

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 16

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΖ΄

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 · 16:1–16

Commendation and greetings

Paul commends Phoebe, deacon of Cenchreae and a benefactor, asking the Romans to receive and help her (1–2). Then follows a long roll of personal greetings — Prisca and Aquila and their house church, Epaenetus, Mary, Andronicus and Junia, and many others, a striking number of them women and hard workers (3–15) — closing with the holy kiss and greetings from all the churches (16).

B · 16:17–20

Warning and assurance

Watch out for those who cause divisions and offenses contrary to the teaching, and avoid them (17); such people serve their own appetites and deceive the naive (18). Your obedience is famous — be wise as to good and innocent as to evil (19); and the God of peace will soon crush Satan under your feet. Grace be with you (20).

C · 16:21–23

Greetings from companions

Greetings are sent from Paul's companions: Timothy and his kinsmen Lucius, Jason, and Sosipater (21); Tertius, the scribe who wrote the letter (22); and Gaius his host, Erastus the city treasurer, and Quartus (23).

D · 16:25–27

The doxology

The letter closes with a doxology: to him who is able to strengthen you according to Paul's gospel and the proclamation of Jesus Christ — according to the revelation of the mystery kept secret for ages but now disclosed through the prophetic Scriptures and made known to all the nations for the obedience of faith (25–26) — to the only wise God be glory through Jesus Christ forever (27).

1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὗσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς,

I commend to you our sister Phoebe, a servant of the church at Cenchreae,

COMMENDING PHOEBE **δὲ** The closing chapter opens with a letter of commendation for Phoebe — likely the letter's bearer — a sister and a deacon of the Cenchrean church.

Συνίστημι

I commend/introduce

Pres Act Indic 1 Sg · συνίστημι

main verb

→ customary present

συνίστημι: 'commend, introduce, present' (cf. 3:5; 5:8); a formal letter-of-recommendation verb — vouching for Phoebe.

δὲ

now/and

connective conjunction

ὑμῖν

to you

Dative

dat. of indirect object

Φοίβην

Phoebe

Accusative

direct object

Φοίβη: Phoebe ('bright, radiant'); the woman commended — probably the carrier of the letter to Rome.

<p>τὴν the Accusative article</p>	<p>ἀδελφὴν sister Accusative apposition to Φοίβην ἀδελφή: 'sister' (fem. of ἀδελφός); a fellow believer in the family of faith.</p>	<p>ἡμῶν our Genitive genitive of relationship</p>	<p>οὖσαν being/who is Pres Act Ptc · Acc Sg Fem · εἰμί adverbial participle (causal/circumstantial) → present (ongoing) εἰμί: 'be'; introducing her office.</p>
<p>διάκονον servant/deacon Accusative predicate accusative διάκονος: 'servant, minister, deacon' (cf. 13:4; 15:8); either a general 'servant' or a formal office of 'deacon' — much discussed; the form is the same for either gender.</p>	<p>τῆς of the Genitive article</p>	<p>ἐκκλησίας church Genitive objective genitive ἐκκλησία: 'assembly, church' (lit. 'called-out ones'; cf. v.4-5, 16); the local congregation she served.</p>	<p>τῆς the (which is) Genitive article (attributive, w/ prep. phrase)</p>
<p>ἐν in/at preposition + dative (place)</p>	<p>Κεγχρεαῖς Cenchreae Dative dat. of place Κεγχρεαί: Cenchreae, the eastern port of Corinth (Acts 18:18); locating Phoebe's church — and Paul at Corinth as he writes.</p>		

2 ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι, καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a benefactor of many and of myself as well.

RECEIVE AND HELP HER **ἵνα** The request of the commendation: receive Phoebe worthily and assist her in any need — for she has been a patron to many, Paul included.

ἵνα

that

conjunction (purpose)

αὐτήν

her

Accusative

direct object

προσδέξησθε

you may welcome/receive

Aor Mid Subj 2 Pl · προσδέχομαι

subjunctive (purpose clause)

→ constative aorist

προσδέχομαι: 'welcome, receive, accept' (πρός + δέχομαι; cf. 15:7); to receive her hospitably.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος: 'Lord'; 'in the Lord' — as Christian fellowship requires.

ἀξίως

worthily

adverb (manner)

ἀξίως: 'worthily, in a manner worthy of' (cf. ἄξιος, 8:18); a welcome befitting the saints.

τῶν

of the

Genitive

article

ἁγίων

saints

Genitive

genitive (standard of worthiness; substantival adj.)

ἅγιος: 'saint' (cf. 1:7; 15:25); 'as the saints (should welcome).'

καὶ

and

coordinating conjunction

παραστήτε

help/assist/stand by

Aor Act Subj 2 Pl · παρίστημι

subjunctive (purpose clause)

→ ingressive aorist

παρίστημι: 'stand by, assist, help' (cf. 12:1; 14:10); to give her practical aid.

αὐτῇ

her

Dative

dat. of advantage

ἐν

in

preposition + dative (reference)

ἃ

whatever

Dative

relative pronoun (w/ πράγματι)

ἄν

(contingency)

particle (indefinite)

ὑμῶν

you/your

Genitive

genitive (object of χρήζη)

χρήζη

she may need

Pres Act Subj 3 Sg · χρήζω

subjunctive (indefinite rel. clause)

→ present (general)

χρήζω: 'need, have need of' (cf. χρεία, 12:13); 'in whatever matter she may need!'

πράγματι

matter/thing

Dative

dat. (antecedent of ᾧ)

πράγμα: 'matter, affair, business' (cf. πράσσω; possibly a legal/business matter she pursues in Rome).

καὶ

for indeed

adverbial

γὰρ

for

explanatory conjunction

αὐτή

she herself

Nominative

intensive pronoun (subject)

προστάτις

patron/benefactor

Nominative

predicate nominative

προστάτις: 'patroness, benefactor, protector' (fem. of προστάτης; cf. προΐστημι, 12:8); a woman of means and standing who aided others — a significant social role.

πολλῶν

of many

Genitive

objective genitive

πολύς: 'many'; the many she helped.

ἐγενήθη

has become/been

Aor Pass Indic 3 Sg · γίνομαι

main verb

→ *constative aorist*

γίνομαι: 'become, prove to be'; she became a patron.

καὶ

and

coordinating conjunction

ἐμοῦ

of me

Genitive

objective genitive

αὐτοῦ

myself

Genitive

intensive pronoun

'of myself' — Paul too benefited from her patronage.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,

Greet Prisca and Aquila, my fellow workers in Christ Jesus,

PRISCA AND AQUILA **ASYNDETON** The roll of greetings begins with Paul's closest co-workers, the missionary couple Prisca and Aquila.

Ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ ingressive aorist

ἀσπάζομαι: 'greet, salute, welcome' (the keyword of vv.3-16, repeated ~16 times); 'convey greetings to.'

Πρίσκαν

Prisca

Accusative

direct object

Πρίσκα: Prisca (the diminutive Priscilla in Acts); named before her husband — a prominent ministry leader (Acts 18; 1 Cor 16:19).

καὶ
and

coordinating conjunction

Ἀκύλαν

Aquila

Accusative

direct object

Ἀκύλας: Aquila; the Jewish-Christian tentmaker, Prisca's husband, Paul's coworker and host (Acts 18:2-3).

τοὺς

the

Accusative

article

συνεργούς

fellow workers

Accusative

apposition

συνεργός: 'fellow worker, co-laborer' (σύν + ἔργον; cf. v.9, 21); Paul's partners in the gospel.

μου

my

Genitive

genitive of relationship

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere)

ἐν Χριστῷ: 'in Christ' (cf. 8:1); the sphere of their shared labor.

Ἰησοῦ

Jesus

Dative

apposition

4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον υπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,

who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well,

RISKED THEIR NECKS ASYNDETON Their heroism noted: they risked their lives for Paul — earning the gratitude not only of the apostle but of all the Gentile churches.

οἷτινες

who

Nominative

relative pronoun (qualitative)

ὄστις: the qualitative relative — 'people who.'

ὑπὲρ

for/on behalf of

preposition + genitive (advantage)

τῆς

the

Genitive

article

ψυχῆς

life

Genitive

object of ὑπὲρ

ψυχή: 'life, soul' (cf. 11:3; 13:1); Paul's life, for which they risked theirs.

μου

my

Genitive

genitive of possession

τὸν

the

Accusative

article

ἑαυτῶν

their own

Genitive

reflexive (possessive)

τράχηλον

neck

Accusative

direct object

τράχηλος: 'neck, throat'; 'laid down their neck' — an idiom for risking execution (the executioner's block).

ὑπέθηκαν

they laid down/risked

Aor Act Indic 3 Pl · ὑποτίθημι

main verb

→ constative aorist

ὑποτίθημι: 'put under, lay down, risk' (ὑπό + τίθημι); to put their necks on the line for Paul.

οἷς

to whom

Dative

relative pronoun (dat. of indirect obj.)

οὐκ

not

negative particle

ἐγὼ

I

Nominative

subject (emphatic pronoun)

μόνος

only/alone

Nominative

predicate adjective

μόνος: 'alone'; not Paul alone — the gratitude is widespread.

εὐχαριστῶ

give thanks

Pres Act Indic 1 Sg · εὐχαριστέω

main verb

→ customary present

εὐχαριστέω: 'give thanks' (cf. 1:8; 14:6).

ἀλλά

but

adversative conjunction

καί

also

adverbial

πᾶσαι

all

Nominative

attributive adjective

αἱ

the

Nominative

article

ἐκκλησίαι

churches

Nominative

subject

ἐκκλησία: 'church' (cf. v.1, 5, 16); all the
Gentile congregations honor them.

τῶν

of the

Genitive

article

ἐθνῶν

Gentiles

Genitive

possessive genitive

ἔθνος: 'Gentile' (cf. 1:5; 15:16).

5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητὸν μου, ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν.

Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia.

HOUSE CHURCH; EPAENETUS ASYNDETON Greetings extend to the congregation meeting in their home, and to Epaenetus, the firstfruits of Asia for Christ.

καὶ

also/and

coordinating conjunction

τὴν

the

Accusative

article

κατ'

in/at

preposition + accusative (distributive/place)

κατ' οἶκον: 'in the house, at home' — the
house-church meeting in their home.

οἶκον

house

Accusative

object of κατά

οἶκος: 'house, household' (cf. οἰκέω, 8:9);
early churches met in homes.

αὐτῶν

their

Genitive

genitive of possession

ἐκκλησίαν

church

Accusative

direct object (of ἀσπάσασθε, continued)

ἐκκλησία: 'church, assembly' (cf. v.1, 4); the house congregation of Prisca and Aquila.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ *ingressive aorist*

ἀσπάζομαι: 'greet' (cf. v.3).

Ἐπαίνετον

Eraenetus

Accusative

direct object

Ἐπαίνετος; Eraenetus ('praised'); otherwise unknown — the first convert in Asia.

τὸν

the

Accusative

article

ἀγαπητόν

beloved

Accusative

apposition

ἀγαπητός: 'beloved' (cf. 1:7; 12:19); a term of warm affection used repeatedly here.

μου

my

Genitive

genitive of relationship

ὃς

who

Nominative

relative pronoun

ἐστιν

is

Pres Act Indic 3 Sg · εἶμί

main verb

→ *stative present*

ἀπαρχή

firstfruits

Nominative

predicate nominative

ἀπαρχή: 'firstfruits, first portion' (cf. 8:23; 11:16); the first convert — the pledge of more to come.

τῆς

of

Genitive

article

Ἀσίας

Asia

Genitive

partitive/possessive genitive

Ἀσία: the Roman province of Asia (western Asia Minor, around Ephesus).

εἰς

for/unto

preposition + accusative (reference)

Χριστόν

Christ

Accusative

object of εἰς

Χριστός: 'Christ'; converted 'to Christ' — the firstfruits unto him.

6 ἀσπάσασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς.

Greet Mary, who has worked hard for you.

MARY ASYNDETON A brief greeting to Mary, commended for her hard labor on the Romans' behalf.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ [ingressive aorist](#)

ἀσπάζομαι: 'greet' (cf. v.3).

Μαρίαν

Mary

Accusative

direct object

Μαρία: Mary (the Hebrew Miriam); a common name — this Mary otherwise unknown, but a hard worker.

ἣτις

who

Nominative

relative pronoun (qualitative)

ὅστις: the qualitative relative.

πολλὰ

much/hard

Accusative

adverbial accusative

πολύς: 'much'; 'labored much' — adverbial.

ἐκοπίασεν

labored/worked hard

Aor Act Indic 3 Sg · κοπιᾶω

main verb

→ [constative aorist](#)

κοπιᾶω: 'work hard, toil, grow weary' (cf. κόπος, 'labor'; v.12); strenuous ministry labor — notably credited to several women here.

εἰς

for

preposition + accusative (advantage)

ὑμᾶς

you

Accusative

object of εἰς

'for you' — on the Romans' behalf (some MSS, 'for us').

7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ.

Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are noteworthy among the apostles, and who were in Christ before me.

ANDRONICUS AND JUNIA ASYNDETON Greetings to Andronicus and Junia — kin and fellow prisoners, prominent among the apostles, and in Christ before Paul himself.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ *ingressive aorist*

ἀσπάζομαι: 'greet' (cf. v.3).

Ἀνδρόνικον

Andronicus

Accusative

direct object

Ἀνδρόνικος: Andronicus ('conqueror of men'); a Jewish believer, paired with Junia (likely husband and wife).

καὶ

and

coordinating conjunction

Ἰουνίαν

Junia

Accusative

direct object

Ἰουνία(ν): the accusative is ambiguous — almost certainly the feminine 'Junia' (a common woman's name), though older readings took it as masculine 'Junias'; if so, a woman 'noteworthy among the apostles.'

τούς

the

Accusative

article

συγγενεῖς

kinsmen/relatives

Accusative

apposition

συγγενής: 'kinsman, relative, compatriot' (cf. 9:3; v.11, 21); fellow Jews, or actual relatives of Paul.

μου

my

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

συναιχμαλώτους

fellow prisoners

Accusative

apposition

συναιχμάλωτος: 'fellow prisoner/captive' (σύν + αιχμάλωτος, cf. 7:23, αιχμαλωτίζω); imprisoned with Paul at some point.

μου

my

Genitive

genitive of relationship

οἵτινές

who

Nominative

relative pronoun (qualitative)

ὅστις: the qualitative relative.

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb

→ *stative present*

ἐπίσημοι

noteworthy/outstanding

Nominative

predicate adjective

ἐπίσημος: 'notable, prominent, of note' (ἐπί + σῆμα, 'mark'); 'outstanding among the apostles' (members of that group) or 'well known to the apostles' — both readings defended.

ἐν

among/to

preposition + dative (sphere)

τοῖς

the

Dative

article

ἀποστόλοις

apostles

Dative

dat. of sphere

ἀπόστολος: 'apostle, sent one' (cf. 1:1); here perhaps in the broad sense of commissioned missionaries.

οἱ

who

Nominative

relative pronoun

καὶ

also/even

adverbial

πρὸ

before

preposition + genitive (time)

ἐμοῦ

me

Genitive

object of πρό

γέγοναν

have been/came to be

Perf Act Indic 3 Pl · γίνομαι

main verb

→ *intensive perfect (abiding state)*

γίνομαι: 'become, come to be'; they were in Christ before Paul — early believers.

ἐν

in

preposition + dative (union)

Χριστῷ

Christ

Dative

object of ἐν (union)

ἐν Χριστῷ: 'in Christ' (cf. v.3); in union with Christ before Paul's conversion.

8 ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγαπητὸν μου ἐν κυρίῳ.

Greet Ampliatius, my beloved in the Lord.

AMPLIATUS

ASYNDETON

A warm greeting to Ampliatius, dear to Paul in the Lord.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ *ingressive aorist*

ἀσπάζομαι: 'greet' (cf. v.3).

Ἀμπλιᾶτον

Ampliatius

Accusative

direct object

Ἀμπλιᾶτος: Ampliatius; a common Roman slave name — possibly a member of the imperial household; the name appears in early Roman Christian inscriptions.

τὸν

the

Accusative

article

ἀγαπητόν

beloved

Accusative

apposition

ἀγαπητός: 'beloved' (cf. v.5).

μου

my

Genitive

genitive of relationship

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος: 'Lord'; the bond of affection is 'in the Lord.'

9 ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου.

Greet Urbanus, our fellow worker in Christ, and my beloved Stachys.

URBANUS AND STACHYS

ASYNDETON

Greetings to Urbanus, a co-worker, and to the beloved Stachys.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ *ingressive aorist*

ἀσπάζομαι: 'greet' (cf. v.3).

Οὐρβανὸν

Urbanus

Accusative

direct object

Οὐρβανός: Urbanus ('of the city, urbane'); a common Roman slave name; a fellow worker.

τὸν

the

Accusative

article

συνεργὸν

fellow worker

Accusative

apposition

συνεργός: 'fellow worker' (cf. v.3, 21).

ἡμῶν

our

Genitive

genitive of relationship

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere)

καὶ

and

coordinating conjunction

Στάχυν

Stachys

Accusative

direct object

Στάχυς; Stachys ('head of grain'); an uncommon name — otherwise unknown.

τὸν

the

Accusative

article

ἀγαπητόν

beloved

Accusative

apposition

ἀγαπητός; 'beloved' (cf. v.5, 8).

μου

my

Genitive

genitive of relationship

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

Greet Apelles, who is approved in Christ. Greet those who belong to the household of Aristobulus.

APELLES; ARISTOBULUS' HOUSEHOLD ASYNDETON Greetings to the tested-and-approved Apelles, and to the believers in Aristobulus' household.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ ingressive aorist

ἀσπάζομαι; 'greet' (cf. v.3).

Ἀπελλῆν

Apelles

Accusative

direct object

Ἀπελλῆς; Apelles; a name common among Jews in Rome; otherwise unknown.

τὸν

the

Accusative

article

δόκιμον

approved/tested

Accusative

apposition (substantival adj.)

δόκιμος; 'approved, tested, proven' (cf. δοκιμάζω, 12:2; δοκιμή, 5:4); one whose faith has stood the test.

<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>	<p>Χριστῷ</p> <p>Christ</p> <p>Dative</p> <p><i>object of ἐν (sphere)</i></p>	<p>ἀσπάσασθε</p> <p>greet</p> <p>Aor Mid Impv 2 Pl · ἀσπάζομαι</p> <p><i>main verb (command)</i></p> <p>→ <i>ingressive aorist</i></p> <p>ἀσπάζομαι: 'greet.'</p>	<p>τούς</p> <p>those</p> <p>Accusative</p> <p><i>article (substantizes prep. phrase)</i></p> <p>οἱ ἐκ τῶν Ἀριστοβούλου: 'those of the household of Aristobulus' — the believing slaves/members of his house.</p>
<p>ἐκ</p> <p>of/from</p> <p><i>preposition + genitive (origin/category)</i></p>	<p>τῶν</p> <p>the (household)</p> <p>Genitive</p> <p><i>article (substantival)</i></p>	<p>Ἀριστοβούλου</p> <p>of Aristobulus</p> <p>Genitive</p> <p><i>possessive genitive</i></p> <p>Ἀριστόβουλος: Aristobulus; possibly a grandson of Herod the Great resident in Rome — only the Christians in his household are greeted, not he himself.</p>	

11 ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν κυρίῳ.

Greet my kinsman Herodion. Greet those in the household of Narcissus who are in the Lord.

HERODION; NARCISSUS' HOUSEHOLD **ASYNDETON** Greetings to Paul's kinsman Herodion and to the believers among the household of Narcissus.

<p>ἀσπάσασθε</p> <p>greet</p> <p>Aor Mid Impv 2 Pl · ἀσπάζομαι</p> <p><i>main verb (command)</i></p> <p>→ <i>ingressive aorist</i></p> <p>ἀσπάζομαι: 'greet' (cf. v.3).</p>	<p>Ἡρωδίωνα</p> <p>Herodion</p> <p>Accusative</p> <p><i>direct object</i></p> <p>Ἡρωδίων: Herodion; the name suggests a connection to Herod's household; a fellow Jew.</p>	<p>τὸν</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>συγγενῆ</p> <p>kinsman</p> <p>Accusative</p> <p><i>apposition</i></p> <p>συγγενής: 'kinsman, compatriot' (cf. v.7, 21); fellow Jew or relative.</p>
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<p>μου my Genitive <i>genitive of relationship</i></p>	<p>ἀσπάσασθε greet Aor Mid Impv 2 Pl · ἀσπάζομαι <i>main verb (command)</i> → <i>ingressive aorist</i> ἀσπάζομαι: 'greet.'</p>	<p>τούς those Accusative <i>article (substantizes prep. phrase)</i> οἱ ἐκ τῶν Ναρκίσσου: 'those of Narcissus' household.'</p>	<p>ἐκ of/from <i>preposition + genitive (origin/category)</i></p>
<p>τῶν the (household) Genitive <i>article (substantival)</i></p>	<p>Ναρκίσσου of Narcissus Genitive <i>possessive genitive</i> Νάρκισσος: Narcissus; possibly the wealthy freedman of the emperor Claudius — again, only the Christians of his house are greeted.</p>	<p>τούς the (ones) Accusative <i>article (substantizes ptc.)</i></p>	<p>ὄντας who are Pres Act Ptc · Acc Pl Masc · εἰμί <i>substantival participle</i> → <i>present (ongoing)</i> εἰμί: 'be'; 'those who are in the Lord' — distinguishing the believers in the household.</p>
<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>κυρίῳ the Lord Dative <i>object of ἐν (sphere)</i> κύριος: 'Lord'; only the believing members.</p>		

12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ.

Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord.

TRYPHAENA, TRYPHOSA, PERSIS **ASYNDETON** Greetings to three more women — the laboring sisters Tryphaena and Tryphosa, and beloved Persis, who toiled much in the Lord.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ ingressive aorist

ἀσπάζομαι: 'greet' (cf. v.3).

Τρύφαιναν

Tryphaena

Accusative

direct object

Τρύφαινα: Tryphaena ('delicate, dainty'); paired with Tryphosa — perhaps sisters or even twins.

καὶ

and

coordinating conjunction

Τρυφῶσαν

Tryphosa

Accusative

direct object

Τρυφῶσα: Tryphosa ('delicate, luxuriating'); the names ('dainty') ironically contrast with their hard labor.

τὰς

the (ones)

Accusative

article (substantizes ptc.)

κοπιώσας

who labor/work hard

Pres Act Ptc · Acc Pl Fem · κοπιᾶω

substantival participle (apposition)

→ present (ongoing)

κοπιᾶω: 'work hard, toil' (cf. v.6); their ongoing ministry labor 'in the Lord.'

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος: 'Lord!'

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ ingressive aorist

ἀσπάζομαι: 'greet!'

Περσίδα

Persis

Accusative

direct object

Περσίς: Persis ('Persian woman'); a beloved sister, distinguished by her hard work.

τὴν

the

Accusative

article

ἀγαπητὴν

beloved

Accusative

apposition

ἀγαπητός: 'beloved' (cf. v.5, 8-9); note 'the beloved,' not 'my beloved' — a community-wide affection.

ἧτις

who

Nominative

relative pronoun (qualitative)

ὅστις: the qualitative relative.

πολλὰ

much/hard

Accusative

adverbial accusative

πολύς: 'much'; 'labored much' (cf. v.6).

ἐκοπίασεν

labored/worked hard

Aor Act Indic 3 Sg · κοπιᾶω

main verb

→ constative aorist

κοπιᾶω: 'work hard, toil' (cf. v.6); Persis's notable labor.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος: 'Lord.'

13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well.

RUFUS AND HIS MOTHER **ASYNDETON** A tender greeting to Rufus, a choice believer, and to his mother — who had been like a mother to Paul too.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ ingressive aorist

ἀσπάζομαι: 'greet' (cf. v.3).

Ῥοῦφον

Rufus

Accusative

direct object

Ῥοῦφος; Rufus ('red'); possibly the son of Simon of Cyrene (Mark 15:21, written for the Roman church).

τὸν

the

Accusative

article

ἐκλεκτὸν

chosen/choice

Accusative

apposition (substantival adj.)

ἐκλεκτός: 'chosen, elect, choice' (cf. 8:33); either 'the elect/chosen one' or 'the choice, outstanding one' in the Lord.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος: 'Lord.'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

μητέρα

mother

Accusative

direct object

μήτηρ: 'mother'; Rufus's mother, who showed Paul maternal kindness.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἐμοῦ

of me/mine

Genitive

genitive of relationship

'and mine' — she had mothered Paul too; a touching note of personal gratitude.

14 ἀπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

A GROUP OF BROTHERS ASYNDETON Greetings to a cluster of five men and the brothers gathered with them — likely a house fellowship.

ἀπάσασθε

greet

Aor Mid Impv 2 Pl · ἀπάζομαι

main verb (command)

→ ingressive aorist

ἀπάζομαι: 'greet' (cf. v.3).

Ἀσύγκριτον

Asyncritus

Accusative

direct object

Ἀσύγκριτος: Asyncritus ('incomparable'); a Greek slave name; otherwise unknown.

Φλέγοντα

Phlegon

Accusative

direct object

Φλέγων: Phlegon ('burning, zealous'); otherwise unknown.

Ἑρμῆν

Hermes

Accusative

direct object

Ἑρμῆς: Hermes; a very common slave name (after the god); otherwise unknown.

Πατροβᾶν

Patrobas

Accusative

direct object

Πατροβᾶς: Patrobas (shortened from Patrobios); otherwise unknown.

Ἑρμᾶν

Hermas

Accusative

direct object

Ἑρμᾶς: Hermas; otherwise unknown (not the later author of 'The Shepherd').

καὶ

and

coordinating conjunction

τοὺς

the

Accusative

article

σύν

with

preposition + dative (association)

αὐτοῖς

them

Dative

object of σύν

ἀδελφούς

brothers

Accusative

direct object

ἀδελφός: 'brother' (cf. 1:13; 12:1); the wider fellowship meeting with these five.

15 ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

ANOTHER GROUP OF SAINTS ASYNDETON Greetings to a second cluster — Philologus and Julia (perhaps a couple), Nereus and his sister, Olympas, and all the saints with them.

ἀσπάσασθε

greet

Aor Mid Impv 2 Pl · ἀσπάζομαι

main verb (command)

→ *ingressive aorist*

ἀσπάζομαι: 'greet' (cf. v.3).

Φιλόλογον

Philologus

Accusative

direct object

Φιλόλογος: Philologus ('lover of words/learning'); a slave name; perhaps paired with Julia as husband and wife.

καὶ

and

coordinating conjunction

Ἰουλίαν

Julia

Accusative

direct object

Ἰουλία: Julia; an extremely common Roman name, esp. for imperial slaves/freedwomen.

Νηρέα

Nereus

Accusative

direct object

Νηρεΰς: Nereus (after the sea-god); a slave name; otherwise unknown.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ἀδελφὴν

sister

Accusative

direct object

ἀδελφή: 'sister' (cf. v.1); Nereus's sister, unnamed.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

Ὀλυμπᾶν

Olympas

Accusative

direct object

Ὀλυμπᾶς; Olympas (shortened from Olympiodorus); otherwise unknown.

καὶ

and

coordinating conjunction

τοὺς

the

Accusative

article

σὺν

with

preposition + dative (association)

αὐτοῖς

them

Dative

object of σύν

πάντας

all

Accusative

attributive adjective

ἁγίους

saints

Accusative

direct object (substantival adj.)

ἅγιος; 'saint' (cf. 1:7; v.2); all the believers with them — another house fellowship.

16 ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

Greet one another with a holy kiss. All the churches of Christ greet you.

A HOLY KISS ASYNDETON The greetings turn mutual: greet one another with a holy kiss — and all the churches of Christ send their greetings.

<p>ἀσπάσασθε greet</p> <p>Aor Mid Impv 2 Pl · ἀσπάζομαι <i>main verb (command)</i></p> <p>→ <i>ingressive aorist</i></p> <p>ἀσπάζομαι: 'greet' (cf. v.3); now mutual.</p>	<p>ἄλλήλους one another</p> <p>Accusative <i>reciprocal pronoun (direct object)</i></p> <p>ἄλλήλων: 'one another' (cf. 12:5, 10; 14:13).</p>	<p>ἐν with</p> <p><i>preposition + dative (manner/means)</i></p>	<p>φιλήματι kiss</p> <p>Dative <i>dat. of means</i></p> <p>φίλημα: 'kiss' (cf. φιλέω, 'love, kiss'); the customary greeting-kiss, here sanctified — a sign of family love (cf. 1 Cor 16:20; 1 Pet 5:14).</p>
<p>ἅγιω holy</p> <p>Dative <i>attributive adjective</i></p> <p>ἅγιος: 'holy' (cf. 1:7); the kiss set apart — pure, fraternal.</p>	<p>ἀσπάζονται greet</p> <p>Pres Mid Indic 3 Pl · ἀσπάζομαι <i>main verb</i></p> <p>→ <i>present (ongoing)</i></p> <p>ἀσπάζομαι: 'greet'; now the churches greeting the Romans.</p>	<p>ὑμᾶς you</p> <p>Accusative <i>direct object</i></p>	<p>αἱ the</p> <p>Nominative <i>article</i></p>
<p>ἐκκλησίαι churches</p> <p>Nominative <i>subject</i></p> <p>ἐκκλησία: 'church' (cf. v.1, 4-5); the congregations Paul represents.</p>	<p>πᾶσαι all</p> <p>Nominative <i>attributive adjective</i></p> <p>πᾶς: 'all'; all the churches — a note of catholic solidarity.</p>	<p>τοῦ of</p> <p>Genitive <i>article</i></p>	<p>Χριστοῦ Christ</p> <p>Genitive <i>possessive genitive</i></p> <p>Χριστός: 'Christ'; 'the churches of Christ' — belonging to him.</p>

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ' αὐτῶν·

I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the teaching that you learned; avoid them.

WATCH FOR DIVISIVE TEACHERS **δὲ** A sudden, urgent warning interrupts the greetings: keep an eye on those who sow division against sound teaching, and steer clear of them.

Παρακαλῶ

I appeal/urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'exhort, urge, appeal' (cf. 12:1; 15:30).

δὲ

now/and

connective conjunction

ὕμᾱς

you

Accusative

direct object

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother' (cf. 12:1; 15:14, 30).

σκοπεῖν

to watch out for/keep an eye on

Pres Act Inf · σκοπέω

infinitive (complement of Παρακαλῶ)

→ present (ongoing)

σκοπέω: 'look at, watch, mark, keep an eye on' (cf. σκοπός, 'goal'; 'scope'); be on guard against.

τούς

those

Accusative

article (substantizes ptc.)

τάς

the

Accusative

article

διχοστασίας

divisions/dissensions

Accusative

direct object of ποιῶντας

διχοστασία: 'division, dissension' (δίχα, 'apart' + στάσις, 'standing'; cf. Gal 5:20); factions that split the church.

καὶ

and

coordinating conjunction

τὰ

the

Accusative

article

σκάνδαλα

obstacles/stumbling blocks

Accusative

direct object of ποιῶντας

σκάνδαλον: 'stumbling block, snare, offense' (cf. 9:33; 14:13); occasions that trip up the faith.

παρά

contrary to

preposition + accusative (opposition)

παρά + acc.: 'contrary to, against' (cf. 1:26; 11:24).

τήν

the

Accusative

article

διδασχὴν

teaching

Accusative

object of παρά

διδασχὴ: 'teaching, instruction, doctrine' (cf. 6:17); the apostolic teaching they received.

ἣν

which

Accusative

relative pronoun (object of ἐμάθετε)

ὕμεῖς

you

Nominative

subject (emphatic pronoun)

ἐμάθετε

you learned

Aor Act Indic 2 Pl · μανθάνω

main verb (rel. clause)

→ constative aorist

μανθάνω: 'learn' (cf. μαθητής, 'disciple');
the teaching they were taught.

ποιούντας

who cause/make

Pres Act Ptc · Acc Pl Masc · ποιέω

substantival participle (the persons watched for)

→ customary (characteristic)

ποιέω: 'do, make, cause' (cf. 2:14); those
who manufacture divisions.

καὶ

and

coordinating conjunction

ἐκκλίνετε

avoid/turn away from

Pres Act Impv 2 Pl · ἐκκλίνω

main verb (command)

→ imperatival (continuous)

ἐκκλίνω: 'turn away, avoid, shun' (ἐκ +
κλίνω; cf. 3:12); steer clear of them.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive

object of ἀπό (separation)

18 οἱ γὰρ τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.

THEY SERVE THEIR APPETITES γὰρ The reason to shun them: they serve not Christ but their own belly, and beguile unsuspecting hearts with smooth, flattering speech.

οἱ

the

Nominative

article

γὰρ

for

explanatory conjunction

τοιοῦτοι

such persons

Nominative

subject (demonstrative adj.)

τοιοῦτος: 'such, of this kind' (cf. 1:32; 2:2);
the divisive teachers just described.

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

dat. (the one served)

κύριος: 'Lord' (cf. 14:8; 15:30).

ἡμῶν

our

Genitive

genitive of relationship

Χριστῷ

Christ

Dative

apposition

οὐ

not

negative particle

δουλεύουσιν

they serve

Pres Act Indic 3 Pl · δουλεύω

main verb

→ customary present

δουλεύω: 'serve as a slave' (cf. 6:6; 12:11);
not Christ's servants at all.

ἀλλὰ

but

adversative conjunction

τῇ

the

Dative

article

ἐαυτῶν

their own

Genitive

reflexive (possessive)

κοιλία

belly/appetite

Dative

dat. (the master served)

κοιλία: 'belly, stomach, appetite' (cf. Phil 3:19); their own self-indulgent desires —
their real master.

καὶ

and

coordinating conjunction

διὰ

by/through

preposition + genitive (means)

τῆς

the

Genitive

article

χρηστολογίας

smooth talk

Genitive

object of διὰ (means)

χρηστολογία: 'fair/smooth speech, plausible talk' (χρηστός, 'pleasant' + λόγος);
fine-sounding but deceptive words.

καὶ

and

coordinating conjunction

εὐλογίας

flattery/fine speech

Genitive

object of διὰ (means)

εὐλογία: here 'flattery, fine speech, praise' (lit. 'good words'; cf. 15:29 in a positive sense); smooth, ingratiating talk.

ἐξαπατῶσιν

they deceive

Pres Act Indic 3 Pl · ἐξαπατάω

main verb

→ customary present

ἐξαπατάω: 'deceive thoroughly, beguile' (ἐκ-intensive of ἀπατάω; cf. 7:11); they lead astray the unwary.

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

direct object

καρδία: 'heart' (cf. 1:21; 10:9-10); the inner self of the deceived.

τῶν

of the

Genitive

article

ἀκάκων

naive/innocent

Genitive

possessive genitive (substantival adj.)

ἄκακος: 'innocent, guileless, naive' (ἀ- + κακός, 'without evil'); the unsuspecting – easily misled.

19 ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν.

For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.

WISE TO GOOD, INNOCENT TO EVIL γάρ A reassuring word with a charge: their obedience is famous, which gladdens Paul – yet he wants them shrewd about good and untouched by evil.

ἡ

the

Nominative

article

γάρ

for

explanatory conjunction

ὑμῶν

your

Genitive

genitive of possession

ὑπακοή

obedience

Nominative

subject

ὑπακοή: 'obedience' (cf. 1:5; 16:26); their faith's obedience, widely reported.

εἰς

to

preposition + accusative (extent)

πάντας

all

Accusative

object of εἰς (substantival adj.)

παῖς: 'all'; known to everyone (cf. 1:8).

ἀφίκετο

has reached/become known

Aor Mid Indic 3 Sg · ἀφικνέομαι

main verb

→ constative aorist

ἀφικνέομαι: 'arrive, reach, come to' (ἀπό + ἰκνέομαι); their reputation has 'reached' all.

ἐφ'

over/at

preposition + dative (cause)

ἐφ' ὑμῖν: 'over you, on your account' — the ground of joy.

ὑμῖν

you

Dative

object of ἐπί

οὖν

so/therefore

inferential conjunction

χαίρω

I rejoice

Pres Act Indic 1 Sg · χαίρω

main verb

→ customary present

χαίρω: 'rejoice, be glad' (cf. 12:12, 15).

θέλω

I want

Pres Act Indic 1 Sg · θέλω

main verb

→ customary present

θέλω: 'wish, want' (cf. 1:13; 16:19).

δὲ

but

adversative conjunction

ὑμᾶς

you

Accusative

accusative subject of infinitive

σοφούς

wise

Accusative

predicate accusative

σοφός: 'wise, skilled' (cf. 1:14, 22; 16:27); shrewd, discerning in the good — echoing Jesus (Matt 10:16).

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (indirect discourse)

→ stative present

εἰς

as to/in regard to

preposition + accusative (reference)

τὸ

the

Accusative

article

ἀγαθόν

good

Accusative

object of εἰς (substantival adj.)

ἀγαθός: 'good' (cf. 12:2, 9; 15:2); wise toward the good.

ἀκεραίους

innocent/unmixed

Accusative

predicate accusative

ἀκεραῖος: 'innocent, pure, unmixed' (ἀ- + κεράννυμι, 'mix'; cf. Matt 10:16, 'innocent as doves'); untainted, naive in the good sense — toward evil.

δὲ
but/and
connective conjunction

εἰς
as to/in regard to
preposition + accusative (reference)

τὸ
the
Accusative
article

κακόν
evil
Accusative
object of εἰς (substantival adj.)
κακός: 'evil' (cf. 12:17, 21); innocent of evil
— unschooled in it.

20 ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.

The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

SATAN CRUSHED; GRACE **δὲ** A promise and a benediction: the God of peace will soon crush Satan beneath their feet (echoing Gen 3:15) — grace be with them.

ὁ
the
Nominative
article

δὲ
now/and
connective conjunction

θεός
God
Nominative
subject
θεός: God; 'the God of peace' (cf. 15:33; 16:20) — fitting after a warning against division.

τῆς
of
Genitive
article

εἰρήνης
peace
Genitive
attributive genitive
εἰρήνη: 'peace' (cf. 5:1; 15:33); God who gives and makes peace.

συντρίψει
will crush/shatter
Fut Act Indic 3 Sg · συντρίβω
main verb
→ predictive future
συντρίβω: 'crush, shatter, break in pieces' (σύν + τρίβω; cf. σύντριμμα, 3:16); echoing the crushing of the serpent (Gen 3:15).

τὸν
the
Accusative
article

Σατανᾶν
Satan
Accusative
direct object
Σατανᾶς: Satan (Aramaic šāṭān, 'adversary'); the enemy soon to be crushed.

ὑπὸ

under

preposition + accusative (place)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

object of ὑπό

πούς: 'foot' (cf. 3:15; 10:15); 'under your feet' — the church sharing in Christ's victory (Gen 3:15).

ὑμῶν

your

Genitive

genitive of possession

ἐν

in/with

preposition + dative (manner)

τάχει

speed/soon

Dative

dat. of manner

τάχος: 'speed, quickness'; ἐν τάχει = 'soon, quickly' (cf. 'tachometer').

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (verbless benediction)

χάρις: 'grace' (cf. 1:7; 3:24); the grace-benediction.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

possessive genitive

κύριος: 'Lord.'

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

μεθ'

with

preposition + genitive (association)

ὑμῶν

you

Genitive

object of μετά

(Some MSS add 'Christ'; the grace-benediction repeated at the later-added v.24 in many witnesses.)

21 Ἄσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

TIMOTHY AND OTHERS ASYNDETON Greetings now come from Paul's circle: his co-worker Timothy, and his kinsmen Lucius, Jason, and Sosipater.

Ἄσπάζεται

greets

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb

→ present (ongoing)

ἀσπάζομαι: 'greet' (cf. v.3, 16); now Paul's companions sending greetings.

ὑμᾶς

you

Accusative

direct object

Τιμόθεος

Timothy

Nominative

subject

Τιμόθεος: Timothy ('honoring God'); Paul's closest associate (Acts 16:1; the Pastoral Epistles).

ὁ

the

Nominative

article

συνεργός

fellow worker

Nominative

apposition

συνεργός: 'fellow worker' (cf. v.3, 9).

μου

my

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

Λούκιος

Lucius

Nominative

subject

Λούκιος: Lucius; perhaps Lucius of Cyrene (Acts 13:1); a fellow Jew.

καὶ

and

coordinating conjunction

Ἰάσων

Jason

Nominative

subject

Ἰάσων: Jason; possibly Paul's host at Thessalonica (Acts 17:5-9).

καὶ

and

coordinating conjunction

Σωσίπατρος

Sosipater

Nominative

subject

Σωσίπατρος: Sosipater; perhaps Sopater of Berea (Acts 20:4).

οἱ

the

Nominative

article

συγγενεῖς

kinsmen

Nominative

apposition

συγγενής: 'kinsman, compatriot' (cf. v.7, 11); fellow Jews.

μου

my

Genitive

genitive of relationship

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.

I, Tertius, who wrote this letter, greet you in the Lord.

TERTIUS THE SCRIBE ASYNDETON The amanuensis adds his own greeting: Tertius, who physically penned the letter at Paul's dictation, salutes them in the Lord.

ἀσπάζομαι

greet

Pres Mid Indic 1 Sg · ἀσπάζομαι

main verb

→ present (ongoing)

ἀσπάζομαι: 'greet' (cf. v.21); the scribe's personal greeting in the first person.

ὑμᾶς

you

Accusative

direct object

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: 'I' — Tertius steps forward in his own voice.

Τέρτιος

Tertius

Nominative

apposition to ἐγὼ

Τέρτιος: Tertius ('third'); a common Roman name; Paul's secretary (amanuensis) for the letter.

ὁ

the (one)

Nominative

article (substantizes ptc.)

γράφας

who wrote

Aor Act Ptc · Nom Sg Masc · γράφω

substantival participle (apposition)

→ constative aorist

γράφω: 'write' (cf. 15:15); he 'wrote' the letter — i.e. took the dictation, as was common.

τὴν

the

Accusative

article

ἐπιστολὴν

letter

Accusative

direct object

ἐπιστολή: 'letter, epistle' (cf. ἐπιστέλλω, 'send word'); the document itself.

ἐν

in

preposition + dative (sphere)

κυρίῳ

the Lord

Dative

object of ἐν (sphere)

κύριος; 'Lord'; his greeting too is 'in the Lord' — he is a fellow believer.

23 ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ ἀδελφός.

Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus greet you.

GAIUS, ERASTUS, QUARTUS ASYNDETON Final greetings from Paul's hosts at Corinth: Gaius, whose home shelters the whole church; Erastus, the city treasurer; and the brother Quartus.

ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb

→ present (ongoing)

ἀσπάζομαι: 'greet' (cf. v.21-22).

ὑμᾶς

you

Accusative

direct object

Γάϊος

Gaius

Nominative

subject

Γάϊος; Gaius; Paul's host at Corinth, baptized by Paul (1 Cor 1:14); his house hosted the church.

ὁ

the

Nominative

article

ξένος

host

Nominative

apposition

ξένος; 'host, guest, stranger' (cf. φιλοξενία, 12:13); here 'host' — one who shows hospitality.

μου

my

Genitive

objective genitive

καὶ

and

coordinating conjunction

ὅλης

whole

Genitive

attributive adjective

ὅλος; 'whole, entire'; host to the entire church — his home large enough to gather them.

τῆς

the

Genitive

article

ἐκκλησίας

church

Genitive

objective genitive

ἐκκλησία: 'church' (cf. v.1, 4-5, 16).

ἀσπάζεταιται

greet(s)

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb

→ present (ongoing)

ἀσπάζομαι: 'greet!'

ὕμᾱς

you

Accusative

direct object

Ἔραστος

Erastus

Nominative

subject

Ἔραστος: Erastus ('beloved'); a Corinthian official — a Latin inscription at Corinth names an Erastus as aedile, possibly the same man.

ὁ

the

Nominative

article

οἰκονόμος

treasurer/steward

Nominative

apposition

οἰκονόμος: 'steward, manager, treasurer' (οἶκος + νόμος; cf. 'economy'); the city's financial officer.

τῆς

of the

Genitive

article

πόλεως

city

Genitive

objective genitive

πόλις: 'city' (cf. 'polis'); Corinth — Erastus's civic office indicates believers of social standing.

καὶ

and

coordinating conjunction

Κούαρτος

Quartus

Nominative

subject

Κούαρτος: Quartus ('fourth'); a common Roman name; otherwise unknown.

ὁ

the

Nominative

article

ἀδελφός

brother

Nominative

apposition

ἀδελφός: 'brother' (cf. 1:13; v.14); 'the brother' — a fellow believer. (The grace-benediction of v.24 in some MSS follows here, but is omitted in the critical text.)

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένον,

Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages

TO HIM WHO CAN STRENGTHEN **δὲ** The grand closing doxology begins: glory to the God who can establish them through Paul's gospel — the now-unveiled mystery hidden through eternal ages.

Τῷ

to the (one)

Dative

article (substantizes *ptc.*)

The doxology opens with the dative of the one praised — 'to him who...'

δὲ

now

connective conjunction

δυναμένῳ

who is able

Pres Mid Ptc · Dat Sg Masc · δύναμαι

substantival participle (the one praised)

→ present (ongoing)

δύναμαι: 'be able, have power' (cf. 8:7; 15:14); God, able to establish them.

ὑμᾶς

you

Accusative

direct object of *στηρίξαι*

στηρίξαι

to strengthen/establish

Aor Act Inf · στηρίζω

complementary infinitive (w/ *δυναμένῳ*)

→ constative aorist

στηρίζω: 'make firm, establish, strengthen' (cf. 1:11); to make them stand fast.

κατὰ

according to

preposition + accusative (standard)

τὸ

the

Accusative

article

εὐαγγέλιόν

gospel

Accusative

object of *κατὰ* (standard)

εὐαγγέλιον: 'gospel' (cf. 1:1, 16; 2:16); 'my gospel' — the message Paul preaches.

μου

my

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

κήρυγμα

preaching/proclamation

Accusative

object of κατά

κήρυγμα: 'proclamation, preaching, message' (cf. κηρύσσω, 10:8); the heralded message of Christ.

Ἰησοῦ

of Jesus

Genitive

objective genitive

Χριστοῦ

Christ

Genitive

apposition

Χριστός: 'Christ'; the preaching about Jesus Christ.

κατὰ

according to

preposition + accusative (standard)

ἀποκάλυψιν

revelation

Accusative

object of κατά

ἀποκάλυψις: 'revelation, unveiling' (cf. 2:5; 8:19; 'apocalypse'); the disclosure of God's hidden plan.

μυστηρίου

of the mystery

Genitive

objective genitive

μυστήριον: 'mystery, secret' (cf. 11:25); the once-hidden, now-revealed plan to save the nations through Christ.

χρόνοις

ages/times

Dative

dat. of time

χρόνος: 'time' (cf. 7:1; 16:25); 'for eternal/long ages' — the duration of its concealment.

αἰωνίοις

eternal/long

Dative

attributive adjective

αἰώνιος: 'eternal, age-long' (cf. 2:7; 6:23); the vast spans during which it was hidden.

σεσιγημένου

kept secret/silent

Perf Pass Ptc · Gen Sg Neut · σιγάω

attributive participle

→ **intensive perfect (state of concealment)**

σιγάω: 'be silent, keep secret' (cf. σιγή, 'silence'); the mystery long held in silence.

26 φανερωθέντος δὲ νῦν διὰ τε γραφῶν προφητικῶν κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

but has now been disclosed and through the prophetic Scriptures has been made known to all the nations, according to the command of the eternal God, to bring about the obedience of faith —

NOW MADE KNOWN TO ALL NATIONS δὲ The mystery's unveiling: now disclosed through the prophetic writings and proclaimed to all nations by God's command, to bring about the obedience of faith.

φανερωθέντος

having been disclosed/manifested

Aor Pass Ptc · Gen Sg Neut · φανερώω

attributive participle (contrasting *σεισηγμένου*)

→ constative aorist

φανερώω: 'make manifest, reveal' (cf. 1:19; 3:21); the mystery now brought into the open.

δὲ

but

adversative conjunction

νῦν

now

adverb (time)

νῦν: 'now' (cf. 3:21, 26); the present epoch of revelation, over against the 'eternal ages' of silence.

διὰ

through

preposition + genitive (means)

τε

and/both

correlative particle

γραφῶν

Scriptures

Genitive

object of διὰ (means)

γραφή: 'Scripture, writing' (cf. 1:2; 15:4); the OT prophetic writings that now disclose the mystery.

προφητικῶν

prophetic

Genitive

attributive adjective

προφητικός: 'prophetic' (cf. προφήτης, 1:2); the prophetic Scriptures — the gospel 'promised beforehand' (1:2).

κατ'

according to

preposition + accusative (standard)

<p>ἐπιταγήν command Accusative <i>object of κατά (standard)</i></p> <p>ἐπιταγή: 'command, order, injunction' (ἐπί + τάσσω; cf. 1 Cor 7:6); by God's express command.</p>	<p>τοῦ of the Genitive <i>article</i></p>	<p>αἰωνίου eternal Genitive <i>attributive adjective</i></p> <p>αἰώνιος: 'eternal' (cf. v.25); 'the eternal God' — over all the ages of the mystery's concealment and disclosure.</p>	<p>θεοῦ God Genitive <i>possessive genitive</i></p>
<p>εἰς for/unto <i>preposition + accusative (purpose)</i></p>	<p>ὕπακοήν obedience Accusative <i>object of εἰς (purpose)</i></p> <p>ὕπακοή: 'obedience' (cf. 1:5; 16:19); 'the obedience of faith' — the letter's bracketing phrase (cf. 1:5).</p>	<p>πίστεως of faith Genitive <i>genitive (source/apposition; cf. 1:5)</i></p> <p>πίστις: 'faith' (cf. 1:5, 17); the obedience that faith renders — the goal of the whole mission.</p>	<p>εἰς to/among <i>preposition + accusative (extent)</i></p>
<p>πάντα all Accusative <i>attributive adjective</i></p> <p>πᾶς: 'all'; the universal reach — all nations.</p>	<p>τὰ the Accusative <i>article</i></p>	<p>ἔθνη nations/Gentiles Accusative <i>object of εἰς</i></p> <p>ἔθνος: 'nation, Gentile' (cf. 1:5; 15:9-12); the mystery proclaimed to all the nations.</p>	<p>γνωρισθέντος having been made known Aor Pass Ptc · Gen Sg Neut · γνωρίζω <i>attributive participle</i></p> <p>→ constative aorist</p> <p>γνωρίζω: 'make known, reveal' (cf. 9:22-23); the mystery now broadcast to the world.</p>

27 μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

to the only wise God be glory forevermore through Jesus Christ! Amen.

GLORY FOREVER ASYNDETON The letter's final word: to the only wise God, through Jesus Christ, belongs the glory forever — Amen.

μόνῳ

only

Dative

attributive adjective

μόνος: 'only, alone' (cf. 16:4); 'the only God' – the one true God who is wise.

σοφῷ

wise

Dative

attributive adjective

σοφός: 'wise' (cf. 11:33; 16:19); the wisdom that devised the mystery (cf. 11:33-36).

θεῷ

God

Dative

dat. of recipient (the one praised)

θεός: God; the recipient of the doxology, resuming the dative 'to him' of v.25.

διὰ

through

preposition + genitive (mediation)

Ἰησοῦ

Jesus

Genitive

object of διὰ (mediator)

Ἰησοῦς: 'Jesus'; the mediator of all glory to God (cf. 1:8; 5:1).

Χριστοῦ

Christ

Genitive

apposition

ᾧ

to whom

Dative

relative pronoun (dat. of recipient)

The relative is slightly anacoluthic – 'to whom (be) glory!' (referring to God, or possibly through-Christ to God).

ἡ

the

Nominative

article

δόξα

glory

Nominative

subject (verbless doxology)

δόξα: 'glory' (cf. 11:36; 15:7); the praise due to God – the letter's final ascription.

εἰς

for/unto

preposition + accusative (extent of time)

τοὺς

the

Accusative

article

αἰῶνας

ages/forever

Accusative

object of εἰς (extent of time)

αἰών: 'age'; εἰς τοὺς αἰῶνας = 'forever' (cf. 1:25; 9:5; 11:36).

ἀμήν

amen

liturgical affirmation (transliterated Hebrew)

ἀμήν: 'truly, so be it' (cf. 1:25; 11:36; 15:33); the final 'Amen' closing the Epistle to the Romans.

On the text. Verse punctuation is editorial and conventional. This edition follows the critical text in omitting v.24 (the grace-benediction 'The grace of our Lord Jesus Christ be with you all. Amen.,' a later assimilation to v.20); the verse numbering

therefore runs 1–23, then 25–27. The placement of the closing doxology (vv.25–27) is one of the most complex textual problems in the New Testament: manuscripts variously locate it here, at the end of chapter 14, at the end of chapter 15, in more than one place, or omit it. At v.7 the name Ἰουνία(v) is most likely the feminine 'Junia,' and ἐπίσημοι ἐν τοῖς ἀποστόλοις may mean either 'outstanding among the apostles' or 'well known to the apostles.' Many of the persons greeted bear common slave or freedman names, suggesting the social makeup of the Roman house churches.

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.