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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The First Epistle of Peter, Chapter 5

ΠΕΤΡΟΥ Α΄ Ε΄

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 · 5:1–4

The charge to the elders: shepherd the flock willingly

Peter, a fellow-elder and witness of Christ's sufferings, exhorts the elders (1) to shepherd the flock of God among them — overseeing not under compulsion but willingly, not for shameful gain but eagerly (2), not lording it over their charges but becoming examples to the flock (3); and when the Chief Shepherd appears, they will receive the unfading crown of glory (4).

B · 5:5–11

Humility, vigilance, and the God of all grace

Likewise the younger are to submit to elders, and all are to clothe themselves with humility, for God opposes the proud but gives grace to the humble (5); so humble yourselves under God's mighty hand, that he may exalt you in due time (6), casting all anxiety on him, for he cares for you (7). Be sober and watchful: the devil prowls as a roaring lion seeking prey (8); resist him, firm in faith, knowing the same sufferings befall the brotherhood worldwide (9). And the God of all grace, who called you to his eternal glory in Christ, will himself restore, establish, strengthen, and ground you after a little suffering (10) — to him be the dominion forever (11).

Final greetings and benediction

By Silvanus, the faithful brother, Peter has written briefly, exhorting and testifying that this is the true grace of God — stand fast in it (12). She who is in Babylon, chosen together with you, greets you, as does Mark my son (13). Greet one another with a kiss of love. Peace to all who are in Christ (14).

1 Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

The elders among you therefore I exhort, the fellow-elder and witness of the sufferings of Christ, and also a partaker of the glory that is about to be revealed:

INFERENCEAL TRANSITION TO EXHORTATION οὖν The οὖν draws a pastoral conclusion from the foregoing (esp. the judgment beginning at God's house, 4:17): Peter turns to address the elders directly, leveling himself with them as συμπρεσβύτερος and grounding his appeal in his eyewitness share in Christ's sufferings and coming glory.

Πρεσβυτέρους

elders

Accusative

direct object (fronted for emphasis)

πρεσβύτερος: 'elder'; the leaders of the local congregation, here addressed as a body — fronted to mark the new addressee.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; drawing a consequence from the prior call to suffer as Christians and the judgment beginning at God's household (4:17).

ἐν

among

*preposition + dative (sphere)***ὑμῖν**

you

Dative

*dat. of sphere***παρακαλῶ**

I exhort

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'urge, exhort, appeal' (lit. 'call alongside'); pastoral entreaty among equals rather than a magisterial command.

ὁ

the

Nominative

*article***συμπρεσβύτερος**

fellow-elder

Nominative

nom. in apposition to subject of παρακαλῶ

συμπρεσβύτερος: 'fellow-elder' (συν- + πρεσβύτερος); a NT hapax — Peter sets himself alongside, not above, the elders he addresses.

καὶ

and

coordinating conjunction

μάρτυς

witness

Nominative

nom. in apposition (coordinate)

μάρτυς: 'witness'; one who testifies — Peter as eyewitness of the passion (cf. Acts 1:8; 2:32), grounding his authority to exhort.

τῶν

of the

Genitive

article (w/ παθημάτων)

τοῦ

of

Genitive

article (w/ Χριστοῦ)

Χριστοῦ

Christ

Genitive

genitive (whose sufferings)

Χριστός: 'Christ'; the sufferings are his — the theme woven through the letter (1:11; 2:21; 3:18; 4:13).

παθημάτων

sufferings

Genitive

objective genitive (witness of the sufferings)

πάθημα: 'suffering, affliction'; Christ's passion, to which the elders' flock is also conformed.

ὁ

the (one)

Nominative

article (substantizes κοινωνός phrase)

καὶ

also

adverbial/ascensive conjunction

τῆς

of the

Genitive

article (w/ δόξης)

μελλούσης

about to

Pres Act Ptc · Gen Sg Fem · μέλλω

attributive participle (w/ infinitive)

→ imminent/future-referring present

μέλλω: 'be about to, be destined to'; the glory is certain and near — the eschatological unveiling at Christ's appearing (v.4).

ἀποκαλύπτεσθαι

be revealed

Pres Pass Inf · ἀποκαλύπτω

complementary infinitive (w/ μελλούσης)

→ present (process)

ἀποκαλύπτω: 'unveil, disclose'; the glory now hidden, to be revealed — a key letter-motif (1:5, 7, 13; 4:13).

δόξης

glory

Genitive

genitive (objective, share in the glory)

δόξα: 'glory'; the radiance Peter both witnessed (Transfiguration; 2 Pet 1:16–18) and will share — fellow-partaker with the elders.

κοινωνός

partaker

Nominative

nom. in apposition (predicate of ὁ)

κοινωνός: 'sharer, partner'; Peter shares not only the witnessing of suffering but the coming glory — binding pastor and flock to one hope.

2 ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς ἀλλὰ ἐκουσίως κατὰ θεόν, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

shepherd the flock of God that is among you, exercising oversight not under compulsion but willingly, as God would have it, nor for shameful gain but eagerly,

CONTENT OF THE EXHORTATION (ASYNDETON) **ASYNDETON** The substance of the appeal (v.1): an imperative to shepherd, qualified by three antithetical adverb-pairs (willing vs. compelled, eager vs. greedy, exemplary vs. domineering, v.3) that define faithful eldership over against its corruptions.

ποιμάνετε

shepherd

Aor Act Imprv 2 Pl · ποιμαίνω

main verb (imperative)

→ ingressive/constative aorist imperative

ποιμαίνω: 'shepherd, tend'; echoes the risen Lord's charge to Peter (John 21:16) — feed, lead, and guard the flock.

τὸ

the

Accusative

article (w/ ποίμνιον)

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

dat. of sphere (attributive to ποίμνιον)

ποίμνιον

flock

Accusative

direct object

ποίμνιον: 'flock'; the congregation as God's sheep — the elders' charge, not their possession.

τοῦ

of

Genitive

article (w/ θεοῦ)

θεοῦ

God

Genitive

genitive of possession (whose flock)

θεός: God; the flock belongs to God — the ground of accountable, non-self-serving oversight.

ἐπισκοποῦντες

exercising oversight

Pres Act Ptc · Nom Pl Masc · ἐπισκοπέω

adverbial participle (means/manner)

→ present (ongoing)

ἐπισκοπέω: 'oversee, watch over'; the cognate of ἐπίσκοπος — eldership as watchful pastoral care, here defined by the adverb-pairs.

<p>μή not <i>negative particle (w/ participle)</i></p>	<p>ἀναγκαστῶς under compulsion <i>adverb of manner</i> ἀναγκαστῶς: 'by constraint, under compulsion'; a NT hapax — oversight grudgingly performed as duty, the first vice rejected.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>ἐκουσίως willingly <i>adverb of manner</i> ἐκουσίως: 'willingly, of one's own free will'; the glad, voluntary spirit of true pastoral service.</p>
<p>κατὰ according to <i>preposition + accusative (norm)</i></p>	<p>θεόν God <i>Accusative</i> <i>object of κατὰ (norm: 'as God wills')</i> θεός: God; κατὰ θεόν = 'in accordance with God,' marking the willingness as conformed to God's own will.</p>	<p>μηδὲ nor <i>negative coordinating particle</i></p>	<p>αἰσχροκερδῶς for shameful gain <i>adverb of manner</i> αἰσχροκερδῶς: 'in a manner greedy for base gain' (αἰσχρός + κέρδος); a NT hapax — the second vice, mercenary motive in ministry.</p>
<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>προθύμως eagerly <i>adverb of manner</i> προθύμως: 'eagerly, readily, with zeal'; the wholehearted readiness that contrasts with greed.</p>		

3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

nor as lording it over those allotted to your charge, but becoming examples to the flock;

THIRD ANTITHETICAL QUALIFIER **μηδ'** The third and climactic contrast of the charge (vv.2-3): not the domineering posture of worldly rulers but the leadership of example — authority exercised through imitable holiness, anticipating the Chief Shepherd's own pattern (2:21).

μηδ'

nor

negative coordinating particle

μηδέ: 'and not, nor'; continuing the negated manner-clauses of v.2.

ὡς

as

comparative particle (manner)

ὡς: 'as'; characterizing the rejected manner of oversight.

κατακυριεύοντες

lording it over

Pres Act Ptc · Nom Pl Masc · κατακυριεύω

adverbial participle (manner, negated)

→ present (ongoing)

κατακυριεύω: 'subdue, lord it over, dominate'; the very verb of Gentile rulers Jesus forbade his own (Mark 10:42; Matt 20:25).

τῶν

the

Genitive

article (w/ κλήρων)

κλήρων

those allotted

Genitive

genitive (object of κατακυριεύοντες)

κλήρος: 'lot, portion, that assigned'; here the people/charges allotted to each elder — God's heritage entrusted, not owned (cf. Deut 9:29).

ἀλλά

but

adversative conjunction

τύποι

examples

Nominative

predicate nominative (w/ γινόμενοι)

τύπος: 'pattern, model, example'; the elder leads by being imitable — a stamped impression others may follow (cf. Phil 3:17).

γινόμενοι

becoming

Pres Mid Ptc · Nom Pl Masc · γίνομαι

adverbial participle (manner, positive)

→ present (ongoing)

γίνομαι: 'become, prove to be'; the elders are to keep becoming patterns — an ongoing formation, not a static office.

τοῦ

to the

Genitive

article (w/ ποιμνίου)

ποιμνίου

flock

Genitive

objective/possessive genitive ('to the flock')

ποίμνιον: 'flock!'; the same charge of v.2 — now those who watch the flock are to model its life before it.

4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

and when the Chief Shepherd appears, you will receive the unfading crown of glory.

PROMISED REWARD (MOTIVATION) **καὶ** The eschatological incentive sealing the charge: faithful under-shepherds will be vindicated by the ἀρχιποίμην at his manifestation, receiving an imperishable glory-crown — set pointedly against the perishable 'gain' (v.2) renounced now.

καὶ

and

coordinating conjunction

φανερωθέντος

having appeared

Aor Pass Ptc · Gen Sg Masc · φανερώω

genitive absolute (temporal)

→ constative aorist

φανερώω: 'make manifest, reveal'; the genitive absolute ('when [he] is manifested') sets the time — Christ's eschatological appearing.

τοῦ

the

Genitive

article (w/ ἀρχιποίμενος)

ἀρχιποίμενος

Chief Shepherd

Genitive

subject of genitive absolute

ἀρχιποίμην: 'chief shepherd' (ἀρχι- + ποιμήν); a rare term — Christ over the under-shepherds (cf. 2:25, the 'Shepherd and Overseer of souls').

κομιεῖσθε

you will receive

Fut Mid Indic 2 Pl · κομίζω

main verb

→ predictive future

κομίζω (mid.): 'receive, carry off (for oneself)'; to be paid one's due — the reward awaited at the Parousia (cf. 1:9).

τὸν

the

Accusative

article (w/ στέφανον)

ἀμαράντινον

unfading

Accusative

attributive adjective

ἀμαράντινος: 'unfading, amaranthine'; like the inheritance of 1:4 (ἀμάραντον) — a wreath that, unlike the athlete's, never withers.

τῆς

of

Genitive

article (w/ δόξης)

δόξης

glory

Genitive

genitive of content/apposition (the crown that is glory)

δόξα: 'glory'; epexegetical — the crown consists in glory itself, the δόξα Peter shares (v.1).

στέφανον

crown

Accusative

direct object

στέφανος: 'wreath, victor's crown'; the garland of the games or the festal honor — here the imperishable reward of faithful service.

5 Ὅμοίως, νεώτεροι, ὑποτάγητε πρεσβύτεροις πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι ὁ θεὸς ὑπερηφάνους ἀντιτάσσει, ταπεινοῖς δὲ δίδωσιν χάριν.

Likewise, you younger ones, submit to the elders. And all of you clothe yourselves with humility toward one another, because God opposes the proud but gives grace to the humble.

PARALLEL EXHORTATION (HUMILITY) ASYNDETON Ὅμοίως turns from elders to the younger and then to all: a call to mutual humility, vividly imaged as putting on the servant's apron (ἐγκομβόμαι), grounded in the Proverbs 3:34 maxim (LXX) that God resists the proud — the citation shared with James 4:6 and the hinge into vv.6–7.

Ὅμοίως

likewise

adverb (transitional)

ὁμοίως: 'likewise, in the same way'; binding the new exhortation to the preceding charge — a recurring connector in the letter (3:1, 7).

νεώτεροι

younger ones

Vocative

vocative of address

νεώτερος: 'younger, the young'; the younger members over against the πρεσβύτεροι — perhaps with overtones of those newer in the faith.

ὑποτάγητε

submit

Aor Pass Impv 2 Pl · ὑποτάσσω

main verb (imperative)

→ *ingressive aorist imperative*

ὑποτάσσω (pass.): 'submit, be subject'; the letter's order-keeping verb (2:13, 18; 3:1) — voluntary deference, not servility.

πρεσβύτεροις

to the elders

Dative

dative (complement of ὑποτάγητε)

πρεσβύτερος: 'elder'; resuming v.1 — the leaders to whom the younger defer.

πάντες

all

Nominative

subject (substantival adj.)

παῖς: 'all'; widening the address from the younger to the whole congregation.

δὲ

and

developmental conjunction

ἀλλήλοις

toward one another

Dative

reciprocal dative (relationship)

ἀλλήλων: 'one another'; the mutual scope of the humility enjoined.

τὴν

the

Accusative

article (w/ ταπεινοφροσύνην)

ταπεινοφροσύνην

humility

Accusative

direct object (the garment 'put on')

ταπεινοφροσύνη: 'humility, lowliness of mind'; the Christian virtue prized where the Greco-Roman world saw weakness — to be worn like a garment.

ἐγκομβώσασθε

clothe yourselves with

Aor Mid Impv 2 Pl · ἐγκομβόομαι

main verb (imperative)

→ ingressive aorist imperative

ἐγκομβόομαι: 'tie on (as an apron/garment)'; a NT hapax from κόμβος ('knot') — to fasten on the slave's apron, perhaps recalling Jesus girding himself (John 13).

ὅτι

because

causal conjunction (introduces citation)

ὅτι: 'because'; grounding the call to humility in Scripture (Prov 3:34 LXX).

ὁ

the

Nominative

article (w/ θεός)

θεός

God

Nominative

subject

θεός: God; the agent of the dual response — resistance to the proud, grace to the lowly.

ὑπερηφάνους

the proud

Dative

dative (object of ἀντιτάσσεται)

ὑπερήφανος: 'arrogant, haughty' (lit. 'showing oneself above'); the self-exalting whom God sets himself against.

ἀντιτάσσεται

opposes

Pres Mid Indic 3 Sg · ἀντιτάσσω

main verb (citation)

→ gnomic present

ἀντιτάσσω (mid.): 'set oneself against, oppose' (a military term, 'array against'); God draws up battle-line against pride.

ταπεινοῖς

to the humble

Dative

dat. of indirect object (fronted, contrast)

ταπεινοίς: 'lowly, humble'; the recipients of grace — the antithesis to the proud.

δὲ

but

adversative conjunction

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

main verb (citation)

→ *gnomic present*

δίδωμι: 'give'; God bestows grace on the lowly — the promise that drives the self-humbling of v.6.

χάριν

grace

Accusative

direct object

χάρις: 'grace, favor'; the divine gift to the humble — picked up in 'the God of all grace' (v.10).

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time,

APPLICATION OF THE MAXIM **οὖν** The οὖν draws the imperative directly from the citation: since God gives grace to the humble, humble yourselves — submitting to his 'mighty hand' (an OT exodus image of saving power) in confident hope of exaltation at his appointed time (ἐν καιρῷ).

Ταπεινώθητε

humble yourselves

Aor Pass Impv 2 Pl · ταπεινῶ

main verb (imperative)

→ *ingressive aorist imperative*

ταπεινῶ: 'humble, make low'; passive-reflexive — submit to God's lowering hand, the cognate of ταπεινός (v.5).

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; inferring the command from the maxim of v.5b.

ὑπὸ

under

preposition + accusative (place/subordination)

τὴν

the

Accusative

article (w/ χεῖρα)

κραταιῶν

mighty

Accusative

attributive adjective

κραταιός: 'mighty, strong'; with 'hand' a fixed OT phrase for God's powerful, saving action (Exod 3:19; Deut 9:26).

χεῖρα

hand

Accusative

object of ὑπό

χεῖρ: 'hand'; the 'mighty hand of God' both chastens and delivers — submission under it is the posture of trust.

τοῦ

of

Genitive

article (w/ θεοῦ)

θεοῦ

God

Genitive

genitive of possession (whose hand)

ἵνα

that

conjunction (purpose, + subjunctive)

ἵνα: 'in order that'; introducing the divinely promised purpose of self-humbling.

ὑμᾶς

you

Accusative

direct object of ὑψώση (fronted)

ὑψώση

he may exalt

Aor Act Subj 3 Sg · ὑψόω

verb of ἵνα clause

→ *constative aorist*

ὑψόω: 'lift up, exalt'; the divine reversal — the humbled are raised (cf. Luke 14:11; Matt 23:12), here at the appointed time.

ἐν

in

preposition + dative (time)

καιρῷ

due time

Dative

dat. of time (when)

καιρός: 'appointed time, opportune moment'; God's own time of vindication — the eschatological 'last time' (1:5).

7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

casting all your anxiety on him, because he cares for you.

MEANS OF SELF-HUMBLING ASYNDETON The participle ἐπιρίψαντες specifies how one humbles oneself (v.6): by hurling every worry onto God — an act of dependent faith — grounded in the assurance that he personally cares (a striking echo of Ps 55:22 and the dominical 'do not be anxious').

πᾶσαν

all

Accusative

attributive adjective

παῖς: 'all'; the totality of anxiety — nothing withheld from God.

τήν

the

Accusative

article (w/ μέριμναν)

μέριμναν

anxiety

Accusative

direct object of ἐπιρίψαντες

μέριμνα: 'care, anxiety, worry'; the burdening concern of life (cf. Matt 6:25–34) — collected as one weight and thrown off.

ὑμῶν

your

Genitive

possessive genitive

ἐπιρίψαντες

having cast

Aor Act Ptc · Nom Pl Masc · ἐπιρίπτω

adverbial participle (means/manner, w/ v.6 imperative)

→ constative aorist (coincident action)

ἐπιρίπτω: 'throw upon, cast on'; the vivid verb of Ps 54:23 LXX (55:22) and of flinging garments on the colt (Luke 19:35) — a decisive heaving-off of worry.

ἐπ'

on

preposition + accusative (direction)

αὐτόν

him

Accusative

object of ἐπί (whom the burden is cast on)

αὐτός: 'him'; God, under whose mighty hand (v.6) the anxiety is laid down.

ὅτι

because

causal conjunction

ὅτι: 'because'; grounding the casting in God's caring concern.

αὐτῷ

to him

Dative

dative w/ impersonal μέλει

αὐτός: 'him'; the dative of the one to whom it matters — 'it is a care to him.'

μέλει

it matters

Pres Act Indic 3 Sg · μέλει

impersonal main verb

→ stative present

μέλει: '(it) is a care, concern'; impersonal — 'he cares,' the personal, attentive concern of God for his people.

περὶ

for

preposition + genitive (reference)

ὑμῶν

you

Genitive

object of περὶ (the object of God's care)

8 Νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυόμενος περιπατεῖ ζητῶν τινα καταπιεῖν.

Be sober, be watchful. Your adversary the devil prowls about like a roaring lion, seeking someone to devour;

CALL TO VIGILANCE **ASYNDETON** Two staccato asyndetic imperatives launch the warning: trustful casting of cares (v.7) does not mean lowered guard. The devil, named ἀντίδικος (legal accuser) and διάβολος (slanderer), is pictured as a hungry lion on the prowl — the menace that vigilance must meet.

Νήψατε

be sober

Aor Act Impv 2 Pl · νήψω

main verb (imperative)

→ ingressive aorist imperative

νήψω: 'be sober, self-controlled, clear-minded'; spiritual sobriety, a recurring summons (1:13; 4:7) — alertness against intoxicating illusion.

γρηγορήσατε

be watchful

Aor Act Impv 2 Pl · γρηγορέω

main verb (imperative, asyndeton)

→ ingressive aorist imperative

γρηγορέω: 'be awake, watch, stay alert'; the Gethsemane watchword (Mark 14:38) — wakeful readiness against the prowling foe.

ὁ

the

Nominative

article (w/ ἀντίδικος)

ἀντίδικος

adversary

Nominative

subject

ἀντίδικος: 'opponent at law, adversary' (the prosecuting party in a lawsuit); Satan as accuser (cf. Job 1; Zech 3:1; Rev 12:10).

ὑμῶν

your

Genitive

possessive/objective genitive

διάβολος

the devil

Nominative

apposition to ἀντίδικος

διάβολος: 'slanderer, accuser' (the Devil); the LXX rendering of šāṭān — the personal enemy of God's people.

ὡς

like

comparative particle

ὡς: 'like, as'; introducing the lion-simile (cf. Ps 22:13).

λέων

a lion

Nominative

predicate of comparison

λέων: 'lion'; the image of ravening, predatory menace stalking the flock.

ὤρῳμένος

roaring

Pres Mid Ptc · Nom Sg Masc · ὤρῳμαι

attributive participle (w/ λέων)

→ present (ongoing)

ὤρῳμαι: 'roar, howl'; the hunting-roar of a lion seeking prey — a NT hapax evoking Ps 21:14 LXX (22:13).

περιπατεῖ

prowls about

Pres Act Indic 3 Sg · περιπατέω

main verb

→ customary present (habitual)

περιπατέω: 'walk about, go around'; the restless circling of the predator (cf. Job 1:7, Satan roaming the earth).

ζητῶν

seeking

Pres Act Ptc · Nom Sg Masc · ζητέω

adverbial participle (purpose)

→ present (ongoing)

ζητέω: 'seek, look for'; the devil's purposeful hunt — actively casting about for a victim.

τινα

someone

Accusative

direct object (of καταπιεῖν)

τις: 'someone, anyone'; the indefinite prey — the devil will take whomever he can.

καταπιεῖν

to devour

Aor Act Inf · καταπίνω

complementary infinitive (object of ζητῶν)

→ constative aorist

καταπίνω: 'swallow down, devour, gulp' (κατά + πίνω); the lion's consuming of its prey — total destruction is the aim.

9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

resist him, firm in your faith, knowing that the same kinds of sufferings are being accomplished in your brotherhood throughout the world.

RESPONSE TO THE THREAT (RESISTANCE) **ᾧ** The relative ᾧ (resuming the devil) commands resistance — not flight: stand firm by faith. The closing participle εἰδότες consoles by solidarity: the readers' afflictions are not anomalous but the common lot of the worldwide ἀδελφότης, being brought to completion under God's purpose.

ᾧ

whom

Dative

relative pronoun (dat. w/ ἀντίστητε)

ᾧς; relative pronoun, resuming the devil (v.8) — the one to be resisted.

ἀντίστητε

resist

Aor Act Impv 2 Pl · ἀνθίστημι

main verb (imperative)

→ ingressive aorist imperative

ἀνθίστημι: 'stand against, resist, withstand'; firm opposition (cf. James 4:7, 'resist the devil and he will flee').

στερεοὶ

firm

Nominative

predicate adjective (manner)

στερεός; 'firm, solid, steadfast'; the stability of those who stand on faith — immovable like rock.

τῇ

in the

Dative

article (w/ πίστει)

πίστει

faith

Dative

dat. of respect (firm with respect to faith)

πίστις; 'faith, trust'; the sphere or instrument of firmness — perhaps both 'your faith' and the body of belief.

εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

adverbial participle (cause/manner)

→ perfect with present force (settled knowledge)

οἶδα: 'know'; the perfect-as-present of settled awareness — the consolation that grounds steadfast resistance.

τὰ

the

Accusative

article (w/ αὐτὰ)

αὐτὰ

same things

Accusative

acc. subject of infinitive (substantival adj.)

αὐτός; 'same'; 'the same [experiences]' — the readers' sufferings match those of believers everywhere.

τῶν

of

Genitive

article (w/ παθημάτων)

παθημάτων

sufferings

Genitive

partitive/exegetical genitive (the same in kind of sufferings)

πάθημα: 'suffering, affliction'; the same as Christ's (v.1) and the world's brotherhood — afflictions shared in kind.

τῇ

in the

Dative

article (w/ ἀδελφότητι)

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article (w/ κόσμῳ)

κόσμῳ

world

Dative

object of ἐν (place: 'in the world')

κόσμος: 'world'; the worldwide scope of the suffering church — the readers are not alone.

ὑμῶν

your

Genitive

possessive genitive (w/ ἀδελφότητι)

ἀδελφότητι

brotherhood

Dative

dative of reference (in whom the sufferings are accomplished)

ἀδελφότης: 'brotherhood, the community of believers'; a term distinctive to 1 Peter (also 2:17) — the family of faith bound in common suffering.

ἐπιτελεῖσθαι

are being accomplished

Pres Pass Inf · ἐπιτελέω

infinitive in indirect discourse (object of εἰδότες)

→ present (in process)

ἐπιτελέω: 'complete, accomplish, bring to fulfillment'; the sufferings are being 'paid in full' / brought to their appointed measure — purposeful, not random.

10 Ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει.

And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore, establish, strengthen, and ground you.

ASSURANCE OF DIVINE RESTORATION **δὲ** The δὲ turns from the readers' duty to God's promise: the suffering He permits is brief (ὀλίγον), but He — the 'God of all grace' who effectually called them — will Himself (αὐτός, emphatic) act, the four piled-up future verbs hammering home a fourfold restoration that crowns the body of the letter.

ὁ

the

Nominative
article (w/ θεός)

δὲ

and

developmental/contrastive conjunction

θεός

God

Nominative
subject

θεός: God; the subject of the fourfold promise — set against the prowling devil (v.8) and the readers' weakness.

πάσης

of all

Genitive
attributive adjective (w/ χάριτος)

πᾶς: 'all'; the comprehensive source — every kind of grace flows from him.

χάριτος

grace

Genitive
genitive of source/quality (God characterized by grace)

χάρις: 'grace'; the 'God of all grace' is the giver of grace to the humble (v.5) — the title that anchors the assurance.

ὁ

the (one)

Nominative
article (substantizes καλέσας)

καλέσας

who called

Aor Act Ptc · Nom Sg Masc · καλέω
substantival participle (apposition to θεός)

→ constative aorist

καλέω: 'call'; the effectual divine call to glory (cf. 1:15; 2:9) — the guarantee that the caller will complete his work.

ὑμᾶς

you

Accusative
direct object of καλέσας

εἰς

to

preposition + accusative (goal)

τήν

the

Accusative
article (w/ δόξαν)

αἰώνιον

eternal

Accusative
attributive adjective

αἰώνιος: 'eternal, everlasting'; the glory is unending — over against the 'little while' of present suffering.

αὐτοῦ

his

Genitive
possessive genitive (w/ δόξαν)

δόξαν

glory

Accusative
object of εἰς (goal of the call)

δόξα: 'glory'; the destiny of the called — the same glory the elders will share (v.1, 4).

ἐν

in

preposition + dative (union/sphere)

Χριστῷ

Christ

Dative
object of ἐν (sphere of the calling/glory)

Χριστός: 'Christ'; the glory is reached only in union with him — the mediating sphere of the call.

ὀλίγον

a little while

Accusative
adverbial accusative (extent of time)

ὀλίγος: 'little, small, brief'; here adverbial — the present suffering is short by contrast with eternal glory (cf. 1:6).

παθόντας

having suffered

Aor Act Ptc · Acc Pl Masc · πάσχω

adverbial participle (temporal/concessive, agreeing w/ ὑμᾶς)

→ constative aorist (antecedent)

πάσχω: 'suffer, experience'; the letter's signature verb (2:19–23; 3:14, 17; 4:1, 19) — the brief affliction preceding restoration.

αὐτός

himself

Nominative

intensive pronoun (w/ subject θεός)

αὐτός: 'himself'; emphatic — God personally and in his own power will accomplish the fourfold work.

καταρτίσει

will restore

Fut Act Indic 3 Sg · καταρτίζω

main verb (first of four)

→ predictive future

καταρτίζω: 'restore, mend, make complete, equip'; to set right what is broken (nets, Mark 1:19) — God repairs and perfects the sufferers.

στηρίξει

will establish

Fut Act Indic 3 Sg · στηρίζω

main verb (second of four, asyndeton)

→ predictive future

στηρίζω: 'make firm, establish, confirm'; the very charge to Peter ('strengthen your brothers,' Luke 22:32) now passed to the flock.

σθενώσει

will strengthen

Fut Act Indic 3 Sg · σθενόω

main verb (third of four, asyndeton)

→ predictive future

σθενόω: 'strengthen, make strong'; a NT hapax (from σθένος, 'strength') — God infuses might into the weak.

θεμελιώσει

will ground

Fut Act Indic 3 Sg · θεμελιόω

main verb (fourth of four, asyndeton)

→ predictive future

θεμελιόω: 'lay a foundation, ground firmly' (from θεμέλιος); the climactic image — built on rock, immovable (cf. Matt 7:25).

11 αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας ἄμήν.

To him be the dominion forever. Amen.

DOXOLOGY **ASYNDETON** A brief doxology (verbless) closing the letter's body: to the God of all grace belongs the κράτος — the might that secures the promise of v.10 — forever, sealed with the liturgical ἄμήν (cf. the fuller doxology of 4:11).

<p>αὐτῷ to him</p> <p>Dative <i>dat. of possession (in doxology)</i></p> <p>αὐτός: 'him'; God, the subject of v.10 — to whom dominion is ascribed.</p>	<p>τὸ the</p> <p>Nominative <i>article (w/ κράτος)</i></p>	<p>κράτος dominion</p> <p>Nominative <i>subject (verbless doxology, 'be' supplied)</i></p> <p>κράτος: 'might, power, dominion'; the sovereign strength of God — fitting the One who will Himself strengthen (v.10).</p>	<p>εἰς for</p> <p><i>preposition + accusative (extent of time)</i></p>
<p>τούς the</p> <p>Accusative <i>article (w/ αἰῶνας)</i></p>	<p>αἰῶνας ages</p> <p>Accusative <i>object of εἰς ('unto the ages' = forever)</i></p> <p>αἰών: 'age'; the idiom εἰς τοὺς αἰῶνας = 'forever, for all ages' — the eternal scope of God's dominion.</p>	<p>ἀμήν amen</p> <p><i>liturgical affirmation (indeclinable)</i></p> <p>ἀμήν: 'truly, so be it' (transliterated Hebrew 'āmēn); the congregation's confirming assent sealing the doxology.</p>	

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν στήτε.

By Silvanus, the faithful brother — as I regard him — I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand fast in it.

LETTER CLOSE: OCCASION AND PURPOSE **ASYNDETON** The epistolary closing names the bearer/amanuensis Silvanus, states the letter's brevity and double purpose (exhortation + testimony), and sums up its message: 'this is the true grace of God' — capped by a terse final imperative, στήτε, 'stand fast in it!'

Διὰ

by

preposition + genitive (agency/means)

διὰ: 'through, by means of'; marking Silvanus as the agent of the letter's conveyance (or its writing-up).

Σιλουανοῦ

Silvanus

Genitive

object of διὰ

Σιλουανός: 'Silvanus' (the Silas of Acts); the bearer and/or secretary of the letter — a trusted Pauline associate now with Peter.

ὑμῖν

to you

Dative

dat. of recipient (w/ ἔγραψα)

τοῦ

the

Genitive

article (w/ ἀδελφοῦ)

πιστοῦ

faithful

Genitive

attributive adjective

πιστός: 'faithful, trustworthy'; Peter's warm commendation of Silvanus — reliable in the commission.

ἀδελφοῦ

brother

Genitive

apposition to Σιλουανοῦ

ἀδελφός: 'brother'; the family term marking Silvanus as a fellow-believer and partner.

ὡς

as

comparative particle (parenthetical)

ὡς: 'as'; introducing Peter's parenthetical estimate of Silvanus.

λογίζομαι

I regard him

Pres Mid Indic 1 Sg · λογίζομαι

verb of parenthetical clause

→ stative present

λογίζομαι: 'reckon, consider, regard'; 'as I account him' — Peter's personal endorsement of Silvanus's fidelity.

δι'

in

preposition + genitive (means: 'in few [words]')

διὰ: 'through, by means of'; with ὀλίγων = 'in few [words]', i.e. briefly.

ὀλίγων

few words

Genitive

object of διὰ (substantival adj., 'few [words]')

ὀλίγος: 'few, little'; the conventional modesty-topos of the letter's brevity (cf. Heb 13:22).

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω

main verb

→ epistolary aorist

γράφω: 'write'; the epistolary aorist ('I write/have written'), viewing the letter as complete from the readers' standpoint.

παρακαλῶν

exhorting

Pres Act Ptc · Nom Sg Masc · παρακαλέω

adverbial participle (purpose/manner)

→ present (ongoing)

παρακαλέω: 'exhort, encourage'; one of the two aims of the letter — to urge faithful endurance.

καὶ
and

coordinating conjunction

ἐπιμαρτυρῶν

testifying

Pres Act Ptc · Nom Sg Masc · ἐπιμαρτυρέω

adverbial participle (purpose/manner, coordinate)

→ present (ongoing)

ἐπιμαρτυρέω: 'bear witness to, testify solemnly' (a NT hapax); the second aim — solemnly attesting the message as God's true grace.

ταύτην

this

Accusative

acc. subject of εἶναι (demonstrative)

οὗτος: 'this'; pointing to the whole message/state of grace just expounded in the letter.

εἶναι

to be

Pres Act Inf · εἰμί

infinitive in indirect discourse (object of ἐπιμαρτυρῶν)

→ stative present

εἰμί: 'be'; the copula of the testified content — 'that this is..!'

ἀληθῆ

true

Accusative

predicate adjective (w/ χάριν)

ἀληθής: 'true, genuine, real'; the grace attested is the authentic grace of God, not a counterfeit — they stand in the real thing.

χάριν

grace

Accusative

predicate accusative (w/ εἶναι)

χάρις: 'grace'; the keyword of the letter's close — the sphere in which they are commanded to stand.

τοῦ

of

Genitive

article (w/ θεοῦ)

θεοῦ

God

Genitive

genitive of source (whose grace)

εἰς

in

preposition + accusative (sphere/goal)

εἰς: 'in, into'; with στήτε, 'stand [firm] in/into which' — the grace as the standing-place.

ἣν

which

Accusative

relative pronoun (object of εἰς)

ὅς: relative pronoun, antecedent χάριν — 'this grace, in which stand fast.'

στήτε

stand fast

Aor Act Impv 2 Pl · ἵστημι

main verb (final imperative)

→ ingressive/constative aorist imperative

ἵστημι: 'stand, take a stand'; the closing charge — be established and immovable in the true grace of God.

13 Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μᾶρκος ὁ υἱὸς μου.

She who is in Babylon, chosen together with you, greets you, and so does Mark my son.

GREETINGS **ASYNDETON** The sending greetings: 'she in Babylon, chosen-with-you' — most probably the church Peter is with (Babylon = code for Rome), personified as the elect sister-congregation — and Mark, Peter's 'son' in the faith. The veiled 'Babylon' is the chapter's notable crux.

Ἀσπάζεται

greets

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb

→ customary/epistolary present

ἀσπάζομαι: 'greet, salute, embrace'; the standard verb of letter-closing greetings.

ὑμᾶς

you

Accusative

direct object

ἡ

the (she)

Nominative

article (substantizes the phrase; subject)

ἡ: the feminine article makes 'the [feminine one] in Babylon' the subject — most likely ἐκκλησία ('church') understood.

ἐν

in

preposition + dative (place)

Βαβυλῶνι

Babylon

Dative

object of ἐν (place)

Βαβυλῶν: 'Babylon'; most likely a cryptic name for Rome (so the early church; cf. Rev 17–18) — the place from which Peter writes; literal-Babylon and woman readings are minority.

συνεκλεκτὴ

she who is chosen together

Nominative

subject (substantival adj., in apposition to ἡ)

συνεκλεκτή: 'fellow-elect (fem.)' (συν- + ἐκλεκτός); a NT hapax — 'chosen together with you,' marking the sister-church as co-elect (cf. 1:1, 2:9).

καὶ

and

coordinating conjunction

Μᾶρκος

Mark

Nominative

subject (coordinate)

Μᾶρκος: 'Mark' (John Mark of Acts 12:12); Peter's close associate, traditionally the recorder of Peter's preaching (the Gospel of Mark).

ὁ

the

Nominative
article (w/ υἱός)

υἱός

son

Nominative
apposition to Μάρκος

υἱός: 'son'; 'my son' in the spiritual sense —
Mark as Peter's convert or protégé in the
faith.

μου

my

Genitive
genitive of relationship

14 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

Greet one another with a kiss of love. Peace to all of you who are in Christ.

FINAL EXHORTATION AND BENEDICTION ASYNDETON The closing: a command to the holy kiss (here 'kiss of love'), the bond of fellowship within the suffering community, and the peace-benediction — embracing all who are 'in Christ,' the inclusive note on which the letter ends.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι
main verb (imperative)

→ constative aorist imperative

ἀσπάζομαι: 'greet, embrace'; here the
reciprocal command to exchange the
fellowship-greeting.

ἀλλήλους

one another

Accusative
direct object (reciprocal pronoun)

ἀλλήλων: 'one another'; the mutual scope
— the greeting binds the whole community.

ἐν

with

preposition + dative (means/manner)

φιλήματι

a kiss

Dative
dat. of means (instrument of greeting)

φίλημα: 'kiss'; the early Christian greeting
of fellowship (cf. Rom 16:16; 1 Cor 16:20),
here qualified as a kiss 'of love.'

ἀγάπης

of love

Genitive
genitive of quality/source (kiss characterized by
love)

ἀγάπη: 'love'; the ἀγάπη-kiss — Peter's
distinctive phrase (Paul's 'holy kiss')
stressing the affection it expresses.

εἰρήνη

peace

Nominative
subject (verbless benediction, 'be' supplied)

εἰρήνη: 'peace' (the Hebrew šālôm); the
closing wish of wholeness and well-being —
inclusio with the grace-and-peace opening
(1:2).

ὑμῖν

to you

Dative
dat. of recipient (of the benediction)

πᾶσιν

all

Dative
attributive/appositional dative (w/ ὑμῖν)

πᾶς: 'all'; the inclusive reach of the peace —
none in Christ excluded.

τοῖς

those

Dative

article (substantizes prepositional phrase)

ἐν

in

preposition + dative (union/sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere of being)

Χριστός; 'Christ'; 'in Christ' defines the recipients of peace — the union-formula sealing the letter.

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.2 the phrase ἐπισκοποῦντες ('exercising oversight') is omitted by a few witnesses (notably Vaticanus) but read by the majority and printed here, and the modifier μηδὲ αἰσχροκερδῶς ('nor for shameful gain') is uniform; at v.2 some witnesses add κατὰ θεόν ('according to God') after ἐπισκοποῦντες; at v.5 the citation of Proverbs 3:34 LXX (ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται) is shared with James 4:6; at v.8 the participle order and the article before διάβολος are conventional; at v.10 the editions divide over whether to read ὑμᾶς after καταρτίσει (printed) and over the future indicatives καταρτίσει/στηρίξει/σθενώσει/θεμελιώσει versus optatives in later witnesses; at v.11 the doxology is shorter in the best text (ἡ δόξα καὶ τὸ κράτος, some witnesses adding only ἡ δόξα or expanding). Orthographic variants (movable-v, ι-subscript) are not noted. The chapter has 14 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.