

1 Peter 5 — clausal layout

ΠΕΤΡΟΥ Α΄ Ε΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

comparative

content

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The charge to the elders — shepherd the flock willingly 5:1–4

- 1 The elders among you therefore I exhort — independent — οὖν — the pastoral inference from 4:17; the addressees fronted
the fellow-elder and witness of the sufferings of Christ, phrase modifier — apposition to the subject 'I' — Peter alongside, not above
and also a partaker of the glory that is about to be revealed: phrase modifier — the apposition doubled — sharer already of the coming glory
- 2 shepherd the flock of God that is among you, content — the charge itself (asyndeton) — John 21:16 echoed; God's flock, not theirs

- exercising oversight — participial — means — the shepherding as watchful oversight, defined by three antitheses
- not under compulsion but willingly, as God would have it, phrase modifier — antithesis 1 — not conscripted but willing (κατὰ θεόν read with ἐκουσίως)
- nor for shameful gain but eagerly, phrase modifier — antithesis 2 — not mercenary but eager
- 3 nor as lording it over those allotted to your charge, participial — antithesis 3, negative limb — the forbidden verb of Mark 10:42
- but becoming examples to the flock; participial — antithesis 3, positive limb — authority exercised by pattern
- 4 and when the Chief Shepherd appears, participial — genitive absolute — leans forward, protasis-like, on the promise below
- you will receive the unfading crown of glory. independent — the reward — the amaranthine crown, against the perishable 'gain' of v. 2

Humility — under one another, under God's hand 5:5–7

- 5 Likewise, you younger ones, submit to the elders. independent — the counterpart charge — the younger toward the elders of v. 1
- And all of you clothe yourselves with humility toward one another, independent — the widening — ἐγκομβώσασθε, tie on the slave's apron (John 13)
- because God opposes the proud cause — Prov 3:34 LXX (with Jas 4:6) — God arrayed against the proud
- but gives grace to the humble. cause — Prov 3:34, the promise limb — the hinge into v. 6
- 6 Humble yourselves therefore under the mighty hand of God, independent — οὖν — the maxim applied; the exodus 'mighty hand' (Deut 9:26)
- that he may exalt you in due time, purpose — the reversal promised — exaltation at God's own καιρός
- 7 casting all your anxiety on him, participial — means of the self-humbling — Ps 55:22; trust, not a fourth command
- because he cares for you. cause — the ground — it matters to him

The roaring lion and the God of all grace 5:8–11

- 8 Be sober, be watchful. independent — double imperative, asyndeton — staccato alarm
 Your adversary the devil independent — the subject suspended — accuser-at-law and slanderer
 like a roaring lion comparative — the simile — the hunting-roar of Ps 22:13
 prowls about, independent — the suspended subject's verb — restless circling (Job 1:7)
 seeking someone to devour; participial — purpose — the hunt, anyone he can swallow
- 9 Resist him, firm in your faith, relative — relative-command, flush-left — ὧ resumes the devil; stand, don't flee (Jas 4:7)
 knowing that the same kinds of sufferings are being accomplished in your brotherhood throughout the world. participial — causal —
 acc. + inf.: the worldwide ἀδελφότης shares the same lot

VV. 10–11 — THE GOD OF ALL GRACE: FOURFOLD RESTORATION, AND THE DOXOLOGY

- 10 And the God of all grace, independent — the promise-sentence's subject, suspended — grace answering the accuser
 who called you to his eternal glory in Christ, participial — attributive — the effectual call, glory the destination
 after you have suffered a little while, participial — concessive-temporal — agrees with ὑμᾶς: the suffering brief, the glory eternal
 will himself restore, establish, strengthen, and ground you. independent — the restoration cadence — αὐτός emphatic, four futures piled
 asyndetically
- 11 To him be the dominion forever. Amen. independent — the doxology — verbless: the κράτος is his already

Final greetings and benediction 5:12–14

- 12 By Silvanus, the faithful brother, to you, independent — the bearer named first — Silvanus, carrier (and perhaps amanuensis)
 as I regard him, comparative — the aside — Peter's own estimate of Silvanus's faithfulness
 I have written briefly, independent — epistolary aorist — the letter looked at from the readers' side
 exhorting and testifying participial — the letter's double purpose — appeal and attestation
 that this is the true grace of God. content — acc. + inf. — the whole letter summed: this is the true grace

Stand fast in it.

relative — relative-command on χάριν — the letter's last imperative stands on grace

13

She who is in Babylon, chosen together with you, greets you,

independent — the greeting — Babylon read as Rome, the συνεκλεκτή as the

church there

and so does Mark my son.

phrase modifier — the second greeter — Mark, Peter's son in the faith

14

Greet one another with a kiss of love.

independent — the greeting returned — the kiss of love among the family

Peace to all of you who are in Christ.

independent — the benediction — verbless: peace to all in Christ

Analysis. The chapter is four short movements, and the shape shows how each one pivots on a single verb. In vv. 1–4 everything hangs from παρακαλῶ: two verbless appositions (Peter's credentials — fellow-elder, witness, partaker) dangle beside the charge itself, ποιμάνετε, whose participle ἐπισκοποῦντες carries the three μή...ἀλλά antitheses as a matched column — not conscripted but willing, not mercenary but eager, not domineering but exemplary; then the genitive absolute καὶ φανερωθέντος τοῦ ἀρχιποίμενος leans forward, protasis-like and unanchored, over the promised crown. Verses 5–7 widen from the younger to πάντες, with the Prov 3:34 couplet hanging as a two-line ground under ἐγκομβώσασθε and the casting of anxiety (v. 7) read as the means of the self-humbling of v. 6, not a fourth imperative. In vv. 8–11 the devil-sentence is drawn apart — suspended subject, indented lion-simile, the bare verb περιπατεῖ back on the margin, the hunting participle beneath it — and the coral flush-left line ὃ ἀντίστητε is a connective relative wielded as an independent command; then the promise-sentence mirrors the accuser's: suspended subject Ὁ δὲ θεὸς πάσης χάριτος, the calling participle, the concessive ὀλίγον παθόντας (taken with the ὑμᾶς of the calling), and the four future verbs left together on one flush line as a single restoration cadence, sealed by the verbless doxology. The close (vv. 12–14) suspends Διὰ Σιλουανοῦ over the epistolary aorist ἔγραψα, hangs the letter's self-description (ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ) from ἐπιμαρτυρῶν, and lets the final command εἰς ἣν στήτε hang directly under χάριν — the whole letter's last imperative standing on the word grace. Interpretive choices taken: κατὰ θεόν is read with ἐκουσίως ('willingly, as God would have it'); ἐπιδίψαντες is means, not command; ὀλίγον παθόντας is

concessive-temporal with the object of the futures; Babylon (v. 13) is read as Rome, the συνεκλεκτή as the church there.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.