

# 1 Peter 2:1

Authorized King James Version (KJV)

Wherefore laying aside all malice, and all guile, and  
hypocrisies, and envies, and all evil speakings,

## Analysis

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Peter transitions from indicative (born again by God's word) to imperative (live accordingly). The command: "laying aside" (apothemenoi) uses aorist participle indicating decisive action—strip off completely like removing filthy garments. Five vices to discard: "all malice" (pasan kakian)—general wickedness, ill-will; "all guile" (panta dolon)—deceit, treachery; "hypocrisies" (hypokriseious)—pretense, playing roles; "envies" (phthonous)—resentment at others' blessings; "all evil speakings" (pasas katalallas)—slander, malicious gossip. The comprehensive "all" (pasan/panta/pasas) excludes partial obedience—complete removal required. These sins poison community life, contradicting the fervent love commanded (1:22).

## Historical Context

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In first-century church, diverse backgrounds (Jewish/Gentile, slave/free, rich/poor) created potential for malice, envy, and slander. Peter demands complete purging of community-destroying vices. The metaphor of laying aside garments suggests these behaviors characterized old life but are incompatible with new birth. Early church discipline addressed such sins seriously to preserve unity and witness. Church fathers emphasized that regeneration produces moral transformation—profession without lifestyle change indicated false faith.

## Related Passages

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**James 2:17** — Faith and works

**Romans 1:17** — The righteous shall live by faith

## Study Questions

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1. Which of these five vices (malice, guile, hypocrisy, envy, slander) most challenges you, and what concrete steps will you take to 'lay it aside'?
2. How do these specific sins damage Christian community, and how does their absence promote unity?

## Interlinear Text

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Ἀποθέμενοι	οὖν	πάσας	κακίαν	καὶ	πάσας	δόλον	καὶ
laying aside	Wherefore	all	malice	and	all	guile	and
G659	G3767	G3956	G2549	G2532	G3956	G1388	G2532
ὑποκρίσεις	καὶ	φθόνους	καὶ	πάσας	καταλαλιάς		
hypocrisies	and	envies	and	all	evil speakings		
G5272	G2532	G5355	G2532	G3956	G2636		

## Additional Cross-References

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**Ephesians 4:31** (Kingdom): Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

**James 1:21** (Parallel theme): Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

**James 4:11** (Evil): Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

**1 Peter 3:10** (Evil): For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

**Hebrews 12:1** (Parallel theme): Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

**1 Timothy 3:11** (Parallel theme): Even so must their wives be grave, not slanderers, sober, faithful in all things.

**1 Peter 4:4** (Kingdom): Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

**Psalms 32:2** (Parallel theme): Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

**Psalms 34:13** (Kingdom): Keep thy tongue from evil, and thy lips from speaking guile.

**James 5:9** (Parallel theme): Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.