

## 1 PETER: THE SOJOURN OF THE SAINTS

<sup>1</sup> Peter, an apostle of Jesus Christ, to the chosen<sup>a</sup> who are residing temporarily in the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup>according to the foreknowledge of God the Father, by the sanctification of the Spirit, for obedience and *for* sprinkling with 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, who according to his great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup>into an inheritance imperishable and undefiled and unfading, reserved in heaven for you <sup>5</sup>who are being protected by the power of God through faith for a salvation ready to be revealed in the last time, <sup>6</sup>in which you rejoice greatly, *although*<sup>\*</sup> now for a short time, if necessary,<sup>b</sup> you are distressed by various trials, <sup>7</sup>so that the genuineness of your faith, more valuable than gold that is passing away, but is tested by fire, may be found to *result in* praise and glory and honor at the revelation of Jesus Christ, <sup>8</sup>whom, *although you*<sup>\*</sup> have not seen, you love; in whom now you believe,

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<sup>a</sup> Or “elect”

<sup>\*</sup> Here “*although*” is supplied as a component of the participle (“are distressed”) which is understood as concessive

<sup>b</sup> Some manuscripts have “if it is necessary”

<sup>\*</sup> Here “*although*” is supplied as a component of the participle (“seen”) which is understood as concessive

*although you\** do not see *him*, and you rejoice greatly with joy inexpressible and full of glory,

<sup>9</sup> obtaining the goal of your faith, the salvation of *your\** souls.

<sup>10</sup> Concerning this<sup>c</sup> salvation, the prophets who prophesied about the grace meant for you sought and made careful inquiry, <sup>11</sup> investigating for what *person* or which time the Spirit of Christ in them was indicating *when he\** testified beforehand to the sufferings with reference to Christ and the glories after these *things*, <sup>12</sup> to whom it was revealed that they were serving not themselves but you with reference to the same *things* which now have been announced to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven, [things into which]<sup>d</sup> angels desire to look.

<sup>13</sup> Therefore, [when you have prepared your minds for action]<sup>e</sup> *by\** being self-controlled, put your hope completely in 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 former desires *you used to conform to\** in your

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\* Here "*although*" is supplied as a component of the participle ("see") which is understood as concessive

\* This is an understood repetition of the previous "your"

<sup>c</sup> Literally "which"

\* Here "*when*" is supplied as a component of the participle ("testified beforehand") which is understood as temporal

<sup>d</sup> Literally "into which *things*"

<sup>e</sup> Literally "having girded up the loins of your mind"

\* Here "*by*" is supplied as a component of the participle ("being self-controlled") which is understood as means

\* This is an understood repetition of the earlier verb "be conformed to"

ignorance, <sup>15</sup> but as the one who called you is holy, *you* yourselves be holy in all *your* conduct, <sup>16</sup> for it is written, “You will be holy, because I *am*\* holy.”<sup>f g</sup> <sup>17</sup> And if you call on *him as* Father who judges impartially according to each one’s work, conduct yourselves with fear during the time of your temporary residence, <sup>18</sup> *because you*\* know that you were redeemed from your futile way of life inherited from your ancestors not with perishable things like silver or gold, <sup>19</sup> but with the precious blood of Christ, like *that of* an unblemished and spotless lamb <sup>20</sup> who was foreknown before the foundation of the world, but has been revealed in these last times for you <sup>21</sup> who through him *are* believing in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

<sup>22</sup> Having purified your souls by your obedience to the truth for sincere brotherly love, love one another fervently from the heart,<sup>h</sup> <sup>23</sup> *because you*\* have been born again, not from perishable seed but imperishable, through the living and enduring word of God. <sup>24</sup> For

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\* Here the verb is understood in Greek and is supplied in the translation

<sup>f</sup> A quotation from Lev 19:2

<sup>g</sup> Some manuscripts explicitly state “I am holy”

\* Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

<sup>h</sup> Some manuscripts have “from a pure heart”

\* Here “*because*” is supplied as a component of the participle (“have been born again”) which is understood as causal

“all flesh is like grass,

and all its glory like the flower of the grass.

The grass withers and the flower falls off,

<sup>25</sup>but the word of the Lord endures [forever].”<sup>i</sup>

And this is the word that has been proclaimed to you.

**2** Therefore, ridding yourselves of all malice and all deceit and hypocrisy and envy and all slander, <sup>2</sup>like newborn infants long for the unadulterated spiritual milk, so that by it you may grow up to salvation, <sup>3</sup>if you have tasted that the Lord is kind,<sup>a</sup> <sup>4</sup>to whom you are drawing near, a living stone rejected by men but chosen *and* precious in the sight of God. <sup>5</sup>And *you* yourselves, as living stones, are being built up *as* a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup>For it stands in scripture,

“Behold, I am laying in Zion a stone, a chosen *and* precious cornerstone,

and the one who believes in him will never be put to shame.”<sup>b</sup>

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<sup>i</sup> Literally “for the age”

<sup>j</sup> A quotation from Isa 40:6, 8

<sup>a</sup> A quotation from Ps 34:8

<sup>b</sup> A quotation from Isa 28:16

<sup>7</sup>Therefore the honor *is* for you who believe, but for those who refuse to believe,

“The stone that the builders rejected,

this one has become [the cornerstone]<sup>c</sup>,”

<sup>8</sup>and

“A stone of stumbling and a rock of offense,”<sup>d</sup>

who stumble *because they*\* disobey the word to which also they were consigned. <sup>9</sup>But you *are* a chosen race,<sup>e</sup> a royal priesthood, a holy nation, a people for *God’s* possession, so that you may proclaim the virtues of the one who called you out of darkness into his marvelous light, <sup>10</sup>who once *were* not a people, but now *are* the people of God, the ones *who were* not shown mercy, but now are shown mercy.<sup>f</sup>

<sup>11</sup>Dear friends, I urge *you* as foreigners and temporary residents to abstain from fleshly desires which wage war against your\* soul, <sup>12</sup>maintaining your good conduct among the Gentiles,

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<sup>c</sup> Literally “into the head of the corner”

<sup>d</sup> A quotation from Isa 8:14

\* Here “*because*” is supplied as a component of the participle (“disobey”) which is understood as causal

<sup>e</sup> Or “people,” or “generation,” or “nation”

<sup>f</sup> This verse contains quotations from Hos 1:6, 9; 2:23

\* Literally “the”; the Greek article is used here as a possessive pronoun

so that in *the things* in which they slander you as evildoers, by seeing your good deeds they may glorify God on the day of visitation.

<sup>13</sup> Subject yourselves to every human authority for the sake of the Lord, whether to a king<sup>g</sup> as having supreme authority, <sup>14</sup> or to governors as those sent out by him for the punishment of those who do evil and the praise of those who do good. <sup>15</sup> For the will of God is as follows: *by*\* doing good to silence the ignorance of foolish people. <sup>16</sup> *Live* as free *persons*, and not using your\* freedom as a covering for evil, but as slaves of God. <sup>17</sup> Honor all *people*, love the community of believers, fear God, honor the king.<sup>h</sup>

<sup>18</sup> Domestic slaves, be subject to your\* masters with all respect, not only to those *who are* good and gentle, but also to those *who are* unjust. <sup>19</sup> For this *finds* favor, if because of consciousness of God someone endures sorrows *while*\* suffering unjustly. <sup>20</sup> For what credit *is it* if, *when you*\* sin and are beaten *for it*, you endure? But if you endure *when you*\* do good and suffer *for it*, this *finds* favor with

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<sup>g</sup> Or “to the emperor”

\* Here “*by*” is supplied as a component of the participle (“doing good”) which is understood as means

\* Literally “the”; the Greek article is used here as a possessive pronoun

<sup>h</sup> Or “the emperor”

\* Literally “the”; the Greek article is used here as a possessive pronoun

\* Here “*while*” is supplied as a component of the participle (“suffering”) which is understood as temporal

\* Here “*when*” is supplied as a component of the participle (“sin”) which is understood as temporal

\* Here “*when*” is supplied as a component of the participle (“do good”) which is understood as temporal

God. <sup>21</sup>For to this you were called, because Christ also suffered for you, leaving you an example, so that you should follow in his footsteps, <sup>22</sup>who did not commit sin, nor was deceit found in his mouth,<sup>i</sup> <sup>23</sup>who *when he*<sup>\*</sup> was reviled, did not revile in return; *when*<sup>\*</sup> suffering, he did not threaten, but entrusted *himself* to the one who judges justly, <sup>24</sup>who himself bore our sins in his body on the tree, so that *we* may die to sins *and* live to righteousness, by whose wounds you were healed. <sup>25</sup>For you were going astray like sheep, but you have turned back now to the shepherd and guardian of your souls.

**3** In the same way, wives, be subject to your own husbands, so that even if some are disobedient to the word, they may be won over without a word by the conduct of their wives, <sup>2</sup>*when they*<sup>\*</sup> see your respectful, pure conduct. <sup>3</sup>Let your<sup>a</sup> adornment not be the external *kind*, braiding hair and putting on gold jewelry or putting on *fine* clothing, <sup>4</sup>but the hidden person of the heart, with the imperishable *quality* of a gentle and quiet spirit, which is highly valuable in the sight of God. <sup>5</sup>For in the *same* way formerly the holy women also, who hoped in God, used to adorn themselves *by*<sup>\*</sup> being

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<sup>i</sup> This verse contains quotations from Isa 53:9

<sup>\*</sup> Here “*when*” is supplied as a component of the participle (“was reviled”) which is understood as temporal

<sup>\*</sup> Here “*when*” is supplied as a component of the participle (“suffering”) which is understood as temporal

<sup>\*</sup> Here “*when*” is supplied as a component of the participle (“see”) which is understood as temporal

<sup>a</sup> Literally “of whom,” referring to the wives

<sup>\*</sup> Here “*by*” is supplied as a component of the participle (“being subject”) which is understood as means

subject to their own husbands, <sup>6</sup> like Sarah obeyed Abraham, calling him lord, whose children you have become *when you*<sup>\*</sup> do good and are not frightened with respect to any terror.

<sup>7</sup> Husbands, in the same way live with *your wives* [knowledgeably]<sup>b</sup>, as with the weaker female vessel, showing *them* honor as fellow heirs also of the grace of life, so that your prayers will not be hindered.

<sup>8</sup> And finally, all of *you be* harmonious, sympathetic, showing mutual affection, compassionate, humble, <sup>9</sup> not repaying evil for evil or insult for insult, but on the other hand blessing *others*, because for this *reason* you were called, so that you could inherit a blessing. <sup>10</sup> For

“The one who wants to love life

and see good days

must keep his<sup>\*</sup> tongue from evil

and *his* lips must not speak deceit.

<sup>11</sup> And he must turn away from evil and do good;

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\* Here “*when*” is supplied as a component of the participle (“do good”) which is understood as temporal

<sup>b</sup> Literally “according to knowledge”

\* Literally “the”; the Greek article is used here as a possessive pronoun

he must seek peace and pursue it.

<sup>12</sup> For the eyes of the Lord *are* on the righteous,

and his ears *are open* to their prayer.

But the face of the Lord *is* against those who do evil.<sup>c</sup>

<sup>13</sup> And who *is* the one who will harm you if you are a zealous adherent for what is good? <sup>14</sup> But even if you might suffer for the sake of righteousness, *you are* blessed. And do not be afraid of their intimidation or be disturbed,<sup>d</sup> <sup>15</sup> but set Christ apart *as* Lord in your hearts, always ready to *make* a defense to anyone who asks you *for* an accounting concerning the hope *that is* in you. <sup>16</sup> But *do so* with courtesy and respect, having a good conscience, so that in *the things* in which you are slandered, the ones who malign your good conduct in Christ may be put to shame. <sup>17</sup> For *it is* better to suffer for doing good, [if God wills it]<sup>e</sup>, than for doing evil.

<sup>18</sup> For Christ also suffered once for sins,

the just for the unjust,

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<sup>c</sup> Verses 10–12 are a quotation from Ps 34:12–16

<sup>d</sup> The second half of this verse contains a quotation from Isa 8:12

<sup>e</sup> Literally “if the will of God wills”

in order that he could bring you to God,

being put to death in the flesh,

but made alive in the spirit,

<sup>19</sup> in which also he went *and* proclaimed to the spirits in prison,

<sup>20</sup> who were formerly disobedient, when the patience of God waited in the days of Noah, *while*<sup>\*</sup> an

ark was being constructed, in which a few—that is, eight souls—were rescued through water. <sup>21</sup> And<sup>f</sup>

also, corresponding to *this*, baptism now saves you, not the removal of dirt from the flesh, but an

appeal to God for a good conscience through the resurrection of Jesus Christ, <sup>22</sup> who is at the right

hand of God, having gone into heaven, with angels and authorities and powers having been

subjected to him.

**4** Therefore, *because*<sup>\*</sup> Christ suffered in the flesh, you also equip yourselves with the same

way of thinking, because the one who has suffered in the flesh has ceased from sin, <sup>2</sup> in order to live

the remaining time in the flesh no longer for human desires, but for the will of God. <sup>3</sup> For the time

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<sup>\*</sup> Here “*while*” is supplied as a component of the temporal genitive absolute participle (“was being constructed”)

<sup>f</sup> Literally “which”

<sup>\*</sup> Here “*because*” is supplied as a component of the participle (“suffered”) which is understood as causal

that has passed *was* sufficient [to do what the Gentiles desire to do]<sup>a</sup>, having lived in licentiousness, *evil* desires, drunkenness, carousing, drinking parties, and wanton idolatries, <sup>4</sup>with respect to which they are surprised *when*\* you do not run with *them* into the same flood of dissipation, *and so they*\* revile *you*. <sup>5</sup>They<sup>b</sup> will give an account to the one who is ready to judge the living and the dead.

<sup>6</sup> Because for this reason also the gospel was preached to those who are dead, so that they were judged [by human standards]<sup>c</sup> in the flesh, but they may live in the spirit [by God's standards]<sup>d</sup>.

<sup>7</sup>Now the end of all *things* draws near. Therefore be self-controlled and sober-minded for *your* prayers. <sup>8</sup>Above all, keep<sup>e</sup> your love for one another constant, because love covers a large number of sins. <sup>9</sup>Be hospitable to one another without complaining. <sup>10</sup>Just as each one has received a gift, *use* it for serving one another, as good stewards of the varied grace of God. <sup>11</sup>If anyone speaks, *let it be* as the oracles of God; if anyone serves, *let it be* as by the strength that God provides, so that

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<sup>a</sup> Literally "to do the intention of the Gentiles"

\* Here "*when*" is supplied as a component of the participle ("run with") which is understood as temporal

\* Here "*and so*" is supplied as a component of the participle ("revile") which is understood as result

<sup>b</sup> Literally "who"

<sup>c</sup> Literally "according to men"

<sup>d</sup> Literally "according to God"

<sup>e</sup> Literally "having"

in all *things* God will be glorified through Jesus Christ, to whom is the glory and the power [forever and ever]<sup>f</sup>. Amen.

<sup>12</sup> Dear friends, do not be surprised at the fiery ordeal among you, *when it*<sup>\*</sup> takes place to test you, as *if something* strange were happening to you. <sup>13</sup> But to the degree that you share in the sufferings of Christ, rejoice, so that also at the revelation of his glory you may rejoice *and* be glad. <sup>14</sup> If you are reviled on account of the name of Christ, *you are* blessed, because the Spirit of glory and of God rests on you. <sup>15</sup> By all means do not let anyone of you suffer as a murderer or a thief or an evildoer or as a meddler. <sup>16</sup> But if *someone suffers* as a Christian, he must not be ashamed, but must glorify God with this name. <sup>17</sup> For *it is* the time for the judgment to begin out from the household of God. But if *it begins* out from us first, what will be the outcome for those who are disobedient to the gospel of God? <sup>18</sup> And if the righteous are saved with difficulty, [what will become of the ungodly and the sinner]<sup>g</sup>?<sup>h</sup> <sup>19</sup> So then also those who suffer according to the will of God must entrust their souls to a faithful Creator in doing good.

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<sup>f</sup> Literally “for the ages of the ages”

<sup>\*</sup> Here “*when*” is supplied as a component of the participle (“takes place”) which is understood as temporal

<sup>g</sup> Literally “the ungodly and sinner where will he appear”

<sup>h</sup> This verse contains a quotation from Prov 11:31

5 Therefore *I*, *your* fellow elder and a witness of the sufferings of Christ, *and*<sup>\*</sup> also a sharer of the glory that is going to be revealed, exhort the elders among you: <sup>2</sup> shepherd the flock of God among you, exercising oversight not by compulsion but willingly, in accordance with God, and not greedily but eagerly, <sup>3</sup> and not as lording it over [those under your care]<sup>a</sup>, but being examples for the flock. <sup>4</sup> And *when*<sup>\*</sup> the chief Shepherd appears, you will receive the unfading crown of glory.

<sup>5</sup> In the same way, younger men, be subject to the elders, and all *of you* clothe yourselves with humility toward one another, because God opposes the proud, but gives grace to the humble. <sup>6</sup> Humble yourselves therefore under the mighty hand of God, so that he may exalt you at the *right* time, <sup>7</sup> casting all your cares on him, because [he cares]<sup>b</sup> for you.

<sup>8</sup> Be sober; be on the alert. Your adversary the devil walks around like a roaring lion, looking for someone to devour. <sup>9</sup> [Resist him]<sup>c</sup>, steadfast in your<sup>d</sup> faith, *because you*<sup>\*</sup> know the same *kinds* of sufferings are being accomplished by your community of believers in the world. <sup>10</sup> And the God of

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\* The conjunction “*and*” is supplied here to make it clear that the following phrase refers also to the author of the letter and not to Christ

<sup>a</sup> Literally “the portion”

\* Here “*when*” is supplied as a component of the temporal genitive absolute participle (“appears”)

<sup>b</sup> Literally “it is a care to him”

<sup>c</sup> Literally “to whom resist”

<sup>d</sup> Literally “the”; the Greek article is used here as a possessive pronoun

\* Here “*because*” is supplied as a component of the participle (“know”) which is understood as causal

all grace, who called you to his eternal glory in Christ,<sup>c</sup> *after you*<sup>\*</sup> have suffered for a short time, will himself restore, confirm, strengthen, *and* establish *you*. <sup>11</sup>To him *be* the power [forever and ever]<sup>f,9</sup>

Amen.

<sup>12</sup>Through Silvanus, the faithful brother (as I consider *him*), I have written to you [briefly]<sup>h</sup> to encourage *you* and to attest that this is the true grace of God. Stand firm in it. <sup>13</sup>She *who is* in Babylon, chosen the same as *you*, greets you, and *so does* my son Mark. <sup>14</sup>Greet one another with a loving kiss. Peace to all of you who are in Christ.

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<sup>c</sup> Some manuscripts have “in Christ Jesus”

<sup>\*</sup> Here “*after*” is supplied as a component of the participle (“have suffered”) which is understood as temporal

<sup>f</sup> Literally “to the ages of the ages”

<sup>9</sup> Some manuscripts have “forever” (literally “to the ages”)

<sup>h</sup> Literally “by a few”