

ΠΕΤΡΟΥ [ΕΠΙΣΤΟΛΗ] ΠΡΩΤΗ  
OF PETER [AN EPISTLE] FIRST.  
\* FIRST OF PETER.

ΚΕΦ. α'. 1.

<sup>1</sup> Πέτρος, ἀποστολὸς Ἰησοῦ Χριστοῦ, ἐκλεκ-  
Peter, an apostle of Jesus Anointed, to chosen  
τοῖς παρεπιδημοῖς διασποράς Πόντου, Γαλατίας,  
ones sojourners of a dispersion of Pontus, of Galatia,  
Καππαδοκίας, Ἀσίας καὶ Βιθυνίας, <sup>2</sup> κατὰ προγ-  
of Cappadocia, of Asia and of Bithynia, according to fore-  
νωσιν θεοῦ πατρὸς, ἐν ἁγιασμῷ πνεύματος, εἰς  
knowledge of God a father, in sanctification of spirit, for  
ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ.  
obedience and sprinkling of blood of Jesus Anointed;  
χαρὶς ὑμῖν καὶ εἰρήνη πληθυνθεῖη. <sup>3</sup> Εὐλογη-  
favor to you and peace may be multiplied. Blessed  
τος ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ  
the God and father of the Lord of us Jesus  
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἐλεος ἀνα-  
Anointed, that according to the great of himself mercy having  
γεννησας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστα-  
begotten us to a hope of life through a resurrec-  
σεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, <sup>4</sup> εἰς κληρονο-  
tion of Jesus Anointed out of dead ones, to an inheri-  
μιαν ἀφθαρτὸν καὶ ἀμιαντὸν καὶ ἀμαραντὸν,  
tance incorruptible and undefiled and unfading,  
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, <sup>5</sup> τοὺς ἐν  
having been kept in heavens for you, those by  
δυναμεί θεοῦ φρουρουμένους διὰ πίστεως εἰς  
power of God being guarded through faith for  
σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ  
a salvation ready to be revealed in season  
ἐσχάτῳ. <sup>6</sup> ἐν ᾧ ἀγαλλιασθε, ὀλίγον ἄρτι (εἰ  
last; in which rejoice you, a little while now (if  
δεὸν ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς,  
necessary it is) having been distressed by manifold trials,  
<sup>7</sup> ἵνα τὸ δοκιμίου ὑμῶν τῆς πίστεως πολὺ τιμο-  
so that the proof of you of the faith much more  
τερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς  
precious of gold of that perishing, by means of fire  
δε δοκιμαζόμενου, εὑρεθῆ εἰς ἀπαινον καὶ τιμὴν  
but being proved, may be found to praise and honor  
καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. <sup>8</sup> ὃν  
and glory, at a revelation of Jesus Anointed; whom  
οὐκ εἶδοτες ἀγαπατε, εἰς ὃν, ἄρτι μὴ ὄρωντες,  
not seeing you love, on whom, now not looking,  
πίστευοντες δε, ἀγαλλιασθε χαρᾷ ἀνεκλαλήτῳ  
believing but, you rejoice with a joy unspeakable

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the Sojourners of † the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 † chosen, according to † the Foreknowledge of God the Father, in † Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you.

3 Blessed be THAT GOD and Father of our LORD Jesus Christ, who according to his GREAT Mercy, † has begotten us again to a living Hope, † through the Resurrection of Jesus Christ from the Dead,

4 to an Inheritance incorruptible, and undefiled, and unfading, † preserved in the Heavens for YOU,

5 † who are GUARDED by the Power of God, through Faith, for a Salvation prepared to be revealed in the last Time.

6 † In which be you glad, though now † for a little while, (since it is necessary,) † you are distressed by various Trials,

7 so that † the PROOF of Your FAITH, being much more precious than THAT Gold which PERISHES, though proved by Fire, † may be found to Praise and \* Glory and Honor, at the Revelation of Jesus Christ;

8 whom, not having seen, you love; † on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,

\* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

† 1. John vii. 35; Acts ii. 5, 9, 10; James i. 1  
Rom. viii. 29; xi. 2. † 2. 2 Thess. ii. 13. † 2. Eph. i. 4; 1 Pet. ii. 9. † 2.  
1 Cor. xv. 20. † 3. John iii. 3, 5; James i. 18. † 3.  
† 4. Col. i. 5; 2 Tim. iv. 8. † 5. John x. 28, 29; xvii. 11, 12, 15; Jude 1.  
† 6. Matt. v. 12; Rom. xii. 12; 2 Cor. vi. 10; 1 Pet. iv. 13. † 6. 2 Cor. iv. 17; 1 Pet. v. 10.  
† 6. James i. 2. † 7. James i. 3, 12; 1 Pet. iv. 12. † 7. Rom. ii. 7, 10; 1 Cor. iv. 5;  
2 Thess. i. 7-12. † 8. John xx. 20; 2 Cor. v. 7; Heb. xi. 2, 27.

και δεδοξασμενη, <sup>9</sup> κομιζομενοι το τελος της  
and having been glorified, obtaining the end of the  
πιστεως \* [υμων,] σωτηριαν ψυχων. <sup>10</sup> Περι  
faith [of you,] a salvation of souls. Concerning  
ης σωτηριας εξεζητησαν και εξηρευνησαν προ-  
which salvation sought out and examined closely proph-  
φηται, οι περι της εις υμας χαριτος προφη-  
ets, those concerning the for you favor having  
τευσαντες. <sup>11</sup> ερευνωντες, εις τινα η ποιον  
prophesied; examining, to what things or what  
καιρον εδηλου το εν αυτοις πνευμα \* [Χριστου,]  
season did point the in them spirit [of Anointed,]  
προμαρτυρομενον τα εις Χριστον παθηματα, και  
testifying before the for Anointed sufferings, and  
τας μετα ταυτα δοξας. <sup>12</sup> οις απεκαλυφθη, οτι  
the after these things glories; to whom it was revealed, that  
ουχ εαυτοις, υμιν δε διηκονουν αυτα, <sup>α</sup>  
not for themselves, for you but they ministered these things, which things  
νυν ανηγγελη υμιν δια των ευαγγελισαμενων  
now were told to you through those having announced glad tidings  
υμας εν πνευματι αγιω αποσταλεντι απ' ουρα-  
you with spirit holy having been sent from hea-  
νου, εις α επιθυμουσιν αγγελοι παρακου-  
ven, into which things earnestly desire messengers to look at-  
ψαι.

tentively.

<sup>13</sup> Διο αναζωσαμενοι τας οσφυα της δια-  
Therefore having girded up the loins of the mind,  
νοιας υμων, νηφοντες, τελειως ελπισατε επι  
of you, being vigilant, perfectly do you hope for  
την φερομενην υμιν χαριν εν αποκαλυψει Ιησου  
the being brought to you gift in a revelation of Jesus  
Χριστου. <sup>14</sup> ως τεκνα υπακοης, μη συσχηματι-  
Anointed; as children of obedience, not conforming  
ζομενοι τοις προτερον εν τη αγνοια υμων επι-  
yourselves to the former in the ignorance of you lusts,  
θυμiais, <sup>15</sup> αλλα κατα τον καλεσαντα υμας  
but according to the one having called you  
αγιον, και αυτοι αγιοι εν παση αναστροφη  
holy, also yourselves holy ones in all conduct  
γενηθητε. <sup>16</sup> διοτι γεγραπται. 'Αγιοι γενεσθε,  
become you; because it has been written; Holy ones become you,  
οτι εγω αγιος \* [ειμι.] <sup>17</sup> Και ει πατερα επικαλ-  
because I holy [am.] And if a father you call  
εισθε τον απροσωποληπτως κρινοντα κατα το  
on him without respect of persons judging according to the  
εκαστου εργον, εν φοβω τον της παροικιας  
of each work, in fear the of the sojourning  
υμων χρονον αναστραφητε. <sup>18</sup> ειδοτες, οτι ου  
of you time pass you; knowing, that not

<sup>9</sup> obtaining † the ISSUES of the FAITH,—even your Salvation.

<sup>10</sup> † Concerning Which Salvation THOSE Prophets, who PROPHESED concerning the FAVOR towards you, sought out and investigated,

<sup>11</sup> examining closely to what things, or What kind of Season, † the SPIRIT which was in them was pointing out, when it previously testified the SUFFERINGS for Christ, and after these the GLORIES;

<sup>12</sup> to whom it was revealed, That † not for themselves, but for you, they ministered those things, which now were declared to you through THOSE who EVANGELIZED you with † holy Spirit sent from Heaven; into which things † Angels earnestly desire † to look.

<sup>13</sup> Therefore, † having girded up the LOINS of your MIND, and being † vigilant, do you hope perfectly for the GIFT to be BROUGHT to you † at the Revelation of Jesus Christ.

<sup>14</sup> As obedient Children, † do not conform yourselves to the FORMER Lusts † in your IGNORANCE;

<sup>15</sup> † but as HE who CALLED you is holy, do you also become holy in All your Conduct;

<sup>16</sup> For it has been written, † \* "You shall be holy, "because I am holy."

<sup>17</sup> And if you invoke THAT Father who † impartially JUDGES according to the WORK of each one, † pass the TIME of your SOJOURNING in Fear;

\* VATICAN MANUSCRIPT.—9. of you—omit. shall be holy.

16. am—omit.

11. of Anointed—omit.

16. you

† 12. In *parakupsai* there is supposed to be an allusion to the Cherubim, which were placed in the inner tabernacle with their faces turned down towards the mercy seat.

† 9. Rom. vi. 22. † 10. Matt. xiii. 17; Luke x. 24. † 11. 1 Pet. iii. 19; 2 Pet. i. 21.  
† 12. Heb. xi. 13, 39, 40. † 12. Acts ii. 4; Heb. ii. 4. † 12. Exod. xv. 20.  
† 13. Luke xii. 35; Eph. vi. 14. † 13. Luke xxi. 34. † 13. Luke xvii. 30; 1 Cor. i. 7; 2 Thess. i. 7. † 14. Rom. xii. 2; 1 Pet. iv. 2. † 14. Acts xvii. 30; 1 Thess. iv. 5.  
† 15. Heb. xii. 14; 2 Pet. iii. 11. † 16. Lev. xi. 14; 2 Pet. iii. 11. † 17. Deut. x. 17; Acts x. 34; Rom. ii. 11. † 17. Heb. xii. 28.

φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε  
by corruptible things, by silver or by gold, you were bought off  
ἐκ τῆς ματαιίας ὑμῶν ἀναστροφῆς πατροπαρα-  
from the foolish of you conduct handed down from your  
δοτοῦ, <sup>19</sup> ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου  
fathers, but with precious blood, as of a lamb spotless

καὶ ἀσπίλου, Χριστοῦ. <sup>20</sup> προεγνωσμένου μὲν  
and unblemished, of Anointed; having been foreknown indeed  
πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ’  
before a laying down of a world, having been manifested but in

ἐσχάτων τῶν χρόνων δι’ ὑμᾶς, <sup>21</sup> τοὺς δι’  
last of the times on account of you, those through  
αὐτοῦ πιστευόντας εἰς θεόν, τὸν ἐγειραντα  
him having believed in God, that one having raised up

αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε  
him out of dead ones and glory to him having given, so that

τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.  
the faith of you and hope to be in God.

<sup>22</sup> τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ  
The lives of you having been purified in the obedience

τῆς ἀληθείας \* [διὰ πνεύματος] εἰς φιλαδελ-  
of the truth [through spirit] to brotherly-kind-

φιαν ἀνυποκρίτον, ἐκ \* [καθάρως] καρδίας ἀλλη-  
ness unfeigned, out of [a pure] heart each

λοὺς ἀγαπήσατε ἐκτενῶς. <sup>23</sup> ἀναγεγεννημένοι  
other love you intensely; having been begotten again

οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ  
not from seed corruptible, but incorruptible, through

λογοῦ ζῶντος θεοῦ καὶ μενοντος. <sup>24</sup> Διότι  
word living of God and remaining. Because

πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς  
all flesh like grass, and all glory of her like

ἄνθος χόρτου· ἐξηρανθῆ ὁ χόρτος καὶ τὸ ἄνθος  
a flower of grass; withered the grass and the flower

\* [αὐτοῦ] ἔξεπεσε. <sup>25</sup> τὸ δὲ ῥῆμα κυρίου μένει  
[of it] fell off; the but word of Lord abides

εἰς τὸν αἰῶνα· τούτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγ-  
to the age; this now is the word that having

γελισθὲν εἰς ὑμᾶς. ΚΕΦ. Β'. 2. <sup>1</sup> Ἀποθεμενοὶ  
been announced to you. Having put away

οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπο-  
therefore all malice and all guile and hy-

κρίσεις καὶ φθόνους καὶ πᾶσας καταλαλίας,  
pocrisies and envies and all evil-speakings,

<sup>2</sup> ὡς ἀρτιγεννητὰ βρέφη, τὸ λογικὸν ἀδόλον  
as new-born babes, the rational sincere

γάλα ἀπιποθήσατε, ἵνα ἐν αὐτῷ ἀυξηθῆτε εἰς  
milk earnestly desire you, so that by it you may grow to

18 knowing † That you were redeemed from your FOOLISH Conduct, transmitted from your fathers, not by corruptible things, by Silver or Gold,

19 but † by the Precious Blood of Christ, as of † a spotless and unblemished Lamb;

20 † foreknown, indeed, before the Foundation of the World, but manifested in these Last TIMES ON YOUR account,

21 who through Him \* are FAITHFUL to THAT God who RAISED him from the Dead, and † gave Him Glory; so that your FAITH and Hope are towards God.

22 † Having purified your LIVES by the OBE- DIENCE of the TRUTH, to unfeigned † Brotherly love, love each other from the Heart, intensely;

23 † having been regener- ated, not from corruptible, but from incorruptible Seed, † through the living and enduring Word of God.

24 † “ For All Flesh is “ as Grass, and all its “ Glory as the Flower of “ Grass. The GRASS with- “ ers, and the FLOWER “ falls off;

25 “ but the WORD of “ the Lord continues to “ the AGE.” Now this is THAT WORD which has been ANNOUNCED as glad tidings to you.

CHAPTER II.

1 † Having put away, therefore, All Malice, and All Deceit, and Hypocrisies, and Envyings, and All Evil speakings,

2 as New-born Infants, earnestly desire the PURE † RATIONAL Milk, so that you may grow by it to Sal- vation.

\* VATICAN MANUSCRIPT.—21. ARE FAITHFUL TO THAT God. 22. a Pure—omit. 24. of it—omit.

22. through Spirit—omit.

† 18. 1 Cor. vi. 20; vii. 23. † 19. Acts xx. 28; Eph. i. 7; Heb. ix. 12; Rev. v. 9.  
† 19. Isa. liii. 7; John i. 29, 36; 1 Cor. v. 7. † 20. Rom. iii. 25; Eph. iii. 9; Titus i. 2.  
† 21. Matt. xxviii. 18; Phil. ii. 9; Heb. ii. 9. † 22. Acts xv. 9. † 23. Rom. xii. 9, 10; Heb. xiii. 1. † 23. John i. 13; iii. 5. † 23. James i. 18. † 24. Psal. ciii. 15; Isa. xl. 6; li. 12; James i. 10. † 1. Eph. iv. 22, 25, 31; Col. iii. 8; Heb. xii. 1; James i. 21; v. 9. † 2. 1 Cor. iii. 2; Heb. v. 12, 13.

σωτηριαν· <sup>3</sup> ει\* [περ] εγευσασθε, οτι χρηστος  
salvation; it [indeed] you tasted, that gracious  
δ κυριος. <sup>4</sup> Προς ον προσερχομενοι, λιθον  
the Lord. To whom drawing near, a stone  
ζωντα, υπο ανθρωπων μεν αποδοκιμασμενον,  
living, by men indeed being rejected,  
παρα δε θεω εκλεκτον, εντιμον, <sup>5</sup> και αυτοι ως  
with but God chosen, honorable, and yourselves as  
λιθοι ζωντες οικοδομεισθε, οικος πνευματικος,  
stones living be you built up, a house spiritual,  
ιερατευμα αγιον, ανενεγκαι πνευματικας θυσιας,  
a priesthood holy, to offer spiritual sacrifices,  
ευπροσδεκτους \* [τω] θεω δια Ιησου Χριστου.  
well-pleasing [to the] God through Jesus Anointed.  
<sup>6</sup> Διοτι περιεχει εν \* [τη] γραφη· Ιδου, τιθημι εν  
Because it is contained in [the] writing; Lo, I place in  
Σιων λιθον ακρογωνιαιον, εκλεκτον, εντιμον·  
Sion a stone corner-foundation, chosen, honorable;  
και ο πιστευων επ' αυτω, ου μη καταισχυνη.  
and the one believing on it, not not may be ashamed.  
<sup>7</sup> Υμιν ουν η τιμη τοις πιστευουσιν· απειθουσι  
To you therefore the honor to those believing; to disbelieving ones  
δε, λιθον ον απεδοκιμασαν οι οικοδομουντες,  
but, a stone which rejected those building,  
ουτος εγενηθη εις κεφαλην γωνιας, και λιθος  
this became for a head of a corner, and a stone  
προσκομματος, και πετρα σκανδαλου· <sup>8</sup> οι  
of stumbling, and a rock of offence; those  
προσκοπτουσι, τω λογω απειθουντες, εις ο και  
stumbling, to the word being disobedient, for which even  
ετεθησαν. <sup>9</sup> Υμεις δε, γενοσ εκλεκτον, βασι-  
they were appointed. You but, a race chosen, a  
λειον ιερατευμα, εθνος αγιον, λαος εις περι-  
royal priesthood, a nation holy, a people for a pur-  
ποιησιν, οπως τας αρετας εξαγγελητε του εκ  
pose, so that the virtues you may declare of the out of  
σκοτους υμας καλεσαντος εις το θαυμαστον  
darkness you one having called into the wonderful  
αυτου φως· <sup>10</sup> οι ποτε ου λαος, νυν δε λαος  
of himself light; those once not a people, now but a people  
θεου· οι ουκ ηλεημενοι, νυν δε ελεηθεν-  
of God; those not having obtained mercy, now but having obtained  
τες. <sup>11</sup> Αγαπητοι, παρακαλω ως παροιικους και  
mercy. Beloved ones, I entreat as strangers and  
παρεπιδημους, απεχεσθαι των σαρκικων επιθυ-  
sojourners, to abstain from the fleshly lusts,  
μιων, αιτινες στρατευονται κατα της ψυχης·  
which war against the life;

<sup>3</sup> since you have † tast-  
ed the Kindness of the  
LORD.

<sup>4</sup> Drawing near to him,  
the living Stone, † rejected  
indeed by Men, but by  
God chosen, honorable,

<sup>5</sup> be you yourselves al-  
so built up, as living  
Stones, † a spiritual House  
\* for † a holy Priesthood, to  
offer † Spiritual Sacrifices,  
well-pleasing to God  
through Jesus Christ;

<sup>6</sup> because it is contained  
in the Scripture, † "Be-  
hold, I place in Zion \* a  
"Foundation-corner Stone,  
"chosen, honorable; and  
"HE who CONFIDES in it  
"shall not be ashamed."

<sup>7</sup> The HONOR, there-  
fore, is for the BELIEVERS;  
but to the \* disbelieving,  
this Stone which the  
BUILDERS rejected, was  
made into the Head of a  
Corner,—

<sup>8</sup> † even a Stone of  
Stumbling, and a Rock of  
Offence; and † \* being un-  
believers, they stumble at  
the WORD, † to which also  
they were appointed.

<sup>9</sup> But you are a † chosen  
Race, † a Royal Priesthood,  
a holy Nation, † a People  
for a purpose; that you  
may declare the PERFEC-  
TIONS of HIM who CALLED  
You from † Darkness into  
His WONDERFUL Light;

<sup>10</sup> † who once were not  
a People, but now are  
God's People; who had not  
obtained mercy, but now  
have obtained mercy.

<sup>11</sup> Beloved! I entreat  
you, † as Strangers and  
Sojourners, † to abstain  
from FLESHLY Lusts,  
which † wage war against  
the LIFE;

\* VATICAN MANUSCRIPT.—3. indeed—omit. 5. for a holy. 5. to the—omit.  
6. the—omit. 6. a chosen Stone, a Foundation-corner, honorable. 7. disbelieving.  
8. being unbelievers.  
† 3. Psa. xxxiv. 8; Heb. vi. 5. † 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.  
† 5. Heb. iii. 6. † 5. verse 9. † 5. Rom. xii. 1; Heb. xiii. 15, 16. † 6. Isa.  
xxviii. 16; Rom. ix. 33. † 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33. † 8. 1 Cor.  
i. 23. † 8. 1 Thess. v. 9; Jude 4. † 9. 1 Pet. i. 2. † 9. Rev. i. 6; v. 10.  
† 9. Acts xv. 14. † 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13. † 10. Rom. ix. 25.  
† 11. Heb. xi. 13; 1 Pet. i. 17. † 11. Rom. xiii. 14. † 11. James iv. 1.

12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἐθνεσίν \* [ἐχόν-  
 the conduct of you among the Gentiles [hav-  
 τες] καλὴν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς  
 ing] upright; so that in what they speak against you as  
 κακοποιῶν, ἐκ τῶν καλῶν ἐργῶν, ἐποπτεύσαν-  
 evil-doers, from the good works, having looked  
 τες, δαξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.  
 on, they may glorify the God in a day of inspection.

13 Ὑποταγῆτε \* [οὖν] πᾶσιν ἀνθρωπίνῃ κτίσει  
 Be you subject [therefore] to every human creation  
 δια τοῦ κυρίου· εἴτε βασιλεῖ, ὡς ὑπερέχον-  
 on account of the Lord; whether to a king, as being pre-emi-  
 τι· 14 εἴτε ἡγεμοσίν, ὡς δι' αὐτοῦ πεμπο-  
 nent; or to governors, as by means of him being

μενοῖς εἰς ἐκδίκησιν κακοποιῶν, ἐπαινοῦ δε  
 sent for punishment of evil-doers, praise but  
 ἀγαθοποιῶν· 15 (ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ  
 of good-doers; (because thus it is the will of the

θεοῦ, ἀγαθοποιούντας φιμῶν τὴν τῶν ἀφρονῶν  
 God, well-doing to muzzle the of the unwise  
 ἀνθρώπων ἀγνοσίαν·) 16 ὡς ἐλευθεροί, καὶ μὴ  
 of men ignorance;) as freemen, and not

ὡς ἐπικαλυμμά εχόντες τῆς κακίας τὴν ἐλευθε-  
 as a covering having of the badness the freedom,  
 ρίαν, ἀλλ' ὡς δούλοι θεοῦ. 17 Πάντας τιμη-  
 but as slaves of God. All do you

σατέ· τὴν ἀδελφότητα ἀγαπάτε· τὸν θεὸν  
 honor; the brotherhood do you love; the God  
 φοβείσθε· τὸν βασιλεῖα τιμάτε. 18 Οἱ οἰκε-  
 to you fear; the king do you honor. The household

ται, ὑποτασσομένοι ἐν παντὶ φόβῳ τοῖς δεσ-  
 servants, being submissive with all fear to the mas-  
 ποταῖς, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικεσίν,  
 ters, not only to the good ones and gentle ones,

ἀλλὰ καὶ τοῖς σκολίοις. 19 Τοῦτο γὰρ χάρις,  
 but also to the perverse ones. This for pleasing,  
 εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας,  
 if through a conscience of God bears up under any one griefs,

πάσχων ἀδικῶς. 20 Ποῖον γὰρ κλέος, εἰ ἁμαρ-  
 suffering unjustly. What for credit, if sinning  
 τανόντες καὶ κολαφιζόμενοι ὑπομένετε; ἀλλ'  
 and being beaten you shall endure? but

εἰ ἀγαθοποιούντες καὶ πασχόντες ὑπομένετε,  
 if doing good and suffering you shall endure,  
 τοῦτο χάρις παρὰ θεοῦ. 21 Εἰς τοῦτο γὰρ ἐκλη-  
 this pleasing with God. To this for you were

12 † having your con-  
 duct upright among the  
 GENTILES, so that in what  
 they may speak against  
 you as Evil-doers, † from  
 the GOOD Works which  
 they behold, they may glo-  
 rify GOD in a Day of In-  
 spection.

13 † Be you subject to  
 Every Human † Creation  
 on account of the LORD;  
 whether to the King, as  
 supreme,

14 or to Governors, as  
 sent by him † for the Pun-  
 ishment of Evil-doers, and  
 † the Praise of Well-doers;

15 (for thus is the WILL  
 of GOD, that by doing  
 good you may silence the  
 IGNORANCE of INCONSID-  
 ERATE Men;)

16 as † Freeman, and yet  
 not using this FREEDOM  
 as a Covering of Wicked-  
 ness; but as † God's Bond-  
 men,

17 † be respectful to All;  
 † love the BROTHERHOOD;  
 † fear GOD; honor the  
 KING.

18 Let HOUSEHOLD  
 † SERVANTS be subject  
 with All Fear to their  
 MASTERS; not only to the  
 GOOD and Gentle, but also  
 to the PERVERSE.

19 For this is † Well-  
 pleasing, if any one through  
 a Consciousness of God  
 sustains Sorrows, suffering  
 unjustly.

20 For † What Credit is  
 it, if when you sin, and are  
 beaten, you endure it? but  
 if, when you do good, and  
 suffer, you shall bear it pa-  
 tiently, this is Well-pleas-  
 ing with God.

21 For † to this you

\* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

† 13. or Creature. Some render *ktisei* ordinance, institution, establishment, govern-  
 ment, authority. The Syriac has it as follows—"Be you submissive to all the sons of men;"  
 which Parkhurst says is probably the sense of Peter's injunction, as enforced by exhorta-  
 tions to various classes in the following part of his letter; and which he closes by giving a  
 general rule in chap. v. 5, "yea, all of you be subject to each other."

† 12. Rom. xii. 17; 2 Cor. viii. 21; Phil. ii. 15; Titus ii. 8; 1 Pet. iii. 16. † 12. Matt.  
 v. 16. † 13. Matt. xxii. 21; Rom. xiii. 1; Titus iii. 1. † 14. Rom. xiii. 4.  
 † 14. Rom. xiii. 3. † 16. Gal. v. 1, 13. † 16. 1 Cor. vii. 22. † 17. Rom. xii.  
 10; Phil. ii. 8. † 17. Heb. xiii. 1; 1 Pet. i. 22. † 17. Matt. xxii. 21; Rom. xii. 7.  
 † 18. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Titus ii. 9. † 19. Matt. v. 10; Rom. xiii. 5;  
 1 Pet. iii. 14. † 20. 1 Pet. iv. 14, 15. † 21. Acts xiv. 22; 1 Thess. iii. 8; 2 Tim. iii. 19.

θητε· ὅτι και Χριστος επαθεν ὑπερ ὑμων, called; because even Anointed suffered on behalf of you, ὑμιν ὑπολιμπανων ὑπογραμμον, ἵνα επακολου- to you leaving behind an example, so that you may θησητε τοις ἰχνεσιν αὐτου· <sup>22</sup> ὃς ἁμαρτιαν οὐκ follow in the steps of him; who sin not εποιησεν, οὐδε εὔρεθη δολος εν τῷ στοματι did, nor was found guile in the mouth αὐτου· <sup>23</sup> ὃς λοιδορουμενος οὐκ ἀντελοιδορει, of him; who being reviled not reviled again, πασχων οὐκ ηπειλει, παρεδιδου δε τῷ κρι- suffering not he threatened, delivered himself up but to the one νοντι δικαίως· <sup>24</sup> ὃς τας ἁμαρτίας ἡμων αὐτος judging righteously; who the sins of us himself ἀνηνεγκεν εν τῷ σωματι αὐτου επι το ξυλον, carried up in the body of himself to the tree, ἵνα ταις ἁμαρτιαῖς ἀπογενομενοι, τη δικαιοσυνη that to the sins having died, to the righteousness (ἡσωμεν· οὐ τῷ μωλωπι \* [αὐτου] ἰαθητε. we may live; of whom by the scars [of him] you were healed. <sup>25</sup> Ἦτε \* [γαρ] ὡς προβατα πλανωμενα· ἀλλ' You were [for] as sheep going astray; but ἐπεστραφητε νυν επι τον ποιμενα και επισκο- have turned back now to the shepherd and guar- πον των ψυχων ὑμων. ΚΕΦ. γ'. 3. <sup>1</sup> Ὁμοίως dian of the lives of you. In like manner \* [αἱ] γυναῖκες, ὑποτασσομεναι τοις ἰδιοις [the] wives, submitting yourselves to the own ἀνδρασιν, ἵνα \* [και] εἰ τινες ἀπειθουσι τῷ husbands, so that [even] if some are disobedient to the λογω, δια της των γυναικων ἀναστροφης word, through the of the wives conduct ἀνευ λογου κερδηθησονται, <sup>2</sup> ἐποπτευσαντες without a word they may be gained, having seen την εν φοβῳ ἁγνην ἀναστροφήν ὑμων. <sup>3</sup> Ὀν the in fear pure conduct of you. Of whom ἐστω οὐχ ὁ ἐξωθεν, ἐμπλοκης τριχων και let be not the outside, of braiding of hairs and περιθεσεως χρυσιων η ενδυσεως ἱματιων, κοσ- placing around of golden chains or wearing of clothes, adorn- μος· <sup>4</sup> ἀλλ' ὁ κρυπτος της καρδιας ἀνθρωπος, εν ing; but the hidden of the heart man, with τῷ ἀφθαρτῷ του πραεος και ἡσυχίου πνευμα- the incorruptible of the meek and quiet spirit, τος, ὁ ἐστιν ἐνωπιον του θεου πολυτελες. which is in presence of the God very precious. <sup>5</sup> Οὕτω γαρ ποτε και αἱ ἁγῖαι γυναῖκες, αἱ ἐλ- Thus for formerly also the holy women, those ho- πιζουσαι επι τον θεον, κοσμουν ἑαυτας, ὑποτασ- ping in the God, adorned themselves, submit-

were called; Because even † Christ suffered on your behalf, † leaving you a Copy, so that you may follow in his FOOTSTEPS;

<sup>22</sup> † who committed no Sin; neither was Deceit found in his MOUTH;

<sup>23</sup> † who being reviled, did not revile in return; suffering, he did not threaten; but delivered himself up to HIM who JUDGES righteously;

<sup>24</sup> † who carried up our SINS himself in his own BODY to the TREE, † that we, having died to SINS, may live to RIGHTEOUSNESS; † by whose SCARS you were healed.

<sup>25</sup> You † were like Sheep going astray, but have now turned back to † the SHEPHERD and Guardian of your LIVES.

CHAPTER III.

<sup>1</sup> In like manner, † let Wives be subject to their own Husbands, so that if some are disobedient to the WORD, † \* they may without a Word be gained through the CONDUCT of their WIVES;

<sup>2</sup> having seen your Conduct CHASTE with Fear.

<sup>3</sup> † Whose Decoration, let it not be that EXTERNAL one, of Braiding the Hair, and Putting on of Gold chains, or Wearing of Apparel;

<sup>4</sup> but decorate † the HIDDEN Man of the HEART with WHAT is INCORRUPTIBLE,—a \* MEEK and Quiet Spirit, which is very precious in the sight of GOD.

<sup>5</sup> For thus formerly also THOSE HOLY Women, who hoped in \* God, adorned

\* VATICAN MANUSCRIPT.—24. of him—omit.  
1. even—omit.

1. they shall without.

25. for—omit.

4. QUIET and Meek.

1. the—omit.

5. God.

† 21. 1 Pet. iii. 18.

† 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6.

† 22. Isa. liii.

9; Luke xxiii. 21; John viii. 46; 2 Cor. v. 21; Heb. iv. 15.

† 23. Isa. liii. 7; Matt.

† 24. Rom. vi. 2, 11; vii. 6.

† 24. Isa. liii. 4—3, 11; Matt. viii. 15; Heb. ix. 28.

† 24. Rom. vi. 2, 11; vii. 6.

† 24. Isa. liii. 5.

† 25. Isa. liii. 6.

† 25. John

x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4.

† 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18;

Titus ii. 5.

† 1. 1 Cor. vii. 16.

† 3. 1 Tim. ii. 9; Titus ii. 3.

† 4. Psa. xlv.

13; Rom. ii. 29; vii. 22; 2 Cor. iv. 16.

σομεναι τοις ιδιοις ανδρασιν· <sup>6</sup>ως Σαρρα υπη-  
 ting. to the own husbands; as Sarah hear-  
 κουσε τω Αβρααμ, κυριον αυτον καλουσα, ης  
 kened to the Abraham, lord him calling, of her  
 εγενηθητε τεκνα, αγαθοποιουσαι και μη φοβου-  
 you became children, doing good and not fearing  
 μεναι μηδεμιαν πτοησιν. <sup>7</sup>\*[Οι] ανδρες δμοιως,  
 not one terror. [The] husbands in like manner,  
 συνοικουντες κατα γνωσιν ως ασθενεστερω  
 dwelling with according to knowledge as a weaker  
 σκευει τω γυναικειω, απονεμοντες τιμην ως  
 vessel with the female, bestowing honor as  
 και συγκληρονομοι χαριτος ζωης, εις το μη  
 also being joint-heirs of gracious gift of life, in order that not  
 εγκοπτεσθαι τας προσευχας υμων.  
 to be hindered the prayers of you.

<sup>8</sup>Το δε τελος, παντες ομοφρονες, συμπαθεις,  
 The but end, all of like mind, sympathizing ones,  
 φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,  
 lovers of brethren, compassionate ones, humble-minded ones,  
<sup>9</sup>μη αποδιδοντες κακον αντι κακου, η λοιδοριαν  
 not returning evil on account of evil, or reviling

αντι λοιδοριας· τουναντιον δε ευλογουντες·  
 on account of reviling; on the contrary but invoking blessings;  
 \* [ειδοτες,] οτι εις τουτο εκληθητε, ινα ευλο-  
 [knowing,] that for this you were called, so that a bless-  
 γιαν κληρονομησητε. <sup>10</sup>Ο γαρ θελων ζωην  
 ing you may inherit. The for one wishing life

αγαπην, και ιδειν ημερας αγαθας, παυσατω την  
 to love, and to see days good, let him restrain the  
 γλωσσαν \* [αυτου] απο κακου, και χειλη  
 tongue [of himself] from evil, and lips

\* [αυτου] του μη λαλησαι δολον· <sup>11</sup>εκκλι-  
 [of himself] of the not to speak deceit; let him  
 νατω απο κακου, και ποιησατω αγαθον· ζητη-  
 turn away from evil, and let him do good; let

σατω ειρηνην, και διωξατω αυτην. <sup>12</sup>Οτι οι  
 him seek peace, and let him pursue her. Because the  
 οφθαλμοι κυριου επι δικαιοις, και ωτα αυτου  
 eyes of Lord on just ones, and ears of him  
 εις δεησιν αυτων· πρωσωπον δε κυριου επι  
 towards prayer of them; face but of Lord against

ποιουντας κακα. <sup>13</sup>Και τις ο κακωσων υμας  
 those doing evil. And who the one will be injuring you  
 εαν του αγαθου μιμηται γενησθε; <sup>14</sup>Αλλ' ει  
 if of the good imitators you become? But if

και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον  
 even you suffer because of righteousness, happy ones. The  
 δε φοβον αυτων μη φοβηθητε, μηδε ταραχθη-  
 but fear of them not do you fear, neither should you be

themselves, being subject to their own Husbands;

<sup>6</sup> as Sarah obeyed A-  
 BRAHAM, † calling Him  
 Lord; Whose Children you  
 are become, doing good,  
 and not fearing Any Ter-  
 ror.

<sup>7</sup> † In like manner,  
 Husbands, dwell accord-  
 ing to Knowledge with the  
 FEMALE. as the † Weaker  
 Vessel, bestowing Honor,  
 as being also Joint-heirs of  
 the Gracious gift of Life,  
 † in order that your PRAY-  
 ERS may not be HIN-  
 DERED.

<sup>8</sup> FINALLY, † be all of  
 like mind, sympathizing,  
 † loving as brethren, † com-  
 passionate, humble;

<sup>9</sup> † not returning Evil  
 for Evil, nor Reviling for  
 Reviling; but, on the  
 contrary, invoking bless-  
 ings; Because for this you  
 were called, that you may  
 inherit a Blessing.

<sup>10</sup> "For † HE WISHING  
 " to enjoy Life, and to see  
 " good Days, † let him re-  
 " strain his TONGUE from  
 " Evil, and his Lips from  
 " SPEAKING Deceit;

<sup>11</sup> "let him † turn away  
 " from Evil, and do Good;  
 " † let him seek Peace, and  
 " pursue it;

<sup>12</sup> "for the EYES of the  
 " Lord are on the Righte-  
 " ous, and † his Ears to-  
 " wards their Prayer; but  
 " the Face of the Lord is  
 " against Evil-doers."

<sup>13</sup> † And who is HE that  
 will INJURE you, if you  
 become \* Imitators of the  
 GOOD one?

<sup>14</sup> † But even if you suf-  
 fer on account of Righte-  
 ousness, you are blessed.  
 And fear not with their  
 FEAR, nor be alarmed;

\* VATICAN MANUSCRIPT.—7. the—omit.  
 omit twice. 13. zealous of.

9. knowing—omit.

10. of himself—

† 6. Gen. xviii. 12.

† 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19.

† 7. 1 Cor. xii.

23; 1 Thess. iv. 4.

† 7. Job xlii. 8.

† 8. Rom. xii. 16; xv. 5; Phil. iii. 16.

† 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17.

† 8. Col. iii. 12; Eph. iv. 32.

† 9.

Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17.

† 10. Psa. xxxiv. 12.

† 10.

James i. 28; 1 Pet. ii. 1, 22.

† 11. Psa. xxxviii. 27; Isa. i. 16, 17.

† 11. Rom. xii. 18.

† 12. John ix. 31; James v. 16.

† 13. Prov. xvi. 7; Rom. viii. 28.

† 14. Matt. v. 10—12.

τε· 15 κυριον δε τον θεον αγιασατε εν ταις  
troubled; Lord but the God do you sanctify in the  
καρδιαις υμων· ετοιμοι δε αιει προς απολογιαν  
hearts of you; prepared and always with a defence  
παντιτω αιτουντι υμας λογον περι της εν υμιν  
to all to the one asking you an account concerning the in you  
ελπιδος, μετα πραυτητος και φοβου· 16 συνει-  
hope, with meekness and fear; a con-  
δησιν εχοντες αγαθην, ινα εν φ καταλαλω-  
science having good, so that in what they may speak  
σιν υμων \* [ως κακοποιων,] καταισχυνθωσιν οι  
against you [as of evil-doers,] they may be ashamed those  
επηρεαζοντες υμων την αγαθην εν Χριστω  
slandering of you the good in Anointed  
αναστροφην. 17 Κρειττον γαρ αγαθοποιουντας,  
conduct. Better for doing good,  
ει θελοι το θελημα του θεου, πασχειν, η κακο-  
if may will the will of the God, to suffer, or doing  
ποιουντας· 18 οτι και Χριστος απαξ περι αμαρ-  
evil; because even Anointed once concerning sins  
τιων επαθε, δικαιος υπεραδικων, ινα ημας  
suffered, a just one on behalf of unjust ones, so that us  
προσαγαγη τω θεω, θανατωθεις μεν σαρκι, ζω-  
he might lead to the God, being put to death indeed in flesh, being  
ποιηθεις δε πνευματι· 19 εν φ και τοις εν  
made alive but in spirit; by which also to those in  
φυλακη πνευμασι πορευθεις εκηρυξεν, 20 απειθη-  
prison spirits having gone he published, having  
σασι ποτε, οτε απεξεδεχετο η του θεου μακρο-  
disobeyed once, when was waiting the of the God patience,  
θυμια, εν ημεραις Νωε, κατασκευαζομενης  
in days of Noe, being prepared  
κιβωτου, εις ην ολιγαι (τουτ' εστιν οκτω)  
an ark, in which a few (this is eight)  
ψυχαι διεσωθησαν δι' υδατος· 21 ο και ημας  
lives were carried safely through water; which also us  
αντιτυπον νυν σωζει βαπτισμα, (ου σαρκος  
a representation now saves a dipping, (not of flesh  
αποθεσις ρυπου, αλλα συνειδησεως αγαθης  
a putting away of filth, but a conscience good  
επερωτημα εις θεον,) δι' αναστασεως Ιησου  
seeking after towards God,) through resurrection of Jesus  
Χριστου· 22 ος εστιν εν δεξια \* [του] θεου, πορ-  
Anointed; who is at right [of the] God, having  
ευθεις εις ουρανον, υπαταγεντων αυτω αγγελων  
gone into heaven, having been subjected to him messengers  
και εξουσιων και δυναμεων.  
and authorities and powers.

15 but sanctify the  
\* ANOINTED Lord in your  
HEARTS, and † be always  
prepared with a Defence  
for EVERY ONE DEMAND-  
ING an Account of the  
HOPE that is in you; but  
with Meekness and Fear;  
16 † having a good Con-  
science, † that in what  
they may speak against  
you, THEY may be ashamed,  
who SLANDER Your GOOD  
Conduct in Christ.  
17 For it is better, if the  
WILL of GOD permit, to  
suffer for Doing good, than  
for Doing evil.  
18 Because Christ even  
† once suffered on account  
of Sins,—the Righteous  
for the Unrighteous,—that  
he might lead Us to GOD,  
† being indeed put to  
death in the Flesh, but  
† made alive by the Spirit;  
19 by which also † he  
preached to the SPIRITS  
† in Prison,  
20 who formerly dis-  
obeyed, † when the PA-  
TIENCE of GOD was wait-  
ing in the Days of Noah,  
while † an Ark was being  
prepared, † in which a few,  
that is, Eight Persons,  
were carried safely through  
the Water.  
21 And Immersion, † a  
Representation of this,  
now † saves Us; (not a  
Putting away of the Filth  
of the Flesh, † but the  
seeking of a good Con-  
science towards God,)  
† through the Resurrection  
of Jesus Christ;  
22 who, having gone to  
Heaven, † is at the Right  
hand of God, † Angels and  
Authorities and Powers  
having been subjected to  
him.

\* VATICAN MANUSCRIPT.—15. ANOINTED Lord.  
22. of the—omit.

16. as of Evil-doers—omit.

† 19. "Having gone and preached" is used pleonastically for "he preached." *Elsner* has produced examples, in proof, from the Scriptures, and from Demosthenes. See *Macknight*.

† 15. Acts iv. 8; Col. iv. 6; 2 Tim. ii. 25. † 16. Heb. xiii. 18. † 16. Titus ii. 8;  
1 Pet. ii. 12. † 18. Rom. v. 6; Heb. ix. 26, 28; 1 Pet. ii. 21; iv. 1. † 18. 2 Cor. xiii. 4.  
† 18. Col. i. 21, 22. † 18. Rom. i. 4; viii. 11. † 19. Isa. lii. 7; xlix. 9; lxi. 1.  
† 20. Gen. vi. 3, 5, 13. † 20. Heb. xi. 7. † 20. Gen. vii. 7; viii. 18; 2 Pet. ii. 5.  
† 21. Eph. v. 26. † 21. Acts ii. 38; xxii. 16. † 21. Rom. x. 10. † 21. 1 Pet. i. 3.  
† 22. Psa. cx. 1; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3. † 22. Rom. viii. 38;  
1 Cor. xv. 24; Eph. i. 21.

ΚΕΦ. Δ'. 4.

<sup>1</sup> Χριστου ουν παθοντος \* [υπερ ημων] σαρκι.  
 Anointed then having suffered [on behalf of us] in flesh,  
 και υμεις την αυτην εννοιαν δτλισασθε, (δτι  
 and you the same thought arm yourselves, (because  
 ο παθων \* [εν] σαρκι, πεπαυται αμαρτίας,)  
 the one having suffered in flesh, has ceased from sin.)  
<sup>2</sup> εις το μηκετι ανθρωπων επιθυμiais, αλλα  
 in order that no longer of men to desire, but  
 θεληματι θεου τον επιλοιπον εν σαρκι βιωσαι  
 to will of God the remaining in flesh to live  
 χρονον. <sup>3</sup> Αρκετος γαρ \* [ημιν] ο παρεληλυθωσ  
 time. Sufficient for [for us] the having passed by  
 χρονος \* [του βιου] το θελημα των εθνων  
 time [of the life] the will of the gentiles  
 κατεργασασθαι, πεπορευμενους εν ασελγειαs,  
 to have-wrought, having walked in licentiousness,  
 επιθυμiais, οinoφλυγiais, κωμοis, ποτοιs, και  
 in inordinate desires, in excesses of wine, in revellings, in drinkings, and  
 αθεμιτοιs ειδωλολατρειαιs. <sup>4</sup> εν ας ξενιζονται,  
 in unlawful idolatries; in which they are surprised,  
 μη συντρεχοντων υμων εις την αυτην της  
 not running with of you to the same the  
 ασωτιαs αναχυσιν, βλασφημουντες. <sup>5</sup> οι απο-  
 of profligacy excess, speaking evil; they shall  
 δωσουσι λογον τω ετοιμωs εχοντι κριναι ζων-  
 give an account to him in readiness having to judge living  
 τασ και νεκρωs. <sup>6</sup> εις τουτο γαρ και νεκρωis  
 ones and dead ones. In order to this for also to dead ones  
 ευηγγελισθη, ινα κριθωσι μεν κα-  
 was glad tidings announced, so that they might be judged indeed accord-  
 τα ανθρωπωs σαρκι ζωσι δε κατα θεου  
 ing to men in flesh they might live but according to God  
 πνευματι. <sup>7</sup> παντων \* [δε] το τελωs ηγγικε  
 in spirit. All things [but] the end has approached;  
 σωφρονησατε ουν, και νηψατε εις τασ προσ-  
 be you of same mind therefore, and be you vigilant in the pray-  
 ευχαs. <sup>8</sup> Προ παντων δε την εις εαυτωs  
 ers. Above all things but the among yourselves  
 αγαπην εκτενη εχοντες. οτι \* [η] αγαπη καλυ-  
 love fervent having; because [the] love wil-  
 ψει πληθωs αμαρτιων. <sup>9</sup> φιλοξενοι εις αλληλωs,  
 covers a multitude of sins; hospitable ones towards each other,  
 ανευ γογγυσμων. <sup>10</sup> εκαστωs καθωs ελαβε  
 without murmurings; each one as received

CHAPTER IV.

<sup>1</sup> † Christ then having suffered in the Flesh, arm yourselves also with the SAME Mind, (for † HE HAVING SUFFERED in Flesh has ceased from \* Sins;) <sup>2</sup> so as no longer † to LIVE the REMAINING Time in the Flesh according to the Lusts of Men, but according to † the Will of God. <sup>3</sup> For the TIME which has PASSED AWAY is sufficient † to have performed the WILL of the GENTILES, having walked in Licentiousness, Inordinate Desires, Excesses in Wine, Dissolute Revels, Intemperate Banquets, and Lawless Idolatries; <sup>4</sup> in which they are greatly surprised that you do not run with them the SAME Dissolute course of PROFLIGACY, blaspheming; <sup>5</sup> who shall give an Account to HIM † who is PREPARED to judge the Living and the Dead. <sup>6</sup> For to this purpose were glad tidings announced also to the Dead, so that indeed they might be judged, in Flesh, according to Men, but, in Spirit, according to God. <sup>7</sup> † But the END of all things has approached; † be you, therefore, of a sober mind, and be attentive to Prayers. <sup>8</sup> † Above all things have fervent LOVE among yourselves; Because † Love \* covers a Multitude of Sins. <sup>9</sup> † Be hospitable to each other, † without Murmurings. <sup>10</sup> † As each one has

\* VATICAN MANUSCRIPT.—1. on behalf of us—omit. 1. in—omit. 1. Sins.  
 3. for us—omit. 3. of LIFE—omit. 7. but—omit. • the—omit. 8. covers.

† 1. 1 Pet. iii. 18. † 1. Rom. vi. 2, 7; Gal. v. 24; Col. iii. 3, 5. † 2. Gal. ii. 20;  
 1 Pet. i. 14. † 2. John i. 13; Rom. vi. 11; 2 Cor. v. 15; James i. 18. † 3. Eph. ii.  
 2; iv. 17; 1 Thess. iv. 5. † 5. Acts x. 42; xvii. 31. † 7. Matt. xxiv. 13, 14; Rom.  
 xiii. 12; Phil. iv. 5; Heb. x. 25. † 7. Matt. xxvi. 41; Luke xxi. 34; 1 Pet. v. 8. † 8.  
 Heb. xiii. 1; Col. iii. 14. † 8. James v. 20. † 9. Rom. xii. 13; Heb. xiii. 2.  
 † 9. 2 Cor. ix. 7; Phil. ii. 14. † 10. Rom. xii. 6; 1 Cor. iv. 7.

χαρισμα, εις εαυτους αυτο διακονουντες, ως  
 a free-gift, for others it serving, as  
 καλοι οικονομοι ποικιλης χαριτος θεου. 11 **Ε**ι  
 good stewards of manifold favor of God. If  
 τις λαλει, ως λογια θεου· ει τις διακονει, ως εξ  
 any one speaks, as oracles of God; if any one serves, as from  
 ισχυος ης χορηγει ο θεος· ινα εν πασι δοξαζη-  
 strength which supplies the God; so that in all things may be glo-  
 ται ο θεος δια Ιησου Χριστου, ο εστιν η  
 rified the God through Jesus Anointed, to whom is the  
 δοξα και το κρατος εις τους αιωνας των αιωνων·  
 glory and the might for the ages of the ages;  
 αμην.  
 so be it.

12 **Α**γαπητοι, μη ξενιζεσθε τη εν υμιν  
 Beloved ones, not be you surprised with the among you  
 πυρωσει προς πειρασμον υμιν γινομενη, ως  
 burning for a trial to you becoming, as  
 ξενου υμιν συμβαινοντες· 13 **α**λλα καθο  
 of a strange thing to you befalling; but according to  
 κωινωειτε τοις του Χριστου παθημασι, χαιρε-  
 you partake in the of the Anointed sufferings, rejoice  
 τε, ινα και εν τη αποκαλυψει της δοξης αυτου  
 you, so that also in the revelation of the glory of him  
 χαρητε αγαλλιωμενοι. 14 **Ε**ι ονειδιζεσθε εν  
 you may rejoice exulting. If you are reproached in

ονοματι Χριστου, μακαριοι· οτι το της δοξης  
 name of Anointed, happy ones; because the of the glory  
 και το του θεου πνευμα εφ' υμας αναπαυεται·  
 and the of the God spirit on you rests;

\* [κατα μεν αυτους βλασφημειται, κατα δε  
 [according to indeed them he is evil spoken of, according to but  
 υμας δοξαζεται.] 15 **Μ**η γαρ τις υμων πασ-  
 you he is glorified.] Not for any one of you let

χετω ως φονευσ η κλεπτης η κακοποιος, η ως  
 suffer as a murderer or a thief or an evil-doer, or as  
 αλλοτριοεπισκοπος· 16 **ε**ι δε ως Χριστιανος, μη  
 a meddling person; if but as a Christian, not

αισχυνησθω, δοξαζετω δε τον θεον εν τω μωρει  
 let him be ashamed, let him glorify but the God in the respect  
 τουτω. 17 **Ο**τι ο καιρος του αρχασθαι το κριμα  
 to this. Because the season for the to begin the judgment

απο του οικου του θεου· ει δε πρωτον απ' ημων,  
 from the house of the God; if but first from of us,  
 τι το τελος των απειθουντων τω του θεου ευαγ-  
 what the end of those being disobedient to the of the God glad

γελιω; 18 **κ**αι ει ο δικαιος μολις σωζεται, ο  
 tidings? and if the just one scarcely is safe, the  
 ασεβης και αμαρτωλος που φανειται; 19 **ω**στε  
 impious one and sinner where will appear? therefore

received a Free gift, so  
 minister it among your-  
 selves, as † Good Stewards  
 of the Manifold Favor of  
 God.

11 † If any one speak,  
 let it be as the Oracles of  
 God; † if any one serve,  
 let it be as from the  
 Strength which GOD sup-  
 plies; so that in all things  
 † GOD may be glorified  
 through Jesus Christ;  
 † whose is the GLORY and  
 the POWER for the AGES of  
 the AGES. Amen.

12 Beloved, be not sur-  
 prised at † the FIRE among  
 you, occurring to you for a  
 Trial, as though some  
 strange thing was befall-  
 ing you;

13 but as † you partake  
 of the SUFFERINGS of the  
 ANOINTED ONE, rejoice; so  
 that at the REVELATION of  
 his GLORY, you may rejoice  
 exultingly.

14 † If you are re-  
 proached in the Name of  
 Christ, happy are you; Be-  
 cause the SPIRIT of GLORY  
 and THAT of GOD rests on  
 you.

15 For † let none of you  
 suffer as a Murderer, or a  
 Thief, or an Evil-doer, or as  
 a Meddling person;

16 but if as a Christian,  
 let him not be ashamed,  
 † but let him glorify GOD  
 \* in this NAME.

17 Because the SEASON  
 is coming for † the JUDG-  
 MENT to BEGIN from the  
 HOUSE of GOD; and if it  
 begin first from us, † what  
 the END of THOSE who are  
 disobedient to the GLAD  
 TIDINGS of GOD?

18 And if the RIGHTE-  
 OUS person scarcely is safe,  
 where will the IMPIOUS  
 and the Sinner appear?

19 Therefore, let even

\* VATICAN MANUSCRIPT.—14. indeed according to them he is evil spoken of, but accord-  
 ing to you he is glorified—omit. 16. in this NAME.

† 10. Matt. xxiv. 45; xxv. 14; Titus i. 7. † 11. Jer. xxiii. 23. † 11. Rom. xii.  
 6-8; 1 Cor. iii. 10. † 11. Eph. v. 20; 1 Pet. ii. 5. † 11. 1 Tim. vi. 16; 1 Pet. v. 11;  
 Rev. i. 6. † 12. 1 Cor. iii. 13; 1 Pet. i. 7. † 13. Rom. viii. 17; 2 Cor. i. 7; iv. 10;  
 Phil. iii. 10; 1 Pet. v. 1, 10. † 14. Matt. v. 11; James i. 12; 1 Pet. iii. 14. † 15.  
 1 Pet. ii. 20. † 16. Acts v. 41. † 17. Mal. iii. 5. † 17. Luke x. 12, 14.

και οι πασχοντες κατα το θελημα του θεου,  
 also those suffering according to the will of the God,  
 \* [ως] πιστω κτιση παρατιθεςθωσαν τας ψυχας  
 [as] to a faithful creator let commit the lives  
 \* [εαυτων] εν αγαθοποια.  
 [of themselves] in doing good.

THOSE who are SUFFERING according to the WILL of GOD, † commit their LIVES in doing good to a Faithful Creator.

ΚΕΦ. ε'. 5.

CHAPTER V.

1 Πρεσβυτερος \* [τους] εν υμιν παρακαλω, ο  
 Elders [the] among you I exhort, the  
 συμπρεσβυτερος και μυρτυς των του Χριστου  
 fellow-elder and witness of those of the Anointed  
 παθηματων, ο και της μελλουσης αποκαλυπ-  
 sufferings, the and of the being about to be revealed  
 τεσθαι δοξης κοινωνος. 2 ποιμανατε το εν υμιν  
 glory partaker; do you feed the among you  
 ποιμνιον του θεου, \* [επισκοπουντες] μη αναγ-  
 flock of the God, [overseeing,] not by con-  
 καστως, αλλ' εκουσιως. μηδε αισχροκερδως,  
 straint, but voluntarily; nor for base gain,  
 αλλα προθυμως. 3 \* [μηδ' ως κατακυριεοντες  
 but promptly; nor as being lords  
 των κληρων, αλλα τυποι γινομενοι του ποιμ-  
 of the heritages, but patterns being of the flock;]  
 νιου. 4 και φανερωθεντος του αρχιποιμενος,  
 and having been manifested of the chief shepherd,  
 κομεισθε τον αμαραντινον της δοξης στεφανον.  
 you will obtain the unfading of the glory crown.  
 5 Ομοιως νεωτεροι υποταγητε πρεσβυτεροις.  
 In like manner younger ones be you subject to seniors;  
 παντες δε αλληλοι \* [υποτασσομενοι,] την  
 all but to each other [being subject,] the  
 ταπεινοφροσυνην εγκομβωσασθε. οτι ο θεος  
 humility be you clothed with; because the God  
 υπερηφανοις αντιτασεται, ταπεινοις δε διδωσι  
 to haughty ones is in opposition, to lowly ones but he gives  
 χαριν. 6 Ταπεινωθητε ουν υπο την κραταιαν  
 favor. Be you humbled therefore under the mighty  
 χειρα του θεου, ινα υμας υψωση εν καιρω.  
 hand of the God, so that you he may exalt in a season;  
 7 πασαν την μεριμναν υμων επιρριψαντες επ  
 all the anxious care of you having cast on  
 αυτον, οτι αυτω μελει περι υμων. 8 Νηψατε,  
 him, because with him is care concerning you. Be you sober,  
 γρηγορησατε. ο αντιδικος υμων διαβολος, ως  
 be you watchful; the opponent of you an accuser, like  
 λεων ωρυομενος, περιπατει, ζητων τινα κατα-  
 a lion roaring, walks about, seeking whom he may

1 The Elders, \* therefore, who are among you I exhort, who am a CO-ELDER, and † a Witness of the SUFFERINGS of the ANOINTED one, and † a PARTAKER of that GLOBY which is GOING to be revealed;

2 † tend the FLOCK of GOD which is with you, overseeing not by constraint, but voluntarily; † neither for base gain, but readily;

3 \* [neither as † being lords of the HERITAGES, but being † Patterns to the FLOCK;]

4 and when the † CHIEF SHEPHERD is manifested, you will obtain the UN-FADING † CROWN of GLORY.

5 In like manner, let the Younger persons be subject to the Seniors; and † all of you submit to each other, and be clothed with HUMILITY; Because † GOD is opposed to the Haughty, † but he bestows Favor on the Humble.

6 † Be you humbled, therefore, under the MIGHTY Hand of GOD, that he may exalt You in due Time;

7 † having cast All your ANXIETY on him, Because he cares for you.

8 † Be sober, be vigilant; your OPPONENT, the Enemy, like a roaring Lion, is walking about, \* seeking to devour;

\* VATICAN MANUSCRIPT.—19. as—omit.  
 1. therefore. 2. overseeing—omit.  
 8. seeking to devour.

19. of themselves—omit.  
 3.—omit.

1. the—omit.  
 5. being subject—omit.

† 19. Psal. xxxi. 5; Luke xxiii. 46. † 1. Luke xxiv. 48; Acts i. 8, 22; v. 32; x. 39.  
 † 1. Rom. viii. 17; Rev. i. 9. † 2. John xxi. 15—17; Acts xx. 28. † 2. 1 Tim. iii.  
 3, 8; Titus i. 7. † 3. 2 Cor. i. 24. † 3. 1 Tim. iv. 12; Titus ii. 7. † 4. Heb.  
 xiii. 20. † 4. 1 Cor. ix. 25; 2 Tim. iv. 8; James i. 12. † 5. Rom. xii. 10; Epist.  
 21; Phil. ii. 3. † 5. James iv. 6. † 5. Isa. lvii. 15; lxvi. 2. † 6. James  
 iv. 10. † 7. Psal. xxxvii. 5; lv. 22; Matt. vi. 25; Luke xii. 11, 22; Heb. xiii. 5. † 8.  
 Luke xxi. 34, 36; 1 Thess. v. 6.

πιη· <sup>9</sup> ὧ ἀντιστήτε στερεοὶ τῇ πίστει,  
 grip down; to whom be you opposed steadfast ones in the faith,  
 εἰδοτες, τα αὐτὰ τῶν παθημάτων ἣ ἐν κόσμῳ  
 knowing, the same kinds of the sufferings by the in world  
 ἀδελφοτητι ἐπιτελεῖσθαι. <sup>10</sup> Ὁ δὲ θεὸς πάσης  
 brotherhood to be fully endured. The and God of all  
 χάριτος ὃ καλεσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ  
 favor that one having called us into the age-lasting of himself  
 δόξαν ἐν Χριστῷ \* [Ἰησοῦ,] ὀλίγον παθόντας,  
 glory by Anointed [Jesus,] a little having suffered,  
 αὐτὸς καταρτίσαι \* [ὑμᾶς,] στηριξεί, σθενώ-  
 himself to complete [you,] he will confirm, he will  
 σσει, \* [θεμελιώσει.] <sup>11</sup> Αὐτῷ \* [ἡ δόξα, καὶ]  
 strengthen, [he will establish.] To him [the glory, and]  
 τὸ κράτος εἰς τοὺς αἰῶνας \* [τῶν αἰώνων.] ἀμήν.  
 the power for the ages [of the ages;] so be it.  
<sup>12</sup> Διὰ Σιλβανου ὑμῖν τοῦ πιστοῦ ἀδελφοῦ,  
 By means of Silvanus to you of the faithful a brother,  
 ὡς λογίζομαι, δι' ὀλίγων ἐργαψα, παρακαλῶν  
 as I think, in a few I have written, exhorting  
 καὶ ἐπιμαρτυρῶν ταυτην εἶναι ἀληθὴ χάριν τοῦ  
 and strongly testifying this to be true favor of the  
 θεοῦ, εἰς ἣν ἐστήκατε. <sup>13</sup> Ἀσπάζεται ὑμᾶς ἡ  
 God, in which you have stood. Salutes you she  
 ἐν Βαβυλωνί συνεκλεκτῇ, καὶ Μάρκος ὁ υἱὸς  
 in Babylon chosen jointly, and Mark the son  
 μου. <sup>14</sup> Ἀσπασασθε ἀλλήλους ἐν φιληματι  
 of me. Salute you each other with a kiss  
 ἀγάπης. Εἰρήνη ὑμῖν πασι τοῖς ἐν Χριστῷ  
 of love. Peace to you to all those in Anointed  
 \* [Ἰησοῦ.]  
 [Jesus.]

9 † to whom be opposed, standing firm in the FAITH; † knowing that the SAME SUFFERINGS are fully endured by YOUR Brotherhood in the World.  
 10 And THAT GOD of All Favor, † who has CALLED \* you to His AIONIAN Glory, by \* the ANOINTED one, when you have suffered a short time, \* will himself † complete, confirm, strengthen you.  
 11 † To him be the GLORY and the POWER for the AGES. Amen.  
 12 By † Silvanus, a FAITHFUL Brother to you, (as I think,) I have † written briefly, exhorting and strongly testifying that this is the True Favor of GOD in which \* you stand.  
 13 THAT CO-ELECT † Congregation in Babylon salutes you, and † Mark my SON.  
 14 † Salute each other with a Kiss of Love. † Peace be to YOU All in Christ Jesus.\*

\* VATICAN MANUSCRIPT.—10. you. 10. the Anointed one. 10. Jesus—omit.  
 10. will himself. 10. you—omit. 10. he will establish—omit. 11. the  
 GLORY and—omit. 11. of the AGES—omit. 12. you should stand. 14. Jesus  
 —omit. Subscription—FIRST OF PETER.

† 13. The word Congregation is supplied by the Syriac, Vulgate, and by other ancient versions. Grotius approves the addition, and Beza observes that Peter omitted the word *ecclesia* as is often done with regard to words in common use. But Mill and Wall think the translation should be, "She who is in Babylon," and that the apostle meant his own wife, or some honorable woman in that city. Lardner says, it is not probable that Peter would send a salutation to the Christians of so many countries, from a woman not named.—Macknight.

† 9. Eph. vi. 11, 13; James iv. 7. † 9. Acts xiv. 22; 1 Thess. iii. 3. † 10.  
 1 Cor. i. 9; 1 Tim. vi. 12. † 10. Heb. xiii. 21; Jude 24. † 11. 1 Pet. iv. 11; Rev. i. 6.  
 † 12. 2 Cor. i. 19. † 12. Heb. xiii. 22. † 13. Acts xii. 12, 25. † 14. Rom.  
 xvi. 10; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. † 14. Eph. vi. 23.