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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Epistle to the Romans, Chapter 2

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ Β΄

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 · 2:1–5

#### **No excuse for the one who judges**

The verdict of 1:18–32 is turned on the moralizer; censorious, hard-hearted judging only stores up wrath (climax, v.5).

B · 2:6–11

#### **Judgment by works, without partiality**

Thesis (6) → two destinies in an A–B–B′–A′ chiasm (7–10) → ground: God shows no partiality (11).

C · 2:12–16

#### **Judged by the light one has**

Possessing the law does not exempt; doers—not hearers—are justified; Gentiles show the law on the heart; all resolved at the eschatological day.

D · 2:17–24

### The Jew who boasts in the law

A long conditional cataloguing privilege (17–20) is left suspended, then answered by accusing questions (21–23) and clinched by Scripture (24).

E · 2:25–29

### Circumcision of the heart

Outward circumcision profits only with obedience; the real Jew is inward—circumcised in heart by the Spirit, not the letter (climax, v.29).

1 Διὸ ἀναπολόγητος εἶ, ὧ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

Therefore you are without excuse, O man, everyone who judges; for in that which you judge the other, you condemn yourself, for you who judge practice the same things.

INFERENCE **Διὸ** Draws the verdict of 1:18–32 onto the one who judges — the head assertion: you are 'without excuse.'

Διὸ

therefore

*inferential conjunction*

ἀναπολόγητος

without excuse

Nominative

*predicate nominative*

Compound ἀ-(neg) + ἀπολογία ('defense'):  
'without defense!' In NT only Rom 1:20 &  
2:1 — a deliberate echo of 1:20.

εἶ

you are

Pres Act Indic 2 Sg · εἶμί

*main verb (equative)*

→ stative present

ὧ

O

*particle of address*

## ἄνθρωπε

man

Vocative

*vocative of direct address*

ἄνθρωπος: generic 'human being'; the vocative is diatribe-style rhetorical address ('O man').

## πᾶς

everyone

Nominative

*nom. in apposition to vocative*

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## κρίνων

who judges

Pres Act Ptc · Nom Sg Masc · κρίνω

*substantival participle*

→ customary (characteristic)

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

## ἐν

in

*preposition + dative*

## ὧ

that which

Dative

*dat. w/ ἐν (relative; 'wherein')*

## γὰρ

for

*explanatory conjunction*

## κρίνεις

you judge

Pres Act Indic 2 Sg · κρίνω

*main verb (rel. clause)*

→ gnomic present

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

## τὸν

the

Accusative

*article*

## ἕτερον

other

Accusative

*direct object (substantival adj.)*

ἕτερος: 'other' (classically 'another of a different kind'; the ἄλλος/ἕτερος distinction is largely blurred in Koine).

## σεαυτὸν

yourself

Accusative

*direct object (reflexive)*

## κατακρίνεις

you condemn

Pres Act Indic 2 Sg · κατακρίνω

*main verb*

→ gnomic present

Intensive κατά + κρίνω: 'condemn, give judgment against' — κατά adds the adverse force.

<p><b>τὰ</b> the Accusative <i>article</i></p>	<p><b>γὰρ</b> for <i>causal conjunction</i></p>	<p><b>αὐτὰ</b> same things Accusative <i>direct object (identity adj.)</i></p>	<p><b>πράσσεις</b> you practice Pres Act Indic 2 Sg · πράσσω <i>main verb</i> → customary present πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποιέω.</p>
<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>κρίνων</b> who judges Pres Act Ptc · Nom Sg Masc · κρίνω <i>substantival ptc., in apposition to subject</i> → customary (characteristic) κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment!'</p>		

## 2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

And we know that the judgment of God is according to truth against those who practice such things.

SHARED PREMISE **δέ** Common ground: God's judgment accords with truth — the basis for the charge.

## οἶδαμεν

we know

Perf Act Indic 1 Pl (pres. sense) · οἶδα

*main verb*

→ perfect w/ present force

οἶδα: 'know' (perfect form, present sense)  
— knowledge by reflection/intuition; cf. experiential γινώσκω.

## δὲ

and

*connective conjunction*

## ὅτι

that

*conjunction (content clause)*

## τὸ

the

Nominative

*article*

## κρίμα

judgment

Nominative

*subject*

κρίμα: the verdict / sentence (the -μα 'result' of judging); cf. the process-noun κρίσις.

## τοῦ

of the

Genitive

*article*

## θεοῦ

God

Genitive

*subjective genitive*

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ gnomic present

## κατὰ

according to

*preposition + accusative*

## ἀλήθειαν

truth

Accusative

*object of prep. (standard/norm)*

ἀλήθεια: 'truth'; κατὰ ἀλήθειαν = 'in accordance with the facts, truly!'

## ἐπὶ

against

*preposition + accusative*

## τούς

those

Accusative

*article (substantizes ptc.)*

## τὰ

the

Accusative

*article*

## τοιαῦτα

such things

Accusative

*direct object of ptc.*

## πράσσοντας

who practice

Pres Act Ptc · Acc Pl Masc · πράσσω

*substantival ptc. (object of ἐπὶ)*

→ customary (characteristic)

πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποιέω.

3 λογίζη δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξη τὸ κρίμα τοῦ θεοῦ;

But do you suppose this, O man—you who judge those who practice such things and do them yourself—that you will escape the judgment of God?

RHETORICAL QUESTION δέ Applies the premise to the hearer: do you suppose you will escape?

<p><b>λογίζη</b> do you suppose</p> <p>Pres Mid Indic 2 Sg (dep.) · λογίζομαι <i>main verb (interrogative)</i></p> <p>→ progressive present</p> <p>λογίζομαι: 'reckon, calculate, consider' — an accounting term that becomes central in Romans (esp. ch. 4).</p>	<p><b>δὲ</b> but</p> <p><i>connective conjunction</i></p>	<p><b>τοῦτο</b> this</p> <p>Accusative <i>direct object (anticipatory)</i></p>	<p><b>ὦ</b> O</p> <p><i>particle of address</i></p>
<p><b>ἄνθρωπε</b> man</p> <p>Vocative <i>vocative of direct address</i></p> <p>ἄνθρωπος: generic 'human being'; the vocative is diatribe-style rhetorical address ('O man').</p>	<p><b>ὁ</b> the (one)</p> <p>Nominative <i>article (substantizes ptc.)</i></p>	<p><b>κρίνων</b> who judges</p> <p>Pres Act Ptc · Nom Sg Masc · κρίνω <i>substantival ptc., in apposition to vocative</i></p> <p>→ customary (characteristic)</p> <p>κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'</p>	<p><b>τοὺς</b> those</p> <p>Accusative <i>article (substantizes ptc.)</i></p>

**τὰ**

the

Accusative

article

**τοιαῦτα**

such things

Accusative

direct object of ptc.

**πράσσοντας**

who practice

Pres Act Ptc · Acc Pl Masc · πράσσω

substantival ptc. (object of κρίνων)

→ customary (characteristic)

πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποιέω.

**καὶ**

and

coordinating conjunction

**ποιῶν**

doing

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival ptc. (coordinate w/ κρίνων)

→ customary (characteristic)

ποιέω: 'do, make'; here a near-synonym of πράσσω.

**αὐτά**

them

Accusative

direct object of ptc.

**ὅτι**

that

conjunction (epexegetical to τοῦτο)

**σύ**

you

Nominative

subject (emphatic)

**ἐκφεύξῃ**

you will escape

Fut Mid Indic 2 Sg (dep.) · ἐκφεύγω

main verb (content clause)

→ predictive future

ἐκ + φεύγω: 'flee out, escape!'

**τὸ**

the

Accusative

article

**κρίμα**

judgment

Accusative

direct object

κρίμα: the verdict / sentence (the -μα 'result' of judging); cf. the process-noun κρίσις.

**τοῦ**

of the

Genitive

article

**θεοῦ**

God

Genitive

subjective genitive

4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

Or do you despise the riches of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

ALTERNATIVE QUESTION ἢ Presses further: or do you despise the kindness that is meant to lead you to repentance?

<p>ἢ or <i>disjunctive conjunction</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>πλούτου riches Genitive <i>genitive direct object (καταφρονέω)</i> πλοῦτος: 'wealth, riches' — metaphorical here for the abundance of God's kindness.</p>	<p>τῆς of the Genitive <i>article</i></p>
<p>χρηστότητος kindness Genitive <i>genitive of apposition (epexegetical)</i> χρηστότης: 'kindness, benignity'; cognate with χρηστός (the τὸ χρηστὸν of v.4) — a deliberate echo.</p>	<p>αὐτοῦ his Genitive <i>possessive genitive</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τῆς of the Genitive <i>article</i></p>
<p>ἀνοχῆς forbearance Genitive <i>genitive of apposition (coordinate)</i> ἀνοχή: 'forbearance' — a holding-back / suspension of penalty; in NT only here &amp; Rom 3:26. Cf. μακροθυμία.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τῆς of the Genitive <i>article</i></p>	<p>μακροθυμίας patience Genitive <i>genitive of apposition (coordinate)</i> μακροθυμία: lit. 'long-temperedness' (μακρός + θυμός): patience toward persons — vs. ἀνοχή, restraint of penalty.</p>

<p><b>καταφρονεῖς</b> you despise</p> <p>Pres Act Indic 2 Sg (+ gen.) · καταφρονέω <i>main verb (governs genitive)</i></p> <p>→ progressive present</p> <p>κατά + φρονέω: 'despise, think down on!'; governs the genitive.</p>	<p><b>ἄγνοῶν</b> not knowing</p> <p>Pres Act Ptc · Nom Sg Masc · ἄγνοέω <i>adverbial ptc. (causal/manner)</i></p> <p>→ stative present (ongoing ignorance)</p> <p>ἄ- + (γι)νώσκω/νοέω: 'be ignorant, fail to recognize!'</p>	<p><b>ὅτι</b> that</p> <p><i>conjunction (object clause)</i></p>	<p><b>τὸ</b> the</p> <p>Nominative <i>article</i></p>
<p><b>χρηστόν</b> kindness</p> <p>Nominative <i>subject (substantival adj.)</i></p> <p>χρηστός: 'good, kind'; substantival τὸ χρηστόν = 'the kindness/goodness' – wordplay with χρηστότης.</p>	<p><b>τοῦ</b> of the</p> <p>Genitive <i>article</i></p>	<p><b>θεοῦ</b> God</p> <p>Genitive <i>possessive/subjective genitive</i></p>	<p><b>εἰς</b> to</p> <p><i>preposition + accusative (goal)</i></p>
<p><b>μετάνοιάν</b> repentance</p> <p>Accusative <i>object of prep. (goal)</i></p> <p>μετάνοια: 'change of mind/heart, repentance' (μετά + νοέω, lit. 'afterthought').</p>	<p><b>σε</b> you</p> <p>Accusative <i>direct object</i></p>	<p><b>ἄγει</b> leads</p> <p>Pres Act Indic 3 Sg · ἄγω <i>main verb</i></p> <p>→ gnomic present</p> <p>ἄγω: 'lead, bring.'</p>	

5 κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ

But according to your hardness and unrepentant heart you are storing up for yourself wrath in the day of wrath and of the revelation of the righteous judgment of God,

CONSEQUENCE · CLIMAX **δέ** Contrastive apodosis to vv.1–4: such hardness stores up wrath for the day of judgment.

κατὰ

according to

*preposition + accusative (cause)*

δὲ

but

*contrastive conjunction*

τὴν

the

Accusative

*article*

σκληρότητα

hardness

Accusative

*object of κατὰ*

σκληρότης: 'hardness, stubbornness'  
(σκληρός, 'hard, dry'). Hapax in NT; evokes  
the LXX 'hard heart'.

σου

your

Genitive

*possessive genitive*

καὶ

and

*coordinating conjunction*

ἀμετανόητον

unrepentant

Accusative

*attributive adjective*

ἀ- + μετανοέω: 'unrepentant, impenitent.'  
Hapax in NT.

καρδίαν

heart

Accusative

*object of κατὰ (coordinate)*

καρδία: 'heart' — the biblical seat of will,  
mind, and emotion, not feeling alone.

θησαυρίζεις

you store up

Pres Act Indic 2 Sg · θησαυρίζω

*main verb*

→ progressive present

θησαυρίζω: 'store up, lay up treasure' (cf.  
θησαυρός) — bitterly ironic here:  
treasuring up wrath.

σεαυτῷ

for yourself

Dative

*dative of (dis)advantage*

ὀργήν

wrath

Accusative

*direct object*

ὀργή: 'wrath' — settled, judicial indignation  
(esp. divine); cf. the hotter θυμός.

ἐν

in

*preposition + dative (time)*

ἡμέρα

day

Dative

*dative of time (object of ἐν)*

ὀργῆς

of wrath

Genitive

*descriptive (attributive) genitive*

ὀργή: 'wrath' — settled, judicial indignation  
(esp. divine); cf. the hotter θυμός.

καὶ

and

*coordinating conjunction*

ἀποκαλύψεως

of revelation

Genitive

*descriptive genitive (coordinate)*

ἀποκάλυψις: 'unveiling, revelation' (ἀπό +  
καλύπτω, 'uncover').

## δικαιοκρισίας

of righteous judgment

Genitive

*objective genitive (w/ ἀποκαλύψεως)*

δικαιοκρισία: 'righteous judgment' (δίκαιος + κρίσις) — hapax in NT, stressing the justice of the verdict.

## τοῦ

of the

Genitive

*article*

## θεοῦ

God

Genitive

*subjective/possessive genitive*

## 6 ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

who will repay each one according to his works:

THESIS (OT GROUND) ὅς Roots the warning in God's character: he repays each according to works (Ps 62:12).

## ὃς

who

Nominative

*subject (relative pronoun)*

## ἀποδώσει

will repay

Fut Act Indic 3 Sg · ἀποδίδωμι

*main verb (rel. clause)*

→ *predictive future*

ἀποδίδωμι: 'give back, repay what is due' — recompense language echoing Ps 62:12 / Prov 24:12.

## ἐκάστῳ

to each

Dative

*indirect object*

ἕκαστος: 'each one' (distributive).

## κατὰ

according to

*preposition + accusative (norm)*

## τὰ

the

Accusative

*article*

## ἔργα

works

Accusative

*object of κατὰ*

ἔργον: 'work, deed.'

## αὐτοῦ

his

Genitive

*possessive genitive*

7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζῶν αἰώνιον,

to those who by perseverance in good work seek glory and honor and immortality, eternal life;

DEVELOPMENT – DESTINY A **μὲν** First branch: to the persevering doers of good – glory, honor, eternal life.

<p><b>τοῖς</b> to those Dative <i>article; dative indirect object (implied verb)</i></p>	<p><b>μὲν</b> on one hand <i>correlative particle (w/ δέ v.8)</i></p>	<p><b>καθ'</b> by <i>preposition + accusative (manner)</i></p>	<p><b>ὑπομονὴν</b> perseverance Accusative <i>object of κατά</i> ὑπομονή: 'endurance, steadfast perseverance' (ὑπό + μένω, 'remain under') — active constancy, not resignation.</p>
<p><b>ἔργου</b> of work Genitive <i>genitive of reference</i> ἔργον: 'work, deed.'</p>	<p><b>ἀγαθοῦ</b> good Genitive <i>attributive adjective</i> ἀγαθός: 'good' (intrinsically); cf. καλός.</p>	<p><b>δόξαν</b> glory Accusative <i>direct object of ζητοῦσιν</i> δόξα: 'glory, honor, splendor' — LXX for Heb. kābôd ('weight, honor').</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>τιμὴν</b> honor Accusative <i>direct object (coordinate)</i> τιμή: 'honor, value, price.'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἀφθαρσίαν</b> immortality Accusative <i>direct object (coordinate)</i> ἀφθαρσία: 'incorruptibility, immortality' (ἀ- + φθείρω, 'to perish').</p>	<p><b>ζητοῦσιν</b> who seek Pres Act Ptc · Dat Pl Masc · ζητέω <i>substantival ptc. (explains τοῖς)</i> → customary present ζητέω: 'seek, strive after.'</p>

**ζωήν**

life

Accusative

direct object of implied ἀποδώσει

ζωή: 'life'; ζωὴ αἰώνιος ('eternal life') is qualitative as well as unending.

**αἰώνιον**

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long' (from αἰών, 'age').

8 τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός.

but to those who are of selfish ambition and disobey the truth but obey unrighteousness, wrath and fury.

DEVELOPMENT — DESTINY B

δέ

and fury.

Second branch: to the self-seeking who disobey the truth — wrath

**τοῖς**

to those

Dative

article; dative indirect object (implied verb)

**δὲ**

but

contrastive conjunction (w/ μὲν v.7)

**ἐξ**

of

preposition + genitive (source)

**ἐριθείας**

selfish ambition

Genitive

object of ἐκ (source/characterization)

ἐριθεία: 'selfish ambition, factiousness' (disputed root, assoc. with partisan self-seeking / strife).

**καὶ**

and

coordinating conjunction

**ἀπειθοῦσι**

who disobey

Pres Act Ptc · Dat Pl Masc · ἀπειθέω

substantival ptc. (coordinate)

→ customary present

ἀ- + πείθω: 'disobey, refuse to be persuaded' (+ dat.). Note the wordplay with πειθομένοις.

**τῇ**

the

Dative

article

**ἀληθείᾳ**

truth

Dative

dative direct object (ἀπειθέω)

ἀλήθεια: 'truth'; κατὰ ἀλήθειαν = 'in accordance with the facts, truly!'

## πειθομένοις

who obey

Pres Mid Ptc · Dat Pl Masc · πείθω

substantival ptc. (coordinate)

→ customary present

πειθομαι (mid. of πείθω): 'be persuaded, obey, trust' (+ dat.) — set antithetically against ἀπειθέω.

## δὲ

but

contrastive conjunction

## τῇ

the

Dative

article

## ἀδικία

unrighteousness

Dative

dative direct object (πείθομαι)

ἀδικία: 'unrighteousness, injustice' (ἀ- + δίκη).

## ὀργή

wrath

Nominative

subject (of implied verb)

ὀργή: 'wrath' — settled, judicial indignation (esp. divine); cf. the hotter θυμός.

## καὶ

and

coordinating conjunction

## θυμός

fury

Nominative

subject (coordinate)

θυμός: 'rage, passion' — the heat / outburst of anger, vs. the settled ὀργή; the pair intensifies.

## 9 θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλληνοσ:

Tribulation and distress upon every soul of man who works evil, of the Jew first and also of the Greek;

RESTATEMENT (CHIASM) ASYNDETON Wrath restated, now ordered Jew-then-Greek (B').

## θλίψις

tribulation

Nominative

subject (of implied verb)

θλίψις: 'tribulation, pressure' (θλίβω, 'to press / crush').

## καὶ

and

coordinating conjunction

## στενοχωρία

distress

Nominative

subject (coordinate)

στενοχωρία: lit. 'narrowness of space' (στενός + χώρος): 'distress, being hemmed in' — vivid beside θλίψις.

## ἐπὶ

upon

preposition + accusative

<p><b>πᾶσαν</b> every Accusative <i>attributive adjective</i></p>	<p><b>ψυχὴν</b> soul Accusative <i>object of ἐπί</i>   ψυχή: 'soul, life, person'; 'every soul' is Hebraic for 'every person.'</p>	<p><b>ἀνθρώπου</b> of man Genitive <i>genitive of apposition</i>   ἄνθρωπος: 'man, person, humankind.'</p>	<p><b>τοῦ</b> the (one) Genitive <i>article (substantizes ptc.)</i></p>
<p><b>κατεργαζομένου</b> who works Pres Mid Ptc · Gen Sg Masc · κατεργάζομαι <i>attributive ptc. (modifies ἀνθρώπου)</i> → customary present   κατεργάζομαι: 'work out, bring about, accomplish' — κατά gives completive force; cf. ἐργάζομαι.</p>	<p><b>τὸ</b> the Accusative <i>article</i></p>	<p><b>κακόν</b> evil Accusative <i>direct object of ptc. (substantival adj.)</i>   κακός: 'bad, evil' (qualitative); τὸ κακόν = 'evil.'</p>	<p><b>Ἰουδαίου</b> of Jew Genitive <i>genitive in apposition (partitive)</i>   Ἰουδαῖος: 'Jew, Judean.'</p>
<p><b>τε</b> both <i>correlative particle</i></p>	<p><b>πρῶτον</b> first (adverbial) <i>adverbial accusative</i>   πρῶτον: 'first' — priority in salvation history (cf. 1:16), not mere sequence.</p>	<p><b>καὶ</b> and <i>correlative conjunction</i></p>	<p><b>Ἑλληνος</b> of Greek Genitive <i>genitive in apposition (coordinate)</i>   Ἕλλην: 'Greek' — here 'Gentile / non-Jew' generally, not strictly ethnic Greek.</p>

## 10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.

| but glory and honor and peace to everyone who works good, to the Jew first and also to the Greek.

RESTATEMENT (CHIASM) **δέ** Reward restated, Jew-then-Greek (A'): the A-B-B'-A' pattern frames

v.11.

## δόξα

glory

Nominative

subject (of implied verb)

δόξα: 'glory, honor, splendor' — LXX for Heb. *kābôd* ('weight, honor').

## δὲ

but

contrastive conjunction

## καὶ

and

coordinating conjunction

## τιμῆ

honor

Nominative

subject (coordinate)

τιμῆ: 'honor, value, price.'

## καὶ

and

coordinating conjunction

## εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace' = Heb. *shalom*: wholeness / well-being, not just absence of conflict.

## παντί

to everyone

Dative

dative indirect object (substantival adj.)

## τῷ

the (one)

Dative

article (substantizes ptc.)

## ἐργαζομένῳ

who works

Pres Mid Ptc · Dat Sg Masc · ἐργάζομαι

attributive ptc. (modifies παντί)

→ customary present

ἐργάζομαι: 'work, do, perform.'

## τὸ

the

Accusative

article

## ἀγαθόν

good

Accusative

direct object of ptc. (substantival adj.)

ἀγαθός: 'good' (intrinsically); cf. καλός.

## Ἰουδαίῳ

to Jew

Dative

dative in apposition (to παντί)

Ἰουδαίος: 'Jew, Judean.'

## τε

both

correlative particle

## πρῶτον

first

(adverbial)

adverbial accusative

πρῶτον: 'first' — priority in salvation history (cf. 1:16), not mere sequence.

## καὶ

and

correlative conjunction

## Ἕλληνι

to Greek

Dative

dative in apposition (coordinate)

Ἕλλην: 'Greek' — here 'Gentile / non-Jew' generally, not strictly ethnic Greek.

## 11 οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ.

For there is no partiality with God.

**GROUND** γάρ Caps the unit: there is no partiality with God — the principle behind the two destinies.

οὐ not <i>negative particle</i>	γάρ for <i>explanatory conjunction</i>	ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → <i>gnomic present</i>	<b>προσωποληψία</b> partiality Nominative <i>subject</i> προσωποληψία: 'partiality' — lit. 'face-receiving' (πρόσωπον + λαμβάνω), a Hebraism; effectively a biblical coinage.
παρὰ with <i>preposition + dative</i>	τῷ the Dative <i>article</i>	θεῷ God Dative <i>object of παρὰ (association)</i>	

## 12 ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται·

For as many as sinned without the law will also perish without the law, and as many as sinned under the law will be judged through the law;

**GROUND · EXPLANATION** γάρ Extends impartiality to law-status: each is judged by the light he had.

## ὅσοι

as many as

Nominative

subject (correlative pronoun)

## γάρ

for

explanatory conjunction

## ἀνόμως

without law

(adverb)

adverb of manner

ἀνόμως: 'without (the) law, lawlessly' (ἀ- + νόμος) — adverb for Gentiles outside Torah.

## ἥμαρτον

sinned

Aor Act Indic 3 Pl · ἁμαρτάνω

main verb (constative aorist)

→ constative aorist

ἁμαρτάνω: 'sin, miss the mark.'

## ἀνόμως

without law

(adverb)

adverb of manner

ἀνόμως: 'without (the) law, lawlessly' (ἀ- + νόμος) — adverb for Gentiles outside Torah.

## καί

also

adverbial conjunction (ascensive)

## ἀπολοῦνται

will perish

Fut Mid Indic 3 Pl · ἀπόλλυμι

main verb

→ predictive future

ἀπόλλυμαι (mid.): 'perish, be ruined / lost' (act. ἀπόλλυμι, 'destroy').

## καί

and

coordinating conjunction

## ὅσοι

as many as

Nominative

subject (correlative pronoun)

## ἐν

in

preposition + dative (sphere)

## νόμῳ

law

Dative

object of ἐν (sphere)

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

## ἥμαρτον

sinned

Aor Act Indic 3 Pl · ἁμαρτάνω

main verb

→ constative aorist

ἁμαρτάνω: 'sin, miss the mark.'

## διὰ

through

preposition + genitive (means)

## νόμου

law

Genitive

object of διὰ (means)

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

## κριθήσονται

will be judged

Fut Pass Indic 3 Pl · κρίνω

main verb

→ predictive future

κρίνω (here passive): 'be judged.'

13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιοθήσονται.

for not the hearers of the law are righteous before God, but the doers of the law will be justified.

SUPPORT γάρ Supports v.12: doers, not hearers, of the law are justified.

<p>οὐ not <i>negative particle</i></p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>οἱ the Nominative <i>article (substantizing)</i></p>	<p>ἀκροαταὶ hearers Nominative <i>subject</i> ἀκροατής: 'hearer' (ἀκροάομαι) — evokes the synagogue hearing of Torah; cf. Jas 1:22-23.</p>
<p>νόμου of law Genitive <i>objective genitive</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle!'</p>	<p>δίκαιοι righteous Nominative <i>predicate nominative</i> δίκαιος: 'righteous, just!'</p>	<p>παρὰ before <i>preposition + dative</i></p>	<p>[τῷ] the Dative <i>article (bracketed)</i></p>
<p>θεῷ God Dative <i>object of παρὰ</i></p>	<p>ἀλλ' but <i>adversative conjunction</i></p>	<p>οἱ the Nominative <i>article (substantizing)</i></p>	<p>ποιηταὶ doers Nominative <i>subject</i> ποιητής: 'doer' (also 'maker / poet' in classical Greek); here 'doer of the law!'</p>

## νόμου

of law

Genitive

*objective genitive*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle'

## δικαιωθήσονται

will be justified

Fut Pass Indic 3 Pl · δικαιώω

*main verb*

→ predictive future

δικαιώω: 'justify, declare / treat as righteous, vindicate' — forensic; a central Pauline term.

## 14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος·

For whenever Gentiles, who do not have the law, by nature do the things of the law, these, not having the law, are a law to themselves;

SUPPORT · ILLUSTRATION

γάρ

Evidence: Gentiles who by nature do the law are 'a law to themselves.'

## ὅταν

whenever

*temporal conjunction (indefinite)*

## γάρ

for

*explanatory conjunction*

## ἔθνη

Gentiles

Nominative

*subject*

ἔθνος (pl. ἔθνη): 'nations, Gentiles';  
anarthrous here = 'Gentiles as such.'

## τὰ

the (ones)

Nominative

*article (substantizes ptc.)*

μή

not

*negative particle (w/ ptc.)*

νόμον

law

Accusative

*direct object of ptc.*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

έχοντα

having

Pres Act Ptc · Nom Pl Neut · έχω

*attributive ptc. (modifies ἔθνη)*

→ stative present

φύσει

by nature

Dative

*dative of manner*

φύσις: 'nature'; φύσει = 'by nature, instinctively' (whether it modifies 'do' or 'not having' is debated).

τά

the things

Accusative

*article (substantizing)*

του

of the

Genitive

*article*

νόμου

law

Genitive

*genitive of reference*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

ποιῶσιν

they do

Pres Act Subj 3 Pl · ποιέω

*subjunctive (indefinite temporal clause)*

→ customary (pres. subj.)

ποιέω: 'do, make'; here a near-synonym of πράσσω.

οὗτοι

these

Nominative

*subject (resumptive demonstrative)*

νόμον

law

Accusative

*direct object of ptc.*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

μή

not

*negative particle (w/ ptc.)*

έχοντες

having

Pres Act Ptc · Nom Pl Masc · έχω

*adverbial ptc. (concessive)*

→ stative present

έαυτοῖς

to themselves

Dative

*dative of advantage/reference*

είσιν

are

Pres Act Indic 3 Pl · εἰμί

*main verb (copula)*

→ gnomic present

νόμος

a law

Nominative

*predicate nominative*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,

who show the work of the law written in their hearts, their conscience bearing witness with them and, between one another, their thoughts accusing or even defending them,

ELABORATION οἵτινες Unpacks v.14: the law's work is written on the heart; conscience co-testifies.

<p><b>οἵτινες</b> who Nominative <i>subject (qualitative relative)</i></p>	<p><b>ἐνδείκνυνται</b> show Pres Mid Indic 3 Pl · ἐνδείκνυμι <i>main verb</i> → customary present ἐνδείκνυμι (mid.): 'show, demonstrate, give proof of.'</p>	<p><b>τὸ</b> the Accusative <i>article</i></p>	<p><b>ἔργον</b> work Accusative <i>direct object</i> ἔργον: 'work, deed.'</p>
<p><b>τοῦ</b> of the Genitive <i>article</i></p>	<p><b>νόμου</b> law Genitive <i>possessive/source genitive</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p><b>γραπτὸν</b> written Accusative <i>predicate adj. (complement to ἔργον)</i> γραπτός: verbal adj. of γράφω, 'written.' Harap in NT — law on the heart (cf. Jer 31:33) vs. on stone.</p>	<p><b>ἐν</b> in <i>preposition + dative (location)</i></p>
<p><b>ταῖς</b> the Dative <i>article</i></p>	<p><b>καρδίαις</b> hearts Dative <i>object of ἐν (sphere)</i> καρδία: 'heart' — the biblical seat of will, mind, and emotion, not feeling alone.</p>	<p><b>αὐτῶν</b> their Genitive <i>possessive genitive</i></p>	<p><b>συμμαρτυροῦσης</b> bearing witness with Pres Act Ptc · Gen Sg Fem · συμμαρτυρέω <i>genitive absolute</i> → progressive present συμμαρτυρέω: 'bear witness with / alongside' (σύν + μαρτυρέω).</p>

<p><b>αὐτῶν</b> their</p> <p>Genitive <i>possessive genitive</i></p>	<p><b>τῆς</b> the</p> <p>Genitive <i>article</i></p>	<p><b>συνειδήσεως</b> conscience</p> <p>Genitive <i>subject of genitive absolute</i></p> <p>συνείδησις: 'conscience' — lit. 'co-knowing' (σύν + οἶδα); a Hellenistic concept, among Paul's earliest NT uses.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>μεταξύ</b> between</p> <p><i>improper prep. + genitive</i></p> <p>μεταξύ: 'between, among' (improper preposition + gen.).</p>	<p><b>ἀλλήλων</b> one another</p> <p>Genitive <i>object of μεταξύ (reciprocal)</i></p> <p>ἀλλήλων: 'one another' (reciprocal pronoun).</p>	<p><b>τῶν</b> the</p> <p>Genitive <i>article</i></p>	<p><b>λογισμῶν</b> thoughts</p> <p>Genitive <i>subject of genitive absolute</i></p> <p>λογισμός: 'thought, reasoning, calculation' (cf. λογίζομαι).</p>
<p><b>κατηγορούντων</b> accusing</p> <p>Pres Act Ptc · Gen Pl Masc · κατηγορέω <i>genitive absolute</i></p> <p>→ iterative present</p> <p>κατηγορέω: 'accuse, bring charges' (forensic; κατά + ἀγορεύω) — the courtroom pair with ἀπολογέομαι.</p>	<p><b>ἢ</b> or</p> <p><i>disjunctive conjunction</i></p>	<p><b>καὶ</b> even</p> <p><i>adjunctive conjunction</i></p>	<p><b>ἀπολογουμένων</b> defending</p> <p>Pres Mid Ptc · Gen Pl Masc · ἀπολογέομαι <i>genitive absolute (coordinate)</i></p> <p>→ iterative present</p> <p>ἀπολογέομαι: 'defend oneself, make a defense' (cf. ἀπολογία) — counterpart to κατηγορέω.</p>

## 16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

on the day when God judges the secret things of men according to my gospel through Christ Jesus.

TEMPORAL FRAME **ἐν ἡμέρᾳ** Anchors the judging of vv.12–15 to the eschatological day, 'according to my gospel.'

ἐν

on

*preposition + dative (time)*

ἡμέρα

day

Dative

*dative of time (object of ἐν)*

ὅτε

when

*temporal conjunction*

κρίνει

judges

Pres Act Indic 3 Sg · κρίνω

*main verb (futuristic present)*

→ futuristic present

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

ὁ

the

Nominative

*article*

θεός

God

Nominative

*subject*

τὰ

the

Accusative

*article*

κρυπτά

secret things

Accusative

*direct object (substantival adj.)*

κρυπτός: 'hidden, secret' (κρύπτω); τὰ κρυπτά = 'the secret things'; echoed at v.29 (ἐν τῷ κρυπτῷ).

τῶν

of the

Genitive

*article*

ἀνθρώπων

men

Genitive

*possessive genitive*

ἄνθρωπος: 'man, person, humankind.'

κατὰ

according to

*preposition + accusative (norm)*

τὸ

the

Accusative

*article*

εὐαγγέλιόν

gospel

Accusative

*object of κατὰ*

εὐαγγέλιον: 'good news, gospel'; 'my gospel' = the message Paul proclaims.

μου

my

Genitive

*possessive genitive*

διὰ

through

*preposition + genitive (agency)*

Χριστοῦ

Christ

Genitive

*object of διὰ (intermediate agent)*

Χριστός: 'Christ, Anointed One' (= Heb. Messiah).

## Ἰησοῦ

Jesus

Genitive

*genitive in apposition (to Χριστοῦ)*

Ἰησοῦς: 'Jesus' (= Heb. יֵשׁוּעַ, 'YHWH saves').

## 17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζη καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

But if you are called a Jew and rest on the law and boast in God,

TRANSITION · NEW PROTASIS **Εἰ δέ** Turns to address the Jew; opens a long conditional that is left grammatically suspended.

Εἰ

if

*conditional conjunction (1st-class protasis)*

δὲ

but

*transitional conjunction*

σὺ

you

Nominative

*subject (emphatic)*

Ἰουδαῖος

Jew

Nominative

*predicate nominative*

Ἰουδαῖος: 'Jew, Judean!'

ἐπονομάζη

you are called

Pres Pass Indic 2 Sg · ἐπονομάζω

*main verb (protasis)*

→ stative present

ἐπονομάζω: 'name, call by a name' (ἐπί + ὀνομάζω); pass. 'bear the name.' Нарак in NT.

καὶ

and

*coordinating conjunction*

ἐπαναπαύῃ

you rest on

Pres Mid Indic 2 Sg · ἐπαναπαύομαι

*main verb (coordinate)*

→ stative present

ἐπαναπαύομαι: 'rest upon, rely on' (ἐπί + ἀνά + παύω) + dat. — confident reliance.

νόμῳ

the law

Dative

*dative of reliance (object of verb)*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

καὶ  
and

*coordinating conjunction*

**καυχᾶσαι**

you boast

Pres Mid Indic 2 Sg (dep.) · καυχάομαι

*main verb (coordinate)*

→ customary present

καυχάομαι: 'boast, glory, take pride in' — a key Pauline term, positive or negative depending on its object.

ἐν

in

*preposition + dative (basis)*

**θεῷ**

God

Dative

*object of ἐν*

## 18 καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

and know the will and approve the things that matter, being instructed out of the law,

CONTINUATION

**καί**

Coordinate clauses extend the protasis: you know the will, approve what matters...

καὶ  
and

*coordinating conjunction*

**γινώσκεις**

you know

Pres Act Indic 2 Sg · γινώσκω

*main verb*

→ stative present

γινώσκω: 'know (by experience), recognize!'

**τὸ**

the

Accusative

*article*

**θέλημα**

will

Accusative

*direct object*

θέλημα: 'will, what is willed' (-μα result noun of θέλω).

καὶ  
and

*coordinating conjunction*

**δοκιμάζεις**

you approve

Pres Act Indic 2 Sg · δοκιμάζω

*main verb*

→ customary present

δοκιμάζω: 'test, examine, approve after testing, discern' — an assaying metaphor.

**τὰ**

the things

Accusative

*article (substantizes ptc.)*

**διαφέροντα**

that matter

Pres Act Ptc · Acc Pl Neut · διαφέρω

*substantival ptc. (direct object)*

→ gnomic present (substantival)

διαφέρω: 'differ; excel'; τὰ διαφέροντα = 'the things that differ' or 'the things that matter!'

## κατηχούμενος

being instructed

Pres Pass Ptc · Nom Sg Masc · κατηχέω

*adverbial ptc. (causal/means)*

→ progressive present

κατηχέω: 'instruct (orally)' — lit. 'sound down to'; the source of 'catechize!'

## ἐκ

out of

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## νόμου

law

Genitive

*object of ἐκ (source)*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

## 19 πέποιθάς τε σεαυτὸν ὄδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

and are confident that you yourself are a guide of the blind, a light of those in darkness,

CONTINUATION

ASYNDETON

...confident you are a guide of the blind, a light to those in darkness...

## πέποιθάς

you are confident

Perf Act Indic 2 Sg · πείθω

*main verb (intensive perfect)*

→ intensive perfect (= present state)

πέποιθα (2nd perf. of πείθω): 'I am confident, I trust.'

## τε

and

*connective particle*

## σεαυτὸν

yourself

Accusative

*accusative subject of infinitive*

## ὄδηγὸν

a guide

Accusative

*predicate accusative (complement)*

ὄδηγός: 'guide' (ὁδός 'way' + ἡγέομαι 'lead').

## εἶναι

to be

Pres Act Infin · εἶμί

*object infinitive (after πέποιθα)*

→ stative present

## τυφλῶν

of the blind

Genitive

*objective genitive*

τυφλός: 'blind.'

## φῶς

a light

Accusative

*predicate accusative (in apposition)*

φῶς: 'light' — metaphor for revelation / instruction.

## τῶν

of those

Genitive

*article (substantizing prep. phrase)*

ἐν

in

*preposition + dative (sphere)*

σκότει

darkness

Dative

*object of ἐν*

σκότος: 'darkness' — metaphor for ignorance / sin.

## 20 παιδευτήν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·

an instructor of the foolish, a teacher of infants, having the embodiment of knowledge and truth in the law—

CONTINUATION ASYNDETON ...an instructor of the foolish, with knowledge embodied in the law.

**παιδευτήν**

an instructor

Accusative

*predicate accusative (coordinate)*

παιδευτής: 'instructor, corrector' (παιδεύω, 'train / discipline') — corrective nuance; rare (here & Heb 12:9).

**ἀφρόνων**

of the foolish

Genitive

*objective genitive*

ἄφρων: 'foolish, senseless' (ἄ- + φρήν, 'mind').

**διδάσκαλον**

a teacher

Accusative

*predicate accusative (coordinate)*

διδάσκαλος: 'teacher.'

**νηπίων**

of infants

Genitive

*objective genitive*

νήπιος: 'infant, immature one' (lit. 'non-speaking') — metaphor for the unlearned.

**ἔχοντα**

having

Pres Act Ptc · Acc Sg Masc · ἔχω

*attributive ptc. (modifies acc. subject)*

→ stative present

**τὴν**

the

Accusative

*article*

**μόρφωσιν**

embodiment

Accusative

*direct object of ptc.*

μόρφωσις: 'form, embodiment, outline' (cf. μορφή) — here 'embodiment'; only here & 2 Tim 3:5 (there negative).

**τῆς**

of the

Genitive

*article*

**γνώσεως**

knowledge

Genitive

*genitive of apposition (content)*

γνώσις: 'knowledge.'

**καὶ**

and

*coordinating conjunction*

**τῆς**

of the

Genitive

*article*

**ἀληθείας**

truth

Genitive

*genitive of apposition (coordinate)*

ἀλήθεια: 'truth'; κατὰ ἀλήθειαν = 'in accordance with the facts, truly.'

**ἐν**

in

*preposition + dative (sphere)*

**τῷ**

the

Dative

*article*

**νόμῳ**

law

Dative

*object of ἐν*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

## 21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

you, then, who teach another, do you not teach yourself? You who preach not to steal, do you steal?

INFERENCE — INDICTMENT οὖν The turn to accusation: you who teach others, do you not teach yourself?

**ὁ**

the (one)

Nominative

*article (substantizes ptc.)*

**οὖν**

then

*inferential conjunction*

**διδάσκων**

who teach

Pres Act Ptc · Nom Sg Masc · διδάσκω

*substantival ptc. (subject; appositional)*

→ customary (characteristic)

διδάσκω: 'teach.'

**ἕτερον**

another

Accusative

*direct object of ptc. (substantival adj.)*

ἕτερος: 'other' (classically 'another of a different kind'; the ἄλλος/ἕτερος distinction is largely blurred in Koine).

<p><b>σεαυτὸν</b> yourself Accusative direct object (reflexive; fronted)</p>	<p><b>οὐ</b> not negative particle (expects 'yes')</p>	<p><b>διδάσκεις</b> do you teach Pres Act Indic 2 Sg · διδάσκω main verb (interrogative) → gnomic present   διδάσκω: 'teach.'</p>	<p><b>ὁ</b> the (one) Nominative article (substantizes ptc.)</p>
<p><b>κηρύσσω</b> who preach Pres Act Ptc · Nom Sg Masc · κηρύσσω substantival ptc. (subject) → customary (characteristic)   κηρύσσω: 'proclaim, preach, herald' (cf. κήρυξ, 'herald').</p>	<p><b>μὴ</b> not negative particle (w/ infinitive)</p>	<p><b>κλέπτειν</b> to steal Pres Act Infin · κλέπτω object infinitive (content of κηρύσσω) → general (pres. infin.)   κλέπτω: 'steal.'</p>	<p><b>κλέπτεις</b> do you steal Pres Act Indic 2 Sg · κλέπτω main verb (interrogative) → customary present   κλέπτω: 'steal.'</p>

## 22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς;

You who say not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

PARALLEL QUESTIONS ASYNDETON The charges continue in asyndeton: adultery, temple-robbery.

<p><b>ὁ</b> the (one) Nominative article (substantizes ptc.)</p>	<p><b>λέγων</b> who say Pres Act Ptc · Nom Sg Masc · λέγω substantival ptc. (subject) → customary (characteristic)   λέγω: 'say, speak.'</p>	<p><b>μὴ</b> not negative particle (w/ infinitive)</p>	<p><b>μοιχεύειν</b> to commit adultery Pres Act Infin · μοιχεύω object infinitive (content of λέγων) → general (pres. infin.)   μοιχεύω: 'commit adultery.'</p>
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## μοιχεύεις

do you commit adultery

Pres Act Indic 2 Sg · μοιχεύω

*main verb (interrogative)*

→ customary present

μοιχεύω: 'commit adultery!'

## ὁ

the (one)

Nominative

*article (substantizes ptc.)*

## βδελυσσόμενος

who abhor

Pres Mid Ptc · Nom Sg Masc · βδελύσσομαι

*substantival ptc. (subject)*

→ customary (characteristic)

βδελύσσομαι: 'abhor, detest' (cf. βδέλυγμα, LXX 'abomination,' used of idols) — a strong word.

## τὰ

the

Accusative

*article*

## εἴδωλα

idols

Accusative

*direct object of ptc.*

εἴδωλον: 'idol, image' (cf. εἶδος, 'form').

## ἱεροσυλεῖς

do you rob temples

Pres Act Indic 2 Sg · ἱεροσυλέω

*main verb (interrogative)*

→ customary present

ἱεροσυλέω: 'rob temples, commit sacrilege' (ἱερόν + συλάω). Hapax in NT — the sting: profiting from idol-shrines while loathing idols.

23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

You who boast in the law, do you dishonor God through the transgression of the law?

SUMMARY ACCUSATION ὃς Sums up: you who boast in the law dishonor God by breaking it.

<p><b>ὅς</b> who Nominative <i>subject (relative pronoun)</i></p>	<p><b>ἐν</b> in <i>preposition + dative (basis)</i></p>	<p><b>νόμῳ</b> law Dative <i>object of ἐν</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p><b>καυχᾶσαι</b> you boast Pres Mid Indic 2 Sg (dep.) · καυχάομαι <i>main verb (rel. clause)</i> → customary present καυχάομαι: 'boast, glory, take pride in' — a key Pauline term, positive or negative depending on its object.</p>
<p><b>διὰ</b> through <i>preposition + genitive (means)</i></p>	<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>παραβάσεως</b> transgression Genitive <i>object of διὰ (means)</i> παραβάσις: 'transgression, overstepping' (παρά + βαίνω) — violation of a known command; a key term in Romans.</p>	<p><b>τοῦ</b> of the Genitive <i>article</i></p>
<p><b>νόμου</b> law Genitive <i>objective genitive</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>θεὸν</b> God Accusative <i>direct object</i></p>	<p><b>ἀτιμάζεις</b> you dishonor Pres Act Indic 2 Sg · ἀτιμάζω <i>main verb (interrogative)</i> → customary present ἀτιμάζω: 'dishonor, treat with contempt' (ἀ- + τιμή) — antonym of τιμάω.</p>

24 τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

For the name of God is blasphemed among the Gentiles because of you, just as it is written.

SCRIPTURE PROOF **γάρ** Grounds the charge in Scripture: God's name is blasphemed because of you (Isa 52:5).

τὸ

the

Nominative

*article*

γὰρ

for

*explanatory conjunction*

ὄνομα

name

Nominative

*subject*

ὄνομα: 'name'; in Hebraic thought the name = the person and reputation.

τοῦ

of the

Genitive

*article*

θεοῦ

God

Genitive

*possessive genitive*

δι'

because of

*preposition + accusative (cause)*

ὑμᾶς

you

Accusative

*object of διὰ*

βλασφημεῖται

is blasphemed

Pres Pass Indic 3 Sg · βλασφημέω

*main verb*

→ iterative present

βλασφημέω: 'blaspheme, slander, revile' (here pass.); the line alludes to Isa 52:5 (LXX).

ἐν

among

*preposition + dative (sphere)*

τοῖς

the

Dative

*article*

ἔθνεσιν

Gentiles

Dative

*object of ἐν*

ἔθνος (pl. ἔθνη): 'nations, Gentiles'; anarthrous here = 'Gentiles as such!'

καθώς

just as

*comparative conjunction*

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

*main verb (Scripture idiom)*

→ intensive perfect ('stands written')

γράφω: 'write'; γέγραπται ('it stands written') is the standard formula for citing Scripture.

25 Περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾦς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

For circumcision indeed profits if you practice the law; but if you are a transgressor of the law, your circumcision has become uncircumcision.

GROUND · TRANSITION γὰρ Moves to circumcision: it profits only with obedience; otherwise it becomes uncircumcision.

<p><b>Περιτομή</b> circumcision</p> <p>Nominative subject</p> <p>περιτομή: 'circumcision' (περί + τέμνω, 'cut around').</p>	<p>μὲν indeed</p> <p>correlative particle (concessive)</p>	<p>γὰρ for</p> <p>explanatory conjunction</p>	<p><b>ὠφελεῖ</b> profits</p> <p>Pres Act Indic 3 Sg · ὠφελέω main verb (gnomic present)</p> <p>→ gnomic present</p> <p>ὠφελέω: 'profit, benefit, be of use.'</p>
<p>ἐὰν if</p> <p>conditional conjunction (3rd-class)</p>	<p><b>νόμον</b> law</p> <p>Accusative direct object</p> <p>νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p><b>πράσσης</b> you practice</p> <p>Pres Act Subj 2 Sg · πράσσω subjunctive (protasis)</p> <p>→ customary (pres. subj.)</p> <p>πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποιέω.</p>	<p>ἐὰν if</p> <p>conditional conjunction (3rd-class)</p>

<p><b>δὲ</b> but <i>contrastive conjunction</i></p>	<p><b>παραβάτης</b> a transgressor Nominative <i>predicate nominative</i>   παραβάτης: 'transgressor' (agent noun; cf. παράβασις / παραβαίνω).</p>	<p><b>νόμου</b> of law Genitive <i>objective genitive</i>   νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle'.</p>	<p><b>ἦς</b> you are Pres Act Subj 2 Sg · εἰμί <i>subjunctive (protasis; copula)</i> → stative (pres. subj.)</p>
<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>περιτομή</b> circumcision Nominative <i>subject</i>   περιτομή: 'circumcision' (περί + τέμνω, 'cut around').</p>	<p><b>σου</b> your Genitive <i>possessive genitive</i></p>	<p><b>ἄκροβυστία</b> uncircumcision Nominative <i>predicate nominative</i>   ἄκροβυστία: 'uncircumcision, foreskin' — a distinctively Jewish-Greek / LXX term; Paul's standard antonym of περιτομή.</p>
<p><b>γέγονεν</b> has become Perf Act Indic 3 Sg · γίνομαι <i>main verb (apodosis)</i> → consummative perfect   γίνομαι: 'become, come to be, happen.'</p>			

## 26 ἔὰν οὖν ἡ ἀκροβυστία τὰ δικαίωματα τοῦ νόμου φυλάσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

If, therefore, the uncircumcised keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

INFERENCE (RHETORICAL Q.) οὖν The converse: if the uncircumcised keeps the law, is he not reckoned as circumcised?

ἐάν

if

*conditional conjunction (3rd-class)*

οὖν

therefore

*inferential conjunction*

ἡ

the

Nominative

*article (substantizing)*

ἀκροβυστία

uncircumcised

Nominative

*subject*

ἀκροβυστία: 'uncircumcision, foreskin' — a distinctively Jewish-Greek / LXX term; Paul's standard antonym of περιτομή.

τὰ

the

Accusative

*article*

δικαιώματα

requirements

Accusative

*direct object*

δικαίωμα: 'righteous requirement / regulation; righteous act' (-μα noun of δικαίω); here the law's requirements.

τοῦ

of the

Genitive

*article*

νόμου

law

Genitive

*possessive/source genitive*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

φυλάσσει

keeps

Pres Act Subj 3 Sg · φυλάσσω

*subjunctive (protasis)*

→ customary (pres. subj.)

φυλάσσω: 'guard, keep, observe' (of keeping commandments).

οὐχ

not

*negative particle (expects 'yes')*

ἡ

the

Nominative

*article*

ἀκροβυστία

uncircumcision

Nominative

*subject*

ἀκροβυστία: 'uncircumcision, foreskin' — a distinctively Jewish-Greek / LXX term; Paul's standard antonym of περιτομή.

αὐτοῦ

his

Genitive

*possessive genitive*

εἰς

as

*preposition + accusative (result)*

περιτομήν

circumcision

Accusative

*object of εἰς (predicate sense)*

περιτομή: 'circumcision' (περί + τέμνω, 'cut around').

λογισθήσεται

will be counted

Fut Pass Indic 3 Sg · λογίζομαι

*main verb (apodosis)*

→ predictive future

λογίζομαι: 'reckon, count, credit' — here 'counted as' (cf. v.3; ch. 4).

27 καὶ κρινεῖ ἢ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

And the one who is by nature uncircumcised, while fulfilling the law, will judge you who, through the letter and circumcision, are a transgressor of the law.

CONSEQUENCE **καί** Result: the natural uncircumcised law-keeper will judge the circumcised law-breaker.

<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>κρινεῖ</b> will judge Fut Act Indic 3 Sg · κρίνω <i>main verb</i> → predictive future κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment!'</p>	<p><b>ἢ</b> the Nominative <i>article</i></p>	<p><b>ἐκ</b> by <i>preposition + genitive (source)</i></p>
<p><b>φύσεως</b> nature Genitive <i>object of ἐκ (source)</i> φύσις: 'nature'; φύσει = 'by nature, instinctively' (whether it modifies 'do' or 'not having' is debated).</p>	<p><b>ἀκροβυστία</b> uncircumcision Nominative <i>subject</i> ἀκροβυστία: 'uncircumcision, foreskin' — a distinctively Jewish-Greek / LXX term; Paul's standard antonym of περιτομή.</p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>νόμον</b> law Accusative <i>direct object of ptc.</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>

## τελοῦσα

fulfilling

Pres Act Ptc · Nom Sg Fem · τελέω

*adverbial ptc. (concessive/circumstantial)*

→ customary present

τελέω: 'complete, fulfill, keep fully' (cf. τέλος, 'end / goal').

## σέ

you

Accusative

*direct object of κρινεῖ*

## τόν

the (one)

Accusative

*article (substantizing appositive)*

## διὰ

through

*preposition + genitive (attendant circ.)*

## γράμματος

letter

Genitive

*object of διὰ*

γράμμα: 'letter (of the alphabet), written code'; Paul's letter/Spirit contrast (cf. 7:6; 2 Cor 3:6).

## καί

and

*coordinating conjunction*

## περιτομῆς

circumcision

Genitive

*object of διὰ (coordinate)*

περιτομή: 'circumcision' (περί + τέμνω, 'cut around').

## παραβάτην

a transgressor

Accusative

*accusative in apposition (to σέ)*

παραβάτης: 'transgressor' (agent noun; cf. παράβασις / παραβαίνω).

## νόμου

of law

Genitive

*objective genitive*

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle!'

28 οὐ γὰρ ὁ ἐν τῷ φανερωῷ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερωῷ ἐν σαρκὶ περιτομή,

For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh,

GROUND · DEFINITION γὰρ Defines the real Jew: not the one who is so outwardly, in the flesh.

οὐ

not

*negative particle*

γὰρ

for

*explanatory conjunction*

ὁ

the (one)

Nominative

*article (substantizing); subject*

ἐν

in

*preposition + dative*

τῷ

the

Dative

*article (substantizing)*

φανερῷ

open (outwardly)

Dative

*object of ἐν (substantival adj.)*

φανερός: 'visible, outward, manifest'; ἐν τῷ  
φανερῷ = 'outwardly!'

Ἰουδαῖός

a Jew

Nominative

*predicate nominative*

Ἰουδαῖος: 'Jew, Judean.'

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ *gnomic present*

οὐδὲ

nor

*negative conjunction*

ἡ

the

Nominative

*article (w/ περιτομή)*

ἐν

in

*preposition + dative*

τῷ

the

Dative

*article (substantizing)*

φανερῷ

open (outwardly)

Dative

*object of ἐν*

φανερός: 'visible, outward, manifest'; ἐν τῷ  
φανερῷ = 'outwardly!'

ἐν

in

*preposition + dative (sphere)*

σαρκί

flesh

Dative

*object of ἐν*

σὰρξ: 'flesh' — here the physical body;  
elsewhere a loaded Pauline term.

περιτομή

circumcision

Nominative

*subject (predicate elided)*

περιτομή: 'circumcision' (περί + τέμνω, 'cut  
around').

29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὐδ' ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

but he is a Jew who is one inwardly, and circumcision is of the heart, in spirit not in letter, whose praise is not from men but from God.

CORRECTION · CLIMAX **ἀλλά** The antithesis and climax: the true Jew is inward — circumcision of the heart, by the Spirit.

<p><b>ἀλλ'</b> but <i>adversative conjunction</i></p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizing); subject</i></p>	<p><b>ἐν</b> in <i>preposition + dative</i></p>	<p><b>τῷ</b> the Dative <i>article (substantizing)</i></p>
<p><b>κρυπτῷ</b> hidden (inwardly) Dative <i>object of ἐν (substantival adj.)</i></p> <p>κρυπτός: 'hidden, secret' (κρύπτω); τὰ κρυπτὰ = 'the secret things'; echoed at v.29 (ἐν τῷ κρυπτῷ).</p>	<p><b>Ἰουδαῖος</b> a Jew Nominative <i>predicate nominative</i></p> <p>Ἰουδαῖος: 'Jew, Judean.'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>περιτομὴ</b> circumcision Nominative <i>subject</i></p> <p>περιτομή: 'circumcision' (περί + τέμνω, 'cut around').</p>
<p><b>καρδίας</b> of heart Genitive <i>genitive of reference (descriptive)</i></p> <p>καρδία: 'heart' — the biblical seat of will, mind, and emotion, not feeling alone.</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere/means)</i></p>	<p><b>πνεύματι</b> spirit Dative <i>object of ἐν</i></p> <p>πνεῦμα: 'spirit, breath, wind' — here the inward / Spiritual sphere, set against γράμμα ('letter').</p>	<p><b>οὐ</b> not <i>negative particle</i></p>

<p><b>γράμματι</b> letter</p> <p>Dative</p> <p><i>dative of sphere/means (contrast)</i></p> <p>γράμμα: 'letter (of the alphabet), written code'; Paul's letter/Spirit contrast (cf. 7:6; 2 Cor 3:6).</p>	<p><b>οὔ</b> whose</p> <p>Genitive</p> <p><i>possessive genitive (relative)</i></p>	<p><b>ὁ</b> the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>ἔπαινος</b> praise</p> <p>Nominative</p> <p><i>subject</i></p> <p>ἔπαινος: 'praise, commendation' (ἐπί + αἴνος) — perhaps a play on 'Jew' / Judah = Heb. 'praise!'</p>
<p><b>οὐκ</b> not</p> <p><i>negative particle</i></p>	<p><b>ἐξ</b> from</p> <p><i>preposition + genitive (source)</i></p>	<p><b>ἀνθρώπων</b> men</p> <p>Genitive</p> <p><i>object of ἐκ (source)</i></p> <p>ἄνθρωπος: 'man, person, humankind!'</p>	<p><b>ἀλλ'</b> but</p> <p><i>adversative conjunction</i></p>
<p><b>ἐκ</b> from</p> <p><i>preposition + genitive (source)</i></p>	<p><b>τοῦ</b> the</p> <p>Genitive</p> <p><i>article</i></p>	<p><b>θεοῦ</b> God</p> <p>Genitive</p> <p><i>object of ἐκ (source)</i></p>	

**On the text.** Verse punctuation is editorial and conventional. At v.13 the article [τῷ] is bracketed, reflecting editorial uncertainty about its originality.

**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.