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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Romans, Chapter 11

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΑ΄

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 · 11:1-10

God has not rejected his people

Has God rejected Israel? By no means — Paul himself is an Israelite (1-2a). As in Elijah's day God kept a remnant of seven thousand (2b-4), so now there is a remnant chosen by grace (5) — and grace excludes works (6). Israel as a whole failed to obtain what it sought; the elect obtained it, the rest were hardened, as Scripture foretold (7-10).

B · 11:11-16

The purpose of the stumbling

Did they stumble so as to fall? No — their trespass brought salvation to the Gentiles, to make Israel jealous (11). If their fall means riches for the world, how much more their fullness (12)! Paul magnifies his Gentile ministry to save some of his own (13-14); their rejection is the world's reconciliation, and the firstfruits and root are holy (15-16).

C · 11:17-24

The olive tree

Gentile believers are wild branches grafted into Israel's olive tree (17); do not boast over the natural branches — you stand by faith, not your own strength (18-20). God did not spare the natural branches and will not spare you; behold his kindness and severity (21-22). And he is able to graft the natural branches back in — how much more readily than the wild (23-24).

D · 11:25-32

The mystery

The mystery: a partial hardening has come on Israel until the fullness of the Gentiles comes in, and so all Israel will be saved (25-27). As to the gospel they are enemies for your sake, but as to election beloved for the fathers' sake — for God's gifts and call are irrevocable (28-29). As you once received mercy through their disobedience, so they will receive mercy; God shut up all in disobedience to have mercy on all (30-32).

E · 11:33-36

Doxology

Paul breaks into praise: O the depth of the riches, wisdom, and knowledge of God — his judgments unsearchable, his ways past tracing out (33). Who has known the Lord's mind or been his counselor or given to him first (34-35)? For from him and through him and to him are all things; to him be glory forever (36).

1 Λέγω οὖν, μὴ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

HAS GOD REJECTED ISRAEL? οὖν The governing question of the chapter, denied at once: God has not cast off his people — Paul's own existence as a believing Israelite proves it.

Λέγω

I ask/say

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

λέγω: 'say, ask'; introducing the question (cf. 10:18-19).

οὖν

then

inferential conjunction

οὖν: 'then'; drawing the question from 10:21's grim picture.

μή

(not)

interrogative particle (expects 'no')

μή introducing a question expects a negative answer — 'surely God has not...?'

ἄπώσατο

has rejected/cast off

Aor Mid Indic 3 Sg · ἄπωθέω

main verb

→ constative aorist

ἄπωθέω (mid.): 'push away, reject, repudiate' (ἀπό + ὠθέω, 'thrust'); echoing 1 Sam 12:22; Ps 94:14 — 'the LORD will not forsake his people.'

ὁ

the

Nominative

article

θεός

God

Nominative

subject

τόν

the

Accusative

article

λαόν

people

Accusative

direct object

λαός: 'people' (cf. 9:25-26; 10:21); Israel as God's covenant people.

αὐτοῦ

his

Genitive

genitive of possession

μή

not

negative particle (w/ optative)

μή γένοιτο: 'by no means!' (cf. 3:4; 9:14).

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ voluntative optative

καί

for indeed/also

adverbial (ascensive)

γάρ

for

explanatory conjunction

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: 'I'; Paul himself as living proof of a believing remnant.

Ἰσραηλίτης

Israelite

Nominative

predicate nominative

Ἰσραηλίτης: 'Israelite' (cf. 9:4); the honored covenant identity.

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb

→ stative present

ἐκ

from/of

preposition + genitive (source)

σπέρματος

seed/descendant

Genitive

object of ἐκ (source)

σπέρμα: 'seed, offspring' (cf. 4:13; 9:7); a true son of Abraham.

Ἀβραάμ

of Abraham

Genitive

genitive of relationship

φυλῆς

tribe

Genitive

genitive of relationship/origin

φυλή: 'tribe, clan'; his tribal lineage.

Βενιαμίν

of Benjamin

Genitive

genitive of relationship

Βενιαμίν: Benjamin; Paul's tribe (cf. Phil 3:5) — a mark of impeccable Israelite credentials.

2 οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἶδατε ἐν Ἡλίας τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

God has not rejected his people whom he foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he appeals to God against Israel?

WHOM HE FOREKNEW ASYNDETON The denial restated and grounded in election ('whom he foreknew'), then illustrated from Elijah, who thought himself the last faithful man.

οὐκ

not

negative particle

ἀπώσατο

has rejected

Aor Mid Indic 3 Sg · ἀπωθέω

main verb

→ constative aorist

ἀπωθέω (mid.): 'reject, cast off' (cf. v.1); the denial repeated emphatically.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

τὸν

the

Accusative

article

λαὸν

people

Accusative

direct object

λαός; 'people'; Israel.

αὐτοῦ

his

Genitive

genitive of possession

ὃν

whom

Accusative

relative pronoun (object of προέγνω)

προέγνω

he foreknew

Aor Act Indic 3 Sg · προγινώσκω

main verb (rel. clause)

→ constative aorist

προγινώσκω: 'know beforehand, foreordain' (cf. 8:29); God's prior, electing knowledge of his people – the basis of their security.

ἢ

or

disjunctive conjunction

ἢ; 'or'; the diatribe 'or do you not know...?'

οὐκ

not

negative particle

οἴδατε

do you not know

Perf Act Indic 2 Pl (pres. sense) · οἶδα

main verb

→ perfect w/ present force

οἶδα: 'know'; appealing to their knowledge of the Elijah narrative.

ἐν

in

preposition + dative (location: 'in the Elijah passage')

Ἡλίας

Elijah

Dative

object of ἐν (the scripture passage)

Ἡλίας; Elijah; 'in Elijah' = in the passage about Elijah (1 Kings 19).

τί

what

Accusative

interrogative pronoun (object of λέγει)

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (indir. question)

→ gnomic present

ἡ

the

Nominative

article

γραφή

Scripture

Nominative

subject

γραφή; 'Scripture' (cf. 9:17; 10:11).

ὡς

how

conjunction (manner)

ἐντυγχάνει

he appeals/pleads

Pres Act Indic 3 Sg · ἐντυγχάνω

main verb

→ historical present

ἐντυγχάνω: 'plead, appeal, petition' (cf. 8:27, 34); here pleading against Israel – the reverse of intercession for.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of indirect object

κατὰ

against

preposition + genitive (opposition)

κατά + gen.: 'against' — Elijah's complaint against Israel.

τοῦ

the

Genitive

article

Ἰσραήλ

Israel

Genitive

object of κατά

Ἰσραήλ: Israel; the object of Elijah's lament.

3 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου.

'Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.'

ELIJAH'S COMPLAINT ASYNDETON Elijah's despairing words (1 Kings 19:10): the prophets slain, the altars torn down, himself the sole survivor and a hunted man.

Κύριε

Lord

Vocative

vocative of address

κύριος: 'Lord'; Elijah's address to God.

τοὺς

the

Accusative

article

προφῆτας

prophets

Accusative

direct object

προφήτης: 'prophet' (cf. 1:2); God's spokesmen, killed.

σου

your

Genitive

genitive of possession

ἀπέκτειναν

they have killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb

→ constative aorist

ἀποκτείνω: 'kill, put to death' (cf. 7:11);
Israel's murder of the prophets.

τὰ

the

Accusative

article

θυσιαστήριά

altars

Accusative

direct object

θυσιαστήριον: 'altar' (cf. θυσία, 'sacrifice');
the demolished places of worship.

σου

your

Genitive

genitive of possession

κατέσκαψαν

they have demolished

Aor Act Indic 3 Pl · κατασκάπτω

main verb

→ constative aorist

κατασκάπτω: 'dig down, raze, demolish'
(κατά + σκάπτω, 'dig'); the altars torn to the
ground.

κἀγώ

and I

Nominative

subject (crasis και + ἐγώ)

κἀγώ: 'and I' (crasis; cf. 3:7); Elijah's
isolated self.

ὑπελείφθην

I am left/left remaining

Aor Pass Indic 1 Sg · ὑπολείπω

main verb

→ constative aorist

ὑπολείπω: 'leave remaining, leave behind'
(ὑπό + λείπω; cf. ὑπόλειμμα, 9:27); the
remnant theme — 'I alone am left.'

μόνος

alone

Nominative

predicate adjective

μόνος: 'alone, only'; Elijah's mistaken sense
of total isolation.

καὶ

and

coordinating conjunction

ζητοῦσιν

they seek

Pres Act Indic 3 Pl · ζητέω

main verb

→ present (ongoing)

ζητέω: 'seek' (cf. 10:3, 20); 'they seek my
life' — to kill him too.

τήν

the

Accusative

article

ψυχὴν

life/soul

Accusative

direct object

ψυχή: 'life, soul, self' (cf. 2:9); 'my life' —
Elijah hunted.

μου

my

Genitive

genitive of possession

4 ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῆ Βάαλ.

But what is God's reply to him? 'I have kept for myself seven thousand men who have not bowed the knee to Baal.'

SEVEN THOUSAND KEPT ἀλλὰ God's corrective answer (1 Kings 19:18): Elijah was not alone — God had reserved for himself seven thousand who never bowed to Baal.

<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>τί what Accusative <i>interrogative pronoun (object of λέγει)</i></p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → historical present</p>	<p>αὐτῷ to him Dative <i>dat. of indirect object</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>χρηματισμός divine reply/oracle Nominative <i>subject</i> χρηματισμός: 'divine response, oracle' (cf. χρηματίζω, 7:3); God's authoritative answer.</p>	<p>Κατέλιπον I have kept/left Aor Act Indic 1 Sg · καταλείπω <i>main verb (citation)</i> → constative aorist καταλείπω: 'leave, keep, reserve' (κατά + λείπω); God 'left for himself' a remnant — the divine initiative in preservation.</p>	<p>ἑμαυτῷ for myself Dative <i>reflexive (dat. of advantage)</i> ἑμαυτοῦ: 'myself'; the remnant kept 'for myself' — God's own possession.</p>
<p>ἑπτακισχιλίους seven thousand Accusative <i>attributive numeral</i> ἑπτακισχίλιοι: 'seven thousand' (ἑπτά + χίλιοι); the substantial hidden remnant Elijah did not know.</p>	<p>ἄνδρας men Accusative <i>direct object</i> ἄνθρωπος: 'man' (cf. 4:8); the faithful men.</p>	<p>οἵτινες who Nominative <i>relative pronoun (qualitative)</i> ὅστις: the qualitative relative — 'such as have not bowed!'</p>	<p>οὐκ not <i>negative particle</i></p>

ἔκαμψαν

have bowed

Aor Act Indic 3 Pl · κάμπτω

main verb (rel. clause)

→ constative aorist

κάμπτω: 'bend, bow' (cf. 14:11; Phil 2:10); they did not bend the knee in worship.

γόνυ

knee

Accusative

direct object

γόνυ: 'knee'; the knee not bowed to the idol.

τῇ

to

Dative

article (feminine, w/ Βάαλ)

The feminine article τῇ with Βάαλ reflects a Jewish reverential convention (reading 'shame,' bošet, for the idol's name).

Βάαλ

Baal

Dative

dat. (the one worshiped)

Βάαλ: Baal; the Canaanite deity – the idol the remnant refused.

5 οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λειμμα κατ' ἐκλογὴν χάριτος γέγονεν·

So too at the present time there is a remnant, chosen by grace.

A REMNANT BY GRACE οὖν The application to Paul's day: just as then, so now there exists a remnant — and it exists by gracious election, not merit.

οὕτως

so/thus

adverb (comparison)

οὕτως: 'so, in the same way'; the Elijah pattern repeats.

οὖν

then/therefore

inferential conjunction

καὶ

also

adverbial

ἐν

at

preposition + dative (time)

τῷ

the

Dative

article

νῦν

present

adverb (attributive, 'present')

νῦν: 'now'; ὁ νῦν καιρός = 'the present time' (cf. 3:26; 8:18).

καιρῷ

time

Dative

dat. of time

καιρός: 'time, season'; the present era of the gospel.

λειμμα

remnant

Nominative

subject

λειμμα: 'remnant, what is left' (cf. ὑπόλειμμα, 9:27; ὑπελείφθην, v.3); the believing Jewish minority.

κατ'

according to

preposition + accusative (norm)

ἐκλογὴν

election/choice

Accusative

object of κατά (norm)

ἐκλογή: 'election, selection' (cf. 9:11; 11:7, 28); the remnant exists by God's choosing.

χάριτος

of grace

Genitive

attributive genitive

χάρις: 'grace' (cf. 3:24; 5:2); 'election of grace' — chosen by unmerited favor, not works (v.6).

γέγονεν

there has come to be

Perf Act Indic 3 Sg · γίνομαι

main verb

→ *intensive perfect (existing state)*

γίνομαι: 'become, come to be'; the perfect — a remnant has come into being and remains.

6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

GRACE EXCLUDES WORKS **δε** A definitional axiom: grace and works are mutually exclusive — if the remnant is by grace, works are ruled out, or grace ceases to be grace.

εἰ

if

conjunction (first-class condition)

δὲ

but

adversative conjunction

χάριτι

by grace

Dative

dat. of means/cause

χάρις: 'grace'; the basis of the remnant's election.

οὐκέτι

no longer

adverb (negation)

οὐκέτι: 'no longer'; grace and works cannot coexist as grounds.

ἐξ

from/on the basis of

preposition + genitive (source)

ἔργων

works

Genitive

object of ἐξ (source)

ἔργον: 'work, deed' (cf. 3:20, 28; 9:11-12); excluded as the basis.

ἐπεὶ

otherwise/since

causal conjunction (elliptical)

ἐπεὶ: 'since, because'; here elliptical — 'otherwise (if it were by works)...!' (cf. 11:22).

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject

χάρις: 'grace'; would be voided if mixed with works.

οὐκέτι

no longer

adverb (negation)

γίνεται

would be/becomes

Pres Mid Indic 3 Sg · γίνομαι

main verb

→ *gnomic present*

γίνομαι: 'become, be'; grace would cease to be grace — the two principles are incompatible.

χάρις

grace

Nominative

predicate nominative

χάρις: 'grace'; the term whose very meaning excludes works (note: many later MSS add a balancing clause about works here).

7 τί οὖν; ὁ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,

What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,

THE ELECT AND THE HARDENED οὖν The result summed up: Israel as a whole missed what it sought, but the elect within it attained it — while the rest were hardened.

τί

what

interrogative pronoun

τί οὖν;: 'what then?' (cf. 6:15; 11:1).

οὖν

then

inferential conjunction

ὁ

what

Accusative

relative pronoun (object of ἐπιζητεῖ)

ἐπιζητεῖ

seeks

Pres Act Indic 3 Sg · ἐπιζητέω

main verb (rel. clause)

→ *customary present*

ἐπιζητέω: 'seek after, strive for' (ἐπί-intensive of ζητέω; cf. 10:3); Israel's earnest pursuit (of righteousness).

Ἰσραήλ

Israel

Nominative

subject

Ἰσραήλ: Israel; the nation as a whole.

τοῦτο

this

Accusative

demonstrative (resumptive object)

οὐκ

not

negative particle

ἐπέτυχεν

obtained

Aor Act Indic 3 Sg · ἐπιτυχάνω

main verb

→ *constative aorist*

ἐπιτυχάνω: 'obtain, attain, reach' (ἐπί + τυγχάνω); Israel as a whole did not attain it.

ἡ

the

Nominative

article

δὲ

but

adversative conjunction

ἐκλογή

election/the elect

Nominative

subject (abstract for concrete)

ἐκλογή: 'election,' here by metonymy 'the elect' (cf. v.5); the chosen remnant.

ἐπέτυχεν

obtained

Aor Act Indic 3 Sg · ἐπιτυχάνω

main verb

→ *constative aorist*

ἐπιτυχάνω: 'obtain'; the elect did attain it.

οἱ

the

Nominative

article

δὲ

but

adversative conjunction

λοιποὶ

rest

Nominative

subject (substantival adj.)

λοιπός: 'remaining, rest' (cf. 1:13); the non-elect majority.

ἐπωρώθησαν

were hardened

Aor Pass Indic 3 Pl · πωρώω

main verb

→ *constative aorist*

πωρώω: 'harden, make callous, petrify' (cf. πῶρος, a hard stone/callus; the noun πώρωσις, v.25); the divine passive — a judicial hardening (cf. 9:18).

8 καθὼς γέγραπται· Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὠτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

as it is written, 'God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day!'

A SPIRIT OF STUPOR **καθὼς** Scripture confirms the hardening (Deut 29:4; Isa 29:10): God gave them a deadened spirit, blind eyes and deaf ears, persisting to the present.

<p>καθὼς as <i>comparative conjunction (citation formula)</i></p>	<p>γέγραπται it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → intensive perfect (standing record) γράφω: 'it stands written'; a fused citation (Deut 29:4; Isa 29:10).</p>	<p>Ἔδωκεν gave Aor Act Indic 3 Sg · δίδωμι <i>main verb (citation)</i> → constative aorist δίδωμι: 'give'; God 'gave' them the stupor — the hardening as a divine act.</p>	<p>αὐτοῖς to them Dative <i>dat. of indirect object</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>θεὸς God Nominative <i>subject</i></p>	<p>πνεῦμα spirit Accusative <i>direct object</i> πνεῦμα: here 'a spirit/disposition' of stupor — a deadened state of mind.</p>	<p>κατανύξεως of stupor/torpor Genitive <i>attributive genitive</i> κατάνυξις: 'stupefaction, deep sleep, numbness' (cf. κατανύσσομαι; Isa 29:10); a spiritual torpor/insensibility.</p>

ὄφθαλμούς

eyes

Accusative

direct object (coordinate)

ὄφθαλμός: 'eye' (cf. 3:18); eyes given for not seeing.

τοῦ

for/so as

Genitive

article (substantizes inf.)

μή

not

negative particle (w/ inf.)

βλέπειν

to see

Pres Act Inf · βλέπω

articular inf. of result/purpose

→ present (ongoing)

βλέπω: 'see' (cf. 8:24); τοῦ μή βλέπειν = 'so as not to see' — blindness.

καὶ

and

coordinating conjunction

ῶτα

ears

Accusative

direct object

οἶς: 'ear'; ears given for not hearing.

τοῦ

for/so as

Genitive

article (substantizes inf.)

μή

not

negative particle (w/ inf.)

ἀκούειν

to hear

Pres Act Inf · ἀκούω

articular inf. of result/purpose

→ present (ongoing)

ἀκούω: 'hear' (cf. 10:14-18); τοῦ μή ἀκούειν = 'so as not to hear' — deafness.

ἕως

until/down to

preposition + genitive (time)

τῆς

the

Genitive

article

σήμερον

today

adverb (attributive, 'present')

σήμερον: 'today'; ἡ σήμερον ἡμέρα = 'this present day' — the hardening persists.

ἡμέρας

day

Genitive

object of ἕως (time)

ἡμέρα: 'day'; 'to this very day.'

9 καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

And David says, 'Let their table become a snare and a trap, a stumbling block and a retribution for them;

DAVID'S IMPRECATION ASYNDETON A second scriptural witness (Ps 69:22–23): David's imprecation that Israel's very blessings — their 'table' — become a snare and recompense.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>Δαυὶδ David Nominative <i>subject</i> Δαυίδ: David (cf. 4:6); the psalmist, second witness to the hardening.</p>	<p>λέγει says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → gnomic present</p>	<p>Γενηθήτω let become Aor Pass Impv 3 Sg · γίνομαι <i>imperative (3rd person, imprecation)</i> → imperatival (wish/curse) γίνομαι: 'become'; the imprecatory imperative — 'let it become!'</p>
<p>ἡ the Nominative <i>article</i></p>	<p>τράπεζα table Nominative <i>subject</i> τράπεζα: 'table' (cf. 'trapezoid'; four-legged); their feasting/security — perhaps the law or their privileges, turned into a trap.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>εἰς into/to become <i>preposition + accusative (result)</i></p>
<p>παγίδα snare Accusative <i>object of εἰς (result)</i> παγίς: 'snare, trap' (for catching birds); their blessing turned to entrapment.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰς into <i>preposition + accusative (result)</i></p>	<p>θήραν trap/net Accusative <i>object of εἰς (result)</i> θήρα: 'hunting, catch, net' (cf. θηρίον, 'wild beast'); a hunter's trap.</p>

<p>καὶ and coordinating conjunction</p>	<p>εἰς into preposition + accusative (result)</p>	<p>σκάνδαλον stumbling block Accusative object of εἰς (result) σκάνδαλον: 'stumbling block, snare, offense' (cf. 9:33; 'scandal'); the cause of their downfall.</p>	<p>καὶ and coordinating conjunction</p>
<p>εἰς into/as preposition + accusative (result)</p>	<p>ἀνταπόδομα retribution/recompense Accusative object of εἰς (result) ἀνταπόδομα: 'repayment, recompense, requital' (ἀντί + ἀποδίδομι; cf. 11:35; 12:19); just deserts.</p>	<p>αὐτοῖς to them Dative dat. of disadvantage</p>	

10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

let their eyes be darkened so that they cannot see, and bend their backs forever!

DARKENED EYES **ASYNDETON** The imprecation completed (Ps 69:23): darkened eyes and perpetually bowed backs — the posture of those in bondage and judgment.

<p>σκοτισθήτωσαν let be darkened Aor Pass Impv 3 Pl · σκοτίζω imperative (3rd person, imprecation) → imperatival (wish/curse) σκοτίζω: 'darken' (cf. 1:21; σκότος, 'darkness'); their sight extinguished.</p>	<p>οἱ the Nominative article</p>	<p>ὀφθαλμοὶ eyes Nominative subject ὀφθαλμός: 'eye' (cf. v.8); blindness reiterated.</p>	<p>αὐτῶν their Genitive genitive of possession</p>
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<p>τοῦ so as Genitive article (substantizes inf.)</p>	<p>μή not negative particle (w/ inf.)</p>	<p>βλέπειν to see Pres Act Inf · βλέπω articular inf. of result → present (ongoing) βλέπω: 'see' (cf. v.8); 'so as not to see.'</p>	<p>καὶ and coordinating conjunction</p>
<p>τὸν the Accusative article</p>	<p>νῶτον back Accusative direct object νῶτος: 'back'; the back bent under burden/oppression.</p>	<p>αὐτῶν their Genitive genitive of possession</p>	<p>διὰ through/forever preposition + genitive (extent of time) διὰ παντός: idiom, 'continually, forever, always.'</p>
<p>παντός all Genitive object of διὰ (substantival adj.)</p>	<p>σύγκαμψον bend down Aor Act Impv 2 Sg · συγκάμπω imperative (2nd person, addressed to God) → imperatival (petition) συγκάμπω: 'bend together, bow down' (σύν + κάμπω; cf. v.4); bowed backs — the image of bondage and abasement.</p>		

11 Λέγω οὖν, μή ἔπταισαν ἵνα πέσωσιν; μή γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.

I ask, then, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

STUMBLE, NOT FALL **οὖν** A second governing question, denied: Israel's stumble was not meant to be a final fall — it opened salvation to the Gentiles, to provoke Israel to jealousy.

Λέγω

I ask/say

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

λέγω: 'say, ask' (cf. v.1); raising the next question.

οὕν

then

inferential conjunction

μή

(not)

interrogative particle (expects 'no')

ἔπαισαν

did they stumble

Aor Act Indic 3 Pl · πταίω

main verb

→ constative aorist

πταίω: 'stumble, trip, blunder' (cf. Jas 2:10); a stumble, not necessarily a fatal fall.

ἵνα

in order that

conjunction (purpose)

πέσωσιν

they might fall

Aor Act Subj 3 Pl · πίπτω

subjunctive (purpose clause)

→ constative aorist

πίπτω: 'fall' (cf. 14:4); a final, irretrievable fall — denied as the purpose.

μή

not

negative particle (w/ optative)

μή γένοιτο: 'by no means!'

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ voluntative optative

ἀλλά

rather/but

adversative conjunction

τῷ

by the

Dative
article

αὐτῶν

their

Genitive
genitive of possession

παραπτώματι

trespass

Dative
dat. of means/cause

πράπτωμα: 'trespass, false step' (cf. 4:25; 5:15); Israel's transgression as the occasion of Gentile salvation.

ἡ

the

Nominative
article

σωτηρία

salvation

Nominative
subject

σωτηρία: 'salvation' (cf. 1:16; 10:1); now reaching the Gentiles.

τοῖς

to the

Dative
article

ἔθνεσιν

Gentiles

Dative
dat. of advantage

ἔθνος: 'nation, Gentile' (cf. 1:5; 9:24); the beneficiaries of Israel's stumble.

εἰς

so as

preposition + articular inf. (purpose)

τὸ

the

Accusative

article (substantizes inf.)

παραζηλώσαι

to make jealous

Aor Act Inf · παραζηλώω

articular inf. of purpose

→ constative aorist

παραζηλώω: 'provoke to jealousy' (cf. 10:19; the Deut 32:21 theme); Gentile salvation aims to stir Israel to envy and return.

αὐτούς

them

Accusative

direct object

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

Now if their trespass means riches for the world, and their loss means riches for the Gentiles, how much more will their fullness mean!

HOW MUCH MORE THEIR FULLNESS **δὲ** An a fortiori of hope: if Israel's failure enriched the world, their full restoration will bring blessing beyond measure.

εἰ

if

conjunction (first-class condition)

δὲ

now

connective conjunction

τὸ

the

Nominative

article

παράπτωμα

trespass

Nominative

subject

παράπτωμα: 'trespass' (cf. v.11); Israel's fall.

αὐτῶν

their

Genitive

genitive of possession

πλοῦτος

riches

Nominative

predicate nominative

πλοῦτος: 'riches, wealth' (cf. 2:4; 9:23; 11:33); the blessing brought to the world.

κόσμου

for the world

Genitive

objective genitive

κόσμος: 'world' (cf. 3:19); the wider humanity enriched.

καὶ

and

coordinating conjunction

<p>τὸ the</p> <p>Nominative <i>article</i></p>	<p>ἥττημα loss/defeat</p> <p>Nominative <i>subject</i></p> <p>ἥττημα: 'defeat, loss, diminishing' (cf. ἡσάομαι, 'be defeated'); Israel's diminished number/failure.</p>	<p>αὐτῶν their</p> <p>Genitive <i>genitive of possession</i></p>	<p>πλοῦτος riches</p> <p>Nominative <i>predicate nominative</i></p> <p>πλοῦτος: 'riches'; for the Gentiles.</p>
<p>ἔθνῶν for the Gentiles</p> <p>Genitive <i>objective genitive</i></p> <p>ἔθνος: 'Gentile' (cf. v.11).</p>	<p>πόσῳ how much</p> <p>Dative <i>dat. of degree</i></p> <p>πόσος: 'how great, how much'; πόσῳ μᾶλλον = 'how much more' — the a fortiori.</p>	<p>μᾶλλον more</p> <p><i>adverb (comparative)</i></p>	<p>τὸ the</p> <p>Nominative <i>article</i></p>
<p>πλήρωμα fullness</p> <p>Nominative <i>subject (verb implied)</i></p> <p>πλήρωμα: 'fullness, full number, completion' (cf. πληρώω; v.25; 13:10); Israel's full restoration — bringing untold blessing.</p>	<p>αὐτῶν their</p> <p>Genitive <i>genitive of possession</i></p>		

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω,

Now I am speaking to you Gentiles. Inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

APOSTLE TO THE GENTILES **δὲ** Paul turns directly to his Gentile readers: as the apostle to the nations, he glorifies that very ministry — with a surprising aim toward Israel.

ὑμῖν

to you

Dative

dat. of indirect object (emphatic, fronted)

δὲ

now

connective conjunction

λέγω

I am speaking

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

τοῖς

the

Dative

article

ἔθνεσιν

Gentiles

Dative

apposition to ὑμῖν

ἔθνος; 'Gentile'; Paul's audience now directly addressed.

ἐφ'

inasmuch as

preposition + accusative (extent/degree)

ἐφ' ὅσον: idiom, 'inasmuch as, to the degree that.'

ὅσον

as much as

Accusative

relative adjective (extent)

μὲν

indeed

particle (μὲν ...)

οὖν

therefore

inferential conjunction

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb

→ stative present

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐθνῶν

of Gentiles

Genitive

objective genitive

ἔθνος; 'Gentile'; Paul's sphere — apostle to the nations (cf. 1:5; 15:16).

ἀπόστολος

apostle

Nominative

predicate nominative

ἀπόστολος; 'apostle, commissioned envoy' (cf. 1:1); his God-given office.

τὴν

the

Accusative

article

διακονίαν

ministry/service

Accusative

direct object

διακονία; 'ministry, service' (cf. διάκονος, 'servant'; 12:7); his apostolic service.

μου

my

Genitive

genitive of possession

δοξάζω

I magnify/glorify

Pres Act Indic 1 Sg · δοξάζω

main verb

→ customary present

δοξάζω: 'glorify, honor, magnify' (cf. δόξα; 1:21; 8:30); Paul honors his Gentile ministry — but for Israel's sake (v.14).

14 εἴ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

in the hope that I may somehow make my own people jealous, and save some of them.

TO SAVE SOME ASYNDETON The hidden purpose of his Gentile labors: to provoke his fellow Jews to jealousy and so bring some of them to salvation.

εἴ

if

conjunction (introduces hope/aim)

εἴ πως: 'if perhaps, in the hope that' (cf. 1:10); a wistful, purposeful hope.

πως

somehow

particle (indefinite)

πως: 'somehow'; the tentative hope.

παραζηλώσω

I may make jealous

Aor Act Subj 1 Sg · παραζηλώω

subjunctive (purpose/hope)

→ constative aorist

παραζηλώω: 'provoke to jealousy' (cf. v.11; 10:19); the jealousy strategy applied through Paul's own ministry.

μου

my

Genitive

genitive of possession

τὴν

the

Accusative

article

σάρκα

flesh/own people

Accusative

direct object

σάρξ: 'flesh,' here 'my flesh' = my own kinsmen, fellow Jews (cf. 9:3, κατὰ σάρκα).

καὶ

and

coordinating conjunction

σώσω

I may save

Aor Act Subj 1 Sg · σώζω

subjunctive (purpose/hope)

→ constative aorist

σώζω: 'save' (cf. v.11; 10:9); the ultimate aim — saving some Israelites.

τινάς

some

Accusative

indefinite pronoun (direct object)

τις: 'some'; realistically, 'some of them' – the remnant principle.

ἐξ

of/from

preposition + genitive (partitive)

αὐτῶν

them

Genitive

partitive genitive

15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

LIFE FROM THE DEAD **γάρ** A second a fortiori: if Israel's rejection reconciled the world, their acceptance can only mean something greater still — life from the dead.

εἰ

if

conjunction (first-class condition)

γάρ

for

explanatory conjunction

ἡ

the

Nominative

article

ἀποβολή

rejection/casting away

Nominative

subject

ἀποβολή: 'rejection, loss, casting away' (cf. ἀποβάλλω); Israel's temporary setting-aside.

αὐτῶν

their

Genitive

genitive (subjective/objective)

καταλλαγὴ

reconciliation

Nominative

predicate nominative

καταλλαγὴ: 'reconciliation' (cf. 5:11; καταλλάσσω, 5:10); the world reconciled to God.

κόσμου

of the world

Genitive

objective genitive

κόσμος: 'world' (cf. v.12); the reconciled humanity.

τίς

what

Nominative

interrogative pronoun (predicate)

ἡ
the
Nominative
article

πρόσληψις
acceptance/receiving
Nominative
subject
| πρόσληψις: 'acceptance, reception' (cf. προσλαμβάνω, 14:1; 15:7); Israel's future re-acceptance.

εἰ
if
conjunction (εἰ μὴ, 'except')
| εἰ μὴ: 'except, if not' — 'what but...?'

μὴ
not
negative particle

ζωή
life
Nominative
predicate nominative
| ζωή: 'life' (cf. 5:17-18; 8:2); the surpassing result.

ἐκ
from
preposition + genitive (separation)

νεκρῶν
the dead
Genitive
object of ἐκ
| νεκρός: 'dead'; 'life from the dead' — perhaps resurrection, or a climactic spiritual revival accompanying Israel's restoration.

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἁγία, καὶ οἱ κλάδοι.

| If the firstfruits are holy, so is the whole lump; and if the root is holy, so are the branches.

FIRSTFRUITS AND ROOT **δὲ** Two images of consecrated origin introducing the olive tree: the holy firstfruits sanctify the lump, the holy root the branches — the patriarchs guaranteeing Israel.

εἰ
if
conjunction (first-class condition)

δὲ
and/nor
connective conjunction

ἡ
the
Nominative
article

ἀπαρχή
firstfruits
Nominative
subject
| ἀπαρχή: 'firstfruits, first portion' (cf. 8:23; 16:5; Num 15:17-21); the consecrated first part — likely the patriarchs/believing remnant.

<p>ἁγία holy Nominative <i>predicate adjective</i></p> <p>ἅγιος: 'holy, set apart' (cf. 1:7); consecration that extends to the whole.</p>	<p>καὶ also/so <i>adverbial</i></p>	<p>τὸ the Nominative <i>article</i></p>	<p>φύραμα lump/batch Nominative <i>subject (verb implied)</i></p> <p>φύραμα: 'lump, batch (of dough)' (cf. 9:21); the whole mass, hallowed by the firstfruits.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰ if <i>conjunction (first-class condition)</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ρίζα root Nominative <i>subject</i></p> <p>ρίζα: 'root' (cf. 15:12; the olive image, vv.17-18); the patriarchs as the holy root of the people.</p>
<p>ἁγία holy Nominative <i>predicate adjective</i></p> <p>ἅγιος: 'holy'; the root's holiness reaching the branches.</p>	<p>καὶ also/so <i>adverbial</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>κλάδοι branches Nominative <i>subject (verb implied)</i></p> <p>κλάδος: 'branch' (cf. vv.17-21); the people growing from the holy root.</p>

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ρίζης τῆς πιότητος τῆς ἐλαίας ἐγένου,

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in among them and now share in the nourishing root of the olive tree,

WILD BRANCH GRAFTED IN **δὲ** The olive-tree allegory begins: some natural branches were broken off, and the Gentile — a wild shoot — was grafted in to share the tree's rich root.

Εἰ

if

conjunction (first-class condition)

δέ

but

connective conjunction

ΤΙΝΕΣ

some

Nominative

indefinite pronoun (subject)

τις: 'some'; not all the branches — a partial breaking-off (cf. v.25, 'in part').

τῶν

of the

Genitive

article

κλάδων

branches

Genitive

partitive genitive

κλάδος: 'branch' (cf. v.16); the natural branches = unbelieving Jews.

ἔξεκλάσθησαν

were broken off

Aor Pass Indic 3 Pl · ἐκκλάω

main verb

→ constative aorist

ἐκκλάω: 'break off' (ἐκ + κλάω, 'break'; cf. vv.19-20); the unbelieving branches removed.

σύ

you

Nominative

subject (emphatic pronoun)

σύ: 'you' — the individual Gentile believer addressed.

δέ

and

connective conjunction

ἀγριέλαιος

wild olive shoot

Nominative

predicate nominative (in apposition)

ἀγριέλαιος: 'wild olive (tree/shoot)' (ἄγριος, 'wild' + ἐλαία); the uncultivated Gentile, against horticultural norms grafted into the cultivated tree.

ὄν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

adverbial participle (concessive)

→ present (concurrent)

εἰμί: 'be'; 'although being a wild olive' — the unlikelihood of the graft.

ἐνεκεντρίσθης

you were grafted in

Aor Pass Indic 2 Sg · ἐγκεντρίζω

main verb

→ constative aorist

ἐγκεντρίζω: 'graft in' (ἐν + κεντρίζω, 'prick, engraft'; cf. vv.19, 23-24); the Gentile inserted into Israel's tree.

ἐν

among

preposition + dative (location)

αὐτοῖς

them

Dative

object of ἐν (the remaining branches)

καί

and

coordinating conjunction

συγκοινωνός

sharer/partaker

Nominative

predicate nominative

συγκοινωνός: 'co-sharer, fellow partaker' (σύν + κοινωνός; cf. κοινωνία); sharing the tree's life with the natural branches.

τῆς

of the

Genitive

article

ρίζης

root

Genitive

genitive (the thing shared)

ρίζα: 'root' (cf. v.16); the source of nourishment.

τῆς

of the

Genitive

article

πιότητος

fatness/richness

Genitive

attributive/epexegetical genitive

πιότης: 'fatness, richness' (cf. πίων, 'fat'); the rich sap of the olive — its nourishing life.

τῆς

of the

Genitive

article

ἐλαίας

olive tree

Genitive

possessive genitive

ἐλαία: 'olive tree' (cf. 'oil'); Israel as God's cultivated olive (Jer 11:16; Hos 14:6).

ἐγένου

you became/now share

Aor Mid Indic 2 Sg · γίνομαι

main verb

→ *constative aorist*

γίνομαι: 'become'; 'you became a co-sharer!'

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.

do not boast over the branches. If you do boast, remember it is not you who support the root, but the root that supports you.

DO NOT BOAST **ASYNDETON** The first warning against Gentile arrogance: do not boast over the broken branches — you do not carry the root; the root carries you.

μὴ

not

negative particle (w/ imperative)

κατακαυχῶ

boast over

Pres Mid Impv 2 Sg · κατακαυχάομαι

main verb (prohibition)

→ *imperatival (continuous prohibition)*

κατακαυχάομαι: 'boast against, exult over' (κατά + καυχάομαι; cf. 2:17; 5:2); the present prohibits ongoing arrogance — 'stop boasting!'

τῶν

the

Genitive

article

κλάδων

branches

Genitive

genitive (object of κατακαυχῶ)

κλάδος: 'branch'; the natural branches, over whom the Gentile must not gloat.

<p>εἰ if conjunction (first-class condition)</p>	<p>δὲ but adversative conjunction</p>	<p>κατακαυχᾶσαι you do boast Pres Mid Indic 2 Sg · κατακαυχάομαι main verb → present (ongoing) κατακαυχάομαι: 'boast against'; granting the possibility, to rebut it.</p>	<p>οὐ not negative particle</p>
<p>σύ you Nominative subject (emphatic pronoun)</p>	<p>τήν the Accusative article</p>	<p>ρίζαν root Accusative direct object ρίζα: 'root' (cf. v.16-17); the patriarchal foundation.</p>	<p>βαστάζεις support/bear Pres Act Indic 2 Sg · βαστάζω main verb → gnomic present βαστάζω: 'bear, carry, support' (cf. 15:1); the branch does not hold up the root.</p>
<p>ἀλλά but adversative conjunction</p>	<p>ἡ the Nominative article</p>	<p>ρίζα root Nominative subject ρίζα: 'root'; the root sustains the branch — the proper order.</p>	<p>σέ you Accusative direct object (verb βαστάζει implied)</p>

19 ἔρεῖς οὖν· Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.

You will say then, 'Branches were broken off so that I might be grafted in.'

AN OBJECTION **οὖν** The Gentile's self-flattering retort: the branches were removed precisely to make room for me.

ἔρεϊς

you will say

Fut Act Indic 2 Sg · λέγω

main verb

→ predictive future

λέγω/ἔρω: 'say' (cf. 9:19); the imagined Gentile boast.

οὖν

then

inferential conjunction

Ἐξεκλάσθησαν

were broken off

Aor Pass Indic 3 Pl · ἐκκλάω

main verb

→ constative aorist

ἐκκλάω: 'break off' (cf. v.17); the natural branches removed.

κλάδοι

branches

Nominative

subject

κλάδος: 'branch!'; the broken-off Jews.

ἵνα

so that

conjunction (purpose)

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: 'I' — the self-important Gentile.

ἐγκεντρισθῶ

I might be grafted in

Aor Pass Subj 1 Sg · ἐγκεντρίζω

subjunctive (purpose clause)

→ constative aorist

ἐγκεντρίζω: 'graft in' (cf. v.17); the supposed purpose — to make room for the Gentile.

20 καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ·

That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not be arrogant, but fear.

STAND BY FAITH, FEAR ASYNDETON The truth conceded but redirected: the branches fell by unbelief, you stand by faith — so abandon pride and live in reverent fear.

καλῶς

that is true/well said

adverb (concession)

καλῶς: 'well, rightly' (cf. καλός); conceding the point — 'true enough.'

τῇ

by

Dative

article

ἀπιστία

unbelief

Dative

dat. of cause

ἀπιστία: 'unbelief, faithlessness' (cf. 3:3; 4:20); the real reason for the breaking-off — not to make room, but unbelief.

ἐξεκλάσθησαν

they were broken off

Aor Pass Indic 3 Pl · ἐκκλάω

main verb

→ constative aorist

ἐκκλάω: 'break off' (cf. v.17, 19).

<p>σύ you Nominative <i>subject (emphatic pronoun)</i></p>	<p>δέ but <i>adversative conjunction</i></p>	<p>τῇ by Dative <i>article</i></p>	<p>πίστει faith Dative <i>dat. of means/cause</i> πίστις: 'faith' (cf. 1:17; 5:1); the sole basis of the Gentile's standing — not merit.</p>
<p>ἑστηκας you stand Perf Act Indic 2 Sg · ἵστημι <i>main verb</i> → <i>intensive perfect (present standing)</i> ἵστημι: 'stand' (cf. 5:2; 14:4); the perfect — a standing held by faith, not security in self.</p>	<p>μὴ not <i>negative particle (w/ imperative)</i></p>	<p>ὑψηλὰ high/proud things Accusative <i>adverbial accusative (object of φρόνει)</i> ὑψηλός: 'high, lofty, proud' (cf. 12:16); 'do not think proud thoughts' — arrogance.</p>	<p>φρόνει think/be minded Pres Act Impv 2 Sg · φρονέω <i>main verb (prohibition)</i> → <i>imperative (continuous prohibition)</i> φρονέω: 'think, set the mind on' (cf. 8:5; 12:3, 16); the disposition — not haughty.</p>
<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>φοβοῦ fear Pres Mid Impv 2 Sg · φοβέομαι <i>main verb (command)</i> → <i>imperative (continuous)</i> φοβέομαι: 'fear, be afraid, reverence' (cf. φόβος, 8:15); reverent fear, the antidote to presumption.</p>		

21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.

For if God did not spare the natural branches, neither will he spare you.

HE MAY NOT SPARE YOU **γάρ** The ground for that fear: if God did not spare the natural branches, the grafted-in Gentile has no immunity either.

εἰ

if

conjunction (first-class condition)

γάρ

for

explanatory conjunction

ὁ

the

Nominative

article

θεός

God

Nominative

subject

τῶν

the

Genitive

article

κατὰ

according to

preposition + accusative (standard)

κατὰ φύσιν: 'natural, by nature' (cf. 1:26; 11:24).

φύσιν

nature

Accusative

object of κατὰ

φύσις: 'nature'; 'the natural branches' — the Jews, native to the tree.

κλάδων

branches

Genitive

genitive (object of ἐφείσατο)

κλάδος: 'branch'; the natural Jewish branches.

οὐκ

not

negative particle

ἐφείσατο

did spare

Aor Mid Indic 3 Sg · φείδομαι

main verb (protasis)

→ constative aorist

φείδομαι: 'spare, refrain from' (cf. 8:32); God did not spare even his natural people.

οὐδὲ

neither

negative conjunction

σοῦ

you

Genitive

genitive (object of φείσεται)

φείσεται

will he spare

Fut Mid Indic 3 Sg · φείδομαι

main verb (apodosis)

→ predictive future

φείδομαι: 'spare'; the warning — the Gentile is not exempt from the same condition of faith.

22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένης τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off.

KINDNESS AND SEVERITY οὖν The two-sided lesson: behold both God's kindness and his severity — severity on the fallen, kindness to you, but only if you remain in it.

<p>ἴδε note/behold Aor Act Impv 2 Sg · ὁράω main verb (imperative) → imperatival (attention) ὁράω (ἴδε): 'see, look, consider'; frozen as a pointing particle — 'observe.'</p>	<p>οὖν then inferential conjunction</p>	<p>χρηστότητα kindness Accusative direct object χρηστότης: 'kindness, goodness' (cf. 2:4; 3:12); God's gracious goodness.</p>	<p>καὶ and coordinating conjunction</p>
<p>ἀποτομίαν severity Accusative direct object ἀποτομία: 'severity, sharpness' (cf. ἀποτέμνω, 'cut off'); God's cutting severity — a wordplay anticipating 'cut off.'</p>	<p>θεοῦ of God Genitive possessive genitive</p>	<p>ἐπὶ toward preposition + accusative (direction)</p>	<p>μὲν on the one hand particle (μὲν ... δέ)</p>
<p>τοὺς those Accusative article (substantizes ptc.)</p>	<p>πεσόντας who have fallen Aor Act Ptc · Acc Pl Masc · πίπτω substantival participle (object of ἐπὶ) → constative aorist πίπτω: 'fall' (cf. v.11); the fallen branches.</p>	<p>ἀποτομία severity Nominative subject (verbless clause) ἀποτομία: 'severity'; God's judgment on the fallen.</p>	<p>ἐπὶ toward preposition + accusative (direction)</p>

δὲ

on the other

particle (δέ answering μέν)

σέ

you

Accusative

object of ἐπί

χρηστότης

kindness

Nominative

subject (verbless clause)

χρηστότης: 'kindness'; God's goodness shown to the Gentile.

θεοῦ

of God

Genitive

possessive genitive

ἐάν

if/provided

conjunction (third-class condition)

ἐάν: 'if, provided that' — the kindness is conditional on perseverance.

ἐπιμένης

you continue

Pres Act Subj 2 Sg · ἐπιμένω

subjunctive (protasis)

→ present (continuing)

ἐπιμένω: 'remain in, continue' (ἐπί + μένω; cf. 6:1); persevering in God's kindness/faith.

τῇ

in the

Dative

article

χρηστότητι

kindness

Dative

dat. (object of ἐπιμένης)

χρηστότης: 'kindness'; the sphere of continuance — abiding in grace.

ἐπεὶ

otherwise/since

causal conjunction (elliptical)

ἐπεὶ: 'since, otherwise' (cf. v.6); 'else (if not)..!'

καὶ

also/too

adverbial

σύ

you

Nominative

subject (emphatic pronoun)

ἐκκοπήση

will be cut off

Fut Pass Indic 2 Sg · ἐκκόπτω

main verb

→ predictive future

ἐκκόπτω: 'cut off, cut out' (ἐκ + κόπτω; cf. ἀποτομία); the Gentile too can be cut off — no presumption allowed.

23 **κάκεῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.**

And even they, if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again.

THEY CAN BE REGRAFTED **δὲ** The door of hope for Israel: if the broken branches abandon unbelief, they will be grafted back — for God is able to regraft them.

κάκεῖνοι

and they/even those

Nominative

demonstrative (*crasis* καὶ + ἐκεῖνοι)

κάκεῖνοι: 'and those' (*crasis*); the broken-off natural branches.

δέ

and

connective conjunction

ἐὰν

if

conjunction (*third-class condition*)

μὴ

not

negative particle

ἐπιμένωσιν

they persist

Pres Act Subj 3 Pl · ἐπιμένω

subjunctive (*protasis*)

→ present (*continuing*)

ἐπιμένω: 'remain in, persist' (cf. v.22); the condition — leaving off unbelief.

τῇ

in the

Dative

article

ἀπιστία

unbelief

Dative

dat. (*object of ἐπιμένωσιν*)

ἀπιστία: 'unbelief' (cf. v.20); the only barrier to their restoration.

ἐγκεντρισθήσονται

they will be grafted in

Fut Pass Indic 3 Pl · ἐγκεντρίζω

main verb (*apodosis*)

→ predictive future

ἐγκεντρίζω: 'graft in' (cf. v.17, 19); the natural branches restored to their own tree.

δυνατὸς

able/powerful

Nominative

predicate adjective

δυνατός: 'able, powerful' (cf. 4:21; 9:22); God's power to regraft.

γάρ

for

explanatory conjunction

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb

→ stative present

ὁ

the

Nominative

article

θεός

God

Nominative

subject

πάλιν

again

adverb (repetition)

πάλιν: 'again'; the restoration of what was broken off.

ἐγκεντρίσαι

to graft in

Aor Act Inf · ἐγκεντρίζω

complementary infinitive (w/ δυνατός)

→ constative aorist

ἐγκεντρίζω: 'graft in'; what God is able to do — regraft Israel.

αὐτούς

them

Accusative

direct object

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

For if you were cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

HOW MUCH MORE THE NATURAL γάρ A horticultural a fortiori: if the unnatural graft of a wild Gentile succeeded, far more readily can the natural branches be restored to their own tree.

εἰ

if

conjunction (first-class condition)

γάρ

for

explanatory conjunction

σὺ

you

Nominative

subject (emphatic pronoun)

ἐκ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

κατὰ

according to

preposition + accusative (standard)

κατὰ φύσιν: 'by nature, natural' (cf. v.21).

φύσιν

nature

Accusative

object of κατὰ

φύσις: 'nature'; the wild olive as the Gentile's natural origin.

ἐξεκόπης

you were cut

Aor Pass Indic 2 Sg · ἐκκόπτω

main verb

→ constative aorist

ἐκκόπτω: 'cut off/out' (cf. v.22); cut from the wild tree.

ἀγριελαίου

wild olive tree

Genitive

genitive (the tree cut from)

ἀγριελαίος; 'wild olive' (cf. v.17); the Gentile's uncultivated origin.

καὶ

and

coordinating conjunction

παρὰ

contrary to

preposition + accusative (against)

παρὰ φύσιν: 'against nature, unnaturally' (cf. 1:26); grafting wild into cultivated is horticulturally backwards — magnifying grace.

φύσιν

nature

Accusative

object of παρὰ

φύσις; 'nature'; the graft ran against natural practice.

ἐνεκεντρίσθης

you were grafted

Aor Pass Indic 2 Sg · ἐγκεντρίζω

main verb

→ constative aorist

ἐγκεντρίζω: 'graft in' (cf. v.17); the unlikely Gentile graft.

εἰς

into

preposition + accusative (goal)

καλλιέλαιον

cultivated olive tree

Accusative

object of εἰς

καλλιέλαιος; 'cultivated/garden olive' (καλός, 'good' + ἐλαία); the choice, tended tree — Israel.

πόσῳ

how much

Dative

dat. of degree

πόσῳ μᾶλλον; 'how much more' (cf. v.12).

μᾶλλον

more

adverb (comparative)

οὗτοι

these

Nominative

demonstrative (subject)

οἱ

the

Nominative

article

κατὰ

according to

preposition + accusative (standard)

φύσιν

nature

Accusative

object of κατὰ

φύσις; 'nature'; 'the natural branches' — the Jews, native to the tree.

ἐγκεντρισθήσονται

will be grafted in

Fut Pass Indic 3 Pl · ἐγκεντρίζω

main verb

→ predictive future

ἐγκεντρίζω: 'graft in'; their restoration the more fitting and likely.

τῇ

into the

Dative

article

ἰδίᾳ

their own

Dative

attributive adjective

ἴδιος; 'one's own' (cf. 8:32); the tree to which they natively belong.

ἐλαία

olive tree

Dative

dat. (the tree grafted into)

ἐλαία: 'olive tree' (cf. v.17); Israel's own tree
— restoration to their proper place.

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθη,

I do not want you to be ignorant of this mystery, brothers, so that you may not be wise in your own sight: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in,

THE MYSTERY OF HARDENING **γάρ** Paul unveils a 'mystery' to humble Gentile pride: Israel's hardening is only partial and temporary — lasting until the full number of the Gentiles has entered.

Οὐ

not

negative particle

γάρ

for

explanatory conjunction

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb

→ customary present

θέλω: 'wish, want' (cf. 1:13); the disclosure formula 'I do not want you ignorant!'

ὑμᾶς

you

Accusative

accusative subject of infinitive

ἀγνοεῖν

to be ignorant

Pres Act Inf · ἀγνοέω

complementary infinitive

→ present (ongoing)

ἀγνοέω: 'be ignorant' (cf. 1:13; 10:3); 'I do not want you uninformed!'

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; the Gentile readers.

τὸ

the

Accusative

article

μυστήριον

mystery

Accusative

direct object

μυστήριον: 'mystery, secret' — a truth once hidden, now revealed (cf. 16:25); here God's plan for Israel and the nations.

τούτο

this

Accusative

demonstrative (attributive)

ἵνα

so that

conjunction (purpose)

μή

not

negative particle

ἦτε

you be

Pres Act Subj 2 Pl · εἰμί

subjunctive (purpose clause)

→ present (ongoing)

εἰμί: 'be'; the purpose — to prevent self-conceit.

παρ'

in

preposition + dative (estimation)

παρ' ἑαυτοῖς: 'in your own estimation, in your own sight!'

ἑαυτοῖς

your own selves

Dative

reflexive (object of παρά)

φρόνιμοι

wise/prudent

Nominative

predicate adjective

φρόνιμος: 'wise, prudent, sensible' (cf. 12:16); self-conceited wisdom — the pride Paul checks.

ὅτι

that

conjunction (content of the mystery)

πώρωσις

hardening

Nominative

subject

πώρωσις: 'hardening, callousness' (cf. ἐπωρώθησαν, v.7); Israel's present obduracy.

ἀπὸ

in

preposition + genitive (degree/part)

ἀπὸ μέρους: 'in part, partial' — not total, and not on all Israel.

μέρους

part

Genitive

object of ἀπό

μέρος: 'part, portion'; the hardening is partial.

τῷ

to

Dative

article

Ἰσραήλ

Israel

Dative

dat. of reference/disadvantage

Ἰσραήλ: Israel; the recipient of the partial hardening.

γέγονεν

has come

Perf Act Indic 3 Sg · γίνομαι

main verb

→ intensive perfect (present condition)

γίνομαι: 'become, come to be'; the hardening's settled-but-temporary state.

ἄχρι

until

preposition + genitive (time)

ἄχρι οὗ: 'until' — marking the temporal limit; the hardening has an end.

οὗ

which

Genitive

relative pronoun (w/ ἄχρι)

τὸ

the

Nominative

article

πλήρωμα

fullness/full number

Nominative

subject

πλήρωμα: 'fullness, full number' (cf. v.12);
the complete number of Gentiles to be
saved.

τῶν

of the

Genitive

article

ἐθνῶν

Gentiles

Genitive

partitive/objective genitive

ἔθνος: 'Gentile' (cf. v.11-13); their full
ingathering.

εἰσέλθη

has come in

Aor Act Subj 3 Sg · εἰσέρχομαι

subjunctive (temporal clause)

→ constative aorist

εἰσέρχομαι: 'come in, enter' (cf. 5:12); the
Gentiles entering — into salvation/the
people of God.

26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται· Ἦξει ἐκ Σιῶν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·

and in this way all Israel will be saved, as it is written: 'The Deliverer will come from Zion; he will banish ungodliness from Jacob;

ALL ISRAEL SAVED ASYNDETON The climactic and contested conclusion: in this manner all Israel will be saved — confirmed by Scripture's promise of a Deliverer from Zion (Isa 59:20).

καὶ
and

coordinating conjunction

οὕτως
in this way/so

adverb (manner)

οὕτως: 'so, in this way'; modal ('by this process') more than temporal ('and then')
— a key interpretive point.

πᾶς
all

Nominative

attributive adjective

πᾶς: 'all'; 'all Israel' — debated: ethnic Israel as a whole at the end, the elect remnant across history, or Jews-and-Gentiles together as the new people of God.

Ἰσραήλ
Israel

Nominative

subject

Ἰσραήλ: Israel; the referent of the famous phrase 'all Israel!'

σωθήσεται
will be saved

Fut Pass Indic 3 Sg · σῶζω

main verb

→ predictive future

σῶζω: 'save' (cf. v.14; 10:13); Israel's coming salvation.

καθὼς
as

comparative conjunction (citation formula)

γέγραπται
it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record)

γράφω: 'it stands written'; quoting Isa 59:20-21 (with Isa 27:9).

ἔξει
will come

Fut Act Indic 3 Sg · ἔκω

main verb (citation)

→ predictive future

ἔκω: 'come, have come, arrive'; the Deliverer's coming.

ἐκ
from/out of

preposition + genitive (source)

Σιών
Zion

Genitive

object of ἐκ (source)

Σιών: Zion (cf. 9:33); the Deliverer comes 'from Zion' (LXX; Heb. 'to Zion').

ὁ
the (one)

Nominative

article (substantizes ptc.)

ῥυόμενος
Deliverer

Pres Mid Ptc · Nom Sg Masc · ῥύομαι

substantival participle (subject)

→ customary (characteristic)

ῥύομαι: 'rescue, deliver' (cf. 7:24); 'the Deliverer' — the Messiah/Christ.

ἀποστρέψει

will turn away/banish

Fut Act Indic 3 Sg · ἀποστρέφω

main verb (citation)

→ predictive future

ἀποστρέφω: 'turn away, remove' (ἀπό + στρέφω); banishing ungodliness from Jacob.

ἀσεβείας

ungodliness

Accusative

direct object

ἀσεβεία: 'ungodliness, impiety' (cf. 1:18); the sin to be removed.

ἀπὸ

from

preposition + genitive (separation)

Ἰακώβ

Jacob

Genitive

object of ἀπό

Ἰακώβ: Jacob (cf. 9:13); = Israel, the people.

27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἀμαρτίας αὐτῶν.

and this will be my covenant with them, when I take away their sins!

MY COVENANT ASYNDETON The covenant promise completing the citation: God will make this his covenant with Israel — the day he removes their sins.

καὶ

and

coordinating conjunction

αὕτη

this

Nominative

demonstrative (subject)

οὗτος: 'this'; the covenant about to be defined.

αὐτοῖς

with them

Dative

dat. of association

ἡ

the

Nominative

article

παρ'

from

preposition + genitive (source)

παρ' ἐμοῦ: 'from me' — the covenant originating with God.

ἐμοῦ

me

Genitive

object of παρὰ

διαθήκη

covenant

Nominative

predicate nominative

διαθήκη: 'covenant, testament' (cf. 9:4); the new covenant of forgiveness (Isa 27:9; Jer 31:33-34).

ὅταν

when

conjunction (indefinite temporal)

ὅταν: 'whenever, when'; the time of the covenant's enactment.

ἀφέλωμαι

I take away

Aor Mid Subj 1 Sg · ἀφαιρέω

subjunctive (temporal clause)

→ constative aorist

ἀφαιρέω: 'take away, remove' (ἀπό + αἴρῶ); God removing their sins — the heart of the covenant.

τάς

the

Accusative

article

ἁμαρτίας

sins

Accusative

direct object

ἁμαρτία: 'sin' (cf. 3:9; 6:1); the sins forgiven in the new covenant.

αὐτῶν

their

Genitive

genitive of possession

28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·

As regards the gospel, they are enemies for your sake; but as regards election, they are beloved for the sake of their forefathers.

ENEMIES YET BELOVED **δὲ** Israel's paradoxical present standing: regarding the gospel, enemies (which serves the Gentiles); regarding election, beloved — for the patriarchs' sake.

κατὰ

as regards

preposition + accusative (reference)

κατὰ + acc.: 'with respect to, as regards.'

μὲν

on the one hand

particle (μὲν ... δέ)

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

object of κατὰ

εὐαγγέλιον: 'gospel' (cf. 1:1, 16); with respect to gospel response, Israel resists.

ἐχθροὶ

enemies

Nominative

predicate nominative

ἐχθρός: 'enemy, hostile' (cf. 5:10); enemies (of the gospel, or objects of God's temporary opposition).

δι'

for the sake of

preposition + accusative (cause/advantage)

διὰ + acc.: 'because of, for the sake of' — their enmity benefits the Gentiles (cf. v.11).

ὑμᾶς

you

Accusative

object of διὰ

κατὰ

as regards

preposition + accusative (reference)

<p>δὲ on the other <i>particle (δέ answering μέν)</i></p>	<p>τήν the Accusative <i>article</i></p>	<p>ἐκλογήν election Accusative <i>object of κατά</i> ἐκλογή: 'election' (cf. v.5, 7; 9:11); with respect to God's choice, Israel remains beloved.</p>	<p>ἀγαπητοὶ beloved Nominative <i>predicate nominative</i> ἀγαπητός: 'beloved' (cf. 1:7); still dearly loved by God.</p>
<p>διὰ for the sake of <i>preposition + accusative (cause)</i></p>	<p>τούς the Accusative <i>article</i></p>	<p>πατέρας fathers/patriarchs Accusative <i>object of διὰ</i> πατήρ: 'father' (cf. 9:5; 11:16); the patriarchs, for whose sake Israel is loved — the root that holds the branches.</p>	

29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ.

For the gifts and the calling of God are irrevocable.

GIFTS IRREVOCABLE **γάρ** The bedrock principle securing Israel's destiny: God never takes back his gifts and call — they are irrevocable.

<p>ἀμεταμέλητα irrevocable Nominative <i>predicate adjective (fronted, emphatic)</i> ἀμεταμέλητος: 'not to be repented of, irrevocable' (ἀ- + μεταμέλομαι, 'change one's mind'; cf. 2 Cor 7:10); God will not retract them.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>τὰ the Nominative <i>article</i></p>	<p>χαρίσματα gifts Nominative <i>subject</i> χάρισμα: 'gift of grace' (cf. 1:11; 5:15-16; 6:23); God's gracious bestowals on Israel (cf. 9:4-5).</p>
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καὶ
and

coordinating conjunction

ἡ
the

Nominative
article

κλῆσις
calling

Nominative
subject (coordinate)

κλῆσις: 'calling, summons' (cf. καλέω, 8:30; 9:11); God's call of Israel.

τοῦ
of

Genitive
article

θεοῦ

God

Genitive
possessive genitive

30 ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,

For just as you were once disobedient to God but have now received mercy because of their disobedience,

MERCY THROUGH DISOBEDIENCE γάρ The pattern of mercy traced: as Gentiles once disobedient now obtained mercy through Israel's disobedience, so the reverse will follow.

ὥσπερ

just as

comparative conjunction

ὥσπερ ... οὕτως: 'just as ... so' (the apodosis in v.31).

γὰρ

for

explanatory conjunction

ὑμεῖς

you

Nominative

subject (emphatic pronoun)

ὑμεῖς: 'you' — the Gentiles.

ΠΟΤΕ

once/formerly

adverb (time)

ποτέ: 'once, formerly' (cf. 7:9); the Gentile past of disobedience.

ἠπειθήσατε

were disobedient

Aor Act Indic 2 Pl · ἀπειθέω

main verb

→ constative aorist

ἀπειθέω: 'be disobedient, refuse to believe' (cf. 10:21; 11:31); the Gentiles' former rebellion.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of indirect object

νῦν

now

adverb (time)

νῦν: 'now' (cf. v.31); the present age of Gentile mercy.

δὲ

but

adversative conjunction

ἠλεήθητε

you received mercy

Aor Pass Indic 2 Pl · ἐλεέω

main verb

→ constative aorist

ἐλεέω: 'have mercy, show pity' (cf. 9:15-18); mercy shown the Gentiles.

τῇ

by/because of

Dative

article

τούτων

their

Genitive

genitive of possession

'their' – Israel's.

ἀπειθεία

disobedience

Dative

dat. of cause/means

ἀπειθεία: 'disobedience, unbelief' (cf. ἀπειθέω; v.32); Israel's disobedience opened mercy to the Gentiles.

31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν·

so they too have now been disobedient, in order that by the mercy shown to you they also may now receive mercy.

MERCY IN RETURN ASYNDETON The symmetry completed: Israel's present disobedience will, through the mercy shown the Gentiles, become the occasion of mercy for Israel.

οὕτως

so

adverb (correlative)

οὕτως: 'so'; matching the ὡσπερ of v.30.

καὶ

also

adverbial

οὗτοι

they/these

Nominative

demonstrative (subject)

οὗτος: 'these' — the Israelites.

νῦν

now

adverb (time)

νῦν: 'now'; their present disobedience.

ἠπειθήσαν

have been disobedient

Aor Act Indic 3 Pl · ἀπειθέω

main verb

→ constative aorist

ἀπειθέω: 'be disobedient' (cf. v.30); Israel's current unbelief.

τῷ

to the/by the

Dative

article

ὑμετέρῳ

your

Dative

possessive adjective

ὑμέτερος: 'your'; the mercy shown to you (Gentiles).

ἐλέει

mercy

Dative

dat. of means/cause (construed w/ following clause)

ἔλεος: 'mercy' (cf. 9:23; v.30-32); the mercy to Gentiles becomes the means of mercy to Israel — the syntax (which clause it modifies) is debated.

ἵνα

in order that

conjunction (purpose)

καὶ

also

adverbial

αὐτοὶ

they themselves

Nominative

intensive pronoun (subject)

νῦν

now

adverb (time)

νῦν: 'now'; the assured, near mercy for Israel.

ἐλεηθῶσιν

may receive mercy

Aor Pass Subj 3 Pl · ἐλεέω

subjunctive (purpose clause)

→ constative aorist

ἐλεέω: 'have mercy' (cf. v.30-32); the goal — mercy for Israel too.

32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν ἵνα τοὺς πάντας ἐλεήσει.

For God has consigned all to disobedience, that he may have mercy on all.

MERCY ON ALL **γὰρ** The grand summary of God's design: he locked up all — Jew and Gentile — under disobedience, precisely so that he might show mercy to all.

συνέκλεισεν

consigned/shut up

Aor Act Indic 3 Sg · συγκλείω

main verb

→ constative aorist

συγκλείω: 'shut up together, confine, imprison' (σύν + κλείω; cf. Gal 3:22); God locked all into disobedience as into a prison — to make mercy the only exit.

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

τοὺς

the

Accusative

article

πάντας

all

Accusative

direct object (substantival adj.)

πᾶς: 'all'; Jew and Gentile alike — all without distinction (cf. 3:9, 23).

εἰς

into/to

preposition + accusative (goal/state)

ἀπειθειαν

disobedience

Accusative

object of εἰς (state)

ἀπειθεια: 'disobedience, unbelief' (cf. v.30-31); the prison of disobedience.

ἵνα

that

conjunction (purpose)

τοὺς

the

Accusative

article

πάντας

all

Accusative

direct object (substantival adj.)

πᾶς: 'all'; the same 'all' — the goal is mercy, not condemnation.

ἐλεήσει

he may have mercy

Aor Act Subj 3 Sg · ἐλεέω

subjunctive (purpose clause)

→ constative aorist

ἐλεέω: 'have mercy' (cf. v.30-31); mercy as God's ultimate purpose — the note that triggers the doxology.

33 Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

THE DEPTH OF GOD **ASYNDETON** Overwhelmed by God's plan, Paul bursts into doxology: the fathomless depth of his riches, wisdom, and knowledge — his judgments and ways beyond all tracing.

Ὡ

Oh

interjection/exclamatory particle

ὦ: the exclamation of wonder — 'O the depth!'

βάθος

depth

Nominative

subject (exclamation)

βάθος: 'depth' (cf. 8:39); the unfathomable profundity of God's plan.

πλούτου

of riches

Genitive

genitive (of the depth)

πλοῦτος: 'riches' (cf. 11:12; 2:4); God's abundant resources of grace.

καὶ

and

coordinating conjunction

σοφίας

of wisdom

Genitive

genitive (of the depth)

σοφία: 'wisdom' (cf. 1 Cor 1:24); God's wise ordering of redemption.

καὶ

and

coordinating conjunction

γνώσεως

of knowledge

Genitive

genitive (of the depth)

γνώσις: 'knowledge' (cf. 2:20; 11:34); God's perfect knowing.

θεοῦ

of God

Genitive

possessive genitive

ὡς

how

exclamatory particle

ὡς: 'how!' — exclamatory.

ἀνεξεραύνητα

unsearchable

Nominative

predicate adjective

ἀνεξεραύνητος: 'unsearchable, unfathomable' (ἀ- + ἐξεραυνάω, 'search out'); past finding out.

τὰ

the

Nominative

article

κρίματα

judgments

Nominative

subject

κρίμα: 'judgment, decision' (cf. 2:2; 5:16); God's decrees — beyond human scrutiny.

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἀνεξίτητοι

inscrutable/untraceable

Nominative

predicate adjective

ἀνεξίτητος: 'untraceable, inscrutable'
(ἀ- + ἐξιχνιάζω, 'track out' from ἵχνος,
'footprint'; cf. 4:12); his ways leave no trail
to follow.

αἱ

the

Nominative

article

ὁδοὶ

ways

Nominative

subject

ὁδός: 'way, road' (cf. 3:16-17); God's ways of
acting — past tracing.

αὐτοῦ

his

Genitive

genitive of possession

34 Τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

For who has known the mind of the Lord, or who has been his counselor?

WHO HAS KNOWN HIS MIND? **γὰρ** Scripture voices the wonder (Isa 40:13): no one has fathomed the
Lord's mind or served as his adviser.

Τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the rhetorical question — no
one.

γὰρ

for

explanatory conjunction

ἔγνω

has known

Aor Act Indic 3 Sg · γινώσκω

main verb

→ *constative aorist*

γινώσκω: 'know' (cf. 1:21; 11:2); no one has
comprehended God's mind.

νοῦν

mind

Accusative

direct object

νοῦς: 'mind, understanding' (cf. 7:23; 12:2);
the Lord's thought, unknowable to
creatures.

κυρίου

of the Lord

Genitive

possessive genitive

κύριος: 'Lord' (Isa 40:13 LXX); God's incomparable mind.

ἢ

or

disjunctive conjunction

τίς

who

Nominative

interrogative pronoun (subject)

σύμβουλος

counselor

Nominative

predicate nominative

σύμβουλος: 'counselor, adviser' (σύν + βουλή, 'counsel'); none has advised God.

αὐτοῦ

his

Genitive

genitive of relationship

ἐγένετο

has been/become

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ *constative aorist*

γίνομαι: 'become, be'; no one has been God's counselor.

35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

Or who has given a gift to him that he might be repaid?

WHO HAS GIVEN TO HIM? **ASYNDETON** A third question (Job 41:11): no one has ever put God in his debt by giving first, to claim repayment.

ἢ

or

disjunctive conjunction

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; no one.

προέδωκεν

has given first

Aor Act Indic 3 Sg · προδίδωμι

main verb

→ *constative aorist*

προδίδωμι: 'give beforehand, give first' (προ + δίδωμι); none has given God anything in advance to obligate him (Job 41:11).

αὐτῷ

to him

Dative

dat. of indirect object

καὶ
and

coordinating conjunction (result)

ἀνταποδοθήσεται

it will be repaid

Fut Pass Indic 3 Sg · ανταποδίδωμι

main verb

→ predictive future

ἀνταποδίδωμι: 'repay, recompense' (ἀντί + ἀποδίδωμι; cf. ἀνταπόδομα, v.9; 12:19); God owes no one — all is gift, none a debt.

αὐτῷ

to him

Dative

dat. of indirect object

36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

For from him and through him and to him are all things. To him be glory forever. Amen.

TO HIM BE GLORY ὅτι The ground and crescendo of praise: all things originate, subsist, and culminate in God — therefore to him belongs glory forever.

ὅτι

for/because

causal conjunction

ὅτι: grounding the doxology — God is the source, means, and goal of all.

ἐξ

from

preposition + genitive (source)

ἐξ αὐτοῦ: 'from him' — God the origin of all things.

αὐτοῦ

him

Genitive

object of ἐξ

καὶ

and

coordinating conjunction

δι'

through

preposition + genitive (agency)

δι' αὐτοῦ: 'through him' — God the sustaining agent of all.

αὐτοῦ

him

Genitive

object of διὰ

καὶ

and

coordinating conjunction

εἰς

to/unto

preposition + accusative (goal)

εἰς αὐτόν: 'to him' — God the goal/end of all (cf. 1 Cor 8:6).

<p>αὐτόν him Accusative <i>object of εἰς</i></p>	<p>τά the Nominative <i>article</i></p>	<p>πάντα all things Nominative <i>subject (substantival adj.)</i> πᾶς: 'all'; the universe of things — all from, through, and to God.</p>	<p>αὐτῷ to him Dative <i>dat. of advantage/recipient</i></p>
<p>ἡ the Nominative <i>article</i></p>	<p>δόξα glory Nominative <i>subject (verbless doxology)</i> δόξα: 'glory' (cf. 1:23; 9:23); the praise due to God alone.</p>	<p>εἰς for/unto <i>preposition + accusative (extent of time)</i></p>	<p>τούς the Accusative <i>article</i></p>
<p>αἰῶνας ages/forever Accusative <i>object of εἰς (extent of time)</i> αἰών: 'age'; εἰς τοὺς αἰῶνας = 'forever' (cf. 1:25; 9:5).</p>	<p>ἀμήν amen <i>liturgical affirmation (transliterated Hebrew)</i> ἀμήν: 'truly, so be it' (cf. 1:25; 9:5); sealing the doxology that crowns chapters 1-11.</p>		

On the text. Verse punctuation is editorial and conventional. At v.6 some later witnesses add a balancing clause ('but if of works, it is no longer grace...'); the shorter text is followed. The meaning of 'all Israel will be saved' (v.26) and of 'and so' (καὶ οὕτως) is much debated — ethnic Israel as a whole at the end, the elect remnant throughout history, or the church as the new Israel — and is annotated rather than resolved. The chapter cites 1 Kings 19, Deuteronomy 29:4, Isaiah 29:10 and 59:20-21, Psalm 69:22-23, and Isaiah 27:9, chiefly following the LXX.

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.