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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Second Epistle of Peter, Chapter 2

ΠΕΤΡΟΥ Β΄ Β΄

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 · 2:1–3

### **The rise and certain doom of the false teachers**

As false prophets arose in Israel, so false teachers will arise among you, smuggling in destructive heresies and even denying the Master who bought them, bringing swift destruction on themselves (1); many will follow their licentiousness, and the way of truth will be blasphemed (2); in greed they will exploit you with fabricated words — but their judgment, long idle, is not idle, and their destruction does not sleep (3).

B · 2:4–10A

### **God's past judgments and rescues: the proof he can do both**

A single long conditional with a deferred apodosis: if God did not spare the sinning angels but cast them into Tartarus to be kept for judgment (4), nor spared the ancient world but preserved Noah, a herald of righteousness, with seven, bringing the flood on the ungodly (5), and condemned Sodom and Gomorrah to ashes as a warning while rescuing righteous Lot, tormented by the lawless (6–8) — then the Lord knows how to rescue the godly from trial and to keep the unrighteous under punishment for the day of judgment (9), especially those who walk after the flesh in defiling lust and despise lordship (10a).

## The audacity, greed, and doom of the libertines

Bold and self-willed, they blaspheme the 'glories' where even angels do not (10b-11); like irrational beasts born to be caught, they revile what they do not understand and will perish in their corruption, reveling in their deceptions (12-13). With eyes full of adultery and hearts trained in greed, accursed children, they have left the straight way to follow Balaam, who loved the wages of wrongdoing and was rebuked by a donkey (14-16). Waterless springs and storm-driven mists, for whom the gloom of darkness is reserved (17), they entice with empty bombast those barely escaping, promising freedom while themselves slaves of corruption (18-19); for those who escape the world's defilements through Christ only to be entangled again are worse off than at first (20) — better never to have known the way than to turn back (21) — proving the proverbs: the dog returns to its vomit, the washed sow to the mire (22).

- 1 Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν·

But false prophets also arose among the people, as there will also be false teachers among you, who will smuggle in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction —

**TRANSITION TO THE FALSE TEACHERS** **δὲ** The δέ pivots from the prophetic word of ch. 1 to its counterfeit: as false prophets shadowed the true in Israel, so false teachers will shadow the apostolic word now. The relative clause sets the indictment's heading — heresy, denial of the Master, self-incurred ruin.

### Ἐγένοντο

there arose

Aor Mid Indic 3 Pl · γίνομαι

*main verb*

→ constative aorist

γίνομαι: 'come to be, arise'; the aorist sets the historical precedent of Israel's false prophets against which the future is read.

### δὲ

but

*transitional conjunction*

### καὶ

also

*adverbial (ascensive)*

### ψευδοπροφήται

false prophets

Nominative

*subject*

ψευδοπροφήτης: 'false prophet'; the OT counterfeit to the true prophetic word (cf. 1:19-21).

ἐν

among

*preposition + dative (sphere)*

τῷ

the

Dative

*article*

λαῶ

people

Dative

*dat. of sphere*

λαός: 'people'; the covenant nation Israel, the locus of the old false prophets.

ὡς

as

*comparative conjunction*

ὡς: 'as, just as'; drawing the analogy between past and future deceivers.

καὶ

also

*adverbial (correlative)*

ἐν

among

*preposition + dative (sphere)*

ὑμῖν

you

Dative

*dat. of sphere*

ἔσονται

there will be

Fut Mid Indic 3 Pl · εἰμί

*main verb (comparative clause)*

→ predictive future

εἰμί: 'be'; the future warns of an inevitability — false teachers will appear within the church.

ψευδοδιδάσκαλοι

false teachers

Nominative

*predicate nominative*

ψευδοδιδάσκαλος: 'false teacher'; a NT hapax, coined to parallel ψευδοπροφήται — the danger has shifted from prophecy to teaching.

οἵτινες

who

Nominative

*relative pronoun (subject)*

ὅστις: indefinite relative, 'such as'; characterizing the class by what it does.

παρεισάξουσιν

will smuggle in

Fut Act Indic 3 Pl · παρεισάγω

*main verb (rel. clause)*

→ predictive future

παρεισάγω: 'bring in alongside/secretly'; the double prefix connotes stealthy introduction (cf. Jude 4 παρεισέδυσαν).

αἵρέσεις

heresies

Accusative

*direct object*

αἵρεσις: 'faction, sect, opinion'; here destructive party-teaching that splits the church (cf. 1 Cor 11:19).

## ἀπωλείας

of destruction

Genitive

*attributive (descriptive) genitive*

ἀπώλεια: 'ruin, destruction'; the keyword of the chapter (vv.1, 2, 3) — these teachings lead to and end in perdition.

## καὶ

even

*adverbial (ascensive)*

## τὸν

the

Accusative

*article*

## ἀγοράσαντα

who bought

Aor Act Ptc · Acc Sg Masc · ἀγοράζω

*attributive participle (modifies δεσπότην)*

→ constative aorist

ἀγοράζω: 'buy, purchase' (from the marketplace, ἀγορά); redemption-language — the Master bought them at the cross, which their denial repudiates.

## αὐτούς

them

Accusative

*direct object of ptc.*

## δεσπότην

Master

Accusative

*direct object of ἀρνούμενοι*

δεσπότης: 'master, sovereign owner' (of slaves); a strong term of ownership — applied to Christ, whose purchased slaves they betray (cf. Jude 4).

## ἀρνούμενοι

denying

Pres Mid Ptc · Nom Pl Masc · ἀρνέομαι

*adverbial participle (manner)*

→ present (characteristic)

ἀρνέομαι: 'deny, disown'; the heart of the heresy — repudiating the Lord who owns them.

## ἐπάγοντες

bringing

Pres Act Ptc · Nom Pl Masc · ἐπάγω

*adverbial participle (result)*

→ present (resultant)

ἐπάγω: 'bring upon'; they draw down ruin upon themselves (recurs v.5 of the flood).

## ἑαυτοῖς

upon themselves

Dative

*dat. of disadvantage*

ἑαυτοῦ: reflexive; the destruction is self-incurred.

## ταχινήν

swift

Accusative

*attributive adjective*

ταχινός: 'swift, soon'; their ruin is imminent (the same adj. of Peter's death, 1:14).

## ἀπώλειαν

destruction

Accusative

*direct object of ἐπάγοντες*

ἀπώλεια: 'destruction'; the chapter's drumbeat — ruin matching the 'destructive' heresies.

## 2 καὶ πολλοὶ ἑξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·

And many will follow their licentious ways, because of whom the way of truth will be blasphemed;

CONSEQUENCE — THE SPREAD OF THE HERESY **καὶ** The teaching does not stay private: many follow the libertinism, and the gospel itself ('the way of truth') is slandered among outsiders by the scandal — the social fallout of the heresy.

καὶ

and

*coordinating conjunction*

πολλοὶ

many

Nominative

*subject (substantival adj.)*

πολύς: 'many'; the heresy is no fringe — it draws a crowd.

ἑξακολουθήσουσιν

will follow

Fut Act Indic 3 Pl · ἑξακολουθέω

*main verb*

→ predictive future

ἑξακολουθέω: 'follow after, follow out' (intensive of ἀκολουθέω); the very verb denied of the apostles in 1:16 (they did not follow 'cleverly devised myths') now of the deceived.

αὐτῶν

their

Genitive

*possessive genitive*

ταῖς

the

Dative

*article*

ἀσελγείαις

licentious ways

Dative

*dat. complement (object) of ἑξακολουθήσουσιν*

ἀσέλγεια: 'licentiousness, debauchery'; unbridled sensuality flaunted without shame — the moral signature of the libertines (vv.7, 18).

δι'

because of

*preposition + accusative (cause)*

οὓς

whom

Accusative

*relative pronoun (object of διὰ)*

ἡ

the

Nominative

article

ὁδός

way

Nominative

subject

ὁδός: 'way, road'; 'the Way' as a name for the Christian movement (Acts 9:2) — here qualified 'of truth' over against the deceivers.

τῆς

of the

Genitive

article

ἀληθείας

truth

Genitive

attributive (descriptive) genitive

ἀλήθεια: 'truth'; the gospel as the true path, opposed to the false teaching's lie.

βλασφημηθήσεται

will be blasphemed

Fut Pass Indic 3 Sg · βλασφημέω

main verb (rel. clause)

→ predictive future

βλασφημέω: 'slander, revile, blaspheme'; outsiders defame the faith because of the libertines' conduct (cf. Isa 52:5; Rom 2:24).

3 καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

and in greed they will exploit you with fabricated words. Their judgment, long since, is not idle, and their destruction is not asleep.

MOTIVE (GREED) AND VERDICT καὶ Their motive is named — greed — worked through manufactured arguments that 'merchandise' the flock; then the verdict snaps forward in two personified negations: the long-prepared judgment is not idle, the destruction not dozing. The clause turns from the teachers' acts to their doom (developed in B).

καὶ  
and

*coordinating conjunction*

ἐν  
in

*preposition + dative (manner/sphere)*

πλεονεξία  
greed

Dative

*dat. of manner*

πλεονεξία: 'greed, covetousness' (lit. 'wanting more'); the driving vice, recurring with Balaam (v.15).

πλαστοῖς  
fabricated

Dative

*attributive adjective*

πλαστός: 'molded, fabricated, counterfeit' (whence 'plastic'); words shaped to deceive.

λόγοις

words

Dative

*dat. of means*

λόγος: 'word'; the false teachers' instruments are forged arguments, opposed to the apostolic word.

ὑμᾶς

you

Accusative

*direct object*

ἐμπορεύονται

they will exploit

Fut Mid Indic 3 Pl · ἐμπορεύομαι

*main verb*

→ predictive future

ἐμπορεύομαι: 'trade in, make merchandise of' (whence 'emporium'); they treat believers as commodities for profit.

οἷς

for whom

Dative

*dat. of (dis)advantage (relative)*

τὸ  
the

Nominative

*article*

κρίμα  
judgment

Nominative

*subject*

κρίμα: 'judgment, verdict, sentence'; the condemnation already pronounced, awaiting execution.

ἔκπαλαι  
long since

*adverb (time)*

ἔκπαλαι: 'from of old, long ago'; the sentence was set down long before (cf. the ancient examples of vv.4–8).

οὐκ  
not

*negative particle*

ἀργεῖ

is idle

Pres Act Indic 3 Sg · ἀργέω

*main verb*

→ stative present

ἀργέω: 'be idle, inactive' (from ἀ-εργός, 'not working'); personified — the verdict is not loitering but on its way.

καὶ  
and

*coordinating conjunction*

ἡ  
the

Nominative

*article*

ἀπώλεια

destruction

Nominative

*subject*

ἀπώλεια: 'destruction'; the keyword again, here personified as a wakeful pursuer.

αὐτῶν

their

Genitive

possessive genitive

οὐ

not

negative particle

νυστάζει

is asleep

Pres Act Indic 3 Sg · νυστάζω

main verb

→ stative present

νυστάζω: 'doze, nod off'; the parallel to ἀργεῖ — their ruin is not dozing but vigilant.

#### 4 Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειροῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους,

For if God did not spare angels when they sinned, but cast them into Tartarus with chains of gloom, handing them over to be kept for judgment,

GROUND (FIRST PROTASIS OF THE LONG CONDITIONAL) γὰρ The γὰρ grounds v.3's certainty of judgment in history. A long εἰ-clause begins (vv.4–8), its apodosis withheld to v.9: the first exhibit is the sinning angels, neither spared nor freed but consigned to Tartarus and held for the day of reckoning (cf. Jude 6).

Εἰ

if

conditional conjunction (protasis)

εἰ: 'if'; introducing a first-class condition assumed true — its apodosis comes in v.9.

γὰρ

for

explanatory/causal conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God, the judge whose past acts guarantee the future verdict.

## ἄγγέλων

angels

Genitive

*genitive object of ἐφείσατο*

ἄγγελος: 'angel, messenger'; the sinning angels — most read the watchers of Gen 6:1–4 / 1 Enoch (cf. Jude 6).

## ἁμαρτησάντων

when they sinned

Aor Act Ptc · Gen Pl Masc · ἁμαρτάνω

*adverbial participle (temporal, modifying ἄγγέλων)*

→ constative aorist

ἁμαρτάνω: 'sin, miss the mark'; the participle marks the occasion of the angels' fall.

## οὐκ

not

*negative particle*

## ἐφείσατο

spare

Aor Mid Indic 3 Sg · φείδομαι

*main verb (protasis)*

→ constative aorist

φείδομαι: 'spare, refrain from!'; the verb tolls thrice in the protases (vv.4, 5) — God did not spare angels, the ancient world...

## ἀλλὰ

but

*adversative conjunction*

## σειροῖς

with chains

Dative

*dat. of means*

σειρά/σειρός: 'chain, cord'; read here (NA28/SBLGNT) — others read σιροῖς, 'pits,' a near-homophone (cf. Jude 6 δεσμοῖς, 'bonds').

## ζόφου

of gloom

Genitive

*attributive (descriptive) genitive*

ζόφος: 'nether gloom, darkness'; the murk of the underworld prison (recurs v.17; Jude 6, 13).

## ταρταρώσας

having cast into Tartarus

Aor Act Ptc · Nom Sg Masc · ταρταρώ

*adverbial participle (means/manner, modifying θεός)*

→ constative aorist

ταρταρώ: 'consign to Tartarus'; a NT hapax borrowing the Greek name for the deepest abyss of punishment — vivid imagery, not endorsement of pagan myth.

## παρέδωκεν

handed over

Aor Act Indic 3 Sg · παραδίωμι

*main verb (protasis)*

→ constative aorist

παραδίωμι: 'hand over, deliver up'; God consigned them to custody for judgment.

## εἰς

for

*preposition + accusative (purpose)*

## κρίσιν

judgment

Accusative

*object of εἰς (purpose)*

κρίσις: 'judgment, trial'; the eschatological assize (cf. 'day of judgment,' v.9).

## τηρουμένουσ

being kept

Pres Pass Ptc · Acc Pl Masc · τηρέω

*predicate participle (object complement to angels)*

→ present (durative custody)

τηρέω: 'keep, guard, hold in custody'; the present marks the angels' ongoing detention pending the verdict (the verb recurs v.9, 17).

5 καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,

and did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly;

SECOND PROTASIS — THE FLOOD καὶ The second exhibit pairs judgment with rescue: the antediluvian world was not spared, yet Noah, 'an eighth' (with seven kin), the preacher of righteousness, was guarded through the deluge — God both drowns the ungodly and saves the righteous.

καὶ

and

*coordinating conjunction*

ἀρχαίου

ancient

Genitive

*attributive adjective*

ἀρχαῖος: 'ancient, original'; the primeval world before the flood.

κόσμου

world

Genitive

*genitive object of ἐφείσατο*

κόσμος: 'world'; here the inhabited antediluvian order, swept away.

οὐκ

not

*negative particle*

ἐφείσατο

spare

Aor Mid Indic 3 Sg · φείδομαι

*main verb (protasis)*

→ constative aorist

φείδομαι: 'spare'; the refrain binding the protases together.

ἀλλὰ

but

*adversative conjunction*

ὄγδοον

as the eighth

Accusative

*predicate (numeral idiom: 'with seven others')*

ὄγδοος: 'eighth'; the idiom 'Noah an eighth' = Noah together with seven others (the eight saved, cf. 1 Pet 3:20).

Νῶε

Noah

Accusative

*direct object of ἐφύλαξεν*

Νῶε: Noah (indeclinable Hebrew name), the righteous man preserved through the flood.

## δικαιοσύνης

of righteousness

Genitive

*objective genitive (what he heralded)*

δικαιοσύνη: 'righteousness'; Noah preached the righteousness the world rejected (a Jewish tradition, cf. Josephus, 1 Clement).

## κήρυκα

a herald

Accusative

*apposition to Νῶε*

κήρυξ: 'herald, preacher'; one who publicly proclaims — Noah's life and labor were a summons to repent.

## ἐφύλαξεν

preserved

Aor Act Indic 3 Sg · φυλάσσω

*main verb (protasis)*

→ constative aorist

φυλάσσω: 'guard, protect, keep safe'; the positive counterpart to τηρέω — God guards his own through the judgment.

## κατακλυσμόν

a flood

Accusative

*direct object of ἐπάξας*

κατακλυσμός: 'deluge, flood' (whence 'cataclysm'); the LXX word for Noah's flood (Gen 6–7).

## κόσμῳ

upon the world

Dative

*dat. of disadvantage (recipient of the flood)*

κόσμος: 'world'; here the population of the ungodly that was inundated.

## ἀσεβῶν

of the ungodly

Genitive

*attributive (descriptive) genitive*

ἀσεβής: 'ungodly, impious'; the word-group runs through the chapter (vv.5, 6) — the irreverent are the flood's and Sodom's victims.

## ἐπάξας

having brought

Aor Act Ptc · Nom Sg Masc · ἐπάγω

*adverbial participle (temporal/means, modifying θεός)*

→ constative aorist

ἐπάγω: 'bring upon'; echoing v.1 (the teachers 'bring upon' themselves ruin) — here God brings the flood.

## 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβέσιν τεθεικώς,

and by reducing the cities of Sodom and Gomorrah to ashes he condemned them, having made them an example of what is coming to the ungodly,

THIRD PROTASIS — SODOM AND GOMORRAH **καὶ** The third exhibit: the twin cities burned to ash stand as a 'pattern' of the coming doom of the ungodly — a worked-out type, prefacing the contrast of righteous Lot rescued (vv.7–8).

<p>καὶ and coordinating conjunction</p>	<p><b>πόλεις</b> the cities Accusative direct object of κατέκρινεν πόλις: 'city'; the cities of the plain destroyed in Gen 19.</p>	<p><b>Σοδόμων</b> of Sodom Genitive genitive of identification Σόδομα: Sodom, byword for vice and judgment.</p>	<p>καὶ and coordinating conjunction</p>
<p><b>Γομόρρας</b> of Gomorrah Genitive genitive of identification Γόμορρα: Gomorrah, paired with Sodom as the type of obliterated wickedness.</p>	<p><b>τεφρώσας</b> reducing to ashes Aor Act Ptc · Nom Sg Masc · τεφρώω adverbial participle (means, modifying θεός) → constative aorist τεφρώω: 'reduce to ashes, incinerate'; a NT hapax — the fire-and-brimstone destruction (Gen 19:24).</p>	<p><b>κατέκρινεν</b> he condemned Aor Act Indic 3 Sg · κατακρίνω main verb (protasis) → constative aorist κατακρίνω: 'condemn, pass sentence against'; the judicial verb — the burning was the execution of a sentence.</p>	<p><b>ὑπόδειγμα</b> an example Accusative object complement / apposition ὑπόδειγμα: 'example, pattern, warning-specimen'; Sodom is set forth as a paradigm of judgment (cf. Jude 7).</p>
<p><b>μελλόντων</b> of things to come Pres Act Ptc · Gen Pl Neut · μέλλω substantival participle (objective genitive) → present (imminent/future reference) μέλλω: 'be about to'; the participle substantivized — 'the things destined to come,' i.e. final judgment.</p>	<p><b>ἀσεβέσιν</b> to the ungodly Dative dat. of disadvantage (those warned) ἀσεβής: 'ungodly'; the irreverent for whom Sodom is the foretaste of doom.</p>	<p><b>τεθεικώς</b> having made Perf Act Ptc · Nom Sg Masc · τίθημι adverbial participle (result/manner) → consummative perfect (abiding result) τίθημι: 'set, place, appoint'; the perfect marks Sodom as a standing, abiding warning — set up once and remaining.</p>	

7 καὶ δίκαιον Λῶτ καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐρρύσατο·

and he rescued righteous Lot, who was distressed by the licentious conduct of the lawless

RESCUE WITHIN THE THIRD EXHIBIT καὶ Paired with v.6 as the flood was with Noah: while condemning the cities, God delivered righteous Lot, worn down by the debauchery around him — establishing the principle stated in v.9a (the Lord rescues the godly).

καὶ  
and

*coordinating conjunction*

**δίκαιον**

righteous

Accusative

*attributive adjective*

δίκαιος: 'righteous, just'; thrice of Lot (vv.7, 8 x2) — surprising given Gen 19, but the point is his vexation at the sin around him.

**Λῶτ**

Lot

Accusative

*direct object of ἐρρύσατο*

Λῶτ: Lot (indeclinable), Abraham's nephew, delivered from Sodom (Gen 19).

**καταπονούμενον**

being distressed

Pres Pass Ptc · Acc Sg Masc · καταπονέω

*adverbial participle (causal/circumstantial)*

→ present (ongoing oppression)

καταπονέω: 'wear down, oppress, distress'; Lot was continually worn out by the surrounding immorality.

ὑπὸ  
by

*preposition + genitive (agency)*

**τῆς**

the

Genitive

*article (with ἀναστροφῆς)*

**τῶν**

of the

Genitive

*article (with ἀθέσμων)*

**ἀθέσμων**

lawless ones

Genitive

*substantival adj. (possessive genitive)*

ἄθεσμος: 'lawless, unprincipled' (lit. 'without θεσμός, fixed ordinance'); the men of Sodom flouting all decency (recurs 3:17).

ἐν  
in

*preposition + dative (manner)*

**ἀσελγεία**

licentiousness

Dative

*dat. of manner*

ἀσελγεία: 'licentiousness, debauchery'; the same vice as the false teachers' (v.2), linking Sodom to them.

**ἀναστροφῆς**

conduct

Genitive

*object of ὑπό (agent of distress)*

ἀναστροφή: 'manner of life, conduct'; the Sodomites' way of life is what oppressed Lot.

**ἐρρύσατο**

he rescued

Aor Mid Indic 3 Sg · ρύομαι

*main verb (protasis)*

→ constative aorist

ρύομαι: 'rescue, deliver, draw to oneself'; the verb of God's deliverance, picked up in the apodosis (v.9 ῥύεσθαι).

8 βλέματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·

(for that righteous man, dwelling among them, tormented his righteous soul day after day by what he saw and heard, at their lawless deeds) —

PARENTHETICAL GROUND FOR 'RIGHTEOUS' **γὰρ** A parenthesis justifying the epithet δίκαιος (v.7): living among them, Lot's righteous soul was tortured day by day through sight and hearing of their lawlessness — his inner anguish is the mark of his righteousness.

### βλέματι

by what he saw

Dative

*dat. of means*

βλέμμα: 'look, sight, what is seen'; a NT hapax — the spectacle of vice assaulting his eyes.

### γὰρ

for

*explanatory conjunction*

### καὶ

and

*coordinating conjunction*

### ἀκοῇ

by what he heard

Dative

*dat. of means*

ἀκοή: 'hearing, report, what is heard'; the second avenue of torment, paired with βλέμμα.

### ὁ

the

Nominative

*article*

### δίκαιος

righteous man

Nominative

*subject (substantival adj.)*

δίκαιος: 'righteous'; the epithet repeated — Lot is emphatically 'the righteous one' amid the lawless.

### ἐγκατοικῶν

dwelling

Pres Act Ptc · Nom Sg Masc · ἐγκατοικέω

*adverbial participle (temporal/concessive)*

→ present (continuous residence)

ἐγκατοικέω: 'dwell among' (a NT hapax); Lot's daily residence amid the corruption that grieved him.

### ἐν

among

*preposition + dative (sphere)*

αὐτοῖς

them

Dative

object of ἐν

ἡμέραν

day

Accusative

accusative in temporal idiom

ἡμέρα: 'day'; in the idiom 'day from day' = day after day, marking the relentless, daily torment.

ἐξ

after

preposition + genitive (temporal idiom)

ἡμέρας

day

Genitive

object of ἐξ (temporal idiom)

ἡμέρα: 'day'; completing 'day after day!'

ψυχὴν

soul

Accusative

direct object of ἐβασάνιζεν

ψυχή: 'soul, inner self'; the seat of Lot's anguish.

δικαίαν

righteous

Accusative

attributive adjective

δίκαιος: 'righteous'; a third use — his very soul was righteous, and so it suffered.

ἀνόμοις

by lawless

Dative

attributive adjective (dat. of means)

ἄνομος: 'lawless, without law'; the deeds that tormented him.

ἔργοις

deeds

Dative

dat. of means/cause

ἔργον: 'work, deed'; the concrete acts of the Sodomites.

ἐβασάνιζεν

he tormented

Impf Act Indic 3 Sg · βασανίζω

main verb (parenthesis)

→ iterative/customary imperfect

βασανίζω: 'torture, torment, test' (orig. of touchstone-testing); the imperfect paints the day-by-day, recurring agony.

## 9 οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν,

the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment for the day of judgment —

APODOSIS OF THE LONG CONDITIONAL (VV.4-8) **ASYNDETON** The withheld main clause lands: from the three exhibits the principle is drawn — the Lord knows how to do both, deliver the godly (Noah, Lot) and reserve the unrighteous (the angels) for the day of judgment. The asyndeton gives the conclusion gnomic force.

**οἶδεν**

knows

Perf Act Indic 3 Sg - οἶδα

main verb (apodosis)

→ stative perfect (present sense)

οἶδα: 'know'; perfect with present meaning — the Lord knows (how) to do both, a settled competence.

**κύριος**

the Lord

Nominative

subject

κύριος: 'Lord'; God (the θεός of vv.4-6) as sovereign judge and deliverer.

**εὐσεβεῖς**

the godly

Accusative

direct object of ῥύεσθαι (substantival adj.)

εὐσεβής: 'godly, devout'; the opposite of ἀσεβής (vv.5-6) — those like Noah and Lot.

**ἐκ**

from

preposition + genitive (separation)

**πειρασμοῦ**

trial

Genitive

object of ἐκ (source/separation)

πειρασμός: 'trial, testing, temptation'; the trials from which the godly are drawn out (cf. the singular as a class).

**ῥύεσθαι**

to rescue

Pres Mid Inf - ῥύομαι

complementary infinitive (object of οἶδεν)

→ present (general capacity)

ῥύομαι: 'rescue, deliver'; picking up ἐρρύσατο (v.7) — the rescue of Lot now stated as a rule.

**ἀδίκους**

the unrighteous

Accusative

direct object of τηρεῖν (substantival adj.)

ἄδικος: 'unrighteous, unjust'; the antithesis of δίκαιος (Lot) — held for judgment.

**δὲ**

and

coordinating conjunction (contrast)

εἰς

for

*preposition + accusative (purpose/goal)*

ἡμέραν

the day

Accusative

*object of εἰς (temporal goal)*

ἡμέρα: 'day'; the appointed day of reckoning.

κρίσεως

of judgment

Genitive

*attributive (descriptive) genitive*

κρίσις: 'judgment'; 'the day of judgment' – the assize for which the angels too are kept (v.4).

κολαζομένους

being punished

Pres Pass Ptc · Acc Pl Masc · κολάζω

*predicate participle (object complement to ἀδίκους)*

→ present (ongoing punishment)

κολάζω: 'punish, chastise'; the present suggests they are already under punitive custody while awaiting the verdict (cf. τηρουμένων, v.4).

τηρεῖν

to keep

Pres Act Inf · τηρέω

*complementary infinitive (object of οἶδεν)*

→ present (general capacity)

τηρέω: 'keep, hold in custody'; the verb of v.4 (angels kept) now stated as the rule for the unrighteous.

10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους καὶ κυριότητος καταφρονοῦντας.

Τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσιν βλασφημοῦντες,

and especially those who go after the flesh in defiling lust and despise lordship. Bold and self-willed, they do not tremble to blaspheme the glories,

CLIMAX OF THE APODOSIS; TRANSITION TO THE INDICTMENT δὲ μάλιστα singles out the prime targets of the reserved punishment – the sensualists who scorn authority (v.10a closes B). Then a fresh, asyndetic sentence (v.10b) opens C: 'bold, self-willed,' they blaspheme the angelic 'glories' (cf. Jude 8–9).

μάλιστα

especially

adverb (superlative)

μάλιστα: 'most of all, especially'; narrowing the 'unrighteous' of v.9 to the libertines in view.

δὲ

and

developmental conjunction

τούς

those

Accusative

article (substantizes ptc.)

ὀπίσω

after

improper preposition + genitive

ὀπίσω: 'behind, after'; 'going after the flesh' — the idiom for pursuing/serving (cf. 'walk after').

σαρκός

the flesh

Genitive

object of ὀπίσω

σάρξ: 'flesh'; here the corrupt human nature and its sensual cravings.

ἐν

in

preposition + dative (manner)

ἐπιθυμία

lust

Dative

dat. of manner

ἐπιθυμία: 'desire, craving, lust'; disordered appetite — the engine of their conduct.

μιασμοῦ

of defilement

Genitive

attributive (descriptive) genitive

μιασμός: 'pollution, defilement'; lust that pollutes (cf. μιάσματα, v.20).

πορευομένους

walking

Pres Mid Ptc · Acc Pl Masc · πορεύομαι

substantival participle (object of preceding infinitives)

→ present (characteristic)

πορεύομαι: 'go, walk, conduct oneself'; the 'walk' as a way of life — here after the flesh (cf. 3:3).

καὶ

and

coordinating conjunction

κυριότητος

lordship

Genitive

genitive object of καταφρονοῦντας

κυριότης: 'lordship, dominion'; either the Lord's authority or an angelic order/'dominion' (cf. Jude 8) — likely divine authority generally.

καταφρονοῦντας

despising

Pres Act Ptc · Acc Pl Masc · καταφρονέω

substantival participle (parallel to πορευομένους)

→ present (characteristic)

καταφρονέω: 'despise, think down on, disdain'; their contempt for authority.

Τολμηταὶ

bold ones

Nominative

subject (predicate-fronted)

τολμητής: 'daring/presumptuous person' (a NT hapax); reckless audacity in spiritual matters.

αὐθάδεις

self-willed

Nominative

attributive/predicate adjective

αὐθάδης: 'self-willed, arrogant' (lit. 'self-pleasing'); stubborn in their own opinion (cf. Titus 1:7).

δόξας

the glories

Accusative

direct object of βλασφημοῦντες

δόξα: 'glory'; here in the plural, 'glorious ones' — most likely angelic beings/dignities (cf. Jude 8); the libertines defame what they should revere.

οὐ

not

negative particle

## τρέμουσιν

they tremble

Pres Act Indic 3 Pl · τρέμω

*main verb*

→ stative present

τρέμω: 'tremble, be afraid'; they feel no awe where awe is due (contrast the angels of v.11).

## βλασφημοῦντες

blaspheming

Pres Act Ptc · Nom Pl Masc · βλασφημέω

*adverbial participle (manner/means)*

→ present (characteristic)

βλασφημέω: 'revile, blaspheme'; the reckless slander of the 'glories.'

## 11 ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ' αὐτῶν βλάσφημον κρίσιν.

whereas angels, though greater in strength and power, do not bring against them a blasphemous judgment before the Lord.

**CONTRAST (A FORTIORI)** **ὅπου** The foil: even angels, mightier than the slanderers, do not pronounce a reviling verdict 'against them' (the glories, or perhaps the false teachers). If their superiors withhold abuse, the libertines' presumption is the more monstrous (cf. Jude 9, Michael and the devil).

## ὅπου

whereas

*conjunction (contrastive 'where(as)')*

ὅπου: 'where, whereas'; here logical/contrastive, setting angels against the blasphemers.

## ἄγγελοι

angels

Nominative

*subject*

ἄγγελος: 'angel'; the good angels, who outrank the human deceivers yet show restraint.

## ἰσχύϊ

in strength

Dative

*dat. of respect*

ἰσχύς: 'strength, might'; physical/intrinsic power.

## καὶ

and

*coordinating conjunction*

## δυνάμει

power

Dative

*dat. of respect*

δύναμις: 'power, ability'; paired with ἰσχύς to stress the angels' superiority.

## μείζονες

greater

Nominative

*predicate adjective (comparative)*

μέγας (compar. μείζων): 'greater'; greater than the libertines — or than the 'glories' reviled.

## ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

*adverbial participle (concessive)*

→ present (stative)

εἰμί: 'be'; concessive — 'though they are greater!'

## οὐ

not

*negative particle*

## φέρουσιν

bring

Pres Act Indic 3 Pl · φέρω

*main verb*

→ customary present

φέρω: 'bring, bear'; here 'bring (a charge)' — the angels do not lodge a reviling verdict.

## κατ'

against

*preposition + genitive (opposition)*

## αὐτῶν

them

Genitive

*object of κατά*

αὐτῶν: 'them'; the antecedent is debated — the δόξα (glories) reviled, or the false teachers themselves.

## βλάσφημον

a blasphemous

Accusative

*attributive adjective*

βλάσφημος: 'slandorous, reviling'; the very kind of judgment the libertines freely utter (v.10b).

## κρίσιν

judgment

Accusative

*direct object of φέρουσιν*

κρίσις: 'judgment, verdict'; here a verdict expressed in abusive terms — angels leave such judgment to God.

12 οὗτοι δέ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται,

But these, like irrational animals, creatures of instinct born to be caught and destroyed, blaspheming in matters of which they are ignorant, will also be destroyed in their corruption,

CONTRAST — THE BRUTE NATURE AND DOOM OF THE TEACHERS **δέ** Over against the restrained angels (v.11), 'these' are like brute beasts bred for capture and slaughter: reviling what they cannot comprehend, they will be destroyed along with the very corruption they embody — a fitting requital (cf. Jude 10).

### οὗτοι

these

Nominative

subject (demonstrative)

οὗτος: 'this'; the contemptuous 'these (men)' recurs through the indictment (vv.12, 17).

### δέ

but

adversative conjunction

### ὡς

like

comparative particle

ὡς: 'as, like'; introducing the beast-simile.

### ἄλογα

irrational

Nominative

attributive adjective

ἄλογος: 'without reason, irrational' (ἄ- + λόγος); creatures lacking speech/reason — ironic against teachers of false λόγοι (v.3).

### ζῶα

animals

Nominative

predicate (in simile)

ζῶον: 'living creature, animal'; mere brutes, governed by instinct.

### γεγεννημένα

born

Perf Pass Ptc · Nom Pl Neut · γεννάω

attributive participle (modifies ζῶα)

→ consummative perfect

γεννάω: 'beget, bear'; the animals are by birth destined to their fate.

### φυσικὰ

of instinct

Nominative

attributive adjective

φυσικός: 'natural, by instinct'; governed by raw nature, not reason.

### εἰς

for

preposition + accusative (purpose)

## ἄλωσιν

capture

Accusative

object of εἰς (purpose)

ἄλωσις: 'capture, catching' (a NT hapax);  
the beast is bred to be trapped.

## καὶ

and

coordinating conjunction

## φθοράν

destruction

Accusative

object of εἰς (purpose)

φθορά: 'corruption, destruction, decay';  
the word tolls thrice in this verse and  
recurs v.19 — their native end.

## ἐν

in

preposition + dative (reference)

## οἷς

matters which

Dative

relative pronoun (object of ἀγνοοῦσιν)

## ἀγνοοῦσιν

they are ignorant of

Pres Act Indic 3 Pl · ἀγνοέω

verb of relative clause

→ stative present

ἀγνοέω: 'not know, be ignorant of'; they  
revile spiritual realities (the 'glories')  
beyond their understanding.

## βλασφημοῦντες

blaspheming

Pres Act Ptc · Nom Pl Masc · βλασφημέω

adverbial participle (manner)

→ present (characteristic)

βλασφημέω: 'revile'; the third blasphemy  
reference (vv.10, 11, 12) — recklessly  
slandering what they cannot grasp.

## ἐν

in

preposition + dative (sphere/means)

## τῇ

the

Dative

article

## φθορᾷ

corruption

Dative

dat. of sphere/means

φθορά: 'corruption, destruction'; a  
deliberate play — they will be destroyed  
(φθαρήσονται) in/by the very φθορά they  
spread.

## αὐτῶν

their

Genitive

possessive genitive

## καὶ

also

adverbial (correlative)

## φθαρήσονται

they will be destroyed

Fut Pass Indic 3 Pl · φθείρω

*main verb*

→ predictive future

φθείρω: 'corrupt, destroy, ruin'; the climactic cognate — like the beasts, they perish in their own corruption.

### 13 ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν συννεωχούμενοι ὑμῖν,

suffering wrong as the wages of wrongdoing. Counting it pleasure to revel in the daytime, they are spots and blemishes, reveling in their deceptions as they feast together with you,

ELABORATION — THEIR HEDONISM AND SHAMELESSNESS **ASYNDETON** The doom is the 'wage' fitting their wrongdoing (a wordplay, ἀδικούμενοι/ἀδικίας). Their character: daytime revelry, 'spots and blemishes' on the church's fellowship, carousing at the very love-feasts they corrupt (cf. Jude 12).

#### ἀδικούμενοι

suffering wrong

Pres Pass Ptc · Nom Pl Masc · ἀδικέω

*adverbial participle (result/manner)*

→ present (resultant)

ἀδικέω: 'do wrong, harm'; passive 'be wronged' — read here over the variant κομιούμενοι ('receiving as wages'); a bitter wordplay with ἀδικίας.

#### μισθὸν

the wages

Accusative

*accusative of inner content/result*

μισθός: 'wage, reward, recompense'; their harm is the 'pay' earned by their wrongdoing (cf. Balaam's wages, v.15).

#### ἀδικίας

of wrongdoing

Genitive

*genitive of source/price*

ἀδικία: 'unrighteousness, wrongdoing'; the deeds whose due wage is harm.

#### ἡδονὴν

pleasure

Accusative

*object complement (predicate accusative)*

ἡδονή: 'pleasure, sensual delight' (whence 'hedonism'); they reckon dissipation a delight.

## ἡγούμενοι

counting

Pres Mid Ptc · Nom Pl Masc · ἡγέομαι

*adverbial participle (characteristic)*

→ present (customary)

ἡγέομαι: 'consider, regard, count'; their warped value-judgment.

## τὴν

the

Accusative

article

## ἐν

in

*preposition + dative (time)*

## ἡμέρα

the daytime

Dative

*dat. of time*

ἡμέρα: 'day'; revelry by day (not under cover of night) marks shameless excess.

## τρυφήν

revelry

Accusative

*direct object of ἡγούμενοι*

τρυφή: 'indulgence, luxury, revelry'; soft, self-pampering living.

## σπίλοι

spots

Nominative

*predicate nominative*

σπίλος: 'spot, stain, blemish'; they defile the fellowship (cf. ἄσπιλοι, 'spotless,' 3:14; contrast 1 Pet 1:19).

## καὶ

and

*coordinating conjunction*

## μῶμοι

blemishes

Nominative

*predicate nominative*

μῶμος: 'blemish, disgrace' (a NT hapax); a sacrificial term for a disqualifying flaw — they mar the body.

## ἐντρυφῶντες

reveling

Pres Act Ptc · Nom Pl Masc · ἐντρυφάω

*adverbial participle (manner)*

→ present (characteristic)

ἐντρυφάω: 'revel in, luxuriate' (a NT hapax, cognate with τρυφή); they wallow in their deceits.

## ἐν

in

*preposition + dative (sphere)*

## ταῖς

the

Dative

article

## ἀπάταις

deceptions

Dative

*dat. of sphere*

ἀπάτη: 'deceit, deception'; read here over the variant ἀγάταις ('love-feasts'); the two are near-homophones (cf. Jude 12).

## αὐτῶν

their

Genitive

*possessive genitive*

## συνευωχούμενοι

feasting together

Pres Mid Ptc · Nom Pl Masc · συνευωχέομαι

*adverbial participle (attendant circumstance)*

→ present (characteristic)

συνευωχέομαι: 'feast together with' (a NT hapax, shared with Jude 12); they share the church's table while corrupting it.

## ὕμῖν

with you

Dative

*dat. of association*

14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἀμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα·

having eyes full of an adulteress and insatiable for sin, enticing unstable souls, having a heart trained in greed — accursed children!

FURTHER DESCRIPTION — LUST, GREED, SEDUCTION ASYNDETON The portrait deepens: eyes that see every woman as an adulteress and never sated for sin; predators baiting the unsteady; a heart drilled in covetousness. The verse closes with the curse-formula 'children of a curse!'

### ὀφθαλμοὺς

eyes

Accusative

direct object of ἔχοντες

ὀφθαλμός: 'eye'; the organ of their lust.

### ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

adverbial participle (characteristic)

→ present (characteristic)

ἔχω: 'have, hold'; describing their settled condition.

### μεστοὺς

full

Accusative

predicate adjective (modifies ὀφθαλμούς)

μεστός: 'full, filled'; eyes brimming with adulterous intent.

### μοιχαλίδος

of an adulteress

Genitive

genitive of content

μοιχαλίς: 'adulteress'; lit. 'eyes full of an adulteress' — every glance lusts (cf. Mt 5:28).

καὶ

and

coordinating conjunction

### ἀκαταπαύστους

insatiable

Accusative

predicate adjective (modifies ὀφθαλμούς)

ἀκατάπαυστος: 'unceasing, that cannot be stopped' (a NT hapax); their craving never rests.

### ἀμαρτίας

for sin

Genitive

genitive (of separation/reference after the adj.)

ἀμαρτία: 'sin'; the object of their unrelenting appetite.

### δελεάζοντες

enticing

Pres Act Ptc · Nom Pl Masc · δελεάζω

adverbial participle (characteristic)

→ present (characteristic)

δελεάζω: 'lure, bait, entice' (from δέλεαρ, 'bait'); a fishing/hunting term — they bait the weak (recurs v.18).

## ψυχὰς

souls

Accusative

direct object of δελεάζοντες

ψυχή: 'soul, person'; the targets of their seduction.

## ἀστηρίκτους

unstable

Accusative

attributive adjective

ἀστηρίκτος: 'unstable, unsteadied' (not firmly fixed); the spiritually immature, easily baited (recurs 3:16; cf. στηριγμός 3:17).

## καρδίαν

a heart

Accusative

direct object of second ἔχοντες

καρδία: 'heart'; the inner self, here trained for greed.

## γεγυμνασμένην

trained

Perf Pass Ptc · Acc Sg Fem · γυμνάζω

attributive participle (modifies καρδίαν)

→ consummative perfect (settled training)

γυμνάζω: 'exercise, train' (as an athlete, γυμνάς); the perfect — a heart drilled by long practice in covetousness.

## πλεονεξίας

in greed

Genitive

genitive of reference (sphere of training)

πλεονεξία: 'greed, covetousness'; their habitual vice (cf. v.3).

## ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

adverbial participle (characteristic)

→ present (characteristic)

ἔχω: 'have'; resuming the description (the heart they possess).

## κατάρας

of a curse

Genitive

attributive (Hebraic) genitive

κατάρα: 'curse'; 'children of a curse' = accursed ones, a Semitic idiom — their nature and destiny are damnation.

## τέκνα

children

Nominative

nominative of exclamation/apposition

τέκνον: 'child'; in the idiom, those belonging to / characterized by the curse.

## 15 καταλείποντες εὐθείαν ὁδὸν ἐπλανήθησαν, ἔξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαάμ τοῦ Βοσόρ ὃς μισθὸν ἀδικίας ἠγάπησεν,

Forsaking the straight way, they have gone astray, following the way of Balaam son of Bosor, who loved the wages of wrongdoing,

THE ARCHETYPE — THE WAY OF BALAAM **ASYNDETON** Their apostasy is typed by Balaam: abandoning the straight road, they followed the prophet who 'loved the wages of unrighteousness' (μισθὸν ἀδικίας, echoing v.13) — greed as the root, the biblical paradigm of the hireling false prophet (Num 22; cf. Jude 11).

## καταλείποντες

forsaking

Pres Act Ptc · Nom Pl Masc · καταλείπω

*adverbial participle (means/manner)*

→ present (characteristic)

καταλείπω: 'leave behind, abandon';  
deliberately quitting the right path.

## εὐθεΐαν

the straight

Accusative

*attributive adjective*

εὐθύς: 'straight, right'; the 'straight way' is  
the path of righteousness (cf. Acts 13:10, of  
Paul to Bar-Jesus).

## ὁδὸν

way

Accusative

*direct object of καταλείποντες*

ὁδός: 'way, road'; the moral 'way' (cf. v.2,  
'the way of truth'; v.21, 'the way of  
righteousness').

## ἐπλανήθησαν

they went astray

Aor Pass Indic 3 Pl · πλανᾶω

*main verb*

→ constative aorist

πλανᾶω: 'lead astray, wander' (whence  
'planet'); the passive/deponent — they  
were/got led off the road.

## ἐξακολουθήσαντες

having followed

Aor Act Ptc · Nom Pl Masc · ἐξακολουθέω

*adverbial participle (means)*

→ constative aorist

ἐξακολουθέω: 'follow after'; the same verb  
as v.2 — the deceived follow the teachers,  
the teachers follow Balaam.

## τῆ

the

Dative

*article*

## ὁδῶ

way

Dative

*dat. complement of ἐξακολουθήσαντες*

ὁδός: 'way'; here 'the way of Balaam,' the  
path of greed-driven false prophecy.

## τοῦ

of

Genitive

*article*

## Βαλαάμ

Balaam

Genitive

*genitive of identification*

Βαλαάμ: Balaam (indeclinable), the seer  
hired to curse Israel (Num 22–24),  
prototype of the mercenary prophet.

## τοῦ

son of

Genitive

*article (with patronymic)*

## Βοσόρ

Bosor

Genitive

*genitive (patronymic)*

Βοσόρ: 'Bosor' (indeclinable), a  
transliteration of Hebrew Be'or (Balaam's  
father, Num 22:5) reflecting an Aramaizing  
pronunciation; some witnesses read Βεώρ.

## ὃς

who

Nominative

*relative pronoun (subject)*

## μισθὸν

the wages

Accusative

*direct object of ἠγάπησεν*

μισθός: 'wage, reward'; the fee Balaam coveted — the same word as v.13, binding the teachers to him.

## ἀδικίας

of wrongdoing

Genitive

*attributive (descriptive) genitive*

ἀδικία: 'unrighteousness, wrongdoing'; the ill-gotten gain Balaam loved.

## ἠγάπησεν

he loved

Aor Act Indic 3 Sg · ἀγαπάω

*main verb (rel. clause)*

→ *constative aorist*

ἀγαπάω: 'love'; pointedly — Balaam set his love on profit, the false teachers' shared idol.

## 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθελγόμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.

but he received a rebuke for his own transgression: a mute beast of burden, speaking with a human voice, restrained the prophet's madness.

THE REBUKE OF BALAAM **δὲ** The Balaam type carries its own irony: the dumb donkey, given a human voice, checked the 'prophet's' madness — the brute rebuking the man who behaved as a brute (cf. vv.12, the 'irrational animals'). A pointed humiliation of the would-be seer.

## ἔλεγξιν

a rebuke

Accusative

*direct object of ἔσχεν*

ἔλεγχις: 'rebuke, reproof' (a NT hapax); the correction Balaam met.

## δὲ

but

*adversative conjunction*

## ἔσχεν

he received

Aor Act Indic 3 Sg · ἔχω

*main verb*

→ *ingressive aorist*

ἔχω: 'have, get'; ingressive — 'got/received' a rebuke.

## ἰδίας

his own

Genitive

*attributive adjective*

ἴδιος: 'one's own'; emphasizing it was Balaam's personal transgression.

## παρανομίας

transgression

Genitive

*objective/descriptive genitive (rebuke for)*

παρανομία: 'lawbreaking, transgression' (a NT hapax, lit. 'beside the law'); his violation that drew the rebuke.

## ὑποζύγιον

a beast of burden

Nominative

*subject*

ὑποζύγιον: 'beast under the yoke'; i.e. a donkey (the LXX word for Balaam's ass, Num 22:28).

## ἄφωνον

mute

Nominative

*attributive adjective*

ἄφωνος: 'voiceless, dumb' (ἀ- + φωνή); a speechless animal — the marvel of its speaking.

## ἐν

with

*preposition + dative (means)*

## ἄνθρωπου

of a human

Genitive

*attributive (descriptive) genitive*

ἄνθρωπος: 'human being'; the donkey spoke 'in a human voice.'

## φωνῆ

voice

Dative

*dat. of means*

φωνή: 'voice, sound'; the medium of the miraculous rebuke.

## φθεγγάμενον

speaking

Aor Mid Ptc · Nom Sg Neut · φθέγγομαι

*adverbial participle (means/attendant circ.)*

→ *constative aorist*

φθέγγομαι: 'utter, speak, make a sound' (recurs v.18); used of the donkey's utterance.

## ἐκώλυσεν

restrained

Aor Act Indic 3 Sg · κωλύω

*main verb*

→ *constative aorist*

κωλύω: 'hinder, prevent, restrain'; the donkey checked Balaam's reckless course.

## τήν

the

Accusative

*article*

## τοῦ

of the

Genitive

*article*

## προφήτου

prophet

Genitive

*possessive genitive*

προφήτης: 'prophet'; ironic of Balaam, the pagan seer — his madness, not his vision, is on view.

## παραφρονίαν

madness

Accusative

*direct object of ἐκώλυσεν*

παραφρονία: 'madness, derangement' (a NT hapax, lit. 'beside the mind'); Balaam's irrational folly — the beast was saner than the man.

## 17 οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται.

These are waterless springs and mists driven by a storm, for whom the gloom of darkness has been reserved.

TWO METAPHORS AND THEIR DOOM **ASYNDETON** Twin images of empty promise: springs without water, storm-blown mists — they offer refreshment and deliver nothing. The verse seals their fate with the perfect τετήρηται: the nether gloom 'has been reserved' (the τηρέω motif, vv.4, 9; cf. Jude 12–13).

### οὗτοί

these

Nominative

*subject (demonstrative)*

οὗτος: 'these'; the contemptuous demonstrative resumes (cf. v.12).

### εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

*linking verb*

→ stative present

εἰμί: 'be'; the copula introducing the metaphors.

### πηγαὶ

springs

Nominative

*predicate nominative*

πηγή: 'spring, fountain'; a source of water — but here dry.

### ἄνυδροι

waterless

Nominative

*attributive adjective*

ἄνυδρος: 'without water, dry' (ἀ- + ὕδωρ); a spring that fails the thirsty — empty teaching (Jude 12 has 'waterless clouds').

### καὶ

and

*coordinating conjunction*

### ὀμίχλαι

mists

Nominative

*predicate nominative*

ὀμίχλη: 'mist, fog' (a NT hapax); insubstantial vapor, soon dispersed.

### ὑπὸ

by

*preposition + genitive (agency)*

### λαίλαπος

a storm

Genitive

*object of ὑπό (agent)*

λαῖλαψ: 'squall, whirlwind, storm'; the gale that drives the mist away — instability.

### ἐλαυνόμεναι

driven

Pres Pass Ptc · Nom Pl Fem · ἐλαύνω

*attributive participle (modifies ὀμίχλαι)*

→ present (ongoing)

ἐλαύνω: 'drive, propel'; the mists are tossed about — no fixity (cf. ἀστήρικτος, v.14).

### οἷς

for whom

Dative

*dat. of (dis)advantage (relative)*

### ὁ

the

Nominative

*article*

### ζόφος

gloom

Nominative

*subject of τετήρηται*

ζόφος: 'nether gloom, deep darkness'; the same murk that imprisons the angels (v.4).

τοῦ

of the

Genitive

article

σκότους

darkness

Genitive

attributive (descriptive) genitive

σκότος: 'darkness'; intensifying ζόφος — 'the gloom of (the) darkness,' the place of judgment.

τετήρηται

has been reserved

Perf Pass Indic 3 Sg · τηρέω

main verb (rel. clause)

→ consummative perfect (settled reservation)

τηρέω: 'keep, reserve'; the perfect — their doom is already fixed and waiting (the τηρέω thread of vv.4, 9).

## 18 ὑπέρογκα γὰρ ματαιότητος φθειγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφομένους,

For uttering bombastic words of futility, they entice with the lusts of the flesh, by debauchery, those who are barely escaping from the ones who live in error,

GROUND — HOW THEY PREY ON THE NEWLY-RESCUED **γὰρ** The γὰρ explains why such doom fits: their method is inflated, empty rhetoric, baiting (δελεάζουσιν, cf. v.14) recent converts — those 'barely escaping' from the world of error — back into fleshly lust. They re-enslave the newly freed (cf. Jude 16).

ὑπέρογκα

bombastic words

Accusative

direct object of φθειγόμενοι (substantival adj.)

ὑπέρογκος: 'swollen, bombastic, overblown' (lit. 'over-bulky'); pompous, inflated speech (cf. Jude 16).

γὰρ

for

explanatory conjunction

ματαιότητος

of futility

Genitive

attributive (descriptive) genitive

ματαιότης: 'emptiness, futility, vanity'; their grand words are hollow (cf. Eccl LXX 'vanity of vanities').

φθειγόμενοι

uttering

Pres Mid Ptc · Nom Pl Masc · φθέγγομαι

adverbial participle (means)

→ present (characteristic)

φθέγγομαι: 'utter, speak out'; the same verb as the donkey's (v.16) — ironic: the beast spoke truth, these speak vanity.

## δελεύουσιν

they entice

Pres Act Indic 3 Pl · δελεύω

main verb

→ customary present

δελεύω: 'lure, bait'; the fishing/hunting term of v.14 — they bait their prey.

## ἐν

with

preposition + dative (means)

## ἐπιθυμίαις

the lusts

Dative

dat. of means

ἐπιθυμία: 'desire, lust'; the bait is sensual craving (cf. v.10).

## σαρκός

of the flesh

Genitive

attributive (subjective) genitive

σάρξ: 'flesh'; the lusts that belong to fallen nature.

## ἀσελγείαις

by debauchery

Dative

dat. of means (in apposition/instrument)

ἀσελγεία: 'licentiousness'; the lure's content — the chapter's recurring vice (vv.2, 7).

## τούς

those

Accusative

article (substantizes ptc.)

## ὀλίγως

barely

adverb (degree)

ὀλίγως: 'barely, just' (a NT hapax); read here over the variant ὄντως ('really'); the converts have 'just barely' gotten away — still vulnerable.

## ἀποφεύγοντας

escaping

Pres Act Ptc · Acc Pl Masc · ἀποφεύγω

substantival participle (object of δελεύουσιν)

→ present (in process)

ἀποφεύγω: 'flee from, escape'; the present marks an escape still underway (recurs v.20) — the freshly converted.

## τούς

the ones

Accusative

article (substantizes ptc.)

## ἐν

in

preposition + dative (sphere)

## πλάνη

error

Dative

dat. of sphere

πλάνη: 'wandering, error, deceit' (cognate with πλανάω, v.15); the pagan/heretical way of life left behind.

## ἀναστρεφόμενους

who live

Pres Mid Ptc · Acc Pl Masc · ἀναστρέφω

attributive participle (modifies τούς)

→ present (customary)

ἀναστρέφω: 'conduct oneself, live' (cf. ἀναστροφή, v.7); the world of those still walking in error.

19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἤττηται, τούτῳ δεδούλωται.

promising them freedom, while they themselves are slaves of corruption — for by whatever a person is overcome, to that he is enslaved.

THE HOLLOW PROMISE AND ITS MAXIM **ASYNDETON** The bait is 'freedom,' but the hawkers are themselves slaves of corruption — a flat contradiction. A proverb clinches it (γάρ): one is enslaved to whatever masters him. Their 'freedom' is bondage (cf. John 8:34; Rom 6:16).

### ἐλευθερίαν

freedom

Accusative

direct object of ἐπαγγελλόμενοι

ἐλευθερία: 'freedom, liberty'; the antinomian slogan — license dressed as liberty.

### αὐτοῖς

them

Dative

dat. of indirect object

### ἐπαγγελλόμενοι

promising

Pres Mid Ptc · Nom Pl Masc · ἐπαγγέλλομαι

adverbial participle (manner)

→ present (characteristic)

ἐπαγγέλλομαι: 'promise, profess'; the lure they hold out.

### αὐτοὶ

themselves

Nominative

intensive pronoun (subject)

αὐτός: intensive 'themselves' — sharpening the irony of slaves promising freedom.

### δοῦλοι

slaves

Nominative

predicate nominative

δοῦλος: 'slave, bondservant'; the opposite of the freedom they offer.

### ὑπάρχοντες

being

Pres Act Ptc · Nom Pl Masc · ὑπάρχω

adverbial participle (concessive)

→ present (stative)

ὑπάρχω: 'be, exist (as)'; stressing their actual state — they really are slaves.

### τῆς

of

Genitive

article

### φθορᾶς

corruption

Genitive

genitive of master/possession (whose slaves)

φθορά: 'corruption, destruction, decay'; their true owner (cf. v.12) — moral ruin that also ends in perdition.

ὃ

by whatever

Dative

relative pronoun (*dat. of means/agency*)

γάρ

for

*explanatory conjunction*

τις

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'someone, anyone'; the proverb is universal — true of all.

ἡττηται

is overcome

Perf Pass Indic 3 Sg · ἡσάομαι

*verb of relative clause*

→ *consummative perfect*

ἡσάομαι/ἡττάομαι: 'be defeated, overcome' (recurs v.20); the perfect — a settled state of having been mastered.

τούτῳ

to that

Dative

*dat. (of master) with δεδούλωται*

οὗτος: 'this/that'; the conquering power becomes the conqueror's master.

δεδούλωται

he is enslaved

Perf Pass Indic 3 Sg · δουλόω

*main verb (apodosis of proverb)*

→ *consummative perfect (settled bondage)*

δουλόω: 'enslave, make a slave'; the perfect seals the point — defeat issues in lasting bondage.

20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

For if, after escaping the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the last state has become worse for them than the first.

GROUND — THE WORSE END OF THE RE-ENTANGLED γὰρ A conditional applying the maxim to apostates: those who escaped the world's pollutions through knowing Christ, only to be re-ensnared and mastered, end worse than before — knowledge spurned aggravates guilt (cf. Mt 12:45; Heb 6:4-8).

εἰ

if

*conditional conjunction (protasis)*

εἰ: 'if'; a real condition stating the tragic case.

γάρ

for

*explanatory conjunction*

ἀποφυγόντες

having escaped

Aor Act Ptc · Nom Pl Masc · ἀποφεύγω

*adverbial participle (temporal/concessive)*

→ constative aorist

ἀποφεύγω: 'escape, flee from!'; the aorist (a completed escape) over against the present of v.18 — a real prior deliverance.

τὰ

the

Accusative

*article*

μιάσματα

defilements

Accusative

*direct object of ἀποφυγόντες*

μιάσμα: 'pollution, defilement' (cf. μiasμός, v.10); the moral filth of the pagan world.

τοῦ

of the

Genitive

*article*

κόσμου

world

Genitive

*attributive (subjective) genitive*

κόσμος: 'world!'; the present evil order and its corruptions.

ἐν

through

*preposition + dative (means)*

ἐπιγνώσει

knowledge

Dative

*dat. of means*

ἐπίγνωσις: 'full/recognitional knowledge!'; a key term of the letter (1:2, 3, 8) — the saving knowledge of Christ that effected the escape.

τοῦ

of the

Genitive

*article*

κυρίου

Lord

Genitive

*objective genitive (whom is known)*

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

καί

and

*coordinating conjunction*

σωτήρος

Savior

Genitive

*objective genitive (apposition)*

σωτήρ: 'Savior!'; the title paired with 'Lord! for Jesus (cf. 1:1, 11; 3:18).

Ἰησοῦ

Jesus

Genitive

*apposition*

Χριστοῦ

Christ

Genitive

*apposition*

τούτοις

in these

Dative

*dat. (object) of ἐμπλακέντες*

οὗτος: 'these!'; resuming 'the defilements! — the very things they fled.

δὲ

and

*developmental/adversative conjunction*

πάλιν

again

*adverb (repetition)*

πάλιν: 'again'; the tragic return to what was forsaken.

ἐμπλεκέντες

entangled

Aor Pass Ptc · Nom Pl Masc · ἐμπλέκω

*adverbial participle (temporal/conditional)*

→ constative aorist

ἐμπλέκω: 'weave in, entangle, ensnare' (cf. 2 Tim 2:4); caught again in the net they had escaped.

ἡττώνται

are overcome

Pres Pass Indic 3 Pl · ἡσάομαι

*main verb (protasis)*

→ present (resultant state)

ἡσάομαι: 'be defeated, overcome'; picking up v.19 — re-entangled, they are mastered, hence enslaved.

γέγονεν

has become

Perf Act Indic 3 Sg · γίνομαι

*main verb (apodosis)*

→ consummative perfect (settled outcome)

γίνομαι: 'become, come to be'; the perfect — their condition has settled into something worse.

αὐτοῖς

for them

Dative

*dat. of disadvantage*

τὰ

the

Nominative

*article*

ἔσχατα

last state

Nominative

*subject (substantival adj.)*

ἔσχατος: 'last, final'; 'the last things' — their later condition (cf. Mt 12:45, the verbal echo).

χείρονα

worse

Nominative

*predicate adjective (comparative)*

χείρων: 'worse'; comparative of κακός — their end exceeds their beginning in misery.

τῶν

than the

Genitive

*article (genitive of comparison)*

πρώτων

first

Genitive

*genitive of comparison (substantival adj.)*

πρώτος: 'first'; their original, pre-conversion state — now surpassed in guilt and ruin.

21 κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς.

For it would have been better for them not to have known the way of righteousness than, having known it, to turn back from the holy commandment delivered to them.

GROUND — BETTER NEVER TO HAVE KNOWN **γὰρ** The γὰρ explains why their end is worse: enlightened apostasy is more culpable than ignorance. Better never to have known 'the way of righteousness' than, having known, to turn from the holy commandment — knowledge entails accountability.

**κρεῖττον**

better

Nominative

*predicate adjective (comparative)*

κρεῖττων: 'better, more advantageous'; comparative of ἀγαθός — the lesser of the two evils stated.

**γὰρ**

for

*explanatory conjunction*

**ἦν**

it would have been

Impf Act Indic 3 Sg · εἰμί

*main verb (impersonal)*

→ imperfect (potential/unreal)

εἰμί: 'be'; the imperfect of an unrealized preference ('it would have been better').

**αὐτοῖς**

for them

Dative

*dat. of advantage*

**μὴ**

not

*negative particle (w/ infinitive)*

**ἐπεγνωκέναι**

to have known

Perf Act Inf · ἐπιγινώσκω

*subject infinitive (of ἦν)*

→ consummative perfect (abiding knowledge)

ἐπιγινώσκω: 'know fully, recognize' (cognate with ἐπίγνωσις, v.20); the perfect infinitive — to have come to a settled knowledge.

**τὴν**

the

Accusative

*article*

**ὁδὸν**

way

Accusative

*direct object of ἐπεγνωκέναι*

ὁδός: 'way'; 'the way of righteousness' — the gospel path (cf. 'way of truth,' v.2; 'straight way,' v.15).

τῆς

of

Genitive

article

δικαιοσύνης

righteousness

Genitive

attributive (descriptive) genitive

δικαιοσύνη: 'righteousness'; the way Noah heralded (v.5) and these abandon.

ἤ

than

comparative particle

ἤ: 'than'; introducing the worse alternative.

ἐπιγνοῦσιν

having known it

Aor Act Ptc · Dat Pl Masc · ἐπιγινώσκω

adverbial participle (concessive, agreeing with αὐτοῖς)

→ constative aorist

ἐπιγινώσκω: 'know fully'; concessive — 'though they came to know it!'

ὑποστρέψαι

to turn back

Aor Act Inf · ὑποστρέφω

exegetical/comparative infinitive

→ constative aorist

ὑποστρέφω: 'turn back, return'; apostasy as a U-turn from the commandment (anticipating the dog and sow, v.22).

ἐκ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

παραδοθείσης

delivered

Aor Pass Ptc · Gen Sg Fem · παραδίδωμι

attributive participle (modifies ἐντολῆς)

→ constative aorist

παραδίδωμι: 'hand down, deliver, transmit'; the technical verb for handing on the tradition (cf. Jude 3, 'the faith once delivered').

αὐτοῖς

to them

Dative

dat. of indirect object (w/ ptc.)

ἁγίας

holy

Genitive

attributive adjective

ἅγιος: 'holy'; the commandment's sacred character heightens the guilt of forsaking it.

ἐντολῆς

commandment

Genitive

object of ἐκ (separation)

ἐντολή: 'commandment'; here the whole Christian moral/doctrinal rule received at conversion (cf. 3:2).

## 22 συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καὶ Ἵγρ λουσαμένη εἰς κυλισμὸν βορβόρου.

What the true proverb says has happened to them: "A dog returns to its own vomit," and, "A sow, having washed, returns to wallowing in the mire."

CONCLUSION — THE TWO PROVERBS **ASYNDETON** The indictment seals with two earthy proverbs: the dog returning to its vomit (Prov 26:11) and the washed sow to the mire. Both reveal an unchanged nature — outward reform without inward renewal; the apostate reverts to type (cf. the 'irrational animals,' v.12).

### συμβέβηκεν

has happened

Perf Act Indic 3 Sg · συμβαίνω

*main verb*

→ consummative perfect (accomplished fact)

συμβαίνω: 'happen, befall, come about'; the perfect — the proverb's truth has come true in them.

### αὐτοῖς

to them

Dative

*dat. of disadvantage*

### τὸ

that

Nominative

*article (substantizes the saying)*

τό: the neuter article nominalizing the following proverb — 'the (matter) of the true proverb.'

### τῆς

of the

Genitive

*article*

### ἀληθοῦς

true

Genitive

*attributive adjective*

ἀληθής: 'true'; the proverb's truth is vindicated by their conduct.

### παροιμίας

proverb

Genitive

*attributive (descriptive) genitive*

παροιμία: 'proverb, maxim'; a wisdom-saying (cf. John 16:25).

### Κύων

a dog

Nominative

*subject (of the first proverb)*

κύων: 'dog'; in antiquity an unclean, contemptible scavenger — the proverb is Prov 26:11.

### ἐπιστρέψας

returning

Aor Act Ptc · Nom Sg Masc · ἐπιστρέφω

*substantival/predicate participle (the proverb's verb)*

→ gnomic aorist

ἐπιστρέφω: 'turn back, return'; the proverb's action — reverting to what was expelled (cf. ὑποστρέψαι, v.21).

<p>ἐπὶ to <i>preposition + accusative (goal)</i></p>	<p>τὸ its Accusative <i>article</i></p>	<p>ἴδιον own Accusative <i>attributive adjective</i>   ἴδιος: 'one's own'; the dog returns to its own disgusting discharge.</p>	<p>ἐξέραμα vomit Accusative <i>object of ἐπί (goal)</i>   ἐξέραμα: 'vomit' (a NT hapax); the revolting image of reversion.</p>
<p>καί and <i>coordinating conjunction</i></p>	<p>ἴς a sow Nominative <i>subject (of the second proverb)</i>   ἴς: 'pig, sow'; an unclean animal — the second proverb, likely from a non-canonical or proverbial source.</p>	<p>λουσαμένη having washed Aor Mid Ptc · Nom Sg Fem · λούω <i>adverbial participle (concessive/temporal)</i> ..... → <i>constative aorist</i>   λούω: 'wash, bathe'; the middle — having washed herself; the outward cleansing does not change her nature.</p>	<p>εἰς to <i>preposition + accusative (goal)</i></p>
<p>κυλισμὸν wallowing Accusative <i>object of εἰς (goal)</i>   κυλισμός: 'rolling, wallowing' (a NT hapax); back to the mud she goes.</p>	<p>βορβόρου in the mire Genitive <i>objective/descriptive genitive (the wallowing-place)</i>   βορβόρος: 'mud, filth, mire' (a NT hapax); the filth that suits her nature — the apostate reverts to type.</p>		

**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.4 the editions divide between σειροῖς ('chains/ropes,' read here with NA28/SBLGNT) and σιροῖς/σειροῖς ζόφου ('pits of gloom,' P72 B C and the Byzantine tradition), the two being near-homophones differing only in sense, and the rare verb ταρταρώσας ('having cast into Tartarus') is uniform; at v.11 some witnesses add παρὰ κυρίῳ ('before the Lord') after κατ' αὐτῶν, the shorter text being printed; at v.13 the editions divide over ἀδικούμενοι ('suffering wrong,' read here) versus κομιούμενοι

('receiving as wages') and over ἀγάπαις ('love-feasts,' so some) versus the better-attested ἀπάταις ('deceptions,' printed); at v.15 the prophet's father is named Βοσόρ (a transliteration of Hebrew Be'or reflecting an Aramaizing or dialectal pronunciation), some witnesses reading Βεώρ to conform to the LXX of Numbers; at v.17 a minority adds εἰς αἰῶνα after the cloud-clause; at v.18 the editions divide over ὄντως ('actually,' read here) versus ὀλίγως ('barely, just'). The chapter has 22 verses; none is legitimately omitted by the critical text. The chapter runs in close parallel with the Epistle of Jude (esp. Jude 4–16): the angels who sinned, the libertines' presumption against the 'glories,' the way of Balaam, the waterless springs and the gloom of darkness reserved — the literary relationship (Petrine use of Jude, Jude's use of Peter, or a common source) is debated and is flagged where the wording diverges. Note further the chapter's dense vocabulary of judgment and destruction — ἀπώλεια ('destruction') tolling four times (vv.1, 2, 3 [ἀπώλεια implied], and the verb), the rare ταρταρόω (v.4, a NT hapax), and the two proverbs of v.22 (the dog of Prov 26:11 and the washed sow) sealing the indictment.

**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.