

1 Peter 3
NLET

THE HUMAN INSTITUTION OF MARRIAGE AND FAMILY
EXHORTATION 14

WOMEN, VOLUNTARILY SUBMIT TO YOUR OWN MEN

1 In the same way, the women, *be* ones who keep putting yourselves in order under the men *that are* your own, so that even if some are unpersuaded by the Word, by means of the behavior of the women without a word they shall be won over, 2 having become ones who have observed the *morally* pure behavior *that is* yours – *a behavior* in connection with fear;

EXHORTATION 15

WOMEN, ADORN YOURSELVES
WITH A GENTLE AND QUIET SPIRIT

3 of whom, let not the outward *things* – plaiting hair and putting on gold or an adornment of putting on outer garments – *be your adornment*. 4 Rather, *let your adornment be* the hidden *person* of the heart, with the imperishable *adornment* of a gentle and quiet¹ spirit, which is very precious in the sight of the God.

5 For, in this manner in former times the holy women – the ones who were directing hope toward² the³ God – also were adorning themselves, being ones who were putting themselves in order under the men *that were* their own, 6 as, *for example*, Sarah hearkened⁴ to the Abraham, calling him ‘lord,’ whose children you were made to become,

- being ones who are doing good⁵ and
- not being ones who are being frightened by any terrifying thing.

EXHORTATION 16

MEN, LIVE WITH YOUR WOMEN IN ACCORD WITH
KNOWLEDGE

7 The men, in the same way, *be* ones who keep dwelling together with *them* in accord with knowledge, as with a weaker vessel, the feminine one;

EXHORTATION 17 – MEN, DISPENSE HONOR TO YOUR
WOMEN

being ones who are dispensing honor from *yourselves to them*, as also *they are* fellow heirs⁶ of a lively grace, in order that the Prayers *that are* yours not be hindered.

GENERAL EXHORTATIONS FOR ALL

8 Now, the finishing *touches*. All of you,

EXHORTATION 18 – BE OF ONE MIND

- *be* same-minded ones,

EXHORTATION 19 – BE SYMPATHETIC

- *be* sympathetic ones,

EXHORTATION 20 – LOVE EACH OTHER AS BROTHERS

- *be* ones who love *others* as brothers,

EXHORTATION 21 – FEEL FOR OTHERS

- *be* ones who feel compassion deeply inside for *others*.

EXHORTATION 22 - HAVE A FRIENDLY HEART

- *be* friendly-minded⁷ ones;

EXHORTATION 23 – DO NOT RETURN EVIL FOR EVIL

- 9 *do not be* ones who are returning evil for evil or reviling for reviling.

EXHORTATION 24 – BE BLESSING OTHERS

- Now, on the contrary, *be* ones who are blessing *others* – ones having seen⁸ that for this reason you were called in order you might inherit a blessing!

EXHORTATION 25 – CONTROL YOUR MOUTH

10 For, **“Let the one who desires to love life and to see good days, stop the tongue that is his⁹ from evil; and, let him stop lips that are his¹⁰, so that they do not speak deceit.**

¹ 74% of the Greek manuscripts, including the best line of transmission (f35), have ‘gentle and quiet’ here instead of ‘quiet and gentle’.

² 81% of the Greek manuscripts, including the best line of transmission (f35), have a preposition translated as ‘toward’. On the basis of 9% the NU has a different preposition which may have the same meaning.

³ 81% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here. On the basis of 9% the NU omits it.

⁴ The Greek verb here would be literally translated ‘listen under’. The English verb ‘hearken’ preserves the idea of hearing with the resultant doing.

⁵ ‘good’ – or, possibly, ‘nobly’

⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘they are fellow heirs’ (nominative noun) here instead of ‘with a fellow heirs’ (dative noun).

⁷ 73.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘friendly-minded’ here instead of ‘lowly-minded’.

⁸ 90.3% of the Greek manuscripts, including the best line of transmission (f35), include the participle translated as ‘ones having seen’ here.

⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is his’ here.

¹⁰ 89% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that are his’ here.

EXHORTATION 26 – BE INCLINED AWAY FROM EVIL AND DO GOOD

11 **Let him be inclined away from¹¹ evil, and let him do good¹².**

EXHORTATION 27 – SEEK PEACE AND PURSUE IT

Let him seek peace; and, let him pursue it.

MOTIVATION FOR EXHORTATIONS 18-27

12 Because, “*The eyes of YaHWeH¹³ are upon the Righteous Ones, and His ears are toward their prayers.*”

Now, the face of YaHWeH¹⁴ is against the ones who are doing evil.”¹⁵

EXHORTATION 28 – DO NOT BE AFFECTED BY INTIMIDATION

13 And, who is the one who shall harm you, if ever you might become imitators¹⁶ of the Good¹⁷ thing?

14 Still, if also you possibly suffer because of righteousness, *you are blessed ones!*

“Now, do not be frightened by the frightening attacks from them; nor, be stirred up.”¹⁸

EXHORTATION 29

SET YaHWeH, THE GOD, APART IN YOUR HEART

15 Now, set YaHWeH¹⁹, the God²⁰, apart as *divine²¹* in the hearts *that are yours!*

EXHORTATION 30 – BE READY WITH A DEFENSE

Now,²² be ever ready ones with a defense to all the ones who are asking you for a reason concerning the

Hope *that is* in you, ²³ giving it with meekness and fear, 16 having a conscience – *that is*, a good²⁴ one, in order that, in connection with what they keep on slandering²⁵ you as though ones who keep on doing evil²⁶, the ones who are speaking disparagingly of the good²⁷ behavior²⁸ *that is* YOURS in connection with an anointed One might be put to shame.

INSTRUCTION:

WHY SUFFER BECAUSE OF RIGHTEOUSNESS?

17 For, *it is* better, if the Will of the God possibly wills *it*, to suffer as ones who are doing good rather than as ones who are doing evil.

18 Because, also an anointed One suffered once in reference to moral failures – a Righteous One instead of unrighteous ones – in order that He might bring us²⁹ to the God –

- on the one hand, having been put to death with respect to flesh but,
- on the other hand, having been made alive with respect to spirit³⁰,

19 in connection with which *spirit* also, having gone, He heralded to the spirits in prison – 20 *that is*, to ones who formerly did not hearken when the long-suffering of the God waited *eagerly* in *the* days of Noah, while an ark was being prepared.

In regard to which a few³¹ – that is, eight – psyches³² were safely brought through by means of water.

¹¹ 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘Let him be inclined away’ here instead of ‘Now, let him be inclined away’.

¹² ‘good’ – or, possibly, ‘nobly’

¹³ ‘YaHWeH’ – the Greek word which appears here is an un-articulated word which would normally be translated as ‘Lord’. However, this un-articulated word is often found, especially in quotations from the Old Testament, to be a translation of this famous, four-consonant name for the eternally-existing God. That is the case here in Psalm 34:15.

¹⁴ ‘YaHWeH’ – refer to the previous footnote

¹⁵ Verses 10-12 are references to Psalm 34:12-16

¹⁶ 75% of the Greek manuscripts, including the best line of transmission (f35), have ‘imitators’ instead of ‘zealous followers’.

¹⁷ ‘Good’ – or, possibly, ‘Noble’

¹⁸ A reference to Isaiah 8:12

¹⁹ ‘YaHWeH’ – the Greek word which appears here is an un-articulated word which would normally be translated as ‘Lord’. However, this un-articulated word is often found, especially in quotations from the Old Testament, to be a translation of this famous, four-consonant name for the eternally-existing God.

²⁰ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘God’ here instead of ‘Anointed One’.

²¹ ‘set ... apart as divine’ – This Greek verb is a member of the ‘holy’ word family.

²² 83% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘Now,’ here.

²³ 81% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘rather’ or ‘but’ here.

²⁴ ‘good’ – or, possibly, ‘noble’

²⁵ 44% of the Greek manuscripts, including the best line of transmission (f35), have ‘they keep on slandering’ here. On the basis of 5% the NU has ‘you are being slandered’. The remaining manuscripts have ‘they might be slandering.’

²⁶ 92.4% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘you as though ones who keep on doing evil’ here. On the basis of 5.2% the NU omits them.

²⁷ ‘good’ – or, possibly, ‘noble’

²⁸ 20% of the Greek manuscripts, including the best line of transmission (f35), have a dative direct object for the verb translated as ‘act despitely toward’ here instead of an accusative direct object. The dative case is correct.

²⁹ 64% of the Greek manuscripts, including the best line of transmission (f35), have ‘us’ here instead of ‘you’.

³⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include a definite article before ‘spirit’. Peter’s previous usage in this letter in context suggests a reference to the Holy Spirit. However, here the context is a comparison of an aspect of Jesus’ being which is a counterpoint to His ‘flesh’.

³¹ 87% of the Greek manuscripts, including the best line of transmission (f35), have the plural, feminine form of ‘a few’ here, which modifies the plural feminine word ‘psyches’. The NU has a

HOW THE WATER OF BAPTISM

IS AN ANTITYPE OF THE WATER OF THE FLOOD

21 Which *water* – an antitypical³³ *water* – now also keeps on saving us – *that is*, Baptism!³⁴

Baptism is NOT a question of removal of filth from flesh. Rather, it is a question of conscience – that is, of a good one –

In regard to God by means of a resurrection of Jesus *the Anointed*,

- 22 Who is at the right *hand* of the³⁵ God,
- having gone into heaven,
- angels, and authorities, and powers having been put in order under Him.

plural, masculine form of 'a few' here.

³² 'psyches' – or, 'souls', the inner part of person which thinks, decides, feels, etc.

³³ 'antitypical' – Webster: 'something that corresponds to or is foreshadowed in a type'. The Flood waters which carried Noah and his family to safety were a type of 'Baptism with Water'.

³⁴ 74% of the Greek manuscripts, including the best line of transmission (f35), have 'Which water – an antitypical water – now also keeps on saving us' here. On the basis of 12% the NU has 'and YOU an antitypical water now keeps on saving'.

³⁵ 99.4% of the Greek manuscripts, including the best line of transmission (f35), include this definite article.