

1 PETER
NLET
Chapter 1

THE LETTER WRITER

1 From:

- Peter,
 - an apostle of Jesus *the* Anointed,
- THE ADDRESSEES

To:

- chosen ones,
- pilgrims
 - of a dispersion throughout
 - ✦ Pontus,
 - ✦ Galatia,
 - ✦ Cappadocia,
 - ✦ Asia, and
 - ✦ Bithynia –
 - 2 in accord with a foreknowledge of God, *our* Father,
 - by means of a sanctification¹ by agency of *the* Spirit²,
 - to end in
 - ✦ a hearkening³ and
 - ✦ a sprinkling⁴ which consists of blood from Jesus *the* Anointed.

THE GREETING

May grace come to you!

And, may peace become full for you!

BLESSING GOD FOR HIS GREAT ACT OF MERCY

3 Blessed be the God and Father of the Lord *Who* is ours –
Jesus *the* Anointed, the *God Who* in accord with the great mercy *that is* His, having regenerated⁵ us

¹ 'a sanctification' – in other words, 'a process of setting someone or something apart for God and His divine purposes'. This noun is a member of the 'holy' word family.

² 'Spirit' – although 'Spirit is not preceded by a definite article here, since the phrases on either side mention unarticulated persons of the Trinity, this translator suspects that this phrase also refers to a person of the Trinity.

³ 'a hearkening' – the Greek noun is ὑπακοήν which literally means 'a listening under (someone)'. It implies that the person 'listening under' will not only hear but also believe and do what he heard; hence, here translated 'a hearkening'.

⁴ 'a sprinkling' – The verb form of this noun ῥαντισμὸν appears in Hebrews 10:22 where it is paired with having one's body 'washed with pure water'. Considering how often Baptism with Water comes up in this letter, it is highly likely that this word, too, is a

- to end in a hope – *that is*, a living *hope* – by means of a resurrection of Jesus *the* Anointed from among dead ones *and*
- 4 to end in an inheritance *which is*
 - imperishable, and
 - undefiled, and
 - unfading,
 - having been lastingly kept in Heaven for you,
- 5 the *ones* who are being guarded by power from God by means of a faith,
- to end in a salvation *which is* ready to be unveiled in a moment – *that is*, a last critical *moment*;

OUR RESPONSE TO GOD'S GREAT SALVATION

6 in connection with which *salvation* you are greatly rejoicing, even though now for a little while, if *it is*⁶ necessary, being pained by variegated trials, 7 in order that the genuineness of the Faith *that is* YOURS, *being* much more precious than gold – *namely*, the *gold* which perishes even though being tested by fire – may be found *to result* toward praise and glory⁷ and honor in connection with an unveiling of Jesus *the* Anointed –

- 8 Whom, although not seeing⁸, you keep on loving,
- toward Whom, even though now not seeing *Him* yet believing, you keep on rejoicing greatly with a joy *which is* inexpressible and lastingly magnifying itself,

9 you, ones who are carrying off as a *prize* the consummation of the Faith *that is* yours – a salvation of psyches⁹!¹⁰

THE DISCLOSURE OF GOD'S GREAT ACT OF MERCY
THROUGH THE PROPHETS AND APOSTLES

10 Concerning which salvation, prophets – *namely*, the ones who prophesied concerning the Grace

reference to Baptism with Water.

⁵ 'having regenerated' – In Titus 3:5 Paul uses a noun closely related to this participle in the phrase 'washing of regeneration'.

⁶ 98.6% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'is' here.

⁷ 'glory' – either 'the attributes that raise a person high in the estimation of others' or 'the high estimation that someone has for another because of his attributes'. Here, the latter.

⁸ 93.2% of the Greek manuscripts, including the best line of transmission (f35), have 'seeing' (a present tense participle) here. On the basis of 0.8% the NU 'having seen' (a past tense participle).

⁹ 'psyches' – a transliteration of the Greek word ψυχῶν which refers to the inner, invisible aspect of a person's being which thinks, decides, feels emotion, etc..

¹⁰ Yes, verses 3-10 are just one great sentence in Greek!

directed toward you – sought out and searched out carefully,

- 11 ones who were searching for what or what time the Spirit of an anointed One Who was in them was disclosing, bearing witness beforehand to
 - the sufferings *that would come* to an anointed One and
 - the Glories¹¹ after these sufferings,
- 12 to whom it was unveiled that not for themselves but for you they were serving in these things –
 - which things now are reported to you through the ones who themselves evangelized¹² you by the Spirit – namely, the Holy One – Who departed by order from heaven,
 - toward which things heavenly messengers¹³ are setting their hearts to stoop down to see.

GENERAL EXHORTATIONS FOR ALL DISCIPLES

EXHORTATION 1 – HOPE COMPLETELY UPON THE GRACE

13 Therefore,

- being ones who have girded up the loins of your mind,
- being among the ones who are sober, completely hope upon the Grace that is being brought forth to you by an unveiling of Jesus the Anointed.

EXHORTATION 2

DO NOT CONFORM YOURSELVES TO YOUR FORMER LUSTS

14 As hearkening¹⁴ children, do not be ones who are conforming themselves to the former lusts in the ignorance that was yours.

EXHORTATION 3 – BECOME HOLY IN ALL YOUR BEHAVIOR

15 Rather, as the One Who called you is holy¹⁵, also you, for your part, become holy ones in all your behavior.

¹¹ 'Glories' – either the attributes that raise a person high in the estimation of others or the high estimation that someone has for another because of his attributes. Here, the former.

¹² 'evangelized' – a transliteration of the participle εὐαγγελισμένων here, meaning 'having proclaimed the excellent announcement to'.

¹³ 'heavenly messengers' – a translation of the Greek word ἄγγελοι from which we get the word 'angels'. This word basically means 'messenger' and can refer to heavenly, human, divine or even demonic messengers, depending on context.

¹⁴ 'hearkening' – the Greek noun is ὑπακοήν which literally means 'a listening under (someone)'. It implies that the person 'listening under' will not only listen but also believe and do what he heard; hence, here translated 'hearkening.' This translation takes this genitive noun as an attributive genitive.

¹⁵ 'holy' – of course, a word in the 'holy' word family, an adjective describing something or someone set apart for God and His purposes.

¹⁶ 52% of the Greek manuscripts, including the best line of

16 Because, it has been lastingly written, "**Become¹⁶ holy ones; for I, for My part, am¹⁷ holy.**"¹⁸

EXHORTATION 4 – BEHAVE YOURSELVES IN FEAR

17 And, if you are calling 'Father' the One Who impartially judges according to each one's work, behave yourselves in fear throughout the period of your sojourning –

18 you, ones who are knowing that you were ransomed, not with perishable things like silver or gold from your foolish behavior passed down from your forefathers 19 but, rather, with precious blood, as of a lamb without blemish and without spot – namely, the blood of an anointed One, 20 Who –

- on the one hand, was One Who was foreknown before a foundation of a created order,
- but, on the other hand, was One Who was made visible in the time of last times of the Periods¹⁹ by reason of you – 21 the ones who by reason of Him keep on directing faith²⁰ toward God,

- the One Who raised Him from among dead ones and
 - One Who gave Him GLORY²¹,
- with the result that the Faith that is yours and hope are toward God.

EXHORTATION 5

LOVE ONE ANOTHER STRENUOUSLY

22 Having lastingly, ritually cleansed and set apart the psyches that are yours

- for God's purposes
- with water²²

transmission (f35), have 'become' (a present imperative verb) here. On the basis of 12% the NU has 'you shall be' (a present future verb).

¹⁷ 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'am' here. The NU excludes it.

¹⁸ A reference to Leviticus 11:44

¹⁹ 91% of the Greek manuscripts, including the best line of transmission (f35), have 'in last times (a plural adjective) of the Periods' here instead of 'in a last time (a singular adjective) of the Periods'.

²⁰ 94.2% of the Greek manuscripts, including the best line of transmission (f35), have 'the ones who...keep on directing faith' (a present participle) here. On the basis of 0.8% the NU has an adjective 'the believing ('ones' implied) ...'.

²¹ 'GLORY' – place forward for emphasis. For meaning see footnote 10.

²² 'having lastingly ritually cleansed and set apart ... for God's purposes with water' is the translation of a single, Greek, perfect

- by way of the Harkening²³ to the Truth,
- by agency of *the* Spirit^{24 25},
- to end in brotherly affection – an unfeigned affection,

from a clean heart love one another strenuously –
 23 *you*, ones who have been lastingly regenerated²⁶,
 not from seed – *namely*, perishable seed – rather, from
 imperishable seed by means of a word from a living
 God and One Who is remaining until the Aeon²⁷!

24 Because,

“All flesh is as grass;

And, all the glory of a person²⁸ is as a flower of grass.

The grass has become dried up;

And, the flower of it²⁹ has fallen off. . . .

25 Now, the Utterance of Elohim³⁰ remains until the Aeon.”³¹

Now, this is the Utterance – *namely*, the *Utterance*
 evangelized³² to you.

participle. This verb is a member of the ‘holy’ word family and thus conveys the basic sense of ‘setting something or someone apart for divine purposes’. Also, according to the Liddell-Scott lexicon this verb meant ‘to cleanse away, esp. by water’.

²³ ‘Harkening’ – See footnote 19.

²⁴ 92.4% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘by agency of the Spirit’ here. The NU omits it. Cf. John 3:5.

²⁵ ‘Spirit’ is not accompanied by a definite article here, and potentially could refer to one’s human spirit. However, Peter’s previous usage in this letter strongly suggests that this reference, too, is to the Holy Spirit.

²⁶ ‘having been lastingly regenerated’ – the perfect form for the same verb that appears in verse 3.

²⁷ 90.2% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase ‘into the Ages’ here.

²⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘a person’ or ‘a man’ (a masculine noun) here instead of ‘her’ (‘flesh’ is a feminine noun).

²⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘of it’ here. On the basis of 6% the NU omits it.

³⁰ ‘Elohim’ – Most often the unarticulated Greek word for ‘Lord’ (here, Κυρίου) is used by New Testament writers to translate the name ‘YaHWeH’, especially when quoting Old Testament passages. Here, however, the name for God in Isaiah 40:8 is ‘Elohim’.

³¹ A reference to Isaiah 40:6-8

³² ‘evangelized’ – a transliteration of the verb εὐαγγελισθῆν here, meaning ‘proclaimed as an excellent announcement’.