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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to the Romans, Chapter 9

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Θ'

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 · 9:1-5

Paul's anguish for Israel

Under solemn oath, Paul confesses great and unceasing sorrow (1-2): he could wish himself accursed for his kinsmen (3) — Israelites endowed with adoption, glory, covenants, law, worship, promises, the patriarchs, and the Messiah, who is God over all, blessed forever (4-5).

B · 9:6-13

God's word has not failed

God's promise has not failed, for not all ethnic Israel is the true Israel (6): the children of promise, not of flesh, are the seed — Isaac not Ishmael (7-9). Rebecca's twins, chosen before birth or works, show election rests on God's call, not deeds: 'the older will serve the younger,' 'Jacob I loved, Esau I hated' (10-13).

C · 9:14-18

God's freedom: mercy and hardening

Is God unjust? By no means (14): to Moses he declares free mercy (15), so it rests not on human will or effort but on God's mercy (16); to Pharaoh, that he was raised up to display God's power and name (17). God therefore has mercy on whom he wills and hardens whom he wills (18).

D · 9:19-29

The potter and the clay

To the objection 'why does he still find fault?' Paul answers: who are you to answer back to God (19-20)? The potter has the right over the clay (21). God endured vessels of wrath to make known his glory on vessels of mercy — called from Jews and Gentiles (22-24), as Hosea and Isaiah foretold: only a remnant will be saved (25-29).

E · 9:30-33

Israel stumbled over the stone

The paradoxical outcome: Gentiles who did not pursue righteousness attained it by faith (30), while Israel, pursuing a law of righteousness, did not reach it (31) — because they sought it by works, not faith, and stumbled over the stone in Zion; yet whoever believes in him will not be put to shame (32-33).

1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,

I am speaking the truth in Christ — I am not lying; my conscience bears me witness in the Holy Spirit

—

SOLEMN OATH ASYNDETON The new section opens with a triple asseveration of sincerity, preparing for a startling confession of grief over Israel.

Ἀλήθειαν

truth

Accusative

direct object

ἀλήθεια: 'truth'; the emphatic, fronted assertion of veracity.

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb

→ customary present

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere/union)

ἐν Χριστῷ: 'in Christ' — the sphere that guarantees the truthfulness of the oath.

<p>οὐ not <i>negative particle</i></p>	<p>ψεύδομαι I am lying Pres Mid Indic 1 Sg · ψεύδομαι <i>main verb</i> → present (ongoing) ψεύδομαι: 'lie, speak falsely' (cf. ψεύστης, 3:4); the negative confirmation.</p>	<p>συμμαρτυρούσης bearing witness with Pres Act Ptc · Gen Sg Fem · συμμαρτυρέω <i>genitive absolute (attendant circ.)</i> → present (concurrent) συμμαρτυρέω: 'testify together with, confirm' (cf. 8:16); conscience co-witnessing.</p>	<p>μοι with me/to me Dative <i>dat. of association</i></p>
<p>τῆς the Genitive <i>article</i></p>	<p>συνειδήσεως conscience Genitive <i>genitive absolute subject</i> συνείδησις: 'conscience, moral awareness' (σύν + οἶδα; cf. 2:15); the inner witness.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>πνεύματι Spirit Dative <i>dat. of sphere</i> πνεῦμα: 'Spirit'; the conscience operates 'in the Holy Spirit' — its testimony is Spirit-sanctioned.</p>	<p>ἁγίῳ Holy Dative <i>attributive adjective</i> ἅγιος: 'holy'; qualifying the Spirit.</p>		

2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

that I have great sorrow and unceasing anguish in my heart.

GREAT SORROW ASYNDETON The content of the oath: a deep, relentless grief lodged in Paul's heart — over his people, as the next verse reveals.

<p>ὅτι that <i>conjunction (content clause)</i></p>	<p>λύπη sorrow/grief Nominative <i>subject</i> λύπη: 'grief, sorrow, pain'; deep emotional distress.</p>	<p>μοί to me Dative <i>dat. of possession</i></p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί <i>main verb</i> → stative present</p>
<p>μεγάλη great Nominative <i>attributive adjective</i> μέγας: 'great, large'; the magnitude of the sorrow.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀδιάλειπτος unceasing Nominative <i>attributive adjective</i> ἀδιάλειπτος: 'unceasing, constant' (cf. 1:9); the grief never lets up.</p>	<p>ὀδύνη anguish/pain Nominative <i>subject (coordinate)</i> ὀδύνη: 'pain, anguish, torment'; sharper than λύπη — gnawing inner pain.</p>
<p>τῇ in the Dative <i>article</i></p>	<p>καρδιά heart Dative <i>dat. of location</i> καρδιά: 'heart'; the seat of the unceasing pain.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	

3 ηὐχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh,

WILLING TO BE ACCURSED **γάρ** The astonishing measure of Paul's love: he could almost pray to be himself anathema, severed from Christ, if it would save his fellow Israelites.

ἠύχόμεν

I could wish

Impf Mid Indic 1 Sg · εὔχομαι

main verb

→ tentential/desiderative imperfect

εὔχομαι: 'pray, wish'; the imperfect expresses an unattainable, almost-prayed wish — 'I could (almost) pray.'

γάρ

for

explanatory conjunction

ἀνάθεμα

accursed/anathema

Nominative

predicate nominative

ἀνάθεμα: 'devoted to destruction, accursed' (cf. the OT ἡῆrem, devoted thing); under God's curse, the opposite of εὐλογητός.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (complement of ἠύχόμεν)

→ stative present

αὐτός

myself

Nominative

intensive pronoun (w/ ἐγώ)

αὐτός ἐγώ: 'I myself' — emphatic; he would take the curse personally.

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἀπό

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

Χριστοῦ

Christ

Genitive

object of ἀπό (separation)

Χριστός: 'Christ'; to be 'cut off from Christ' — the very thing nothing can do (8:35–39), willingly embraced here for love's sake.

ὑπέρ

for the sake of

preposition + genitive (advantage)

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

object of ὑπέρ

ἀδελφός: 'brother'; here fellow Jews, his ethnic kin.

μου

my

Genitive

genitive of relationship

τῶν

the

Genitive

article

συγγενῶν

kinsmen

Genitive

apposition to ἀδελφῶν

συγγενής: 'kinsman, relative' (σύν + γένος); blood relations — the Jewish nation.

μου

my

Genitive

genitive of relationship

κατὰ

according to

preposition + accusative (reference)

σάρκα

flesh

Accusative

object of κατὰ (sphere)

σάρξ: 'flesh'; natural/ethnic descent (cf. 1:3; 4:1) — kin 'by race!'

4 οἳτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,

who are Israelites, to whom belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises;

ISRAEL'S PRIVILEGES **ASYNDETON** The tragic pathos sharpened by privilege: these kinsmen are Israelites, endowed with a sevenfold heritage of covenant blessings.

οἳτινές

who

Nominative

relative pronoun (qualitative)

ὅστις: the qualitative relative — 'people who are precisely Israelites!'

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

Ἰσραηλῖται

Israelites

Nominative

predicate nominative

Ἰσραηλίτης: 'Israelite'; the honored covenant name (cf. Jacob/Israel), not merely 'Jew!'

ὧν

to whom/whose

Genitive

relative pronoun (possession)

ὧν: 'whose' — introducing the catalogue of privileges belonging to them.

ἡ

the

Nominative

article

υἰοθεσία

adoption

Nominative

subject (in possession list)

υἰοθεσία: 'adoption as sons' (cf. 8:15); Israel as God's adopted son (Exod 4:22; Hos 11:1).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

δόξα

glory

Nominative

subject

δόξα: 'glory'; the Shekinah presence among Israel (Exod 40:34).

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

διαθήκαι

covenants

Nominative

subject

διαθήκη: 'covenant, testament'; the plural — the covenants with Abraham, Moses, David (and the new).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

νομοθεσία

giving of the law

Nominative

subject

νομοθεσία: 'legislation, law-giving' (νόμος + τίθημι); the Sinai gift of Torah.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

λατρεία

worship/service

Nominative

subject

λατρεία: 'worship, (cultic) service' (cf. λατρεύω, 1:9); the temple worship.

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

ἐπαγγελίαι

promises

Nominative

subject

ἐπαγγελία: 'promise' (cf. 4:13–20); the messianic and covenant promises.

5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα· ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.

to them belong the patriarchs, and from them, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

THE PATRIARCHS AND THE CHRIST ASYNDETON The climax of privilege: theirs are the patriarchs and, by human descent, the Messiah himself — over whom Paul breaks into doxology (whether of Christ as God or to the Father).

<p>ὧν whose/to whom Genitive <i>relative pronoun (possession)</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>πατέρες fathers/patriarchs Nominative <i>subject (in possession list)</i> πατήρ: 'father'; the patriarchs — Abraham, Isaac, Jacob and the fathers.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐξ from <i>preposition + genitive (source)</i></p>	<p>ὧν whom Genitive <i>relative pronoun (object of ἐξ)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Χριστὸς Christ Nominative <i>subject</i> Χριστός: 'Christ, Messiah'; the crowning privilege — the Messiah came from Israel.</p>

τὸ

the (thing)

Accusative

adverbial accusative (of respect)

τὸ κατὰ σάρκα: 'as to the flesh' — qualifying his descent, implying a higher nature too (cf. 1:3).

κατὰ

according to

preposition + accusative (reference)

σάρκα

flesh

Accusative

object of κατὰ

σάρξ: 'flesh'; his human descent — 'as far as the flesh goes,' hinting at more.

ὁ

the (one)

Nominative

article (substantizes ptc.)

The punctuation here is the famous crux: a comma yields 'Christ, who is God over all, blessed forever' (Christ called θεός); a full stop yields a separate doxology to the Father.

ὄν

being/who is

Pres Act Ptc · Nom Sg Masc · εἰμί

substantival/attributive participle

→ stative present

εἰμί: 'be'; 'the one who is over all' — referring to Christ (most natural) or beginning a new clause about God.

ἐπὶ

over

preposition + genitive (rule over)

πάντων

all

Genitive

object of ἐπί (substantival adj.)

πᾶς: 'all'; sovereignty 'over all!'

θεός

God

Nominative

predicate nominative (or subject of new clause)

θεός: 'God'; if predicated of Christ, one of the NT's clearest affirmations of his deity.

εὐλογητός

blessed

Nominative

predicate adjective

εὐλογητός: 'blessed, praised' (cf. 1:25); the doxological term.

εἰς

for/unto

preposition + accusative (extent of time)

τοῦς

the

Accusative

article

αἰῶνας

ages/forever

Accusative

object of εἰς (extent of time)

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

ἀμήν

amen

liturgical affirmation (transliterated Hebrew)

ἀμήν: 'truly, so be it'; sealing the doxology.

6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ·

But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,

GOD'S WORD HAS NOT FAILED **δὲ** The thesis governing the chapter: Israel's unbelief does not mean God's promise collapsed — because 'Israel' was never merely the ethnic nation.

Οὐχ

not

negative particle

οἷον

as though/such as

relative adverb (idiom)

οὐχ οἷον ὅτι: idiom, 'it is not as though, not that' — denying a wrong inference.

δὲ

but

adversative conjunction

ὅτι

that

conjunction (content clause)

ἐκπέπτωκεν

has failed/fallen

Perf Act Indic 3 Sg - ἐκπίπτω

main verb

→ intensive perfect (resultant state)

ἐκπίπτω: 'fall out, fail, fall away' (ἐκ + πίπτω); God's word has not 'fallen to the ground' (cf. 1 Sam 3:19).

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word'; God's promise/declaration to Israel — has it failed? No.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; not all physical descendants count.

οἱ

those

Nominative

article (substantizes prep. phrase)

ἐξ

from/of

preposition + genitive (source)

Ἰσραήλ

Israel

Genitive

object of ἐξ (source)

Ἰσραήλ: Israel (the nation); descent 'from Israel' the patriarch.

οὗτοι

these

Nominative

demonstrative (subject)

Ἰσραήλ

Israel

Nominative

predicate nominative

Ἰσραήλ: here the true, elect 'Israel' – the wordplay: not all of ethnic Israel are the real Israel.

7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

and not all are children of Abraham because they are his offspring, but 'Through Isaac shall your offspring be named.'

THROUGH ISAAC ASYNDETON The principle proven from Scripture: physical descent from Abraham is not enough – the line of promise runs through Isaac, by God's choice (Gen 21:12).

οὐδ'

nor/and not

negative conjunction

ὅτι

because

causal conjunction

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

σπέρμα

offspring/seed

Nominative

predicate nominative

σπέρμα: 'seed, offspring' (cf. 4:13); mere physical descent from Abraham.

<p>Ἀβραάμ of Abraham</p> <p>Genitive <i>genitive of relationship</i></p>	<p>πάντες all</p> <p>Nominative <i>subject (substantival adj.)</i></p> <p>πᾶς: 'all'; not all the seed are 'children' in the promise sense.</p>	<p>τέκνα children</p> <p>Nominative <i>predicate nominative</i></p> <p>τέκνον: 'child' (cf. 8:16–17); the children of promise, not merely of flesh.</p>	<p>ἀλλ' but</p> <p><i>adversative conjunction</i></p>
<p>Ἐν in/through</p> <p><i>preposition + dative (means/agency)</i></p> <p>ἐν Ἰσαάκ: 'in/through Isaac' — the chosen line.</p>	<p>Ἰσαάκ Isaac</p> <p>Dative <i>object of ἐν</i></p> <p>Ἰσαάκ: Isaac; the son of promise, through whom the seed is reckoned.</p>	<p>κληθήσεται will be named/called</p> <p>Fut Pass Indic 3 Sg · καλέω <i>main verb (citation)</i></p> <p>→ predictive future</p> <p>καλέω: 'call, name'; the offspring 'will be named/reckoned' through Isaac (Gen 21:12 LXX).</p>	<p>σοι for you</p> <p>Dative <i>dat. of advantage</i></p>
<p>σπέρμα offspring</p> <p>Nominative <i>subject</i></p> <p>σπέρμα: 'seed, offspring'; the true line, defined by promise.</p>			

8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα·

That is, it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

CHILDREN OF PROMISE ASYNDETON Paul's interpretation: God's children are defined not by natural birth but by promise — the children of the promise are reckoned the true seed.

τοῦτ'

this

Nominative

demonstrative (epexegetical)

τοῦτ' ἔστιν: 'that is (to say)' — Paul explains the citation.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (idiom)

→ *gnomic present*

οὐ

not

negative particle

τὰ

the

Nominative

article

τέκνα

children

Nominative

subject

τέκνον: 'child'; 'children of the flesh' — natural descendants.

τῆς

of the

Genitive

article

σαρκός

flesh

Genitive

attributive genitive

σὰρξ: 'flesh'; physical descent, insufficient for sonship.

ταῦτα

these

Nominative

demonstrative (resumptive subject)

τέκνα

children

Nominative

predicate nominative

τέκνον: 'child'; 'of God' — true covenant children.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

ἀλλὰ

but

adversative conjunction

τὰ

the

Nominative

article

τέκνα

children

Nominative

subject

τέκνον: 'child'; 'children of the promise' — defined by God's pledge.

τῆς

of the

Genitive

article

ἐπαγγελίας

promise

Genitive

attributive genitive

ἐπαγγελία: 'promise' (cf. 4:13–20; 9:4); the basis of true sonship.

λογίζεται

are counted/reckoned

Pres Mid Indic 3 Sg · λογίζομαι

main verb

→ gnomic present

λογίζομαι: 'reckon, count' (cf. ch. 4);
reckoned as the true seed.

εἰς

as

preposition + accusative (equivalence)

σπέρμα

offspring/seed

Accusative

object of εἰς

σπέρμα: 'seed'; counted as the genuine
offspring.

9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.

For this is the word of promise: 'About this time I will return, and Sarah shall have a son.'

THE PROMISE WORD **γὰρ** The promise that made Isaac a child of promise: God's pledge to return and give Sarah a son (Gen 18:10, 14) — sheer divine initiative.

ἐπαγγελίας

of promise

Genitive

attributive/descriptive genitive

ἐπαγγελία: 'promise'; 'a word of promise' —
the Isaac word.

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word'; the specific promise quoted.

οὗτος

this

Nominative

demonstrative (attributive)

Κατὰ

about/according to

preposition + accusative (time)

κατὰ τὸν καιρὸν τοῦτον: 'at this time, about
this season.'

τὸν

the

Accusative

article

καιρὸν

time/season

Accusative

object of κατά

καιρός: 'time, season' (cf. 3:26; 8:18); the
appointed time of return.

<p>τοῦτον this Accusative <i>demonstrative (attributive)</i></p>	<p>ἐλεύσομαι I will come/return Fut Mid Indic 1 Sg · ἔρχομαι <i>main verb (citation)</i> → predictive future ἔρχομαι: 'come, return'; God's promised coming (Gen 18:10 LXX).</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔσται shall have/be Fut Mid Indic 3 Sg · εἰμί <i>main verb (citation)</i> → predictive future εἰμί: 'be'; 'there shall be to Sarah a son' — the miraculous birth by promise.</p>
<p>τῇ to Dative <i>article</i></p>	<p>Σάρρα Sarah Dative <i>dat. of possession</i> Σάρρα: Sarah (cf. 4:19); the son given by promise to the barren.</p>	<p>υἱός a son Nominative <i>subject</i> υἱός: 'son'; Isaac, child of promise.</p>	

10 οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

And not only that, but also when Rebecca had conceived children by one man, our father Isaac —

REBECCA'S TWINS **δέ** A second, stronger case: Rebecca's twins, same father, same moment — yet distinguished by God, ruling out any appeal to differing parentage.

<p>οὐ not <i>negative particle</i></p>	<p>μόνον only <i>adverb</i> οὐ μόνον δέ, ἀλλὰ καί: 'and not only so, but also' (cf. 5:3, 11); raising a stronger example.</p>	<p>δέ and <i>connective conjunction</i></p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>
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<p>καὶ</p> <p>also</p> <p><i>adverbial</i></p>	<p>Ῥεβέκκα</p> <p>Rebecca</p> <p>Nominative</p> <p><i>subject (anacoluthon)</i></p> <p>Ῥεβέκκα: Rebecca; the mother of the twins Jacob and Esau.</p>	<p>ἐξ</p> <p>by/from</p> <p><i>preposition + genitive (source)</i></p>	<p>ένός</p> <p>one (man)</p> <p>Genitive</p> <p><i>substantival adjective</i></p> <p>εἷς: 'one'; 'by one man' — same father, unlike Isaac/Ishmael with different mothers.</p>
<p>κοίτην</p> <p>conception/marriage bed</p> <p>Accusative</p> <p><i>direct object (idiom)</i></p> <p>κοίτη: 'bed, sexual union, conception' (cf. 'coitus'); κοίτην ἔχουσα = 'having conceived.'</p>	<p>ἔχουσα</p> <p>having</p> <p>Pres Act Ptc · Nom Sg Fem · ἔχω</p> <p><i>adverbial participle (temporal)</i></p> <p>→ present (concurrent)</p> <p>ἔχω: 'have'; in the idiom 'having conception' — i.e. conceiving.</p>	<p>Ἰσαάκ</p> <p>Isaac</p> <p>Genitive</p> <p><i>genitive (in apposition to ένός)</i></p> <p>Ἰσαάκ: Isaac; identified as the 'one' father.</p>	<p>τοῦ</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>
<p>πατρός</p> <p>father</p> <p>Genitive</p> <p><i>apposition</i></p> <p>πατήρ: 'father'; 'our father Isaac' — the patriarch.</p>	<p>ἡμῶν</p> <p>our</p> <p>Genitive</p> <p><i>genitive of relationship</i></p>		

11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη,

though they were not yet born and had done nothing either good or bad — in order that God's purpose of election might stand,

BEFORE BIRTH, BEFORE WORKS **γάρ** The decisive timing: the choice was made before the twins were born or had done anything — so that election rests on God's purpose, not human deeds.

μήπω

not yet

adverb (negation of time)

μήπω: 'not yet'; the choice preceded birth.

γάρ

for

explanatory conjunction

γεννηθέντων

having been born

Aor Pass Ptc · Gen Pl Masc · γεννάω

genitive absolute (temporal/concessive)

→ constative aorist

γεννάω: 'beget, give birth'; 'when they were not yet born' — the genitive absolute.

μηδὲ

nor

negative conjunction

πραξάντων

having done

Aor Act Ptc · Gen Pl Masc · πράσσω

genitive absolute (temporal)

→ constative aorist

πράσσω: 'do, practice' (cf. 1:32; 2:1); before any deed good or bad.

τι

anything

Accusative

indefinite pronoun (direct object)

ἀγαθόν

good

Accusative

attributive adjective

ἀγαθός: 'good'; no good deed yet to merit choice.

ἢ

or

disjunctive conjunction

φαῦλον

bad/worthless

Accusative

attributive adjective

φαῦλος: 'worthless, bad, base'; no bad deed yet to disqualify.

ἵνα

in order that

conjunction (purpose)

ἡ

the

Nominative

article

κατ'

according to

preposition + accusative (norm)

ἐκλογήν

election/choice

Accusative

object of κατά (norm)

ἐκλογή: 'election, selection' (cf. ἐκλέγομαι); God's choosing — the basis of the purpose.

πρόθεσις

purpose

Nominative

subject

πρόθεσις: 'purpose, plan' (cf. 8:28); God's sovereign design.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

μένη

might stand/remain

Pres Act Subj 3 Sg · μένω

subjunctive (purpose clause)

→ present (continuing)

μένω: 'remain, abide, stand'; God's purpose abides — unshaken by human merit.

12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι·

not by works but by him who calls — she was told, 'The older will serve the younger!'

THE OLDER SERVES THE YOUNGER **ASYNDETON** The ground restated and the oracle given: election rests on God who calls, not on works — so 'the elder will serve the younger' (Gen 25:23), reversing nature.

οὐκ

not

negative particle

ἐξ

by/from

preposition + genitive (source)

ἔργων

works

Genitive

object of ἐξ (source)

ἔργων: 'work, deed' (cf. 3:20, 28; 4:2); election not grounded in human performance.

ἀλλ'

but

adversative conjunction

ἐκ

by/from

preposition + genitive (source)

τοῦ

the (one)

Genitive

article (substantizes ptc.)

καλοῦντος

who calls

Pres Act Ptc · Gen Sg Masc · καλέω

substantival participle (object of ἐκ)

→ customary (characteristic)

καλέω: 'call' (cf. 8:30); God the caller — the true source of election.

ἐρρέθη

it was said/she was told

Aor Pass Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (pass.): 'be said'; the oracle spoken to Rebecca.

αὐτῇ

to her

Dative
dat. of indirect object

ὅτι

that

conjunction (introduces citation)

ὁ

the

Nominative
article

μείζων

older/greater

Nominative
subject (comparative adj.)

μέγας (comp. μείζων): 'greater, older'; Esau, the firstborn.

δουλεύσει

will serve

Fut Act Indic 3 Sg · δουλεύω

main verb (citation)

→ predictive future

δουλεύω: 'serve as a slave' (cf. 6:6); the reversal of the natural order of primogeniture (Gen 25:23).

τῷ

the

Dative
article

ἐλάσσονι

younger/lesser

Dative

dat. (the one served; comparative adj.)

ἐλάσσων: 'lesser, younger'; Jacob, the younger — yet chosen.

13 καθὼς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

As it is written, 'Jacob I loved, but Esau I hated.'

JACOB LOVED, ESAU HATED **καθὼς** Scripture seals the point (Mal 1:2–3): God's elective love set on Jacob, his rejection on Esau — covenant choice, sharply stated.

καθὼς

as

comparative conjunction (citation formula)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record)

γράφω: 'it stands written'; quoting Mal 1:2–3.

Τὸν

the

Accusative
article

Ἰακώβ

Jacob

Accusative
direct object (fronted)

Ἰακώβ: Jacob; the object of God's elective love.

ἠγάπησα

I loved

Aor Act Indic 1 Sg · ἀγαπάω

main verb (citation)

→ constative aorist

ἀγαπάω: 'love' (cf. 8:28, 37); God's covenant love — choosing love.

τὸν

the

Accusative

article

δὲ

but

adversative conjunction

Ἡσαῦ

Esau

Accusative

direct object (fronted)

Ἡσαῦ: Esau; the one not chosen.

ἐμίσησα

I hated

Aor Act Indic 1 Sg · μισέω

main verb (citation)

→ constative aorist

μισέω: 'hate'; in this Semitic idiom of preference, 'loved less / rejected' rather than malicious hatred — the language of covenant non-election (cf. Luke 14:26).

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·

What then shall we say? Is there injustice on God's part? By no means!

IS GOD UNJUST? οὖν The inevitable objection raised and instantly denied: such sovereign choosing does not make God unjust.

Τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

οὖν

then

inferential conjunction

Τί οὖν ἐροῦμεν; 'what shall we say then?' (cf. 6:1; 8:31).

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ deliberative future

μὴ

(not)

interrogative particle (expects 'no')

μὴ introducing a question expects a negative answer — 'surely not?'

ἀδικία

injustice/unrighteousness

Nominative

subject (verbless clause)

ἀδικία: 'injustice, unrighteousness' (cf. 1:18; 3:5); the charge against God — denied.

παρά

with/on the part of

preposition + dative (in the presence of)

παρά τῷ θεῷ: 'with God, on God's part.'

τῷ

the

Dative

article

θεῷ

God

Dative

object of παρά

μή

not

negative particle (w/ optative)

μή γένοιτο: 'by no means!' (cf. 3:4; 6:2).

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ voluntative optative

15 τῷ Μωϋσεῖ γὰρ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.'

MERCY ON WHOM I WILL γὰρ God's self-declaration to Moses (Exod 33:19): mercy is his sovereign prerogative, freely bestowed as he wills.

τῷ

to

Dative

article

Μωϋσεῖ

Moses

Dative

dat. of indirect object

Μωϋσῆς; Moses; the recipient of the revelation (Exod 33:19).

γὰρ

for

explanatory conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

λέγω: 'say'; God (or Scripture) as the speaker.

Ἐλεήσω

I will have mercy

Fut Act Indic 1 Sg · ἐλεέω

main verb (citation)

→ predictive future

ἐλεέω: 'have mercy, show pity' (cf. ἔλεος);
mercy as God's free choice.

ὄν

whom

Accusative

relative pronoun (object of ἐλεῶ)

ἄν

ever

particle (w/ subjunctive, indefinite)

ἄν: marking the indefinite relative —
'whomever.'

ἐλεῶ

I have mercy

Pres Act Subj 1 Sg · ἐλεέω

subjunctive (indefinite rel. clause)

→ present (general)

ἐλεέω: 'have mercy'; 'on whomever I have
mercy' — the freedom of the giver.

καὶ

and

coordinating conjunction

οἰκτιρήσω

I will have compassion

Fut Act Indic 1 Sg · οἰκτίρω

main verb (citation)

→ predictive future

οἰκτίρω: 'have compassion, pity' (cf.
οἰκτιρμός, 12:1); a near-synonym of ἐλεέω,
deepening the point.

ὄν

whom

Accusative

relative pronoun (object of οἰκτίρω)

ἄν

ever

particle (indefinite)

οἰκτίρω

I have compassion

Pres Act Subj 1 Sg · οἰκτίρω

subjunctive (indefinite rel. clause)

→ present (general)

οἰκτίρω: 'have compassion'; 'on whomever
I have compassion.'

16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

So then it depends not on human will or exertion, but on God, who has mercy.

IT DEPENDS ON GOD'S MERCY ἄρα οὖν The conclusion: the outcome rests not on human willing or
running but on the God who shows mercy.

<p>ἄρα so inferential particle ἄρα οὖν: 'so then' (cf. v.18; 8:12).</p>	<p>οὖν then inferential conjunction</p>	<p>οὐ not negative particle</p>	<p>τοῦ of the (one) Genitive article (substantizes ptc.)</p>
<p>θέλοντος who wills Pres Act Ptc · Gen Sg Masc · θέλω substantival participle (genitive of source) → customary (characteristic) θέλω: 'will, want' (cf. 7:15–20); human willing — not the deciding factor.</p>	<p>οὐδὲ nor negative conjunction</p>	<p>τοῦ of the (one) Genitive article (substantizes ptc.)</p>	<p>τρέχοντος who runs/exerts Pres Act Ptc · Gen Sg Masc · τρέχω substantival participle (genitive of source) → customary (characteristic) τρέχω: 'run' (athletic image); human effort/striving — also not decisive.</p>
<p>ἀλλὰ but adversative conjunction</p>	<p>τοῦ of the (one) Genitive article (substantizes ptc.)</p>	<p>ἐλεῶντος who has mercy Pres Act Ptc · Gen Sg Masc · ἐλεέω substantival participle (genitive of source) → customary (characteristic) ἐλεέω: 'have mercy' (cf. v.15); God's mercy is the true ground.</p>	<p>θεοῦ God Genitive apposition (the merciful one is God) θεός: God; the merciful one on whom all depends.</p>

17 λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.

For the Scripture says to Pharaoh, 'For this very purpose I raised you up, that I might display my power in you, and that my name might be proclaimed in all the earth.'

PHARAOH RAISED UP **γάρ** The other side, from Pharaoh (Exod 9:16): God raised him up precisely to display divine power and spread his name — the negative counterpart to mercy.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ *gnomic present*

γὰρ

for

explanatory conjunction

ἡ

the

Nominative

article

γραφῆ

Scripture

Nominative

subject

γραφῆ: 'Scripture' (cf. 4:3); Scripture personified as God's voice.

τῷ

to

Dative

article

Φαραῶ

Pharaoh

Dative

dat. of indirect object

Φαραῶ: Pharaoh; the hardened king of the Exodus.

ὅτι

that

conjunction (introduces citation)

εἰς

for

preposition + accusative (purpose)

εἰς αὐτὸ τοῦτο: 'for this very purpose.'

αὐτὸ

very

Accusative

intensive pronoun

τοῦτο

this

Accusative

demonstrative (object of εἰς)

ἐξήγειρά

I raised up

Aor Act Indic 1 Sg · ἐξεγείρω

main verb (citation)

→ *constative aorist*

ἐξεγείρω: 'raise up, bring on the scene' (ἐκ + ἐγείρω); God brought Pharaoh to power/prominence for his purpose.

σε

you

Accusative

direct object

ὅπως

that

conjunction (purpose)

ἐνδείξωμαι

I might display

Aor Mid Subj 1 Sg · ἐνδείκνυμι

subjunctive (purpose clause)

→ *constative aorist*

ἐνδείκνυμι: 'show, demonstrate' (cf. ἔνδειξις, 3:25); to put divine power on display.

ἐν

in

preposition + dative (location/instrument)

σοὶ

you

Dative

object of ἐν

τὴν

the

Accusative

article

δύναμίν

power

Accusative

direct object

δύναμις: 'power' (cf. 1:16); God's might shown in judging Pharaoh.

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὅπως

that

conjunction (purpose)

διαγγελῆ

might be proclaimed

Aor Pass Subj 3 Sg · διαγγέλλω

subjunctive (purpose clause)

→ constative aorist

διαγγέλλω: 'proclaim widely, announce abroad' (διά + ἀγγέλλω); God's name broadcast through the Exodus.

τὸ

the

Nominative

article

ὄνομά

name

Nominative

subject

ὄνομα: 'name'; God's renown, spread by his dealings with Pharaoh.

μου

my

Genitive

genitive of possession

ἐν

in

preposition + dative (place)

πάσῃ

all

Dative

attributive adjective

τῇ

the

Dative

article

γῆ

earth/land

Dative

dat. of place

γῆ: 'earth, land'; the whole earth, where God's name is proclaimed.

18 ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

So then he has mercy on whomever he wills, and he hardens whomever he wills.

MERCY AND HARDENING **ἄρα οὖν** The twofold conclusion drawn from Moses and Pharaoh: God freely shows mercy to whom he wills and hardens whom he wills.

ἄρα

so

inferential particle

ἄρα οὖν: 'so then' (cf. v.16); the summary of vv.15–17.

οὖν

then

inferential conjunction

ὃν

whom

Accusative

relative pronoun (object of ἐλεεῖ)

θέλει

he wills

Pres Act Indic 3 Sg · θέλω

main verb (rel. clause)

→ *gnomic present*

θέλω: 'will, want'; God's sovereign will – the deciding factor.

ἐλεεῖ

he has mercy

Pres Act Indic 3 Sg · ἐλεέω

main verb

→ *gnomic present*

ἐλεέω: 'have mercy' (cf. vv.15–16); the merciful side of God's freedom.

ὃν

whom

Accusative

relative pronoun (object of σκληρύνει)

δὲ

but/and

connective conjunction

θέλει

he wills

Pres Act Indic 3 Sg · θέλω

main verb (rel. clause)

→ *gnomic present*

σκληρύνει

he hardens

Pres Act Indic 3 Sg · σκληρύνω

main verb

→ *gnomic present*

σκληρύνω: 'harden, make stubborn' (cf. σκληρός, 'hard'; 2:5); the hardening side — as with Pharaoh (Exod 4–14), a judicial act much debated as to its relation to Pharaoh's self-hardening.

19 Ἐρεῖς μοι οὖν· τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

You will say to me then, 'Why does he still find fault? For who can resist his will?'

WHY STILL BLAME? οὖν The sharpest objection: if God hardens whom he wills, how can he still blame anyone, since none can resist his will?

Ἐρεῖς

you will say

Fut Act Indic 2 Sg · λέγω

main verb

→ *predictive future*

λέγω/ἔρω: 'say'; the imagined interlocutor's protest.

μοι

to me

Dative

dat. of indirect object

οὖν

then

inferential conjunction

τί

why

interrogative (adverbial accusative)

<p>ἔτι still <i>adverb (time)</i></p> <p>ἔτι: 'still, yet'; if God hardens, why blame still?</p>	<p>μέμφεται does he find fault Pres Mid Indic 3 Sg · μέμφομαι <i>main verb</i></p> <p>→ <i>gnomic present</i></p> <p>μέμφομαι: 'blame, find fault with'; the objector's complaint against God's justice.</p>	<p>τῷ the Dative <i>article</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>βουλήματι will/purpose Dative <i>dat. (object of ἀνθέστηκεν)</i></p> <p>βούλημα: 'will, purpose, intention' (cf. βούλομαι); God's resolved will, allegedly irresistible.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p>	<p>ἀνθέστηκεν has resisted Perf Act Indic 3 Sg · ἀνθίστημι <i>main verb</i></p> <p>→ <i>intensive perfect (standing resistance)</i></p> <p>ἀνθίστημι: 'set oneself against, resist, withstand' (ἀντί + ἴστημι); 'who has ever successfully resisted?' — the objector's premise.</p>

20 ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἔρεϊ τὸ πλάσμα τῷ πλάσαντι· τί με ἐποίησας οὕτως;

But who are you, O man, to answer back to God? Will what is molded say to its molder, 'Why have you made me like this?'

WHO ARE YOU TO ANSWER BACK? **ASYNDETON** Paul's first answer is to relativize the creature: a mere man has no standing to put God in the dock — as little as a pot does its maker.

ὦ

O

particle of address

ὦ: the vocative particle of address (cf. 2:1)
— here with a note of rebuke.

ἄνθρωπε

man

Vocative

vocative of direct address

ἄνθρωπος: 'man, human'; the creature addressed — stressing the gulf between man and God.

μενοῦνγε

on the contrary/indeed

particle (emphatic, corrective)

μενοῦνγε: 'rather, on the contrary, indeed' (μέν + οὖν + γε); a strong rejoinder turning the question back.

σύ

you

Nominative

subject (emphatic pronoun)

σύ: 'you' — emphatic, underscoring the creature's smallness.

τίς

who

Nominative

interrogative pronoun (predicate)

τίς εἶ; 'who are you?' — challenging the objector's standing.

εἶ

are

Pres Act Indic 2 Sg · εἶμί

main verb

→ stative present

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀνταποκρινόμενος

who answers back

Pres Mid Ptc · Nom Sg Masc · ἀνταποκρίνομαι

substantival participle (apposition to σύ)

→ present (ongoing)

ἀνταποκρίνομαι: 'answer back, reply against, dispute' (ἀντί + ἀποκρίνομαι); contradicting God — presumptuous.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of indirect object

μή

(not)

interrogative particle (expects 'no')

ἐρεῖ

will say

Fut Act Indic 3 Sg · λέγω

main verb

→ predictive future

λέγω/ἐρῶ: 'say'; can the thing made talk back to its maker?

τὸ

the

Nominative

article

πλάσμα

thing molded/formed

Nominative

subject

πλάσμα: 'thing formed, molded object' (cf. πλάσσω; Isa 29:16; 45:9); the creature as something shaped.

τῷ

to the (one)

Dative

article (substantizes ptc.)

πλάσαντι

who molded it

Aor Act Ptc · Dat Sg Masc · πλάσσω

substantival participle (indirect object)

→ constative aorist

πλάσσω: 'mold, form, shape' (cf. 'plasma'); the maker — God, who formed the creature.

Τί
why

interrogative (adverbial accusative)

με
me

Accusative
direct object

ἐποίησας
did you make

Aor Act Indic 2 Sg · ποιέω

main verb

→ constative aorist

ποιέω: 'make, do'; the pot's impudent question to the potter.

οὕτως
like this/thus

adverb (manner)

οὕτως: 'thus, in this way'; 'why like this?' — the creature questioning its design (Isa 45:9).

21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φεράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκευῶν ὃ δὲ εἰς ἀτιμίαν;

Has the potter no right over the clay, to make from the same lump one vessel for honorable use and another for dishonorable use?

THE POTTER'S RIGHT ASYNDETON The potter analogy makes the point: from one lump the potter may rightly fashion vessels for honor or for menial use — his prerogative over his own clay.

ἢ
or

disjunctive conjunction

ἢ: 'or'; pressing the alternative — surely the potter has the right?

οὐκ
not

negative particle

ἔχει
has

Pres Act Indic 3 Sg · ἔχω

main verb

→ gnomic present

ἐξουσίαν
right/authority

Accusative

direct object

ἐξουσία: 'authority, right, power' (cf. 13:1); the potter's legitimate prerogative.

ὁ
the

Nominative
article

κεραμεὺς
potter

Nominative
subject

κεραμεύς: 'potter' (cf. κέραμος, 'clay'; Isa 29:16; Jer 18:6); the sovereign craftsman.

τοῦ
of the

Genitive
article

πηλοῦ
clay

Genitive

genitive (object of authority over)

πηλός: 'clay, mud'; the malleable material — humanity in God's hands.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

αὐτοῦ

same

Genitive

intensive/identical adjective

αὐτός: 'same'; 'from the same lump' – the vessels differ only by the potter's choice.

φυράματος

lump/batch

Genitive

object of ἐκ (source)

φύραμα: 'lump, mixture, batch' (of dough or clay; cf. 11:16); one undifferentiated mass.

ποιῆσαι

to make

Aor Act Inf · ποιέω

complementary infinitive (w/ ἐξουσίαν)

→ *constative aorist*

ποιέω: 'make'; the potter's act of fashioning.

ὁ

one

Accusative

relative/demonstrative pronoun

ὁ μὲν ... ὁ δέ: 'one ... another' – distributive.

μὲν

on the one hand

particle (μὲν ... δέ)

εἰς

for

preposition + accusative (purpose)

τιμὴν

honor/honorable use

Accusative

object of εἰς (purpose)

τιμή: 'honor, value' (cf. 2:7); a vessel for noble, honorable use.

σκεῦος

vessel

Accusative

direct object (of ποιῆσαι)

σκεῦος: 'vessel, container, instrument' (cf. v.22-23); the keyword for the fashioned object.

ὁ

another

Accusative

relative/demonstrative pronoun

δὲ

on the other

particle (δέ answering μὲν)

εἰς

for

preposition + accusative (purpose)

ἀτιμίαν

dishonor/menial use

Accusative

object of εἰς (purpose)

ἀτιμία: 'dishonor, common use' (cf. 1:26; 9:21); a vessel for ordinary/menial purposes – not necessarily 'destruction.'

22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

VESSELS OF WRATH **δὲ** Now the application begins (a long suspended sentence): even in judgment God shows restraint, bearing with great patience the vessels of wrath ripe for ruin.

εἰ

if/what if

conjunction (*protasis, apodosis left open*)

εἰ δέ: 'but if/what if' — the protasis of a sentence whose conclusion is left implied for rhetorical effect.

δὲ

but

connective conjunction

θέλων

desiring/willing

Pres Act Ptc · Nom Sg Masc · θέλω

adverbial participle (*concessive or causal*)

→ present (ongoing)

θέλω: 'will, desire' (cf. v.18); God's purpose — debated whether concessive ('although willing') or causal ('because willing').

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἐνδείξασθαι

to show/demonstrate

Aor Mid Inf · ἐνδείκνυμι

complementary infinitive

→ constative aorist

ἐνδείκνυμι: 'show, display' (cf. v.17); to manifest his wrath.

τὴν

the

Accusative

article

ὀργὴν

wrath

Accusative

direct object

ὀργή: 'wrath' (cf. 1:18; 2:5); God's just judgment, to be displayed.

καὶ
and

coordinating conjunction

γνωρίσαι
to make known

Aor Act Inf · γνωρίζω

complementary infinitive

→ constative aorist

γνωρίζω: 'make known, reveal' (cf. v.23); to disclose his power.

τὸ
the

Accusative

article (substantizes adj.)

δυνατὸν
power

Accusative

direct object (substantival adj.)

δυνατός: 'powerful, able'; τὸ δυνατὸν = 'his power, what he is able to do' (cf. v.17).

αὐτοῦ
his

Genitive

genitive of possession

ἤνεγκεν
endured/bore

Aor Act Indic 3 Sg · φέρω

main verb

→ constative aorist

φέρω: 'bear, carry, endure'; God bore with the vessels of wrath — restraint amid judgment.

ἐν
with/in

preposition + dative (manner)

πολλῇ
much

Dative

attributive adjective

μακροθυμία
patience/forbearance

Dative

dat. of manner

μακροθυμία: 'patience, long-suffering' (μακρός + θυμός, 'long-tempered'; cf. 2:4); God's restraint, as with Pharaoh.

σκεύη
vessels

Accusative

direct object

σκεῦος: 'vessel' (cf. v.21); here 'vessels of wrath.'

ὀργῆς
of wrath

Genitive

attributive genitive

ὀργή: 'wrath'; vessels destined for/characterized by wrath.

κατηρτισμένα
prepared/fitted

Perf Pass Ptc · Acc Pl Neut · καταρτίζω

attributive participle

→ intensive perfect (settled state)

καταρτίζω: 'make ready, fit, prepare, complete' (cf. 'mending nets'); the middle/passive ambiguity — 'prepared (by God)' or 'having made themselves ready' — is theologically weighty; note Paul does not say God prepared them (contrast v.23).

εἰς

for

preposition + accusative (goal/result)

ἀπώλειαν

destruction

Accusative

object of εἰς (goal)

ἀπώλεια: 'destruction, ruin, perdition' (cf. ἀπόλλυμι); the end of the vessels of wrath.

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,

in order to make known the riches of his glory for vessels of mercy, which he prepared beforehand for glory —

VESSELS OF MERCY ASYNDETON The positive goal of all this forbearance: to lavish the riches of his glory on the vessels of mercy — those he himself prepared beforehand for glory.

καὶ

and

coordinating conjunction

ἵνα

in order that

conjunction (purpose)

ἵνα: 'in order that'; the purpose-goal of God's patience in v.22.

γνωρίσῃ

he might make known

Aor Act Subj 3 Sg · γνωρίζω

subjunctive (purpose clause)

→ constative aorist

γνωρίζω: 'make known' (cf. v.22); to display the riches of glory.

τὸν

the

Accusative

article

πλοῦτον

riches

Accusative

direct object

πλοῦτος: 'riches, wealth, abundance' (cf. 2:4; 11:33); the lavish abundance of God's glory.

τῆς

of the

Genitive

article

δόξης

glory

Genitive

attributive genitive

δόξα: 'glory' (cf. v.4; 8:18); the glory shared with the vessels of mercy.

αὐτοῦ

his

Genitive

genitive of possession

ἐπὶ

for/upon

preposition + accusative (recipients)

σκεύη

vessels

Accusative

object of ἐπί

σκεῦος: 'vessel' (cf. vv.21-22); 'vessels of mercy' — the elect.

ἐλέους

of mercy

Genitive

attributive genitive

ἔλεος: 'mercy' (cf. vv.15-16); vessels characterized by and receiving mercy.

ἃ

which

Accusative

relative pronoun (object of προητοίμασεν)

προητοίμασεν

he prepared beforehand

Aor Act Indic 3 Sg · προετοιμάζω

main verb (rel. clause)

→ constative aorist

προετοιμάζω: 'prepare in advance' (προ + ετοιμάζω); note the active 'God prepared' the vessels of mercy — contrast the passive κατηγορησμένα of v.22, the asymmetry often noted in election.

εἰς

for/unto

preposition + accusative (goal)

δόξαν

glory

Accusative

object of εἰς (goal)

δόξα: 'glory'; the destiny prepared for the vessels of mercy (cf. 8:30).

24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν;

even us, whom he has called, not only from the Jews but also from the Gentiles?

CALLED FROM JEWS AND GENTILES ASYNDETON The identity of the vessels of mercy: 'us,' whom God called — drawn from Jews and Gentiles alike, the theme that the prophets foretold.

οὓς

whom

Accusative

relative pronoun (refers to σκεύη ἐλέους)

καὶ

even/also

adverbial

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb

→ constative aorist

καλέω: 'call' (cf. 8:30; 9:12); the effectual calling of the vessels of mercy.

ἡμᾶς

us

Accusative

apposition to οὓς

'us' — believers, the called ones.

<p>οὐ not <i>negative particle</i></p>	<p>μόνον only <i>adverb</i> οὐ μόνον ... ἀλλὰ καί: 'not only ... but also.'</p>	<p>ἐξ from <i>preposition + genitive (source)</i></p>	<p>Ἰουδαίων Jews Genitive <i>object of ἐξ (source)</i> Ἰουδαῖος: 'Jew' (cf. 1:16; 2:9); the called include believing Jews.</p>
<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>καὶ also <i>adverbial</i></p>	<p>ἐξ from <i>preposition + genitive (source)</i></p>	<p>ἔθνων Gentiles Genitive <i>object of ἐξ (source)</i> ἔθνος: 'nation, Gentile' (cf. 1:5; 9:30); the called include believing Gentiles — the surprise the prophets announced.</p>

25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

As indeed he says in Hosea: 'Those who were not my people I will call my people, and her who was not beloved I will call beloved.'

HOSEA: NOT MY PEOPLE **ὡς** Scripture's first witness (Hosea 2:23): God will name the non-people his people and the unloved his beloved — fulfilled in the calling of Gentiles.

<p>ὡς as <i>comparative conjunction (citation formula)</i></p>	<p>καὶ indeed/also <i>adverbial</i></p>	<p>ἐν in <i>preposition + dative (location: 'in Hosea')</i></p>	<p>τῷ the Dative <i>article</i></p>
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Ἦσηέ

Hosea

Dative

object of ἐν (the book/prophet)

Ἦσηέ: Hosea; 'in Hosea' = in the book of Hosea.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

Καλέσω

I will call/name

Fut Act Indic 1 Sg · καλέω

main verb (citation)

→ predictive future

καλέω: 'call, name'; God renaming the rejected (Hos 2:23).

τόν

the

Accusative

article

οὐ

not

negative particle

λαόν

people

Accusative

direct object

λαός: 'people' (esp. God's covenant people); 'not-my-people' — originally faithless Israel, applied to Gentiles.

μου

my

Genitive

genitive of possession

λαόν

people

Accusative

object complement (double acc.)

λαός: 'people'; now named 'my people!'

μου

my

Genitive

genitive of possession

καί

and

coordinating conjunction

τήν

the (one)

Accusative

article (substantizes ptc.)

οὐκ

not

negative particle

ἠγαπημένην

beloved

Perf Pass Ptc · Acc Sg Fem · ἀγαπάω

substantival participle (direct object)

→ intensive perfect (settled state)

ἀγαπάω: 'love'; 'her not-having-been-loved' (Hosea's Lo-Ruhamah) — the unloved.

ἠγαπημένην

beloved

Perf Pass Ptc · Acc Sg Fem · ἀγαπάω

object complement (double acc.)

→ intensive perfect (settled state)

ἀγαπάω: 'love'; now named 'beloved' — mercy reversing rejection.

26 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'

SONS OF THE LIVING GOD **ASYNDETON** The promise's climax (Hosea 1:10): in the very place of rejection, the rejected will be named sons of the living God.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔσται it will be Fut Mid Indic 3 Sg · εἰμί <i>main verb (citation)</i> → predictive future εἰμί: 'be'; the future fulfillment.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative article</p>
<p>τόπῳ place Dative <i>dat. of place</i> τόπος: 'place'; the very site of rejection becomes the site of restoration.</p>	<p>οὗ where <i>relative adverb (place)</i> οὗ: 'where' — the locative relative.</p>	<p>ἐρρέθη it was said Aor Pass Indic 3 Sg · λέγω <i>main verb (rel. clause)</i> → constative aorist λέγω (pass.): 'be said' (cf. v.12); the former verdict of rejection.</p>	<p>αὐτοῖς to them Dative <i>dat. of indirect object</i></p>
<p>Οὐ not <i>negative particle</i></p>	<p>λαός people Nominative <i>predicate nominative</i> λαός: 'people'; 'you are not my people' — the old sentence.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>ὑμεῖς you Nominative <i>subject (emphatic pronoun)</i></p>

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there'; in that same place — the reversal localized.

κληθήσονται

they will be called

Fut Pass Indic 3 Pl · καλέω

main verb (citation)

→ predictive future

καλέω: 'call, name'; the new name conferred.

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son' (cf. 8:14); 'sons of the living God' — the highest status.

θεοῦ

of God

Genitive

genitive of relationship

ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

attributive participle

→ present (ongoing)

ζάω: 'live'; 'the living God' — over against dead idols.

27 Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραήλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·

And Isaiah cries out concerning Israel: 'Though the number of the sons of Israel be as the sand of the sea, only the remnant will be saved;

ONLY THE REMNANT **δὲ** The complementary truth for Israel (Isaiah 10:22): however numberless the nation, only a remnant will be saved — election narrows even within Israel.

Ἰσαΐας

Isaiah

Nominative

subject

Ἰσαΐας: Isaiah; the prophet now cited for Israel's side.

δὲ

and/but

connective conjunction

κράζει

cries out

Pres Act Indic 3 Sg · κράζω

main verb

→ gnomic present

κράζω: 'cry out, call aloud' (cf. 8:15); the prophet's urgent proclamation.

ὑπὲρ

concerning/on behalf of

preposition + genitive (reference)

ὑπὲρ here = 'concerning, about' (a Koine extension of the usual 'on behalf of').

τοῦ

the

Genitive

article

Ἰσραήλ

Israel

Genitive

object of ὑπὲρ

Ἰσραήλ: Israel; the subject of Isaiah's oracle.

Ἴάν

though/if

conjunction (third-class condition)

ἦ

be

Pres Act Subj 3 Sg · εἶμι

subjunctive (protasis)

→ present (general)

εἶμι: 'be'; the hypothetical vast number.

ὁ

the

Nominative

article

ἀριθμὸς

number

Nominative

subject

ἀριθμὸς: 'number, count' (cf. 'arithmetic'); the population of Israel.

τῶν

of the

Genitive

article

υἱῶν

sons

Genitive

partitive/possessive genitive

υἱός: 'son'; 'the sons of Israel' — the nation.

Ἰσραήλ

of Israel

Genitive

genitive of relationship

ὡς

as

comparative particle

ἡ

the

Nominative

article

ἄμμος

sand

Nominative

subject (in comparison)

ἄμμος: 'sand'; the proverbial innumerable multitude (echoing the Abrahamic promise, Gen 22:17).

τῆς

of the

Genitive

article

θαλάσσης

sea

Genitive

genitive (of the sand)

θάλασσα: 'sea'; the sand of the seashore.

τὸ

the

Nominative

article

ὑπόλειμμα

remnant

Nominative

subject

ὑπόλειμμα: 'remnant, what is left over' (cf. ὑπολείπω; the remnant theme, ch. 11); only a remainder is saved.

σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σώζω

main verb (citation)

→ predictive future

σώζω: 'save' (cf. 5:9; 8:24); only the remnant attains salvation.

28 λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

for the Lord will carry out his sentence on the earth fully and decisively!

A DECISIVE WORD **γάρ** The basis of that narrowing (Isaiah 10:23): the Lord will execute his word on the earth completely and without delay.

λόγον

word/sentence

Accusative

direct object

λόγος: 'word, sentence, reckoning' (cf. v.6); God's decisive decree.

γάρ

for

explanatory conjunction

συντελῶν

completing/fulfilling

Pres Act Ptc · Nom Sg Masc · συντελέω

adverbial participle (manner)

→ present (concurrent)

συντελέω: 'bring to completion, accomplish fully' (σύν + τελέω); the word fully carried out.

καὶ

and

coordinating conjunction

συντέμνων

cutting short/executing decisively

Pres Act Ptc · Nom Sg Masc · συντέμνω

adverbial participle (manner)

→ present (concurrent)

συντέμνω: 'cut short, shorten, execute quickly' (σύν + τέμνω, 'cut'); swift and decisive action.

ποιήσει

will do/execute

Fut Act Indic 3 Sg · ποιέω

main verb

→ predictive future

ποιέω: 'do, execute'; the Lord will carry out his word.

κύριος

the Lord

Nominative

subject

κύριος: 'Lord'; God executing his sentence.

ἐπὶ

on/upon

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth/land

Genitive

object of ἐπί (place)

γῆ: 'earth, land'; the sphere of judgment.

29 καὶ καθὼς προεῖρηκεν Ἡσαΐας· Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

And as Isaiah foretold: 'If the Lord of hosts had not left us offspring, we would have become like Sodom and been made like Gomorrah.'

A SEED LEFT **καθὼς** Isaiah's earlier word (1:9) drives it home: only because the Lord of hosts preserved a seed did Israel escape Sodom's total annihilation.

καὶ

and

coordinating conjunction

καθὼς

as

comparative conjunction (citation formula)

προεῖρηκεν

foretold/has said before

Perf Act Indic 3 Sg · προλέγω

main verb

→ intensive perfect (standing prediction)

προλέγω: 'say beforehand, foretell' (προ + λέγω); Isaiah's prior word.

Ἡσαΐας

Isaiah

Nominative

subject

Ἡσαΐας: Isaiah; cited again (Isa 1:9).

Εἰ

if

conjunction (contrary-to-fact condition)

Εἰ μή ... ἄν: contrary-to-fact — 'if ... had not ... we would have.'

μή

not

negative particle

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; with 'of hosts' — the sovereign warrior-God.

Σαβαώθ

of hosts/Sabaoth

transliterated Hebrew (genitive sense)

Σαβαώθ: Hebrew šəbā'ōt, 'hosts, armies'; 'the Lord of hosts/armies' — untranslated, as in the LXX.

ἐγκατέλιπεν

had left

Aor Act Indic 3 Sg · ἐγκαταλείπω

main verb (protasis)

→ constative aorist

ἐγκαταλείπω: 'leave behind, leave remaining' (ἐν + κατά + λείπω); God's leaving a seed/remnant.

ἡμῖν

us

Dative

dat. of advantage

σπέρμα

offspring/seed

Accusative

direct object

σπέρμα: 'seed, offspring' (cf. v.7-8); the preserved remnant — Israel's survival.

ὡς

like

comparative particle

Σόδομα

Sodom

Nominative

predicate (in comparison)

Σόδομα: Sodom; the city of total destruction (Gen 19).

ἄν

would

particle (w/ aorist, contrary-to-fact)

ἄν: marking the apodosis of the unreal condition.

ἐγενήθημεν

we would have become

Aor Pass Indic 1 Pl · γίνομαι

main verb (apodosis)

→ constative aorist

γίνομαι: 'become'; Israel would have shared Sodom's fate.

καί

and

coordinating conjunction

ὡς

like

comparative particle

Γόμορρα

Gomorrah

Nominative

predicate (in comparison)

Γόμορρα: Gomorrah; Sodom's twin in destruction.

ἄν

would

particle (contrary-to-fact)

ὡμοιώθημεν

we would have been made like

Aor Pass Indic 1 Pl · ὁμοιάω

main verb (apodosis)

→ constative aorist

ὁμοιάω: 'make like, liken' (cf. ὅμοιος); likened to Gomorrah — utter ruin, but for the remnant.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

What then shall we say? That Gentiles, who did not pursue righteousness, have attained righteousness — a righteousness that is by faith;

GENTILES ATTAINED IT οὖν The paradoxical result of God's working: Gentiles, not even seeking righteousness, laid hold of it — the righteousness that comes by faith.

Τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

οὖν

then

inferential conjunction

Τί οὖν ἐροῦμεν; 'what shall we say then?' (cf. vv.14; 8:31).

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ deliberative future

ὅτι

that

conjunction (content clause)

ἔθνη

Gentiles

Nominative

subject

ἔθνος; 'nation, Gentile' (cf. v.24); the surprising attainers.

τὰ

the (ones)

Nominative

article (substantizes ptc.)

μὴ

not

negative particle (w/ ptc.)

διώκοντα

pursuing

Pres Act Ptc · Nom Pl Neut · διώκω

attributive participle

→ customary (characteristic)

διώκω: 'pursue, chase after' (cf. διωγμός, 8:35); the Gentiles were not even chasing righteousness.

δικαιοσύνην

righteousness

Accusative

direct object of διώκοντα

δικαιοσύνη: 'righteousness' (the letter's keyword); what the Gentiles did not seek yet found.

κατέλαβεν

have attained/laid hold of

Aor Act Indic 3 Sg · καταλαμβάνω

main verb

→ constative aorist

καταλαμβάνω: 'seize, grasp, attain' (κατά + λαμβάνω); they laid hold of righteousness (neuter plural subject, singular verb).

δικαιοσύνην

righteousness

Accusative

direct object (resumptive)

δικαιοσύνη: 'righteousness'; specified next as 'by faith.'

δὲ

and indeed

connective (epexegetical)

τήν

the (one)

Accusative

article (attributive, w/ prep. phrase)

ἐκ

by/from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source)

πίστις: 'faith' (cf. 1:17; 3:22); the source of the attained righteousness — faith, not works.

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

but Israel, who pursued a law that would lead to righteousness, did not reach that law.

ISRAEL DID NOT REACH IT δὲ The tragic counterpart: Israel, who actually pursued a law of righteousness, failed to arrive at it — the seeker missing, the non-seeker finding.

Ἰσραὴλ

Israel

Nominative

subject

Ἰσραήλ: Israel; the pursuer who fell short.

δὲ

but

adversative conjunction

διώκων

pursuing

Pres Act Ptc · Nom Sg Masc · διώκω

adverbial participle (concessive)

→ customary (characteristic)

διώκω: 'pursue' (cf. v.30); 'although pursuing' — the irony that the seeker failed.

νόμον

law

Accusative

direct object of διώκων

νόμος: 'law'; 'a law of righteousness' — the Torah pursued as the path to righteousness.

δικαιοσύνης

of righteousness

Genitive

attributive genitive

δικαιοσύνη: 'righteousness'; the law's intended goal.

εἰς

to/at

preposition + accusative (goal)

νόμον

law

Accusative

object of εἰς (goal)

νόμος: 'law'; the goal not reached — the law as actually fulfilling righteousness.

οὐκ

not

negative particle

ἔφθασεν

did reach/arrive at

Aor Act Indic 3 Sg · φθάνω

main verb

→ *constative aorist*

φθάνω: 'arrive at, attain, reach' (originally 'come before'); Israel did not arrive at the law's true goal.

32 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

Why? Because they did not pursue it by faith, but as if it were by works. They have stumbled over the stumbling stone,

STUMBLING OVER THE STONE **ASYNDETON** The reason for the failure: Israel sought righteousness by works rather than faith, and so tripped over the stone — Christ himself.

διὰ

because of/why

preposition + accusative (interrogative)

διὰ τί: 'why? for what reason?'

τί

what

Accusative

interrogative pronoun (object of διὰ)

ὅτι

because

causal conjunction

οὐκ

not

negative particle

<p>ἐκ by/from <i>preposition + genitive (source)</i></p>	<p>πίστεως faith Genitive <i>object of ἐκ (source)</i> πίστις: 'faith'; the way Israel did not take.</p>	<p>ἀλλ' but <i>adversative conjunction</i></p>	<p>ὡς as if <i>comparative particle</i> ὡς: 'as if'; they treated righteousness 'as though' attainable by works.</p>
<p>ἐξ by/from <i>preposition + genitive (source)</i></p>	<p>ἔργων works Genitive <i>object of ἐξ (source)</i> ἔργον: 'work, deed' (cf. 3:20, 28; 9:12); the mistaken basis — works.</p>	<p>προέκοψαν they stumbled Aor Act Indic 3 Pl · προσκόπτω <i>main verb</i> → <i>constative aorist</i> προσκόπτω: 'strike against, stumble, take offense' (πρός + κόπτω); they tripped over the very stone of salvation.</p>	<p>τῷ the Dative <i>article</i></p>
<p>λίθῳ stone Dative <i>dat. (the thing stumbled over)</i> λίθος: 'stone'; the messianic 'stone' (Isa 8:14; 28:16) — Christ.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>προκόμματος stumbling Genitive <i>attributive genitive</i> πρόσκομμα: 'stumbling, obstacle' (cf. προσκόπτω; 14:13); 'the stone of stumbling' — Christ, an offense to works-seekers.</p>	

33 καθὼς γέγραπται Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχνηθήσεται.

as it is written: 'Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.'

THE STONE IN ZION καθὼς Scripture seals the chapter (Isa 28:16; 8:14): God himself set the stone in Zion — to some a stumbling-block, but to the one who believes, sure deliverance from shame.

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'; a fused citation of Isa 28:16 and 8:14.

Ἴδου

behold

interjection/demonstrative particle

ἴδου: 'behold, look!' (aorist imperative of ὄραω, frozen as a particle); drawing attention to God's act.

τίθημι

I am laying

Pres Act Indic 1 Sg · τίθημι

main verb (citation)

→ present (in process)

τίθημι: 'place, set, lay' (cf. 4:17; 9:17); God himself sets the stone in Zion.

ἐν

in

preposition + dative (place)

Σιών

Zion

Dative

dat. of place

Σιών: Zion; Jerusalem/the people of God — where the stone is laid.

λίθον

stone

Accusative

direct object

λίθος: 'stone'; the stone God lays — Christ.

προσκόμματος

of stumbling

Genitive

attributive genitive

πρόσκομμα: 'stumbling, obstacle' (cf. v.32); the stone over which unbelief trips.

καὶ

and

coordinating conjunction

πέτραν

rock

Accusative

direct object

πέτρα: 'rock, large stone' (cf. πέτρος); paralleling λίθος — the same Christ.

σκάνδαλου

of offense

Genitive

attributive genitive

σκάνδαλον: 'snare, trap, stumbling-block, offense' (cf. 'scandal'); that which causes downfall — Christ to the unbelieving.

καὶ

and

coordinating conjunction

ὁ

the (one)

Nominative

article (substantizes ptc.)

πιστεύων

who believes

Pres Act Ptc · Nom Sg Masc · πιστεύω

substantival participle (subject)

→ customary (characteristic)

πιστεύω: 'believe, trust' (cf. 1:16; 4:5); faith is the difference between stumbling and salvation.

ἐπ'

in/on

preposition + dative (object of trust)

πιστεύω ἐπί + dat.: 'believe/rest on' (cf. 4:5, ἐπί + acc.); reliance on the stone.

αὐτῷ

him

Dative

object of ἐπί

'him' — personalizing the stone as Christ (the LXX of Isa 28:16 adds 'in him').

οὐ

not

negative particle

καταισχυνθήσεται

will be put to shame

Fut Pass Indic 3 Sg · καταισχύνω

main verb (citation)

→ predictive future

καταισχύνω: 'put to shame, disappoint' (cf. 5:5); the believer will never be disappointed — the hopeful note ending the chapter (cf. 10:11).

On the text. Verse punctuation is editorial and conventional. At v.5 the punctuation is exegetically decisive: a comma after 'flesh' makes 'who is God over all, blessed forever' a description of Christ (affirming his deity); a full stop makes it a separate doxology to the Father. The chapter quotes Genesis (18:10, 14; 21:12; 25:23), Malachi (1:2-3), Exodus (33:19; 9:16), Hosea (2:23; 1:10), and Isaiah (10:22-23; 1:9; 28:16; 8:14) as Paul gives them, chiefly following the LXX.

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.