

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle of Peter, Chapter 2

ΠΕΤΡΟΥ Α΄ Β΄

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 · 2:1–3

### Crave the pure spiritual milk

Having put away all malice, deceit, hypocrisy, envy, and slander (1), long like newborn infants for the pure spiritual milk, that by it you may grow up unto salvation (2), since you have tasted that the Lord is good (3, echoing Ps 33:9).

B · 2:4–10

### The living stone and the chosen people

Coming to him, the living Stone — rejected by men but chosen and precious before God (4) — you yourselves as living stones are built into a spiritual house, a holy priesthood offering acceptable sacrifices (5). For Scripture proves it: the chosen cornerstone in Zion (6, Isa 28:16); to believers, honor; to the disobedient, the rejected stone become head of the corner (7, Ps 117:22) and a stone of stumbling (8, Isa 8:14). But you are a chosen race, a royal priesthood, a holy nation, a people for God's possession, called from darkness to light (9, Exod 19:6 / Isa 43); once no-people, now God's people, once unpitied, now shown mercy (10, Hos 1–2).

C · 2:11–17

### Abstain from fleshly passions; submit for the Lord's sake

As sojourners, abstain from the fleshly passions that war against the soul (11), keeping your conduct honorable among the Gentiles, that they may glorify God by your good works (12). Submit for the Lord's sake to every human institution — emperor and governors (13–14) — for so is God's will, that by doing good you silence the ignorant (15); live as free, yet as God's slaves, not using freedom as a cover for evil (16). Honor all, love the brotherhood, fear God, honor the emperor (17).

D · 2:18–25

### Household servants and the suffering example of Christ

Household servants, submit to your masters, even the harsh (18), for it is grace to endure unjust suffering while conscious of God (19); enduring when you do good and suffer is grace before God (20). To this you were called, for Christ suffered for you, leaving an example to follow (21): he committed no sin, no deceit in his mouth (22, Isa 53:9); reviled, he did not revile, but entrusted himself to the just Judge (23). He bore our sins in his body on the tree, that dead to sins we might live to righteousness — by his wounds you were healed (24, Isa 53:4–5); for you were straying sheep, now returned to the Shepherd and Overseer of your souls (25, Isa 53:6).

## 1 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς,

Therefore, having put away all malice and all deceit and hypocrisies and envies and all slanders,

**INFERENCE / EXHORTATION** οὖν οὖν draws the moral consequence from 1:22–25 (the new birth through the abiding word): the imperishable seed must shed the vices of the old life. The fronted participle is grounding for the imperative of v.2.

### Ἀποθέμενοι

having put away

Aor Mid Ptc · Nom Pl Masc · ἀποτίθημι

*circumstantial participle (antecedent, grounding the imperative)*

→ aorist — the decisive renunciation, the 'taking off' of a garment

ἀποτίθημι: 'put off, lay aside'; the disrobing-metaphor of conversion (cf. Eph 4:22, 25; Col 3:8).

### οὖν

therefore

*inferential particle*

οὖν: 'therefore'; drawing the consequence from the new birth of 1:23.

### πᾶσαν

all

Accusative

*attributive adjective modifying κακίαν*

πᾶς: 'all, every'; the sweep 'all malice' — no malice tolerated.

### κακίαν

malice

Accusative

*direct object of ἀποθέμενοι*

κακία: 'malice, ill-will, wickedness'; the heading-vice from which the others flow.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>πάντα</b> all Accusative <i>attributive adjective modifying δόλον</i>   πᾶς: 'all, every!'</p>	<p><b>δόλον</b> deceit Accusative <i>direct object of ἀποθέμενοι</i>   δόλος: 'deceit, guile, treachery'; the same word denied of Christ in v.22 (Isa 53:9).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p><b>ὑποκρίσεις</b> hypocrisies Accusative <i>direct object of ἀποθέμενοι</i>   ὑπόκρισις: 'hypocrisy, play-acting'; plural, the manifold forms of pretense.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>φθόνους</b> envies Accusative <i>direct object of ἀποθέμενοι</i>   φθόνος: 'envy, jealousy'; plural, the recurrent grudges of community life.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p><b>πάσας</b> all Accusative <i>attributive adjective modifying καταλαλιάς</i>   πᾶς: 'all, every!'</p>	<p><b>καταλαλιάς</b> slanders Accusative <i>direct object of ἀποθέμενοι</i>   καταλαλιά: 'slander, evil-speaking, backbiting'; the social poison answered by the 'pure milk' of the word.</p>		

## 2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ ἀύξηθῆτε εἰς σωτηρίαν,

| like newborn infants, long for the pure spiritual milk, that by it you may grow up unto salvation,

| MAIN EXHORTATION ASYNDETON The governing imperative ἐπιποθήσατε, with a simile (newborns) and a purpose clause (growth to salvation). The vices laid aside (v.1) make room for the nourishing word.

ὡς

like

*comparative particle (simile)*

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

ἄρτιγέννητα

newborn

Nominative

*attributive adjective modifying βρέφη*

ἄρτιγέννητος: 'newly born' (ἄρτι + γεννάω); a NT hapax, picking up the new birth of 1:23.

βρέφη

infants

Nominative

*predicate of the simile (nominative of comparison)*

βρέφος: 'baby, infant'; here figuratively, the believers as newborns craving milk.

τὸ

the

Accusative

*article modifying γάλα*

λογικόν

spiritual

Accusative

*attributive adjective modifying γάλα*

λογικός: 'rational, of the word'; here 'pertaining to the λόγος' — the milk that is the word (cf. 1:23–25), rendered 'spiritual'; cf. Rom 12:1.

ἄδολον

pure

Accusative

*attributive adjective modifying γάλα*

ἄδολος: 'unadulterated, guileless' (α- + δόλος); deliberately negating the δόλος laid aside in v.1 — milk without guile.

γάλα

milk

Accusative

*direct object of ἐπιποθήσατε*

γάλα: 'milk'; the nourishing word, a positive image here (not the elementary 'milk' rebuked in 1 Cor 3:2; Heb 5:12).

ἐπιποθήσατε

long for

Aor Act Impv 2 Pl · ἐπιποθέω

*main imperative*

→ aorist — urgent command to a settled, intense craving

ἐπιποθέω: 'long for, yearn after intensely'; the infant's instinctive hunger as model for desire for the word.

ἵνα

that

*conjunction introducing purpose clause*

ἵνα: 'in order that'; the goal of the craving.

ἐν

by

*preposition + dative (means)*

ἐν: 'by, by means of'; instrumental — growth comes through the milk.

αὐτῷ

it

Dative

*object of ἐν (referring to γάλα)*

αὐξηθῆτε

you may grow

Aor Pass Subj 2 Pl · αὐξάνω

*subjunctive in purpose clause*

→ aorist — the growth viewed as a whole, divinely effected (passive)

αὐξάνω: 'grow, increase'; the divine passive — God gives the growth (cf. 1 Cor 3:6–7).

εἰς

unto

*preposition + accusative (goal/result)*

εἰς: 'to, unto'; the terminus of growth — eschatological salvation.

σωτηρίαν

salvation

Accusative

*object of εἰς (goal)*

σωτηρία: 'salvation, deliverance'; the final salvation 'ready to be revealed' (1:5).

### 3 εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

if indeed you have tasted that the Lord is good.

GROUND (FIRST-CLASS CONDITION) εἰ A first-class condition assuming the reality: 'since you have tasted.' A near-citation of Ps 33:9 LXX ('taste and see that the Lord is good!'); χρηστὸς puns on Χριστός.

εἰ

if indeed

*conjunction (first-class condition, assumed true)*

εἰ: 'if'; here the condition of fact — 'since (as is the case).'

ἐγεύσασθε

you have tasted

Aor Mid Indic 2 Pl · γεύομαι

*verb of the conditional protasis*

→ aorist — the experienced fact of having tasted

γεύομαι: 'taste, experience'; allusion to Ps 33:9 LXX, the language of personal experience of God's goodness.

ὅτι

that

*conjunction introducing content clause*

ὅτι: 'that'; the content of what was tasted.

χρηστὸς

good

Nominative

*predicate adjective*

χρηστὸς: 'kind, good, gracious'; from Ps 33:9 LXX, with a deliberate assonance on Χριστός ('Christ').

ὁ

the

Nominative

*article modifying κύριος*

κύριος

Lord

Nominative

*subject of the implied copula*

κύριος: 'Lord'; in the Psalm Yahweh, here applied to Christ (the κύριος to whom they come, v.4).

4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον παρὰ δὲ θεῶ ἐκλεκτὸν ἔντιμον,

to whom coming, a living stone — rejected indeed by men, but in God's sight chosen and precious —

CONTINUATION (RELATIVE LINK) ASYNDETON πρὸς ὃν resumes ὁ κύριος of v.3, launching the stone-temple section. The participle προσερχόμενοι frames the believers' approach; the μὲν...δέ antithesis sets human rejection against divine election.

πρὸς

to

preposition + accusative (motion toward)

πρὸς: 'to, toward'; the approach to the living Lord.

ὃν

whom

Accusative

object of πρὸς (relative, antecedent ὁ κύριος)

ὃς: relative pronoun; resuming 'the Lord' of v.3.

προσερχόμενοι

coming

Pres Mid Ptc · Nom Pl Masc · προσέρχομαι

circumstantial participle (attendant / present approach)

→ present — continual coming, the cultic 'drawing near' to God

προσέρχομαι: 'come to, approach'; LXX cultic verb of approaching God — the worshippers drawing near the living Stone.

λίθον

stone

Accusative

accusative in apposition to ὃν

λίθος: 'stone'; the messianic Stone-testimonia (Isa 28:16; Ps 117:22; Isa 8:14) gathered around Christ.

ζῶντα

living

Pres Act Ptc · Acc Sg Masc · ζάω

attributive participle modifying λίθον

→ present — the abiding life of the risen Christ

ζάω: 'live'; paradoxical of a 'stone' — the risen, living Christ, whose life flows to the 'living stones' of v.5.

ὑπὸ

by

preposition + genitive (agent)

ὑπό: 'by'; the agent of rejection.

ἀνθρώπων

men

Genitive

genitive of agent with ἀποδοκιμασμένον

ἄνθρωπος: 'man, human'; the human builders who rejected the stone (Ps 117:22).

μὲν

indeed

correlative particle (μὲν ... δέ)

μὲν: marking the first member of the rejection/election antithesis.

## ἀποδοκιμασμένον

rejected

Perf Pass Ptc · Acc Sg Masc · ἀποδοκιμάζω

attributive participle modifying λίθον

→ perfect — the abiding state of having been rejected

ἀποδοκιμάζω: 'reject after testing'; the verb of Ps 117:22 LXX, the builders' rejected stone.

## παρά

in the sight of

preposition + dative (in the judgment of)

παρά: 'in the presence/judgment of'; God's verdict over against men's.

## δὲ

but

adversative particle (answering μέν)

δέ: 'but'; the divine reversal of the human verdict.

## θεῷ

God

Dative

object of παρά (in God's sight)

θεός: 'God'; whose estimate is the true one.

## ἐκλεκτὸν

chosen

Accusative

attributive adjective modifying λίθον

ἐκλεκτός: 'chosen, elect'; from Isa 28:16, the chosen cornerstone — applied also to the people in v.9.

## ἔντιμον

precious

Accusative

attributive adjective modifying λίθον

ἔντιμος: 'honored, precious'; from Isa 28:16 LXX — God's high valuation of the Stone.

5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ.

you also, like living stones, are being built up as a spiritual house into a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

**APPLICATION** καὶ The believers share the Stone's quality: 'living stones' built into a temple-people.

The main verb οἰκοδομεῖσθε (likely indicative — what God is doing) governs a double predicate (house/priesthood) and an infinitive of purpose (to offer).

καὶ

also

*adjunctive conjunction*

καί: 'also'; you too, like the Stone.

αὐτοὶ

yourselves

Nominative

*intensive pronoun (subject)*

αὐτός: intensive — 'you yourselves,'  
emphatically the believers.

ὡς

like

*comparative particle*

ὡς: 'as, like.'

λίθοι

stones

Nominative

*predicate of the simile (nominative of  
comparison)*

λίθος: 'stone'; the believers as stones  
derived from the living Stone.

ζῶντες

living

Pres Act Ptc · Nom Pl Masc · ζάω

*attributive participle modifying λίθοι*

→ present — sharing the abiding life of the  
living Stone

ζάω: 'live'; the stones live because the  
Stone lives.

οἰκοδομεῖσθε

are being built up

Pres Pass Indic 2 Pl · οἰκοδομέω

*main verb (indicative; the divine building work)*

→ present — the ongoing construction of  
God's temple-people

οἰκοδομέω: 'build (up)'; the construction of  
the eschatological temple; read as  
indicative (God's act) rather than  
imperative.

οἶκος

house

Nominative

*predicate nominative (result of building)*

οἶκος: 'house, household'; the spiritual  
temple (cf. the new-covenant temple, Eph  
2:21–22).

πνευματικός

spiritual

Nominative

*attributive adjective modifying οἶκος*

πνευματικός: 'spiritual, of the Spirit'; the  
temple not of stone but of the Spirit.

εἰς

into

*preposition + accusative (goal/result)*

εἰς: 'to, into'; toward the function of  
priesthood.

ἱεράτευμα

priesthood

Accusative

*object of εἰς*

ἱεράτευμα: 'priesthood, body of priests';  
from Exod 19:6 LXX — the corporate  
priestly people.

ἅγιον

holy

Accusative

*attributive adjective modifying ἱεράτευμα*

ἅγιος: 'holy, set apart'; the priesthood's  
consecration.

ἀνενέγκαι

to offer up

Aor Act Infin · ἀναφέρω

*infinitive of purpose*

→ aorist — the priestly act of offering, viewed  
as a whole

ἀναφέρω: 'offer up, bring up (to the altar)';  
the cultic verb of sacrifice.

## πνευματικᾶς

spiritual

Accusative

*attributive adjective modifying θυσίας*

πνευματικός: 'spiritual'; sacrifices of the Spirit (praise, obedience, self — cf. Rom 12:1; Heb 13:15).

## θυσίας

sacrifices

Accusative

*direct object of ἀνεύγκαι*

θυσία: 'sacrifice, offering'; the priestly people's spiritual offerings.

## εὐπροσδέκτους

acceptable

Accusative

*attributive adjective modifying θυσίας*

εὐπρόσδεκτος: 'acceptable, well-received'; acceptable only through the mediation that follows.

## θεῷ

to God

Dative

*dative of recipient/advantage*

θεός: 'God'; the recipient of the sacrifices.

## διὰ

through

*preposition + genitive (mediation)*

διὰ: 'through'; the sole mediator of acceptable worship.

## Ἰησοῦ

Jesus

Genitive

*object of διὰ*

Ἰησοῦς: 'Jesus'; the mediator through whom the offerings are acceptable.

## Χριστοῦ

Christ

Genitive

*genitive in apposition to Ἰησοῦ*

Χριστός: 'Anointed, Messiah'; the high-priestly mediator.

## 6 διότι περιέχει ἐν γραφῇ· Ἴδου τίθημι ἐν Σιών λίθον ἀκρογωνιαῖον ἐκλεκτὸν ἔντιμον, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ κατασχυνθῆ.

For it stands in Scripture: 'Behold, I lay in Zion a stone, a chosen and precious cornerstone, and the one who believes in him will never be put to shame.'

GROUND (SCRIPTURE PROOF) **διότι** The first of three Stone-citations grounding vv.4–5. Isa 28:16  
LXX: God himself lays the chosen cornerstone, and faith in him is vindicated — the believing community honored.

διότι

for

causal conjunction

διότι: 'because, for'; introducing the scriptural ground.

περιέχει

it stands

Pres Act Indic 3 Sg · περιέχω

main verb (impersonal, 'it is contained')

→ present — the abiding witness of the written text

περιέχω: 'contain, stand written'; idiom for 'it says in Scripture.'

ἐν

in

preposition + dative (location)

ἐν: 'in.'

γραφῆ

Scripture

Dative

object of ἐν

γραφῆ: 'Scripture, writing'; the authoritative written word.

Ἴδου

behold

attention-marker (demonstrative particle)

ἰδού: 'behold, see'; the prophetic announcement opener.

τίθημι

I lay

Pres Act Indic 1 Sg · τίθημι

verb of the citation (God speaking)

→ present — the laying of the foundation, vivid present

τίθημι: 'lay, place, set'; God himself the builder who sets the cornerstone.

ἐν

in

preposition + dative (location)

ἐν: 'in.'

Σιών

Zion

Dative

object of ἐν (indeclinable place-name)

Σιών: 'Zion'; the place of God's saving foundation.

λίθον

stone

Accusative

direct object of τίθημι

λίθος: 'stone'; the foundation-stone of Isa 28:16.

ἀκρογωνιαῖον

cornerstone

Accusative

attributive adjective modifying λίθον

ἀκρογωνιαῖος: 'cornerstone, capstone' (ἄκρον + γωνία); the decisive stone of the structure.

ἐκλεκτὸν

chosen

Accusative

attributive adjective modifying λίθον

ἐκλεκτός: 'chosen, elect'; echoing v.4.

ἔντιμον

precious

Accusative

attributive adjective modifying λίθον

ἔντιμος: 'honored, precious'; from Isa 28:16 LXX.

καὶ

and

coordinating conjunction

ὁ

the one

Nominative

article substantizing the participle

πιστεύων

who believes

Pres Act Ptc · Nom Sg Masc · πιστεύω

substantival participle (subject)

→ present — the believer's ongoing trust

πιστεύω: 'believe, trust'; faith resting on the Stone.

ἐπ'

in

preposition + dative (object of faith)

ἐπί: 'on, upon'; faith resting 'upon' him.

αὐτῷ

him

Dative

object of ἐπί (referring to the Stone)

οὐ

not

negative (with μή, emphatic)

οὐ: 'not'; with μή forming the emphatic denial.

μή

never

negative (οὐ μή + subjunctive, emphatic)

μή: 'not'; οὐ μή with the subjunctive is the strongest negation — 'will surely never!'

καταισχυθῆ

be put to shame

Aor Pass Subj 3 Sg · καταισχύω

subjunctive with οὐ μή (emphatic future denial)

→ aorist — the eschatological vindication, decisively denied of shame

καταισχύω: 'put to shame, disgrace'; the believer will be vindicated, not disappointed, at the judgment.

7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας

To you therefore who believe is the honor; but to those who disbelieve, 'the stone which the builders rejected, this has become the head of the corner,'

INFERENCE / ANTITHESIS οὖν Drawing the application of v.6: honor for believers, but for unbelievers the verdict of Ps 117:22 — the rejected stone exalted as keystone, a witness against them.

ὑμῖν

to you

Dative

dative of advantage (fronted, emphatic)

σύ: 'you'; emphatic — to you who believe belongs the honor.

οὖν

therefore

inferential particle

οὖν: 'therefore'; drawing the consequence of v.6.

ἡ

the

Nominative

article modifying τιμῆ

τιμῆ

honor

Nominative

subject (predicate of implied copula)

τιμῆ: 'honor, value'; the believers share the 'precious' (ἔντιμος) status of the Stone.

## τοῖς

the ones

Dative

article substantizing the participle

## πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle in apposition to ὑμῶν

→ present — the believers' continuing faith

πιστεύω: 'believe, trust.'

## ἀπιστοῦσιν

to those who disbelieve

Pres Act Ptc · Dat Pl Masc · ἀπιστέω

substantival participle (dative of reference, contrast)

→ present — the unbelievers' continuing refusal

ἀπιστέω: 'disbelieve, refuse to believe'; the foil to the believers.

## δὲ

but

adversative particle

δέ: 'but'; the contrast between believer and unbeliever.

## λίθος

stone

Nominative

subject (citation, Ps 117:22)

λίθος: 'stone'; the rejected stone of Ps 117:22 LXX.

## ὃν

which

Accusative

relative pronoun, object of ἀπεδοκίμασαν

ὃς: relative pronoun.

## ἀπεδοκίμασαν

rejected

Aor Act Indic 3 Pl · ἀποδοκιμάζω

verb of the relative clause

→ aorist — the historical act of rejection

ἀποδοκιμάζω: 'reject'; the builders' rejection (Ps 117:22), echoing v.4.

## οἱ

the

Nominative

article substantizing the participle

## οἰκοδομοῦντες

builders

Pres Act Ptc · Nom Pl Masc · οἰκοδομέω

substantival participle (subject of ἀπεδοκίμασαν)

→ present — the builders at their work

οἰκοδομέω: 'build'; the 'builders' — Israel's leaders who rejected the Messiah.

## οὗτος

this

Nominative

demonstrative (resumptive subject)

οὗτος: 'this (very one)'; resumptive, emphasizing the reversal.

## ἐγενήθη

has become

Aor Pass Indic 3 Sg · γίνομαι

main verb of the citation

→ aorist — God's decisive act of exaltation

γίνομαι: 'become, come to be'; the divine reversal — the rejected stone exalted.

## εἰς

into

preposition + accusative (predicate, Semitic εἰς)

εἰς: 'to, into'; LXX-style predicate ('become').

## κεφαλῆν

head

Accusative

object of εἰς (predicate)

κεφαλή: 'head'; 'head of the corner' — the chief, decisive stone.

## γωνίας

of the corner

Genitive

genitive of relationship

γωνία: 'corner, angle'; the keystone/cornerstone position.

8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες, εἰς δὲ καὶ ἐτέθησαν.

and 'a stone of stumbling and a rock of offense.' They stumble because they disobey the word, to which also they were appointed.

CONTINUATION (THIRD CITATION) + COMMENT καὶ Isa 8:14 joined to the Stone-testimonia: the same stone is foundation to faith and stumbling-block to unbelief. The closing relative clause (εἰς δὲ ... ἐτέθησαν) is the chapter's hardest line — the appointing of the disobedient to their stumbling.

καὶ  
and

*coordinating conjunction (linking citations)*

καί: 'and'; joining Isa 8:14 to Ps 117:22.

λίθος

stone

Nominative

*predicate nominative (citation, Isa 8:14)*

λίθος: 'stone'; now the stone over which the disobedient trip.

προσκόμματος

of stumbling

Genitive

*genitive of result/quality*

πρόσκομμα: 'stumbling, occasion of tripping'; from Isa 8:14 LXX.

καὶ  
and

*coordinating conjunction*

πέτρα

rock

Nominative

*predicate nominative (citation)*

πέτρα: 'rock, crag'; parallel to λίθος, the rock of offense.

σκανδάλου

of offense

Genitive

*genitive of result/quality*

σκάνδαλον: 'snare, trap, occasion of offense'; from Isa 8:14.

οἱ

who

Nominative

*relative pronoun (subject; antecedent the disobedient)*

οἱ: relative pronoun; the unbelievers of v.7.

προσκόπτουσιν

stumble

Pres Act Indic 3 Pl · προσκόπτω

*main verb of the relative clause*

→ present — their habitual tripping over the Stone

προσκόπτω: 'strike against, stumble'; cognate with πρόσκομμα.

<p><b>τῷ</b> the Dative article modifying λόγῳ</p>	<p><b>λόγῳ</b> word Dative dative of reference (object of ἀπειθοῦντες) λόγος: 'word'; the gospel-word, disobeyed.</p>	<p><b>ἀπειθοῦντες</b> disobeying Pres Act Ptc · Nom Pl Masc · ἀπειθέω causal participle ('because they disobey') → present — their persistent refusal of the word ἀπειθέω: 'disobey, refuse to be persuaded'; unbelief as disobedience — the cause of their stumbling.</p>	<p><b>εἰς</b> to preposition + accusative (purpose/goal) εἰς: 'to, unto'; the appointed end.</p>
<p><b>ὃ</b> which Accusative relative pronoun, object of εἰς (the stumbling) ὃς: relative pronoun; antecedent the stumbling/disobedience just named.</p>	<p><b>καὶ</b> also adjunctive conjunction καί: 'also, indeed'; intensifying the appointment.</p>	<p><b>ἐτέθησαν</b> they were appointed Aor Pass Indic 3 Pl · τίθημι main verb (divine passive) → aorist — the settled appointment, divine passive τίθημι: 'set, appoint, destine'; the disobedient 'appointed' to stumbling — God's just ordaining of unbelief's outcome (the crux of the verse).</p>	

9 ὑμεῖς δὲ γένος ἐκλεκτόν, βασιλῆιον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φωῶς;

But you are a chosen race, a royal priesthood, a holy nation, a people for God's possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light;

ANTITHESIS (THE ELECT PEOPLE) **δὲ** The emphatic ὑμεῖς δὲ turns from the disobedient to the church, draping it with Israel's titles (Exod 19:6; Isa 43:20–21). A purpose clause names its vocation: to proclaim God's excellencies.

## ὕμεῖς

you

Nominative

*subject (emphatic, contrastive)*

| σύ: 'you'; emphatic — the church over against the disobedient.

## δὲ

but

*adversative particle*

| δέ: 'but'; the bright contrast to v.8.

## γένος

race

Nominative

*predicate nominative*

| γένος: 'race, kind, stock'; from Isa 43:20 LXX — the elect 'race'!

## ἐκλεκτόν

chosen

Nominative

*attributive adjective modifying γένος*

| ἐκλεκτός: 'chosen, elect'; the people share the Stone's election (v.4).

## βασιλείον

royal

Nominative

*attributive adjective modifying ιεράτευμα*

| βασιλείος: 'royal, kingly'; from Exod 19:6 LXX — a kingdom of priests.

## ιεράτευμα

priesthood

Nominative

*predicate nominative*

| ιεράτευμα: 'priesthood'; from Exod 19:6 LXX, echoing v.5.

## ἔθνος

nation

Nominative

*predicate nominative*

| ἔθνος: 'nation, people'; from Exod 19:6 LXX — a holy nation.

## ἅγιον

holy

Nominative

*attributive adjective modifying ἔθνος*

| ἅγιος: 'holy, set apart.'

## λαός

people

Nominative

*predicate nominative*

| λαός: 'people'; the covenant 'people of God' (Isa 43:21; cf. v.10).

## εἰς

for

*preposition + accusative (purpose)*

| εἰς: 'for'; the purpose of possession.

## περιποίησιν

possession

Accusative

*object of εἰς*

| περιποίησις: 'possession, acquisition'; a people God made his own (cf. Mal 3:17; Exod 19:5 LXX).

## ὅπως

that

*conjunction introducing purpose clause*

| ὅπως: 'so that, in order that'; the vocation of the people.

## τὰς

the

Accusative

*article modifying ἀρετάς*

## ἀρετάς

excellencies

Accusative

*direct object of ἐξαγγείλητε*

| ἀρετή: 'excellence, virtue, praiseworthy deed'; from Isa 43:21 LXX — God's mighty acts to be told.

## ἐξαγγείλητε

you may proclaim

Aor Act Subj 2 Pl · ἐξαγγέλλω

*subjunctive in purpose clause*

→ aorist — the act of proclamation, viewed whole

| ἐξαγγέλλω: 'proclaim, declare abroad'; the priestly people's missionary witness.

## τοῦ

of the one

Genitive

*article substantizing the participle*

**ἐκ**  
out of  
*preposition + genitive (separation)*  
| ἐκ: 'out of, from'; the calling from darkness.

**σκότους**  
darkness  
Genitive  
*object of ἐκ*  
| σκότος: 'darkness'; the former state of ignorance and sin.

**ὑμᾶς**  
you  
Accusative  
*direct object of καλέσαντος*  
| σύ: 'you'; the called community.

**καλέσαντος**  
who called  
Aor Act Ptc · Gen Sg Masc · καλέω  
*substantival participle (the caller, genitive after ἀρετάς)*  
→ aorist — the decisive call at conversion  
| καλέω: 'call, summon'; God's effectual call out of darkness into light.

**εἰς**  
into  
*preposition + accusative (goal)*  
| εἰς: 'into'; the destination of the call.

**τὸ**  
the  
Accusative  
*article modifying φῶς*

**θαυμαστόν**  
marvelous  
Accusative  
*attributive adjective modifying φῶς*  
| θαυμαστός: 'wonderful, marvelous'; the astonishing light of salvation.

**αὐτοῦ**  
his  
Genitive  
*genitive of possession*  
| αὐτός: 'his'; God's own light.

**φῶς**  
light  
Accusative  
*object of εἰς*  
| φῶς: 'light'; the realm of salvation, knowledge, and life.

## 10 οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

you who once were not a people, but now are God's people; who had not received mercy, but now have received mercy.

**APPPOSITION (THEN/NOW)** **ASYNDETON** A double 'once/now' antithesis from Hosea (1:6, 9; 2:1, 25): the Gentile readers, formerly no-people and unpitied, are now constituted God's people and recipients of mercy.

**οἷ**

who

Nominative

*relative pronoun (subject, antecedent ὑμεῖς)*

οἷ; relative pronoun; resuming the 'you' of v.9.

**ΠΟΤΕ**

once

*temporal adverb*

ποτέ: 'once, formerly'; the former state.

**οὐ**

not

*negative*

οὐ: 'not.'

**λαός**

a people

Nominative

*predicate nominative*

λαός: 'people'; from Hos 1:9 LXX — 'not my people.'

**νῦν**

now

*temporal adverb*

νῦν: 'now'; the present state of grace.

**δὲ**

but

*adversative particle*

δέ: 'but'; the reversal.

**λαός**

a people

Nominative

*predicate nominative*

λαός: 'people'; from Hos 2:1, 25 — 'my people.'

**θεοῦ**

of God

Genitive

*genitive of relationship/possession*

θεός: 'God'; whose people they now are.

**οἱ**

the ones

Nominative

*article substantizing the participle*

**οὐκ**

not

*negative*

οὐ: 'not.'

**ἠλεημένοι**

having received mercy

Perf Pass Ptc · Nom Pl Masc · ἐλεέω

*substantival participle (the formerly unpitied)*

→ perfect — the prior state of being unpitied

ἐλεέω: 'have mercy, pity'; with οὐκ — the 'unpitied' of Hos 1:6 (Lo-Ruhamah).

**νῦν**

now

*temporal adverb*

νῦν: 'now.'

**δὲ**

but

*adversative particle*

δέ: 'but.'

**ἐλεηθέντες**

having received mercy

Aor Pass Ptc · Nom Pl Masc · ἐλεέω

*substantival participle (the now-pitied)*

→ aorist — the decisive act of mercy received

ἐλεέω: 'have mercy'; the now-pitied (Hos 2:25) — God's mercy reverses their state.

11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

Beloved, I urge you as sojourners and exiles to abstain from the fleshly passions, which wage war against the soul,

NEW SECTION (EXHORTATION) **ASYNDETON** A fresh address (Ἀγαπητοί) opens the ethical section. The pilgrim identity (παροίκους καὶ παρεπιδήμους) grounds the call to abstinence; the relative clause depicts the passions as combatants against the soul.

### Ἀγαπητοί

beloved

Vocative

vocative of direct address

ἀγαπητός: 'beloved'; the affectionate address opening the exhortation.

### παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

main verb (verb of exhortation)

→ present — the apostle's ongoing appeal

παρακαλέω: 'urge, exhort, beseech'; the verb of pastoral appeal.

### ὡς

as

comparative particle (characterizing)

ὡς: 'as'; framing their identity.

### παροίκους

sojourners

Accusative

accusative (object of the implied 'you' as)

παροίκος: 'resident alien, sojourner'; one dwelling beside, without citizenship — the church's status in the world.

### καὶ

and

coordinating conjunction

### παρεπιδήμους

exiles

Accusative

accusative (parallel to παροίκους)

παρεπίδημος: 'temporary resident, exile, pilgrim'; cf. 1:1 — the dispersion-pilgrim identity.

### ἀπέχεσθαι

to abstain

Pres Mid Infin · ἀπέχω

infinitive of indirect command (object of παρακαλῶ)

→ present — continual abstaining

ἀπέχω (mid.): 'abstain, keep away from'; deliberate, ongoing self-distancing.

### τῶν

the

Genitive

article modifying ἐπιθυμιῶν

## σαρκικῶν

fleshly

Genitive

*attributive adjective modifying ἐπιθυμιῶν*

σαρκικός: 'fleshly, of the flesh'; pertaining to fallen human nature in rebellion.

## ἐπιθυμιῶν

passions

Genitive

*genitive after ἀπέχεσθαι (object of abstaining)*

ἐπιθυμία: 'desire, craving, passion'; the disordered cravings of the flesh.

## αἵτινες

which

Nominative

*relative pronoun (qualitative; subject)*

ὅστις: 'which (of such a kind)'; qualitative — 'the very sort that!'

## στρατεύονται

wage war

Pres Mid Indic 3 Pl · στρατεύω

*verb of the relative clause*

→ present — the continual campaign of the passions

στρατεύω (mid.): 'wage war, campaign'; the passions as an army assaulting the soul (cf. Jas 4:1).

## κατὰ

against

*preposition + genitive (opposition)*

κατά: 'against'; hostile direction.

## τῆς

the

Genitive

*article modifying ψυχῆς*

## ψυχῆς

soul

Genitive

*object of κατὰ*

ψυχή: 'soul, life'; the true self, the object of salvation (1:9), here under assault.

12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσιν τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

keeping your conduct among the Gentiles honorable, so that in the matter in which they slander you as evildoers, by observing your good works they may glorify God on the day of visitation.

MEANS / PURPOSE ASYNDETON The participle ἔχοντες extends the exhortation of v.11: honorable conduct is the church's apologetic. The ἵνα clause sets the missionary goal — slander overturned, the slanderers converted to praise on the visitation day.

**τὴν**

the

Accusative

article modifying ἀναστροφήν

**ἀναστροφήν**

conduct

Accusative

direct object of ἔχοντες

ἀναστροφή: 'conduct, way of life, behavior';  
a keyword of the letter (1:15, 18; 3:1–2, 16).

**ὑμῶν**

your

Genitive

genitive of possession

σύ: 'your!'

**ἐν**

among

preposition + dative (location)

ἐν: 'among, in.'

**τοῖς**

the

Dative

article modifying ἔθνεσιν

**ἔθνεσιν**

Gentiles

Dative

object of ἐν

ἔθνος: 'nation, Gentile'; the pagan outsiders  
among whom the church lives.

**ἔχοντες**

keeping

Pres Act Ptc · Nom Pl Masc · ἔχω

imperative/circumstantial participle  
(continuing v.11)

→ present — the steady maintenance of  
honorable conduct

ἔχω: 'have, hold, keep'; here 'keep (your  
conduct) honorable!'

**καλὴν**

honorable

Accusative

predicate adjective (object complement to  
ἀναστροφήν)

καλός: 'good, honorable, beautiful';  
conduct visibly noble to outsiders.

**ἵνα**

so that

conjunction introducing purpose clause

ἵνα: 'in order that!'

**ἐν**

in

preposition + dative (the matter in which)

ἐν: 'in (the matter in which)!'

**ἧ**

which

Dative

relative pronoun, object of ἐν

ὅς: relative pronoun; 'in the very thing in  
which!'

**καταλαλοῦσιν**

they slander

Pres Act Indic 3 Pl · καταλαλέω

verb of the relative clause

→ present — the ongoing slander of the  
pagans

καταλαλέω: 'speak against, slander';  
cognate with καταλαλιά (v.1) — now the  
slander the church suffers.

**ὑμῶν**

you

Genitive

genitive object of καταλαλοῦσιν

σύ: 'you'; the slandered believers.

**ὡς**

as

comparative particle (alleged character)

ὡς: 'as'; the false charge.

**κακοποιῶν**

evildoers

Genitive

genitive in apposition to ὑμῶν

κακοποιός: 'evildoer, criminal'; the  
slandrous accusation against Christians.

**ἐκ**

by

preposition + genitive (source/cause)

ἐκ: 'from, by'; the source of their changed  
verdict.

## τῶν

the

Genitive

article modifying ἔργων

## καλῶν

good

Genitive

attributive adjective modifying ἔργων

καλός: 'good, noble'; the visibly good deeds.

## ἔργων

works

Genitive

object of ἐκ

ἔργον: 'work, deed'; the good deeds that refute the slander.

## ἐποπτεύοντες

observing

Pres Act Ptc · Nom Pl Masc · ἐποπτεύω

circumstantial participle (means; subject the Gentiles)

→ present — the pagans' attentive watching

ἐποπτεύω: 'observe, watch closely'; the outsiders attentively eyeing Christian conduct (cf. 3:2).

## δοξάσωσιν

they may glorify

Aor Act Subj 3 Pl · δοξάζω

subjunctive in purpose clause (subject the Gentiles)

→ aorist — the act of glorifying God, the converted verdict

δοξάζω: 'glorify, praise'; the slanderers turned to praise (cf. Matt 5:16).

## τὸν

the

Accusative

article modifying θεόν

## θεόν

God

Accusative

direct object of δοξάσωσιν

θεός: 'God'; the one to be glorified.

## ἐν

on

preposition + dative (time)

ἐν: 'on, in (the day).'

## ἡμέρα

day

Dative

object of ἐν (time)

ἡμέρα: 'day'; the day of God's visiting.

## ἐπισκοπῆς

of visitation

Genitive

genitive of description

ἐπισκοπή: 'visitation, oversight'; God's coming to judge or to save (cf. Isa 10:3; Luke 19:44) — here likely the day of gracious visitation/conversion.

# 13 Ὑποτάγητε πάση ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς ὑπερέχοντι,

Submit yourselves to every human institution for the Lord's sake: whether to the emperor as supreme,

NEW SUB-SECTION (SUBMISSION) **ASYNDETON** The governing imperative of the civic code. The motive is theological — διὰ τὸν κύριον. The εἴτε...εἴτε structure (vv.13–14) itemizes emperor and governors.

## Ὑποτάγητε

submit yourselves

Aor Pass Imprv 2 Pl · ὑποτάσσω

*main imperative*

→ aorist — the decisive command to ordered submission

ὑποτάσσω (pass.): 'submit, subordinate oneself!'; the keyword of the household/civic code (vv.13, 18; 3:1, 5).

## πάση

every

Dative

*attributive adjective modifying κτίσει*

πᾶς: 'every, all.'

## ἀνθρωπίνῃ

human

Dative

*attributive adjective modifying κτίσει*

ἀνθρώπινος: 'human, of mankind'; the institution is 'human' — established among men, yet under God.

## κτίσει

institution

Dative

*dative object of Ὑποτάγητε*

κτίσις: 'creation, institution, ordinance'; here a created/established authority — the civic order.

## διὰ

for the sake of

*preposition + accusative (cause/reason)*

διὰ: 'because of, for the sake of'; the motive of submission.

## τὸν

the

Accusative

*article modifying κύριον*

## κύριον

Lord

Accusative

*object of διὰ*

κύριος: 'Lord!'; submission rendered ultimately for Christ's sake, not the state's.

## εἴτε

whether

*correlative conjunction (εἴτε ... εἴτε)*

εἴτε: 'whether!'; itemizing the authorities.

## βασιλεῖ

to the emperor

Dative

*dative (in apposition to κτίσει)*

βασιλεύς: 'king, emperor'; here the Roman emperor (the supreme civil ruler).

## ὡς

as

*comparative particle (characterizing role)*

ὡς: 'as'; the ground of his honor.

## ὑπερέχοντι

supreme

Pres Act Ptc · Dat Sg Masc · ὑπερέχω

*substantival/attributive participle (the one over all)*

→ present — the emperor's standing position of preeminence

ὑπερέχω: 'be superior, hold the highest place'; the emperor as the supreme civil authority.

## 14 εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·

or to governors as sent by him for the punishment of evildoers and the praise of those who do good.

CONTINUATION (SECOND MEMBER) ASYNDETON The second εἴτε: governors as the emperor's delegates, with the classic two-fold function of the magistrate (cf. Rom 13:3–4) — punishing evil, praising good.

## εἴτε

or

*correlative conjunction (second member)*

εἴτε: 'or whether'

## ἡγεμόσιν

to governors

Dative

*dative (parallel to βασιλεῖ)*

ἡγεμών: 'governor, ruler'; provincial officials under the emperor.

## ὡς

as

*comparative particle*

ὡς: 'as'

## δι'

through

*preposition + genitive (agency)*

διά: 'through, by'; the emperor as the channel of their commission.

<p><b>αὐτοῦ</b> him</p> <p>Genitive <i>object of διά (the emperor)</i></p> <p>αὐτός: 'him'; the emperor of v.13.</p>	<p><b>πεμπομένοις</b> sent</p> <p>Pres Pass Ptc · Dat Pl Masc · πέμπω <i>attributive participle modifying ἡγεμόσιν</i></p> <p>→ present — their standing commission as those sent</p> <p>πέμπω: 'send'; the governors as delegated emissaries of imperial authority.</p>	<p><b>εἰς</b> for</p> <p><i>preposition + accusative (purpose)</i></p> <p>εἰς: 'for, unto'; the purpose of their mission.</p>	<p><b>ἐκδίκησιν</b> punishment</p> <p>Accusative <i>object of εἰς</i></p> <p>ἐκδίκησις: 'punishment, vengeance, retribution'; the magistrate's penal function.</p>
<p><b>κακοποιῶν</b> of evildoers</p> <p>Genitive <i>objective genitive</i></p> <p>κακοποιός: 'evildoer'; the proper objects of state punishment.</p>	<p><b>ἔπαινον</b> praise</p> <p>Accusative <i>object of εἰς (parallel to ἐκδίκησιν)</i></p> <p>ἔπαινος: 'praise, commendation'; the state's commendation of the good.</p>	<p><b>δὲ</b> and</p> <p><i>connective particle (mild contrast)</i></p> <p>δέ: 'and, but'; pairing punishment with praise.</p>	<p><b>ἀγαθοποιῶν</b> of those who do good</p> <p>Genitive <i>objective genitive</i></p> <p>ἀγαθοποιός: 'doer of good'; those the state should commend — the Christians' aim (v.15).</p>

15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·

For so is the will of God, that by doing good you silence the ignorance of foolish men;

GROUND (THE WILL OF GOD) **ὅτι** The theological warrant for submission and good-doing: God's will is that good conduct muzzle slander. The infinitive φιμοῦν with accusative participle ἀγαθοποιοῦντας names the means.

<p><b>ὅτι</b> for</p> <p><i>causal conjunction</i></p> <p>ὅτι: 'because, for'; grounding the exhortation.</p>	<p><b>οὕτως</b> so</p> <p><i>adverb of manner (forward-pointing)</i></p> <p>οὕτως: 'thus, so'; anticipating the infinitive clause.</p>	<p><b>ἐστὶν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ present — stative, the abiding will of God</p> <p>εἰμί: 'be'; the copula linking 'so' to 'the will of God!'</p>	<p><b>τὸ</b> the</p> <p>Nominative <i>article modifying θέλημα</i></p>
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## θέλημα

will

Nominative

*subject (predicate nominative)*

θέλημα: 'will'; God's will, defining the believers' conduct.

## τοῦ

of

Genitive

*article modifying θεοῦ*

## θεοῦ

God

Genitive

*subjective/possessive genitive*

θεός: 'God'; whose will it is.

## ἀγαθοποιῶντας

by doing good

Pres Act Ptc · Acc Pl Masc · ἀγαθοποιέω

*circumstantial participle (means; accusative subject of infinitive)*

→ present — the continual practice of good-doing

ἀγαθοποιέω: 'do good'; the means by which slander is silenced.

## φιμοῦν

to silence

Pres Act Infin · φιμόω

*exegetical infinitive (defining the will of God)*

→ present — the ongoing muzzling of slander

φιμόω: 'muzzle, silence, gag'; vivid — to put a muzzle on the slander of the ignorant.

## τὴν

the

Accusative

*article modifying ἀγνοσίαν*

## τῶν

of the

Genitive

*article modifying ἀνθρώπων*

## ἀφρόνων

foolish

Genitive

*attributive adjective modifying ἀνθρώπων*

ἄφρων: 'foolish, senseless'; lacking moral and spiritual sense.

## ἀνθρώπων

men

Genitive

*possessive genitive (whose ignorance)*

ἄνθρωπος: 'man, person'; the slandering pagans.

## ἀγνοσίαν

ignorance

Accusative

*direct object of φιμοῦν*

ἀγνοσία: 'ignorance, lack of knowledge'; the uninformed hostility behind the slander.

## 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι.

as free, yet not using your freedom as a cover-up for evil, but as slaves of God.

**MANNER (QUALIFYING SUBMISSION)** **ASYNDETON** The paradox of Christian liberty: free, yet God's slaves. Freedom is no license; submission is the free service of those owned by God. Three ὡς-phrases balance the claim.

<p><b>ὡς</b> as <i>comparative particle (characterizing)</i>   ὡς: 'as'; characterizing their status.</p>	<p><b>ἐλεύθεροι</b> free Nominative <i>predicate adjective (in apposition to the subject)</i>   ἐλεύθερος: 'free, free-born'; the believers' gospel freedom.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i>   καί: 'and (yet)!'</p>	<p><b>μὴ</b> not <i>negative (with participle)</i>   μή: 'not!'; prohibiting the abuse of freedom.</p>
<p><b>ὡς</b> as <i>comparative particle</i>   ὡς: 'as!'</p>	<p><b>ἐπικάλυμμα</b> a cover-up Accusative <i>predicate accusative (object complement)</i>   ἐπικάλυμμα: 'covering, veil, cloak'; freedom misused as a screen for evil.</p>	<p><b>ἔχοντες</b> using Pres Act Ptc · Nom Pl Masc · ἔχω <i>circumstantial participle (continuing the ὡς-clauses)</i> → present – the manner of holding their freedom   ἔχω: 'have, hold, use'; 'holding/using freedom as a cloak.'</p>	<p><b>τῆς</b> for Genitive <i>article modifying κακίας</i></p>
<p><b>κακίας</b> evil Genitive <i>objective genitive (cover for evil)</i>   κακία: 'evil, wickedness'; echoing v.1 – the freedom must not screen the very malice laid aside.</p>	<p><b>τὴν</b> the Accusative <i>article modifying ἐλευθερίαν</i></p>	<p><b>ἐλευθερίαν</b> freedom Accusative <i>direct object of ἔχοντες</i>   ἐλευθερία: 'freedom, liberty'; the gospel liberty not to be abused.</p>	<p><b>ἀλλ'</b> but <i>adversative conjunction</i>   ἀλλά: 'but!'; the corrective.</p>

ὡς

as

comparative particle

ὡς: 'as.'

θεοῦ

of God

Genitive

possessive genitive (whose slaves)

θεός: 'God'; the true Owner whose service is perfect freedom.

δοῦλοι

slaves

Nominative

predicate nominative (in apposition to subject)

δούλος: 'slave, bondservant'; the believer's paradoxical freedom — owned by God.

## 17 πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

Honor everyone, love the brotherhood, fear God, honor the emperor.

SUMMARY (FOURFOLD MAXIM) ASYNDETON A crisp quatrain summing the section: the aorist τιμήσατε (general honor to all) framing three present imperatives. The first and last share the verb τιμάω — honor to all and to the emperor — while God alone is to be feared.

πάντας

everyone

Accusative

direct object of τιμήσατε

πᾶς: 'all, everyone'; universal honor to all persons.

τιμήσατε

honor

Aor Act Impv 2 Pl · τιμάω

imperative (general/constative)

→ aorist — the comprehensive command to honor all

τιμάω: 'honor, value'; the umbrella duty governing the rest.

τὴν

the

Accusative

article modifying ἀδελφότητα

ἀδελφότητα

brotherhood

Accusative

direct object of ἀγαπᾶτε

ἀδελφότης: 'brotherhood, fellowship of believers'; the Christian community (also 5:9).

<p><b>ἀγαπᾶτε</b> love Pres Act Impv 2 Pl · ἀγαπάω <i>imperative</i></p> <p>→ present — the continual practice of love</p> <p>ἀγαπάω: 'love'; the special love owed to fellow believers.</p>	<p><b>τὸν</b> the Accusative <i>article modifying θεόν</i></p>	<p><b>θεόν</b> God Accusative <i>direct object of φοβεῖσθε</i></p> <p>θεός: 'God'; the sole object of religious fear.</p>	<p><b>φοβεῖσθε</b> fear Pres Mid Impv 2 Pl · φοβέομαι <i>imperative</i></p> <p>→ present — the abiding reverence due to God</p> <p>φοβέομαι: 'fear, reverence'; God alone is feared — the emperor only honored (a pointed distinction).</p>
<p><b>τὸν</b> the Accusative <i>article modifying βασιλέα</i></p>	<p><b>βασιλέα</b> emperor Accusative <i>direct object of τιμᾶτε</i></p> <p>βασιλεύς: 'king, emperor'; given honor, not the reverence due God.</p>	<p><b>τιμᾶτε</b> honor Pres Act Impv 2 Pl · τιμάω <i>imperative</i></p> <p>→ present — the continual honoring of the ruler</p> <p>τιμάω: 'honor'; the emperor receives honor, paralleling 'honor all' — but not divine fear.</p>	

18 Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπótαις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς σκολιοῖς.

Household servants, submitting yourselves with all respect to your masters, not only to the good and gentle but also to the perverse.

NEW SUB-SECTION (SERVANTS) **ASYNDETON** The household-code addressed to servants. The participle ὑποτασσόμενοι functions imperatively (continuing v.13). The hard case is named: submission even to the unjust master, the bridge to Christ's example.

οἱ

the

Nominative

article (with vocative force) modifying οἰκέται

οἰκέται

household servants

Nominative

nominative of address (subject of imperatival participle)

οἰκέτης: 'house-slave, domestic servant'; the warmer term (vs. δοῦλος), one of the household.

ὑποτασσόμενοι

submitting yourselves

Pres Mid Ptc · Nom Pl Masc · ὑποτάσσω

imperatival participle (continuing Ὑποτάγητε, v.13)

→ present — the continual posture of submission

ὑποτάσσω (mid.): 'submit, subordinate oneself'; the code's keyword applied to servants.

ἐν

with

preposition + dative (manner)

ἐν: 'in, with'; the manner of submission.

παντὶ

all

Dative

attributive adjective modifying φόβῳ

πᾶς: 'all, every.'

φόβῳ

respect

Dative

dative of manner

φόβος: 'fear, reverence, respect'; reverent submission, ultimately toward God (cf. v.17).

τοῖς

the

Dative

article modifying δεσπότης

δεσπότης

masters

Dative

dative object of ὑποτασσόμενοι

δεσπότης: 'master, lord, owner'; the household head.

οὐ

not

negative

οὐ: 'not.'

μόνον

only

adverb (with οὐ ... ἀλλὰ καί)

μόνον: 'only'; part of the 'not only ... but also' structure.

τοῖς

the

Dative

article substantizing ἀγαθοῖς

ἀγαθοῖς

good

Dative

substantival adjective (kind of master)

ἀγαθός: 'good, kind'; the benevolent master.

καὶ

and

coordinating conjunction

ἐπιεικέσιν

gentle

Dative

substantival adjective (kind of master)

ἐπιεικής: 'gentle, reasonable, forbearing'; the considerate master.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but'; the harder case.

καὶ

also

adjunctive conjunction

καί: 'also.'

**τοῖς**

the

Dative

article substantizing σκολιοῖς

**σκολιοῖς**

perverse

Dative

substantival adjective (kind of master)

σκολιός: 'crooked, perverse, harsh'; the unjust master — submission even here is the point.

## 19 τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως.

For this is grace, if because of consciousness of God someone endures sorrows while suffering unjustly.

GROUND (COMMENDATION) **γὰρ** γάρ explains why submission even to the harsh is worthwhile: undeserved suffering borne for God's sake is χάρις — grace, what wins favor with God (cf. v.20). A first-class condition states the case.

**τοῦτο**

this

Nominative

demonstrative (subject)

οὗτος: 'this'; pointing forward to the condition that follows.

**γὰρ**

for

causal/explanatory particle

γάρ: 'for'; grounding the call to submit even to the harsh.

**χάρις**

grace

Nominative

predicate nominative

χάρις: 'grace, favor, credit'; here 'a gracious thing,' what finds favor with God (cf. Luke 6:32–34).

**εἰ**

if

conjunction (first-class condition)

εἰ: 'if'; the condition assumed real.

<p><b>διὰ</b> because of <i>preposition + accusative (cause)</i>   διὰ: 'because of'; the motive of endurance.</p>	<p><b>συνείδησιν</b> consciousness Accusative <i>object of διὰ</i>   συνείδησις: 'conscience, consciousness, awareness'; here 'awareness of God' — endurance out of God-consciousness.</p>	<p><b>θεοῦ</b> of God Genitive <i>objective genitive (consciousness directed to God)</i>   θεός: 'God'; the object of the believer's awareness.</p>	<p><b>ὑποφέρει</b> endures Pres Act Indic 3 Sg · ὑποφέρω <i>verb of the conditional clause</i> → present — the ongoing bearing-up under sorrow   ὑποφέρω: 'bear up under, endure'; patient endurance of pain.</p>
<p><b>τις</b> someone Nominative <i>indefinite pronoun (subject)</i>   τις: 'someone, anyone'; the suffering servant in view.</p>	<p><b>λύπας</b> sorrows Accusative <i>direct object of ὑποφέρει</i>   λύπη: 'grief, pain, sorrow'; the sufferings borne.</p>	<p><b>πάσχων</b> suffering Pres Act Ptc · Nom Sg Masc · πάσχω <i>circumstantial participle (attendant circumstance)</i> → present — suffering in progress   πάσχω: 'suffer'; the keyword of the section (vv.19–23; cf. 1:11; 3:14).</p>	<p><b>ἀδίκως</b> unjustly <i>adverb of manner</i>   ἀδίκως: 'unjustly, undeservedly'; the suffering is unmerited — that is what makes it grace.</p>

20 ποῖον γὰρ κλέος εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ θεῶ.

For what credit is it if, when you sin and are beaten for it, you endure? But if, when you do good and suffer for it, you endure, this is grace before God.

GROUND (RHETORICAL CONTRAST) **γὰρ** A diatribe-style rhetorical question sharpens v.19: enduring deserved punishment earns no credit; enduring undeserved suffering for doing good is grace before God. The two conditions are exactly parallel but morally opposite.

## ποιῶν

what

Nominative

*interrogative adjective modifying κλέος*

ποιός: 'what kind of, what'; rhetorical —  
'what sort of credit?'

## γάρ

for

*explanatory particle*

γάρ: 'for'; developing v.19.

## κλέος

credit

Nominative

*subject (predicate of implied copula)*

κλέος: 'glory, fame, credit'; a NT hapax —  
'what honor is there?'

## εἰ

if

*conjunction (condition)*

εἰ: 'if!'

## ἁμαρτάνοντες

sinning

Pres Act Ptc · Nom Pl Masc · ἁμαρτάνω

*circumstantial participle (condition/cause)*

→ present — doing wrong

ἁμαρτάνω: 'sin, do wrong'; the deserved-  
punishment case.

## καὶ

and

*coordinating conjunction*

## κολαφιζόμενοι

being beaten

Pres Pass Ptc · Nom Pl Masc · κολαφίζω

*circumstantial participle (attendant  
circumstance)*

→ present — undergoing blows

κολαφίζω: 'strike with the fist, buffet'; the  
same verb of Christ's mistreatment (Matt  
26:67).

## ὑπομενεῖτε

you endure

Fut Act Indic 2 Pl · ὑπομένω

*verb of the conditional apodosis*

→ future — the endurance envisaged

ὑπομένω: 'endure, hold out, bear  
patiently'; steadfast endurance under  
hardship.

## ἀλλ'

but

*adversative conjunction*

ἀλλά: 'but'; the contrasting case.

## εἰ

if

*conjunction (condition)*

εἰ: 'if!'

## ἀγαθοποιῶντες

doing good

Pres Act Ptc · Nom Pl Masc · ἀγαθοποιέω

*circumstantial participle (condition)*

→ present — the practice of good

ἀγαθοποιέω: 'do good'; the undeserved-  
suffering case (cf. vv.14–15).

## καὶ

and

*coordinating conjunction*

## πάσχοντες

suffering

Pres Act Ptc · Nom Pl Masc · πάσχω

*circumstantial participle (attendant  
circumstance)*

→ present — suffering in progress

πάσχω: 'suffer'; suffering for well-doing.

## ὑπομενεῖτε

you endure

Fut Act Indic 2 Pl · ὑπομένω

*verb of the conditional apodosis*

→ future — the endurance envisaged

ὑπομένω: 'endure, hold out'; this  
endurance is what God commends.

## τοῦτο

this

Nominative

*demonstrative (subject)*

οὗτος: 'this'; the commended endurance.

## χάρις

grace

Nominative

*predicate nominative*

χάρις: 'grace, favor'; favor with God  
(echoing v.19).

παρά

before

*preposition + dative (in the judgment of)*

παρά: 'before, in the sight of'; God's estimate (cf. v.4).

θεῶ

God

*Dative*

*object of παρά*

θεός: 'God'; before whom the endurance is gracious.

## 21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἵχνεσιν αὐτοῦ·

For to this you were called, because Christ also suffered for you, leaving you an example, that you should follow in his steps:

GROUND (THE CALL TO SUFFER; CHRISTOLOGICAL TURN) γὰρ The hinge of the section: undeserved suffering is the believers' very calling, grounded in Christ's own suffering 'for you.' He left a ὑπογραμμὸς — a copy-line for the pupil to trace. This launches the Isa 53 meditation (vv.22–25).

εἰς

to

*preposition + accusative (goal/purpose)*

εἰς: 'to, for'; the purpose of the calling.

τοῦτο

this

*Accusative*

*demonstrative, object of εἰς*

οὗτος: 'this'; the patient endurance of v.20.

γὰρ

for

*causal particle*

γάρ: 'for'; grounding the call in Christ's example.

ἐκλήθητε

you were called

*Aor Pass Indic 2 Pl · καλέω*

*main verb (divine passive)*

→ aorist — the decisive divine call

καλέω: 'call'; the believers' calling includes a calling to suffer (cf. 3:9).

ὅτι

because

*causal conjunction*

ὅτι: 'because'; the christological ground.

καὶ

also

*adjunctive conjunction*

καί: 'also, even'; Christ too suffered.

Χριστὸς

Christ

Nominative

*subject of ἔπαθεν*

Χριστός: 'Christ'; the model sufferer.

ἔπαθεν

suffered

Aor Act Indic 3 Sg · πάσχω

*main verb*

→ aorist — the once-for-all suffering of the cross

πάσχω: 'suffer'; the redemptive suffering, here also exemplary.

ὑπὲρ

for

*preposition + genitive (substitution/benefit)*

ὑπὲρ: 'for, on behalf of'; vicarious — for your benefit and in your place.

ὑμῶν

you

Genitive

*object of ὑπὲρ*

σύ: 'you'; the beneficiaries of Christ's suffering.

ὑμῖν

you

Dative

*dative of advantage (indirect object of ὑπολιμπάνων)*

σύ: 'you'; for whom the example is left.

ὑπολιμπάνων

leaving

Pres Act Ptc · Nom Sg Masc · ὑπολιμπάνω

*circumstantial participle (attendant/result)*

→ present — leaving behind a model for the followers

ὑπολιμπάνω: 'leave behind' (a rare by-form of ὑπολείπω); Christ leaves a pattern to be traced.

ὑπογραμμὸν

an example

Accusative

*direct object of ὑπολιμπάνων*

ὑπογραμμός: 'copy, model, pattern'; a NT harax — the writing-master's copy-line a pupil traces over.

ἵνα

that

*conjunction introducing purpose clause*

ἵνα: 'in order that!'

ἐπακολουθήσητε

you should follow

Aor Act Subj 2 Pl · ἐπακολουθέω

*subjunctive in purpose clause*

→ aorist — the act of following, viewed whole

ἐπακολουθέω: 'follow closely, follow after'; to walk in his footprints.

τοῖς

the

Dative

*article modifying ἵχνεσιν*

ἵχνεσιν

steps

Dative

*dative object of ἐπακολουθήσητε*

ἵχνος: 'footprint, track'; the steps of Christ to be retraced.

αὐτοῦ

his

Genitive

*genitive of possession*

αὐτός: 'his'; Christ's own footsteps.

## 22 ὃς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

who committed no sin, neither was deceit found in his mouth;

RELATIVE DESCRIPTION (ISA 53:9) **ASYNDETON** The first of the Isa 53 strophes. A near-verbatim citation of Isa 53:9 LXX: Christ's sinlessness — no act of sin, no guile in speech — the spotless Servant who suffered though innocent (cf. δόλον, v.1).

**ὃς**

who

Nominative

relative pronoun (subject; antecedent Χριστός)

ὃς; relative pronoun; resuming Christ of v.21.

**ἀμαρτίαν**

sin

Accusative

direct object of ἐποίησεν

ἀμαρτία: 'sin'; from Isa 53:9 LXX — he did no sin.

**οὐκ**

not

negative

οὐ: 'not.'

**ἐποίησεν**

committed

Aor Act Indic 3 Sg · ποιέω

main verb

→ aorist — the summary verdict on his life

ποιέω: 'do, commit'; 'did no sin' — Christ's perfect innocence.

**οὐδὲ**

neither

negative conjunction

οὐδέ: 'nor, neither'; the second negation.

**εὐρέθη**

was found

Aor Pass Indic 3 Sg · εὐρίσκω

main verb

→ aorist — the divine examination's result

εὐρίσκω: 'find'; passive — no deceit was discovered in him.

**δόλος**

deceit

Nominative

subject of εὐρέθη

δόλος: 'deceit, guile'; from Isa 53:9 — the same vice the readers must lay aside (v.1).

**ἐν**

in

preposition + dative (location)

ἐν: 'in.'

**τῷ**

the

Dative

article modifying στόματι

**στόματι**

mouth

Dative

object of ἐν

στόμα: 'mouth'; the seat of speech — no guile in his words.

**αὐτοῦ**

his

Genitive

genitive of possession

αὐτός: 'his'; Christ's mouth.

## 23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως

who, when reviled, did not revile in return; when suffering, did not threaten, but kept entrusting himself to the one who judges justly;

RELATIVE DESCRIPTION (THE SILENT SUFFERER) ASYNDETON The second strophe: Christ's non-retaliation under abuse, the model for the suffering servant of v.18. The three imperfects (ἀντελοιδόρει, ἠπείλει, παρεδίδου) depict his sustained restraint and trustful self-committal to God the Judge.

**ὃς**

who

Nominative

relative pronoun (subject)

ὃς: relative pronoun; continuing the description of Christ.

**λοιδορούμενος**

being reviled

Pres Pass Ptc · Nom Sg Masc · λοιδορέω

circumstantial participle (concessive/temporal)

→ present — while being abused

λοιδορέω: 'revile, abuse, insult'; the verbal abuse Christ bore.

**οὐκ**

not

negative

οὐ: 'not!'

**ἀντελοιδόρει**

revile in return

Impf Act Indic 3 Sg · ἀντιλοιδορέω

main verb

→ imperfect — his sustained refusal to retaliate

ἀντιλοιδορέω: 'revile back, return abuse'; a NT hapax — he did not answer insult with insult.

**πάσχων**

suffering

Pres Act Ptc · Nom Sg Masc · πάσχω

circumstantial participle (temporal/concessive)

→ present — while suffering

πάσχω: 'suffer'; the section's keyword.

**οὐκ**

not

negative

οὐ: 'not!'

**ἠπείλει**

threaten

Impf Act Indic 3 Sg · ἀπειλέω

main verb

→ imperfect — his sustained restraint from threats

ἀπειλέω: 'threaten, warn'; he uttered no threats of revenge.

**παρεδίδου**

kept entrusting

Impf Act Indic 3 Sg · παραδίδωμι

main verb (contrastive)

→ imperfect — his continual handing-over of himself/his cause to God

παραδίδωμι: 'hand over, entrust, commit'; the object (himself or his cause) is unexpressed — he entrusted all to God's just judgment.

δὲ

but

*adversative particle*

δέ: 'but'; the positive counterpart to the two negations.

τῷ

to the one

Dative

*article substantizing the participle*

κρίνοντι

who judges

Pres Act Ptc · Dat Sg Masc · κρίνω

*substantival participle (indirect object of παρεδίδου)*

→ present — God's continual righteous judging

κρίνω: 'judge'; God the righteous Judge to whom Christ committed his cause (cf. Isa 53:7–8).

δικαίως

justly

*adverb of manner*

δικαίως: 'justly, righteously'; God judges with perfect justice — the ground of Christ's trust.

24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι ἰάθητε.

who himself bore our sins in his body on the tree, that we, having died to sins, might live to righteousness; by whose wound you were healed.

RELATIVE DESCRIPTION (THE SIN-BEARER; ISA 53:4–5, 12) **ASYNDETON** The climactic strophe moves from example to atonement: the Servant bears our sins on the tree (Isa 53:12), with a purpose (death to sin, life to righteousness) and the healing-by-wounds of Isa 53:5. The αὐτός is emphatic — he himself, no other.

ὃς

who

Nominative

*relative pronoun (subject)*

ὃς: relative pronoun; continuing the description of Christ.

τὰς

the

Accusative

*article modifying ἁμαρτίας*

ἁμαρτίας

sins

Accusative

*direct object of ἀνήνεγκεν*

ἁμαρτία: 'sin'; 'our sins' — the burden the Servant carried (Isa 53:4, 12).

ἡμῶν

our

Genitive

*possessive genitive*

ἐγώ: 'our'; the sins belong to us, borne by him.

## αὐτός

himself

Nominative

*intensive pronoun (emphatic, with subject)*

αὐτός; intensive — 'he himself,' in his own person, bore them.

## ἀνήνεγκεν

bore

Aor Act Indic 3 Sg · ἀναφέρω

*main verb*

→ aorist — the once-for-all bearing of sin on the cross

ἀναφέρω: 'carry up, bear, offer'; double sense — he carried our sins and offered them up on the altar of the cross (cf. v.5; Isa 53:12).

## ἐν

in

*preposition + dative (location/sphere)*

ἐν: 'in.'

## τῷ

the

Dative

*article modifying σώματι*

## σώματι

body

Dative

*object of ἐν*

σῶμα: 'body'; the locus of the atoning suffering — his physical body.

## αὐτοῦ

his

Genitive

*genitive of possession*

αὐτός: 'his'; Christ's own body.

## ἐπί

on

*preposition + accusative (place, 'up onto')*

ἐπί: 'on, upon'; the sins carried up onto the tree.

## τὸ

the

Accusative

*article modifying ξύλον*

## ξύλον

tree

Accusative

*object of ἐπί*

ξύλον: 'wood, tree'; the cross as 'tree' (Deut 21:23; cf. Acts 5:30; Gal 3:13) — the curse-bearing place.

## ἵνα

that

*conjunction introducing purpose clause*

ἵνα: 'in order that.'

## ταῖς

the

Dative

*article modifying ἁμαρτίαις*

## ἁμαρτίαις

to sins

Dative

*dative of reference (with ἀπογενόμενοι)*

ἁμαρτία: 'sin'; the sphere we have died away from.

## ἀπογενόμενοι

having died

Aor Mid Ptc · Nom Pl Masc · ἀπογίνομαι

*circumstantial participle (means/manner)*

→ aorist — the decisive break with sin

ἀπογίνομαι: 'die, depart from, cease to exist (for)'; a NT hapax — 'having died/been done with sins.'

## τῇ

to

Dative

*article modifying δικαιοσύνη*

## δικαιοσύνη

righteousness

Dative

*dative of reference (with ζήσωμεν)*

δικαιοσύνη: 'righteousness'; the new realm of life — living to/for righteousness.

## ζήσωμεν

we might live

Aor Act Subj 1 Pl · ζάω

*subjunctive in purpose clause*

→ aorist — the new life as the goal of the atonement

ζάω: 'live'; the goal — a life given over to righteousness (cf. Rom 6:11).

## οὔ

whose

Genitive

*relative pronoun (possessive, with μώλωπι)*

οὔ: relative pronoun; 'by whose wound.'

## τῷ

the

Dative

*article modifying μώλωπι*

## μώλωπι

wound

Dative

*dative of means/instrument*

μώλωπι: 'welt, bruise, wound from a blow'; from Isa 53:5 LXX — healing through his stripe.

## ιάθητε

you were healed

Aor Pass Indic 2 Pl · ιάομαι

*main verb (divine passive)*

→ aorist — the accomplished healing through the cross

ιάομαι: 'heal'; from Isa 53:5 — the paradox of being healed by his wound (spiritual healing from sin).

25 ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

For you were straying like sheep, but you have now returned to the Shepherd and Overseer of your souls.

GROUND (ISA 53:6) AND CONCLUSION **γὰρ** The closing strophe applies Isa 53:6 to the readers: once wandering sheep, now returned to Christ as Shepherd and Overseer. The 'then/now' (ἦτε ... νῦν) seals the section, naming Christ the Guardian of souls — the very souls under assault in v.11.

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

*main verb (with participle, periphrastic-like)*

→ imperfect — the former, ongoing state of straying

εἰμί: 'be'; describing the past condition.

γάρ

for

*explanatory particle*

γάρ: 'for'; grounding the 'healing' of v.24 in their conversion.

ὡς

like

*comparative particle (simile)*

ὡς: 'as, like'; the sheep simile (Isa 53:6).

πρόβατα

sheep

Nominative

*predicate of the simile (nominative of comparison)*

πρόβατον: 'sheep'; from Isa 53:6 — 'all we like sheep have gone astray!'

πλανώμενοι

straying

Pres Pass Ptc · Nom Pl Masc · πλανάω

*predicate participle (with ἦτε; the past condition)*

→ present — the continual wandering of the lost

πλανάω (pass.): 'wander, go astray, be led astray'; the lost sheep image of Isa 53:6.

ἀλλά

but

*adversative conjunction*

ἀλλά: 'but'; the conversion-turn.

ἐπεστράφητε

you have returned

Aor Pass Indic 2 Pl · ἐπιστρέφω

*main verb*

→ aorist — the decisive turning of conversion

ἐπιστρέφω: 'turn back, return, be converted'; the sheep brought home to the Shepherd.

νῦν

now

*temporal adverb*

νῦν: 'now'; the present state of grace (the 'then/now' contrast).

ἐπὶ

to

*preposition + accusative (goal of motion)*

ἐπί: 'to, unto'; the return's destination.

τὸν

the

Accusative

*article modifying ποιμένα*

ποιμένα

Shepherd

Accusative

*object of ἐπί*

ποιμήν: 'shepherd'; Christ the Shepherd (cf. 5:4; John 10; Ezek 34) to whom the sheep return.

καὶ

and

*coordinating conjunction*

ἐπίσκοπον

Overseer

Accusative

*object of ἐπί (joined to ποιμένα)*

ἐπίσκοπος: 'overseer, guardian, bishop'; Christ the Guardian of souls (cf. ἐπισκοπή, v.12).

τῶν

of the

Genitive

*article modifying ψυχῶν*

ψυχῶν

souls

Genitive

*objective genitive (whom he shepherds)*

ψυχή: 'soul, life'; the souls under his care — the same souls warred upon in v.11.

ὑμῶν

your

Genitive

*possessive genitive*

σύ: 'your'; the readers' own souls.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging. At v.2 the phrase εἰς σωτηρίαν ('unto salvation') is read with the earliest text, though it is absent from some later witnesses (e.g. the Byzantine tradition); it is printed here. At v.5 the text-critical and grammatical status of εἰσδέχομαι/ἀνεδέγκαι and the construal of εἰς ἱεράτευμα ἅγιον are conventional. At v.21 the editions divide over ὑμῖν/ἡμῖν ('for you' / 'for us') and ὑμῶν/ἡμῶν ('your' / 'our') as ὑπολιμπάνων ὑπογραμμόν; the second-person readings are followed. At v.25 the editions read the present participle ἐπιστραφέντες ('having returned') against minor variation. The chapter is dense with Old Testament citation (Ps 33:9 LXX at v.3; Isa 28:16 at v.6; Ps 117:22 LXX at v.7; Isa 8:14 at v.8; Exod 19:6 / Isa 43:20–21 at v.9; Hos 1–2 at v.10; and the sustained Isa 53 substratum of vv.22–25), and its wording follows the LXX where it cites; orthographic variants (movable-ν, ι-subscript, -σσ-/-ττ-) are not noted.

**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.