

**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 4

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ Δ'

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 · 4:1–8

#### **Reckoned, not earned**

Abraham was justified by faith, not works (1–3): Genesis 15:6 says his faith was 'credited' as righteousness. Wages are owed, but righteousness is credited as a gift to the one who trusts the God who justifies the ungodly (4–5); David seconds it — blessed is the one whose sin God does not count (6–8).

B · 4:9–12

#### **Before circumcision**

The crediting (Gen 15) preceded circumcision (Gen 17), so it cannot depend on it (9–10). Circumcision was a seal of a righteousness already held by faith, making Abraham father of all who believe — uncircumcised and circumcised alike, if they share his faith (11–12).

C · 4:13–17

## Through faith, not law

The promise (heir of the world) came through the righteousness of faith, not law (13); if heirs were by law, faith and promise are voided, for law works wrath (14–15). So the promise rests on grace, guaranteed to all the seed — Abraham the father of many nations before the life-giving God (16–17).

D · 4:18–25

## Faith in the life-giving God

Against hope Abraham hoped, not weakening at his and Sarah's deadness but strengthened in faith, fully convinced God could perform his promise (18–21); so it was credited to him (22). Written for us too, who trust the God who raised Jesus — delivered for our trespasses, raised for our justification (23–25).

# 1 Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

What then shall we say that Abraham, our forefather according to the flesh, has found?

TEST CASE RAISED οὖν The argument turns to the decisive test case: Abraham. What did the patriarch himself 'find' or attain in the matter of righteousness?

**Τί**

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

**οὖν**

then

inferential conjunction

οὖν: 'then'; the diatribe hinge 'what shall we say?' (cf. 3:5) now applied to Abraham.

**ἐροῦμεν**

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ deliberative future

λέγω/ἐρῶ: 'say'; the recurring rhetorical 'what shall we say?'

**εὐρηκέναι**

to have found

Perf Act Inf · εὐρίσκω

infinitive (indirect discourse)

→ intensive perfect (settled result)

εὐρίσκω: 'find, discover, obtain'; what Abraham 'has found/gained' — the perfect points to an abiding result.

**Ἀβραάμ**

Abraham

Accusative

accusative subject of the infinitive

Ἀβραάμ: Abraham (indeclinable); the father of the nation and the test case for justification.

**τὸν**

the

Accusative

article

**προπάτορα**

forefather

Accusative

apposition to Ἀβραάμ

προπάτωρ: 'forefather, ancestor' (προ + πατήρ); Abraham as the physical progenitor of Israel.

**ἡμῶν**

our

Genitive

genitive of relationship

κατὰ

according to

preposition + accusative (reference)

σάρκα

flesh

Accusative

object of κατὰ (sphere of reference)

σάρξ: 'flesh'; here natural/physical descent  
— 'our ancestor by natural lineage!'

2 εἰ γὰρ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς θεόν.

For if Abraham was justified by works, he has something to boast about — but not before God.

HYPOTHESIS REJECTED γάρ A conditional that Paul will overturn: were Abraham justified by works he could boast — but never in God's presence, where boasting is excluded.

εἰ

if

conjunction (first-class condition, for argument)

γάρ

for

explanatory conjunction

Ἀβραάμ

Abraham

Nominative

subject

ἐξ

by/from

preposition + genitive (source/means)

ἔργων

works

Genitive

genitive of means/source

ἔργον: 'work, deed'; justification 'by works'  
— the rejected basis (cf. 3:20, 28).

ἐδικαιώθη

was justified

Aor Pass Indic 3 Sg · δικαιώω

main verb (protasis)

→ constative aorist

δικαιώω: 'declare righteous, acquit'; the forensic verdict — could it rest on works?

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb (apodosis)

→ stative present

καύχημα

ground for boasting

Accusative

direct object

καύχημα: 'boast, ground of boasting' (the -μα object/basis, vs. the act καύχησης); the thing one could boast in.

ἀλλ'

but

*adversative conjunction*

οὐ

not

*negative particle*

πρὸς

before/toward

*preposition + accusative (reference)*

πρὸς θεόν: 'before God, in relation to God';  
the one arena where such boasting  
collapses.

θεόν

God

*Accusative*

*object of πρὸς*

### 3 τί γὰρ ἡ γραφή λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

For what does the Scripture say? 'And Abraham believed God, and it was credited to him as righteousness.'

SCRIPTURE CITED **γάρ** The proof text and the chapter's anchor (Gen 15:6): Abraham believed, and his faith was reckoned — credited — to him as righteousness.

τί

what

*Accusative*

*interrogative pronoun (object of λέγει)*

γὰρ

for

*explanatory conjunction*

ἡ

the

*Nominative*

*article*

γραφὴ

Scripture

*Nominative*

*subject*

γραφὴ: 'writing, Scripture'; the written  
word treated as God's own voice — 'what  
does Scripture say?'

λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ *gnomic present*

Ἐπίστευσεν

believed

Aor Act Indic 3 Sg · πιστεύω

*main verb (citation)*

→ *constative aorist*

πιστεύω: 'believe, trust'; Abraham's act of  
faith in God's promise (Gen 15:6 LXX).

δὲ

and

*connective (part of the citation)*

Ἀβραὰμ

Abraham

*Nominative*

*subject*

<p><b>τῷ</b> the Dative article</p>	<p><b>θεῷ</b> God Dative dat. of the object of trust</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ἐλογίσθη</b> it was credited Aor Pass Indic 3 Sg · λογίζομαι main verb (citation) → constative aorist λογίζομαι: 'reckon, credit, count' (an accounting term); the chapter's keyword — faith entered on the ledger as righteousness.</p>
<p><b>αὐτῷ</b> to him Dative dat. of advantage</p>	<p><b>εἰς</b> as/for preposition + accusative (result/equivalence) εἰς of result: 'reckoned so as to count as' righteousness.</p>	<p><b>δικαιοσύνην</b> righteousness Accusative object of εἰς (the reckoned status) δικαιοσύνη: 'righteousness'; the status credited to faith — not wages owed but a gift recorded.</p>	

4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα·

Now to the one who works, the wage is not credited as a gift but as an obligation.

WAGE PRINCIPLE **δὲ** The bookkeeping logic: a worker's pay is a debt owed, not a favor given — so a works-righteousness would obligate God, not grace him.

<p><b>τῷ</b> the (one) Dative article (substantizes ptc.)</p>	<p><b>δὲ</b> now connective conjunction</p>	<p><b>ἐργαζομένῳ</b> who works Pres Mid Ptc · Dat Sg Masc · ἐργάζομαι substantival participle (dat. of reference) → customary (characteristic) ἐργάζομαι: 'work, labor, earn'; the wage-earner as the foil to the believer.</p>	<p><b>ὁ</b> the Nominative article</p>
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<p><b>μισθός</b> wage/pay</p> <p>Nominative subject</p> <p>μισθός: 'wages, pay, reward'; what is owed for labor — the opposite of a free gift.</p>	<p><b>οὐ</b> not</p> <p>negative particle</p>	<p><b>λογίζεται</b> is credited</p> <p>Pres Mid Indic 3 Sg · λογίζομαι</p> <p>main verb</p> <p>→ gnomic present</p> <p>λογίζομαι: 'reckon, credit'; kept from v.3 — but here on the debt side of the ledger.</p>	<p><b>κατὰ</b> as/according to</p> <p>preposition + accusative (norm)</p>
<p><b>χάριν</b> grace/gift</p> <p>Accusative object of <i>κατά</i> (norm)</p> <p>χάρις: 'grace, favor, gift'; the free principle that a wage precisely is not.</p>	<p><b>ἀλλά</b> but</p> <p>adversative conjunction</p>	<p><b>κατὰ</b> as/according to</p> <p>preposition + accusative (norm)</p>	<p><b>ὀφείλημα</b> obligation/debt</p> <p>Accusative object of <i>κατά</i> (norm)</p> <p>ὀφείλημα: 'debt, what is owed' (cf. ὀφείλω, 'owe'); pay is a creditor's due, leaving no room for grace.</p>

5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην,

But to the one who does not work but believes in him who justifies the ungodly, his faith is credited as righteousness,

FAITH PRINCIPLE **δὲ** The opposite case, and the gospel's scandal: God justifies not the worker but the believer — indeed the ungodly — and faith is what is reckoned as righteousness.

τῷ

the (one)

Dative

article (substantizes ptc.)

δὲ

but

adversative conjunction

μὴ

not

negative particle (w/ ptc.)

ἐργαζομένῳ

who works

Pres Mid Ptc · Dat Sg Masc · ἐργάζομαι

substantival participle

→ customary (characteristic)

ἐργάζομαι: 'work'; the believer defined precisely as not the wage-earner.

πιστεύοντι

but believes

Pres Act Ptc · Dat Sg Masc · πιστεύω

substantival participle (coordinate)

→ customary (characteristic)

πιστεύω: 'believe, trust'; πιστεύω ἐπί + acc. = 'rest one's trust upon' — directed reliance.

δὲ

but

adversative conjunction

ἐπὶ

in/upon

preposition + accusative (object of trust)

τὸν

the (one)

Accusative

article (substantizes ptc.)

δικαιοῦντα

who justifies

Pres Act Ptc · Acc Sg Masc · δικαιοῦν

substantival participle (object of ἐπί)

→ customary (characteristic)

δικαιοῦν: 'justify, acquit'; God characterized as the one whose work is to justify.

τὸν

the

Accusative

article

ἀσεβῆ

ungodly

Accusative

direct object (substantival adj.)

ἀσεβής: 'ungodly, impious' (ἀ- + σέβομαι); the scandal — God acquits the ungodly, the very ones under wrath in 1:18.

λογίζεται

is credited

Pres Mid Indic 3 Sg · λογίζομαι

main verb

→ gnomic present

λογίζομαι: 'reckon, credit'; faith — not work — is what gets entered as righteousness.

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith, trust'; the thing reckoned — receiving, not achieving.

αὐτοῦ

his

Genitive

genitive of possession

εἰς

as/for

preposition + accusative (result/equivalence)

## δικαιοσύνην

righteousness

Accusative

object of εἰς

δικαιοσύνη: 'righteousness'; the credited status (Gen 15:6 reapplied).

## 6 καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων·

just as David also speaks of the blessing of the man to whom God credits righteousness apart from works:

**SECOND WITNESS** **καθάπερ** A corroborating witness from the Psalms: David pronounces blessed the person whom God credits with righteousness with no works in view.

### καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as, just as' (an emphatic καθώς); aligning David's testimony with Abraham's.

### καὶ

also

adverbial (ascensive)

### Δαυὶδ

David

Nominative

subject

Δαυίδ: David (indeclinable); the second scriptural witness, from the Psalms.

### λέγει

speaks of

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

### τὸν

the

Accusative

article

### μακαρισμὸν

blessing/blessedness

Accusative

direct object

μακαρισμός: 'pronouncement of blessing, felicitation' (cf. μακάριος); the declaration 'blessed is...!'

### τοῦ

of the

Genitive

article

### ἀνθρώπου

man

Genitive

objective genitive

ἄνθρωπος: 'person'; the one pronounced blessed.

**ᾧ**  
to whom  
Dative  
*relative pronoun (dat. of advantage)*

**ὁ**  
the  
Nominative  
*article*

**θεός**  
God  
Nominative  
*subject (rel. clause)*

**λογίζεται**  
credits  
Pres Mid Indic 3 Sg · λογίζομαι  
*main verb (rel. clause)*  
→ *gnomic present*  
λογίζομαι: 'reckon, credit'; God as the active accountant of righteousness.

**δικαιοσύνην**  
righteousness  
Accusative  
*direct object*

**χωρίς**  
apart from  
*preposition + genitive (separation)*  
χωρίς: 'apart from, without'; the decisive 'without works' (cf. 3:21, 28).

**ἔργων**  
works  
Genitive  
*object of χωρίς*  
ἔργων: 'work, deed'; excluded as a ground of the crediting.

7 Μακάριοι ᾧν ἀφέθησαν αἱ ἀνομίαὶ καὶ ᾧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,

'Blessed are those whose lawless deeds are forgiven, and whose sins are covered;

DAVID'S BLESSING ASYNDETON David's words (Ps 32:1): blessedness defined negatively — the cancelling and covering of sin, the flip side of righteousness credited.

**Μακάριοι**  
blessed  
Nominative  
*predicate adj. (substantival)*  
μακάριος: 'blessed, happy'; the beatitude form — the truly fortunate are the forgiven.

**ᾧν**  
whose  
Genitive  
*relative pronoun (possession)*

**ἀφέθησαν**  
are forgiven  
Aor Pass Indic 3 Pl · ἀφίημι  
*main verb (citation)*  
→ *constative aorist*  
ἀφίημι: 'release, remit, forgive' (lit. 'send away'); sins dismissed, the debt cancelled.

**αἱ**  
the  
Nominative  
*article*

## ἀνομία

lawless deeds

Nominative

subject

ἀνομία: 'lawlessness, iniquity' (ἀ- + νόμος); violations of God's law.

## καὶ

and

coordinating conjunction

## ᾧν

whose

Genitive

relative pronoun (possession)

## ἐπεκαλύφθησαν

are covered

Aor Pass Indic 3 Pl · ἐπικαλύπτω

main verb (citation)

→ constative aorist

ἐπικαλύπτω: 'cover over' (ἐπί + καλύπτω); sins hidden from view — atonement imagery.

## αἱ

the

Nominative

article

## ἁμαρτία

sins

Nominative

subject

ἁμαρτία: 'sin' (missing the mark); the offenses graciously covered.

## 8 μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

blessed is the man whose sin the Lord will never count against him.'

DAVID'S BLESSING (CONT.) ASYNDETON The positive obverse (Ps 32:2): blessed is the one against whom the Lord will by no means reckon sin — the same accounting verb, now negated.

## μακάριος

blessed

Nominative

predicate adjective

μακάριος: 'blessed, happy'; the singular beatitude rounding off the citation.

## ἀνὴρ

man

Nominative

subject

ἀνὴρ: 'man, person'; the individual pronounced blessed.

## οὗ

whose

Genitive

relative pronoun (possession)

## οὐ

not

negative particle (w/ μὴ, emphatic)

οὐ μὴ + subjunctive: the strongest negation in Greek — 'will certainly never!'

μή

never

*negative particle (emphatic w/ οὐ)*

λογίσηται

will count

Aor Mid Subj 3 Sg · λογίζομαι

*subjunctive (emphatic future denial)*

→ *constative aorist*

λογίζομαι: 'reckon, count against'; the keyword once more — sin definitively not entered on the account.

κύριος

the Lord

Nominative

*subject (rel. clause)*

κύριος: 'Lord'; here God (LXX for YHWH), the one who keeps the books.

ἁμαρτίαν

sin

Accusative

*direct object*

ἁμαρτία: 'sin'; what is decisively not reckoned to the blessed.

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· Ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

Is this blessing then for the circumcised, or also for the uncircumcised? For we say, 'Faith was credited to Abraham as righteousness.'

SCOPE QUESTION οὖν The pivotal question of scope: does this blessedness fall only to the circumcised? Paul reopens Gen 15:6 to ask when, exactly, it was credited.

ὁ

the

Nominative

*article*

μακαρισμὸς

blessing

Nominative

*subject*

μακαρισμός: 'pronouncement of blessing'; resumed from v.6 — to whom does it extend?

οὖν

then

*inferential conjunction*

οὗτος

this

Nominative

*demonstrative (attributive)*

ἐπὶ

for/upon

*preposition + accusative (reference)*

τὴν

the

Accusative

article

περιτομὴν

circumcision/circumcised

Accusative

*object of ἐπί (metonymy)*

περιτομή: 'circumcision,' by metonymy 'the circumcised' (the Jews).

ἢ

or

*disjunctive conjunction*

καὶ

also

*adverbial (ascensive)*

ἐπὶ

for/upon

*preposition + accusative (reference)*

τὴν

the

Accusative

article

ἀκροβυστίαν

uncircumcision/uncircumcised

Accusative

*object of ἐπί (metonymy)*

ἀκροβυστία: 'uncircumcision,' by metonymy 'the uncircumcised' (the Gentiles).

λέγομεν

we say

Pres Act Indic 1 Pl · λέγω

*main verb*

→ customary present

γάρ

for

*explanatory conjunction*

ἔλογίσθη

was credited

Aor Pass Indic 3 Sg · λογίζομαι

*main verb (citation)*

→ constative aorist

λογίζομαι: 'reckon, credit'; Gen 15:6 quoted again to scrutinize its timing.

τῷ

to

Dative

article

Ἀβραάμ

Abraham

Dative

*dat. of advantage*

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith'; the thing credited, here the grammatical subject.

εἰς

as/for

*preposition + accusative (result)*

## δικαιοσύνην

righteousness

Accusative

object of εἰς

### 10 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ·

How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but uncircumcised.

**TIMING DECISIVE** οὖν The chronological clincher: Genesis 15 precedes Genesis 17 — the crediting came while Abraham was still uncircumcised, so it cannot depend on circumcision.

πῶς

how

interrogative adverb

οὖν

then

inferential conjunction

ἐλογίσθη

was it credited

Aor Pass Indic 3 Sg · λογίζομαι

main verb

→ constative aorist

λογίζομαι: 'reckon, credit'; the question of circumstance — under what condition was it reckoned?

ἐν

in/while

preposition + dative (state/circumstance)

περιτομῇ

circumcision

Dative

dat. of state ('in a circumcised state')

περιτομή: 'circumcision'; ἐν περιτομῇ ὄντι = 'while in the state of being circumcised.'

ὄντι

being

Pres Act Ptc · Dat Sg Masc · εἰμί

circumstantial participle (temporal)

→ present (concurrent)

εἰμί: 'be'; the participle frames Abraham's condition at the moment of crediting.

ἢ

or

disjunctive conjunction

ἐν

in/while

preposition + dative (state)

## ἀκροβυστία

uncircumcision

Dative

*dat. of state*

ἀκροβυστία: 'uncircumcision'; the actual condition — Gen 15 precedes the circumcision of Gen 17.

## οὐκ

not

*negative particle*

## ἐν

in

*preposition + dative (state)*

## περιτομῆ

circumcision

Dative

*dat. of state*

## ἀλλ'

but

*adversative conjunction*

## ἐν

in

*preposition + dative (state)*

## ἀκροβυστία

uncircumcision

Dative

*dat. of state*

11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην,

And he received the sign of circumcision as a seal of the righteousness of the faith that he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them as well,

CIRCUMCISION AS SEAL **καὶ** Circumcision's true role: a sign and seal ratifying a righteousness already held by faith — so that Abraham becomes father of all uncircumcised believers.

καὶ  
and

*coordinating conjunction*

**σημεῖον**

sign

Accusative

*direct object*

σημεῖον: 'sign, token'; circumcision points beyond itself — not the thing itself but its marker.

**ἔλαβεν**

he received

Aor Act Indic 3 Sg · λαμβάνω

*main verb*

→ *constative aorist*

λαμβάνω: 'receive, take'; Abraham received circumcision after, and because of, his justifying faith.

**περιτομῆς**

of circumcision

Genitive

*exegetical/appositional genitive*

περιτομή: 'circumcision'; the sign that consisted in circumcision.

**σφραγίδα**

a seal

Accusative

*apposition to σημεῖον*

σφραγίς: 'seal, signet-mark'; an authenticating stamp — circumcision certifies a righteousness already present.

**τῆς**

of the

Genitive

*article*

**δικαιοσύνης**

righteousness

Genitive

*objective genitive (what is sealed)*

δικαιοσύνη: 'righteousness'; the prior reality the seal confirms.

**τῆς**

of the

Genitive

*article*

**πίστεως**

faith

Genitive

*genitive of source*

πίστις: 'faith'; the righteousness 'of faith' — faith-righteousness sealed by circumcision.

**τῆς**

the (which was)

Genitive

*article (attributive, w/ prep. phrase)*

**ἐν**

in/while

*preposition + dative (state)*

**τῇ**

the

Dative

*article*

**ἀκροβυστία**

uncircumcision

Dative

*dat. of state*

ἀκροβυστία: 'uncircumcision'; the faith held while still uncircumcised.

**εἰς**

so that

*preposition + articular inf. (purpose)*

**τὸ**

the

Accusative

*article (substantizes inf.)*

**εἶναι**

to be

Pres Act Inf · εἶμι

*articular inf. of purpose*

→ *stative present*

εἶμι: 'be'; εἰς τὸ εἶναι = 'so that he might be' — God's design in the timing.

## αὐτὸν

he

Accusative

*accusative subject of the infinitive*

## πατέρα

father

Accusative

*predicate accusative*

πατήρ: 'father'; Abraham's paternity now redefined — spiritual, not merely physical.

## πάντων

of all

Genitive

*attributive adjective*

## τῶν

the (ones)

Genitive

*article (substantizes ptc.)*

## πιστεύόντων

who believe

Pres Act Ptc · Gen Pl Masc · πιστεύω

*substantival participle*

→ customary (characteristic)

πιστεύω: 'believe'; the criterion of Abrahamic sonship is faith, not circumcision.

## δι'

through/in (a state of)

*preposition + genitive (attendant circumstance)*

διά + gen. here of attendant state — 'in (the condition of) uncircumcision.'

## ἄκροβυστίας

uncircumcision

Genitive

*object of διά*

## εἰς

that

*preposition + articular inf. (purpose)*

## τὸ

the

Accusative

*article (substantizes inf.)*

## λογισθῆναι

to be credited

Aor Pass Inf · λογίζομαι

*articular inf. of purpose*

→ constative aorist

λογίζομαι: 'reckon, credit'; the goal — that righteousness be credited to uncircumcised believers too.

## αὐτοῖς

to them

Dative

*dat. of advantage*

## τὴν

the

Accusative

*article*

## δικαιοσύνην

righteousness

Accusative

*accusative subject of the infinitive*

12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

and likewise the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith our father Abraham had while uncircumcised.

FATHER OF BOTH **καὶ** And father of the circumcised too — but only of those who share his faith, not merely his circumcision: faith, not flesh, makes the true children.

<p>καὶ and coordinating conjunction</p>	<p><b>πατέρα</b> father Accusative predicate accusative (continues v.11) πατήρ: 'father'; Abraham's second paternity — of believing Jews.</p>	<p><b>περιτομῆς</b> of the circumcised Genitive objective genitive (metonymy) περιτομή: 'circumcision,' here 'the circumcised' (Jews).</p>	<p><b>τοῖς</b> to those Dative substantival article (dat. of reference)</p>
<p>οὐκ not negative particle</p>	<p>ἐκ of/from preposition + genitive (source/category)</p>	<p><b>περιτομῆς</b> circumcision Genitive object of ἐκ (origin/category) οἱ ἐκ περιτομῆς: idiom for 'those of the circumcision' — ethnic Jews.</p>	<p><b>μόνον</b> only adverb (limitation) μόνον: 'only'; mere circumcision is insufficient — faith must accompany it.</p>
<p>ἀλλὰ but adversative conjunction</p>	<p>καὶ also adverbial (ascensive)</p>	<p><b>τοῖς</b> those Dative article (substantizes ptc.)</p>	<p><b>στοιχοῦσιν</b> who walk in line Pres Act Ptc · Dat Pl Masc · στοιχέω substantival participle → customary (characteristic) στοιχέω: 'walk in line, march in step, follow' (cf. στοιχος, 'row'); to keep ranks with a pattern.</p>

<p><b>τοῖς</b> the Dative article</p>	<p><b>ἵχνεσιν</b> footsteps Dative <i>dat. of the thing followed (w/ στοιχοῦσιν)</i> ἵχνος: 'footprint, track'; the trail of Abraham's faith, to be walked in step.</p>	<p><b>τῆς</b> of the Genitive article</p>	<p><b>ἐν</b> in/while (in) <i>preposition + dative (state)</i></p>
<p><b>ἀκροβυστία</b> uncircumcision Dative <i>dat. of state</i> ἀκροβυστία: 'uncircumcision!'; once more pinning the model faith to Abraham's pre-circumcision state.</p>	<p><b>πίστεως</b> faith Genitive <i>genitive (the footsteps belong to his faith)</i> πίστις: 'faith'; the faith whose footprints believers follow.</p>	<p><b>τοῦ</b> of the Genitive article</p>	<p><b>πατρός</b> father Genitive <i>genitive of relationship</i></p>
<p><b>ἡμῶν</b> our Genitive <i>genitive of relationship</i></p>	<p><b>Ἀβραάμ</b> Abraham Genitive <i>apposition</i></p>		

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως·

For the promise to Abraham and his seed, that he would be heir of the world, did not come through the law but through the righteousness of faith.

PROMISE BY FAITH **γάρ** The promise's channel: Abraham's inheritance of the world reached him not through law but through faith-righteousness — law was not even in existence yet.

οὐ

not

*negative particle*

γὰρ

for

*explanatory conjunction*

διὰ

through

*preposition + genitive (means)*

νόμου

law

*Genitive*

*object of διὰ (means)*

νόμος: 'law'; the Mosaic law, which came 430 years after the promise (cf. Gal 3:17) — not its basis.

ἡ

the

*Nominative*

*article*

ἐπαγγελία

promise

*Nominative*

*subject*

ἐπαγγελία: 'promise, announcement' (cf. ἐπαγγέλλομαι); the divine pledge to Abraham — a keyword of vv.13–21.

τῷ

to

*Dative*

*article*

Ἀβραάμ

Abraham

*Dative*

*dat. of indirect object (recipient)*

ἢ

or

*disjunctive conjunction*

τῷ

to the

*Dative*

*article*

σπέρματι

seed/offspring

*Dative*

*dat. of recipient (coordinate)*

σπέρμα: 'seed, offspring'; Abraham's descendants — defined by faith, as the chapter argues.

αὐτοῦ

his

*Genitive*

*genitive of relationship*

τὸ

the

*Accusative*

*article (substantizes inf. phrase)*

κληρονόμον

heir

*Accusative*

*predicate accusative*

κληρονόμος: 'heir, inheritor' (κληρὸς + νέμομαι); the promise expanded — heir not just of Canaan but of the world.

αὐτὸν

he

*Accusative*

*accusative subject of the infinitive*

εἶναι

to be

*Pres Act Inf · εἶμι*

*epeexegetical infinitive (content of ἐπαγγελία)*

→ *stative present*

εἶμι: 'be'; the articular infinitive spells out the promise's content.

## κόσμου

of the world

Genitive

*genitive (of the inheritance)*

κόσμος: 'world'; the universal scope of the Abrahamic inheritance.

## ἀλλὰ

but

*adversative conjunction*

## διὰ

through

*preposition + genitive (means)*

## δικαιοσύνης

righteousness

Genitive

*object of διὰ (means)*

δικαιοσύνη: 'righteousness'; the actual channel — 'the righteousness of faith.'

## πίστεως

of faith

Genitive

*genitive of source*

πίστις: 'faith'; faith-righteousness, set over against law as the means of the promise.

## 14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήρηται ἡ ἐπαγγελία·

For if those of the law are heirs, faith is made empty and the promise is nullified;

REDUCTIO **γάρ** Why it must be faith: if law-people are the heirs, then faith is drained of meaning and the promise itself is cancelled — an intolerable result.

## εἰ

if

*conjunction (condition for argument)*

## γάρ

for

*explanatory conjunction*

## οἱ

those

Nominative  
*substantival article*

## ἐκ

of/from

*preposition + genitive (source/category)*

## νόμου

law

Genitive

*object of ἐκ (category)*

οἱ ἐκ νόμου: 'those of the law' — people who rest on Torah-observance.

## κληρονόμοι

heirs

Nominative

*predicate nominative*

κληρονόμος: 'heir'; the disputed status — by law or by faith?

## κεκένωται

is made empty

Perf Pass Indic 3 Sg · κενόω

*main verb*

→ *intensive perfect (resultant state)*

κενόω: 'empty, make void' (cf. κενός, 'empty'); faith drained of all content and force.

## ἡ

the

Nominative

*article*

## πίστις

faith

Nominative

*subject*

πίστις: 'faith'; voided if inheritance runs through law.

## καὶ

and

*coordinating conjunction*

## κατήρηται

is nullified

Perf Pass Indic 3 Sg · καταργέω

*main verb*

→ *intensive perfect (resultant state)*

καταργέω: 'abolish, render void' (cf. 3:3, 31); the promise itself cancelled.

## ἡ

the

Nominative

*article*

## ἐπαγγελία

promise

Nominative

*subject*

ἐπαγγελία: 'promise'; abolished — the unacceptable conclusion.

15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

for the law brings about wrath, but where there is no law, neither is there transgression.

LAW BRINGS WRATH γάρ The reason law cannot ground the promise: its effect is wrath, not blessing — for law defines transgression, and without law there is no transgression to incur it.

ὁ

the

Nominative

article

γάρ

for

explanatory conjunction

νόμος

law

Nominative

subject

νόμος: 'law'; its function here is to provoke and expose, not to bless.

ὀργήν

wrath

Accusative

direct object

ὀργή: 'wrath'; God's judicial response to the transgression the law makes culpable (cf. 1:18).

κατεργάζεται

brings about/produces

Pres Mid Indic 3 Sg · κατεργάζομαι

main verb

→ gnomic present

κατεργάζομαι: 'work out, produce, effect' (κατά-perfective + ἐργάζομαι); the law's actual product.

οὗ

where

relative adverb (place)

οὗ: 'where'; the locative relative — 'in a place/case where.'

δὲ

but

adversative conjunction

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ gnomic present

νόμος

law

Nominative

subject

οὐδὲ

neither/nor

negative conjunction

παράβασις

transgression

Nominative

subject (verbless clause)

παράβασις: 'transgression, overstepping' (παρά + βαίνω, 'step across'); the deliberate crossing of a known boundary — impossible without a law to cross.

16 διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν,

Therefore it is by faith, so that it may be according to grace, in order that the promise may be guaranteed to all the seed — not only to those of the law but also to those of the faith of Abraham, who is the father of us all,

GRACE GUARANTEES **διὰ τοῦτο** The positive resolution: faith is the means precisely so that grace governs and the promise stands secure for all the seed — Jew and Gentile believers alike.

διὰ

because of

*preposition + accusative (cause/inference)*

διὰ τοῦτο: 'for this reason, therefore' — drawing the conclusion from vv.13–15.

τοῦτο

this

*Accusative*

*object of διὰ (causal demonstrative)*

ἐκ

by/from

*preposition + genitive (source)*

πίστεως

faith

*Genitive*

*object of ἐκ (source; verb 'it is' implied)*

πίστις: 'faith!'; the inheritance is 'of faith' — supply 'the promise/heirship is by faith.'

ἵνα

so that

*conjunction (purpose)*

κατὰ

according to

*preposition + accusative (norm)*

χάριν

grace

*Accusative*

*object of κατὰ (norm)*

χάρις: 'grace'; faith and grace belong together — the promise rests on gift, not merit.

εἰς

in order that

*preposition + articular inf. (purpose)*

**τὸ**

the

Accusative

article (substantizes inf.)

**εἶναι**

to be

Pres Act Inf · εἰμί

articular inf. of purpose

→ stative present

εἰμί: 'be'; εἰς τὸ εἶναι βεβαίαν = 'so that it might be secure.'

**βεβαίαν**

guaranteed/secure

Accusative

predicate accusative

βέβαιος: 'firm, secure, guaranteed' (a legal term for a valid guarantee); grace makes the promise legally certain.

**τὴν**

the

Accusative

article

**ἐπαγγελίαν**

promise

Accusative

accusative subject of the infinitive

ἐπαγγελία: 'promise'; made unshakeable by resting on grace.

**παντὶ**

to all

Dative

attributive adjective

**τῷ**

the

Dative

article

**σπέρματι**

seed

Dative

dat. of advantage

σπέρμα: 'seed, offspring'; all Abraham's descendants by faith.

**οὐ**

not

negative particle

**τῷ**

to the (one)

Dative

substantival article

**ἐκ**

of/from

preposition + genitive (category)

**τοῦ**

the

Genitive

article

**νόμου**

law

Genitive

object of ἐκ (category)

οἱ ἐκ τοῦ νόμου: believing Jews who also have the law.

**μόνον**

only

adverb (limitation)

**ἀλλὰ**

but

adversative conjunction

**καὶ**

also

adverbial (ascensive)

<p><b>τῷ</b> to the (one) Dative substantival article</p>	<p><b>ἐκ</b> of/from preposition + genitive (source)</p>	<p><b>πίστεως</b> faith Genitive object of ἐκ (source) πίστις; 'faith'; 'those of Abraham's faith' — the decisive category, embracing believing Gentiles.</p>	<p><b>Ἀβραάμ</b> of Abraham Genitive genitive of possession (the faith belongs to Abraham)</p>
<p><b>ὃς</b> who Nominative relative pronoun</p>	<p><b>ἐστίν</b> is Pres Act Indic 3 Sg · εἰμί main verb (copula) → stative present</p>	<p><b>πατὴρ</b> father Nominative predicate nominative πατήρ: 'father'; Abraham the father of all believers — 'of us all.'</p>	<p><b>πάντων</b> of all Genitive attributive adjective</p>
<p><b>ἡμῶν</b> us Genitive genitive of relationship</p>			

17 καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἔθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα·

as it is written, 'I have made you the father of many nations' — in the presence of the God in whom he believed, who gives life to the dead and calls into being what does not exist.

SCRIPTURE & GOD'S CHARACTER **καθὼς** Scripture confirms the fatherhood (Gen 17:5), and the God Abraham trusted is defined by two creative acts: raising the dead and calling non-being into being.

καθώς

as

*comparative conjunction (citation formula)*

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

*main verb (citation formula)*

→ *intensive perfect (standing record)*

γράφω: 'it stands written'; introducing Gen 17:5.

ὅτι

that

*conjunction (introduces citation)*

Πατέρα

father

Accusative

*predicate accusative (double acc.)*

πατήρ: 'father'; the title divinely conferred  
— 'father of many nations.'

πολλῶν

of many

Genitive

*attributive adjective*

ἔθνῶν

nations

Genitive

*objective genitive*

ἔθνος: 'nation'; 'many nations' — the  
Gentile breadth of Abraham's family (Gen  
17:5).

τέθεικά

I have made/appointed

Perf Act Indic 1 Sg · τίθημι

*main verb (citation)*

→ *intensive perfect (abiding appointment)*

τίθημι: 'place, set, appoint'; God's settled,  
accomplished designation.

σε

you

Accusative

*direct object*

κατέναντι

in the presence of

*preposition + genitive (position)*

κατέναντι: 'before, opposite, in the sight  
of'; Abraham's faith exercised 'in the  
presence of' God.

οὗ

whom

Genitive

*relative pronoun (object of κατέναντι)*

ἐπίστευσεν

he believed

Aor Act Indic 3 Sg · πιστεύω

*main verb (rel. clause)*

→ *constative aorist*

πιστεύω: 'believe, trust'; Abraham's faith,  
the thread of the chapter.

θεοῦ

God

Genitive

*apposition to οὗ*

**τοῦ**

the (one)

Genitive

article (substantizes ptc.)

**ζωοποιῶντος**

who gives life

Pres Act Ptc · Gen Sg Masc · ζωοποιέω

substantival participle (attributive to θεοῦ)

→ customary (characteristic)

ζωοποιέω: 'make alive, give life' (ζωή + ποιέω); God who raises the dead — relevant to the 'dead' bodies of v.19 and Christ's resurrection (v.24).

**τούς**

the

Accusative

article

**νεκρούς**

dead

Accusative

direct object (substantival adj.)

νεκρός: 'dead (one)'; the objects of God's life-giving power.

**καὶ**

and

coordinating conjunction

**καλοῦντος**

who calls

Pres Act Ptc · Gen Sg Masc · καλέω

substantival participle (attributive to θεοῦ)

→ customary (characteristic)

καλέω: 'call, summon'; the creative call (cf. Gen 1) that summons reality from nothing.

**τὰ**

the things

Accusative

article (substantizes ptc.)

**μή**

not

negative particle (w/ ptc.)

**ὄντα**

being/existing

Pres Act Ptc · Acc Pl Neut · εἰμί

substantival participle (object of καλοῦντος)

→ present (ongoing)

εἰμί: 'be'; τὰ μὴ ὄντα = 'the things that are not' — non-existent, called into being.

**ὡς**

as

comparative particle

**ὄντα**

though being/existing

Pres Act Ptc · Acc Pl Neut · εἰμί

predicate participle (ὡς + ptc.)

→ present (ongoing)

εἰμί: 'be'; God calls the non-existent 'as (though) existing' — creation out of nothing.

18 ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἔθνων κατὰ τὸ εἰρημένον.  
 Οὕτως ἔσται τὸ σπέρμα σου·

Against hope, in hope he believed, so that he became the father of many nations, according to what had been said, 'So shall your offspring be.'

FAITH AGAINST HOPE ASYNDETON Abraham's faith characterized: with every natural ground for hope gone, he hoped on God's bare word — and so became father of many nations (Gen 15:5).

<p><b>ὃς</b>                      who                      Nominative  <i>relative pronoun (refers to Abraham)</i></p>	<p><b>παρ'</b>                      against/beyond  <i>preposition + accusative (contrary to)</i>                      παρά + acc. of contrariety: 'contrary to, against' — παρ' ἐλπίδα = 'against (all natural) hope.'</p>	<p><b>ἐλπίδα</b>                      hope                      Accusative  <i>object of παρά</i>                      ἐλπίς: 'hope, expectation'; here natural human expectation, which was exhausted.</p>	<p><b>ἐπ'</b>                      in/upon  <i>preposition + dative (basis)</i>                      ἐπί + dat. of basis: 'on the basis of (God's) hope/promise' — the wordplay 'against hope, on hope.'</p>
<p><b>ἐλπίδι</b>                      hope                      Dative  <i>dat. of basis</i>                      ἐλπίς: 'hope'; now hope grounded in God's promise rather than circumstance.</p>	<p><b>ἐπίστευσεν</b>                      he believed                      Aor Act Indic 3 Sg · πιστεύω  <i>main verb</i>                      → constative aorist                      πιστεύω: 'believe, trust'; the patriarch's defining act of faith.</p>	<p><b>εἰς</b>                      so that  <i>preposition + articular inf. (result/purpose)</i></p>	<p><b>τὸ</b>                      the                      Accusative  <i>article (substantizes inf.)</i></p>
<p><b>γενέσθαι</b>                      to become                      Aor Mid Inf · γίνομαι  <i>articular inf. of result</i>                      → constative aorist                      γίνομαι: 'become'; the outcome of his faith — becoming father of many nations.</p>	<p><b>αὐτὸν</b>                      he                      Accusative  <i>accusative subject of the infinitive</i></p>	<p><b>πατέρα</b>                      father                      Accusative  <i>predicate accusative</i>                      πατήρ: 'father'; echoing the promise of v.17.</p>	<p><b>πολλῶν</b>                      of many                      Genitive  <i>attributive adjective</i></p>

<p><b>ἔθνῶν</b> nations Genitive <i>objective genitive</i></p> <p>ἔθνος; 'nation'; the many peoples descended by faith.</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard)</i></p>	<p><b>τὸ</b> the (thing) Accusative <i>article (substantizes ptc.)</i></p>	<p><b>εἰρημένον</b> what had been said Perf Pass Ptc · Acc Sg Neut · λέγω <i>substantival participle (object of κατά)</i></p> <p>→ intensive perfect (standing word)</p> <p>λέγω (εἶρηκα): 'speak, say'; the perfect — 'the thing that stands spoken' (the divine word of Gen 15:5).</p>
<p><b>οὕτως</b> so/thus <i>adverb (manner; in citation)</i></p>	<p><b>ἔσται</b> will be Fut Mid Indic 3 Sg · εἰμί <i>main verb (citation)</i></p> <p>→ predictive future</p> <p>εἰμί: 'be'; the promise — 'so shall your offspring be,' as the stars.</p>	<p><b>τὸ</b> the Nominative <i>article</i></p>	<p><b>σπέρμα</b> offspring/seed Nominative <i>subject</i></p> <p>σπέρμα: 'seed, offspring'; the innumerable descendants pledged.</p>
<p><b>σου</b> your Genitive <i>genitive of relationship</i></p>			

19 καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας,

And without weakening in faith, he considered his own body, already as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

FAITH FACES THE FACTS **καὶ** His faith was clear-eyed, not naive: he faced his own and Sarah's reproductive 'deadness' squarely, yet did not waver.

καὶ  
and

*coordinating conjunction*

μὴ  
not

*negative particle (w/ ptc.)*

ἀσθενήσας

weakening

Aor Act Ptc · Nom Sg Masc · ἀσθενέω

*adverbial participle (manner)*

→ *constative aorist*

ἀσθενέω: 'be weak, feeble' (cf. ἀσθενής); his faith did not falter or grow faint.

τῇ  
in

*Dative*

*article*

πίστει

faith

*Dative*

*dat. of reference/sphere*

πίστις: 'faith'; the sphere in which he did not weaken.

κατενόησεν

he considered

Aor Act Indic 3 Sg · κατανοέω

*main verb*

→ *constative aorist*

κατανοέω: 'observe carefully, consider, contemplate' (κατά + νοέω); he looked the facts full in the face.

τὸ

the

*Accusative*

*article*

ἑαυτοῦ

his own

*Genitive*

*reflexive (possessive)*

σῶμα

body

*Accusative*

*direct object*

σῶμα: 'body'; his own aged, reproductively spent body.

ἤδη

already

*adverb (time)*

νεκρωμένον

as good as dead

Perf Pass Ptc · Acc Sg Neut · νεκρώω

*predicate participle (complement of κατενόησεν)*

→ *intensive perfect (settled deadness)*

νεκρώω: 'put to death, deaden' (cf. νεκρός); the perfect — a body in a fixed state of 'deadness' for procreation.

ἑκατονταετής

a hundred years old

*Nominative*

*predicate adj. (w/ ὑπάρχων)*

ἑκατονταετής: 'a hundred years old' (ἑκατόν + ἔτος); Abraham's age underscoring the impossibility.

<p><b>ΠΟΥ</b> about <i>adverb (approximation)</i></p> <p>που: 'somewhere, about'; softening the figure — 'roughly a hundred.'</p>	<p><b>ὑπάρχων</b> being Pres Act Ptc · Nom Sg Masc · ὑπάρχω <i>circumstantial participle (causal)</i></p> <p>→ present (concurrent)</p> <p>ὑπάρχω: 'be, exist, be in a state'; a near-synonym of εἰμί, 'being (already a hundred).'</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>
<p><b>νέκρωσιν</b> deadness Accusative <i>direct object (coordinate w/ σῶμα)</i></p> <p>νέκρωσις; 'deadness, deadening' (cf. νεκρῶω); the barrenness of Sarah's reproductive capacity.</p>	<p><b>τῆς</b> of the Genitive <i>article</i></p>	<p><b>μήτρας</b> womb Genitive <i>genitive (of the deadness)</i></p> <p>μήτρα: 'womb'; Sarah's, long past childbearing.</p>	<p><b>Σάρρας</b> of Sarah Genitive <i>genitive of possession</i></p> <p>Σάρρα: Sarah; the second 'dead' factor faith had to overcome.</p>

20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ θεῷ

yet he did not waver in unbelief concerning the promise of God, but was strengthened in faith, giving glory to God,

STRENGTHENED, NOT WAVERING **δὲ** Set against the deadness: Abraham did not doubt his way out of the promise but grew strong in faith — and the mark of that faith was giving God glory.

<p><b>εἰς</b> concerning/toward <i>preposition + accusative (reference)</i></p>	<p><b>δὲ</b> yet <i>adversative conjunction</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἐπαγγελίαν</b> promise Accusative <i>object of εἰς (reference)</i></p> <p>ἐπαγγελία: 'promise'; the object toward which his faith held firm.</p>
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**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

subjective/possessive genitive

**οὐ**

not

negative particle

**διεκρίθη**

he wavered/doubted

Aor Pass Indic 3 Sg · διακρίνω

main verb

→ constative aorist

διακρίνω (mid./pass.): 'be divided in oneself, waver, doubt' (διά + κρίνω); the inner split of unbelief — which Abraham resisted.

**τῇ**

in

Dative

article

**ἀπιστία**

unbelief

Dative

dat. of cause/means

ἀπιστία: 'unbelief, faithlessness' (ἀ- + πίστις); the state he did not give in to.

**ἀλλ'**

but

adversative conjunction

**ἐνεδυναμώθη**

was strengthened

Aor Pass Indic 3 Sg · ἐνδυναμώω

main verb

→ constative aorist

ἐνδυναμώω: 'strengthen, empower' (ἐν + δύναμις); divine passive — God-given strength of faith.

**τῇ**

in

Dative

article

**πίστει**

faith

Dative

dat. of reference/sphere

πίστις: 'faith'; the sphere of his strengthening.

**δούς**

giving

Aor Act Ptc · Nom Sg Masc · δίδωμι

adverbial participle (manner/result)

→ constative aorist

δίδωμι: 'give'; 'giving glory to God' — faith's characteristic act, the reverse of 1:21.

**δόξαν**

glory

Accusative

direct object

δόξα: 'glory, honor'; what faith renders to God — trusting his power and word.

**τῷ**

to

Dative

article

**θεῷ**

God

Dative

indirect object

## 21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπήγγελται δυνατὸς ἐστὶν καὶ ποιῆσαι.

fully convinced that what he had promised he was also able to do.

**FULL ASSURANCE** **καὶ** The substance of Abraham's faith: total confidence that the God who promised had the power to perform — promise and power held together.

καὶ  
and

*coordinating conjunction*

**πληροφορηθεὶς**

fully convinced

Aor Pass Ptc · Nom Sg Masc · πληροφορέω

*adverbial participle (manner)*

→ constative aorist

πληροφορέω: 'fill completely, fully assure'  
(πλήρης + φορέω); brought to full conviction — no half-trust.

ὅτι  
that

*conjunction (content clause)*

**ὃ**

what

Accusative

*relative pronoun (object of ἐπήγγελται)*

**ἐπήγγελται**

he had promised

Perf Mid Indic 3 Sg · ἐπαγγέλλομαι

*main verb (rel. clause)*

→ intensive perfect (standing promise)

ἐπαγγέλλομαι: 'promise, profess'; the perfect — the promise stands made and in force.

**δυνατός**

able

Nominative

*predicate adjective*

δυνατός: 'able, powerful' (cf. δύναμις);  
God's power to perform what he pledges.

**ἐστὶν**

he is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

καὶ  
also

*adverbial (ascensive)*

## ποιῆσαι

to do

Aor Act Inf · ποιέω

*complementary infinitive (w/ δυνατός)*

→ constative aorist

ποιέω: 'do, perform, accomplish'; able not only to promise but to carry it out.

## 22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

That is why it was credited to him as righteousness.

THEREFORE CREDITED **διὸ** The conclusion that ties the exposition back to Gen 15:6: this kind of faith is exactly what was reckoned to Abraham as righteousness.

διὸ

therefore

*inferential conjunction*

διὸ: 'therefore, for which reason'; ties the crediting to the faith just described.

καὶ

indeed

*adverbial (emphatic)*

ἐλογίσθη

it was credited

Aor Pass Indic 3 Sg · λογίζομαι

*main verb*

→ constative aorist

λογίζομαι: 'reckon, credit'; Gen 15:6 restated — the keyword closing the exposition.

αὐτῷ

to him

Dative

*dat. of advantage*

εἰς

as/for

*preposition + accusative (result)*

δικαιοσύνην

righteousness

Accusative

*object of εἰς*

δικαιοσύνη: 'righteousness'; the status credited to such faith.

## 23 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ,

But the words 'it was credited to him' were not written for his sake alone,

WRITTEN FOR US **δὲ** The bridge to application: Scripture's record of Abraham's crediting was not merely biographical — it points beyond him.

Οὐκ

not

*negative particle*

ἐγράφη

it was written

Aor Pass Indic 3 Sg · γράφω

*main verb*

→ *constative aorist*

γράφω: 'write'; the Genesis record had a forward-looking purpose.

δὲ

but

*adversative conjunction*

δι'

for the sake of

*preposition + accusative (cause/reference)*

αὐτὸν

him

Accusative

*object of διά*

μόνον

only/alone

*adverb (limitation)*

μόνον: 'only'; not for Abraham's sake alone — the lesson reaches further.

ὅτι

that

*conjunction (epexegetical: the words 'that...')*

ἐλογίσθη

it was credited

Aor Pass Indic 3 Sg · λογίζομαι

*main verb (the quoted clause)*

→ *constative aorist*

λογίζομαι: 'reckon, credit'; the very phrase of Scripture under discussion.

αὐτῷ

to him

Dative

*dat. of advantage*

24 ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν,

but also for our sake, to whom it is to be credited — to us who believe in him who raised Jesus our Lord from the dead,

APPLICATION TO BELIEVERS **ἀλλὰ** The Genesis text was written for us: the same crediting comes to those who, like Abraham, trust the life-giving God — now known as the raiser of Jesus.

<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>	<p><b>καὶ</b> also <i>adverbial (ascensive)</i></p>	<p><b>δι'</b> for the sake of <i>preposition + accusative (cause/reference)</i></p>	<p><b>ἡμᾶς</b> us Accusative <i>object of διά</i></p>
<p><b>οἷς</b> to whom Dative <i>relative pronoun (dat. of advantage)</i></p>	<p><b>μέλλει</b> it is to be/is about to be Pres Act Indic 3 Sg · μέλλω <i>main verb (w/ inf.)</i> → present (impending) μέλλω: 'be about to, be destined to'; the crediting is in prospect for believers.</p>	<p><b>λογίζεσθαι</b> be credited Pres Pass Inf · λογίζομαι <i>complementary infinitive (w/ μέλλει)</i> → present (ongoing) λογίζομαι: 'reckon, credit'; the keyword now applied to 'us.'</p>	<p><b>τοῖς</b> the (ones) Dative <i>article (substantizes ptc.)</i></p>
<p><b>πιστεύουσιν</b> who believe Pres Act Ptc · Dat Pl Masc · πιστεύω <i>substantival participle (apposition to οἷς)</i> → customary (characteristic) πιστεύω: 'believe'; πιστεύω ἐπί + acc. — directed trust, paralleling Abraham's faith in v.5.</p>	<p><b>ἐπὶ</b> in/upon <i>preposition + accusative (object of trust)</i></p>	<p><b>τὸν</b> the (one) Accusative <i>article (substantizes ptc.)</i></p>	<p><b>ἐγείραντα</b> who raised Aor Act Ptc · Acc Sg Masc · ἐγείρω <i>substantival participle (object of ἐπί)</i> → constative aorist ἐγείρω: 'raise, raise up'; God identified by the resurrection — the supreme instance of giving life to the dead (v.17).</p>

**Ἰησοῦν**

Jesus

Accusative

*direct object of ἐγείραντα*

**τὸν**

the

Accusative

*article*

**κύριον**

Lord

Accusative

*apposition to Ἰησοῦν*

κύριος: 'Lord'; the risen Jesus confessed as Lord.

**ἡμῶν**

our

Genitive

*genitive of relationship*

**ἐκ**

from

*preposition + genitive (separation)*

**νεκρῶν**

the dead

Genitive

*object of ἐκ (separation)*

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

25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

who was delivered up for our trespasses and raised for our justification.

DEATH AND RESURRECTION ASYNDETON A balanced, perhaps creedal couplet closing the chapter:  
Christ handed over because of our trespasses, raised with a view to our justification.

**ὃς**

who

Nominative

*relative pronoun (refers to Jesus)*

**παρεδόθη**

was delivered up

Aor Pass Indic 3 Sg · παραδίδωμι

*main verb*

→ constative aorist

παραδίδωμι: 'hand over, deliver up' (cf. 1:24); here to death — the divine passive of the Father's giving of the Son (cf. Isa 53).

**διὰ**

because of/for

*preposition + accusative (cause)*

διὰ + acc. = 'on account of!'; the trespasses are the reason for his being delivered up.

**τὰ**

the

Accusative

*article*

## παραπτώματα

trespasses

Accusative

object of *διά* (cause)

πράπτωμα: 'trespass, false step, transgression' (παρά + πίπτω, 'fall beside'); our offenses, the cause of his death.

## ἡμῶν

our

Genitive

genitive of possession

καὶ  
and

coordinating conjunction

## ἠγέρθη

was raised

Aor Pass Indic 3 Sg · ἐγείρω

main verb

→ constative aorist

ἐγείρω: 'raise'; the divine passive — God raised him, vindicating the atonement.

## διὰ

for/with a view to

preposition + accusative (purpose/result; debated)

διά + acc. here likely 'with a view to' our justification — the resurrection secures and declares it (the two *διά* phrases need not be parsed identically).

## τὴν

the

Accusative

article

## δικαίωσιν

justification

Accusative

object of *διά*

δικαίωσις: 'justification, acquittal' (the -σις act/process of δικαιοῦ); the verdict of righteousness, grounded in the risen Christ.

## ἡμῶν

our

Genitive

genitive of possession

**On the text.** Verse punctuation is editorial and conventional. The chapter expounds Genesis 15:6 (cited at v.3 and echoed throughout) together with Psalm 32:1–2 (vv.7–8) and Genesis 17:5 (v.17); the wording of the citations follows the LXX as Paul gives it.

**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.