

1 PETER

THE FIRST LETTER OF PETER

Address. Greetings

- 1 Peter, apostle of Jesus Christ, sends greetings to all those living among
1 foreigners^a in the Dispersion of Pontus, Galatia, Cappadocia, Asia and
2 Bithynia, who have been chosen, •by the provident purpose of God the Father,
to be made holy by the Spirit, obedient to Jesus Christ and sprinkled with his
blood.^b Grace and peace be with you more and more.

Jn 7:35
2 Co 5:6
Jm 1:1+
Rm 8:29
Ep 1:4
2 Th 2:13
Ex 24:8
Mt 26:28+

Introduction. The salvation of Christians

- 3 Blessed be God the Father of our Lord Jesus Christ, who in his great mercy
has given us a new birth as his sons, by raising Jesus Christ from the dead, so that
4 we have a sure hope •and the promise of an inheritance that can never be spoilt
or soiled and never fade away, because it is being kept for you in the heavens.
5 Through your faith, God's power will guard you until the salvation which has
6 been prepared is revealed at the end of time.^c •This is a cause of great joy for you,
even though you may for a short time have to bear being plagued by all sorts of
7 trials; •so that, when Jesus Christ is revealed, your faith will have been tested and
proved like gold—only it is more precious than gold, which is corruptible even
though it bears testing by fire—and then you will have praise and glory and
8 honour. •You did not see him, yet you love him; and still without seeing him,
you are already filled with a joy so glorious that it cannot be described, because
9 you believe; •and you are sure of the end to which your faith looks forward, that
is, the salvation of your souls.

1:23
Jn 3:5
1 Jn 2:29; 3:9
Mt 6:19-20p
Rm 1:4+
Col 1:5,12;
3:3-4
Ep 1:19f
1 Jn 3:2
Jm 16:20
Jm 1:2-3
Heb 12:11
Mt 13:2-3
1 Co 3:13
Rm 2:7
1 Jn 4:20
Heb 10:39

The hope of the prophets

- 10 It was this salvation that the prophets were looking and searching so hard for;
11 their prophecies were about the grace which was to come to you. •The Spirit of
Christ which was in them^d foretold the sufferings of Christ and the glories that
would come after them, and they tried to find out at what time and in
12 what circumstances all this was to be expected. •It was revealed to them that the
news they brought of all the things which have now been announced to you, by
those who preached to you the Good News through the Holy Spirit sent from
heaven, was for you and not for themselves. Even the angels long to catch a
glimpse of these things.

Ac 11:27+
Heb 11:39
2 P 1:20
Is 52:13-
53:12
Lk 18:31+
Ac 1:7+;
2:23+
Mt 13:16-17p
Rm 16:25+
Ep 3:10+

1 a. They are in an alien environment that does not make the practice of religion easy. This is also true of Christians in general. The Christian's city is heaven, Ph 3:20; Col 3:1-4; Heb 13:14; he is an exile on earth, 2 Co 5:6; 1 P 1:17; he is a foreigner here, Ps 39:12; 119:19; Heb 11:13; 1 P 1:1; 2:11, on an exodus to the

heavenly promised land, Heb 3:1-4:11.

b. Trinitarian formula, cf. 2 Co 13:13+.

c. Lit. 'at the last time', cf. 1:20.

d. By saying the prophets are inspired by the pre-existing Christ, cf. 1 Co 10:4,9, the author makes clear the unity of the O.T. and the N.T.

A call to sanctity and watchfulness

Lk 12:35-40
1 Th 5:6 Free your minds, then, of encumbrances; control them, and put your trust 13
in nothing but the grace that will be given you when Jesus Christ is revealed.

Rm 6:19 Do not behave in the way that you liked to before you learnt the truth; make 14
Mt 5:48 a habit of obedience: •be holy in all you do, since it is the Holy One who has 15
Ac 9:13+ called you, •and scripture says: *Be holy, for I am holy.* 16
1 Jn 3:3
Lv 17:1+
19:2 If you are acknowledging as your Father one who has no favourites and judges 17
Dt 10:17+ everyone according to what he has done, you must be scrupulously careful as long
Heb 11:6+ as you are living away from your home. •Remember, the ransom that was *paid* 18
2 Co 5:6
Is 52:3 to free you from the useless way of life your ancestors handed down was not paid 19
1 Co 6:20: 7:23 in anything corruptible, neither in *silver* nor gold, •but in the precious blood of a 19
Jn 1:29+ lamb without spot or stain, namely Christ;• who, though known since before 20
Jn 17:24 the world was made, has been revealed only in our time, the end of the ages, for 20
Ga 4:4 your sake. •Through him you now have faith in God, who raised him from the 21
Rm 1:16+ dead and gave him glory for that very reason—so that you would have faith and 21
Rm 1:4+ hope in God.
Rm 8:11+

Love

Rm 1:5+ You have been obedient to the truth and purified your souls until you can 22
Jn 17:17 love like brothers, in sincerity; let your love for each other be real and from the 22
Rm 12:9 heart!—•your new birth was not from any mortal seed but from the everlasting 23
Jn 3:11+ word of the living and eternal God.° •*All flesh is grass and its glory like the wild* 24
Jm 1:18 *flower's. The grass withers, the flower falls, •but the word of the Lord remains for* 25
1 Jn 3:9; 5:1 *ever.* What is this word? It is the Good News that has been brought to you.
1 P 1:3
Is 40:6-8

Integrity

Mt 19:14 2 Be sure, then, you are never spiteful, or deceitful, or hypocritical, or envious 1
Jm 1:21 and critical of each other. •You are new born, and, like babies, you should 2
1 Co 3:2 be hungry for nothing but milk—the spiritual honesty which will help you to 2
Heb 5:12 grow up to salvation—•now that you have *tasted the goodness of the Lord.* 3
Ps 34:8

The new priesthood

Mt 21:42p He is the living stone, rejected by men but chosen by God and precious to him; 4
Ac 4:11 set yourselves close to him •so that you too, the holy priesthood that offers the 5
Ep 2:20-22 spiritual sacrifices which Jesus Christ has made acceptable to God, may be living 5
Ex 19:6+ stones making a spiritual house. •As scripture says: *See how I lay in Zion a precious* 6
Rm 1:9+ *cornerstone that I have chosen and the man who rests his trust on it will not be disap-* 6
Is 28:16 *pointed.* •That means that for you who are believers, it is precious; but for 7
Rm 9:33; 10:11 unbelievers, *the stone rejected by the builders has proved to be the keystone, •a* 8
Ps 18:22 *stone to stumble over, a rock to bring men down.* They stumble over it because they 8
Is 8:14f do not believe in the word; it was the fate in store for them.°

Is 43:20-21 But you are a *chosen race, a royal priesthood, a consecrated nation, a people set* 9
Ex 19:3-6+ *apart* to sing the praises of God who called you out of the darkness into his 9
Rm 3:24+ wonderful light. •Once you were *not a people* at all and now you are the People 10
Ep 1:14+ of God; once you were *outside the mercy* and now you have been given mercy. 10
Ac 26:18
Col 1:12-13
Ho 1:6-9; 2:3,25

The obligations of Christians: towards pagans

Ps 39:12 I urge you, my dear people, while you are *visitors and pilgrims*, to keep your- 11
Ga 5:24 selves free from the selfish passions that attack the soul. •Always behave 12
Jm 4:1 honourably among pagans so that they can see your good works for themselves
Is 10:3 and, when the day of reckoning comes, give thanks to God for the things which
Mt 5:16 now make them denounce you as criminals.

Towards civil authority

Rm 13:1-7 For the sake of the Lord, accept the authority of every social institution: the 13
Ti 3:1 emperor, as the supreme authority, •and the governors as commissioned by him 14

- 15 to punish criminals and praise good citizenship. •God wants you to be good
 16 citizens, so as to silence what fools are saying in their ignorance. •You are slaves
 of no one except God, so behave like free men, and never use your freedom as an
 17 excuse for wickedness. •Have respect for everyone and love for our community;
 fear God and honour the emperor.

Ga 5:13

Jude 4
Pr 24:21
Mt 22:21p

Towards masters

- 18 Slaves must be respectful and obedient to their masters, not only when they
 19 are kind and gentle but also when they are unfair. •You see, there is some merit^b
 in putting up with the pains of unearned punishment if it is done for the sake of
 20 God •but there is nothing meritorious in taking a beating patiently if you have
 done something wrong to deserve it. The merit, in the sight of God, is in bearing
 it patiently when you are punished after doing your duty.
 21 This, in fact, is what you were called to do, because Christ suffered^c for you
 22 and left an example for you to follow the way he took. •He had not done anything
 23 wrong, and *there had been no perjury in his mouth*. •He was insulted and did not
 retaliate with insults; when he was tortured he made no threats but he put his
 24 trust in the righteous judge. •He was *bearing our faults* in his own body on the
 cross, so that we might die to our faults and live for holiness; *through his wounds*
you have been healed. You had *gone astray like sheep^d* but now you have come
 back to the shepherd and guardian^e of your souls.

Ep 6:5-8+

3:14; 4:14
Jm 5:7-11Mt 16:24
2 Th 3:7+Jn 8:46
Is 53:9
Mt 5:39Rm 12:19
Is 53:12
Rm 6:11,18
2 Co 5:21
Is 53:5,6

Ezk 34:1+

In marriage

- 1 **3** In the same way, wives should be obedient to their husbands. Then, if there
 are some husbands who have not yet obeyed the word, they may find them-
 2 selves won over, without a word spoken, by the way their wives behave, •when
 3 they see how faithful and conscientious they are. •Do not dress up for show:
 4 doing up your hair, wearing gold bracelets and fine clothes; •all this should be
 inside, in a person's heart,^a imperishable: the ornament of a sweet and gentle
 5 disposition—this is what is precious in the sight of God. •That was how the holy
 women of the past dressed themselves attractively—they hoped in God and were
 6 tender and obedient to their husbands; •like Sarah, who was obedient to Abraham,
 and called him her *lord*. You are now her children, as long as you live good lives
 and do not give way to fear or worry.
 7 In the same way, husbands must always treat their wives with consideration
 in their life together, respecting a woman as one who, though she may be the
 weaker partner, is equally an heir^b to the life of grace. This will stop anything
 from coming in the way of your prayers.

Ep 5:22-24
Col 3:18
1:25
1 Co 7:12-16Is 3:16f+
1 Tm 2:9-15Gn 18:12
LXX

Ga 4:28

Ep 5:25-33
Col 3:19

Towards the brothers

- 8 Finally: you should all agree among yourselves and be sympathetic; love the
 9 brothers, have compassion and be self-effacing.^c •Never pay back one wrong
 with another, or an angry word with another one; instead, pay back with a
 blessing. That is what you are called to do, so that you inherit a blessing yourself.
 10 Remember: *Anyone who wants to have a happy life and to enjoy prosperity must*
 11 *banish malice from his tongue, deceitful conversation from his lips; •he must never*
 12 *yield to evil but must practise good; he must seek peace and pursue it. •Because the*

Rm 12:14-18
Mt 5:39,44

Lk 6:28

Ps 34:12-16

e. Or 'by the precious blood of the Christ, this spotless lamb'.

f. Var. 'from a pure heart'.

g. Or 'the living and eternal Word of God'.

2 a. Lit. 'to this indeed they were appointed'. By rejecting the Good News the Jews have lost their prerogatives which have been transferred to Christians, 3:9. The O.T. quotations in vv. 6-10 reflect the need of the earliest Christians to find scriptural explanations for the unbelief of Israel.

b. Add. 'in the sight of God'.

c. Var. 'died', cf. 3:18.

d. Var. 'you were like stray sheep'.

e. The 'episcopos', i.e. the inspector or overseer, cf. Tt 1:5+.

3 a. Lit. 'should be the hidden man (self) of the heart'.

b. '(she) is equally an heir', var. 'you are equally heirs', 'the life of grace', lit. 'the grace of life'; var. 'her own form of the grace of life', cf. 4:10.

c. 'be self-effacing' (lit. 'have a humble disposition'); Vulg. 'be modest and humble'.

face of the Lord frowns on evil men, but the eyes of the Lord are turned towards the virtuous.

In persecution

No one can hurt you if you are determined to do only what is right; •if you do have to suffer for being good, you will count it a blessing. *There is no need to be afraid or to worry about them.*^a •Simply reverence^e the Lord! Christ in your hearts, and always have your answer ready for people who ask you the reason for the hope that you all have. •But give it with courtesy and respect and with a clear conscience, so that those who slander you when you are living a good life in Christ may be proved wrong in the accusations that they bring. •And if it is the will of God that you should suffer, it is better to suffer for doing right than for doing wrong.

The resurrection and 'the descent into hell'

Why, Christ himself, innocent though he was, had died once for sins,^g died for the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life, •and, in the spirit, he went to preach to the spirits in prison.^h Now it was long ago, when Noah was still building that ark which saved only a small group of eight people 'by water', and when God was still waiting patiently, that these spirits refused to believe. •That water is a type of the baptismⁱ which saves you now, and which is not the washing off of physical dirt^j but a pledge^k made to God from a good conscience, through the resurrection of Jesus Christ, who has entered heaven and is at God's right hand,^l now that he has made the angels and Dominations and Powers his subjects.

4 Think of what Christ suffered in this life, and then arm yourselves with the same resolution that he had: anyone who in this life has bodily suffering has broken with sin, •because for the rest of his life on earth he is not ruled by human passions but only by the will of God. •You spent quite long enough in the past living the sort of life that pagans live, behaving indecently, giving way to your passions, drinking all the time, having wild parties and drunken orgies and degrading yourselves by following false gods. •So people cannot understand why you no longer hurry off with them to join this flood which is rushing down to ruin,^a and then they begin to spread libels about you. •They will have to answer for it in front of the judge who is ready to judge the living and the dead. •And because he is their judge too, the dead had to be told the Good News as well,^b so that though, in their life on earth, they had been through the judgement that comes to all humanity, they might come to God's life in the spirit.

The revelation of Christ is close

Everything will soon come to an end, so, to pray better, keep a calm and sober mind. •Above all, never let your love for each other grow insincere, since *love covers over many a sin*. •Welcome each other into your houses without grumbling. Each one of you has received a special grace, so, like good stewards responsible for all these different graces of God, put yourselves at the service of others. •If you are a speaker, speak in words which seem to come from God;^c if you are a helper,^d help as though every action was done at God's orders; 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.

Recapitulation

My dear people, you must not think it unaccountable that you should be tested by fire. There is nothing extraordinary in what has happened to you. •If you can have some share in the sufferings of Christ, be glad, because you will enjoy a much greater gladness when his glory is revealed. •It is a blessing for you when they insult you for bearing the name of Christ, because it means that you have the

- 15 Spirit of glory,^e the Spirit of God resting on you. •None of you should ever deserve
 16 to suffer for being a murderer, a thief, a criminal or an informer; •but if anyone
 of you should suffer for being a Christian, then he is not to be ashamed of it; he
 17 should thank God that he has been called one. •The time has come for the judge-
 ment to begin at the household of God; and if what we know now is only the
 beginning, what will it be when it comes down to those who refuse to believe God's
 18 Good News? •*If it is hard for a good man to be saved, what will happen to the wicked*
 19 *and to sinners?* •So even those whom God allows to suffer must trust themselves
 to the constancy of the creator and go on doing good.

Ac 11:26+

Jr 25:29
Lk 23:31Pr 11:31
LXX

Instructions: to the elders

- 1 **5** Now I have something to tell your elders:^a I am an elder myself, and a witness^b
 to the sufferings of Christ, and with you I have a share in the glory that is
 2 to be revealed.^c •Be the shepherds of the flock of God that is entrusted to you:
 watch over it, not simply as a duty but gladly, because God wants it;^d not for
 3 sordid money, but because you are eager to do it. •Never be a dictator over any
 group that is put in your charge, but be an example that the whole flock can
 4 follow.^e •When the chief shepherd appears, you will be given the crown of
 unfading glory.

Ac 11:30+
20:28+

Col 3:4

1 Tm 3:8
Tit 1:71 Co 4:16+
Ti 2:7-8
Ezk 34:1+
1 Co 9:25+

To the faithful

- 5 To the rest of you I say: do what the elders tell you,^f and all wrap yourselves
 in humility to be servants of each other, because *God refuses the proud and will*
 6 *always favour the humble.* •Bow down, then, before the power of God now, and
 7 will raise you up on the appointed day;^g •*unload all your worries on to him*, since
 8 he is looking after you. •*Be calm but vigilant*, because your enemy the devil^h is
 9 prowling round like a roaring lion, looking for someone to eat. •Stand up to him,
 strong in faith and in the knowledge that your brothers all over the world are
 10 suffering the same things. •You will have to suffer only for a little while: the God

1 Jn 2:12-14

Jn 13:14
Pr 3:34LXX
Jb 22:29
Ph 2:8-9Jm 4:6-10
Ps 55:22Mt 6:25f
Ps 22:13

Ep 6:11

Rm 8:18
2 Co 4:17

d. Om. 'or to worry about them'.

e. Lit. 'sanctify'.

f. 'The lord'; var. 'God', 'hope', add. 'and faith'.

The allusion is to local persecutions.

g. 'sins', Vulg. 'our sins', Om. 'to God'.

h. Probably alludes to the descent of Christ to Hades, cf. Mt 16:18+, between his death and resurrection, Mt 12:40; Ac 2:24,31; Rm 10:7; Ep 4:9; Heb 13:20. He went there 'in spirit', cf. Lk 23:46, or (better) 'according to the spirit', Rm 1:4+, his 'flesh' being dead on the cross, Rm 8:3f. The 'spirits in prison' to whom he 'preached' (or 'proclaimed') salvation are identified by some writers as the chained demons mentioned in the Book of Enoch (some texts are corrected so as to make Enoch, and not Christ, preach to them). These spirits have thus been put under the authority of Christ as *Kyrios* v. 22, cf. Ep 1:21f; Ph 2:8-10, and this subjection to him is to be confirmed later on, 1 Co 15:24f. Other writers suggest these were the spirits of people drowned in the Flood as a punishment but who are now summoned by God's 'patience' to eternal life, cf. 4:6, Mt 27:52f is a similar episode of liberation by Christ between his death and resurrection, only here it is the saints, the holy ones who were waiting for him, that are liberated, cf. Heb 11:39f; 12:23, and are given the freedom of the holy (the heavenly) city. The descent of Christ to Hades is one of the articles in the 'Apostles' Creed'.

i. Lit. 'by water, to which the antitype is the baptism' i.e. that which was prefigured by the 'type' (cf. 1 Co 10:6+). Here the 'type' of baptism is Noah's Flood.

j. As so few were saved from drowning, the Flood is taken to symbolise the O.T. purificatory rites that were, almost without exception, limited to an *external* 'bodily' purity, whereas the baptism by which a person is reborn can have no limits to its efficacy.

k. The 'pledge' (alternative translation 'the request') made by a convert at his baptism.

l. Add. (Vulg.) 'submitting to death so that we might inherit eternal life'.

4 a. Lit. 'rush with them to the same "unsafe up-pouring" (i.e. "flood of no-salvation" or "flood of debauchery")'; this dangerous flood destroys the good, unlike Noah's Flood that destroyed the wicked, cf. 3:20.

b. For the proclamation of the Good News to the dead cf. 3:19+. Some exegetes interpret this as meaning the 'spiritually dead', e.g. those who are persecuting the Christians to whom the letter is being written.

c. As in impromptu spiritual prophecies and in *glossolalia*, cf. 1 Co 14:2-19; Ac 11:27+ with Ac 2:4+.

d. This could possibly refer to liturgical service.

e. Add. 'and power'. Add. at end of verse '(the Spirit) blasphemed by them but honoured by you'.

5 a. These elders are to be identified with the 'presbyters' of Tt 1:5+, cf. note on 5:5 where 'elders' means 'older people'.

b. This can mean either that as an apostle, 1:1, he witnessed the Passion of Jesus, or that through his own sufferings he is a witness to Christ.

c. At the *parousia*, cf. 1:5,13; 4:7,17; 5:10.

d. Om. 'watch over it' and 'because God wants it'.

e. Lit. 'Nor as lording it over those allocated (i.e. to you) but becoming examples of the flock'; var. 'Be examples to the flock'. Add. (Vulg.) 'with all your heart'.

f. Lit. 'Likewise younger people submit yourselves to older people'; the 'younger people' here are not adolescents as opposed to 'older people', cf. Tt 2:6, but the body of the faithful as opposed to the 'presbyters' or elders, 5:1+.

g. Add. (Vulg.) 'of his coming', cf. 2:12.

h. The word *diabolos* (lit. 'one who passes to another information against a third party') may be translated 'accuser'; it is applied to the devil in its legal sense of 'prosecutor'.

¹ Th 2:12; 5:24 of all grace who called you to eternal glory in Christ will see that all is well again: he will confirm, strengthen and support you.^f • His^g power lasts for ever and ever. 11
4:11 Amen.

Last words. Greetings

Ac 15:22+ I write these few words to you through Silvanus, who is a brother I know I can 12
trust, to encourage you never to let go this true grace of God to which I bear
witness.

Rv 17:5 Your sister in Babylon, who is with you among the chosen,^k sends you 13
2 Jn 1+ greetings; so does my son, Mark.

Ac 12:12+ Greet one another with a kiss of love.^l 14
2 Co 13:12+ Peace to you all who are in Christ.^m

5 l. 'called you', var. (Vulg.) 'called us'. 'in Christ', greets you'; var. (Vulg.) 'The co-chosen church'. The
add. (Vulg.) 'Jesus'. Om. (Vulg.) 'strengthen'. reference is to the church at Rome.
j. Add. 'glory and'. l. Var. (Vulg.) 'holy kiss', cf. Rm 16:16; 1 Co 16:20.
k. Lit. 'the co-chosen (*feminine*) in Babylon m. Add. (Vulg.) 'Jesus, Amen.'

2 PETER

THE SECOND LETTER OF PETER

Greetings

- 1 **1** From Simeon Peter, servant and apostle of Jesus Christ; to all who treasure the same faith as ourselves, given through the righteousness of our God and saviour Jesus Christ.^a •May you have more and more grace and peace as you come to know our Lord^b more and more.

Ac 15:14+

[Jude 2

1:8
Ph 3:10
Col 2:6

A call to Christian living, and its reward

- 3 By his divine power, he has given us all the things that we need for life and for true devotion, bringing us to know God himself, who has called us by his own glory and goodness.^c •In making these gifts, he has given us^d the guarantee of something very great and wonderful to come: through them^e you will be able to share the divine nature and to escape corruption in a world that is sunk in vice.^f
5 But to attain this,^g you will have to do your utmost yourselves, adding goodness to the faith that you have, understanding to your goodness, •self-control to your understanding, patience to your self-control, true devotion to your patience, kindness towards your fellow men to your devotion, and, to this kindness, love.
8 If you have a generous supply of these, they will not leave you ineffectual or unproductive: they will bring you to a real knowledge of our Lord Jesus Christ.
9 But without them^h a man is blind or else short-sighted; he has forgotten how his past sins were washed away. •Brothers, you have been called and chosen: work all the harder to justify it.ⁱ If you do all these things there is no danger that you will
11 ever fall away. •In this way you will be granted admittance into the eternal kingdom^j of our Lord and saviour Jesus Christ.

Ep 3:16-19

Jn 1:14+

Ws 2:33
Jn 1:10+; 12
Ac 17:28+
2 Co 3:18
1 Jn 2:15f;
5:19

Gal 5:22+

1:2

2 Th 1:11
1 Jn 3:6+

The apostolic witness

- 12 That is why I am continually recalling the same truths to you, even though you already know them and firmly hold them. •I am sure it is my duty, as long as I am in this tent, to keep stirring you up with reminders, •since I know the time for taking off this tent is coming soon, as our Lord Jesus Christ foretold to me.
15 And I shall take great care that after my own departure you will still have a means to recall these things to memory.

[Jude 5

1 Jn 2:21
Ws 9:15
Is 38:12
2 Co 5:1
Jn 21:18-19

1 a. Or 'of our God and of the saviour Jesus Christ'.

b. Lit. 'through knowing our Lord'; var. 'through knowing God and Jesus (or Jesus Christ) our Lord'. All through this letter it is Christ who is proposed as the object of a Christian's knowledge, 1:3,8; 2:20; 3:18.

c. 'glory' here refers to the miracles done by Jesus as a sign of his divinity, cf. Jn 1:14+, but in particular it refers to the transfiguration, 2 P 1:16-18. 'goodness' could refer to his powers both natural and miraculous.

d. 'us', var. 'you'. What has been promised is something that concerns the 'Day of the Lord'. cf. 3:4,9-10,12-13.

e. I.e. as a result of the glory and goodness of Christ. Var. (Vulg.) 'through it'.

f. Var. (Vulg.) 'the corruption of the vice that is in the world'.

g. Lit. 'For this very reason'; var. (Vulg.) 'But you'.

h. This is the same sort of warning against Gnosticism that is given in the Johannine letters, cf. 1 Jn 1:8+. Gnostics claimed to know God without keeping his commandments.

i. Add. (Vulg.) 'by good deeds'.

j. This, like 1:4; 3:4,9-10, looks forward to the *parousia*.