AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Second Epistle of Peter, Chapter 3

ΠΕΤΡΟΥ Β′ Γ′

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 · 3:1–7

The reminder and the coming scoffers

This second letter, like the first, stirs up sincere minds to remember the prophets' words and the apostles' command of the Lord (1–2); knowing first that in the last days scoffers will come, following their own lusts and asking, 'Where is the promise of his coming?' — for all continues as from creation (3–4). They willfully forget that by God's word the heavens existed long ago and an earth formed out of water, through which the world then was deluged and destroyed (5–6); but by the same word the present heavens and earth are stored up for fire, kept for the day of judgment and destruction of the ungodly (7).

B · 3:8–13

The Lord is not slow but patient; the day of the Lord

Do not overlook this one thing: with the Lord one day is as a thousand years and a thousand years as one day (8); the Lord is not slow concerning his promise but patient, not willing any to perish but all to come to repentance (9). The day of the Lord will come like a thief, when the heavens pass away with a roar, the elements are dissolved with fire, and the earth and its works are laid bare (10). Since all these are being dissolved, what sort of people ought you to be in holiness and godliness (11), awaiting and hastening the coming of the day of God, when the heavens, set ablaze, are dissolved and the elements melt with heat (12) — for we await, by his promise, new heavens and a new earth in which righteousness dwells (13).

C · 3:14–18

Be diligent and grow in grace; the patience of the Lord is salvation

Therefore, awaiting these things, be diligent to be found by him in peace, spotless and blameless (14), and count the Lord's patience as salvation — as Paul too wrote to you with the wisdom given him (15), as in all his letters, in which are some things hard to understand that the ignorant and unstable twist, as also the rest of the Scriptures, to their own destruction (16). You therefore, beloved, knowing this beforehand, guard lest you be carried away by the error of the lawless and fall from your own steadfastness (17); but grow in the grace and knowledge of our Lord and Savior Jesus Christ — to him be the glory both now and to the day of eternity (18).

1 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

> This is now, beloved, the second letter I am writing to you, in both of which I am stirring up your sincere mind by way of reminder,

PURPOSE STATEMENT (TRANSITION TO THE BODY) ASYNDETON Peter names his pastoral method: not new revelation but reminder. The plural 'in which' (ἐν αἷς) embraces both letters; the goal is to rouse a 'sincere mind' to recollection before the polemic against the scoffers begins.

Ταύτην
this
Accusative
demonstrative modifying ἐπιστολήν
οὗτος: 'this'; fronted for emphasis — 'this, already a second letter.'

ἤδη
now / already
temporal adverb
ἤδη: 'now, already'; marks the present writing as the second instalment.

ἀγαπητοί
beloved
Vocative
vocative of address
ἀγαπητός: 'beloved'; the affectionate address recurs through the chapter (vv.1, 8, 14, 17).

δευτέραν
second
Accusative
attributive adjective
δεύτερος: 'second'; implies a prior letter — most naturally 1 Peter, possibly a lost note.

ὑμῖν

to you

Dative

dat. of recipient

γράφω

I write

Pres Act Indic 1 Sg · γράφω

main verb

→ progressive present (epistolary)

> γράφω: 'write'; the epistolary present, 'I am writing.'

ἐπιστολήν

letter

Accusative

direct object

> ἐπιστολή: 'letter, epistle'; the same noun used of Paul's letters at v.16.

ἐν

in

preposition + dative (sphere)

αἷς

which

Dative

relative pronoun (object of ἐν)

> ὅς: the feminine plural 'in which' includes both letters together — the present and its predecessor.

διεγείρω

I stir up

Pres Act Indic 1 Sg · διεγείρω

verb of relative clause

→ conative/progressive present

> διεγείρω: 'rouse, wake up, stir'; to shake a sleeping memory awake — Peter's stated aim (cf. 1:13).

ὑμῶν

your

Genitive

possessive genitive (w/ διάνοιαν)

ἐν

by

preposition + dative (means)

ὑπομνήσει

reminder

Dative

dat. of means

> ὑπόμνησις: 'reminding, recollection'; the same term at 1:13 — Peter teaches by recalling the known.

τὴν

the

Accusative

article

εἰλικρινῆ

sincere

Accusative

attributive adjective

> εἰλικρινής: 'pure, sincere, unmixed' (perh. 'judged by sunlight'); a mind untainted, ready to receive the reminder.

διάνοιαν

mind

Accusative

direct object of διεγείρω

> διάνοια: 'understanding, mind, disposition'; the faculty of reflection Peter seeks to awaken.

2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου καὶ σωτῆρος·

> that you should remember the words spoken beforehand by the holy prophets, and the commandment of the Lord and Savior given through your apostles;

> EPEXEGETICAL (CONTENT OF THE ROUSING) ASYNDETON The infinitive spells out what the reminder is for: to recall the prophetic word and the apostolic command. Peter brackets the whole canon of authority — OT prophets and NT apostles — around the dominical 'commandment.'

μνησθῆναι
to remember
Aor Pass Inf · μιμνήσκομαι
infinitive of purpose/result
→ constative aorist
> μιμνήσκομαι: 'remember, recall'; the deponent passive — the goal of διεγείρω in v.1.

τῶν
the
Genitive
article

προειρημένων
spoken beforehand
Perf Pass Ptc · Gen Pl Neut · προλέγω
attributive participle
→ intensive perfect (abiding deposit)
> προλέγω/προερέω: 'say beforehand'; the perfect marks the prophetic word as a standing, abiding utterance.

ῥημάτων
words
Genitive
genitive object of μνησθῆναι
> ῥῆμα: 'word, saying, utterance'; the spoken oracles of the prophets.

ὑπὸ
by
preposition + genitive (agent)

τῶν
the
Genitive
article

ἁγίων
holy
Genitive
attributive adjective
> ἅγιος: 'holy'; the prophets as God's consecrated spokesmen (cf. 1:21).

προφητῶν
prophets
Genitive
genitive of agent (after ὑπό)
> προφήτης: 'prophet'; the OT seers whose foretelling of the End the scoffers deny.

καὶ
and
coordinating conjunction

τῆς
the
Genitive
article

τῶν
of the
Genitive
article

ἀποστόλων
apostles
Genitive
subjective genitive (whose command is transmitted)

> ἀπόστολος: 'apostle, sent one'; the command is the Lord's, conveyed through 'your apostles.'

ὑμῶν
your
Genitive
genitive of relationship

> ὑμῶν: 'your'; the apostles who served these readers — joining them to the apostolic mission.

ἐντολῆς
commandment
Genitive
genitive object of μνησθῆναι (coordinate w/ ῥημάτων)

> ἐντολή: 'commandment, charge'; the singular sum of Christian moral demand (cf. 2:21).

τοῦ
of the
Genitive
article

κυρίου
Lord
Genitive
genitive of source/possession (whose command)

> κύριος: 'Lord'; the commandment originates with him, not the apostles.

καὶ
and
coordinating conjunction

σωτῆρος
Savior
Genitive
apposition to κυρίου

> σωτήρ: 'Savior'; the paired 'Lord and Savior' title frames the chapter (cf. v.18).

3 τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ᾽ ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

> knowing this first, that in the last days scoffers will come with scoffing, following their own lusts

PRIMARY THING TO BE KNOWN (BASIS OF THE WARNING) ASYNDETON The participle 'knowing this first' (echoing 1:20) heads the chapter's burden: the eschatological certainty of mockers. Their advent in the 'last days' is itself a fulfillment of prophecy — the scoffing confirms, not refutes, the apostolic word.

τοῦτο
this
Accusative
direct object of γινώσκοντες (forward-pointing)
οὗτος: 'this'; cataphoric, anticipating the ὅτι clause.

πρῶτον
first
Accusative
adverbial accusative (priority)
πρῶτος: 'first'; 'first of all' — the matter of foremost importance (as 1:20).

γινώσκοντες
knowing
Pres Act Ptc · Nom Pl Masc · γινώσκω
adverbial ptc. (attendant circumstance / imperatival)
→ progressive present
γινώσκω: 'know, recognize'; loosely attached to the implied 'you' of vv.1–2 — 'as you know this first.'

ὅτι
that
conjunction (content of γινώσκοντες)

ἐλεύσονται
will come
Fut Mid Indic 3 Pl · ἔρχομαι
main verb of ὅτι clause
→ predictive future
ἔρχομαι: 'come'; the foretold arrival of the scoffers, itself a prophetic sign.

ἐπ᾽
in
preposition + genitive (time)

ἐσχάτων
last
Genitive
attributive adjective
ἔσχατος: 'last, final'; 'the last days,' the closing age inaugurated by Christ.

τῶν
of the
Genitive
article

ἡμερῶν
days
Genitive
genitive (whole) w/ ἐσχάτων
> ἡμέρα: 'day'; 'the last of the days,' a Semitic-flavored idiom for the eschaton.

ἐν
with
preposition + dative (manner)

ἐμπαιγμονῇ
scoffing
Dative
dat. of manner (cognate w/ ἐμπαῖκται)
> ἐμπαιγμονή: 'mockery, derision' (NT hapax); the cognate dative ('scoffers with scoffing') intensifies in Semitic idiom.

ἐμπαῖκται
scoffers
Nominative
subject of ἐλεύσονται
> ἐμπαίκτης: 'mocker, scoffer'; the false teachers of ch. 2, here defined by their derision of the parousia.

κατὰ
according to
preposition + accusative (norm/standard)

τὰς
the
Accusative
article

ἰδίας
their own
Accusative
attributive adjective (emphatic)
> ἴδιος: 'one's own'; stresses self-will — they walk by appetite, not by God's word.

ἐπιθυμίας
lusts
Accusative
object of κατά
> ἐπιθυμία: 'desire, craving, lust'; the moral root of the scoffing — denial of judgment licenses appetite.

αὐτῶν
their
Genitive
possessive genitive

πορευόμενοι
following / walking
Pres Mid Ptc · Nom Pl Masc · πορεύομαι
adverbial participle (manner)
→ progressive present
> πορεύομαι: 'go, walk, conduct oneself'; 'walking after their lusts' — a Hebraic idiom for a way of life.

4 καὶ λέγοντες· Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ’ ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ’ ἀρχῆς κτίσεως.

> and saying, "Where is the promise of his coming? For ever since the fathers fell asleep, all things continue just as they were from the beginning of creation."

> COORDINATE PARTICIPLE (THE SCOFFERS' WORDS) καὶ The taunt itself: the delay of the parousia is taken as its refutation. Their argument is uniformitarian — nothing has changed since creation, so nothing will. Peter will dismantle the premise (vv.5–7) before the conclusion.

καὶ
and
coordinating conjunction (joins ptc.)

λέγοντες
saying
Pres Act Ptc · Nom Pl Masc · λέγω
adverbial participle (manner) coordinate w/ πορευόμενοι
→ progressive present
> λέγω: 'say'; introduces the scoffers' direct speech.

Ποῦ
where
interrogative adverb
> ποῦ: 'where?'; the mocking 'Where is...?' echoes the OT taunt against God's delay (Mal 2:17; Jer 17:15).

ἐστιν
is
Pres Act Indic 3 Sg · εἰμί
copula
→ stative present

ἡ
the
Nominative
article

ἐπαγγελία
promise
Nominative
subject
> ἐπαγγελία: 'promise'; the promised parousia, whose apparent failure the scoffers press (cf. v.9).

τῆς
of the
Genitive
article

παρουσίας
coming
Genitive
objective genitive (the promise concerning the coming)
> παρουσία: 'arrival, presence, coming'; the technical term for Christ's eschatological advent.

αὐτοῦ
his
Genitive
possessive genitive

ἀφ᾽
from
preposition + genitive (temporal point)

ἧς
which (time)
Genitive
relative pronoun (object of ἀπό; 'since')
> ὅς: 'from which (day)' — 'ever since,' with ἡμέρας understood.

γὰρ
for
explanatory conjunction (grounds the taunt)

οἱ
the
Nominative
article

πατέρες
fathers
Nominative
subject of ἐκοιμήθησαν
> πατήρ: 'father'; likely the first Christian generation (or the patriarchs) — their death without the End is the scoffers' proof.

ἐκοιμήθησαν
fell asleep
Aor Pass Indic 3 Pl · κοιμάομαι
verb of relative clause
→ constative aorist
> κοιμάομαι: 'sleep, fall asleep'; the gentle Christian euphemism for death — ironic in the scoffers' mouth.

πάντα
all things
Nominative
subject of διαμένει
> πᾶς: 'all'; the totality of the cosmos, claimed to be unchanging.

οὕτως
thus / just so
adverb of manner
> οὕτως: 'thus, in this way'; 'all things continue just so' — the uniformitarian claim.

διαμένει
continue
Pres Act Indic 3 Sg · διαμένω
main verb (neut. pl. subject, sg. verb)
→ stative/customary present
> διαμένω: 'remain, continue, persist'; the perfective prefix stresses unbroken constancy.

ἀπ᾽
from
preposition + genitive (temporal origin)

ἀρχῆς
beginning
Genitive
object of ἀπό
> ἀρχή: 'beginning, origin'; 'from the beginning of creation' — the scoffers' appeal to changeless order, which v.5 overturns.

κτίσεως
of creation
Genitive
genitive (defining ἀρχῆς)
> κτίσις: 'creation, that which is created'; the very word that exposes their forgetting (vv.5–6).

5 λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι’ ὕδατος συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,

> For this escapes them, willfully, that the heavens existed long ago and an earth, formed out of water and through water by the word of God,

> REFUTATION (GROUND AGAINST THE TAUNT) γὰρ Peter's rebuttal turns on the scoffers' selective amnesia: 'this escapes them willingly.' The same created order they cite as proof of permanence was itself spoken into being by God's word — the word that can also unmake it (v.7).

λανθάνει
escapes notice
Pres Act Indic 3 Sg · λανθάνω
main verb (impersonal w/ acc.)
→ stative present
> λανθάνω: 'be hidden, escape notice'; 'it escapes them' — they overlook it, here deliberately.

γὰρ
for
explanatory conjunction

αὐτοὺς
them
Accusative
accusative object of λανθάνει

τοῦτο
this
Accusative
object of θέλοντας (cataphoric to ὅτι)
> οὗτος: 'this'; anticipates the ὅτι clause — what they choose not to see.

θέλοντας
willing it
Pres Act Ptc · Acc Pl Masc · θέλω
adverbial ptc. (manner) modifying αὐτούς
→ progressive present
> θέλω: 'will, wish'; 'willingly' — their ignorance is culpable, a chosen forgetting (cf. Rom 1:18).

ὅτι
that
conjunction (subject content of λανθάνει)

οὐρανοὶ
heavens
Nominative
subject of ἦσαν
> οὐρανός: 'heaven, sky'; the plural reflects Hebrew šāmayim — the created firmament.

ἦσαν
existed
Impf Act Indic 3 Pl · εἰμί
main verb of ὅτι clause
→ imperfect (past state)
> εἰμί: 'be, exist'; 'were/existed,' looking back to the primeval order.

ἔκπαλαι

long ago

temporal adverb

> ἔκπαλαι: 'from of old, long ago'; underscores the antiquity of the creating word.

καὶ

and

coordinating conjunction

γῆ

an earth

Nominative

subject (coordinate w/ οὐρανοί)

> γῆ: 'earth, land'; the dry land that emerged from the waters (Gen 1:9).

ἐξ

out of

preposition + genitive (source)

ὕδατος

water

Genitive

object of ἐξ (material source)

> ὕδωρ: 'water'; the primeval deep from which the earth was drawn — and the agent of its later judgment (v.6).

καὶ

and

coordinating conjunction

δι᾽

through

preposition + genitive (means/medium)

ὕδατος

water

Genitive

object of διά

> ὕδωρ: 'water'; the earth holds together amid/by the waters — the construal of διά (local 'amid' or instrumental 'by') is debated.

συνεστῶσα

having been formed / holding together

Perf Act Ptc · Nom Sg Fem · συνίστημι

attributive participle modifying γῆ

→ intensive perfect (resultant state)

> συνίστημι: 'put together, hold together, consist'; the perfect describes the earth's standing constitution out of water.

τῷ

by the

Dative

article

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive (whose word)

> θεός: 'God'; the divine word (Gen 1, 'and God said') is the agent of creation — the crux of Peter's reply.

λόγῳ

word

Dative

dat. of means (with συνεστῶσα and ἦσαν)

> λόγος: 'word'; the creative fiat — by the same word the present order is reserved for fire (v.7).

6 δι’ ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

> through which the world that then existed was deluged with water and destroyed.

RESULT (THE PRECEDENT OF JUDGMENT) δι’ ὧν The flood is the decisive counter-example: the cosmos did not simply 'continue.' The same water that constituted the earth (v.5) became the instrument of its destruction — proof that God's word can and has interrupted the order the scoffers call permanent.

δι’
through

preposition + genitive (means)

ὧν
which

Genitive

relative pronoun (object of διά; plural antecedent)

ὅς: the plural antecedent is debated — 'water and the word' (v.5), or the two 'waters'; the means of the flood.

ὁ
the

Nominative

article

τότε
then

adverb (attributive, w/ article)

τότε: 'then, at that time'; 'the world that then was' — the antediluvian order, distinct from the present (v.7).

κόσμος
world

Nominative

subject

κόσμος: 'world, ordered universe'; the inhabited creation, destroyed in Noah's flood.

ὕδατι
with water

Dative

dat. of means/instrument

ὕδωρ: 'water'; the flood-waters — the agent of the first cosmic judgment, prefiguring the fire to come.

κατακλυσθεὶς
having been deluged

Aor Pass Ptc · Nom Sg Masc · κατακλύζω

adverbial participle (means/circumstance)

→ constative aorist

κατακλύζω: 'flood, inundate, overwhelm'; the cognate of κατακλυσμός ('cataclysm, deluge').

ἀπώλετο
was destroyed

Aor Mid Indic 3 Sg · ἀπόλλυμι

main verb

→ constative aorist

ἀπόλλυμι: 'destroy, perish'; the mid./pass. 'perished' — the destiny again awaiting the ungodly (v.7, ἀπωλείας).

7 οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

> But by the same word the present heavens and earth have been stored up for fire, being kept for the day of judgment and destruction of the ungodly.

CONTRAST / APPLICATION (PRESENT ORDER RESERVED) δὲ The δέ pivots from the past flood to the present cosmos: 'the same word' that created and once flooded now reserves the heavens and earth for fire. Water then, fire now — the coming judgment is as certain as the past one, awaiting only its appointed day.

οἱ
the
Nominative
article

δὲ
but
contrastive conjunction

νῦν
present / now
adverb (attributive)
> νῦν: 'now'; 'the now heavens' — the present order, set against 'the world that then was' (v.6).

οὐρανοὶ
heavens
Nominative
subject
> οὐρανός: 'heaven'; the present sky/cosmos, reserved for fire.

καὶ
and
coordinating conjunction

ἡ
the
Nominative
article

γῆ
earth
Nominative
subject (coordinate)
> γῆ: 'earth'; the present earth, paired with the heavens for judgment.

τῷ
by the
Dative
article

αὐτῷ
same

Dative

attributive adj. (identity)

> αὐτός: 'same'; 'the same word' that created (v.5) now reserves — the rhetorical hinge.

λόγῳ
word

Dative

dat. of means

> λόγος: 'word'; God's same creative/decreeing word now sustains the cosmos for judgment.

τεθησαυρισμένοι
having been stored up

Perf Pass Ptc · Nom Pl Masc · θησαυρίζω

participle in periphrastic perfect (w/ εἰσίν)

→ intensive perfect (settled state)

> θησαυρίζω: 'store up, treasure, reserve'; the perfect marks a settled reservation — like treasure laid by for the End.

εἰσὶν
are

Pres Act Indic 3 Pl · εἰμί

auxiliary (periphrastic w/ τεθησαυρισμένοι)

→ stative present

πυρὶ
for fire

Dative

dat. of purpose/destination

> πῦρ: 'fire'; the agent of the coming judgment, answering the water of v.6 — the eschatological conflagration.

τηρούμενοι
being kept

Pres Pass Ptc · Nom Pl Masc · τηρέω

adverbial participle (attendant circumstance)

→ progressive present

> τηρέω: 'keep, guard, reserve'; the cosmos is held under guard for the day — as the wicked are (cf. 2:4, 9, 17).

εἰς
for

preposition + accusative (goal/purpose)

ἡμέραν
day

Accusative

object of εἰς

> ἡμέρα: 'day'; 'the day of judgment,' the appointed terminus of the present order (cf. vv.10, 12).

κρίσεως
of judgment

Genitive

genitive (defining the day)

> κρίσις: 'judgment, verdict'; the divine assize that ends the age.

καὶ
and

coordinating conjunction

ἀπωλείας
destruction

Genitive

genitive (coordinate w/ κρίσεως)

> ἀπώλεια: 'destruction, ruin, perdition'; the fate of the ungodly — the noun of ἀπώλετο (v.6).

τῶν
of the

Genitive

article

ἀσεβῶν
ungodly

Genitive

attributive adjective

> ἀσεβής: 'ungodly, impious'; the irreverent — the object of the judgment (cf. 2:5–6).

ἀνθρώπων
men

Genitive

genitive (whose destruction)

> ἄνθρωπος: 'human being, person'; 'ungodly people,' those who will perish in the fire.

8 Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ κυρίῳ ὡς χίλια ἔτη καὶ χίλια ἔτη ὡς ἡμέρα μία.

> But do not let this one thing escape you, beloved, that one day with the Lord is like a thousand years, and a thousand years like one day.

THEOLOGICAL CORRECTION (GOD'S RECKONING OF TIME) δὲ Echoing v.5's 'escapes them,' Peter turns to the beloved: do not let this escape you. Psalm 90:4 reframes the delay: divine time is not human time. The apparent slowness is no measure of God's faithfulness.

Ἓν
one
Accusative
attributive numeral (w/ τοῦτο)
> εἷς: 'one'; 'this one thing' — singled out as decisive.

δὲ
but
contrastive/developmental conjunction

τοῦτο
this
Accusative
subject of λανθανέτω (cataphoric)
> οὗτος: 'this'; pointing forward to the ὅτι clause.

μὴ
not
negative particle (w/ imperative)

λανθανέτω
let it escape
Pres Act Impv 3 Sg · λανθάνω
main verb (3rd-person imperative)
→ present (general prohibition)
> λανθάνω: 'escape notice'; the deliberate counterpart to v.5 — what they forget, the beloved must not.

ὑμᾶς
you
Accusative
accusative object of λανθανέτω

ἀγαπητοί
beloved
Vocative
vocative of address
> ἀγαπητός: 'beloved'; the warm address recurs, marking a new movement.

ὅτι
that
conjunction (content)

μία
one

Nominative

attributive numeral

> εἷς: 'one'; 'one day' — the Psalm-90 contrast of scale.

ἡμέρα
day

Nominative

subject

> ἡμέρα: 'day'; the smallest unit set against the largest, to relativize human impatience.

παρὰ
with

preposition + dative (in the estimation of)

> παρά: + dat., 'beside, with, in the judgment of' — 'as God reckons it.'

κυρίῳ
the Lord

Dative

object of παρά

> κύριος: 'Lord'; God, whose timeless vantage frames the delay (Ps 90:4).

ὡς
like

comparative particle

> ὡς: 'as, like'; the term of comparison.

χίλια
a thousand

Nominative

attributive numeral

> χίλιοι: 'thousand'; the long span, equated with a single day.

ἔτη
years

Nominative

predicate nominative (w/ implied ἐστιν)

> ἔτος: 'year'; the unit measuring human history, dwarfed by God's eternity.

καὶ
and

coordinating conjunction

χίλια
a thousand

Nominative

attributive numeral

ἔτη
years

Nominative

subject (chiastic reversal)

> ἔτος: 'year'; the reversed clause completes the symmetry — neither scale binds God.

ὡς
like

comparative particle

ἡμέρα
day

Nominative

predicate nominative

> ἡμέρα: 'day'; the chiasmus (day–years // years–day) seals the point.

μία
one

Nominative

attributive numeral

> εἷς: 'one.'

9 οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες βραδύτητα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

> The Lord is not slow concerning his promise, as some count slowness, but is patient toward you, not willing that any should perish but that all should come to repentance.

THEOLOGICAL RESOLUTION (DELAY AS PATIENCE) ASYNDETON The heart of the chapter's answer: the 'delay' is divine forbearance, not failure. God's patience has a saving purpose — space for repentance. The 'where is the promise?' of v.4 is met by the redefinition of the wait as mercy.

οὐ
not

negative particle

βραδύνει
is slow / delays

Pres Act Indic 3 Sg · βραδύνω

main verb

→ stative present

βραδύνω: 'be slow, delay, tarry'; directly rebuts the scoffers' charge of a failed promise.

κύριος
the Lord

Nominative

subject

κύριος: 'Lord'; here God, whose promise stands sure.

τῆς
the

Genitive

article

ἐπαγγελίας
promise

Genitive

genitive of reference (slow concerning the promise)

ἐπαγγελία: 'promise'; the parousia-promise of v.4 — not slow but patient.

ὥς
as

comparative particle

ὡς: 'as'; introduces the mistaken human reckoning.

τινες
some

Nominative

subject of ἡγοῦνται

τις: 'some, certain ones'; the scoffers, who misread patience as tardiness.

βραδύτητα
slowness

Accusative

direct object of ἡγοῦνται

βραδύτης: 'slowness, tardiness'; the cognate noun — what 'some' wrongly impute to God.

ἡγοῦνται

count / consider

Pres Mid Indic 3 Pl · ἡγέομαι

verb of comparative clause

→ customary present

> ἡγέομαι: 'consider, regard, count'; same verb as v.15 ('count the patience salvation') — the contrast is pointed.

ἀλλὰ

but

adversative conjunction

μακροθυμεῖ

is patient

Pres Act Indic 3 Sg · μακροθυμέω

main verb (contrast)

→ stative/progressive present

> μακροθυμέω: 'be long-suffering, patient' (lit. 'long-tempered'); the divine forbearance that withholds judgment for mercy's sake.

εἰς

toward

preposition + accusative (direction/benefit)

ὑμᾶς

you

Accusative

object of εἰς (beneficiary)

> ὑμᾶς: 'you'; the patience is directed pastorally toward the readers (a few witnesses read ἡμᾶς, 'us').

μὴ

not

negative particle (w/ ptc.)

βουλόμενός

willing

Pres Mid Ptc · Nom Sg Masc · βούλομαι

adverbial participle (cause/manner)

→ progressive present

> βούλομαι: 'will, wish, intend'; God's saving disposition — not desiring any to perish.

τινας

any

Accusative

accusative subject of ἀπολέσθαι

> τις: 'any, some'; the indefinite object of God's reluctance.

ἀπολέσθαι

to perish

Aor Mid Inf · ἀπόλλυμι

complementary infinitive (after βουλόμενος)

→ constative aorist

> ἀπόλλυμι: 'perish, be destroyed'; the fate of v.6–7, which God's patience holds at bay.

ἀλλὰ

but

adversative conjunction

πάντας

all

Accusative

accusative subject of χωρῆσαι

> πᾶς: 'all'; the universal scope of God's saving will, set against the perishing of 'any.'

εἰς

to

preposition + accusative (goal)

μετάνοιαν
repentance

Accusative

object of εἰς (goal of the coming)

> μετάνοια: 'repentance, change of mind'; the purpose of the delay — room to turn (cf. Rom 2:4).

χωρῆσαι
to come / make room

Aor Act Inf · χωρέω

complementary infinitive

→ constative aorist

> χωρέω: 'go forward, proceed, make room for'; here 'come to' or 'move toward' repentance.

---

10 Ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.

> But the day of the Lord will come like a thief, in which the heavens will pass away with a roar, and the elements will be dissolved as they burn, and the earth and the works in it will be found out.

> ESCHATOLOGICAL ASSURANCE (THE DAY WILL COME) δὲ Against the scoffers' 'where?,' the day's certainty and suddenness: 'like a thief' (the dominical image, 1 Thess 5:2). The cosmic dissolution is described in three clauses; the climactic εὑρεθήσεται ('will be found/laid bare') is the chapter's hardest reading — likely a forensic 'will be found out / exposed' before God, against the Byzantine 'will be burned up.'

Ἥξει
will come

Fut Act Indic 3 Sg · ἥκω

main verb (fronted)

→ predictive future

> ἥκω: 'come, arrive, be present'; the emphatic front position asserts the day's certain arrival.

δὲ
but

contrastive conjunction

ἡμέρα
day

Nominative

subject

> ἡμέρα: 'day'; 'the day of the Lord,' the OT day of YHWH (Joel, Amos) now centered on Christ's coming.

κυρίου
of the Lord

Genitive

possessive genitive (whose day)

> κύριος: 'Lord'; anarthrous 'day of the Lord,' the great eschatological reckoning.

ὡς
like

comparative particle

κλέπτης
a thief

Nominative

predicate (comparison)

> κλέπτης: 'thief'; the dominical simile of unannounced suddenness (Mt 24:43; 1 Thess 5:2; Rev 16:15).

ἐν
in

preposition + dative (time)

ᾗ
which

Dative

relative pronoun (temporal; antecedent ἡμέρα)

> ὅς: 'in which (day)' — introducing the events of that day.

οἱ
the

Nominative

article

οὐρανοὶ
heavens

Nominative

subject of παρελεύσονται

> οὐρανός: 'heaven'; the firmament, which 'passes away' (cf. Mt 24:35; Rev 21:1).

ῥοιζηδὸν
with a roar

adverb of manner

> ῥοιζηδόν: 'with a rushing/whizzing noise' (NT hapax); the roar of the dissolving heavens (onomatopoeic ῥοῖζος).

παρελεύσονται
will pass away

Fut Mid Indic 3 Pl · παρέρχομαι

verb of relative clause

→ predictive future

> παρέρχομαι: 'pass by, pass away, come to an end'; the heavens' dissolution (Mt 24:35).

στοιχεῖα
elements

Nominative

subject of λυθήσεται

> στοιχεῖον: 'element'; the basic constituents — physical elements (fire/air/etc.) or the heavenly bodies; debated.

δὲ
and

continuative/developmental conjunction

καυσούμενα
burning / scorched

Pres Pass Ptc · Nom Pl Neut · καυσόω

adverbial participle (manner/means)

→ progressive present

> καυσόω: 'burn up, be consumed with heat'; the elements dissolve amid intense fire (cf. v.12).

λυθήσεται
will be dissolved

Fut Pass Indic 3 Sg · λύω

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

→ predictive future

> λύω: 'loose, dissolve, break up'; the unmaking of the elements — the keyword of vv.11–12 (λυομένων, λυθήσονται).

καὶ
and

coordinating conjunction

γῆ
earth

Nominative

subject of εὑρεθήσεται

> γῆ: 'earth'; the present earth, brought under the same scrutiny as its works.

καὶ
and

coordinating conjunction

τὰ
the

Nominative

article

ἐν

in

preposition + dative (place)

αὐτῇ

it

Dative

object of ἐν (referring to γῆ)

ἔργα

works

Nominative

subject (coordinate w/ γῆ)

> ἔργον: 'work, deed'; the works of human civilization (and conduct) exposed at the judgment.

εὑρεθήσεται

will be found out / laid bare

Fut Pass Indic 3 Sg · εὑρίσκω

main verb

→ predictive future

> εὑρίσκω: 'find, discover'; the harder critical reading (against Byz. κατακαήσεται, 'burned up') — likely forensic: earth and works 'will be found/laid bare' before God's judgment.

---

11 Τούτων οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις,

> Since all these things are thus being dissolved, what sort of people ought you to be in holy conduct and godliness,

> ETHICAL INFERENCE (SO WHAT KIND OF PEOPLE?) ASYNDETON The hortatory turn: cosmic dissolution is not speculation but moral summons. The genitive absolute ('all these being dissolved') grounds the rhetorical question — eschatology shapes ethics, demanding holiness and godliness now.

Τούτων

these things

Genitive

genitive absolute (subject)

> οὗτος: 'these'; the heavens, elements, earth of v.10.

οὕτως

thus

adverb of manner

> οὕτως: 'thus, in this way'; 'in this manner being dissolved' — pointing back to v.10.

πάντων

all

Genitive

attributive adj. (w/ τούτων)

> πᾶς: 'all'; the totality, comprehensively undone.

λυομένων

being dissolved

Pres Pass Ptc · Gen Pl Neut · λύω

participle of genitive absolute (causal/temporal)

→ progressive present (futuristic/proleptic)

> λύω: 'dissolve, loose'; the present pictures the certain dissolution as already in train (cf. v.10).

ποταποὺς
what sort
Accusative
predicate accusative (w/ ὑπάρχειν)
> ποταπός: 'of what sort/kind'; the rhetorical 'what manner of persons' — answered by holiness and godliness.

δεῖ
it is necessary
Pres Act Indic 3 Sg · δεῖ
impersonal main verb (w/ infinitive)
→ stative present
> δεῖ: 'it is necessary, one ought'; the impersonal of moral obligation.

ὑπάρχειν
to be
Pres Act Inf · ὑπάρχω
complementary infinitive (after δεῖ)
→ progressive present
> ὑπάρχω: 'be, exist, be at one's disposal'; a fuller 'to be' than εἰμί — to be by settled character.

ὑμᾶς
you
Accusative
accusative subject of ὑπάρχειν

ἐν
in
preposition + dative (sphere)

ἁγίαις
holy
Dative
attributive adjective
> ἅγιος: 'holy'; the quality of life demanded in view of the End.

ἀναστροφαῖς
conduct
Dative
dat. of sphere
> ἀναστροφή: 'conduct, manner of life, behavior'; the plural ('holy behaviors') sums up the whole pattern of life (cf. 1 Pet 1:15).

καὶ
and
coordinating conjunction

εὐσεβείαις
godliness
Dative
dat. of sphere (coordinate)
> εὐσέβεια: 'godliness, piety, reverence'; a keyword of the letter (1:3, 6–7), here in the plural — acts of devotion.

12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι’ ἣν οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται;

> as you await and hasten the coming of the day of God, on account of which the heavens, being set on fire, will be dissolved, and the elements melt as they burn?

> EXPANSION OF THE INFERENCE (THE POSTURE OF WAITING) ASYNDETON The participles define the expected character: not passive resignation but eager expectation and even 'hastening' the day — by holiness and mission. The cosmic fire is restated, now with 'melt' (τήκεται), recalling Isaiah 34:4; Micah 1:4.

προσδοκῶντας
awaiting
Pres Act Ptc · Acc Pl Masc · προσδοκάω
adverbial participle modifying ὑμᾶς (v.11)
→ progressive present
προσδοκάω: 'wait for, expect, look for'; the forward-leaning expectancy of the believer (cf. Mt 24:50).

καὶ
and
coordinating conjunction

σπεύδοντας
hastening
Pres Act Ptc · Acc Pl Masc · σπεύδω
adverbial participle (coordinate)
→ progressive present
σπεύδω: 'hasten, hurry, be zealous for'; either 'hastening (the coming of) the day' (transitive) or 'eagerly awaiting' — the bold notion that holy living speeds the End.

τὴν
the
Accusative
article

παρουσίαν
coming
Accusative
direct object of the participles
παρουσία: 'coming, arrival, presence'; here the advent of God's day (cf. v.4).

τῆς
of the
Genitive
article

τοῦ
of
Genitive
article

θεοῦ
God
Genitive
possessive genitive (whose day)
θεός: 'God'; 'the day of God' — a rare phrase (cf. Rev 16:14), parallel to 'the day of the Lord' (v.10).

ἡμέρας

day

Genitive

genitive (defining παρουσίαν)

> ἡμέρα: 'day'; the eschatological day, whose coming the believer hastens.

δι᾽

on account of

preposition + accusative (cause/occasion)

> διά: + acc., 'because of, on account of' — the day on whose account the heavens dissolve.

ἣν

which

Accusative

relative pronoun (object of διά; antecedent ἡμέρας)

> ὅς: 'on account of which (day)!'

οὐρανοὶ

heavens

Nominative

subject of λυθήσονται

> οὐρανός: 'heaven'; the firmament, set ablaze and dissolved.

πυρούμενοι

being set on fire

Pres Pass Ptc · Nom Pl Masc · πυρόω

adverbial participle (manner/means)

→ progressive present

> πυρόω: 'set on fire, burn, refine'; the heavens kindled for dissolution.

λυθήσονται

will be dissolved

Fut Pass Indic 3 Pl · λύω

verb of relative clause

→ predictive future

> λύω: 'dissolve, loose'; the keyword of vv.10–11, here of the heavens.

καὶ

and

coordinating conjunction

στοιχεῖα

elements

Nominative

subject of τήκεται

> στοιχεῖον: 'element'; as in v.10, the constituents of the cosmos.

καυσούμενα

burning

Pres Pass Ptc · Nom Pl Neut · καυσόω

adverbial participle (manner)

→ progressive present

> καυσόω: 'burn with heat, be consumed'; repeated from v.10 — the elements in flames.

τήκεται

melt

Pres Pass Indic 3 Sg · τήκω

main verb (vivid present; neut. pl. subject)

→ futuristic present (vividness)

> τήκω: 'melt, dissolve'; the present makes the future vivid — the elements melting in fire (Isa 34:4; Mic 1:4).

13 καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

> But according to his promise we await new heavens and a new earth, in which righteousness dwells.

POSITIVE HOPE (THE NEW CREATION) δὲ The δέ turns from dissolution to renewal: the fire is not annihilation but transformation. Isaiah 65:17; 66:22 ground the hope — a new cosmos where righteousness is at home. The 'we await' answers the scoffers' 'where?' with confident expectation.

καινοὺς
new
Accusative
attributive adjective
καινός: 'new' (in quality/kind, not merely time); the renewed heavens, qualitatively transformed.

δὲ
but
contrastive conjunction

οὐρανοὺς
heavens
Accusative
direct object of προσδοκῶμεν
οὐρανός: 'heaven'; the new firmament of Isa 65:17; 66:22 (cf. Rev 21:1).

καὶ
and
coordinating conjunction

γῆν
earth
Accusative
direct object (coordinate)
γῆ: 'earth'; the renewed earth, the dwelling of righteousness.

καινὴν
new
Accusative
attributive adjective
καινός: 'new'; modifying γῆν — the qualitatively new earth.

κατὰ
according to
preposition + accusative (norm)

τὸ
the
Accusative
article

ἐπάγγελμα
promise
Accusative
object of κατά (standard)
ἐπάγγελμα: 'promise, what is promised'; the prophetic pledge (Isa 65–66) — the basis of the hope, against the scoffers' doubt.

αὐτοῦ
his
Genitive
possessive genitive

προσδοκῶμεν
we await
Pres Act Indic 1 Pl · προσδοκάω
main verb
→ progressive present
προσδοκάω: 'await, expect'; the keyword of v.12, now in the first person — 'we look for' the new creation.

ἐν
in
preposition + dative (place)

οἷς
which

Dative

relative pronoun (locative; antecedent the new heavens/earth)

ὅς: 'in which' — the new cosmos as the home of righteousness.

δικαιοσύνη
righteousness

Nominative

subject of κατοικεῖ

δικαιοσύνη: 'righteousness, justice'; personified as the permanent inhabitant of the new world (cf. Isa 32:16).

κατοικεῖ
dwells

Pres Act Indic 3 Sg · κατοικέω

verb of relative clause

→ stative present (settled habitation)

κατοικέω: 'dwell, settle, inhabit'; the perfective prefix marks permanent residence — righteousness 'at home' there.

---

14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,

> Therefore, beloved, since you await these things, be diligent to be found by him spotless and blameless, in peace,

HORTATORY CONCLUSION (THE PRACTICAL 'THEREFORE') Διό The chapter's first main imperative: σπουδάσατε. The eschatological hope grounds moral diligence. 'To be found' (εὑρεθῆναι) deliberately echoes the εὑρεθήσεται of v.10 — the earth's works will be exposed; let the believer be found spotless. 'Spotless and blameless' inverts the false teachers' σπίλοι (2:13).

Διό
therefore

inferential conjunction

διό: 'therefore, for which reason'; drawing the practical conclusion from vv.10–13.

ἀγαπητοί
beloved

Vocative

vocative of address

ἀγαπητός: 'beloved'; the address opening the final exhortation.

ταῦτα
these things

Accusative

direct object of προσδοκῶντες

οὗτος: 'these'; the new heavens and earth of v.13.

προσδοκῶντες
awaiting

Pres Act Ptc · Nom Pl Masc · προσδοκάω

adverbial participle (cause/circumstance)

→ progressive present

προσδοκάω: 'await, expect'; the keyword of vv.12–13, now grounding the exhortation.

σπουδάσατε
be diligent
Aor Act Impv 2 Pl · σπουδάζω
main verb (imperative)
→ constative/ingressive aorist
> σπουδάζω: 'be eager, make every effort, be diligent'; the urgent summons to moral earnestness (cf. 1:10, 15).

ἄσπιλοι
spotless
Nominative
predicate adj. (w/ εὑρεθῆναι)
> ἄσπιλος: 'unstained, spotless'; the opposite of the σπίλοι ('blots') of the false teachers (2:13).

καὶ
and
coordinating conjunction

ἀμώμητοι
blameless
Nominative
predicate adj. (coordinate)
> ἀμώμητος: 'blameless, without blemish'; cultic 'unblemished' language — fit to stand before God.

αὐτῷ
by him
Dative
dat. of agent / reference (in his sight)
> αὐτός: 'him'; 'found by/before him' — the Lord at his coming.

εὑρεθῆναι
to be found
Aor Pass Inf · εὑρίσκω
complementary infinitive (after σπουδάσατε)
→ constative aorist
> εὑρίσκω: 'find'; the passive 'to be found' deliberately answers v.10's εὑρεθήσεται — be found spotless, not exposed.

ἐν
in
preposition + dative (state)

εἰρήνῃ
peace
Dative
dat. of state/circumstance
> εἰρήνη: 'peace'; reconciled standing with God — at peace, not under wrath, at the judgment.

15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν,

> and count the patience of our Lord as salvation, just as also our beloved brother Paul wrote to you according to the wisdom given him,

COORDINATE EXHORTATION + APPEAL TO PAUL καὶ A second imperative ('count'), reversing v.9's wrong reckoning ('some count it slowness'): the patience IS salvation. Peter then ranges Paul alongside himself — 'our beloved brother' — as a fellow witness to the same teaching, lending apostolic weight.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

τοῦ

of

Genitive

article

κυρίου

Lord

Genitive

possessive genitive (whose patience)

> κύριος: 'Lord'; the patience of v.9, now to be rightly reckoned.

ἡμῶν

our

Genitive

genitive of relationship

μακροθυμίαν

patience

Accusative

direct object of ἡγεῖσθε

> μακροθυμία: 'patience, long-suffering'; the noun of μακροθυμεῖ (v.9) — the delay reinterpreted as saving forbearance.

σωτηρίαν

salvation

Accusative

object complement (double accusative)

> σωτηρία: 'salvation, deliverance'; the patience affords the very opportunity for rescue (cf. v.9).

ἡγεῖσθε

count / consider

Pres Mid Impv 2 Pl · ἡγέομαι

main verb (imperative)

→ present (general command)

> ἡγέομαι: 'consider, count, regard'; the same verb the scoffers misuse (v.9) — now rightly directed.

καθὼς

just as

comparative conjunction

> καθώς: 'just as'; aligning Peter's exhortation with Paul's teaching.

καὶ

also

adjunctive adverb

ὁ

the

Nominative

article

ἀγαπητὸς

beloved

Nominative

attributive adjective

> ἀγαπητός: 'beloved'; the warm designation of Paul — no rivalry, but fellowship.

ἡμῶν

our

Genitive

genitive of relationship

ἀδελφὸς

brother

Nominative

apposition to Παῦλος

> ἀδελφός: 'brother'; Paul as fellow apostle and 'brother' — a notable witness to early apostolic concord.

Παῦλος

Paul

Nominative

subject of ἔγραψεν

> Παῦλος: 'Paul'; the apostle, whose letters Peter treats as authoritative (v.16).

κατὰ

according to

preposition + accusative (norm)

τὴν
the
Accusative
article

δοθεῖσαν
given
Aor Pass Ptc · Acc Sg Fem · δίδωμι
attributive participle
→ constative aorist
> δίδωμι: 'give'; Paul's wisdom is a divine gift (the passive implies God) — not human cleverness.

αὐτῷ
to him
Dative
dat. of recipient

σοφίαν
wisdom
Accusative
object of κατά (standard)
> σοφία: 'wisdom'; the God-given insight by which Paul wrote — affirming his inspiration.

ἔγραψεν
wrote
Aor Act Indic 3 Sg · γράφω
verb of comparative clause
→ constative aorist
> γράφω: 'write'; of Paul's letter(s) to these readers.

ὑμῖν
to you
Dative
dat. of recipient

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16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστιν δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

> as also in all his letters, speaking in them of these matters — in which there are some things hard to understand, which the ignorant and unstable twist, as they do also the rest of the Scriptures, to their own destruction.

> EXPANSION (PAUL'S LETTERS AND THEIR MISUSE) ὡς Peter broadens to 'all his letters,' acknowledges their occasional difficulty, and notes their distortion by the unstable — pointedly classing Paul's writings 'with the rest of the Scriptures' (τὰς λοιπὰς γραφάς), an early witness to a developing NT canon-consciousness. The twisting is self-destructive (cf. 2:1).

ὡς
as
comparative particle
> ὡς: 'as'; extending from the single letter (v.15) to all of them.

καὶ
also
adjunctive adverb

ἐν
in
preposition + dative (sphere)

πάσαις
all
Dative
attributive adjective
> πᾶς: 'all'; 'all his letters' — implying a known, circulating collection.

ταῖς
the
Dative
article

ἐπιστολαῖς
letters
Dative
object of ἐν
> ἐπιστολή: 'letter'; Paul's epistles, treated as a recognized body of teaching.

λαλῶν
speaking
Pres Act Ptc · Nom Sg Masc · λαλέω
adverbial participle (modifying Παῦλος of v.15)
→ progressive present
> λαλέω: 'speak, talk'; of Paul's repeated treatment of 'these things' (the End).

ἐν
in
preposition + dative (sphere)

αὐταῖς
them
Dative
object of ἐν (resumptive, the letters)

περὶ
concerning
preposition + genitive (reference)

τούτων
these things
Genitive
object of περί
> οὗτος: 'these'; the eschatological themes of the chapter.

ἐν
in
preposition + dative (sphere)

αἷς
which
Dative
relative pronoun (antecedent ἐπιστολαῖς)
> ὅς: 'in which (letters).'

ἐστιν
are
Pres Act Indic 3 Sg · εἰμί
main verb of relative clause
→ stative present

δυσνόητά
hard to understand
Nominative
subject (substantival adj.)
> δυσνόητος: 'hard to understand' (NT hapax); not obscure in itself, but liable to misreading by the untaught.

τινα
some things
Nominative
indefinite pronoun (subject)
> τις: 'some'; 'some things' — not all of Paul, only certain matters.

ἃ
which
Accusative
relative pronoun (object of στρεβλοῦσιν)
> ὅς: 'which (things).'

οἱ
the
Nominative
article

ἀμαθεῖς
ignorant
Nominative
subject (substantival adj.)
> ἀμαθής: 'unlearned, ignorant' (NT hapax); untaught in the faith — those who distort Scripture.

καὶ
and
coordinating conjunction

ἀστήρικτοι
unstable
Nominative
subject (coordinate)
> ἀστήρικτος: 'unstable, unsteady' (cf. 2:14); not 'established' (στηριγμός, v.17) — the morally and doctrinally unanchored.

στρεβλοῦσιν
twist / distort
Pres Act Indic 3 Pl · στρεβλόω
verb of relative clause
→ customary present
> στρεβλόω: 'twist, wrench, torture' (NT hapax; lit. the rack); they wrench Scripture to a meaning it will not bear.

ὡς
as
comparative particle
> ὡς: 'as'; extending the distortion to all Scripture.

καὶ
also
adjunctive adverb

τὰς
the
Accusative
article

λοιπὰς
rest of the
Accusative
attributive adjective
> λοιπός: 'remaining, the rest'; 'the rest of the Scriptures' — classing Paul's letters as γραφή alongside the OT, a striking canonical witness.

γραφὰς
Scriptures
Accusative
direct object (of an implied στρεβλοῦσιν)
> γραφή: 'writing, Scripture'; the sacred writings — here including Paul's letters (cf. 1 Tim 5:18).

πρὸς
to
preposition + accusative (result/goal)

τὴν
the
Accusative
article

ἰδίαν
their own
Accusative
attributive adjective (emphatic)
> ἴδιος: 'one's own'; the destruction is self-incurred — they bring it on themselves.

αὐτῶν
of them
Genitive
possessive genitive

ἀπώλειαν
destruction
Accusative
object of πρός (result)
> ἀπώλεια: 'destruction, ruin'; the recurring fate (vv.7, 9; 2:1) — here self-procured by twisting Scripture.

17 Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ,

> You therefore, beloved, knowing this beforehand, be on your guard, lest, carried away by the error of the lawless, you fall from your own steadfastness;

APPLICATION / WARNING (FINAL EXHORTATION) οὖν The emphatic 'You therefore' sets the readers over against the 'ignorant and unstable' (v.16). Forewarned, they must keep watch. The danger is being 'carried away' into the error of the lawless and so falling from the very stability (στηριγμός) the unstable (ἀστήρικτοι) lack.

Ὑμεῖς
you
Nominative
subject (emphatic, fronted)
σύ: 'you'; the explicit pronoun sets the readers apart from the distorters of v.16.

οὖν
therefore
inferential conjunction
οὖν: 'therefore'; drawing the personal application.

ἀγαπητοί
beloved
Vocative
vocative of address
ἀγαπητός: 'beloved'; the fourth and final use of the address.

προγινώσκοντες
knowing beforehand
Pres Act Ptc · Nom Pl Masc · προγινώσκω
adverbial participle (cause)
→ progressive present
προγινώσκω: 'know beforehand, foreknow'; because they are forewarned (vv.3, 16), they are without excuse if they fall.

φυλάσσεσθε
be on guard
Pres Mid Impv 2 Pl · φυλάσσω
main verb (imperative)
→ present (ongoing command)
φυλάσσω: 'guard, watch, keep'; the middle 'guard yourselves' — sustained vigilance against the error.

ἵνα
lest / that
conjunction (negative purpose, + subjunctive)
ἵνα: here with μή, 'lest' — the danger to be averted.

μὴ
not
negative particle

τῇ
the
Dative
article

τῶν
of the
Genitive
article

ἀθέσμων
lawless
Genitive
substantival adj. (subjective genitive)
> ἄθεσμος: 'lawless, unprincipled'; the same term for the Sodomites (2:7) — the false teachers' immoral character.

πλάνῃ
error
Dative
dat. of means/instrument (w/ συναπαχθέντες)
> πλάνη: 'wandering, error, deceit'; the deceptive teaching that leads astray (cf. 2:18).

συναπαχθέντες
carried away with
Aor Pass Ptc · Nom Pl Masc · συναπάγω
adverbial participle (means/condition)
→ constative aorist
> συναπάγω: 'lead away with, carry off together'; the same verb of Peter at Antioch (Gal 2:13) — swept along by error.

ἐκπέσητε
you fall
Aor Act Subj 2 Pl · ἐκπίπτω
verb of ἵνα clause
→ constative aorist
> ἐκπίπτω: 'fall out/from, lose'; to fall away from a secure position.

τοῦ
the
Genitive
article

ἰδίου
your own
Genitive
attributive adjective
> ἴδιος: 'one's own'; the steadfastness that is properly theirs — to be guarded, not forfeited.

στηριγμοῦ
steadfastness
Genitive
genitive of separation (after ἐκπίπτω)
> στηριγμός: 'firmness, stability' (NT hapax); the antonym of ἀστήρικτοι (v.16) — the firm footing to be kept.

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18 αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.

> but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

POSITIVE COUNTERPART + CLOSING DOXOLOGY δὲ The final imperative answers the negative warning of v.17: not merely guarding but growing. Knowledge (γνῶσις) — the letter's keynote (1:2–8) — is the safeguard against the scoffers' ignorance. The doxology, addressed to Christ, seals the letter; 'to the day of eternity' is a unique phrase fusing the eschatological 'day' with eternity.

αὐξάνετε
grow
Pres Act Impv 2 Pl · αὐξάνω
main verb (imperative)
→ present (continual command)
> αὐξάνω: 'grow, increase'; the present commands ongoing growth — the positive to v.17's guarding.

δὲ
but
contrastive conjunction

ἐν
in
preposition + dative (sphere/respect)

χάριτι
grace
Dative
dat. of sphere
> χάρις: 'grace, favor'; the sphere of growth — divine favor, with which the letter opened (1:2).

καὶ
and
coordinating conjunction

γνώσει
knowledge
Dative
dat. of sphere (coordinate)
> γνῶσις: 'knowledge'; the letter's keyword (1:2–8) — true knowledge of Christ guards against the scoffers' error.

τοῦ
of
Genitive
article

κυρίου
Lord
Genitive
objective genitive (knowledge of the Lord)
> κύριος: 'Lord'; the object of the saving knowledge.

ἡμῶν
our
Genitive
genitive of relationship

καὶ
and
coordinating conjunction

σωτῆρος
Savior
Genitive
apposition to κυρίου
> σωτήρ: 'Savior'; the 'Lord and Savior' title closing the letter as it ran throughout (1:1, 11; 2:20; 3:2).

Ἰησοῦ
Jesus
Genitive
apposition

Χριστοῦ
Christ
Genitive
apposition

αὐτῷ
to him
Dative
dat. of possession/advantage (doxology)
> αὐτός: 'him'; the doxology is addressed to Christ — a high-Christology ascription of glory.

ἡ
the
Nominative
article

δόξα
glory
Nominative
subject (verbless doxology, w/ implied εἴη/ἐστίν)
> δόξα: 'glory, honor'; ascribed to Christ — the fitting close to the letter.

καὶ
both
correlative conjunction (καὶ ... καί)

νῦν
now
temporal adverb
> νῦν: 'now'; the present age.

καὶ
and
correlative conjunction

εἰς
to
preposition + accusative (extent of time)

ἡμέραν
the day
Accusative
object of εἰς
> ἡμέρα: 'day'; 'the day of eternity' — a unique phrase, perhaps the eschatological day that opens unending eternity.

αἰῶνος
of eternity
Genitive
genitive (defining ἡμέραν)
> αἰών: 'age, eternity'; 'day of (the) age' — the everlasting day inaugurated at Christ's coming.

ἀμήν
amen
liturgical affirmation
> ἀμήν: 'amen, so be it'; the Hebrew word of affirmation sealing the doxology.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. The chapter's principal text-critical crux is at v.10, where the modern critical editions print εὑρεθήσεται ('will be found/laid bare,' the harder reading, adopted here) against the Byzantine κατακαήσεται ('will be burned up') and the various conjectures (οὐχ εὑρεθήσεται, 'will not be found'; ἀφανισθήσονται; ῥυήσεται); some witnesses read λυθήσεται ('will be dissolved') under assimilation to v.11. Other points passed over without a marginal note: at v.10 the editions divide over the connective and word order of the opening (ἥξει δὲ ἡμέρα κυρίου ὡς κλέπτης); at v.11 the participle λυομένων ('being dissolved,' present, read here) is read by the best text against the future; at v.18 the closing doxology's final ἀμήν is read by the majority though omitted by a few witnesses. Orthographic variants (movable-ν, ι-subscript, the spelling ταχινήν) are not noted. The chapter has 18 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.