

# 1 Peter

## 1

**Summary:** *First Peter opens with a greeting from Peter to scattered believers across Asia Minor (modern Turkey), identifying them as chosen exiles. Peter blesses God for a living hope through Christ's resurrection, describes an inheritance kept in heaven, and encourages believers enduring trials that their tested faith is more precious than gold. He speaks of prophets who searched out the salvation now revealed, urges holiness in conduct, and reminds them they were ransomed not with perishable things but with the precious blood of Christ — the lamb foreknown before the foundation of the world.*

**What Makes This Remarkable:** *Peter's opening is dense with Old Testament imagery recast around Christ. The 'sprinkling of blood' (v. 2) echoes the covenant ratification at Sinai (Exodus 24:8). The 'imperishable seed' (v. 23) and the Isaiah 40 quotation (vv. 24-25) ground the new birth in the enduring word of God. The letter addresses Gentile converts using Israel's identity language — exile, diaspora, election — a radical theological move that extends covenant identity to non-Jews.*

**Translation Friction:** *The addressees are described with the Greek *parepidēmois* diasporac ('exiles of the dispersion'), language traditionally reserved for Jews living outside Palestine. Peter applies this to predominantly Gentile churches, redefining 'exile' as a spiritual rather than ethnic category. The Trinitarian structure of verse 2 (foreknowledge of the Father, sanctification of the Spirit, sprinkling of Christ's blood) is theologically loaded but rendered as the Greek presents it without imposing later creedal formulations.*

**Connections:** *The 'living hope through resurrection' (v. 3) connects to the early kerygma of Acts 2. The lamb 'without defect or blemish' (v. 19) echoes Exodus 12 (Passover lamb) and Isaiah 53:7. The quotation from Isaiah 40:6-8 in verses 24-25 ties the permanence of God's word to the gospel proclaimed to these believers. The 'foreknown before the foundation of the world' language (v. 20) resonates with Ephesians 1:4 and Revelation 13:8.*

<sup>1</sup>Peter, an apostle of Jesus Christ, to the chosen exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2c</sup> chosen according to God the Father's foreknowledge, set apart by the Spirit for obedience and for the sprinkling of the blood of Jesus Christ. May grace and peace be multiplied to you. <sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>an inheritance that can never perish, spoil, or fade — kept safe in heaven for you. <sup>5</sup>Who are kept by the authority of God by way of faith to salvation ready to be revealed in the last time. <sup>6</sup>In this you rejoice greatly, even though now for a little

while, if necessary, you have been grieved by various trials, <sup>7</sup>That the trial of your faith, being greatly more precious than of gold that perisheth, though it be tried with fire, might be discovered to praise and honour and splendor at the appearing of Jesus Christ: <sup>8</sup>Though you have not seen him, you love him; and though you do not see him now, you believe in him and rejoice with an inexpressible and glorious joy, <sup>9</sup>for you are receiving the goal of your faith: the salvation of your souls. <sup>10</sup>Concerning this salvation, the prophets who prophesied about the grace destined for you searched and investigated carefully, <sup>11</sup>They searched to find out the time and circumstances that the Spirit of Christ within them was pointing to when it predicted the sufferings of Christ and the glories that would follow. <sup>12</sup>It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who proclaimed the good news to you by the Holy Spirit sent from heaven — things into which angels long to look. <sup>13</sup>Therefore, prepare your minds for action, be self-controlled, and set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. <sup>14</sup>As obedient children, do not be conformed to the desires you formerly had in your ignorance, <sup>15</sup>However, as he which has called you is holy, so be you holy in all manner of conversation; <sup>16</sup>Indeed, because it is written, Be you holy. For I am holy. <sup>17</sup>And if you call on him as Father — the one who judges impartially according to each person's work — conduct yourselves with reverent fear during the time of your exile, <sup>18</sup>Since as you know that you were not redeemed with corruptible matters, as silver and gold, from your vain conversation received by tradition from your fathers. <sup>19</sup>However, with the costly blood of Christ, as of a lamb without blemish and without spot. <sup>20</sup>He was foreknown before the foundation of the world but was revealed in these last times for your sake, <sup>21</sup>Who by him do trust in God, that raised him up from the dead, and offered him glory. That your faith and hope might be in God. <sup>22</sup>Having purified your souls by your obedience to the truth for sincere brotherly love, love one another earnestly from a pure heart, <sup>23</sup>Being born again, not of corruptible seed, but of incorruptible, by the message of God, which liveth and remains for ever. <sup>24</sup>For "all flesh is like grass, and all its glory like the flower of grass. The grass withers, and the flower falls off, <sup>25</sup>But the message of the Lord endureth for ever. And this is the message which by the gospel is preached to you.

## TRANSLATOR NOTES

1. The Greek *eklektōis parepidēmois diasporac* combines three theologically charged terms: 'chosen' (*eklektōis*), 'exiles/sojourners' (*parepidēmois*), and 'dispersion' (*diasporas*). The KJV's 'strangers scattered' flattens the covenantal weight. 'Dispersion' (*diaspora*) was a technical term for Jews living outside the land of Israel; Peter applies it to Gentile Christians, redefining covenant belonging.
1. The five provinces listed cover most of Roman Asia Minor (modern Turkey), suggesting a circular letter carried through these regions in order.
2. The verse has a Trinitarian structure: the Father's foreknowledge, the Spirit's sanctification, and Christ's blood. This is not a later theological imposition — the Greek naturally groups the three divine agents.
2. The Greek *rhantismōn* ('sprinkling') directly echoes the Septuagint of Exodus 24:8, where Moses sprinkled blood on the people at Sinai to ratify the covenant. Peter's audience would recognize this as covenant-ratification language.
2. The optative *plēthyntheî* ('may it be multiplied') is a prayer-wish, not a statement — grace and peace are not merely declared but invoked.
2. [TCR Cross-Reference] Draws on Exodus 24:8. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.
3. The Greek *anagennēsas* ('having begotten again, having given new birth') is a distinctively Petrine word — it appears only here and in verse 23 in the entire New Testament. The KJV's 'begotten us again' is literal but unclear in modern English; 'given us new birth' captures the regeneration concept.
3. The phrase *elpida zōsan* ('living hope') is striking — hope itself is described as alive, animated by the resurrection. This is not wishful thinking but a hope that has the quality of life because it is grounded in a resurrection that actually happened.
4. Peter uses three alpha-privative adjectives in succession — *aphtharton* ('imperishable'), *amianton* ('undefiled'), *amaranton* ('unfading') — creating a rhetorical triplet that emphasizes what this inheritance is not: it will not decay, it will not be polluted, it will not wither. The alliteration in Greek (all three begin with alpha-privative) is partly preserved by using 'im-/un-/un-' prefixes in English.
4. The concept of 'inheritance' (*klēronomia*) for these predominantly Gentile believers draws on Israel's land-inheritance language — what Israel had in the promised land, these believers have in heaven.
5. The Greek *phrouroumenous* ('being guarded') is a military term — a garrison protecting a city. God's power stands guard over believers like a military garrison. The present participle indicates ongoing, continuous protection.

5. The phrase *en kairō eschatō* ('in the last time') reflects early Christian expectation of an imminent consummation. The salvation is described as 'ready' (*hetoimēn*) — prepared and waiting to be unveiled.
6. The Greek *poikilois peirasmois* ('various trials') uses *poikilos* ('many-colored, diverse, varied') — the trials come in many forms. The word *peirasmos* can mean both 'trial' and 'temptation'; here the context of suffering favors 'trials.' The KJV's 'temptations' may mislead modern readers into thinking of moral temptation rather than external persecution and hardship.
7. The Greek *dokimion* ('tested quality, proven character') refers not to the trial itself but to the result of testing — the proven genuineness that emerges. Gold is tested by fire to prove its purity; faith is tested by suffering to prove its genuineness. The irony is that gold, which survives fire, still perishes — but proven faith endures forever.
7. The triad 'praise and glory and honor' (*epainon kai doxan kai timēn*) may refer to praise directed toward the believers at Christ's return, or to the glory that accrues to God through their faithfulness. The Greek is ambiguous and we preserve that ambiguity.
8. The Greek *aneklalētō* ('inexpressible, unspeakable') appears only here in the New Testament. It describes a joy that exceeds the capacity of language. The participle *dedoxasmenē* ('glorified, full of glory') suggests this joy already participates in the coming glory — it is not merely earthly happiness but a foretaste of eschatological glory.
8. Peter draws a contrast between sight and faith that resonates with John 20:29 ('blessed are those who have not seen and yet believe'). These believers never met Jesus in the flesh, yet their love and joy are real.
9. The Greek *telos* here means 'outcome, result, goal' rather than 'end/termination.' The KJV's 'end' is ambiguous in modern English. The 'salvation of souls' (*sōtērian psychōn*) uses *psychē* in its full biblical sense — not the disembodied 'soul' of Greek philosophy but the whole person, the living self. Peter is speaking of the complete deliverance of the whole person.
10. The compound verbs *exezētēsan* ('searched out') and *exēraunēsan* ('investigated thoroughly') convey intense, diligent inquiry — the prophets were not casual observers but passionate seekers trying to understand their own oracles. The prefix *ex-* intensifies both verbs.
11. The phrase to *pneuma Christou* ('the Spirit of Christ') identifies the spirit that inspired the Old Testament prophets as Christ's own Spirit — a remarkable christological claim. The prophets spoke of 'sufferings' (*pathēmata*, plural) and 'glories' (*doxas*, plural) — not a single event but a pattern of suffering followed by glorification.
11. The Greek *promarturomenon* ('testifying beforehand') is a compound found only here in the New Testament, emphasizing that the prophetic witness pointed forward to events the prophets themselves could not fully comprehend.
12. The final clause — *eis ha epithymousin angeloι parakypsai* ('into which angels long to look') — is vivid. The verb *parakypsai* means 'to bend over and peer into,' suggesting angels straining to see and understand the mystery of salvation. If even angels are fascinated by what God has done for believers, how much more should the recipients value it.
12. The prophets' ministry is reframed as service to a future generation — they spoke not for their own benefit but for these Gentile believers in Asia Minor, centuries later.
13. The Greek *anazōsamenoι tas osphyas tēs dianoiās hymōn* is literally 'having girded up the loins of your mind' — a metaphor drawn from tucking robes into a belt for vigorous activity. The KJV preserves the metaphor literally; we render the meaning ('prepare your minds for action') since 'girding loins' is not a living metaphor in modern English.
13. The adverb *teleiōs* ('fully, completely, to the end') modifies the imperative 'hope' — this is not tentative hope but wholehearted, unreserved expectation.
14. The Greek *tekna hypakoēs* ('children of obedience') is a Semitic idiom meaning 'people characterized by obedience' — not biological children but those whose defining trait is obedience. The verb *sychēmatizomenoι* ('being conformed, being shaped') implies an external molding pressure; Paul uses the same word in Romans 12:2.
15. The Greek *anastrophē* means 'conduct, way of life, behavior' — not 'conversation' in the modern sense (the KJV's 'conversation' meant 'manner of living' in 17th-century English). The command to holiness is grounded in God's own character: 'as he is holy, you must be holy' — a direct echo of Leviticus 11:44-45 that Peter will quote in the next verse.
15. [TCR Cross-Reference] This verse quotes Leviticus 11:44-45 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.
16. Peter quotes Leviticus 11:44-45 (also 19:2 and 20:7). The command was originally given to Israel at Sinai as part of the covenant obligations; Peter applies it directly to Gentile believers, further confirming their inclusion in the covenant people. The Greek *hagios* ('holy, set apart') corresponds to the Hebrew *qadosh*.
16. [TCR Cross-Reference] Quotes Leviticus 19:2. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.
16. [TCR Cross-Reference] Quotes Leviticus 11:44-45. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.

- 17.** The Greek *aprosōpolēmtōs* ('without respect of persons, impartially') is a compound word found only here in the New Testament. It means God shows no favoritism based on external status — a theme running through the New Testament (Acts 10:34, Romans 2:11, James 2:1).
- 17.** The word *paroikias* ('sojourning, exile, temporary residence') reinforces the 'exile' language of verse 1. Believers are temporary residents in this world, and their conduct during this time of exile matters because the Father judges impartially.
- 18.** The Greek *elytrōthēte* ('you were ransomed, redeemed') uses the language of slave-redemption and the Old Testament *go'el* (kinsman-redeemer). The price of ransom is stated negatively first — not silver or gold — before the positive is revealed in verse 19.
- 18.** The phrase *mataias anastophēs patroparadotou* ('futile way of life inherited from ancestors') likely refers to the Gentile pagan practices these converts left behind. The word *patroparadotou* ('handed down from fathers') appears only here in the New Testament.
- 19.** The sacrificial imagery draws on both the Passover lamb (Exodus 12:5, which required a lamb 'without blemish') and the Suffering Servant of Isaiah 53:7 ('like a lamb led to slaughter'). The adjectives *amōmou* ('without defect') and *aspilou* ('without spot') echo the Levitical requirements for sacrificial animals — the offering had to be physically perfect.
- 19.** Peter places 'precious blood' (*timiō haimati*) in emphatic contrast with the 'perishable things' of verse 18. The ransom price is not material wealth but something infinitely more valuable.
- 19.** [TCR Cross-Reference] Echoes Exodus 12:5. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
- 19.** [TCR Cross-Reference] Echoes Isaiah 53:7. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
- 20.** The Greek *proegnōsmenou* ('foreknown') is stronger than mere awareness — it implies divine foreordination and purposeful choice. The contrast between 'before the foundation of the world' (*pro katabolēs kosmou*) and 'in these last times' (*ep' eschatou tōn chronōn*) spans the entire arc of history: Christ's redemptive work was planned before creation and executed at the end of the ages.
- 20.** The phrase *di' hymas* ('for your sake, on account of you') is remarkable — the cosmic plan was revealed specifically for these particular believers in Asia Minor.
- 21.** The verse ties faith and hope together as directed toward God — not as abstract virtues but as relational trust in the God who demonstrated his power and faithfulness by raising Christ and glorifying him. The resurrection is the ground of both faith and hope.
- 22.** The Greek *philadelphian anypokriton* ('sincere brotherly love') combines the family metaphor (*philadelphia*, 'love of brothers/siblings') with the negation of hypocrisy (*anypokriton*, 'without a mask' — from the theatrical term for an actor's mask). The love commanded here must be genuine, not performed.
- 22.** The adverb *ektenōs* ('earnestly, fervently, intensely') describes a love that is stretched out, strained to its limit — not casual affection but deliberate, costly commitment to fellow believers.
- 23.** The Greek *anagegnēmēnoi* repeats the regeneration language of verse 3 but shifts the metaphor from birth to seed (*spora*, 'seed'). The new birth is not from a seed that decays (like biological reproduction) but from an imperishable seed — the word of God. The adjectives 'living' (*zōntos*) and 'enduring' (*menontos*) may modify either 'word' or 'God'; the Greek is ambiguous. Most interpreters take them with 'word,' which prepares for the Isaiah quotation in the next verses.
- 24.** Peter quotes Isaiah 40:6-8 from the Septuagint. The Hebrew original uses a different metaphor for transience — the 'breath of the LORD' that dries the grass — which the Septuagint omits. Peter follows the Septuagint text. The imagery contrasts human frailty and transience (flesh = grass) with the permanence of God's word (verse 25).
- 24.** [TCR Cross-Reference] Echoes Isaiah 40:6-8. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
- 25.** Peter's interpretive move is decisive: the 'word of the Lord' that Isaiah said endures forever is identified with the gospel message proclaimed to these believers. The eternal, imperishable word of God (Isaiah 40:8) is now equated with the Christian gospel. The Greek *rhēma* ('word, utterance, message') and the participle *euangelisthen* ('proclaimed as good news') make the connection explicit.
- 25.** [TCR Cross-Reference] This verse quotes Isaiah 40:6-8 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.

## 2

**Summary:** *Peter urges believers to crave spiritual nourishment like newborn infants, then develops the metaphor of a living temple built of living stones with Christ as the cornerstone. He applies a constellation of Old Testament identity texts to these Gentile believers — they are now a chosen race, a royal priesthood, a holy nation, God's own possession. Peter then addresses their conduct as exiles among unbelievers, gives instructions for submission to governing authorities, and concludes with a profound portrait of Christ's suffering as the model for enduring unjust treatment, drawing heavily on Isaiah 53.*

**What Makes This Remarkable:** *Verse 9 is the theological climax: Peter takes exodus language from Exodus 19:5-6 and applies it to Gentile Christians — 'a royal priesthood, a holy nation.' This is not metaphorical softening; Peter is claiming that these scattered Gentile believers now hold the identity that was promised to Israel at Sinai. The Isaiah 53 passage (vv. 22-25) is the longest sustained quotation of the Suffering Servant in the New Testament epistles, applied directly to Christ's atoning death.*

**Translation Friction:** *The household code instructions (vv. 13-20), particularly regarding slaves submitting to masters, reflect first-century social structures. We render the Greek as written without editorial softening. The word *oiketai* (v. 18) refers specifically to household slaves, not servants in a modern employment sense. The stone imagery (vv. 4-8) weaves together Isaiah 28:16, Psalm 118:22, and Isaiah 8:14 — three distinct Old Testament texts unified by the 'stone' metaphor.*

**Connections:** *The 'living stone' imagery (vv. 4-5) connects to Jesus's own use of Psalm 118:22 (Matthew 21:42). The 'royal priesthood' language (v. 9) draws on Exodus 19:5-6 and is echoed in Revelation 1:6 and 5:10. The Isaiah 53 quotation (vv. 22-25) parallels the use of that passage in Acts 8:32-35 and Romans 4:25. The 'shepherd and overseer of your souls' (v. 25) anticipates the pastoral imagery of chapter 5.*

<sup>1</sup>So put away all malice, all deceit, hypocrisy, envy, and all slander. <sup>2</sup>Like newborn infants, crave the pure spiritual milk, so that by it you may grow up into salvation, <sup>3</sup>Indeed, if so be you have tasted that the Lord is gracious. <sup>4</sup>As you come to him, a living stone rejected by people but chosen and honored by God, <sup>5</sup>You also, like living stones, are being built into a spiritual house and a holy priesthood, offering spiritual sacrifices that are acceptable to God through Jesus Christ. <sup>6</sup>For it stands in Scripture: "See, I am laying in Zion a stone, a cornerstone, chosen and honored, and whoever believes in him will never be put to shame." <sup>7</sup>So the honor is for you who believe, but for those who do not believe, "the stone that the builders rejected has become the cornerstone," <sup>8</sup>A rock of stumbling, and a rock of offence, not even to them which stumble at the message, while disobedient — whereunto as well they were appointed. <sup>9</sup>But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup>Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy. <sup>11</sup>Dear friends, I urge you as foreigners and exiles to abstain from the desires of the flesh, which wage war against your soul. <sup>12</sup>Maintain honorable conduct among the Gentiles, so that when they slander you as evildoers, they may observe your good works and glorify God on the day of visitation. <sup>13</sup>Submit yourselves to every human institution for the Lord's sake, whether to the emperor as supreme, <sup>14</sup>Indeed, or to governors, as to them that are dispatched by him for the punishment of evildoers, and for the praise of them that do well. <sup>15</sup>For it is God's will that by doing good you should silence the ignorance of foolish people. <sup>16</sup>Live as free people, but do not use your freedom as a cover for evil. Live as servants of God. <sup>17</sup>Honor everyone. Love the brotherhood. Fear God. Honor the emperor. <sup>18</sup>Household slaves, submit yourselves to your masters with all respect, not only to those who are good and gentle but also to those who are harsh. <sup>19</sup>For this is a grace — if, because of your awareness of God, someone endures suffering unjustly. <sup>20</sup>For what credit is there if, when you sin and are beaten for it, you endure? But if you suffer for doing good and endure it, this is a grace before God. <sup>21</sup>For to this you were called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. <sup>22</sup>"He committed no sin, and no deceit was found in his mouth." <sup>23</sup>When he was insulted, he did not insult in return; when he suffered, he made no threats, but entrusted himself to the one who judges justly. <sup>24</sup>He himself bore our sins in his body on the tree, so

that having died to sins, we might live for righteousness. By his wounds you have been healed. <sup>25</sup>For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.

#### TRANSLATOR NOTES

1. The participle apothemenoi ('having put off, laid aside') uses the imagery of removing clothing — strip off these vices like a dirty garment. The list moves from internal disposition (malice) through deceptive behavior (deceit, hypocrisy) to interpersonal sins (envy, slander). The 'all...all...all' repetition (pasan...panta...pasas) emphasizes totality — no partial removal.
2. The Greek logikon adolon gala ('pure rational/spiritual milk') is debated. Logikon can mean 'rational' (pertaining to logos/reason) or 'spiritual' (pertaining to the word/logos). The KJV's 'milk of the word' is interpretive. Given the context of verse 1:25 (the word proclaimed to them), the connection to logos is likely intentional, but we render 'spiritual' as the broader term that captures the metaphor without over-specifying.
2. The verb epipothēsate ('crave, long for intensely') describes the desperate hunger of a newborn — not casual interest but survival-level need.
3. Peter quotes Psalm 34:8 (33:9 LXX), 'Taste and see that the LORD is good.' The Greek chrēstos ('good, kind, gracious') may contain a wordplay with Christos ('Christ') — in Greek pronunciation they would sound similar. The conditional 'if' (ei) is not expressing doubt but rather 'since you have tasted' — it assumes the experience is real.
3. [TCR Cross-Reference] References Psalm 34:8 — the TCR OT rendering of that text provides the Hebrew source and explains the translation decisions involved.
4. The metaphor shifts from milk (v. 2) to stone (v. 4) — Christ is the 'living stone' (lithon zōnta), an apparent paradox since stones are the epitome of lifelessness. The double contrast — rejected by humans but chosen by God — sets up the extended stone theology of verses 6-8. The participial phrase proserchomenoi ('coming to, approaching') echoes the language of approaching God in worship at the temple.
5. The believers are not merely compared to stones — they are living stones being assembled into a spiritual temple. The Greek oikodomisthe can be read as indicative ('you are being built') or imperative ('let yourselves be built'). The passive voice suggests God is the builder. The 'holy priesthood' (hierateuma hagion) draws directly on Exodus 19:6 (LXX), anticipating the full quotation in verse 9.
5. The 'spiritual sacrifices' (pneumatikas thysias) replace the animal sacrifices of the Jerusalem temple — the entire sacrificial system is reimagined around this new community.
5. [TCR Cross-Reference] This verse quotes Exodus 19:6 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.
6. Peter quotes Isaiah 28:16 from the Septuagint. The original context is God establishing a foundation in Zion amid national crisis. Peter identifies this cornerstone with Christ. The Greek akrogōniaion ('cornerstone') could refer to either a foundation stone at the corner of a building or a capstone at the top — the architectural metaphor works either way, placing Christ as the defining structural element.
6. The strong negation ou mē ('never, by no means') with the subjunctive kataischynthē guarantees that trust in this stone will not result in shame — a double negative for emphatic assurance.
6. [TCR Cross-Reference] Quotes Isaiah 28:16. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.
7. Peter now quotes Psalm 118:22 (117:22 LXX), the stone rejected by builders that becomes the head of the corner. Jesus himself applied this psalm to his own rejection (Matthew 21:42, Mark 12:10, Luke 20:17). The Greek apistousin can mean either 'disbelieve' or 'disobey' — in biblical thought, unbelief and disobedience are inseparable.
7. The phrase kephalēn gōnias ('head of the corner') means the most important stone in the structure — the one that determines the alignment of everything else.
7. [TCR Cross-Reference] Draws on Psalms 118:22. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.
8. The third stone text is Isaiah 8:14, where God himself becomes a stone of stumbling for both houses of Israel. Peter completes the stone trilogy: Isaiah 28:16 (cornerstone), Psalm 118:22 (rejected stone), Isaiah 8:14 (stumbling stone). The same Christ is cornerstone to believers and stumbling-block to unbelievers.
8. The phrase eis ho kai etethēsan ('to which they were also appointed/destined') is theologically charged. It states that their stumbling was within God's purpose, though it does not explain the mechanism of that appointment. We render it plainly and let the tension stand.
8. [TCR Cross-Reference] References Isaiah 8:14 — the TCR OT rendering of that text provides the Hebrew source and explains the translation decisions involved.
8. [TCR Cross-Reference] References Isaiah 28:16 — the TCR OT rendering of that text provides the Hebrew source and explains the translation decisions involved.
8. [TCR Cross-Reference] References Psalm 118:22 — the TCR OT rendering of that text provides the Hebrew source and explains the translation decisions involved.

9. This verse weaves together Exodus 19:5-6 ('a kingdom of priests and a holy nation'), Isaiah 43:20-21 ('my chosen people...the people I formed for myself that they might proclaim my praise'), and possibly Hosea 1-2 (the not-my-people who become my-people, developed in verse 10). The Greek *basileion hierateuma* ('royal priesthood') follows the Septuagint of Exodus 19:6 exactly.
9. The Greek *aretas* ('excellencies, virtues, mighty deeds') is broader than 'praises' (KJV) — it refers to God's praiseworthy acts and character, which the priestly people are called to announce to the world.
9. [TCR Cross-Reference] Echoes Exodus 19:6. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
9. [TCR Cross-Reference] Echoes Isaiah 43:20-21. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
9. [TCR Cross-Reference] Echoes Hosea 1-2. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
10. Peter echoes Hosea 2:23 and 1:6, 9 — the prophet's children named Lo-Ammi ('not my people') and Lo-Ruhamah ('not shown mercy') who were later renamed Ammi ('my people') and Ruhamah ('shown mercy'). Paul applies Hosea to Gentile inclusion in Romans 9:25-26. The 'once...now' structure emphasizes the radical transformation of status: those who had no covenant identity now possess the fullest covenant identity.
10. [TCR Cross-Reference] This verse quotes Hosea 2:23 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.
11. The Greek *paroikous kai parepidēmous* ('resident aliens and exiles') echoes the language of Genesis 23:4 (LXX), where Abraham describes himself as a 'sojourner and foreigner' in the land. Believers share Abraham's status — present in a place but not belonging to it.
11. The military metaphor *strateuntai* ('wage war, campaign against') portrays fleshly desires as an invading army besieging the soul. This is not abstract moral philosophy but vivid warfare imagery.
11. [TCR Cross-Reference] Quotes Genesis 23:4. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.
12. The Greek *en hēmera episkopēs* ('on the day of visitation') echoes Isaiah 10:3 (LXX) and Luke 19:44. 'Visitation' (*episkopē*) can be either judgment or mercy — the day when God comes to inspect and act. Peter may mean that the pagans' observation of Christian conduct will lead them to glorify God when he comes — whether at their own conversion or at the final judgment.
12. The word *kakopoiōn* ('evildoers') suggests that Christians in Asia Minor were being accused of criminal behavior — a pattern attested in Roman sources (cf. Pliny's correspondence with Trajan about Christians in Bithynia, c. 112 AD).
12. [TCR Cross-Reference] Draws on Isaiah 10:3. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.
13. The Greek *pasē anthrōpinē ktisei* is literally 'every human creation/institution' — not merely laws (as the KJV's 'ordinance' implies) but the structures and authorities that humans establish. The submission is motivated 'for the Lord's sake' (*dia ton kyrion*) — it is not intrinsic obedience to human power but obedience rendered to God through human structures.
13. The word *basilei* ('king') in context refers to the Roman emperor — likely Nero at the time of writing.
14. The 'him' who sends governors could refer to the emperor (the immediate antecedent) or to God (the ultimate authority behind the human institution). Peter's phrasing allows both readings. The dual function of government — punishing evil and commending good — parallels Paul's discussion in Romans 13:1-7.
15. The Greek *phimoun* ('to muzzle, to silence') is vivid — good conduct literally shuts the mouth of ignorant accusers. The same verb is used of muzzling an ox (1 Timothy 5:18) and of Jesus silencing the Sadducees (Matthew 22:34). The 'foolish people' (*aphronōn anthrōpōn*) are not malicious but ignorant — their slander stems from misunderstanding, which exemplary behavior can correct.
16. The paradox is sharp: believers are simultaneously free (*eleutheroi*) and slaves of God (*theou douloi*). True freedom is not autonomy but willing service to God. The Greek *epikalymma* ('covering, cloak, pretext') warns against using Christian freedom as a disguise for malice — freedom is not license.
17. Four terse imperatives in ascending relational intensity: general respect for all people, special love for fellow believers, reverent fear toward God, and appropriate honor toward the emperor. The structure is notable — God receives 'fear' (*phobeisthe*) while the emperor receives only 'honor' (*timate*). The distinction in verbs is deliberate: the emperor gets respect but not the reverence owed to God alone.
18. The Greek *oiketai* refers specifically to household slaves — domestic workers who were the property of their masters — not employees or servants in a modern sense. The word *despotais* ('masters') is the root of English 'despot' and refers to the absolute authority of the slaveholder. Peter does not endorse the institution but addresses the reality his audience lives in.
18. The Greek *skoliois* ('crooked, perverse, harsh') is the KJV's 'froward' — an archaic term. We render it 'harsh' to capture the unjust, abusive nature of such masters.
19. The Greek *charis* here means not 'thankworthy' (KJV) but 'grace, a thing of grace, commendable before God.' Enduring unjust suffering with an awareness of God is itself an act of grace — a participation in the grace of God. The phrase *syneidēsin theou* ('consciousness/awareness of God') means the sufferer endures not out of passivity but out of a God-directed conscience.

20. The Greek kolaphizomenoi ('being struck with a fist, beaten') is graphic — this is physical abuse, not metaphorical hardship. Peter distinguishes between deserved punishment (suffering for wrongdoing) and undeserved suffering (suffering for doing right). Only the latter is *charis* ('grace') before God.
20. The word *kleos* ('credit, fame, glory') appears only here in the New Testament. It asks what reputation or honor one gains by enduring punishment that was deserved.
21. The Greek hypogrammon ('example, pattern, model') originally referred to a writing template that students would trace — a master copy of letters that beginners followed stroke by stroke. Christ's suffering is the template for believers' response to unjust treatment. The phrase *tois ichnesin autou* ('in his footsteps') extends the tracing metaphor — believers walk in the exact tracks Christ laid down.
22. Peter begins quoting Isaiah 53:9 (LXX), applying the Suffering Servant passage directly to Christ. The quotation extends through verse 25, making this the longest sustained use of Isaiah 53 in the New Testament epistles. The sinlessness of Christ is the foundation of his exemplary suffering — he suffered entirely without cause.
22. [TCR Cross-Reference] Draws on Isaiah 53:9. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.
23. The Greek *antiloidorei* ('reviled in return') has the prefix *anti-* ('against, in return'), emphasizing the refusal to retaliate in kind. The pattern is: provocation no retaliation entrusting to God. This is the specific example believers are to follow (v. 21). The phrase *tō krinonti dikaiōs* ('the one who judges justly') is God — Christ committed his case to the divine court rather than taking justice into his own hands.
24. The Greek *xylon* ('tree, wood') rather than *stauros* ('cross') echoes Deuteronomy 21:23 ('cursed is anyone who hangs on a tree') and connects to Acts 5:30 and 10:39 where the same word is used for the cross. The word carries the overtone of the Deuteronomic curse.
24. The final clause quotes Isaiah 53:5 — 'by his wounds (*mōlōpi*, singular in Greek — one stripe, one wound) you were healed.' The shift from 'our sins' to 'you were healed' moves from the universal scope of Christ's atonement to the personal application to these specific believers.
24. The verb *anēnenken* ('bore, carried up') is sacrificial language — the same word used for offering a sacrifice on an altar. Christ carried sins up onto the cross as a priest carries an offering up onto the altar.
24. [TCR Cross-Reference] Echoes Isaiah 53:4-5. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
24. [TCR Cross-Reference] Echoes Deuteronomy 21:23. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
25. Peter concludes with Isaiah 53:6 ('all we like sheep have gone astray') but adds the positive resolution: the straying sheep have now returned to their shepherd. The dual title 'Shepherd and Overseer' (*poimena kai episkopon*) applies to Christ terms that Peter will later use for church leaders (5:2-4). The word *episkopon* ('overseer, guardian, bishop') carries the sense of watchful care — Christ keeps watch over their souls as a shepherd watches a flock.
25. The KJV's 'Bishop' reflects later ecclesiastical usage. We render *episkopon* as 'Overseer' to preserve the original pastoral meaning without importing institutional connotations.
25. [TCR Cross-Reference] This verse quotes Isaiah 53:6 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.

### 3

**Summary:** *Peter continues the household code with instructions for wives and husbands, then turns to the entire community with exhortations toward unity, compassion, and blessing. The famous 'reason for hope' passage (v. 15) calls believers to be always ready to give a defense of their hope with gentleness and respect. The chapter concludes with one of the most debated passages in the New Testament — Christ's proclamation to the 'spirits in prison' from the days of Noah — connecting baptism to salvation through Christ's resurrection and exaltation.*

**What Makes This Remarkable:** *Verse 15 ('always be prepared to give a reason for the hope that is in you') has become the foundational text for Christian apologetics. The 'spirits in prison' passage (vv. 18-20) is among the most disputed texts in the New Testament, with at least four major interpretive traditions. Peter's reference to Noah and the flood as a 'type' of baptism (vv. 20-21) is one of the clearest examples of typological interpretation in the epistles.*

**Translation Friction:** *The instructions to wives (vv. 1-6) reflect first-century household structures and include Sarah's obedience to Abraham as a model. We render the Greek faithfully without modernizing the social context. The 'spirits in prison' passage (vv. 18-20) is genuinely ambiguous in Greek and we preserve that ambiguity. The baptism typology (v. 21) is carefully worded in the Greek to avoid implying that water itself saves — Peter adds the clarifying parenthesis about conscience.*

*Connections: The Sarah reference (v. 6) connects to Genesis 18:12. The 'reason for hope' echoes the 'living hope' of 1:3. The Noah typology connects to Genesis 6-8 and Jesus's use of the flood narrative (Matthew 24:37-39). Christ's exaltation at God's right hand (v. 22) echoes Psalm 110:1 and the early Christian confession of Acts 2:33-34.*

<sup>1</sup>Likewise, wives, submit yourselves to your own husbands, so that even if some of them do not obey the word, they may be won over without a word through the conduct of their wives, <sup>2</sup>While they take notice your chaste conversation coupled with fear. <sup>3</sup>Your adornment should not be external — the braiding of hair, the wearing of gold jewelry, or the putting on of fine clothing. <sup>4</sup>Rather, let your adornment be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which in God's sight is very precious. <sup>5</sup>For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, <sup>6</sup>just as Sarah obeyed Abraham and called him her lord. You are her daughters when you do what is right and refuse to give way to fear. <sup>7</sup>Husbands, likewise, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are also heirs with you of the grace of life, so that your prayers may not be hindered. <sup>8</sup>Finally, all of you be like-minded, sympathetic, loving as brothers and sisters, compassionate, and humble, <sup>9</sup>Not rendering wickedness for wickedness, or railing for railing — but contrariwise blessing. Knowing that you are thereunto called, that you should inherit a blessing. <sup>10</sup>For "whoever desires to love life and see good days must keep the tongue from evil and the lips from speaking deceit. <sup>11</sup>Turn away from evil and do good; seek peace and pursue it. <sup>12</sup>And his ears are open to their prayers — but the face of the lord is against them that do evil, and because the eyes of the Lord are over the righteous. <sup>13</sup>Now who will harm you if you are devoted to what is good? <sup>14</sup>But even if you should suffer for the sake of righteousness, you are blessed. Do not fear what they fear, and do not be disturbed, <sup>15</sup>However, sanctify the Lord God in your hearts — and be ready at all times to provide an answer to every person that asketh you a reason of the confident expectation that is in you with meekness and fear:. <sup>16</sup>Having a upright conscience. That, whereas they speak wickedness of you, as of evildoers, they may be ashamed that falsely accuse your upright conversation in Christ. <sup>17</sup>For it is better to suffer for doing good, if that should be God's will, than for doing evil. <sup>18</sup>For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring you to God, being put to death in the flesh but made alive in the spirit, <sup>19</sup>By which also he traveled and preached to the spirits in prison; <sup>20</sup>Which sometime were rebellious, when once the patience of God waited in the days of Noah, during the building of the ark, in which only a few, that is, eight people, were brought safely through the water. <sup>21</sup>Baptism, which corresponds to this, now saves you — not as a removal of dirt from the body, but as an appeal to God for a good conscience — through the resurrection of Jesus Christ, <sup>22</sup>Indeed, who is gone into heaven, and is on the right hand of God. Angels and authorities and powers being made under the control of him.

#### TRANSLATOR NOTES

1. The Greek *homoiōs* ('likewise') connects this instruction to the submission pattern begun in 2:13 (to government) and 2:18 (slaves to masters). The scenario Peter envisions is a believing wife married to an unbelieving husband — a common situation in the early church where women often converted independently.
1. The wordplay between *logō* ('the word' — the gospel message) and *aneu logou* ('without a word' — without verbal argument) is deliberate. The husband who resists the proclaimed word may be persuaded by the lived word of his wife's conduct.
2. The Greek *epopteusantes* ('having observed, having witnessed') is the same word used in 2:12 for pagans observing Christian behavior. The combination of *hagnēn* ('pure, chaste') and *en phobō* ('in reverence, with respect') describes conduct that is both morally clean and directed toward God — not fearful subservience to the husband but reverence toward God that shapes all behavior.
3. The Greek *kosmos* ('adornment, decoration, order') — from which English 'cosmetic' derives — sets up a contrast between external display and internal character. Peter does not absolutely prohibit these things (the grammar is 'not the external... but the internal' — a comparative negation, emphasizing priority rather than absolute prohibition). The specific items mentioned (elaborate hairstyles, gold, fine clothing) were associated with wealth and social status in the Roman world.
4. The phrase *ho kryptos tēs kardias anthrōpos* ('the hidden person of the heart') is a remarkable expression — the true self, invisible to others but visible to God. The 'imperishable' (*aphthartō*) quality of this inner adornment contrasts with the perishable nature of external decoration, echoing the 'imperishable inheritance' of 1:4.
4. The Greek *prautēs kai hēsychiou pneumatōs* ('of a gentle and quiet spirit') does not describe weakness or passivity. *Prautēs* ('gentleness') in Greek denotes controlled strength — a horse under bridle, power that is restrained. *Hēsychios* ('quiet, tranquil') refers to an inner calm, not silence.

5. Peter appeals to the matriarchs as models — 'the holy women' (hai hagiai gynaikes) refers to Old Testament women of faith. The verb *ekosmoun* ('adorned themselves') uses the same *kosmos* root from verse 3, completing the contrast: their true adornment was not external but relational and spiritual.
6. The reference is to Genesis 18:12 (LXX), where Sarah refers to Abraham as 'my lord' (*kyrios*) in the context of the promise of Isaac. Peter's point is that these Gentile women have become 'daughters of Sarah' — they are now part of the covenant lineage through faith and conduct, not ethnicity.
6. The final phrase *mē phoboumenai mēdemian ptoēsīn* ('not fearing any intimidation') suggests that some of these women faced real social pressure or threat for their faith — yet they are to stand firm without being intimidated.
6. [TCR Cross-Reference] Quotes Genesis 18:12. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.
7. The Greek *kata gnōsīn* ('according to knowledge, in an understanding way') calls husbands to informed, attentive care — not ignorant or careless treatment. The phrase *astheneserō skeuei tō gynaikeiō* ('the weaker vessel, the feminine one') uses 'weaker' (*asthenestera*) in a comparative sense — not 'weak' absolutely but 'weaker' relatively. The word *skeuos* ('vessel') refers to the body or the whole person (cf. 1 Thessalonians 4:4).
7. The remarkable motivation is the final clause: mistreatment of one's wife hinders one's prayers. The marriage relationship has direct spiritual consequences — dishonor toward one's spouse creates a barrier between the husband and God. The phrase *synklēronomōis charitōs zōēs* ('co-heirs of the grace of life') establishes full spiritual equality between husband and wife.
8. Five adjectives describe the communal character Peter envisions: *homophrones* ('like-minded, united in purpose'), *sympatheis* ('sympathetic, sharing in feelings'), *philadelphoi* ('loving as siblings'), *eusplanchnoi* ('compassionate, tender-hearted' — literally 'good-gutted,' from the Greek understanding that emotions resided in the intestines), and *tapeinophrones* ('humble-minded'). The KJV's 'courteous' for *tapeinophrones* is too weak — this is genuine humility, not mere politeness.
9. The non-retaliation ethic echoes both Jesus's teaching (Matthew 5:38-48) and Paul's instruction (Romans 12:17). The paradox: believers are called to bless even those who insult them, and in doing so they themselves inherit blessing. The word *eulogountes* ('blessing') is the opposite of *loidoria* ('insult, verbal abuse') — where others curse, believers bless.
10. Peter quotes Psalm 34:12-16 (33:13-17 LXX), a wisdom psalm that connects ethical conduct with divine blessing. The quotation extends through verse 12. The opening question in the psalm ('Who is the one who desires life?') becomes a conditional statement: if you want to experience the good life, here is the path.
10. [TCR Cross-Reference] This verse quotes Psalms 34:12-16 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.
11. The imperatives move from negative (turn away from evil) to positive (do good), from passive avoidance to active pursuit. The verb *diōxatō* ('pursue, chase') is a hunting metaphor — peace must be actively tracked down, not merely hoped for. The same verb (*diōkō*) is used elsewhere for pursuing or persecuting someone — here it is channeled toward peace.
11. [TCR Cross-Reference] Quotes Psalms 34:12-16. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.
12. The psalm quotation concludes with a two-part assurance: God watches over the righteous and listens to their prayers, but his face is set against evildoers. The anthropomorphic language (eyes, ears, face) expresses God's attentive care and active opposition using body-part imagery common in Hebrew poetry.
12. [TCR Cross-Reference] Draws on Psalms 34:12-16. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.
13. The Greek *zēlōtai* ('zealots, enthusiasts, devotees') is stronger than the KJV's 'followers' — it implies passionate, consuming dedication to goodness. The rhetorical question implies that those who pursue good are generally protected, though Peter immediately acknowledges the exception in verse 14.
14. The optative *paschoite* ('you should suffer') expresses a hypothetical but real possibility — not a certainty but not unlikely. The beatitude echoes Jesus's words in Matthew 5:10 ('blessed are those who are persecuted for righteousness' sake').
14. Peter quotes Isaiah 8:12-13 (LXX). The phrase *ton phobon autōn mē phobēthēte* can be read either as 'do not fear their terror' (what they threaten) or 'do not fear what they fear' (the things that terrify them). The Isaiah context supports the latter reading — God tells Isaiah not to share the people's panic.
14. [TCR Cross-Reference] Echoes Isaiah 8:12. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
15. The Greek *hagiasate* ('sanctify, set apart as holy') applied to Christ means to give him the place of ultimate honor in one's inner life — to treat Christ as the holy Lord of one's heart. The phrase echoes Isaiah 8:13 ('the LORD of hosts, him you shall sanctify'), but Peter substitutes 'Christ' for 'the LORD of hosts,' a significant christological move.
15. The word *apologian* ('defense, reasoned account') is the origin of English 'apologetics.' It was a legal term for a defendant's speech in court. Peter envisions believers explaining their faith in a rational, articulate manner — not aggressive argument but calm, reasoned testimony. The 'hope that is

in you' (tēs en hymin elpidos) connects back to the 'living hope' of 1:3.

15. [TCR Cross-Reference] This verse quotes Isaiah 8:13 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.
16. The manner of the defense is as important as its content: meta prautētōs kai phobou ('with gentleness and reverence'). Aggressive, combative apologetics would undermine the very message being defended. The 'clear conscience' (syneidēsīn agathēn) ensures that the verbal defense matches the lived reality — there is no gap between what believers say and how they live.
17. The optative theloi ('should will') expresses that suffering is within God's sovereign plan but not his arbitrary whim. The comparison is not between suffering and comfort but between two kinds of suffering — for good conduct versus for bad. Peter assumes suffering is inevitable; the question is what kind.
18. The Greek hapax ('once, once for all') emphasizes the unrepeatable sufficiency of Christ's suffering — unlike the repeated sacrifices of the old covenant, this one was definitive. The phrase dikaios hyper adikōn ('righteous on behalf of unrighteous') is a compressed statement of substitutionary atonement.
18. The purpose clause hina hymas prosagagē tō theō ('that he might bring you to God') uses prosagō, a technical term for introducing someone into the presence of a king. Christ's death provides access to God's presence.
18. The contrast thanatōtheis sarki / zōopoiētheis pneumatī ('put to death in flesh / made alive in spirit') is debated. 'Spirit' may refer to the Holy Spirit, Christ's own spirit, or the sphere of spiritual existence. We render the datives as instrumental/spherical ('in the flesh...in the spirit') to preserve the ambiguity.
19. This is one of the most debated verses in the New Testament. The key questions: (1) When did Christ go? After his death, after his resurrection, or through Noah before the flood? (2) Who are the 'spirits in prison'? Fallen angels (cf. 2 Peter 2:4, Jude 6), deceased humans, or the generation of Noah? (3) What did he proclaim? The gospel, or a declaration of victory? The Greek ekēryxen ('proclaimed, heralded') does not specify the content — it could be a proclamation of triumph over evil powers rather than an evangelistic message.
19. We render the text as the Greek presents it without resolving the ambiguity. The phrase en hō ('in which') most naturally refers back to 'spirit' (pneumatī) from verse 18.
20. The 'spirits' are identified as those who disobeyed during the construction of Noah's ark. God's patience (makrothymia, 'long-suffering') extended through the construction period, giving opportunity for repentance. Only eight people (Noah, his wife, their three sons, and their wives) were saved.
20. The phrase diesōthēsān di' hydatos ('were saved through water') is ambiguous — were they saved 'by means of' water or 'through' water (i.e., passing safely through it)? The preposition dia with genitive can mean either. Peter will connect this to baptism in verse 21.
21. The Greek antitypon ('corresponding to, antitype') establishes a typological relationship: the flood waters that destroyed the old world and delivered Noah are a 'type' of baptism that delivers believers. Peter immediately qualifies: baptism saves not by its physical washing (ouch sarkos apothesis rhy pou, 'not the removal of bodily dirt') but as an appeal or pledge of a good conscience toward God (syneidēseōs agathēs eperōtēma eis theon).
21. The word eperōtēma is debated — it can mean 'appeal, request, inquiry' or 'pledge, commitment.' Either reading works: baptism is either an appeal to God for a clear conscience or a pledge of a clear conscience before God. The saving power comes 'through the resurrection of Jesus Christ' — not through the water itself.
22. The verse is a compressed christological confession: ascension ('gone into heaven'), session ('at the right hand of God,' echoing Psalm 110:1), and cosmic lordship ('angels, authorities, and powers subjected'). The triad angelōn kai exousiōn kai dynamēōn encompasses all categories of spiritual beings — whether good or evil, all are under Christ's authority.
22. The genitive absolute hypotagentōn ('having been subjected') uses the same root (hypotassō, 'to submit, to subject') that structured the household code of 2:13-3:7 — the pattern of submission that governs human relationships finds its ultimate ground in the submission of all cosmic powers to Christ.
22. [TCR Cross-Reference] Draws on Psalm 110:1. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.

## 4

**Summary:** *Peter exhorts believers to arm themselves with the same mindset as Christ who suffered in the flesh, to live for God's will rather than human desires, and to recognize that the pagan lifestyle they have left behind now provokes hostility from former associates. He emphasizes that judgment begins with the household of God, encourages the faithful use of spiritual gifts for mutual service, and calls believers to rejoice in sharing Christ's sufferings so that they may also rejoice at his revelation.*

**What Makes This Remarkable:** *The phrase 'judgment begins with the household of God' (v. 17) has shaped Christian self-understanding for centuries — accountability starts with God's own people, not with outsiders. The passage on suffering 'as a Christian' (v. 16) contains one of only three uses of the word *Christianos* in the New Testament (also Acts 11:26 and 26:28), suggesting it was originally an outsider's label that believers were learning to wear without shame.*

**Translation Friction:** *The statement 'the gospel was proclaimed even to the dead' (v. 6) is nearly as debated as 3:19. We render the Greek as written. The eschatological urgency ('the end of all things is near,' v. 7) reflects the early church's expectation of an imminent return. The vice list in verse 3 is blunt and specific — we do not soften it.*

**Connections:** *The 'arm yourselves with the same mindset' (v. 1) echoes Philippians 2:5. The gift language (vv. 10-11) parallels Romans 12:6-8 and 1 Corinthians 12. The 'fiery trial' (v. 12) resonates with the tested-by-fire imagery of 1:7. The 'judgment begins with us' principle echoes Ezekiel 9:6 and Malachi 3:1-5.*

<sup>1</sup>Since Christ suffered in the flesh, arm yourselves also with the same resolve, because whoever has suffered in the flesh has ceased from sin, <sup>2</sup>That he no longer should dwell the remainder of his moment in the physical nature to the lusts of men, but to the will of God. <sup>3</sup>For the time already past is sufficient for doing what the Gentiles desire — living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry. <sup>4</sup>They are surprised that you no longer plunge with them into the same flood of dissipation, and they malign you. <sup>5</sup>They will give account to the one who is ready to judge the living and the dead. <sup>6</sup>For this is why the gospel was proclaimed even to the dead, so that though they were judged in the flesh as people are, they might live in the spirit as God does. <sup>7</sup>The end of all things is near. Therefore be clear-minded and self-controlled for the sake of your prayers. <sup>8</sup>Above all, maintain an earnest love for one another, because love covers a multitude of sins. <sup>9</sup>Be hospitable to one another without grumbling. <sup>10</sup>As each one has received a gift, use it to serve one another as good stewards of God's varied grace. <sup>11</sup>If anyone speaks, let it be as one speaking the very words of God. If anyone serves, let it be with the strength that God supplies, so that in everything God may be glorified through Jesus Christ. To him belong the glory and the power forever and ever. Amen. <sup>12</sup>Dear friends, do not be surprised at the fiery trial that has come upon you to test you, as though something strange were happening to you. <sup>13</sup>But rejoice insofar as you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice with great joy. <sup>14</sup>If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. <sup>15</sup>But let none of you suffer as a murderer, a thief, an evildoer, or as a meddler in others' affairs. <sup>16</sup>But if anyone suffers as a Christian, let that person not be ashamed but glorify God by bearing that name. <sup>17</sup>For it is time for judgment to begin with the household of God. And if it begins with us, what will be the outcome for those who do not obey the gospel of God? <sup>18</sup>And "if the righteous person is scarcely saved, where will the ungodly and the sinner appear?" <sup>19</sup>Therefore, let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

## TRANSLATOR NOTES

1. The Greek *hoplisasthe* ('arm yourselves') is a military metaphor — take up the mindset of Christ as a weapon. The word *ennoian* ('resolve, mindset, intention') refers to an inner disposition, not just intellectual agreement. Believers are to adopt Christ's willingness to suffer as their own combat readiness.
1. The clause *ho pathōn sarki pepautai hamartias* ('whoever has suffered in the flesh has ceased from sin') is theologically dense. It likely means that the person who has embraced suffering for Christ's sake has broken decisively with the sinful life — suffering marks the turning point away from sin's dominion.

2. The contrast is stark: *anthrōpōn epithymiais* ('human desires') versus *thelēmati theou* ('God's will'). The 'remaining time in the flesh' (*ton epiloipon en sarki chronon*) treats earthly life as a finite, limited period with a definite end — every day that remains should be oriented toward God's purposes rather than human passions.
3. The vice list is specific to the Greco-Roman social world: *aselgeiais* ('sensuality, debauchery'), *epithymiais* ('passions, lusts'), *oinophylgiais* ('drunkenness' — literally 'wine-bubbling'), *kōmois* ('orgies, revelries' — nocturnal processions associated with Dionysus worship), *potois* ('drinking bouts'), and *athemitois eidōlōlatriais* ('lawless idolatries'). These were not fringe activities but normal features of pagan social life in Asia Minor.
3. The word *athemitois* ('lawless, forbidden') applied to idolatry reflects a Jewish perspective — idol worship violated divine law even though it was legal in the Roman system.
4. The Greek *xenizontai* ('they are surprised, they find it strange') captures the social shock when someone withdraws from the expected communal activities. The vivid metaphor *anachysin* ('flood, outpouring, overflow') pictures dissipation as a raging torrent — former companions are being swept along in this flood and are bewildered that believers have climbed out. The word *asōtias* ('dissipation, debauchery') is literally 'unsavingness' — a life that wastes and destroys.
5. The phrase *hetoimōs echonti krinai zōntas kai nekrous* ('the one ready to judge the living and the dead') echoes an early creedal formula (cf. Acts 10:42, 2 Timothy 4:1). The judgment is comprehensive — it covers those alive at Christ's return and those already dead. The slanderers of verse 4 will face this judge.
6. This verse is among the most difficult in the New Testament. 'The dead' (*nekrois*) may refer to: (1) people who heard the gospel while alive and have since died, (2) the spiritually dead, or (3) the literally dead to whom Christ preached (connecting to 3:19). The most natural reading is that the gospel was proclaimed to people who are now dead — they heard it during their lifetime, were condemned by human judgment (perhaps through persecution and death), but live on in the spirit before God.
6. The contrast *kata anthrōpous sarki* ('according to humans in the flesh') versus *kata theon pneumatī* ('according to God in the spirit') places human and divine perspectives in opposition: human judgment ends at physical death, but God's purposes extend beyond it.
7. The Greek *ēngiken* ('has drawn near, is at hand') is the same verb used in Mark 1:15 for the kingdom of God. Peter shares the early Christian conviction that the consummation is imminent. The two imperatives — *sōphronēsate* ('be clear-minded, be sensible') and *nēpsate* ('be sober, be watchful') — are not redundant: the first addresses mental clarity, the second self-control. Both serve prayer.
8. The Greek *ektenē* ('earnest, stretched out, intense') describes love at full extension — love strained to its limit, as in 1:22. The proverb 'love covers a multitude of sins' echoes Proverbs 10:12 ('love covers all offenses'). The meaning is not that love hides sin or ignores it, but that love creates a relational environment where forgiveness flows freely and offenses do not fester.
8. [TCR Cross-Reference] References Proverbs 10:12 — the TCR OT rendering of that text provides the Hebrew source and explains the translation decisions involved.
9. The Greek *philoxenoi* ('hospitable,' literally 'lover of strangers') was a crucial virtue in the ancient world where inns were often dangerous or immoral. Christian hospitality — opening one's home to traveling believers — was essential for the spread of the gospel and the functioning of house churches. The qualifier *aneu gongysmou* ('without grumbling') acknowledges the cost of hospitality and insists it be given cheerfully.
10. The Greek *charisma* ('gift, grace-gift') is from the same root as *charis* ('grace') — every gift is a concrete expression of God's grace. The stewardship metaphor (*oikonomoi*, 'household managers') means these gifts are not personal possessions but resources entrusted for the benefit of others. The adjective *poikilēs* ('varied, many-colored, diverse') describes God's grace as multifaceted — it manifests differently in each person.
11. Peter divides gifts into two broad categories: speaking (*lalei*) and serving (*diakonei*). Both must be exercised in dependence on God — the speaker delivers God's words (*logia theou*, 'oracles of God'), not personal opinions; the servant operates from God's supplied strength (*ischyos hēs chorēgei ho theos*), not personal capacity.
11. The doxology ('to him belong the glory and the power') could refer to God the Father or to Jesus Christ. The nearest antecedent is 'Jesus Christ,' which would be a significant attribution of divine glory to Christ. The formula *eis tous aiōnas tōn aiōnōn* ('to the ages of the ages') is the strongest temporal expression available in Greek — without end.
12. The Greek *pyrōsei* ('burning, fiery ordeal') echoes the gold-tested-by-fire imagery of 1:7. The verb *xenizesthe* ('be surprised, find strange') is the same word used in verse 4 for pagans being surprised at Christian behavior — now Peter tells believers not to be similarly surprised by persecution. Suffering is not an anomaly in the Christian life but an expected feature.
13. The Greek *koinōneite* ('you share, you participate') expresses real participation in Christ's sufferings — not mere imitation but genuine sharing. The logic is: present suffering with Christ guarantees future joy at his revelation. The verb *agalliōmenoi* ('rejoicing exceedingly') is the same word used in 1:6, creating a literary bracket — the joy that bookends suffering.
14. This beatitude echoes Matthew 5:11 ('Blessed are you when people insult you...on my account'). The phrase *to tēs doxēs kai to tou theou pneuma* ('the Spirit of glory and of God') is an unusual construction that identifies the Holy Spirit as both 'the Spirit of glory' and 'the Spirit of God.' The verb *anapauetai* ('rests') echoes Isaiah 11:2 (the Spirit of the LORD resting on the Messiah) — what rested on Christ now rests on his persecuted followers.
14. The SBLGNT does not include the longer reading found in some manuscripts ('on their part he is evil spoken of, but on your part he is glorified'), which the KJV includes. We follow the critical text.

14. [TCR Cross-Reference] Echoes Isaiah 11:2. See the TCR's OT rendering for the Hebrew behind this passage and the translation rationale.
15. The Greek allotriopiskopos ('meddler, one who oversees others' business') is a rare word — found only here in the New Testament. It may refer to interfering in others' matters, or it could have a more specific social meaning: a Christian who provokes unnecessary conflict by inserting themselves into pagan affairs. Peter's point is that suffering must be for Christ's sake, not as a consequence of criminal or meddling behavior.
16. The word Christianos ('Christian') appears only three times in the New Testament (here, Acts 11:26, Acts 26:28). It was likely a label coined by outsiders — the Latin suffix -ianus indicates a partisan or follower. Peter takes what may have been a slur and transforms it into a badge of honor: do not be ashamed of this name; instead, glorify God through it.
16. The phrase en tō onomati toutō ('in this name, by this name') can mean either 'by bearing this name' or 'in this matter.' We follow the reading that connects to the name 'Christian,' which fits the context of identity-based suffering.
17. The principle echoes Ezekiel 9:6, where judgment begins at God's sanctuary. The 'household of God' (oikos tou theou) refers to the church — God's temple community (cf. 2:5). The argument from lesser to greater: if God's own people undergo purifying judgment through suffering, how much more severe will the judgment be for those who reject the gospel entirely.
17. [TCR Cross-Reference] Draws on Ezekiel 9:6. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.
18. Peter quotes Proverbs 11:31 from the Septuagint (which differs significantly from the Hebrew Masoretic Text here). The Greek molis ('scarcely, with difficulty') does not imply uncertainty of salvation but its costliness — the righteous are saved, but the path involves suffering and testing. The rhetorical question about the ungodly expects an answer of devastating judgment.
18. [TCR Cross-Reference] References Proverbs 11:31 — the TCR OT rendering of that text provides the Hebrew source and explains the translation decisions involved.
19. The chapter concludes with the only New Testament use of the title pistō ktistē ('faithful Creator'). In the context of suffering, Peter points believers back to the one who made them — the Creator is faithful and can be trusted with their souls. The verb paratithesthōsan ('let them entrust, deposit') is a banking term — depositing something valuable with a trustworthy guardian. The word echoes Jesus's final words in Luke 23:46, 'Father, into your hands I commit my spirit.'

## 5

**Summary:** *Peter addresses the elders as a fellow elder and witness of Christ's sufferings, urging them to shepherd God's flock willingly, not under compulsion or for dishonest gain, and not by domineering over those in their charge but by being examples. He promises the unfading crown of glory when the Chief Shepherd appears. Younger members are told to submit to elders, and all are called to clothe themselves with humility. The letter closes with the famous image of the devil prowling like a roaring lion, an exhortation to resist him firm in faith, and a benediction of the God of all grace who will restore, confirm, strengthen, and establish the suffering believers.*

**What Makes This Remarkable:** *Peter identifies himself as a 'fellow elder' (sympresbyteros) and 'witness of Christ's sufferings' (v. 1) — extraordinary humility from the apostle, placing himself alongside local church leaders rather than above them. The 'crown of glory that does not fade' (v. 4) uses amarantinos, found only here in the New Testament, echoing the 'unfading' inheritance of 1:4. The lion metaphor (v. 8) would carry special resonance for Christians who knew of martyrdom in Roman arenas.*

**Translation Friction:** *The reference to 'Babylon' (v. 13) is almost certainly a code name for Rome, as in Revelation 14:8, 17:5, and 18:2. Some argue it refers to literal Babylon in Mesopotamia, but the letter's Roman context and the widespread early Christian use of 'Babylon' for Rome make this reading more probable. The mention of 'Mark, my son' (v. 13) is taken by tradition as John Mark, the author of the Second Gospel.*

**Connections:** *The shepherd imagery (vv. 1-4) connects to John 21:15-17 (Jesus's charge to Peter: 'Feed my sheep'). The humility command (v. 5) quotes Proverbs 3:34 (LXX). The lion metaphor recalls Psalm 22:13 and the language of the Psalms about enemies. The benediction (vv. 10-11) echoes Paul's doxological closings. Silvanus (v. 12) is likely the Silas of Acts 15:22-40 and Paul's companion.*

¶So I appeal to the elders among you as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is about to be revealed: ¶Shepherd the flock of God that is among you, exercising oversight not under compulsion but willingly, as God would have it — not for shameful gain but eagerly, ¶Do not lord it over the people entrusted to your care; instead, be examples to the flock. ¶And when the Chief Shepherd appears, you will receive the unfading crown of glory.

5Likewise, you who are younger, submit yourselves 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. 6Humble yourselves, therefore, under the mighty hand of God, so that he may exalt you at the proper time, 7Casting all your care upon him. Since he careth for you. 8Be self-controlled and alert. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. 9Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. 10And the God of all grace, who called you to his eternal glory in Christ Jesus, will himself, after you have suffered for a little while, restore, confirm, strengthen, and establish you. 11To him be the power forever and ever. Amen. 12Through Silvanus, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand firm in it. 13She who is in Babylon, chosen together with you, sends you greetings, and so does Mark, my son. 14Greet one another with a kiss of love. Peace to all of you who are in Christ.

## TRANSLATOR NOTES

1. Peter identifies himself with three titles: sympresbyteros ('fellow elder' — placing himself alongside the local leaders, not above them), martys tōn tou Christou pathēmātōn ('witness of Christ's sufferings' — an eyewitness claim rooted in his presence at the crucifixion), and koinōnos tēs mellousēs apokalypsthai doxēs ('sharer in the coming glory' — linking present witness to future hope).
1. The word martys here means 'witness' in the sense of eyewitness testimony, not yet the technical sense of 'martyr' (one who dies for faith), though Peter's own tradition held that he was martyred under Nero.
2. The imperative poimante ('shepherd') echoes Jesus's charge to Peter in John 21:16 — the very apostle who was told 'shepherd my sheep' now passes that charge to other leaders. The three contrasts define proper pastoral motivation: not by compulsion but willingly (hekousiōs), not for financial gain (aischrokerdōs, 'in a shamefully greedy way') but eagerly (prothymōs), and (in verse 3) not by domineering but by example.
2. The phrase kata theon ('as God would have it, according to God') is present in some manuscripts and absent in others. The SBLGNT includes it, indicating that willing oversight must align with God's own character and purposes.
3. The Greek katakyreuontes ('lording it over, domineering') uses the same verb Jesus used in Mark 10:42 when he contrasted worldly rulers who 'lord it over' people with the servant leadership he modeled. The word klerōn ('those allotted, those assigned') literally means 'lots' or 'portions' — each group of believers has been assigned to its elders as a trust, not as a possession.
3. The word typoi ('models, examples, patterns') means the elders' lives should be templates that others can follow — leadership by lived example rather than by imposed authority.
4. The title archipoimen ('Chief Shepherd') appears only here in the New Testament. It establishes a hierarchy of shepherding: the elders shepherd under the authority of the Chief Shepherd, Christ. When he appears (phanerōthentos — the same word used for Christ's first appearing in 1:20), the faithful under-shepherds receive their reward.
4. The adjective amarantinon ('unfading, unwithering') is built from the same root as amaranton in 1:4 ('unfading inheritance'). Greek victory wreaths were made of leaves that quickly withered; this crown never will. The word is found only here in the entire New Testament.
5. The Greek enkombōsasthe ('clothe yourselves, tie on like a garment') is a rare word — possibly referring to a slave's work apron (encombōma) tied over other clothing for service. If so, Peter is saying: put on the servant's apron of humility. The image is especially powerful coming from the apostle who watched Jesus tie on a towel and wash the disciples' feet (John 13).
5. The quotation 'God opposes the proud but gives grace to the humble' is from Proverbs 3:34 (LXX), also quoted by James (4:6). The Greek antitassetai ('opposes, sets himself in battle array against') is a military term — God actively resists the proud as an army opposes an enemy.
5. [TCR Cross-Reference] This verse quotes Proverbs 3:34 — see the TCR rendering of that passage for the Hebrew source text and translation decisions.
6. The 'mighty hand of God' (krataian cheira tou theou) is exodus language — God's hand delivered Israel from Egypt (Exodus 3:19, Deuteronomy 5:15). The same hand that once rescued Israel now governs the circumstances of these suffering believers. The promise of exaltation (hypsōsē, 'may lift up') is conditioned on humility and timing — 'at the proper time' (en kairō), not immediately.
6. [TCR Cross-Reference] Quotes Exodus 3:19. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.
6. [TCR Cross-Reference] Quotes Deuteronomy 5:15. The TCR rendering of that OT passage preserves the Hebrew source text and documents the translation decisions behind it.
7. The Greek epirhpsantes ('having cast, thrown upon') is a decisive, once-for-all action — hurl your entire burden of worry onto God. The word merimnan ('anxiety, care, worry') is the same word Jesus used in the Sermon on the Mount (Matthew 6:25-34). The reason for casting anxiety is personal and intimate: autō melei peri hymōn ('it matters to him concerning you') — God is personally invested in their well-being. Peter echoes Psalm 55:22 ('Cast your burden on the LORD, and he will sustain you').

7. [TCR Cross-Reference] Draws on Psalms 55:22. Consult the TCR rendering of that passage for the underlying Hebrew and the rationale for key translation choices.
8. The twin imperatives *nēpsate* ('be sober, self-controlled') and *grēgorēsate* ('be watchful, stay alert') form a sentinel's posture — the soldier who falls asleep on guard duty is vulnerable. The Greek *antidikos* ('adversary, legal opponent') is a courtroom term, portraying the devil as a prosecutor seeking to bring charges.
8. The lion simile *ōs leōn ōryomenos* ('like a roaring lion') draws on the psalmist's imagery of enemies as predatory animals (Psalm 22:13). For believers in Asia Minor who knew of martyrdoms in Roman arenas where lions were used, this was not merely figurative. The participle *peripatei* ('walks about, prowls') suggests constant, restless hunting.
8. [TCR Cross-Reference] References Psalm 22:13 — the TCR OT rendering of that text provides the Hebrew source and explains the translation decisions involved.
9. The imperative *antistēte* ('resist, stand against') is the same verb used in James 4:7 ('Resist the devil, and he will flee from you'). The resistance is not passive endurance but active opposition. The phrase *stereoi tē pistei* ('firm in the faith, solid in faith') uses an adjective meaning 'hard, solid, firm' — like a foundation that will not budge.
9. The final clause provides solidarity: these believers are not alone in their suffering. The same *pathēmatōn* ('sufferings') are being endured by the *adelphotēti* ('brotherhood, community of siblings') across the entire Roman world. Isolation amplifies suffering; shared experience provides strength.
10. Four future-tense verbs form a crescendo of divine action: *katartisei* ('restore, mend, make complete' — the same word used for mending nets in Mark 1:19), *stērixei* ('confirm, make firm'), *sthenōsei* ('strengthen'), and *themeliōsei* ('establish, lay a foundation'). God does not merely permit suffering — he personally completes the restoration afterward.
10. The title 'God of all grace' (*theos pasēs charitos*) is the letter's theological summary: every form of grace needed for every form of suffering flows from this God. The phrase *oligon pathontas* ('having suffered for a little while') puts suffering in eschatological perspective — it is real but brief compared to 'eternal glory' (*aiōnion doxan*).
11. The doxology is brief and emphatic: *to kratos* ('the power, the dominion') belongs to God *eis tous aiōnas* ('forever, to the ages'). The SBLGNT reads only *kratos* ('power') without 'glory' (*doxan*), which some manuscripts add. We follow the critical text. The doxology provides theological closure: the God who has the power forever is the same God who promises restoration in verse 10.
12. Silvanus (*Silouanos*) is most likely the Silas of Acts 15:22-40 who traveled with Paul. The phrase *dia Silouanou* ('through Silvanus') may mean Silvanus was the letter carrier, the secretary (*amanuensis*) who wrote at Peter's dictation, or both.
12. The phrase *tautēn einai alethē charin tou theou* ('this is the true grace of God') summarizes the letter's message: everything Peter has described — the living hope, the tested faith, the identity as God's people, the purpose in suffering — all of this is genuine grace. The imperative *stēte* ('stand firm') is the letter's final command: remain in this grace.
13. The feminine *hē synklektē* ('she who is co-chosen') most likely refers to the church in 'Babylon' — the feminine article matching the implied *ekklēsia* ('church, assembly'). 'Babylon' is almost certainly a code name for Rome, a usage attested in Jewish apocalyptic literature and in Revelation (14:8, 17:5, 18:2). Literal Babylon in Mesopotamia was largely depopulated by this period.
13. Mark (*Markos*) is traditionally identified as John Mark of Acts 12:12, 25, the author of the Second Gospel. Peter calls him 'my son' (*ho huios mou*), indicating a spiritual father-son relationship. The early church tradition (via Papias, Eusebius) held that Mark recorded Peter's testimony in his Gospel.
14. The 'kiss of love' (*philēmati agapēs*) is a variation of Paul's 'holy kiss' (*philēma hagion*, Romans 16:16, 1 Corinthians 16:20). This was a liturgical greeting in early Christian worship — a physical expression of the family bond among believers.
14. The letter closes as it opened — with peace (*eirēnē*, cf. 1:2). The final phrase *tois en Christō* ('to those in Christ') defines the recipients by their fundamental identity: they are people who exist 'in Christ,' and within that sphere, peace is their possession. The SBLGNT does not include the final 'Amen' found in some manuscripts and in the KJV.