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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Romans, Chapter 5

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Ε΄

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 · 5:1–5

Peace and hope

Justified by faith, we have peace with God, standing access into grace, and exultant hope of glory (1–2); we even rejoice in sufferings, which forge endurance, proven character, and hope (3–4) — a hope that cannot disappoint, for God's love is poured into our hearts by the Spirit (5).

B · 5:6–11

God's love proved

While we were weak and ungodly, Christ died for us (6); beyond all human love, God shows his love in that Christ died for us while we were still sinners (7–8). Much more, then, justified and reconciled, we shall be saved from wrath and rejoice in God (9–11).

C · 5:12–14

Sin and death through Adam

Through one man sin entered the world and death through sin, spreading to all (12). Sin was in the world before the law, and death reigned from Adam to Moses even over non-imitators of Adam's transgression — Adam a type of the Coming One (13–14).

D · 5:15–17

The gift unlike the trespass

But the free gift is not like the trespass: where one man's trespass brought death to many, much more did God's grace abound to the many (15); the gift answers many trespasses with justification (16); and those who receive grace will reign in life through Christ (17).

E · 5:18–21

Adam and Christ summed

As one trespass brought condemnation to all, one righteous act brings justification of life to all (18); as one man's disobedience made many sinners, one man's obedience makes many righteous (19). Law increased the trespass, but grace super-abounded, reigning through righteousness to eternal life (20–21).

1 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

RESULT OF JUSTIFICATION οὖν The pivot from argument to its fruit: now that justification is established, its first consequence is named — peace with God, mediated by Christ.

Δικαιωθέντες

having been justified

Aor Pass Ptc · Nom Pl Masc · δικαιώω

adverbial participle (causal/antecedent)

→ constative aorist

δικαιώω: 'declare righteous, acquit'; the aorist points to the accomplished verdict that grounds all that follows.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; draws the consequences of chs. 1–4 into the believer's experience.

ἐκ

by/from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source)

πίστις: 'faith'; the means of justification (cf. 3:28; 4:5).

<p>εἰρήνην peace Accusative <i>direct object</i></p> <p>εἰρήνη: 'peace' (Hebrew šālôm); not mere feeling but the objective end of hostility – reconciled relationship with God.</p>	<p>ἔχομεν we have Pres Act Indic 1 Pl · ἔχω <i>main verb</i></p> <p>→ <i>stative present</i></p> <p>ἔχω: 'have, hold'; a well-known variant reads ἔχωμεν ('let us have,' hortatory subjunctive) — NA28 prints the indicative ἔχομεν, taken here.</p>	<p>πρὸς with <i>preposition + accusative (relationship)</i></p> <p>πρὸς + acc. of relationship: 'toward, with' — peace in relation to God.</p>	<p>τὸν the Accusative <i>article</i></p>
<p>θεὸν God Accusative <i>object of πρὸς</i></p>	<p>διὰ through <i>preposition + genitive (mediation)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>κυρίου Lord Genitive <i>object of διὰ (mediator)</i></p> <p>κύριος: 'Lord'; the peace is secured 'through' Christ, the mediator of reconciliation.</p>
<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus Genitive <i>apposition</i></p>	<p>Χριστοῦ Christ Genitive <i>apposition</i></p>	

2 δι' οὗ καὶ τὴν προσαγωγήν ἐσχίκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

through whom also we have obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

ACCESS AND HOPE **δι' οὗ** Two further fruits flow from Christ: standing access into grace, and exultant hope of sharing God's glory.

δι'

through

preposition + genitive (mediation)

οὗ

whom

Genitive

relative pronoun (object of διά)

καὶ

also

adverbial (ascensive)

τήν

the

Accusative

article

προσαγωγήν

access/introduction

Accusative

direct object

προσαγωγή: 'access, approach, introduction' (cf. προσάγω, 'bring to'); the right of entry into a king's presence.

ἔσχίκαμεν

we have obtained

Perf Act Indic 1 Pl · ἔχω

main verb

→ *intensive perfect (standing access)*

ἔχω: 'have, obtain'; the perfect — access gained and still possessed.

τῇ

by

Dative

article

πίστει

faith

Dative

dat. of means

πίστις: 'faith'; the instrument of access (some MSS omit the phrase).

εἰς

into

preposition + accusative (goal)

τήν

the

Accusative

article

χάριν

grace

Accusative

object of εἰς (sphere entered)

χάρις: 'grace'; here the state of favor into which believers are brought and now stand.

ταύτην

this

Accusative

demonstrative (attributive)

ἐν

in

preposition + dative (sphere)

ἣ

which

Dative

relative pronoun (object of ἐν)

ἑστήκαμεν

we stand

Perf Act Indic 1 Pl · ἵστημι

main verb

→ *intensive perfect (present standing)*

ἵστημι: 'stand'; the perfect with present force — a settled, secure standing in grace.

καὶ

and

coordinating conjunction

καυχώμεθα

we rejoice/boast

Pres Mid Indic 1 Pl · καυχάομαι

main verb

→ customary present

καυχάομαι: 'boast, exult, glory'; now a legitimate boasting — not in self but in hope of God's glory (contrast 3:27).

ἐπ'

in/on

preposition + dative (basis)

ἐλπίδι

hope

Dative

dat. of basis

ἐλπίς: 'hope, confident expectation'; not wishful but assured anticipation.

τῆς

of the

Genitive

article

δόξης

glory

Genitive

objective genitive (content of hope)

δόξα: 'glory'; the glory of God believers will share — reversing the forfeiture of 3:23.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

3 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,

And not only that, but we also rejoice in our sufferings, knowing that suffering produces endurance,

REJOICING IN SUFFERING **δέ** The boasting reaches further — even into afflictions, because we know suffering sets in motion a chain that begins with endurance.

οὐ

not

negative particle

μόνον

only

adverb

οὐ μόνον δέ, ἀλλὰ καί: 'and not only so, but also' — an ascending formula (cf. v.11).

δέ

and

connective conjunction

ἀλλὰ

but

adversative conjunction

<p>καὶ also <i>adverbial (ascensive)</i></p>	<p>καυχώμεθα we rejoice/boast Pres Mid Indic 1 Pl · καυχάομαι <i>main verb</i> → customary present καυχάομαι: 'boast, exult'; astonishingly, even amid affliction.</p>	<p>ἐν in <i>preposition + dative (sphere/circumstance)</i></p>	<p>ταῖς the Dative <i>article</i></p>
<p>θλίψεσιν sufferings/afflictions Dative <i>dat. of sphere</i> θλίψις: 'pressure, tribulation, affliction' (cf. θλίβω, 'press'); the squeezing trials of the Christian life.</p>	<p>εἰδότες knowing Perf Act Ptc (pres. sense) · Nom Pl Masc · οἶδα <i>adverbial participle (causal)</i> → perfect w/ present force οἶδα: 'know'; the ground of the boasting — a settled knowledge of what suffering accomplishes.</p>	<p>ὅτι that <i>conjunction (content clause)</i></p>	<p>ἡ the Nominative <i>article</i></p>
<p>θλίψις suffering Nominative <i>subject</i> θλίψις: 'affliction'; the first link in the chain endurance→character→hope.</p>	<p>ὑπομονήν endurance/perseverance Accusative <i>direct object</i> ὑπομονή: 'patient endurance, steadfastness' (ὑπό + μένω, 'remain under'); bearing up under pressure.</p>	<p>κατεργάζεται produces Pres Mid Indic 3 Sg · κατεργάζομαι <i>main verb</i> → gnomic present κατεργάζομαι: 'work out, produce, bring about'; affliction's positive output in the believer.</p>	

4 ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.

and endurance produces proven character, and proven character produces hope.

THE CHAIN (CONT.) **δὲ** The chain continues by anaphora: endurance yields tested character, and character yields hope — the verb 'produces' carried over.

<p>ἡ the Nominative article</p>	<p>δὲ and connective conjunction</p>	<p>ὑπομονή endurance Nominative subject ὑπομονή: 'endurance'; now the producer of the next link.</p>	<p>δοκιμήν proven character Accusative direct object (verb 'produces' implied) δοκιμή: 'tested/proven character, the quality of being approved' (cf. δοκιμάζω, 'test'); the metal proven genuine by fire.</p>
<p>ἡ the Nominative article</p>	<p>δὲ and connective conjunction</p>	<p>δοκιμή proven character Nominative subject δοκιμή: 'tested character'; in turn the producer of hope.</p>	<p>ἐλπίδα hope Accusative direct object (verb implied) ἐλπίς: 'hope'; the chain's goal — a hope refined and confirmed through trial.</p>

5 ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

and hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit who has been given to us.

HOPE VINDICATED **δὲ** Why this hope cannot disappoint: it rests on the experienced reality of God's love, flooded into the heart by the indwelling Spirit.

<p>ἡ the Nominative article</p>	<p>δὲ and connective conjunction</p>	<p>ἐλπίς hope Nominative subject ἐλπίς: 'hope'; the chain's end, now shown to be unshakeable.</p>	<p>οὐ not negative particle</p>
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καταισχύνει

puts to shame/disappoints

Pres Act Indic 3 Sg · καταισχύνω

main verb

→ gnomic present

καταισχύνω: 'put to shame, disappoint' (κατά + αίσχύνω); a hope that will not leave us ashamed/let down (cf. Ps 22:5).

ὅτι

because

causal conjunction

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

subject

ἀγάπη: 'love'; here God's love for us (subjective genitive), experientially known — the ground of unfailing hope.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive (God's love for us)

ἐκκέχυται

has been poured out

Perf Pass Indic 3 Sg · ἐκχέω

main verb

→ intensive perfect (abiding outpouring)

ἐκχέω: 'pour out, lavish' (ἐκ + χέω); the perfect — a flooding that remains; lavish abundance, not a trickle.

ἐν

in/into

preposition + dative (location)

ταῖς

the

Dative

article

καρδίαις

hearts

Dative

dat. of location

καρδία: 'heart'; the inner self, flooded with the sense of God's love.

ἡμῶν

our

Genitive

genitive of possession

διὰ

through

preposition + genitive (agency/means)

πνεύματος

Spirit

Genitive

object of διὰ (agent/means)

πνεῦμα: 'Spirit'; the Holy Spirit as the agent who pours the love in — the first major mention in Romans of the Spirit's inner work.

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy'; qualifying the Spirit given to believers.

τοῦ

the (one)

Genitive

article (substantizes ptc.)

δοθέντος

who has been given

Aor Pass Ptc · Gen Sg Neut · δίδωμι

attributive participle

→ constative aorist

δίδωμι: 'give'; the Spirit as God's gift to us — the down payment of the hope.

ἡμῖν

to us

Dative

dat. of indirect object

6 ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν.

For while we were still weak, at the right time Christ died for the ungodly.

CHRIST DIED FOR US **γὰρ** The objective proof of that love: at the appointed moment, while we were still powerless, Christ died on behalf of the ungodly.

ἔτι

still

adverb (time)

ἔτι: 'still, yet'; underscoring the timing – while we were yet helpless.

γὰρ

for

explanatory conjunction

Χριστὸς

Christ

Nominative

subject

ὄντων

being

Pres Act Ptc · Gen Pl Masc · εἰμί

genitive absolute (temporal/concessive)

→ present (concurrent)

εἰμί: 'be'; the genitive absolute sets the condition – 'while we were...'

ἡμῶν

we

Genitive

genitive absolute subject

ἀσθενῶν

weak/helpless

Genitive

predicate adj. (in gen. absolute)

ἀσθενής: 'weak, powerless' (ἀ- + σθένος, 'strength'); morally unable to save ourselves.

ἔτι

still

adverb (time; resumptive)

ἔτι repeated for emphasis (the doubled 'still' is textually awkward but well attested).

κατὰ

at

preposition + accusative (time)

καιρόν

the right time

Accusative

object of κατά (time)

καιρός: 'appointed/opportune time'; κατά καιρόν = 'at the proper time' — God's set moment in history.

ὑπὲρ

for/on behalf of

preposition + genitive (advantage)

ὑπὲρ + gen.: 'on behalf of, for the benefit of' — substitutionary/representative force.

ἀσεβῶν

the ungodly

Genitive

object of ὑπὲρ (substantival adj.)

ἀσεβής: 'ungodly, impious' (cf. 4:5); the unworthy beneficiaries — the very ones under wrath (1:18).

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die'; Christ's death, the supreme demonstration of love.

7 μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·

For one will scarcely die for a righteous person — though perhaps for a good person one would even dare to die —

HUMAN ANALOGY γάρ By contrast with human love at its rare best: people barely die even for the upright, though conceivably for a benefactor someone might.

μόλις

scarcely/hardly

adverb (degree)

μόλις: 'with difficulty, scarcely'; even the best human self-sacrifice is rare.

γάρ

for

explanatory conjunction

ὑπὲρ

for

preposition + genitive (advantage)

δικαίου

a righteous person

Genitive

object of ὑπὲρ (substantival adj.)

δικαίος: 'righteous, just'; a merely upright, law-keeping person — admirable but not endearing.

τις

one/someone

Nominative

indefinite pronoun (subject)

ἀποθανεῖται

will die

Fut Mid Indic 3 Sg · ἀποθνήσκω

main verb

→ gnomic future

ἀποθνήσκω: 'die'; the gnomic future of what generally happens.

ὑπὲρ

for

preposition + genitive (advantage)

γάρ

for/indeed

explanatory conjunction

<p>τοῦ the Genitive article</p>	<p>ἀγαθοῦ good person Genitive <i>object of ὑπέρ (substantival adj.)</i> ἀγαθός: 'good!'; perhaps the warm-hearted benefactor (vs. the merely 'just!') — for such a one someone might just dare.</p>	<p>τάχα perhaps <i>adverb (probability)</i> τάχα: 'perhaps, possibly!'; conceding the bare possibility.</p>	<p>τις one/someone Nominative <i>indefinite pronoun (subject)</i></p>
<p>καὶ even <i>adverbial (ascensive)</i></p>	<p>τολμᾷ dares Pres Act Indic 3 Sg · τολμάω <i>main verb</i> → <i>gnomic present</i> τολμάω: 'dare, have courage!'; to bring oneself to do the hard thing.</p>	<p>ἀποθανεῖν to die Aor Act Inf · ἀποθνήσκω <i>complementary infinitive</i> → <i>constative aorist</i></p>	

8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.

But God demonstrates his own love for us in that while we were still sinners, Christ died for us.

GOD'S LOVE SURPASSING **δὲ** The climactic contrast: God's love outstrips all human analogy — Christ died for us not as righteous or good, but while we were still sinners.

συνίστησιν

demonstrates/commends

Pres Act Indic 3 Sg · συνίστημι

main verb

→ gnomic present

συνίστημι: 'establish, commend, prove, put on display' (cf. 3:5); God 'shows off' his love as a present, demonstrable fact.

δὲ

but

adversative conjunction

τὴν

the

Accusative

article

ἑαυτοῦ

his own

Genitive

reflexive (possessive, emphatic)

ἑαυτοῦ: 'his own'; stressing that this love originates wholly in God.

ἀγάπην

love

Accusative

direct object

ἀγάπη: 'love'; God's self-giving love, here proved by the cross.

εἰς

for/toward

preposition + accusative (direction)

ἡμᾶς

us

Accusative

object of εἰς

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ὅτι

in that/because

causal conjunction

ἔτι

still

adverb (time)

ἔτι: 'still'; the love's wonder lies in its timing — while we were yet sinners.

ἀμαρτωλῶν

sinners

Genitive

predicate adj. (in gen. absolute)

ἀμαρτωλός: 'sinner'; the climactic term in the descent
weak→ungodly→sinners→enemies.

ὄντων

being

Pres Act Ptc · Gen Pl Masc · εἰμί

genitive absolute (temporal/concessive)

→ present (concurrent)

εἰμί: 'be'; 'while we were still sinners.'

ἡμῶν

we

Genitive

genitive absolute subject

Χριστὸς

Christ

Nominative

subject

ὑπὲρ

for

preposition + genitive (advantage)

ἡμῶν

us

Genitive

object of ὑπέρ

ἀπέθανεν

died

Aor Act Indic 3 Sg · ἀποθνήσκω

main verb

→ constative aorist

ἀποθνήσκω: 'die'; the act that proves the love.

9 πολλῶ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

Much more then, having now been justified by his blood, we shall be saved through him from the wrath.

A FORTIORI (WRATH) οὖν The first 'much more' argument: if the costly part is done — justified by Christ's blood — the lesser surely follows; we shall be saved from wrath.

πολλῶ

much

Dative

dat. of degree (w/ μᾶλλον)

πολλῶ μᾶλλον: 'by much more, all the more' — the a fortiori formula governing vv.9–10, 15, 17.

οὖν

then

inferential conjunction

μᾶλλον

more

adverb (comparative)

δικαιωθέντες

having been justified

Aor Pass Ptc · Nom Pl Masc · δικαιόω

adverbial participle (causal)

→ constative aorist

δικαιόω: 'justify, acquit'; the accomplished verdict, now the basis for confidence about final salvation.

νῦν

now

adverb (time)

νῦν: 'now'; the present possession of justification, over against the future 'shall be saved.'

ἐν

by/in

preposition + dative (means)

τῷ

the

Dative

article

αἵματι

blood

Dative

dat. of means

αἷμα: 'blood'; the sacrificial death as the price of justification (cf. 3:25).

αὐτοῦ

his

Genitive

genitive of possession

σωθησόμεθα

we shall be saved

Fut Pass Indic 1 Pl · σῶζω

main verb

→ predictive future

σῶζω: 'save, rescue, deliver'; here the future, eschatological deliverance from wrath.

δι'

through

preposition + genitive (mediation)

αὐτοῦ

him

Genitive

object of διά

ἀπό

from

preposition + genitive (separation)

τῆς

the

Genitive

article

ὀργῆς

wrath

Genitive

object of ἀπό (separation)

ὀργή: 'wrath'; the coming judgment (cf. 1:18; 2:5) from which the justified are delivered.

10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·

For if, while we were enemies, we were reconciled to God through the death of his Son, much more, having been reconciled, we shall be saved by his life.

A FORTIORI (LIFE) γάρ The argument restated in terms of reconciliation: if enemies were reconciled by Christ's death, far more shall the reconciled be saved by his risen life.

εἰ

if

conjunction (first-class condition)

γάρ

for

explanatory conjunction

ἐχθροὶ

enemies

Nominative

predicate nom. (w/ ὄντες)

ἐχθρός: 'enemy, hostile'; the deepest term in the descent — alienated and at enmity with God (whether actively hostile or objects of wrath, or both).

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἰμί

concessive participle ('though enemies')

→ present (concurrent)

εἰμί: 'be'; 'while we were enemies' — the concessive backdrop to reconciliation.

κατηλλάγημεν

we were reconciled

Aor Pass Indic 1 Pl · καταλλάσσω

main verb

→ constative aorist

καταλλάσσω: 'reconcile, restore relationship' (κατά + ἀλλάσσω, 'change'); the enmity exchanged for peace — God reconciling us to himself.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of reference (party reconciled to)

διὰ

through

preposition + genitive (means)

τοῦ

the

Genitive

article

θανάτου

death

Genitive

object of διὰ (means)

θάνατος: 'death'; Christ's death as the means of reconciliation.

τοῦ

of the

Genitive

article

υἱοῦ

Son

Genitive

genitive of relationship

υἱός: 'Son'; the costliness underscored — God's own Son.

<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>πολλῶ much Dative <i>dat. of degree</i></p>	<p>μᾶλλον more <i>adverb (comparative)</i></p>	<p>καταλλαγέντες having been reconciled Aor Pass Ptc · Nom Pl Masc · καταλλάσσω <i>adverbial participle (causal)</i> → constative aorist καταλλάσσω: 'reconcile'; now the accomplished reconciliation as the basis for confidence.</p>
<p>σωθησόμεθα we shall be saved Fut Pass Indic 1 Pl · σώζω <i>main verb</i> → predictive future σώζω: 'save'; the final salvation, here effected 'in his life.'</p>	<p>ἐν by/in <i>preposition + dative (means/sphere)</i></p>	<p>τῆ the Dative <i>article</i></p>	<p>ζωῆ life Dative <i>dat. of means</i> ζωή: 'life'; Christ's resurrection life — the living Lord who secures our salvation.</p>
<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>			

11 οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

And not only that, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

REJOICING IN GOD **δέ** The crowning fruit, echoing v.3's formula: beyond being saved, we now exult in God himself, through the Christ by whom reconciliation has been received.

οὐ

not

negative particle

μόνον

only

adverb

οὐ μόνον δέ, ἀλλὰ καί: the ascending formula again (cf. v.3) – the highest fruit yet.

δέ

and

connective conjunction

ἀλλὰ

but

adversative conjunction

καὶ

also

adverbial (ascensive)

καυχώμενοι

rejoicing/boasting

Pres Mid Ptc · Nom Pl Masc · καυχάομαι

adverbial participle (continuing the main idea)

→ customary (characteristic)

καυχάομαι: 'boast, exult, glory'; the participle continues the thought – boasting now in God himself, the supreme object.

ἐν

in

preposition + dative (object of boasting)

τῷ

the

Dative

article

θεῷ

God

Dative

object of ἐν (the ground of boasting)

θεός: God himself – the proper and ultimate object of the believer's boast.

διὰ

through

preposition + genitive (mediation)

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

object of διὰ (mediator)

κύριος: 'Lord'; the constant refrain – all comes 'through our Lord Jesus Christ' (cf. vv.1, 21).

ἡμῶν

our

Genitive

genitive of relationship

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

δι'

through

preposition + genitive (mediation)

οὓ

whom

Genitive

relative pronoun (object of *διά*)

νῦν

now

adverb (time)

νῦν: 'now'; reconciliation is a present possession.

τήν

the

Accusative

article

καταλλαγὴν

reconciliation

Accusative

direct object

καταλλαγὴ: 'reconciliation' (cf. καταλλάσσω, vv.10); the noun summing up the restored relationship — something 'received,' a gift.

ἐλάβομεν

we have received

Aor Act Indic 1 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'receive, take'; reconciliation is received as a gift, not achieved.

12 Διὰ τοῦτο ὡσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον—

Therefore, just as sin entered the world through one man, and death through sin, so also death spread to all people, because all sinned —

SIN THROUGH ADAM **Διὰ τοῦτο** The grand comparison begins (its second half deferred to v.18): through one man sin and death entered and reached all — for all sinned.

Διὰ

because of

preposition + accusative (inference)

διὰ τοῦτο: 'therefore, for this reason' —
transitioning into the Adam/Christ
argument.

τοῦτο

this

Accusative

object of διὰ (demonstrative)

ὥσπερ

just as

comparative conjunction (protasis of comparison)

ὥσπερ: 'just as'; opens a comparison whose
'so also' apodosis is suspended until v.18.

δι'

through

preposition + genitive (agency)

ἐνός

one

Genitive

attributive adjective

εἷς: 'one'; the drumbeat 'one man' (Adam)
recurring through the section.

ἀνθρώπου

man

Genitive

object of διὰ (agency)

ἄνθρωπος: 'man, human'; Adam, the
representative head of humanity.

ἡ

the

Nominative

article

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin'; near-personified as a power
that 'entered' and now dominates (cf. 5:21;
6:1ff).

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς

κόσμος: 'world'; the human world into
which sin gained entry.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist

εἰσέρχομαι: 'come in, enter' (εἰς + ἔρχομαι);
sin's historic ingress through Adam.

καὶ

and

coordinating conjunction

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ἁμαρτίας

sin

Genitive

object of διὰ (means)

ἁμαρτία: 'sin'; the doorway through which
death came.

ὁ

the

Nominative

article

θάνατος

death

Nominative

subject (verb 'entered' implied)

θάνατος: 'death'; sin's entailment — physical and spiritual death, the penalty of Gen 2–3.

καὶ

and

coordinating conjunction

οὕτως

so/thus

adverb (manner)

οὕτως: 'so, in this way'; death's spread follows the pattern set by Adam.

εἰς

to

preposition + accusative (extent)

πάντας

all

Accusative

attributive adjective

πᾶς: 'all'; the universal reach of death.

ἀνθρώπους

people

Accusative

object of εἰς

ὁ

the

Nominative

article

θάνατος

death

Nominative

subject

διήλθεν

spread/passed through

Aor Act Indic 3 Sg · διέρχομαι

main verb

→ constative aorist

διέρχομαι: 'go through, spread, pervade' (διά + ἔρχομαι); death's diffusion to the whole race.

ἐφ'

because/upon

preposition + dative (ground; contested)

ἐφ' ᾧ: a famously disputed phrase — 'because' (taken here), 'in whom (Adam)', or 'on the basis of which.'

ᾧ

which

Dative

relative pronoun (w/ ἐπί)

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; the universality of sinning, however the link to Adam is construed.

ἥμαρτον

sinned

Aor Act Indic 3 Pl · ἁμαρτάνω

main verb

→ constative aorist

ἁμαρτάνω: 'sin'; whether 'all sinned in Adam' or 'all sin individually' turns on ἐφ' ᾧ — the seedbed of debates over original sin.

13 ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,

for until the law sin was in the world, but sin is not charged where there is no law.

SIN BEFORE LAW **γάρ** A parenthesis on the pre-Mosaic era: sin was present before the law, yet without law it is not formally reckoned — so death's reign needs another explanation.

<p>ἄχρι until <i>preposition + genitive (time)</i></p> <p>ἄχρι: 'until, up to'; the span from Adam to Moses.</p>	<p>γάρ for <i>explanatory conjunction</i></p>	<p>νόμου law <i>Genitive</i> <i>object of ἄχρι (temporal)</i></p> <p>νόμος: 'law'; the Mosaic law, not yet given in that era.</p>	<p>ἁμαρτία sin <i>Nominative</i> <i>subject</i></p> <p>ἁμαρτία: 'sin'; really present in the world even before Sinai.</p>
<p>ἦν was <i>Impf Act Indic 3 Sg · εἰμί</i> <i>main verb</i></p> <p>→ imperfect (ongoing state)</p> <p>εἰμί: 'be'; the imperfect — sin was continually present in that period.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>κόσμῳ world <i>Dative</i> <i>dat. of place</i></p> <p>κόσμος: 'world'; the human sphere where sin operated.</p>	<p>ἁμαρτία sin <i>Nominative</i> <i>subject</i></p>
<p>δὲ but <i>adversative conjunction</i></p>	<p>οὐκ not <i>negative particle</i></p>	<p>ἐλλογεῖται is charged/reckoned <i>Pres Pass Indic 3 Sg · ἐλλογέω</i> <i>main verb</i></p> <p>→ gnomic present</p> <p>ἐλλογέω: 'charge to an account, reckon' (ἐν + λόγος; a commercial term); without a law sin is not formally entered on the books as transgression.</p>	<p>μὴ not <i>negative particle (w/ ptc.)</i></p>

ὄντος

being/existing

Pres Act Ptc · Gen Sg Masc · εἰμί

genitive absolute (conditional)

→ present (concurrent)

εἰμί: 'be'; 'when/where there is no law' — the genitive absolute states the condition.

νόμου

law

Genitive

genitive absolute subject

νόμος: 'law'; its absence is what leaves sin un-reckoned as transgression.

14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος.

Yet death reigned from Adam to Moses, even over those who had not sinned in the likeness of Adam's transgression, who is a type of the one to come.

DEATH REIGNED **ἀλλὰ** The proof that all are implicated in Adam: death — sin's penalty — reigned even over those who broke no explicit command, because they died in Adam; and Adam prefigures Christ.

ἀλλὰ

yet/but

adversative conjunction

ἐβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb

→ constative aorist

βασιλεύω: 'reign, rule as king' (cf. βασιλεύς); death personified as a tyrant-king — a keyword of vv.14, 17, 21.

ὁ

the

Nominative

article

θάνατος

death

Nominative

subject

θάνατος: 'death'; the reigning power, proving sin's universal grip.

ἀπὸ

from

preposition + genitive (time)

Ἄδὰμ

Adam

Genitive

object of ἀπό (indeclinable)

Ἄδὰμ: Adam; the starting point of death's reign.

μέχρι

to/until

preposition + genitive (time)

Μωϋσέως

Moses

Genitive

object of μέχρι

Μωϋσῆς; Moses; the giving of the law marks the era's end.

καὶ

even

adverbial (ascensive)

ἐπὶ

over

preposition + accusative (rule over)

τούς

those

Accusative

article (substantizes ptc.)

μὴ

not

negative particle (w/ ptc.)

ἁμαρτήσαντας

who had sinned

Aor Act Ptc · Acc Pl Masc · ἁμαρτάνω

substantival participle (object of ἐπι)

→ *constative aorist*

ἁμαρτάνω: 'sin'; those who did not sin against an explicit command as Adam did, yet still died.

ἐπὶ

in

preposition + dative (manner/likeness)

τῷ

the

Dative

article

ὁμοίωματι

likeness

Dative

dat. of manner

ὁμοίωμα: 'likeness, resemblance' (cf. 1:23); they did not transgress 'in the likeness of' Adam's specific breach.

τῆς

of the

Genitive

article

παραβάσεως

transgression

Genitive

objective genitive

παραβάσις: 'transgression' (overstepping a known command, cf. 4:15); Adam's deliberate breach of an explicit prohibition.

Ἄδὰμ

of Adam

Genitive

genitive of possession

ὃς

who

Nominative

relative pronoun (refers to Adam)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ gnomic present

τύπος

type/pattern

Nominative

predicate nominative

τύπος: 'type, pattern, foreshadowing' (lit. an imprint/mold); Adam prefigures Christ — the hinge into the contrast of vv.15–21.

τοῦ

of the (one)

Genitive

article (substantizes ptc.)

μέλλοντος

the one to come

Pres Act Ptc · Gen Sg Masc · μέλλω

substantival participle (objective genitive)

→ present (impending)

μέλλω: 'be about to, be destined'; 'the Coming One' — Christ, the second Adam.

15 Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῆ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.

But the free gift is not like the trespass. For if by the trespass of the one the many died, much more did the grace of God and the gift by the grace of the one man Jesus Christ abound to the many.

GIFT EXCEEDS TRESPASS γάρ The first of the dissimilarities: the parallel is not symmetrical — grace vastly outweighs the trespass, abounding to the many.

Ἄλλ'

but

adversative conjunction

οὐχ

not

negative particle

ὡς

as

comparative particle

οὐχ ὡς... οὕτως: 'not as... so' — marking the asymmetry of the comparison.

τὸ

the

Nominative

article

παράπτωμα

trespass

Nominative

subject

παράπτωμα: 'trespass, false step' (cf. 4:25); Adam's offense.

οὕτως

so

adverb (correlative)

καὶ

also

adverbial

τὸ

the

Nominative

article

χάρισμα

free gift

Nominative

subject

χάρισμα: 'gift of grace' (cf. 1:11; 6:23); the gift in Christ — incommensurably greater than the offense.

εἰ

if

conjunction (first-class condition)

γὰρ

for

explanatory conjunction

τῷ

by the

Dative

article

τοῦ

of the

Genitive

article

ένός

one

Genitive

attributive adjective (substantival)

εἷς: 'one'; 'the one' — Adam, repeatedly contrasted with 'the one,' Christ.

παραπτώματι

trespass

Dative

dat. of cause/means

πράπτωμα: 'trespass'; the cause of the many's death.

οἱ

the

Nominative

article

πολλοί

many

Nominative

subject (substantival adj.)

πολύς: 'many'; οἱ πολλοί = 'the many,' i.e. the mass of humanity (not 'some' but 'the all-of-them').

ἀπέθανον

died

Aor Act Indic 3 Pl · ἀποθνήσκω

main verb (protasis)

→ constative aorist

ἀποθνήσκω: 'die'; the lethal effect of Adam's trespass on the many.

πολλῷ

much

Dative

dat. of degree

πολλῷ μᾶλλον: 'much more' — the a fortiori again, now of grace's superabundance.

μᾶλλον

more

adverb (comparative)

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject

χάρις: 'grace'; God's grace, the counterweight infinitely heavier than the trespass.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective/possessive genitive

καὶ
and

coordinating conjunction

ἡ
the

Nominative
article

δωρεὰ
gift

Nominative
subject (coordinate)

δωρεά: 'gift, free gift' (cf. δωρεάν, 4:4; here the gift of righteousness).

ἐν
by/in

preposition + dative (means/sphere)

χάριτι
grace

Dative
dat. of means

χάρις: 'grace'; the gift comes 'by the grace of' the one man.

τῆ
the

Dative
article

τοῦ
of the

Genitive
article

ένός
one

Genitive
attributive adjective

εἷς: 'one'; now 'the one man' — Christ.

άνθρώπου
man

Genitive
genitive of possession

Ἰησοῦ
Jesus

Genitive
apposition

Χριστοῦ
Christ

Genitive
apposition

εἰς
to

preposition + accusative (extent/recipients)

τούς
the

Accusative
article

πολλούς
many

Accusative
object of εἰς (substantival adj.)

πολύς: 'many'; the recipients of the overflowing grace.

ἐπερίσσευσεν
abounded

Aor Act Indic 3 Sg · περισσεύω
main verb (apodosis)

→ *constative aorist*

περισσεύω: 'abound, overflow' (cf. 3:7); grace did not merely match but overflowed.

16 καὶ οὐχ ὡς δι' ἑνὸς ἀμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

And the gift is not like the result of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification.

GIFT EXCEEDS JUDGMENT γὰρ The second dissimilarity, in the arithmetic of grace: judgment moved from one sin to condemnation, but the gift moves from many sins to acquittal.

<p>καὶ and coordinating conjunction</p>	<p>οὐχ not negative particle</p>	<p>ὡς as comparative particle</p>	<p>δι' through preposition + genitive (agency)</p>
<p>ἑνὸς one (man) Genitive substantival adjective εἷς: 'one'; the single sinner, Adam.</p>	<p>ἀμαρτήσαντος who sinned Aor Act Ptc · Gen Sg Masc · ἀμαρτάνω attributive/substantival participle → constative aorist ἀμαρτάνω: 'sin'; 'the one who sinned' — Adam, source of the judgment.</p>	<p>τὸ the Nominative article</p>	<p>δῶρημα gift Nominative subject δῶρημα: 'gift, present' (the -μα concrete thing given; cf. δωρεά); the bestowed gift in Christ.</p>
<p>τὸ the Nominative article</p>	<p>μὲν on the one hand particle (μὲν ... δέ) μὲν ... δέ: balancing the two sides — judgment vs. gift.</p>	<p>γὰρ for explanatory conjunction</p>	<p>κρίμα judgment Nominative subject κρίμα: 'judgment, verdict'; the sentence proceeding from the one trespass.</p>

ἐξ

from

preposition + genitive (source)

ένος

one

Genitive

substantival adjective ('one trespass')

ἐῖς: 'one'; supply 'one (trespass)' — the single offense.

εἰς

to/resulting in

preposition + accusative (result)

κατάκριμα

condemnation

Accusative

object of εἰς (result)

κατάκριμα: 'condemnation, the sentence of doom' (κατά + κρίμα); the adverse verdict (cf. 8:1).

τὸ

the

Nominative

article

δὲ

but on the other

particle (δέ answering μέν)

χάρισμα

free gift

Nominative

subject

χάρισμα: 'gift of grace'; the counterpart that astonishingly starts from 'many trespasses!'

ἐκ

from

preposition + genitive (source)

πολλῶν

many

Genitive

attributive adjective

πολύς: 'many'; the gift overcomes not one but countless offenses.

παραπτωμάτων

trespasses

Genitive

object of ἐκ (source)

πράπτωμα: 'trespass'; the many sins the gift answers and overrules.

εἰς

to/resulting in

preposition + accusative (result)

δικαίωμα

justification/acquittal

Accusative

object of εἰς (result)

δικαίωμα: here 'righteous verdict, act of acquittal' (cf. 1:32; 8:4 with different nuance); the favorable sentence, opposite of κατάκριμα.

17 εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἑνός Ἰησοῦ Χριστοῦ.

For if, by the trespass of the one, death reigned through that one man, much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one man Jesus Christ.

FROM REIGN OF DEATH TO REIGN IN LIFE **γάρ** The climactic asymmetry: where death reigned over its subjects, grace's recipients do not merely live — they themselves reign in life through Christ.

<p>εἰ if conjunction (first-class condition)</p>	<p>γάρ for explanatory conjunction</p>	<p>τῷ by the Dative article</p>	<p>τοῦ of the Genitive article</p>
<p>ἑνός one Genitive substantival adjective εἷς: 'one'; Adam.</p>	<p>παραπτώματι trespass Dative dat. of cause/means παράπτωμα: 'trespass'; the cause of death's reign.</p>	<p>ὁ the Nominative article</p>	<p>θάνατος death Nominative subject θάνατος: 'death'; the tyrant that 'reigned' (cf. v.14).</p>
<p>ἐβασίλευσεν reigned Aor Act Indic 3 Sg · βασιλεύω main verb (protasis) → constative aorist βασιλεύω: 'reign'; death's dominion through Adam.</p>	<p>διὰ through preposition + genitive (agency)</p>	<p>τοῦ the Genitive article</p>	<p>ἑνός one Genitive substantival adjective εἷς: 'the one' — Adam, the channel of death's reign.</p>

πολλῶ

much

Dative

dat. of degree

πολλῶ μᾶλλον: 'much more' — the a fortiori climax.

μᾶλλον

more

adverb (comparative)

οἱ

those

Nominative

article (substantizes ptc.)

τήν

the

Accusative

article

περισσεΐαν

abundance

Accusative

direct object of λαμβάνοντες

περισεΐα: 'abundance, surplus' (cf. περισσεύω); the overflowing supply of grace received.

τῆς

of the

Genitive

article

χάριτος

grace

Genitive

objective/partitive genitive

χάρις: 'grace'; the abundance is of grace.

καί

and

coordinating conjunction

τῆς

of the

Genitive

article

δωρεᾶς

gift

Genitive

genitive (coordinate)

δωρεά: 'gift'; the free gift, here 'of righteousness.'

τῆς

of the

Genitive

article

δικαιοσύνης

righteousness

Genitive

epexegetical genitive (the gift = righteousness)

δικαιοσύνη: 'righteousness'; the gift consisting in righteous standing.

λαμβάνοντες

who receive

Pres Act Ptc · Nom Pl Masc · λαμβάνω

substantival participle (subject)

→ customary (characteristic)

λαμβάνω: 'receive'; grace and righteousness are received, not earned — note the active 'reign' that follows.

ἐν

in

preposition + dative (sphere)

ζωῆ

life

Dative

dat. of sphere

ζωή: 'life'; the realm of their reigning — eschatological, abundant life.

βασιλεύσουσιν

will reign

Fut Act Indic 3 Pl · βασιλεύω

main verb (apodosis)

→ predictive future

βασιλεύω: 'reign'; the stunning reversal — not merely 'life reigns over them' but they reign in life.

διὰ

through

preposition + genitive (agency)

τοῦ

the

Genitive

article

ένος

one

Genitive

substantival adjective

εἷς: 'the one' — now Christ, the channel of the reign in life.

Ἰησοῦ

Jesus

Genitive

apposition

Χριστοῦ

Christ

Genitive

apposition

18 Ἄρα οὖν ὡς δι' ένος παραπτώματος εἰς πάντας άνθρωπος εἰς κατάκριμα, οὕτως καὶ δι' ένος δικαίωματος εἰς πάντας άνθρωπος εἰς δικαίωσιν ζωῆς

So then, as through one trespass there came condemnation for all people, so also through one righteous act there came justification of life for all people.

THE COMPARISON COMPLETED Ἄρα οὖν The suspended comparison of v.12 is at last completed in tight parallel: one trespass→condemnation for all; one righteous act→justifying life for all.

Ἄρα

so

inferential particle

ἄρα οὖν: 'so then, consequently' — a strong double inferential drawing the summary.

οὖν

then

inferential conjunction

ὡς

as

comparative particle

ὡς... οὕτως: 'as... so' — the formal completion of the v.12 comparison.

δι'

through

preposition + genitive (agency)

ένος

one

Genitive

attributive adjective

είς: 'one'; one trespass (Adam's).

παραπτώματος

trespass

Genitive

object of διά (agency)

πάρπτωμα: 'trespass'; the single offense whose effect is universal.

εἰς

to/for

preposition + accusative (extent)

πάντας

all

Accusative

attributive adjective

πᾶς: 'all'; the universal reach of condemnation in Adam.

ἀνθρώπους

people

Accusative

object of εἰς

εἰς

to/resulting in

preposition + accusative (result)

κατάκριμα

condemnation

Accusative

object of εἰς (result)

κατάκριμα: 'condemnation' (cf. v.16); the verdict on all in Adam.

οὕτως

so

adverb (correlative)

καὶ

also

adverbial

δι'

through

preposition + genitive (agency)

ένος

one

Genitive

attributive adjective

είς: 'one'; one righteous act (Christ's).

δικαιώματος

righteous act

Genitive

object of διά (agency)

δικαίωμα: here 'righteous deed, act of righteousness' (cf. v.16); Christ's obedient self-offering, answering Adam's trespass.

εἰς

to/for

preposition + accusative (extent)

πάντας

all

Accusative

attributive adjective

πᾶς: 'all'; the parallel 'all' — its scope debated (all without exception, or all in Christ), but the formal symmetry with Adam is the point.

ἀνθρώπους

people

Accusative

object of εἰς

εἰς

to/resulting in

preposition + accusative (result)

δικαίωσιν

justification

Accusative

object of εἰς (result)

δικαίωσις: 'justification, acquittal' (cf. 4:25); the favorable verdict.

ζωῆς

of life

Genitive

genitive (result/quality)

ζωή: 'life'; 'justification that issues in life' – the life-giving acquittal.

19 ὡςπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one the many will be made righteous.

DISOBEDIENCE AND OBEDIENCE γάρ The contrast distilled to its essence: Adam's disobedience constituted the many sinners; Christ's obedience constitutes the many righteous.

ὡςπερ

just as

comparative conjunction

ὡςπερ... οὕτως: 'just as... so' – restating the parallel in terms of dis/obedience.

γάρ

for

explanatory conjunction

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive
article

παρακοῆς

disobedience

Genitive

object of διὰ (means)

παρακοή: 'disobedience' (lit. 'hearing amiss,' παρά + ἀκούω); Adam's refusal to heed God's command.

τοῦ

of the

Genitive

article

ἑνὸς

one

Genitive

attributive adjective

εἷς: 'one'; Adam.

ἀνθρώπου

man

Genitive

genitive of possession

ἁμαρτωλοὶ

sinners

Nominative

predicate nominative (double nom.)

ἁμαρτωλός: 'sinner'; the status into which Adam's act placed the many.

κατεστάθησαν

were made/constituted

Aor Pass Indic 3 Pl · καθίστημι

main verb

→ constative aorist

καθίστημι: 'appoint, constitute, render' (κατά + ἵστημι); 'were constituted/established as' — a representative, forensic 'making!'

οἱ

the

Nominative

article

πολλοὶ

many

Nominative

subject (substantival adj.)

πολύς: 'many'; οἱ πολλοί — the many under Adam.

οὕτως

so

adverb (correlative)

καὶ

also

adverbial

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ὑπακοῆς

obedience

Genitive

object of διὰ (means)

ὑπακοή: 'obedience' (ὑπό + ἀκούω, 'hearken'; cf. 1:5); Christ's obedience unto death (Phil 2:8), reversing Adam's disobedience.

τοῦ

of the

Genitive

article

ένός

one

Genitive

substantival adjective

εἷς: 'the one' — Christ.

δίκαιοι

righteous

Nominative

predicate nominative (double nom.)

δίκαιος: 'righteous'; the status believers receive — constituted righteous in Christ.

κατασταθήσονται

will be made/constituted

Fut Pass Indic 3 Pl · καθίστημι

main verb

→ predictive future

καθίστημι: 'constitute, render'; the future of the verdict's full realization — 'will be established as righteous!'

οἱ

the

Nominative

article

πολλοὶ

many

Nominative

subject (substantival adj.)

πολύς: 'many'; οἱ πολλοί — the many in Christ.

20 νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις,

Now the law came in alongside, so that the trespass might increase; but where sin increased, grace abounded all the more,

LAW AND SUPERABOUNDING GRACE **δὲ** The law's place in the story: it slipped in to multiply the trespass — yet that only set the stage for grace to super-abound beyond all sin.

νόμος

law

Nominative

subject

νόμος: 'law'; the Mosaic law, here assigned a secondary, intervening role.

δὲ

now

connective conjunction

παρεισῆλθεν

came in alongside

Aor Act Indic 3 Sg · παρεισέρχομαι

main verb

→ constative aorist

παρεισέρχομαι: 'come in beside, slip in' (παρά + εἰς + ἔρχομαι); the law entered as a secondary addition to the Adam-Christ drama.

ἵνα

so that

conjunction (purpose/result)

πλεονάσῃ

might increase

Aor Act Subj 3 Sg · πλεονάζω

subjunctive (purpose clause)

→ ingressive aorist

πλεονάζω: 'increase, multiply, abound' (cf. πλείων, 'more'); the law multiplied transgressions by defining them (cf. 4:15; 7:7ff).

τὸ

the

Nominative

article

παράπτωμα

trespass

Nominative

subject

παράπτωμα: 'trespass'; sin made to abound under law's exposure.

οὗ

where

relative adverb (place)

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

δὲ
but
adversative conjunction

ἐπλεόνασεν
increased
Aor Act Indic 3 Sg · πλεονάζω
main verb
→ *constative aorist*
| πλεονάζω: 'increase, abound'; sin's swelling
— only the foil for grace.

ἡ
the
Nominative
article

ἁμαρτία
sin
Nominative
subject
| ἁμαρτία: 'sin'; multiplied under law.

ὑπερπερίσσευσεν
abounded all the more
Aor Act Indic 3 Sg · ὑπερπερισεύω
main verb
→ *constative aorist*
| ὑπερπερισεύω: 'superabound, overflow beyond measure' (ὑπέρ + περισεύω); grace did not merely match sin but overwhelmingly surpassed it.

ἡ
the
Nominative
article

χάρις
grace
Nominative
subject
| χάρις: 'grace'; the superabounding answer to swollen sin.

21 ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

| so that, just as sin reigned in death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

| GRACE REIGNS **ἵνα** The purpose and triumphant climax: as sin reigned in death, so now grace reigns — through righteousness, unto eternal life, through Jesus Christ our Lord.

ἵνα

so that

conjunction (purpose)

ὥσπερ

just as

comparative conjunction

ὥσπερ... οὕτως: the final 'just as... so' —
sin's reign answered by grace's reign.

ἔβασίλευσεν

reigned

Aor Act Indic 3 Sg · βασιλεύω

main verb

→ constative aorist

βασιλεύω: 'reign'; sin as the dethroned
tyrant (cf. vv.14, 17).

ἡ

the

Nominative

article

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin'; the old ruling power.

ἐν

in

preposition + dative (sphere/means)

τῷ

the

Dative

article

θανάτῳ

death

Dative

dat. of sphere

θάνατος: 'death'; the realm in which sin
exercised its rule.

οὕτως

so

adverb (correlative)

καὶ

also

adverbial

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject

χάρις: 'grace'; the new reigning power,
displacing sin.

βασιλεύσῃ

might reign

Aor Act Subj 3 Sg · βασιλεύω

subjunctive (purpose clause)

→ ingressive aorist

βασιλεύω: 'reign'; grace enthroned — the
goal of the whole arrangement.

διὰ

through

preposition + genitive (means)

δικαιοσύνης

righteousness

Genitive

object of διὰ (means)

δικαιοσύνη: 'righteousness'; the means by
which grace reigns — justly, not by
overlooking sin.

εἰς

to/unto

preposition + accusative (goal)

<p>ζωήν life Accusative <i>object of εἰς (goal)</i> ζωή: 'life'; the goal of grace's reign.</p>	<p>αἰώνιον eternal Accusative <i>attributive adjective</i> αἰώνιος: 'eternal, everlasting' (cf. αἰών); the age-to-come life — the destination of the redeemed.</p>	<p>διὰ through <i>preposition + genitive (mediation)</i></p>	<p>Ἰησοῦ Jesus Genitive <i>object of διὰ (mediator)</i></p>
<p>Χριστοῦ Christ Genitive <i>apposition</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>κυρίου Lord Genitive <i>apposition (title)</i> κύριος: 'Lord'; the chapter closes as it opened (v.1) — 'through our Lord Jesus Christ.'</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>

On the text. Verse punctuation is editorial and conventional. At v.1 the manuscripts are divided between ἔχομεν ('we have peace,' indicative) and ἔχωμεν ('let us have peace,' subjunctive); NA28 prints the indicative, followed here, as better suiting the argument. At v.12 the phrase ἐφ' ᾧ ('because,' 'in whom,' or 'with the result that') is exegetically contested and is rendered 'because' with the alternatives noted.

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.