

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

ΚΕΦ. α'. 1.

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

CHAPTER I.

1 Peter, an Apostle of Jesus Christ, to the Sojourners of † the Dispersion, of Pontus, Galatia, Cappadocia, Asia and Bithynia,
2 † chosen, according to † the Foreknowledge of God the Father, in † Sanctification of Spirit, in order to Obedience and a Sprinkling of the Blood of Jesus Christ; may Favor and Peace be multiplied to you.
3 Blessed be THAT GOD and Father of our LORD Jesus Christ; who according to his GREAT Me. cy, † has begotten us again to a living Hope, † through the Resurrection of Jesus Christ from the Dead,
4 to an Inheritance incorruptible, and undefiled, and unfading, † preserved in the Heavens for YOU,
5 † who are GUARDED by the Power of God, through Faith, for a Salvation prepared to be revealed in the last Time.
6 † In which be you glad, though now † for a little while, (since it is necessary,) † you are distressed by various Trials,
7 so that † the PROOF of Your FAITH, being much more precious than THAT Gold which PERISHES, though proved by Fire, † may be found to Praise and * Glory and Honor, at the Revelation of Jesus Christ;
8 whom, not having seen, you love; † on whom, not now looking, but believing, you rejoice with Joy inexpressible and glorious,

* VATICAN MANUSCRIPT.—Title—FIRST OF PETER.

7. Glory and Honor.

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

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

¹³ Διο αναζωσαμενοι τας οσφυαα της δια-
Therefore having girded up the loins of the mind,
νοιαα υμων, νηφοντες, τελειωα ελπισατε επι
of you, being vigilant, perfectly do you hope for
την φερομενην υμιν χαριν εν αποκαλυψει Ιησου
the being brought to you gift in a revelation of Jesus
Χριστου. ¹⁴ ωα τεκνα υπακοηα, μη συαχηματι-
Anointed; as children of obedience, not conforming
ζομενοι τοια προτερον εν τη αγνοια υμων επι-
yourselves, to the former in the ignorance of you lusts,
θυμιαια, ¹⁵ αλλα κατα τον καλεααντα υμαα
but according to the one having called you
αγιον, και αυτοι αγιοι εν παση αναατροφη
holy, also yourselves holy ones in all conduct
γεννηθητε. ¹⁶ διοτι γεγραπται: 'Αγιοι γενεαθε,
become you; because it has been written; Holy ones become you,
οτι εγω αγιοα * [ειμι.] ¹⁷ Και ει πατερα επικαλ-
because I holy [am.] And if a father you call
ειαθε τον απροαωποληπτωα κρινοντα κατα το
on him without respect of persons judging according to the
εκαατου εργον, εν φοβω τον τηα παροικιαα
of each work, in fear the of the sojourning
υμων χρονον αναατραφητε. ¹⁸ ειδοτεα, οτι ου
of you time pass you; knowing, that not

9 obtaining † the ISSU
of the FAITH,—even your
Salvation.

10 † Concerning Which
Salvation THOSE Prophets,
who PROPHESED concern-
ing the FAVOR towards
you, sought out and inves-
tigated,

11 examining closely to
what things, or What kind
of Season, † the SPIRIT
which was in them was
pointing out, when it pre-
viously testified the SUR-
FERINGS for Christ, and
after these the GLORIES;

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

13 Therefore, † having
girded up the LOINS of
your MIND, and being † vi-
gilant, do you hope per-
fectly for the GIFT to be
BROUGHT to you † at the
Revelation of Jesus Christ.

14 As obedient Children,
† do not conform your-
selves to the FORMER
Lusts † in your IGNOB-
ANCE;

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

16 For it has been writ-
ten, † * "You shall be holy,
"because † am holy."

17 And if you invoke
THAT Father who † impar-
tially JUDGES according to
the WORK of each one,
† pass the TIME of your so-
JOURNING in Fear;

* VATICAN MANUSCRIPT.—9. of you—omit.
shall be holy. 16. am—omit.

11. of Anointed—omit.

16. you

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

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

φθαρτοις, αργυριω η χρυσιω, ελυτρωθητε
by corruptible things, by silver or by gold, you were bought off
εκ της ματαιας υμων αναστροφης πατροπαρα-
from the foolish of you conduct handed down from your
δοτου, ¹⁹ αλλα τιμιω αιματι, ως αμνου αμωμου
fathers, but with precious blood, as of a lamb spotless

και ασπιλου, Χριστου. ²⁰ προεγνωσμενου μεν
and unblemished, of Anointed; having been foreknown indeed
προ καταβολης κοσμου, φανερωθεντος δε επ'
before a laying down of a world, having been manifested but in
εσχατων των χρονων δι' υμας, ²¹ τους δι'
last of the times on account of you, those through
αυτου πιστευοντας εις θεον, τον εγειραντα
him having believed in God, that one having raised up
αυτον εκ νεκρων και δοξαν αυτω δοντα, ωστε
him out of dead ones and glory to him having given, so that
την πιστιν υμων και ελπιδα ειναι εις θεον.
the faith of you and hope to be in God.

²² Τας ψυχας υμων ηγγικότες εν τη υπακοη
The lives of you having been purified in the obedience
της αληθειας * [δια πνευματος] εις φιλαδελ-
of the truth [through spirit] to brotherly-kind-
φιαν ανυποκριτον, εκ * [καθαρας] καρδιας αλλη-
ness unfeigned, out of [a pure] heart each

λους αγαπησατε εκτενωσ. ²³ αναγεγεννημενοι
other love you intensely; having been begotten again
ουκ εκ σπορας φθαρτης, αλλα αφθαρτου, δια
not from seed corruptible, but incorruptible, through
λογου ζωντος θεου και μενοντος. ²⁴ Διοτι
word living of God and remaining. Because

πασα σαρχ ωσ χορτος, και πασα δοξα αυτης ωσ
all flesh like grass, and all glory of her like
ανθος χορτου. εξηρανθη ο χορτος και το ανθος
a flower of grass; withered the grass and the flower
* [αυτου] εξεπεσε. ²⁵ το δε ρημα κυριου μενει
[of it] fell off; the but word of Lord abides

εις τον αιωνα. τουτο δε εστι το ρημα το ευαγ-
to the age; this now is the word that having
γελισθεν εις υμας. ΚΕΦ. β'. 2. ¹ Αποθεμενοι
been announced to you. Having put away

ουν πασαν κακιαν και παντα δολον και υπο-
therefore all malice and all guile and hy-
κρισεις και φθονους και πασας καταλαλιας,
pocrisies and envies and all evil-speakings,

² ωσ αρτιγεννητα βρεφη, το λογικον αδολον
as new-born babes, the rational sincere
γαλα αποποθησατε, ινα εν αυτω αυξηθητε εις
milk earnestly desire you, so that by it you may grow to

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

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

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

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

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

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

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

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

CHAPTER II.

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

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

* VATICAN MANUSCRIPT.—21. are FAITHFUL to THAT God. 22. a Pure—omit. 24. of it—omit.

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

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

³ since you have † tast-
ed the Kindness of the
LORD.

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

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

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

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

⁸ † even a Stone of
Stumbling, and a Rock of
Offence; and † * being un-
believers, they stumble at
the word, † to which also
they were appointed.

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

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

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

* VATICAN MANUSCRIPT.—3. indeed—omit.

5. for a holy.

5. to the—omit.

6. the—omit.

6. a chosen Stone, a Foundation-corner, honorable.

7. disbelieving.

8. being unbelievers.

† 3. Psa. xxxiv. 8; Heb. vi. 5.

† 4. Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11.

† 5. Heb. iii. 6.

† 5. verse 9.

† 5. Rom. xii. 1; Heb. xiii. 15, 16.

† 6. Isa.

xxviii. 16; Rom. ix. 33.

† 8. Isa. viii. 14; Luke ii. 34; Rom. ix. 33.

† 8. 1 Cor.

i. 23.

† 8. 1 Thess. v. 9; Jude 4.

† 9. 1 Pet. i. 2.

† 9. Rev. i. 6; v. 10.

† 9. Acts xv. 14.

† 9. Acts xxvi. 18; Eph. v. 6; Col. i. 13.

† 10. Rom. ix. 25.

† 11. Heb. xi. 13; 1 Pet. i. 17.

† 11. Rom. xiii. 14.

† 11. James iv. 1.

12 *την αναστροφην υμων εν τοις εθνεσιν* * [εχον-
the conduct of you among the Gentiles [hav-
τες] *καλην*· *ινα εν ω καταλαουσιν υμων ως*
ing] upright; so that in what they speak against you as
κακοποιων, εκ των καλων εργαων, εποπτευσαν-
evil-doers, from the good works, having looked
τες, δαξασωσι τον θεον εν ημερα επισκοπης.
on, they may glorify the God in a day of inspection.

13 *υποταγητε* * [ουν] *παση ανθρωπινη κτισει*
Be you subject [therefore] to every human creation
δια τον κυριον· ειτε βασιλει, ως υπερεχον-
on account of the Lord; whether to a king, as being pre-emi-
τι. 14 *ειτε ηγεμοσιν, ως δι' αυτου πεμπο-*
nent; or to governors, as by means of him being
μενοι εις εκδικησιν κακοποιων, επαινον δε
sent for punishment of evil-doers, praise but
αγαθοποιων. 15 (*οτι ουτως εστι το θελημα του*
of good-doers; (because thus it is the will of the
θεου, αγαθοποιουντας φιμουν την των αφρωνων
God, well-doing to muzzle the of the unwise
ανθρωπων αγνωσιαν.) 16 *ως ελευθεροι, και μη*
of men ignorance;) as freemen, and not
ως επικαλυμμα εχοντες της κακιας την ελευθε-
as a covering having of the badness the freedom,
ριαν, αλλ' ως δουλοι θεου. 17 *παντας τιμη-*
but as slaves of God. All do you

σατε· την αδελφοτητα αγαπατε· τον θεον
honor; the brotherhood do you love; the God
φοβεισθε· τον βασιλεα τιματε. 18 *Οι οικε-*
to you fear; the king do you honor. The household
ται, υποτασσομενοι εν παντι φοβω τοις δεσ-
servants, being submissive with all fear to the mas-
ποταις, ου μονον τοις αγαθοις και επιεικεσιν,
ters, not only to the good ones and gentle ones,
αλλα και τοις σκολιοις. 19 *Τουτο γαρ χαρις,*
but also to the perverse ones. This for pleasing,
ει δια συνειδησιν θεου υποφερει τις λυπας,
if through a conscience of God bears up under any one griefs,
πασχων αδικως. 20 *Ποιον γαρ κλεος, ει αμαρ-*
suffering unjustly. What for credit, if sinning
τανοντες και κολαφιζομενοι υπομενειτε; αλλ'
and being beaten you shall endure? but
ει αγαθοποιουντες και πασχοντες υπομενειτε,
if doing good and suffering you shall endure,
τουτο χαρις παρα θεω. 21 *Εις τουτο γαρ εκλη-*
this pleasing with God. To this for you were

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

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

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

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

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

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

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

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

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

21 For † to this you

* VATICAN MANUSCRIPT.—12. having—omit.

13. therefore—omit.

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

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

θητε· ὅτι και Χριστος επαθεν ὑπερ ὑμων,
 called; because even Anointed suffered on behalf of you,
 ὑμιν ὑπολιμπανων ὑπογραμμων, ἵνα επακολου-
 to you leaving behind an example, so that you may
 θησητε τοις ιχνεσιν αυτου· ²² ὃς ἁμαρτιαν ουκ
 follow in the steps of him; who sin not
 εποιησεν, ουδε εὔρεθη δολος εν τῷ στοματι
 did, nor was found guile in the mouth
 αυτου· ²³ ὃς λοιδορουμενος ουκ αντελοιδορει,
 of him; who being reviled not reviled again,
 πασχων ουκ ηπειλει, παρεδιδου δε τῷ κρι-
 suffering not he threatened, delivered himself up but to the one
 νοντι δικαιως· ²⁴ ὃς τας ἁμαρτίας ἡμων αυτος
 judging righteously; who the sins of us himself
 ανηνεγκεν εν τῷ σωματι αυτου επι το ξυλον,
 carried up in the body of himself to the tree,
 ἵνα ταις ἁμαρτιαῖς απογενομενοι, τη δικαιοσυνη
 that to the sins having died, to the righteousness
 ζησωμεν· οὐ τῷ μωλωπι * [αυτου] ιαθητε.
 we may live; of whom by the scars [of him] you were healed.
²⁵ Ητε * [γαρ] ὡς προβατα πλανωμενα· αλλ'
 You were [for] as sheep going astray; but
 επεστραφητε νυν επι τον ποιμενα και επισκο-
 have turned back now to the shepherd and guar-
 πον των ψυχων ὑμων. ΚΕΦ. γ'. 3. ¹ Ὁμοιωσ
 dian of the lives of you. In like manner
 * [αι] γυναικες, ὑποτασσομεναι τοις ἰδιοις
 [the] wives, submitting yourselves to the own
 ανδρασιν, ἵνα * [και] ει τινες απειθουσι τῷ
 husbands, so that [even] if some are disobedient to the
 λογῷ, δια της των γυναικων αναστροφης
 word, through the of the wives conduct
 ανευ λογου κερδηθησονται, ² εποπτευσαντες
 without a word they may be gained, having seen
 την εν φοβῷ ἁγνην αναστροφην ὑμων. ³ Ὀν
 the in fear pure conduct of you. Of whom
 εστω ουχ ὁ εξωθεν, εμπλοκης τριχων και
 let be not the outside, of braiding of hairs and
 περιθεσεως χρυσιων η ενδυσεως ἱματιων, κοσ-
 placing around of golden chains or wearing of clothes, adorn-
 μος· ⁴ αλλ' ὁ κρυπτος της καρδιας ανθρωπος, εν
 ing; but the hidden of the heart man, with
 τῷ αφθαρτῷ του πραεος και ἡσυχιου πνευμα-
 the incorruptible of the meek and quiet spirit,
 τος, ὁ εστιν ενωπιον του θεου πολυτελες.
 which is in presence of the God very precious.
⁵ Οὕτω γαρ ποτε και αι ἁγαι γυναικες, αι ελ-
 Thus for formerly also the holy women, those ho-
 πιζουσαι επι τον θεον, κοσμουν ἑαυτας, ὑποτασ-
 ping in the God, adorned themselves, submit-

were called; Because even
 † Christ suffered on your
 behalf, † leaving you a
 Copy, so that you may
 follow in his FOOTSTEPS;
 † who committed no
 Sin; neither was Deceit
 found in his MOUTH;
 † who being reviled,
 did not revile in return;
 suffering, he did not
 threaten; but delivered
 himself up to HIM who
 JUDGES righteously;
 † who carried up our
 SINS himself in his own
 BODY to the TREE, † that
 we, having died to SINS,
 may live to RIGHTEOUS-
 NESS; † by whose SCARS
 you were healed.
 † You † were like Sheep
 going astray, but have now
 turned back to † the SHEP-
 HERD and Guardian of
 your LIVES.

CHAPTER III.

1 In like manner, † let
 Wives be subject to their
 OWN Husbands, so that if
 some are disobedient to the
 WORD, † * they may with-
 out a Word be gained
 through the CONDUCT of
 their WIVES;
 2 having seen your Con-
 duct CHASTE with Fear.
 3 † Whose Decoration,
 let it not be that EXTER-
 NAL one, of Braiding the
 Hair, and Putting on of
 Gold chains, or Wearing of
 Apparel;
 4 but decorate † the
 HIDDEN Man of the
 HEART with WHAT is IN-
 CORRUPTIBLE,—a * MEEK
 and Quiet Spirit, which
 is very precious in the
 sight of GOD.
 5 For thus formerly also
 THOSE HOLY Women, who
 hoped in * God, adorned

* VATICAN MANUSCRIPT.—24. of him—omit. 25. for—omit. 1. the—omit.
 1. even—omit. 1. they shall without. 4. QUIET and Meek. 5. God.
 † 21. 1 Pet. iii. 18. † 21. John xiii. 15; Phil. ii. 5; 1 John ii. 6. † 22. Isa. liii.
 9; Luke xxiii. 21; John viii. 46; 2 Cor. v. 21; Heb. iv. 15. † 23. Isa. liii. 7; Matt.
 x. vii. 39; John viii. 43, 49; Heb. xii. 3. † 24. Isa. liii. 4—6, 11; Matt. viii. 15; Heb. ix. 28.
 † 24. Rom. vi. 2, 11; vii. 6. † 24. Isa. liii. 5. † 25. Isa. liii. 6. † 25. John
 x. 11, 14, 16; Heb. xiii. 20; 1 Pet. v. 4. † 1. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18;
 Titus ii. 5. † 1. 1 Cor. vii. 16. † 3. 1 Tim. ii. 9; Titus ii. 3. † 4. Psa. xlv.
 13; Rom. ii. 29; vii. 22; 2 Cor. iv. 16.

σομεναι τοις ιδιοις ανδρασιν. ⁶ ὡς Σαρρα ὑπη-
 ting to the own husbands; as Sarah hear-
 κουσε τῷ Αβρααμ, κυριον αυτον καλουσα, ἣς
 kened to the Abraham, lord him calling, of her
 εγενηθητε τεκνα, αγαθοποιουσαι και μη φοβου-
 you became children, doing good and not fearing
 μεναι μηδεμιαν πτοσην. ⁷* [Οι] ανδρες ὁμοιως,
 not one terror. [The] husbands in like manner,
 συνοικουντες κατα γνωσιν ὡς ασθενεστερω
 dwelling with according to knowledge as a weaker
 σκευει τῷ γυναικειῳ, απονεμοντες τιμην ὡς
 vessel with the female, bestowing honor as
 και συγκληρονομοι χαριτος ζωης, εις το μη
 also being joint-heirs of gracious gift of life, in order that not
 εγκοπτεσθαι τας προσευχας ὑμων.
 to be hindered the prayers of you.
⁸ Το δε τελος, παντες ὁμοφρονες, συμπαθεις,
 The but end, all of like mind, sympathizing ones,
 φιλαδελφοι, ευσπλαγχνοι, ταπεινοφρονες,
 lovers of brethren, compassionate ones, humble-minded ones,
⁹ μη αποδιδοντες κακον αντι κακου, η λαιδοριαν
 not returning evil on account of evil, or reviling
 αντι λαιδοριας· τουναντιον δε ευλογουντες·
 on account of reviling; on the contrary but invoking blessings;
 * [ειδοτες,] ὅτι εις τουτο εκληθητε, ινα ευλο-
 [knowing,] that for this you were called, so that a bless-
 γιαν κληρονομησητε. ¹⁰ Ο γαρ θελων ζωνη
 ing you may inherit. The for one wishing life
 αγαπαν, και ιδειν ἡμερας αγαθας, παυσατω την
 to love, and to see days good, let him restrain the
 γλωσσαν * [αυτου] απο κακου, και χειλη
 tongue [of himself] from evil, and lips
 * [αυτου] του μη λαλησαι δολον. ¹¹ εκκλι-
 [of himself] of the not to speak deceit; let him
 νατω απο κακου, και ποιησατω αγαθον. ζητη-
 turn away from evil, and let him do good; let
 σατω ειρηνην, και διωξατω αυτην. ¹² Οτι οι
 him seek peace, and let him pursue her. Because the
 οφθαλμοι κυριου επι δικαιοις, και ωτα αυτου
 eyes of Lord on just ones, and ears of him
 εις δεησιν αυτων· πρωσωπον δε κυριου επι
 towards prayer of them; face but of Lord against
 ποιουντας κακα. ¹³ Και τις ο κακωσων ὑμας
 those doing evil. And who the one will be injuring you
 εαν του αγαθου μιμηται γενησθε; ¹⁴ Αλλ' ει
 if of the good imitators you become? But if
 και πασχοιτε δια δικαιοσυνην, μακαριοι. Τον
 even you suffer because of righteousness, happy ones. The
 δε φοβον αυτων μη φοβηθητε, μηδε παραχθη-
 but fear of them not do you fear, neither should you be

themselves, being subject
 to their OWN Husbands;
⁶ as Sarah obeyed A-
 BRAHAM, † calling Him
 Lord; Whose Children you
 are become, doing good,
 and not fearing Any Ter-
 ROR.
⁷ † In like manner,
 Husbands, dwell accord-
 ing to Knowledge with the
 FEMALE. as the † Weaker
 Vessel, bestowing Honor,
 as being also Joint-heirs of
 the Gracious gift of Life,
 † in order that your PRAY-
 ERS may not be HIN-
 DERED.
⁸ FINALLY, † be all of
 like mind, sympathizing,
 † loving as brethren, † com-
 passionate, humble;
⁹ † not returning Evil
 for Evil, nor Reviling for
 Reviling; but, on the
 contrary, invoking bless-
 ings; Because for this you
 were called, that you may
 inherit a Blessing.
¹⁰ "For † HE WISHING
 "to enjoy Life, and to see
 "good Days, † let him re-
 "strain his TONGUE from
 "Evil, and his Lips from
 "SPEAKING Deceit;
¹¹ "let him † turn away
 "from Evil, and do Good;
 "† let him seek Peace, and
 "pursue it;
¹² "for the EYES of the
 "Lord are on the Righte-
 "ous, and † his Ears to-
 "wards their Prayer; but
 "the Face of the Lord is
 "against Evil-doers."
¹³ † And who is HE that
 will INJURE you, if you
 become * Imitators of the
 GOOD one?
¹⁴ † But even if you suf-
 fer on account of Righte-
 ousness, you are blessed.
 And fear not with their
 FEAR, nor be alarmed;

* VATICAN MANUSCRIPT.—7. the—omit. omit twice. 13. zealous of. 9. knowing—omit. 10. of himself—
 † 6. Gen. xviii. 12. † 7. 1 Cor. vii. 3; Eph. v. 25; Col. iii. 19. † 7. 1 Cor. xii.
 23; 1 Thess. iv. 4. † 7. Job xlii. 8. † 8. Rom. xii. 16; xv. 5; Phil. iii. 16.
 † 8. Rom. xii. 10; Heb. xiii. 1; 1 Pet. ii. 17. † 8. Col. iii. 12; Eph. iv. 32. † 9.
 Prov. xvii. 13; xx. 22; Matt. v. 39; Rom. xii. 14, 17. † 10. Psa. xxxiv. 12. † 10.
 James i. 26; 1 Pet. ii. 1, 22. † 11. Psa. xxxvii. 27; Isa. i. 16, 17. † 11. Rom. xii. 13.
 † 12. John ix. 31; James v. 16. † 13. Prov. xvi. 7; Rom. viii. 28. † 14. Matt. v. 10—12.

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

15 but sanctify the
* ANOINTED Lord in your
HEARTS, and † be always
prepared with a Defence
for EVERY ONE DEMAND-
ING an Account of the
HOPE that is in you; but
with Meekness and Fear;

16 † having a good Con-
science, † that in what
they may speak against
you, THEY may be ashamed,
who SLANDER Your GOOD
Conduct in Christ.

17 For it is better, if the
WILL of GOD permit, to
suffer for Doing good, than
for Doing evil.

18 Because Christ even
† once suffered on account
of Sins,—the Righteous
for the Unrighteous,—that
he might lead Us to GOD,
† being indeed put to
death in the Flesh, but
† made alive by the Spirit;
19 by which also † he
preached to the SPIRITS
† in Prison,

20 who formerly dis-
obeyed, † when the PA-
TIENCE of GOD was wait-
ing in the Days of Noah,
while † an Ark was being
prepared, † in which a few,
that is, Eight Persons,
were carried safely through
the Water.

21 And Immersion, † a
Representation of this,
now † saves Us; (not a
Putting away of the Filth
of the Flesh, † but the
seeking of a good Con-
science towards God,)
† through the Resurrection
of Jesus Christ;

22 who, having gone to
Heaven, † is at the Right
hand of God, † Angels and
Authorities and Powers
having been subjected to
him.

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

16. as of Evil-doers—omit.

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

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

ΚΕΦ. δ'. 4.

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

CHAPTER IV.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Therefore, let even

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

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

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

ΚΕΦ. ε'. 5.

1 Πρεσβυτερους * [τους] εν υμιν παρακαλω, ο Elders [the] among you I exhort, the
 συμπρεσβυτερος και μωρτυς των του Χριστου fellow-elder and witness of those of the Anointed
 παθηματων, ο και της μελλουσης αποκαλυπ- sufferings, the and of the being about to be revealed
 τεσθαι δοξης κοινωνος. 2 ποιμανατε το εν υμιν glory partaker; do you feed the among you
 ποιμνιον του θεου, * [επισκοπουντες] μη αναγ- flock of the God, [overseeing,] not by con-
 καστως, αλλ' εκουσιως. μηδε αισχροκερδως, straint, but voluntarily; nor for base gain,
 αλλα προθυμως. 3 * [μηδ' ως κατακυριουντες but promptly; nor as being lords

των κληρων, αλλα τυποι γινομενοι του ποιμ- of the heritages, out patterns being of the flock;]
 νιου. 4 και φανερωθεντος του αρχιποιμενος, and having been manifested of the chief shepherd,
 κομεισθε τον αμαραντινον της δοξης στεφανον. you will obtain the unfading of the glory crown.

5 Ομοιως νεωτεροι υποταγητε πρεσβυτεροις. In like manner younger ones be you subject to seniors;
 παντες δε αλληλοις * [υποτασσομενοι,] την all but to each other [being subject,] the
 ταπεινοφροσυνην εγκομβωσασθε. οτι ο θεος humility be you clothed with; because the God
 υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσι to haughty ones is in opposition, to lowly ones but he gives
 χαριν. 6 Ταπεινωθητε ουν υπο την κραταιαν favor. Be you humbled therefore under the mighty
 χειρα του θεου, ινα υμας υψωση εν καιρω. hand of the God, so that you he may exalt in a season;

7 Πασαν την μεριμναν υμων επιρριψαντες επ all the anxious care of you having cast on
 αυτον, οτι αυτω μελει περι υμων. 8 Νηψατε, him, because with him is care concerning you. Be you sober,
 γρηγορησατε. ο αντιδικος υμων διαβολος, ως be you watchful; the opponent of you an accuser, like
 λεων ωρυομενος, περιπατει, ζητων τινα κατα- a lion roaring, walks about, seeking whom he may

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

CHAPTER V.

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

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

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

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

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

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

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

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

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

19. of themselves—omit. 1. the—omit.
 3.—omit. 5. being subject—omit.

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

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

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

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

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

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