
Πρώτη Επιστολή του Πέτρου † THE FIRST LETTER OF PETER

INTRODUCTION

The *First Letter of Peter* is a pastoral exhortation from an Elder in Rome, written (primarily) to the leaders of the churches in Asia Minor. To encourage Christians who are suffering, the author reminds them that, although they are 'aliens' in this world, they belong to a new commonwealth, the 'household of God'. In many ways, Peter follows the typical pattern of Paul's letters.

Though mostly a practical letter, it is also a valuable summary of apostolic theology, concentrating on strength during trials, for which Christ is the model.

The oldest surviving manuscripts containing parts of the letter are Papyri 72 & 125, dating from the 3rd (or early 4th) Century.

AUTHORSHIP AND DATE

The letter introduces the name of the apostle in the opening verse and was widely accepted as written by Simon Peter from a very early date; since the time of Irenaeus, it has been expressly attributed to him. He writes from Rome and the letter must have been written (shortly) before his martyrdom there in 64 or 67 CE. The name of a secretary (Silvanus, 5:12, possibly the 'Silas' of Ac 15:22, 40, 16:19, 17:4) is mentioned, who may have helped in drafting the text.

Πετροῦ Α΄ Ι

¹ Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, ² κατὰ πρόγνωσιν Θεοῦ πατρός, ἐν ἀγιασμῶ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

³ Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, ⁴ εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς ⁵ τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοιμῆν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ. ⁶ ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶν λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ⁷ ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν

1 PETER 1

¹ Peter, apostle of Jesus Christ, to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² who have been chosen, in the foresight of God the Father, to be made holy by the Spirit, obedient to Jesus Christ and sprinkled with his blood; Grace and peace be yours in abundance.

³ Blessed be the God and Father of our Lord Jesus Christ; by his great mercy, he has given us a new birth into a living hope, through the resurrection of Jesus Christ from the dead ⁴ and into a heritage imperishable, undefiled, and unfading, kept in heaven for you ⁵ who are being protected by God's power through faith until the salvation ready to be revealed at the last time. ⁶ This is a great joy to you, even though for a short time yet you must bear all sorts of trials; ⁷ so that the worth of your faith, more valuable than gold, perishable even if tested by fire, may be proved – to your praise and glory and honour when Jesus Christ is revealed. ⁸ You have not seen him, yet you love

1 PETER 1

¹ The 'Dispersion' (διασπορᾶς) means convert Jews (Jm 1:1) of simply Christians living among Gentiles (1P 5:9).

² The NJB & NETB include 'who have been chosen' as part of v. 1.

³ The NJB opens, "Blessed be God, the Father."

⁴ In place of 'imperishable, undefiled, and unfading', the NJB has 'that can never be spoilt or soiled and never fade away'.

⁵ For 'last time', the NJB has 'final point of time'.

⁶ The oldest and best MSS lack the verb ἐστὶν ('you must' – literally, 'it is necessary') but most have it. Nestle-Aland has the word in brackets.

⁷ A more literal translation of 'perishable' (as NJB) is 'passing away' (as NETB).

⁸ In place of 'seen', some MSS have 'known'.

ἀποκαλύψει Ἰησοῦ Χριστοῦ. ⁸ ὃν οὐκ ἰδόντες ἀγαπάτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ, ⁹ κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

¹⁰ Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ¹¹ ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας. ¹² οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

¹³ Διὸ ἀναξωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ¹⁴ ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, ¹⁵ ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, ¹⁶ διότι γέγραπται, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.

him; and still, without seeing him, you believe in him and so are already filled with a joy so glorious that it cannot be described; ⁹ because you are attaining the goal of your faith, the salvation of your souls.

¹⁰ This salvation was the subject of the search and inquiry of the prophets, who spoke of the grace to be yours, ¹¹ probing the person or time that the Spirit of Christ within them revealed the sufferings of Christ and his subsequent glory. ¹² It was revealed to them that they served not themselves but you, regarding the things that have now been announced to you by those who brought you the Gospel through the Holy Spirit sent from heaven, things into which the angels long to look.

¹³ Therefore, your minds, then, must be sober and ready for action; put all your hope in the grace brought to you by the Jesus Christ, when he is revealed. ¹⁴ Like obedient children, do not allow yourselves to be shaped by the passions of your old ignorance; ¹⁵ but be yourselves holy in all your activity, after the model of the Holy One who called you; ¹⁶ for, it is written, "You shall be holy; for, I am holy."

⁹ In place of 'because you are attaining the goal of your faith' (as NETB), the NJB has 'and you are sure of the goal of your faith, that is'.

¹⁰ The NJB has 'investigation' in place of 'inquiry'.

¹¹ For 'person or time', the NJB has 'time and circumstances'.

¹² The NJB opens, "It was revealed to them that it was for your sake and not their own that they were acting as servants."

¹³ Literally translated, the verse opens, "Therefore, gird up the loins of your mind."

¹⁴ The NJB lacks the opening 'Like obedient children' (but see #15).

¹⁵ After 'but', the NJB adds 'as obedient children' (cf. #14).

¹⁶ The quotation is from Lv 11:44-45 or 19:2.

¹⁷ Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, ¹⁸ εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, ¹⁹ ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ, ²⁰ προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς ²¹ τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

²² Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ²³ ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος. ²⁴ διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν. ²⁵ τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

¹⁷ And, if you address as Father him who judges impartially according to each one's deeds, live out the time of your exile in reverent awe. ¹⁸ For, you know that you were ransomed from the futile way of life handed down from your ancestors, not by perishable things like silver or gold, ¹⁹ but by the precious blood of Christ, this spotless lamb. ²⁰ He was destined before the world was made and was revealed at the end of time for your sake. ²¹ Through him, you now have trust in God, who raised him from the dead and gave him glory for this very purpose – that your faith and hope are set in God.

²² Since, by obeying the truth, you have purified yourselves so that you can experience the genuine love of brothers, love each other intensely from the heart; ²³ for, your new birth was not from any perishable seed but from imperishable seed, the living and enduring Word of God. ²⁴ For, all flesh is like grass and all its beauty like the wildflower's. As grass withers, the flower fades; ²⁵ but the Word of the Lord remains for ever. And this Word is the Good News that has been brought to you.

¹⁷ In place of 'impartially', the NJB has 'without favouritism'.

¹⁸ The NRSV & NETB lacks the opening 'For'.

¹⁹ Another reading is, "but in precious blood as of a blameless and spotless lamb, Christ."

²⁰ The NJB has 'marked out' in place of 'destined'.

²¹ The term translated as 'trust' is the adjective πιστοὺς; this is neither as common nor as clear as the verb πιστεύω and, consequently, most MSS have the present participle πιστεύοντας or the aorist participle πιστεύσαντες, while only a few have the adjective.

²² In place of 'from the heart', some MSS have 'from a pure heart'. After 'truth', some MSS add 'through the Spirit' (διὰ πνεύματος).

²³ Another possible reading for the end of the verse is, "the Word of the living and enduring God."

²⁴ The NJB has 'humanity' in place of 'flesh'.

²⁵ The quotation is from Is 40:6-9.

Πετρου Α' 2

¹ Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς, ² ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, ³ εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

⁴ Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῶ ἐκλεκτὸν ἔντιμον, ⁵ καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ. ⁶ διότι περιέχει ἐν γραφῇ, Ἰδοὺ τίθημι ἐν Σιών λίθον ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνηθῆ. ⁷ ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας ⁸ καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.

1 PETER 2

¹ So, get rid of all spite, deceit, hypocrisy, envy, and carping criticism. ² Like new-born babies. All your longing should be for milk – the unadulterated spiritual milk – which will help you to grow up to salvation, ³ at any rate if you have tasted that the Lord is kind.

⁴ Come to him, a living stone, rejected by human beings but chosen by God and precious to him, ⁵ so that you, too, may be living stones building a spiritual house as a holy priesthood to offer spiritual sacrifices made acceptable to God through Jesus Christ. ⁶ As scripture says: Now I am laying a stone in Zion, a chosen, precious cornerstone and whoever relies on this will not be put to shame. ⁷ To you who believe, it brings honour; but, for unbelievers, it is rather a stone that the builders rejected that became a cornerstone, ⁸ a stumbling stone, a rock to trip people up. They stumble over it because they do not believe in the Word; this was the fate in store for them.

1 PETER 2

¹ The NJB opens, “Rid yourselves, then, of all spite.”

² The Greek word for ‘spiritual’ is λογικὸν – a play of words on the λόγου of 1:23.

³ Peter here quotes Ps 34:8.

⁴ In place of ‘Come to him’ (as NRSV), the NJB has ‘set yourselves close to him’.

⁵ The NRSV lacks ‘made’ before ‘acceptable’.

⁶ Literally translated, the verse opens, “For, it stands in scripture.” The quotation is from Is 28:16.

⁷ Peter here quotes Ps 118:22.

⁸ The quotation here is from Is 8:14ff. Literally translated, the verse ends, “to this, indeed, they were appointed.”

⁹ Ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· ¹⁰ οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

¹¹ Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· ¹² τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

¹³ Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι, ¹⁴ εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπόμενοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν· ¹⁵ ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιῶντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· ¹⁶ ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι· ¹⁷ πάντα

⁹ But you are a chosen race, a royal priesthood, a holy nation, a people for his possession to sing the praises of he who called you out of the darkness into his wonderful light. ¹⁰ Once, you were a non-people and now you are God's people; once, you were outside his pity but now you have received pity.

¹¹ I urge you, dear friends, as aliens and exiles, to abstain from the desires of the flesh that attack the soul. ¹² Always behave honourably among the Gentiles, so that they can see for themselves what moral lives you lead and, when the day of reckoning comes, give thanks to God for the things that now make them denounce you as criminals.

¹³ For the sake of the Lord, accept the authority of every human institution: the emperor, as supreme, ¹⁴ and the governors as commissioned by him to punish criminals and praise those who do good. ¹⁵ For, it is God's will that, by your good deeds, you should silence the ignorant talk of fools. ¹⁶ You are slaves of no one except God, so behave like free people and never use your freedom as a cover for wickedness. ¹⁷ Have respect for

⁹ In place of 'royal priesthood', the NJB has 'kingdom of priests'.

¹⁰ Peter here alludes to Ho 1:6-9, 2:3, 2:25.

¹¹ The NRSV has 'beloved' in place of 'dear friends'.

¹² The NJB does not capitalise 'Gentiles' and lacks the preceding definite article.

¹³ Another reading for 'institution' is 'creature'.

¹⁴ In place of 'supreme', the NJB has 'the supreme authority'.

¹⁵ The NJB lacks the opening 'For'.

¹⁶ The NRSV has 'servants' in place of 'slaves'.

¹⁷ The literal translation of 'love for your fellow believers' is 'love the brotherhood'.

τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

¹⁸ Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς. ¹⁹ τοῦτο γὰρ χάρις εἰ διὰ συνειδήσιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως. ²⁰ ποῖον γὰρ κλέος εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ. ²¹ εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ. ²² ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ. ²³ ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπέλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως. ²⁴ ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν. οὐ τῷ μώλωπι ἰάθητε. ²⁵ ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

everyone and love for your fellow believers; fear God and honour the emperor.

¹⁸ Slaves, obey your masters respectfully, not only those who are kind and reasonable but also those who are harsh. ¹⁹ You see, there is merit if, in awareness of God, you put up with the pains of undeserved punishment; ²⁰ but what glory is there in putting up with a beating after you have done something wrong? Enduring it patiently when you are punished for doing your duty finds God's approval. ²¹ This, in fact, is what you were called to do, because Christ suffered for us and left an example for you to follow in his steps. ²² He had done nothing wrong and had spoken no deceit. ²³ He was insulted and did not retaliate with insults; when he was suffering, he made no threats but put his trust in the upright judge. ²⁴ He carried up our sins in his body to the tree, so that we might cease from sinning and live for uprightness; through his bruises, you have been healed. ²⁵ You had gone astray like sheep but now you have returned to the shepherd and guardian of your souls.

¹⁸ In place of 'harsh' (as NRSV), the NJB has 'difficult to please' and NETB has 'perverse'.

¹⁹ After 'merit', some MSS add 'in the sight of God'.

²⁰ For 'Enduring', the NJB has 'Putting up with'.

²¹ Some MSS have 'died' in place of 'suffered'. The *Textus Receptus* has 'for us to follow' in place of 'for you to follow'.

²² Peter here quotes from Is 53:9.

²³ Peter here alludes to Is 53:7.

²⁴ For 'carried up our sins in his body to the tree', the NJB has 'was bearing our sins in his own body on the cross'.

²⁵ For 'had gone astray like sheep', some MSS read 'were like stray sheep'. In place of 'guardian' (ἐπίσκοπον), the WEBBE has 'Overseer'.

Πετρου Α' 3

¹ Ὁμοίως [αἱ] γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται ² ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν ὑμῶν. ³ ὣν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιδέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ⁴ ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὁ ἔστιν ἐνώπιον τοῦ Θεοῦ πολυτελής. ⁵ οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς Θεὸν ἐκόσμου ἐαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ⁶ ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαδοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

⁷ Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γυνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

1 PETER 3

¹ In the same way, wives should obey your husbands; then, if some of them do not believe the Word, they may find themselves won over, without a word spoken, by their wives' conduct, ² when they see the reverence and purity of your lives. ³ Do not adorn yourselves outwardly, with braided hair, or gold jewellery, or fine clothing, ⁴ but with the inner self, consisting in the imperishable quality of a gentle and peaceful spirit, so precious in the sight of God. ⁵ That was how the holy women of the past dressed themselves attractively – they hoped in God and were submissive to their husbands; ⁶ like Sarah, who was obedient to Abraham and called him her lord. You are now her children, as long as you live good lives free from fear and worry.

⁷ In the same way, husbands must show consideration for their wives in their lives together, respecting a woman who, though the weaker partner, is also an heir to the generous gift of life, so nothing will hinder your prayers.

1 PETER 3

¹ In place of 'some of them', the NJB has 'there are some husbands who'.

² For 'lives', the NJB has 'way of life'.

³ The NJB opens, "Your adornment should not be an exterior one."

⁴ The literal translation of 'inner self' (as NRSV) is 'hidden man of the heart'.

⁵ The NRSV & NETB have 'long ago' in place of 'in the past'.

⁶ Literally translated, the verse ends, "and not fearing any intimidation."

⁷ In place of '(she) is equally an heir', some MSS have 'you are equally heirs'.

⁸ Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοὶ, ταπεινόφρονες, ⁹ μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τούναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε. ¹⁰ ὁ γὰρ

θέλων ζωὴν ἀγαπᾶν
καὶ ἰδεῖν ἡμέρας ἀγαθὰς
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ
καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον,

¹¹ ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν,
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

¹² ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους
καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.

¹³ Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; ¹⁴ ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε, ¹⁵ κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι ἀεὶ πρὸς ἀπολογίαὶν παντὶ τῷ

⁸ Finally: all agree among yourselves and be sympathetic; love the brothers, have compassion, and be self-effacing. ⁹ Never repay evil with evil or one abuse with abuse; instead, repay with a blessing. That is what you are called to do, so that you inherit a blessing. ¹⁰ For,

The one among you who delights in life
and longs to see good days,
let him guard his tongue from evil
and his lips from any breath of deceit.

¹¹ Let him turn away from evil and let him do good;
let him seek peace and pursue it.

¹² For, the eyes of the Lord are on the upright
and his ear turned to their cry.

But the Lord's face is set against those who do evil.

¹³ And no one can hurt you if you are determined to do only what is right; ¹⁴ and blessed are you if you have to suffer for being upright. Do not fear them nor be intimidated. ¹⁵ Simply sanctify Christ as Lord in your hearts and always have your answer ready for people who ask you the reason for the hope

⁸ There is no main verb in this verse but it continues the sense of command from the previous paragraphs.

⁹ For the 1st half of this verse, the NJB reads, "Never repay one wrong with another or one abusive word with another."

¹⁰ In place of 'good days', the NJB has 'prosperity'.

¹¹ Throughout vv. 10-11, the NJB has the addressee as the 2nd person.

¹² Vv. 10-12 quote Ps 34:12-16.

¹³ The NJB lacks the opening conjunction.

¹⁴ The literal translation of 'fear them' is 'fear their fear'. Peter here alludes to Is 8:12.

¹⁵ Most later MSS have 'God' in place of 'Christ'.

αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ¹⁶ ἀλλὰ μετὰ
πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθῆν, ἵνα ἐν ᾧ
καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν
ἀγαθῆν ἐν Χριστῷ ἀναστροφῆν. ¹⁷ κρεῖττον γὰρ
ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν ἢ
κακοποιοῦντας. ¹⁸ ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν
[ὑπὲρ ὑμῶν] ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς
προσαγάγη τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ
πνεύματι. ¹⁹ ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
ἐκήρυξεν, ²⁰ ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἢ τοῦ Θεοῦ
μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ,
εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι'
ὑδατος. ²¹ ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ
σαρκὸς ἀπόδεις ῥύπου ἀλλὰ συνειδήσεως ἀγαθῆς
ἐπερώτημα εἰς Θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ²² ὅς
ἐστὶν ἐν δεξιᾷ [τοῦ] Θεοῦ, πορευθεὶς εἰς οὐρανόν,
ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

that you have. ¹⁶ But give it with courtesy and respect and with
a clear conscience, so that those who slander your good
behaviour in Christ may be ashamed of their accusations.
¹⁷ For, if it is the will of God that you should suffer, it is better
to suffer for doing right than for doing wrong. ¹⁸ For, Christ
himself died once and for all sins, the upright for the sake of
the guilty, to lead us to God. In the body, he was put to death;
in the spirit, he was raised to life; ¹⁹ and, in the spirit, he went
to preach to the spirits in prison. ²⁰ They refused to believe long
ago, while God patiently waited to receive them, in Noah's
time when the ark was being built. In it only a few, that is eight
souls, were saved through water. ²¹ It is the baptism
corresponding to this water that saves you now – not the
washing off of physical dirt but the pledge of a good
conscience given to God through the resurrection of Jesus
Christ, ²² who has entered heaven and is at God's right hand,
with angels, authorities, and powers subject to him.

¹⁶ The NRSV has 'reverence' in place of 'respect'.

¹⁷ The NJB opens with 'And' in place of 'For'.

¹⁸ The NJB lacks the opening 'For'.

¹⁹ The meaning of the 'spirits in prison' is uncertain and much debated; it may refer to those in the realm of the dead.

²⁰ The 'eight souls' were Noah, his three sons, and the four wives.

²¹ The literal translation of 'corresponding' is 'that is the antitype'.

²² The NJB has 'ruling forces' in place of 'authorities'.

Πετροῦ Α' 4

¹ Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας, ² εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. ³ ἄρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι, πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις. ⁴ ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες. ⁵ οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. ⁶ εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

⁷ Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς. ⁸ πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλήθος

1 PETER 4

¹ So, as Christ suffered in the flesh, arm yourselves also with the same conviction; for, anyone who suffered in the flesh has broken with sin; ² so, for the rest of life on earth, be ruled not by human passions but by the will of God. ³ You have spent long enough living as the Gentiles choose to live, in debauchery, passions, drunkenness, carousing and revelling, and lawless idolatry. ⁴ So, they are surprised that you no longer join them in this flood of wickedness and then abuse you. ⁵ They will answer for it before the one who will judge the living and the dead. ⁶ This is why the gospel was brought to the dead, so that, though they had been judged in the flesh as all are judged, they might live in the spirit with God.

⁷ The end of all things is near, so keep your minds calm and sober for prayer. ⁸ Above all, keep constant love for each other, since love covers over man a sin. ⁹ Welcome each other into

1 PETER 4

¹ After 'in the flesh', most MSS add either 'for us' (ὑπὲρ ἡμῶν) or 'for you' (ὑπὲρ ὑμῶν) but the best Alexandrian and Western MSS lack the addition.

² The literal translation of 'life on earth' is 'time in the flesh'.

³ For 'carousing and revelling', the NJB has 'having wild parties and drunken orgies'.

⁴ For 'flood of wickedness', the NJB has 'flood which is rushing down to ruin'.

⁵ In place of 'the one', the NJB has 'the judge'.

⁶ The NJB ends, "though in their bodies they had undergone the judgement that face all humanity, in their spirit they might enjoy the life of God."

⁷ A more literal reading for 'is near' is 'is at hand'.

⁸ In place of 'keep constant love', the NJB has 'preserve an intense love'.

⁹ There is no main verb in the Greek text of this verse but it continues the sense of 'command from v. 8.

ἁμαρτιῶν· ⁹ φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ· ¹⁰ ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. ¹¹ εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

¹² Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος, ¹³ ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. ¹⁴ εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. ¹⁵ μὴ γὰρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτῃς ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος· ¹⁶ εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ ὀνόματι τούτῳ. ¹⁷ ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ

your houses without grumbling. ¹⁰ Like good stewards of the special grace of God, serve one another with whatever gift each of you has received. ¹¹ If anyone is a speaker, let it be as the words of God; if anyone serves, let it be as in strength granted by God; so that, in everything, God may receive the glory, through Jesus Christ, since to him alone belong all glory and power for ever and ever. Amen.

¹² Dear friends, do not be surprised at the fiery test taking place among you, as if something strange were happening to you; ¹³ but, insofar as you share Christ's sufferings, be glad, so that you may enjoy greater joy when his glory is revealed. ¹⁴ If you are reviled for Christ's name, blessed are you; for, on you rests the Spirit of God, the Spirit of glory. ¹⁵ None of you should suffer for being a murderer, a thief, a criminal, or an informer; ¹⁶ but if any one of you suffers as a Christian, there must be no shame but glorify God for bearing this name. ¹⁷ The time has come for the judgement to begin at the household of God; if it

¹⁰ For this verse, the NJB reads, "Each of you has received a special grace; so, like good stewards responsible for all these varied graces of God, put it at the service of others."

¹¹ The literal translation of 'words' is 'oracle'.

¹² Literally translated, 'the fiery test taking place among you' is 'the burning among you, occurring to you for testing'.

¹³ The NJB has 'gladness' in place of 'joy'.

¹⁴ After 'Spirit of God', some MSS add 'and of power' (καὶ δυνάμεως); and, at the end of the verse, some MSS add '(the Spirit) blasphemed by them but honoured by you'.

¹⁵ For 'informer' (as NJB), the NRSV has 'mischief maker' and NETB has 'troublemaker'; the meaning of the Greek word is uncertain.

¹⁶ In place of 'glorify', the NJB has 'thanksgiving to'.

¹⁷ The NJB has 'believe' in place of 'obey'.

τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; ¹⁸ καὶ εἰ ὁ δίκαιος μόνις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; ¹⁹ ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

begins with us, what will be the end for those who refuse to obey God's gospel? ¹⁸ And, if it is hard for the upright to be saved, what will happen to the wicked and to sinners? ¹⁹ So, let those whom God allows to suffer to commit themselves to a Creator who is trustworthy, while continuing to do good.

¹⁸ The *NJB* lacks the opening conjunction. This verse quotes Pr 11:31 (*LXX*).

¹⁹ In place of 'trustworthy', the *NRSV* has 'faithful'.

Πετρου Α' 5

¹ Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· ² ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ Θεόν, μὴδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, ³ μὴδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· ⁴ καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον. ⁵ ὁ μοίως, νεώτεροι, ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

⁶ Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ, ⁷ πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. ⁸ νήψατε,

1 PETER 5

¹ I urge the elders among you, as a fellow elder myself and a witness to the sufferings of Christ, and as one who shares in the glory that is to be revealed: ² give a shepherd's care to the flock of God that is entrusted to you; watch over it, not as a duty but willingly, as God wants; not for sordid money but eagerly. ³ Do not lord it over those in your charge but be an example to the flock. ⁴ And, when the Chief Shepherd appears, you will be given the unfading crown of glory. ⁵ In the same way, younger people, be subject to the elders. Humility towards one another must be the garment you all wear constantly; for, God opposes the proud but gives his grace to the humble.

⁶ So, humble yourselves under the mighty hand of God, so that he may exalt you in due time; ⁷ unload all your burden on to him, since he is concerned about you. ⁸ Keep sober and alert,

1 PETER 5

¹ In place of 'shares', the NJB has 'who is to share'.

² Some MSS omit 'watch over it' (ἐπισκοποῦντες) and 'as God wants' (κατὰ Θεόν).

³ Some MSS omit 'over those in your charge'.

⁴ The NJB does not capitalize 'Chief Shepherd' and lacks the opening conjunction.

⁵ As in v. 1, 'elders' here denotes those who exercise spiritual leadership, who are generally older in years; likewise, 'younger' means the rest of the community, who are mostly younger in age, who are urged to accept the authority of their leaders. Peter here quotes Pr 3:34.

⁶ The NJB opens this verse, "Bow down, then, before the power of God now."

⁷ Another option for 'burden' is 'anxiety'.

⁸ A few MSS lack the pronoun *τινα*; those that have it either put an acute accent over the penult, making this an interrogative pronoun ('whom'), or leave off any accent, making this an indefinite pronoun ('someone'). Nestle-Aland include the words in brackets.

γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρούμενος περιπατεῖ ζητῶν τινα καταπιεῖν.⁹ ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν [τῷ] κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.¹⁰ ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, δεμελιώσει.¹¹ αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας ἀμήν.

¹² Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν στῆτε.¹³ Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός μου.¹⁴ ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

because your enemy the devil is prowling like a roaring lion, looking for someone to devour.⁹ Resist him, strong in faith and knowing that the brotherhood throughout the world is undergoing the same kind of suffering.¹⁰ You will have to suffer only for a little while: the God of all grace who called you to eternal glory in Christ will restore you; he will confirm, strengthen, and support you.¹¹ To him be the power for ever and ever. Amen.

¹² I write these few words to you through Silvanus, who is a trustworthy brother, to encourage you and attest that this is the true grace of God. Stand firm in it!¹³ She who is in Babylon, who is with you among the chosen, sends you greetings and so does my son, Mark.¹⁴ Greet one another with a kiss of love. Peace to you all who are in Christ.

⁹ In place of 'brotherhood', the NJB has 'community of your brothers'.

¹⁰ Some later MSS add 'Jesus' after 'Christ'.

¹¹ Before 'power', some MSS add 'glory and'.

¹² 'Silvanus' may well be the 'Silas' of Ac 15:22, 40, 16:19, 17:4.

¹³ In place of 'She who is', the NJB opens with 'Your sister'.

¹⁴ Most MSS have ἀμήν ('amen') at the end of this letter; such a conclusion is routinely added by scribes to NT books because a few originally had such an ending (cf. Rm 16:27, Ga 6:18, Jude 25).