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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle of Peter, Chapter 3

ΠΕΤΡΟΥ Α΄ Γ΄

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 · 3:1–7

Wives and husbands: the gentle and quiet spirit

Wives are to submit to their own husbands, that even unbelieving husbands may be won without a word by the pure, reverent conduct of their wives (1–2). Their adornment is to be not external — braided hair, gold, fine clothing — but the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, precious before God (3–4), as the holy women of old adorned themselves in submission, Sarah obeying Abraham, whose daughters they become by doing good without fear (5–6). Husbands likewise are to dwell with their wives understandingly, honoring them as the weaker vessel and as joint-heirs of the grace of life, so that their prayers be not hindered (7).

B · 3:8–17

Unity, blessing, and suffering for righteousness' sake

A closing exhortation to all: be of one mind, sympathetic, loving, compassionate, humble (8), repaying evil with blessing, for to this you were called to inherit blessing (9) — grounded in Psalm 34: let the one who loves life keep tongue from evil, turn from evil and do good, seek peace, for the Lord's eyes are on the righteous and his face against evildoers (10–12). Who will harm you if you are zealous for good (13)? Yet even if you suffer for righteousness, you are blessed; fear not, but sanctify Christ as Lord in your hearts, ever ready to give a defense with gentleness and reverence (14–15), keeping a good conscience, that slanderers be shamed (16) — for it is better to suffer for doing good, if God so wills, than for doing evil (17).

C · 3:18–22

Christ's suffering once for sins, the spirits in prison, and baptism's antitype

The christological ground of suffering for good: Christ suffered once for sins, the righteous for the unrighteous, to bring us to God — put to death in flesh but made alive in spirit (18), in which he went and proclaimed to the spirits in prison (19), who once disobeyed in the days of Noah while the ark was being built, in which a few — eight souls — were saved through water (20). This water, as antitype, now saves you — baptism, not as a removal of bodily filth but as the appeal of a good conscience toward God, through the resurrection of Jesus Christ (21), who is at God's right hand, angels and authorities and powers subjected to him (22).

1 Ὁμοίως αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται,

Likewise wives, be subject to your own husbands, so that even if some disobey the word, they may be won without a word through the conduct of their wives,

HOUSEHOLD EXHORTATION (WIVES) Ὁμοίως The 'likewise' ties the wives' instruction to the preceding household code (2:18, slaves), continuing the chain of submission grounded in 2:13. The participle ὑποτασσόμεναι functions as an imperative, governing the paragraph; the purpose-clause holds out the missionary hope of the winning of an unbelieving husband.

Ὀμοίως

likewise

adverb (correlative)

ὁμοίως: 'in the same way'; linking the wives' duty to the foregoing submission of slaves (2:18) and the general subjection of 2:13.

αἱ

the

Nominative

article (with γυναῖκες)

γυναῖκες

wives

Nominative

nominative of address (subject of implied imperative)

γυνή: 'woman, wife'; here 'wives,' addressed as a class within the household.

ὑποτασσόμεναι

being subject

Pres Mid Ptc · Nom Pl Fem · ὑποτάσσω

participle for imperative

→ imperative present (ongoing disposition)

ὑποτάσσω (mid.): 'subordinate oneself, submit'; a military/ordering term — voluntary placing of oneself under, not servility.

τοῖς

the

Dative

article (with ἀνδράσιν)

ἰδίοις

own

Dative

attributive adjective

ἴδιος: 'one's own'; 'their own husbands' — the bond is the marriage, not men generally.

ἀνδράσιν

husbands

Dative

indirect object (to whom submission is rendered)

ἀνὴρ: 'man, husband'; the wife's own spouse.

ἵνα

so that

conjunction (purpose)

ἵνα: 'in order that'; introducing the evangelistic aim of submissive conduct.

καὶ

even

adverbial/ascensive καί

καί: here 'even,' heightening the case to husbands who reject the word.

εἴ

if

conjunction (conditional)

εἰ: 'if'; a real condition — some husbands in fact disbelieve.

τινες

some

Nominative

subject (indefinite pronoun)

τις: 'someone, some'; the unbelieving husbands in view.

ἀπειθοῦσιν

disobey

Pres Act Indic 3 Pl · ἀπειθέω

verb of the protasis

→ present (settled refusal)

ἀπειθέω: 'be disobedient, refuse to believe'; in 1 Peter unbelief is framed as disobedience to the gospel (cf. 2:8; 4:17).

τῷ

the

Dative

article (with λόγῳ)

λόγῳ

word

Dative

object of ἀπειθέω (dat. complement)

λόγος: 'word'; the gospel message (cf. 1:23, 2:8) — disobedience is unbelief toward it.

διὰ

through

preposition + genitive (means)

διὰ: 'through, by means of'; the instrument of winning is the wife's conduct, not speech.

τῆς

the

Genitive

article (with ἀναστροφῆς)

τῶν

of the

Genitive

article (with *γυναικῶν*)

γυναικῶν

wives

Genitive

genitive of possession (whose conduct)

γυνή: 'wife'; 'the conduct of the wives!'

ἀναστροφῆς

conduct

Genitive

object of *διά* (means)

ἀναστροφή: 'way of life, conduct'; a keyword of 1 Peter (1:15, 18; 2:12; 3:2, 16) — visible behavior as witness.

ἄνευ

without

improper preposition + genitive

ἄνευ: 'without'; the conversion comes 'without a word' — by life, not argument.

λόγου

a word

Genitive

object of *ἄνευ*

λόγος: here 'word, speech' — not preaching but silent witness; a deliberate echo of τῶ λόγῳ above.

κερδηθήσονται

they will be won

Fut Pass Indic 3 Pl · κερδαίνω

main verb (apodosis of the purpose)

→ future passive (divine outcome hoped for)

κερδαίνω: 'gain, win'; the missionary verb (cf. 1 Cor 9:19–22; Matt 18:15) — 'won over' to faith.

2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.

when they observe your pure conduct carried out in reverence.

MEANS OF WINNING (TEMPORAL/CAUSAL PARTICIPLE) ASYNDETON An aorist participle dependent on κερδηθήσονται: the husbands are won 'having observed' the wife's reverent, pure conduct. φόβος here is reverent fear of God, not fear of the husband.

ἐποπτεύσαντες

having observed

Aor Act Ptc · Nom Pl Masc · ἐποπτεύω
circumstantial participle (temporal/causal)

→ aorist (the act of close observation)

ἐποπτεύω: 'watch closely, observe attentively'; the husbands are eyewitnesses of the conduct (cf. 2:12).

τήν

the

Accusative
article (with ἀναστροφῆν)

ἐν

in

preposition + dative (manner)

ἐν φόβῳ: 'in/with reverence'; attributive to the conduct.

φόβῳ

reverence

Dative

object of ἐν (manner)

φόβος: 'fear, reverence'; in 1 Peter usually reverent fear of God (1:17; 2:17; 3:15), the proper accompaniment of the wife's conduct.

ἀγνήν

pure

Accusative
attributive adjective

ἀγνός: 'pure, chaste'; moral purity, here marital fidelity and integrity.

ἀναστροφῆν

conduct

Accusative
direct object of ἐποπτεύσαντες

ἀναστροφή: 'conduct, manner of life' (see v.1).

ὑμῶν

your

Genitive
genitive of possession

3 ὧν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος,

Let your adornment not be the external one — braiding of hair and wearing of gold or putting on of garments —

ADORNMENT: THE NEGATIVE POLE **ASYNDETON** A relative pronoun ὧν ('whose') resumes the wives; the verse states what adornment is NOT to be (οὐχ ... κόσμος), suspended for the positive pole in v.4 (ἀλλ' ...). The list of three externals is not an absolute prohibition but a relativizing: not THERE is true beauty to be located.

ὧν

whose

Genitive

genitive of possession (relative pronoun)

ὅς; relative pronoun; 'of whom' — resuming the wives of v.1 as the persons whose adornment is in view.

ἔστω

let be

Pres Act Impv 3 Sg · εἰμί

main verb (3rd-person imperative)

→ present imperative (governing the contrast)

εἰμί (impv.): 'let it be'; the verb governs both the negative (v.3) and positive (v.4) poles.

οὐχ

not

negative particle

οὐ: 'not'; negates the external κόσμος — a relative, not absolute, prohibition.

ὁ

the

Nominative

article (with κόσμος)

ἔξωθεν

external

adverb (attributive, 'the outward')

ἔξωθεν: 'from outside, outward'; here adjectival — the outward adornment, set against the hidden self of v.4.

ἐμπλοκῆς

of braiding

Genitive

genitive of content (defining κόσμος)

ἐμπλοκή: 'braiding, plaiting'; elaborate hairstyles of the day.

τριχῶν

of hair

Genitive

objective genitive (with ἐμπλοκῆς)

θρίξ: 'hair'; 'braiding of hair.'

καί

and

conjunction (coordinating)

καί: 'and'; joining the second external item.

περιθέσεως

of wearing

Genitive

genitive of content (defining κόσμος)

περίθεσις: 'putting around, wearing'; the donning of ornaments.

χρυσίων

of gold ornaments

Genitive

objective genitive (with περιθέσεως)

χρυσίον: 'gold, gold jewelry'; the diminutive plural — gold pieces, ornaments.

ἢ

or

disjunctive conjunction

ἢ: 'or'; introducing the third item.

ἐνδύσεως

of putting on

Genitive

genitive of content (defining κόσμος)

ἔνδυσις: 'putting on, clothing oneself.'

ἱματίων

of garments

Genitive

objective genitive (with ἐνδύσεως)

ἱμάτιον: 'garment, robe'; fine clothing.

κόσμος

adornment

Nominative

predicate nominative (subject of ἔστω)

κόσμος: here 'adornment, ornament' (cf. 'cosmetic'), not 'world'; the wordplay frames true vs. false beauty.

4 ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἔστιν ἐνώπιον τοῦ θεοῦ πολυτελής.

but the hidden person of the heart, in the imperishable beauty of a gentle and quiet spirit, which is very precious in God's sight.

ADORNMENT: THE POSITIVE POLE **ἀλλ'** The strong adversative completes the suspended ἔστω of v.3: true adornment is 'the hidden person of the heart' clothed in the imperishable beauty of a gentle, quiet spirit — beauty that endures and that God himself values.

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the strong contrast turning from external to inward adornment.

ὁ

the

Nominative

article (with ἄνθρωπος)

κρυπτός

hidden

Nominative

attributive adjective

κρυπτός: 'hidden, secret'; the inner self, invisible to the eye that the externals court.

τῆς

of the

Genitive

article (with καρδίας)

καρδίας

of the heart

Genitive

genitive of apposition/description

καρδία: 'heart'; the inner person — the seat of the true self.

ἄνθρωπος

person

Nominative

predicate nominative (the true adornment)

ἄνθρωπος: 'human being, person'; 'the hidden person' — Pauline echo of the inner ἄνθρωπος (Rom 7:22; 2 Cor 4:16).

ἐν

in

preposition + dative (sphere/means)

ἐν: 'in'; the imperishable thing in which the hidden person is adorned.

τῷ

the

Dative

article (substantival, with ἀφθάρτῳ)

ἀφθάρτω

imperishable

Dative

substantival adjective ('the imperishable [beauty]')

ἀφθαρτος: 'imperishable, undecaying'; set against fading external ornament — a 1 Peter keyword (1:4, 23).

τοῦ

of the

Genitive

article (with πνεύματος)

πραέως

gentle

Genitive

attributive adjective

πραῦς: 'gentle, meek'; the disposition Jesus names blessed (Matt 5:5) and claims of himself (Matt 11:29).

καὶ

and

conjunction (coordinating)

ἡσυχίου

quiet

Genitive

attributive adjective

ἡσύχιος: 'quiet, tranquil'; an inner calm, not mere silence (cf. 1 Tim 2:2).

πνεύματος

spirit

Genitive

genitive of description (the imperishable beauty consists of)

πνεῦμα: here the human disposition or temper — a gentle and quiet 'spirit', i.e. character.

ὃ

which

Nominative

relative pronoun (subject of ἔστιν)

ὃς: relative; the antecedent is the gentle-quiet spirit (or the whole inner adornment).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (timeless valuation)

εἰμί: 'is'; linking the inner adornment to its worth before God.

ἐνώπιον

before

improper preposition + genitive

ἐνώπιον: 'in the sight of, before'; the standard of valuation is God's eye, not the human.

τοῦ

the

Genitive

article (with θεοῦ)

θεοῦ

God

Genitive

object of ἐνώπιον

θεός: 'God'; the one whose appraisal counts.

πολυτελής

very precious

Nominative

predicate adjective (with ἔστιν)

πολυτελής: 'very costly, of great price'; the inner beauty is the truly expensive ornament — a pointed inversion of vv.3's gold.

5 οὕτως γάρ ποτε καὶ αἱ ἅγιοι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουσαν ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

For in this way the holy women of old who hoped in God also adorned themselves, being subject to their own husbands,

GROUND FROM THE EXAMPLE OF THE HOLY WOMEN **γάρ** γάρ supplies the precedent: the holy women of old adorned themselves precisely 'in this way' (οὕτως) — by submission and inner beauty. The example grounds vv.1–4 and sets up Sarah in v.6.

| | | | |
|---|---|---|---|
| <p>οὕτως in this way <i>adverb (manner, anaphoric)</i></p> <p>οὕτως: 'thus, in this way'; pointing back to the inner adornment and submission just described.</p> | <p>γάρ for <i>conjunction (explanatory)</i></p> <p>γάρ: 'for'; introducing the supporting example.</p> | <p>ΠΟΤΕ once <i>adverb (time)</i></p> <p>ποτέ: 'formerly, of old'; the women of the sacred past.</p> | <p>καὶ also <i>adverbial καί (ascensive)</i></p> <p>καί: 'also'; the holy women too adorned themselves so.</p> |
| <p>αἱ the Nominative <i>article (with γυναῖκες)</i></p> | <p>ἅγιοι holy Nominative <i>attributive adjective</i></p> <p>ἅγιος: 'holy, set apart'; the matriarchs of Israel, consecrated to God.</p> | <p>γυναῖκες women Nominative <i>subject of ἐκόσμουσαν</i></p> <p>γυνή: 'woman'; the holy women of the OT, exemplary wives.</p> | <p>αἱ the (who) Nominative <i>article (substantizing the participle)</i></p> |
| <p>ἐλπίζουσαι hoping Pres Act Ptc · Nom Pl Fem · ἐλπίζω <i>attributive participle (with article)</i></p> <p>→ present (characteristic hope)</p> <p>ἐλπίζω: 'hope, set hope'; their adornment flowed from hope set on God (cf. 1:13, 21).</p> | <p>εἰς in <i>preposition + accusative (direction of hope)</i></p> <p>εἰς θεόν: 'hoping toward/in God' — hope directed to its object.</p> | <p>θεόν God Accusative <i>object of εἰς</i></p> <p>θεός: 'God'; the object of their hope.</p> | <p>ἐκόσμουσαν adorned Impf Act Indic 3 Pl · κοσμέω <i>main verb</i></p> <p>→ imperfect (their habitual practice)</p> <p>κοσμέω: 'adorn, order'; cognate with κόσμος (v.3) — they adorned themselves the right way.</p> |

ἑαυτάς

themselves

Accusative

direct object (reflexive)

ἑαυτοῦ: reflexive pronoun; 'themselves.'

ὑποτασσόμεναι

being subject

Pres Mid Ptc · Nom Pl Fem · ὑποτάσσω

circumstantial participle (manner/means of adorning)

→ present (ongoing submission)

ὑποτάσσω (mid.): 'submit oneself'; the very submission urged in v.1 is the mark of their adornment.

τοῖς

the

Dative

article (with ἀνδράσιν)

ἰδίοις

own

Dative

attributive adjective

ἴδιος: 'own'; their own husbands (cf. v.1).

ἀνδράσιν

husbands

Dative

indirect object of ὑποτασσόμεναι

ἀνὴρ: 'husband.'

6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

as Sarah obeyed Abraham, calling him lord; and you have become her children, if you do good and do not fear any intimidation.

SARAH AS PARADIGM OF THE HOLY WOMEN ὡς Sarah specifies the general example: she obeyed Abraham, naming him 'lord' (Gen 18:12). The believing wives 'have become' her children — daughters of Sarah by faith and conduct — provided they do good and are not cowed by intimidation.

ὡς

as

comparative particle

ὡς: 'as, like'; introducing Sarah as the concrete instance.

Σάρρα

Sarah

Nominative

subject of ὑπήκουσεν

Σάρρα: 'Sarah', wife of Abraham; the model matriarch.

ὑπήκουσεν

obeyed

Aor Act Indic 3 Sg · ὑπακούω

main verb (of the ὡς-clause)

→ aorist (her exemplary act/practice)

ὑπακούω: 'obey, heed'; lit. 'listen under' — corresponding to the wives' submission.

τῷ

the

Dative

article (with Ἀβραάμ)

Ἀβραάμ

Abraham

Dative

object of ὑπήκουσεν (dat. complement)

Ἀβραάμ: 'Abraham' (indeclinable proper noun, here marked dative by the article).

κύριον

lord

Accusative

object complement (calling him X)

κύριος: 'lord, master'; Sarah's address of Abraham (Gen 18:12 LXX, ὁ κύριός μου).

αὐτόν

him

Accusative

direct object of καλοῦσα

αὐτός: 'him'; Abraham.

καλοῦσα

calling

Pres Act Ptc · Nom Sg Fem · καλέω

circumstantial participle (manner)

→ present (her customary address)

καλέω: 'call, name'; she called him 'lord' — a mark of her deference.

ἧς

whose

Genitive

genitive (relative; antecedent Sarah)

ἧς: relative pronoun; 'whose [children]' — believing wives are Sarah's offspring.

ἐγενήθητε

you have become

Aor Pass Indic 2 Pl · γίνομαι

main verb

→ aorist (accomplished status, with present force)

γίνομαι: 'become, come to be'; the wives became Sarah's daughters — spiritual lineage by conduct.

τέκνα

children

Nominative

predicate nominative

τέκνον: 'child'; 'children of Sarah', i.e. true heirs of the matriarchs' faith.

ἀγαθοποιῶσαι

doing good

Pres Act Ptc · Nom Pl Fem · ἀγαθοποιέω

conditional participle ('if you do good')

→ present (ongoing right conduct)

ἀγαθοποιέω: 'do good'; a 1 Peter keyword (2:15, 20; 3:17) marking the believer's vocation under pressure.

καὶ
and

conjunction (coordinating)

μὴ
not

negative particle (with participle)

μὴ: 'not'; negating the fear.

φοβούμεναι

fearing

Pres Mid Ptc · Nom Pl Fem · φοβέομαι

conditional participle (and not fearing')

→ present (settled fearlessness)

φοβέομαι: 'fear, be afraid'; echoing Prov
3:25 — daughters of Sarah do not cower.

μηδεμίαν

any

Accusative

attributive adjective (with πτόησιν)

μηδείς: 'no, not any'; 'no intimidation
whatever!'

πτόησιν

intimidation

Accusative

direct object of φοβούμεναι (cognate-like acc.)

πτόησις: 'terror, intimidation'; from Prov
3:25 LXX — the fear that would unsettle
right conduct.

7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρω σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Husbands likewise, dwelling with your wives with understanding, showing honor to the woman as the weaker vessel and as fellow heirs of the grace of life, so that your prayers may not be hindered.

HOUSEHOLD EXHORTATION (HUSBANDS) **ὁμοίως** The matching 'likewise' addresses husbands. Two participles (συνοικοῦντες, ἀπονέμοντες) carry imperatival force: dwell knowledgeably, honor the wife as weaker vessel yet co-heir. The εἰς τὸ-clause warns that mistreatment of the wife obstructs prayer.

οἱ

the

Nominative

article (with ἄνδρες)

ἄνδρες

husbands

Nominative

nominative of address (subject of implied imperative)

ἄνῆρ: 'man, husband'; addressed as a class.

ὁμοίως

likewise

adverb (correlative)

ὁμοίως: 'likewise'; matching the wives' instruction in v.1.

συννοικοῦντες

dwelling together

Pres Act Ptc · Nom Pl Masc · συνοικέω

participle for imperative

→ imperatival present (continual cohabitation)

συνοικέω: 'live together, cohabit'; of marital life shared with discernment.

κατὰ

according to

preposition + accusative (standard/manner)

κατά: 'according to'; 'in accordance with knowledge.'

γνώσιν

understanding

Accusative

object of κατὰ (manner)

γνώσις: 'knowledge, understanding'; informed consideration of the wife's nature and worth.

ὡς

as

comparative particle

ὡς: 'as'; introducing the wife's standing as 'weaker vessel.'

ἀσθενεστέρῳ

weaker

Dative

attributive adjective (comparative)

ἀσθενής (compar.): 'weaker'; comparative — relatively weaker, likely in physical/social vulnerability, not in worth (cf. the co-heir clause).

σκεύει

vessel

Dative

indirect object (to whom honor is shown)

σκεῦος: 'vessel, instrument'; both spouses are 'vessels' (cf. 1 Thess 4:4), the wife the 'weaker' one.

τῷ

the

Dative

article (substantival, with γυναικείῳ)

γυναικείῳ

feminine/the woman

Dative

substantival adjective ('the female [vessel]')

γυναικεῖος: 'female, womanly'; 'the feminine [vessel]'; i.e. the wife.

ἀπονέμοντες

showing

Pres Act Ptc · Nom Pl Masc · ἀπονέμω

participle for imperative

→ imperatival present (continual honoring)

ἀπονέμω: 'assign, render, show'; here render due honor.

τιμήν

honor

Accusative

direct object of ἀπονέμοντες

τιμή: 'honor, value'; the wife is to be honored, not merely tolerated.

ὡς

as

comparative particle

ὡς: 'as'; the second 'as,' raising the wife to co-heir.

καὶ

also

adverbial καί

καί: 'also'; the wife is also a fellow heir.

συγκληρονόμοι

fellow heirs

Nominative

predicate nominative (the husbands too, with their wives)

συγκληρονόμος: 'co-heir, joint heir'; the nominative makes 'you [husbands]' joint-heirs with the wives of the grace of life — full spiritual equality.

χάριτος

of grace

Genitive

genitive of the inheritance (objective)

χάρις: 'grace, favor'; the grace inherited.

ζωῆς

of life

Genitive

genitive of apposition/description (grace = life)

ζωή: 'life'; 'the grace of [eternal] life' (cf. 1:3-4).

εἰς

so that

preposition + articular infinitive (purpose/result)

εἰς τό + inf.: 'so as to, in order that'; here negative purpose with μή.

τὸ

the

article governing the infinitive

μή

not

negative particle (with infinitive)

μή: 'not'; that prayers be NOT hindered.

ἐγκόπτεσθαι

to be hindered

Pres Pass Inf · ἐγκόπτω

infinitive of purpose (articular)

→ present passive (ongoing obstruction averted)

ἐγκόπτω: 'hinder, impede' (lit. 'cut in'); marital wrong blocks the channel of prayer.

τὰς

the

Accusative

article (with προσευχάς)

προσευχάς

prayers

Accusative

accusative subject of the infinitive

προσευχή: 'prayer'; the couple's (or husbands') prayers, jeopardized by dishonor.

ὑμῶν

your

Genitive

genitive of possession

8 Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοὶ, ταπεινόφρονες,

Finally, all of you, be of one mind, sympathetic, loving as brothers, tenderhearted, humble in mind,

SUMMARY EXHORTATION TO THE WHOLE COMMUNITY δὲ Τὸ ... τέλος ('finally') broadens from the household to 'all'; a verbless string of five adjectives (one-minded, sympathetic, brother-loving, tenderhearted, humble) sketches the communal ethic, taking up an implied imperative.

Τὸ

the

Accusative

article (with τέλος, adverbial acc.)

δὲ

and/now

conjunction (transitional)

δέ: transitional 'and, now'; turning to the summary.

τέλος

finally

Accusative

adverbial accusative ('finally, to sum up')

τέλος: 'end'; τὸ δὲ τέλος as adverb, 'finally, in conclusion!'

πάντες

all

Nominative

subject of implied imperative ('be')

πᾶς: 'all'; the whole congregation, beyond the household roles.

ὁμόφρονες

of one mind

Nominative

predicate adjective

ὁμόφρων: 'of one mind, harmonious' (NT hapax); shared mind-set, not uniformity.

συμπαθεῖς

sympathetic

Nominative

predicate adjective

συμπαθής: 'sympathetic, sharing feeling' (NT hapax); feeling with one another (cf. Heb 4:15).

φιλάδελφοι

loving as brothers

Nominative

predicate adjective

φιλάδελφος: 'loving the brethren' (NT hapax); the family affection of the church (cf. 1:22).

εὐσπλαγχνοὶ

tenderhearted

Nominative

predicate adjective

εὐσπλαγχνος: 'compassionate, tenderhearted' (lit. 'good-boweled'); deep-seated mercy (cf. Eph 4:32).

ταπεινόφρονες

humble in mind

Nominative

predicate adjective

ταπεινόφρων: 'humble-minded'; lowliness over against pride (cf. 5:5).

9 μὴ ἀποδίδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τούναντίον δὲ εὐλογοῦντες, ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

not repaying evil for evil or insult for insult, but on the contrary blessing, because to this you were called, that you might inherit a blessing.

NON-RETALIATION AND BLESSING ASYNDETON Two participles (ἀποδίδόντες, εὐλογοῦντες) extend the exhortation: not retaliating but blessing. The ὅτι-clause grounds it in calling and inheritance — believers were called precisely to bless, and so to inherit blessing.

μὴ

not

negative particle (with participle)

μὴ: 'not'; negating retaliation.

ἀποδίδόντες

repaying

Pres Act Ptc · Nom Pl Masc · ἀποδίδωμι

participle for imperative (prohibitive)

→ imperatival present (no ongoing retaliation)

ἀποδίδωμι: 'give back, repay'; the lex talionis renounced (cf. Rom 12:17).

κακὸν

evil

Accusative

direct object of ἀποδίδόντες

κακός: 'evil, harm'; injury done.

ἀντὶ

for

preposition + genitive (exchange)

ἀντί: 'in return for, for'; the exchange of like for like.

κακοῦ

evil

Genitive

object of ἀντὶ

κακός: 'evil'; the evil received.

ἢ

or

disjunctive conjunction

ἢ: 'or'; the second pair.

λοιδορίαν

insult

Accusative

direct object (of repaying)

λοιδορία: 'abuse, reviling'; verbal insult (cf. Christ's silence under it, 2:23).

ἀντὶ

for

preposition + genitive (exchange)

ἀντί: 'in return for'

λοιδορίας

insult

Genitive

object of *ἀντι*

λοιδορία: 'reviling'

τούναντίον

on the contrary

adverbial accusative (*crasis τὸ ἐναντίον*)

τούναντίον: 'on the contrary'; crasis of τὸ ἐναντίον — the sharp reversal to blessing.

δὲ

but

conjunction (*adversative*)

δέ: 'but'; reinforcing the contrast.

εὐλογοῦντες

blessing

Pres Act Ptc · Nom Pl Masc · εὐλογέω

participle for imperative

→ imperatival present (habitual blessing)

εὐλογέω: 'bless, speak well of'; returning blessing for injury (Luke 6:28; Rom 12:14).

ὅτι

because

conjunction (*causal*)

ὅτι: 'because'; grounding the call to bless.

εἰς

to

preposition + accusative (*purpose/goal*)

εἰς τοῦτο: 'for this very thing' — the purpose of the call.

τοῦτο

this

Accusative

object of *εἰς* (*demonstrative*)

οὗτος: 'this'; the calling to bless and inherit.

ἐκλήθητε

you were called

Aor Pass Indic 2 Pl · καλέω

main verb

→ aorist (the definitive call)

καλέω: 'call'; God's effectual call (cf. 1:15; 2:9, 21) — here to a vocation of blessing.

ἵνα

that

conjunction (*purpose/result*)

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

εὐλογίαν

a blessing

Accusative

direct object of *κληρονομήσητε*

εὐλογία: 'blessing'; the inheritance — wordplay with εὐλογοῦντες, those who bless inherit blessing.

κληρονομήσητε

you might inherit

Aor Act Subj 2 Pl · κληρονομέω

verb of the *ἵνα*-clause

→ aorist subjunctive (the goal attained)

κληρονομέω: 'inherit, obtain'; the inheritance theme of 1 Peter (1:4).

10 ὁ γὰρ θέλων ζοῆν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον,

For the one who desires to love life and to see good days, let him keep his tongue from evil and his lips from speaking deceit;

SCRIPTURAL GROUND (PSALM 34:13–17 LXX) γὰρ γάρ introduces the proof from Ps 33:13–17 LXX (34:12–16 ET): the formula for loving life is to restrain the tongue, turn from evil, and pursue peace. The citation grounds the non-retaliation of v.9.

ὁ

the (one)

Nominative

article (substantizing the participle)

γὰρ

for

conjunction (explanatory)

γάρ: 'for'; introducing the scriptural support.

θέλων

desiring

Pres Act Ptc · Nom Sg Masc · θέλω

substantival participle (subject)

→ present (settled desire)

θέλω: 'wish, desire'; 'the one wanting to love life.'

ζοῆν

life

Accusative

direct object of ἀγαπᾶν

ζωή: 'life'; full, blessed life.

ἀγαπᾶν

to love

Pres Act Inf · ἀγαπάω

complementary infinitive (with θέλων)

→ present infinitive

ἀγαπάω: 'love'; 'to love life'; i.e. to relish it.

καὶ

and

conjunction (coordinating)

ἰδεῖν

to see

Aor Act Inf · ὀράω

complementary infinitive (with θέλων)

→ aorist infinitive (to experience)

ὀράω: 'see'; 'to see good days' — Hebraic idiom for enjoying prosperity.

ἡμέρας

days

Accusative

direct object of ἰδεῖν

ἡμέρα: 'day'; 'good days,' a flourishing life.

ἀγαθὰς

good

Accusative

attributive adjective

ἀγαθός: 'good'; the quality of the days.

παυσάτω

let him keep/cease

Aor Act Impv 3 Sg · παύω

main verb (3rd-person imperative)

→ aorist imperative (decisive restraint)

παύω: 'stop, restrain'; 'let him make his tongue cease from evil.'

τὴν

the

Accusative

article (with γλῶσσαν)

γλῶσσαν

tongue

Accusative

direct object of παυσάτω

γλῶσσα: 'tongue'; the instrument of evil speech.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from'; restraint away from evil.

κακοῦ

evil

Genitive

object of ἀπὸ (separation)

κακός: 'evil'; evil speech.

καὶ

and

conjunction (coordinating)

χείλη

lips

Accusative

direct object (zeugma with παυσάτω)

χεῖλος: 'lip'; parallel organ of speech.

τοῦ

the

article governing the infinitive (separation/purpose)

μὴ

not

negative particle (with infinitive)

μὴ: 'not'; lips from NOT speaking deceit.

λαλήσαι

to speak

Aor Act Inf · λαλέω

articular infinitive (of separation)

→ aorist infinitive

λαλέω: 'speak'; 'from speaking deceit.'

δόλον

deceit

Accusative

direct object of λαλήσαι

δόλος: 'deceit, guile'; the same word denied of Christ (2:22).

11 ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

let him turn away from evil and do good; let him seek peace and pursue it.

SCRIPTURAL GROUND CONTINUED (PS 34:14 LXX) **δε** Four aorist imperatives carry the citation forward: turn from evil, do good, seek peace, pursue it — the active counterpart to restraining speech.

ἐκκλινάτω

let him turn away

Aor Act Impv 3 Sg · ἐκκλίνω

main verb (3rd-person imperative)

→ aorist imperative (decisive turning)

ἐκκλίνω: 'turn aside, avoid'; deliberate departure from evil.

δὲ

and

conjunction (continuative)

δέ: 'and, but'; linking the imperatives.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from.'

κακοῦ

evil

Genitive

object of ἀπό

κακός: 'evil.'

καὶ

and

conjunction (coordinating)

ποιησάτω

let him do

Aor Act Impv 3 Sg · ποιέω

main verb (3rd-person imperative)

→ aorist imperative

ποιέω: 'do, make'; active doing of good (cf. ἀγαθοποιέω, v.6).

ἀγαθόν

good

Accusative

direct object of ποιησάτω

ἀγαθός: 'good'; the good deed.

ζητησάτω

let him seek

Aor Act Impv 3 Sg · ζητέω

main verb (3rd-person imperative)

→ aorist imperative

ζητέω: 'seek'; actively pursue peace.

εἰρήνην

peace

Accusative

direct object of ζητησάτω

εἰρήνη: 'peace'; the object of pursuit.

καὶ

and

conjunction (coordinating)

διωξάτω

let him pursue

Aor Act Impv 3 Sg · διώκω

main verb (3rd-person imperative)

→ aorist imperative (energetic pursuit)

διώκω: 'pursue, chase'; peace is to be hunted down, not merely wished.

αὐτήν

it

Accusative

direct object of διωξάτω (resuming εἰρήνην)

αὐτός: 'it'; peace, the object pursued.

12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

For the eyes of the Lord are on the righteous, and his ears are open to their prayer; but the face of the Lord is against those who do evil.

SCRIPTURAL GROUND: THE LORD'S REGARD (PS 34:15–16 LXX) **ὅτι** The citation's conclusion (ὅτι, 'for'): the Lord watches over the righteous and hears their prayer, but sets his face against evildoers. A verbless clause; the contrast underwrites the call to do good even under hostility.

ὅτι

for

conjunction (causal)

ὅτι: 'for, because'; grounding the imperatives in the Lord's attentiveness.

ὀφθαλμοὶ

eyes

Nominative

subject (verbless clause)

ὀφθαλμός: 'eye'; anthropomorphism for the Lord's watchful care.

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; here YHWH of the psalm.

ἐπὶ

on

preposition + accusative (favorable regard)

ἐπί: 'upon, toward'; favorable attention.

δικαίους

the righteous

Accusative

object of ἐπί

δίκαιος: 'righteous'; those who do good.

καὶ

and

conjunction (coordinating)

ὦτα

ears

Nominative

subject (verbless clause)

οὖς: 'ear'; the Lord attentive to prayer.

αὐτοῦ

his

Genitive

genitive of possession

αὐτός: 'his'; the Lord's.

εἰς

to

preposition + accusative (direction)

εἰς: 'toward, unto'; ears inclined to their plea.

δέησιν

prayer

Accusative

object of εἰς

δέησις: 'petition, supplication'; the prayer of the righteous, heard.

αὐτῶν

their

Genitive

genitive of possession

αὐτός: 'their'; the righteous'.

πρόσωπον

face

Nominative

subject (verbless clause, contrast)

πρόσωπον: 'face'; the Lord's face set against — opposition, judgment.

δὲ

but

conjunction (adversative)

δέ: 'but'; the turn to the evildoers.

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord.'

ἐπὶ

against

preposition + accusative (hostile regard)

ἐπί: here 'against' — hostile setting of the face.

ποιούντας

those who do

Pres Act Ptc · Acc Pl Masc · ποιέω

substantival participle (object of ἐπί)

→ present (habitual doers of evil)

ποιέω: 'do'; 'those doing evil things.'

κακά

evil things

Accusative

direct object of ποιούντας

κακός: 'evil'; the deeds that draw the Lord's opposition.

13 Καὶ τίς ὁ κακῶσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;

And who will harm you if you become zealous for what is good?

RHETORICAL QUESTION: ZEAL FOR GOOD AND IMMUNITY FROM HARM **Καὶ** A rhetorical question drawing the implication of the psalm: the Lord guards the righteous, so who can really harm those zealous for good? The expected answer ('no one — ultimately') prepares for the concessive 'but even if' of v.14.

Καὶ

and

conjunction (connective)

καί: 'and'; linking to the psalm's assurance.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; rhetorical — expecting 'no one of consequence.'

ὁ

the (one)

Nominative

article (substantizing the participle)

κακῶσων

going to harm

Fut Act Ptc · Nom Sg Masc · κακῶω

substantival participle (predicate, future)

→ future (the prospective harmer)

κακῶω: 'harm, mistreat'; the future participle, 'the one who will harm you' (cf. Isa 50:9 LXX).

ὕμᾱς

you

Accusative

direct object of κακώσω

σύ: 'you' (pl.); the believers.

ἐάν

if

conjunction (conditional)

ἐάν: 'if'; introducing the prospective condition.

τοῦ

of the

Genitive

article (substantival, with ἀγαθοῦ)

ἀγαθοῦ

good

Genitive

objective genitive (with ζηλωται)

ἀγαθός: 'good'; 'zealots of the good' — devoted to what is good.

ζηλωται

zealous

Nominative

predicate nominative (with γένησθε)

ζηλωτής: 'zealot, eager devotee'; ardent for the good.

γένησθε

you become

Aor Mid Subj 2 Pl · γίνομαι

verb of the ἐάν-clause

→ aorist subjunctive (entering the state)

γίνομαι: 'become'; 'if you prove to be zealots of good.'

14 ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,

But even if you should suffer for righteousness' sake, you are blessed. Do not fear what they fear, nor be troubled,

CONCESSIVE BLESSING ON SUFFERING FOR RIGHTEOUSNESS **ἀλλ'** A fourth-class condition (εἰ ... πάσχοιτε, optative) concedes the possibility of suffering — yet pronounces the sufferers 'blessed' (Matt 5:10). The double prohibition (μὴ φοβηθῆτε ... μηδὲ ταραχθῆτε) echoes Isa 8:12–13 LXX, setting up the sanctifying of Christ in v.15.

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the turn from 'who will harm you?' to 'even if you do suffer!'

εἰ

if

conjunction (conditional, 4th class)

εἰ: 'if'; with the optative, a remote/concessive condition.

καὶ

even

adverbial καί (concessive)

καί: 'even'; εἰ καί, 'even if!'

πάσχοιτε

you should suffer

Pres Act Opt 2 Pl · πάσχω

verb of the protasis (optative)

→ present optative (contingent suffering)

πάσχω: 'suffer'; a 1 Peter keyword (2:19–23; 4:1, 13) — suffering for righteousness.

διὰ

for

preposition + accusative (cause)

διὰ: 'because of, for the sake of'; the ground of the suffering.

δικαιοσύνην

righteousness

Accusative

object of διὰ (cause)

δικαιοσύνη: 'righteousness'; right conduct that provokes hostility (cf. Matt 5:10).

μακάριοι

blessed

Nominative

predicate adjective (verbless beatitude)

μακάριος: 'blessed, happy'; the Beatitude's pronouncement on the persecuted (Matt 5:10).

τὸν

the

Accusative

article (with φόβον)

δὲ

and/but

conjunction (transitional)

δέ: 'and, but'; introducing the Isaiah-shaped prohibition.

φόβον

fear

Accusative

cognate accusative (object of φοβηθήτε)

φόβος: 'fear'; 'their fear' — either the fear they cause or the fear they feel (Isa 8:12 LXX, 'do not fear their fear').

αὐτῶν

their

Genitive

genitive (subjective/objective)

αὐτός: 'their'; the persecutors!.

μὴ

not

negative particle (with subjunctive)

μὴ: 'not'; prohibitive.

φοβηθήτε

be afraid

Aor Pass Subj 2 Pl · φοβέομαι

prohibitive subjunctive

→ aorist subjunctive (prohibition)

φοβέομαι: 'fear'; do not be intimidated by them (Isa 8:12).

μηδὲ

nor

negative conjunction

μηδὲ: 'and not, nor'; the second prohibition.

ταραχθῆτε

be troubled

Aor Pass Subj 2 Pl · ταρασσω

prohibitive subjunctive

→ aorist subjunctive (prohibition)

ταράσσω: 'agitate, trouble'; do not be inwardly shaken (Isa 8:12 LXX).

15 κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι ἀεὶ πρὸς ἀπολογία πάντι τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος,

but sanctify Christ as Lord in your hearts, always ready to make a defense to everyone who asks you for a reason for the hope that is in you,

SANCTIFY CHRIST AS LORD; READINESS TO GIVE A DEFENSE **δὲ** Reworking Isa 8:13 LXX ('sanctify the Lord himself'), Peter writes 'sanctify Christ as Lord' — a striking identification of Christ with YHWH. The remedy for fear is to enthrone Christ within and to stand ready (ἕτοιμοι) with a reasoned defense of hope.

κύριον

as Lord

Accusative

object complement (sanctify X as Lord)

κύριος: 'Lord'; predicate to Χριστόν — 'sanctify Christ as Lord,' applying Isa 8:13's κύριος to Christ.

δὲ

but

conjunction (adversative)

δέ: 'but'; over against fearing them, sanctify Christ.

τὸν

the

Accusative

article (with Χριστόν)

Χριστόν

Christ

Accusative

direct object of ἀγιάσατε

Χριστός: 'Christ'; the one to be hallowed as Lord (earliest reading, vs. later τὸν θεόν).

ἀγιάσατε

sanctify

Aor Act Impv 2 Pl · ἀγιάζω

main verb (imperative)

→ aorist imperative (decisive hallowing)

ἀγιάζω: 'hallow, set apart as holy'; revere Christ as Lord supremely (Isa 8:13 LXX).

ἐν

in

preposition + dative (sphere)

ἐν: 'in'; the inner sphere of the act.

ταῖς

the

Dative

article (with καρδίαις)

καρδίαις

hearts

Dative

object of ἐν (sphere)

καρδία: 'heart'; the inner self where Christ is enthroned.

ὑμῶν

your

Genitive

genitive of possession

ἔτοιμοι

ready

Nominative

predicate adjective (with implied 'being')

ἔτοιμος: 'ready, prepared'; constant readiness to answer.

ἀεὶ

always

adverb (time)

ἀεὶ: 'always'; at any moment of challenge.

πρὸς

for

preposition + accusative (purpose)

πρὸς: 'for, toward'; ready for a defense.

ἀπολογία

a defense

Accusative

object of πρὸς

ἀπολογία: 'defense, reply'; a reasoned answer (the 'apologetic' term), often in legal settings.

παντὶ

to everyone

Dative

indirect object (with τῷ αἰτοῦντι)

πᾶς: 'every'; to anyone who asks.

τῷ

the (one)

Dative

article (substantizing the participle)

αἰτοῦντι

asking

Pres Act Ptc · Dat Sg Masc · αἰτέω

substantival participle (indirect object)

→ present (whoever asks)

αἰτέω: 'ask, demand'; 'the one asking you' for an account.

ὑμᾶς

you

Accusative

direct object of αἰτοῦντι

σύ: 'you' (pl.).

λόγον

a reason

Accusative

double accusative (asks you a reason)

λόγος: here 'account, reason'; an explanation for the hope held.

περὶ

concerning

preposition + genitive (reference)

περὶ: 'concerning, about'; the topic of the account — the hope.

τῆς

the

Genitive

article (with ἐλπίδος)

ἐν

in

preposition + dative (attributive: 'the in-you hope')

ἐν: 'in'; the hope resident in them.

ὑμῖν

you

Dative

object of ἐν

σύ: 'you' (pl.); the locus of the hope.

ἐλπίδος

hope

Genitive

object of περὶ (reference)

ἐλπίς: 'hope'; the living hope of 1:3 — the believer's distinguishing mark.

16 ἀλλὰ μετὰ πραΰτητος καὶ φόβου, συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν.

but with gentleness and reverence, keeping a good conscience, so that, when you are slandered, those who revile your good conduct in Christ may be put to shame.

MANNER OF THE DEFENSE; AIM OF SHAMING THE SLANDERERS **ἀλλὰ** The defense (v.15) is to be made 'but with gentleness and reverence' — not with contentiousness. A good conscience and good conduct turn the tables: the very slander rebounds in the slanderers' shame (cf. 2:12, 15).

ἀλλὰ

but

adversative conjunction

ἀλλὰ: 'but'; qualifying the manner of the ἀπολογία.

μετὰ

with

preposition + genitive (manner/attendant)

μετά: 'with'; the accompanying disposition of the defense.

πραΰτητος

gentleness

Genitive

object of μετὰ (manner)

πραΰτης: 'gentleness, meekness'; the temper that disarms (cf. πραῦς, v.4).

καὶ

and

conjunction (coordinating)

φόβου

reverence

Genitive

object of μετὰ (manner)

φόβος: 'fear, reverence'; reverence toward God (so most), grounding the gentle defense.

συνείδησιν

conscience

Accusative

direct object of ἔχοντες

συνείδησις: 'conscience'; the inner moral witness, key to vv.16, 21.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

circumstantial participle (manner)

→ present (continual keeping)

ἔχω: 'have, hold'; keeping a clear conscience as the defense is made.

ἀγαθὴν

good

Accusative

attributive adjective (with συνείδησιν)

ἀγαθός: 'good'; an untroubled, clear conscience.

ἵνα

so that

conjunction (purpose/result)

ἵνα: 'in order that'; the intended shaming of the slanderers.

ἐν

in

preposition + dative (relative: 'in [the matter] in which')

ἐν ᾧ: 'in the very thing in which' (or 'whereas') — the point at which they are slandered becomes the point of the slanderers' shame.

ἧ

which

Dative

relative pronoun (object of ἐν)

ᾧ; relative; the respect in which slander occurs.

καταλαλεῖσθε

you are slandered

Pres Pass Indic 2 Pl · καταλαλέω

verb of the relative clause

→ present passive (ongoing slander)

καταλαλέω: 'speak against, slander'; the hostility of 2:12.

καταισχυνθῶσιν

may be put to shame

Aor Pass Subj 3 Pl · καταισχύνω

verb of the ἵνα-clause

→ aorist passive subjunctive (the intended outcome)

καταισχύνω: 'put to shame, disgrace'; the slanderers exposed by the believers' good life.

οἱ

the (ones)

Nominative

article (substantizing the participle)

ἐπηρέαζοντες

reviling

Pres Act Ptc · Nom Pl Masc · ἐπηρέαζω

substantival participle (subject of καταισχυνθῶσιν)

→ present (those who keep maligning)

ἐπηρέαζω: 'mistreat, malign, threaten'; the abusers of the believers' conduct (cf. Luke 6:28).

ὑμῶν

your

Genitive

genitive of possession

τὴν

the

Accusative

article (with ἀναστροφὴν)

ἀγαθὴν

good

Accusative

attributive adjective (with ἀναστροφὴν)

ἀγαθός: 'good'; the quality of the conduct that is reviled.

ἐν

in

preposition + dative (sphere)

ἐν Χριστῷ: 'in Christ'; the conduct that is lived in union with him.

Χριστῷ

Christ

Dative

object of ἐν (union)

Χριστός: 'Christ'; the sphere of the good conduct.

ἀναστροφὴν

conduct

Accusative

direct object of ἐπηρέαζοντες

ἀναστροφή: 'conduct, way of life' (see v.1); the 'good conduct in Christ' that the world maligns.

17 κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιῶντας.

For it is better, if God's will should so will, to suffer for doing good than for doing evil.

MAXIM: BETTER TO SUFFER FOR GOOD THAN FOR EVIL γὰρ grounds the preceding: undeserved suffering, if God wills it, is 'better' than deserved suffering. The optative θέλοι keeps the suffering contingent on God's will, not on the believer's wrongdoing — the bridge to Christ's example in v.18.

κρεῖττον

better

Nominative

predicate adjective (comparative, impersonal 'it is better')

κρεῖττων: 'better'; comparative of ἀγαθός — the preferable lot.

γὰρ

for

conjunction (explanatory)

γὰρ: 'for'; grounding the call to good conduct under slander.

ἀγαθοποιῶντας

doing good

Pres Act Ptc · Acc Pl Masc · ἀγαθοποιέω

circumstantial participle (acc. subject of πάσχειν)

→ present (while doing good)

ἀγαθοποιέω: 'do good' (see v.6); the cause of the undeserved suffering.

εἰ

if

conjunction (conditional, 4th class)

εἰ: 'if'; with the optative, a remote condition.

θέλοι

should will

Pres Act Opt 3 Sg · θέλω

verb of the protasis (optative)

→ present optative (contingent willing)

θέλω: 'will, wish'; the suffering happens only 'if God's will should will it.'

τὸ

the

Nominative

article (with θέλημα)

θέλημα

will

Nominative

subject of θέλοι (cognate)

θέλημα: 'will'; God's will, the only sanction for the believer's suffering.

τοῦ

of the

Genitive

article (with θεοῦ)

θεοῦ

of God

Genitive

genitive of possession/source

θεός: 'God'; whose will governs.

πάσχειν

to suffer

Pres Act Inf · πάσχω

subject infinitive (with κρείττον)

→ present infinitive

πάσχω: 'suffer' (see v.14); the act weighed as 'better' when undeserved.

ἢ

than

comparative particle (after κρείττον)

ἢ: 'than'; the comparison's second member.

κακοποιῶντας

doing evil

Pres Act Ptc · Acc Pl Masc · κακοποιέω

circumstantial participle (acc., implied second πάσχειν)

→ present (while doing evil)

κακοποιέω: 'do evil, do wrong'; suffering for one's own wrongdoing — the inferior cause (cf. 2:20).

18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἀμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

Because Christ also suffered once for sins, the righteous for the unrighteous, that he might bring you to God, having been put to death in the flesh but made alive in the spirit;

CHRISTOLOGICAL GROUND: CHRIST'S ONCE-FOR-ALL SUFFERING ὅτι ὅτι grounds the whole exhortation in Christ's example and work: he suffered ἅπαξ ('once for all'), the righteous for the unrighteous, to bring believers to God. The μέν ... δέ antithesis (σαρκί / πνεύματι) frames his death and vivification and launches the famous passage of vv.19–21.

ὅτι

because

conjunction (causal)

ὅτι: 'because'; grounding the believer's righteous suffering in Christ's.

καὶ

also

adverbial καί

καί: 'also, even'; Christ too suffered — the supreme precedent.

Χριστὸς

Christ

Nominative

subject of ἔπαθεν

Χριστός: 'Christ'; the righteous sufferer par excellence (cf. 2:21–24).

ἅπαξ

once for all

adverb (time)

ἅπαξ: 'once, once for all'; the unrepeatable sufficiency of his suffering (cf. Heb 9:26–28).

περὶ

for

preposition + genitive (concerning/for)

περὶ ἁμαρτιῶν: 'concerning sins' — sacrificial idiom (LXX 'sin offering'), the purpose of his suffering.

ἁμαρτιῶν

sins

Genitive

object of περι

ἁμαρτία: 'sin'; the sins atoned for.

ἔπαθεν

suffered

Aor Act Indic 3 Sg · πάσχω

main verb

→ aorist (the once-for-all event)

πάσχω: 'suffer'; here of Christ's passion and death (the variant ἀπέθανεν 'died' is read by some).

δίκαιος

the righteous

Nominative

predicate/appositional nominative

δίκαιος: 'righteous'; the sinless one (2:22), in apposition to Christ.

ὑπὲρ

for

preposition + genitive (substitution/benefit)

ὑπὲρ: 'on behalf of, in place of'; the substitutionary force, 'the righteous for the unrighteous.'

ἀδίκων

the unrighteous

Genitive

object of ὑπὲρ

ἄδικος: 'unrighteous'; those for whom he suffered — believers in their former state.

ἵνα

that

conjunction (purpose)

ἵνα: 'in order that'; the saving aim.

ὑμᾶς

you

Accusative

direct object of προσαγάγη

σύ: 'you' (pl.); the beneficiaries (variant ἡμᾶς, 'us').

προσαγάγη

he might bring

Aor Act Subj 3 Sg · προσάγω

verb of the ἵνα-clause

→ aorist subjunctive (the access secured)

προσάγω: 'bring near, present'; cultic/courtly access — Christ brings us into God's presence (cf. Eph 2:18).

τῷ

to

Dative

article (with θεῷ)

θεῷ

God

Dative

indirect object (to whom brought)

θεός: 'God'; the goal of the bringing-near.

θανατωθεῖς

having been put to death

Aor Pass Ptc · Nom Sg Masc · θανατώω

circumstantial participle (means/attendant; μέν)

→ aorist passive (the death)

θανατώω: 'put to death'; the first member of the antithesis — death 'in the flesh.'

μὲν

on the one hand

particle (correlative with δέ)

μὲν: marking the first of the antithetical pair (σὰρκί ... πνεύματι).

σὰρκί

in flesh

Dative

dative of respect/sphere

σὰρξ: 'flesh'; the sphere of his death — his mortal, earthly existence.

ζωοποιηθεῖς

having been made alive

Aor Pass Ptc · Nom Sg Masc · ζωοποιέω

circumstantial participle (means/attendant; δέ)

→ aorist passive (the vivification)

ζωοποιέω: 'make alive, give life'; the second member — raised/vivified 'in the spirit' (his resurrection life).

δὲ

but on the other hand

particle (correlative with μέν)

δέ: completing the μέν ... δέ antithesis.

πνεύματι

in spirit

Dative

dative of respect/sphere

πνεῦμα: 'spirit'; the sphere of his being made alive — the resurrection-life by the Spirit (the dat. parallel to σαρκί is debated).

19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

in which also he went and proclaimed to the spirits in prison,

THE PROCLAMATION TO THE SPIRITS IN PRISON **ASYNDETON** The most disputed verse of the chapter. ἐν ᾧ ('in which' — i.e. in the spirit/state of v.18, or 'on which occasion') governs the going and proclaiming to 'the spirits in prison.' Whether this is the preincarnate Christ preaching through Noah, the risen Christ announcing victory to fallen angels (1 Enoch tradition), or a descent to the dead is the classic crux; it is flagged, not resolved.

ἐν

in

preposition + dative (relative: 'in which')

ἐν ᾧ: 'in which / on which occasion'; ambiguous — 'in [which] spirit' (resuming πνεύματι, v.18) or 'in [the course of] which.'

ᾧ

which

Dative

relative pronoun (object of ἐν)

ὅς: relative; antecedent πνεύματι (v.18), or the whole prior clause.

καὶ

also

adverbial καί

καί: 'also'; adding this further act to the vivification.

τοῖς

the

Dative

article (with πνεύμασιν)

ἐν

in

preposition + dative (place, attributive)

ἐν φυλακῇ: 'in prison'; the place of the spirits' confinement.

φυλακῇ

prison

Dative

object of ἐν (place)

φυλακή: 'prison, place of custody'; the confinement of the disobedient spirits (cf. 1 Enoch 10–21; 2 Pet 2:4; Jude 6).

πνεύμασιν

to the spirits

Dative

indirect object of ἐκήρυξεν

πνεῦμα: 'spirit'; 'the spirits in prison' — most likely the fallen angels of Gen 6 / 1 Enoch, or the disobedient of Noah's day.

πορευθεῖς

having gone

Aor Pass Ptc · Nom Sg Masc · πορεύομαι

circumstantial participle (attendant/temporal)

→ aorist (the journey)

πορεύομαι: 'go, journey'; the 'going' — repeated in v.22 of the ascent, suggesting a triumphal progress rather than a descent for some interpreters.

ἐκήρυξεν

he proclaimed

Aor Act Indic 3 Sg · κηρύσσω

main verb

→ aorist (the act of proclamation)

κηρύσσω: 'proclaim, herald'; whether a saving offer or a heraldic announcement of victory/judgment is itself disputed (κηρύσσω ≠ εὐαγγελίζομαι).

20 ἀπειθήσασιν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτώ ψυχαί, διεσώθησαν δι' ὕδατος.

who formerly disobeyed, when God's patience waited in the days of Noah while the ark was being prepared, in which a few — that is, eight souls — were brought safely through water.

THE SPIRITS IDENTIFIED: THE DISOBEDIENT OF NOAH'S DAY **ASYNDETON** An attributive participle (ἀπειθήσασιν) qualifies the spirits as those who 'once disobeyed' in Noah's day, while God's patience waited and the ark was built. The 'few — eight souls — saved through water' supplies the type that v.21 will name baptism's antitype.

ἄπειθήσασιν

who disobeyed

Aor Act Ptc · Dat Pl Masc · ἀπειθέω

attributive participle (with πνεύμασιν, v.19)

→ aorist (their past disobedience)

ἀπειθέω: 'disobey, refuse to believe' (see v.1); identifying the spirits with the rebels of Noah's generation.

ΠΟΤΕ

formerly

adverb (time)

ποτέ: 'once, formerly'; in the distant past of the flood.

ὅτε

when

conjunction (temporal)

ὅτε: 'when'; dating the disobedience to Noah's day.

ἄπεξεδέχeto

was waiting

Impf Mid Indic 3 Sg · ἀπεκδέχομαι

verb of the ὅτε-clause

→ imperfect (God's prolonged forbearance)

ἀπεκδέχομαι: 'wait patiently for, await'; here God's patience 'kept waiting' for repentance.

ἡ

the

Nominative

article (with μακροθυμία)

τοῦ

of the

Genitive

article (with θεοῦ)

θεοῦ

of God

Genitive

genitive of possession

θεός: 'God'; whose patience waited.

μακροθυμία

patience

Nominative

subject of ἀπεξεδέχeto

μακροθυμία: 'patience, forbearance'; God's long delay of judgment (cf. 2 Pet 3:9).

ἐν

in

preposition + dative (time)

ἐν ἡμέραις: 'in the days'; temporal setting.

ἡμέραις

days

Dative

object of ἐν (time)

ἡμέρα: 'day'; 'the days of Noah.'

Νῶε

of Noah

Genitive

genitive of time/possession (indeclinable name)

Νῶε: 'Noah' (indeclinable); the patriarch of the flood narrative (Gen 6–9).

κατασκευαζομένης

being prepared

Pres Pass Ptc · Gen Sg Fem · κατασκευάζω

genitive absolute (temporal)

→ present passive (the building underway)

κατασκευάζω: 'build, construct, prepare'; the ark under construction — the span of God's patience.

κιβωτοῦ

the ark

Genitive

subject of the genitive absolute

κιβωτός: 'ark, chest'; Noah's vessel of salvation.

εἰς

into

preposition + accusative (entrance)

εἰς ἣν: 'into which'; entry into the ark.

ἣν

which

Accusative

relative pronoun (object of εἰς; antecedent κιβωτοῦ)

ὅς: relative; the ark into which the few entered.

ὀλίγοι

few

Nominative

subject of διεσώθησαν

ὀλίγος: 'few'; the small remnant saved — a sobering note amid persecution.

| | | | |
|--|---|---|---|
| <p>τοῦτ' that</p> <p>Nominative <i>demonstrative (in the explanatory formula)</i></p> <p>οὗτος: 'this'; τοῦτ' ἔστιν, 'that is,' introducing the precise number.</p> | <p>ἔστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula (explanatory formula 'that is')</i></p> <p>→ present (definition)</p> <p>εἰμί: 'is'; in the idiom τοῦτ' ἔστιν, 'that is to say.'</p> | <p>ὀκτώ eight</p> <p>Nominative <i>attributive numeral (with ψυχαί)</i></p> <p>ὀκτώ: 'eight' (indeclinable numeral, here adjectival); Noah, his wife, three sons, and their wives.</p> | <p>ψυχαί souls</p> <p>Nominative <i>apposition to ὀλίγοι</i></p> <p>ψυχή: 'soul, person, life'; here 'persons' — the eight who survived.</p> |
| <p>διεσώθησαν were brought safely</p> <p>Aor Pass Indic 3 Pl · διασώζω <i>main verb</i></p> <p>→ aorist passive (the rescue)</p> <p>διασώζω: 'bring safely through, rescue'; the eight delivered through the flood.</p> | <p>δι' through</p> <p><i>preposition + genitive (means/medium)</i></p> <p>διά: 'through'; either local ('through [the midst of] water') or instrumental ('by means of water') — the ambiguity feeds v.21's typology.</p> | <p>ὑδατος water</p> <p>Genitive <i>object of δι'</i></p> <p>ὑδωρ: 'water'; the flood-waters through which they passed — the type of baptismal water.</p> | |

21 ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

which water, as an antitype, now saves you — baptism, not as a removal of dirt from the flesh but as the appeal of a good conscience toward God — through the resurrection of Jesus Christ,

BAPTISM AS THE ANTITYPE OF THE FLOOD **ASYNDETON** The relative ὃ (antecedent ὑδατος) declares the flood-water the type of which baptism is the 'antitype' (ἀντίτυπον) that 'now saves you.' Two clarifications guard against misunderstanding: baptism saves not as physical washing but as the 'appeal/pledge of a good conscience toward God,' and its saving power is grounded δι' ἀναστάσεως — through Christ's resurrection. ἐπερώτημα and the 'baptism saves' language are classic cruxes.

ὅ

which

Nominative

relative pronoun (subject; antecedent ὕδατος)

ὅς; relative; 'which [water]'; linking baptism's water to the flood (the later text reads dative ᾧ).

καὶ

also

adverbial καί

καί: 'also, indeed'; the water that did so then also saves now.

ὑμᾶς

you

Accusative

direct object of σώζει

σύ: 'you' (pl.); the saved.

ἀντίτυπον

as an antitype

Nominative

predicate nominative / appositional (the water as antitype)

ἀντίτυπος: 'corresponding, antitype'; baptism (or its water) answers to the flood as the fulfilling counterpart (cf. Heb 9:24).

νῦν

now

adverb (time)

νῦν: 'now'; in the present age, over against Noah's day.

σώζει

saves

Pres Act Indic 3 Sg · σώζω

main verb

→ present (the saving now in force)

σώζω: 'save'; the bold statement 'baptism saves you' — qualified at once by the clauses that follow.

βάπτισμα

baptism

Nominative

apposition to ὅ (defining the antitype)

βάπτισμα: 'baptism'; named as the antitype — the saving thing is baptism, not the mere water.

οὐ

not

negative particle

οὐ: 'not'; negating the wrong understanding of baptism's efficacy.

σαρκός

of flesh

Genitive

genitive (source/separation, with ἀπόθεσις)

σάρξ: 'flesh, body'; the physical body, whose dirt is NOT what baptism removes.

ἀπόθεσις

removal

Nominative

predicate nominative (the negated definition)

ἀπόθεσις: 'putting off, removal'; baptism is not a bath for bodily dirt — not mere ritual washing.

ρύπου

of dirt

Genitive

objective genitive (with ἀπόθεσις)

ρύπος: 'dirt, filth'; bodily uncleanness.

ἀλλά

but

adversative conjunction

ἀλλά: 'but'; the positive definition of what baptism is.

| | | | |
|---|--|---|--|
| <p>συνειδήσεως of conscience</p> <p>Genitive <i>genitive (subjective/objective, with ἐπερώτημα)</i></p> <p>συνείδησις: 'conscience' (see v.16); the good conscience that pledges/appeals to God.</p> | <p>ἀγαθῆς good</p> <p>Genitive <i>attributive adjective (with συνειδήσεως)</i></p> <p>ἀγαθός: 'good'; a clear conscience.</p> | <p>ἐπερώτημα appeal/pledge</p> <p>Nominative <i>predicate nominative (the positive definition)</i></p> <p>ἐπερώτημα: 'inquiry, request, pledge'; a crux — either an 'appeal' to God for a good conscience, or a 'pledge/answer' of a good conscience (baptismal interrogation), or a formal 'undertaking.'</p> | <p>εἰς toward</p> <p><i>preposition + accusative (direction)</i></p> <p>εἰς θεόν: 'toward God'; the direction of the appeal/pledge.</p> |
| <p>θεόν God</p> <p>Accusative <i>object of εἰς</i></p> <p>θεός: 'God'; the one to whom the conscience appeals.</p> | <p>δι' through</p> <p><i>preposition + genitive (means)</i></p> <p>διά: 'through, by means of'; baptism saves 'through the resurrection' — its power is Christ's risen life, not the rite itself.</p> | <p>ἀναστάσεως resurrection</p> <p>Genitive <i>object of δι' (means)</i></p> <p>ἀνάστασις: 'resurrection'; the ground of baptism's saving efficacy (cf. 1:3).</p> | <p>Ἰησοῦ of Jesus</p> <p>Genitive <i>genitive (whose resurrection)</i></p> <p>Ἰησοῦς: 'Jesus.'</p> |
| <p>Χριστοῦ Christ</p> <p>Genitive <i>genitive (apposition/name-title)</i></p> <p>Χριστός: 'Christ'; the risen Lord whose resurrection saves.</p> | | | |

22 ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

who is at the right hand of God, having gone into heaven, with angels and authorities and powers having been subjected to him.

CHRIST'S EXALTATION AND UNIVERSAL SUBJECTION **ASYNDETON** A relative clause (ὅς, antecedent Jesus Christ) crowns the section: the risen Christ is enthroned at God's right hand (Ps 110:1), having ascended, with every angelic and cosmic power subjected to him (cf. Eph 1:20–22). The believers' suffering is framed by Christ's victory — assurance for the persecuted.

ὅς

who

Nominative

relative pronoun (subject; antecedent Christ)

ὅς; relative; resuming Jesus Christ of v.21.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present (his abiding enthronement)

εἰμί: 'is'; Christ's present session at God's right hand.

ἐν

at

preposition + dative (place)

ἐν δεξιᾷ: 'at the right hand'; the place of honor and authority (Ps 110:1).

δεξιᾷ

right hand

Dative

object of ἐν (place)

δεξιός: 'right (hand)'; the position of supreme authority beside God.

θεοῦ

of God

Genitive

genitive of possession

θεός: 'God'; whose right hand Christ occupies.

πορευθεῖς

having gone

Aor Pass Ptc · Nom Sg Masc · πορεύομαι

circumstantial participle (temporal/causal)

→ aorist (the ascension)

πορεύομαι: 'go, journey'; the ascent into heaven (the same verb as v.19, framing the section's 'going').

εἰς

into

preposition + accusative (direction)

εἰς οὐρανόν: 'into heaven'; the goal of the ascent.

οὐρανόν

heaven

Accusative

object of εἰς

οὐρανός: 'heaven'; where Christ now reigns.

ὑποταγέντων

having been subjected

Aor Pass Ptc · Gen Pl Masc · ὑποτάσσω

genitive absolute (attendant circumstance)

→ aorist passive (their subjection accomplished)

ὑποτάσσω: 'subject, subordinate'; the cosmic powers placed under Christ — the same verb that governs the household submission (vv.1, 5).

αὐτῷ

to him

Dative

indirect object (to whom subjected)

αὐτός: 'him'; Christ, to whom all powers bow.

ἀγγέλων

of angels

Genitive

subject of the genitive absolute

ἄγγελος: 'angel, messenger'; the first rank of subjected powers.

καὶ

and

conjunction (coordinating)

ἐξουσιῶν

of authorities

Genitive

subject of the genitive absolute

ἐξουσία: 'authority, power'; a class of spiritual powers (cf. Eph 1:21; Col 1:16).

καὶ

and

conjunction (coordinating)

δυνάμεων

of powers

Genitive

subject of the genitive absolute

δύναμις: 'power, mighty force'; the third rank — all cosmic powers now under Christ's feet.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging without a marginal apparatus: at v.7 the wives are described as 'a weaker vessel' (τῷ γυναικείῳ ... ἀσθενεστέρω σκεύει), and the co-heirs are read with the nominative plural participle συγκληρονόμοι (so that 'you' husbands are joint-heirs), some witnesses reading the dative; at v.15 the earliest text reads 'sanctify Christ as Lord' (κύριον δὲ τὸν Χριστόν), the later witnesses 'sanctify the Lord God' (κύριον δὲ τὸν θεόν) under assimilation to Isa 8:13 LXX; at v.16 the participle ἔχοντες ('having a good conscience') and the verb καταλαλεῖσθε / καταισχυνθῶσιν vary in form among witnesses; at v.18 the editions divide between 'Christ suffered' (ἔπαθεν, read here) and 'Christ died' (ἀπέθανεν), and between 'for sins' (περὶ ἁμαρτιῶν) and 'for our sins,' and between 'that he might bring you/us to God' (ὕμᾱς / ἡμᾱς); at v.21 the relative ὃ ('which,' antecedent ὕδωρ) is read over the later ᾧ. Orthographic variants (movable-v, i-subscript, the spelling Σάρρα) are not noted. The notorious cruxes of vv.19–21 — the spirits in prison, the proclamation, baptism as antitype, and ἐπερώτημα — are flagged in the lexical tier and the chapter summary rather than silently resolved.

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.