

1 Peter

Salutation

1:1 From Peter,¹ an apostle of Jesus Christ, to those temporarily residing² abroad³ (in Pontus, Galatia, Cappadocia, the province of Asia,⁴ and Bithynia) who are chosen⁵ 1:2 according to the foreknowledge of God the Father by being set apart by the Spirit for obedience and for sprinkling⁶ with Jesus Christ's blood. May grace and peace be yours in full measure!⁷

New Birth to Joy and Holiness

1:3 Blessed be⁸ the God and Father of our Lord Jesus Christ! By his great mercy he gave us new birth into a living hope through the resurrection of Jesus Christ from the dead, 1:4 that is,⁹

into¹⁰ an inheritance imperishable, undefiled, and unfading. It is reserved in heaven for you, 1:5 who by God's power are protected through faith for a salvation ready to be revealed in the last time. 1:6 This brings you great joy,¹¹ although you may have to suffer¹² for a short time in various trials. 1:7 Such trials show the proven character of your faith,¹³ which is much more valuable than gold – gold that is tested by fire, even though it is passing away¹⁴ – and will bring praise¹⁵ and glory and honor when Jesus Christ is revealed.¹⁶ 1:8 You¹⁷ have not seen him, but you love him. You¹⁸ do not see him now but you believe in him, and so you rejoice¹⁹ with an indescribable and glorious²⁰ joy, 1:9 because you are attaining the goal of your faith – the salvation of your souls.

1:10 Concerning this salvation,²¹ the prophets²² who predicted the grace that would come to you²³ searched and investigated carefully.

¹ **tn** Grk "Peter." The word "from" is not in the Greek text, but has been supplied to indicate the sender of the letter.

² **tn** Or "to those living as resident foreigners," "to the exiles." This term is used metaphorically of Christians who live in this world as foreigners, since their homeland is heaven.

³ **tn** Grk "in the Diaspora." The Greek term διασπορά (*diáspora*, "dispersion") refers to Jews not living in Palestine but "dispersed" or scattered among the Gentiles. But here it is probably metaphorical, used of Gentile Christians spread out as God's people in the midst of a godless world.

⁴ **tn** Grk "Asia"; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words "the province of" are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

⁵ **tn** Or "to the chosen sojourners..." On this reading the phrases in v. 2 describe their entire existence as sojourners, etc., not just their election.

⁶ **sn** For obedience and for sprinkling indicates the purpose of their choice or election by God.

⁷ **tn** Grk "be multiplied to you."

⁸ **tn** There is no verb in the Greek text; either the optative ("be") or the indicative ("is") can be supplied. The meaning of the term εὐλογητός (*eulogētos*) and the author's intention at this point in the epistle must both come into play to determine which is the preferred nuance. εὐλογητός as an adjective can mean either that one is praised or that one is blessed, that is, in a place of favor and benefit. Two factors of the author's style come into play. At this point the author is describing the reality of believers' salvation and will soon explain believers' necessary response; this is in emulation of Pauline style which generally follows the same logical order (although the author here discusses the reality in a much more compressed fashion). On the other hand, when imitating the Pauline greeting, which is normally verbless, the author inserts the optative (see v. 2 above). When considered as a whole, although a decision is difficult, the fact that the author in the immediate context has used the optative when imitating a Pauline stylized statement would argue for the optative here. The translation uses the term "blessed" in the sense "worthy of praise" as this is in keeping with the traditional translation of *berakah* psalms. Cf. also 2 Cor 1:3; Eph 1:3.

⁹ **tn** The phrase "that is" is supplied in the translation to indicate that the imperishable inheritance is in apposition to the living hope of v. 3.

¹⁰ **tn** Grk "into," continuing the description of v. 3 without an "and."

¹¹ **tn** Grk "in which you exult."

¹² **tc** † The oldest and best witnesses lack the verb (N* B, along with 1505 pc), but most mss (ⲓ⁷² N² A C P Ψ 048 33 1739 ⲛ) have ἐστίν here (*estin*, "[if] it is [necessary]"). The verb looks to be an explanatory gloss. But if no verb is present, this opens up the time frame in the author's mind even more, since the conditional particle for both the first class condition and the fourth class condition is εἰ (*ei*). That may well be what was on the author's mind, as evidenced by some of his other allusions to suffering in this little letter (3:14, 17). NA²⁷ has the verb in brackets, indicating doubts as to its authenticity.

tn Grk "Though now, for a little while if necessary, you may have to suffer."

¹³ **tn** Or "genuineness," the result of testing. On the other hand it may denote the process of testing: "that the proving of your faith...may bring praise."

sn The author is not asserting that the quality of the readers' faith is in doubt and will be proven by future trials. He declares their faith to be a present reality in v. 5 and 9, so in context v. 8 affirms that their faith is indeed genuine.

¹⁴ **tn** Grk "which is passing away but is tested by fire," describing gold in a lesser-to-greater comparison with faith's proven character.

¹⁵ **tn** Grk "that the testing of your faith...may be found unto praise," showing the result of the trials mentioned in v. 6.

¹⁶ **tn** Grk "at the revelation of Jesus Christ" (cf. v. 13).

¹⁷ **tn** Grk "whom not having seen, you love." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁸ **tn** Grk "in whom not now seeing..." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁹ **tn** Grk "in whom not now seeing but believing, you exult." The participles have been translated as finite verbs due to requirements of contemporary English style.

²⁰ **tn** Grk "glorified."

²¹ **tn** Grk "about which salvation."

²² **sn** Prophets refers to the OT prophets.

²³ **tn** Grk "who prophesied about the grace that is to/for you."

1:11 They probed⁴ into what person or time² the Spirit of Christ within them was indicating when he testified beforehand about the sufferings appointed for Christ³ and his subsequent glory.⁴ 1:12 They were shown⁵ that they were serving not themselves but you, in regard to the things now announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven – things angels long to catch a glimpse of.

1:13 Therefore, get your minds ready for action⁶ by being fully sober, and set your hope⁷ completely on the grace that will be brought to you when Jesus Christ is revealed.⁸ 1:14 Like obedient children, do not comply with⁹ the evil urges you used to follow in your ignorance,¹⁰ 1:15 but, like the Holy One who called you, become holy yourselves in all of your conduct, 1:16 for it is written, “*You shall be holy, because I am holy.*”¹¹ 1:17 And if you address as Father the one who impartially judges according to each one’s work, live out the time of your temporary residence here¹² in reverence. 1:18 You know that from your empty way of life inherited from your ancestors you were ransomed – not by perishable things like silver or gold, 1:19 but by precious blood like that of an unblemished and spotless lamb, namely Christ. 1:20 He was foreknown¹³ before the foundation of the world but¹⁴ was manifested in these last times¹⁵ for your sake. 1:21 Through him you now trust¹⁶ in God, who raised him from the

dead and gave him glory, so that your faith and hope are in God.

1:22 You have purified¹⁷ your souls by obeying the truth¹⁸ in order to show sincere mutual love.¹⁹ So²⁰ love one another earnestly from a pure heart.²¹

1:23 You have been born anew, not from perishable but from imperishable seed, through the living and enduring word of God. 1:24 For

*all flesh²² is like grass
and all its glory like the flower of the
grass,²³
the grass withers and the flower falls off,
1:25 but the word of the Lord²⁴ endures
forever.²⁵*

And this is the word that was proclaimed to you.

routinely taken passively in the sense of “faithful” (BDAG 820 s.v. πιστός 1). That may be part of the force here as well: “you are now faithful to God,” although the primary force in this context seems to be that of trusting. Nevertheless, it is difficult to separate faith from faithfulness in NT descriptions of Christians’ dependence on God.

¹ **tn** *Grk* “who through him [are] trusting,” describing the “you” of v. 20. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁷ **tn** *Grk* “having purified,” as the preparation for the love described in the second half of the verse.

¹⁸ **tc** Most later mss (P Ξ) have διὰ πνεύματος (*dia pneumatos*, “through the spirit”) after ἀληθείας (*alētheias*, “truth”), while the words are lacking in a broad spectrum of early and important witnesses (ⲓ⁷² N A B C Ψ 33 81 323 945 1241 1739 *al* vg sy co). On external grounds, the shorter reading cannot be easily explained if it were not original. The longer reading is clearly secondary, added to show more strongly God’s part in man’s obedience to the truth. But the addition ignores the force that the author gives to “purified” and ruins the balance between v. 22 and v. 23 (for in v. 23 the emphasis is on God’s part; here, on man’s part).

¹⁹ **tn** *Grk* “for sincere brotherly love.”

²⁰ **tn** Verses 22-23 are a single sentence in the Greek text. To improve clarity (and because contemporary English tends to use shorter sentences) these verses have been divided into three sentences in the translation. In addition, “So” has been supplied at the beginning of the second English sentence (v. 22b) to indicate the relationship with the preceding statement.

²¹ **tc** A few mss (A B 1852 *pc*) lack καθαρῶς (*katharōs*, “pure”) and read simply καρδίας (*kardias*, “from the heart”), but there is excellent *ms* support (ⲓ⁷² N* C P Ψ 33 1739 Ξ co) for the word. The omission may have been accidental. In the uncial script (ΚΔΘΔΡΔC ΚΔΠΑΙΔC) an accidental omission could have happened via homoioteleuton or homoiocarton. καθαρῶς should be considered original.

²² **sn** Here *all flesh* is a metaphor for humanity – human beings as both frail and temporary.

²³ **tn** Or “a wildflower.”

²⁴ **sn** The *word of the Lord* is a technical expression in OT literature, often referring to a divine prophetic utterance (e.g., Gen 15:1; Isa 1:10; Jonah 1:1). In the NT it occurs 15 times: 3 times as ῥῆμα τοῦ κυρίου (*rhēma tou kuriou*; here and in Luke 22:61, Acts 11:16) and 12 times as λόγος τοῦ κυρίου (*logos tou kuriou*; Acts 8:25; 13:44, 48, 49; 15:35, 36; 16:32; 19:10, 20; 1 Thess 1:8, 4:15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.

²⁵ **sn** A quotation from Isa 40:6, 8.

¹ **tn** *Grk* “probing.” The participle continues the sentence from v. 10 but has been translated as an indicative for English style.

² **tn** Or “time or circumstances,” focusing not on the person but on the timing and circumstances of the fulfillment.

³ **sn** The OT prophets wondered about the *person* and the surrounding circumstances (*time*) through which God would fulfill his promised salvation.

⁴ **tn** *Grk* “the sufferings unto Christ,” i.e., sufferings directed toward him, what he was destined to suffer.

⁵ **tn** *Grk* “the glories after these things.”

⁶ **tn** *Grk* “to whom [pl.] it was revealed.”

⁷ **tn** *Grk* “binding up the loins of your mind,” a figure of speech drawn from the Middle Eastern practice of gathering up long robes around the waist to prepare for work or action.

⁸ **tn** *Grk* “having bound up...; being sober, set your hope...”

⁹ **tn** *Grk* “at the revelation of Jesus Christ” (cf. v. 7).

¹⁰ **tn** Or “do not be conformed to”; *Grk* “not being conformed to.”

¹¹ **tn** *Grk* “the former lusts in your ignorance.”

¹² **sn** A quotation from Lev 19:2.

¹³ **tn** *Grk* “the time of your sojourn,” picturing the Christian’s life in this world as a temporary stay in a foreign country (cf. 1:1).

¹⁴ **tn** *Grk* “who was foreknown,” describing Christ in v. 19. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁵ **tn** Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

¹⁶ **tn** *Grk* “at the last of the times.”

¹⁷ **tc** Although there may be only a slight difference in translation, the term translated as “trust” is the adjective πιστός (*pistos*). This is neither as common nor as clear as the verb πιστεύω (*pisteuō*, “believe, trust”). Consequently, most mss have the present participle πιστεύοντας (*pisteuontas*; ⲓ⁷² N C P Ψ 1739 Ξ), or the aorist participle πιστεύσαντες (*pisteusantes*; 33 *pc*), while A B *pc* vg have the adjective. Thus, πιστός is to be preferred. In the NT the adjective is

2:1 So get rid of¹ all evil and all deceit and hypocrisy and envy and all slander. 2:2 And² yearn³ like newborn infants for pure, spiritual milk,⁴ so that by it you may grow up to⁵ salvation,⁶ 2:3 if you have experienced⁷ the Lord's kindness.⁸

A Living Stone, a Chosen People

2:4 So as you come to him,⁹ a living stone rejected by men but¹⁰ chosen and priceless¹¹ in God's sight, 2:5 you yourselves, as living stones, are built up as a spiritual house to be a holy priesthood and to offer¹² spiritual sacrifices that are acceptable to God through Jesus Christ. 2:6 For it says¹³ in scripture, "Look, I lay in Zion a stone, a chosen and priceless cornerstone,¹⁴ and whoever believes¹⁵ in him¹⁶ will never¹⁷ be put to shame."¹⁸ 2:7 So you who believe see¹⁹ his value,²⁰ but for those who do not believe, the stone that the builders rejected has become the²¹ cornerstone,²² 2:8 and a stumbling-stone²³

¹ tn Or "put away."

² tn Here "And" has been supplied in the translation to show clearly the connection between vv. 1 and 2.

³ tn Grk "getting rid of...yearn for."

⁴ tn The word for spiritual in Greek is λογικός (*logikos*), which is a play on words with the reference in 1:23-25 to the living and enduring word (λόγος, *logos*) of God, through which they were born anew. This is a subtle indication that the nourishment for their growth must be the word of God.

⁵ tn Or "in, in regard to." But the focus of "salvation" here, as in 1:5, 9, is the future deliverance of those who have been born anew and protected by God's power.

⁶ tc The Byzantine text lacks εἰς σωτηρίαν (*eis sōterian*, "to salvation"), while the words are found in the earliest and best witnesses (ⱼ⁷² Ɀ A B C K P Ψ 33 81 630 1241 1505 1739 *al* lat sy co). Not only is the longer reading superior externally, but since the notion of growing up [in]to salvation would have seemed theologically objectionable, it is easy to see why some scribes would omit it.

⁷ tn Grk "have tasted that the Lord is kind."

⁸ sn A quotation from Ps 34:8.

⁹ tn Grk "to whom coming...you are built up..." as a continuation of the reference to the Lord in v. 3.

¹⁰ tn Greek emphasizes the contrast between these two phrases more than can be easily expressed in English.

¹¹ tn Grk "chosen, priceless."

¹² tn Grk "unto a holy priesthood to offer."

¹³ tn Grk "it contains," "it stands."

¹⁴ tn Grk "chosen, priceless."

¹⁵ tn Grk "the one who believes."

¹⁶ tn Grk either "in him" or "in it," but the OT and NT uses personify the stone as the King, the Messiah whom God will establish in Jerusalem.

¹⁷ tn The negative (οὐ μή, *ou mē*) is emphatic: "will certainly not."

¹⁸ sn A quotation from Isa 28:16.

¹⁹ tn Grk "to you who believe is the value," referring to their perception of the stone in contrast to those who reject (vv. 7b-8). But the expression may also be translated as "to you who believe is this honor," referring to the lack of shame cited in v. 6b.

²⁰ tn Grk "the value" or "the honor," but the former is preferred since it comes from the same root as "priceless" in vv. 4, 6, and it is in contrast to the negative estimate of the stone by those who reject (vv. 7b-8).

²¹ tn Grk "the head of the corner."

²² sn A quotation from Ps 118:22 (cf. Matt 21:42; Mark 12:10; Luke 20:17; Acts 4:11).

²³ tn Grk "a stone of stumbling and a rock of offense." The latter phrase uses the term σκάνδαλον (*skandalon*), denot-

ing an obstacle to faith, something that arouses anger and rejection.

and a rock to trip over.²⁴ They stumble²⁵ because they disobey the word, as they were destined to do.²⁶ 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people of his own, so that you may proclaim the virtues²⁷ of the one who called you out of darkness into his marvelous light. 2:10 You²⁸ once were not a people, but now you are God's people. You were shown no mercy,²⁹ but now you have received mercy.

2:11 Dear friends, I urge you as foreigners and exiles to keep away from fleshly desires that do battle against the soul, 2:12 and maintain good conduct³⁰ among the non-Christians,³¹ so that though³² they now malign you as wrongdoers, they may see your good deeds and glorify God when he appears.³³

Submission to Authorities

2:13 Be subject to every human institution³⁴ for the Lord's sake, whether to a king as supreme 2:14 or to governors as those he commissions³⁵ to punish wrongdoers and praise³⁶ those who do good. 2:15 For God wants you³⁷ to silence the ignorance of foolish people by doing good. 2:16 Live³⁸ as free people, not using your freedom as a pretext for evil, but as God's

ing an obstacle to faith, something that arouses anger and rejection.

²⁴ sn A quotation from Isa 8:14.

²⁵ tn Grk "who stumble," referring to "those who do not believe" in vs. 7. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²⁶ tn Grk "to which they were also destined."

²⁷ sn This verse contains various allusions and quotations from Exod 19:5-6; 23:22 (LXX); Isa 43:20-21; and Mal 3:17.

²⁸ tn Grk "who," continuing the description of the readers from vs. 9. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²⁹ sn The quotations in v. 10 are from Hos 1:6, 9; 2:23.

³⁰ tn Grk "keeping your conduct good."

³¹ tn Grk "the Gentiles," used here of those who are not God's people.

³² tn Grk "in order that in what they malign you."

³³ tn Or "when he visits." Grk "in the day of visitation," denoting a time when God intervenes directly in human affairs, either for blessing (Luke 1:68, 78; 7:16; 19:44) or for judgment (Isa 10:3; Jer 6:15). This phrase may be a quotation from Isa 10:3, in which case judgment is in view here. But blessing seems to be the point, since part of the motive for good behavior is winning the non-Christian over to the faith (as in 3:1; also apparently in 3:15; cf. Matt 5:16).

³⁴ tn Or "every human being"; Grk "every human creation," denoting either everything created for mankind (NRSV mg: "every institution ordained for human beings") or every creature who is human. The meaning of the verb "be subject" and the following context supports the rendering adopted in the text.

³⁵ tn Grk "those sent by him."

³⁶ tn Grk "for the punishment...and the praise."

³⁷ tn Grk "because thus it is God's will."

³⁸ tn There is no main verb in this verse, but it continues the sense of command from v. 13, "be subject...., as free people... not using...but as slaves of God."

slaves.¹ 2:17 Honor all people, love the family of believers,² fear God, honor the king.

2:18 Slaves,³ be subject⁴ to your masters with all reverence, not only to those who are good and gentle, but also to those who are perverse. 2:19 For this finds God's favor,⁵ if because of conscience toward God⁶ someone endures hardships in suffering unjustly. 2:20 For what credit is it if you sin and are mistreated and endure it? But if you do good and suffer and so endure, this finds favor with God.⁷ 2:21 For to this you were called, since Christ also suffered for you, leaving an example for you to follow in his steps.

2:22 He⁸ committed no sin nor was deceit found in his mouth.⁹ 2:23 When he was maligned, he¹⁰ did not answer back; when he suffered, he threatened¹¹ no retaliation,¹² but committed himself to God¹³ who judges justly. 2:24 He¹⁴ himself bore our sins¹⁵ in his body on the tree, that we may cease from sinning¹⁶ and live for righteousness. By his¹⁷ wounds¹⁸ you were healed.¹⁹ 2:25 For you were going astray like sheep²⁰ but now you have turned back to the shepherd and guardian of your souls.

Wives and Husbands

3:1 In the same way, wives, be subject to your own husbands. Then,²¹ even if some are disobedient to the word, they will be won over without a word by the way you live,²² 3:2 when they see your pure and reverent conduct.²³ 3:3 Let your²⁴ beauty²⁵ not be external – the braiding of hair and wearing of gold jewelry²⁶ or fine

1 tn Traditionally, "servants" or "bondservants." Though *δοῦλος* (*doulos*) is normally translated "servant," the word does not bear the connotation of a free individual serving another. BDAG notes that "'servant' for 'slave' is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished" (BDAG 260 s.v.). The most accurate translation is "bondservant" (sometimes found in the ASV for *δοῦλος*), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

sn Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Josh 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kgs 10:10); all these men were "servants (or slaves) of the Lord."

2 tn Grk "love the brotherhood." The Greek term "brotherhood" is used in a broad sense to connote familial relationships within the family of God. BDAG 19 s.v. ἀδελφότης 1 suggests "a fellowship," but in the present context "love the fellowship of believers" could be taken to mean "love to participate in fellowship with believers," whereas the present verse suggests the Christian community as a whole, in familial terms, is in view. This same word occurs in 5:9; there it has been translated "brothers and sisters."

3 tn The Greek term here is οἰκέτης (*oiketēs*), often used of a servant in a household (who would have been a slave).

4 tn Grk "being subject," but continuing the sense of command from vs. 13.

5 tn Grk "For this [is] favor/grace," used as a metonymy of that which pleases him, which he looks on with favor (cf. BDAG 1079 s.v. χάρις 2). Cf. 1 Pet 2:20.

6 tc The expression "consciousness/conscience of God" (συνείδησις θεοῦ; *suneidēsin theou*) is unusual, occurring only here in the NT. Because θεοῦ was liable to misinterpretation, several witnesses altered the text, either replacing it with ἀγαθὴν (*agathēn*; C Ψ 323 614 630 945 1241 1505 1739 al sy) or expanding the expression by adding ἀγαθὴν before θεοῦ (Π⁷² [A* 33] 81). Replacing θεοῦ with ἀγαθὴν conforms to other NT phrases, notably in this same letter (Acts 23:1; 1 Tim 1:5, 19; 1 Pet 3:16, 21), suggesting that such a reading is motivated. The reading θεοῦ, however, has superior support (א^c B P 049 ℓ lat co), and best explains the rise of the other readings.

tn Grk "conscious(ness) of God," an awareness of God and allegiance to him.

7 tn Grk "For this [is] favor/grace with God," used as a metonymy as in vs. 19 of that which pleases him, which he looks on with favor (cf. BDAG 1079 s.v. χάρις 2).

8 tn Grk "who," referring to Christ and applying the quotations from Isa 53 to him. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

9 sn A quotation from Isa 53:9.

10 tn Grk "who being maligned," continuing the reference to Christ. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

11 tn Grk "he did not threaten, but."

12 sn An allusion to Isa 53:7.

13 tn Grk "to the one"; the referent (God) has been specified in the translation for clarity.

14 tn Grk "who." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

15 sn A quotation from Isa 53:4, 12.

16 tn The verb ἀπογίνομαι (*apoginomai*) occurs only here in the NT. It can have a literal meaning ("to die"; L&N 74.27) and a figurative meaning ("to cease"; L&N 68.40). Because it is opposite the verb ζῆω (*zōō*, "to live"), many argue that the meaning of the verb here must be "die" (so BDAG 108 s.v.), but even so literal death would not be in view. "In place of ἀποθνήσκω, the common verb for 'die,' ἀπογίνομαι serves Peter as a euphemism, with the meaning 'to be away' or 'to depart'" (J. R. Michaels, *1 Peter* [WBC 49], 148). It is a metaphorical way to refer to the decisive separation from sin Jesus accomplished for believers through his death; the result is that believers "may cease from sinning."

17 tn Grk "whose." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

18 tn Grk the singular: "wound"; "injury."

19 sn A quotation from Isa 53:5.

20 sn A quotation from Isa 53:6.

21 tn Grk "that...they may be won over," showing the purpose of "being subject" (vs. 1b). Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

22 tn Grk "by the wives' behavior."

23 tn Grk "behavior," the same word translated "the way you live" in vs. 1.

24 tn Grk "whose," referring to the wives.

25 tn Or "adornment."

26 tn The word "jewelry" is not in the Greek text, but has been supplied to indicate that gold ornaments or jewelry is intended; otherwise the reader might assume wearing gold-colored clothing was forbidden.

clothes – 3:4 but the inner person⁴ of the heart, the lasting beauty of a gentle and tranquil spirit, which is precious in God's sight. 3:5 For in the same way the holy women who hoped in God long ago adorned themselves by being subject to their husbands, 3:6 like Sarah who obeyed² Abraham, calling him lord. You become her children³ when you do what is good and have no fear in doing so.⁴ 3:7 Husbands, in the same way, treat your wives with consideration as the weaker partners⁵ and show them honor as fellow heirs of the grace of life. In this way nothing will hinder your prayers.⁶

Suffering for Doing Good

3:8 Finally, all of you be harmonious,⁷ sympathetic, affectionate, compassionate, and humble. 3:9 Do not return evil for evil or insult for insult, but instead bless⁸ others⁹ because you were called to inherit a blessing. 3:10 For

the one who wants to love life and see good days must keep¹⁰ his tongue from evil and his lips from uttering deceit.

3:11 *And he must turn away from evil and do good;*

he must seek peace and pursue it.

3:12 *For the eyes of the Lord are¹¹ upon the righteous and his ears are open to their prayer.*

But the Lord's face is against those who do evil.¹²

3:13 For¹³ who is going to harm you if you are devoted to what is good? 3:14 But in fact, if you happen to suffer¹⁴ for doing what is right,¹⁵ you are blessed. ***But do not be terrified of***

them¹⁶ or be shaken.¹⁷ 3:15 But set Christ¹⁸ apart¹⁹ as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess.²⁰ 3:16 Yet do it with courtesy and respect,²¹ keeping a good conscience, so that those who slander your good conduct in Christ may be put to shame when they accuse you.²² 3:17 For it is better to suffer for doing good, if God wills it,²³ than for doing evil.

3:18²⁴ Because Christ also suffered²⁵ once for sins,

¹⁶ **tn** Grk “do not fear their fear,” referring to those who cause their suffering. The phrase “their fear” may mean “what they fear” (subjective genitive), but in a situation of persecution it more likely means “fear of them” (objective genitive).

¹⁷ **sn** A quotation from Isa 8:12.

¹⁸ **tc** Most later mss (P Ξ) have θεόν (*theon*, “God”) instead of Χριστόν (*Christon*; “Christ”) here. But Χριστόν is widely supported by excellent and early witnesses (P⁷² N A B C Ψ 33 1739 al latt sy co), and as a less common idiom better explains the rise of the other reading.

¹⁹ **tn** Or “sanctify Christ as Lord.”

²⁰ **tn** Grk “the hope in you.”

²¹ **tn** Grk “but with courtesy and respect,” continuing the command of v. 15. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

²² **tn** Grk “when you are spoken against.”

²³ **tn** Grk “if the will of God should will it.” As in 3:14 the Greek construction here implies that suffering for doing good was not what God normally willed, even though it could happen, and in fact may have happened to some of the readers (cf. 4:4, 12-19).

²⁴ **sn** This passage has been typeset as poetry because many scholars regard this passage as poetic or hymnic. These terms are used broadly to refer to the genre of writing, not to the content. There are two broad criteria for determining if a passage is poetic or hymnic: (a) *stylistic*: a certain rhythmical lilt when the passages are read aloud, the presence of *parallelism membrorum* (i.e., an arrangement into couplets), the semblance of some metre, and the presence of rhetorical devices such as alliteration, *chiasmus*, and antithesis; and (b) *linguistic*: an unusual vocabulary, particularly the presence of theological terms, which is different from the surrounding context” (P. T. O'Brien, *Philippians* [NIGTC], 188-89). Classifying a passage as hymnic or poetic is important because understanding this genre can provide keys to interpretation. However, not all scholars agree that the above criteria are present in this passage, so the decision to typeset it as poetry should be viewed as a tentative decision about its genre.

²⁵ **tc** The variants here are legion (B. M. Metzger produces eight variants in a nice layout of the evidence [TCGNT 622]). Most of these variants involve pronouns, prepositions, or word order changes, but the major problem involves whether Christ “suffered” (ἔπαθεν, *epathen*) or “died” (ἀπέθανεν, *apethanen*). The witnesses that read ἀπέθανεν are P⁷² N A C^{mid} Ψ 0285 33 614 630 945 1241 1505 1739; the witnesses that read ἔπαθεν are B L P 81 Ξ. Although the external evidence slightly favors ἀπέθανεν, such may be a secondary reading. Intrinsically, ἔπαθεν both fits the context better, especially the verbal link between v. 17 and v. 18 (note in particular the introductory causal ὅτι [*hoti*, “because”]) and the emphatic καί [*kai*, “also”]), and fits the author's style (1 Peter never uses ἀποθνήσκω [*apothnēskō*], but uses πάσχω [*paschō*] 11 other times, more than any other NT book). However, scribes would most likely realize this, and might conform the verb in v. 18 to the author's typical usage. It may be argued, however, that scribes tended to alter the text in light of more common NT idioms, and did not have as much sensitivity to the literary features in the immediate context. In this instance, it may not be insignificant that the NT collocates ἀποθνήσκω with ἁμαρτία (*hamartia*, “sin”) seven other times, though only once (1 Cor 15:3) with a meaning similar to what would be de-

¹ **tn** Grk “the hidden man.” KJV's “the hidden man of the heart,” referring to a wife, could be seriously misunderstood by the modern English reader.

² **tn** Grk “as Sarah obeyed.”

³ **tn** Grk “whose children you become.”

⁴ **tn** Grk “doing good and not fearing any intimidation.”

⁵ **tn** Grk “living together according to knowledge, as to the weaker, female vessel.” The primary verbs of vs. 7 are participles (“living together...showing honor”) but they continue the sense of command from the previous paragraphs.

⁶ **tn** Grk “so that your prayers may not be hindered.” Because of the length and complexity of the Greek, this clause was translated as a separate sentence.

⁷ **tn** There is no main verb in this verse (Grk “Finally, all [] harmonious”), but it continues the sense of command from the previous paragraphs.

⁸ **tn** Grk “not returning...but blessing,” continuing the sense of command from the preceding.

⁹ **tn** The direct object “others” is omitted but implied in Greek, and must be supplied to suit English style.

¹⁰ **tn** Grk “stop.”

¹¹ **tn** The verbs are implied but not expressed in this verse: “the Lord's eyes [] on the righteous and his ears [] to their prayer, but his face [] against those who do evil.”

¹² **sn** Verses 10-12 are a quotation from Ps 34:12-16.

¹³ **tn** Here καί (*kai*) has been translated as “For” to indicate that what follows gives an explanation.

¹⁴ **sn** The Greek construction here implies that such suffering was not the norm, even though it could happen, and in fact may well have happened to some of the readers (cf. 4:4, 12-19).

¹⁵ **tn** Grk “because of righteousness.”

*the just for the unjust,¹
to bring you to God,
by being put to death in the flesh
but² by being made alive in the spirit.³
3:19 In it⁴ he went and preached to the
spirits in prison,⁵*

3:20 after they were disobedient long ago⁶
when God patiently waited⁷ in the days of Noah

manded here, but collocates πάσχω with ἁμαρτία in only one other place, 1 Pet 4:1, where the meaning also detours from what is seen here. All in all, a decision is difficult, but ἔπαθεν is to be preferred slightly.

1 sn The reference to the just suffering for the unjust is an allusion to Isa 53:11-12.

2 tn Greek emphasizes the contrast between these two phrases more than can be easily expressed in English.

3 sn Put to death in the flesh...made alive in the spirit. The contrast of *flesh* and *spirit* is not between two parts of Christ's person (material versus immaterial) but between two broader modes of existence: the realm of unregenerate earthly life versus eternal heavenly life. The reference may not be to the Holy Spirit directly, but indirectly, since the Spirit permeates and characterizes the spiritual mode of existence. However, ExSyn 343 (n. 76) states "It is often objected that the Holy Spirit cannot be in view because the two datives of v 18 (σάρκι, πνεύματι [*sarki, pneumatī*]) would then have a different syntactical force (sphere, means). But if 1 Pet 3:18 is a hymnic or liturgical fragment, this can be no objection because of 'poetic license': poetry is replete with examples of grammatical and lexical license, not the least of which is the use of the same morpho-syntactic categories, in parallel lines, with entirely different senses (note, e.g., the dat. expressions in 1 Tim 3:16)."

4 tn Grk "in which." ExSyn 343 notes: "The antecedent of the RP [relative pronoun] is by no means certain. Some take it to refer to πνεύματι immediately preceding, the meaning of which might be either the Holy Spirit or the spiritual state. Others see the phrase as causal ('for which reason,' 'because of this'), referring back to the entire clause, while still other scholars read the phrase as temporal (if so, it could be with or without an antecedent: 'on which occasion' or 'meanwhile'). None of these options is excluded by syntax. It may be significant, however, that every other time ἐν ᾧ is used in 1 Peter it bears an adverbial/conjunctive force (cf. 1:6; 2:12; 3:16 [here, temporal]; 4:4)." Also, because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

5 sn And preached to the spirits in prison. The meaning of this preaching and the spirits to whom he preached are much debated. It is commonly understood to be: (1) Christ's announcement of his victory over evil to the fallen angels who await judgment for their role in leading the Noahic generation into sin; this proclamation occurred sometime between Christ's death and ascension; or (2) Christ's preaching of repentance through Noah to the unrighteous humans, now dead and confined in hell, who lived in the days of Noah. The latter is preferred because of the temporal indications in v. 20a and the wider argument of the book. These verses encourage Christians to stand for righteousness and try to influence their contemporaries for the gospel in spite of the suffering that may come to them. All who identify with them and their Savior will be saved from the coming judgment, just as in Noah's day.

6 tn This reflects a Greek participle, literally "having been disobedient formerly," that refers to the "spirits" in v. 19. Many translations take this as adjectival describing the spirits ("who had once been disobedient"; cf. NASB, NIV, NKJV, NLT, NRSV, TEV), but the grammatical construction strongly favors an adverbial interpretation describing the time of the preaching, as reflected above.

7 tn Grk "the patience of God waited."

as an ark was being constructed. In the ark⁸ a few, that is eight souls, were delivered through water. **3:21** And this prefigured baptism, which now saves you⁹ – not the washing off of physical dirt¹⁰ but the pledge¹¹ of a good conscience to God – through the resurrection of Jesus Christ, **3:22** who went into heaven and is at the right hand of God¹² with angels and authorities and powers subject to him.¹³

4:1 So, since Christ suffered¹⁴ in the flesh, you also arm yourselves with the same attitude, because the one who has suffered in the flesh has finished with sin,¹⁵ **4:2** in that he spends the rest of his time¹⁶ on earth concerned about the will of God and not human desires. **4:3** For the time that has passed was sufficient for you to do what the non-Christians¹⁷ desire.¹⁸ You lived then¹⁹ in debauchery, evil desires, drunkenness, carousing, drinking bouts,²⁰ and wanton

8 tn Grk "in which," referring to the ark; the referent (the ark) has been specified in the translation for clarity. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

9 tn Grk "which also, [as] an antitype, now saves you, [that is] baptism." Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

10 tn Grk "the removal of the dirt of the flesh," where flesh refers to the physical make-up of the body with no moral connotations.

11 tn Or "response"; "answer."

12 tn Grk "who is at the right hand...having gone into heaven."

13 tn Grk "angels...having been subjected to him."

14 tc Most mss (א² A P Ψ) add ὑπὲρ ἡμῶν (*hyper hēmōn*, "for us"); others (א¹ 69 1505 pc) add ὑπὲρ ὑμῶν (*hyper humōn*, "for you"), the first hand of א also has ἀποθανόντος (*apothanontos*, "since he died") instead of παθόντος (*pathontos*, "since he suffered"). But the reading without ὑπὲρ ἡμῶν best explains the rise of the other readings, for not only is there confusion as to which pronoun belongs here, but the longer readings, being clarifications, are evidently motivated readings. The shortest reading is found in important and early Alexandrian and Western witnesses (P⁷² B C Ψ O285 323 1739) and is strongly preferred.

15 sn Has finished with sin. The last sentence in v. 1 may refer to Christ as the one who suffered in the flesh (cf. 2:21, 23; 3:18; 4:1a) and the latter part would then mean, "he has finished dealing with sin." But it is more likely that it refers to the Christian who suffers unjustly (cf. 2:19-20; 3:14, 17). This shows that he has made a break with sin as vs. 2 describes.

16 tn This verse may give the purpose or result of their "arming" themselves as called for in v. 1b and then the translation would be: "so that you may spend the rest of your time..." But it is better to take it as explanatory of the last phrase in v. 1: what it means to be finished with sin.

17 tn Grk "the Gentiles," used here of those who are not God's people.

18 tn Grk "to accomplish the desire of the Gentiles."

19 tn Grk "having gone along," referring to the readers' behavior in time past.

20 tn According to BDAG 857 s.v. πότος the term refers to a social gathering at which wine is served, hence "drinking parties" (cf. TEV, NASB). However, the collocation with the other terms in v. 4 suggests something less sophisticated and more along the lines of wild and frenzied drinking bouts.

idolatry.¹ 4:4 So² they are astonished³ when you do not rush with them into the same flood of wickedness, and they vilify you.⁴ 4:5 They will face a reckoning before⁵ Jesus Christ⁶ who stands ready to judge the living and the dead. 4:6 Now it was for this very purpose⁷ that the gospel was preached to those who are now dead,⁸ so that though⁹ they were judged in the flesh¹⁰ by human standards¹¹ they may live spiritually¹² by God's standards.¹³

Service, Suffering, and Judgment

4:7 For the culmination of all things is near. So be self-controlled and sober-minded for the sake of prayer.¹⁴ 4:8 Above all keep¹⁵ your love for one another fervent,¹⁶ because *love covers a multitude of sins*.¹⁷ 4:9 Show hospitality¹⁸ to one another without complaining. 4:10 Just as each

one has received a gift, use it to serve one another¹⁹ as good stewards of the varied grace of God. 4:11 Whoever speaks, let it be with²⁰ God's words.²¹ Whoever serves, do so with the strength²² that God supplies, so that in everything God will be glorified through Jesus Christ. To him belong²³ the glory and the power forever and ever. Amen.

4:12 Dear friends, do not be astonished²⁴ that a trial by fire is occurring among you,²⁵ as though something strange were happening to you. 4:13 But rejoice in the degree that you have shared in the sufferings of Christ, so that when his glory is revealed²⁶ you may also rejoice and be glad.²⁷ 4:14 If you are insulted for the name of Christ, you are blessed, because the Spirit of glory,²⁸ who is *the Spirit of God*,²⁹ rests³⁰ on you. 4:15 But let none of you suffer as a murderer or thief or criminal or as a troublemaker.³¹ 4:16 But if you suffer as a Christian,³² do not be ashamed, but glorify³³ God that you bear such a name.³⁴ 4:17 For it is time for judgment to begin, starting with the house³⁵ of God. And if it starts with us, what will be the fate³⁶ of those who are disobedient to the gospel of God? 4:18 And *if the righteous are barely saved, what will become of³⁷ the ungodly and sinners?*³⁸

¹ **tn** The Greek words here all occur in the plural to describe their common practice in the past.

² **tn** Grk "in/by which," referring to the change of behavior described in v. 3. The unbelievers are astonished by the readers' moral transformation. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

³ **tn** Or "are surprised, are taken aback." The same verb occurs in 4:12.

⁴ **tn** Grk "blaspheming," giving the result of their astonishment. Here the target of their "blasphemy/vilification" is not God but the Christian.

⁵ **tn** Grk "give an account to."

⁶ **tn** Grk "the one"; the referent (Jesus Christ) has been specified in the translation for clarity.

⁷ **tn** Grk "since for this purpose the gospel was preached even to the dead," referring to the purpose described in the clause to follow in v. 6b.

⁸ **sn** In context the phrase *those who are dead* refers to those now dead who had accepted the gospel while they were still living and had suffered persecution for their faith. Though they "suffered judgment" in this earthly life (i.e., they died, in the midst of physical abuse from the ungodly), they will enjoy life from God in the spiritual, heavenly realm because of the gospel (v. 6b). It clearly does not assume a second chance for conversion offered to unbelievers who had died; why would Peter urge people to suffer in this life for the sake of the gospel if he believed that mercy would be extended to all the dead in the hereafter (cf. 2:7-8; 4:1-5, 12-19)?

⁹ **tn** Grk "so that they may be judged...but may live." Greek emphasizes the contrast between these two clauses more than can be easily expressed in English.

¹⁰ **tn** Or "in their earthly lives," since "flesh" here denotes the physical, earthly life. The phrase "in the flesh" is retained to preserve the links with 3:18 and 4:1 which use the same wording.

¹¹ **tn** Grk "according to men."

¹² **tn** Grk "in spirit," referring to the heavenly, eternal realm of existence (cf. 3:18).

¹³ **tn** Grk "according to God."

¹⁴ **tn** Grk "for prayers."

¹⁵ **tn** The primary verb of v. 8 is a participle ("having") but it continues the sense of command from v. 7.

¹⁶ **tn** Or "constant."

¹⁷ **sn** The statement of v. 8b, *love covers a multitude of sins*, is proverbial: It is quoted from Prov 10:12 (cf. Jas 5:20). It speaks of the forbearance that comes with love: Christian love is patient and forgiving toward the offenses of a fellow Christian (Matt 18:21-22; 1 Cor 13:4-7).

¹⁸ **tn** There is no main verb in this verse ("showing hospitality" translates the adjective φιλόξενοι [*philoxenoi*]), but it continues the sense of command from v. 7.

¹⁹ **tn** Grk "serving it to one another." The primary verb is a participle but it continues the sense of command from v. 7.

²⁰ **tn** Grk "if anyone speaks – as God's words."

²¹ **tn** Or "oracles."

²² **tn** Grk "if anyone serves – with strength..."

²³ **tn** Grk "is/are."

²⁴ **tn** Or "do not be surprised, taken aback." The same verb occurs in 4:4.

²⁵ **tn** Grk "at the burning among you, occurring to you for testing."

²⁶ **tn** Grk "in the revelation of his glory."

²⁷ **tn** The verb "be glad" is used also in 1:6 and 1:8. The verbs of v. 13b are used together in Matt 5:12 and Rev 19:7.

²⁸ **tc** Many mss, some of them important and early (Ⲛ A P 33 81 323 945 1241 1739 *pm* bo), add καὶ δυνάμειος (*kai dunameios*; "and of power") here. The shorter reading is supported by ⲓ⁷² B K L Ψ 049 *pm*). Although the evidence is evenly divided, the longer reading looks to be an explanatory or liturgical expansion on the text and for this reason should be considered secondary.

²⁹ **tn** Grk "the Spirit of glory and of God."

³⁰ **sn** A quotation taken from Isa 11:2.

³¹ **tn** The meaning of the Greek word used here is uncertain. It may mean "spy, informer," "revolutionary," or "defrauder, embezzler." But the most likely meaning is "busybody, one who meddles in the affairs of others, troublesome meddler." The translation given in the text is intended to suggest this general idea.

³² **tn** The verb is implied by the context but not expressed; Grk "but if as a Christian."

³³ **tn** These are third-person imperatives in Greek ("if [one of you suffers] as a Christian, let him not be ashamed...let him glorify"), but have been translated as second-person verbs since this is smoother English idiom.

³⁴ **tn** Grk "in this name."

³⁵ **tn** Grk "to begin from the house."

³⁶ **tn** Or "the end."

³⁷ **tn** Grk "where will he appear."

³⁸ **tn** The personal references in v. 18 are generic singulars, but they have been changed to the plural in English to maintain consistency with the plurals of v. 17.

sn A quotation from Prov 11:31 (LXX).

4:19 So then let those who suffer according to the will of God entrust their souls to a faithful Creator as they do good.¹

Leading and Living in God's Flock

5:1 So as your fellow elder and a witness of Christ's sufferings and as one who shares in the glory that will be revealed, I urge the elders among you: 5:2 Give a shepherd's care to² God's flock among you, exercising oversight³ not merely as a duty⁴ but willingly under God's direction,⁵ not for shameful profit but eagerly. 5:3 And do not lord it over⁶ those entrusted to you,⁷ but be examples to the flock. 5:4 Then⁸ when the Chief Shepherd appears, you will receive the crown of glory that never fades away.

5:5 In the same way, you who are younger,⁹ be subject to the elders. And all of you, clothe yourselves with humility toward one another, because God *opposes the proud but gives grace to the humble*.¹⁰ 5:6 And God will exalt you in due time,¹¹ if you humble yourselves under his mighty hand¹² 5:7 by casting¹³ all your

cares¹⁴ on him because he cares for you. 5:8 Be sober and alert. Your enemy the devil, *like a roaring lion*,¹⁵ is on the prowl looking for someone¹⁶ to devour. 5:9 Resist him,¹⁷ strong in your faith, because you know¹⁸ that your brothers and sisters¹⁹ throughout the world²⁰ are enduring²¹ the same kinds of suffering. 5:10 And, after you have suffered for a little while, the God of all grace who called you to his eternal glory in Christ²³ will himself restore, confirm, strengthen, and establish you.²⁴ 5:11 To him belongs²⁵ the power forever. Amen.

¹⁴ **tn** Or "anxiety, burden," but using a word from the same root as the verb "cares" in the last part of the verse.

¹⁵ **sn** This phrase may be an allusion to Ps 22:13.

¹⁶ **tc** A few **mss** (B Ψ 0206^{vid} pc) lack the pronoun *τινα* (*tina*), while others have it. Those that have it either put the acute accent over the penult, making this an interrogative pronoun ("whom"; L P 322 323 614 630 945 1243 1739 2298 *al*), or leave off any accent, making this an indefinite pronoun ("someone"; **℣**), or are too early to employ accents but nevertheless have the pronoun *τινα* (Ψ⁷² **A**). Generally speaking, the shorter and harder reading is to be preferred. In this instance, the omission of the pronoun would obviously be accommodated for by scribes, since both ζητέω (*zēteō*, "look, seek") and καταπίνω (*katapīnō*, "devour") are transitive verbs. However, if the omission were original, one might expect the position of the pronoun to float in the **mss** – both before and after the infinitive καταπιεῖν (*katapiein*, "to devour"). Further, other terms might be expected as well, such as ἓνα ἐξ ὑμῶν (*hena ex humōn*, "one of you") or *τινα ἐξ ὑμῶν* (*tina ex humōn*, "a certain one/someone of you"). The uniformity of both the word and its location suggests that the shorter reading (found in but a few Greek **mss**) in this instance was a scribal mistake. As to whether the pronoun is interrogative or indefinite, since accents were not a part of the earliest **mss**, such Greek witnesses are of no help to us in this kind of problem. There would be little difference in meaning between the two in this context.

¹⁷ **tn** *Grk* "whom," referring to the devil in v. 8. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

¹⁸ **tn** *Grk* "knowing," a participle that usually denotes a reason for the related action.

¹⁹ **tn** *Grk* "your brotherhood." The Greek term "brotherhood" is used in a broad sense to connote familial relationships within the family of God (cf. BDAG 19 s.v. ἀδελφότης 1). Another alternative translation would be "your fellow believers," though this would weaken the familial connotations. This same word occurs in 2:17; there it has been translated "family of believers."

²⁰ **tn** *Grk* "your brotherhood in the world," referring to the Christian community worldwide.

²¹ **tn** This verb carries the nuance "to accomplish, complete," emphasizing their faithful endurance in suffering. The verb is passive in Greek ("suffering is being endured by your brotherhood"), but has been translated as an active to give a smoother English style.

²² **tn** *Grk* "the same things of sufferings."

²³ **tc** † A few important **mss** (B 614 630 1505 *pc*) lack "Jesus" after "Christ," while the majority include the name (Ψ⁷² A P Ψ 33 1739 **℣** latt). However, the inclusion is a natural and predictable expansion on the text. NA²⁷ includes Ἰησοῦ (*Iēsou*, "Jesus") in brackets, indicating doubts as to its authenticity.

²⁴ **tn** The pronoun "you" is not used explicitly but is clearly implied by the Greek.

²⁵ **tn** No verb is expressed here but the verb "is" or "belongs" is clearly implied. This doxology expresses a fact for which God should be glorified (as in 4:11), rather than a wish or prayer ("may power be to him").

¹ **tn** *Grk* "in doing good."

² **tn** *Grk* "shepherd," "tend," "pastor."

³ **tc** A few important **mss** (N* B sa) lack ἐπισκοποῦντες (*episkopountes*, "exercising oversight"), but the participle enjoys otherwise good **ms** support (Ψ⁷² N^c A P Ψ 33 1739 **℣** lat). A decision is difficult because normally the shorter reading is preferred, especially when found in excellent witnesses. However, in this instance the omission may be due to a hesitation among some scribes to associate oversight with elders, since the later church viewed overseer/bishop as a separate office from elder.

⁴ **tn** Or "not under compulsion/coercion."

⁵ **tn** *Grk* "according to God."

⁶ **tn** *Grk* "not as lording it over...but being examples." The participles continue the command of v. 2 by describing how the shepherding should be carried out.

⁷ **tn** *Grk* "the ones allotted," referring to those God has given over to their care.

⁸ **tn** Here καί (*kai*) has been translated as "Then" to reflect the logical sequence of events.

⁹ **sn** In this context *younger* and *elder* are terms that combine two meanings: relative age and an official structure of leadership in the church. As in v. 1, *elder* here denotes those who exercise spiritual leadership, who for the most part are older in years. Likewise *younger* means the rest of the community, who for the most part are younger in age, who are urged to accept the authority of their leaders.

¹⁰ **sn** A quotation from Prov 3:34 (cf. Jas 4:6).

¹¹ **tn** *Grk* "in time," but connoting "the proper time, when the time is right" as in Matt 24:45; Luke 12:42.

¹² **tn** *Grk* "Humble yourselves, therefore, under the mighty hand of God, so that in due time he may exalt you." The sentence was rearranged so that the English reader could more clearly see the connection between "casting" (v. 7) and "humble" (v. 6).

¹³ **tn** Or "throwing on"; "loading." Some scholars take the participle to function imperatively, or as attendant circumstance – thus, "cast." See below for discussion.

sn *Casting*. According to ExSyn 630, "Although treated as an independent command in several modern translations (e.g., RSV, NRSV, NIV), the participle [*casting*] should be connected with the verb of v 6, ταπεινώθητε [*tapeinōthēte*, *Humble yourselves*]. As such, it is not offering a new command, but is defining *how* believers are to humble themselves. Taking the participle as means enriches the understanding of both verbs: Humbling oneself is not a negative act of self-denial per se, but a positive one of active dependence on God for help."

Final Greetings

5:12 Through Silvanus,¹ whom I know to be a faithful brother,² I have written to you briefly, in order to encourage you and testify³ that this is the true grace of God. Stand fast in it.⁴ **5:13** The church⁵ in Babylon,⁶ chosen together with you,⁷ greets you, and so does Mark, my son. **5:14** Greet one another with a loving kiss.⁸ Peace to all of you who are in Christ.⁹

¹ **sn** The phrase *Through Silvanus* means either that Silvanus was the secretary (amanuensis) who assisted Peter in writing or composing the letter (cf. Rom 16:22) or that he carried the letter to the churches. The latter sense is more likely since this is the meaning of the Greek wording when it is used elsewhere (cf. Acts 15:23; Ignatius, *Letter to the Romans* 10:1; *Letter to the Philadelphians* 11:2; *Letter to the Smyrnaeans* 12:1; Polycarp, *Letter to the Philipppians* 14), though it is perhaps possible that both ideas could be incorporated by this expression. For a detailed argument regarding this issue, see E. R. Richards, "Silvanus Was Not Peter's Secretary; Theological Bias in Interpreting διὰ Σιλουανού...ἔγραψα," *JETS* 43 (September 2000): 417-32.

² **tn** *Grk* "the faithful brother, as I think."

³ **tn** These are participles ("encouraging and testifying") showing purpose. The pronoun object "you" is omitted in Greek but implied by the context.

⁴ **tn** *Grk* "in which stand fast." For emphasis, and due to constraints of contemporary English, this was made a separate sentence in the translation.

⁵ **tn** *Grk* "the one in Babylon," which could refer to some individual woman ("she who is in Babylon") since the Greek article (here "the one") is feminine. But it is much more likely to be a veiled reference to a church (the Greek word "church" is also feminine in gender).

⁶ **sn** Most scholars understand *Babylon* here to be a figurative reference to Rome. Although in the OT the city of Babylon in Mesopotamia was the seat of tremendous power (2 Kgs 24-25; Isa 39; Jer 25), by the time of the NT what was left was an insignificant town, and there is no tradition in Christian history that Peter ever visited there. On the other hand, Christian tradition connects Peter with the church in Rome, and many interpreters think other references to Babylon in the NT refer to Rome as well (Rev 14:8; 16:19; 17:5; 18:2, 10, 21). Thus it is likely Peter was referring to Rome here.

⁷ **tn** *Grk* "chosen together," implying the connection "with you" in context.

⁸ **tn** *Grk* "a kiss of love."

⁹ **tc** Most mss (N P 1739^c Ɔ) have ἀμήν (*amen*, "amen") at the end of 1 Peter. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). It is thus a predictable variant. Further, the absence of such a conclusion to the epistle in such witnesses as A B Ψ 81 323 945 1241 1739* co seems inexplicable unless the word here is not authentic.