

continues the sense of command from v. 7.

A TN Grk “serving it to one another.” The primary verb is a participle but it continues the sense of command from v. 7.

B TN Grk “if anyone speaks—as God’s words.”

C TN Or “oracles.”

D TN Grk “if anyone serves—with strength...”

E TN Grk “is/are.”

F TN Or “do not be surprised, taken aback.” The same verb occurs in 4:4.

G TN Grk “at the burning among you, occurring to you for testing.”

H TN Grk “in the revelation of his glory.”

I TN The verb “be glad” is used also in 1:6 and 1:8. The verbs of v. 13b are used together in Matt 5:12 and Rev 19:7.

J TC Many mss, some of them significant and early ([X] A P 33 81 323 945 1241 1739 pm bo), add καὶ δυνάμει (kai dunameōs; “and of power”) here. The shorter reading is supported by Ψ^{72} B K L Ψ 049 pm). Although the evidence is evenly divided, the longer reading looks to be an explanatory or liturgical expansion on the text and for this reason should be considered secondary.

K TN Grk “the Spirit of glory and of God.”

L SN A quotation taken from Isa 11:2.

M TN The meaning of the Greek word used here is uncertain. It may mean “spy, informer,” “revolutionary,” or “defrauder, embezzler.” But the most likely meaning is “busybody, one who meddles in the affairs of others, troublesome meddler.” The translation given in the text is intended to suggest this general idea.

N TN The verb is implied by the context but not expressed; Grk “but if as a Christian.”

O TN These are third person imperatives in Greek (“if [one of you suffers] as a Christian, let him not be ashamed...let him glorify”), but have been translated as second person verbs since this is smoother English idiom.

P TN Grk “in this name.”

Q TN Grk “to begin from the house.”

R TN Or “the end.”

S TN Grk “where will he appear.”

T TN The personal references in v. 18 are generic singulars, but they have been changed to the plural in English to maintain consistency with the plurals of v. 17.

complaining.¹⁰ Just as each one has received a gift, use it to serve one another^a as good stewards of the varied grace of God.¹¹ Whoever speaks, let it be with^b God’s words.^c Whoever serves, do so with the strength^d that God supplies, so that in everything God will be glorified through Jesus Christ. To him belong^e the glory and the power forever and ever. Amen.

¹² Dear friends, do not be astonished^f that a trial by fire is occurring among you,^g as though something strange were happening to you.¹³ But rejoice in the degree that you have shared in the sufferings of Christ, so that when his glory is revealed^h you may also rejoice and be glad.¹⁴ If you are insulted for the name of Christ, you are blessed, because the Spirit of glory,ⁱ who is *the Spirit of God*,^k rests^l on you.¹⁵ But let none of you suffer as a murderer or thief or criminal or as a troublemaker.^m¹⁶ But if you suffer as a Christian,ⁿ do not be ashamed, but glorify^o God that you bear such a name.^p¹⁷ For it is time for judgment to begin, starting with the house^o of God. And if it starts with us, what will be the fate^r of those who are disobedient to the gospel of God?¹⁸ And *if the righteous are barely saved, what will become of^s the ungodly and sinners?*^t¹⁹ So then let those who suffer according to the will of God entrust their souls to a faithful Creator as they do good.^u

Leading and Living in God’s Flock

5 So as your fellow elder and a witness of Christ’s sufferings and as one who shares in the glory that will be revealed, I urge the elders among you:² Give a shepherd’s care^v God’s flock among you, exercising oversight^w not merely as a duty^x but willingly under God’s direction,^y not for shameful profit but eagerly.³ And do not lord it over^z those entrusted to you,^a but be examples to the flock.⁴ Then^b when the Chief Shepherd appears, you will receive the crown of glory that never fades away.

⁵ In the same way, you who are younger,^c 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.*⁶ And God will exalt you in due time,^e if you humble yourselves under his mighty hand^f⁷ by casting^g all your cares^h on him because he cares for you.⁸ Be sober and alert. Your enemy the devil, *like a roaring lion*,ⁱ is

SN A quotation from Prov 11:31 (LXX).

U TN Grk “in doing good.”

V TN Grk “shepherd,” “tend,” “pastor.”

W TC A few significant and early witnesses MSS (N^a B sa) lack ἐπισκοποῦντες (episkopountes, “exercising oversight”), but the participle enjoys otherwise good ms support (Ψ^{72} 2^a N A P Ψ 33 1739 \aleph lat bo). A decision is difficult because normally the shorter reading is preferred, especially when found in excellent witnesses. However, in this instance the omission may be due to a hesitation among some scribes to associate oversight with elders, since the later church viewed overseer/bishop as a separate office from elder.

X TN Or “not under compulsion/coercion.”

Y TN Grk “according to God.”

Z TN Grk “not as lording it over...but being examples.” The participles continue the command of v. 2 by describing how the shepherding should be carried out.

a TN Grk “the ones allotted,” referring to those God has given over to their care.

b TN Here καὶ (kai) has been translated as “Then” to reflect the logical sequence of events.

CSN In this context *younger* and *elder* are terms that combine two meanings: relative age and an official structure of leadership in the church.

As in v. 1, *elder* here denotes those who exercise spiritual leadership, who for the most part are older in years. Likewise *younger* means the rest of the community, who for the most part are younger in age, who are urged to accept the authority of their leaders.

d SN A quotation from Prov 3:34 (cf. Jas 4:6).

e TN Grk “in time,” but connoting “the proper time, when the time is right” as in Matt 24:45; Luke 12:42.

f TN Grk “Humble yourselves, therefore, under the mighty hand of God, so that in due time he may exalt you.” The sentence was rearranged so that the English reader could more clearly see the connection between “casting” (v. 7) and “humble” (v. 6).

g TN Or “throwing on”; “loading.” Some scholars take the participle to function imperatively, or as attendant circumstance—thus, “cast.” See below for discussion.

h SN Casting. According to ExSyn 630,

“Although treated as an independent command in several modern translations (e.g., RSV, NRSV, NIV), the participle [casting] should be connected with the verb of v. 6, ταπεινώθητε [tapeinōthēte, *Humble yourselves*]. As such, it is not offering a new command, but is defining how believers are to humble themselves. Taking the participle as means enriches the understanding of both verbs: Humbling oneself is not a negative act of self-denial per se, but a positive one of active dependence on God for help.”

h TN Or “anxiety, burden,” but using a word from the same root as the verb “cares” in the last part of the verse.

i SN This phrase may be an allusion to Ps 22:13.

J TC A few mss (B Ψ 1175) lack the pronoun τῆρα (tina), while others have it. Those that have it either put the acute accent over the penult, making this an interrogative pronoun (“whom”; 436 642 2492 vg; most Fathers), or leave off any accent, making this an indefinite pronoun (“someone”; L P 33^{vid} 81 1611 1735 1739 2344 a), or are too early to employ accents but nevertheless have the pronoun