

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

CONTENTS:

1. [Finished Translation](#)
2. [Thought-flow Diagram](#)
3. [Detailed Translation Notes](#)

1. Finished Translation:

“Peter, [an] apostle of Jesus Christ - to [the] chosen who are resident foreigners; that is, [the] diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia, [chosen] according to God the Father’s plan, by the Spirit’s sanctification, for the purpose of obedience, as well as sprinkling with Jesus Christ’s blood. May grace and peace be always increasing to you!”

2. Thought-flow Diagram: ¹

1:1	Author’s identification		- Πέτρος
		Predicate nominative, genitive of social relationship	○ απόστολος Ἰησοῦ Χριστοῦ
	Audience; noun, adjective, genitive of apposition		- ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς
		Location of audience	○ Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας
		Prepositional phrase modifies ἐκλεκτοῖς	○ κατὰ πρόγνωσιν θεοῦ πατρὸς
		Prepositional phrase = agency which achieves ἐκλεκτοῖς	○ ἐν ἁγιασμῷ πνεύματος
		Preposition = purpose of ἐκλεκτοῖς	○ εἰς
		First purpose of ἐκλεκτοῖς	▪ ὑπακοήν

¹ This scheme is based off Richard Young’s discussion on thought-flow diagrams (*Intermediate Greek* [Nashville, TN: B&H, 1994], 268-271) and the format in the ZECNT commentary series. It blends both versions, and I’m not entirely sure it gets the point across well, but I’m using it for now.

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

1:2		Second purpose of ἐκλεκτοῖς	▪ καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ
	Greeting (optative)		- χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη

3. Detailed Translation Notes:

- The notes follow the diagram, above:

Πέτρος
nsm
Peter
Peter,
Peter

Πέτρος. The subject nominative.

ἀπόστολος	Ἰησοῦ	Χριστοῦ
nsm	gsm	gsm
apostle	Of Jesus	Messiah, Christ
an apostle of Jesus Christ		
[an] apostle of Jesus Christ		

ἀπόστολος. A predicate nominative. There is no article in the Greek.
Ἰησοῦ Χριστοῦ. A genitive of social relationship.

ἐκλεκτοῖς	παρεπιδήμοις	διασπορᾶς
dpm	dpm	gsf
to chosen	resident aliens, sojourners, exiles	of dispersion, diaspora
to the chosen, resident aliens of the dispersion,		
to [the] chosen who are resident foreigners; that is, [the] diaspora		

ἐκλεκτοῖς. A dative of indirect object, which is also a noun,² so it would be rendered something like, “[the] chosen who are resident foreigners . . .” For stylistic and grammatical reasons, many English translations move this word down before the preposition, at the beginning of 1 Peter 1:2 (e.g. Tyndale, KJV,

² Translators have debated which dative is in apposition. I believe it is “resident foreigners.” See Karen Jobes, *1 Peter*, in BECNT (Grand Rapids, MI: Baker, 2005), 67. Charles Bigg disagrees (*A Critical and Exegetical Commentary on the Epistles of St Peter and Jude*, in ICC [New York, NY: Charles Scribner’s Sons, 1903], 90).

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

NKJV, RSV, NIV). I admit, it *is* awkward to leave it up here. Here is the difference:

- *Option #1*: to the **chosen**, resident foreigners of the diaspora of Pontus, Galatia, Cappadocia, Asia and Bithynia, according to . . .
- *Option #2*: to the resident foreigners of the diaspora of Pontus, Galatia, Cappadocia, Asia and Bithynia, **chosen according to** . . .

The word certainly belongs in v.1, because it is the noun being referred to; Peter is writing the letter to “the chosen who are resident foreigners.” There is no article in the Greek; I added it for stylistic reasons.

Is this referring to individual, single election, or corporate election? Because the reference and context is overwhelmingly Jewish (even though Peter is applying these Old Covenant terms to New Covenant people), I believe it’s best to view the election here as corporate. Peter is referring to the New Covenant people as a collective group, the diaspora.³ To be sure, the Bible does teach individual, single election to salvation. But, authors also refer to election in corporate terms. This is all the Old Covenant Scriptures know, and Peter echoes that here.

παρεπιδήμοις. A dative of apposition, explaining more about the noun ἐκλεκτοῖς. The translation here is a bit slippery. The sense is that the people stay “for awhile as an alien in a place.”⁴ Something like *resident alien* gets the idea across, but it isn’t pretty. *Exile* could work, as long as you think “expatriate,” and not somebody who has been forcibly removed from his homeland. *Sojourner* is a bit too old-fashioned to work, I think. I chose *resident alien*. The NKJV went boldly off the reservation and rendered this as *pilgrims!*

Either way, Peter is expressing the idea that Christians do not belong in this pagan society. It isn’t so much that “heaven is our real home.” It is more that, “we’re pilgrims in an unholy land.”⁵

διασπορᾶς. A genitive of apposition.⁶ Most English translations render it as a partitive (e.g. “resident foreigners **of** the diaspora”). This seems to make little sense. A Christian is a resident foreigner and alien *of* the diaspora? If we

³ Bigg wrote, “What the apostle is thinking of is corporate citizenship among the elect people; the individual elements of the new life are faith and obedience,” (*Epistles*, 90).

⁴ Friberg, s.v. “20928 παρεπίδημος.”

⁵ Karen Jobes remarked, “it should be understood primarily as defining the relationship between the Christian and unbelieving society,” (*1 Peter*, 62). Bigg sees the traditional “heaven is not our home” argument, identical to the view from the Book of Hebrews (*Epistles*, 91).

⁶ See Jobes (*1 Peter*, 63).

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

understand this to be a technical reference to the scattering of the Jewish people, then the phrase is redundant. The diaspora *are all* resident aliens already! I believe an apposition is much better here.

Stylistically, I like what Tyndale did, when he rendered this phrase as, “to them that ***dwelt here and there as strangers thoroughout*** . . .” But, the downside is that you lose the Jewish flavor of the term as a technical reference to Israelites who have been scattered abroad, to the nations. On balance, I think we ought to keep the technical term. But, Tyndale’s rendering is certainly prettier!

Many Christians don’t know what “diaspora” means, but I think we need to keep it. This epistle is sprinkled (pun intended) with Old Covenant references deliberately applied to the New Covenant people, and I think we’re making a terrible mistake if we don’t retain that distinctiveness in translation.

Πόντου	Γαλατίας	Καππαδοκίας	Ἀσίας	καὶ	Βιθυνίας
gsm	gsf	gsf	gsf	conj	gsf
of Pontus	of Galatia	of Cappadocia	of Asia	and	Bithynia
of Pontus, Galatia, Cappadocia, Asia and Bithynia,					
in Pontus, Galatia, Cappadocia, Asia and Bithynia,					

Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας. All partitive genitives, joined by a simple additive conjunction.

κατὰ	πρόγνωσιν	θεοῦ	πατρὸς
prep	asf	gsm	gsm
according to	destined, predetermination	of God	Father
according to the predetermination of God the Father			
[chosen] according to God the Father’s plan			

κατὰ. The preposition expresses correspondence (“according to”). What is the antecedent? It cannot be the string of partitive genitives. It must be ἐκλεκτοῖς or παρεπιδήμοις. Does the prepositional phrase which follows (“according to God the Father’s plan”) describe the “resident foreigners” or the “chosen?” The rest of Biblical revelation emphasizes that God’s *choosing* is according to the Father’s plan, out of the good pleasure of His will (cf. Deut 7:6-8; Eph 1:3-14). We are on very solid ground to see the preposition here as explaining the *choosing*.⁷ But, to

⁷ See Jobes (*1 Peter*, 67-68) and Bigg (*Epistles*, 91).

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

be sure, they are also “resident foreigners” *because of* their election as God’s peculiar and special people.⁸

But, we already decided to leave ἐκλεκτοῖς in v.1; how can we emphasize the connection here? I’ll follow Michaels’ example, and simply insert it again!⁹ D. Edmond Hiebert disagrees; “since seven nouns intervene, that understanding is improbable.”¹⁰ He suggests the preposition refers back to the entirety of v.1. This is probable, but I fear it is too weak of an explanation.

πρόγνωσιν. An adverbial accusative of manner, describing how this election and choosing was accomplished. It was done “according to the predetermination of God the Father.”

The word here gives the clear sense of predetermination.¹¹ It can mean “foreknowledge,” too. Context must be the key. For example, the same word is used in Acts 2:23, and provides the sense that Christ was delivered up to the authorities according to God’s predetermined plan and foreknowledge. Likewise, Christ was predetermined and destined before the foundation of the world (1 Pet 1:19-20). God did not simply *foresee* Christ’s ministry – He *predetermined* the Son’s role in the redemption of His people and His creation.

The idea in 1 Peter 1:2 is the Trinity’s role in a Christian’s personal salvation as the foundation for the exhortation to endure suffering. This is not a didactic text about the Trinity, salvation or the *ordo salutis*. Our understanding of Peter’s intention with πρόγνωσις must be informed by the didactic texts which *do* mention salvation. Jesus, for example, said the only people who know the Father are those to whom the Son chooses to reveal Him (Lk 10:22-23). Jesus taught that only people who had been given to Him by the Father could come to Him (Jn 6:65). Why are men chosen for salvation? Because God “looked down the corridors of time” and foresaw their faith, and chose them on that basis? Or, because of the pleasure of God’s will? Ephesians 1 teaches the latter option.

This text here should be translated to emphasize predetermination.¹² However, for stylistic reasons, I went with *plan*.¹³ Most translations opt to play it

⁸ J. Ramsey Michaels, *1 Peter*, in WBC, vol. 49 (Waco, TX: Word, 1988), 6.

⁹ Michaels (*1 Peter*, 3).

¹⁰ D. Edmond Hiebert, *1 Peter*, revised ed. (Winona Lake, IN: BMH, 1992), 49.

¹¹ BDAG, s.v. “6173 πρόγνωσις,” 2.

¹² Moises Silva, ed. *New International Dictionary of New Testament Theology and Exegesis*, 5 vols. (Grand Rapids, MI: Zondervan, 2014), 4:139. See also Michaels (*1 Peter*, 10-11) and Jobes (*1 Peter*, 68).

¹³ See Danker (s.v. “5330 πρόγνωσις”).

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

safe, and stick with “foreknowledge.” I believe context argues against this. By not making a decision here, the translators *were* making a decision!

θεοῦ. This could be a partitive genitive (e.g. “predetermination of God the Father”), where God is the whole concept, of which the predetermination is a part. Or, it could also be a subjective genitive (e.g. “God the Father’s predetermination”), where God is the implied subject who is acting. I believe this is a subjective genitive.

πατρὸς. A genitive of apposition, providing more information about God; He is the Father.

ἐν	ἀγιασμῷ	πνεύματος
prep	dsm	gsn
by	sanctification	of Spirit
through sanctification of the Spirit,		
by the Spirit’s sanctification,		

ἐν ἀγιασμῷ. The preposition is expressing agency. But, what exactly does ἀγιασμῷ mean? Does it mean a setting apart or consecration by the Spirit, a divine appointment for holy service? Or, does it refer to the inner purification of the soul by the Spirit? Is Peter explaining (1) we are set apart for service by the Spirit, or (2) we are made holy by the Spirit?

Danker goes with the latter option (s.v. “44 ἀγιασμός”). So does BDAG (s.v. “57 ἀγιασμός”). So does Louw-Nida (53.44). Friberg straddles the fence (s.v. “226 ἀγιασμός”). Because God’s plan to choose is accomplished *through* this action of the Spirit, I believe the concept of being “set apart” or “consecrated” is the best sense here.¹⁴

πνεύματος. This could be a partitive genitive (e.g. “sanctification of the Spirit”), where the Spirit is the whole concept which the sanctification belongs to. Or, it could also be a subjective genitive (e.g. “the Spirit’s sanctification”), where the Spirit is the implied subject who is acting. I believe this is a subjective genitive.¹⁵

εἰς
prep
in order that
for

¹⁴ See Heibert (*1 Peter*, 50) and Bigg (*Epistles*, 92).

¹⁵ See Michaels (*1 Peter*, 11) and Heibert (*1 Peter*, 50). See also J.H.A. Hart, *The First Epistle General of Peter*, in *Expositor’s Greek Testament*, vol. 5 (London, UK: Hodder & Stoughton, n.d.), 40.

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

for the purpose of

εἰς. The preposition is expressing purpose.¹⁶ There are two purposes for God's election; (1) obedience to the Gospel and to God, and (2) sprinkling of Jesus Christ's blood (i.e. propitiation).

ὕπακοήν
asf
obedience
obedience
obedience

ὕπακοήν. In the accusative because it is the direct object of the preposition. This is the first purpose of God's choosing – obedience, presumably to the Gospel. I don't believe you can make Ἰησοῦ Χριστοῦ an objective genitive here (e.g. RSV, ESV, NASB, NIV), and *simultaneously* have it as an objective genitive right after. I believe the Gospel is implied here, which, to be sure, *does* mean obedience to Christ. But, I don't think it ought to be translated that way. The implication is clear enough, and I don't believe it is grammatically defensible.¹⁷

Hart suggests Peter means obedience to God, which is certainly possible. After all, obedience to the Gospel involves a repentance from self-rule and sinful autonomy.¹⁸ It might be best to try and capture both nuances; obedience to the Gospel and, thus, to God.

καί	ῥαντισμὸν	αἵματος	Ἰησοῦ	Χριστοῦ
conj	asm	gsn	gsm	gsn
and	sprinkling	of blood	Of Jesus	Christ
and sprinkling of [the] blood of Jesus Christ				
as well as sprinkling with Jesus Christ's blood.				

Καὶ ῥαντισμὸν. This is the second purpose of God's choosing. First, people are chosen for the purpose of obedience to the Gospel. Second, they are chosen to be sprinkled with Christ's blood.

¹⁶ Young (*Intermediate Greek*, 94). "Sanctification leads to, results in (eis) obedience, and sprinkling with the blood of Jesus Christ," (Bigg, *Epistles*, 92).

¹⁷ See especially Michaels (*1 Peter*, 11-12).

¹⁸ Hart (*Peter*, 40).

1 Peter 1:1-2

An Original Translation from the UBS-5 by [Tyler Robbins](#)
Revised March 2017

The conjunction is a simple additive, connecting the two direct objects. I translated the conjunction “as well as,” in an effort to make it clear that the genitive of manner (“with the blood”) only modifies the “sprinkling.”¹⁹

αἵματος. This could be a partitive genitive; Jesus Christ is the whole, and the partitive bit is the blood. Or, it could be a genitive of possession. Generally, this category is best reserved for personal property.²⁰ Plummer, et al, observed, “For a genitive relationship to be considered possessive, the head noun must be something that can be owned.”²¹

But, it could also be a genitive of manner, describing *how* the Father’s plan was executed – **with** the sprinkling of Jesus Christ’s blood. This is the best way to understand the genitive here. It is only modifying the “sprinkling.”²²

Ἰησοῦ Χριστοῦ. A subjective genitive,²³ where Jesus is the implied subject, whose blood is sprinkled on all those God chooses.

χάρις	ὑμῖν	καὶ	εἰρήνη	πληθυνθείη
nsf	2 nd ,pl,d	conj	nsf	3 rd ,pl,aor,pass,opt
grace	to you	and	peace	may it be increased
May grace and peace be increased to you!				
May grace and peace be always increasing to you!				

χάρις καὶ εἰρήνη. Two subject nominatives, joined by a simple additive conjunction.

ὑμῖν. A dative of indirect object.

πληθυνθείη. This is an optative of wish. Context suggests a gnomic aorist, where Peter is expressing a general wish that grace and peace *always* be increased to them, for all time. A divine passive; Peter is wishing that God would increase grace and peace to these churches.

¹⁹ See Hiebert (*1 Peter*, 51), who simply added a comma after “obedience.” I chose to go with “as well as” for stylistic reasons.

²⁰ Young (*Intermediate Grammar*, 25).

²¹ Andreas J. Köstenberger, Benjamin L. Merkle, Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament* (Nashville, TN: B&H, 2016; Kindle ed.), KL 2456-2457

²² Again, see Michaels (*1 Peter*, 11-12).

²³ See Simon J. Kistemaker, *James, Epistles of John, Peter and Jude*, in NTC, combined ed. (Grand Rapids, MI: Baker, 1996), 38.