

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 Epistle to the Romans, Chapter 1

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–7

Salutation

An expanded epistolary opening: sender (1), the gospel anchored in promise and centered on God's risen Son (2–4), Paul's commission to the nations (5–6), and the grace-and-peace greeting to Rome (7).

B · 1:8–15

Thanksgiving and longing to visit

Thanksgiving for their famed faith (8) → an oath that Paul prays constantly to come (9–10) → his purpose: mutual encouragement and fruit (11–13) → his debtor's obligation to Greek and barbarian (14–15).

C · 1:16–17

Thesis: the gospel as God's saving power

The letter's theme: unashamed of the gospel, which is God's power for salvation to everyone who believes (16); in it God's righteousness is revealed from faith to faith (17), clinched by Habakkuk 2:4.

D · 1:18–23

Wrath revealed: truth suppressed, God exchanged

God's wrath answers the suppression of truth (18); God is plainly known through creation, leaving all without excuse (19–20); yet they refused him glory and thanks, and exchanged his glory for idols (21–23).

E · 1:24–27

God gave them over: degrading passions

The first two 'gave them over' judgments: to impurity (24) — grounded in exchanging God's truth for the lie and worshiping the creature (25) — and to dishonorable passions (26–27).

F · 1:28–32

The debased mind and the catalogue of vices

The third 'gave them over': to a worthless mind (28), issuing in a long vice-list (29–31) and the culminating verdict — they know the just decree yet do and applaud such things (32).

1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

Paul, a slave of Christ Jesus, a called apostle, set apart for the gospel of God —

LETTER OPENING ASYNDETON The epistolary superscription: sender named, his standing trebly defined (slave, called apostle, set apart) — already oriented to the gospel.

Παῦλος

Paul

Nominative

subject (nominative of address/superscription)

Παῦλος; the apostle's Roman cognomen; the Greek letter-opening names the sender first.

δοῦλος

slave

Nominative

predicate nom. / apposition to Παῦλος

δοῦλος; bondservant, slave — total belonging to a master; a title of honor in the LXX prophets (δοῦλος κυρίου).

Χριστοῦ

of Christ

Genitive

genitive of possession (ownership)

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

Ἰησοῦ

Jesus

Genitive

genitive in apposition to Χριστοῦ

κλητὸς

called

Nominative

attributive adj. (apposition)

κλητὸς: 'called'; verbal adj. of καλέω — apostleship is by divine summons, not self-appointment.

ἀπόστολος

apostle

Nominative

apposition to Παῦλος

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω (send with authority).

ἄφωρισμένος

set apart

Perf Pass Ptc · Nom Sg Masc · ἀφορίζω

perfect ptc. in apposition

→ *intensive perfect (settled state)*

ἀφορίζω: 'mark off, set apart' (ἀπό + ὀρίζω, 'a boundary'); perhaps a play on 'Pharisee' (the 'separated' one) now separated for the gospel.

εἰς

for

preposition + accusative (purpose/goal)

εὐαγγέλιον

gospel

Accusative

object of εἰς (goal)

εὐαγγέλιον: 'good news'; in the Greco-Roman world an imperial accession announcement — here God's saving proclamation.

θεοῦ

of God

Genitive

genitive of source/author

θεός: God; the gospel's origin and author, not merely its subject.

2 ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις

which he promised beforehand through his prophets in the holy Scriptures

RELATIVE EXPANSION ὃ A relative clause anchoring the gospel in prior promise — it is not novel but pre-announced in Scripture.

ὃ

which

Accusative

relative pronoun (object of προεπηγγείλατο)

προεπηγγείλατο

he promised beforehand

Aor Mid Indic 3 Sg · προεπαγγέλλομαι

main verb (rel. clause)

→ constative aorist

προεπαγγέλλομαι: 'promise beforehand' (προ- + επαγγέλλομαι); the προ- stresses the gospel's antecedent announcement.

διὰ

through

preposition + genitive (agency/means)

τῶν

the

Genitive

article

προφητῶν

prophets

Genitive

genitive of intermediate agency

προφήτης: 'one who speaks forth' (for God); the OT spokesmen through whom the promise came.

αὐτοῦ

his

Genitive

genitive of possession

ἐν

in

preposition + dative (sphere)

γραφαῖς

Scriptures

Dative

dat. of sphere (locus of the promise)

γραφή: 'writing'; Scripture; the plural denotes the sacred writings collectively.

ἁγίαις

holy

Dative

attributive adjective

ἅγιος: 'holy, set apart'; the Scriptures are consecrated, of divine origin.

3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

concerning his Son, who came from the seed of David according to the flesh,

CONTENT OF THE GOSPEL **περὶ** The gospel's content is God's Son; the first member of a two-line confession — Davidic descent 'according to flesh.'

<p>περὶ concerning <i>preposition + genitive (reference)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>υἱοῦ Son Genitive <i>object of περὶ (the gospel's theme)</i> υἱός: 'Son'; the gospel is christological at its core — about God's Son.</p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>
<p>τοῦ the (one) Genitive <i>article (substantizes ptc.)</i></p>	<p>γενομένου who came/was born Aor Mid Ptc · Gen Sg Masc · γίνομαι <i>attributive participle</i> → <i>constative aorist</i> γίνομαι: 'become, come to be'; of birth/origin here — the Son entered the Davidic line.</p>	<p>ἐκ from <i>preposition + genitive (source)</i></p>	<p>σπέρματος seed Genitive <i>genitive of source (origin)</i> σπέρμα: 'seed, offspring'; lineage/posterity — the Davidic descent of messianic promise (2 Sam 7).</p>
<p>Δαυίδ of David Genitive <i>genitive of relationship (indeclinable)</i> Δαυίδ: David; the messianic ancestry establishing royal credentials.</p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>σάρκα flesh Accusative <i>object of κατὰ (sphere of reference)</i> σὰρξ: 'flesh'; here the sphere of human descent/earthly existence, not yet the ethical 'flesh' of ch. 7–8.</p>	

4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

who was appointed Son of God in power according to the Spirit of holiness by the resurrection from the dead — Jesus Christ our Lord,

CONTENT OF THE GOSPEL ASYNDETON The confession's second line: by resurrection the Son is installed Son-of-God-in-power; the formula resolves in the full name and title.

τοῦ

the (one)

Genitive

article (substantizes ptc.)

ὀρισθέντος

who was appointed/declared

Aor Pass Ptc · Gen Sg Masc · ὀρίζω

attributive participle (parallel to γενομένου)

→ constative aorist

ὀρίζω: 'mark out, appoint, declare' (cf. 'horizon'); not 'made' Son but installed in a new powerful status.

υἱοῦ

Son

Genitive

predicate gen. (complement of ὀρισθέντος)

υἱός: 'Son'; 'Son-of-God-in-power' as the resurrection enthronement title (cf. Ps 2:7).

θεοῦ

of God

Genitive

genitive of relationship

ἐν

in

preposition + dative (manner/sphere)

δυνάμει

power

Dative

dat. of manner ('in power')

δύναμις: 'power, might'; qualifies the new state — Son-of-God-in-power, vs. the lowliness of v.3.

κατὰ

according to

preposition + accusative (standard)

πνεῦμα

Spirit

Accusative

object of κατὰ (sphere/agent)

πνεῦμα: 'Spirit/spirit'; the antithetical counterpart to κατὰ σάρκα — the sphere of the Spirit.

ἀγιωσύνης

of holiness

Genitive

attributive genitive (quality)

ἀγιωσύνη: 'holiness'; a Semitic-flavored genitive of quality — 'the Spirit characterized by holiness.'

ἐξ

by/from

preposition + genitive (source/cause)

ἀναστάσεως

resurrection

Genitive

genitive of cause/temporal source

ἀνάστασις: 'resurrection, rising up'; the turning-point event that effects the appointment.

νεκρῶν

of the dead

Genitive

genitive (partitive/separation)

νεκρός: 'dead (one)'; 'from among the dead,' marking the bodily resurrection.

Ἰησοῦ

Jesus

Genitive

gen. in apposition (summing the confession)

Χριστοῦ

Christ

Genitive

apposition

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

apposition (title)

κύριος: 'Lord'; the LXX rendering of YHWH, here confessed of Jesus — the climactic title.

ἡμῶν

our

Genitive

genitive of relationship

5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

through whom we received grace and apostleship for the obedience of faith among all the nations on behalf of his name,

APOSTOLIC COMMISSION δι' οὗ From the Son flows Paul's commission: grace-and-apostleship aimed at faith's obedience among all nations, for Christ's name.

δι'

through

preposition + genitive (agency)

οὗ

whom

Genitive

relative pronoun (object of διά)

ἐλάβομεν

we received

Aor Act Indic 1 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'take, receive'; the apostolic gift is received, not achieved.

χάριν

grace

Accusative

direct object

χάρις: 'grace, favor'; God's unmerited gift — here the gift that constitutes the apostolate.

καὶ

and

coordinating conjunction

ἀποστολὴν

apostleship

Accusative

direct object

ἀποστολή: 'apostleship, commission'; possibly a hendiadys with χάρις — 'the grace of apostleship.'

εἰς

for

preposition + accusative (purpose/goal)

ὑπακοὴν

obedience

Accusative

object of εἰς (purpose)

ὑπακοή: 'obedience' (lit. 'hearing under'); the goal of the mission — submission that faith renders.

πίστεως

of faith

Genitive

genitive (source/apposition; debated)

πίστις: 'faith, trust'; 'the obedience that is faith' (exegetical) or 'that springs from faith' — the famous Pauline phrase (cf. 16:26).

ἐν

among

preposition + dative (sphere)

πᾶσιν

all

Dative

attributive adjective

τοῖς

the

Dative

article

ἔθνεσιν

nations/Gentiles

Dative

dat. of sphere (scope of mission)

ἔθνος: 'nation'; plural τὰ ἔθνη = the Gentiles/nations — the Pauline mission field.

ὑπὲρ

on behalf of

preposition + genitive (advantage/goal)

τοῦ

the

Genitive

article

ὀνόματος

name

Genitive

object of ὑπὲρ (the ultimate aim)

ὄνομα: 'name'; the honor/renown of Christ — the mission's final purpose is his name's glory.

αὐτοῦ

his

Genitive

genitive of possession

6 ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

among whom you also are, called of Jesus Christ —

APPLICATION TO READERS

ASYNDETON

The Roman believers are folded into 'all the nations': they too are among the called.

<p>ἐν among <i>preposition + dative (sphere)</i></p>	<p>οἷς whom Dative <i>relative pronoun (object of ἐν)</i></p>	<p>ἐστε you are Pres Act Indic 2 Pl · εἰμί <i>main verb (equative)</i> → stative present</p>	<p>καὶ also <i>adverbial/ascensive conjunction</i></p>
<p>ὕμεῖς you Nominative <i>subject (emphatic pronoun)</i></p>	<p>κλητοὶ called Nominative <i>predicate nominative</i> κλητός: 'called'; the readers share Paul's status-by-calling — belonging to Christ by summons.</p>	<p>Ἰησοῦ of Jesus Genitive <i>genitive of possession</i></p>	<p>Χριστοῦ Christ Genitive <i>apposition</i></p>

7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

to all those who are in Rome, beloved of God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ.

ADDRESS & GREETING **ASYNDETON** The long sentence finally reaches its addressees and the grace-and-peace blessing — the formal close of the salutation.

<p>πᾶσιν to all Dative <i>indirect object (addressees)</i></p>	<p>τοῖς those Dative <i>article (substantizes ptc.)</i></p>	<p>οὖσιν who are Pres Act Ptc · Dat Pl Masc · εἰμί <i>substantival participle</i> → stative present</p>	<p>ἐν in <i>preposition + dative (place)</i></p>
---	--	--	---

Ῥώμη

Rome

Dative

dat. of place

Ῥώμη: Rome, the imperial capital — the letter's destination.

ἀγαπητοῖς

beloved

Dative

apposition to τοῖς οὖσιν

ἀγαπητός: 'beloved'; from ἀγαπάω — the readers as objects of God's love.

θεοῦ

of God

Genitive

genitive of agency (loved by God)

κλητοῖς

called

Dative

apposition

κλητός: 'called'; their sainthood is by divine calling, not attainment.

ἀγίοις

saints

Dative

apposition (substantival adj.)

ἅγιος: 'holy one, saint'; set-apart ones — covenant-people language now applied to the church.

χάρις

grace

Nominative

subject (nom. in greeting formula)

χάρις: 'grace'; Paul reshapes the Greek χαίρειν greeting into 'grace.'

ὕμῖν

to you

Dative

dat. of recipient

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being, the second half of the doubled blessing.

ἀπὸ

from

preposition + genitive (source)

θεοῦ

God

Genitive

object of ἀπό (source)

πατρὸς

Father

Genitive

apposition to θεοῦ

πατήρ: 'Father'; the relational name for God shared by Father and people.

ἡμῶν

our

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

κυρίου

the Lord

Genitive

object of ἀπό (coordinate source)

κύριος: 'Lord'; Father and Lord set in parallel as one source of grace and peace.

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.

THANKSGIVING **Πρῶτον μὲν** The customary epistolary thanksgiving opens the body: gratitude for the Romans' world-renowned faith.

Πρῶτον

first

adverb (sequence)

πρῶτον: 'first(ly)'; introduces the thanksgiving — the μὲν leaves its answering δέ unfulfilled (anacoluthon).

μὲν

indeed

particle (μὲν ... solitarium)

εὐχαριστῶ

I give thanks

Pres Act Indic 1 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving period.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

μου

my

Genitive

genitive of relationship

διὰ

through

preposition + genitive (mediation)

Ἰησοῦ

Jesus

Genitive

object of διὰ (mediator)

Χριστοῦ

Christ

Genitive
apposition

περὶ
for

preposition + genitive (reference)

πάντων

all

Genitive
attributive adjective

ὑμῶν

of you

Genitive
object of περὶ

ὅτι

because

causal conjunction

ἡ

the

Nominative
article

πίστις

faith

Nominative
subject

πίστις; 'faith'; their trust, here as a public reality that is being reported abroad.

ὑμῶν

your

Genitive
genitive of relationship

καταγγέλλεται

is proclaimed

Pres Pass Indic 3 Sg · καταγγέλλω

main verb (ὅτι clause)

→ present (ongoing)

καταγγέλλω: 'proclaim, announce' (κατά intensive); their faith is being broadcast everywhere.

ἐν

in

preposition + dative (sphere)

ὅλω

whole

Dative
attributive adjective

τῷ

the

Dative
article

κόσμῳ

world

Dative

dat. of sphere (hyperbole)

κόσμος; 'world'; here the inhabited Greco-Roman world — a rhetorical 'everywhere.'

9 μάρτυς γάρ μου ἔστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνεΐαν ὑμῶν ποιοῦμαι

For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you,

OATH / GROUND γάρ Paul calls God to witness — an oath substantiating the sincerity of his constant prayer for them.

<p>μάρτυς witness Nominative <i>predicate nominative</i></p> <p>μάρτυς: 'witness'; Paul invokes God as guarantor — a solemn oath formula.</p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>μου my Genitive <i>genitive (objective/possession)</i></p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>
<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject</i></p>	<p>ᾧ whom Dative <i>relative pronoun (object of λατρεύω)</i></p>	<p>λατρεύω I serve Pres Act Indic 1 Sg · λατρεύω <i>main verb (rel. clause)</i></p> <p>→ customary present</p> <p>λατρεύω: 'serve, worship' (cultic service); Paul's gospel work is itself priestly worship.</p>
<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>πνεύματί spirit Dative <i>dat. of sphere (inner being)</i></p> <p>πνεῦμα: here Paul's own spirit — wholehearted, inward service, not mere outward ritual.</p>	<p>μου my Genitive <i>genitive of possession</i></p>

<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>εὐαγγελίῳ gospel Dative <i>dat. of sphere (realm of service)</i> εὐαγγέλιον: 'gospel'; the sphere of Paul's worshipful service is the gospel ministry.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>υἱοῦ Son Genitive <i>objective genitive (gospel about the Son)</i></p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>ὡς how <i>conjunction (manner/degree)</i></p>	<p>ἀδιάλειπτως unceasingly <i>adverb (manner)</i> ἀδιάλειπτος: 'without intermission'; the steady constancy of Paul's intercession.</p>
<p>μνείαν mention/remembrance Accusative <i>direct object (cognate w/ ποιῶμαι)</i> μνεία: 'remembrance, mention'; μνείαν ποιῶμαι = an idiom, 'I make mention / remember!'</p>	<p>ὑμῶν of you Genitive <i>objective genitive</i></p>	<p>ποιῶμαι I make Pres Mid Indic 1 Sg · ποιέω <i>main verb (idiom w/ μνείαν)</i> → customary present ποιέω (mid.): in the idiom μνείαν ποιῶμαι, 'I make remembrance' — i.e. I pray for.</p>	

10 πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἔλθεῖν πρὸς ὑμᾶς.

always in my prayers, asking if somehow now at last I may succeed, by the will of God, in coming to you.

PETITION ASYNDETON The content of that constant mention: a longing, tentative petition to be permitted at last to visit Rome.

πάντοτε

always

adverb (frequency)

ἐπὶ

in/at

preposition + genitive (occasion)

τῶν

the

Genitive

article

προσευχῶν

prayers

Genitive

object of ἐπί (occasion)

προσευχή: 'prayer'; the regular occasions of Paul's praying.

μου

my

Genitive

genitive of possession

δεόμενος

asking

Pres Mid Ptc · Nom Sg Masc · δέομαι

adverbial ptc. (manner/means)

→ present (concurrent)

δέομαι: 'beg, request'; entreaty arising from need — the verb of petitionary prayer.

εἴ

if

conjunction (introduces hope/wish)

πῶς

somehow

particle (indefinite)

πῶς: 'somehow'; εἴ πῶς expresses a wistful, uncertain hope — 'if perhaps!'

ἤδη

now

adverb (time)

ποτέ

at last

particle (time)

ποτέ: 'at some time'; ἤδη ποτέ together = 'now at length, at last!'

εὐδοθήσομαι

I may succeed/be sped

Fut Pass Indic 1 Sg · εὐδοῶ

main verb (indir. question)

→ predictive future

εὐδοῶ: lit. 'have a good journey' (εὖ + ὁδός), then 'prosper, succeed'; here aptly of a successful trip.

ἐν

in/by

preposition + dative (means/sphere)

τῷ

the

Dative

article

θειλήματι

will

Dative

dat. of means/cause

θειλήμα: 'will'; Paul's coming is wholly subordinated to God's will.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective/possessive genitive

ἔλθειν

to come

Aor Act Inf · ἔρχομαι

exegetical infinitive (of εὐδοθήσομαι)

→ constative aorist

ἔρχομαι: 'come, go'; the infinitive specifies what succeeding would mean — reaching them.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς,

For I long to see you, that I may impart some spiritual gift to you, for you to be strengthened —

PURPOSE OF THE VISIT **γὰρ** Why he prays to come: a yearning to see them and share a spiritual gift that would establish them.

ἐπιποθῶ

I long

Pres Act Indic 1 Sg · ἐπιποθέω

main verb

→ customary present

ἐπιποθέω: 'long for, yearn' (ἐπί-intensive of ποθέω); strong affectionate desire.

γὰρ

for

explanatory conjunction

ἰδεῖν

to see

Aor Act Inf · ὁράω

complementary infinitive

→ constative aorist

ὁράω: 'see'; the object of Paul's longing — face-to-face presence.

ὑμᾶς

you

Accusative

accusative (object of ἰδεῖν)

ἵνα

that

conjunction (purpose)

τι

some

Accusative

indefinite pronoun (modifies χάρισμα)

μεταδῶ

I may impart

Aor Act Subj 1 Sg · μεταδίδωμι

subjunctive (purpose clause)

→ constative aorist

μεταδίδωμι: 'share, impart' (μετά + δίδωμι); to give a portion of what one has.

χάρισμα

gift

Accusative

direct object

χάρισμα: 'gift of grace'; here a Spirit-given benefit for their strengthening, not a technical office.

ὑμῖν

to you

Dative
indirect object

πνευματικὸν

spiritual

Accusative
attributive adjective

πνευματικός: 'spiritual'; pertaining to /
given by the Spirit.

εἰς

for

preposition + accusative (purpose)

τὸ

the

Accusative
article (substantizes inf.)

στηριχθῆναι

to be strengthened

Aor Pass Inf · στηρίζω

articular inf. of purpose

→ constative aorist

στηρίζω: 'make firm, establish, support';
the passive aim – that they be made stable.

ὑμᾶς

you

Accusative
accusative subject of the infinitive

12 τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

that is, to be mutually encouraged among you through one another's faith, both yours and mine.

SELF-CORRECTION **δέ** A tactful correction: not a one-way bestowal but mutual encouragement –
their faith will refresh him too.

τοῦτο

this

Nominative
subject (resumptive pronoun)

δέ

that is

connective (exegetical/corrective)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

συμπαρακληθῆναι

to be encouraged together

Aor Pass Inf · συμπαρακαλέω

infinitive (predicate complement)

→ constative aorist

συμπαρακαλέω: 'encourage together /
mutually' (σύν + παρακαλέω); the σύν-
makes the comfort reciprocal.

<p>ἐν</p> <p>among</p> <p><i>preposition + dative (sphere)</i></p>	<p>ὑμῖν</p> <p>you</p> <p>Dative</p> <p><i>object of ἐν</i></p>	<p>διὰ</p> <p>through</p> <p><i>preposition + genitive (means)</i></p>	<p>τῆς</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>
<p>ἐν</p> <p>in</p> <p><i>preposition + dative (reciprocity)</i></p>	<p>ἀλλήλοις</p> <p>one another</p> <p>Dative</p> <p><i>reciprocal pronoun (object of ἐν)</i></p> <p>ἀλλήλων: 'one another'; the mutuality at the heart of the encouragement.</p>	<p>πίστεως</p> <p>faith</p> <p>Genitive</p> <p><i>object of διὰ (means)</i></p> <p>πίστις: 'faith'; the shared trust that becomes the channel of mutual strengthening.</p>	<p>ὑμῶν</p> <p>yours</p> <p>Genitive</p> <p><i>genitive (possession)</i></p>
<p>τε</p> <p>both</p> <p><i>correlative particle</i></p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>ἐμοῦ</p> <p>mine</p> <p>Genitive</p> <p><i>genitive (possession; emphatic)</i></p>	

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

I do not want you to be unaware, brothers, that I often purposed to come to you — and was prevented until now — that I might have some fruit among you also, just as among the rest of the Gentiles.

DISCLOSURE **δὲ** A disclosure formula: Paul has repeatedly planned the visit but been hindered; his aim is fruit among them as among other Gentiles.

οὐ

not

negative particle

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb

→ customary present

θέλω: 'will, wish, want'; the 'I do not want you to be ignorant' formula introduces important disclosure.

δέ

now

connective conjunction

ὑμᾶς

you

Accusative

accusative subject of infinitive

ἀγνοεῖν

to be unaware

Pres Act Inf · ἀγνοέω

complementary infinitive

→ present (ongoing)

ἀγνοέω: 'not know, be ignorant' (ἀ-privative + γινώσκω); the litotes 'I don't want you ignorant' = 'I want you to know!'

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; warm familial address to the congregation.

ὅτι

that

conjunction (content clause)

πολλάκις

often

adverb (frequency)

προεθέμην

I purposed

Aor Mid Indic 1 Sg · προτίθημι

main verb (ὅτι clause)

→ constative aorist

προτίθημι (mid.): 'purpose, plan beforehand' (cf. the noun πρόθεσις, 'purpose').

έλθεῖν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive

→ constative aorist

πρός

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

καὶ
and

coordinating conjunction

ἐκωλύθην

I was prevented

Aor Pass Indic 1 Sg · κωλύω

main verb

→ *constative aorist*

κωλύω: 'hinder, prevent, forbid'; the divine passive — circumstances (or God) blocked the plan.

ἄχρι
until

preposition + genitive (time)

τοῦ
the

Genitive

article (substantizes adv.)

δεῦρο

now

adverb (substantized, 'the present')

δεῦρο: 'here, hither'; ἄχρι τοῦ δεῦρο = 'up to now!'

ἵνα

that

conjunction (purpose)

τινά

some

Accusative

indefinite pronoun (modifies καρπὸν)

καρπὸν

fruit

Accusative

direct object

καρπός: 'fruit'; metaphor for ministry results — converts and growth.

σχῶ

I might have/get

Aor Act Subj 1 Sg · ἔχω

subjunctive (purpose clause)

→ *ingressive aorist*

ἔχω: 'have'; the ingressive aorist nuance ('obtain, get') fits 'gain fruit!'

καὶ

also

adverbial (ascensive)

ἐν

among

preposition + dative (sphere)

ὑμῖν

you

Dative

object of ἐν

καθὼς

just as

comparative conjunction

καὶ

also

adverbial (ascensive)

ἐν

among

preposition + dative (sphere)

τοῖς

the

Dative

article

λοιποῖς

rest

Dative

attributive adjective

λοιπός: 'remaining, rest'; the other Gentile fields Paul has already reaped.

ἔθνεσιν

Gentiles

Dative

dat. of sphere

ἔθνος: 'nation'; the Gentiles — Rome included in Paul's Gentile mandate.

14 Ἑλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·

To Greeks and to barbarians, to wise and to foolish, I am a debtor;

OBLIGATION ASYNDETON The ground of his eagerness: Paul stands under universal obligation — to every category of humanity.

Ἑλλησίν

to Greeks

Dative

dat. of obligation (w/ ὀφειλέτης)

Ἕλλησιν: 'Greek!'; here the culturally Hellenized world, paired against βάρβαροι.

τε

both

correlative particle

καὶ

and

coordinating conjunction

βαρβάροις

to barbarians

Dative

dat. of obligation

βάρβαρος: 'non-Greek-speaker' (onomatopoeic 'bar-bar'); the non-Hellenized peoples — together, all humanity.

σοφοῖς

to wise

Dative

dat. of obligation

σοφός: 'wise, skilled'; a second all-inclusive pairing by intellect/culture.

τε

both

correlative particle

καὶ

and

coordinating conjunction

ἀνοήτοις

to foolish

Dative

dat. of obligation

ἀνόητος: 'unintelligent, foolish' (ἀ- + νοῦς); the unschooled — Paul owes the gospel to all alike.

ὀφειλέτης

debtor

Nominative

predicate nominative

ὀφειλέτης: 'debtor, one obligated'; Paul's commission lays a debt on him toward all peoples.

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb (equative)

→ stative present

15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

so, for my part, I am eager to preach the gospel also to you who are in Rome.

EAGERNESS οὕτως The conclusion drawn from that debt: an eagerness to evangelize even Rome — bridging to the thesis.

οὕτως

so/thus

adverb (inferential)

οὕτως: 'in this way'; draws the consequence from the debtor-status of v.14.

τὸ

the

Nominative

article (substantizes phrase)

κατ'

as for

preposition + accusative (reference)

ἐμὲ

me

Accusative

object of κατ' ('as concerns me')

τὸ κατ' ἐμέ: idiom, 'as far as I am concerned, for my part.'

πρόθυμον

eager/ready

Nominative

predicate adj. (substantized neuter)

πρόθυμος: 'willing, eager' (πρό + θυμός, 'forward in spirit'); 'my eagerness/readiness.'

καὶ

also

adverbial (ascensive)

ὑμῖν

to you

Dative

indirect object (of the infinitive)

τοῖς

those

Dative

article

ἐν

in

preposition + dative (place)

Ῥώμη

Rome

Dative

dat. of place

εὐαγγελίσασθαι

to preach the gospel

Aor Mid Inf · εὐαγγελίζομαι

exegetical infinitive

→ constative aorist

εὐαγγελίζομαι: 'announce good news, evangelize'; cognate with εὐαγγέλιον — to do the gospel's proclaiming.

16 Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

THEESIS STATEMENT γάρ The letter's theme, stated by litotes: the gospel is no cause for shame because it is God's saving power for all who believe, Jew and Greek alike.

Οὐ

not

negative particle

γὰρ

for

explanatory conjunction

ἐπαισχύνομαι

I am ashamed

Pres Mid Indic 1 Sg · ἐπαισχύνομαι

main verb

→ customary present

ἐπαισχύνομαι: 'be ashamed of' (ἐπί + αἰσχύνομαι); the litotes 'not ashamed' affirms bold confidence.

τὸ

the

Accusative
article

εὐαγγέλιον

gospel

Accusative

direct object

εὐαγγέλιον: 'good news'; the message Paul is unashamed to proclaim even in imperial Rome.

δύναμις

power

Nominative

predicate nominative

δύναμις: 'power' (cf. 'dynamite'); the gospel does not merely describe salvation but effects it.

γὰρ

for

causal conjunction

θεοῦ

of God

Genitive

genitive of source

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

εἰς

for

preposition + accusative (goal/result)

σωτηρίαν

salvation

Accusative

object of εἰς (goal)

σωτηρία: 'salvation, deliverance, rescue'; the comprehensive end to which the gospel's power tends.

παντί

to everyone

Dative

substantival adj. (indirect object)

πᾶς: 'all, every'; the universality that the rest of the verse unpacks (Jew and Greek).

τῷ

the (one)

Dative

article (substantizes ptc.)

πιστεύοντι

who believes

Pres Act Ptc · Dat Sg Masc · πιστεύω

substantival participle (limits παντί)

→ customary (characteristic)

πιστεύω: 'believe, trust'; faith is the sole qualifier — 'everyone who believes,' without ethnic limit.

Ἰουδαίῳ

to the Jew

Dative

dat. in apposition to παντί

Ἰουδαῖος: 'Jew'; first in salvation-historical priority, not privilege of merit.

τε

both

correlative particle

πρῶτον

first

adverb (priority)

πρῶτον: 'first'; redemptive-historical sequence — to the Jew first.

καὶ

and

coordinating conjunction

Ἑλληνι

to the Greek

Dative

dat. in apposition to παντί

Ἕλλην: 'Greek'; here the representative Gentile — the gospel's reach to the nations.

17 δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

For in it the righteousness of God is revealed from faith to faith, as it is written: "The righteous shall live by faith."

GROUND OF THE THESIS γὰρ Why the gospel saves: in it God's righteousness is revealed on the principle of faith — clinched by Habakkuk 2:4.

δικαιοσύνη

righteousness

Nominative

subject

δικαιοσύνη: 'righteousness, justice'; God's saving covenant-faithfulness / the righteous status he gives — the letter's key term.

γὰρ

for

explanatory conjunction

θεοῦ

of God

Genitive

genitive (source / authorship; debated)

A famously debated genitive: God's own righteousness, the righteousness from God, or both — the hinge of Reformation exegesis.

ἐν

in

preposition + dative (sphere)

αὐτῷ

it

Dative

object of ἐν (refers to the gospel)

ἀποκαλύπτεται

is revealed

Pres Pass Indic 3 Sg· ἀποκαλύπτω

main verb

→ *gnomic present*

ἀποκαλύπτω: 'uncover, reveal' (cf. 'apocalypse'); an ongoing unveiling in the gospel's proclamation.

ἐκ

from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source/origin)

πίστις: 'faith!'; ἐκ πίστεως εἰς πίστιν — 'by faith from start to finish,' faith as the all-encompassing principle.

εἰς

to

preposition + accusative (goal)

πίστιν

faith

Accusative

object of εἰς (goal)

καθώς

as

comparative conjunction (citation formula)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record)

γράφω: 'write'; the perfect γέγραπται = 'it stands written' — Scripture's abiding authority.

ὁ

the

Nominative

article

δὲ

but/now

connective (part of the citation)

δίκαιος

righteous (one)

Nominative

subject (substantival adj.)

δίκαιος: 'righteous, just'; the one declared right with God — quoting Habakkuk 2:4.

ἐκ

by

preposition + genitive (source/means)

πίστεως

faith

Genitive

object of ἐκ (construes w/ 'live' or 'righteous')

πίστις: 'faith/faithfulness'; whether ἐκ πίστεως modifies 'the righteous' or 'shall live' is exegetically pivotal.

ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

main verb (citation)

→ predictive future

ζάω: 'live'; eschatological life — the promise grounding justification by faith.

18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

COUNTER-REVELATION γάρ The dark counterpart to v.17: alongside the revealing of righteousness, God's wrath is being revealed against those who hold truth down in wickedness — opening the indictment.

Ἀποκαλύπτεται

is revealed

Pres Pass Indic 3 Sg · ἀποκαλύπτω
main verb (fronted, emphatic)

→ gnomonic present

ἀποκαλύπτω: 'reveal'; deliberately echoing v.17 — wrath and righteousness are both presently unveiled.

γάρ

for

explanatory conjunction

ὀργή

wrath

Nominative

subject

ὀργή: 'wrath, anger'; God's settled judicial opposition to evil, not capricious rage.

θεοῦ

of God

Genitive

genitive of source/possession

ἀπ'

from

preposition + genitive (source)

οὐρανοῦ

heaven

Genitive

object of ἀπό (source)

οὐρανός: 'heaven, sky'; the wrath's origin — a divine, not merely earthly, verdict.

ἐπὶ

against

preposition + accusative (hostile direction)

πᾶσαν

all

Accusative

attributive adjective

<p>ἀσέβειαν ungodliness</p> <p>Accusative object of ἐπί</p> <p>ἀσέβεια: 'impiety, ungodliness' (ἀ- + σέβομαι, 'revere'); sin against God directly — failure of reverence.</p>	<p>καὶ and</p> <p>coordinating conjunction</p>	<p>ἀδικίαν unrighteousness</p> <p>Accusative object of ἐπί</p> <p>ἀδικία: 'unrighteousness, injustice' (ἀ- + δίκη); wrong toward God and neighbor — the breach of right.</p>	<p>ἀνθρώπων of men</p> <p>Genitive genitive (subjective/possession)</p> <p>ἄνθρωπος: 'human being'; humanity generally as the agent of this ungodliness.</p>
<p>τῶν who</p> <p>Genitive article (substantizes ptc.)</p>	<p>τὴν the</p> <p>Accusative article</p>	<p>ἀλήθειαν truth</p> <p>Accusative direct object of κατεχόντων</p> <p>ἀλήθεια: 'truth'; here the truth about God evident in creation and conscience.</p>	<p>ἐν in/by</p> <p>preposition + dative (means/manner)</p>
<p>ἀδικία unrighteousness</p> <p>Dative dat. of means/manner</p> <p>ἀδικία: 'unrighteousness'; the very wickedness by which the truth is held down.</p>	<p>κατεχόντων who suppress</p> <p>Pres Act Ptc · Gen Pl Masc · κατέχω attributive participle</p> <p>→ customary (characteristic)</p> <p>κατέχω: 'hold down, restrain, suppress' (κατά + ἔχω); to pin the truth down, smothering what is known.</p>		

19 διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν.

because what can be known of God is plain among them, for God has made it plain to them.

GROUND: GOD KNOWN **διότι** Why they are culpable: what may be known of God is evident to them — and evident precisely because God himself disclosed it.

διότι

because

causal conjunction

διότι: 'because, for the reason that' (διὰ + ὅτι); grounds the charge of suppression — there is truth to suppress.

τὸ

the

Nominative

article (substantizes adj.)

γνωστὸν

what is known/knowable

Nominative

subject (substantival adj.)

γνωστός: 'known / knowable'; the knowable of God — what creation makes accessible, not God's full essence.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

objective genitive

φανερὸν

plain/manifest

Nominative

predicate adjective

φανερός: 'visible, manifest, evident'; openly displayed, not hidden.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἐν

among/in

preposition + dative (sphere)

αὐτοῖς

them

Dative

object of ἐν ('among/within them')

ὁ

the

Nominative

article

θεός

God

Nominative

subject

γάρ

for

explanatory conjunction

αὐτοῖς

to them

Dative

indirect object

ἐφάνερωσεν

made plain

Aor Act Indic 3 Sg · φανερῶ

main verb

→ constative aorist

φανερῶ: 'make visible, reveal'; cognate with φανερός — God actively disclosed himself, so ignorance is inexcusable.

20 τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἶδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

For his invisible attributes, since the creation of the world, are clearly seen, being understood through the things made — namely his eternal power and divine nature — so that they are without excuse;

CREATION'S WITNESS **γάρ** How God made himself plain: his invisible perfections are perceived through what he made; the result clause clinches the verdict — they are without excuse.

τὰ

the

Nominative

article (substantizes adj.)

γάρ

for

explanatory conjunction

ἀόρατα

invisible things

Nominative

subject (substantival adj.)

ἀόρατος: 'unseen, invisible' (ἀ- + ὁράω); a paradox — the unseen God 'seen' through creation.

αὐτοῦ

his

Genitive

genitive of possession

ἀπὸ

since/from

preposition + genitive (temporal source)

κτίσεως

creation

Genitive

object of ἀπό (temporal)

κτίσις: 'creation, founding'; here the act/event of creating, the starting-point of the testimony.

κόσμου

of the world

Genitive

objective/possessive genitive

κόσμος: 'world, ordered universe'; the created order that bears witness.

τοῖς

the

Dative

article

ποιήμασιν

things made

Dative

dat. of means

ποίημα: 'thing made, workmanship' (cf. 'poem'); the created works through which God is perceived.

νοούμενα

being understood

Pres Pass Ptc · Nom Pl Neut · νοέω

adverbial ptc. (means/manner)

→ present (concurrent)

νοέω: 'perceive with the mind, understand' (cf. νοῦς); the invisible is grasped by reasoned reflection on the visible.

καθορᾶται

are clearly seen

Pres Pass Indic 3 Sg · καθοράω

main verb

→ gnomic present

καθοράω: 'see clearly, perceive' (κατά-perfective + ὀράω); the paradox sharpened — the invisible is 'clearly seen.'

ἡ

the

Nominative

article

τε

both

correlative particle

αἰδιος

eternal

Nominative

attributive adjective

αἰδιος: 'everlasting, eternal'; without beginning or end — a rare, elevated term.

αὐτοῦ

his

Genitive

genitive of possession

δύναμις

power

Nominative

apposition to ἀόρατα (specifies them)

δύναμις: 'power'; one of the two perceived attributes — God's omnipotence stamped on creation.

καὶ

and

coordinating conjunction

θειότης

divine nature

Nominative

apposition to ἀόρατα

θειότης: 'divinity, divine nature'; that God is God — his Godhood, perceptible in creation (distinct from θεότης, the divine essence).

εἰς

so that

preposition + articular inf. (result/purpose)

τὸ

the

Accusative

article (substantizes inf.)

εἶναι

to be

Pres Act Inf · εἶμι

articular inf. of result

→ stative present

εἶμι: 'be'; εἰς τὸ εἶναι expresses the outcome — 'with the result that they are...'

αὐτοὺς

they

Accusative

accusative subject of the infinitive

ἀναπολογήτους

without excuse

Accusative

predicate accusative

ἀναπολόγητος: 'without defense/excuse' (ἀ- + ἀπολογία); in NT only here and 2:1 — the verdict echoed when the moralizer is judged.

21 διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

because, although they knew God, they did not glorify him as God or give thanks, but became futile in their thinking, and their senseless heart was darkened.

THE ROOT FAILURE **διότι** The heart of the indictment: knowing God, they withheld glory and thanks; the fall into futility and darkness follows.

<p>διότι because <i>causal conjunction</i></p>	<p>γνόντες having known Aor Act Ptc · Nom Pl Masc · γινώσκω <i>concessive participle ('although they knew')</i> → constative aorist γινώσκω: 'know' by experience/acquaintance; the concessive force — they really knew God, yet...</p>	<p>τὸν the Accusative <i>article</i></p>	<p>θεὸν God Accusative <i>direct object of γνόντες</i></p>
<p>οὐχ not <i>negative particle</i></p>	<p>ὡς as <i>comparative particle (manner)</i></p>	<p>θεὸν God Accusative <i>predicate accusative ('as God')</i></p>	<p>ἐδόξασαν they glorified Aor Act Indic 3 Pl · δοξάζω <i>main verb</i> → constative aorist δοξάζω: 'glorify, honor' (cf. δόξα); the refused response — to acknowledge God's worth.</p>

ἢ

or

disjunctive conjunction

εὐχαρίστησαν

gave thanks

Aor Act Indic 3 Pl · εὐχαριστέω

main verb

→ constative aorist

εὐχαριστέω: 'give thanks'; ingratitude as the twin of failure to glorify — the primal sin.

ἀλλ'

but

adversative conjunction

ἐματαιώθησαν

they became futile

Aor Pass Indic 3 Pl · ματαιόω

main verb

→ constative aorist

ματαιόω: 'make/become futile, vain' (cf. ματαιότης, Eccl's 'vanity'); their reasoning turned empty, idolatrous.

ἐν

in

preposition + dative (sphere)

τοῖς

the

Dative

article

διαλογισμοῖς

reasonings

Dative

dat. of sphere

διαλογισμός: 'reasoning, deliberation, speculation'; their inner thought-processes, gone vain.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐσκοτίσθη

was darkened

Aor Pass Indic 3 Sg · σκοτίζω

main verb

→ constative aorist

σκοτίζω: 'darken' (cf. σκότος, 'darkness'); the moral-noetic blackout that follows rejecting the light.

ἡ

the

Nominative

article

ἄσύνετος

senseless

Nominative

attributive adjective

ἄσύνετος: 'without understanding, foolish' (ἄ- + συνήμι); the heart that fails to 'put together' the truth.

αὐτῶν

their

Genitive

genitive of possession

καρδία

heart

Nominative

subject

καρδία: 'heart'; the inner self — mind, will, and affections together, here darkened.

22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,

Claiming to be wise, they became fools,

IRONY ASYNDETON The bitter irony of the fall: self-proclaimed wisdom collapses into folly.

φάσκοντες

claiming

Pres Act Ptc · Nom Pl Masc · φάσκω

adverbial ptc. (concessive)

→ present (ongoing claim)

φάσκω: 'assert, allege, claim'; often a pretentious or false claim — here empty self-assessment.

εἶναι

to be

Pres Act Inf · εἶμί

complementary infinitive

→ stative present

σοφοὶ

wise

Nominative

predicate nom. (of implied subject of inf.)

σοφός: 'wise'; the vaunted wisdom of the cultured world, shown hollow.

ἐμωράνθησαν

they became fools

Aor Pass Indic 3 Pl · μωραίνω

main verb

→ constative aorist

μωραίνω: 'make foolish, become a fool' (cf. μωρός, 'moron'); the ironic reversal — wisdom into folly.

23 καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρμοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπετῶν.

and exchanged the glory of the immortal God for the likeness of an image of mortal man and birds and four-footed animals and reptiles.

THE EXCHANGE καὶ The idolatrous swap that the futility produced: the incorruptible God's glory traded for images of corruptible creatures — a descending ladder.

καὶ
and

coordinating conjunction

ἤλλαξαν

they exchanged

Aor Act Indic 3 Pl · ἀλλάσσω

main verb

→ *constative aorist*

ἀλλάσσω: 'change, exchange, barter'; the catastrophic trade — God's glory for idols (echoing Ps 106:20; Jer 2:11).

τὴν

the

Accusative

article

δόξαν

glory

Accusative

direct object

δόξα: 'glory, splendor'; the radiant majesty of God, given away in the exchange.

τοῦ

of the

Genitive

article

ἀφθάρτου

immortal/incorruptible

Genitive

attributive adjective

ἀφθαρτος: 'imperishable, immortal' (ἀ- + φθείρω); set in pointed contrast to φθαρτοῦ below.

θεοῦ

God

Genitive

genitive of possession

ἐν

for

preposition + dative (price/exchange)

ἐν of price (Semitic ἐν of exchange): 'in exchange for' — what was taken in the trade.

ὁμοιώματι

likeness

Dative

dat. of exchange (object received)

ὁμοίωμα: 'likeness, copy, image'; a representation — the idol as mere semblance.

εἰκόνης

of an image

Genitive

attributive/exegetical genitive

εἰκών: 'image, likeness' (cf. 'icon'); ironic, since humanity was made the εἰκών of God (Gen 1:26).

φθαρτοῦ

mortal/corruptible

Genitive

attributive adjective

φθαρτός: 'perishable, mortal' (cf. φθείρω); the deliberate antithesis to ἀφθαρτος — they swapped the imperishable for the perishable.

ἀνθρώπου

of man

Genitive

genitive (first idol-object)

ἄνθρωπος: 'human'; first rung of the descent — anthropomorphic idolatry.

καὶ
and

coordinating conjunction

πετεινῶν

of birds

Genitive

genitive (idol-object)

πετεινόν: 'bird, flying creature' (cf. πέτομαι, 'fly').

καὶ
and

coordinating conjunction

τετραπόδων

of four-footed animals

Genitive

genitive (idol-object)

τετράπους: 'four-footed' (τέτρα + πούς); quadrupeds — the descent continues toward the beasts.

καὶ
and

coordinating conjunction

ἑρπετῶν

of reptiles

Genitive

genitive (idol-object)

ἑρπετόν: 'creeping thing, reptile' (cf. ἔρπω, 'creep'); the bottom rung — echoing the Genesis creation list in reverse.

24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς,

Therefore God gave them over, in the desires of their hearts, to impurity, so that their bodies were dishonored among them —

FIRST HANDING-OVER **Διὸ** The first of three judicial 'gave them over' verdicts: God consigns them to the impurity their own desires crave — the punishment fitting the crime of v.23.

Διὸ

therefore

inferential conjunction

διό: 'therefore, for this reason'; draws the judgment as the consequence of the exchange in v.23.

παρέδωκεν

gave over

Aor Act Indic 3 Sg · παραδίδωμι

main verb

→ *constative aorist*

παραδίδωμι: 'hand over, deliver up' (παρά + δίδωμι); the keyword of the section (vv.24, 26, 28) — a judicial abandonment, not mere permission.

αὐτοὺς

them

Accusative

direct object

ὁ

the

Nominative

article

θεός

God

Nominative

subject

Emphatic: God is the actor – the handing-over is an act of divine wrath, not the world running its course alone.

ἐν

in

preposition + dative (sphere/cause)

ταῖς

the

Dative

article

ἐπιθυμίας

desires/lusts

Dative

dat. of sphere (the realm consigned to)

ἐπιθυμία: 'desire, craving, lust' (ἐπί + θυμός); neutral in itself but here the disordered cravings driving the sin.

τῶν

of the

Genitive

article

καρδιῶν

hearts

Genitive

genitive of source

καρδία: 'heart'; the inner seat from which the corrupt desires arise.

αὐτῶν

their

Genitive

genitive of possession

εἰς

to

preposition + accusative (goal/result)

ἄκαθαρσίαν

impurity

Accusative

object of εἰς (goal)

ἄκαθαρσία: 'uncleanness, impurity' (ἀ- + καθάρσις, 'clean'); moral, especially sexual, defilement.

τοῦ

the

Genitive

article (substantizes inf.)

ἀτιμάζεσθαι

to be dishonored

Pres Pass Inf · ἀτιμάζω

articular inf. of result/purpose

→ present (ongoing)

ἀτιμάζω: 'dishonor, treat with contempt' (ἀ- + τιμή, 'honor'); the genitive articular infinitive marks the resulting degradation.

τὰ

the

Accusative

article

σώματα

bodies

Accusative

accusative subject of the infinitive

σῶμα: 'body'; the locus where the dishonor is enacted.

αὐτῶν

their

Genitive

genitive of possession

ἐν

among

preposition + dative (reciprocity/sphere)

αὐτοῖς

themselves

Dative

object of ἐν (reflexive/reciprocal)

25 οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

GROUND RESTATED ASYNDETON The reason for the handing-over, restated: they swapped God's truth for the lie and worshiped the creature — capped by a doxology that rebukes the idolatry.

οἵτινες

who

Nominative

relative pronoun (qualitative)

ὅστις: 'who(ever)', the qualitative relative — 'such people as' exchanged the truth.

μετήλλαξαν

exchanged

Aor Act Indic 3 Pl · μεταλλάσσω

main verb

→ constative aorist

μεταλλάσσω: 'exchange, alter' (μετά + ἀλλάσσω); the strengthened form of v.23's ἤλλαξαν — the same fatal swap.

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object

ἀλήθεια: 'truth'; the reality of God, traded away.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

objective/possessive genitive

ἐν

for

preposition + dative (price/exchange)

ἐν of exchange again (cf. v.23): 'in exchange for the lie.'

τῷ

the

Dative

article

ψεύδει

lie

Dative

dat. of exchange (object received)

ψεῦδος: 'falsehood, lie'; with the article, 'the lie' par excellence — idolatry's basic deception.

καὶ

and

coordinating conjunction

ἐσεβάσθησαν

worshiped

Aor Pass Indic 3 Pl · σεβάζομαι

main verb (deponent)

→ constative aorist

σεβάζομαι: 'worship, venerate, show religious awe' (cf. σέβομαι); the reverence owed God, misdirected.

καὶ

and

coordinating conjunction

ἐλάτρευσαν

served

Aor Act Indic 3 Pl · λατρεύω

main verb

→ constative aorist

λατρεύω: 'serve, render cultic worship'; the same verb Paul used of his own service in v.9, now perverted toward creatures.

τῆ

the

Dative

article

κτίσει

creature/creation

Dative

dat. (object of worship)

κτίσις: 'creature, created thing'; that which is made — worshiped in place of its Maker.

παρὰ

rather than

preposition + accusative (comparison/exclusion)

παρὰ + acc. here = 'beyond, in preference to, instead of' — the creature placed above the Creator.

τὸν

the (one)

Accusative

article (substantizes ptc.)

κτίσαντα

Creator

Aor Act Ptc · Acc Sg Masc · κτίζω

substantival participle (object of παρὰ)

→ constative aorist

κτίζω: 'create, found'; the participle 'the One who created' set against κτίσις — Maker vs. made.

ὃς

who

Nominative

relative pronoun

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εὐλογητός

blessed

Nominative

predicate nominative

εὐλογητός: 'blessed, praiseworthy' (εὖ + λόγος, 'well-spoken-of'); the doxology answers the idolatry with praise of the true God.

εἰς

for

preposition + accusative (extent of time)

τοὺς

the

Accusative

article

αἰῶνας

ages/forever

Accusative

object of εἰς (extent of time)

αἰών: 'age'; εἰς τοὺς αἰῶνας = 'unto the ages,' i.e. forever.

ἀμήν

amen

liturgical affirmation (transliterated Hebrew)

ἀμήν: 'truly, so be it'; the worship-formula sealing the doxology.

26 Διὰ τοῦτο παρέδωκεν αὐτούς ὁ θεὸς εἰς πάθη ἀτιμίας· αἶ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

For this reason God gave them over to dishonorable passions; for their females exchanged the natural use for that contrary to nature,

SECOND HANDING-OVER **Διὰ τοῦτο** The second 'gave them over' verdict — to passions of dishonor — with the first illustration drawn from the women.

<p>Διὰ because of <i>preposition + accusative (cause)</i></p>	<p>τοῦτο this Accusative <i>object of διὰ (causal demonstrative)</i></p> <p>διὰ τοῦτο: 'for this reason' — pointing back to the idolatry of v.25 as the ground of renewed judgment.</p>	<p>παρέδωκεν gave over Aor Act Indic 3 Sg · παραδίδωμι <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>παραδίδωμι: the second of the three 'handed over' judgments (cf. vv.24, 28).</p>	<p>αὐτούς them Accusative <i>direct object</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject</i></p>	<p>εἰς to <i>preposition + accusative (goal/result)</i></p>	<p>πάθη passions Accusative <i>object of εἰς (goal)</i></p> <p>πάθος: 'passion, strong feeling' (cf. πάσχω); here disordered, uncontrolled drives.</p>
<p>ἀτιμίας of dishonor Genitive <i>attributive genitive (quality)</i></p> <p>ἀτιμία: 'dishonor, disgrace' (ἀ- + τιμή); 'degrading passions' — the genitive names their character.</p>	<p>αἶ the Nominative <i>article</i></p>	<p>τε for <i>correlative particle (τε ... with v.27)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>

θήλειαι

females

Nominative

subject

θήλυς: 'female'; the biological term (not γυνή, 'woman') — emphasizing nature/sex, fitting the 'natural use' argument.

αὐτῶν

their

Genitive

genitive of possession

μετήλλαξαν

exchanged

Aor Act Indic 3 Pl · μεταλλάσσω

main verb

→ *constative aorist*

μεταλλάσσω: 'exchange' (cf. v.25); the idolatrous 'exchange' now mirrored in the bodily realm.

τήν

the

Accusative

article

φυσικὴν

natural

Accusative

attributive adjective

φυσικός: 'natural, according to nature' (cf. φύσις); what accords with the created order.

χρήσιν

use/function

Accusative

direct object

χρησις: 'use, function, relations' (cf. χράομαι); here of sexual relations.

εἰς

for

preposition + accusative (exchange-goal)

τήν

that

Accusative

article (substantizes prep. phrase)

παρά

contrary to

preposition + accusative (opposition)

παρά φύσιν: 'against nature' — παρά + acc. of contrariety, the counterpart to φυσικὴν.

φύσιν

nature

Accusative

object of παρά

φύσις: 'nature'; the created order/design appealed to as the norm.

27 ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

and likewise also the males, having left the natural use of the female, were inflamed in their craving for one another, males with males committing the shameless act and receiving in themselves the due penalty of their error.

SECOND HANDING-OVER (CONT.) **ΤΕ** The parallel illustration in the men, with the verdict's logic made explicit: the deed carries its own fitting recompense.

ὁμοίως

likewise

adverb (correspondence)

ὁμοίως: 'in like manner!'; binds the men's case to the women's of v.26.

τε

and

correlative particle

καὶ

also

adverbial (ascensive)

οἱ

the

Nominative

article

ἄρσενες

males

Nominative

subject

ἄρσενες: 'male!'; again the biological term, paired with θῆλυς — keeping the 'nature' argument in view.

ἀφέντες

having left

Aor Act Ptc · Nom Pl Masc · ἀφίημι

adverbial ptc. (antecedent/causal)

→ *constative aorist*

ἀφίημι: 'leave, let go, abandon' (ἀπό + ἵημι); a deliberate forsaking of the natural relation.

τὴν

the

Accusative

article

φυσικὴν

natural

Accusative

attributive adjective

χρήσιν

use

Accusative

direct object of ἀφέντες

τῆς

of the

Genitive

article

θηλείας

female

Genitive

objective genitive

θηλυς: 'female'; the natural counterpart abandoned.

ἐξεκαύθησαν

were inflamed

Aor Pass Indic 3 Pl · ἐκκαίω

main verb

→ constative aorist

ἐκκαίω: 'kindle, burn up, inflame' (ἐκ + καίω); the intensity of the disordered craving — 'burned up!'

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

ὀρέξει

craving/lust

Dative

dat. of sphere

ὄρεξις: 'longing, appetite, lust' (cf. ὀρέγομαι, 'reach for'); strong reaching-out desire.

αὐτῶν

their

Genitive

genitive of possession

εἰς

for

preposition + accusative (direction of desire)

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of εἰς)

ἀλλήλων: 'one another'; the mutual direction of the craving.

ἄρσενες

males

Nominative

apposition to subject (resumptive)

ἄρσην: 'male'; the stark repetition 'males with males' underscores the point.

ἐν

with

preposition + dative (association)

ἄρσεσιν

males

Dative

object of ἐν (association)

τὴν

the

Accusative

article

ἀσχημοσύνην

shameless act/indecency

Accusative

direct object

ἀσχημοσύνη: 'indecency, shameful deed' (ἀ- + σχῆμα, 'form'); 'unseemliness' — the disgraceful act.

κατεργαζόμενοι

committing/working

Pres Mid Ptc · Nom Pl Masc · κατεργάζομαι

adverbial ptc. (manner/concurrent)

→ present (ongoing)

κατεργάζομαι: 'work out, accomplish, perform' (κατά-perfective + ἐργάζομαι); to bring fully about.

καὶ
and

coordinating conjunction

τὴν
the

Accusative

article

ἀντιμισθίαν
recompense/penalty

Accusative

direct object

ἀντιμισθία: 'recompense, repayment' (ἀντί + μισθός, 'wage'); the answering 'wage' — sin reaping its own consequence.

ἣν
which

Accusative

relative pronoun (object of ἔδει)

ἔδει

was due/necessary

Impf Act Indic 3 Sg · δεῖ

impersonal verb (rel. clause)

→ imperfect (fitting obligation)

δεῖ: 'it is necessary, fitting'; the imperfect ἔδει = 'was due' — the penalty that necessarily matched the error.

τῆς
of the

Genitive

article

πλάνης

error/wandering

Genitive

genitive (of the offense penalized)

πλάνη: 'wandering, error, deception' (cf. πλανάω, 'lead astray'); the straying for which the recompense is due.

αὐτῶν

their

Genitive

genitive of possession

ἐν
in

preposition + dative (sphere/reflexive)

ἐαυτοῖς
themselves

Dative

reflexive pronoun (object of ἐν)

ἐαυτῶν: 'themselves'; the penalty falls within them — self-inflicted, intrinsic to the act.

ἀπολαμβάνοντες

receiving back

Pres Act Ptc · Nom Pl Masc · ἀπολαμβάνω

adverbial ptc. (manner/concurrent)

→ present (ongoing)

ἀπολαμβάνω: 'receive back, get in full' (ἀπό + λαμβάνω); to obtain what is owed — receiving the due wage.

28 καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

And just as they did not see fit to retain God in their knowledge, God gave them over to an unfit mind, to do what is not fitting —

THIRD HANDING-OVER **καὶ** The third 'gave them over' verdict, framed by a pointed wordplay: they did not approve (ἔδοκίμασαν) keeping God, so God gave them to an unapproved (ἀδόκιμον) mind.

<p>καὶ and coordinating conjunction</p>	<p>καθὼς just as comparative conjunction (correspondence) καθὼς: sets up the lex talionis correspondence — the punishment mirrors the crime.</p>	<p>οὐκ not negative particle</p>	<p>ἔδοκίμασαν they approved/saw fit Aor Act Indic 3 Pl · δοκιμάζω main verb → constative aorist δοκιμάζω: 'test and approve, deem worthy' (cf. δόκιμος); they 'did not approve' of keeping God — the root of the pun with ἀδόκιμον.</p>
<p>τὸν the Accusative article</p>	<p>θεὸν God Accusative accusative subject of infinitive</p>	<p>ἔχειν to retain/have Pres Act Inf · ἔχω complementary infinitive → present (ongoing) ἔχω: 'have, hold'; here 'to hold/retain' God in active acknowledgment.</p>	<p>ἐν in preposition + dative (sphere)</p>

ἐπιγνώσει

knowledge/recognition

Dative

dat. of sphere

ἐπίγνωσις: 'full knowledge, recognition'
(ἐπί-intensive of γνώσις); a real,
acknowledging knowledge of God.

παρέδωκεν

gave over

Aor Act Indic 3 Sg · παραδίδωμι

main verb

→ constative aorist

παραδίδωμι: the third and climactic
'handed over' (cf. vv.24, 26).

αὐτούς

them

Accusative

direct object

ὁ

the

Nominative

article

θεός

God

Nominative

subject

εἰς

to

preposition + accusative (goal/result)

ἄδόκιμον

unfit/disqualified

Accusative

attributive adjective

ἄδόκιμος: 'failing the test, disqualified,
worthless' (ἄ- + δόκιμος); the deliberate
antonym of ἐδοκίμασαν — an
'unapproving' mind, itself 'unapproved.'

νοῦν

mind

Accusative

object of εἰς (goal)

νοῦς: 'mind, understanding'; the faculty of
moral judgment, now debased.

ποιεῖν

to do

Pres Act Inf · ποιέω

epexegetical/result infinitive

→ present (customary)

ποιέω: 'do, make'; the articular-less
infinitive of result — what the debased
mind produces.

τὰ

the things

Accusative

article (substantizes ptc.)

μή

not

negative particle (w/ ptc.)

καθήκοντα

fitting/proper

Pres Act Ptc · Acc Pl Neut · καθήκω

substantival participle (object of ποιεῖν)

→ customary (characteristic)

καθήκω: 'be fitting, proper' (κατά + ἤκω); a
Stoic ethical term — 'what is not
becoming,' i.e. improprieties.

29 πεπληρωμένους πάση ἀδικία πονηρία πλεονεξία κακία, μεστοὺς φθόνου φόνου ἔριδος δόλου
κακοηθείας, ψιθυριστάς,

having been filled with every kind of unrighteousness, wickedness, greed, malice; full of envy,
murder, strife, deceit, malignity; gossips,

VICE CATALOGUE ASYNDETON The vice-list pours out the works of the debased mind — first two
groups governed by 'filled' and 'full,' then a string of personal-type terms.

πεπληρωμένους

having been filled

Perf Pass Ptc · Acc Pl Masc · πληρώω
adverbial ptc. (resumes αὐτούς of v.28)

→ intensive perfect (saturated state)

πληρώω: 'fill, make full'; the perfect
pictures a settled, saturated condition —
brimming with vice.

πάση

all/every

Dative

attributive adjective

ἀδικία

unrighteousness

Dative

dat. of content (w/ πεπληρωμένους)

ἀδικία: 'unrighteousness, injustice'; the
comprehensive head-term (cf. v.18).

πονηρία

wickedness

Dative

dat. of content

πονηρία: 'evil, wickedness' (cf. πονηρός);
active, malignant badness.

πλεονεξία

greed

Dative

dat. of content

πλεονεξία: 'covetousness, greed' (lit.
'having-more-ness'); insatiable grasping
for more.

κακία

malice

Dative

dat. of content

κακία: 'badness, malice, depravity'; vicious
ill-will or moral baseness generally.

μεστοὺς

full

Accusative

adjective (parallel to πεπληρωμένους)

μεστός: 'full, filled'; introduces a second
cluster of the things they are stuffed with.

φθόνου

of envy

Genitive

genitive of content

φθόνος: 'envy, jealousy'; ill-will at
another's good — note the near-rhyme
with the next word.

φόνου

of murder

Genitive

genitive of content

φόνος: 'murder, slaughter'; paired with φθόνου in a deliberate paronomasia (envy → murder).

ἔριδος

of strife

Genitive

genitive of content

ἔρις: 'strife, contention, quarreling'; discord and rivalry.

δόλου

of deceit

Genitive

genitive of content

δόλος: 'guile, treachery, bait' (originally a lure); cunning deception.

κακοηθείας

of malignity

Genitive

genitive of content

κακοήθεια: 'malice, malignity' (κακός + ἦθος); a settled bad disposition that construes everything in the worst light.

ψιθυριστάς

gossips/whisperers

Accusative

apposition (begins agent-noun list)

ψιθυριστής: 'whisperer' (onomatopoeic ψιθυρ-); the secret slanderer who murmurs against others.

30 καταλάλους, θεοστυγεῖς, ὕβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,

slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

VICE CATALOGUE (CONT.) **ASYNDETON** The list continues with terms for pride and contempt — toward others, toward God, and toward parents.

κατάλαλος

slanderers

Accusative

apposition (vice-list)

κατάλαλος: 'slanderer, backbiter' (κατά + λαλέω); the open defamer, paired with the secret ψιθυριστής of v.29.

θεοστυγεῖς

haters of God

Accusative

apposition

θεοστυγής: 'God-hating' (θεός + στυγέω, 'hate'); could be passive ('hated by God') but active 'God-haters' fits the list.

ὕβριστάς

insolent

Accusative

apposition

ὕβριστής: 'insolent/violent person' (cf. ὕβρις); one who insults and injures from arrogant contempt.

ὑπερηφάνους

arrogant

Accusative

apposition

ὑπερήφανος: 'haughty, proud' (ὑπέρ + φαίνομαι, 'showing oneself above'); looking down on others.

ἀλαζόνας

boastful

Accusative

apposition

ἀλαζών: 'braggart, boaster'; the empty pretender who claims more than is real.

ἔφευρετὰς

inventors

Accusative

apposition (w/ following gen.)

ἔφευρετής: 'inventor, contriver' (cf. εὐρίσκω, 'find'); one who devises novel forms of wrong.

κακῶν

of evils

Genitive

objective genitive

κακός: 'evil, bad'; the objects invented — 'inventors of evil things.'

γονεῦσιν

to parents

Dative

dat. of reference (w/ ἀπειθεῖς)

γονεύς: 'parent, begetter' (cf. γίνομαι); disobedience here breaches the fifth commandment.

ἀπειθεῖς

disobedient

Accusative

apposition (vice-list)

ἀπειθής: 'disobedient, unpersuadable' (ἀ- + πείθω); refusing to be persuaded or to submit.

31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας

senseless, faithless, heartless, ruthless;

VICE CATALOGUE (CLIMAX) ASYNDETON A staccato alpha-privative quartet closes the list — four 'un-' words hammering the absence of every natural decency.

ἀσυνέτους

senseless

Accusative

apposition (vice-list)

ἀσύνετος: 'without understanding, foolish' (ἀ- + συνήμι); echoing the darkened ἀσύνετος heart of v.21.

ἀσυνθέτους

covenant-breakers/faithless

Accusative

apposition

ἀσύνθετος: 'covenant-breaking, untrustworthy' (ἀ- + συντίθημι, 'make an agreement'); one who will not keep terms — note the assonant pair with ἀσυνέτους.

ἀστόργους

heartless

Accusative

apposition

ἄστοργος: 'without natural affection' (ἀ- + στοργή, family love); devoid of the bonds of kin-love.

ἀνελεήμονας

ruthless/unmerciful

Accusative

apposition

ἀνελεήμων: 'merciless' (ἀ- + ἔλεος, 'mercy'); without pity — the final, climactic privation.

32 οἵτινες τὸ δικάϊωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

who, although they know God's righteous decree — that those who practice such things are worthy of death — not only do them but also approve of those who practice them.

CLIMACTIC VERDICT ASYNDETON The indictment's climax: they sin against the light of conscience, knowing the death-sentence such deeds deserve, yet they both practice and applaud them.

οἵτινες

who

Nominative

relative pronoun (qualitative)

ὅστις; the qualitative relative — 'such as,' summing up the people just described.

τὸ

the

Accusative

article

δικαίωμα

righteous decree

Accusative

direct object of ἐπιγνόντες

δικαίωμα: 'righteous requirement, ordinance, decree' (the -μα result of δικαίω); here God's known verdict that such sins merit death.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

ἐπιγνόντες

having known

Aor Act Ptc · Nom Pl Masc · ἐπιγινώσκω

concessive participle (although knowing)

→ constative aorist

ἐπιγινώσκω: 'know fully, recognize' (ἐπί-intensive of γινώσκω); the concessive force seals their guilt — they sin with full knowledge.

ὅτι

that

conjunction (content/appositional clause)

οἱ

those

Nominative

article (substantizes ptc.)

τὰ

the

Accusative

article

τοιαῦτα

such things

Accusative

direct object of πράσσοντες

τοιοῦτος: 'such, of this kind'; the deeds catalogued in vv.29–31.

πράσσοντες

who practice

Pres Act Ptc · Nom Pl Masc · πράσσω

substantival participle (subject of εἰσίν)

→ customary (characteristic)

πράσσω: 'do, practice'; habitual practice with a negative tinge (cf. 2:1) — those who make a habit of such things.

ἄξιοι

worthy

Nominative

predicate nominative

ἄξιος: 'worthy, deserving'; deserving of the named penalty.

θανάτου

of death

Genitive

genitive (w/ ἄξιοι: 'worthy of')

θάνατος: 'death'; the deserved sentence — likely eschatological death, the wage of sin (cf. 6:23).

εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (ὅτι clause)

→ gnomic present

οὐ

not

negative particle

μόνον

only

adverb (w/ οὐ ... ἀλλὰ καί)

οὐ μόνον ... ἀλλὰ καί: 'not only ... but also' — escalating to the worse offense.

αὐτὰ

them

Accusative

direct object

ποιούσιν

they do

Pres Act Indic 3 Pl · ποιέω

main verb

→ customary present

ποιέω: 'do, make'; here the actual commission of the deeds.

ἀλλὰ

but

adversative conjunction

καί

also

adverbial (ascensive)

συνευδοκοῦσιν

they approve/consent

Pres Act Indic 3 Pl · συνευδοκέω

main verb

→ customary present

συνευδοκέω: 'heartily approve, consent with' (σύν + εὖ + δοκέω); to applaud others' wrongdoing — judged the deeper corruption, since it endorses evil beyond one's own act.

τοῖς

those

Dative

article (substantizes ptc.)

πράσσουσιν

who practice them

Pres Act Ptc · Dat Pl Masc · πράσσω

substantival participle (object of συνευδοκοῦσιν)

→ customary (characteristic)

πράσσω: 'practice'; those who habitually do such things — applauded by the corrupt.

On the text. Verse punctuation is editorial and conventional. Orthographic variants (e.g. ηὐχαρίστησαν / εὐχαρίστησαν at v.21) are not noted.

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.