Salutation

1:1 From Peter,⁴ an apostle of Jesus Christ, to those temporarily residing abroad (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 intoⁱ⁰ 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,ⁱ¹ although you may have to sufferⁱ² for a short time in various trials. 1:7 Such trials show the proven character of your faith,⁰ which is much more valuable than gold — gold that is tested by fire, even though it is passing awayⁱ⁴ — and will bring praise and glory and honor when Jesus Christ is revealed.ⁱ⁵ 1:8 Youⁱ⁷ have not seen him, but you love him. Youⁱ⁸ do not see him now but you believe in him, and so you rejoice⁰ with an indescribable and glorious 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.
1:11 They probed1 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 shown9 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 in the second half of the verse.8
1:14 Like obedient children, do not comply with 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 here,12 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 truth,18 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 Lord endures forever.25

And this is the word that was proclaimed to you.

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 “to whom [pl.] it was revealed.”
6 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.
7 tn Grk “having bound up…, being sober, set your hope….”
8 tn Or “do not be conformed to”; Grk “not being conformed to.”
9 tn Grk “the former lusts in your ignorance.”
10 sn A quotation from Lev 19:2.
11 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).
12 tn Grk “who was foreknown,” describing Christ in v. 19.
13 sn Greeks emphasizes the contrast between these two clauses more than can be easily expressed in English.
14 tn Grk “at the last of the times.”
15 tn Although there may be only a slight difference in translation, the term translated as “trust” is the adjective πιστοῦς (pistous).
16 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 μῦθος τοῦ κυρίου (pithos tou kuriou) with the same force as πάντα τοῦ κυρίου (panta tou kuriou) in Acts 2:36; 13:44, 48, 49; 15:35, 36; 16:32; 19:13; 20:1; 1 Thess 1:4, 15; 2 Thess 3:1). As in the OT, this phrase focuses on the prophetic nature and divine origin of what has been said.
17 sn A quotation from Isa 40:6, 8.
2:1 So get rid of all evil and all deceit and hypocrisy and envy and all slander. 2:2 And yearn like newborn infants for pure, spiritual milk, so that by it you may grow up to salvation, if you have experienced the Lord's kindness.

A Living Stone, a Chosen People

2:4 So as you come to him, a living stone rejected by men but chosen and priceless 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 offer spiritual sacrifices that are acceptable to God through Jesus Christ. 2:6 For it says, "Look, I lay in Zion a stone, a chosen and priceless cornerstone, and whoever believes in him will never be put to shame." 2:7 So you who believe see his value, but for those who do not believe, the stone that the builders rejected has become the cornerstone, 2:8 and a stumbling-stone.

1 tn Or "put away."
2 tn Or "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 οἴνοπιαν (eis sōberian, "to salvation"), while the words are found in the earliest and best witnesses (א B C K P Ψ 33 81 630 1241 1505 1739 al latt 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." This verse contains various allusions and quotations from Exod 19:5-6; 23:22 (UXI); Isa 43:20-21; and Mal 3:17.
14 tn Grk "to whom coming...you are built up..." as a continuation of the reference to the Lord in v. 3.
15 tn Grk "chose, chosen, priceless."
16 tn Grk "...the one who believes,"
17 tn Or "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.
18 tn The negative (οὐ μη, ou mé) is emphatic: "will certainly not."
19 sn A quotation from Isa 28:16.
20 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.
21 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).
23 sn A stone of stumbling and a rock of offense. The latter phrase uses the term σκάνδαλον (skandalon), denoting an obstacle to faith, something that arouses anger and rejection.
24 sn A quotation from Isa 8:14.
25 tn Grk "who stumbled," 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; Lev 26:12; and Heb 1:31.
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; 7:8; 17:16; 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 everything 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." This verse is a paraphrase of Ps 112:17a (cf. Matt 5:29; Mark 9:43; 10:22; Acts 4:4).
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 subject\(^4\) 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 God\(^6\) 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 He\(^8\) committed no sin nor was deceit found in his mouth.\(^9\) 2:23 When he was maligned, he\(^10\) did not answer back; when he suffered, he threatened no retaliation,\(^11\) but committed himself to God\(^12\) who judges justly. 2:24 He\(^13\) himself bore our sins\(^14\) in his body on the tree, that we may cease from sinning\(^15\) and live for righteousness. By his wounds\(^18\) you were healed.\(^19\) 2:25 For you were going astray like sheep\(^20\) 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 your beauty not be external – the braiding of hair and wearing of gold jewelry\(^26\) or fine

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\(^1\) 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.

\(^2\) tn Undoubtedly the background for the concept of being subject to our 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.”

\(^3\) tn “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. ὀικεῖον\(^1\) suggests “a fellowship,” but in the present context “love of 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. BDAG 19 s.v. ὀικεῖον occurs in 5:9; there it has been translated “brothers and sisters.”

\(^4\) tn The Greek term here is σύνεν
tίς (synethes), often used of a servant in a household (who would have been a slave).

\(^5\) tn Grk “being subject,” but continuing the sense of command from vs. 13.

\(^6\) 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. χαρίς 2).

\(^7\) tn Grk “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. χαρίς 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 ἀποθνῄσκει (aposthenske) 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 σώζει (sōze, “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 ἀποθνῄσκειν, the common verb for ‘die,’ ἀποθνῄσκειν 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.

\(^18\) sn A quotation from Isa 53:5.

\(^19\) sn A quotation from Isa 53:6.

\(^20\) 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.

\(^21\) tn Grk “by the wives’ behavior.”

\(^22\) tn Grk “behavior,” the same word translated “the way you live” in vs. 1.

\(^23\) tn Grk “whose,” referring to the wives.

\(^24\) tn Or “adornment.”

\(^25\) sn 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 person\(^2\) 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 obeyed\(^2\) Abraham, calling him lord. You become her children\(^3\) when you do what is good and have no fear in doing so. 3:7 Husbands, in the same way, treat your wives with consideration as the weaker partners\(^5\) 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 bless\(^8\) others\(^9\) because you were called to inherit a blessing. 3:10 For the one who wants to love life and see good days must keep\(^10\) 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 are 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 For\(^13\) who is going to harm you if you are devoted to what is good? 3:14 But in fact, if you happen to suffer\(^14\) for doing what is right,\(^15\) you are blessed. But do not be terrified of them\(^16\) or be shaken.\(^17\) 3:15 But set Christ\(^18\) apart\(^19\) 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. 3:17 For it is better to suffer for doing good, if God wills it,\(^23\) than for doing evil.

3:18\(^24\) Because Christ also suffered\(^25\) once for sins,
the just for the unjust,\textsuperscript{1} to bring you to God, by being put to death in the flesh but\textsuperscript{2} by being made alive in the spirit.\textsuperscript{3} 3:19 In it\textsuperscript{4} he went and preached to the spirits in prison,\textsuperscript{5} 3:20 after they were disobedient long ago\textsuperscript{6} when God patiently waited\textsuperscript{7} in the days of Noah

manded here, but collocates παθόντος with ἀφαντήται in only one other place, 1 Pet 4:1, where the meaning also detours from what is seen here. A decision is difficult, but ἐπαθέντας is to be preferred slightly.\textsuperscript{1} 2 In Greek emphasizes the contrast between these two phrases more than can be easily expressed in English.\textsuperscript{2} 3 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 (πνεύμα, πνευματικός [πνεύματος], pneumatikos) 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).”\textsuperscript{3} 4 InGrk “in which.” ExSyn 343 notes: “The antecedent of the RP [relative pronoun] is by no means certain. Some take it to refer to πνευματικά 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 others suggest 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 ὑπόστασιν 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 translation here is in the translation.\textsuperscript{4} 5 ἀπόκανον which was then translated “on which occasion” or “meanwhile.”\textsuperscript{5} 6 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 awaited 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 Savor will be saved from the coming judgment, just as in Noah’s day.\textsuperscript{6} 7 InGrk “the patience of God waited.”
idolatries. 1 Peter 4:4 So they are astonished when you do not rush with them into the same flood of wickedness, and they vilify you. 4:4 They will face a reckoning before Jesus Christ who stands ready to judge the living and the dead. 4:6 Now it was for this very purpose that the gospel was preached to those who are now dead, so that though they were judged in the flesh by human standards, they may live spiritually by God’s standards.

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. Above all keep your love for one another fervent, because love covers a multitude of sins. 4:9 Show hospitality to one another without complaining. 4:10 Just as each one has received a gift, use it to serve one another as good stewards of the varied grace of God. 4:11 Whoever speaks, let it be with God’s words. Whoever serves, do so with the strength that God supplies, so that in everything God will be glorified through Jesus Christ. To him belong the glory and the power forever and ever. Amen.

4:12 Dear friends, do not be astonished if a trial by fire is occurring among you, 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 revealed you may also rejoice and be glad. 4:14 If you are insulted for the name of Christ, you are blessed, because the Spirit of glory, who is the Spirit of God, rests on you. 4:15 But let none of you suffer as a murderer or thief or criminal or as a troublemaker. 4:16 But if you suffer as a Christian, do not be ashamed, but glory in what God that you bear such a name. 4:17 For it is time for judgment to begin, starting with the house of God. And if it starts with us, what will be the fate of those who are disobedient to the gospel of God? 4:18 And if the righteous are barely saved, what will become of the ungodly and sinners?

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, is proverbial: It is quoted from Prov 10:12 (cf. Jas 5:20).
5 tn Or “constant.”
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 Or “for their prayers.”
11 sn “in the 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.
12 tn Grk “according to men.”
13 tn Grk “in spirit,” referring to the heavenly, eternal realm of existence (cf. 3:18).
14 tn Grk “according to God.”
15 tn “for their prayers.”
16 tn The primary verb of v. 8 is a participle (“having”) but it continues the sense of command from v. 7.
17 tn Or “constant.”
18 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).
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 Or “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 ms, some of them important and early ( Vaticanus B P 33 81 323 945 1241 1739 049 pm), add καὶ αἰματικός (kai aiamaticos; “and of power”) here. The shorter reading is supported by Ψ Ἐ Β 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, embattler.” 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 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 sinners, but they have been changed to the plural in English to maintain consistency with the plurals of v. 17.
39 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.2

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 to God’s flock among you, exercising oversight not merely as a duty but willingly under God’s direction, not for shameful profit but eagerly. 5:3 And do not lord it over those entrusted to you,2 but be examples to the flock. 5:4 Then 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,3 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 casting 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 someone to devour: 5:9 Resist him,16 strong in your faith, because you know17 that your brothers and sisters throughout the world18 are enduring 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 Christ will himself restore, confirm, strengthen, and establish you. 5:11 To him belongs the power forever. Amen.

1 sn Gn “in doing good.”
2 sn Grk “shepherd,” “tend,” “pastor.”
3 sn A few important MSS (N* B sa) lack ἐπισκοποῦντες (episkopouantes, “exercising oversight”), but the participle enjoys otherwise good MS support (א P Ψ Ρ 33 1739 39 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 sn Or “not under compulsion/coercion.”
5 sn Grk “according to God.”
6 sn Grk “not as lord ing it over...but being examples.” The participles continue the command of v. 2 by describing how the shepherding should be carried out.
7 sn Grk “the ones allotted,” referring to those God has given over to their care.
8 sn Here και (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 a 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.
11 sn Grk “in time,” but connoting “the proper time,” when the time is right.” See below for discussion.
12 sn 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 sn Or “throwing on”; “loading.” Some scholars take the participle to function comparatively, or as attendant circumstance — thus, “cast.” See below for discussion.
14 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 6, τοις εν μέρεσίν ὑμῶν (tapeinóthete, 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, whom I know to be a faithful brother, I have written to you briefly, in order to encourage you and testify that this is the true grace of God. Stand fast in it. 5:13 The church in Babylon, chosen together with you, greets you, and so does Mark, my son. 5:14 Greet one another with a loving kiss. Peace to all of you who are in Christ.

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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 Smyrneans 12:1; Polycarp, Letter to the Philippians 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 Σιλουανοῦ…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 (K P 1739* Ψ) have οὐράνιον (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 οὐράνιον in every NT book except Acts, James, and 3 John (and even in these books, οὐράνιον 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.