

# The Epistle to the Romans, Chapter 1

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ Α'

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 · 1:1–7

#### Salutation

An expanded epistolary opening: sender (1), the gospel anchored in promise and centered on God's risen Son (2–4), Paul's commission to the nations (5–6), and the grace-and-peace greeting to Rome (7).

B · 1:8–15

#### Thanksgiving and longing to visit

Thanksgiving for their famed faith (8) → an oath that Paul prays constantly to come (9–10) → his purpose: mutual encouragement and fruit (11–13) → his debtor's obligation to Greek and barbarian (14–15).

C · 1:16–17

#### Thesis: the gospel as God's saving power

The letter's theme: unashamed of the gospel, which is God's power for salvation to everyone who believes (16); in it God's righteousness is revealed from faith to faith (17), clinched by Habakkuk 2:4.

D • 1:18–23

### Wrath revealed: truth suppressed, God exchanged

God's wrath answers the suppression of truth (18); God is plainly known through creation, leaving all without excuse (19–20); yet they refused him glory and thanks, and exchanged his glory for idols (21–23).

E • 1:24–27

### God gave them over: degrading passions

The first two 'gave them over' judgments: to impurity (24) — grounded in exchanging God's truth for the lie and worshiping the creature (25) — and to dishonorable passions (26–27).

F • 1:28–32

### The debased mind and the catalogue of vices

The third 'gave them over': to a worthless mind (28), issuing in a long vice-list (29–31) and the culminating verdict — they know the just decree yet do and applaud such things (32).

## 1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,

Paul, a slave of Christ Jesus, a called apostle, set apart for the gospel of God —

LETTER OPENING **ASYNDETON** The epistolary superscription: sender named, his standing trebly defined (slave, called apostle, set apart) — already oriented to the gospel.

### Παῦλος

Paul

Nominative

*subject (nominative of address/superscription)*

Παῦλος: the apostle's Roman cognomen; the Greek letter-opening names the sender first.

### δοῦλος

slave

Nominative

*predicate nom. / apposition to Παῦλος*

δοῦλος: bondservant, slave — total belonging to a master; a title of honor in the LXX prophets (δοῦλος κυρίου).

### Χριστοῦ

of Christ

Genitive

*genitive of possession (ownership)*

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus.

### Ἰησοῦ

Jesus

Genitive

*genitive in apposition to Χριστοῦ*

## κλητὸς

called

Nominative

*attributive adj. (apposition)*

κλητὸς: 'called'; verbal adj. of καλέω — apostleship is by divine summons, not self-appointment.

## ἀπόστολος

apostle

Nominative

*apposition to Παῦλος*

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω (send with authority).

## ἀφωρισμένος

set apart

Perf Pass Ptc · Nom Sg Masc · ἀφορίζω

*perfect ptc. in apposition*

→ intensive perfect (settled state)

ἀφορίζω: 'mark off, set apart' (ἀπό + ὀρίζω, 'a boundary'); perhaps a play on 'Pharisee' (the 'separated' one) now separated for the gospel.

## εἰς

for

*preposition + accusative (purpose/goal)*

## εὐαγγέλιον

gospel

Accusative

*object of εἰς (goal)*

εὐαγγέλιον: 'good news'; in the Greco-Roman world an imperial accession announcement — here God's saving proclamation.

## θεοῦ

of God

Genitive

*genitive of source/author*

θεός: God; the gospel's origin and author, not merely its subject.

## 2 ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις

which he promised beforehand through his prophets in the holy Scriptures

RELATIVE EXPANSION ὅ A relative clause anchoring the gospel in prior promise — it is not novel but pre-announced in Scripture.

**ὃ**  
which  
Accusative  
*relative pronoun (object of προεπηγγείλατο)*

**προεπηγγείλατο**  
he promised beforehand  
Aor Mid Indic 3 Sg · προεπαγγέλλομαι  
*main verb (rel. clause)*  
→ constative aorist  
προεπαγγέλλομαι: 'promise beforehand' (προ- + ἐπαγγέλλομαι); the προ- stresses the gospel's antecedent announcement.

**διὰ**  
through  
*preposition + genitive (agency/means)*

**τῶν**  
the  
Genitive  
*article*

**προφητῶν**  
prophets  
Genitive  
*genitive of intermediate agency*  
προφήτης: 'one who speaks forth' (for God); the OT spokesmen through whom the promise came.

**αὐτοῦ**  
his  
Genitive  
*genitive of possession*

**ἐν**  
in  
*preposition + dative (sphere)*

**γραφαῖς**  
Scriptures  
Dative  
*dat. of sphere (locus of the promise)*  
γραφή: 'writing,' Scripture; the plural denotes the sacred writings collectively.

**ἁγίαις**  
holy  
Dative  
*attributive adjective*  
ἅγιος: 'holy, set apart'; the Scriptures are consecrated, of divine origin.

### 3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα,

concerning his Son, who came from the seed of David according to the flesh,

CONTENT OF THE GOSPEL **περὶ** The gospel's content is God's Son; the first member of a two-line confession — Davidic descent 'according to flesh.'

<p><b>περὶ</b> concerning <i>preposition + genitive (reference)</i></p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>υἱοῦ</b> Son Genitive <i>object of περὶ (the gospel's theme)</i>   υἱός: 'Son'; the gospel is christological at its core — about God's Son.</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of relationship</i></p>
<p><b>τοῦ</b> the (one) Genitive <i>article (substantizes ptc.)</i></p>	<p><b>γενομένου</b> who came/was born Aor Mid Ptc · Gen Sg Masc · γίνομαι <i>attributive participle</i> → constative aorist   γίνομαι: 'become, come to be'; of birth/origin here — the Son entered the Davidic line.</p>	<p><b>ἐκ</b> from <i>preposition + genitive (source)</i></p>	<p><b>σπέρματος</b> seed Genitive <i>genitive of source (origin)</i>   σπέρμα: 'seed, offspring'; lineage/posterity — the Davidic descent of messianic promise (2 Sam 7).</p>
<p><b>Δαυὶδ</b> of David Genitive <i>genitive of relationship (indeclinable)</i>   Δαυίδ: David; the messianic ancestry establishing royal credentials.</p>	<p><b>κατὰ</b> according to <i>preposition + accusative (standard)</i></p>	<p><b>σάρκα</b> flesh Accusative <i>object of κατὰ (sphere of reference)</i>   σὰρξ: 'flesh'; here the sphere of human descent/earthly existence, not yet the ethical 'flesh' of ch. 7–8.</p>	

#### 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

who was appointed Son of God in power according to the Spirit of holiness by the resurrection from the dead — Jesus Christ our Lord,

CONTENT OF THE GOSPEL **ASYNDETON** The confession's second line: by resurrection the Son is installed Son-of-God-in-power; the formula resolves in the full name and title.

## τοῦ

the (one)

Genitive

article (substantizes ptc.)

## ὀρισθέντος

who was appointed/declared

Aor Pass Ptc · Gen Sg Masc · ὀρίζω

attributive participle (parallel to γενομένου)

→ constative aorist

ὀρίζω: 'mark out, appoint, declare' (cf. 'horizon'); not 'made' Son but installed in a new powerful status.

## υἱοῦ

Son

Genitive

predicate gen. (complement of ὀρισθέντος)

υἱός: 'Son'; 'Son-of-God-in-power' as the resurrection enthronement title (cf. Ps 2:7).

## θεοῦ

of God

Genitive

genitive of relationship

## ἐν

in

preposition + dative (manner/sphere)

## δυνάμει

power

Dative

dat. of manner ('in power')

δύναμις: 'power, might'; qualifies the new state — Son-of-God-in-power, vs. the lowliness of v.3.

## κατὰ

according to

preposition + accusative (standard)

## πνεῦμα

Spirit

Accusative

object of κατὰ (sphere/agent)

πνεῦμα: 'Spirit/spirit'; the antithetical counterpart to κατὰ σάρκα — the sphere of the Spirit.

## ἀγιωσύνης

of holiness

Genitive

attributive genitive (quality)

ἀγιωσύνη: 'holiness'; a Semitic-flavored genitive of quality — 'the Spirit characterized by holiness.'

## ἐξ

by/from

preposition + genitive (source/cause)

## ἀναστάσεως

resurrection

Genitive

genitive of cause/temporal source

ἀνάστασις: 'resurrection, rising up'; the turning-point event that effects the appointment.

## νεκρῶν

of the dead

Genitive

genitive (partitive/separation)

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

## Ἰησοῦ

Jesus

Genitive

gen. in apposition (summing the confession)

## Χριστοῦ

Christ

Genitive

apposition

## τοῦ

the

Genitive

article

## κυρίου

Lord

Genitive

apposition (title)

κύριος: 'Lord'; the LXX rendering of YHWH, here confessed of Jesus — the climactic title.

ἡμῶν

our

Genitive

*genitive of relationship*

5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,

through whom we received grace and apostleship for the obedience of faith among all the nations on behalf of his name,

APOSTOLIC COMMISSION δι' οὗ From the Son flows Paul's commission: grace-and-apostleship aimed at faith's obedience among all nations, for Christ's name.

δι'

through

*preposition + genitive (agency)*

οὗ

whom

Genitive

*relative pronoun (object of διὰ)*

ἐλάβομεν

we received

Aor Act Indic 1 Pl • λαμβάνω

*main verb*

→ *constative aorist*

λαμβάνω: 'take, receive'; the apostolic gift is received, not achieved.

χάριν

grace

Accusative

*direct object*

χάρις: 'grace, favor'; God's unmerited gift — here the gift that constitutes the apostolate.

καὶ

and

*coordinating conjunction*

ἀποστολὴν

apostleship

Accusative

*direct object*

ἀποστολή: 'apostleship, commission'; possibly a hendiadys with χάρις — 'the grace of apostleship.'

εἰς

for

*preposition + accusative (purpose/goal)*

ὑπακοὴν

obedience

Accusative

*object of εἰς (purpose)*

ὑπακοή: 'obedience' (lit. 'hearing under'); the goal of the mission — submission that faith renders.

## πίστεως

of faith

Genitive

*genitive (source/apposition; debated)*

πίστις: 'faith, trust'; 'the obedience that is faith' (exegetical) or 'that springs from faith' — the famous Pauline phrase (cf. 16:26).

## ἐν

among

*preposition + dative (sphere)*

## πᾶσιν

all

Dative

*attributive adjective*

## τοῖς

the

Dative

*article*

## ἔθνεσιν

nations/Gentiles

Dative

*dat. of sphere (scope of mission)*

ἔθνος: 'nation'; plural τὰ ἔθνη = the Gentiles/nations — the Pauline mission field.

## ὑπὲρ

on behalf of

*preposition + genitive (advantage/goal)*

## τοῦ

the

Genitive

*article*

## ὀνόματος

name

Genitive

*object of ὑπὲρ (the ultimate aim)*

ὄνομα: 'name'; the honor/renown of Christ — the mission's final purpose is his name's glory.

## αὐτοῦ

his

Genitive

*genitive of possession*

## 6 ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,

among whom you also are, called of Jesus Christ —

APPLICATION TO READERS ASYNDETON The Roman believers are folded into 'all the nations': they too are among the called.

<p>ἐν</p> <p>among</p> <p><i>preposition + dative (sphere)</i></p>	<p>οἷς</p> <p>whom</p> <p>Dative</p> <p><i>relative pronoun (object of ἐν)</i></p>	<p>ἐστε</p> <p>you are</p> <p>Pres Act Indic 2 Pl · εἰμί</p> <p><i>main verb (equative)</i></p> <p>→ stative present</p>	<p>καὶ</p> <p>also</p> <p><i>adverbial/ascensive conjunction</i></p>
<p>ὕμεις</p> <p>you</p> <p>Nominative</p> <p><i>subject (emphatic pronoun)</i></p>	<p>κλητοὶ</p> <p>called</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>κλητός: 'called'; the readers share Paul's status-by-calling — belonging to Christ by summons.</p>	<p>Ἰησοῦ</p> <p>of Jesus</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>Χριστοῦ</p> <p>Christ</p> <p>Genitive</p> <p><i>apposition</i></p>

7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

to all those who are in Rome, beloved of God, called to be saints: grace to you and peace from God our Father and the Lord Jesus Christ.

ADDRESS & GREETING **ASYNDETON** The long sentence finally reaches its addressees and the grace-and-peace blessing — the formal close of the salutation.

<p>πᾶσιν</p> <p>to all</p> <p>Dative</p> <p><i>indirect object (addressees)</i></p>	<p>τοῖς</p> <p>those</p> <p>Dative</p> <p><i>article (substantizes ptc.)</i></p>	<p>οὖσιν</p> <p>who are</p> <p>Pres Act Ptc · Dat Pl Masc · εἰμί</p> <p><i>substantival participle</i></p> <p>→ stative present</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (place)</i></p>
-------------------------------------------------------------------------------------	----------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------

## Ῥώμη

Rome

Dative

*dat. of place*

Ῥώμη: Rome, the imperial capital — the letter's destination.

## ἀγαπητοῖς

beloved

Dative

*apposition to τοῖς οὖσιν*

ἀγαπητός: 'beloved'; from ἀγαπάω — the readers as objects of God's love.

## θεοῦ

of God

Genitive

*genitive of agency (loved by God)*

## κλητοῖς

called

Dative

*apposition*

κλητός: 'called'; their sainthood is by divine calling, not attainment.

## ἀγίοις

saints

Dative

*apposition (substantival adj.)*

ἅγιος: 'holy one, saint'; set-apart ones — covenant-people language now applied to the church.

## χάρις

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; Paul reshapes the Greek χαίρειν greeting into 'grace.'

## ὑμῖν

to you

Dative

*dat. of recipient*

## καὶ

and

*coordinating conjunction*

## εἰρήνη

peace

Nominative

*subject (coordinate)*

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being, the second half of the doubled blessing.

## ἀπὸ

from

*preposition + genitive (source)*

## θεοῦ

God

Genitive

*object of ἀπό (source)*

## πατρὸς

Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the relational name for God shared by Father and people.

## ἡμῶν

our

Genitive

*genitive of relationship*

## καὶ

and

*coordinating conjunction*

## κυρίου

the Lord

Genitive

*object of ἀπό (coordinate source)*

κύριος: 'Lord'; Father and Lord set in parallel as one source of grace and peace.

## Ἰησοῦ

Jesus

Genitive

*apposition*

## Χριστοῦ

Christ

Genitive

*apposition*

## 8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.

**THANKSGIVING** Πρῶτον μὲν The customary epistolary thanksgiving opens the body: gratitude for the Romans' world-renowned faith.

### Πρῶτον

first

*adverb (sequence)*

πρῶτον: 'first(ly)'; introduces the thanksgiving — the μὲν leaves its answering δέ unfulfilled (anacoluthon).

### μὲν

indeed

*particle (μὲν ... solitarius)*

### εὐχαριστῶ

I give thanks

Pres Act Indic 1 Sg · εὐχαριστέω

*main verb*

→ customary present

εὐχαριστέω: 'give thanks'; the standard verb opening a Pauline thanksgiving period.

### τῷ

the

Dative

*article*

### θεῷ

God

Dative

*indirect object (recipient of thanks)*

### μου

my

Genitive

*genitive of relationship*

### διὰ

through

*preposition + genitive (mediation)*

### Ἰησοῦ

Jesus

Genitive

*object of διὰ (mediator)*

## Χριστοῦ

Christ

Genitive  
*apposition*

## περὶ

for

*preposition + genitive (reference)*

## πάντων

all

Genitive  
*attributive adjective*

## ὑμῶν

of you

Genitive  
*object of περι*

## ὅτι

because

*causal conjunction*

## ἡ

the

Nominative  
*article*

## πίστις

faith

Nominative  
*subject*

πίστις: 'faith'; their trust, here as a public reality that is being reported abroad.

## ὑμῶν

your

Genitive  
*genitive of relationship*

## καταγγέλλεται

is proclaimed

Pres Pass Indic 3 Sg · καταγγέλλω  
*main verb (ὅτι clause)*

→ present (ongoing)

καταγγέλλω: 'proclaim, announce' (κατά intensive); their faith is being broadcast everywhere.

## ἐν

in

*preposition + dative (sphere)*

## ὅλω

whole

Dative  
*attributive adjective*

## τῷ

the

Dative  
*article*

## κόσμῳ

world

Dative  
*dat. of sphere (hyperbole)*

κόσμος: 'world'; here the inhabited Greco-Roman world — a rhetorical 'everywhere.'

9 μάρτυς γάρ μου ἔστιν ὁ θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησίαν ὑμῶν ποιῶμαι

For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you,

OATH / GROUND **γάρ** Paul calls God to witness — an oath substantiating the sincerity of his constant prayer for them.

<p><b>μάρτυς</b> witness Nominative <i>predicate nominative</i></p> <p>μάρτυς: 'witness'; Paul invokes God as guarantor — a solemn oath formula.</p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>μου</b> my Genitive <i>genitive (objective/possession)</i></p>	<p><b>ἔστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεός</b> God Nominative <i>subject</i></p>	<p><b>ᾧ</b> whom Dative <i>relative pronoun (object of λατρεύω)</i></p>	<p><b>λατρεύω</b> I serve Pres Act Indic 1 Sg · λατρεύω <i>main verb (rel. clause)</i></p> <p>→ customary present</p> <p>λατρεύω: 'serve, worship' (cultic service); Paul's gospel work is itself priestly worship.</p>
<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>τῷ</b> the Dative <i>article</i></p>	<p><b>πνεύματί</b> spirit Dative <i>dat. of sphere (inner being)</i></p> <p>πνεῦμα: here Paul's own spirit — wholehearted, inward service, not mere outward ritual.</p>	<p><b>μου</b> my Genitive <i>genitive of possession</i></p>

<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>	<p>τῶ</p> <p>the</p> <p>Dative article</p>	<p>εὐαγγελίῳ</p> <p>gospel</p> <p>Dative <i>dat. of sphere (realm of service)</i></p> <p>εὐαγγέλιον: 'gospel'; the sphere of Paul's worshipful service is the gospel ministry.</p>	<p>τοῦ</p> <p>of the</p> <p>Genitive article</p>
<p>υἱοῦ</p> <p>Son</p> <p>Genitive <i>objective genitive (gospel about the Son)</i></p>	<p>αὐτοῦ</p> <p>his</p> <p>Genitive <i>genitive of relationship</i></p>	<p>ὥς</p> <p>how</p> <p><i>conjunction (manner/degree)</i></p>	<p>ἀδιαλείπτως</p> <p>unceasingly</p> <p><i>adverb (manner)</i></p> <p>ἀδιάλειπτος: 'without intermission'; the steady constancy of Paul's intercession.</p>
<p>μνείαν</p> <p>mention/remembrance</p> <p>Accusative <i>direct object (cognate w/ ποιῶμαι)</i></p> <p>μνεία: 'remembrance, mention'; μνείαν ποιῶμαι = an idiom, 'I make mention / remember.'</p>	<p>ὑμῶν</p> <p>of you</p> <p>Genitive <i>objective genitive</i></p>	<p>ποιῶμαι</p> <p>I make</p> <p>Pres Mid Indic 1 Sg · ποιέω <i>main verb (idiom w/ μνείαν)</i></p> <p>→ customary present</p> <p>ποιέω (mid.): in the idiom μνείαν ποιῶμαι, 'I make remembrance' — i.e. I pray for.</p>	

10 πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.

always in my prayers, asking if somehow now at last I may succeed, by the will of God, in coming to you.

PETITION ASYNDETON The content of that constant mention: a longing, tentative petition to be permitted at last to visit Rome.

πάντοτε

always

*adverb (frequency)*

ἐπὶ

in/at

*preposition + genitive (occasion)*

τῶν

the

Genitive

*article*

προσευχῶν

prayers

Genitive

*object of ἐπὶ (occasion)*

προσευχή: 'prayer'; the regular occasions of Paul's praying.

μου

my

Genitive

*genitive of possession*

δεόμενος

asking

Pres Mid Ptc · Nom Sg Masc · δέομαι

*adverbial ptc. (manner/means)*

→ present (concurrent)

δέομαι: 'beg, request'; entreaty arising from need — the verb of petitionary prayer.

εἰ

if

*conjunction (introduces hope/wish)*

πῶς

somehow

*particle (indefinite)*

πῶς: 'somehow'; εἰ πῶς expresses a wistful, uncertain hope — 'if perhaps.'

ἤδη

now

*adverb (time)*

ποτέ

at last

*particle (time)*

ποτέ: 'at some time'; ἤδη ποτέ together = 'now at length, at last.'

εὐδοθήσομαι

I may succeed/be sped

Fut Pass Indic 1 Sg · εὐδοῶ

*main verb (indir. question)*

→ predictive future

εὐδοῶ: lit. 'have a good journey' (εὖ + ὄδος), then 'prosper, succeed'; here aptly of a successful trip.

ἐν

in/by

*preposition + dative (means/sphere)*

τῷ

the

Dative

*article*

θελήματι

will

Dative

*dat. of means/cause*

θέλημα: 'will'; Paul's coming is wholly subordinated to God's will.

τοῦ

of

Genitive

*article*

θεοῦ

God

Genitive

*subjective/possessive genitive*

## ἔλθειν

to come

Aor Act Inf · ἔρχομαι

*epexegetical infinitive (of εὐοδωθήσομαι)*

→ constative aorist

ἔρχομαι: 'come, go'; the infinitive specifies what succeeding would mean — reaching them.

## πρὸς

to

*preposition + accusative (direction)*

## ὑμᾶς

you

Accusative

*object of πρὸς*

## 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς,

For I long to see you, that I may impart some spiritual gift to you, for you to be strengthened —

PURPOSE OF THE VISIT **γὰρ** Why he prays to come: a yearning to see them and share a spiritual gift that would establish them.

## ἐπιποθῶ

I long

Pres Act Indic 1 Sg · ἐπιποθέω

*main verb*

→ customary present

ἐπιποθέω: 'long for, yearn' (ἐπί-intensive of ποθέω); strong affectionate desire.

## γὰρ

for

*explanatory conjunction*

## ἰδεῖν

to see

Aor Act Inf · ὁράω

*complementary infinitive*

→ constative aorist

ὁράω: 'see'; the object of Paul's longing — face-to-face presence.

## ὑμᾶς

you

Accusative

*accusative (object of ἰδεῖν)*

<p>ὅτι</p> <p>that</p> <p>conjunction (purpose)</p>	<p>τι</p> <p>some</p> <p>Accusative</p> <p>indefinite pronoun (modifies χάρισμα)</p>	<p>μεταδῶ</p> <p>I may impart</p> <p>Aor Act Subj 1 Sg · μεταδίδωμι</p> <p>subjunctive (purpose clause)</p> <p>→ constative aorist</p> <p>μεταδίδωμι: 'share, impart' (μετά + δίδωμι); to give a portion of what one has.</p>	<p>χάρισμα</p> <p>gift</p> <p>Accusative</p> <p>direct object</p> <p>χάρισμα: 'gift of grace'; here a Spirit-given benefit for their strengthening, not a technical office.</p>
<p>ὑμῖν</p> <p>to you</p> <p>Dative</p> <p>indirect object</p>	<p>πνευματικόν</p> <p>spiritual</p> <p>Accusative</p> <p>attributive adjective</p> <p>πνευματικός: 'spiritual'; pertaining to / given by the Spirit.</p>	<p>εἰς</p> <p>for</p> <p>preposition + accusative (purpose)</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p>article (substantizes inf.)</p>
<p>στηριχθῆναι</p> <p>to be strengthened</p> <p>Aor Pass Inf · στηρίζω</p> <p>articular inf. of purpose</p> <p>→ constative aorist</p> <p>στηρίζω: 'make firm, establish, support'; the passive aim — that they be made stable.</p>	<p>ὑμᾶς</p> <p>you</p> <p>Accusative</p> <p>accusative subject of the infinitive</p>		

12 τοῦτο δέ ἐστιν συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.

that is, to be mutually encouraged among you through one another's faith, both yours and mine.

SELF-CORRECTION δέ A tactful correction: not a one-way bestowal but mutual encouragement — their faith will refresh him too.

**ΤΟΥΤΟ**

this

Nominative

*subject (resumptive pronoun)*

**δέ**

that is

*connective (exegetical/corrective)*

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

**συμπαρακληθῆναι**

to be encouraged together

Aor Pass Inf · συμπαρακαλέω

*infinitive (predicate complement)*

→ constative aorist

συμπαρακαλέω: 'encourage together / mutually' (σύν + παρακαλέω); the σύν- makes the comfort reciprocal.

**ἐν**

among

*preposition + dative (sphere)*

**ὑμῖν**

you

Dative

*object of ἐν*

**διὰ**

through

*preposition + genitive (means)*

**τῆς**

the

Genitive

*article*

**ἐν**

in

*preposition + dative (reciprocity)*

**ἀλλήλοις**

one another

Dative

*reciprocal pronoun (object of ἐν)*

ἀλλήλων: 'one another'; the mutuality at the heart of the encouragement.

**πίστεως**

faith

Genitive

*object of διὰ (means)*

πίστις: 'faith'; the shared trust that becomes the channel of mutual strengthening.

**ὑμῶν**

yours

Genitive

*genitive (possession)*

**τε**

both

*correlative particle*

**καὶ**

and

*coordinating conjunction*

**ἐμοῦ**

mine

Genitive

*genitive (possession; emphatic)*

13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

I do not want you to be unaware, brothers, that I often purposed to come to you — and was prevented until now — that I might have some fruit among you also, just as among the rest of the Gentiles.

**DISCLOSURE** δὲ A disclosure formula: Paul has repeatedly planned the visit but been hindered; his aim is fruit among them as among other Gentiles.

οὐ

not

*negative particle*

θέλω

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ customary present

θέλω: 'will, wish, want'; the 'I do not want you to be ignorant' formula introduces important disclosure.

δὲ

now

*connective conjunction*

ὑμᾶς

you

Accusative

*accusative subject of infinitive*

ἀγνοεῖν

to be unaware

Pres Act Inf · ἀγνοέω

*complementary infinitive*

→ present (ongoing)

ἀγνοέω: 'not know, be ignorant' (ἀ-privative + γινώσκω); the litotes 'I don't want you ignorant' = 'I want you to know.'

ἀδελφοί

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; warm familial address to the congregation.

ὅτι

that

*conjunction (content clause)*

πολλάκις

often

*adverb (frequency)*

## προεθέμην

I purposed

Aor Mid Indic 1 Sg · προτίθημι

*main verb (ὄτι clause)*

→ constative aorist

προτίθημι (mid.): 'purpose, plan beforehand' (cf. the noun πρόθεσις, 'purpose').

## έλθεῖν

to come

Aor Act Inf · ἔρχομαι

*complementary infinitive*

→ constative aorist

## πρὸς

to

*preposition + accusative (direction)*

## ὕμᾱς

you

Accusative

*object of πρὸς*

## καὶ

and

*coordinating conjunction*

## ἐκωλύθην

I was prevented

Aor Pass Indic 1 Sg · κωλύω

*main verb*

→ constative aorist

κωλύω: 'hinder, prevent, forbid'; the divine passive — circumstances (or God) blocked the plan.

## ἄχρι

until

*preposition + genitive (time)*

## τοῦ

the

Genitive

*article (substantizes adv.)*

## δεῦρο

now

*adverb (substantized, 'the present')*

δεῦρο: 'here, hither'; ἄχρι τοῦ δεῦρο = 'up to now.'

## ἵνα

that

*conjunction (purpose)*

## τινὰ

some

Accusative

*indefinite pronoun (modifies καρπὸν)*

## καρπὸν

fruit

Accusative

*direct object*

καρπός: 'fruit'; metaphor for ministry results — converts and growth.

## σχῶ

I might have/get

Aor Act Subj 1 Sg · ἔχω

*subjunctive (purpose clause)*

→ ingressive aorist

ἔχω: 'have'; the ingressive aorist nuance ('obtain, get') fits 'gain fruit.'

## καὶ

also

*adverbial (ascensive)*

## ἐν

among

*preposition + dative (sphere)*

## ὕμῖν

you

Dative

*object of ἐν*

καθώς

just as

*comparative conjunction*

καὶ

also

*adverbial (ascensive)*

ἐν

among

*preposition + dative (sphere)*

τοῖς

the

*Dative*

*article*

λοιποῖς

rest

*Dative*

*attributive adjective*

λοιπός: 'remaining, rest'; the other  
Gentile fields Paul has already reaped.

ἔθνεσιν

Gentiles

*Dative*

*dat. of sphere*

ἔθνος: 'nation'; the Gentiles — Rome  
included in Paul's Gentile mandate.

## 14 Ἕλλησίν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·

To Greeks and to barbarians, to wise and to foolish, I am a debtor;

OBLIGATION ASYNDETON The ground of his eagerness: Paul stands under universal obligation — to every category of humanity.

Ἕλλησίν

to Greeks

*Dative*

*dat. of obligation (w/ ὀφειλέτης)*

Ἕλλησιν: 'Greek'; here the culturally  
Hellenized world, paired against  
βάρβαροι.

τε

both

*correlative particle*

καὶ

and

*coordinating conjunction*

βαρβάρους

to barbarians

*Dative*

*dat. of obligation*

βάρβαρος: 'non-Greek-speaker'  
(onomatopoeic 'bar-bar'); the non-  
Hellenized peoples — together, all  
humanity.

## σοφοῖς

to wise

Dative

*dat. of obligation*

σοφός: 'wise, skilled'; a second all-inclusive pairing by intellect/culture.

## τε

both

*correlative particle*

## καὶ

and

*coordinating conjunction*

## ἀνοήτοις

to foolish

Dative

*dat. of obligation*

ἀνόητος: 'unintelligent, foolish' (ἀ- + νοῦς); the unschooled — Paul owes the gospel to all alike.

## ὀφειλέτης

debtor

Nominative

*predicate nominative*

ὀφειλέτης: 'debtor, one obligated'; Paul's commission lays a debt on him toward all peoples.

## εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

*main verb (equative)*

→ stative present

## 15 οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

so, for my part, I am eager to preach the gospel also to you who are in Rome.

EAGERNESS οὕτως The conclusion drawn from that debt: an eagerness to evangelize even Rome — bridging to the thesis.

## οὕτως

so/thus

*adverb (inferential)*

οὕτως: 'in this way'; draws the consequence from the debtor-status of v.14.

## τὸ

the

Nominative

*article (substantizes phrase)*

## κατ'

as for

*preposition + accusative (reference)*

## ἐμὲ

me

Accusative

*object of κατά ('as concerns me')*

τὸ κατ' ἐμὲ: idiom, 'as far as I am concerned, for my part.'

## πρόθυμον

eager/ready

Nominative

*predicate adj. (substantized neuter)*

πρόθυμος: 'willing, eager' (πρό + θυμός, 'forward in spirit'); 'my eagerness/readiness.'

## καὶ

also

*adverbial (ascensive)*

## ὑμῖν

to you

Dative

*indirect object (of the infinitive)*

## τοῖς

those

Dative

*article*

## ἐν

in

*preposition + dative (place)*

## Ῥώμη

Rome

Dative

*dat. of place*

## εὐαγγελίσασθαι

to preach the gospel

Aor Mid Inf · εὐαγγελίζομαι

*exegetical infinitive*

→ *constative aorist*

εὐαγγελίζομαι: 'announce good news, evangelize'; cognate with εὐαγγέλιον — to do the gospel's proclaiming.

**16** Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

**THESIS STATEMENT** γὰρ The letter's theme, stated by litotes: the gospel is no cause for shame because it is God's saving power for all who believe, Jew and Greek alike.

Οὐ

not

*negative particle*

γὰρ

for

*explanatory conjunction*

ἐπαισχύνομαι

I am ashamed

Pres Mid Indic 1 Sg · ἐπαισχύνομαι

*main verb*

→ customary present

ἐπαισχύνομαι: 'be ashamed of' (ἐπί + αἰσχύνομαι); the litotes 'not ashamed' affirms bold confidence.

τὸ

the

Accusative

*article*

εὐαγγέλιον

gospel

Accusative

*direct object*

εὐαγγέλιον: 'good news'; the message Paul is unashamed to proclaim even in imperial Rome.

δύναμις

power

Nominative

*predicate nominative*

δύναμις: 'power' (cf. 'dynamite'); the gospel does not merely describe salvation but effects it.

γὰρ

for

*causal conjunction*

Θεοῦ

of God

Genitive

*genitive of source*

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ gnomic present

εἰς

for

*preposition + accusative (goal/result)*

σωτηρίαν

salvation

Accusative

*object of εἰς (goal)*

σωτηρία: 'salvation, deliverance, rescue'; the comprehensive end to which the gospel's power tends.

παντὶ

to everyone

Dative

*substantival adj. (indirect object)*

πᾶς: 'all, every'; the universality that the rest of the verse unpacks (Jew and Greek).

τῷ

the (one)

Dative

*article (substantizes ptc.)*

πιστεύοντι

who believes

Pres Act Ptc · Dat Sg Masc · πιστεύω

*substantival participle (limits παντὶ)*

→ customary (characteristic)

πιστεύω: 'believe, trust'; faith is the sole qualifier — 'everyone who believes,' without ethnic limit.

Ἰουδαίῳ

to the Jew

Dative

*dat. in apposition to παντὶ*

Ἰουδαῖος: 'Jew'; first in salvation-historical priority, not privilege of merit.

τε

both

*correlative particle*

πρῶτον

first

*adverb (priority)*

πρῶτον: 'first'; redemptive-historical sequence — to the Jew first.

καὶ

and

*coordinating conjunction*

Ἑλληνι

to the Greek

*Dative*

*dat. in apposition to παντὶ*

Ἑλλην: 'Greek'; here the representative Gentile — the gospel's reach to the nations.

17 δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

For in it the righteousness of God is revealed from faith to faith, as it is written: "The righteous shall live by faith."

GROUND OF THE THESIS **γὰρ** Why the gospel saves: in it God's righteousness is revealed on the principle of faith — clinched by Habakkuk 2:4.

δικαιοσύνη

righteousness

*Nominative*

*subject*

δικαιοσύνη: 'righteousness, justice'; God's saving covenant-faithfulness / the righteous status he gives — the letter's key term.

γὰρ

for

*explanatory conjunction*

θεοῦ

of God

*Genitive*

*genitive (source / authorship; debated)*

A famously debated genitive: God's own righteousness, the righteousness from God, or both — the hinge of Reformation exegesis.

ἐν

in

*preposition + dative (sphere)*

αὐτῷ

it

Dative

object of ἐν (refers to the gospel)

ἀποκαλύπτεται

is revealed

Pres Pass Indic 3 Sg · ἀποκαλύπτω

main verb

→ gnomic present

ἀποκαλύπτω: 'uncover, reveal' (cf. 'apocalypse'); an ongoing unveiling in the gospel's proclamation.

ἐκ

from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source/origin)

πίστις: 'faith'; ἐκ πίστεως εἰς πίστιν — 'by faith from start to finish,' faith as the all-encompassing principle.

εἰς

to

preposition + accusative (goal)

πίστιν

faith

Accusative

object of εἰς (goal)

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: 'write'; the perfect γέγραπται = 'it stands written' — Scripture's abiding authority.

Ὁ

the

Nominative

article

δὲ

but/now

connective (part of the citation)

δίκαιος

righteous (one)

Nominative

subject (substantival adj.)

δίκαιος: 'righteous, just'; the one declared right with God — quoting Habakkuk 2:4.

ἐκ

by

preposition + genitive (source/means)

## πίστεως

faith

Genitive

*object of ἐκ (construes w/ 'live' or 'righteous')*

πίστις: 'faith/faithfulness'; whether ἐκ πίστεως modifies 'the righteous' or 'shall live' is exegetically pivotal.

## ζήσεται

shall live

Fut Mid Indic 3 Sg · ζάω

*main verb (citation)*

→ predictive future

ζάω: 'live'; eschatological life — the promise grounding justification by faith.

## 18 Αποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

COUNTER-REVELATION **γὰρ** The dark counterpart to v.17: alongside the revealing of righteousness, God's wrath is being revealed against those who hold truth down in wickedness — opening the indictment.

## Ἀποκαλύπτεται

is revealed

Pres Pass Indic 3 Sg · ἀποκαλύπτω

*main verb (fronted, emphatic)*

→ gnomic present

ἀποκαλύπτω: 'reveal'; deliberately echoing v.17 — wrath and righteousness are both presently unveiled.

## γὰρ

for

*explanatory conjunction*

## ὀργή

wrath

Nominative

*subject*

ὀργή: 'wrath, anger'; God's settled judicial opposition to evil, not capricious rage.

## θεοῦ

of God

Genitive

*genitive of source/possession*

ἀπ'

from

*preposition + genitive (source)*

οὐρανοῦ

heaven

Genitive

*object of ἀπό (source)*

οὐρανός: 'heaven, sky'; the wrath's origin — a divine, not merely earthly, verdict.

ἐπί

against

*preposition + accusative (hostile direction)*

πᾶσαν

all

Accusative

*attributive adjective*

ἀσέβειαν

ungodliness

Accusative

*object of ἐπί*

ἀσέβεια: 'impiety, ungodliness' (ἀ- + σέβομαι, 'revere'); sin against God directly — failure of reverence.

καὶ

and

*coordinating conjunction*

ἀδικίαν

unrighteousness

Accusative

*object of ἐπί*

ἀδικία: 'unrighteousness, injustice' (ἀ- + δίκη); wrong toward God and neighbor — the breach of right.

ἀνθρώπων

of men

Genitive

*genitive (subjective/possession)*

ἄνθρωπος: 'human being'; humanity generally as the agent of this ungodliness.

τῶν

who

Genitive

*article (substantizes ptc.)*

τήν

the

Accusative

*article*

ἀλήθειαν

truth

Accusative

*direct object of κατεχόντων*

ἀλήθεια: 'truth'; here the truth about God evident in creation and conscience.

ἐν

in/by

*preposition + dative (means/manner)*

ἀδικία

unrighteousness

Dative

*dat. of means/manner*

ἀδικία: 'unrighteousness'; the very wickedness by which the truth is held down.

κατεχόντων

who suppress

Pres Act Ptc · Gen Pl Masc · κατέχω

*attributive participle*

→ customary (characteristic)

κατέχω: 'hold down, restrain, suppress' (κατά + ἔχω); to pin the truth down, smothering what is known.

19 διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν.

because what can be known of God is plain among them, for God has made it plain to them.

GROUND: GOD KNOWN **διότι** Why they are culpable: what may be known of God is evident to them — and evident precisely because God himself disclosed it.

<p><b>ΔΙΟΤΙ</b> because <i>causal conjunction</i></p> <p>διότι: 'because, for the reason that' (διὰ + ὅτι); grounds the charge of suppression — there is truth to suppress.</p>	<p><b>Τὸ</b> the Nominative <i>article (substantizes adj.)</i></p>	<p><b>ΓΝΩΣΤὸν</b> what is known/knowable Nominative <i>subject (substantival adj.)</i></p> <p>γνωστός: 'known / knowable'; the knowable of God — what creation makes accessible, not God's full essence.</p>	<p><b>ΤΟΥ</b> of Genitive <i>article</i></p>
<p><b>Θεοῦ</b> God Genitive <i>objective genitive</i></p>	<p><b>Φανερόν</b> plain/manifest Nominative <i>predicate adjective</i></p> <p>φανερὸς: 'visible, manifest, evident'; openly displayed, not hidden.</p>	<p><b>ἔστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>	<p><b>ἐν</b> among/in <i>preposition + dative (sphere)</i></p>
<p><b>αὐτοῖς</b> them Dative <i>object of ἐν ('among/within them')</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεὸς</b> God Nominative <i>subject</i></p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>

**αὐτοῖς**

to them

Dative

*indirect object*

**ἐφάνερωσεν**

made plain

Aor Act Indic 3 Sg · φανερώω

*main verb*

→ *constative aorist*

φανερώω: 'make visible, reveal'; cognate with φανερός — God actively disclosed himself, so ignorance is inexcusable.

**20** τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοούμενα καθορᾶται, ἢ τε αἰδῖος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,

For his invisible attributes, since the creation of the world, are clearly seen, being understood through the things made — namely his eternal power and divine nature — so that they are without excuse;

CREATION'S WITNESS **γὰρ** How God made himself plain: his invisible perfections are perceived through what he made; the result clause clinches the verdict — they are without excuse.

**τὰ**

the

Nominative

*article (substantizes adj.)*

**γὰρ**

for

*explanatory conjunction*

**ἀόρατα**

invisible things

Nominative

*subject (substantival adj.)*

ἀόρατος: 'unseen, invisible' (ἀ- + ὀράω); a paradox — the unseen God 'seen' through creation.

**αὐτοῦ**

his

Genitive

*genitive of possession*

ἄπὸ

since/from

*preposition + genitive (temporal source)*

κτίσεως

creation

Genitive

*object of ἀπό (temporal)*

κτίσις: 'creation, founding'; here the act/event of creating, the starting-point of the testimony.

κόσμου

of the world

Genitive

*objective/possessive genitive*

κόσμος: 'world, ordered universe'; the created order that bears witness.

τοῖς

the

Dative

*article*

ποιήμασιν

things made

Dative

*dat. of means*

ποίημα: 'thing made, workmanship' (cf. 'poem'); the created works through which God is perceived.

νοούμενα

being understood

Pres Pass Ptc · Nom Pl Neut · νοέω

*adverbial ptc. (means/manner)*

→ present (concurrent)

νοέω: 'perceive with the mind, understand' (cf. νοῦς); the invisible is grasped by reasoned reflection on the visible.

καθορᾶται

are clearly seen

Pres Pass Indic 3 Sg · καθοράω

*main verb*

→ gnomic present

καθοράω: 'see clearly, perceive' (κατά-perfective + ὁράω); the paradox sharpened — the invisible is 'clearly seen.'

ἡ

the

Nominative

*article*

τε

both

*correlative particle*

ἄϊδιος

eternal

Nominative

*attributive adjective*

ἄϊδιος: 'everlasting, eternal'; without beginning or end — a rare, elevated term.

αὐτοῦ

his

Genitive

*genitive of possession*

δύναμις

power

Nominative

*apposition to ἀόρατα (specifies them)*

δύναμις: 'power'; one of the two perceived attributes — God's omnipotence stamped on creation.

καὶ

and

*coordinating conjunction*

Θειότης

divine nature

Nominative

*apposition to ἀόρατα*

θειότης: 'divinity, divine nature'; that God is God — his Godhood, perceptible in creation (distinct from θεότης, the divine essence).

εἰς

so that

*preposition + articular inf. (result/purpose)*

τὸ

the

Accusative

*article (substantizes inf.)*

εἶναι

to be

Pres Act Inf · εἶμι

*articular inf. of result*

→ stative present

εἶμι: 'be'; εἰς τὸ εἶναι expresses the outcome — 'with the result that they are...'

αὐτούς

they

Accusative

*accusative subject of the infinitive*

ἀναπολογήτους

without excuse

Accusative

*predicate accusative*

ἀναπόλητος: 'without defense/excuse' (ἀ- + ἀπολογία); in NT only here and 2:1 — the verdict echoed when the moralizer is judged.

21 διότι γνόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ἠύχαριστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

because, although they knew God, they did not glorify him as God or give thanks, but became futile in their thinking, and their senseless heart was darkened.

THE ROOT FAILURE **διότι** The heart of the indictment: knowing God, they withheld glory and thanks; the fall into futility and darkness follows.

διότι

because

*causal conjunction*

γνόντες

having known

Aor Act Ptc · Nom Pl Masc · γινώσκω

*concessive participle ('although they knew')*

→ constative aorist

γινώσκω: 'know' by experience/acquaintance; the concessive force — they really knew God, yet...

τὸν

the

Accusative

*article*

θεὸν

God

Accusative

*direct object of γνόντες*

οὐχ

not

*negative particle*

ὡς

as

*comparative particle (manner)*

θεὸν

God

Accusative

*predicate accusative (as God')*

ἐδόξασαν

they glorified

Aor Act Indic 3 Pl · δοξάζω

*main verb*

→ *constative aorist*

δοξάζω: 'glorify, honor' (cf. δόξα); the refused response — to acknowledge God's worth.

ἢ

or

*disjunctive conjunction*

εὐχαρίστησαν

gave thanks

Aor Act Indic 3 Pl · εὐχαριστέω

*main verb*

→ *constative aorist*

εὐχαριστέω: 'give thanks'; ingratitude as the twin of failure to glorify — the primal sin.

ἀλλ'

but

*adversative conjunction*

ἐματαιώθησαν

they became futile

Aor Pass Indic 3 Pl · ματαιώω

*main verb*

→ *constative aorist*

ματαιώω: 'make/become futile, vain' (cf. ματαιότης, Eccl's 'vanity'); their reasoning turned empty, idolatrous.

ἐν

in

*preposition + dative (sphere)*

τοῖς

the

Dative

*article*

διαλογισμοῖς

reasonings

Dative

*dat. of sphere*

διαλογισμός: 'reasoning, deliberation, speculation'; their inner thought-processes, gone vain.

αὐτῶν

their

Genitive

*genitive of possession*

καὶ

and

*coordinating conjunction*

ἐσκοτίσθη

was darkened

Aor Pass Indic 3 Sg · σκοτίζω

*main verb*

→ *constative aorist*

σκοτίζω: 'darken' (cf. σκότος, 'darkness'); the moral-noetic blackout that follows rejecting the light.

ἡ

the

Nominative

*article*

ἄσύνετος

senseless

Nominative

*attributive adjective*

ἄσύνετος: 'without understanding, foolish' (ἀ- + συνίημι); the heart that fails to 'put together' the truth.

αὐτῶν

their

Genitive

*genitive of possession*

καρδία

heart

Nominative

*subject*

καρδία: 'heart'; the inner self — mind, will, and affections together, here darkened.

## 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν,

Claiming to be wise, they became fools,

IRONY

ASYNDETON

The bitter irony of the fall: self-proclaimed wisdom collapses into folly.

φάσκοντες

claiming

Pres Act Ptc · Nom Pl Masc · φάσκω

*adverbial ptc. (concessive)*

→ *present (ongoing claim)*

φάσκω: 'assert, allege, claim'; often a pretentious or false claim — here empty self-assessment.

εἶναι

to be

Pres Act Inf · εἶμι

*complementary infinitive*

→ *stative present*

σοφοὶ

wise

Nominative

*predicate nom. (of implied subject of inf.)*

σοφός: 'wise'; the vaunted wisdom of the cultured world, shown hollow.

ἐμωράνθησαν

they became fools

Aor Pass Indic 3 Pl · μωραίνω

*main verb*

→ *constative aorist*

μωραίνω: 'make foolish, become a fool' (cf. μωρός, 'moron'); the ironic reversal — wisdom into folly.

23 καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνας φθαροῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἔρπετῶν.

and exchanged the glory of the immortal God for the likeness of an image of mortal man and birds and four-footed animals and reptiles.

THE EXCHANGE καὶ The idolatrous swap that the futility produced: the incorruptible God's glory traded for images of corruptible creatures — a descending ladder.

καὶ

and

*coordinating conjunction*

ἥλλαξαν

they exchanged

Aor Act Indic 3 Pl · ἀλλάσσω

*main verb*

→ *constative aorist*

ἀλλάσσω: 'change, exchange, barter'; the catastrophic trade — God's glory for idols (echoing Ps 106:20; Jer 2:11).

τὴν

the

Accusative

*article*

δόξαν

glory

Accusative

*direct object*

δόξα: 'glory, splendor'; the radiant majesty of God, given away in the exchange.

τοῦ

of the

Genitive

*article*

ἀφθάρτου

immortal/incorruptible

Genitive

*attributive adjective*

ἀφθαρτος: 'imperishable, immortal' (ἀ- + φθείρω); set in pointed contrast to φθαροῦ below.

θεοῦ

God

Genitive

*genitive of possession*

ἐν

for

*preposition + dative (price/exchange)*

ἐν of price (Semitic ἐν of exchange): 'in exchange for' — what was taken in the trade.

## ὁμοιώματι

likeness

Dative

*dat. of exchange (object received)*

ὁμοίωμα: 'likeness, copy, image'; a representation — the idol as mere semblance.

## εἰκόνας

of an image

Genitive

*attributive/epexegetical genitive*

εἰκών: 'image, likeness' (cf. 'icon'); ironic, since humanity was made the εἰκών of God (Gen 1:26).

## φθαρτοῦ

mortal/corruptible

Genitive

*attributive adjective*

φθαρτός: 'perishable, mortal' (cf. φθίρω); the deliberate antithesis to ἄφθαρτος — they swapped the imperishable for the perishable.

## ἀνθρώπου

of man

Genitive

*genitive (first idol-object)*

ἄνθρωπος: 'human'; first rung of the descent — anthropomorphic idolatry.

καὶ

and

*coordinating conjunction*

ΠΤΕΙΝΩΝ

of birds

Genitive

*genitive (idol-object)*

πτεινόν: 'bird, flying creature' (cf. πέτομαι, 'fly').

καὶ

and

*coordinating conjunction*

ΤΕΤΡΑΠΟΔΩΝ

of four-footed animals

Genitive

*genitive (idol-object)*

τετράπους: 'four-footed' (τέτρα + πούς); quadrupeds — the descent continues toward the beasts.

καὶ

and

*coordinating conjunction*

ἘΡΠΕΤΩΝ

of reptiles

Genitive

*genitive (idol-object)*

ἔρπετόν: 'creeping thing, reptile' (cf. ἔρπω, 'creep'); the bottom rung — echoing the Genesis creation list in reverse.

24 Διὸ παρέδωκεν αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν αὐτοῖς,

Therefore God gave them over, in the desires of their hearts, to impurity, so that their bodies were dishonored among them —

FIRST HANDING-OVER **Διὸ** The first of three judicial 'gave them over' verdicts: God consigns them to the impurity their own desires crave — the punishment fitting the crime of v.23.

<p><b>Διὸ</b> therefore <i>inferential conjunction</i></p> <p>διό: 'therefore, for this reason'; draws the judgment as the consequence of the exchange in v.23.</p>	<p><b>παρέδωκεν</b> gave over Aor Act Indic 3 Sg · παραδίδομι <i>main verb</i> → <i>constative aorist</i></p> <p>παραδίδομι: 'hand over, deliver up' (παρά + δίδωμι); the keyword of the section (vv.24, 26, 28) — a judicial abandonment, not mere permission.</p>	<p><b>αὐτοὺς</b> them Accusative <i>direct object</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>
<p><b>θεὸς</b> God Nominative <i>subject</i></p> <p>Emphatic: God is the actor — the handing-over is an act of divine wrath, not the world running its course alone.</p>	<p><b>ἐν</b> in <i>preposition + dative (sphere/cause)</i></p>	<p><b>ταῖς</b> the Dative <i>article</i></p>	<p><b>ἐπιθυμίαις</b> desires/lusts Dative <i>dat. of sphere (the realm consigned to)</i></p> <p>ἐπιθυμία: 'desire, craving, lust' (ἐπί + θυμός); neutral in itself but here the disordered cravings driving the sin.</p>

<p><b>τῶν</b> of the Genitive article</p>	<p><b>καρδιῶν</b> hearts Genitive genitive of source καρδία: 'heart'; the inner seat from which the corrupt desires arise.</p>	<p><b>αὐτῶν</b> their Genitive genitive of possession</p>	<p><b>εἰς</b> to preposition + accusative (goal/result)</p>
<p><b>ἀκαθαρσίαν</b> impurity Accusative object of εἰς (goal) ἀκαθαρσία: 'uncleanness, impurity' (ἀ- + καθαρός, 'clean'); moral, especially sexual, defilement.</p>	<p><b>τοῦ</b> the Genitive article (substantizes inf.)</p>	<p><b>ἀτιμάζεσθαι</b> to be dishonored Pres Pass Inf · ἀτιμάζω articular inf. of result/purpose → present (ongoing) ἀτιμάζω: 'dishonor, treat with contempt' (ἀ- + τιμή, 'honor'); the genitive articular infinitive marks the resulting degradation.</p>	<p><b>τὰ</b> the Accusative article</p>
<p><b>σώματα</b> bodies Accusative accusative subject of the infinitive σῶμα: 'body'; the locus where the dishonor is enacted.</p>	<p><b>αὐτῶν</b> their Genitive genitive of possession</p>	<p><b>ἐν</b> among preposition + dative (reciprocity/sphere)</p>	<p><b>αὐτοῖς</b> themselves Dative object of ἐν (reflexive/reciprocal)</p>

25 οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

GROUND RESTATED ASYNDETON The reason for the handing-over, restated: they swapped God's truth for the lie and worshiped the creature — capped by a doxology that rebukes the idolatry.

## οἵτινες

who

Nominative

*relative pronoun (qualitative)*

ὅστις: 'who(ever),' the qualitative relative — 'such people as' exchanged the truth.

## μετήλλαξαν

exchanged

Aor Act Indic 3 Pl · μεταλλάσσω

*main verb*

→ *constative aorist*

μεταλλάσσω: 'exchange, alter' (μετά + ἀλλάσσω); the strengthened form of v.23's ἔλλαξαν — the same fatal swap.

## τήν

the

Accusative

*article*

## ἀλήθειαν

truth

Accusative

*direct object*

ἀλήθεια: 'truth'; the reality of God, traded away.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*objective/possessive genitive*

## ἐν

for

*preposition + dative (price/exchange)*

ἐν of exchange again (cf. v.23): 'in exchange for the lie.'

## τῷ

the

Dative

*article*

## ψεύδει

lie

Dative

*dat. of exchange (object received)*

ψεῦδος: 'falsehood, lie'; with the article, 'the lie' par excellence — idolatry's basic deception.

## καὶ

and

*coordinating conjunction*

## ἔσεβάσθησαν

worshipped

Aor Pass Indic 3 Pl · σεβάζομαι

*main verb (deponent)*

→ *constative aorist*

σεβάζομαι: 'worship, venerate, show religious awe' (cf. σέβομαι); the reverence owed God, misdirected.

## καὶ

and

*coordinating conjunction*

## ἐλάτρευσαν

served

Aor Act Indic 3 Pl · λατρεύω

*main verb*

→ *constative aorist*

λατρεύω: 'serve, render cultic worship'; the same verb Paul used of his own service in v.9, now perverted toward creatures.

## τῆ

the

Dative

*article*

## κτίσει

creature/creation

Dative

*dat. (object of worship)*

κτίσις: 'creature, created thing'; that which is made — worshiped in place of its Maker.

## παρὰ

rather than

*preposition + accusative (comparison/exclusion)*

παρά + acc. here = 'beyond, in preference to, instead of' — the creature placed above the Creator.

<p><b>Τὸν</b> the (one) Accusative <i>article (substantizes ptc.)</i></p>	<p><b>κτίσαντα</b> Creator Aor Act Ptc · Acc Sg Masc · κτίζω <i>substantival participle (object of παρά)</i> → constative aorist κτίζω: 'create, found'; the participle 'the One who created' set against κτίσις — Maker vs. made.</p>	<p><b>ὅς</b> who Nominative <i>relative pronoun</i></p>	<p><b>ἔστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>
<p><b>εὐλογητός</b> blessed Nominative <i>predicate nominative</i> εὐλογητός: 'blessed, praiseworthy' (εὖ + λόγος, 'well-spoken-of'); the doxology answers the idolatry with praise of the true God.</p>	<p><b>εἰς</b> for <i>preposition + accusative (extent of time)</i></p>	<p><b>τούς</b> the Accusative <i>article</i></p>	<p><b>αἰῶνας</b> ages/forever Accusative <i>object of εἰς (extent of time)</i> αἰών: 'age'; εἰς τοὺς αἰῶνας = 'unto the ages,' i.e. forever.</p>
<p><b>ἀμήν</b> amen <i>liturgical affirmation (transliterated Hebrew)</i> ἀμήν: 'truly, so be it'; the worship-formula sealing the doxology.</p>			

26 Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν,

For this reason God gave them over to dishonorable passions; for their females exchanged the natural use for that contrary to nature,

SECOND HANDING-OVER **Διὰ τοῦτο** The second 'gave them over' verdict — to passions of dishonor — with the first illustration drawn from the women.

Διὰ

because of

*preposition + accusative (cause)*

ΤΟΥΤΟ

this

Accusative

*object of διὰ (causal demonstrative)*

διὰ τοῦτο: 'for this reason' — pointing back to the idolatry of v.25 as the ground of renewed judgment.

παρέδωκεν

gave over

Aor Act Indic 3 Sg · παραδίωμι

*main verb*

→ constative aorist

παραδίωμι: the second of the three 'handed over' judgments (cf. vv.24, 28).

αὐτούς

them

Accusative

*direct object*

ὁ

the

Nominative

*article*

Θεός

God

Nominative

*subject*

εἰς

to

*preposition + accusative (goal/result)*

πάθη

passions

Accusative

*object of εἰς (goal)*

πάθος: 'passion, strong feeling' (cf. πάσχω); here disordered, uncontrolled drives.

ἀτιμίας

of dishonor

Genitive

*attributive genitive (quality)*

ἀτιμία: 'dishonor, disgrace' (ἀ- + τιμή); 'degrading passions' — the genitive names their character.

αἱ

the

Nominative

*article*

τε

for

*correlative particle (τε ... with v.27)*

γὰρ

for

*explanatory conjunction*

θήλειαι

females

Nominative

*subject*

θηλυς: 'female'; the biological term (not γυνή, 'woman') — emphasizing nature/sex, fitting the 'natural use' argument.

αὐτῶν

their

Genitive

*genitive of possession*

μετήλλαξαν

exchanged

Aor Act Indic 3 Pl · μεταλλάσσω

*main verb*

→ constative aorist

μεταλλάσσω: 'exchange' (cf. v.25); the idolatrous 'exchange' now mirrored in the bodily realm.

τὴν

the

Accusative

*article*

## φυσικὴν

natural

Accusative

*attributive adjective*

φυσικός: 'natural, according to nature' (cf. φύσις); what accords with the created order.

## χρῆσιν

use/function

Accusative

*direct object*

χρήσις: 'use, function, relations' (cf. χράομαι); here of sexual relations.

## εἰς

for

*preposition + accusative (exchange-goal)*

## τὴν

that

Accusative

*article (substantizes prep. phrase)*

## παρὰ

contrary to

*preposition + accusative (opposition)*

παρὰ φύσιν: 'against nature' — παρὰ + acc. of contrariety, the counterpart to φυσικὴν.

## φύσιν

nature

Accusative

*object of παρά*

φύσις: 'nature'; the created order/design appealed to as the norm.

27 ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσιν τὴν ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

and likewise also the males, having left the natural use of the female, were inflamed in their craving for one another, males with males committing the shameless act and receiving in themselves the due penalty of their error.

SECOND HANDING-OVER (CONT.) τε The parallel illustration in the men, with the verdict's logic made explicit: the deed carries its own fitting recompense.

ὁμοίως

likewise

*adverb (correspondence)*

ὁμοίως: 'in like manner'; binds the men's case to the women's of v.26.

τε

and

*correlative particle*

καὶ

also

*adverbial (ascensive)*

οἱ

the

*Nominative*

*article*

ἄρσενες

males

*Nominative*

*subject*

ἄρσεν: 'male'; again the biological term, paired with θῆλυς — keeping the 'nature' argument in view.

ἀφέντες

having left

*Aor Act Ptc · Nom Pl Masc · ἀφήμι*

*adverbial ptc. (antecedent/causal)*

→ *constative aorist*

ἀφήμι: 'leave, let go, abandon' (ἀπό + ἵημι); a deliberate forsaking of the natural relation.

τήν

the

*Accusative*

*article*

φυσικὴν

natural

*Accusative*

*attributive adjective*

χρησιν

use

*Accusative*

*direct object of ἀφέντες*

τῆς

of the

*Genitive*

*article*

θηλείας

female

*Genitive*

*objective genitive*

θηλυς: 'female'; the natural counterpart abandoned.

ἐξεκαύθησαν

were inflamed

*Aor Pass Indic 3 Pl · ἐκκαίω*

*main verb*

→ *constative aorist*

ἐκκαίω: 'kindle, burn up, inflame' (ἐκ + καίω); the intensity of the disordered craving — 'burned up.'

ἐν

in

*preposition + dative (sphere)*

τῇ

the

*Dative*

*article*

ὀρέξει

craving/lust

*Dative*

*dat. of sphere*

ὄρεξις: 'longing, appetite, lust' (cf. ὀρέγομαι, 'reach for'); strong reaching-out desire.

αὐτῶν

their

*Genitive*

*genitive of possession*

εἰς

for

*preposition + accusative (direction of desire)*

ἄλλήλους

one another

Accusative

*reciprocal pronoun (object of εἰς)*

ἀλλήλων: 'one another'; the mutual direction of the craving.

ἄρσενες

males

Nominative

*apposition to subject (resumptive)*

ἄρσιν: 'male'; the stark repetition 'males with males' underscores the point.

ἐν

with

*preposition + dative (association)*

ἄρσεσιν

males

Dative

*object of ἐν (association)*

τὴν

the

Accusative

*article*

ἀσχημοσύνην

shameless act/indecency

Accusative

*direct object*

ἀσχημοσύνη: 'indecency, shameful deed' (ἀ- + σχῆμα, 'form'); 'unseemliness' — the disgraceful act.

κατεργαζόμενοι

committing/working

Pres Mid Ptc · Nom Pl Masc ·

κατεργάζομαι

*adverbial ptc. (manner/concurrent)*

→ present (ongoing)

κατεργάζομαι: 'work out, accomplish, perform' (κατά-perfective + ἐργάζομαι); to bring fully about.

καὶ

and

*coordinating conjunction*

τὴν

the

Accusative

*article*

ἀντιμισθίαν

recompense/penalty

Accusative

*direct object*

ἀντιμισθία: 'recompense, repayment' (ἀντί + μισθός, 'wage'); the answering 'wage' — sin reaping its own consequence.

ἣν

which

Accusative

*relative pronoun (object of ἔδει)*

ἔδει

was due/necessary

Impf Act Indic 3 Sg · δεῖ

*impersonal verb (rel. clause)*

→ imperfect (fitting obligation)

δεῖ: 'it is necessary, fitting'; the imperfect ἔδει = 'was due' — the penalty that necessarily matched the error.

τῆς

of the

Genitive

*article*

πλάνης

error/wandering

Genitive

*genitive (of the offense penalized)*

πλάνη: 'wandering, error, deception' (cf. πλανᾶω, 'lead astray'); the straying for which the recompense is due.

αὐτῶν

their

Genitive

*genitive of possession*

ἐν

in

*preposition + dative (sphere/reflexive)*

ἑαυτοῖς

themselves

Dative

*reflexive pronoun (object of ἐν)*

ἑαυτῶν: 'themselves'; the penalty falls within them — self-inflicted, intrinsic to the act.

ἀπολαμβάνοντες

receiving back

Pres Act Ptc · Nom Pl Masc · ἀπολαμβάνω

*adverbial ptc. (manner/concurrent)*

→ present (ongoing)

ἀπολαμβάνω: 'receive back, get in full' (ἀπό + λαμβάνω); to obtain what is owed — receiving the due wage.

28 καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,

And just as they did not see fit to retain God in their knowledge, God gave them over to an unfit mind, to do what is not fitting —

**THIRD HANDING-OVER** καὶ The third 'gave them over' verdict, framed by a pointed wordplay: they did not approve (ἔδοκίμασαν) keeping God, so God gave them to an unapproved (ἀδόκιμον) mind.

καὶ

and

*coordinating conjunction*

καθώς

just as

*comparative conjunction (correspondence)*

καθώς: sets up the *lex talionis* correspondence — the punishment mirrors the crime.

οὐκ

not

*negative particle*

ἐδοκίμασαν

they approved/saw fit

Aor Act Indic 3 Pl · δοκιμάζω

*main verb*

→ *constative aorist*

δοκιμάζω: 'test and approve, deem worthy' (cf. δόκιμος); they 'did not approve' of keeping God — the root of the pun with ἀδόκιμον.

τὸν

the

Accusative

*article*

θεὸν

God

Accusative

*accusative subject of infinitive*

ἔχειν

to retain/have

Pres Act Inf · ἔχω

*complementary infinitive*

→ *present (ongoing)*

ἔχω: 'have, hold'; here 'to hold/retain'  
God in active acknowledgment.

ἐν

in

*preposition + dative (sphere)*

ἐπιγνώσει

knowledge/recognition

Dative

*dat. of sphere*

ἐπιγνώσις: 'full knowledge, recognition' (ἐπί-intensive of γνώσις); a real, acknowledging knowledge of God.

παρέδωκεν

gave over

Aor Act Indic 3 Sg · παραδίδωμι

*main verb*

→ *constative aorist*

παραδίδωμι: the third and climactic 'handed over' (cf. vv.24, 26).

αὐτούς

them

Accusative

*direct object*

ὁ

the

Nominative

*article*

<p><b>θεός</b> God Nominative <i>subject</i></p>	<p><b>εἰς</b> to <i>preposition + accusative (goal/result)</i></p>	<p><b>ἄδοκιμον</b> unfit/disqualified Accusative <i>attributive adjective</i>   ἄδοκιμος: 'failing the test, disqualified, worthless' (ἀ- + δόκιμος); the deliberate antonym of ἐδοκίμασαν — an 'unapproving' mind, itself 'unapproved.'</p>	<p><b>νοῦν</b> mind Accusative <i>object of εἰς (goal)</i>   νοῦς: 'mind, understanding'; the faculty of moral judgment, now debased.</p>
<p><b>ποιεῖν</b> to do Pres Act Inf · ποιέω <i>epexegetical/result infinitive</i> → present (customary)   ποιέω: 'do, make'; the articular-less infinitive of result — what the debased mind produces.</p>	<p><b>τὰ</b> the things Accusative <i>article (substantizes ptc.)</i></p>	<p><b>μή</b> not <i>negative particle (w/ ptc.)</i></p>	<p><b>καθήκοντα</b> fitting/proper Pres Act Ptc · Acc Pl Neut · καθήκω <i>substantival participle (object of ποιεῖν)</i> → customary (characteristic)   καθήκω: 'be fitting, proper' (κατά + ἤκω); a Stoic ethical term — 'what is not becoming,' i.e. improprieties.</p>

29 πεπληρωμένους πάση ἀδικία πονηρία πλεονεξία κακία, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθείας, ψιθυριστάς,

having been filled with every kind of unrighteousness, wickedness, greed, malice; full of envy, murder, strife, deceit, malignity; gossips,

VICE CATALOGUE ASYNDETON The vice-list pours out the works of the debased mind — first two groups governed by 'filled' and 'full,' then a string of personal-type terms.

## πεπληρωμένους

having been filled

Perf Pass Ptc · Acc Pl Masc · πληρώω

*adverbial ptc. (resumes αὐτούς of v.28)*

→ *intensive perfect (saturated state)*

πληρώω: 'fill, make full'; the perfect pictures a settled, saturated condition — brimming with vice.

## πάση

all/every

Dative

*attributive adjective*

## ἀδικία

unrighteousness

Dative

*dat. of content (w/ πεπληρωμένους)*

ἀδικία: 'unrighteousness, injustice'; the comprehensive head-term (cf. v.18).

## πονηρία

wickedness

Dative

*dat. of content*

πονηρία: 'evil, wickedness' (cf. πονηρός); active, malignant badness.

## πλεονεξία

greed

Dative

*dat. of content*

πλεονεξία: 'covetousness, greed' (lit. 'having-more-ness'); insatiable grasping for more.

## κακία

malice

Dative

*dat. of content*

κακία: 'badness, malice, depravity'; vicious ill-will or moral baseness generally.

## μεστούς

full

Accusative

*adjective (parallel to πεπληρωμένους)*

μεστός: 'full, filled'; introduces a second cluster of the things they are stuffed with.

## φθόνου

of envy

Genitive

*genitive of content*

φθόνος: 'envy, jealousy'; ill-will at another's good — note the near-rhyme with the next word.

## φόνου

of murder

Genitive

*genitive of content*

φόνος: 'murder, slaughter'; paired with φθόνου in a deliberate paronomasia (envy → murder).

## ἔριδος

of strife

Genitive

*genitive of content*

ἔρις: 'strife, contention, quarreling'; discord and rivalry.

## δόλου

of deceit

Genitive

*genitive of content*

δόλος: 'guile, treachery, bait' (originally a lure); cunning deception.

## κακοηθείας

of malignity

Genitive

*genitive of content*

κακοήθεια: 'malice, malignity' (κακός + ἦθος); a settled bad disposition that construes everything in the worst light.

## ψιθυριστάς

gossips/whisperers

Accusative

*apposition (begins agent-noun list)*

ψιθυριστής: 'whisperer' (onomatopoeic ψιθυρ-); the secret slanderer who murmurs against others.

30 καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,

slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents,

VICE CATALOGUE (CONT.) ASYNDETON The list continues with terms for pride and contempt — toward others, toward God, and toward parents.

**καταλάλους**

slanderers

Accusative

*apposition (vice-list)*

κατάλαλος: 'slanderer, backbiter' (κατά + λαλέω); the open defamer, paired with the secret ψιθυριστής of v.29.

**θεοστυγεῖς**

haters of God

Accusative

*apposition*

θεοστυγής: 'God-hating' (θεός + στυγέω, 'hate'); could be passive ('hated by God') but active 'God-haters' fits the list.

**ὑβριστάς**

insolent

Accusative

*apposition*

ὑβριστής: 'insolent/violent person' (cf. ὕβρις); one who insults and injures from arrogant contempt.

**ὑπερηφάνους**

arrogant

Accusative

*apposition*

ὑπερήφανος: 'haughty, proud' (ὑπέρ + φαίνομαι, 'showing oneself above'); looking down on others.

**ἀλαζόνας**

boastful

Accusative

*apposition*

ἀλαζών: 'braggart, boaster'; the empty pretender who claims more than is real.

**ἐφευρετὰς**

inventors

Accusative

*apposition (w/ following gen.)*

ἐφευρετής: 'inventor, contriver' (cf. εὕρισκω, 'find'); one who devises novel forms of wrong.

**κακῶν**

of evils

Genitive

*objective genitive*

κακός: 'evil, bad'; the objects invented — 'inventors of evil things.'

**γονεῦσιν**

to parents

Dative

*dat. of reference (w/ ἀπειθεῖς)*

γονεύς: 'parent, begetter' (cf. γίνομαι); disobedience here breaches the fifth commandment.

**ἀπειθεῖς**

disobedient

Accusative

*apposition (vice-list)*

ἀπειθής: 'disobedient, unpersuadable' (ἀ- + πείθω); refusing to be persuaded or to submit.

### 31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας·

senseless, faithless, heartless, ruthless;

VICE CATALOGUE (CLIMAX) ASYNDETON A staccato alpha-privative quartet closes the list — four 'un-' words hammering the absence of every natural decency.

#### ἀσυνέτους

senseless

Accusative

*apposition (vice-list)*

ἀσύνετος: 'without understanding, foolish' (ἀ- + συνήμη); echoing the darkened ἀσύνετος heart of v.21.

#### ἀσυνθέτους

covenant-breakers/faithless

Accusative

*apposition*

ἀσύνθετος: 'covenant-breaking, untrustworthy' (ἀ- + συντίθημι, 'make an agreement'); one who will not keep terms — note the assonant pair with ἀσυνέτους.

#### ἀστόργους

heartless

Accusative

*apposition*

ἀστοργός: 'without natural affection' (ἀ- + στοργή, family love); devoid of the bonds of kin-love.

#### ἀνελεήμονας

ruthless/unmerciful

Accusative

*apposition*

ἀνελεήμων: 'merciless' (ἀ- + ἔλεος, 'mercy'); without pity — the final, climactic privation.

### 32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

who, although they know God's righteous decree — that those who practice such things are worthy of death — not only do them but also approve of those who practice them.

CLIMACTIC VERDICT ASYNDETON The indictment's climax: they sin against the light of conscience, knowing the death-sentence such deeds deserve, yet they both practice and applaud them.

## οἵτινες

who

Nominative

*relative pronoun (qualitative)*

ὅστις: the qualitative relative — 'such as,' summing up the people just described.

## τὸ

the

Accusative

*article*

## δικαίωμα

righteous decree

Accusative

*direct object of ἐπιγνόντες*

δικαίωμα: 'righteous requirement, ordinance, decree' (the -μα result of δικαίω); here God's known verdict that such sins merit death.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*possessive/subjective genitive*

## ἐπιγνόντες

having known

Aor Act Ptc · Nom Pl Masc · ἐπιγινώσκω

*concessive participle ('although knowing')*

→ constative aorist

ἐπιγινώσκω: 'know fully, recognize' (ἐπί-intensive of γινώσκω); the concessive force seals their guilt — they sin with full knowledge.

## ὅτι

that

*conjunction (content/appositional clause)*

## οἱ

those

Nominative

*article (substantizes ptc.)*

## τὰ

the

Accusative

*article*

## τοιαῦτα

such things

Accusative

*direct object of πράσσοντες*

τοιοῦτος: 'such, of this kind'; the deeds catalogued in vv.29–31.

## πράσσοντες

who practice

Pres Act Ptc · Nom Pl Masc · πράσσω

*substantival participle (subject of εἰσὶν)*

→ customary (characteristic)

πράσσω: 'do, practice'; habitual practice with a negative tinge (cf. 2:1) — those who make a habit of such things.

## ἄξιοι

worthy

Nominative

*predicate nominative*

ἄξιος: 'worthy, deserving'; deserving of the named penalty.

## Θανάτου

of death

Genitive

genitive (w/ ἄξιοι: 'worthy of')

θάνατος: 'death'; the deserved sentence — likely eschatological death, the wage of sin (cf. 6:23).

## εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (ὄρι clause)

→ gnomic present

## οὐ

not

negative particle

## μόνον

only

adverb (w/ οὐ ... ἀλλά καί)

οὐ μόνον ... ἀλλά καί: 'not only ... but also' — escalating to the worse offense.

## αὐτὰ

them

Accusative

direct object

## ποιούσιν

they do

Pres Act Indic 3 Pl · ποιέω

main verb

→ customary present

ποιέω: 'do, make'; here the actual commission of the deeds.

## ἀλλά

but

adversative conjunction

## καὶ

also

adverbial (ascensive)

## συνευδοκοῦσιν

they approve/consent

Pres Act Indic 3 Pl · συνευδοκέω

main verb

→ customary present

συνευδοκέω: 'heartily approve, consent with' (σύν + εὖ + δοκέω); to applaud others' wrongdoing — judged the deeper corruption, since it endorses evil beyond one's own act.

## τοῖς

those

Dative

article (substantizes ptc.)

## πράσσουσιν

who practice them

Pres Act Ptc · Dat Pl Masc · πράσσω

substantival participle (object of συνευδοκοῦσιν)

→ customary (characteristic)

πράσσω: 'practice'; those who habitually do such things — applauded by the corrupt.

**On the text.** The Greek follows the standard critical text of Romans 1, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. Orthographic variants (e.g. ηὐχαρίστησαν / εὐχαρίστησαν at v.21) are not 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.