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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle of Peter, Chapter 1

ΠΕΤΡΟΥ Α΄ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Discourse structure of the chapter

A · 1:1-2

### Greeting to the elect exiles

Peter, apostle of Jesus Christ (1a), writes to the chosen sojourners of the Dispersion across Asia Minor (1b) — elect according to the Father's foreknowledge, in the Spirit's sanctification, for obedience and sprinkling with Christ's blood (2a); grace and peace be multiplied (2b). The Triune ground of election frames the whole letter.

B · 1:3-12

### The living hope, the inheritance, and the salvation the prophets searched out

A berakah-doxology: blessed be God, who by Christ's resurrection begot us again to a living hope (3) and an imperishable inheritance kept in heaven (4), as we are guarded for a salvation ready to be revealed (5). In this they rejoice though grieved by trials, that tested faith may be found to praise at Christ's revealing (6-7); loving the unseen Christ, they exult with glorified joy, obtaining salvation's goal (8-9). The prophets searched out this grace, the Spirit of Christ in them foretelling his sufferings and glory (10-11) — serving not themselves but us, things even angels long to look into (12).

C · 1:13–21

### The call to holiness and reverent fear, redeemed by Christ's blood

Therefore gird up your minds, be sober, set your hope fully on the coming grace (13); as obedient children, do not be conformed to former passions (14), but as the Holy One called you, be holy in all conduct (15–16, citing Lev). Since you call on an impartial Father who judges by works, conduct yourselves in fear during your exile (17), knowing you were ransomed not with perishable silver or gold but with the precious blood of Christ, a lamb without blemish (18–19) — foreknown before the foundation of the world, revealed in these last times for you (20), who through him believe in God who raised him, so your faith and hope are in God (21).

D · 1:22–25

### Love from a pure heart and the abiding word of God

Having purified your souls by obedience to the truth for sincere brotherly love, love one another earnestly from a pure heart (22), having been born again not of perishable but of imperishable seed, through the living and abiding word of God (23); for, as Isaiah says, all flesh is grass and its glory fades, but the word of the Lord abides forever (24–25a) — and this word is the gospel preached to you (25b).

## 1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,

Peter, an apostle of Jesus Christ, to the elect sojourners of the Dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

**LETTER OPENING** **ASYNDETON** The epistolary superscription: the sender named first, his apostleship asserted bare, then the addressees defined by a dense theological double — 'elect' yet 'sojourners' — and located by a sweep of the northern provinces of Asia Minor.

### Πέτρος

Peter

Nominative

*subject (nominative of superscription)*

Πέτρος; 'Rock,' the Greek name Jesus gave Simon (Jn 1:42); the Greek letter-opening names the sender first.

### ἀπόστολος

apostle

Nominative

*apposition to Πέτρος*

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω — Peter writes with the authority of the Twelve.

### Ἰησοῦ

of Jesus

Genitive

*genitive of possession (whose envoy)*

### Χριστοῦ

Christ

Genitive

*apposition to Ἰησοῦ*

Χριστός: 'Anointed,' Messiah; here functionally a name-title for Jesus.

## ἐκλεκτοῖς

to the elect

Dative

*indirect object (addressee)*

ἐκλεκτός: 'chosen, elect'; the verbal adj. of ἐκλέγομαι — Israel's covenant title (Isa 43:20) applied to the church, unpacked in v.2.

## παρεπιδήμιος

sojourners

Dative

*apposition (or attributive) to ἐκλεκτοῖς*

παρεπίδημος: 'resident alien, sojourner' (παρά + ἐπί + δῆμος); a temporary stranger in a foreign land — the believers' status in the world (cf. 2:11).

## διασπορᾶς

of the Dispersion

Genitive

*genitive (of the diaspora to which they belong)*

διασπορά: 'scattering, Dispersion'; the technical term for Jews scattered among the nations, here transferred to the dispersed Christian people.

## Πόντου

Pontus

Genitive

*genitive of place (region of the diaspora)*

Πόντος: Pontus, the province along the Black Sea coast of northern Asia Minor.

## Γαλατίας

Galatia

Genitive

*genitive of place*

Γαλατία: Galatia, the central Anatolian province.

## Καππαδοκίας

Cappadocia

Genitive

*genitive of place*

Καππαδοκία: Cappadocia, the eastern interior province.

## Ἀσίας

Asia

Genitive

*genitive of place*

Ἀσία: the Roman province of Asia, western Asia Minor.

## καί

and

*coordinating conjunction*

## Βιθυνίας

Bithynia

Genitive

*genitive of place*

Βιθυνία: Bithynia, the northwestern province; the list traces a clockwise circuit, perhaps the courier's route.

## 2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience and sprinkling with the blood of Jesus Christ: grace to you and peace be multiplied.

ADDRESS (ELECTION UNPACKED) AND GREETING ASYNDETON Three prepositional phrases anatomize election — its ground (the Father's foreknowledge), its sphere (the Spirit's sanctifying), its goal (obedience and blood-sprinkling) — a Trinitarian shape; then the salutation, with the optative 'be multiplied' broadening the standard grace-and-peace.

κατὰ

according to

*preposition + accusative (standard/norm)*

πρόγνωσιν

foreknowledge

Accusative

*object of κατὰ (ground of election)*

πρόγνωσις: 'foreknowledge'; not bare prescience but God's prior, electing 'knowing'/setting-of-affection (cf. v.20, Christ προεγνωσμένου).

θεοῦ

of God

Genitive

*subjective/possessive genitive*

πατρός

the Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the first person of the triad — election originates in the Father's purpose.

ἐν

in

*preposition + dative (sphere/means)*

ἁγιασμῷ

sanctification

Dative

*object of ἐν (sphere of election)*

ἁγιασμός: 'sanctification, consecration'; the setting-apart act, here ascribed to the Spirit who applies election.

πνεύματος

of the Spirit

Genitive

*subjective genitive (the Spirit who sanctifies)*

πνεῦμα: 'Spirit'; the genitive is best subjective — the Spirit is the agent of the sanctifying.

εἰς

for

*preposition + accusative (purpose/goal)*

## ὕπακοήν

obedience

Accusative

*object of εἰς (goal of election)*

ὕπακοή: 'obedience' (lit. 'hearing-under'); the believing response election aims at (cf. v.14, 22).

καὶ

and

*coordinating conjunction*

## ῥαντισμόν

sprinkling

Accusative

*object of εἰς (coordinate goal)*

ῥαντισμός: 'sprinkling'; evoking the covenant ratification of Exod 24:8 (Moses sprinkles the people with blood) — the goal is covenant-belonging through Christ's blood.

## αἵματος

of the blood

Genitive

*genitive (the blood used to sprinkle)*

αἷμα: 'blood'; the sacrificial blood of Christ, the covenant means anticipated here and named at v.19.

## Ἰησοῦ

of Jesus

Genitive

*genitive of possession (whose blood)*

## Χριστοῦ

Christ

Genitive

*apposition to Ἰησοῦ*

## χάρις

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; the reshaped Greek χαίρειν greeting — God's unmerited favor.

## ὕμιν

to you

Dative

*dat. of recipient*

καὶ

and

*coordinating conjunction*

## εἰρήνη

peace

Nominative

*subject (coordinate)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness, paired with grace.

## πληθυνθείη

be multiplied

Aor Pass Opt 3 Sg · πληθύνω

*main verb (optative of wish)*

→ volitive optative

πληθύνω: 'multiply, increase'; the optative voices a wish/blessing — echoing the greeting of Dan 4:1 (LXX), 'peace be multiplied!'

### 3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begot us again to a living hope through the resurrection of Jesus Christ from the dead,

**BERAKAH (DOXOLOGICAL BODY-OPENING)** **ASYNDETON** In place of a thanksgiving, the letter opens with a Jewish 'Blessed be God' eulogy. God is praised as the one who 'begot us again' — the new-birth verb governing the whole sentence (vv.3–5), grounded in his mercy and the resurrection, aimed at a living hope.

<p><b>Εὐλογητὸς</b> blessed</p> <p>Nominative <i>predicate adjective (verbless clause)</i></p> <p>εὐλογητός: 'blessed, worthy of praise'; the verbal adj. opening a berakah — reserved in the NT for God, not (like μακάριος) for people.</p>	<p><b>ὁ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>θεὸς</b> God</p> <p>Nominative <i>subject</i></p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>πατὴρ</b> Father</p> <p>Nominative <i>apposition (one article, two titles)</i></p> <p>πατήρ: 'Father'; the single article binds 'God and Father' as one referent — the God who is Father of the Lord Jesus.</p>	<p><b>τοῦ</b> of the</p> <p>Genitive <i>article</i></p>	<p><b>κυρίου</b> Lord</p> <p>Genitive <i>genitive of relationship (whose God and Father)</i></p> <p>κύριος: 'Lord'; the LXX title of YHWH, confessed of Jesus.</p>	<p><b>ἡμῶν</b> our</p> <p>Genitive <i>genitive of relationship</i></p>
<p><b>Ἰησοῦ</b> Jesus</p> <p>Genitive <i>apposition</i></p>	<p><b>Χριστοῦ</b> Christ</p> <p>Genitive <i>apposition</i></p>	<p><b>ὁ</b> the one</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p><b>κατὰ</b> according to</p> <p><i>preposition + accusative (norm/cause)</i></p>

**τὸ**

the

Accusative

article

**πολὺ**

great

Accusative

attributive adjective

πολύς: 'much, great'; the abundance of the divine mercy is the measure of the new birth.

**αὐτοῦ**

his

Genitive

possessive genitive

**ἔλεος**

mercy

Accusative

object of κατά (ground of the new birth)

ἔλεος: 'mercy, compassion'; God's covenant ἔλεος — the cause of regeneration.

**ἀναγεννήσας**

having begotten again

Aor Act Ptc · Nom Sg Masc · ἀναγεννάω

substantival ptc. (in apposition to ὁ θεός)

→ constative aorist

ἀναγεννάω: 'beget again, cause to be born anew' (ἀνά + γεννάω); a rare verb (NT only here and v.23) — God is the begetter of the new life.

**ἡμᾶς**

us

Accusative

direct object

**εἰς**

to

preposition + accusative (goal/result)

**ἐλπίδα**

a hope

Accusative

object of εἰς (goal of the new birth)

ἐλπίς: 'hope'; not wishful but confident expectation — the dominant note of the letter (cf. v.13, 21).

**ζῶσαν**

living

Pres Act Ptc · Acc Sg Fem · ζάω

attributive participle

→ stative present

ζάω: 'live'; 'living' = vital, life-giving, undying — the hope shares the quality of the resurrection that grounds it.

**δι'**

through

preposition + genitive (means)

**ἀναστάσεως**

the resurrection

Genitive

object of διά (means of the living hope)

ἀνάστασις: 'resurrection, rising'; Christ's rising is the means by which the new birth produces a living hope.

**Ἰησοῦ**

of Jesus

Genitive

subjective genitive (whose resurrection)

**Χριστοῦ**

Christ

Genitive  
apposition

**ἐκ**

from

preposition + genitive (separation)

**νεκρῶν**

the dead

Genitive  
object of ἐκ (substantival adj.)

νεκρός: 'dead'; 'from among the dead ones'  
— the resurrection out of the realm of the dead.

4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς,

to an inheritance imperishable and undefiled and unfading, kept in heaven for you,

GOAL (PARALLEL TO V.3) ASYNDETON A second εἰς-phrase parallel to 'living hope': the goal of the new birth is an inheritance described by a triple alpha-privative chime (imperishable, undefiled, unfading) and secured by being 'kept in heaven' — the opposite of any earthly land-inheritance, immune to decay.

**εἰς**

to

preposition + accusative (goal, parallel to v.3)

**κληρονομίαν**

an inheritance

Accusative  
object of εἰς (goal of the new birth)

κληρονομία: 'inheritance, allotted possession'; the OT 'inheritance' (the land) reconceived as the imperishable heavenly portion.

**ἄφθαρτον**

imperishable

Accusative  
attributive adjective

ἄφθαρτος: 'incorruptible, imperishable' (ἀ- + φθείρω); not subject to decay — first of the alliterating triad.

**καὶ**

and

coordinating conjunction

## ἀμίαντον

undefiled

Accusative

*attributive adjective*

ἀμίαντος; 'undefiled, unstained' (ἀ- + μιάινω); unpolluted by sin or impurity – second of the triad.

## καὶ

and

*coordinating conjunction*

## ἀμάραντον

unfading

Accusative

*attributive adjective*

ἀμάραντος; 'unfading' (ἀ- + μαράινω, 'wither'); like an unwilting flower – third of the triad, contrasting the fading grass of v.24.

## τετηρημένην

kept

Perf Pass Ptc · Acc Sg Fem · τηρέω

*attributive participle*

→ *intensive perfect (settled state)*

τηρέω: 'keep, guard, preserve'; the perfect marks an inheritance already and abidingly reserved – safe-kept in heaven (cf. the cognate guarding of believers, v.5).

## ἐν

in

*preposition + dative (place)*

## οὐρανοῖς

heaven

Dative

*dat. of place*

οὐρανός; 'heaven(s)'; the inheritance is stored where moth, rust, and thief cannot reach (cf. Mt 6:20).

## εἰς

for

*preposition + accusative (advantage/destination)*

## ὑμᾶς

you

Accusative

*object of εἰς (those for whom it is kept)*

## 5 τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

who by the power of God are being guarded through faith for a salvation ready to be revealed in the last time.

**GUARDING OF THE HEIRS** **ASYNDETON** Balancing the kept inheritance (v.4): the heirs themselves are 'guarded' – a military image – by God's power through their faith, en route to a salvation already prepared and poised to be unveiled at the End. Both the inheritance and the inheritors are secured.

## τούς

those who

Accusative

article (substantizes ptc.; in apposition to ὑμᾶς)

## ἐν

by

preposition + dative (means/instrument)

## δυνάμει

the power

Dative

dat. of means (the guarding force)

δύναμις: 'power, might'; God's omnipotence is the garrison protecting the elect.

## θεοῦ

of God

Genitive

possessive/subjective genitive

## φρουρουμένους

being guarded

Pres Pass Ptc · Acc Pl Masc · φρουρέω

attributive participle (substantival)

→ present (ongoing protection)

φρουρέω: 'guard, garrison, keep under watch' (a military term, of a garrisoned city); the present pictures continuous divine protection.

## διὰ

through

preposition + genitive (means)

## πίστεως

faith

Genitive

object of διὰ (means of the guarding)

πίστις: 'faith, trust'; the human channel through which God's protecting power operates.

## εἰς

for

preposition + accusative (goal)

## σωτηρίαν

a salvation

Accusative

object of εἰς (goal of the guarding)

σωτηρία: 'salvation, deliverance'; here the consummate, future salvation revealed at the End (cf. v.9).

## ἐτοίμην

ready

Accusative

attributive adjective

ἔτοιμος: 'ready, prepared'; the salvation already stands prepared, awaiting only its disclosure.

## ἀποκαλυφθῆναι

to be revealed

Aor Pass Inf · ἀποκαλύπτω

epexegetical infinitive (w/ ἐτοίμην)

→ constative aorist

ἀποκαλύπτω: 'unveil, reveal'; the salvation is presently hidden, to be uncovered at the last time (cf. v.7, 13).

## ἐν

in

preposition + dative (time)

καιρῷ

the time

Dative

*dat. of time (when)*

καιρός: 'appointed time, season'; the decisive eschatological moment.

ἐσχάτῳ

last

Dative

*attributive adjective*

ἐσχατος: 'last, final'; 'the last time' — the close of the age at Christ's revealing.

6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶν λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

In this you rejoice greatly, though now for a little while, if necessary, you have been grieved by various trials,

PRESENT RESPONSE (JOY AMID TRIAL) ἐν ᾧ A relative-prepositional hinge ('in which' = in this whole salvation-state) turns from objective hope to subjective response: present exultant joy, qualified by a concessive participle — grief, but brief, conditional ('if necessary'), and through varied trials, not from them.

ἐν

in

*preposition + dative (sphere/cause)*

ᾧ

which

Dative

*relative pronoun (antecedent: the whole foregoing)*

ὅς: the antecedent is debated — 'in whom' (God/Christ), 'in which (time)' (v.5), or, best, 'in which' = the whole salvation-reality just described.

ἀγαλλιᾶσθε

you rejoice greatly

Pres Mid Indic 2 Pl · ἀγαλλιάω

*main verb*

→ customary present

ἀγαλλιάω (mid.): 'exult, rejoice greatly'; a strong, often eschatological/cultic joy (cf. v.8) — read as indicative ('you rejoice'), not imperative.

ὀλίγον

for a little while

Accusative

*adverbial accusative (extent of time)*

ὀλίγος: 'little, small'; here temporal ('a little while') — the grief is brief against the eternal inheritance.

<p><b>ἄρτι</b> now <i>adverb of time</i></p> <p>ἄρτι: 'now, at present'; the present grieving stands over against the future revealing (vv.5, 7).</p>	<p><b>εἰ</b> if <i>conjunction (first-class condition)</i></p> <p>εἰ: 'if'; with the indicative ἐστίν, a real condition — granting that suffering is, for now, in fact appointed.</p>	<p><b>δέον</b> necessary <i>Pres Act Ptc · Nom Sg Neut · δεῖ</i> <i>predicate participle (w/ ἐστίν, periphrastic)</i></p> <p>→ stative present</p> <p>δεῖ (ptc. δέον): 'it is necessary, binding'; the impersonal of divine necessity — trials are, when they come, providentially ordained.</p>	<p><b>ἐστίν</b> it is <i>Pres Act Indic 3 Sg · εἰμί</i> <i>copula (w/ δέον)</i></p> <p>→ stative present</p>
<p><b>λυπηθέντες</b> having been grieved <i>Aor Pass Ptc · Nom Pl Masc · λυπέω</i> <i>concessive participle</i></p> <p>→ constative aorist</p> <p>λυπέω: 'grieve, cause pain'; the passive 'be distressed' — concessive ('though grieved'), the sorrow real but subordinate to joy.</p>	<p><b>ἐν</b> by <i>preposition + dative (cause/means)</i></p>	<p><b>ποικίλοις</b> various <i>Dative</i> <i>attributive adjective</i></p> <p>ποικίλος: 'manifold, of various kinds, many-colored'; trials come in diverse forms (cf. Jas 1:2).</p>	<p><b>πειρασμοῖς</b> trials <i>Dative</i> <i>dat. of cause/means (occasion of grief)</i></p> <p>πειρασμός: 'trial, testing'; here the afflictions that test faith (next verse), not enticement to sin.</p>

7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὐρεθῆ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

so that the proven genuineness of your faith — more precious than gold that perishes though tested by fire — may be found unto praise and glory and honor at the revelation of Jesus Christ;

**PURPOSE OF THE TRIALS** **ἵνα** The God-intended purpose of the grief: that faith's tested genuineness — likened to, yet outvaluing, fire-assayed gold — may at Christ's revealing 'be found' to result in praise, glory, and honor. Suffering is refining, not punitive.

ἵνα

so that

conjunction (purpose, + subjunctive)

ἵνα: 'in order that'; introducing the divine purpose behind the trials of v.6.

τὸ

the

Nominative

article

δοκίμιον

proven genuineness

Nominative

subject of εὐρεθῆ

δοκίμιον: 'the tested/proven quality' (or 'the means of testing'); the genuineness of faith that emerges from the assay.

ὑμῶν

of your

Genitive

possessive genitive (whose faith)

τῆς

of the

Genitive

article

πίστεως

faith

Genitive

genitive (the faith that is tested)

πίστις: 'faith'; what the trials assay and prove.

πολυτιμότερον

more precious

Nominative

predicate adjective (comparative)

πολύτιμος (compar.): 'very precious, more precious'; tested faith outvalues even refined gold.

χρυσίου

than gold

Genitive

genitive of comparison

χρυσίον: 'gold'; the proverbial standard of value, yet itself perishable.

τοῦ

that

Genitive

article (substantizes ptc.)

ἀπολλυμένου

perishes

Pres Mid Ptc · Gen Sg Neut · ἀπόλλυμι

attributive participle (modifies χρυσίου)

→ present (process)

ἀπόλλυμι (mid.): 'perish, be destroyed'; even gold belongs to the perishing order (contrast ἄφθαρτος, v.4).

διὰ

through

preposition + genitive (means)

πυρός

fire

Genitive

object of διὰ (means of testing)

πῦρ: 'fire'; the refiner's furnace that assays gold — the image for faith's trials.

δὲ

though

conjunction (mild adversative/concessive)

δοκιμαζομένου

tested

Pres Pass Ptc · Gen Sg Neut · δοκιμάζω

attributive participle (modifies χρυσίου)

→ present (process)

δοκιμάζω: 'test, assay, prove' (cognate with δοκίμιον); even tested gold perishes — faith so tested does not.

εὐρεθῆ

may be found

Aor Pass Subj 3 Sg · εὐρίσκω

verb of ἵνα clause

→ constative aorist

εὐρίσκω: 'find'; passive 'be found (to be)' — the verdict disclosed at the parousia.

εἰς

unto

preposition + accusative (result)

## ἔπαινον

praise

Accusative

object of εἰς (result)

ἔπαινος: 'praise, commendation'; the approving verdict on tested faith — granted by God.

## καὶ

and

coordinating conjunction

## δόξαν

glory

Accusative

object of εἰς (coordinate result)

δόξα: 'glory, honor, splendor'; the glorification awaiting the faithful (cf. v.8, 11).

## καὶ

and

coordinating conjunction

## τιμὴν

honor

Accusative

object of εἰς (coordinate result)

τιμή: 'honor, value'; completing the threefold result — the reversal of present shame.

## ἐν

at

preposition + dative (time)

## ἀποκαλύψει

the revelation

Dative

dat. of time (when)

ἀποκάλυψις: 'revealing, unveiling'; Christ's parousia, the time of vindication (cf. v.13).

## Ἰησοῦ

of Jesus

Genitive

objective genitive (who is revealed)

## Χριστοῦ

Christ

Genitive

apposition

## 8 ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὄρωντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ,

whom, not having seen, you love; in whom, though not seeing him now, yet believing, you rejoice with joy inexpressible and glorified,

RELATIVE EXPANSION (THE UNSEEN CHRIST LOVED) **ὃν** A relative clause on 'Jesus Christ' (v.7): unlike Peter and the first eyewitnesses, the readers have never seen Christ, yet love and trust him — and so even now share the eschatological 'unspeakable and glorified joy,' a foretaste of the revealing.

**ὄν**

whom

Accusative

relative pronoun (object of ἀγαπᾶτε)

ὄς; antecedent Ἰησοῦ Χριστοῦ (v.7).

**οὐκ**

not

negative particle (w/ ptc.)

**ἰδόντες**

having seen

Aor Act Ptc · Nom Pl Masc · ὁράω

concessive participle

→ constative aorist

ὁράω (aor. εἶδον): 'see'; 'not having seen' — the readers never beheld the earthly Jesus, yet love him (cf. Jn 20:29).

**ἀγαπᾶτε**

you love

Pres Act Indic 2 Pl · ἀγαπάω

main verb

→ customary present

ἀγαπάω: 'love'; the volitional, committed love directed to the unseen Lord.

**εἰς**

in

preposition + accusative (object of faith)

**ὄν**

whom

Accusative

relative pronoun (object of πιστεύοντες via εἰς)

πιστεύω εἰς; 'believe in/into' — the idiom of trustful self-commitment to Christ.

**ἄρτι**

now

adverb of time

ἄρτι: 'now, at present'; in the present age, before the revealing, sight is withheld.

**μή**

not

negative particle (w/ ptc.)

**ὁρῶντες**

seeing

Pres Act Ptc · Nom Pl Masc · ὁράω

concessive participle

→ present (ongoing)

ὁράω: 'see'; 'though not seeing now' — present non-sight, balanced by present faith.

**πιστεύοντες**

believing

Pres Act Ptc · Nom Pl Masc · πιστεύω

adversative/circumstantial participle

→ present (ongoing)

πιστεύω: 'believe, trust'; faith here functions in the place of sight (cf. 2 Cor 5:7).

**δὲ**

yet

adversative conjunction

**ἀγαλλιᾶσθε**

you rejoice greatly

Pres Mid Indic 2 Pl · ἀγαλλιάω

main verb

→ customary present

ἀγαλλιάω (mid.): 'exult'; the eschatological joy of v.6 deepened — already tasted by faith.

χαρᾶ

with joy

Dative

*dat. of manner (cognate)*

χαρά: 'joy'; the cognate dative intensifies — 'rejoice with joy!'

ἀνεκλαλήτω

inexpressible

Dative

*attributive adjective*

ἀνεκλάλητος: 'unspeakable, beyond words' (ἀ- + ἐκλαλέω); a NT hapax — the joy surpasses utterance.

καὶ

and

*coordinating conjunction*

δεδοξασμένη

glorified

Perf Pass Ptc · Dat Sg Fem · δοξάζω

*attributive participle (modifies χαρᾶ)*

→ *intensive perfect (settled state)*

δοξάζω: 'glorify'; the perfect marks the joy as already suffused with the coming glory — heaven's joy begun (cf. δόξαν, v.7).

## 9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

obtaining the goal of your faith, the salvation of your souls.

**RESULT/CAUSE OF THE JOY** **ASYNDETON** A participial clause grounding the joy: even now believers are 'receiving' faith's τέλος — its aim and outcome — namely the salvation of their souls; the future salvation (v.5) is so certain that its securing is spoken as a present reality.

κομιζόμενοι

obtaining

Pres Mid Ptc · Nom Pl Masc · κομίζω

*adverbial participle (cause/attendant circ.)*

→ *present (in process)*

κομίζω (mid.): 'receive, obtain (for oneself), carry off'; the middle of receiving what is due — here faith's promised reward.

τὸ

the

Accusative

*article*

τέλος

goal

Accusative

*direct object*

τέλος: 'end, goal, outcome'; faith's intended terminus — not mere cessation but fulfillment.

τῆς

of the

Genitive

*article*

## πίστεως

faith

Genitive

*genitive (whose goal)*

πίστις: 'faith'; the faith of v.5, 7, 8 now reaching its goal.

## ὑμῶν

your

Genitive

*possessive genitive*

## σωτηρίαν

the salvation

Accusative

*accusative in apposition to τέλος*

σωτηρία: 'salvation'; here defined as the goal of faith (cf. v.5) — the deliverance of the whole person.

## ψυχῶν

of souls

Genitive

*objective genitive (what is saved)*

ψυχή: 'soul, life, self'; the whole person/self, not a disembodied part — the human life God saves.

## 10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηράννησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

Concerning this salvation the prophets searched and inquired carefully, who prophesied of the grace that was to come to you,

THE PROPHETS' SEARCH (DIGRESSION ON SALVATION) **Περὶ ἧς** A relative link on 'salvation' (v.9) opens the chapter's great parenthesis on revelation history: the OT prophets, foretelling 'the grace meant for you,' intently searched out the salvation now disclosed — its precious continuity with Israel underlined by two strong compound verbs of seeking.

## Περὶ

concerning

*preposition + genitive (reference)*

## ἧς

this

Genitive

*relative pronoun (object of περὶ)*

ὅς: 'which,' resuming σωτηρίαν of v.9.

## σωτηρίας

salvation

Genitive

*genitive (object of περὶ; resumes v.9)*

σωτηρία: 'salvation'; the theme that links prophet and reader across the ages.

## ἐξεζήτησαν

searched

Aor Act Indic 3 Pl · ἐκζητέω

*main verb*

→ **constative aorist**

ἐκζητέω: 'seek out, search diligently' (intensive of ζητέω); the prophets sought after this salvation.

καὶ

and

*coordinating conjunction*

ἐξηράυνησαν

inquired carefully

Aor Act Indic 3 Pl · ἐξηραυνάω

*main verb (coordinate)*

→ *constative aorist*

ἐξηραυνάω: 'search out, investigate thoroughly' (intensive of ἐραυνάω); paired with the former verb for emphatic diligence.

προφήται

prophets

Nominative

*subject (of both verbs)*

προφήτης: 'prophet'; the OT prophets, whose oracles pointed forward to this grace.

οἱ

those who

Nominative

*article (substantizes ptc.)*

περὶ

concerning

*preposition + genitive (reference)*

τῆς

the

Genitive

*article*

εἰς

to

*preposition + accusative (destination)*

ὑμᾶς

you

Accusative

*object of εἰς (recipients of the grace)*

χάριτος

grace

Genitive

*object of περί (content of the prophecy)*

χάρις: 'grace'; the gospel salvation, 'destined for you,' that the prophets announced beforehand.

προφητεύσαντες

having prophesied

Aor Act Ptc · Nom Pl Masc · προφητεύω

*attributive participle (modifies προφήται)*

→ *constative aorist*

προφητεύω: 'prophesy, speak forth (God's word)'; their prophesying concerned this very grace.

11 ἐραυνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας·

inquiring into what or what kind of time the Spirit of Christ within them was indicating, when it testified beforehand of the sufferings destined for Christ and the glories after these;

OBJECT OF THE PROPHETS' SEARCH **ASYNDETON** What the prophets probed: the 'who/when' the Spirit of Christ in them disclosed — the Spirit already bearing witness in advance to the pattern of Messiah's sufferings-then-glories, the very gospel sequence. Christ's pre-existent Spirit inspired the prophets about Christ.

### ἐραυνῶντες

inquiring

Pres Act Ptc · Nom Pl Masc · ἐραυνάω  
*adverbial participle (manner/means)*

→ present (ongoing)

ἐραυνάω: 'search, examine'; their searching probed the time and circumstances of fulfillment.

### εἰς

into

*preposition + accusative (object of inquiry)*

### τίνα

what

Accusative

*interrogative pronoun (object of εἰς)*

τίς: 'who? what?'; here probing the identity/circumstance — 'what or what kind of time!'

### ἢ

or

*disjunctive conjunction*

### ποῖον

what kind of

Accusative

*interrogative adjective*

ποῖος: 'of what kind?'; refining the question — what manner of time.

### καιρὸν

time

Accusative

*direct object (of the inquiry)*

καιρός: 'time, season'; the appointed moment of fulfillment the prophets sought to date.

### ἐδήλου

was indicating

Impf Act Indic 3 Sg · δηλόω

*main verb (of indirect question)*

→ progressive imperfect

δηλόω: 'make clear, indicate, reveal'; the imperfect of the Spirit's ongoing disclosure through the prophets.

### τὸ

the

Nominative

*article*

ἐν

in

*preposition + dative (place)*

αὐτοῖς

them

Dative

*object of ἐν (where the Spirit was)*

πνεῦμα

Spirit

Nominative

*subject of ἐδήλου*

πνεῦμα: 'Spirit'; 'the Spirit of Christ in them' — the pre-existent Christ's own Spirit inspiring the prophets.

Χριστοῦ

of Christ

Genitive

*possessive/source genitive*

Χριστός: 'Christ'; the Spirit belongs to Christ — a striking witness to his pre-incarnate activity.

προμαρτυρόμενον

testifying beforehand

Pres Mid Ptc · Nom Sg Neut · προμαρτύρομαι

*adverbial participle (modifies πνεῦμα)*

→ present (ongoing)

προμαρτύρομαι: 'testify in advance, predict' (προ- + μαρτύρομαι); a NT hapax — the Spirit's prior witness to Messiah's path.

τὰ

the

Accusative

article

εἰς

destined for

*preposition + accusative (reference/destination)*

Χριστόν

Christ

Accusative

*object of εἰς (to whom the sufferings pertain)*

Χριστός: 'Christ'; 'the sufferings destined for Christ' (or 'pointing to Christ').

παθήματα

sufferings

Accusative

*direct object of προμαρτυρόμενον*

πάθημα: 'suffering, affliction'; the Messiah's passion — the first member of the gospel pattern (cf. Lk 24:26).

καὶ

and

*coordinating conjunction*

τὰς

the

Accusative

article

μετὰ

after

*preposition + accusative (sequence)*

ταῦτα

these

Accusative

*object of μετὰ (the sufferings)*

οὗτος: 'these'; i.e. the sufferings — glory follows them.

δόξας

glories

Accusative

*direct object (coordinate w/ παθήματα)*

δόξα: 'glory'; the plural 'glories' — resurrection, exaltation, parousia — the second member of the pattern.

12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

to whom it was revealed that not for themselves but for you they were ministering these things, which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven — things into which angels long to look.

DISCLOSURE TO THE PROPHETS (PRIVILEGE OF THE READERS) οἷς The climax of the digression: the prophets were shown that their ministry served a later generation — 'you' — now reached by the same Spirit-empowered gospel preaching; the privilege of the gospel age is so great that even angels stoop to peer into it.

**οἷς**

to whom

Dative

relative pronoun (dat. of indirect object; antecedent: prophets)

οἷς: 'to whom,' i.e. the prophets of vv.10–11.

**ἀπεκαλύφθη**

it was revealed

Aor Pass Indic 3 Sg · ἀποκαλύπτω

main verb (impersonal w/ ὅτι clause)

→ constative aorist

ἀποκαλύπτω: 'reveal, disclose'; God unveiled to the prophets the futurity of their message.

**ὅτι**

that

conjunction (content of revelation)

**οὐχ**

not

negative particle

**ἑαυτοῖς**

for themselves

Dative

dat. of advantage (negated)

ἑαυτοῦ: reflexive 'themselves'; the prophets did not serve their own generation.

**ὑμῖν**

for you

Dative

dat. of advantage

**δὲ**

but

adversative conjunction

**διηκόνουν**

they were ministering

Impf Act Indic 3 Pl · διακονέω

verb of ὅτι clause

→ progressive imperfect

διακονέω: 'serve, minister'; the prophets' oracular service rendered, in effect, to the gospel-age church.

## αὐτά

these things

Accusative

*direct object (the revealed truths)*

αὐτός; 'them,' i.e. the things of vv.10–11.

## ἃ

which

Nominative

*relative pronoun (subject of ἀνηγγέλη)*

## νῦν

now

*adverb of time*

νῦν: 'now'; the gospel age — the prophets' 'then' fulfilled in the readers' 'now.'

## ἀνηγγέλη

have been announced

Aor Pass Indic 3 Sg · ἀναγγέλλω

*verb of relative clause*

→ constative aorist

ἀναγγέλλω: 'announce, report, proclaim'; the same content now openly declared.

## ὕμῖν

to you

Dative

*dat. of indirect object*

## διὰ

through

*preposition + genitive (agency)*

## τῶν

those who

Genitive

*article (substantizes ptc.)*

## εὐαγγελισαμένων

preached the gospel to

Aor Mid Ptc · Gen Pl Masc · εὐαγγελίζω

*substantival participle (object of διὰ)*

→ constative aorist

εὐαγγελίζω (mid.): 'announce good news, evangelize'; the apostolic preachers who brought them the message.

## ὕμᾶς

you

Accusative

*direct object of the participle*

## ἐν

by

*preposition + dative (means)*

## πνεύματι

the Spirit

Dative

*dat. of means*

πνεῦμα: 'Spirit'; the gospel was preached in the power of the Spirit (cf. v.11).

## ἀγίῳ

Holy

Dative

*attributive adjective*

ἅγιος: 'holy'; 'the Holy Spirit' — the same Spirit who inspired the prophets now empowers the preachers.

## ἀποσταλέντι

sent

Aor Pass Ptc · Dat Sg Neut · ἀποστέλλω

*attributive participle (modifies πνεύματι)*

→ constative aorist

ἀποστέλλω: 'send (with commission)'; the Spirit 'sent from heaven' — Pentecost in view (Acts 2:33).

## ἀπ'

from

*preposition + genitive (source)*

## οὐρανοῦ

heaven

Genitive

*object of ἀπό (source)*

οὐρανός: 'heaven'; whence the Spirit was sent.

## εἰς

into

*preposition + accusative (object of desire)*

ἃ

which things

Accusative

relative pronoun (object of παρακύψαι via εἰς)

ἐπιθυμοῦσιν

long

Pres Act Indic 3 Pl · ἐπιθυμέω

main verb (rel. clause)

→ customary present

ἐπιθυμέω: 'desire, long for'; even angels yearn — a measure of the gospel's grandeur.

ἄγγελοι

angels

Nominative

subject

ἄγγελος: 'angel, messenger'; the heavenly beings who, never having been redeemed, peer into salvation from outside.

παρακύψαι

to look into

Aor Act Inf · παρακύπτω

complementary infinitive (w/ ἐπιθυμοῦσιν)

→ constative aorist

παρακύπτω: 'stoop to look, peer in' (as into a tomb, Lk 24:12; Jn 20:5); the angels bend low to gaze at grace.

### 13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

Therefore, having girded up the loins of your mind, being sober, set your hope fully on the grace that is being brought to you at the revelation of Jesus Christ.

INFERENCE (TRANSITION TO EXHORTATION) **Διὸ** The hinge of the chapter: 'therefore' draws the imperatives from the indicative of vv.3–12. Two preparatory participles (gird up, be sober) lead to the single main command — hope fully — directed forward to the grace coming at the revelation.

Διὸ

therefore

inferential conjunction

διό: 'wherefore, therefore'; the strong inference from the whole foregoing salvation.

ἀναζωσάμενοι

having girded up

Aor Mid Ptc · Nom Pl Masc · ἀναζώννυμι

participle of attendant circumstance (preparatory)

→ ingressive aorist

ἀναζώννυμι (mid.): 'gird up' (tuck the long robe into the belt for action); a NT hapax evoking the Passover readiness of Exod 12:11.

τὰς

the

Accusative

article

ὀσφύας

loins

Accusative

direct object of the participle

ὀσφῦς: 'loins, waist'; the seat one girds for travel/work — here figurative for mental readiness.

τῆς

of the

Genitive

article

διανοίας

mind

Genitive

genitive (the loins which are the mind)

διάνοια: 'mind, understanding, disposition'; the faculty to be readied for disciplined hope.

ὑμῶν

your

Genitive

possessive genitive

νήφοντες

being sober

Pres Act Ptc · Nom Pl Masc · νήφω

participle of attendant circumstance / manner

→ present (ongoing)

νήφω: 'be sober, self-controlled, clear-headed'; spiritual vigilance, free of intoxicating distraction (cf. 4:7, 5:8).

τελείως

fully

adverb of manner/degree

τελείως: 'completely, perfectly'; modifies the hope — wholehearted, unreserved (some take it with 'sober': 'be perfectly sober').

ἐλπίζατε

set your hope

Aor Act Impv 2 Pl · ἐλπίζω

main verb (imperative)

→ ingressive/constative aorist

ἐλπίζω: 'hope, set hope upon'; the chapter's first and governing command — fix hope decisively.

ἐπὶ

on

preposition + accusative (object of hope)

τὴν

the

Accusative

article

φερομένην

being brought

Pres Pass Ptc · Acc Sg Fem · φέρω

attributive participle (modifies χάριν)

→ present (in process; futuristic)

φέρω: 'bring, bear'; the grace is even now 'on its way,' to arrive at the revealing.

ὑμῖν

to you

Dative

dat. of recipient/advantage

χάριν

grace

Accusative

object of ἐπί (the thing hoped for)

χάρις: 'grace'; the consummate gift unveiled at the parousia — the object of full hope.

ἐν

at

preposition + dative (time)

ἀποκαλύψει

the revelation

Dative

dat. of time (when)

ἀποκαλύψις: 'revealing'; Christ's appearing, when grace fully arrives (cf. v.7).

Ἰησοῦ

of Jesus

Genitive

objective genitive (who is revealed)

Χριστοῦ

Christ

Genitive

apposition

## 14 ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,

as obedient children, not being conformed to the passions of your former ignorance,

MANNER OF THE HOPE-COMMAND (CHILDREN OF OBEDIENCE) ASYNDETON The first amplification of the command: the hopeful life is the obedient life. A Semitic genitive ('children of obedience') names their identity; a prohibitive participle bars conformity to the desires of their pre-conversion ignorance.

ὡς

as

*comparative particle (characterizing)*

ὡς: 'as, like'; introducing the character in which they are to act.

τέκνα

children

Nominative

*predicate nominative (characterizing)*

τέκνον: 'child'; the new-birth motif (v.3, 23) yields a filial identity.

ὑπακοῆς

of obedience

Genitive

*genitive of quality (Hebraic; = obedient children)*

ὑπακοή: 'obedience'; the attributive/Semitic genitive — children marked by obedience (cf. v.2, 22).

μὴ

not

*negative particle (w/ ptc.)*

συσχηματιζόμενοι

being conformed

Pres Mid Ptc · Nom Pl Masc · συσχηματίζω

*imperative/prohibitive participle*

→ present (ongoing, prohibited)

συσχηματίζω (mid./pass.): 'be conformed, fashioned after' (cf. Rom 12:2); do not let the old σχῆμα remold you.

ταῖς

the

Dative

*article*

πρότερον

formerly

*adverb of time (attributive to ἐπιθυμίαις)*

πρότερον: 'former, previously'; the desires of the pre-Christian past.

ἐν

in

*preposition + dative (sphere/time)*

τῇ

the

Dative

article

ἀγνοία

ignorance

Dative

*dat. of sphere (their former state)*

ἀγνοία: 'ignorance'; the pagan past of not-knowing God (cf. Acts 17:30) — the seedbed of the old desires.

ὑμῶν

your

Genitive

*possessive genitive*

ἐπιθυμίας

passions

Dative

*dat. (object of συσχηματιζόμενοι)*

ἐπιθυμία: 'desire, craving, lust'; the disordered passions that ruled them in ignorance.

15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

but as the one who called you is holy, you also be holy in all your conduct,

POSITIVE COUNTERPART (THE CALL TO HOLINESS) **ἀλλὰ** The 'but' completes the antithesis of v.14: not conformity to old desires, but conformity to God's character. The holiness of the Caller becomes the pattern and demand for the called, extending to 'all conduct!'

ἀλλὰ

but

*adversative conjunction (strong)*

ἀλλὰ: 'but, rather'; the sharp contrast to the prohibited conformity.

κατὰ

according to

*preposition + accusative (standard)*

τὸν

the one

Accusative

*article (substantizes ptc.)*

καλέσαντα

who called

Aor Act Ptc · Acc Sg Masc · καλέω

*substantival participle (object of κατὰ)*

→ constative aorist

καλέω: 'call'; God the Caller (cf. v.2, 2:9) is the measure of the holiness required.

ὑμᾶς

you

Accusative

*direct object of the participle*

ἅγιον

holy

Accusative

*predicate adjective (of the Caller)*

ἅγιος: 'holy'; the Caller's defining attribute — the ground of the imperative.

καὶ

also

*adverbial/ascensive conjunction*

αὐτοὶ

yourselves

Nominative

*intensive pronoun (subject)*

αὐτός: 'self'; 'you yourselves' — the imitation is emphatic.

## ἅγιοι

holy

Nominative

*predicate adjective (of the subject)*

ἅγιος: 'holy, set apart'; the called share the Caller's holiness.

## ἐν

in

*preposition + dative (sphere)*

## πάση

all

Dative

*attributive adjective*

πᾶς: 'all, every'; holiness embraces the whole of conduct, with no reserved area.

## ἀναστροφῇ

conduct

Dative

*dat. of sphere*

ἀναστροφή: 'way of life, conduct, behavior'; a key word of the letter (cf. v.18, 2:12, 3:1–2).

## γενήθητε

be

Aor Pass Impv 2 Pl · γίνομαι

*main verb (imperative)*

→ *ingressive aorist*

γίνομαι: 'become, be'; 'become holy' — the imperative of transformation, not mere status.

## 16 διότι γέγραπται Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.

because it is written: "You shall be holy, for I am holy."

SCRIPTURAL GROUND (CITATION: LEV) **διότι** The command of v.15 is grounded in Scripture. The Leviticus formula (Lev 11:44–45; 19:2; 20:7) — 'be holy, for I am holy' — makes God's own holiness the unchanging warrant for the holiness of his people across both Testaments.

<p><b>διότι</b> because</p> <p><i>causal conjunction</i></p> <p>διότι: 'because, for'; introducing the scriptural ground.</p>	<p><b>γέγραπται</b> it is written</p> <p>Perf Pass Indic 3 Sg · γράφω</p> <p><i>main verb (citation formula)</i></p> <p>→ <i>intensive perfect (abiding authority)</i></p> <p>γράφω: 'write'; the perfect 'it stands written' — Scripture's settled, abiding authority.</p>	<p><b>Ἅγιοι</b> holy</p> <p>Nominative</p> <p><i>predicate adjective (of ἔσεσθε)</i></p> <p>ἅγιος: 'holy'; the demand of the citation, echoing v.15.</p>	<p><b>ἔσεσθε</b> you shall be</p> <p>Fut Mid Indic 2 Pl · εἰμί</p> <p><i>main verb (imperative future)</i></p> <p>→ <i>imperative future</i></p> <p>εἰμί: 'be'; the LXX future functions as a command — 'you shall be holy.'</p>
<p><b>ὅτι</b> for</p> <p><i>causal conjunction (within citation)</i></p> <p>ὅτι: 'because, for'; grounding the people's holiness in God's.</p>	<p><b>ἐγὼ</b> I</p> <p>Nominative</p> <p><i>subject (emphatic, of implied εἰμί)</i></p> <p>ἐγώ: 'I'; the divine first person — God's own holiness is the standard.</p>	<p><b>ἅγιος</b> am holy</p> <p>Nominative</p> <p><i>predicate adjective (verbless: 'I [am] holy')</i></p> <p>ἅγιος: 'holy'; the bedrock attribute of God, ground of all imitative holiness.</p>	

17 καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε,

And if you call on as Father the one who judges impartially according to each one's work, conduct yourselves in fear throughout the time of your exile,

SECOND EXHORTATION (LIVE IN FEAR AS EXILES) **καὶ** A real condition ('if you call on a Father..!') grounds a second imperative: precisely because the Father is also the impartial Judge of works, the time of earthly sojourn is to be lived in reverent fear — not servile terror, but awe before a holy Father-Judge.

καὶ  
and

coordinating conjunction

εἰ  
if

conjunction (first-class condition)

εἰ: 'if'; with the indicative, a real condition  
— 'since you do call...!'

πατέρα

Father

Accusative

double accusative (object complement of ἐπικαλεῖσθε)

πατήρ: 'Father'; the one invoked — both Father and (next) Judge, a sobering pairing.

ἐπικαλεῖσθε

you call upon

Pres Mid Indic 2 Pl · ἐπικαλέω

verb of the protasis

→ customary present

ἐπικαλέω (mid.): 'call upon, invoke, address'; to invoke God as Father (in prayer, cf. the Lord's Prayer).

τὸν

the one

Accusative

article (substantizes ptc.)

ἀπροσωπολήπτως

impartially

adverb of manner

ἀπροσωπολήπτως: 'without partiality, impartially' (ἀ- + προσωποληψία); a rare adverb — God shows no favoritism in judgment.

κρίνοντα

who judges

Pres Act Ptc · Acc Sg Masc · κρίνω

substantival participle (in apposition to τὸν)

→ customary/gnomic present

κρίνω: 'judge'; the Father is also Judge — his judgment proceeds by deeds, impartially.

κατὰ

according to

preposition + accusative (standard of judgment)

τὸ

the

Accusative

article

ἐκάστου

of each one

Genitive

possessive genitive (whose work)

ἐκάστος: 'each, every one'; judgment is individual — no collective shield.

ἔργον

work

Accusative

object of κατὰ (standard of judgment)

ἔργον: 'work, deed'; the criterion of the impartial judgment (cf. Rom 2:6).

ἐν

in

preposition + dative (manner)

φόβῳ

fear

Dative

dat. of manner

φόβος: 'fear, reverence'; reverent awe before the holy Judge (cf. 2:17, 3:2) — not the dread later forbidden (1 Jn 4:18).

τὸν

the

Accusative

article

τῆς

of the

Genitive

article

παροικίας

exile

Genitive

genitive (defining the χρόνον)

παροικία: 'sojourning, temporary residence, exile'; the believers' life on earth as resident aliens (cf. παρεπίδημος, v.1; 2:11).

**ὑμῶν**

your

Genitive

*possessive genitive*

**χρόνον**

time

Accusative

*accusative of extent of time*

χρόνος: 'time, span'; the whole duration of the earthly exile.

**ἀναστράφητε**

conduct yourselves

Aor Pass Impv 2 Pl · ἀναστρέφω

*main verb (imperative)*

→ *constative aorist*

ἀναστρέφω (pass.): 'conduct oneself, live, behave'; cognate with ἀναστροφή (v.15) — the command to a fearing manner of life.

18 εἰδότες ὅτι οὐ φθαρμοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,

knowing that you were redeemed from your futile way of life inherited from your fathers, not with perishable things, with silver or gold,

GROUND OF THE FEAR (THE COSTLY RANSOM) — PART 1 ASYNDETON A causal participle ('knowing!') grounds the reverent fear in the costliness of redemption. The ransom-price is set negatively: not perishable silver or gold; and the thing redeemed-from is the empty, ancestral pagan way of life.

**εἰδότες**

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*causal participle*

→ *intensive perfect (settled knowledge)*

οἶδα: 'know'; the perfect-with-present-force — settled knowledge grounding the fear of v.17.

**ὅτι**

that

*conjunction (content of knowing)*

**οὐ**

not

*negative particle*

**φθαρμοῖς**

with perishable things

Dative

*dat. of means (negated)*

φθαρτός: 'perishable, corruptible'; the foil to the imperishable inheritance (v.4) and seed (v.23) — silver/gold belong to the perishing order.

## ἄργυρίῳ

with silver

Dative

*dat. of means (in apposition to φθαρτοῖς)*

ἄργύριον: 'silver (money)'; a customary ransom-medium, here disqualified.

## ἢ

or

*disjunctive conjunction*

## χρυσίῳ

gold

Dative

*dat. of means (apposition)*

χρυσίον: 'gold'; the highest earthly value, yet still perishable (cf. v.7).

## ἐλυτρώθητε

you were redeemed

Aor Pass Indic 2 Pl · λυτρώω

*main verb (of ὅτι clause)*

→ *constative aorist*

λυτρώω (pass.): 'ransom, redeem, set free by payment'; the slave-/captive-release image — believers bought out of bondage.

## ἐκ

from

*preposition + genitive (separation)*

## τῆς

the

Genitive

*article*

## ματαίας

futile

Genitive

*attributive adjective*

μάταιος: 'empty, futile, vain'; the OT verdict on idolatry (Jer 8:19) — the pagan life was hollow and aimless.

## ὑμῶν

your

Genitive

*possessive genitive*

## ἀναστροφῆς

way of life

Genitive

*object of ἐκ (what they were redeemed from)*

ἀναστροφή: 'conduct, way of life'; here the futile former manner, contrasted with the holy ἀναστροφή of v.15.

## πατροπαράδοτου

inherited from the fathers

Genitive

*attributive adjective*

πατροπαράδοτος: 'handed down by/from the fathers' (πατήρ + παραδίδομι); a NT hapax — tradition's prestige is no defense against futility.

## 19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ,

but with precious blood, as of a lamb without blemish and without spot, the blood of Christ,

GROUND OF THE FEAR (THE COSTLY RANSOM) — PART 2 (POSITIVE PRICE) **ἀλλὰ** The positive ransom-price answering v.18's negative: precious blood — the blood of Christ, likened to the unblemished Passover/sacrificial lamb. The 'precious' counters the perishable silver and gold; the price's costliness is the warrant for fear.

**ἀλλὰ**

but

*adversative conjunction (strong)*

ἀλλά: 'but, rather'; the contrast to the perishable price of v.18.

**τιμίῳ**

precious

Dative

*attributive adjective*

τίμιος: 'precious, costly, of great value'; the blood's worth surpasses any earthly treasure (cf. τιμή, v.7).

**αἵματι**

with blood

Dative

*dat. of means/price (the ransom paid)*

αἷμα: 'blood'; the sacrificial life-price of redemption (cf. v.2).

**ὡς**

as

*comparative particle (introducing the simile)*

ὡς: 'as, like'; introducing the lamb-comparison.

**ἀμνοῦ**

of a lamb

Genitive

*genitive of comparison/source (whose blood)*

ἀμνός: 'lamb'; the sacrificial/Passover lamb (Exod 12; Isa 53:7; Jn 1:29) — Christ as the true paschal victim.

**ἀμώμου**

without blemish

Genitive

*attributive adjective*

ἄμωμος: 'unblemished, without defect'; the cultic requirement for an acceptable victim (Lev 22:21) — Christ's sinlessness.

**καὶ**

and

*coordinating conjunction*

**ἀσπίλου**

without spot

Genitive

*attributive adjective*

ἄσπιλος: 'spotless, unstained'; reinforcing the perfection of the lamb — moral and ritual purity.

**Χριστοῦ**

of Christ

Genitive

*genitive (in apposition to ἀμνοῦ; whose blood)*

Χριστός: 'Christ'; the antitype named — the lamb is Christ himself.

## 20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἔσχάτου τῶν χρόνων δι' ὑμᾶς

foreknown before the foundation of the world, but revealed in the last of the times for your sake,

CHRISTOLOGICAL EXPANSION (THE FOREKNOWN, REVEALED CHRIST) ASYNDETON A μὲν...δέ participial pair on 'Christ' (v.19): eternally foreknown before creation, yet historically manifested 'at the end of the times' — and explicitly 'for your sake,' folding the readers into the eternal redemptive plan (cf. πρόγνωσις, v.2).

### προεγνωσμένου

foreknown

Perf Pass Ptc · Gen Sg Masc · προγινώσκω

attributive participle (modifies Χριστοῦ, v.19)

→ intensive perfect (settled state)

προγινώσκω: 'know beforehand, foreknow'; Christ was eternally appointed in God's plan (cognate of πρόγνωσις, v.2).

### μὲν

indeed

particle (μὲν...δέ correlative)

μὲν: 'on the one hand'; pairing the eternal foreknowing with the temporal revealing (δέ).

### πρὸ

before

preposition + genitive (time)

### καταβολῆς

the foundation

Genitive

object of πρὸ (temporal)

καταβολή: 'foundation, founding'; 'before the foundation of the world' — pre-temporal election (cf. Eph 1:4).

### κόσμου

of the world

Genitive

objective genitive (what was founded)

κόσμος: 'world, ordered universe'; its very founding postdates the foreknowing of Christ.

### φανερωθέντος

revealed

Aor Pass Ptc · Gen Sg Masc · φανερώω

attributive participle (modifies Χριστοῦ)

→ constative aorist

φανερώω: 'make manifest, reveal, bring to light'; the incarnation/appearing of the eternally-purposed Christ in history.

### δὲ

but

particle (μὲν...δέ correlative)

δέ: 'but, and'; completing the contrast — eternal plan, temporal disclosure.

### ἐπ'

in

preposition + genitive (time)

## ἔσχατου

the last

Genitive

object of ἐπί (substantival adj., temporal)

ἔσχατος: 'last'; 'at the last of the times' — the present is the eschatological age (cf. v.5).

## τῶν

of the

Genitive

article

## χρόνων

times

Genitive

partitive/possessive genitive

χρόνος: 'time'; the closing era of redemptive history.

## δι'

for the sake of

preposition + accusative (cause/advantage)

## ὑμᾶς

you

Accusative

object of διὰ (for whose benefit)

ὑμᾶς: 'you'; the readers are the beneficiaries of Christ's manifestation — drawn into the eternal plan.

21 τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.

who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

THE READERS' GOD-DIRECTED FAITH (RESULT) **ASYNDETON** Closing the redemption-section: through Christ the readers are 'believers in God,' the God who raised and glorified Christ — so that (ὥστε) faith and hope terminate not on a dead teacher but on the living God who vindicated him. Resurrection (v.3) and hope (v.13) converge.

**τοὺς**

those who

Accusative

article (substantizes; in apposition to ὑμᾶς, v.20)

**δι'**

through

preposition + genitive (means/agency)

**αὐτοῦ**

him

Genitive

object of διὰ (Christ as mediator of faith)

αὐτός: 'him,' i.e. Christ — faith in God comes through Christ.

**πιστοὺς**

believers

Accusative

predicate adjective (substantival)

πιστός: 'believing, faithful'; here 'believers in God' — those who trust God through Christ.

**εἰς**

in

preposition + accusative (object of faith)

**θεόν**

God

Accusative

object of εἰς (object of faith)

θεός: 'God'; the ultimate object of faith, reached through Christ.

**τὸν**

the one

Accusative

article (substantizes etc.)

**ἐγείραντα**

who raised

Aor Act Ptc · Acc Sg Masc · ἐγείρω

attributive participle (modifies θεόν)

→ constative aorist

ἐγείρω: 'raise (up)'; God raised Christ — the resurrection grounds the living hope (v.3).

**αὐτόν**

him

Accusative

direct object of the participle

**ἐκ**

from

preposition + genitive (separation)

**νεκρῶν**

the dead

Genitive

object of ἐκ (substantival adj.)

νεκρός: 'dead'; 'from the dead' — as in v.3.

**καὶ**

and

coordinating conjunction

**δόξαν**

glory

Accusative

direct object of δόντα

δόξα: 'glory'; God exalted the risen Christ (cf. the glories foretold, v.11).

**αὐτῷ**

to him

Dative

dat. of indirect object

**δόντα**

who gave

Aor Act Ptc · Acc Sg Masc · δίδωμι

attributive participle (coordinate w/ ἐγείραντα)

→ constative aorist

δίδωμι: 'give'; God gave Christ glory — exaltation following the resurrection.

**ὥστε**

so that

conjunction (result, + infinitive)

ὥστε: 'so that, with the result that'; the consequence — faith and hope rest in God.

<p><b>τὴν</b> the Accusative article</p>	<p><b>πίσιν</b> faith Accusative accusative subject of εἶναι πίσιν: 'faith'; resting in the God who raised Christ.</p>	<p><b>ὑμῶν</b> your Genitive possessive genitive</p>	<p><b>καὶ</b> and coordinating conjunction</p>
<p><b>ἐλπίδα</b> hope Accusative accusative subject of εἶναι (coordinate) ἐλπίς: 'hope'; paired with faith (cf. v.3, 13) — both anchored in God.</p>	<p><b>εἶναι</b> to be Pres Act Inf · εἰμί infinitive of result (w/ ὥστε) → stative present εἰμί: 'be'; the resulting state — faith and hope directed toward God.</p>	<p><b>εἰς</b> in preposition + accusative (direction/object)</p>	<p><b>θεόν</b> God Accusative object of εἰς (terminus of faith and hope) θεός: 'God'; the goal toward which faith and hope are oriented.</p>

22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς,

Having purified your souls by obedience to the truth for sincere brotherly love, love one another earnestly from a pure heart,

EXHORTATION TO MUTUAL LOVE (NEW MOVEMENT) **ASYNDETON** A new imperative opens the final movement. A causal/temporal participle ('having purified your souls by obedience') grounds the command to love: the obedience that cleansed them was aimed at genuine brotherly love, which is now to be enacted earnestly from a pure heart.

**Τὰς**

the

Accusative

article

**ψυχὰς**

souls

Accusative

direct object of ἡγνικότες

ψυχή: 'soul, self'; the whole inner person, here cleansed (cf. v.9).

**ὑμῶν**

your

Genitive

possessive genitive

**ἡγνικότες**

having purified

Perf Act Ptc · Nom Pl Masc · ἡγνίζω

causal/temporal participle

→ intensive perfect (abiding result)

ἡγνίζω: 'purify, cleanse' (cultic; cf. ἄγνος, 'pure'); the perfect marks a purification accomplished and still in effect.

**ἐν**

by

preposition + dative (means)

**τῇ**

the

Dative

article

**ὑπακοῇ**

obedience

Dative

dat. of means (how they were purified)

ὑπακοή: 'obedience'; obeying the truth is the means of the soul's purifying (cf. v.2, 14).

**τῆς**

of the

Genitive

article

**ἀληθείας**

truth

Genitive

objective genitive (obedience to the truth)

ἀλήθεια: 'truth'; the gospel obeyed (cf. v.25) — obedience to it cleanses.

**εἰς**

for

preposition + accusative (purpose/goal)

**φιλαδελφίαν**

brotherly love

Accusative

object of εἰς (goal of the purifying)

φιλαδελφία: 'brotherly love, affection for fellow believers' (φίλος + ἀδελφός); the family-love of the reborn community.

**ἀνυπόκριτον**

sincere

Accusative

attributive adjective

ἀνυπόκριτος: 'unhypocritical, genuine, without pretense' (ἀ- + ὑποκρίνομαι, 'play a part'); love unfeigned (cf. Rom 12:9).

**ἐκ**

from

preposition + genitive (source)

**καθαῶς**

a pure

Genitive

attributive adjective

καθαρός: 'clean, pure'; the heart cleansed by obedience is the wellspring of true love.

**καρδίας**

heart

Genitive

object of ἐκ (source of the love)

καρδία: 'heart'; the inner center from which genuine love must flow.

**ἀλλήλους**

one another

Accusative

direct object of ἀγαπήσατε

ἀλλήλων: 'one another'; the reciprocal — mutual love within the community.

## ἀγαπήσατε

love

Aor Act Impv 2 Pl · ἀγαπάω

*main verb (imperative)*

→ *constative aorist*

ἀγαπάω: 'love'; the central command of the movement — committed, self-giving love.

## ἐκτενῶς

earnestly

*adverb of manner*

ἐκτενῶς: 'earnestly, fervently, intensely' (lit. 'stretched out'); love at full stretch (cf. 4:8).

## 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος.

having been born again, not of perishable seed but of imperishable, through the living and abiding word of God.

GROUND OF THE LOVE-COMMAND (THE NEW BIRTH) **ASYNDETON** A causal participle grounds the love-command in the new birth (resuming ἀναγεννάω of v.3): they were begotten anew from imperishable seed — the living, abiding word of God — and so possess a new, enduring kinship that makes mutual love both possible and obligatory.

## ἀναγεγεννημένοι

having been born again

Perf Pass Ptc · Nom Pl Masc · ἀναγεννάω

*causal participle*

→ *intensive perfect (abiding state)*

ἀναγεννάω: 'beget again'; resuming v.3, now passive — the perfect marks an accomplished, permanent regeneration.

## οὐκ

not

*negative particle*

## ἐκ

of

*preposition + genitive (source)*

## σπορᾶς

seed

Genitive

*object of ἐκ (source of the new birth)*

σπορά: 'seed, sowing, origin'; the generative source — here not human procreation but the divine word.

## φθαρτῆς

perishable

Genitive

*attributive adjective*

φθαρτός: 'perishable, corruptible'; natural human descent belongs to the perishing order (cf. v.18).

## ἀλλὰ

but

*adversative conjunction*

## ἀφθάρτου

imperishable

Genitive

*attributive adjective (w/ implied σποράς)*

ἄφθαρτος: 'imperishable'; the new seed shares the quality of the inheritance (v.4) and the abiding word.

## διὰ

through

*preposition + genitive (means)*

## λόγου

the word

Genitive

*object of διὰ (means/seed of new birth)*

λόγος: 'word, message'; God's word, the imperishable seed — the gospel that begets (cf. v.25).

## ζώντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

*attributive participle (modifies λόγου or θεοῦ)*

→ stative present

ζάω: 'live'; the word is 'living' (or God is 'living') — life-giving and undying (cf. ἐλπίδα ζώσαν, v.3).

## θεοῦ

of God

Genitive

*possessive/source genitive (whose word)*

θεός: 'God'; the word belongs to God — its source and authority.

## καί

and

*coordinating conjunction*

## μένοντος

abiding

Pres Act Ptc · Gen Sg Masc · μένω

*attributive participle (coordinate w/ ζώντος)*

→ stative present

μένω: 'remain, abide, endure'; the word abides forever (developed in vv.24–25) — the seed cannot decay.

24 διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν·

because "all flesh is like grass, and all its glory like the flower of grass; the grass withers, and the flower falls off,"

SCRIPTURAL GROUND (CITATION: ISAIAH) — THE TRANSIENCE OF FLESH **διότι** Isaiah 40:6–8 (LXX) is cited to undergird v.23's contrast: all flesh and its glory are as fading grass and flower — perishable, like the old seed; the verse sets up the antithesis completed in v.25, the abiding word.

**διότι**

because

*causal conjunction (introducing citation)*

διότι: 'because, for'; grounding the imperishability of the word in Scripture.

**πᾶσα**

all

Nominative

*attributive adjective*

πᾶς: 'all'; 'all flesh' — every mortal, without exception.

**σὰρξ**

flesh

Nominative

*subject (of implied 'is')*

σὰρξ: 'flesh'; humanity in its frailty and mortality (Hebrew *bāśār*).

**ὡς**

like

*comparative particle*

ὡς: 'as, like'; introducing the grass-simile.

**χόρτος**

grass

Nominative

*predicate nominative (comparison)*

χόρτος: 'grass, hay, vegetation'; the image of brief, perishing life (Isa 40:6).

**καὶ**

and

*coordinating conjunction*

**πᾶσα**

all

Nominative

*attributive adjective*

**δόξα**

glory

Nominative

*subject (of implied 'is')*

δόξα: 'glory, splendor'; here human glory/honor — even its finest bloom soon fades (contrast the enduring glory of v.7, 11).

**αὐτῆς**

its

Genitive

*possessive genitive (of the flesh)*

**ὡς**

like

*comparative particle*

**ἄνθος**

the flower

Nominative

*predicate nominative (comparison)*

ἄνθος: 'flower, blossom'; the showy but fleeting bloom.

**χόρτου**

of grass

Genitive

*genitive (the grass's flower)*

χόρτος: 'grass'; the wildflower of the field, here genitive.

## ἐξηράνθη

withers

Aor Pass Indic 3 Sg · ξηραίνω

*main verb (gnomic)*

→ gnomonic aorist

ξηραίνω: 'dry up, wither'; the gnomonic aorist states a timeless truth — grass always withers.

## ὁ

the

Nominative

*article*

## χόρτος

grass

Nominative

*subject*

## καὶ

and

*coordinating conjunction*

## τὸ

the

Nominative

*article*

## ἄνθος

flower

Nominative

*subject*

ἄνθος: 'flower'; subject of the second clause.

## ἐξέπεσεν

falls off

Aor Act Indic 3 Sg · ἐκπίπτω

*main verb (gnomic)*

→ gnomonic aorist

ἐκπίπτω: 'fall off, drop' (of petals); the gnomonic aorist — the bloom inevitably falls.

25 τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

but the word of the Lord abides forever. And this is the word that was preached to you as good news.

CLIMAX OF THE CITATION AND ITS APPLICATION **δὲ** The δέ completes the Isaiah antithesis: over against perishing flesh, the Lord's word abides forever; then a second δέ applies it — 'this word' is the very gospel preached to them. The imperishable seed of v.23 is thereby identified with the message they received, closing the chapter on the enduring ground of their new life.

**τὸ**

the

Nominative

article

**δὲ**

but

*adversative conjunction*

δέ: 'but'; the decisive contrast — perishing flesh vs. abiding word.

**ῥῆμα**

word

Nominative

subject

ῥῆμα: 'word, utterance, spoken word'; the Lord's pronounced word — here equated with the gospel (cf. λόγος, v.23).

**κυρίου**

of the Lord

Genitive

*possessive/source genitive*

κύριος: 'Lord'; in Isaiah, YHWH; Peter's application lets it embrace the Lord Jesus and his gospel.

**μένει**

abides

Pres Act Indic 3 Sg · μένω

*main verb*

→ gnomic present

μένω: 'remain, abide, endure'; resuming μένοντος (v.23) — the word's permanence against all that perishes.

**εἰς**

to

*preposition + accusative (extent of time)*

**τὸν**

the

Accusative

article

**αἰῶνα**

forever

Accusative

*object of εἰς (idiom: 'unto the age' = forever)*

αἰών: 'age, eternity'; 'εἰς τὸν αἰῶνα' = 'forever' — the word's unending endurance.

**τοῦτο**

this

Nominative

*subject (demonstrative pronoun)*

οὗτος: 'this'; pointing to the Isaiah 'word' and identifying it with the gospel.

**δέ**

and

*transitional conjunction*

δέ: 'and, now'; introducing the application.

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ stative present

**τὸ**

the

Nominative

article

**ῥῆμα**

word

Nominative

*predicate nominative*

ῥῆμα: 'word'; the abiding word identified as the preached gospel.

**τὸ**

the one

Nominative

*article (substantizes ptc.)*

**εὐαγγελισθὲν**

preached as good news

Aor Pass Ptc · Nom Sg Neut · εὐαγγελίζω

*attributive participle (modifies ῥῆμα)*

→ constative aorist

εὐαγγελίζω (pass.): 'announce/preach good news'; the word that 'was gossiped' to them (cf. v.12) — the enduring seed of their new birth.

**εἰς**

to

*preposition + accusative (direction/recipient)*

ὕμᾱς

you

Accusative

object of εἰς (recipients of the gospel)

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.7 the editions divide over πολυτιμότερον ('more precious,' read here) versus the comparative πολὺ τιμιώτερον; at v.8 a few witnesses read εἰδότες ('having seen/known') for the better-attested ἰδόντες ('having seen'), and the participle ἀγαλλιᾶσθε is indicative here; at v.12 the dative αὐτοῖς ('to them,' read) is sometimes given as ἡμῖν/ὕμῖν; at v.16 some witnesses add a second γίνεσθε or read ἔσεσθε ('you shall be') for the imperatival ἔσεσθε of the LXX citation (Lev 11:44–45); at v.22 the phrase διὰ πνεύματος ('through the Spirit') and the qualifier καθαρᾶς before καρδίας are present in some witnesses and absent in others, the shorter ἐκ καθαρᾶς καρδίας being printed. Orthographic variants (movable-v, i-subscript, ἀναγεγεννημένοι spelling) are not noted. The chapter has 25 verses; none is legitimately omitted by the critical text.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.