

**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 4

ΠΕΤΡΟΥ Α΄ Δ΄

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 · 4:1–6

### **Arm yourselves with Christ's mind: done with sin**

Since Christ suffered in the flesh, arm yourselves with the same resolve — the one who has suffered in the flesh has ceased from sin (1), so as to live the rest of the time no longer for human passions but for God's will (2). The Gentile past of debauchery is enough (3); the pagans are surprised and malign you (4), but they will answer to the Judge of the living and the dead (5) — for this the gospel was preached even to the dead, that though judged in the flesh they might live in the spirit by God's standard (6).

B · 4:7–11

### **The end is near: sober love and stewardship of gifts**

The end of all things is near, so be sober-minded for prayer (7); above all keep fervent love, for love covers a multitude of sins (8); be hospitable without grumbling (9). As good stewards of God's varied grace, each is to serve with the gift received (10); whoever speaks, as God's oracles; whoever serves, by the strength God supplies — so that in all things God may be glorified through Jesus Christ, to whom belong glory and power forever (11).

## The fiery trial: rejoice in sharing Christ's sufferings

Do not be surprised at the fiery ordeal as though something strange befell you (12); rather rejoice insofar as you share Christ's sufferings, that you may exult at his glory's revealing (13). If reproached for the name of Christ, you are blessed, for the Spirit of glory rests on you (14). Let none suffer as a wrongdoer (15), but as a Christian, let him glorify God in that name (16). For judgment begins at the house of God — and if first with us, what of those who disobey the gospel (17)? If the righteous is scarcely saved, where will the ungodly appear (18)? So let those who suffer by God's will entrust their souls to a faithful Creator in doing good (19).

### 1 Χριστοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαυται ἁμαρτίας,

Since therefore Christ suffered in the flesh, you also arm yourselves with the same resolve, because the one who has suffered in the flesh has ceased from sin,

**INFERENCE FROM CHRIST'S SUFFERING** οὖν The οὖν draws the ethical conclusion from 3:18–22: Christ's suffering 'in the flesh' becomes the believer's pattern and weapon. The genitive absolute (Christ having suffered) grounds the single imperative of the section — ὀπλίσασθε, 'arm yourselves' — and the maxim that suffering breaks sin's grip.

#### Χριστοῦ

Christ

Genitive

*subject of genitive absolute*

Χριστός: 'Anointed,' the Messiah; here the model of redemptive suffering, picking up 3:18 (Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν).

#### οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; drawing the paraenetic inference from the Christ-hymn of 3:18–22.

#### παθόντος

having suffered

Aor Act Ptc · Gen Sg Masc · πάσχω

*participle of genitive absolute (causal/temporal)*

→ constative aorist

πάσχω: 'suffer, experience'; the keyword of the chapter — Christ's once-for-all passion as the believer's template.

#### σαρκὶ

in the flesh

Dative

*dat. of respect/sphere*

σὰρξ: 'flesh'; the sphere of mortal, bodily existence in which Christ suffered (cf. 3:18) — not 'sinful nature' here.

<p><b>καὶ</b> also <i>adverbial/ascensive conjunction</i></p>	<p><b>ὕμεις</b> you Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>αὐτήν</b> same Accusative <i>attributive (identity) adjective</i> αὐτός: 'same'; the same resolve as Christ's — readiness to suffer rather than sin.</p>
<p><b>ἔννοιαν</b> resolve Accusative <i>direct object of ὀπλίσασθε</i> ἔννοια: 'thought, intent, disposition, resolve'; the inner mind-set, taken here as the soldier's 'weapon' (cf. the military metaphor of ὀπλίζω).</p>	<p><b>ὀπλίσασθε</b> arm yourselves with Aor Mid Impv 2 Pl · ὀπλίζω <i>main verb (imperative)</i> → <i>ingressive aorist imperative</i> ὀπλίζω (mid.): 'equip oneself, take up arms'; NT hapax — a martial image: take Christ's mind as your armor.</p>	<p><b>ὅτι</b> because <i>causal conjunction</i></p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>
<p><b>παθῶν</b> having suffered Aor Act Ptc · Nom Sg Masc · πάσχω <i>substantival participle (subject)</i> → <i>constative aorist</i> πάσχω: 'suffer'; the one who has suffered in the flesh — the believer who endures suffering with Christ's resolve.</p>	<p><b>σαρκὶ</b> in the flesh Dative <i>dat. of respect/sphere</i></p>	<p><b>πέπαυται</b> has ceased Perf Mid Indic 3 Sg · παύω <i>main verb (causal clause)</i> → <i>resultative perfect (settled state)</i> παύω (mid.): 'cease, stop'; the perfect marks a decisive break — the sufferer has been brought to a settled end of sin's dominion.</p>	<p><b>ἁμαρτίας</b> from sin Genitive <i>genitive of separation (with παύομαι)</i> ἁμαρτία: 'sin'; the genitive of separation after παύομαι — done with sin; whether of Christ (vicariously) or of the believer's experiential break is debated.</p>

## 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον.

so as to live the rest of the time in the flesh no longer for human passions but for the will of God.

PURPOSE/RESULT OF V.1 **ASYNDETON** εἰς τό + infinitive expresses the goal of arming oneself with Christ's mind: a reoriented life — no longer governed by ἐπιθυμίαι but by θέλημα θεοῦ. The two datives (passions vs. will) set the antithesis that governs the paragraph.

εἰς

so as

preposition (εἰς τό + inf., purpose/result)

εἰς τό + infinitive: a standard construction for purpose or contemplated result.

τὸ

the

Accusative

article (nominalizes infinitive)

μηκέτι

no longer

adverb of time (negative)

μηκέτι: 'no longer'; marking the decisive break with the former pattern of life.

ἀνθρώπων

of men

Genitive

genitive (source/qualifying ἐπιθυμίας)

ἄνθρωπος: 'human being'; 'human passions' — the merely human cravings of the unconverted life.

ἐπιθυμίας

for passions

Dative

dat. of advantage/rule (the governing standard)

ἐπιθυμία: 'desire, craving, lust'; the disordered appetites that ruled the pagan past (cf. v.3).

ἀλλὰ

but

adversative conjunction

θελήματι

for the will

Dative

dat. of advantage/rule (contrasting standard)

θέλημα: 'will'; God's will as the new governing norm of life — the antithesis to human passions.

θεοῦ

of God

Genitive

subjective/possessive genitive

τὸν

the

Accusative

article

ἐπίλοιπον

remaining

Accusative

attributive adjective

ἐπίλοιπος: 'remaining, left over'; NT hapax — the rest of one's earthly time.

ἐν

in

preposition + dative (sphere)

σαρκὶ

the flesh

Dative

dat. of sphere

σὰρξ: 'flesh'; bodily, earthly life — the arena of the remaining time.

βιώσαι

to live

Aor Act Inf · βιώω

infinitive (εἰς τό construction)

→ constative aorist

βιώω: 'live, spend one's life'; NT hapax — to pass the remainder of life under the new norm.

χρόνον

time

Accusative

accusative of extent of time (object of βιώσαι)

χρόνος: 'time, period'; here the span of life that remains.

3 ἄρκετὸς γὰρ ὁ παρεληλυθὸς χρόνος τὸ βούλημα τῶν ἔθνῶν κατειργάσθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις καὶ ἀθεμίτοις εἰδωλολατρίαις.

For the time that has passed is enough to have done the will of the Gentiles, having walked in debaucheries, lusts, drunkenness, carousings, drinking-bouts, and lawless idolatries.

GROUND FOR THE REORIENTATION **γὰρ** γάρ supplies the reason for leaving the passions behind: the pagan past has had more than enough of one's time. A vice-catalogue (six items) characterizes 'the will of the Gentiles,' climaxing in the 'lawless idolatries' that underlie the rest.

**ἄρκετὸς**

enough

Nominative

*predicate adjective*

ἄρκετός: 'sufficient, enough'; ironic understatement — the past has had quite enough of one's life.

**γὰρ**

for

*causal/explanatory conjunction*

**ὁ**

the

Nominative

*article*

**παρεληλυθὸς**

having passed

Perf Act Ptc · Nom Sg Masc · παρέρχομαι

*attributive participle*

→ resultative perfect

παρέρχομαι: 'pass by, go past'; the perfect views the bygone time as a closed, finished chapter.

**χρόνος**

time

Nominative

*subject*

χρόνος: 'time'; the pre-conversion span — deliberately echoing χρόνον (v.2).

**τὸ**

the

Accusative

*article*

**βούλημα**

will

Accusative

*direct object of κατειργάσθαι*

βούλημα: 'will, intention, desire'; the Gentiles' purpose — pointedly contrasted with θέλημα θεοῦ (v.2).

**τῶν**

of the

Genitive

*article*

## ἔθνῶν

Gentiles

Genitive

*subjective/possessive genitive*

ἔθνος: 'nation, Gentile, pagan'; the unconverted outsiders — the readers' own former world.

## κατειργάσθαι

to have done

Perf Mid Inf · κατεργάζομαι

*infinitive (exegetical to ἀρκετός)*

→ resultative perfect

κατεργάζομαι: 'accomplish, carry out, perpetrate'; the intensive form — the pagan agenda thoroughly worked out.

## πεπορευμένους

having walked

Perf Mid Ptc · Acc Pl Masc · πορεύομαι

*adverbial participle (manner; acc. agreeing with implied subject)*

→ resultative perfect

πορεύομαι: 'go, walk, conduct oneself'; a Hebrew 'walk' idiom for manner of life — here in vice.

## ἐν

in

*preposition + dative (sphere)*

## ἀσελγείαις

debaucheries

Dative

*dat. of sphere (vice-list)*

ἀσέλγεια: 'licentiousness, debauchery'; unrestrained, shameless excess.

## ἐπιθυμίαις

lusts

Dative

*dat. of sphere (vice-list)*

ἐπιθυμία: 'craving, lust'; the same word as v.2 — the passions there renounced, here catalogued.

## οἰνοφλυγίαις

drunkenness

Dative

*dat. of sphere (vice-list)*

οἰνοφλυγία: 'drunkenness' (lit. 'wine-bubbling/overflow'); NT hapax — habitual excess of wine.

## κῶμοις

carousings

Dative

*dat. of sphere (vice-list)*

κῶμος: 'carousal, revelry'; riotous festal processions, often Dionysiac.

## πότοις

drinking-bouts

Dative

*dat. of sphere (vice-list)*

πότος: 'drinking-party'; NT hapax — organized bouts of drinking.

## καὶ

and

*coordinating conjunction*

## ἄθεμίτοις

lawless

Dative

*attributive adjective*

ἄθεμίτος: 'forbidden, lawless, abominable'; that which violates what is θεμίς (right, sanctioned).

## εἰδωλολατρίαις

idolatries

Dative

*dat. of sphere (climactic vice)*

εἰδωλολατρία: 'idolatry' (lit. 'image-worship'); the root sin beneath the festive vices — Israel's term for pagan cult.

#### 4 ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

In this they are surprised that you do not run with them into the same flood of dissipation, and they malign you;

CONSEQUENCE: PAGAN REACTION ASYNDETON The convert's withdrawal from the old revelry provokes the pagans' astonishment and slander. ἐν ᾧ ('in which / wherein') connects to the renounced vices; the genitive absolute states the cause of their surprise — the believers' refusal to 'run with' them.

ἐν

in

*preposition + dative (respect/cause)*

ἐν ᾧ: 'wherein, in this matter' — referring to the changed conduct just described.

ᾧ

which

Dative

*relative pronoun (object of ἐν)*

ξενίζονται

they are surprised

Pres Pass Indic 3 Pl · ξενίζω

*main verb*

→ progressive present

ξενίζω: 'astonish, strike as strange' (pass.); lit. 'treat as a stranger' — they find the believers' abstinence bizarre (cf. v.12).

μὴ

not

*negative particle (with ptc.)*

συντρεχόντων

running with

Pres Act Ptc · Gen Pl Masc · συντρέχω

*participle of genitive absolute (causal)*

→ progressive present

συντρέχω: 'run together with'; a vivid image of joining the crowd's headlong rush into excess.

ὑμῶν

you

Genitive

*subject of genitive absolute*

εἰς

into

*preposition + accusative (goal)*

τὴν

the

Accusative

*article*

## αὐτήν

same

Accusative

*attributive (identity) adjective*

αὐτός: 'same'; the same dissolute flood the pagans pour into.

## τῆς

of

Genitive

*article*

## ἀσωτίας

dissipation

Genitive

*genitive of content/quality*

ἀσωτία: 'profligacy, debauchery' (lit. 'unsavability,' incorrigible waste); the prodigal's 'riotous living' (Lk 15:13).

## ἀνάχυσιν

flood

Accusative

*object of εἰς (goal)*

ἀνάχυσιν: 'outpouring, flood' (lit. 'a pouring out'); NT hapax — a vivid picture of moral overflow.

## βλασφημοῦντες

maligning

Pres Act Ptc · Nom Pl Masc · βλασφημέω

*adverbial participle (attendant/result; nom. with subject of ξενίζονται)*

→ progressive present

βλασφημέω: 'slander, revile, blaspheme'; the pagans' verbal abuse of the believers — the social cost of nonconformity.

## 5 οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς·

they will give account to the one who is ready to judge the living and the dead;

REVERSAL: PAGANS FACE THE JUDGE **ASYNDETON** A relative clause turns the tables: the slanderers themselves will answer to the eschatological Judge. 'The living and the dead' (already a creedal phrase) prepares for v.6 — the gospel reaches even the dead.

**οἱ**

who

Nominative

*relative pronoun (subject)*

ὅς; relative pronoun; its antecedent is the slandering pagans of v.4.

**ἀποδώσουσιν**

will give

Fut Act Indic 3 Pl · ἀποδίδωμι

*main verb (rel. clause)*

→ **predictive future**

ἀποδίδωμι: 'render, pay back, give'; 'render account' (ἀποδίδωμι λόγον) is an idiom for facing judgment.

**λόγον**

account

Accusative

*direct object*

λόγος; 'account, reckoning'; here the answer one must give at the judgment.

**τῷ**

to the (one)

Dative

*article (substantizes ptc.)*

**ἑτοίμως**

readily

*adverb of manner*

ἑτοίμως: 'readily'; ἑτοίμως ἔχω = 'be ready' — the Judge stands poised, the judgment imminent.

**ἔχοντι**

being ready

Pres Act Ptc · Dat Sg Masc · ἔχω

*substantival participle (indirect object)*

→ **stative present**

ἔχω: 'have, hold'; with ἑτοίμως, 'be in readiness' — God (or Christ) ready to judge.

**κρίναι**

to judge

Aor Act Inf · κρίνω

*complementary infinitive*

→ **constative aorist**

κρίνω: 'judge, decide, condemn'; the final assize over all the dead and living.

**ζῶντας**

the living

Pres Act Ptc · Acc Pl Masc · ζάω

*substantival participle (object of κρίναι)*

→ **progressive present**

ζάω: 'live, be alive'; 'the living' — those alive at the parousia.

**καὶ**

and

*coordinating conjunction*

**νεκρούς**

the dead

Accusative

*substantival adj. (object of κρίναι)*

νεκρός; 'dead'; the creedal pair 'living and dead' (cf. Acts 10:42; 2 Tim 4:1) — none escapes the Judge.

6 εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

For this is why the gospel was preached even to the dead, that though they were judged in the flesh according to men, they might live in the spirit according to God.

GROUND: GOSPEL REACHED THE DEAD **γὰρ** The chapter's crux. γὰρ explains how the dead too fall under the Judge of v.5: the gospel was preached even to them. The μέν...δέ antithesis contrasts a human verdict of death 'in the flesh' with divine life 'in the spirit' — the goal (ἵνα) of that proclamation.

εἰς

for

*preposition + accusative (purpose)*

εἰς τοῦτο: 'for this purpose' — pointing forward to the ἵνα clause.

τοῦτο

this

Accusative

*object of εἰς (purpose)*

γὰρ

for

*explanatory conjunction*

καί

even

*adverbial (ascensive) conjunction*

καί: ascensive 'even' — the gospel's reach extends even to the dead.

νεκροῖς

to the dead

Dative

*dat. of indirect object (recipient of preaching)*

νεκρός: 'dead'; most likely Christians who heard the gospel in life but have since died (cf. v.5) — not a postmortem evangelism, on the dominant reading.

εὐηγγελίσθη

the gospel was preached

Aor Pass Indic 3 Sg · εὐαγγελίζω

*main verb (impersonal passive)*

→ constative aorist

εὐαγγελίζω: 'preach good news'; the passive ('good news was announced') — the agent is God/the gospel-preachers.

ἵνα

that

*conjunction (purpose, + subjunctive)*

κριθῶσι

they might be judged

Aor Pass Subj 3 Pl · κρίνω

*verb of ἵνα clause (concessive)*

→ constative aorist

κρίνω: 'judge, condemn'; the concessive μέν-clause — though they undergo the human verdict of death.

<p><b>μὲν</b> indeed</p> <p><i>correlative particle (μὲν...δέ)</i></p> <p>μὲν: setting up the antithesis answered by δέ — 'on the one hand... on the other!'</p>	<p><b>κατὰ</b> according to</p> <p><i>preposition + accusative (standard)</i></p>	<p><b>ἄνθρώπους</b> men</p> <p>Accusative</p> <p><i>object of κατὰ (standard of judgment)</i></p> <p>ἄνθρωπος: 'human being'; 'according to men' — by the human measure, i.e. mortal death itself.</p>	<p><b>σαρκὶ</b> in the flesh</p> <p>Dative</p> <p><i>dat. of respect/sphere</i></p> <p>σὰρξ: 'flesh'; the bodily sphere where the verdict of death falls.</p>
<p><b>ζῶσι</b> they might live</p> <p>Pres Act Subj 3 Pl · ζάω</p> <p><i>verb of ἵνα clause (main goal, δέ-clause)</i></p> <p>→ progressive present (resultant life)</p> <p>ζάω: 'live!'; the divine counter-verdict — life in the spirit by God's standard, the goal of the preaching.</p>	<p><b>δὲ</b> but</p> <p><i>correlative particle (μὲν...δέ)</i></p>	<p><b>κατὰ</b> according to</p> <p><i>preposition + accusative (standard)</i></p>	<p><b>θεὸν</b> God</p> <p>Accusative</p> <p><i>object of κατὰ (standard of life)</i></p> <p>θεός: God; 'according to God' — by the divine measure, which grants life beyond death.</p>
<p><b>πνεύματι</b> in the spirit</p> <p>Dative</p> <p><i>dat. of respect/sphere</i></p> <p>πνεῦμα: 'spirit!'; the sphere of resurrection-life, answering σαρκί — the σαρκί/πνεύματι pair echoes 3:18.</p>			

## 7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ νήψατε εἰς προσευχάς·

But the end of all things has drawn near. Be self-controlled, therefore, and sober for prayers;

ESCHATOLOGICAL TRANSITION TO EXHORTATION **δὲ** The δέ opens the second movement. The nearness of the end (ἤγγικεν, perfect) grounds (οὖν) a string of imperatives — beginning with sober-mindedness 'for prayers.' Eschatology fuels ethics, not panic.

<p><b>Πάντων</b> of all things</p> <p>Genitive <i>genitive (of which the end is)</i></p> <p>παῖς: 'all'; 'the end of all things' — the universal consummation.</p>	<p><b>δὲ</b> but</p> <p><i>transitional/developmental conjunction</i></p>	<p><b>τὸ</b> the</p> <p>Nominative <i>article</i></p>	<p><b>τέλος</b> end</p> <p>Nominative <i>subject</i></p> <p>τέλος: 'end, goal, consummation'; the eschatological climax of all things.</p>
<p><b>ἤγγικεν</b> has drawn near</p> <p>Perf Act Indic 3 Sg · ἐγγίζω <i>main verb</i></p> <p>→ <i>resultative perfect (state of nearness)</i></p> <p>ἐγγίζω: 'come near, approach'; the perfect = 'has drawn near and is now at hand' (cf. Mk 1:15).</p>	<p><b>σωφρονήσατε</b> be self-controlled</p> <p>Aor Act Impv 2 Pl · σωφρονέω <i>main verb (imperative)</i></p> <p>→ <i>ingressive aorist imperative</i></p> <p>σωφρονέω: 'be of sound mind, self-controlled'; clear-headed sanity over against the intoxications of v.3.</p>	<p><b>οὖν</b> therefore</p> <p><i>inferential conjunction</i></p> <p>οὖν: 'therefore'; the imperatives follow from the end's nearness.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>νήψατε</b> be sober</p> <p>Aor Act Impv 2 Pl · νήφω <i>main verb (imperative)</i></p> <p>→ <i>ingressive aorist imperative</i></p> <p>νήφω: 'be sober, vigilant'; spiritual alertness (cf. 1:13; 5:8) — the opposite of the drunkenness of v.3.</p>	<p><b>εἰς</b> for</p> <p><i>preposition + accusative (purpose)</i></p>	<p><b>προσευχάς</b> prayers</p> <p>Accusative <i>object of εἰς (purpose)</i></p> <p>προσευχή: 'prayer'; sobriety has a purpose — clear-minded, unhindered prayer (cf. 3:7).</p>	

## 8 πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·

above all, keeping your love for one another fervent, because love covers a multitude of sins;

CHIEF EXHORTATION: FERVENT LOVE ASYNDETON πρὸ πάντων marks the priority: fervent mutual love. The participle ἔχοντες carries imperatival force, continuing the chain of vv.7–10. The ground (ὅτι) cites a proverb (Prov 10:12) — love covers sins, i.e. forbears and forgives them.

πρὸ

before

*preposition + genitive (priority)*

πρὸ πάντων: 'above all, first of all' — love ranks highest among the duties.

πάντων

all things

Genitive

*object of πρὸ*

τὴν

the

Accusative

*article*

εἰς

for

*preposition + accusative (direction/object of love)*

ἑαυτοῦς

one another

Accusative

*object of εἰς (reciprocal)*

ἑαυτοῦ: reflexive used reciprocally, 'one another' (= ἀλλήλους) — love directed within the community.

ἀγάπην

love

Accusative

*direct object of ἔχοντες*

ἀγάπη: 'love'; self-giving covenant love — the supreme Christian virtue.

ἐκτενῆ

fervent

Accusative

*predicate/attributive adjective*

ἐκτενής: 'earnest, fervent' (lit. 'stretched out'); strenuous, taut love (cf. 1:22 ἐκτενῶς).

ἔχοντες

keeping

Pres Act Ptc · Nom Pl Masc · ἔχω

*imperative participle*

→ progressive present (continuous duty)

ἔχω: 'have, hold'; the participle functions as an imperative — 'keep on having' fervent love.

ὅτι

because

*causal conjunction*

ἀγάπη

love

Nominative

*subject*

ἀγάπη: 'love'; echoing Prov 10:12 — love draws a veil over offenses.

καλύπτει

covers

Pres Act Indic 3 Sg · καλύπτω

*main verb (gnomic)*

→ gnomic present

καλύπτω: 'cover, hide'; not condoning but forgiving/forbearing — love overlooks and absorbs wrongs (Prov 10:12; cf. Jas 5:20).

πλῆθος

a multitude

Accusative

*direct object*

πλῆθος: 'multitude, great number'; a great mass of sins covered over by love.

ἁμαρτιῶν

of sins

Genitive

*genitive (content of the multitude)*

ἁμαρτία: 'sin'; the offenses that love forbears within the community.

## 9 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ

being hospitable to one another without grumbling;

CONCRETE EXPRESSION OF LOVE ASYNDETON Hospitality is love made practical — vital in an itinerant, persecuted church. The supplied imperatival force continues from ἔχοντες (v.8); the proviso 'without grumbling' guards the heart against resentful duty.

### φιλόξενοι

hospitable

Nominative

*predicate adjective (with implied imperatival 'be')*

φιλόξενος: 'hospitable' (lit. 'stranger-loving'); welcoming travelers and the displaced (cf. Rom 12:13; Heb 13:2).

### εἰς

to

*preposition + accusative (direction)*

### ἀλλήλους

one another

Accusative

*object of εἰς (reciprocal)*

ἀλλήλων: 'one another'; the reciprocal pronoun — hospitality within the family of faith.

### ἄνευ

without

*preposition + genitive (absence)*

ἄνευ: 'without'; excluding the grudging spirit.

### γογγυσμοῦ

grumbling

Genitive

*object of ἄνευ*

γογγυσμός: 'grumbling, muttering'; the resentful complaint that sours generosity (cf. Israel's murmuring).

# 10 ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ·

as each has received a gift, employing it to serve one another, as good stewards of the varied grace of God:

STEWARDSHIP OF GIFTS ASYNDETON The principle of mutual service: each one's charisma is held in trust. The imperatival participle διακονοῦντες continues the chain; the steward-image (οἰκονόμοι) frames gifts as God's property to be administered, not possessed — God's grace is 'varied,' distributed in many forms.

## ἕκαστος

each

Nominative

subject (distributive)

ἕκαστος: 'each one'; the individuality of gifting — no member is without a charisma.

## καθὼς

as

comparative conjunction

καθὼς: 'just as'; correlating service to the gift received.

## ἔλαβεν

received

Aor Act Indic 3 Sg · λαμβάνω

verb of comparative clause

→ constative aorist

λαμβάνω: 'receive, take'; the gift is received, not earned — hence held as a trust.

## χάρισμα

a gift

Accusative

direct object of ἔλαβεν

χάρισμα: 'grace-gift'; a Spirit-given endowment (cf. Rom 12; 1 Cor 12), here for mutual service.

## εἰς

to

preposition + accusative (toward)

## ἑαυτοὺς

one another

Accusative

object of εἰς (reciprocal)

ἑαυτοῦ: reflexive used reciprocally, 'one another' — gifts serve the community.

## αὐτὸ

it

Accusative

direct object of διακονοῦντες

αὐτό: 'it'; resuming χάρισμα — the gift itself is the means of service.

## διακονοῦντες

serving with

Pres Act Ptc · Nom Pl Masc · διακονέω

imperatival participle

→ progressive present (continuous service)

διακονέω: 'serve, minister'; administering the gift for others' benefit — the heart of stewardship.

ὡς

as

*comparative particle (manner)*

καλοὶ

good

Nominative

*attributive adjective*

καλός: 'good, fine, fit'; the steward proven faithful and competent.

οἰκονόμοι

stewards

Nominative

*predicate nominative (ὡς + nom.)*

οἰκονόμος: 'household manager, steward'; one entrusted with another's goods — accountable to the master.

ποικίλης

varied

Genitive

*attributive adjective*

ποικίλος: 'varied, many-colored, manifold'; God's grace is multiform — distributed in diverse gifts (cf. 1:6).

χάριτος

grace

Genitive

*genitive (that which is stewarded)*

χάρις: 'grace, favor'; the source of every χάρισμα — the steward administers God's own grace.

θεοῦ

of God

Genitive

*genitive of source*

11 εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

if anyone speaks, as oracles of God; if anyone serves, as out of the strength that God supplies — so that in all things God may be glorified through Jesus Christ, to whom belong the glory and the power forever and ever. Amen.

TWO SPHERES OF SERVICE; DOXOLOGY ASYNDETON Two representative gifts — speaking and serving — each to be exercised in dependence on God (his oracles, his supplied strength). The ἵνα states the goal of all ministry: God's glory through Christ. The doxology, with its 'Amen,' closes the movement and may once have ended a homiletic unit.

εἴ

if

*conditional conjunction (1st class)*

εἰ: 'if'; a first-class condition assumed true  
— 'if (as is the case) anyone speaks.'

τις

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'anyone, someone'; distributive —  
taking each gifted member in turn.

λαλεῖ

speaks

Pres Act Indic 3 Sg · λαλέω

*verb of protasis*

→ progressive present

λαλέω: 'speak, utter'; the gift of speech-  
ministry (teaching, prophecy, exhortation).

ὡς

as

*comparative particle (manner)*

λόγια

oracles

Accusative

*adverbial accusative (as God's oracles)*

λόγιον: 'oracle, divine utterance'; the  
speaker conveys God's own words, not his  
own (cf. Rom 3:2).

θεοῦ

of God

Genitive

*genitive of source*

εἴ

if

*conditional conjunction (1st class)*

τις

anyone

Nominative

*subject (indefinite pronoun)*

διακονεῖ

serves

Pres Act Indic 3 Sg · διακονέω

*verb of protasis*

→ progressive present

διακονέω: 'serve, minister'; practical  
service — the second representative class  
of gifts.

ὡς

as

*comparative particle (manner)*

ἐξ

out of

*preposition + genitive (source)*

ἰσχύος

strength

Genitive

*object of ἐξ (source)*

ἰσχύς: 'strength, might'; the power to serve  
is God-supplied, not self-generated.

ἣς

which

Genitive

*relative pronoun (attracted to gen. of antecedent)*

ἣς: relative pronoun, by attraction in the  
genitive — object of χορηγεῖ.

χορηγεῖ

supplies

Pres Act Indic 3 Sg · χορηγέω

*main verb (rel. clause)*

→ progressive present

χορηγέω: 'supply, furnish abundantly'  
(orig. 'defray a chorus'); God lavishly funds  
the servant's strength.

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject of χορηγεῖ*

ἵνα

so that

conjunction (purpose, + subjunctive)

ἵνα: 'so that'; the ultimate goal of all gifted service — God's glory.

ἐν

in

preposition + dative (respect)

πᾶσιν

all things

Dative

substantival adj. (dat. of respect)

πᾶς: 'all'; 'in all things' — every ministry aims at the one end.

δοξάζεται

may be glorified

Pres Pass Subj 3 Sg · δοξάζω

verb of ἵνα clause

→ progressive present

δοξάζω: 'glorify, honor'; the purpose of the whole charismatic life — that God be glorified.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of δοξάζεται

διὰ

through

preposition + genitive (mediation)

Ἰησοῦ

Jesus

Genitive

object of διὰ (mediator of glory)

Ἰησοῦς: 'Jesus'; God is glorified 'through' Christ, the mediator of all praise.

Χριστοῦ

Christ

Genitive

apposition

ᾧ

to whom

Dative

dat. of possession (doxology)

ὅς: relative pronoun; the antecedent is most naturally Christ (the nearer noun) — a doxology to Christ, though some refer it to God.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (doxology)

→ stative present

εἰμί: 'to be'; copula of the ascription — '(to whom) belongs.'

ἡ

the

Nominative

article

δόξα

glory

Nominative

subject (predicate of ascription)

δόξα: 'glory, honor'; ascribed to Christ/God in the doxology.

καί

and

coordinating conjunction

τὸ

the

Nominative

article

κράτος

power

Nominative

subject (coordinate)

κράτος: 'might, dominion, power'; sovereign might ascribed alongside glory (cf. 5:11).

εἰς

unto

*preposition + accusative (extent of time)*

τοὺς

the

*Accusative*

*article*

αἰῶνας

ages

*Accusative*

*object of εἰς (extent of time)*

αἰών: 'age, eternity'; 'unto the ages of the ages' — the standard idiom for everlastingness.

τῶν

of the

*Genitive*

*article*

αἰώνων

ages

*Genitive*

*genitive (Hebraic intensive)*

αἰών: 'age'; the doubled phrase intensifies — forever and ever.

ἀμήν

amen

*liturgical affirmation*

ἀμήν: Hebrew 'truly, so be it'; the worshiping assent sealing the doxology.

## 12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη ὡς ξένου ὑμῖν συμβαίνοντος,

Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for a testing, as though something strange were happening to you;

**TRANSITION TO SUFFERING PROPER** **ASYNDETON** The affectionate address Ἀγαπητοί opens the climactic movement on suffering. The prohibition μὴ ξενίζεσθε answers the pagans' 'surprise' of v.4: persecution is no anomaly but a refining 'fire' sent for testing — to be expected, not feared.

## Ἀγαπητοί

beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the warm direct address marking a new appeal (cf. 2:11).

## μή

not

negative particle (with *impv.*)

## ξενίζεσθε

be surprised

Pres Pass Impv 2 Pl · ξενίζω

main verb (prohibition)

→ progressive present prohibition

ξενίζω (pass.): 'be astonished, think strange'; the same verb as v.4 — now turned back: do not yourselves find suffering strange.

## τῇ

the

Dative

article

## ἐν

among

preposition + dative (sphere)

## ὑμῖν

you

Dative

dat. of sphere

## πυρώσει

fiery ordeal

Dative

dat. complement of ξενίζεσθε (at which)

πύρωσις: 'burning, smelting' (lit. 'a being on fire'); the refiner's furnace-image for trial (cf. 1:7; Prov 27:21).

## πρός

for

preposition + accusative (purpose)

## πειρασμόν

a testing

Accusative

object of πρὸς (purpose)

πειρασμός: 'testing, trial'; the suffering has a refining purpose — to prove faith genuine (cf. 1:6–7).

## ὑμῖν

to you

Dative

dat. of advantage/reference

## γινομένη

coming

Pres Mid Ptc · Dat Sg Fem · γίνομαι

attributive participle (modifying πυρώσει)

→ progressive present

γίνομαι: 'come to be, happen'; the ordeal that 'is happening' among them.

## ὥς

as though

comparative particle (with gen. abs.)

ὥς: 'as though'; framing a false supposition to be rejected.

## ξένου

strange

Genitive

*subject of genitive absolute (substantival adj.)*

ξένος: 'strange, foreign'; a 'strange thing' — the noun cognate of ξενίζεσθε, sealing the wordplay.

## ὑμῖν

to you

Dative

*dat. of reference*

## συμβαίνοντος

happening

Pres Act Ptc · Gen Sg Neut · συμβαίνω

*participle of genitive absolute*

→ progressive present

συμβαίνω: 'happen, befall'; the supposed 'strange thing befalling' — which suffering precisely is not.

## 13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

but rejoice insofar as you share in the sufferings of Christ, that you may also rejoice exultantly at the revelation of his glory.

POSITIVE COUNTERPART: REJOICE **ἀλλὰ** The ἀλλά reverses the prohibition: not surprise but joy. Suffering is participation (κοινωνεῖτε) in Christ's own sufferings, and so a pledge of sharing his glory — the present joy oriented (ἵνα) to the exultant joy of the parousia.

## ἀλλὰ

but

*adversative conjunction*

## καθὸ

insofar as

*comparative/proportional conjunction*

καθὸ: 'in so far as, to the degree that'; the measure of joy matches the measure of shared suffering.

## ΚΟΙΝΩΝΕΪΤΕ

you share

Pres Act Indic 2 Pl · κοινωνέω

*verb of proportional clause*

→ progressive present

κοινωνέω: 'share, participate in'; suffering is fellowship in Christ's passion (cf. Phil 3:10).

## τοῖς

in the

Dative

*article*

**τοῦ**

of

Genitive

article

**Χριστοῦ**

Christ

Genitive

possessive genitive (whose sufferings)

Χριστός: 'Christ'; the sufferings belong to him — believers enter into them.

**παθήμασιν**

sufferings

Dative

dat. complement of κοινωνέω (that shared)

πάθημα: 'suffering'; the cognate noun of πάσχω — Christ's passion, now shared by his people.

**χαίρετε**

rejoice

Pres Act Impv 2 Pl · χαίρω

main verb (imperative)

→ progressive present imperative

χαίρω: 'rejoice, be glad'; the paradoxical command — joy precisely in suffering (cf. Matt 5:12).

**ἵνα**

that

conjunction (purpose, + subjunctive)

**καί**

also

adverbial conjunction

καί: 'also' — present joy answered by a greater future joy.

**ἐν**

at

preposition + dative (time)

**τῆ**

the

Dative

article

**ἀποκαλύψει**

revelation

Dative

dat. of time (when)

ἀποκάλυψις: 'unveiling, revelation'; Christ's parousia, when his hidden glory is disclosed (cf. 1:7, 13).

**τῆς**

of the

Genitive

article

**δόξης**

glory

Genitive

objective genitive (what is revealed)

δόξα: 'glory'; the glory to be unveiled at Christ's coming, in which sufferers will share.

**αὐτοῦ**

his

Genitive

possessive genitive

**χαρῆτε**

you may rejoice

Aor Pass Subj 2 Pl · χαίρω

verb of ἵνα clause

→ ingressive aorist

χαίρω: 'rejoice'; the future joy, paired with ἀγαλλιάομαι for an intensified exultation.

**ἀγαλλιώμενοι**

exulting

Pres Mid Ptc · Nom Pl Masc · ἀγαλλιάω

adverbial participle (manner)

→ progressive present

ἀγαλλιάω: 'exult, be overjoyed'; intense, jubilant gladness (cf. 1:6, 8) — the eschatological joy of the redeemed.

14 εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ’ ὑμᾶς ἀναπαύεται.

If you are reproached for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

BEATITUDE ON THE REPROACHED ASYNDETON A beatitude (μακάριοι, echoing Matt 5:11) on those reviled 'for the name of Christ.' The ground (ὅτι) is the resting of 'the Spirit of glory and of God' upon them — an allusion to Isa 11:2, marking the persecuted as the Spirit-anointed.

εἰ

if

conditional conjunction (1st class)

εἰ: 'if'; a first-class condition — assuming the reproach as real.

ὀνειδίζεσθε

you are reproached

Pres Pass Indic 2 Pl · ὀνειδίζω

verb of protasis

→ progressive present

ὀνειδίζω: 'reproach, revile, insult'; the same verb of Matt 5:11 — verbal abuse for Christ's sake.

ἐν

for

preposition + dative (cause/reference)

ἐν ὀνόματι: 'in/for the name' — because of one's allegiance to Christ's name.

ὀνόματι

the name

Dative

object of ἐν (ground of reproach)

ὄνομα: 'name'; the name 'Christ(ian)' — the very point at issue (cf. v.16).

Χριστοῦ

of Christ

Genitive

possessive genitive

μακάριοι

blessed

Nominative

predicate adjective (verbless beatitude)

μακάριος: 'blessed, happy'; the beatitude-word — divinely favored despite, indeed because of, the reproach.

ὅτι

because

causal conjunction

τὸ

the

Nominative

article (of πνεῦμα; with τῆς δόξης)

<p><b>τῆς</b> of the Genitive article</p>	<p><b>δόξης</b> glory Genitive <i>attributive genitive (Spirit of glory)</i></p> <p>δόξα: 'glory'; 'the Spirit of glory' – the Spirit who is glory's own, alluding to Isa 11:2.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>τὸ</b> the Nominative <i>article (with τοῦ θεοῦ)</i></p>
<p><b>τοῦ</b> of Genitive article</p>	<p><b>θεοῦ</b> God Genitive <i>possessive/attributive genitive (Spirit of God)</i></p> <p>θεός: God; the doubled phrase 'of glory and of God' identifies the one Spirit resting on them.</p>	<p><b>πνεῦμα</b> Spirit Nominative <i>subject of ἀναπαύεται</i></p> <p>πνεῦμα: 'Spirit'; the divine Spirit, here named as resting on the persecuted (Isa 11:2 LXX).</p>	<p><b>ἐφ'</b> upon <i>preposition + accusative (rest upon)</i></p>
<p><b>ὑμᾶς</b> you Accusative <i>object of ἐπί</i></p>	<p><b>ἀναπαύεται</b> rests Pres Mid Indic 3 Sg · ἀναπαύω <i>main verb (causal clause)</i></p> <p>→ progressive present</p> <p>ἀναπαύω (mid.): 'rest, settle upon'; the Spirit 'rests' on them as on the Messiah (Isa 11:2) – a present anointing.</p>		

## 15 μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος·

For let none of you suffer as a murderer or a thief or a wrongdoer or as a meddler;

QUALIFICATION: THE RIGHT KIND OF SUFFERING **γάρ** γάρ qualifies the blessedness: it attaches only to suffering for Christ, not for crime. A short vice-list (murderer, thief, wrongdoer, and the puzzling 'meddler') excludes deserved punishment from the honor of the name.

μή

not

*negative particle (with impv.)*

γάρ

for

*explanatory conjunction*

τις

any

Nominative

*subject (indefinite pronoun)*

τις: 'anyone'; 'let none of you' — a universal prohibition.

ὕμῶν

of you

Genitive

*partitive genitive*

πασχέτω

let him suffer

Pres Act Impv 3 Sg · πάσχω

*main verb (3rd-person prohibition)*

→ progressive present prohibition

πάσχω: 'suffer'; the chapter's keyword — but suffering as a criminal earns no blessing.

ὡς

as

*comparative particle (capacity)*

φονεὺς

a murderer

Nominative

*predicate nom. (in the capacity of)*

φονεὺς: 'murderer'; the first of the genuine crimes that rightly bring punishment.

ἢ

or

*disjunctive conjunction*

κλέπτης

a thief

Nominative

*predicate nom. (capacity)*

κλέπτης: 'thief'; theft — a deserved-punishment crime.

ἢ

or

*disjunctive conjunction*

κακοποιός

a wrongdoer

Nominative

*predicate nom. (capacity)*

κακοποιός: 'evildoer, criminal' (lit. 'doer of evil'); the general term for one who does wrong (cf. 2:12, 14).

ἢ

or

*disjunctive conjunction*

ὡς

as

*comparative particle (capacity)*

ὡς: the repeated ὡς sets off the last, odd item from the three plain crimes.

ἀλλοτριεπίσκοπος

a meddler

Nominative

*predicate nom. (capacity)*

ἀλλοτριεπίσκοπος: 'meddler in others' affairs' (lit. 'overseer of what is another's'); a rare, obscure compound — perhaps a busybody, informer, or infringer of others' rights.

## 16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ.

but if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this name.

**CONTRAST: SUFFERING AS A CHRISTIAN** **δὲ** The δέ contrasts the criminal of v.15 with the one who suffers 'as a Christian' (Χριστιανός — one of only three NT occurrences). Far from shame, such suffering is occasion to glorify God 'in this name' — the very label hurled as a slur becomes a badge of honor.

<p><b>εἰ</b> if <i>conditional conjunction (1st class)</i></p>	<p><b>δὲ</b> but <i>adversative/developmental conjunction</i></p>	<p><b>ὡς</b> as <i>comparative particle (capacity)</i></p>	<p><b>Χριστιανός</b> a Christian Nominative <i>predicate nom. (capacity; subject of implied πάσχει)</i> Χριστιανός: 'Christian'; one of three NT uses (Acts 11:26; 26:28) — originally an outsiders' label, here embraced.</p>
<p><b>μὴ</b> not <i>negative particle (with impv.)</i></p>	<p><b>αἰσχυνέσθω</b> let him be ashamed Pres Pass Impv 3 Sg · αἰσχύνω <i>main verb (prohibition)</i> → progressive present prohibition αἰσχύνω (pass.): 'be ashamed, be put to shame'; the name brings no disgrace (cf. Rom 1:16).</p>	<p><b>δοξαζέτω</b> let him glorify Pres Act Impv 3 Sg · δοξάζω <i>main verb (positive command)</i> → progressive present imperative δοξάζω: 'glorify, honor'; the counter-response to shame — turn suffering into praise of God.</p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>
<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>θεὸν</b> God Accusative <i>direct object of δοξαζέτω</i></p>	<p><b>ἐν</b> in <i>preposition + dative (sphere/respect)</i></p>	<p><b>τῷ</b> the Dative <i>article</i></p>

## ὄνοματι

name

Dative

*dat. of sphere (the name 'Christian')*

ὄνομα: 'name'; 'this name' — Χριστιανός, the slur reclaimed as the ground of glorifying God (some witnesses read *μέρει*, 'in this matter').

## τούτῳ

this

Dative

*demonstrative (attributive)*

οὗτος: 'this'; pointing to the name just used, Χριστιανός.

## 17 ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ;

For it is the time for judgment to begin with the household of God; and if it begins first with us, what will be the end of those who disobey the gospel of God?

GROUND: JUDGMENT BEGINS AT GOD'S HOUSE **ὅτι** ὅτι grounds the call to glorify God in suffering: the present trials are the beginning of the eschatological 'judgment,' which starts with God's own household (an OT motif, Ezek 9:6). An a fortiori argument (εἰ...τί) follows: if the righteous are refined now, the fate of the disobedient is far graver.

## ὅτι

for

*causal conjunction*

## ὁ

the

Nominative  
*article*

## καιρὸς

time

Nominative  
*subject (verbless clause)*

καιρός: 'appointed time, season'; the decisive moment — judgment's onset is now.

## τοῦ

the

Genitive  
*article (with articular infinitive)*

## ἄρξασθαι

to begin

Aor Mid Inf · ἄρχω

articular infinitive (*epexegetical to καιρός*)

→ *ingressive aorist*

ἄρχω (mid.): 'begin'; the genitive articular infinitive specifying the 'time' — the time for judgment to start.

## τὸ

the

Accusative

article

## κρίμα

judgment

Accusative

accusative subject of infinitive

κρίμα: 'judgment, verdict'; the eschatological sifting — a refining for God's people, condemnation for others.

## ἀπὸ

with

preposition + genitive (*starting point*)

ἀπό: 'from, beginning at' — the point of departure for judgment.

## τοῦ

the

Genitive

article

## οἴκου

household

Genitive

object of ἀπό (*starting point*)

οἶκος: 'house, household'; 'the house of God' — the temple/people of God (cf. 2:5; Ezek 9:6).

## τοῦ

of

Genitive

article

## θεοῦ

God

Genitive

possessive genitive

## εἰ

if

conditional conjunction (*1st class*)

## δὲ

and

developmental conjunction

## πρῶτον

first

adverb (*of order*)

πρῶτον: 'first'; judgment's sequence — God's people first, then the disobedient.

## ἀφ'

with

preposition + genitive (*starting point*)

## ἡμῶν

us

Genitive

object of ἀπό

ἡμεῖς: 'us'; the believing community, identified with 'the house of God.'

## τί

what

Nominative

interrogative pronoun (*predicate*)

τίς: 'what?'; the rhetorical question whose unspoken answer is dire.

## τὸ

the

Nominative

article

## τέλος

end

Nominative

subject (*verbless clause*)

τέλος: 'end, outcome'; the final fate awaiting the disobedient.

**τῶν**

of those

Genitive

article (substantizes ptc.)

**ἀπειθούτων**

who disobey

Pres Act Ptc · Gen Pl Masc · ἀπειθέω

substantival participle (whose end)

→ progressive present

ἀπειθέω: 'disobey, refuse to believe';  
rejection of the gospel is both unbelief and  
disobedience (cf. 2:8; 3:1).

**τῷ**

the

Dative

article

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

possessive genitive (whose gospel)

**εὐαγγελίῳ**

gospel

Dative

dat. complement of ἀπειθούτων (what is  
disobeyed)

εὐαγγέλιον: 'good news, gospel'; God's  
saving message, disobeyed at one's peril.

## 18 καὶ εἰ ὁ δίκαιος μόλις σῶζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

And if the righteous person is scarcely saved, where will the ungodly and the sinner appear?

SCRIPTURAL REINFORCEMENT (PROV 11:31 LXX) **καὶ** A near-verbatim citation of Prov 11:31 LXX reinforces the a fortiori of v.17. If even the righteous are saved only 'with difficulty' (μόλις, through the refining fire), the doom of the ungodly is unimaginable — the question left open, its answer terrifying.

**καὶ**

and

coordinating conjunction

**εἰ**

if

conditional conjunction (1st class)

**ὁ**

the

Nominative

article

**δίκαιος**

righteous

Nominative

subject (substantival adj.)

δίκαιος: 'righteous, just'; the believer  
counted righteous — yet saved only  
through the fire.

<p><b>μόλις</b> scarcely <i>adverb (of difficulty)</i></p> <p>μόλις: 'with difficulty, scarcely'; not that salvation is uncertain, but that it comes through hard refining.</p>	<p><b>σώζεται</b> is saved Pres Pass Indic 3 Sg · σώζω <i>verb of protasis</i></p> <p>→ progressive/gnomic present</p> <p>σώζω: 'save, rescue'; the gnomic present of the proverb — the righteous is brought safely through.</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>ἀσεβής</b> ungodly Nominative <i>subject (substantival adj.)</i></p> <p>ἀσεβής: 'ungodly, impious'; one without reverence for God — the antithesis of δίκαιος.</p>
<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἁμαρτωλός</b> sinner Nominative <i>subject (coordinate substantival adj.)</i></p> <p>ἁμαρτωλός: 'sinner'; paired with ἀσεβής — the disobedient of v.17 in scriptural idiom.</p>	<p><b>ποῦ</b> where <i>interrogative adverb (of place)</i></p> <p>ποῦ: 'where?'; the unanswerable question — there is no place for them to stand at judgment.</p>	<p><b>φανεῖται</b> will appear Fut Mid Indic 3 Sg · φαίνω <i>main verb (apodosis)</i></p> <p>→ predictive future</p> <p>φαίνω (mid.): 'appear, show oneself'; 'where will he appear?' — i.e. how will he survive the verdict?</p>

## 19 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

So then let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing good.

**CONCLUDING EXHORTATION** ὥστε suffers draws the practical conclusion of the whole movement: sufferers (κατὰ τὸ θέλημα θεοῦ — God's will, the keynote of v.2) are to commit their souls to God as 'faithful Creator,' a unique NT title, while persevering in doing good. Trust and obedience are the twin responses to suffering.

ὥστε

so then

*inferential conjunction*

ὥστε: 'so then, therefore'; drawing the summary conclusion of vv.12–18.

καὶ

also

*adverbial conjunction*

οἱ

those

Nominative

*article (substantizes ptc.)*

πάσχοντες

who suffer

Pres Act Ptc · Nom Pl Masc · πάσχω

*substantival participle (subject)*

→ progressive present

πάσχω: 'suffer'; the chapter's keyword in its final occurrence — those undergoing trial by God's will.

κατὰ

according to

*preposition + accusative (standard)*

τὸ

the

Accusative

*article*

θέλημα

will

Accusative

*object of κατὰ (standard)*

θέλημα: 'will'; suffering 'according to God's will' — the same θέλημα θεοῦ that governs the new life (v.2).

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*possessive genitive*

πιστῶ

faithful

Dative

*attributive adjective*

πιστός: 'faithful, trustworthy'; God's reliability is the ground of confident self-entrusting.

κτίστη

Creator

Dative

*indirect object of παρατιθέσθωσαν*

κτίστης: 'Creator'; NT hapax — the one who made the soul is fit to keep it (an echo of trust in the Maker).

παρατιθέσθωσαν

let them entrust

Pres Mid Impr 3 Pl · παρατίθημι

*main verb (imperative)*

→ progressive present imperative

παρατίθημι (mid.): 'entrust, commit, deposit'; a banking term for a deposit left in safekeeping — Jesus' own dying word (Lk 23:46).

τὰς

the

Accusative

article

ψυχὰς

souls

Accusative

direct object

ψυχή: 'soul, life, self'; the whole person/life committed to God's keeping (cf. 1:9; 2:25).

αὐτῶν

their

Genitive

possessive genitive

ἐν

in

preposition + dative (manner/accompaniment)

ἀγαθοποιΐα

doing good

Dative

dat. of manner

ἀγαθοποιΐα: 'doing good, well-doing'; NT harax — entrusting and obeying together: trust expressed in persevering good conduct (cf. 2:15, 20; 3:17).

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points of variation are passed over without a marginal note: at v.1 some witnesses add ὑπὲρ ἡμῶν ('for us') after παθόντος, and the editions divide over ἀμαρτίας ('from sin') versus ἀμαρτίαις; at v.3 the later Byzantine text prefixes ἡμῖν and reads ἡμῶν τοῦ βίου, while the best text has the shorter ὁ παρεληλυθὼς χρόνος; at v.14 a long Byzantine expansion (κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται) is not part of the critical text and is omitted here, and the divine title is read τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα. Where editions legitimately differ the more widely printed reading is given. The chapter has 19 verses; none is legitimately omitted by the critical text.

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

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