

The First Epistle General of Peter

The **Greek Text** of the
Scrivener 1894 Textus Receptus
with critical footnotes containing the data from the
Novum Testamentum Graecum Editio Critica Major

With a new English Translation

by **David Robert Palmer**

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The First Epistle of Peter

ΠΕΤΡΟΥ Α

Chapter 1

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

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

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

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

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

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

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

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

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

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

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

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

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

² 1:6 txt

| | |
|----------------------------|---|
| δέον ἐστὶν λυπηθέντες | ⲡ ⁷² Ⲭ ² A C K P Ψ 049 33 459 ^c 623 ^Z 1739 lat-v (cop) TR AT VS BG RP |
| δέον λυπηθέντες | B clem did ^v syr ^{hT} TG SBL |
| δέον [ἐστὶν] λυπηθέντες | WH |
| δέον ἐστὶν λυπηθέντας | L 307 623 ^T 1175 1243 1735 2464 2805 NA29 {} |
| δέον ἐστὶν λυπηθέντος | 459* |
| δέον ἐστὶν λυπηθέντας ἡμᾶς | 048 ^{vidf} max-conf |
| δέον λυπηθέντας | Ⲭ* |
| δέον.....pertristitiam | lat-s |
| indeterminate | syr ^P (but definitely does not have δέον ἐστὶν) |
| lac | ⲡ ⁷⁴ ⲡ ⁸¹ 093 0206 0247 0285 ℓ1575 |

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁶ 1:8b txt ἀγαλλιᾶσθε *rell. Greek* clem cyr TR TG AT VS BG RP SBL 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 cop^{bo} syr^{p,h} eth TR TG AT VS BG RP SBL NA29 {} // omit B ath clem cyr did lat-a cop^{sa} WH // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575. There is arguably no difference in meaning.

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

¹⁰ 1:12a txt ἡμῖν ("us") bas-sel cyr lat-hi syr^p arm TR // ὑμῖν ("y'all") \mathfrak{P}^{72} \aleph A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr^h cop^{sa,bo} geo TG WH AT VS BG RP SBL NA29 {} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 093 0206 0247 0285 ℓ 1575.

¹¹ 1:12b txt +ἐν \aleph C K L P 049 0142 307 623^Z 1175 1243 1739 lat-s cop^{sa}^{ms,bo} TR AT VS BG RP NA29 {} // omit \mathfrak{P}^{72} A B Ψ 33 623^T 2464 2805 cyr did lat-c,v,t TG WH SBL // indeterminate cop^{sa}^{ms} syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

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

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

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

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

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

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

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

1Pe 1:16 διότι γέγραπται Ἄγιοι γένησθε,¹⁴ ὅτι ἐγὼ ἅγιος εἰμι.¹⁵

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

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

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

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

"being completely sober, hope" Syriac SBL TNIV

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

"be sober, and hope to the end" KJV

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

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

¹⁴ **1:16a** txt γένησθε K P 049 0142 1739 TR // γίνεσθε L AT VS BG RP // ἔσεσθε ρ⁷² Ⲙ A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clem lat-v TG WH SBL NA29 {} // lac ρ⁷⁴ ρ⁸¹ 048 093 0206 0247 0285 ℓ1575. The lat-s,t copsa,bo syr^{p,h} versions support γένησθε or γίνεσθε.

¹⁵ **1:16b** txt

| | | | |
|-----------|--------------------|------------------------------|---|
| γέγραπται | Ἄγιοι γένησθε | ὅτι ἐγὼ ἅγιος εἰμι | K P 049 ^c 1739 TR |
| γέγραπται | ὅτι Ἄγιοι γένησθε | ὅτι ἐγὼ ἅγιος εἰμι | 049* |
| γέγραπται | Ἄγιοι γίνεσθε | ὅτι ἐγὼ ἅγιος εἰμι | L AT VS BG RP |
| γέγραπται | Ἄγιοι ἔσεσθε | ὅτι ἐγὼ ἅγιος | A* TG NA29 {} |
| γέγραπται | Ἄγιοι ἔσεσθε διότι | ἐγὼ ἅγιος | Ⲙ clem |
| γέγραπται | Ἄγιοι ἔσεσθε διότι | ἐγὼ ἅγιος εἰμι | ρ ⁷² |
| γέγραπται | Ἄγιοι ἔσεσθε | ὅτι ἐγὼ ἅγιος εἰμι | A ² C 307 2464 2805 lat-v |
| γέγραπται | Ἄγιοι ἔσεσθε διότι | καγὼ ἅγιος λέγει κύριος εἰμι | 1175 |
| γέγραπται | Ἄγιοι ἔσεσθε | ὅτι καγὼ ἅγιος εἰμι | 623 |
| | Ἄγιοι ἔσεσθε | ὅτι ἐγὼ ἅγιος εἰμι | 33 1243 |
| γέγραπται | ὅτι Ἄγιοι ἔσεσθε | ὅτι ἐγὼ ἅγιος | B SBL |
| γέγραπται | ὅτι Ἄγιοι ἔσεσθε | ὅτι ἐγὼ ἅγιος εἰμι | Ψ |
| γέγραπται | [ὅτι] Ἄγιοι ἔσεσθε | ὅτι ἐγὼ ἅγιος [εἰμι] | WH |
| | lac | | ρ ⁷⁴ ρ ⁸¹ 048 093 0206 0247 0285 ℓ1575. |

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

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' ἐσχάτων τῶν χρόνων¹⁷ δι' ὑμᾶς

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

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

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

1Pe 1:22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος¹⁹ εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ καθαρᾶς καρδίας²⁰ ἀλλήλους ἀγαπήσατε ἐκτενῶς,

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

1Pe 1:23 ἀναγεγεννημένοι οὐκ ἐκ σποραῶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.²¹

²³having been regenerated, not by corruptible seed but by incorruptible, through the word of God which lives and abides for ever;

1Pe 1:24 διότι πᾶσα σὰρξ ὡς²² χόρτος, καὶ πᾶσα δόξα ἀνθρώπου²³ ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ²⁴ ἐξέπεσεν·

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

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

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

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

²⁰ **1:22b** txt καθαρᾶς καρδίας \aleph^* *rell. grk.* lat-t cop^{sa},bo syr^p,h TR [WH] AT VS BG RP NA29 \diamond // καρδίας A B 1852 lat-v TG SBL NA29 \diamond // 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 εἰς τὸν αἰῶνα K L P 049 0142 307 1175 did lat-s syr^p TR AT BG RP // εἰς αἰῶνα 623 // εἰς τοὺς αἰῶνας arm // omit \mathfrak{P}^{72} \aleph A B C Ψ 33 1243 1735 1739 2464 2805 did lat-v cop^{sa},bo syr^h eth TG WH VS SBL NA29 {} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575. Note: though I listed lat-s and syr^p with the TR and RP, they do not attest to the presence or absence of the article.

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

²³ **1:24b** txt a- δόξα ἀνθρώπου K L P Ψ 049 0142 lat-c arm TR AT BG RP // b- δόξα σαρκός lat-t // c- δόξα αὐτοῦ \aleph^* // d- δόξα αὐτῆς \mathfrak{P}^{72} \aleph^2 A B C 33 307 623 1175 1243 1735 1739 2464 2805 syr^hmss TG WH VS SBL NA29 {} // c/d lat-s,v cop^{sa},bo syr^p,h^{mss} geo eth // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

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

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

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

Chapter 2

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

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

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

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

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

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

1Pe 2:4 Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ 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 ἱεράτευμα ἅγιον,²⁹ ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ θεῷ³⁰ διὰ Ἰησοῦ Χριστοῦ.

²⁴ **1:24c** txt αὐτοῦ C K L P 049 0142 307 1175 1243 1739 (lat-s) geo TR AT BG RP // omit ϩ⁷² Ⲙ A B Ψ 33 623 1735 2464 2805 lat-v syr^{p,h} arm TG WH VS SBL NA29 {} // +indeterminate cop^{sa,bo} eth // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁵ **2:1** txt

ὑποκρίσεις καὶ φθόνους ϩ⁷² Ⲙ³ A C K P Ψ 049 0142 33 307 623 1243 1735 1739 2805 antioch lat-v syr^{hms} TR TG AT VS BG RP SBL NA29 {}

ὑποκρίσεις καὶ φθονου L

ὑποκρίσεις καὶ φ_____ 2464

ὑποκρίσεις καὶ φόνους 1175

ὑποκρίσεις καὶ φθόνον arm

ὑπόκρισιν καὶ φθόνους Ⲙ² syr^{hms} WH

ὑπόκρισιν καὶ φονους B

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

(την) ὑποκρίσεις cop^{sa} ³¹

indeterminate cop

lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁶ **2:2** txt omit L 049 antioch TR RP // +εἰς σωτηρίαν ϩ^{72f} (εἰ σωτηριαν) Ⲙ A B C K P Ψ 0142 307 623 1175 1243 1735 1739 2464 2805 clem cyr did isid lat-c,s,v cop^{sa,bo} syr^{p,h} arm geo TG WH [AT] VS BG SBL NA29 {A} // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁷ **2:3** txt

εἶπερ ἐγεύσασθε Ⲙ² C K L P 049 0142 Ψ 33^{vid} 307 623 1175 1243 1739 2464 2805 lat-c,s cyr TR AT VS BG RP

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

εἰ ἐγεύσασθε ϩ¹²⁵ Ⲙ^{*} A B 1735 clem lat-v TG WH SBL NA29 {}

εἰ ἐγεύσασθε ἐπιστεύσατε ϩ⁷²

εἰ ἐπιστεύσατε lat-hi

lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 ℓ1575.

²⁸ **2:5a** txt οἰκοδομεῖσθε ϩ⁷² A^{*} B K L P Ψ 049 1175 1243 1735 eus or TR TG WH AT BG RP SBL NA29 {} // ἐποικοδομεῖσθε Ⲙ A^c C 0142 307 623 1739 2464 2805 cyr did procop lat-v VS // συνοικοδομεῖσθε lat-c // ἀνοικοδομεῖσθε did // indeterminate rell. lat cop syr // lac ϩ⁷⁴ ϩ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

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

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

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

1Pe 2:7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσιν³³ δὲ λίθον³⁴ ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

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

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

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

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

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

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

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

²⁹ **2:5b** txt omit K L P 049 0142 1175 2464 lat-v TR AT BG RP // +εἰς ϙ⁷² ϙ A B C Ψ 307 623 1243 1735f 1739 2805 cyr eus or lat-s,t cops^{sa}ms^{ss},bo syr^h TG WH VS SBL NA29 {} // indeterminate cops^{sa}ms^{ss} syr^p // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 33

³⁰ **2:5c** txt τῷ θεῷ ϙ⁷² ϙ² 307 623 1175 1735 2464 2805 did TR [WH] AT [VS] BG RP // indeterminate lat cop syr // θεῷ ϙ* A B C Ψ 1243 1739 or TG SBL NA29 {} // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 33 ℓ1575.

³¹ **2:6a** txt

| | |
|------------------------------|--|
| διό καὶ περιέχει ἐν τῇ γραφῇ | TR |
| διότι περιέχει ἐν τῇ γραφῇ | K L P 049 0142 623 ^Z AT RP |
| διότι περιέχει ἡ γραφῇ | C 1175 1243 1739 BG |
| διό περιέχει ἡ γραφῇ | 2805 |
| διότι περιέχει ἐν γραφῇ | ϙ ⁷² ϙ A B Ψ 33 ^{vid} 307 623 ^T 2464 TG WH VS SBL NA29 {} |
| διότι περιέχει ἐν γραφῇ | 1735 |
| lac | ϙ ⁷⁴ ϙ ⁸¹ 048 093 0206 0247 0285 33 ℓ1575. |

³² **2:6b** txt ἀκρογωνιαίον ἐκλεκτὸν ϙ⁷² (ἐγλεκτόν) ϙ A K L P Ψ 049 0142 623 1735 1739 2464 2805 hes-h syr^h geo eth TR TG AT VS BG RP SBL NA29 {} // ἐκλεκτόν ἀκρογωνιαίον B C 307 1175 1243 arm WH // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 33 ℓ1575. Other versional witnesses are indeterminate.

³³ **2:7a** txt ἀπειθοῦσιν A K L P 049 0142 307 1735 2805 syr^p TR AT BG RP // ἀπιστοῦσιν ϙ⁷² ϙ B C Ψ 623 1175 1243 1739 2464 hes-h syr^h arm geo TG WH VS SBL NA29 {} // indeterminate ℓ1575 lat-s,v cops^{sa},bo // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 33. The word ἀπειθέω means just that: disobeying by not believing.

³⁴ **2:7b** txt λίθον ϙ* C² K L P Ψ 049 0142 307 1175 1243 1735 1739 2464 lat-s cops^{sa} eth TR AT VS BG RP // λίθος ϙ⁷² ϙ² A B C* 623 2805 ℓ1575 hes-h lat-a,v cop^{bo} syr^h arm geo TG WH SBL NA29 {} // indeterminate syr^p // lac ϙ⁷⁴ ϙ⁸¹ 048 093 0206 0247 0285 33.

³⁵ **2:8a** txt οἱ προσκόπτουσιν ϙ⁷² ϙ* A B C² K L P Ψ 049 0142 1735 2805 ℓ1575 TR TG WH AT VS BG RP SBL NA29 {} // οἱς προσκόπτουσιν cop^{sa}ms^{ss} // οἱ προσκόψουσιν ϙ¹²⁵ cop^{bo} // ὅσοι προσκόπτουσιν C*307 623 1175 1243 1739 2464 hes-h syr^h // οἱ καὶ προσκοπτουσιν ϙ² // lac ϙ⁷⁴ ϙ⁸¹ 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

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 ἐποπτεύσαντες⁴⁰ δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

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

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

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

1Pe 2:14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν

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

1Pe 2:15 (ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, 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 δοῦλοι θεοῦ.⁴²

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

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

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

1Pe 2:18 Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπότηταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν 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·

³⁷ 2:11 txt ἀπέχεσθαι N B K Ψ 049 307 1175 1739 2464 clem cyr lat-c,v,t cop^{sa,bo} TR TG WH VS BG RP SBL NA29 {} || ἀπέχεσθε P⁷² A C L P 0142 33 623 1243 1735 2805 cyr lat-k syr^h AT || *indeterminate* I1575 syrP || lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285.

³⁸ 2:12a txt ἐν τοῖς ἔθνεσιν ἔχοντες καλήν N A Bf C Ψ 307 623 1175 1735 1739 2805 clem lat-v,t geo TR TG WH VS SBL NA29 {} || ἐν τοῖς ἔθνεσιν καλήν ἔχοντες P⁷² 1243 arm || ἔχοντες καλήν ἐν τοῖς ἔθνεσιν K L P 049 0142 AT BG RP || *indeterminate* lat-k,c cop^{sa,bo} syr^{p,h} eth || lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 33 I1575.

³⁹ 2:12b txt καταλαλοῦσιν P⁷² N A B C K Ψ 049 0142 1175 1735 1739 clem^T TR TG WH AT VS BG RP SBL NA29 {} || καταλαλῶσιν L P 307 623 1243 2464 2805 clem^{ms} || *indeterminate* lat cop syr || lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 33 I1575.

⁴⁰ 2:12c txt ἀ-ἐποπτεύσαντες A K L P Ψ 049 0142 33 623 1735 2464 clem TR AT BG RP || υποπτευσαντες 2805 || ἀ-ἐποπτεύοντες P⁷² N B C 307 1175 1243 1739 arm geo TG WH VS SBL NA29 {} || a/b lat cop syr || lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 I1575.

⁴¹ 2:13 txt οὖν K L P 049 0142 307 623 1175 1739 2464 2805 antioch syr^h TR AT BG RP || omit P⁷² N A B C Ψ 33 1243 1735 I1575 antioch eus nil-anc lat-c,v cop^{sa,bo} syr^p eth TG WH VS SBL NA29 {} || lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285.

⁴² 2:16 txt δοῦλοι θεοῦ A L P 049^c 0142 33 1243 1735 2805 clem TR AT BG RP || θεοῦ δοῦλοι P⁷² N B C K Ψ 307 623 1175 1739 2464 TG WH VS SBL NA29 {} || δοῦλοι 049* || *indeterminate* lat cop syr arm geo || lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 I1575.

⁴³ 2:17 txt ἀγαπάτε P⁷² N A B C P Ψ 049^c 0142 33 307 623 1175 1243 1735 1739 2805 TR TG WH AT VS SBL NA29 {} || ἀγαπήσατε K L 049* 2464 BG RP || *indeterminate* lat cop syr eth || lac P⁷⁴ P⁸¹ 048 093 0206 0247 0285 I1575.

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 θεῶ.⁴⁵

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

1Pe 2:21 εἰς⁴⁶ τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῶν⁴⁷ ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

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

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

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

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

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

1Pe 2:24 ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μῶλωπι αὐτοῦ⁴⁸ ἰάθητε.

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

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

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

⁴⁴ **2:19** txt συνείδησιν θεοῦ **κ** A² B K L P 049 0142 623 1735 2464 2805 anast-s lat-s,v,t cops^{sa,bo} TR TG WH AT VS BG RP SBL NA29 {} // συνείδησιν ἀγαθην θεοῦ **φ**⁷² // συνείδησιν θεοῦ ἀγαθην A* 33 // συνείδησιν ἀγαθην C Ψ 307 1175 1243 1739 syr arm geo // lac **φ**⁷⁴ **φ**⁸¹ 048 093 0206 0247 0285 ℓ1575

⁴⁵ **2:20** txt θεῶ **φ**⁷² **φ**^{81vid} **κ** B C K L P Ψ 049 0142 33 307 623 1735 2464 2805 cyr dam TR TG WH AT VS RP SBL NA29 {} // τῷ θεῶ A 1175 1243 1739 BG // lac **φ**⁷⁴ **φ**⁸¹ 048 093 0206 0247 0285 ℓ1575.

⁴⁶ **2:21a** txt εἰς τοῦτο γὰρ ἐκλήθητε **φ**⁸¹ A B C K L P Ψ 049 0142 33 307 623 1175 1243 1735 2464 2805 lat-c,v cops^{sa,bo} syr^{p,h} arm^{mss} eth TR TG WH AT VS RP SBL NA29 {} // εἰς τοῦτο γὰρ καὶ ἐκλήθητε **φ**⁷² 1739 ℓ1575 cyr arm^{mss} BG // lac **φ**⁷⁴ 048 093 0206 0247 0285.

⁴⁷ **2:21b** txt *f*- ἔπαθεν ὑπὲρ ἡμῶν ἡμῶν 1243 2805 cop^{bo} TR // *a*- ἔπαθεν ὑπὲρ ὑμῶν ὑμῖν B *Cvid* 1175 1739 ℓ1575 syr^h TG WH VS SBL NA29 {A} // *b*- ἔπαθεν περὶ ὑμῶν ὑμῖν **φ**⁷² A 1735 geo:A1 // *c*- ἀπέθανεν ὑπὲρ ὑμῶν ὑμῖν **φ**^{81vid} **κ** Ψ cyr^T dam // *d*- ἔπαθεν ὑπὲρ ἡμῶν ὑμῖν K L P 049 0142 33 cop^{sa^{mss}} AT BG RP // *e*- ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν 307 623 2464 2805 cyr^{mss} // *g*- ἀπέθανεν ὑπὲρ ἡμῶν ὑμῖν cyr syr^p // *a/b/d* lat-k,c // *a/b* lat-v cop^{sa^{mss}} eth // lac **φ**⁷⁴ 048 093 0206 0247 0285.

⁴⁸ **2:24** txt αὐτοῦ **κ*** L P 049 0142 syr^{p,h} eth TR AT BG RP // omit **φ**⁷² **φ**^{81vid} **κ**² A B C K Ψ 33 307 623 1175 1243 1735 1739 2464 2805 ℓ1575 lat-c,v arm geo TG WH VS SBL NA29 {} // indeterminate cop // lac **φ**⁷⁴ 048 093 0206 0247 0285.

⁴⁹ **2:25a** txt πλανώμενα **φ**⁷² arm TR AT BG RP // πλανώμενοι **κ** A B 623 1175 1735 2464 2805 ℓ1575 ps-dion-al syr^{p,h} TG WH VS SBL NA29 {} // omit ἦτε γὰρ ὡς πρόβατα πλανώμενοι 1243 // indeterminate **φ**⁸¹ lat cop // lac **φ**⁷⁴ 048 093 0206 0247 0285.

⁵⁰ **2:25b** txt ἐπεστράφητε **φ**⁷² A B K L Ψ 049 0142 33 307 623 2464 2805 ℓ1575 ps-dion-al^V TR TG WH AT VS BG RP SBL NA29 {} // ἐπεστρ[]τε **φ**⁸¹ // ἐπιστράφητε **κ** P // ἐπεστρέψατε C 1243 1739 // ἐπιστρέψατε 1175 // lac **φ**⁷⁴ 048 093 0206 0247 0285. The witnesses lat-v syr^p cop^{sa^{mss}} support one of the readings starting with ἐπε. The lat-t syr^h cop^{sa^{mss,bo}} witnesses support one of the readings that start with ἐπι.

⁵¹ **2:25c** txt ὑμῶν **φ**⁷² **κ** A B C K P Ψ 33 307 623 1175 1739 ℓ1575 lat-v,t cops^{sa,bo} syr^{p,h} TR TG WH AT VS RP SBL NA29 {} // ἡμῶν L 049 0142 1243 2464 2805 BG // lac **φ**⁷⁴ **φ**⁸¹ 048 093 0206 0247 0285.

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 ἀγνήν ἀναστροφήν ὑμῶν.

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

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

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

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

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

1Pe 3:5 οὕτως γάρ ποτε καὶ αἱ ἅγιοι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ τὸν θεὸν⁵⁶ ἐκόσμουν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

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

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν ⁵⁷ τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

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

⁵² **3:1a** txt αἱ γυναῖκες \mathfrak{P}^{72} \aleph^2 K L P C Ψ 049 093 0142 33 1175 1243 1739 2464 2805 TR AT [VS] BG RP 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 TG AT VS BG RP SBL NA29 {}

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

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

d - οἵτινες ἀπειθοῦσιν syr^p

a/b lat-v

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

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

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

⁵⁵ **3:4** txt a- πράεος καὶ ἡσυχίου TR RP // πράεος καὶ ἡσυχίου \mathfrak{P}^{72} \aleph^2 K L 049 33 623 ath clem did TG VS SBL NA29 {} // b- πράεος καὶ ἡσυχίου A C P 0142 Ψ 093 307 1243 1735 1739 2805 AT BG // c- πράεος ἡσυχίου \aleph^*f // d- πράεως καὶ ἡσυχου 1175 // e- ἡσυχίου καὶ πράεως B cop^{bo} WH // πράεως syr^p // a/d cop^{sa} syr^h // a/d/e lat-a,s,v,t // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 0206 0247 0285 ℓ 1575.

⁵⁶ **3:5** txt ἐπὶ τὸν θεὸν \aleph 0142 2464 TR AT BG // ἐπὶ θεὸν K L P 049 623 2805 RP // εἰς θεὸν \mathfrak{P}^{72} A B C Ψ 33 307 1175 1735 1739 TG WH VS SBL NA29 {} // εἰς τὸν θεὸν 1243 // indeterminate lat cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

⁵⁷ **3:6a** txt ὑπήκουσεν \mathfrak{P}^{72} A C K L P 049 0142^c 33 307 623 1175 1735 1739 1243 2464 2805 TR TG AT VS BG RP SBL NA29 {} // ὑπήκουεν B Ψ 0142^{*} WH // indeterminate lat cop syr // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 ℓ 1575.

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

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

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

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

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

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

1Pe 3:10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν αὐτοῦ⁶⁴ ἀπὸ κακοῦ καὶ χεῖλη αὐτοῦ⁶⁵ τοῦ μὴ λαλῆσαι δόλον,

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

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

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

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

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

⁶⁰ **3:7a** txt συγκληρονόμοι K L P Ψ 307 lat-hi cop^{sa,bo} TR AT BG RP // συνκληρονόμοι A C // συγκληρονόμοις \mathfrak{P}^{81} B² 33 623 1243 1739 2464 2805 lat-a,s,v,t syr^p arm geo TG WH VS SBL NA29 {} // συνκληρονόμοις \mathfrak{P}^{72} \mathfrak{K}^2 B* 1175 // συνκληρονομους \mathfrak{K}^* // indeterminate syr^h // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 l1575.

⁶¹ **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.

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

⁶³ **3:9** txt εἰδότες L P 049 0142 307^c syr^{hmg} TR AT BG RP // omit \mathfrak{P}^{72} \mathfrak{P}^{81} \mathfrak{K} A B C K Ψ 33 307* 623 1175 1243 1735 1739 2464 2805 antioch lat-s,v,t cop^{sa,bo} syr^{p,hT} eth TG WH VS SBL NA29 {} // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 l1575.

⁶⁴ **3:10a** txt αὐτοῦ \mathfrak{K} K L P 049 0142 307 623^Z 2464 lat-s,v,t cop^{sa,bo} syr^{p,h} TR AT BG RP // omit \mathfrak{P}^{72} \mathfrak{P}^{81} A B C Ψ 33 623^T 1175 1243 1735 1739 2805 TG WH VS SBL NA29 {} // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 l1575.

⁶⁵ **3:10b** txt αὐτοῦ L P 049 0142 307 lat-s,v,t cop^{sa,bo} syr^p arm eth TR AT BG RP // omit \mathfrak{P}^{72} \mathfrak{P}^{81vid} \mathfrak{K} A B C K Ψ 33 623 1175 1243 1735 1739 2464 2805 syr^h geo TG WH VS SBL NA29 {} // lac \mathfrak{P}^{74} 048 093 0206 0247 0285 l1575. The possessive pronouns here and in the previous variant may be a conformation to the Septuagint Psalm 33:14 which says παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χεῖλη σου. But in Koine Greek the definite article could serve as a possessive pronoun. The first translations of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article.

⁶⁶ **3:11** txt omit \mathfrak{K} C² Ψ K L P 049 0142 33 307 623 1735 1739 2464 cop^{sa,bo} syr^p arm geo TR AT BG RP // +δε \mathfrak{P}^{72} A B C* 1175 1243 2805 lat-s,v,t syr^h TG WH VS SBL NA29 {} // lac \mathfrak{P}^{74} \mathfrak{P}^{81} 048 093 0206 0247 0285 l1575. Perhaps the reading without δε is conforming the quotation to the LXX in which Psalm 34:27 reads ἔκκλινον ἀπὸ κακοῦ...

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

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

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

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

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

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

1Pe 3:15 κύριον δὲ τὸν θεὸν ⁶⁸ ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι δὲ ⁶⁹ αἰεὶ πρὸς ἀπολογίαὶν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,⁷⁰ μετὰ πραΰτητος καὶ φόβου.⁷¹

¹⁵Instead, dedicate God in your hearts as Lord, and always be prepared for a speech in response to anyone who asks you the reason for the hope that is in you, with humility and respect;

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

¹⁶having a good conscience, in order that while they criticize you as wrong-doers, the ones abusing you may be shamed by your good conduct in Christ.

1Pe 3:17 κρεῖττον γὰρ 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.

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

⁶⁸ **3:15a** txt θεον K L P 049 0142 307 623 did lat-v^{mss} TR AT BG RP // Χριστον ⁷² **NA B C Ψ** 33 1175 1243 1739 2464 2805 clem lat-s,v,t cop^{sa,bo} syr^h TG WH VS SBL NA29 {B} // lac ⁷⁴ **74** ⁸¹ **81** 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 τὸν Χριστόν, so they subconsciously wrote κύριον τὸν θεόν.

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

⁷⁰ **3:15d/16a** txt omit K L P 049 0142 lat-s syr^p eth TR AT BG RP // ἀλλὰ ⁷² **NA B C Ψ** 33 623 1175 1243 1735 1739 2464 2805 clem lat-v,t cop^{sa,bo} syr^h arm geo TG WH VS SBL NA29 {} // lac ⁷⁴ **74** ⁸¹ **81** 048 093 0206 0247 0285 ¹⁵⁷⁵.

⁷¹ **3:16c** Place "with humility and respect" in v. 15: TR, AT, RP, KJV, NASB, NIV, Place "with humility and respect" in v. 16: NRSV, TG, WH, VS, SBL, NA29 {}

⁷² **3:16b** txt d-καταλαλώσιν ὑμῶν ὡς κακοποιῶν L 0142 623 1243 1735 2464 2805 TR // καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν RP // a- καταλαλεῖσθε ⁷² **B Ψ** 1175 1739 clem syr^{hT} geo VS SBL NA29 {A} // b- καταλαλοῦσιν ὑμᾶς arm // c- καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν (thinking of 2:12) **NA C K P** 049 33 antioch TG AT BG // e- καταλαλώσιν ὑμᾶς ὡς κακοποιῶν 307 // f- καταλαλοῦσιν // a/b lat-s,v cop^{sa} // b/f syr^{hmg} // c/d lat-t cop^{bo} syr^{p,hA} // lac ⁷⁴ **74** ⁸¹ **81** 048 093 0206 0247 0285 ¹⁵⁷⁵.

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

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

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

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

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

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

⁷³ 3:18a txt

| | | |
|--------------------------------|--------------------|--|
| a- περὶ ἁμαρτιῶν | ἔπαθεν | B K P 049 0142 TR AT BG RP SBL TH♦ NA29 {B} |
| b- περὶ ἁμαρτωλῶν | ἔπαθεν | cyr ^{ms} lat-c |
| c- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν | ἔπαθεν | 1678 geo |
| d- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν | ἔπαθεν | L 307 2464 2805 TH♦ |
| e- περὶ ἁμαρτιῶν | ἀπέθανεν | cyr TG WH |
| f- ὑπὲρ ἁμαρτιῶν | ἀπέθανεν | cyr |
| g- περὶ ἁμαρτιῶν ἡμῶν | ἀπέθανεν | C* <i>vid</i> copsa ^{mss} syrP |
| h- περὶ ἁμαρτιῶν ὑπὲρ ἡμῶν | ἀπέθανεν | Ⲛ ² C ² 0285 33 <i>vid</i> 623 1175 1243 1739 did VS |
| i- ὑπὲρ ἁμαρτιῶν περὶ ἡμῶν | ἀπέθανεν | cyr |
| j- περὶ τῶν ἁμαρτιῶν ὑπὲρ ἡμῶν | ἀπέθανεν | Ⲛ* |
| k- περὶ ἁμαρτιῶν ὑπὲρ ὑμῶν | ἀπέθανεν | ⲡ ⁷² A 1735 |
| l- ὑπὲρ ἁμαρτιῶν ὑπὲρ ὑμῶν | ἀπέθανεν | 1505 |
| m- περὶ ὑμῶν ὑπὲρ ἁμαρτιῶν | ἀπέθανεν | Ψ |
| n- ὑπὲρ ἁμαρτωλῶν | ἀπέθανεν | cyr ^{mss} did |
| o- | ὑπὲρ ἡμῶν ἀπέθανεν | arm ^{mss} |
| | e/f | lat-k,v cop ^{bo} ^{ms} |
| | e/f/g | lat-a,t |
| | h/i/j | cop ^{bo} eth |
| | h/j | syr ^h |
| | k/l | arm ^{mss} |
| | lac | ⲡ ⁷⁴ ⲡ ⁸¹ 048 093 0206 0247 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 ἡμᾶς Ⲛ² A C K L 0142 33 307 623 1739 2464 2805 cyr did petr-al lat-k,a,v copsa^{mss},bo syr^{hM} geo TR TG TD AT VS BG // ὑμᾶς ⲡ⁷² B P Ψ 049 0285 1175 1243 lat-t copsa^{mss} syrP,^{hT} arm WH RP SBL NA29 {C} // omit Ⲛ* // lac ⲡ⁷⁴ 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.”

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 C K L P Ψ 0142 0285 307 1175 1243 1739 cyr syr^h TR AT VS BG RP // ὀλίγοι ⲡ⁷² Ⲛ A B 049 623 1735 2464 2805 or lat-k,c,v,t TG WH SBL NA29 {} // indeterminate copsa^{sa,bo} syrP // lac ⲡ⁷⁴ ⲡ⁸¹ 048 093 0206 0247 33 ℓ1575.

1Pe 3:21 ὃ⁷⁷ καὶ ἡμᾶς ἀντίτυπον νῦν⁷⁸ 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 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ⁷⁹ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

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

Chapter 4

1Pe 4:1 Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν⁸⁰ σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ⁸¹ πέπαιται ἁμαρτίας,⁸²

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

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

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

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

⁷⁸ **3:21b** txt

καὶ ἡμᾶς ἀντίτυπον νῦν σώζει C L cyr TR

ἀντίτυπον νῦν καὶ ἡμᾶς σώζει K 0142 307 AT BG RP

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

καὶ ὑμᾶς νῦν ἀντίτυπον σώζει **ℵ**

καὶ ὑμᾶς ἀντίτυπον σώζει 0285^{*} 2464

lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 33 1575

⁷⁹ **3:22** txt τοῦ θεοῦ *rell. Greek* TR AT [VS] BG RP TH[♦] NA29 {} // θεοῦ **ℵ**^{*} B Ψ SBL TH[♦] // indeterminate lat syr cop // lac **ϣ**⁷⁴ **ϣ**⁸¹ 048 093 0206 0247 18^{*} 156 1126 1442S 1575 pr.

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

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

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

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

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

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

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

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

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

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

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

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

⁸⁴ 4:3a txt

| | |
|------------------------------------|---|
| ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου | K L P 049 0142 307 TR RP |
| ὑμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου | AT |
| ὁ παρεληλυθὼς χρόνος τοῦ βίου | 1735 |
| ὁ παρεληλυθὼς χρόνος | ϡ ⁷² ⲛ ² B Ψ 33 623 ^T 1243 1739 2464 2805 lat-v,t cop ^{sa} syr ^{p,h} clem TG VS SBL 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 |
| lac | ϡ ⁷⁴ ϡ ⁸¹ 048 093 0206 0247 0285 ℓ1575 |

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

⁸⁶ 4:3d txt b- κατεργάσασθαι πεπορευμένους K L P Ψ 049 0142 307 TR AT BG RP // a- κατεργάσασθαι πεπορευμένους ϡ⁷² A B 623 1735 1739 2464 clem TG VS SBL NA29 {\} // c- κατεργάσασθαι πορευομένους ⲛ cop^{sa} // d- κατεργάσασθαι πορευομένους cop^{bo} // e- κατεργάσασθαι πεπορευμένους 1501 // f- κατεργάσασθαι πορευθέντας 2544 // g- κατεργάσασθε πεπορευμένους C^{vid} 2805 // h- ἐργάσασθαι πεπορευμένους 2718 // i- εἰργάσασθε πεπορευμένους 1175 1243 // a/b/e/f/h lat-v *consummandam qui ambulaverunt* // a/c/d/f/h lat-a *perfecisse ambulantes* // a/f/h lat-t *consummatum qui ambulaverunt* // either omission of κατεργάσασθαι or abridged translation syr^p // indeterminate syr^h // lac 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 κρῖναι ⲛ A C² 307 623 1175 1243 1735 2464 2805 TR TG AT VS BG RP SBL NA29 {\} // b- ἐτοίμως κρῖνοντι B C^{*vid} WH // c- ἐτοίμως κρινουσι 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.

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

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 ἐκτενῆ ἔχοντες, ὅτι ἀγάπη⁹⁴ καλύψει⁹⁵ πλῆθος ἁμαρτιῶν·

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

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

⁹Be hospitable to one another without grumbling.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁹⁹ **4:14a** txt omit Φ^{72} B K L Ψ 049 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 δυνάμεως A P 0142 33 307 623 1175 1243 1735 1739 2464 2805 ath thdrt AT VS // και δυνάμεως αὐτοῦ 94 // lac Φ^{74} Φ^{81} C 048 093 0206 0247 0285 ℓ 1575.

¹⁰⁰ **4:14b** txt

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

i ἀναπέπαιται κατὰ μὲν αὐτοὺς βλασφημεῖται κατὰ δὲ ὑμᾶς δοξάζεται 2805

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

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

f ἀναπαύεται κατὰ δὲ ὑμᾶς δοξάζεται 307^T

g ἀναπέπαιται κατὰ δὲ ὑμᾶς δοξάζεται 307^Z

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

b ἐπαναπαύεται A 1243 lat-v

c ἐπαναπέπαιται Φ^{72} \aleph^2

d ἀναπέπαιται 33 623 1175 2464 anast-s cyr

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

c/d cop^{sa}ms,bo

e ἀναπέμπεται 049

i/j

cop^{sa}ms,bo^{ms}

lac

Φ^{74} Φ^{81} C 048 093 0206 0247 0285 ℓ 1575.

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

¹⁰¹ **4:16** txt τῷ μέρει τούτῳ K L P 049 0142 307 TR AT BG RP NA29 {C} // τῷ ὀνόματι τούτῳ Φ^{72} \aleph A B Ψ 33 623 1175 1243 1739 2464 2805 cyr lat syr cop arm geo eth TG TD WH VS SBL // lac Φ^{74} Φ^{81} C 048 093 0206 0247 0285 ℓ 1575. Both of these variant readings actually mean something similar, along the lines of “in this behalf.” For example, when a prophet speaks “in the name” of God, he is speaking “in behalf” of God.

¹⁰² **4:17** txt ὁ καιρὸς Φ^{72} B K L P Ψ 049 0142 623 1175 1243 1735 1739 2464 2805 antioch bas or TR TG AT BG RP SBL NA29 {} // [ὁ] καιρὸς WH VS // καιρὸς \aleph A 33 307 bas isid max-conf // indeterminate lat cop syr eth // lac Φ^{74} Φ^{81} C 048 093 0206 0247 0285 ℓ 1575.

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

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

Chapter 5

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

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 I exhort:

1Pe 5:2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες¹⁰⁶ μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως,¹⁰⁷ μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

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

1Pe 5:3 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 ὑποτασσόμενοι¹⁰⁸ τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ θεὸς¹⁰⁹ ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

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

¹⁰³ **4:19a** txt ὡς K L P 049 0142 307 623^Z lat-hil syrP,^h TR AT BG RP // omit ϩ⁷² κ A B Ψ 33 623^T 1175 1243 1735 1739 2464 2805 ath procop lat-v,t cop^{sa,bo} TG WH TD VS SBL NA29 {} // lac ϩ⁷⁴ ϩ⁸¹ C 048 093 0206 0247 0285 11575.

¹⁰⁴ **4:19b** txt ἀγαθοποιίᾳ κ B K L P 049 0142 307 cop^{sa,bo} syr^h TR TG WH AT BG RP SBL NA29 {} // ἀγαθοποιίας ϩ⁷² A Ψ 33 623 1175 1243 1735 1739 2464 2805 lat-v,t syrP VS // lac ϩ⁷⁴ ϩ⁸¹ C 048 093 0206 0247 0285 11575.

¹⁰⁵ **5:1** txt τοὺς K L P 049 0142 33 307* 1243 1739 11575 did TR AT BG RP NA29 {} // οὖν ϩ⁷² A B TG WH SBL // οὖν τοὺς κ Ψ 307^{Cvid} 623 1175 1735 2464 2805 cyr cop^{sa}m^{ss} TD VS // lac ϩ⁷⁴ ϩ⁸¹ C 048 093 0206 0247 0285.

¹⁰⁶ **5:2a** txt ἐπισκοποῦντες ϩ⁷² κ² A Ψ 049 0142 33 307 623 1243 1735 1739 2464 2805 11575 TR TG AT VS BG RP SBL NA29 {C} // ἐπισκοπεύοντες 1175 // rell. lat cop^{bo} syrP,^h read as one of the first two readings // omit κ* B cop^{sa} eth Anast-s Did TD WH // lac ϩ⁷⁴ ϩ⁸¹ C 048 093 0206 0247 0285.

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

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

¹⁰⁹ **5:5b** txt ὁ θεός rell. grk. TR TG AT VS BG RP SBL NA29 {} // [ὁ] θεός WH // θεός ϩ⁷² B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac ϩ⁷⁴ ϩ⁸¹ C 048 093 0206 0247 0285 1156 1126 1442S pr. With the article, this whole exact sentence is found in James 4:6: Ὁ θεός ὑπερηφάνους ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

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. ὅτι ὁ ἀντίδικος¹¹² ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινὰ καταπίη¹¹³

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

1Pe 5:9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ 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 antioch did or cop^{sa} syr^h arm geo^{pt} TR TG WH AT VS BG RP SBL NA29 {} // +ἐπισκοπῆς A P 0142 33 623 1735 2464 2805 cop^{bo} syr^{hA} geo^{pt} // +ἐπισκοπῆς ὑμῶν Ψ // indeterminate lat-s,v,t syr^p eth // lac \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 TG WH AT VS RP SBL NA29 {} // ὑπερ 33 syr^h BG // indeterminate lat cop syr^p // lac \mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 l1575.

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

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

¹¹⁴ **5:9** txt

a- τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι \aleph^{2vid} A P Ψ 049 33 307 623 1735 1739 2464 2805 TR AT VS BG RP TH♦ NA29 {}

b- τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι 0206 (ms 93 reads ἡμῶν here & ms 0206 could possibly as well)

c- τῇ ἐν κόσμῳ ἀδελφότητι ὑμῶν K 0142 1175 1243

τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι WH

d- τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι \mathfrak{P}^{72} \aleph^* f (την) B TD SBL TH♦

e- τῇ ἐν τῷ κόσμῳ ἀδελφότητι L syr^h

a/c/d lat-v,t cop^{sa}^{mss}

indeterminate cop^{sa}^{mss,bo} syr^p

lac

\mathfrak{P}^{74} \mathfrak{P}^{81} C 048 093 0247 0285 l1575

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

¹⁰But the God of all grace, who called us¹¹⁷ into his eternal glory in Christ Jesus, whenever you suffer a little, may He himself adjust you, confirm, strengthen, found you.¹¹⁸

1Pe 5:11 αὐτῷ ἡ δόξα καὶ τὸ κράτος¹¹⁹ εἰς τοὺς αἰῶνας τῶν αἰώνων.¹²⁰ ἀμήν.

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

1Pe 5:12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν ἐστήκατε.¹²¹

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.¹²² Ἀμήν.¹²³

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

¹¹⁵ **5:10a** txt ἐν Χριστῷ Ἰησοῦ ϙ⁷² A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t cop^{bo} syr^{p,h} eth TR [WH] AT VS BG RP TH♦ // ἐν Χριστῷ ϙ 0206^{vid} (omit Ἰησοῦ but indetermin. re. τῷ cop^{sa} syr^h) TD SBL TH♦ NA29 {} // ἐν τῷ Χριστῷ B // lac ϙ⁷⁴ ϙ⁸¹ C 048 093 0247 0285 ℓ1575.

¹¹⁶ **5:10b** txt

καταρτίσαι ὑμᾶς στηρίξαι σθενώσαι θεμελιώσαι
καταρτίσαι ὑμᾶς στηρίξει σθενώσει θεμελιώσει
καταρτίσει στηρίξει σθενώσει θεμελιώσει
καταρτίσει ὑμᾶς στηρίξει σθενώσει θεμελιώσει
καταρτίσει στηρίξει θεμελιώσει
καταρτίσει στηρίξει σθενώσει

TR BG

K L P 049 0142 307 1735 RP

ϙ 33 623^T 1243^f 1739^T 2464 2805 (cop^{sa}mss,bo) arm VS SBL NA29 {}

623^Z 1739^Z (cop^{sa}mss,bo) AT

ϙ⁷²(*^{vidf}) 1175 lat-t (syr^p)

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

the verb form καταρτίσαι is supported by syr^h

ϙ⁷⁴ ϙ⁸¹ C 048 093 0247 0285 ℓ1575.

lac

¹¹⁷ **5:10c** txt ἡμᾶς 1735* 2492 it^{ar,t,z} vg syr^p cop^{bo}mss Did TR // ὑμᾶς ϙ⁷² ϙ 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}

¹¹⁸ **5:10d** These verbs, in the TR only, are all in the optative mood. In the Robinson-Pierpont text, only “adjust” is in the optative.

¹¹⁹ **5:11a** txt ἡ δόξα καὶ τὸ κράτος ϙ L P 307 1735 2805 (cop^{sa}mss ? re articles) TR AT VS BG RP // ἡ δόξα κράτος K 049 0142 // τὸ κράτος καὶ ἡ δόξα 33 623 1175 1243 1739 2464 cop^{bo} syr^h arm // ἡ δόξα cop^{sa}mss // ἡ δόξα καὶ τὸ κράτος καὶ ἡ τιμὴ syr^p // τὸ κράτος A B Ψ (0206 lat-v,t ? re τὸ) geo TG TD WH SBL NA29 {B} // κράτος ϙ⁷² (0206 lat-v,t ? re τὸ) // lac ϙ⁷⁴ ϙ⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹²⁰ **5:11b** txt εἰς τοὺς αἰῶνας τῶν αἰώνων ϙ A K L P Ψ 049 0142 0206^{vid} 33 623 1175 1243 1735 1739 2464 2805 cyr-h lat-v,t cop^{sa,bo}mss syr^{p,h} geo eth TR TG AT VS BG RP // εἰς τοὺς αἰῶνας ϙ⁷² B 307 cop^{bo} arm WH NA29 {} // lac ϙ⁷⁴ ϙ⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹²¹ **5:12** txt b- εἰς ἣν ἐστήκατε K L P 049 307f (*την) TR AT BG RP // a- εἰς ἣν στήκατε ϙ⁷² ϙ A B 33 623 1175 1243 1735 1739 2805 lat-v cop^{sa}mss,bo^{mss} TG WH VS SBL NA29 {} // c- εἰς ἣν στήκατε 2464 // d- εἰς ἣν ἔστε syr^h // e- εἰς ὃν ἐστήκατε 0142 // f- εἰς ἣν αἰτεῖτε Ψ // b/c lat-t cop^{sa}mss,bo syr^p // lac ϙ⁷⁴ ϙ⁸¹ C 048 093 0206 0247 0285 ℓ1575.

¹²² **5:14a** txt ἐν Χριστῷ Ἰησοῦ ϙ K L P 049 0142 307 623 1175 1243 1735 1739 2805 anast-a lat-t cop^{sa}mss,bo syr^h TR AT [VS] BG RP NA29♦ // ἐν Χριστῷ A B Ψ 33^{vid} 2464 lat-v cop^{sa}mss,bo^{mss} syr^p TG WH SBL NA29♦ // omit/lack εἰρήνην to end ϙ⁷² // lac ϙ⁷⁴ ϙ⁸¹ C 048 093 0206 0247 0285 33 ℓ1575.

¹²³ **5:14b** txt ἀμήν ϙ K L P 049 0142 307 623 1735 1739^c 2464 2805 lat-t syr^{p,h} cop^{bo}mss eth^{mss} TR AT BG RP // omit ϙ⁷² A B Ψ 1175 1243 1739* lat-v cop^{sa,bo} eth TG WH VS SBL NA29 {} // lac ϙ⁷⁴ ϙ⁸¹ 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.

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 the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

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Principal Witnesses to 1 Peter

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

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

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

| | | |
|---------------|-------------|---|
| evagr | IV | Evagrius Ponticus |
| flav-c | V | Flavianus Constantinopolitanus |
| greg-agr | VII | Gregorius Agrigentinus |
| greg-naz | IV | Gregorius Nazianzenus |
| hes-h | V | Hesychius Hierosolymitanus |
| hes-s | ? | Hesyschius Sinaita |
| iei | VI | Iohannes Ieiunator |
| ioh-phil | VI | Iohannes Philoponus |
| isid | V | Isidorus Pelusiota |
| jer | V | Jerome, but he is also accounted for as lat-hi or the Vulgate |
| leont-h | VI | Leontius Hierosolymitanus |
| marcell | IV | Marcellus of Ancyra |
| marc-er | V | Marcus Eremita |
| max-conf | VII | Maximus Confessor |
| nest | V | Nestorius |
| nil-anc | V | Nilus Ancyranus |
| or | III | Origenes |
| petr-al | IV | Petrus Alexandrinus |
| phot | IX | Photius |
| procop | VI | Procopius 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 apparatus |
| thdrt | V | Theodoretus Episc. Cyri |
| zach-h | VII | Zacharias Hierosolymitanus |
| Abrev. | Date | Greek New Testament Editions: |
| AT | 1904 | B. Antoniadēs, 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 ^f / 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 |
| SCR | 1894 | F. H. A. Scrivener TR – "Textus Receptus" |
| TG | 1857-1872 | Samuel Prideaux Tregelles, "TNT2," edited and corrected by Dirk Jongkind, http://www.tyndalehouse.com/tregelles/ "It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son." (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii). |
| TR | 1550 | Stephens' TR - "Textus Receptus" |
| VS | 1913 | Hermann Freiherr von Soden, Griechisches Neues Testament |
| WH | 1881-1892 | Westcott & Hort Greek New Testament, Brooke Foss Westcott, Fenton John Anthony Hort |

Byzantine Variants Dated 9th Century in the Greek MSS

| Variant Verse | RP text | 1 st Grk MS | Date | Non-Greek MS if earlier | NA29 text (except where noted) | 1st Grk MS | Date |
|---------------|---|------------------------|------|---|--------------------------------|-----------------|--------|
| 1:7 | πολὸν 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 | ἔσχάτων τῶν χρόνων | K | IX | Maximus Confessor, VII | ἔσχάτου 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 | (cop ^{sa} ms 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 σφάζει | K | IX | | καὶ ὑμᾶς ἀντίτυπον νῦν σφάζει | ⲡ ⁷² | III/IV |
| 4:1 | ἐν | K | IX | | <i>omit</i> | ⲡ ⁷² | III/IV |
| 4:3 | τοῦ βίου | K | IX | | <i>omit</i> | ⲡ ⁷² | III/IV |
| 4:3 | θέλημα | K | IX | | βούλημα | ⲡ ⁷² | III/IV |
| 4:3 | κατεργάσασθαι πεπορευμένους | K | IX | | κατειργάσθαι πεπορευμένους | ⲡ ⁷² | III/IV |
| 4:7 | τάς | K | IX | | <i>omit</i> | ⲡ ⁷² | III/IV |
| 4:8 | δὲ | K | IX | lat-s, VII cop ^{sa} mss, date? | <i>omit</i> | ⲡ ⁷² | III/IV |
| 4:9 | γογγυσμῶν | K | IX | | γογγυμοῦ | ⲡ ⁷² | III/IV |
| 4:11 | ὡς | K | IX | | ἦς | ⲡ ⁷² | III/IV |
| 4:14 | ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται | K | IX | | ἀναπαύεται | B | IV |

| | | | | | | | |
|------|--|---|----|------------------|--|-----------------|--------|
| | κατὰ δὲ ὑμῶν δοξάζεται | | | | | | |
| 4:16 | μέρει (NA29) | K | IX | | ὄνόματι (NA27) | ⲡ ⁷² | III/IV |
| 4:19 | ὡς | K | IX | syrP, 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 ὑμῶν στηρίζει σθενώσει θεμελιώσει | K | IX | | καταρτίσει στηρίζει σθενώσει θεμελιώσει | ⲛ | IV |
| 5:12 | ἑστήκατε | K | IX | (syrP) V | στήτε | ⲡ ⁷² | III/IV |

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