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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle of Peter, Chapter 1

ΠΕΤΡΟΥ Β' Α'

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 · 1:1–2

Greeting to those who share a like-precious faith

Simeon Peter, slave and apostle of Jesus Christ, writes to those who have obtained a faith of equal standing with the apostles' through the righteousness of our God and Savior Jesus Christ (1), with the prayer-wish that grace and peace be multiplied in the knowledge of God and of Jesus our Lord (2).

B · 1:3–11

Divine power, precious promises, and the chain of virtues

God's divine power has granted all things for life and godliness through the knowledge of him who called us (3), and through these the precious and very great promises, that we might share the divine nature, escaping the world's corrupt desire (4). For this very reason, supplement your faith with virtue, knowledge, self-control, endurance, godliness, brotherly affection, and love (5–7), for these qualities, possessed and increasing, keep one from being ineffective in the knowledge of Christ (8); whoever lacks them is blind, forgetting the cleansing of past sins (9). Therefore be all the more eager to make your calling and election sure, for so doing you will never stumble (10), and entry into the eternal kingdom will be richly supplied to you (11).

C · 1:12–15

Peter's resolve to keep reminding them before his departure

Peter will always remind them of these things, though they know them and are established in the present truth (12); he counts it right to rouse them by reminder as long as he is in this 'tent' (13), knowing the laying aside of his tent is soon, as the Lord made clear to him (14); and he will be diligent that after his departure they may recall these things at any time (15).

D · 1:16–21

Eyewitnesses of the Majesty and the more sure prophetic word

They did not follow cleverly devised myths in making known Christ's power and coming, but were eyewitnesses of his majesty (16): he received honor and glory from the Father when the voice came from the Majestic Glory, 'This is my beloved Son' (17), a voice they heard on the holy mountain (18). And so they have the prophetic word made more sure, to which one does well to attend as a lamp in a dark place until the day dawns (19); knowing first that no prophecy of Scripture comes from one's own interpretation (20), for prophecy was never produced by human will, but men spoke from God as they were carried along by the Holy Spirit (21).

1 Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

Simeon Peter, a slave and apostle of Jesus Christ, to those who have obtained a faith of equal standing with ours through the righteousness of our God and Savior Jesus Christ:

LETTER OPENING **ASYNDETON** The epistolary superscription: the sender, doubly named (the Semitic Συμεὼν and the Greek Πέτρος) and self-styled both slave and apostle, writes to readers whose faith is of equal honor with the apostles' — grounded not in their merit but in the righteousness of Christ, named with a single article as 'our God and Savior' (the Granville Sharp construction).

Συμεὼν

Simeon

Nominative

subject (nominative of superscription)

Συμεὼν: the Semitic form of Simon (cf. Acts 15:14); the archaic spelling marks an authentic, Palestinian self-naming.

Πέτρος

Peter

Nominative

apposition to Συμεὼν

Πέτρος: 'Rock,' the name given by Jesus (Mt 16:18); the Greek cognomen paired with the Semitic given name.

δοῦλος

slave

Nominative

apposition (predicate descriptor)

δοῦλος: 'bondservant, slave'; total belonging to a master — Peter's first self-title, beneath the office.

καὶ

and

coordinating conjunction

ἀπόστολος

apostle

Nominative

apposition (coordinate descriptor)

ἀπόστολος: 'one sent,' commissioned envoy; the authority undergirding the letter's claims about the Transfiguration (vv.16–18).

Ἰησοῦ

of Jesus

Genitive

genitive of possession (whose slave/envoy)

Χριστοῦ

Christ

Genitive

apposition to Ἰησοῦ

Χριστός: 'Anointed,' Messiah; here functionally a name-title for Jesus.

τοῖς

to those

Dative

article (substantizes etc.)

ἰσότιμον

equally precious

Accusative

attributive adjective (modifies πίστιν)

ἰσότιμος: 'of equal honor/value' (ἴσος + τιμή); a Hellenistic civic term — the readers' faith ranks with the apostles' own.

ἡμῖν

with us

Dative

dat. of association/comparison (with ἰσότιμον)

λαχοῦσιν

who have obtained

Aor Act Ptc · Dat Pl Masc · λαγχάνω

substantival participle (addressee)

→ *constative aorist*

λαγχάνω: 'obtain by lot, receive'; the faith is allotted, a gift received rather than achieved.

πίστιν

a faith

Accusative

direct object of λαχοῦσιν

πίστις: 'faith'; here the saving trust shared in common — possibly with overtones of the faith once delivered.

ἐν

through

preposition + dative (means/ground)

δικαιοσύνη

the righteousness

Dative

object of ἐν (ground of the gift)

δικαιοσύνη: 'righteousness, justice'; God's impartial fairness that grants the same faith to all — apostle and convert alike.

τοῦ

of the

Genitive

article (single article governing two nouns)

θεοῦ

God

Genitive

genitive of source (whose righteousness)

θεός: God; the single article binds θεοῦ and σωτήρος under one referent — the Granville Sharp construction applied to Christ.

ἡμῶν

our

Genitive

genitive of relationship

καί

and

coordinating conjunction (within the Sharp construction)

σωτήρος

Savior

Genitive

genitive coordinate with θεοῦ (one article)

σωτήρ: 'Savior, deliverer'; with θεοῦ under one article it predicates deity of Jesus — 'our God and Savior Jesus Christ.'

Ἰησοῦ

Jesus

Genitive

apposition (the referent of θεοῦ καί σωτήρος)

Χριστοῦ

Christ

Genitive

apposition

2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπίγνωσει τοῦ θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

GREETING **ASYNDETON** The grace-and-peace blessing, with the optative πληθυνθείη ('be multiplied,' as in 1 Pet 1:2); uniquely, the channel of the gift is named as ἐπίγνωσις — 'knowledge' — the keyword that will dominate the chapter (vv.3, 8) against the false teachers' pretensions.

χάρις

grace

Nominative

subject (nom. in greeting formula)

χάρις: 'grace'; God's unmerited favor, the first member of the standard pair.

ὑμῖν

to you

Dative

dat. of recipient

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm, wholeness and well-being, paired with grace.

πληθυνθείη

be multiplied

Aor Pass Opt 3 Sg · πληθύνω

main verb (optative of wish)

→ constative aorist (volitive optative)

πληθύνω: 'multiply, increase'; the passive optative wishes a divine increase — grace and peace not merely present but abounding.

ἐν

in

preposition + dative (sphere/means)

ἐπίγνωσει

the knowledge

Dative

object of ἐν (sphere of the increase)

ἐπίγνωσις: 'full/recognition knowledge' (intensive of γνώσις); the letter's keyword — true knowing of God, over against the heretics' false gnosis.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

objective genitive (whom is known)

καὶ

and

coordinating conjunction

Ἰησοῦ

of Jesus

Genitive

objective genitive (coordinate)

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

apposition to Ἰησοῦ (title)

κύριος: 'Lord'; the LXX rendering of YHWH, confessed of Jesus alongside θεός in the greeting.

ἡμῶν

our

Genitive

genitive of relationship

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,

Inasmuch as his divine power has granted to us all things pertaining to life and godliness, through the knowledge of him who called us by his own glory and excellence,

Ὡς GROUND (BASIS OF THE EXHORTATION) A long genitive-absolute period (vv.3–4) grounding the whole exhortation that follows: before any command, the gift — God's divine power has already supplied everything for life and godliness; the imperatives of vv.5–7 rest on this prior endowment.

Ὡς

inasmuch as

conjunction (causal/explanatory)

ὥς: here causal-explanatory, 'seeing that, inasmuch as'; introducing the ground of the exhortation.

πάντα

all things

Accusative

direct object of δεδωρημένης

πᾶς: 'all'; the comprehensive scope — nothing needful is lacking for the godly life.

ἡμῖν

to us

Dative

dat. of recipient

τῆς

the

Genitive

article (subject of gen. absolute)

θείας

divine

Genitive

attributive adjective

θεῖος: 'divine'; a Hellenistic religious term (also v.4) — the power that grants is itself of God's own nature.

δυνάμεως

power

Genitive

subject of gen. absolute (with δεδωρημένης)

δύναμις: 'power, might'; the effective divine energy that supplies all for godliness.

αὐτοῦ

his

Genitive

genitive of possession

τὰ

the things

Accusative

article (substantizes the prep. phrase, appos. to πάντα)

πρός

pertaining to

preposition + accusative (reference)

ζωήν

life

Accusative

object of πρός (reference)

ζωή: 'life'; here the new, God-given life, not mere existence.

καὶ

and

coordinating conjunction

εὐσέβειαν

godliness

Accusative

object of πρός (coordinate)

εὐσέβεια: 'piety, godliness'; reverence expressed in a devout life — a keyword of 2 Peter and the Pastorals.

δεδωρημένης

having granted

Perf Mid Ptc · Gen Sg Fem · δωρέομαι

participle of gen. absolute

→ *intensive perfect (settled gift)*

δωρέομαι: 'grant, bestow as a gift'; the perfect marks a completed donation with abiding result — the gift stands given.

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ἐπιγνώσεως

knowledge

Genitive

object of διὰ (means of the gift)

ἐπίγνωσις: 'full knowledge'; the gift is mediated through knowing Christ — the chapter's organizing theme (vv.2, 8).

τοῦ

of the one

Genitive

article (substantizes ptc.)

καλέσαντος

who called

Aor Act Ptc · Gen Sg Masc · καλέω

substantival participle (object of ἐπιγνώσεως)

→ *constative aorist*

καλέω: 'call'; the effectual divine summons — the Caller is the object of the saving knowledge.

ἡμᾶς

us

Accusative

direct object of καλέσαντος

ἰδίᾳ

his own

Dative

attributive adjective (dat. of means)

ἴδιος: 'one's own'; emphasizing that the calling springs from God's own glory and virtue, not human attainment.

δόξη

glory

Dative

dat. of means (instrument of the call)

δόξα: 'glory, splendor'; the radiant divine majesty that summons.

καὶ

and

coordinating conjunction

ἀρετῇ

excellence

Dative

dat. of means (coordinate)

ἀρετή: 'excellence, moral virtue, praiseworthy power'; of God here (his glorious goodness), and the human virtue commanded in v.5.

4 δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

through which he has granted to us his precious and very great promises, so that through these you might become partakers of the divine nature, having escaped the corruption that is in the world through desire.

RELATIVE EXPANSION (MEANS/RESULT) δι' ὧν The relative δι' ὧν ('through which,' i.e. the glory and excellence) extends the gift: the promises grant the staggering goal of sharing the divine nature — not deification of essence but moral and incorruptible communion with God — set over against the perishing world driven by desire.

δι'

through

preposition + genitive (means)

ῶν

which

Genitive

relative pronoun (antecedent δόξη καὶ ἀρετῇ)

τὰ

the

Accusative

article

τίμια

precious

Accusative

attributive adjective

τίμιος: 'precious, costly, of great value'; the promises rank with the most prized possessions.

καὶ
and

coordinating conjunction

μέγιστα

very great

Accusative

attributive adjective (superlative, elative)

μέγιστος: superlative of μέγας, here elative
— 'exceedingly great'; the promises are of
the highest magnitude.

ἡμῖν

to us

Dative

dat. of recipient

ἐπαγγέλματα

promises

Nominative

subject of δεδωρηται

ἐπάγγελμα: 'promise, what is promised';
the divine pledges that secure the
believer's hope (cf. 3:13).

δεδώρηται

he has granted

Perf Mid Indic 3 Sg · δωρέομαι

main verb

→ *intensive perfect (abiding gift)*

δωρέομαι: 'grant, bestow'; the perfect
again marks an accomplished, standing
bestowal (cf. v.3).

ἵνα

so that

conjunction (purpose, + subjunctive)

ἵνα: 'in order that'; introducing the
purpose of the promises.

διὰ

through

preposition + genitive (means)

τούτων

these

Genitive

object of διὰ (demonstrative, = the promises)

οὗτος: 'these'; the promises as the means of
partaking the divine nature.

γένησθε

you might become

Aor Mid Subj 2 Pl · γίνομαι

verb of ἵνα clause

→ *ingressive aorist*

γίνομαι: 'become, come to be'; the goal —
entering a new condition of communion
with God.

θείας

divine

Genitive

attributive adjective (with φύσεως)

θεῖος: 'divine'; qualifying the 'nature'
shared — moral and incorruptible likeness,
not ontological merger.

κοινωνοὶ

partakers

Nominative

predicate nominative (with γένησθε)

κοινωνός: 'partner, sharer'; one who
participates in common — the climactic
descriptor of the believer's destiny.

φύσεως

nature

Genitive

*objective/partitive genitive (of which one
partakes)*

φύσις: 'nature'; 'partakers of the divine
nature' — the famous crux; communion in
God's character and immortality.

<p>ἀποφυγόντες having escaped</p> <p>Aor Act Ptc · Nom Pl Masc · ἀποφεύγω</p> <p><i>adverbial participle (attendant circumstance/cause)</i></p> <p>→ constative aorist</p> <p>ἀποφεύγω: 'flee away from, escape'; the negative counterpart of partaking — a decisive break with worldly corruption.</p>	<p>τῆς the</p> <p>Genitive</p> <p>article (with φθορᾶς)</p>	<p>ἐν in</p> <p>preposition + dative (place)</p>	<p>τῷ the</p> <p>Dative</p> <p>article</p>
<p>κόσμῳ world</p> <p>Dative</p> <p>object of ἐν (place)</p> <p>κόσμος: 'world'; the fallen human order, the realm of decay one escapes.</p>	<p>ἐν through</p> <p>preposition + dative (means/cause)</p>	<p>ἐπιθυμία desire</p> <p>Dative</p> <p>object of ἐν (cause of the corruption)</p> <p>ἐπιθυμία: 'desire, craving, lust'; the engine of the world's corruption — sinful appetite drives the decay.</p>	<p>φθορᾶς corruption</p> <p>Genitive</p> <p>genitive object of ἀποφυγόντες</p> <p>φθορά: 'corruption, decay, destruction'; moral and physical ruin — the antithesis of the divine, incorruptible nature.</p>

5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

Now for this very reason also, bringing to bear all diligence, supply in your faith virtue, and in virtue knowledge,

INFERENCE / EXHORTATION (THE CHAIN BEGINS) **δὲ** The gift (vv.3–4) now grounds the command: 'for this very reason' supply the chain of virtues. ἐπιχορηγέω ('supply lavishly') opens a sorites — each grace furnishing the next — beginning from the foundation of faith and building toward love (v.7).

καὶ

also

adverbial conjunction (ascensive)

αὐτό

very

Accusative

intensive adjective (with τοῦτο)

αὐτός: 'self, very'; 'this very thing' — pointing back to the gift just described as the ground of effort.

τοῦτο

this reason

Accusative

accusative of reference/cause

οὗτος: 'this'; 'for this very reason' — the gift obligates the response.

δὲ

now

developmental conjunction

σπουδῆν

diligence

Accusative

direct object of παρεισενέγκαντες

σπουδή: 'haste, eagerness, diligence'; earnest effort — the active counterpart to the received gift (cf. v.10).

πᾶσαν

all

Accusative

attributive adjective

παρεισενέγκαντες

bringing to bear

Aor Act Ptc · Nom Pl Masc · παρεισφέρω

adverbial participle (means/attendant circumstance)

→ constative aorist

παρεισφέρω: 'bring in besides, contribute alongside'; a vivid term — 'making every effort to bring in.'

ἐπιχορηγήσατε

supply

Aor Act Impv 2 Pl · ἐπιχορηγέω

main verb (imperative)

→ constative aorist (urgent command)

ἐπιχορηγέω: 'supply abundantly, furnish' (orig. of bankrolling a chorus); lavish provision — each virtue generously added.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

πίστει

faith

Dative

dat. of sphere (foundation of the chain)

πίστις: 'faith'; the root from which the whole sequence grows.

ὑμῶν

your

Genitive

genitive of possession

τὴν

the

Accusative

article

ἀρετὴν

virtue

Accusative

direct object (first link)

ἀρετή: 'moral excellence, virtue'; the same word used of God in v.3 — believers reflect the goodness that called them.

ἐν

in

preposition + dative (sphere)

δὲ

and

connective (chain link)

τῇ
the
Dative
article

ἀρετῇ
virtue
Dative
dat. of sphere

τὴν
the
Accusative
article

γνώσιν
knowledge
Accusative
direct object (next link)
γνώσις: 'knowledge, insight'; practical discernment of God's will — true knowing, the heretics' counterfeit exposed.

6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεία τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

and in knowledge self-control, and in self-control endurance, and in endurance godliness,

CONTINUATION OF THE VIRTUE-CHAIN **δὲ** The sorites continues: knowledge yields self-control, self-control endurance, endurance godliness — a progression from the inner mastery of appetite (against the libertines of ch. 2) outward to reverent devotion.

ἐν
in
preposition + dative (sphere)

δὲ
and
connective (chain link)

τῇ
the
Dative
article

γνώσει
knowledge
Dative
dat. of sphere

τὴν
the
Accusative
article

ἐγκράτειαν
self-control
Accusative
direct object (next link)
ἐγκράτεια: 'self-mastery, continence'; control over the appetites — pointed against the indulgence of the false teachers (2:13–14).

ἐν
in
preposition + dative (sphere)

δὲ
and
connective (chain link)

<p>τῇ the Dative article</p>	<p>ἐγκρατεία self-control Dative dat. of sphere</p>	<p>τὴν the Accusative article</p>	<p>ὑπομονήν endurance Accusative direct object (next link) ὑπομονή: 'steadfast endurance, perseverance'; remaining under pressure — the patient constancy that self-control sustains.</p>
<p>ἐν in preposition + dative (sphere)</p>	<p>δὲ and connective (chain link)</p>	<p>τῇ the Dative article</p>	<p>ὑπομονῇ endurance Dative dat. of sphere</p>
<p>τὴν the Accusative article</p>	<p>εὐσέβειαν godliness Accusative direct object (next link) εὐσέβεια: 'piety, godliness'; devout reverence toward God lived out (cf. v.3) — the goal toward which endurance presses.</p>		

7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

and in godliness brotherly affection, and in brotherly affection love.

CLIMAX OF THE VIRTUE-CHAIN **δὲ** The chain crests in love: godliness flowers into brotherly affection, and that into ἀγάπη — the comprehensive, self-giving love that crowns the sequence as its goal, the Christian summum bonum.

<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>δὲ and <i>connective (chain link)</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>εὐσεβεία godliness Dative <i>dat. of sphere</i></p>
<p>τὴν the Accusative <i>article</i></p>	<p>φιλαδελφίαν brotherly affection Accusative <i>direct object (next link)</i> φιλαδελφία: 'love of the brethren'; warm familial affection within the community of faith (cf. 1 Pet 1:22).</p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>δὲ and <i>connective (chain link)</i></p>
<p>τῇ the Dative <i>article</i></p>	<p>φιλαδελφία brotherly affection Dative <i>dat. of sphere</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἀγάπην love Accusative <i>direct object (climactic link)</i> ἀγάπη: 'love'; self-giving love for all, the capstone virtue — wider than φιλαδελφία, the goal of the whole chain.</p>

8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

For if these things are yours and abound, they make you neither idle nor unfruitful in the knowledge of our Lord Jesus Christ.

GROUND (THE VALUE OF THE CHAIN) γὰρ γάρ grounds the exhortation: these virtues, present and increasing, produce an active, fruitful knowledge of Christ — knowledge here is not mere data but a life that bears fruit, the opposite of the heretics' barren claims.

ταῦτα

these things

Nominative

subject (= the virtues)

οὗτος: 'these'; the whole chain of vv.5-7 gathered up.

γάρ

for

causal/explanatory conjunction

ὑμῖν

yours

Dative

dat. of possession (with ὑπάρχοντα)

ὑπάρχοντα

being present

Pres Act Ptc · Nom Pl Neut · ὑπάρχω

adverbial participle (conditional)

→ stative present

ὑπάρχω: 'be present, belong, exist'; here 'if these are yours' — possession as a real condition.

καὶ

and

coordinating conjunction

πλεονάζοντα

abounding

Pres Act Ptc · Nom Pl Neut · πλεονάζω

adverbial participle (conditional)

→ progressive present

πλεονάζω: 'increase, abound, grow'; not static possession but ongoing growth — the virtues must multiply.

οὐκ

not

negative particle

ἀργούς

idle

Accusative

object complement (predicate adj.)

ἀργός: 'idle, inactive, useless' (ἀ- + ἔργον); without effect — the virtues prevent a barren faith.

οὐδὲ

nor

negative conjunction

ἀκάρπους

unfruitful

Accusative

object complement (predicate adj.)

ἄκαρπος: 'fruitless, barren' (ἀ- + καρπός); the knowledge of Christ should bear fruit, not lie sterile.

καθίστησιν

they make

Pres Act Indic 3 Sg · καθίστημι

main verb (neut. pl. subject, sg. verb)

→ gnomic present

καθίστημι: 'set, constitute, render'; here 'make/render someone (to be) something' with double accusative.

εἰς

in regard to

preposition + accusative (reference)

τὴν

the

Accusative

article

τοῦ

of

Genitive

article

κυρίου

Lord

Genitive

objective genitive (whom is known)

κύριος: 'Lord'; the object of the fruitful knowledge.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

ἐπίγνωσιν

knowledge

Accusative

object of εἰς (sphere of fruitfulness)

ἐπίγνωσις: 'full knowledge'; the relational, transforming knowing of Christ – fruitful, not idle.

9 ὧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

For whoever lacks these things is blind, shortsighted, having forgotten the cleansing of his former sins.

GROUND (THE NEGATIVE CONVERSE) γὰρ The dark obverse of v.8: the one without these virtues is spiritually blind — μυωπάζων, peering only at near things — having forgotten his baptismal cleansing; the absence of the virtues exposes a faith that has lost sight of its own founding grace.

ὧ

in whom

Dative

relative pronoun (dat. of possession)

γὰρ

for

causal conjunction

μὴ

not

negative particle

πάρεστιν

is present

Pres Act Indic 3 Sg · πάρειμι

verb of relative clause

→ stative present

πάρειμι: 'be present, be at hand'; 'to whom these are not present' = whoever lacks them.

ταῦτα

these things

Nominative

subject of *πάρεστιν* (= the virtues)

τυφλός

blind

Nominative

predicate adjective

τυφλός: 'blind'; figurative — without spiritual sight, unable to see his own condition.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

μυωπάζων

being shortsighted

Pres Act Ptc · Nom Sg Masc · μυωπάζω

adverbial/appositional participle

→ stative present

μυωπάζω: 'be shortsighted, peer/squint' (from μύωψ); he sees only what is near, blind to eternal things — a vivid hapax.

λήθην

forgetfulness

Accusative

direct object of *λαβών* (idiom: 'take forgetfulness' = forget)

λήθη: 'forgetfulness, oblivion'; with λαμβάνω a periphrasis for 'forget.'

λαβών

having taken

Aor Act Ptc · Nom Sg Masc · λαμβάνω

causal/appositional participle

→ constative aorist

λαμβάνω: 'take, receive'; 'having taken forgetfulness of' — the cause of his blindness.

τοῦ

of the

Genitive

article

καθαρισμοῦ

cleansing

Genitive

objective genitive (what is forgotten)

καθαρισμός: 'cleansing, purification'; the cleansing from sin received at conversion/baptism, now forgotten.

τῶν

of the

Genitive

article

πάλαι

former

adverb (attributive, of time)

πάλαι: 'long ago, formerly'; the sins of the past, before conversion.

αὐτοῦ

his

Genitive

genitive of possession

ἁμαρτιῶν

sins

Genitive

genitive (of which cleansed)

ἁμαρτία: 'sin'; the old sins from which he was purified — the grace he has lost from view.

10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογήν ποιεῖσθαι ταῦτα γὰρ ποιῶντες οὐ μὴ πταίσητέ ποτε.

Therefore, brothers, be all the more eager to make your calling and election sure; for if you do these things you will never stumble.

INFERENCE (THE EXHORTATION RENEWED) **διὸ** διὸ draws the practical conclusion: confirm your calling and election by these very virtues. Election is God's, yet made 'sure' to the believer by a fruitful life; the double negative οὐ μὴ with the aorist subjunctive gives an emphatic promise — 'you will surely never stumble.'

διὸ

therefore

inferential conjunction

διό: 'therefore, for which reason'; drawing the conclusion from vv.8–9.

μᾶλλον

all the more

adverb (comparative, intensive)

μᾶλλον: 'more, rather'; intensifying the urgency of the effort.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the warm direct address marking a turn to earnest appeal.

σπουδάσατε

be eager

Aor Act Impv 2 Pl · σπουδάζω

main verb (imperative)

→ constative aorist (urgent command)

σπουδάζω: 'be diligent, make every effort'; cognate of σπουδή (v.5) — the active resolve to confirm one's standing.

βεβαίαν

sure

Accusative

predicate adjective (object complement)

βέβαιος: 'firm, secure, confirmed'; a legal term — to ratify or make valid one's calling and election.

ὑμῶν

your

Genitive

genitive of possession

τὴν

the

Accusative

article

κλήσιν

calling

Accusative

direct object of ποιεῖσθαι

κλήσις: 'calling, summons'; the divine call to salvation (cf. καλέσαντος, v.3).

καὶ
and

coordinating conjunction

ἐκλογήν

election

Accusative

direct object (coordinate)

ἐκλογή: 'choice, election'; God's choosing – yet made experientially certain by a fruitful life.

ποιεῖσθαι

to make

Pres Mid Inf · ποιέω

complementary infinitive (with σπουδάσατε)

→ present (ongoing effort)

ποιέω (mid.): 'make (for oneself)'; the middle stresses the personal stake in confirming one's own standing.

ταῦτα

these things

Accusative

direct object of ποιοῦντες

γὰρ

for

causal conjunction

ποιοῦντες

doing

Pres Act Ptc · Nom Pl Masc · ποιέω

adverbial participle (conditional)

→ progressive present

ποιέω: 'do, practice'; 'if you do these things' – the condition of never stumbling.

οὐ

never

negative particle (with μή, emphatic)

μή

by no means

negative particle (οὐ μή emphatic denial)

οὐ μή: the strongest negation in Greek, with the aorist subjunctive – 'will surely never!'

πταίσητέ

you will stumble

Aor Act Subj 2 Pl · πταίω

subjunctive of emphatic negation

→ constative aorist (emphatic future denial)

πταίω: 'stumble, trip, fall'; figurative for moral failure or apostasy – guaranteed not to befall the fruitful.

ΠΟΤΕ

ever

adverb (indefinite time)

ποτε: 'ever, at any time'; reinforcing the absolute negation – 'never at any time!'

11 οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

For in this way there will be richly supplied to you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

GROUND (THE REWARD) **γὰρ** The positive promise crowning the section: the same verb ἐπιχορηγέω that opened the chain (v.5, 'supply') now returns in the passive — those who lavishly supply the virtues will themselves be lavishly supplied a triumphal entrance into the eternal kingdom of Christ, again named 'our Lord and Savior!'

οὕτως
in this way

adverb (manner)

οὕτως: 'thus, in this manner'; pointing back to the fruitful practice of v.10.

γὰρ
for

causal conjunction

πλουσίως
richly

adverb (manner)

πλουσίως: 'richly, abundantly'; the lavishness of the reward matches the lavish supply of virtue.

ἐπιχορηγηθήσεται
will be supplied

Fut Pass Indic 3 Sg · ἐπιχορηγέω

main verb

→ predictive future

ἐπιχορηγέω: 'supply abundantly'; the passive of v.5's verb — the supplier of virtue is in turn richly supplied entrance.

ὑμῖν
to you

Dative

dat. of recipient

ἡ
the

Nominative

article

εἴσοδος
entrance

Nominative

subject

εἴσοδος: 'entrance, entry, way in'; the welcomed admission into the kingdom — perhaps with the image of a festal triumphal entry.

εἰς
into

preposition + accusative (goal)

<p>τὴν the Accusative article</p>	<p>αἰώνιον eternal Accusative attributive adjective</p> <p>αἰώνιος: 'eternal, everlasting'; the kingdom is enduring, unlike the perishing world (v.4).</p>	<p>βασιλείαν kingdom Accusative object of εἰς (goal of entrance)</p> <p>βασιλεία: 'kingdom, reign'; here the consummated, eternal reign of Christ.</p>	<p>τοῦ of the Genitive article (single article governing two nouns)</p>
<p>κυρίου Lord Genitive genitive of possession (whose kingdom)</p> <p>κύριος: 'Lord'; with σωτήρος under one article — again the Sharp construction, 'our Lord and Savior Jesus Christ.'</p>	<p>ἡμῶν our Genitive genitive of relationship</p>	<p>καὶ and coordinating conjunction (within the construction)</p>	<p>σωτήρος Savior Genitive genitive coordinate with κυρίου (one article)</p> <p>σωτήρ: 'Savior'; paired with κυρίου under one article (cf. v.1).</p>
<p>Ἰησοῦ Jesus Genitive apposition</p>	<p>Χριστοῦ Christ Genitive apposition</p>		

12 Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρουσίᾳ ἀληθείᾳ.

Therefore I will always be ready to remind you of these things, even though you know them and are established in the truth that is present with you.

INFERENCE (TRANSITION TO PETER'S RESOLVE) **Διὸ** διό turns from exhortation to Peter's pastoral resolve: he will keep reminding them — not because they are ignorant (they 'know' and are 'established') but because the reminder itself sustains; the section's keyword is ὑπομιμνήσκω / μνήμη (vv.12–15).

Διὸ

therefore

inferential conjunction

διό: 'therefore'; linking the resolve to the importance of 'these things' (vv.5–11).

μελλήσω

I will be ready

Fut Act Indic 1 Sg · μέλλω

main verb (with complementary inf.)

→ predictive future (durative intent)

μέλλω: 'be about to, intend, be ready'; here 'I will always be intent on (reminding)' — settled future purpose.

ἀεὶ

always

adverb (time)

ἀεὶ: 'always, continually'; the constancy of Peter's reminding.

ὕμᾱς

you

Accusative

direct object of ὑπομινῆσκειν

ὑπομινῆσκειν

to remind

Pres Act Inf · ὑπομινῆσκω

complementary infinitive (with μελλήσω)

→ present (ongoing action)

ὑπομινῆσκω: 'remind, call to remembrance'; the section's keyword (cf. ὑπόμνησις, v.13; μνήμη, v.15).

περὶ

concerning

preposition + genitive (reference)

τούτων

these things

Genitive

object of περὶ (the matters of vv.3–11)

καίπερ

even though

concessive particle (with ptc.)

καίπερ: 'although, even though'; conceding their knowledge while justifying the reminder.

εἰδότας

knowing

Perf Act Ptc · Acc Pl Masc · οἶδα

concessive participle (agreeing with ὑμᾶς)

→ perfect with present force (settled knowledge)

οἶδα: 'know'; the perfect-with-present-sense — they already possess the knowledge.

καὶ

and

coordinating conjunction

ἑστηριγμένους

having been established

Perf Pass Ptc · Acc Pl Masc · στηρίζω

concessive participle (coordinate)

→ intensive perfect (settled, firm state)

στηρίζω: 'establish, make firm, strengthen'; the perfect marks a settled stability — cf. Jesus' charge to Peter, 'strengthen your brothers' (Lk 22:32).

ἐν

in

preposition + dative (sphere)

τῆ

the

Dative

article

παρούση

present

Pres Act Ptc · Dat Sg Fem · παρέμι

attributive participle (modifies ἀληθεία)

→ stative present

παρέμι: 'be present, be at hand'; 'the present truth' = the truth now possessed and at work among them.

ἀληθεία

truth

Dative

object of ἐν (sphere of establishment)

ἀλήθεια: 'truth'; the apostolic gospel in which they stand firm, over against the coming error (ch. 2).

13 δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει,

And I think it right, as long as I am in this tent, to stir you up by way of reminder,

CONTINUATION (THE DUTY OF REMINDING) δὲ Peter judges it his duty to rouse them while he remains 'in this tent' (σκηνώμα) — the body as a temporary dwelling, a metaphor preparing for the talk of his 'departure' (v.14); the reminder is an awakening (διεγείρω), not new instruction.

δίκαιον

right

Accusative

predicate adjective (object of ἡγοῦμαι)

δίκαιος: 'right, just, fitting'; Peter regards the reminding as a moral obligation.

δὲ

and

developmental conjunction

ἡγοῦμαι

I consider

Pres Mid Indic 1 Sg · ἡγέομαι

main verb

→ stative present

ἡγέομαι: 'lead, consider, regard'; here 'I deem it right.'

ἐφ'

for

preposition + accusative (extent)

ὅσον

as long as

Accusative

relative adj. (accusative of extent of time)

ὅσος: 'as much/long as'; 'for as long a time as' — the duration of his earthly life.

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

verb of temporal clause

→ stative present

ἐν

in

preposition + dative (place)

τούτῳ

this

Dative

demonstrative (modifies σκηνώματι)

<p>τῷ the Dative article</p>	<p>σκηνώματι tent Dative object of ἐν (place)</p> <p>σκήνωμα: 'tent, dwelling, tabernacle'; the body as a temporary, movable dwelling — a Hellenistic and biblical image for mortality.</p>	<p>διεγείρειν to stir up Pres Act Inf · διεγείρω infinitive (subject/object of ἡγοῦμαι)</p> <p>→ present (ongoing action)</p> <p>διεγείρω: 'rouse, wake up, stir'; the reminder awakens the dormant memory — vivid pastoral imagery.</p>	<p>ὑμᾶς you Accusative direct object of διεγείρειν</p>
<p>ἐν by preposition + dative (means)</p>	<p>ὑπομνήσει reminder Dative dat. of means</p> <p>ὑπόμνησις: 'reminding, remembrance'; the act of recalling to mind (cf. v.12).</p>		

14 εἰδὼς ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι.

knowing that the laying aside of my tent is imminent, just as our Lord Jesus Christ also made clear to me.

CAUSE (THE MOTIVE OF URGENCY) ASYNDETON The reason behind the resolve: Peter knows his death is near. The 'laying aside of the tent' continues the σκηνώμα metaphor; the clause καθὼς...ἐδήλωσέν μοι likely recalls Jesus' prophecy of Peter's death (Jn 21:18–19).

εἰδῶς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

causal participle

→ perfect with present force

οἶδα: 'know'; Peter's settled awareness of his approaching end grounds the urgency.

ὅτι

that

conjunction (content of εἰδῶς)

ταχινή

imminent

Nominative

predicate adjective

ταχινός: 'swift, soon, imminent'; either 'sudden' or (better) 'soon to come' — his death is near (cf. 2:1).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

verb of ὅτι clause (copula)

→ stative present

ἡ

the

Nominative

article

ἀπόθεσις

laying aside

Nominative

subject of ἐστίν

ἀπόθεσις: 'putting off, removal' (as of a garment, 1 Pet 3:21); death as the laying down of the body-tent.

τοῦ

of the

Genitive

article

σκηνώματος

tent

Genitive

objective genitive (what is laid aside)

σκήνωμα: 'tent, dwelling'; the body, picking up v.13.

μου

my

Genitive

genitive of possession

καθώς

just as

comparative conjunction

καθώς: 'just as'; correlating his knowledge with the Lord's revelation.

καὶ

also

adverbial conjunction (ascensive)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject of ἐδήλωσεν

κύριος: 'Lord'; the one who disclosed Peter's coming death.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦς

Jesus

Nominative

apposition to κύριος

Χριστὸς

Christ

Nominative

apposition

ἐδήλωσέν

made clear

Aor Act Indic 3 Sg · δηλώω

main verb (comparative clause)

→ constative aorist

δηλώω: 'make clear, reveal, show'; the Lord's disclosure — probably Jn 21:18–19, possibly a later revelation.

μοι

to me

Dative

dat. of indirect object

15 σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιῆσθαι.

And I will also be diligent that at every time after my departure you may be able to call these things to mind.

CONTINUATION (PROVISION BEYOND HIS DEATH) **δὲ** Peter looks past his own death: he will so provide that they can recall 'these things' at any time after his ἔξοδος ('departure,' the same word used of Jesus' death at the Transfiguration, Lk 9:31) — a probable hint at a lasting written record, this very letter or apostolic testimony.

σπουδάσω

I will be diligent

Fut Act Indic 1 Sg · σπουδάζω

main verb (with complementary inf.)

→ predictive future

σπουδάζω: 'make every effort, be diligent'; cognate of σπουδή (v.5), σπουδάσατε (v.10) — Peter's own diligence matches his charge.

δὲ

and

developmental conjunction

καὶ

also

adverbial conjunction (ascensive)

ἐκάστοτε

at every time

adverb (time)

ἐκάστοτε: 'on each occasion, at any time'; the recollection is to be perpetually available — a rare term.

ἔχειν

to be able

Pres Act Inf · ἔχω

complementary infinitive (with σπουδάσω)

→ present (ongoing capacity)

ἔχω: 'have, be able'; with the inf. ποιῆσθαι, 'to be able to make recollection.'

ὕμᾱς

you

Accusative

accusative subject of ἔχειν

μετὰ

after

preposition + accusative (time)

τὴν

the

Accusative

article

ἐμὴν

my

Accusative

possessive adjective

ἐμός: 'my'; the emphatic possessive — his own departure.

ἔξοδον

departure

Accusative

object of μετὰ (time)

ἔξοδος: 'departure, exodus'; a euphemism for death (cf. Lk 9:31 of Jesus' 'departure' discussed at the Transfiguration — a pointed echo as the next section turns to that event).

τὴν

the

Accusative

article

τούτων

of these things

Genitive

objective genitive (with μνήμην)

μνήμην

remembrance

Accusative

direct object of ποιῆσθαι

μνήμη: 'memory, remembrance'; 'to make remembrance of these things' = to recall them.

ποιῆσθαι

to make

Pres Mid Inf · ποιέω

infinitive (complement of ἔχειν)

→ present (ongoing)

ποιέω (mid.): 'make (for oneself)'; 'make recollection,' the middle stressing their own continued remembering.

16 οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

GROUND (THE BASIS OF HIS TESTIMONY) **γὰρ** γάρ grounds the whole letter's authority: the apostolic message about Christ's power and parousia rests not on contrived myths (a charge the scoffers will throw back, ch. 3) but on eyewitness experience — Peter saw the μεγαλειότης, the divine majesty, at the Transfiguration.

οὐ

not

negative particle

γὰρ

for

causal conjunction

σεσοφισμένοις

cleverly devised

Perf Pass Ptc · Dat Pl Masc · σοφίζω

attributive participle (modifies μύθοις)

→ **intensive perfect (resultant state)**

σοφίζω: 'make wise; (pass.) be cleverly contrived'; the myths are artfully concocted — sophistry, not history.

μύθοις

myths

Dative

dat. object of ἐξακολουθήσαντες

μῦθος: 'myth, fable, tale'; fictitious stories — the opposite of the apostolic eyewitness (cf. 1 Tim 1:4).

ἐξακολουθήσαντες

following

Aor Act Ptc · Nom Pl Masc · ἐξακολουθέω

adverbial participle (manner/means)

→ **constative aorist**

ἐξακολουθέω: 'follow after, follow as a guide'; the intensive ἐξ- — they did not adopt myths as their authority (cf. 2:2, 15).

ἐγνωρίσαμεν

we made known

Aor Act Indic 1 Pl · γνωρίζω

main verb

→ **constative aorist**

γνωρίζω: 'make known, declare'; the apostolic proclamation of Christ's power and coming.

ὑμῖν

to you

Dative

dat. of indirect object

τὴν

the

Accusative

article

τοῦ

of

Genitive

article

κυρίου

Lord

Genitive

genitive of possession (whose power/coming)

κύριος: 'Lord'; the one whose power and parousia are proclaimed.

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

δύναμιν

power

Accusative

direct object of ἐγνωρίσαμεν

δύναμις: 'power, might'; Christ's mighty power, displayed and to be displayed at his coming.

καὶ

and

coordinating conjunction

παρουσίαν

coming

Accusative

direct object (coordinate)

παρουσία: 'presence, coming, arrival'; the technical term for Christ's second coming, denied by the scoffers (3:4).

ἀλλ'

but

adversative conjunction

ἀλλά: 'but'; the strong contrast — not myths, but eyewitness.

ἐπόπται

eyewitnesses

Nominative

predicate nominative (with γενηθέντες)

ἐπόπτης: 'eyewitness, beholder'; in the mysteries, one admitted to the highest vision — here of the transfigured glory.

γενηθέντες

having become

Aor Pass Ptc · Nom Pl Masc · γίνομαι

adverbial participle (means/circumstance)

→ *ingressive aorist*

γίνομαι: 'become, come to be'; 'having become eyewitnesses' — admitted to behold the majesty.

τῆς

of the

Genitive

article

ἐκείνου

his

Genitive

demonstrative (genitive, = Christ's)

ἐκεῖνος: 'that one, he'; the emphatic 'of that one' = of Christ himself.

μεγαλειότητος

majesty

Genitive

objective genitive (what they beheld)

μεγαλειότης: 'majesty, magnificence, grandeur'; the visible divine splendor seen at the Transfiguration.

17 λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιαῦσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Ὁ υἱὸς μου ὁ ἀγαπητὸς μου οὗτός ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα,

For he received honor and glory from God the Father when such a voice was borne to him by the Majestic Glory: "This is my beloved Son, with whom I am well pleased,"

GROUND / EXPLANATION OF THE MAJESTY **γὰρ** γάρ unfolds the majesty of v.16: at the Transfiguration the Father conferred honor and glory on the Son, the divine voice borne 'by the Majestic Glory' (a reverent circumlocution for God) declaring him the beloved Son — the Father's own attestation underwrites the apostolic witness.

λαβὼν

having received

Aor Act Ptc · Nom Sg Masc · λαμβάνω
*adverbial participle (circumstance; anacoluthon
— no main verb)*

→ constative aorist

λαμβάνω: 'receive, take'; Christ received the honor — the sentence is grammatically suspended (anacoluthon), the construction never formally completed.

γὰρ

for

explanatory conjunction

παρὰ

from

preposition + genitive (source)

θεοῦ

God

Genitive
object of παρὰ (source)

θεός: God; the giver of the honor and glory.

πατρὸς

the Father

Genitive
apposition to θεοῦ

πατήρ: 'Father'; God in his relation to the Son — the speaker of the heavenly voice.

τιμὴν

honor

Accusative
direct object of λαβὼν

τιμή: 'honor, value, esteem'; the dignity conferred by the Father's acclaim.

καὶ

and

coordinating conjunction

δόξαν

glory

Accusative
direct object (coordinate)

δόξα: 'glory, splendor'; the visible radiance of the transfigured Christ.

φωνῆς

a voice

Genitive

subject of gen. absolute (with ἐνεχθείσης)

φωνή: 'voice, sound'; the heavenly bath *qol* from the Father.

ἐνεχθείσης

having been borne

Aor Pass Ptc · Gen Sg Fem · φέρω

participle of gen. absolute

→ constative aorist

φέρω: 'bear, carry, bring'; the voice was 'borne' from heaven — the same verb as v.21 (φερόμενοι), linking the Father's voice to prophetic inspiration.

αὐτῷ

to him

Dative

dat. of indirect object

τοιᾶσδε

of this kind

Genitive

attributive (modifies φωνῆς)

τοιόσδε: 'such as this, of this kind'; introducing the very words that follow.

ὑπὸ

by

preposition + genitive (agent)

τῆς

the

Genitive

article

μεγαλοπρεποῦς

Majestic

Genitive

attributive adjective (modifies δόξης)

μεγαλοπρεπής: 'magnificent, majestic, befitting greatness'; 'the Majestic Glory' is a reverent periphrasis for God himself.

δόξης

Glory

Genitive

object of ὑπό (agent — circumlocution for God)

δόξα: 'Glory'; the Shekinah-splendor standing for God — the agent of the voice, avoiding direct naming.

ὁ

the

Nominative

article

υἱός

Son

Nominative

predicate nominative

υἱός: 'Son'; the Father's declaration of Jesus' sonship (cf. Mt 17:5; Ps 2:7).

μου

my

Genitive

genitive of relationship

ὁ

the

Nominative

article

ἀγαπητός

beloved

Nominative

attributive adjective

ἀγαπητός: 'beloved, dearly loved'; the unique, cherished Son — perhaps with overtones of 'only!'

μου

my

Genitive

genitive of relationship

οὗτός

this

Nominative

subject (demonstrative)

οὗτος: 'this one'; pointing to Jesus — 'this is my Son!'

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

verb (copula of the voice's words)

→ stative present

εἰς

in

preposition + accusative (with εὐδόκησα)

ὃν

whom

Accusative

relative pronoun (object of εἰς)

ἐγὼ

I

Nominative

subject (emphatic personal pronoun)

ἐγὼ: 'I'; the emphatic pronoun stresses the Father as the one well pleased.

εὐδόκησα

I am well pleased

Aor Act Indic 1 Sg · εὐδοκέω

main verb (of relative clause)

→ constative aorist (with present resultant sense)

εὐδοκέω: 'be well pleased, take delight'; the Father's settled good pleasure in the Son (cf. Isa 42:1).

18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.

and we ourselves heard this voice borne from heaven, when we were with him on the holy mountain.

CONTINUATION (THE EYEWITNESS CLAIM SEALED) **καὶ** The emphatic ἡμεῖς ('we ourselves') clinches the eyewitness claim: Peter and the others heard the very voice and stood with Christ on 'the holy mountain' — sanctified by the theophany, as Sinai was made holy by God's presence.

καὶ

and

coordinating conjunction

ταύτην

this

Accusative

demonstrative (modifies φωνήν)

οὗτος: 'this'; the very voice just quoted.

τὴν

the

Accusative

article

φωνήν

voice

Accusative

direct object of ἠκούσαμεν

φωνή: 'voice'; the Father's declaration, heard with their own ears.

ἡμεῖς

we ourselves

Nominative

subject (emphatic personal pronoun)

ἡμεῖς: 'we'; the emphatic pronoun underscores the firsthand testimony of the apostles.

ἠκούσαμεν

we heard

Aor Act Indic 1 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear'; the auditory witness complementing the visual (ἐπόπται, v.16).

ἐξ

from

preposition + genitive (source)

οὐρανοῦ

heaven

Genitive

object of ἐξ (source)

οὐρανός: 'heaven, sky'; the divine origin of the voice.

ἔνεχθεισαν

borne

Aor Pass Ptc · Acc Sg Fem · φέρω

attributive/predicate participle (modifies φωνήν)

→ constative aorist

φέρω: 'bear, carry'; again the voice 'borne' from heaven (cf. v.17; v.21).

σύν

with

preposition + dative (association)

αὐτῷ

him

Dative

object of σύν (association)

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

adverbial participle (temporal)

→ stative present (contemporaneous)

εἰμί: 'be'; 'when we were with him' – the temporal setting of the hearing.

ἐν

on

preposition + dative (place)

τῷ

the

Dative

article

ἁγίῳ

holy

Dative

attributive adjective

ἅγιος: 'holy, set apart'; the mountain made holy by the theophany – the place of the Transfiguration.

ὄρει

mountain

Dative

object of ἐν (place)

ὄρος: 'mountain'; the mount of Transfiguration, recalling Sinai as a place of divine revelation.

19 καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·

And we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

CONTINUATION (FROM SIGHT TO SCRIPTURE) **καὶ** The argument moves from eyewitness to written prophecy: the Transfiguration has 'made more sure' (or, equally well attested, confirmed) the prophetic word, to which they do well to attend as a lamp in the dark — until the dawn of the Day and the rising of the Morning Star (Christ) in their hearts.

καὶ
and

coordinating conjunction

ἔχομεν

we have

Pres Act Indic 1 Pl · ἔχω

main verb

→ stative present

ἔχω: 'have, hold'; the apostolic 'we' possess the prophetic word as a sure possession.

βεβαιότερον

more sure

Accusative

predicate adjective (comparative)

βέβαιος: 'firm, sure'; comparative — either 'made more sure' (by the Transfiguration) or 'something more sure'; cf. βεβαίαν (v.10).

τὸν

the

Accusative

article

προφητικὸν

prophetic

Accusative

attributive adjective

προφητικός: 'prophetic'; pertaining to the OT prophets — the Scriptures bearing witness to Christ.

λόγον

word

Accusative

direct object of ἔχομεν

λόγος: 'word, message'; the prophetic word of Scripture, now confirmed by fulfillment.

ᾧ

to which

Dative

relative pronoun (dat. object of προσέχοντες)

καλῶς

well

adverb (manner)

καλῶς: 'well, rightly'; 'you do well to' — commending the attention.

ποιεῖτε

you do

Pres Act Indic 2 Pl · ποιέω

main verb (rel. clause)

→ customary present

ποιέω: 'do'; with καλῶς, the idiom 'you do well (to)!'.

προσέχοντες

paying attention

Pres Act Ptc · Nom Pl Masc · προσέχω

complementary participle (with καλῶς ποιεῖτε)

→ progressive present

προσέχω: 'attend to, give heed to, hold to'; sustained attention to the prophetic word.

ὡς

as

comparative particle

ὡς: 'as, like'; introducing the lamp simile.

λύχνῳ

a lamp

Dative

dat. of comparison (with ὡς)

λύχνος: 'lamp'; the prophetic word lights the way through the present darkness.

φαίνοντι

shining

Pres Act Ptc · Dat Sg Masc · φαίνω

attributive participle (modifies λύχνῳ)

→ progressive present

φαίνω: 'shine, give light, appear'; the lamp's ongoing shining.

ἐν

in

preposition + dative (place)

αὐχμηρῷ

dark

Dative

attributive adjective

αὐχμηρός: 'dry, squalid, murky, dark'; a rare term — a gloomy, unlit place, the present age awaiting the dawn.

τόπῳ

place

Dative

object of ἐν (place)

τόπος: 'place'; the dark place = this present world before Christ's coming.

ἕως

until

conjunction (temporal, with οὗ)

ἕως οὗ: 'until'; marking the term of the dark interval.

οὗ

which

Genitive

relative (with ἕως, 'until')

ἡμέρα

day

Nominative

subject of διαυγάσῃ

ἡμέρα: 'day'; the dawning Day of Christ's coming, ending the night.

διαυγάσῃ

dawns

Aor Act Subj 3 Sg · διαυγάζω

verb of temporal clause (subjunctive)

→ ingressive aorist

διαυγάζω: 'shine through, dawn'; the light breaking through the darkness at daybreak.

καὶ

and

coordinating conjunction

φωσφόρος

morning star

Nominative

subject of ἀνατείλῃ

φωσφόρος: 'light-bearer, morning star' (Venus); a messianic image (cf. Num 24:17; Rev 22:16) for Christ's appearing.

ἀνατείλῃ

rises

Aor Act Subj 3 Sg · ἀνατέλλω

verb of temporal clause (coordinate)

→ ingressive aorist

ἀνατέλλω: 'rise, spring up' (of heavenly bodies); the dawning of Christ in the heart at the consummation.

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

καρδίαις

hearts

Dative

object of ἐν (place)

καρδία: 'heart'; the inner self where the full light of Christ's day will finally dawn.

ὑμῶν

your

Genitive

genitive of possession

20 τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται·

knowing this first, that no prophecy of Scripture comes from one's own interpretation;

GROUND (THE NATURE OF PROPHECY) ASYNDETON The first principle for attending to prophecy: no prophecy of Scripture is a matter of 'one's own ἐπίλυσις.' The crux is whether ἐπίλυσις refers to the prophet's own origination (no prophecy arose from private impulse — so v.21) or the reader's private interpretation; the former best fits the explanatory γάρ of v.21.

τοῦτο

this

Accusative

direct object of γινώσκοντες (cataphoric)

οὗτος: 'this'; pointing forward to the ὅτι clause.

πρῶτον

first

Accusative

adverbial accusative (priority)

πρῶτος: 'first'; 'first of all' — of foremost importance (cf. 3:3).

γινώσκοντες

knowing

Pres Act Ptc · Nom Pl Masc · γινώσκω

adverbial participle (attendant circumstance, w/ v.19)

→ progressive present

γινώσκω: 'know, recognize'; the readers must grasp this principle as they attend to prophecy.

ὅτι

that

conjunction (content of γινώσκοντες)

πᾶσα

every

Nominative

attributive adjective (with οὐ = 'no')

παῖς: 'every, all'; with the negative οὐ, 'no prophecy whatever!'

προφητεία

prophecy

Nominative

subject of γίνεται

προφητεία: 'prophecy'; the prophetic message of Scripture.

γραφῆς

of Scripture

Genitive

genitive (source/partitive: written prophecy)

γραφῆ: 'writing, Scripture'; the inspired written prophecy, not free utterance.

ιδίας

one's own

Genitive

attributive adjective (with ἐπιλύσεως)

ἴδιος: 'one's own, private'; the crux-word — 'one's own (interpretation/origination),' set against the Spirit's prompting (v.21).

ἐπιλύσεως

interpretation

Genitive

genitive (source/origin: of which prophecy is/is not a matter)

ἐπίλυσις: 'loosing, explanation, interpretation' (also 'release, origination'); a hapax — the famous crux, taken here of the prophecy's origin rather than the reader's interpreting.

οὐ

not

negative particle

γίνεται

comes about

Pres Mid Indic 3 Sg · γίνομαι

main verb (of ὅτι clause)

→ *gnomic present*

γίνομαι: 'become, come about, arise'; 'is not a matter of / does not arise from' one's own interpretation.

21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

for no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

GROUND (THE DIVINE ORIGIN OF PROPHECY) γὰρ γάρ grounds v.20: prophecy never sprang from human will; rather, the prophets, 'carried along' (φερόμενοι — the same verb as the voice 'borne,' vv.17–18) by the Holy Spirit, spoke from God. The chapter closes by anchoring Scripture's authority in the Spirit's inspiration, against the scoffers who twist it (3:16).

οὐ

not

negative particle

γάρ

for

causal conjunction

θελήματι

by the will

Dative

dat. of means/agency

θέλημα: 'will, desire'; prophecy did not originate in human volition.

άνθρώπου

of man

Genitive

genitive of source (whose will)

άνθρωπος: 'man, human being'; merely human will is excluded as the source.

ήνέχθη

was produced

Aor Pass Indic 3 Sg · φέρω

main verb

→ *constative aorist*

φέρω: 'bear, bring, produce'; 'was brought/borne' — prophecy was not generated by human impulse (cf. the cognate φερόμενοι below).

προφητεία

prophecy

Nominative

subject

προφητεία: 'prophecy'; the prophetic word, never of human manufacture.

ποτέ

ever

adverb (indefinite time)

ποτε: 'ever, at any time'; 'never' with the negation — categorical.

άλλά

but

adversative conjunction

άλλά: 'but'; the strong contrast — not human will, but the Spirit.

ὑπό

by

preposition + genitive (agent)

πνεύματος

the Spirit

Genitive

object of ὑπό (agent)

πνεῦμα: 'spirit, breath, wind'; the Holy Spirit, the true agent moving the prophets.

άγίου

Holy

Genitive

attributive adjective

άγιος: 'holy'; qualifying the Spirit — the divine, sanctifying source.

φερόμενοι

being carried along

Pres Pass Ptc · Nom Pl Masc · φέρω

adverbial participle (means/manner)

→ *progressive present (continuous bearing)*

φέρω: 'bear, carry'; the nautical image of a ship borne by the wind — the prophets impelled by the Spirit; the same verb as vv.17–18, 21a, binding the section.

ἐλάλησαν

spoke

Aor Act Indic 3 Pl · λαλέω

main verb

→ constative aorist

λαλέω: 'speak, utter'; the prophets' own speaking — real human agency, yet Spirit-borne.

ἀπὸ

from

preposition + genitive (source)

θεοῦ

God

Genitive

object of ἀπό (source of the message)

θεός: God; the ultimate source — 'they spoke from God' (the better-attested reading, against 'holy men of God').

ἄνθρωποι

men

Nominative

subject of ἐλάλησαν

ἄνθρωπος: 'man, human'; the human prophets — genuine speakers, yet carried by the Spirit, not their own will.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few points are worth flagging. At v.1 the editions divide over the spelling Συμεών (read here) versus Σίμων; the construction τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ is a single article governing two nouns (the Granville Sharp construction), most naturally rendered 'our God and Savior Jesus Christ.' At v.3 the editions divide over ἰδία δόξη καὶ ἀρετῇ ('by his own glory and excellence,' read here) versus διὰ δόξης καὶ ἀρετῆς ('through glory and excellence'). At v.4 some witnesses read the perfect δεδῶρηται and the demonstrative is variously placed (τὰ τίμια καὶ μέγιστα ἡμῖν ἐπαγγέλματα). At v.17 the wording of the Father's voice (οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός μου, εἰς ὃν ἐγὼ εὐδόκησα) varies slightly among witnesses and against the Synoptic parallels. At v.21 the editions divide over ἅγιοι θεοῦ ἄνθρωποι ('holy men of God') versus the better-attested ἀπὸ θεοῦ ('from God') with ἄνθρωποι, the latter read here. Orthographic variants (movable-ν, ι-subscript) are not noted. The chapter has 21 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.