ἁμαρτιῶν	ἀπέθανεν	cyr TG WH
f- ὑπὲρ ἁμαρτιῶν	ἀπέθανεν	cyr
g- περὶ ἁμαρτιῶν	ἡμῶν ἀπέθανεν	C* ^{vid} syr ^p cop ^{sa} ^{mss}
h- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν	ἀπέθανεν	ⲛ ² C ² 0285 33 ^{vid} 623 1175 1243 1739 did VS
i- ὑπὲρ ἁμαρτιῶν	περὶ ἡμῶν ἀπέθανεν	cyr
j- περὶ τῶν ἁμαρτιῶν ὑπὲρ ἡμῶν	ἀπέθανεν	ⲛ*
k- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν	ἀπέθανεν	ⲡ ⁷² A 1735
l- ὑπὲρ ἁμαρτιῶν ὑπὲρ ὑμῶν	ἀπέθανεν	1505
m- περὶ ὑμῶν ὑπὲρ ἁμαρτιῶν	ἀπέθανεν	Ψ
n- ὑπὲρ ἁμαρτωλῶν	ἀπέθανεν	cyr ^{mss} did
o-	ὑπὲρ ἡμῶν ἀπέθανεν	arm ^{mss}
	e/f	lat-k,v cop ^{bo} ^{mss}
	e/f/g	lat-a,t
	h/i/j	cop ^{bo} eth
	h/j	syr ^h
	k/l	arm ^{mss}
	lac	ⲡ ⁷⁴ ⲡ ⁸¹ 048 093 0206 0247 ℓ1575.

This phrase is very relevant to making sense of where Peter talks about having the same mind as Christ, “that he who has suffered in the flesh **is finished** with sin.”

⁷⁴ **3:18b** txt ὑμᾶς ⁷² ⲡ B P Ψ 049 0285 1175 1243 lat-t syr^{p,ht} cop^{sa}^{mss} arm WH RP SBL TH NA29 {C} // ἡμᾶς ⲛ² A C K L 0142 33 307 623 1739 2464 2805 lat-k,a,v syr^{hm} cop^{sa}^{mss,bo} geo cyr did petr-al TR TG TD AN VS BG // omit ⲛ* // lac ⁷⁴ ⲡ⁸¹ 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.”

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

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

1Pe 3:21 ὃ⁷⁷ ἀντίτυπον νῦν καὶ ἡμᾶς καὶ ὑμᾶς ἀντίτυπον νῦν ⁷⁸ σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

²¹Which is a shadow of the baptism that saves us now also, (not the removing of dirt off the flesh, but the response toward God of a good conscience) through the resurrection of Jesus Christ,

1Pe 3:22 ὃς ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ⁷⁹ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

²²who is at the right hand of God, having gone into heaven, with angels and authorities and powers made subordinate to him.

Chapter 4

1Pe 4:1 Χριστοῦ οὖν παθόντος +ὕπερ ἡμῶν⁸⁰ σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοϊαν ὀπλίσασθε, ὅτι ὁ παθὼν +ἐν σαρκὶ⁸¹ πέπαυται ἀμαρτίας,⁸²

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

⁷⁶ **3:20** txt ὀλίγοι \mathfrak{P}^{72} \aleph A B 049 623 1735 2464 2805 lat-k,c,v,t or WH SBL TH NA29 {} // ὀλίγοι C K L P Ψ 0142 0285 307 1175 1243 1739 syr^h cyr TR AN VS BG RP // indeterminate syr^p cop^{sa,bo} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 33 ℓ 1575.

⁷⁷ **3:21a** txt ὃ \aleph^2 A B C K L P Ψ 049 0142 0285 33 307 623 1243 1735 1739 2464 2805 cyr lat-k,v,t syr^h TR WH AN VS BG RP SBL TH NA29 {} // ὁ ὅ ? // ὅς 1175 // omit \mathfrak{P}^{72} \aleph^* // ᾧ 1501 syr^p // οὖ 1127 al // ὡς cop^{bo}? aug? // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 33 ℓ 1575

⁷⁸ **3:21b** txt

ἀντίτυπον νῦν καὶ ἡμᾶς σώζει K 0142 307 AN BG RP

καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C L cyr TR

καὶ ὑμᾶς ἀντίτυπον νῦν σώζει \mathfrak{P}^{72} A B P Ψ 049 0285^c 623 1175 1243 1739 2805 syr^h WH VS SBL TH NA29 {}

καὶ ὑμᾶς νῦν ἀντίτυπον σώζει \aleph

καὶ ὑμᾶς ἀντίτυπον σώζει 0285* 2464

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

⁷⁹ **3:22** txt τοῦ θεοῦ *rell. Greek* TR AN [VS] BG RP TH \blacklozenge NA29 {} // θεοῦ \aleph^* B Ψ WH SBL TH \blacklozenge // indeterminate lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 18* ℓ 156 ℓ 1126 ℓ 1442S ℓ 1575 pr.

⁸⁰ **4:1a** txt omit \mathfrak{P}^{72} B C Ψ 049* 0285 1243 1739 nest^T lat-v,t cop^{sa} geo WH VS SBL TH NA29 {A} // +ὕπερ ὑμῶν \aleph^* 049^c syr^p // +ὕπερ ἡμῶν \aleph^2 A K L P 0142 33^{vid} 307 623 1175 1735 2464 2805 lat-a syr^h cop^{bo} arm eth anast-a anast-s apoll ath cyr did epiph leont-h marcell nest^{mss} thdrt TR AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 ℓ 1575. The UBS textual commentary: “The reading that best explains the others is παθόντος, which is strongly supported by In order to express the idea more fully some copyists added ὑπερ ἡμῶν . . . , while others added ὑπερ ὑμῶν Had either of the latter readings been original, no adequate reason can account for the absence of the prepositional phrase from the best representatives of both the Alexandrian and the Western types of text.”

⁸¹ **4:1b** txt σαρκὶ \mathfrak{P}^{72} \aleph A B C L Ψ 049 307 623 1175 1243 1735 1739 2464 2805 WH VS BG SBL TH NA29 {} // ἐν σαρκὶ K P 0142 TR AN RP // indeterminate lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575.

⁸² **4:1c** txt πέπαυται ἀμαρτίας \mathfrak{P}^{72} \aleph^* A C 307 623 1175 1243 1735 1739 2464 2805 TR AN VS BG RP SBL TH NA29 {} // πέπαυται ἀπὸ ἀμαρτίας 049 056 0142 // πέπαυται ἀμαρτίας (assim. to following ἀμαρτίας) \aleph^2 B Ψ WH // indeterminate lat-a,v,t syr^p // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 33 ℓ 1575. The coptic and syriac Harklean versions could be considered to agree with all of the above readings except that of B.

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

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

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

1Pe 4:3 ἀρκετὸς γὰρ **ἡμῖν**⁸⁴ ὁ παρεληλυθὼς χρόνος **τοῦ βίου** τὸ **βούλημα θέλημα**⁸⁵ τῶν ἔθνῶν **κατειργάσθαι κατεργάσασθαι**,⁸⁶ πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις.

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

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

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

1Pe 4:5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρίναι⁸⁸ ζῶντας καὶ νεκρούς·

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

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

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

⁸³ **4:1d** Peter does not here mean to imply that Jesus had “stopped sinning” or had ever sinned, but rather that he had “dealt with sin once for all,” that he had finished taking care of the problem of sin, by means of his suffering and death; see 3:18.

⁸⁴ **4:3a** txt

ὁ παρεληλυθὼς χρόνος	ϡ ⁷² ⲛ ² B Ψ 33 623 ^T 1243 1739 2464 2805 lat-v,t syr ^{p,h} cop ^{sa} clem VS SBL TH NA29
{\}	
ὁ παραλελυθὼς χρόνος	A
ὑμῖν ὁ παρεληλυθὼς χρόνος	ⲛ* 1175 lat-a cop ^{bo} BG
ἡμῖν ὁ παρεληλυθὼς χρόνος	C 623 ^Z lat-hi
ὁ παρεληλυθὼς χρόνος τοῦ βίου	1735
ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	K L P 049 0142 307 TR RP
ὑμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου	AN
lac	ϡ ⁷⁴ ϡ ⁸¹ 048 093 0206 0247 0285 ℓ1575

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/accertion of the Latin *ambulaverunt* or *ambulantes* in the phrase following.

⁸⁵ **4:3c** txt βούλημα ϡ⁷² ⲛ A B C Ψ 307 623 1175 1243 1735 1739 2464 2805 clem VS SBL TH NA29 {\} // θέλημα K L P 049 0142 TR AN BG RP // versions indeterminate // lac ϡ⁷⁴ ϡ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

⁸⁶ **4:3d** txt a- κατειργάσθαι πεπορευμένους ϡ⁷² A B 623 1735 1739 2464 clem VS SBL TH NA29 {\} // b- κατεργάσασθαι πεπορευμένους K L P Ψ 049 0142 307 TR AN BG RP // c- κατειργάσθαι πορευομένων ϡ cop^{sa} // d- κατεργάσασθαι πορευομένων cop^{bo} // e- κατεργάσασθαι πεπορευμένους 1501 // f- κατεργάσασθαι πορευθέντας 2544 // g- κατειργάσασθε πεπορευμένους C^{vid} 2805 // h- ἐργάσασθαι πεπορευμένους 2718 // i- ειργάσασθε 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 ϡ⁷⁴ ϡ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

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

⁸⁸ **4:5** a- ἐτοίμως ἔχοντι κρίναι ⲛ A C² 307 623 1175 1243 1735 2464 2805 TR AN VS BG RP SBL TH NA29 {\} // b- ἐτοίμως κρίνοντι B C^{*vid} WH // c- ἐτοίμως κρινουντι Ψ // d- ἐτοίμως κρινοντι 2138 // e- ἐτοίμω κριναι ϡ⁷² 1739 // a/b/c/d/e syr^p // a/e lat-v,t cop^{sa,bo} // b/c syr^h // lac ϡ⁷⁴ ϡ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

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

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

1Pe 4:8 πρὸ πάντων +δὲ⁹³ τὴν εἰς ἑαυτοὺς ἀγάπην ἔκτενῆ ἔχοντες, ὅτι ἀγάπη⁹⁴ καλύπτει⁹⁵ πλήθος ἁμαρτιῶν.

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

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

⁹Be hospitable to one another without grumbling.

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

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

1Pe 4:11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ. εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς ὡς⁹⁷ χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἔστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.⁹⁸

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

⁸⁹ **4:6a** The Greek word καὶ here means “as well.” Because in this verse Peter gives two reasons why the gospel is preached to the dead.

⁹⁰ **4:6b** This εὐηγγελίσθη is a “gnomic aorist,” as Peter also uses in 1:24 for “dries up,” and “falls off,” and elsewhere. See BDF §333.

⁹¹ **4:6c** The term “the dead” here, in context, means people who are not born again. The same way Jesus used it when he said, “Let the dead bury their own dead.” The unbelievers mentioned in 4:4 will have to give an account for how they interacted with you- that is this verse’s connection to the previous verses. Your interaction with a non-believer may accomplish for God one of two things: either help God be justified in condemning them (because they heard the gospel from you and have absolutely no excuse), or on the other hand it may help God in saving them. The idea that the gospel can be preached to those in Hades and either condemn them or save them, is contrary to the rest of scripture. Here, the gospel is being preached in the hope they might be saved. But there is no such hope for someone to be saved who is already in Hades. Romans 6:23 says “it is appointed unto man once to die, and after that the judgment.” In the story of the Rich man and Lazarus in Luke 16, the rich man was in the partition of Sheol / Hades that was for the condemned, and Lazarus was in the partition for the righteous. Abraham rebuffed the rich man’s request for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell. But the deal from God is that you have to repent and believe before you die, while you are still alive in the flesh. You don’t get any more chances after you die. This applies to Old Testament era people like the rich man and Lazarus, as well as New Testament era people.

⁹² **4:7** txt omit \mathfrak{P}^{72} \aleph A B Ψ 33 307 623 1175 1243 1739 2464 2805 marc-er VS SBL TH NA29 {} // +τὰς K L P 049 0142 1735 TR AN BG RP // *indeterminate* lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹³ **4:8a** txt omit \mathfrak{P}^{72} \aleph *Avid* B Ψ 33 lat-a,v,t VS SBL TH NA29 {} // +δὲ K L P 049 0142 307 623 1175 1243 1735 1739 2464 2805 lat-s syr^h cop^{sa,mss,bo} antioch TR AN BG RP // *indeterminate* syr^p // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁴ **4:8b** txt omit \mathfrak{P}^{72} \aleph A B K L P Ψ 049 33 307 623 1175 1735 2464 2805 TR WH VS RP SBL TH NA29 {} // +ἡ 0142 1243 1739 antioch dor-gaz AN BG // *indeterminate* lat syr cop // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁵ **4:8c** txt καλύπτει A B K Ψ 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-a,c,s,v,t antioch clem did dor-gaz VS BG SBL TH NA29 {} // καλύψει \mathfrak{P}^{72} \aleph L P 049 TR AN RP // *indeterminate* cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁶ **4:9** txt γογγυσμοῦ \mathfrak{P}^{72} \aleph A B Ψ 0142 33 623 1175 1243 1735 1739 2464 2805 lat-s,v,t syr^{p,h} antioch VS SBL TH NA29 {} // γογγυσμῶν K L P 049 307 TR AN BG RP // *indeterminate* cop^{sa,bo} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁷ **4:11a** txt ἧς \mathfrak{P}^{72} \aleph A B Ψ 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^{p,h} cop^{sa,bo} antioch apoll TR VS SBL TH NA29 {} // ὡς K L P 049 AN BG RP // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

⁹⁸ **4:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν \aleph A B K L P Ψ 049 0142 33 307 TR WH AN VS RP SBL TH NA29 {} // εἰς τοὺς αἰῶνας· ἀμήν \mathfrak{P}^{72} 623 1175 1243 1735 1739 2464 2805 syr^{p,mss,h} cop^{sa,mss,bo,ptv} BG // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

1Pe 4:12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,

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

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

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

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

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

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

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

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

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

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

⁹⁹ **4:14a** txt omit \mathfrak{P}^{72} B K L Ψ 049 lat-v syrP anast-s clem cyr TR WH BG RP SBL TH NA29 {B} // και της δυναμεως \aleph^2 antioch arm // και της δυναμεως αυτου \aleph^* eth // και δυναμειως A P 0142 33 307 623 1175 1243 1735 1739 2464 2805 ath thdrt AN VS // και δυναμειως αυτου 94 // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0206 0247 0285 ℓ 1575.

¹⁰⁰ **4:14b** txt

a ἀναπαύεται \aleph^* B 1739^{mgvid} clem thdrt WH VS SBL TH NA29 {B}

b ἐπαναπαύεται A 1243 lat-v

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

d ἀναπέπαυται 33 623 1175 1739^{txt} 2464 anast-s cyr

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

c/d cop^{sa}ms,bo

e ἀναπέμπεται 049

f ἀναπαύεται κατὰ δὲ ὑμᾶς δοξάζεται 307^T

g ἀναπέπαυται κατὰ δὲ ὑμᾶς δοξάζεται 307^Z

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

i ἀναπέπαυται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται 2805

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

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

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

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

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

¹⁰¹ **4:16** txt τῷ μέρει τούτῳ K L P 049 0142 307 TR AN BG RP NA29 {C} // τῷ ὀνόματι τούτῳ \mathfrak{P}^{72} \aleph A B Ψ 33 623 1175 1243 1739 2464 2805 lat syr cop arm geo eth cyr TD WH VS SBL TH // 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.

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

1Pe 4:18 και ει ο δίκαιος μόλις σώζεται, ο άσεβής και άμαρτωλός ποϋ φανείται;

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

1Pe 4:19 ώστε και οι πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ **+ώς**¹⁰³ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.¹⁰⁴

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

Chapter 5

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

¹I, 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 among you therefore I exhort:

1Pe 5:2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες¹⁰⁶ μὴ ἀναγκαστῶς ἀλλ' ἐκουσίως **κατὰ θεόν, -κατὰ θεόν**¹⁰⁷ μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

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

1Pe 5:3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

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

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

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

1Pe 5:5 ὁμοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις **+ὑποτασσόμενοι**¹⁰⁸ τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ θεὸς¹⁰⁹ ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

¹⁰² **4:17** txt ὁ καιρὸς ϩ72 B K L P Ψ 049 0142 623 1175 1243 1735 1739 2464 2805 antioch bas or TR AN BG RP SBL TH NA29 {} // [ὁ] καιρὸς WH VS // καιρὸς X A 33 307 bas isid max-conf // indeterminate lat syr cop eth // lac ϩ74 ϩ81 C 048 093 0206 0247 0285 l1575.

¹⁰³ **4:19a** txt omit ϩ72 X A B Ψ 33 623T 1175 1243 1735 1739 2464 2805 lat-v,t cop^{sa,bo} ath procop WH TD VS SBL TH NA29 {} // +ὡς K L P 049 0142 307 623Z lat-hil syr^{p,h} TR AN BG RP // lac ϩ74 ϩ81 C 048 093 0206 0247 0285 l1575.

¹⁰⁴ **4:19b** txt ἀγαθοποιίᾳ X B K L P 049 0142 307 syr^h cop^{sa,bo} TR WH AN BG RP SBL TH NA29 {} // ἀγαθοποιίαις ϩ72 A Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^p VS // lac ϩ74 ϩ81 C 048 093 0206 0247 0285 l1575.

¹⁰⁵ **5:1** txt οὖν τοὺς X Ψ 307^{vid} 623 1175 1611 1735 2464 2805 (syr) cop^{sa^{miss}} TD VS TH // τοὺς K L P 049 0142 33 307* 1243 1739 l1575 did TR AN BG RP NA29 {} // οὖν ϩ72 A B syr^{h**} TG WH SBL // lac ϩ74 ϩ81 C 048 093 0206 0247 0285.

¹⁰⁶ **5:2a** txt ἐπισκοποῦντες ϩ72 X² A Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 l1575 TR AN VS BG RP SBL TH NA29 {C} // ἐπισκοπεύοντες 1175 // *rell.* lat syr^{p,h} cop^{bo} read as one of the first two readings // omit X* B cop^{sa} eth Anast-s Did TD WH // lac ϩ74 ϩ81 C 048 093 0206 0247 0285.

¹⁰⁷ **5:2b** txt a- κατὰ θεόν ϩ72 X A P Ψ 33 623 1175 1243^{vid} 1735 1739 2464 2805 antioch TD VS SBL TH NA29 {} // b- κατὰ τον θεόν 1243* // c- omit B K L 049 0142 307 syr^p anast-s TR WH AN BG RP // a/b lat-v,t syr^h cop^{sa,bo} eth // ? lat-s // lac ϩ74 ϩ81 C 048 093 0206 0247 0285.

¹⁰⁸ **5:5a** txt omit ϩ72 X A B 33 623T 1175 1243 1739 2464 2805 lat-s,v,t syr^p cop^{sa,bo} antioch TD WH VS SBL TH NA29 {} // ὑποτασσόμενοι K L P 049 0142 307 623Z 1735 syr^h TR AN BG RP // ἀγαπήσατε Ψ // lac ϩ74 ϩ81 C 048 093 0206 0247 0285.

¹⁰⁹ **5:5b** txt ὁ θεὸς *rell. grk.* TR AN VS BG RP SBL TH NA29 {} // [ὁ] θεὸς WH // θεὸς ϩ72 B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac ϩ74 ϩ81 C 048 093 0206 0247 0285 l156 l1126 l1442S 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.

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

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

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

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

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

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

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

1Pe 5:9 ᾧ ἀντίσῃτε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῆ ἐν κόσμῳ ὑμῶν ἀδελφότητι¹¹⁴ ἐπιτελεῖσθαι.

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

¹¹⁰ 5:6 txt omit \mathfrak{P}^{72} \aleph B K L P 049 0206 307 1175 1243 1739 syr^h cop^{sa} arm geo^{pt} antioch did or TR WH AN VS BG RP SBL TH NA29 {} // +ἐπισκοπῆς A P 0142 33 623 1735 2464 2805 syr^{hA} cop^{bo} geo^{pt} // +ἐπισκοπῆς ὑμῶν Ψ // indeterminate lat-s,v,t syr^p eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 l1575. See 2:12 for ἐπισκοπῆς.

¹¹¹ 5:7 txt περὶ \mathfrak{P}^{72} \aleph A B K L P 049 0142 0206^{vid} 307 623 1175 1243 1735 1739 2464 2805 antioch cyr-sc TR WH AN VS RP SBL TH NA29 {} // ὑπερ 33 syr^h BG // indeterminate lat syr cop^p // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 l1575.

¹¹² 5:8a txt ὁ ἀντίδικος \aleph^* A B K P 049* 0142 0206 307 1735 syr^{pms} WH AN VS RP SBL TH NA29 {} // ὅτι ὁ ἀντίδικος \mathfrak{P}^{72} \aleph^2 L Ψ 049^c 33^{vid} 623 1175 1243 1739 2464 2805 lat-k,v,t syr^{pms,h} cop^{sa,bo} arm geo eth anast-s antioch chrys cyr cyr-h TR BG // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 l1575.

¹¹³ 5:8b txt a- τινὰ καταπιεῖν \aleph^2 K L P 049 307 623 1243 1739 2464 2805 lat-k cop^{bo} arm eus^{ms} VS BG SBL TH NA29 {} // aο- τινὰ καταπιεῖν \aleph^* // b- καταπιεῖν τινὰ or // cf- τινὰ καταπιεῖ 0142 33^{vid} 1735 did or^{ms} // d- τινὰ καταπίη \mathfrak{P}^{72} A lat-a,s,v,t geo eth anast-s antioch ast-s ath chrys cyr cyr-h^T cyr-hmss did eus evagr isid marc-er nil-anc or procop TR AN RP // e- καταπιεῖν B Ψ 1175 cyr-h^{mss} or WH // eo- καταπιεῖν 0206^{vid} // a/d syr^{p,h} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 l1575.

¹¹⁴ 5:9 txt

a- τῆ ἐν	κόσμῳ ὑμῶν ἀδελφότητι	\aleph^{2vid} A P Ψ 049 33 307 623 1735 1739 2464 2805 TR AN VS BG RP TH \blacklozenge NA29 {}
b- τῆ ἐν	κόσμῳ ὑμῶν ἀδελφότητι	0206 (ms 93 reads ἡμῶν here & ms 0206 could possibly as well)
c- τῆ ἐν	κόσμῳ ἀδελφότητι ὑμῶν	K 0142 1175 1243
	τῆ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι	WH
d- τῆ ἐν τῷ	κόσμῳ ὑμῶν ἀδελφότητι	\mathfrak{P}^{72} \aleph^* f (την) B TG TD SBL TH \blacklozenge
e- τῆ ἐν τῷ	κόσμῳ ἀδελφότητι	L syr ^h
	a/c/d	lat-v,t cop ^{sa^{mss}}
	indeterminate	syr ^p cop ^{sa^{mss},bo}
	lac	\mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 l1575

1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ,¹¹⁵ ὀλίγον παθόντας αὐτὸς **καταρτίσει καταρτίσαι ὑμᾶς**,¹¹⁶ στηρίξει, σθενώσει, θεμελιώσει.

¹⁰But the God of all grace, who called you¹¹⁷ into his eternal glory in Christ, he himself whenever you suffer a little will adjust you, confirm, strengthen, found you.

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

¹¹The power is with him for ever. Amen.

1Pe 5:12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν **στήτε ἐστήκατε**.¹²⁰

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

1Pe 5:13 ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτῇ καὶ Μάρκος ὁ υἱός μου.

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

1Pe 5:14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ **Ἰησοῦ**.¹²¹ **+Ἀμήν**.¹²²

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

¹¹⁵ **5:10a** txt ἐν Χριστῷ **κ** 0206^{vid} syr^h cop^{sa} SBL TH♦ NA29 {} // ἐν τῷ Χριστῷ B // ἐν Χριστῷ Ἰησοῦ **φ**⁷² A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^{p,hA} cop^{bo} eth TR [WH] AN VS BG RP TH♦ // lac **φ**⁷⁴ **φ**⁸¹ C 048 093 0247 0285 ℓ1575.

¹¹⁶ **5:10b** txt

καταρτίσει στηρίξει σθενώσει θεμελιώσει **κ** 33 623^T 1243^f 1739^T 2464 2805 (cop^{sa}mss,bo) arm VS SBL TH NA29 {}

καταρτίσει στηρίξει θεμελιώσει **φ**⁷²(*^{vidf}) 1175 lat-t (syr^p)

καταρτίσει στηρίξει σθενώσει A B Ψf 0206^{vidf} lat-v cop^{sa}mss TG WH

καταρτίσει ὑμᾶς στηρίξει σθενώσει θεμελιώσει 623Z 1739Z (cop^{sa}mss,bo) AN

καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει K L P 049 0142 307 1735 RP

καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει TR BG

the verb form καταρτίσαι is supported by syr^h

lac

φ⁷⁴ **φ**⁸¹ C 048 093 0247 0285 ℓ1575.

¹¹⁷ **5:10a** txt υμας **φ**⁷² **κ** A B K L P Ψ 33 307 1175 1243 1735^c 1739 it^{h,q} vg^{mss} syr^h cop^{sa,bo} arm eth geo RP TH NA29 {A} // ημας 1735* 2492 it^{ar,t,z} vg syr^p cop^{bo}mss Did TR

¹¹⁸ **5:11b** txt τὸ κράτος A B Ψ (0206 lat-v,t ? re τὸ) geo TD WH SBL TH NA29 {B} // κράτος **φ**⁷² (0206 lat-v,t ? re τὸ) // ἡ δόξα κράτος K 049 0142 // τὸ κράτος καὶ ἡ δόξα 33 623 1175 1243 1739 2464 syr^h cop^{bo} arm // ἡ δόξα cop^{sa}mss // ἡ δόξα καὶ τὸ κράτος **κ** L P 307 1735 2805 (cop^{sa}mss ? re articles) TR AN VS BG RP // ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμὴ syr^p // lac **φ**⁷⁴ **φ**⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹¹⁹ **5:11c** txt εἰς τοὺς αἰῶνας **φ**⁷² B 307 cop^{bo} arm WH NA29 {} // εἰς τοὺς αἰῶνας τῶν αἰώνων **κ** A K L P Ψ 049 0142 0206^{vid} 33 623 1175 1243 1735 1739 2464 2805 cyr-h lat-v,t syr^{p,h} cop^{sa,bo}mss geo eth TR AN VS BG RP TH // lac **φ**⁷⁴ **φ**⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹²⁰ **5:12** txt a- εἰς ἣν στήτε **φ**⁷² **κ** A B 33 623 1175 1243 1735 1739 2805 lat-v cop^{sa}mss,bo^{mss} WH VS SBL TH NA29 {} // b- εἰς ἣν ἐστήκατε K L P 049 307f (*την) TR AN BG RP // c- εἰς ἣν στήκετε 2464 // d- εἰς ἣν ἔστε syr^h // e- εἰς ὃν ἐστήκατε 0142 // f- εἰς ἣν αἰτεῖτε Ψ // b/c lat-t syr^p cop^{sa}mss,bo // lac **φ**⁷⁴ **φ**⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹²¹ **5:14a** txt ἐν Χριστῷ Ἰησοῦ **κ** K L P 049 0142 307 623 1175 1243 1735 1739 2805 lat-t syr^h cop^{sa}mss,bo anast-a TR AN [VS] BG RP NA29♦ // ἐν Χριστῷ A B Ψ 33^{vid} 2464 lat-v syr^p cop^{sa}mss,bo^{mss} WH SBL TH NA29♦ // omit/lack εἰρήνη to end **φ**⁷² // lac **φ**⁷⁴ **φ**⁸¹ C 048 093 0206 0247 0285 33 ℓ1575.

¹²² **5:14b** txt omit **φ**⁷² A B Ψ 1175 1243 1739* lat-v cop^{sa,bo} eth WH VS SBL TH NA29 {} // +ἀμήν **κ** K L P 049 0142 307 623 1735 1739^c 2464 2805 lat-t syr^{p,h} cop^{bo}mss eth^{ms} TR AN BG RP // lac **φ**⁷⁴ **φ**⁸¹ C 048 093 0206 0247 0285 33 ℓ1575.

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.

2 Pet 3:9 consider *it* loitering

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 ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

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

(Many translators render this aorist ἐγενήθητε as “whose daughters you are.” Or, “whose daughters you will become.”)

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

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

Principal Witnesses to 1 Peter

MS	Date	Alt	Location
ϱ ⁷²	III/IV		
ϱ ⁷⁴	VII	P. Bodmer XVII	Cologne/Genf, Bibl. Bodmeriana, P. Bodmer XVII
ϱ ⁸¹	IV		
ϱ ¹²⁵	III/IV	P.Oxy. 4934	
κ	IV	01	London, the British Library, Add. 43725
κ ²	IV-VI	1 st corrector	
κ ³	VII	2 nd corrector	
A	V	02	London, British Library, Royal 1 D. VIII
B	IV	03	Vatican Library, Vat. gr. 1209
C	V	04	Paris, National Library, Gr. 9; Ephraemi Syri Rescriptus
C ¹	V		
C ²	VI		
C ³	IX		
K	IX	018	Moscow, Hist. Mus., V. 93, S. 97
L	IX	020	Rome, Bibl. Angelica, 39
P	IX	025	St. Petersburg, Russ. Nat. Libr., Gr. 225
Ψ	IX/X	044	Athos, Lavra, B' 52
048	V		Vatican Libr., Vat. gr. 2061, fol. 198, 199, 221, 222, 229, 230, 293-303, 305-308
049	IX		Athos, Lavra, A' 88
093	VI		
0142	X		Munich, Bayerisch Staatsbibl., Gr. 375
0206	IV		
0247	VI		
0285	VI		
33	IX		Paris, Bibl. Nat., Gr. 14
307	X		Paris, Bibl. Nat., Coislin Gr. 25
623	1037		Vatican Libr., Vat. gr. 1650
1175	X		Patmos, Joannu, 16
1243	XI		Sinai, St. Catherine's Monastery, Gr. 262
1735	X		Athos, Lavra B' 42
1739	X		Athos, Lavra B' 64
2464	IX		Patmos, Joannu, 742
2805	X/XI		Athens, Studitu, 1
ℓ1575	VIII		
		LATINS:	
lat-s	VII	it ^l	Old Spanish text from African sources; principal witnesses: Ms 67 (7 th Century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum)
lat-k	III		Old text of Carthage at the time of Cyprian (CY)
lat-v	IV/V		Vulgata, a thorough revision following the Greek text; earliest witnesses: HI (Hieronymus), PEL (Pelagius), Caelestius
lat-t	VI	(65) it ^z	Later text, attested in the 5 th /6 th cent. in Africa, Spain, Gaul, and Ireland, Italy; readings in the Vulgate tradition; in some instances ahead in FU (Fulgentius), Facundus (FAC), Epiphanius Scholasticus

			(EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU)
lat-a	V		Readings either peculiar to Augustine, or first attested by him (cf. VL p. 65*).
lat-c	?		Pseudo-Hilary, <i>Apologia</i> (PS-HIL ap); later African texts related to K, particularly quotations in AU, if their text is also found in other witnesses; parts of 271
55	V	ith	1 Pet 4:17 - end
67	VII	it ^l	1Pet 1:1-7; 1:22- 2:9; 3:1-14
64	VI/VII	ir	1Pet 1:8-19; 2:20- 3:7; 4:10-end
53	VI	it ^s	1Pet 1:1-18; 2:4-10
32	VI	it ^w	1Pet 2:18-25; 3:8-18; 4:7-9,18,19
65	VIII	itz	1 Pet 2:9- 4:15
t	VII-IX	it ^t	
			Other Versions
cop ^{sa}	III-X	Sahidic Coptic	There are many small fragmentary manuscripts, & later editions
cop ^{bo}	IX	Bohairic Coptic	There are many small fragmentary manuscripts, & later editions
syr ^p	V	Syriac Peshitta	
syr ^h	VII	Harklean Syriac	
arm	V/VI	Armenian	
geo	V/VI	Georgian	
eth	500	Ethiopic	

		CHURCH FATHERS: Note: I did not cite any writer whose date is unknown
am	IV	Amonas Antonii discipulus
anast-a	VI	Anastasius I Antiochenus
anast-s	VI	Anastasius Sinaita
andr-cr	VIII	Andreas Cretensis
antioch	VII	Antiochus Monachus
apoll	IV	Apollinaris Laodicensis
ast-a	V	Asterius Amasenus
ast-s	IV	Asterius Sophista/Anonymus?
ath	IV	Athanasius Alexandrinus
aug	430	Augustine
bars	V	Barsanuphius et Iohannes
bas	IV	Basilius Caesariensis
bas-sel	V	Basilius Seleuciensis
chrys	V	Iohannes Chrysostomus
clem	<215	Clement of Alexandria
cyr	V	Cyrillius Alexandrinus,
cyr-h	IV	Cyrillius Hierosolymitanus
dam	VIII	Iohannes Damascenus
did	IV	Didymus Alexandrinus
dion-al	III	Dionysius Alexandrinus
dor-gaz	VI	Dorotheus Gazaesus
epiph	V	Epiphanius Constantiensis
eus	IV	Eusebius Caesariensis
eustr	VI	Eustratius Constantinopolitanus

evagr	IV	Evagrius Ponticus
flav-c	V	Flavianus Constantinopolitanus
greg-agr	VII	Gregorius Agrigentinus
greg-naz	IV	Gregorius Nazianzenus
hes-h	V	Hesychius Hierosolymitanus
hes-s	?	Hesyschius Sinaita
iei	VI	Iohannes Ieiunator
ioh-phil	VI	Iohannes Philoponus
isid	V	Isidorus Pelusiota
jer	V	Jerome, but he is also accounted for as lat-hi or the Vulgate
leont-h	VI	Leontius Hierosolymitanus
marcell	IV	Marcellus of Ancyra
marc-er	V	Marcus Eremita
max-conf	VII	Maximus Confessor
nest	V	Nestorius
nil-anc	V	Nilus Ancyranus
or	III	Origenes
petr-al	IV	Petrus Alexandrinus
phot	IX	Photius
procop	VI	Procopius Gazaesus
ps-acac-c	?	Pseudo-Acaciuss Constantinopolitanus; not included in apparatus due to date being unknown
ps-caes	?	Pseudo-Caesariss; not included in apparatus due to date being unknown
ps-dion-al	III	Pseudo-Dionysius Alexandrinus
ps-oec	IX?	Pseudo-Oecumenius; of little value, as he is associated with the IX cent. Byz uncials already in apparatus
thdrt	V	Theodoretus Episc. Cyri
zach-h	VII	Zacharias Hierosolymitanus
Abrev.	Date	Greek New Testament Editions:
AN	1904	B. Antoniadess, Η KAINΗ 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://sblgnt.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).
TH	2017	Tyndale House Greek New Testament, © 2017 by Tyndale House, Cambridge; Edited by Dirk Jongkind
TR-Steph	1550	Stephens' TR - "Textus Receptus"

VS	1913	Hermann Freiherr von Soden, Griechisches Neues Testament
WH	1881-1892	Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort

Pure Byzantine Readings in 1 Peter

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	πολυτιμώτερον	ⲡ ⁷²	III/IV
1:7	τιμὴν καὶ εἰς δόξαν	K	IX		δόξαν καὶ τιμὴν	ⲡ ⁷²	III/IV
1:16	γίνεσθε	L	IX		ἔσεσθε	ⲡ ⁷²	III/IV
1:20	ἐσχάτων τῶν χρόνων	K	IX	Maximus Confessor, VII	ἐσχάτου τῶν χρόνων	B	IV
1:22	διὰ πνεύματος	K	IX	lat-s, VII	<i>omit</i>	ⲡ ⁷²	III/IV
1:23	εἰς τὸν αἰῶνα	K	IX	Didymus, IV	<i>omit</i>	ⲡ ⁷²	III/IV
1:24	δόξα ἀνθρώπου	K	IX	Aug. V	δόξα αὐτῆς	ⲡ ⁷²	III/IV
2:2	<i>omit</i>	L	IX	Antioch. VII	εἰς σωτηρίαν	ⲡ ⁷²	III/IV
2:5	<i>omit</i>	K	IX	lat-v, IV/V	εἰς	ⲡ ⁷²	III/IV
2:6	τῇ	K	IX		<i>omit</i>	ⲡ ⁷²	III/IV
2:12	ἔχοντες καλήν ἐν τοῖς ἔθνεσιν	K	IX		ἐν τοῖς ἔθνεσιν ἔχοντες καλήν	Ⲡ	IV
2:13	οὖν	K	IX	Antioch., syr ^h VII	<i>omit</i>	ⲡ ⁷²	III/IV
2:17	ἀγαπήσατε	K	IX		ἀγαπᾶτε	ⲡ ⁷²	III/IV
2:21	ὑπὲρ ἡμῶν ὑμῖν	K	IX	(cops ^{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 σώζει	K	IX		καὶ ὑμᾶς ἀντίτυπον νῦν σώζει	ⲡ ⁷²	III/IV
4:1	ἐν	K	IX		<i>omit</i>	ⲡ ⁷²	III/IV
4:3	τοῦ βίου	K	IX		<i>omit</i>	ⲡ ⁷²	III/IV
4:3	θέλημα	K	IX		βούλημα	ⲡ ⁷²	III/IV
4:3	κατεργάσασθαι πεπορευμένους	K	IX		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 κατὰ δὲ ὑμᾶς δοξάζεται	K	IX		ἀναπαύεται	B	IV

4:16	μέρει (NA29)	K	IX		ὄνοματι (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 ὑμᾶς στηρίξει σθενώσει θεμελιώσει	K	IX		καταρτίσει στηρίξει σθενώσει θεμελιώσει	Ⲭ	IV
5:12	ἑστήκατε	K	IX	(syr ^p) V	στήτε	ⲡ ⁷²	III/IV

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