

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 15

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΕ΄

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 · 15:1-6

Bear with the weak

The strong ought to bear the failings of the weak and not please themselves (1-2); for Christ did not please himself but bore reproach (3). Scripture was written for our instruction, that we might have hope (4); may the God of endurance grant you one mind, to glorify God with one voice (5-6).

B · 15:7-13

Welcome as Christ welcomed

Welcome one another as Christ welcomed you, for God's glory (7): Christ served the circumcised to confirm the promises, and so that the Gentiles might glorify God for his mercy (8-9a) — as a catena of Scripture foretold the nations praising God (9b-12). May the God of hope fill you with joy and peace, to abound in hope by the Spirit (13).

C · 15:14-21

Paul's priestly ministry

Confident of the Romans' goodness, Paul has written boldly by the grace given him (14-15) to be a minister of Christ to the Gentiles, a priest of the gospel presenting them as an acceptable offering (16). He boasts only of what Christ has done through him, from Jerusalem to Illyricum (17-19), ambitious to preach where Christ is not yet named (20-21).

D · 15:22-33

Travel plans and prayer

Long hindered, Paul now hopes to visit Rome on his way to Spain (22-24), but first must take the collection from Macedonia and Achaia to the poor saints in Jerusalem (25-28). He asks the Romans to strive with him in prayer that he be rescued in Judea and come to them in joy (29-32); the God of peace be with you all (33).

1 Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.

We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves.

BEAR THE WEAK **δὲ** The strong's duty, continuing ch. 14: those strong in faith owe it to the weak to carry their failings rather than indulge themselves.

Ὁφείλομεν

we ought/are obligated

Pres Act Indic 1 Pl · ὀφείλω

main verb

→ customary present

ὀφείλω: 'owe, be obligated' (cf. ὀφειλέτης, 1:14; 13:8); a debt of love the strong owe the weak.

δὲ

now/and

connective conjunction

ἡμεῖς

we

Nominative

subject (emphatic pronoun)

ἡμεῖς: 'we' — Paul includes himself among 'the strong.'

οἱ

the

Nominative

article

| | | | |
|--|---|--|--|
| <p>δυνατοὶ strong</p> <p>Nominative <i>substantival adjective (apposition)</i></p> <p>δυνατός: 'able, strong, powerful' (cf. 4:21; 11:23); the strong in faith — those of free conscience (ch. 14).</p> | <p>τὰ the</p> <p>Accusative <i>article</i></p> | <p>ἀσθενήματα weaknesses/failings</p> <p>Accusative <i>direct object</i></p> <p>ἀσθένεια: 'weakness, scruple, failing' (cf. ἀσθενέω, 14:1-2); the weak's limitations of conscience.</p> | <p>τῶν of the</p> <p>Genitive <i>article</i></p> |
| <p>ἀδυνάτων weak/unable</p> <p>Genitive <i>substantival adjective (possessive genitive)</i></p> <p>ἀδύνατος: 'powerless, weak, unable' (ἀ- + δυνατός; cf. 8:3); the 'weak' of ch. 14.</p> | <p>βαστάζειν to bear/carry</p> <p>Pres Act Inf · βαστάζω <i>complementary infinitive</i></p> <p>→ present (ongoing)</p> <p>βαστάζω: 'bear, carry, support, endure' (cf. 11:18; Gal 6:2); to shoulder the weak's burdens, not merely tolerate them.</p> | <p>καὶ and</p> <p><i>coordinating conjunction</i></p> | <p>μὴ not</p> <p><i>negative particle (w/ inf.)</i></p> |
| <p>ἑαυτοῖς ourselves</p> <p>Dative <i>reflexive (dat. of advantage)</i></p> <p>'ourselves' — self-pleasing is the opposite of bearing others.</p> | <p>ἀρέσκειν to please</p> <p>Pres Act Inf · ἀρέσκω <i>complementary infinitive</i></p> <p>→ present (ongoing)</p> <p>ἀρέσκω: 'please, seek to please' (cf. 8:8; 15:2-3); not to please self but the neighbor.</p> | | |

2 ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν·

Let each of us please his neighbor for his good, to build him up.

PLEASE THE NEIGHBOR **ASYNDETON** The positive command: each should aim to please his neighbor — but for the neighbor's good and upbuilding, not flattery.

| | | | |
|--|--|--|--|
| <p>ἕκαστος each one Nominative <i>subject (substantival adj.)</i> ἕκαστος: 'each' (cf. 12:3; 14:5, 12); individual responsibility.</p> | <p>ἡμῶν of us Genitive <i>partitive genitive</i></p> | <p>τῷ the Dative <i>article</i></p> | <p>πλησίον neighbor Dative <i>dat. (the one pleased)</i> πλησίον: 'neighbor' (cf. 13:9-10); the fellow person to be served.</p> |
| <p>ἄρεσκέτω let please Pres Act Impv 3 Sg · ἄρέσκω <i>main verb (3rd-person imperative)</i> → <i>imperative (continuous)</i> ἄρέσκω: 'please' (cf. v.1, 3); please the neighbor — but qualified by the next phrase.</p> | <p>εἰς for/unto <i>preposition + accusative (purpose)</i></p> | <p>τὸ the Accusative <i>article</i></p> | <p>ἀγαθὸν good Accusative <i>object of εἰς (purpose; substantival adj.)</i> ἀγαθός: 'good' (cf. 12:2, 9; 14:16); the neighbor's true good — not mere gratification.</p> |
| <p>πρὸς toward/with a view to <i>preposition + accusative (goal)</i></p> | <p>οἰκοδομῆν building up/edification Accusative <i>object of πρὸς (goal)</i> οἰκοδομή: 'building up, edification' (cf. 14:19); the constructive aim of pleasing the neighbor.</p> | | |

3 καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ.

For Christ did not please himself, but as it is written, 'The reproaches of those who reproached you fell on me.'

CHRIST PLEASED NOT HIMSELF **γάρ** Christ as the supreme model: he did not please himself but bore the reproaches aimed at God (Ps 69:9) — the pattern for self-giving love.

καὶ
for indeed/also
adverbial (ascensive)

γὰρ
for
explanatory conjunction

ὁ
the
Nominative
article

Χριστὸς
Christ
Nominative
subject
Χριστός: 'Christ'; the model of not pleasing self (cf. Phil 2:5-8).

οὐχ
not
negative particle

ἑαυτῷ
himself
Dative
reflexive (dat. of advantage)

ἤρεσεν
did please
Aor Act Indic 3 Sg · ἄρέσκω
main verb
→ constative aorist
ἄρέσκω: 'please' (cf. v.1-2); Christ sought not his own ease but the Father's will and our good.

ἀλλὰ
but
adversative conjunction

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 Ps 69:9 (a psalm often applied to Christ).

οἱ
the
Nominative
article

ὀνειδισμοὶ
reproaches
Nominative
subject (citation)
ὀνειδισμός: 'reproach, insult, reviling' (cf. ὀνειδίζω; Heb 11:26); the insults Christ bore.

τῶν
of those
Genitive
article (substantizes ptc.)

ὀνειδιζόντων
who reproach
Pres Act Ptc · Gen Pl Masc · ὀνειδίζω
substantival participle (subjective genitive)
→ customary (characteristic)
ὀνειδίζω: 'reproach, revile, insult'; those who reviled God.

σε
you
Accusative
direct object (God addressed)
'you' — God; the reproaches were aimed at God.

ἐπέπεσαν
fell
Aor Act Indic 3 Pl · ἐπιπίπτω
main verb (citation)
→ constative aorist
ἐπιπίπτω: 'fall upon' (ἐπί + πίπτω); the insults against God fell on Christ — he absorbed them.

ἐπ'

on/upon

preposition + accusative (direction)

ἐμέ

me

Accusative

object of ἐπί (Christ speaking)

'me' – Christ, who took the reproach meant for God upon himself.

4 ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

SCRIPTURE FOR OUR HOPE γάρ A parenthesis on why such Scripture matters: all that was written serves to instruct us, so that through endurance and Scripture's comfort we may keep hope.

ὅσα

whatever/as much as

Nominative

relative pronoun (subject)

ὅσος: 'as much as, whatever' (cf. 2:12; 8:14); all that was written beforehand.

γάρ

for

explanatory conjunction

προεγράφη

was written before

Aor Pass Indic 3 Sg · προγράφω

main verb

→ *constative aorist*

προγράφω: 'write beforehand, write previously' (προ + γράφω); the OT Scriptures, written in former times.

εἰς

for/unto

preposition + accusative (purpose)

τὴν

the

Accusative

article

ἡμετέραν

our

Accusative

possessive adjective

ἡμέτερος: 'our'; written with us in view.

διδασκαλίαν

instruction/teaching

Accusative

object of εἰς (purpose)

διδασκαλία: 'teaching, instruction' (cf. 12:7); the purpose of the Scriptures — to instruct us.

ἔγγραφη

was written

Aor Pass Indic 3 Sg · γράφω

main verb

→ constative aorist

γράφω: 'write'; the divine purpose behind the writing.

ἵνα

that

conjunction (purpose)

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ὑπομονῆς

endurance/perseverance

Genitive

object of διὰ (means)

ὑπομονή: 'endurance, steadfastness' (cf. 5:3-4; 15:5); the perseverance Scripture fosters.

καὶ

and

coordinating conjunction

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

παρακλήσεως

encouragement/comfort

Genitive

object of διὰ (means)

παρακλήσις: 'encouragement, comfort, exhortation' (cf. 12:8; 15:5); the consolation the Scriptures give.

τῶν

of the

Genitive

article

γραφῶν

Scriptures

Genitive

subjective/possessive genitive

γραφή: 'Scripture' (cf. 1:2; 4:3); the source of endurance and comfort.

τὴν

the

Accusative

article

ἐλπίδα

hope

Accusative

direct object

ἐλπίς: 'hope' (cf. 5:2-5; 8:24; 15:13); the goal — that we keep hope.

ἔχωμεν

we might have

Pres Act Subj 1 Pl · ἔχω

subjunctive (purpose clause)

→ present (ongoing)

ἔχω: 'have, hold'; to go on holding hope.

5 ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,

May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus,

PRAYER FOR HARMONY **δὲ** A wish-prayer: that the God who gives endurance and comfort grant the Romans one mind toward each other, patterned on Christ.

ὁ

the

Nominative
article

δὲ

now/and

connective conjunction

θεὸς

God

Nominative
subject

θεός: God; named here as the source of endurance and comfort (echoing v.4).

τῆς

of

Genitive
article

ὑπομονῆς

endurance

Genitive
attributive genitive

ὑπομονή: 'endurance' (cf. v.4); God as its giver.

καὶ

and

coordinating conjunction

τῆς

of

Genitive
article

παρακλήσεως

encouragement

Genitive
attributive genitive

παρακλήσις: 'encouragement, comfort' (cf. v.4).

| | | | |
|---|--|--|---|
| <p>δώη may he grant</p> <p>Aor Act Opt 3 Sg · δίδωμι <i>optative of wishing (benediction)</i></p> <p>→ voluntative optative</p> <p>δίδωμι (opt.): 'give'; the volitive optative of a wish-prayer — 'may God grant.'</p> | <p>ὑμῖν to you</p> <p>Dative <i>dat. of indirect object</i></p> | <p>τὸ the</p> <p>Accusative <i>article (substantizes inf.)</i></p> | <p>αὐτὸ same</p> <p>Accusative <i>intensive/identical adjective</i></p> <p>αὐτός: 'same'; τὸ αὐτὸ φρονεῖν = 'to be of the same mind, live in harmony' (cf. 12:16; Phil 2:2).</p> |
| <p>φρονεῖν to think/be minded</p> <p>Pres Act Inf · φρονέω <i>infinitive (object of δώη)</i></p> <p>→ present (ongoing)</p> <p>φρονέω: 'think, be minded' (cf. 12:16; 14:6); shared mindedness — unity, not uniformity.</p> | <p>ἐν among</p> <p><i>preposition + dative (sphere)</i></p> | <p>ἀλλήλοις one another</p> <p>Dative <i>reciprocal pronoun (object of ἐν)</i></p> <p>ἀλλήλων: 'one another' (cf. 12:5, 10; 14:13, 19).</p> | <p>κατὰ according to</p> <p><i>preposition + accusative (standard)</i></p> |
| <p>Χριστὸν Christ</p> <p>Accusative <i>object of κατὰ (standard)</i></p> <p>Χριστός: 'Christ'; harmony 'according to Christ Jesus' — patterned on him (v.3).</p> | <p>Ἰησοῦν Jesus</p> <p>Accusative <i>apposition</i></p> | | |

6 ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

ONE VOICE OF PRAISE **ἵνα** The goal of that harmony: a united church glorifying God with one heart and one mouth — worship as the fruit of unity.

ἵνα

that

conjunction (purpose)

ὁμοθυμαδὸν

with one accord/together

adverb (manner)

ὁμοθυμαδὸν: 'with one mind/accord, unanimously' (ὁμός, 'same' + θυμός, 'mind'; cf. Acts 1:14); united in purpose and feeling.

ἐν

with

preposition + dative (instrument)

ἐνὶ

one

Dative

attributive numeral

εἷς: 'one'; one mouth — a single, harmonious voice.

στόματι

mouth/voice

Dative

dat. of means

στόμα: 'mouth' (cf. 3:14, 19; 10:9-10); the church praising 'with one mouth.'

δοξάζητε

you may glorify

Pres Act Subj 2 Pl · δοξάζω

subjunctive (purpose clause)

→ present (ongoing)

δοξάζω: 'glorify, honor' (cf. δόξα; 1:21; 15:9); united worship — the aim of all the exhortation.

τὸν

the

Accusative

article

θεὸν

God

Accusative

direct object

καὶ

and

coordinating conjunction

πατέρα

Father

Accusative

apposition to θεόν

πατήρ: 'Father' (cf. 1:7; 8:15); 'the God and Father of our Lord Jesus Christ' — the object of united praise.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of relationship

κύριος: 'Lord' (cf. 1:4; 14:8).

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς, εἰς δόξαν τοῦ θεοῦ.

Therefore welcome one another as Christ has welcomed you, for the glory of God.

WELCOME AS CHRIST DID **Διὸ** The summarizing command of chs. 14–15: receive one another just as Christ received you — and so glorify God.

| | | | |
|--|---|---|---|
| <p>Διὸ therefore <i>inferential conjunction</i></p> <p>διό: 'therefore' (cf. 1:24; 15:22); drawing the conclusion of the whole weak/strong section.</p> | <p>προσλαμβάνεσθε welcome/receive Pres Mid Impv 2 Pl · προσλαμβάνω <i>main verb (command)</i> → <i>imperative (continuous)</i></p> <p>προσλαμβάνω: 'welcome, receive, accept' (cf. 14:1, 3); receive one another into full fellowship.</p> | <p>ἀλλήλους one another Accusative <i>reciprocal pronoun (direct object)</i></p> <p>ἀλλήλων: 'one another' (cf. v.5); strong and weak alike.</p> | <p>καθὼς as <i>comparative conjunction</i></p> |
| <p>καὶ also <i>adverbial</i></p> | <p>ὁ the Nominative <i>article</i></p> | <p>Χριστὸς Christ Nominative <i>subject</i></p> <p>Χριστός: 'Christ'; the model and ground of mutual acceptance.</p> | <p>προσελάβετο has welcomed Aor Mid Indic 3 Sg · προσλαμβάνω <i>main verb</i> → <i>constative aorist</i></p> <p>προσλαμβάνω: 'welcome, receive' (cf. 14:3); Christ's reception of us is the pattern and basis.</p> |
| <p>ὑμᾶς you Accusative <i>direct object</i></p> <p>Some MSS read 'us'; Christ received you/us — Jew and Gentile alike.</p> | <p>εἰς for/unto <i>preposition + accusative (purpose)</i></p> | <p>δόξαν glory Accusative <i>object of εἰς (purpose)</i></p> <p>δόξα: 'glory' (cf. v.6); the goal — God's glory.</p> | <p>τοῦ of Genitive <i>article</i></p> |

θεοῦ

God

Genitive

possessive genitive

8 λέγω γὰρ Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων,

For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs,

SERVANT TO THE CIRCUMCISED γὰρ Christ's twofold purpose, first toward Israel: he became a servant of the Jews to demonstrate God's faithfulness and confirm the patriarchal promises.

λέγω

I tell/say

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

λέγω: 'say, tell'; introducing the explanation of v.7.

γὰρ

for

explanatory conjunction

Χριστὸν

Christ

Accusative

accusative subject of infinitive

Χριστός: 'Christ'; the subject of the indirect statement.

διάκονον

servant/minister

Accusative

predicate accusative

διάκονος: 'servant, minister' (cf. 13:4; 15:8); Christ as servant — even to the circumcised, in his earthly ministry.

γεγενῆσθαι

to have become

Perf Mid Inf · γίνομαι

infinitive (indirect discourse)

→ intensive perfect (abiding result)

γίνομαι: 'become'; the perfect — Christ became and remains a servant of the circumcised.

περιτομῆς

of the circumcision

Genitive

objective genitive

περιτομή: 'circumcision' (cf. 2:25-29; 4:9-12), here 'the circumcised' = the Jews — Christ ministered first to Israel.

ὑπὲρ

for the sake of/to show

preposition + genitive (purpose)

ὑπὲρ + gen.: 'on behalf of, for the sake of' — to vindicate God's truthfulness.

ἀληθείας

truth/truthfulness

Genitive

object of ὑπὲρ

ἀλήθεια: 'truth, truthfulness, faithfulness' (cf. 3:7); God's reliability in keeping his word to Israel.

| | | | |
|---|--|--|--|
| <p>θεοῦ of God Genitive <i>possessive genitive</i></p> | <p>εἰς in order to <i>preposition + articular inf. (purpose)</i></p> | <p>τὸ the Accusative <i>article (substantizes inf.)</i></p> | <p>βεβαιῶσαι to confirm/establish Aor Act Inf · βεβαιῶω <i>articular inf. of purpose</i> → constative aorist βεβαιῶω: 'confirm, establish, guarantee' (cf. βέβαιος, 4:16); to make the patriarchal promises sure — fulfilled in Christ.</p> |
| <p>τάς the Accusative <i>article</i></p> | <p>ἐπαγγελίας promises Accusative <i>direct object</i> ἐπαγγελία: 'promise' (cf. 4:13-20; 9:4); the covenant promises to the fathers.</p> | <p>τῶν of the Genitive <i>article</i></p> | <p>πατέρων fathers/patriarchs Genitive <i>genitive (recipients of the promises)</i> πατήρ: 'father' (cf. 9:5; 11:28); the patriarchs to whom the promises were given.</p> |

9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνόματί σου ψαλῶ.

and in order that the Gentiles might glorify God for his mercy. As it is written, 'Therefore I will praise you among the Gentiles, and sing to your name.'

GENTILES GLORIFY FOR MERCY **δὲ** Christ's second purpose, toward the nations: that the Gentiles glorify God for his mercy — the first of four Scriptures showing the nations' praise (Ps 18:49).

τὰ

the

Accusative

article

δὲ

and

connective conjunction

ἔθνη

Gentiles/nations

Accusative

accusative subject of infinitive

ἔθνος: 'nation, Gentile' (cf. 1:5; 15:9-12); the second beneficiary of Christ's work.

ὕπὲρ

for/on account of

preposition + genitive (cause)

ὕπὲρ + gen.: 'for, on account of' — the Gentiles praise God for his mercy (not promise, as Israel — mercy, for they had no covenant claim).

ἐλέους

mercy

Genitive

object of ὑπὲρ

ἔλεος: 'mercy' (cf. 9:23; 11:30-32); the ground of Gentile praise — sheer mercy.

δοξάσαι

to glorify

Aor Act Inf · δοξάζω

infinitive (parallel to v.8; purpose)

→ constative aorist

δοξάζω: 'glorify' (cf. v.6-7); the Gentiles glorifying God — the goal of Christ's ministry to them.

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object

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'; opening a four-fold catena (Ps 18:49; Deut 32:43; Ps 117:1; Isa 11:10).

Διὰ

because of/therefore

preposition + accusative (cause)

διὰ τοῦτο: 'therefore, for this reason.'

τοῦτο

this

Accusative

object of διὰ (demonstrative)

ἔξομολογήσομαι

I will praise/confess

Fut Mid Indic 1 Sg · ἔξομολογέω

main verb (citation)

→ predictive future

ἔξομολογέω: 'confess, praise, acknowledge openly' (cf. 14:11); praise offered 'among the Gentiles' (Ps 18:49).

σοι

you

Dative

dat. of indirect object (God addressed)

ἐν

among

preposition + dative (sphere)

ἔθνεσιν

Gentiles

Dative

object of ἐν (sphere)

ἔθνος: 'Gentile'; the nations among whom God is praised.

καὶ

and

coordinating conjunction

τῷ

to the

Dative

article

ὀνόματί

name

Dative

dat. (object of praise)

ὄνομα: 'name' (cf. 1:5; 10:13); God's name, sung among the nations.

σου

your

Genitive

genitive of possession

ψαλῶ

I will sing/make music

Fut Act Indic 1 Sg · ψάλλω

main verb (citation)

→ predictive future

ψάλλω: 'sing, make melody, sing psalms' (originally 'pluck a string'; cf. 'psalm'); praise in song.

10 καὶ πάλιν λέγει· Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

And again it says, 'Rejoice, O Gentiles, with his people!'

CATENA: REJOICE ASYNDETON The second testimony (Deut 32:43): the nations are summoned to rejoice together with God's people Israel — Jew and Gentile in one joy.

καὶ
and
coordinating conjunction

πάλιν
again
adverb (repetition)
| πάλιν: 'again' (cf. v.11-12); marking each new citation in the catena.

λέγει
it says
Pres Act Indic 3 Sg · λέγω
main verb
→ gnomic present
| λέγω: 'say'; Scripture (or God) as speaker.

Εὐφράνθητε
rejoice
Aor Pass Impv 2 Pl · εὐφραίνω
main verb (citation, command)
→ imperatival
| εὐφραίνω: 'gladden, rejoice, make merry' (εὐ + φρήν; cf. Luke 15:32); the nations called to joy (Deut 32:43).

ἔθνη
Gentiles
Vocative
vocative of direct address
| ἔθνος: 'Gentile, nation'; addressed directly, summoned to rejoice.

μετά
with
preposition + genitive (association)
| μετά + gen.: 'with, together with' — Gentiles joined to Israel in praise.

τοῦ
the
Genitive
article

λαοῦ
people
Genitive
object of μετά
| λαός: 'people' (cf. 9:25-26; 10:21); God's people Israel — with whom the Gentiles now rejoice.

αὐτοῦ
his
Genitive
genitive of relationship

11 καὶ πάλιν· Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

| And again, 'Praise the Lord, all you Gentiles, and let all the peoples extol him.'

CATENA: PRAISE ASYNDETON The third testimony (Ps 117:1): a universal summons — all nations and all peoples to praise the Lord.

καὶ
and

coordinating conjunction

πάλιν
again

adverb (repetition)

πάλιν: 'again' (cf. v.10, 12).

Αἰνεῖτε
praise

Pres Act Impv 2 Pl · αἰνέω

main verb (citation, command)

→ imperatival (continuous)

αἰνέω: 'praise, commend' (cf. αἴνος, 'praise'); the nations commanded to praise (Ps 117:1).

πάντα
all

Vocative

attributive adjective

πάς: 'all'; the universal scope.

τὰ
the

Vocative

article

ἔθνη

Gentiles/nations

Vocative

vocative of direct address

ἔθνος: 'nation'; all nations summoned.

τὸν
the

Accusative

article

κύριον

Lord

Accusative

direct object

κύριος: 'Lord'; the object of praise.

καὶ
and

coordinating conjunction

ἐπαινεσάτωσαν

let extol/praise

Aor Act Impv 3 Pl · ἐπαινέω

main verb (citation, 3rd-person command)

→ imperatival

ἐπαινέω: 'praise, commend, applaud' (ἐπί + αἰνέω; cf. ἔπαινος, 13:3); 'let them extol him.'

αὐτὸν
him

Accusative

direct object

πάντες

all

Nominative

attributive adjective

πάς: 'all'; all peoples.

οἱ
the

Nominative

article

λαοί

peoples

Nominative

subject

λαός: 'people' (cf. v.10); the plural 'peoples' — all nations join Israel in praise.

12 καὶ πάλιν Ἡσαΐας λέγει· Ἔσται ἡ ρίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.

And again Isaiah says, 'The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope!'

CATENA: THE ROOT OF JESSE ASYNDETON The climactic fourth testimony (Isa 11:10): the messianic 'root of Jesse' will arise to rule the nations, and in him the Gentiles will set their hope.

καὶ
and
coordinating conjunction

πάλιν
again
adverb (repetition)
πάλιν: 'again'; the fourth and climactic citation.

Ἡσαΐας
Isaiah
Nominative
subject
Ἡσαΐας: Isaiah (cf. 9:27-29; 10:16-21); the prophet of the messianic root.

λέγει
says
Pres Act Indic 3 Sg · λέγω
main verb
→ gnomic present

Ἔσται
there will be/will come
Fut Mid Indic 3 Sg · εἶμι
main verb (citation)
→ predictive future
εἶμι: 'be'; 'there will be the root of Jesse' (Isa 11:10).

ἡ
the
Nominative
article

ρίζα
root
Nominative
subject
ρίζα: 'root, shoot' (cf. 11:16-18); the messianic descendant of Jesse – Christ.

τοῦ
of
Genitive
article

Ἰεσσαί

Jesse

Genitive

genitive of relationship

Ἰεσσαί: Jesse; David's father — the Messiah from his line (cf. 1:3).

καὶ

and/even

coordinating/exegetical conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀνίστάμενος

who arises

Pres Mid Ptc · Nom Sg Masc · ἀνίστημι

substantival participle (apposition)

→ present (ongoing)

ἀνίστημι: 'rise, arise, stand up' (cf. ἀνάστασις, 1:4); the one who rises — perhaps echoing the resurrection — to rule.

ἄρχειν

to rule

Pres Act Inf · ἄρχω

exegetical infinitive (purpose)

→ present (ongoing)

ἄρχω: 'rule, govern' (cf. ἄρχων, 13:3); to rule the nations — the Messiah's reign.

ἐθνῶν

Gentiles/nations

Genitive

objective genitive

ἔθνος: 'nation'; the Gentiles ruled by the Messiah.

ἐπ'

in/on

preposition + dative (object of hope)

ἐπ' αὐτῷ ἐλπίζω: 'hope in/on him' — reliance on the Messiah.

αὐτῷ

him

Dative

object of ἐπί

ἔθνη

Gentiles

Nominative

subject

ἔθνος: 'Gentile'; the nations who will hope in him.

ἐλπιούσιν

will hope

Fut Act Indic 3 Pl · ἐλπίζω

main verb (citation)

→ predictive future

ἐλπίζω: 'hope' (cf. 8:24-25; 15:13); the Gentiles' hope set on Christ — the catena's climax, bridging to v.13.

13 ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

THE GOD OF HOPE **δὲ** A benediction crowning the doctrinal-ethical body of the letter: may the God of hope flood you with joy and peace, that you overflow with hope by the Spirit's power.

| | | | |
|---|--|--|---|
| <p>ὁ the Nominative article</p> | <p>δὲ now/and connective conjunction</p> | <p>θεὸς God Nominative subject θεός: God; 'the God of hope' — echoing the hope of v.12 (cf. v.5, 'God of endurance').</p> | <p>τῆς of Genitive article</p> |
| <p>ἐλπίδος hope Genitive attributive genitive ἐλπίς: 'hope' (cf. v.4, 12; 5:2-5); God as its source and giver.</p> | <p>πληρῶσαι may he fill Aor Act Opt 3 Sg · πληρῶω optative of wishing (benediction) → voluntative optative πληρῶω: 'fill, fill up' (cf. 8:4; 13:8); the wish-prayer — 'may God fill you.'</p> | <p>ὑμᾶς you Accusative direct object</p> | <p>πάσης all Genitive attributive adjective πᾶς: 'all'; the fullness of joy and peace.</p> |
| <p>χαρᾶς joy Genitive genitive of content χαρά: 'joy' (cf. 14:17); with which God fills the believer.</p> | <p>καὶ and coordinating conjunction</p> | <p>εἰρήνης peace Genitive genitive of content εἰρήνη: 'peace' (cf. 5:1; 14:17, 19).</p> | <p>ἐν in preposition + articular inf. (sphere/means)</p> |

τῷ

the

Dative
article (substantizes inf.)

πιστεύειν

believing

Pres Act Inf · πιστεύω
articular infinitive (sphere)

→ present (ongoing)

πιστεύω: 'believe' (cf. 1:16; 10:9); joy and peace come 'in believing' — faith is their channel.

εἰς

so that

preposition + articular inf. (purpose/result)

τὸ

the

Accusative
article (substantizes inf.)

περισσεύειν

to abound/overflow

Pres Act Inf · περισσεύω
articular inf. of result

→ present (ongoing)

περισσεύω: 'abound, overflow, increase' (cf. 5:15; 3:7); to overflow with hope — the goal.

ὑμᾶς

you

Accusative
accusative subject of the infinitive

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative
article

ἐλπίδι

hope

Dative
dat. of sphere

ἐλπίς: 'hope'; the sphere of overflowing.

ἐν

by

preposition + dative (means)

δυνάμει

power

Dative
dat. of means

δύναμις: 'power' (cf. 1:16; 15:19); the means — the Spirit's power.

πνεύματος

of the Spirit

Genitive
subjective/possessive genitive

πνεῦμα: 'Spirit' (cf. ch. 8; 14:17); the Holy Spirit, source of the abounding hope.

ἁγίου

Holy

Genitive
attributive adjective

ἅγιος: 'holy'; qualifying the Spirit.

14 Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης τῆς γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

I myself am convinced, my brothers, that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.

CONFIDENT OF YOU **δέ** Paul turns to personal matters with a gracious affirmation: he is sure the Romans are full of goodness, knowledge, and the capacity to admonish each other.

Πέπεισμαι

I am convinced

Perf Pass Indic 1 Sg · πείθω

main verb

→ intensive perfect (settled conviction)

πείθω (pass.): 'be persuaded, convinced' (cf. 8:38; 14:14); Paul's confident assurance about them.

δέ

now/and

connective conjunction

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother' (cf. 1:13; 12:1).

μου

my

Genitive

genitive of relationship

καὶ

even/also

adverbial

αὐτὸς

myself

Nominative

intensive pronoun (w/ ἐγώ)

αὐτὸς ἐγώ: 'I myself' — emphatic personal conviction.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

περὶ

concerning

preposition + genitive (reference)

ὑμῶν

you

Genitive

object of περί

ὅτι

that

conjunction (content clause)

καὶ

also/indeed

adverbial

αὐτοὶ

yourselves

Nominative

intensive pronoun (subject)

αὐτός: 'self'; 'you yourselves' — even without Paul's instruction.

μεστοί

full

Nominative

predicate adjective

μεστός: 'full, filled' (cf. 1:29); brimming with goodness.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb

→ stative present

ἀγαθωσύνης

goodness

Genitive

genitive of content

ἀγαθωσύνη: 'goodness, kindness, generosity' (cf. ἀγαθός; Gal 5:22); moral excellence.

πεπληρωμένοι

filled

Perf Pass Ptc · Nom Pl Masc · πληρώω

predicate participle

→ intensive perfect (filled state)

πληρώω: 'fill, fill up' (cf. 1:29; 15:13); filled with knowledge.

πάσης

all

Genitive

attributive adjective

τῆς

the

Genitive

article

γνώσεως

knowledge

Genitive

genitive of content

γνώσις: 'knowledge' (cf. 2:20; 11:33); discernment for godly living.

δυνάμενοι

being able

Pres Mid Ptc · Nom Pl Masc · δύναμαι

predicate participle

→ present (ongoing)

δύναμαι: 'be able' (cf. 8:7-8); competent to counsel one another.

καὶ

also

adverbial

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of νοουθετεῖν)

ἀλλήλων: 'one another' (cf. 15:5, 7).

νοουθετεῖν

to instruct/admonish

Pres Act Inf · νοουθετέω

complementary infinitive

→ present (ongoing)

νοουθετέω: 'admonish, instruct, warn' (νοῦς + τίθημι, 'put in mind'; cf. Col 3:16); to counsel and correct one another.

15 **τολμηρότερον δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ**

But on some points I have written to you very boldly by way of reminder, because of the grace given me by God

WRITTEN BOLDLY BY GRACE **δὲ** His apology and warrant for writing so frankly: he has been bold only as a reminder, and only by virtue of the grace God gave him.

τολμηρότερον

very boldly/rather boldly

adverb (comparative)

τολμηρός: 'bold, daring' (cf. *τολμάω*, 5:7; 15:18); 'rather boldly' — Paul's frankness, gently qualified.

δὲ

but

adversative conjunction

ἔγραψα

I have written

Aor Act Indic 1 Sg · γράφω

main verb (epistolary aorist)

→ epistolary aorist

γράφω: 'write' (cf. 15:4); the epistolary aorist — 'I write/have written.'

ὑμῖν

to you

Dative

dat. of indirect object

ἀπὸ

in/on

preposition + genitive (degree/part)

ἀπὸ μέρους: 'in part, on some points' (cf. 11:25); only partly bold.

μέρους

part

Genitive

object of ἀπό

μέρος: 'part, portion'; bold only in places.

ὡς

as/by way of

comparative particle

ἐπαναμιμνήσκων

reminding

Pres Act Ptc · Nom Sg Masc · ἐπαναμιμνήσκω

adverbial participle (manner)

→ present (ongoing)

ἐπαναμιμνήσκω: 'remind again' (ἐπί + ἀνά + μιμνήσκω); writing only to refresh what they know, not to teach novices.

| | | | |
|--|--|--|--|
| <p>ὑμᾶς you Accusative direct object</p> | <p>διὰ because of preposition + accusative (cause)</p> | <p>τὴν the Accusative article</p> | <p>χάριν grace Accusative object of διὰ (cause) χάρις; 'grace' (cf. 1:5; 12:3); his apostleship is a gift of grace — his warrant to write boldly.</p> |
| <p>τὴν the (which was) Accusative article (attributive)</p> | <p>δοθεῖσάν given Aor Pass Ptc · Acc Sg Fem · δίδωμι attributive participle → constative aorist δίδωμι: 'give' (cf. 12:3, 6); the grace 'given to me' — his commission.</p> | <p>μοι to me Dative dat. of indirect object</p> | <p>ὑπὸ by preposition + genitive (agency)</p> |
| <p>τοῦ the Genitive article</p> | <p>θεοῦ God Genitive object of ὑπό (agent)</p> | | |

16 εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ.

to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

PRIEST OF THE GOSPEL **ASYNDETON** Paul's ministry in priestly imagery: a minister to the Gentiles, serving as a priest of the gospel, so that the Gentiles themselves become an acceptable offering, hallowed by the Spirit.

εἰς

to/for

preposition + articular inf. (purpose)

εἰς τὸ εἶναι: 'so that I should be' — the purpose of the grace given.

τὸ

the

Accusative

article (substantizes inf.)

εἶναι

to be

Pres Act Inf · εἰμί

articular inf. of purpose

→ stative present

εἰμί: 'be'; the purpose — that Paul be a minister.

με

me

Accusative

accusative subject of the infinitive

Λειτουργὸν

minister/priestly servant

Accusative

predicate accusative

Λειτουργός: 'public servant, minister, priest' (cf. 13:6); with cultic overtones here — a priestly minister.

Χριστοῦ

of Christ

Genitive

possessive genitive

Ἰησοῦ

Jesus

Genitive

apposition

εἰς

to

preposition + accusative (recipients)

τὰ

the

Accusative

article

ἔθνη

Gentiles

Accusative

object of εἰς

ἔθνος: 'Gentile' (cf. 1:5; 11:13); the sphere of Paul's priestly ministry.

ἱερουργοῦντα

serving as a priest/ministering

Pres Act Ptc · Acc Sg Masc · ἱερουργέω

adverbial participle (manner)

→ present (ongoing)

ἱερουργέω: 'perform sacred service, minister as a priest' (ἱερός, 'sacred' + ἔργον; a rare cultic term); Paul 'priests' the gospel.

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object

εὐαγγέλιον: 'gospel' (cf. 1:1, 16); the sacred thing Paul handles as priest.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

ἵνα

so that

conjunction (purpose)

γένηται

may become/be

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ *ingressive aorist*

γίνομαι: 'become'; the goal — that the offering become acceptable.

ἡ

the

Nominative

article

προσφορά

offering

Nominative

subject

προσφορά: 'offering, sacrifice, presentation' (cf. προσφέρω, 'offer'); the Gentiles themselves as the sacrifice Paul presents to God.

τῶν

of the

Genitive

article

ἐθνῶν

Gentiles

Genitive

genitive of apposition (the Gentiles = the offering)

ἔθνος: 'Gentile'; the converted nations are the priestly offering.

εὐπρόσδεκτος

acceptable

Nominative

predicate adjective

εὐπρόσδεκτος: 'acceptable, well-received' (εὖ + προσδέχομαι; cf. v.31; 12:1, εὐάρεστος); the offering well-pleasing to God.

ἡγιασμένη

sanctified

Perf Pass Ptc · Nom Sg Fem · ἀγιάζω

adverbial/attributive participle (means)

→ *intensive perfect (settled consecration)*

ἀγιάζω: 'sanctify, consecrate, make holy' (cf. ἅγιος; ἀγιασμός, 6:19); the offering hallowed — set apart by the Spirit.

ἐν

by/in

preposition + dative (means/agency)

πνεύματι

Spirit

Dative

dat. of means/agency

πνεῦμα: 'Spirit' (cf. ch. 8; 15:13); the agent of the Gentiles' consecration.

ἁγίῳ

Holy

Dative

attributive adjective

ἅγιος: 'holy'; the Holy Spirit who sanctifies the offering.

17 ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·

In Christ Jesus, then, I have reason to be proud of my work for God.

BOAST IN CHRIST οὖν A boast quickly qualified: Paul has ground for glorying — but only in Christ, and only in what pertains to God.

| | | | |
|---|---|---|--|
| <p>ἔχω I have Pres Act Indic 1 Sg · ἔχω <i>main verb</i> → stative present</p> | <p>οὖν then/therefore <i>inferential conjunction</i></p> | <p>τήν the Accusative <i>article</i></p> | <p>καύχησιν boasting/ground for pride Accusative <i>direct object</i> καύχησις: 'boasting, glorying' (cf. 3:27; 5:2-3); a legitimate boast — in Christ, not self.</p> |
| <p>ἐν in <i>preposition + dative (sphere)</i></p> | <p>Χριστῷ Christ Dative <i>object of ἐν (sphere)</i> ἐν Χριστῷ: 'in Christ' (cf. 6:11; 8:1); the only legitimate sphere of boasting.</p> | <p>Ἰησοῦ Jesus Dative <i>apposition</i></p> | <p>τά the things Accusative <i>article (substantizes phrase)</i> τά πρὸς τὸν θεόν: 'the things pertaining to God' — his God-ward service (a phrase echoing priestly/cultic language, cf. Heb 2:17).</p> |
| <p>πρὸς toward/pertaining to <i>preposition + accusative (reference)</i></p> | <p>τὸν the Accusative <i>article</i></p> | <p>θεόν God Accusative <i>object of πρὸς</i></p> | |

18 οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,

For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience — by word and deed,

WHAT CHRIST DID THROUGH ME **γάρ** The boast strictly bounded: Paul will speak only of what Christ himself has done through him to win Gentile obedience — by word and deed.

οὐ

not

negative particle

γάρ

for

explanatory conjunction

τολήσω

I will venture/dare

Fut Act Indic 1 Sg · τολμάω

main verb

→ predictive future

τολμάω: 'dare, venture' (cf. 5:7; τοληρότερον, v.15); he dares speak only of Christ's work.

τι

anything

Accusative

indefinite pronoun (object of λαλεῖν)

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive

→ present (ongoing)

λαλέω: 'speak' (cf. 3:19; 7:1); he will not speak of his own achievements.

ᾧν

of which/except what

Genitive

relative pronoun (genitive by attraction)

'except the things which' — only Christ's accomplishments.

οὐ

not

negative particle

κατεργάσατο

accomplished/worked

Aor Mid Indic 3 Sg · κατεργάζομαι

main verb (rel. clause)

→ constative aorist

κατεργάζομαι: 'accomplish, bring about, effect' (cf. 5:3; 7:8); Christ — not Paul — is the true worker.

Χριστός

Christ

Nominative

subject

Χριστός: 'Christ'; the real agent of the mission.

δι'

through

preposition + genitive (agency/means)

ἐμοῦ

me

Genitive

object of διά

Paul is the instrument; Christ the agent.

εἰς

to/for

preposition + accusative (purpose/result)

ὑπακοήν

obedience

Accusative

object of εἰς (purpose)

ὑπακοή: 'obedience' (cf. 1:5; 16:26); 'the obedience of the Gentiles' — the aim, bracketing the letter (cf. 1:5).

ἐθνῶν

of the Gentiles

Genitive

subjective/objective genitive

ἔθνος: 'Gentile'; the nations brought to faith's obedience.

λόγῳ

by word

Dative

dat. of means

λόγος: 'word' (cf. 9:6); the verbal proclamation.

καὶ

and

coordinating conjunction

ἔργω

by deed

Dative

dat. of means

ἔργον: 'work, deed' (cf. 2:6-7); word and deed together — preaching backed by power (v.19).

19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος θεοῦ ὥστε με ἀπὸ Ἱερουσαλήμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,

by the power of signs and wonders, by the power of the Spirit of God — so that from Jerusalem and all the way around to Illyricum I have fulfilled the gospel of Christ.

FROM JERUSALEM TO ILLYRICUM **ASYNDETON** The means and the sweep of his mission: signs, wonders, and the Spirit's power — by which he has carried the gospel in a great arc from Jerusalem to Illyricum.

ἐν

by/in

preposition + dative (means)

δυνάμει

power

Dative

dat. of means

δύναμις: 'power' (cf. 1:16; 15:13); the power attending the mission.

σημείων

of signs

Genitive

genitive (of the power)

σημεῖον: 'sign, miraculous sign' (cf. 4:11; John's 'signs'); attesting miracles.

καὶ

and

coordinating conjunction

τεράτων

of wonders

Genitive

genitive (of the power)

τέρας: 'wonder, portent, marvel' (cf. Acts 2:22); 'signs and wonders' — the standard pairing for authenticating miracles.

ἐν

by/in

preposition + dative (means)

δυνάμει

power

Dative

dat. of means

δύναμις: 'power'; the Spirit's power as the ultimate source.

πνεύματος

of the Spirit

Genitive

subjective/possessive genitive

πνεῦμα: 'Spirit' (cf. v.13, 16); 'the Spirit of God' (some MSS, 'Holy Spirit').

θεοῦ

of God

Genitive

possessive genitive

ὥστε

so that

conjunction (result)

ὥστε: 'so that' (cf. 7:12); introducing the result — the geographic sweep.

με

I/me

Accusative

accusative subject of the infinitive

ἀπὸ

from

preposition + genitive (source/extent)

Ἱερουσαλήμ

Jerusalem

Genitive

object of ἀπό

Ἱερουσαλήμ: Jerusalem (cf. v.25-26, 31); the starting point of the gospel's spread.

καὶ

and

coordinating conjunction

κύκλω

in a circle/all around

adverb (manner; dat. used adverbially)

κύκλος: 'circle'; κύκλω = 'round about, in a circuit' — the arc of his travels.

μέχρι

as far as/to

preposition + genitive (extent)

μέχρι: 'as far as, up to' (cf. 5:14); the western limit reached.

τοῦ

the

Genitive

article

Ἰλλυρικοῦ

Illyricum

Genitive

object of μέχρι

Ἰλλυρικόν: Illyricum (roughly modern Albania/Croatia); the northwest edge of Paul's documented mission.

πεπληρωκέναι

to have fulfilled/completed

Perf Act Inf · πληρώω

infinitive (result clause)

→ intensive perfect (completed work)

πληρώω: 'fulfill, complete, fill up' (cf. 13:8; 15:13); 'I have fully preached / brought to fullness the gospel' across that region.

τὸ

the

Accusative

article

εὐαγγέλιον

gospel

Accusative

direct object

εὐαγγέλιον: 'gospel' (cf. 1:1; 15:16); the message fully proclaimed.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

objective/possessive genitive

Χριστός: 'Christ'; the gospel about Christ.

20 οὕτως δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,

and thus making it my ambition to preach the gospel, not where Christ had already been named, lest I build on someone else's foundation,

PIONEER AMBITION **δὲ** His pioneering principle: he aspires to preach where Christ is unknown, refusing to build on another's foundation.

οὕτως

thus/so

adverb (manner)

οὕτως: 'in this way'; his characteristic manner of mission.

δὲ

and

connective conjunction

φιλοτιμούμενον

making it my ambition/aspiring

Pres Mid Ptc · Acc Sg Masc · φιλοτιμέομαι

adverbial participle (manner, continuing με of v.19)

→ present (ongoing)

φιλοτιμέομαι: 'aspire, make it one's ambition, strive eagerly' (φίλος + τιμή, 'love of honor'; cf. 2 Cor 5:9; 1 Thess 4:11); his driving aim.

εὐαγγελίζεσθαι

to preach the gospel

Pres Mid Inf · εὐαγγελίζω

complementary infinitive

→ present (ongoing)

εὐαγγελίζω (mid.): 'announce good news, evangelize' (cf. 1:15; 10:15); the object of his ambition.

οὐχ

not

negative particle

ὅπου

where

relative adverb (place)

ὅπου: 'where'; not in places already evangelized.

ὠνομάσθη

had been named

Aor Pass Indic 3 Sg · ὀνομάζω

main verb (rel. clause)

→ constative aorist

ὀνομάζω: 'name, mention by name' (cf. ὄνομα, 1:5); where Christ's name was already known.

Χριστός

Christ

Nominative

subject

ἵνα

lest/that not

conjunction (negative purpose)

μή

not

negative particle

ἐπ'

on/upon

preposition + accusative (place)

ἄλλοτριον

another's

Accusative

attributive adjective

ἄλλοτριος: 'belonging to another' (cf. 14:4);
not another missionary's groundwork.

θεμέλιον

foundation

Accusative

object of ἐπί

θεμέλιον: 'foundation' (cf. τίθημι; 1 Cor 3:10-11); Paul builds new foundations, not on others' work.

οἰκοδομῶ

I might build

Pres Act Subj 1 Sg · οἰκοδομέω

subjunctive (negative purpose clause)

→ present (ongoing)

οἰκοδομέω: 'build, edify' (cf. οἰκοδομή, 14:19; 15:2); the building metaphor — pioneer, not duplicate.

21 ἀλλὰ καθὼς γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκόασιν συνήσουσιν.

but as it is written, 'Those who have never been told of him will see, and those who have never heard will understand.'

THOSE UNTOLD WILL SEE **ἀλλὰ** Scripture grounds the pioneer call (Isa 52:15): those never told of Christ will see, and those who never heard will understand — Paul's mandate to the unreached.

ἀλλὰ

but

adversative conjunction

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 52:15.

Οἷς

those to whom

Dative

relative pronoun (dat. of indirect obj.)

| | | | |
|--|---|--|--|
| <p>οὐκ not <i>negative particle</i></p> | <p>ἀνηγγέλη was told/announced Aor Pass Indic 3 Sg · ἀναγγέλλω <i>main verb (rel. clause)</i> → <i>constative aorist</i> ἀναγγέλλω: 'announce, report, proclaim' (ἀνά + ἀγγέλλω); those to whom no announcement of Christ had come.</p> | <p>περὶ concerning <i>preposition + genitive (reference)</i></p> | <p>αὐτοῦ him Genitive <i>object of περί</i> 'him' — Christ (the Servant of Isa 52-53).</p> |
| <p>ᾔψονται will see Fut Mid Indic 3 Pl · ὁράω <i>main verb (citation)</i> → <i>predictive future</i> ὁράω: 'see' (cf. 1:11); the unreached will come to see/perceive Christ.</p> | <p>καὶ and <i>coordinating conjunction</i></p> | <p>οἱ those who Nominative <i>relative pronoun (subject)</i></p> | <p>οὐκ not <i>negative particle</i></p> |
| <p>ἀκηκόασιν have heard Perf Act Indic 3 Pl · ἀκούω <i>main verb (rel. clause)</i> → <i>intensive perfect (state of not having heard)</i> ἀκούω: 'hear' (cf. 10:14-18); those who never heard the message.</p> | <p>συνήσουσιν will understand Fut Act Indic 3 Pl · συνήμι <i>main verb (citation)</i> → <i>predictive future</i> συνήμι: 'understand, comprehend' (cf. 3:11); the unreached will grasp the gospel — Paul's field.</p> | | |

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·

| This is the reason why I have so often been hindered from coming to you.

| HINDERED FROM COMING **Διὸ** The explanation for his long delay: his pioneer commitments in the East are why he has so often been kept from reaching Rome.

| | | | |
|---|--|--|---|
| <p>Διὸ therefore/this is why <i>inferential conjunction</i></p> <p>διό: 'therefore, for this reason' (cf. 15:7); his missionary priority (vv.20-21) is the reason.</p> | <p>καὶ also/indeed <i>adverbial</i></p> | <p>ἐνεκοπτόμην I was hindered/prevented Impf Pass Indic 1 Sg · ἐγκόπτω <i>main verb</i></p> <p>→ customary imperfect (repeated)</p> <p>ἐγκόπτω: 'hinder, impede, cut in on' (ἐν + κόπτω, 'cut'; cf. Gal 5:7); repeatedly held back.</p> | <p>τὰ the Accusative <i>article (adverbial)</i></p> |
| <p>πολλά many times/often Accusative <i>adverbial accusative</i></p> <p>πολύς: 'many'; τὰ πολλά = 'many times, often' (some take it 'for the most part').</p> | <p>τοῦ from Genitive <i>article (substantizes inf.)</i></p> | <p>ἐλθεῖν to come Aor Act Inf · ἔρχομαι <i>articular inf. (of hindrance)</i></p> <p>→ constative aorist</p> <p>ἔρχομαι: 'come' (cf. 1:10-13); the coming so long deferred — τοῦ + inf. of separation/hindrance.</p> | <p>πρὸς to <i>preposition + accusative (direction)</i></p> |
| <p>ὑμᾶς you Accusative <i>object of πρὸς</i></p> | | | |

23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,

But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you,

NO MORE ROOM HERE **δὲ** The change in circumstance: with no more unevangelized territory in the East and a years-long longing to see them, the way to Rome is opening.

νυνὶ

but now

adverb (temporal, emphatic)

νυνὶ: emphatic 'now' (cf. 3:21; 15:25); the new situation.

δὲ

but

adversative conjunction

μηκέτι

no longer

adverb (negation of time)

μηκέτι: 'no longer' (cf. 6:6; 14:13).

τόπον

place/room

Accusative

direct object

τόπος: 'place, room, opportunity' (cf. 12:19); no more 'room' for pioneer work in the region.

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial participle (causal)

→ present (ongoing)

ἔχω: 'have'; 'since I no longer have room.'

ἐν

in

preposition + dative (place)

τοῖς

the

Dative

article

κλίμασι

regions

Dative

dat. of place

κλίμα: 'region, district, zone' (cf. 'climate'); the eastern regions Paul has covered.

τούτοις

these

Dative

demonstrative (attributive)

ἐπιποθίαν

longing

Accusative

direct object

ἐπιποθία: 'longing, yearning' (cf. ἐπιποθέω, 1:11); his earnest desire to see them.

δὲ

and

connective conjunction

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial participle (causal)

→ present (ongoing)

ἔχω: 'have'; 'since I have a longing.'

τοῦ

to

Genitive

article (substantizes inf.)

ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

articular inf. (exegetical of ἐπιποθίαν)

→ constative aorist

ἔρχομαι: 'come'; the content of the longing.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

ἀπὸ

for/from

preposition + genitive (time)

πολλῶν

many

Genitive

attributive adjective

ἔτων

years

Genitive

object of ἀπό (time)

ἔτος: 'year'; 'for many years' – the long-standing desire.

24 ὥς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while.

ON TO SPAIN γάρ The concrete plan: Rome is a way-station to Spain – he hopes to see them in passing, enjoy their fellowship, and be sped on by them westward.

ὥς

as/when

conjunction (temporal/manner)

ὥς ἂν: 'whenever, as' – introducing the planned journey.

ἂν

(contingency)

particle (w/ subjunctive)

πορεύωμαι

I go/journey

Pres Mid Subj 1 Sg · πορεύομαι
subjunctive (temporal clause)

→ present (ongoing)

πορεύομαι: 'go, travel, journey'; the trip to Spain.

εἰς

to

preposition + accusative (direction)

τὴν

the

Accusative
article

Σπανίαν

Spain

Accusative
object of εἰς

Σπανία: Spain; the western frontier – Paul's intended new mission field (cf. v.28).

ἐλπίζω

I hope

Pres Act Indic 1 Sg · ἐλπίζω
main verb

→ customary present

ἐλπίζω: 'hope, expect' (cf. 8:24-25; 15:12).

γάρ

for

explanatory conjunction

διαπορευόμενος

passing through

Pres Mid Ptc · Nom Sg Masc · διαπορεύομαι

adverbial participle (temporal)

→ present (ongoing)

διαπορεύομαι: 'pass through, travel through' (διά + πορεύομαι); Rome is en route, a stopover.

θεάσασθαι

to see/visit

Aor Mid Inf · θεάομαι

complementary infinitive

→ constative aorist

θεάομαι: 'behold, see, look upon' (cf. 'theater'); to see them — face to face.

ὕμᾱς

you

Accusative

direct object of θεάσασθαι

καὶ

and

coordinating conjunction

ὕφ'

by

preposition + genitive (agency)

ὕμῶν

you

Genitive

object of ὑπό (agent)

προπεμφθῆναι

to be helped on my way/sent forward

Aor Pass Inf · προπέμπω

complementary infinitive

→ constative aorist

προπέμπω: 'send forward, help on one's journey, equip for travel' (προ + πέμπω; cf. Acts 15:3); Paul hopes Rome will become his sending-base for Spain.

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there' — to Spain.

ἐάν

if/once

conjunction (third-class condition)

ὕμῶν

your (company)

Genitive

genitive (object of ἐμπλησθῶ)

πρῶτον

first

adverb (sequence)

πρῶτον: 'first'; enjoying them before going on.

ἀπὸ

in

preposition + genitive (degree/part)

ἀπὸ μέρους: 'in part, for a while' (cf. 11:25; 15:15) — a partial, not full, satisfaction.

μέρους

part

Genitive

object of ἀπό

ἐμπλησθῶ

I have been filled/satisfied

Aor Pass Subj 1 Sg · ἐμπίμπλημι

subjunctive (protasis)

→ constative aorist

ἐμπίμπλημι: 'fill, satisfy' (ἐν + πίμπλημι); 'once I have had my fill of your company' — a warm note.

25 νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις.

At present, however, I am going to Jerusalem to minister to the saints.

FIRST TO JERUSALEM **δὲ** The immediate errand before Rome: he is presently bound for Jerusalem on a service of relief to the believers there.

νυνὶ

at present/now

adverb (temporal, emphatic)

νυνὶ: emphatic 'now' (cf. v.23); the present errand, before the Rome/Spain plan.

δὲ

however/but

adversative conjunction

πορεύομαι

I am going

Pres Mid Indic 1 Sg · πορεύομαι

main verb

→ present (in progress)

πορεύομαι: 'go, journey' (cf. v.24); the journey now underway.

εἰς

to

preposition + accusative (direction)

Ἱερουσαλὴμ

Jerusalem

Accusative

object of εἰς

Ἱερουσαλήμ: Jerusalem (cf. v.19, 31); the destination of the relief mission.

διακονῶν

ministering/serving

Pres Act Ptc · Nom Sg Masc · διακονέω

adverbial participle (purpose)

→ present (ongoing)

διακονέω: 'serve, minister' (cf. διακονία, διάκονος, 12:7; 13:4); delivering the collection — a service to the saints.

τοῖς

the

Dative

article

ἁγίοις

saints

Dative

dat. of advantage (substantival adj.)

ἅγιος: 'holy one, saint' (cf. 1:7; 12:13); the Jerusalem believers, the recipients.

26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.

For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem.

THE COLLECTION γὰρ The nature of that service: the Gentile churches of Macedonia and Achaia have gladly raised a gift for the poor believers in Jerusalem.

εὐδόκησαν

were pleased

Aor Act Indic 3 Pl · εὐδοκέω

main verb

→ constative aorist

εὐδοκέω: 'be pleased, think it good, resolve gladly' (cf. εὐδοκία, 10:1; v.27); the churches' glad willingness.

γὰρ

for

explanatory conjunction

Μακεδονία

Macedonia

Nominative

subject

Μακεδονία: Macedonia (Philippi, Thessalonica, etc.); a Gentile province contributing.

καὶ

and

coordinating conjunction

Ἀχαΐα

Achaia

Nominative

subject (coordinate)

Ἀχαΐα: Achaia (Corinth, etc.); the southern Greek province — together representing Paul's Gentile churches.

κοινωνίαν

contribution/fellowship

Accusative

direct object

κοινωνία: 'fellowship, sharing, contribution' (cf. κοινωνέω, 12:13; 15:27); the collection as an expression of fellowship — material sharing.

τινὰ

some/a certain

Accusative

indefinite pronoun (attributive)

ποιήσασθαι

to make

Aor Mid Inf · ποιέω

complementary infinitive

→ constative aorist

ποιέω: 'make, do'; κοινωνίαν ποιήσασθαι = 'to make a contribution!'

| | | | |
|---|---|---|--|
| <p>εἰς for <i>preposition + accusative (recipients)</i></p> | <p>τοὺς the Accusative <i>article</i></p> | <p>πτωχοὺς poor Accusative <i>object of εἰς (substantival adj.)</i> πτωχός: 'poor, destitute, beggar'; the impoverished Jerusalem believers.</p> | <p>τῶν of the Genitive <i>article</i></p> |
| <p>ἁγίων saints Genitive <i>partitive genitive</i> ἅγιος: 'saint' (cf. v.25); 'the poor among the saints.'</p> | <p>τῶν the (ones) Genitive <i>article (attributive, w/ prep. phrase)</i></p> | <p>ἐν in <i>preposition + dative (place)</i></p> | <p>Ἱερουσαλήμ Jerusalem Dative <i>dat. of place</i> Ἱερουσαλήμ: Jerusalem (cf. v.25).</p> |

27 εὐδόκησαν γάρ, καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

For they were pleased to do it, and indeed they are in debt to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

A DEBT REPAYED **γάρ** The fitting logic of the gift: the Gentiles owe it — having shared Israel's spiritual riches, they rightly minister back in material things.

| | | | |
|--|--|---|--|
| <p>εὐδόκησαν they were pleased Aor Act Indic 3 Pl · εὐδοκέω <i>main verb</i> → <i>constative aorist</i> εὐδοκέω: 'be pleased, resolve gladly' (cf. v.26); repeated — both glad and obligated.</p> | <p>γάρ for <i>explanatory conjunction</i></p> | <p>καὶ and indeed <i>adverbial</i></p> | <p>ὀφειλέται debtors Nominative <i>predicate nominative</i> ὀφειλέτης: 'debtor, one obligated' (cf. 1:14; 15:1); the Gentiles owe Jerusalem a debt.</p> |
|--|--|---|--|

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

αὐτῶν

to them

Genitive

genitive (object of ὀφειλέται)

εἰ

if

conjunction (first-class condition)

γάρ

for

explanatory conjunction

τοῖς

the

Dative

article

πνευματικοῖς

spiritual things/blessings

Dative

dat. (the thing shared; substantival adj.)

πνευματικός: 'spiritual' (cf. 1:11; 7:14); the spiritual riches (the gospel, the Messiah) that came from Israel.

αὐτῶν

their

Genitive

genitive of possession

ἔκοινωνησαν

have shared/partaken

Aor Act Indic 3 Pl · κοινωνέω

main verb (protasis)

→ constative aorist

κοινωνέω: 'share, partake' (cf. κοινωνία, v.26; 12:13); the Gentiles shared in Jewish spiritual blessings.

τὰ

the

Nominative

article

ἔθνη

Gentiles

Nominative

subject

ἔθνος: 'Gentile' (cf. 1:5; 15:9-16).

ὀφείλουσιν

they ought

Pres Act Indic 3 Pl · ὀφείλω

main verb (apodosis)

→ gnomic present

ὀφείλω: 'owe, ought' (cf. v.1; 13:8); the obligation to reciprocate.

καὶ

also

adverbial

ἐν

in

preposition + dative (sphere)

τοῖς

the

Dative

article

σαρκικοῖς

material/fleshly things

Dative

dat. of sphere (substantival adj.)

σαρκικός: 'fleshly, material, pertaining to the body' (cf. σάρξ); material/financial blessings — the counterpart to the spiritual.

λειτουργῆσαι

to be of service/minister

Aor Act Inf · λειτουργέω

complementary infinitive

→ constative aorist

λειτουργέω: 'serve, minister, render public/sacred service' (cf. λειτουργός, 13:6; 15:16); the gift cast as priestly service.

αὐτοῖς

to them

Dative

dat. of advantage

28 τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν·

When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you.

THEN TO SPAIN VIA ROME οὖν The sequence restated: once the collection is delivered and sealed, he will set out for Spain — passing through Rome on the way.

τοῦτο

this

Accusative

demonstrative (direct object)

'this' — the collection errand.

οὖν

therefore

inferential conjunction

ἐπιτελέσας

having completed

Aor Act Ptc · Nom Sg Masc · ἐπιτελέω

adverbial participle (temporal)

→ constative aorist

ἐπιτελέω: 'complete, finish, accomplish' (ἐπί + τελέω; cf. Phil 1:6); once the task is done.

καὶ

and

coordinating conjunction

σφραγισάμενος

having sealed/secured

Aor Mid Ptc · Nom Sg Masc · σφραγίζω

adverbial participle (temporal)

→ constative aorist

σφραγίζω: 'seal, mark with a seal, certify' (cf. σφραγίς, 4:11); to deliver the gift safely and officially — 'sealed' as authenticated.

αὐτοῖς

to them

Dative

dat. of indirect object

τὸν

the

Accusative

article

καρπὸν

fruit/proceeds

Accusative

direct object

καρπός: 'fruit, produce, proceeds' (cf. 1:13; 6:21-22); the collection as 'fruit' — the harvest of Gentile generosity.

τούτον
this
Accusative
demonstrative (attributive)

ἀπελεύσομαι
I will depart/leave
Fut Mid Indic 1 Sg · ἀπέρχομαι
main verb
→ predictive future
ἀπέρχομαι: 'go away, depart' (ἀπό + ἔρχομαι); the planned departure westward.

δι'
through/by way of
preposition + genitive (means/route)
δι' ὑμῶν: 'by way of you' — Rome on the route to Spain.

ὑμῶν
you
Genitive
object of διὰ

εἰς
to
preposition + accusative (direction)

Σπανίαν
Spain
Accusative
object of εἰς
Σπανία: Spain (cf. v.24); the ultimate destination.

29 οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

I know that when I come to you I will come in the fullness of the blessing of Christ.

IN THE FULLNESS OF BLESSING **δὲ** His confident expectation: when he finally reaches them, he will come bringing the full measure of Christ's blessing.

οἶδα
I know
Perf Act Indic 1 Sg (pres. sense) · οἶδα
main verb
→ perfect w/ present force
οἶδα: 'know'; his settled confidence about the visit.

δὲ
and/but
connective conjunction

ὅτι
that
conjunction (content clause)

ἐρχόμενος
coming/when I come
Pres Mid Ptc · Nom Sg Masc · ἔρχομαι
adverbial participle (temporal)
→ present (concurrent)
ἔρχομαι: 'come' (cf. v.22-23); 'when I come to you.'

| | | | |
|--|---|--|--|
| <p>πρὸς to <i>preposition + accusative (direction)</i></p> | <p>ὑμᾶς you Accusative <i>object of πρὸς</i></p> | <p>ἐν in <i>preposition + dative (manner/accompaniment)</i></p> | <p>πληρώματι fullness Dative <i>dat. of manner</i> πλήρωμα: 'fullness, full measure' (cf. 11:12, 25; 13:10); coming with the abundant blessing of Christ.</p> |
| <p>εὐλογίας of blessing Genitive <i>attributive genitive</i> εὐλογία: 'blessing, benefit' (cf. εὐλογέω, 12:14; εὐλογητός, 1:25); Christ's blessing in full.</p> | <p>Χριστοῦ of Christ Genitive <i>subjective/source genitive</i> Χριστός: 'Christ!'; the blessing's source (some later MSS add 'of the gospel!').</p> | <p>ἐλεύσομαι I will come Fut Mid Indic 1 Sg · ἔρχομαι <i>main verb</i> → predictive future ἔρχομαι: 'come!'; the assured arrival, richly endowed.</p> | |

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,

I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf,

STRIVE WITH ME IN PRAYER **δὲ** An earnest request for partnership in prayer: by Christ and the Spirit's love, he begs them to wrestle alongside him before God for his sake.

Παρακαλῶ

I appeal/urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'exhort, urge, appeal' (cf. 12:1);
the warm entreaty.

δὲ

now/and

connective conjunction

ὑμᾶς

you

Accusative

direct object

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother' (cf. 12:1; 15:14).

διὰ

by/through

preposition + genitive (basis)

διὰ + gen.: 'by, through' — appealing on the
basis of Christ and the Spirit's love.

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

object of διὰ (basis)

κύριος: 'Lord' (cf. 1:4; 14:8).

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

καὶ

and

coordinating conjunction

διὰ

by

preposition + genitive (basis)

τῆς

the

Genitive

article

ἀγάπης

love

Genitive

object of διὰ (basis)

ἀγάπη: 'love' (cf. 5:5; 8:35); 'the love that
the Spirit gives/inspires' — the bond of
intercession.

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

subjective genitive (love the Spirit produces)

πνεῦμα: 'Spirit' (cf. 5:5; 8:26); the Spirit who
pours out love.

συναγωνίσασθαί

to strive together with

Aor Mid Inf · συναγωνίζομαι

infinitive (complement of Παρακαλῶ)

→ ingressive aorist

συναγωνίζομαι: 'strive/struggle together with, contend alongside' (σύν + ἀγωνίζομαι, 'wrestle, compete'; cf. 'agony'); prayer as a strenuous joint contest.

μοι

with me

Dative

dat. of association

ἐν

in

preposition + dative (sphere)

ταῖς

the

Dative

article

προσευχαῖς

prayers

Dative

dat. of sphere

προσευχή: 'prayer' (cf. 1:10; 12:12); the arena of the shared striving.

ὑπέρ

on behalf of

preposition + genitive (advantage)

ἐμοῦ

me

Genitive

object of ὑπέρ

πρός

to

preposition + accusative (direction)

τὸν

the

Accusative

article

θεόν

God

Accusative

object of πρὸς

31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται,

that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints,

TWO PRAYER REQUESTS **ἵνα** The two specific petitions: rescue from the hostile unbelievers in Judea, and that the Jerusalem saints would gladly receive his relief gift.

ἵνα

that

conjunction (purpose; content of prayer)

ῥυσθῶ

I may be delivered/rescued

Aor Pass Subj 1 Sg · ῥύομαι

subjunctive (purpose clause)

→ constative aorist

ῥύομαι: 'rescue, deliver, drag from danger' (cf. 7:24; 11:26); the first request — protection.

ἀπό

from

preposition + genitive (separation)

τῶν

those

Genitive

article (substantizes ptc.)

ἀπειθούντων

who disobey/are unbelieving

Pres Act Ptc · Gen Pl Masc · ἀπειθέω

substantival participle (object of ἀπό)

→ customary (characteristic)

ἀπειθέω: 'be disobedient, refuse to believe' (cf. 10:21; 11:30-31); the hostile unbelievers in Judea.

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

Ἰουδαία

Judea

Dative

dat. of place

Ἰουδαία: Judea; the region of danger for Paul.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

διακονία

service/ministry

Nominative

subject

διακονία: 'service, ministry' (cf. v.25; 12:7); the relief mission to Jerusalem.

μου

my

Genitive

genitive of possession

ἣ

the (which is)

Nominative

article (attributive, w/ prep. phrase)

εἰς

for/to

preposition + accusative (direction)

Ἱερουσαλήμ

Jerusalem

Accusative

object of εἰς

Ἱερουσαλήμ: Jerusalem (cf. v.25-26).

εὐπρόσδεκτος

acceptable/well-received

Nominative

predicate adjective

εὐπρόσδεκτος: 'acceptable, welcome' (cf. v.16); that the gift be gladly received — Jewish-Gentile relations were delicate.

τοῖς

the

Dative

article

ἀγίοις

saints

Dative

dat. of reference (substantival adj.)

ἅγιος: 'saint' (cf. v.25-26); the Jerusalem believers.

γένηται

may become/be

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ **ingressive aorist**

γίνομαι: 'become'; the second request — a warm reception.

32 ἵνα ἐν χαρᾷ ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν.

so that by God's will I may come to you with joy and be refreshed in your company.

REFRESHED AMONG YOU **ἵνα** The ultimate aim of those prayers: that, God willing, Paul may come to Rome joyfully and find rest and refreshment with them.

ἵνα

so that

conjunction (purpose)

ἐν

with/in

preposition + dative (manner)

χαρᾷ

joy

Dative

dat. of manner

χαρά: 'joy' (cf. 14:17; 15:13); coming joyfully, the answered prayers behind him.

ἐλθὼν

having come

Aor Act Ptc · Nom Sg Masc · ἔρχομαι

adverbial participle (temporal)

→ **constative aorist**

ἔρχομαι: 'come' (cf. v.22-29); the longed-for arrival.

πρὸς

to

preposition + accusative (direction)

ὑμᾶς

you

Accusative

object of πρὸς

διὰ

by/through

preposition + genitive (means)

διὰ θελήματος θεοῦ: 'through God's will' (cf. 1:10) — all subject to God's purpose.

θελήματος

will

Genitive

object of διὰ (means)

θέλημα: 'will' (cf. 1:10; 12:2); the visit contingent on God's will.

θεοῦ

of God

Genitive

possessive genitive

συναναπαύσωμαι

I may be refreshed together with

Aor Mid Subj 1 Sg · συναναπαύομαι

subjunctive (purpose clause)

→ *ingressive aorist*

συναναπαύομαι: 'rest with, be refreshed together with' (σύν + ἀνά + παύομαι, 'rest'); mutual refreshment in their fellowship.

ὑμῖν

with you

Dative

dat. of association

33 ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.

May the God of peace be with you all. Amen.

THE GOD OF PEACE **δὲ** A closing benediction sealing the body of the letter: may the God who gives peace be with them all.

ὁ

the

Nominative

article

δὲ

now/and

connective conjunction

θεός

God

Nominative

subject (verbless benediction)

θεός: God; 'the God of peace' (cf. 16:20; the 'God of hope,' v.13; 'of endurance,' v.5).

τῆς

of

Genitive

article

εἰρήνης

peace

Genitive

attributive genitive

εἰρήνη: 'peace' (cf. 5:1; 14:17; 15:13); God characterized as the giver of peace — fitting after the appeals to unity.

μετὰ

with

preposition + genitive (association)

πάντων

all

Genitive

attributive adjective

πᾶς: 'all'; the whole church — weak and strong, Jew and Gentile.

ὑμῶν

you

Genitive

object of μετὰ

ἀμήν

amen

liturgical affirmation (transliterated Hebrew)

ἀμήν: 'truly, so be it' (cf. 1:25; 11:36);
sealing the benediction (some MSS omit,
given the doxology placement issues).

On the text. Verse punctuation is editorial and conventional. The chapter completes the weak/strong exhortation (1-13) and turns to Paul's apostolic ministry and travel plans (14-33). Verses 9-12 are a catena of four Old Testament citations on Gentile praise (Psalm 18:49; Deuteronomy 32:43; Psalm 117:1; Isaiah 11:10), following the LXX. The geographical and travel notes (vv.19, 24, 28) bear on the date and setting of the letter.

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.