

# The Epistle to the Romans, Chapter 11

## ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΑ'

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 · 11:1-10

#### God has not rejected his people

Has God rejected Israel? By no means — Paul himself is an Israelite (1-2a). As in Elijah's day God kept a remnant of seven thousand (2b-4), so now there is a remnant chosen by grace (5) — and grace excludes works (6). Israel as a whole failed to obtain what it sought; the elect obtained it, the rest were hardened, as Scripture foretold (7-10).

B · 11:11-16

#### The purpose of the stumbling

Did they stumble so as to fall? No — their trespass brought salvation to the Gentiles, to make Israel jealous (11). If their fall means riches for the world, how much more their fullness (12)! Paul magnifies his Gentile ministry to save some of his own (13-14); their rejection is the world's reconciliation, and the firstfruits and root are holy (15-16).

C • 11:17-24

### The olive tree

Gentile believers are wild branches grafted into Israel's olive tree (17); do not boast over the natural branches — you stand by faith, not your own strength (18-20). God did not spare the natural branches and will not spare you; behold his kindness and severity (21-22). And he is able to graft the natural branches back in — how much more readily than the wild (23-24).

D • 11:25-32

### The mystery

The mystery: a partial hardening has come on Israel until the fullness of the Gentiles comes in, and so all Israel will be saved (25-27). As to the gospel they are enemies for your sake, but as to election beloved for the fathers' sake — for God's gifts and call are irrevocable (28-29). As you once received mercy through their disobedience, so they will receive mercy; God shut up all in disobedience to have mercy on all (30-32).

E • 11:33-36

### Doxology

Paul breaks into praise: O the depth of the riches, wisdom, and knowledge of God — his judgments unsearchable, his ways past tracing out (33). Who has known the Lord's mind or been his counselor or given to him first (34-35)? For from him and through him and to him are all things; to him be glory forever (36).

1 Λέγω οὖν, μὴ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμίν.

I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

HAS GOD REJECTED ISRAEL? οὖν The governing question of the chapter, denied at once: God has not cast off his people — Paul's own existence as a believing Israelite proves it.

## Λέγω

I ask/say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

λέγω: 'say, ask'; introducing the question (cf. 10:18-19).

## οὖν

then

*inferential conjunction*

οὖν: 'then'; drawing the question from 10:21's grim picture.

## μή

(not)

*interrogative particle (expects 'no')*

μή introducing a question expects a negative answer — 'surely God has not...?'

## ἄπώσατο

has rejected/cast off

Aor Mid Indic 3 Sg · ἀπωθέω

*main verb*

→ constative aorist

ἀπωθέω (mid.): 'push away, reject, repudiate' (ἀπό + ώθέω, 'thrust'); echoing 1 Sam 12:22; Ps 94:14 — 'the LORD will not forsake his people.'

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

## τόν

the

Accusative

*article*

## λαόν

people

Accusative

*direct object*

λαός: 'people' (cf. 9:25-26; 10:21); Israel as God's covenant people.

## αὐτοῦ

his

Genitive

*genitive of possession*

## μή

not

*negative particle (w/ optative)*

μή γένοιτο: 'by no means!' (cf. 3:4; 9:14).

## γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

*optative of wishing (deprecation)*

→ voluntative optative

## καὶ

for indeed/also

*adverbial (ascensive)*

## γὰρ

for

*explanatory conjunction*

## ἐγώ

I

Nominative

*subject (emphatic pronoun)*

ἐγώ: 'I'; Paul himself as living proof of a believing remnant.

## Ἰσραηλίτης

Israelite

Nominative

*predicate nominative*

Ἰσραηλίτης: 'Israelite' (cf. 9:4); the honored covenant identity.

## εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

*main verb*

→ stative present

ἐκ

from/of

*preposition + genitive (source)*

σπέρματος

seed/descendant

Genitive

*object of ἐκ (source)*

σπέρμα: 'seed, offspring' (cf. 4:13; 9:7);  
a true son of Abraham.

Ἀβραάμ

of Abraham

Genitive

*genitive of relationship*

φυλῆς

tribe

Genitive

*genitive of relationship/origin*

φυλή: 'tribe, clan'; his tribal lineage.

Βενιαμίν

of Benjamin

Genitive

*genitive of relationship*

Βενιαμίν: Benjamin; Paul's tribe (cf. Phil 3:5) — a mark of impeccable Israelite credentials.

2 οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἡλίας τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ;

God has not rejected his people whom he foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he appeals to God against Israel?

WHOM HE FOREKNEW ASYNDETON The denial restated and grounded in election ('whom he foreknew'), then illustrated from Elijah, who thought himself the last faithful man.

οὐκ

not

*negative particle*

ἀπώσατο

has rejected

Aor Mid Indic 3 Sg · ἀπωθέω

*main verb*

→ constative aorist

ἀπωθέω (mid.): 'reject, cast off' (cf. v.1);  
the denial repeated emphatically.

ὁ

the

Nominative

*article*

θεὸς

God

Nominative

*subject*

**τὸν**

the

Accusative

article

**λαὸν**

people

Accusative

direct object

λαός: 'people'; Israel.

**αὐτοῦ**

his

Genitive

genitive of possession

**ὄν**

whom

Accusative

relative pronoun (object of προέγνω)

**προέγνω**

he foreknew

Aor Act Indic 3 Sg · προγινώσκω

main verb (rel. clause)

→ constative aorist

προγινώσκω: 'know beforehand, foreordain' (cf. 8:29); God's prior, electing knowledge of his people — the basis of their security.

**ἢ**

or

disjunctive conjunction

ἢ: 'or'; the diatribe 'or do you not know...?'

**οὐκ**

not

negative particle

**οἴδατε**

do you not know

Perf Act Indic 2 Pl (pres. sense) · οἶδα

main verb

→ perfect w/ present force

οἶδα: 'know'; appealing to their knowledge of the Elijah narrative.

**ἐν**

in

preposition + dative (location: 'in the Elijah passage')

**Ἡλία**

Elijah

Dative

object of ἐν (the scripture passage)

Ἡλίας: Elijah; 'in Elijah' = in the passage about Elijah (1 Kings 19).

**τί**

what

Accusative

interrogative pronoun (object of λέγει)

**λέγει**

says

Pres Act Indic 3 Sg · λέγω

main verb (indir. question)

→ gnomic present

**ἡ**

the

Nominative

article

**γραφή**

Scripture

Nominative

subject

γραφῆ: 'Scripture' (cf. 9:17; 10:11).

**ὥς**

how

conjunction (manner)

**ἐντυγχάνει**

he appeals/pleads

Pres Act Indic 3 Sg · ἐντυγχάνω

main verb

→ historical present

ἐντυγχάνω: 'plead, appeal, petition' (cf. 8:27, 34); here pleading against Israel — the reverse of intercession for.

τῷ

to

Dative

article

θεῷ

God

Dative

*dat. of indirect object*

κατὰ

against

*preposition + genitive (opposition)*

κατά + gen.: 'against' — Elijah's  
complaint against Israel.

τοῦ

the

Genitive

article

Ἰσραήλ

Israel

Genitive

*object of κατά*

Ἰσραήλ: Israel; the object of Elijah's  
lament.

3 Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ γὰρ ὑπελείφθην  
μόνος, καὶ ζητοῦσιν τὴν ψυχὴν μου.

'Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my  
life.'

ELIJAH'S COMPLAINT ASYNDETON Elijah's despairing words (1 Kings 19:10): the prophets slain, the altars  
torn down, himself the sole survivor and a hunted man.

Κύριε

Lord

Vocative

*vocative of address*

κύριος: 'Lord'; Elijah's address to God.

τοὺς

the

Accusative

article

προφῆτας

prophets

Accusative

*direct object*

προφήτης: 'prophet' (cf. 1:2); God's  
spokesmen, killed.

σου

your

Genitive

*genitive of possession*

## ἀπέκτειναν

they have killed

Aor Act Indic 3 Pl · ἀποκτείνω

*main verb*

→ *constative aorist*

ἀποκτείνω: 'kill, put to death' (cf. 7:11); Israel's murder of the prophets.

## τὰ

the

Accusative

*article*

## θυσιαστήριά

altars

Accusative

*direct object*

θυσιαστήριον: 'altar' (cf. θυσία, 'sacrifice'); the demolished places of worship.

## σου

your

Genitive

*genitive of possession*

## κατέσκαψαν

they have demolished

Aor Act Indic 3 Pl · κατασκάπτω

*main verb*

→ *constative aorist*

κατασκάπτω: 'dig down, raze, demolish' (κατά + σκάπτω, 'dig'); the altars torn to the ground.

## κἀγὼ

and I

Nominative

*subject (crasis καὶ + ἐγώ)*

κἀγὼ: 'and I' (crasis; cf. 3:7); Elijah's isolated self.

## ὑπελείφθην

I am left/left remaining

Aor Pass Indic 1 Sg · ὑπολείπω

*main verb*

→ *constative aorist*

ὑπολείπω: 'leave remaining, leave behind' (ὑπό + λείπω; cf. ὑπόλειμμα, 9:27); the remnant theme — 'I alone am left.'

## μόνος

alone

Nominative

*predicate adjective*

μόνος: 'alone, only'; Elijah's mistaken sense of total isolation.

## καὶ

and

*coordinating conjunction*

## ζητοῦσιν

they seek

Pres Act Indic 3 Pl · ζητέω

*main verb*

→ *present (ongoing)*

ζητέω: 'seek' (cf. 10:3, 20); 'they seek my life' — to kill him too.

## τὴν

the

Accusative

*article*

## ψυχὴν

life/soul

Accusative

*direct object*

ψυχή: 'life, soul, self' (cf. 2:9); 'my life' — Elijah hunted.

## μου

my

Genitive

*genitive of possession*

4 ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

But what is God's reply to him? 'I have kept for myself seven thousand men who have not bowed the knee to Baal.'

SEVEN THOUSAND KEPT **ἀλλὰ** God's corrective answer (1 Kings 19:18): Elijah was not alone — God had reserved for himself seven thousand who never bowed to Baal.

<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>	<p><b>τί</b> what Accusative <i>interrogative pronoun (object of λέγει)</i></p>	<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → historical present</p>	<p><b>αὐτῷ</b> to him Dative <i>dat. of indirect object</i></p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>χρηματισμός</b> divine reply/oracle Nominative <i>subject</i> χρηματισμός: 'divine response, oracle' (cf. χρηματίζω, 7:3); God's authoritative answer.</p>	<p><b>Κατέλιπον</b> I have kept/left Aor Act Indic 1 Sg · καταλείπω <i>main verb (citation)</i> → constative aorist καταλείπω: 'leave, keep, reserve' (κατά + λείπω); God 'left for himself' a remnant — the divine initiative in preservation.</p>	<p><b>ἑμαυτῷ</b> for myself Dative <i>reflexive (dat. of advantage)</i> ἑμαυτοῦ: 'myself'; the remnant kept 'for myself' — God's own possession.</p>
<p><b>ἑπτακισχιλίους</b> seven thousand Accusative <i>attributive numeral</i> ἑπτακισχίλιοι: 'seven thousand' (ἑπτὰ + χίλιοι); the substantial hidden remnant Elijah did not know.</p>	<p><b>ἄνδρας</b> men Accusative <i>direct object</i> ἄνθρωπος: 'man' (cf. 4:8); the faithful men.</p>	<p><b>οἵτινες</b> who Nominative <i>relative pronoun (qualitative)</i> ὅστις: the qualitative relative — 'such as have not bowed.'</p>	<p><b>οὐκ</b> not <i>negative particle</i></p>

## ἔκαμψαν

have bowed

Aor Act Indic 3 Pl · κάμπτω

main verb (rel. clause)

→ constative aorist

κάμπτω: 'bend, bow' (cf. 14:11; Phil 2:10); they did not bend the knee in worship.

## γόνυ

knee

Accusative

direct object

γόνυ: 'knee'; the knee not bowed to the idol.

## τῇ

to

Dative

article (feminine, w/ Βάαλ)

The feminine article τῇ with Βάαλ reflects a Jewish reverential convention (reading 'shame,' bošet, for the idol's name).

## Βάαλ

Baal

Dative

dat. (the one worshiped)

Βάαλ: Baal; the Canaanite deity — the idol the remnant refused.

## 5 οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν·

So too at the present time there is a remnant, chosen by grace.

A REMNANT BY GRACE οὖν The application to Paul's day: just as then, so now there exists a remnant — and it exists by gracious election, not merit.

## οὕτως

so/thus

adverb (comparison)

οὕτως: 'so, in the same way'; the Elijah pattern repeats.

## οὖν

then/therefore

inferential conjunction

## καὶ

also

adverbial

## ἐν

at

preposition + dative (time)

## τῷ

the

Dative

article

## νῦν

present

adverb (attributive, 'present')

νῦν: 'now'; ὁ νῦν καιρὸς = 'the present time' (cf. 3:26; 8:18).

## καιρῷ

time

Dative

dat. of time

καιρὸς: 'time, season'; the present era of the gospel.

## λείμμα

remnant

Nominative

subject

λείμμα: 'remnant, what is left' (cf. ὑπόλειμμα, 9:27; ὑπελείφθην, v.3); the believing Jewish minority.

κατ'

according to

*preposition + accusative (norm)*

ἐκλογὴν

election/choice

Accusative

*object of κατά (norm)*

ἐκλογή: 'election, selection' (cf. 9:11; 11:7, 28); the remnant exists by God's choosing.

χάριτος

of grace

Genitive

*attributive genitive*

χάρις: 'grace' (cf. 3:24; 5:2); 'election of grace' — chosen by unmerited favor, not works (v.6).

γέγονεν

there has come to be

Perf Act Indic 3 Sg · γίνομαι

*main verb*

→ **intensive perfect (existing state)**

γίνομαι: 'become, come to be'; the perfect — a remnant has come into being and remains.

## 6 εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

GRACE EXCLUDES WORKS δὲ A definitional axiom: grace and works are mutually exclusive — if the remnant is by grace, works are ruled out, or grace ceases to be grace.

εἰ

if

*conjunction (first-class condition)*

δὲ

but

*adversative conjunction*

χάριτι

by grace

Dative

*dat. of means/cause*

χάρις: 'grace'; the basis of the remnant's election.

οὐκέτι

no longer

*adverb (negation)*

οὐκέτι: 'no longer'; grace and works cannot coexist as grounds.

ἐξ

from/on the basis of

*preposition + genitive (source)*

ἔργων

works

Genitive

*object of ἐξ (source)*

ἔργον: 'work, deed' (cf. 3:20, 28; 9:11-12); excluded as the basis.

ἐπεὶ

otherwise/since

*causal conjunction (elliptical)*

ἐπεὶ: 'since, because'; here elliptical — 'otherwise (if it were by works)...' (cf. 11:22).

ἡ

the

Nominative

*article*

χάρις

grace

Nominative

*subject*

χάρις: 'grace'; would be voided if mixed with works.

οὐκέτι

no longer

*adverb (negation)*

γίνεται

would be/becomes

Pres Mid Indic 3 Sg · γίνομαι

*main verb*

→ gnomic present

γίνομαι: 'become, be'; grace would cease to be grace — the two principles are incompatible.

χάρις

grace

Nominative

*predicate nominative*

χάρις: 'grace'; the term whose very meaning excludes works (note: many later MSS add a balancing clause about works here).

7 τί οὖν; ὁ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογή ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,

What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,

THE ELECT AND THE HARDENED οὖν The result summed up: Israel as a whole missed what it sought, but the elect within it attained it — while the rest were hardened.

τί

what

*interrogative pronoun*

τί οὖν;: 'what then?' (cf. 6:15; 11:1).

οὖν

then

*inferential conjunction*

ὁ

what

Accusative

*relative pronoun (object of ἐπιζητεῖ)*

ἐπιζητεῖ

seeks

Pres Act Indic 3 Sg · ἐπιζητέω

*main verb (rel. clause)*

→ customary present

ἐπιζητέω: 'seek after, strive for' (ἐπί-intensive of ζητέω; cf. 10:3); Israel's earnest pursuit (of righteousness).

## Ἰσραήλ

Israel

Nominative

*subject*

Ἰσραήλ: Israel; the nation as a whole.

## ΤΟΥΤΟ

this

Accusative

*demonstrative (resumptive object)*

## οὐκ

not

*negative particle*

## ἔπέτυχεν

obtained

Aor Act Indic 3 Sg · ἐπιτυχάνω

*main verb*

→ *constative aorist*

ἐπιτυχάνω: 'obtain, attain, reach' (ἐπί + τυγχάνω); Israel as a whole did not attain it.

## ἡ

the

Nominative

*article*

## δὲ

but

*adversative conjunction*

## ἐκλογή

election/the elect

Nominative

*subject (abstract for concrete)*

ἐκλογή: 'election,' here by metonymy 'the elect' (cf. v.5); the chosen remnant.

## ἔπέτυχεν

obtained

Aor Act Indic 3 Sg · ἐπιτυχάνω

*main verb*

→ *constative aorist*

ἐπιτυχάνω: 'obtain'; the elect did attain it.

## οἱ

the

Nominative

*article*

## δὲ

but

*adversative conjunction*

## λοιποὶ

rest

Nominative

*subject (substantival adj.)*

λοιπός: 'remaining, rest' (cf. 1:13); the non-elect majority.

## ἐπωρώθησαν

were hardened

Aor Pass Indic 3 Pl · πωρόω

*main verb*

→ *constative aorist*

πωρόω: 'harden, make callous, petrify' (cf. πώρος, a hard stone/callus; the noun πώρωσις, v.25); the divine passive — a judicial hardening (cf. 9:18).

8 καθὼς γέγραπται· Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

as it is written, 'God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.'

A SPIRIT OF STUPOR καθὼς Scripture confirms the hardening (Deut 29:4; Isa 29:10): God gave them a deadened spirit, blind eyes and deaf ears, persisting to the present.

<p><b>καθὼς</b> as <i>comparative conjunction (citation formula)</i></p>	<p><b>γέγραπται</b> it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → intensive perfect (standing record) γράφω: 'it stands written'; a fused citation (Deut 29:4; Isa 29:10).</p>	<p><b>Ἔδωκεν</b> gave Aor Act Indic 3 Sg · δίδωμι <i>main verb (citation)</i> → constative aorist δίδωμι: 'give'; God 'gave' them the stupor — the hardening as a divine act.</p>	<p><b>αὐτοῖς</b> to them Dative <i>dat. of indirect object</i></p>
<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεὸς</b> God Nominative <i>subject</i></p>	<p><b>πνεῦμα</b> spirit Accusative <i>direct object</i> πνεῦμα: here 'a spirit/disposition' of stupor — a deadened state of mind.</p>	<p><b>κατανύξεως</b> of stupor/torpor Genitive <i>attributive genitive</i> κατάνυξις: 'stupefaction, deep sleep, numbness' (cf. κατανύσσομαι; Isa 29:10); a spiritual torpor/insensibility.</p>

## ὄφθαλμούς

eyes

Accusative

*direct object (coordinate)*

ὄφθαλμός: 'eye' (cf. 3:18); eyes given for not seeing.

## τοῦ

for/so as

Genitive

*article (substantizes inf.)*

## μή

not

*negative particle (w/ inf.)*

## βλέπειν

to see

Pres Act Inf · βλέπω

*articular inf. of result/purpose*

→ present (ongoing)

βλέπω: 'see' (cf. 8:24); τοῦ μή βλέπειν = 'so as not to see' — blindness.

## καὶ

and

*coordinating conjunction*

## ὠτά

ears

Accusative

*direct object*

οὔς: 'ear'; ears given for not hearing.

## τοῦ

for/so as

Genitive

*article (substantizes inf.)*

## μή

not

*negative particle (w/ inf.)*

## ἀκούειν

to hear

Pres Act Inf · ἀκούω

*articular inf. of result/purpose*

→ present (ongoing)

ἀκούω: 'hear' (cf. 10:14-18); τοῦ μή ἀκούειν = 'so as not to hear' — deafness.

## ἕως

until/down to

*preposition + genitive (time)*

## τῆς

the

Genitive

*article*

## σήμερον

today

*adverb (attributive, 'present')*

σήμερον: 'today'; ἡ σήμερον ἡμέρα = 'this present day' — the hardening persists.

## ἡμέρας

day

Genitive

*object of ἕως (time)*

ἡμέρα: 'day'; 'to this very day.'

9 καὶ Δαυὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,

And David says, 'Let their table become a snare and a trap, a stumbling block and a retribution for them;

**DAVID'S IMPRECATION** **ASYNDETON** A second scriptural witness (Ps 69:22–23): David's imprecation that Israel's very blessings — their 'table' — become a snare and recompense.

<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>Δαυὶδ</b> David Nominative <i>subject</i>   Δαυίδ: David (cf. 4:6); the psalmist, second witness to the hardening.</p>	<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>main verb</i> → gnomic present</p>	<p><b>Γενηθήτω</b> let become Aor Pass Impv 3 Sg · γίνομαι <i>imperative (3rd person, imprecation)</i> → imperativial (wish/curse)   γίνομαι: 'become'; the imprecatory imperative — 'let it become.'</p>
<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>τράπεζα</b> table Nominative <i>subject</i>   τράπεζα: 'table' (cf. 'trapezoid,' four-legged); their feasting/security — perhaps the law or their privileges, turned into a trap.</p>	<p><b>αὐτῶν</b> their Genitive <i>genitive of possession</i></p>	<p><b>εἰς</b> into/to become <i>preposition + accusative (result)</i></p>
<p><b>παγίδα</b> snare Accusative <i>object of εἰς (result)</i>   παγίς: 'snare, trap' (for catching birds); their blessing turned to entrapment.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>εἰς</b> into <i>preposition + accusative (result)</i></p>	<p><b>θήραν</b> trap/net Accusative <i>object of εἰς (result)</i>   θήρα: 'hunting, catch, net' (cf. θηρίον, 'wild beast'); a hunter's trap.</p>

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰς into <i>preposition + accusative (result)</i></p>	<p><b>σκάνδαλον</b> stumbling block Accusative <i>object of εἰς (result)</i> σκάνδαλον: 'stumbling block, snare, offense' (cf. 9:33; 'scandal'); the cause of their downfall.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>εἰς into/as <i>preposition + accusative (result)</i></p>	<p><b>ἀνταπόδομα</b> retribution/recompense Accusative <i>object of εἰς (result)</i> ἀνταπόδομα: 'repayment, recompense, requital' (ἀντί + ἀποδίδωμι; cf. 11:35; 12:19); just deserts.</p>	<p><b>αὐτοῖς</b> to them Dative <i>dat. of disadvantage</i></p>	

10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

let their eyes be darkened so that they cannot see, and bend their backs forever.'

**DARKENED EYES** **ASYNDETON** The imprecation completed (Ps 69:23): darkened eyes and perpetually bowed backs — the posture of those in bondage and judgment.

<p><b>σκοτισθήτωσαν</b> let be darkened Aor Pass Impv 3 Pl · σκοτίζω <i>imperative (3rd person, imprecation)</i> → imperatival (wish/curse) σκοτίζω: 'darken' (cf. 1:21; σκότος, 'darkness'); their sight extinguished.</p>	<p><b>οἱ</b> the Nominative <i>article</i></p>	<p><b>ὀφθαλμοὶ</b> eyes Nominative <i>subject</i> ὀφθαλμός: 'eye' (cf. v.8); blindness reiterated.</p>	<p><b>αὐτῶν</b> their Genitive <i>genitive of possession</i></p>
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## τοῦ

so as

Genitive

article (substantizes inf.)

## μή

not

negative particle (w/ inf.)

## βλέπειν

to see

Pres Act Inf · βλέπω

articular inf. of result

→ present (ongoing)

βλέπω: 'see' (cf. v.8); 'so as not to see.'

## καὶ

and

coordinating conjunction

## τὸν

the

Accusative

article

## νῶτον

back

Accusative

direct object

νῶτος: 'back'; the back bent under burden/oppression.

## αὐτῶν

their

Genitive

genitive of possession

## διὰ

through/forever

preposition + genitive (extent of time)

διὰ παντός: idiom, 'continually, forever, always.'

## παντός

all

Genitive

object of διὰ (substantival adj.)

## σύγκαμψον

bend down

Aor Act Impv 2 Sg · συγκάμπτω

imperative (2nd person, addressed to God)

→ imperatival (petition)

συγκάμπτω: 'bend together, bow down' (σύν + κάμπτω; cf. v.4); bowed backs — the image of bondage and abasement.

11 Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.

I ask, then, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

STUMBLE, NOT FALL οὖν A second governing question, denied: Israel's stumble was not meant to be a final fall — it opened salvation to the Gentiles, to provoke Israel to jealousy.

### Λέγω

I ask/say

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

λέγω: 'say, ask' (cf. v.1); raising the next question.

### οὖν

then

*inferential conjunction*

### μὴ

(not)

*interrogative particle (expects 'no')*

### ἔπταισαν

did they stumble

Aor Act Indic 3 Pl · πταίω

*main verb*

→ constative aorist

πταίω: 'stumble, trip, blunder' (cf. Jas 2:10); a stumble, not necessarily a fatal fall.

### ἵνα

in order that

*conjunction (purpose)*

### πέσωσιν

they might fall

Aor Act Subj 3 Pl · πίπτω

*subjunctive (purpose clause)*

→ constative aorist

πίπτω: 'fall' (cf. 14:4); a final, irretrievable fall — denied as the purpose.

### μὴ

not

*negative particle (w/ optative)*

μὴ γένοιτο: 'by no means!'

### γένειτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

*optative of wishing (deprecation)*

→ voluntative optative

ἀλλὰ

rather/but

*adversative conjunction*

τῷ

by the

Dative

*article*

αὐτῶν

their

Genitive

*genitive of possession*

παραπτώματι

trespass

Dative

*dat. of means/cause*

πράπτωμα: 'trespass, false step' (cf. 4:25; 5:15); Israel's transgression as the occasion of Gentile salvation.

ἡ

the

Nominative

*article*

σωτηρία

salvation

Nominative

*subject*

σωτηρία: 'salvation' (cf. 1:16; 10:1); now reaching the Gentiles.

τοῖς

to the

Dative

*article*

ἔθνεσιν

Gentiles

Dative

*dat. of advantage*

ἔθνος: 'nation, Gentile' (cf. 1:5; 9:24); the beneficiaries of Israel's stumble.

εἰς

so as

*preposition + articular inf. (purpose)*

τὸ

the

Accusative

*article (substantizes inf.)*

παραζηλώσαι

to make jealous

Aor Act Inf · παραζηλώω

*articular inf. of purpose*

→ constative aorist

παραζηλώω: 'provoke to jealousy' (cf. 10:19; the Deut 32:21 theme); Gentile salvation aims to stir Israel to envy and return.

αὐτούς

them

Accusative

*direct object*

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν.

Now if their trespass means riches for the world, and their loss means riches for the Gentiles, how much more will their fullness mean!

HOW MUCH MORE THEIR FULLNESS **δὲ** An a fortiori of hope: if Israel's failure enriched the world, their full restoration will bring blessing beyond measure.

<p>εἰ if <i>conjunction (first-class condition)</i></p>	<p>δὲ now <i>connective conjunction</i></p>	<p>τὸ the Nominative <i>article</i></p>	<p>παράπτωμα trespass Nominative <i>subject</i> παράπτωμα: 'trespass' (cf. v.11); Israel's fall.</p>
<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>πλοῦτος riches Nominative <i>predicate nominative</i> πλοῦτος: 'riches, wealth' (cf. 2:4; 9:23; 11:33); the blessing brought to the world.</p>	<p>κόσμου for the world Genitive <i>objective genitive</i> κόσμος: 'world' (cf. 3:19); the wider humanity enriched.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>τὸ the Nominative <i>article</i></p>	<p>ἥττημα loss/defeat Nominative <i>subject</i> ἥττημα: 'defeat, loss, diminishing' (cf. ἡσώομαι, 'be defeated'); Israel's diminished number/failure.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>	<p>πλοῦτος riches Nominative <i>predicate nominative</i> πλοῦτος: 'riches'; for the Gentiles.</p>

## ἔθνῳν

for the Gentiles

Genitive

*objective genitive*

ἔθνος: 'Gentile' (cf. v.11).

## πόσῳ

how much

Dative

*dat. of degree*

πόσος: 'how great, how much'; πόσῳ  
μᾶλλον = 'how much more' — the a  
fortiori.

## μᾶλλον

more

*adverb (comparative)*

## τὸ

the

Nominative

*article*

## πλήρωμα

fullness

Nominative

*subject (verb implied)*

πλήρωμα: 'fullness, full number,  
completion' (cf. πληρῶω; v.25; 13:10);  
Israel's full restoration — bringing  
untold blessing.

## αὐτῳν

their

Genitive

*genitive of possession*

13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἔθνῳν ἀπόστολος, τὴν διακονίαν μου  
δοξάζω,

Now I am speaking to you Gentiles. Inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

APOSTLE TO THE GENTILES δὲ Paul turns directly to his Gentile readers: as the apostle to the nations, he  
glorifies that very ministry — with a surprising aim toward Israel.

## Ὑμῖν

to you

Dative

*dat. of indirect object (emphatic, fronted)*

## δὲ

now

*connective conjunction*

## λέγω

I am speaking

Pres Act Indic 1 Sg · λέγω

*main verb*

→ customary present

## τοῖς

the

Dative

*article*

## ἔθνεσιν

Gentiles

Dative

*apposition to ὑμῖν*

ἔθνος: 'Gentile'; Paul's audience now directly addressed.

## ἐφ'

inasmuch as

*preposition + accusative (extent/degree)*

ἐφ' ὅσον: idiom, 'inasmuch as, to the degree that.'

## ὅσον

as much as

Accusative

*relative adjective (extent)*

## μὲν

indeed

*particle (μὲν ...)*

## οὖν

therefore

*inferential conjunction*

## εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

*main verb*

→ stative present

## ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

## ἐθνῶν

of Gentiles

Genitive

*objective genitive*

ἔθνος: 'Gentile'; Paul's sphere — apostle to the nations (cf. 1:5; 15:16).

## ἀπόστολος

apostle

Nominative

*predicate nominative*

ἀπόστολος: 'apostle, commissioned envoy' (cf. 1:1); his God-given office.

## τήν

the

Accusative

*article*

## διακονίαν

ministry/service

Accusative

*direct object*

διακονία: 'ministry, service' (cf. διάκονος, 'servant'; 12:7); his apostolic service.

## μου

my

Genitive

*genitive of possession*

## δοξάζω

I magnify/glorify

Pres Act Indic 1 Sg · δοξάζω

*main verb*

→ customary present

δοξάζω: 'glorify, honor, magnify' (cf. δόξα; 1:21; 8:30); Paul honors his Gentile ministry — but for Israel's sake (v.14).

## 14 εἰ πως παραζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν.

in the hope that I may somehow make my own people jealous, and save some of them.

TO SAVE SOME **ASYNDETON** The hidden purpose of his Gentile labors: to provoke his fellow Jews to jealousy and so bring some of them to salvation.

<p><b>εἰ</b> if <i>conjunction (introduces hope/aim)</i></p> <p>εἰ πως: 'if perhaps, in the hope that' (cf. 1:10); a wistful, purposeful hope.</p>	<p><b>πως</b> somehow <i>particle (indefinite)</i></p> <p>πως: 'somehow'; the tentative hope.</p>	<p><b>παραζηλώσω</b> I may make jealous Aor Act Subj 1 Sg · παραζηλώω <i>subjunctive (purpose/hope)</i></p> <p>→ constative aorist</p> <p>παραζηλώω: 'provoke to jealousy' (cf. v.11; 10:19); the jealousy strategy applied through Paul's own ministry.</p>	<p><b>μου</b> my Genitive <i>genitive of possession</i></p>
<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>σάρκα</b> flesh/own people Accusative <i>direct object</i></p> <p>σάρξ: 'flesh,' here 'my flesh' = my own kinsmen, fellow Jews (cf. 9:3, κατὰ σάρκα).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>σώσω</b> I may save Aor Act Subj 1 Sg · σώζω <i>subjunctive (purpose/hope)</i></p> <p>→ constative aorist</p> <p>σώζω: 'save' (cf. v.11; 10:9); the ultimate aim — saving some Israelites.</p>
<p><b>τινὰς</b> some Accusative <i>indefinite pronoun (direct object)</i></p> <p>τις: 'some'; realistically, 'some of them' — the remnant principle.</p>	<p><b>ἐξ</b> of/from <i>preposition + genitive (partitive)</i></p>	<p><b>αὐτῶν</b> them Genitive <i>partitive genitive</i></p>	

## 15 εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν;

For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

LIFE FROM THE DEAD **γὰρ** A second a fortiori: if Israel's rejection reconciled the world, their acceptance can only mean something greater still — life from the dead.

<p>εἰ if <i>conjunction (first-class condition)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p><b>ἀποβολὴ</b> rejection/casting away Nominative <i>subject</i> ἀποβολή: 'rejection, loss, casting away' (cf. ἀποβάλλω); Israel's temporary setting-aside.</p>
<p><b>αὐτῶν</b> their Genitive <i>genitive (subjective/objective)</i></p>	<p><b>καταλλαγὴ</b> reconciliation Nominative <i>predicate nominative</i> καταλλαγὴ: 'reconciliation' (cf. 5:11; καταλλάσσω, 5:10); the world reconciled to God.</p>	<p><b>κόσμου</b> of the world Genitive <i>objective genitive</i> κόσμος: 'world' (cf. v.12); the reconciled humanity.</p>	<p><b>τίς</b> what Nominative <i>interrogative pronoun (predicate)</i></p>
<p>ἡ the Nominative <i>article</i></p>	<p><b>πρόσλημψις</b> acceptance/receiving Nominative <i>subject</i> πρόσλημψις: 'acceptance, reception' (cf. προσλαμβάνω, 14:1; 15:7); Israel's future re-acceptance.</p>	<p>εἰ if <i>conjunction (εἰ μὴ, 'except')</i> εἰ μὴ: 'except, if not' — 'what but...?'</p>	<p>μὴ not <i>negative particle</i></p>

ζωή

life

Nominative

*predicate nominative*

ζωή: 'life' (cf. 5:17-18; 8:2); the surpassing result.

ἐκ

from

*preposition + genitive (separation)*

νεκρῶν

the dead

Genitive

*object of ἐκ*

νεκρός: 'dead'; 'life from the dead' — perhaps resurrection, or a climactic spiritual revival accompanying Israel's restoration.

## 16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

If the firstfruits are holy, so is the whole lump; and if the root is holy, so are the branches.

**FIRSTFRUITS AND ROOT** δὲ Two images of consecrated origin introducing the olive tree: the holy firstfruits sanctify the lump, the holy root the branches — the patriarchs guaranteeing Israel.

εἰ

if

*conjunction (first-class condition)*

δὲ

and/now

*connective conjunction*

ἡ

the

Nominative

*article*

ἀπαρχή

firstfruits

Nominative

*subject*

ἀπαρχή: 'firstfruits, first portion' (cf. 8:23; 16:5; Num 15:17-21); the consecrated first part — likely the patriarchs/believing remnant.

ἁγία

holy

Nominative

*predicate adjective*

ἅγιος: 'holy, set apart' (cf. 1:7); consecration that extends to the whole.

καὶ

also/so

*adverbial*

τὸ

the

Nominative

*article*

φύραμα

lump/batch

Nominative

*subject (verb implied)*

φύραμα: 'lump, batch (of dough)' (cf. 9:21); the whole mass, hallowed by the firstfruits.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>εἰ if <i>conjunction (first-class condition)</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ρίζα root Nominative <i>subject</i> ρίζα: 'root' (cf. 15:12; the olive image, vv.17-18); the patriarchs as the holy root of the people.</p>
<p>ἁγία holy Nominative <i>predicate adjective</i> ἅγιος: 'holy'; the root's holiness reaching the branches.</p>	<p>καὶ also/so <i>adverbial</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>κλάδοι branches Nominative <i>subject (verb implied)</i> κλάδος: 'branch' (cf. vv.17-21); the people growing from the holy root.</p>

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης τῆς πιότητος τῆς ἐλαίας ἐγένου,

But if some of the branches were broken off, and you, a wild olive shoot, were grafted in among them and now share in the nourishing root of the olive tree,

WILD BRANCH GRAFTED IN **δὲ** The olive-tree allegory begins: some natural branches were broken off, and the Gentile — a wild shoot — was grafted in to share the tree's rich root.

<p>Εἰ if <i>conjunction (first-class condition)</i></p>	<p>δέ but <i>connective conjunction</i></p>	<p>ΤΙΝΕΣ some Nominative <i>indefinite pronoun (subject)</i> τις: 'some'; not all the branches — a partial breaking-off (cf. v.25, 'in part').</p>	<p>Τῶν of the Genitive <i>article</i></p>
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## κλάδων

branches

Genitive

*partitive genitive*

κλάδος: 'branch' (cf. v.16); the natural branches = unbelieving Jews.

## ἐξεκλάσθησαν

were broken off

Aor Pass Indic 3 Pl · ἐκκλάω

*main verb*

→ *constative aorist*

ἐκκλάω: 'break off' (ἐκ + κλάω, 'break'; cf. vv.19-20); the unbelieving branches removed.

## σὺ

you

Nominative

*subject (emphatic pronoun)*

σὺ: 'you' — the individual Gentile believer addressed.

## δὲ

and

*connective conjunction*

## ἀγριέλαιος

wild olive shoot

Nominative

*predicate nominative (in apposition)*

ἀγριέλαιος: 'wild olive (tree/shoot)' (ἄγριος, 'wild' + ἐλαία); the uncultivated Gentile, against horticultural norms grafted into the cultivated tree.

## ὄν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

*adverbial participle (concessive)*

→ *present (concurrent)*

εἰμί: 'be'; 'although being a wild olive' — the unlikelihood of the graft.

## ἐνεκεντρίσθης

you were grafted in

Aor Pass Indic 2 Sg · ἐγκεντρίζω

*main verb*

→ *constative aorist*

ἐγκεντρίζω: 'graft in' (ἐν + κεντρίζω, 'prick, engraft'; cf. vv.19, 23-24); the Gentile inserted into Israel's tree.

## ἐν

among

*preposition + dative (location)*

## αὐτοῖς

them

Dative

*object of ἐν (the remaining branches)*

## καὶ

and

*coordinating conjunction*

## συγκοινωνός

sharer/partaker

Nominative

*predicate nominative*

συγκοινωνός: 'co-sharer, fellow partaker' (σύν + κοινωνός; cf. κοινωνία); sharing the tree's life with the natural branches.

## τῆς

of the

Genitive

*article*

## ρίζης

root

Genitive

*genitive (the thing shared)*

ρίζα: 'root' (cf. v.16); the source of nourishment.

## τῆς

of the

Genitive

*article*

## πιότητος

fatness/richness

Genitive

*attributive/epexegetical genitive*

πιότης: 'fatness, richness' (cf. πίσω, 'fat'); the rich sap of the olive — its nourishing life.

## τῆς

of the

Genitive

*article*

## ἐλαίας

olive tree

Genitive

*possessive genitive*

ἐλαία: 'olive tree' (cf. 'oil'); Israel as God's cultivated olive (Jer 11:16; Hos 14:6).

## ἐγένου

you became/now share

Aor Mid Indic 2 Sg · γίνομαι

*main verb*

→ *constative aorist*

γίνομαι: 'become'; 'you became a co-sharer.'

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.

do not boast over the branches. If you do boast, remember it is not you who support the root, but the root that supports you.

**DO NOT BOAST** **ASYNDETON** The first warning against Gentile arrogance: do not boast over the broken branches — you do not carry the root; the root carries you.

μὴ

not

*negative particle (w/ imperative)*

κατακαυχῶ

boast over

Pres Mid Impv 2 Sg · κατακαυχάομαι

*main verb (prohibition)*

→ imperatival (continuous prohibition)

κατακαυχάομαι: 'boast against, exult over' (κατά + καυχάομαι; cf. 2:17; 5:2); the present prohibits ongoing arrogance — 'stop boasting.'

τῶν

the

Genitive

*article*

κλάδων

branches

Genitive

*genitive (object of κατακαυχῶ)*

κλάδος: 'branch'; the natural branches, over whom the Gentile must not gloat.

εἰ

if

*conjunction (first-class condition)*

δὲ

but

*adversative conjunction*

κατακαυχᾶσαι

you do boast

Pres Mid Indic 2 Sg · κατακαυχάομαι

*main verb*

→ present (ongoing)

κατακαυχάομαι: 'boast against'; granting the possibility, to rebut it.

οὐ

not

*negative particle*

σὺ

you

Nominative

*subject (emphatic pronoun)*

τὴν

the

Accusative

*article*

ρίζαν

root

Accusative

*direct object*

ρίζα: 'root' (cf. v.16-17); the patriarchal foundation.

βαστάζεις

support/bear

Pres Act Indic 2 Sg · βαστάζω

*main verb*

→ gnomic present

βαστάζω: 'bear, carry, support' (cf. 15:1); the branch does not hold up the root.

ἀλλὰ

but

*adversative conjunction*

ἡ

the

Nominative

*article*

ρίζα

root

Nominative

*subject*

ρίζα: 'root'; the root sustains the branch  
— the proper order.

σέ

you

Accusative

*direct object (verb βαστάζει implied)*

## 19 ἐρεῖς οὖν· Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.

You will say then, 'Branches were broken off so that I might be grafted in.'

AN OBJECTION οὖν The Gentile's self-flattering retort: the branches were removed precisely to make room for me.

ἐρεῖς

you will say

Fut Act Indic 2 Sg · λέγω

*main verb*

→ predictive future

λέγω/έρῶ: 'say' (cf. 9:19); the imagined Gentile boast.

οὖν

then

*inferential conjunction*

Ἐξεκλάσθησαν

were broken off

Aor Pass Indic 3 Pl · ἐκκλώ

*main verb*

→ constative aorist

ἐκκλώ: 'break off' (cf. v.17); the natural branches removed.

κλάδοι

branches

Nominative

*subject*

κλάδος: 'branch'; the broken-off Jews.

ἵνα

so that

*conjunction (purpose)*

ἐγὼ

I

Nominative

*subject (emphatic pronoun)*

ἐγώ: 'I' — the self-important Gentile.

ἐγκεντρισθῶ

I might be grafted in

Aor Pass Subj 1 Sg · ἐγκεντρίζω

*subjunctive (purpose clause)*

→ constative aorist

ἐγκεντρίζω: 'graft in' (cf. v.17); the supposed purpose — to make room for the Gentile.

20 καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ·

That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not be arrogant, but fear.

STAND BY FAITH, FEAR **ASYNDETON** The truth conceded but redirected: the branches fell by unbelief, you stand by faith — so abandon pride and live in reverent fear.

<p><b>καλῶς</b> that is true/well said <i>adverb (concession)</i></p> <p>καλῶς: 'well, rightly' (cf. καλός); conceding the point — 'true enough.'</p>	<p><b>τῇ</b> by Dative <i>article</i></p>	<p><b>ἀπιστία</b> unbelief Dative <i>dat. of cause</i></p> <p>ἀπιστία: 'unbelief, faithlessness' (cf. 3:3; 4:20); the real reason for the breaking-off — not to make room, but unbelief.</p>	<p><b>ἐξεκλάσθησαν</b> they were broken off Aor Pass Indic 3 Pl · ἐκκλάω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἐκκλάω: 'break off' (cf. v.17, 19).</p>
<p><b>σὺ</b> you Nominative <i>subject (emphatic pronoun)</i></p>	<p><b>δὲ</b> but <i>adversative conjunction</i></p>	<p><b>τῇ</b> by Dative <i>article</i></p>	<p><b>πίστει</b> faith Dative <i>dat. of means/cause</i></p> <p>πίστις: 'faith' (cf. 1:17; 5:1); the sole basis of the Gentile's standing — not merit.</p>
<p><b>ἕστηκας</b> you stand Perf Act Indic 2 Sg · ἵστημι <i>main verb</i></p> <p>→ intensive perfect (present standing)</p> <p>ἵστημι: 'stand' (cf. 5:2; 14:4); the perfect — a standing held by faith, not security in self.</p>	<p><b>μὴ</b> not <i>negative particle (w/ imperative)</i></p>	<p><b>ὑψηλὰ</b> high/proud things Accusative <i>adverbial accusative (object of φρόνει)</i></p> <p>ὑψηλός: 'high, lofty, proud' (cf. 12:16); 'do not think proud thoughts' — arrogance.</p>	<p><b>φρόνει</b> think/be minded Pres Act Impv 2 Sg · φρονέω <i>main verb (prohibition)</i></p> <p>→ imperatival (continuous prohibition)</p> <p>φρονέω: 'think, set the mind on' (cf. 8:5; 12:3, 16); the disposition — not haughty.</p>

ἀλλὰ

but

*adversative conjunction*

φοβοῦ

fear

Pres Mid Impv 2 Sg · φοβέομαι

*main verb (command)*

→ imperatival (continuous)

φοβέομαι: 'fear, be afraid, reverence' (cf. φόβος, 8:15); reverent fear, the antidote to presumption.

21 εἰ γὰρ ὁ θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.

For if God did not spare the natural branches, neither will he spare you.

HE MAY NOT SPARE YOU γὰρ The ground for that fear: if God did not spare the natural branches, the grafted-in Gentile has no immunity either.

εἰ

if

*conjunction (first-class condition)*

γὰρ

for

*explanatory conjunction*

ὁ

the

Nominative  
*article*

θεὸς

God

Nominative  
*subject*

τῶν

the

Genitive  
*article*

κατὰ

according to

*preposition + accusative (standard)*

κατὰ φύσιν: 'natural, by nature' (cf. 1:26; 11:24).

φύσιν

nature

Accusative  
*object of κατά*

φύσις: 'nature'; 'the natural branches' — the Jews, native to the tree.

κλάδων

branches

Genitive  
*genitive (object of ἐφείσατο)*

κλάδος: 'branch'; the natural Jewish branches.

οὐκ

not

*negative particle*

ἐφείσατο

did spare

Aor Mid Indic 3 Sg · φείδομαι

*main verb (protasis)*

→ *constative aorist*

φείδομαι: 'spare, refrain from' (cf. 8:32);  
God did not spare even his natural  
people.

οὐδὲ

neither

*negative conjunction*

σοῦ

you

Genitive

*genitive (object of φείσεται)*

φείσεται

will he spare

Fut Mid Indic 3 Sg · φείδομαι

*main verb (apodosis)*

→ *predictive future*

φείδομαι: 'spare'; the warning — the  
Gentile is not exempt from the same  
condition of faith.

**22** ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπιμένης τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήση.

Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off.

**KINDNESS AND SEVERITY** οὖν The two-sided lesson: behold both God's kindness and his severity — severity on the fallen, kindness to you, but only if you remain in it.

ἴδε

note/behold

Aor Act Impv 2 Sg · ὀράω

*main verb (imperative)*

→ imperatival (attention)

ὀράω (ἴδε): 'see, look, consider'; frozen as a pointing particle — 'observe.'

οὕν

then

*inferential conjunction*

χρηστότητα

kindness

Accusative

*direct object*

χρηστότης: 'kindness, goodness' (cf. 2:4; 3:12); God's gracious goodness.

καὶ

and

*coordinating conjunction*

ἀποτομίαν

severity

Accusative

*direct object*

ἀποτομία: 'severity, sharpness' (cf. ἀποτέμνω, 'cut off'); God's cutting severity — a wordplay anticipating 'cut off.'

θεοῦ

of God

Genitive

*possessive genitive*

ἐπὶ

toward

*preposition + accusative (direction)*

μὲν

on the one hand

*particle (μὲν ... δέ)*

τούς

those

Accusative

*article (substantizes ptc.)*

πεσόντας

who have fallen

Aor Act Ptc · Acc Pl Masc · πίπτω

*substantival participle (object of ἐπί)*

→ constative aorist

πίπτω: 'fall' (cf. v.11); the fallen branches.

ἀποτομία

severity

Nominative

*subject (verbless clause)*

ἀποτομία: 'severity'; God's judgment on the fallen.

ἐπὶ

toward

*preposition + accusative (direction)*

δὲ

on the other

*particle (δέ answering μὲν)*

σέ

you

Accusative

*object of ἐπί*

χρηστότης

kindness

Nominative

*subject (verbless clause)*

χρηστότης: 'kindness'; God's goodness shown to the Gentile.

θεοῦ

of God

Genitive

*possessive genitive*

<p>ἐὰν</p> <p>if/provided</p> <p><i>conjunction (third-class condition)</i></p> <p>ἐάν: 'if, provided that' — the kindness is conditional on perseverance.</p>	<p>ἐπιμένῃς</p> <p>you continue</p> <p>Pres Act Subj 2 Sg · ἐπιμένω</p> <p><i>subjunctive (protasis)</i></p> <p>→ present (continuing)</p> <p>ἐπιμένω: 'remain in, continue' (ἐπί + μένω; cf. 6:1); persevering in God's kindness/faith.</p>	<p>τῇ</p> <p>in the</p> <p>Dative</p> <p><i>article</i></p>	<p>χρηστότητι</p> <p>kindness</p> <p>Dative</p> <p><i>dat. (object of ἐπιμένῃς)</i></p> <p>χρηστότης: 'kindness'; the sphere of continuance — abiding in grace.</p>
<p>ἐπεὶ</p> <p>otherwise/since</p> <p><i>causal conjunction (elliptical)</i></p> <p>ἐπεὶ: 'since, otherwise' (cf. v.6); 'else (if not)...'</p>	<p>καὶ</p> <p>also/too</p> <p><i>adverbial</i></p>	<p>σὺ</p> <p>you</p> <p>Nominative</p> <p><i>subject (emphatic pronoun)</i></p>	<p>ἐκκοπήση</p> <p>will be cut off</p> <p>Fut Pass Indic 2 Sg · ἐκκόπτω</p> <p><i>main verb</i></p> <p>→ predictive future</p> <p>ἐκκόπτω: 'cut off, cut out' (ἐκ + κόπτω; cf. ἀποτομία); the Gentile too can be cut off — no presumption allowed.</p>

23 κακέῖνοι δέ, ἐὰν μὴ ἐπιμένωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γὰρ ἐστὶν ὁ θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

And even they, if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again.

THEY CAN BE REGRAFTED **δὲ** The door of hope for Israel: if the broken branches abandon unbelief, they will be grafted back — for God is able to regraft them.

## κάκεινοι

and they/even those

Nominative

*demonstrative (crasis και + εκείνοι)*

κάκεινοι: 'and those' (crasis); the broken-off natural branches.

## δέ

and

*connective conjunction*

## ἐάν

if

*conjunction (third-class condition)*

## μή

not

*negative particle*

## ἐπιμένωσιν

they persist

Pres Act Subj 3 Pl · ἐπιμένω

*subjunctive (protasis)*

→ present (continuing)

ἐπιμένω: 'remain in, persist' (cf. v.22); the condition — leaving off unbelief.

## τῇ

in the

Dative

*article*

## ἀπιστία

unbelief

Dative

*dat. (object of ἐπιμένωσιν)*

ἀπιστία: 'unbelief' (cf. v.20); the only barrier to their restoration.

## ἐγκεντρισθήσονται

they will be grafted in

Fut Pass Indic 3 Pl · ἐγκεντρίζω

*main verb (apodosis)*

→ predictive future

ἐγκεντρίζω: 'graft in' (cf. v.17, 19); the natural branches restored to their own tree.

## δυνατός

able/powerful

Nominative

*predicate adjective*

δυνατός: 'able, powerful' (cf. 4:21; 9:22); God's power to regraft.

## γάρ

for

*explanatory conjunction*

## ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb*

→ stative present

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

## πάλιν

again

*adverb (repetition)*

πάλιν: 'again'; the restoration of what was broken off.

## ἐγκεντρίσαι

to graft in

Aor Act Inf · ἐγκεντρίζω

*complementary infinitive (w/ δυνατός)*

→ constative aorist

ἐγκεντρίζω: 'graft in'; what God is able to do — regraft Israel.

## αὐτούς

them

Accusative

*direct object*

24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ.

For if you were cut from what is by nature a wild olive tree and grafted, contrary to nature, into a cultivated olive tree, how much more will these natural branches be grafted back into their own olive tree!

HOW MUCH MORE THE NATURAL **γὰρ** A horticultural a fortiori: if the unnatural graft of a wild Gentile succeeded, far more readily can the natural branches be restored to their own tree.

<p>εἰ if conjunction (first-class condition)</p>	<p>γὰρ for explanatory conjunction</p>	<p>σὺ you Nominative subject (emphatic pronoun)</p>	<p>ἐκ from preposition + genitive (separation)</p>
<p>τῆς the Genitive article</p>	<p>κατὰ according to preposition + accusative (standard) κατὰ φύσιν: 'by nature, natural' (cf. v.21).</p>	<p>φύσιν nature Accusative object of κατὰ φύσις: 'nature'; the wild olive as the Gentile's natural origin.</p>	<p>ἐξεκόπης you were cut Aor Pass Indic 2 Sg · ἐκκόπτω main verb → constative aorist ἐκκόπτω: 'cut off/out' (cf. v.22); cut from the wild tree.</p>
<p>ἀγριελαίου wild olive tree Genitive genitive (the tree cut from) ἀγριέλαιος: 'wild olive' (cf. v.17); the Gentile's uncultivated origin.</p>	<p>καὶ and coordinating conjunction</p>	<p>παρὰ contrary to preposition + accusative (against) παρὰ φύσιν: 'against nature, unnaturally' (cf. 1:26); grafting wild into cultivated is horticulturally backwards — magnifying grace.</p>	<p>φύσιν nature Accusative object of παρὰ φύσις: 'nature'; the graft ran against natural practice.</p>

## ἐνεκεντρισθῆς

you were grafted

Aor Pass Indic 2 Sg · ἐγκεντρίζω

*main verb*

→ **constative aorist**

ἐγκεντρίζω: 'graft in' (cf. v.17); the unlikely Gentile graft.

## εἰς

into

*preposition + accusative (goal)*

## καλλιέλαιον

cultivated olive tree

Accusative

*object of εἰς*

καλλιέλαιος: 'cultivated/garden olive' (καλός, 'good' + ἐλαία); the choice, tended tree — Israel.

## πόσῳ

how much

Dative

*dat. of degree*

πόσῳ μᾶλλον: 'how much more' (cf. v.12).

## μᾶλλον

more

*adverb (comparative)*

## οὗτοι

these

Nominative

*demonstrative (subject)*

## οἱ

the

Nominative

*article*

## κατὰ

according to

*preposition + accusative (standard)*

## φύσιν

nature

Accusative

*object of κατά*

φύσις: 'nature'; 'the natural branches' — the Jews, native to the tree.

## ἐγκεντρισθήσονται

will be grafted in

Fut Pass Indic 3 Pl · ἐγκεντρίζω

*main verb*

→ **predictive future**

ἐγκεντρίζω: 'graft in'; their restoration the more fitting and likely.

## τῇ

into the

Dative

*article*

## ἰδία

their own

Dative

*attributive adjective*

ἴδιος: 'one's own' (cf. 8:32); the tree to which they natively belong.

## ἐλαία

olive tree

Dative

*dat. (the tree grafted into)*

ἐλαία: 'olive tree' (cf. v.17); Israel's own tree — restoration to their proper place.

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πῶρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,

I do not want you to be ignorant of this mystery, brothers, so that you may not be wise in your own sight: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in,

THE MYSTERY OF HARDENING γὰρ Paul unveils a 'mystery' to humble Gentile pride: Israel's hardening is only partial and temporary — lasting until the full number of the Gentiles has entered.

<p>Οὐ not <i>negative particle</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>θέλω I want Pres Act Indic 1 Sg · θέλω <i>main verb</i> → customary present θέλω: 'wish, want' (cf. 1:13); the disclosure formula 'I do not want you ignorant.'</p>	<p>ὑμᾶς you Accusative <i>accusative subject of infinitive</i></p>
<p>ἀγνοεῖν to be ignorant Pres Act Inf · ἀγνοέω <i>complementary infinitive</i> → present (ongoing) ἀγνοέω: 'be ignorant' (cf. 1:13; 10:3); 'I do not want you uninformed.'</p>	<p>ἀδελφοί brothers Vocative <i>vocative of direct address</i> ἀδελφός: 'brother'; the Gentile readers.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>μυστήριον mystery Accusative <i>direct object</i> μυστήριον: 'mystery, secret' — a truth once hidden, now revealed (cf. 16:25); here God's plan for Israel and the nations.</p>

## ΤΟΥΤΟ

this

Accusative

*demonstrative (attributive)*

## ἵνα

so that

*conjunction (purpose)*

## μὴ

not

*negative particle*

## ἦτε

you be

Pres Act Subj 2 Pl · εἰμί

*subjunctive (purpose clause)*

→ present (ongoing)

εἰμί: 'be'; the purpose — to prevent self-conceit.

## παρ'

in

*preposition + dative (estimation)*

παρ' ἑαυτοῖς: 'in your own estimation, in your own sight.'

## ἑαυτοῖς

your own selves

Dative

*reflexive (object of παρά)*

## φρόνιμοι

wise/prudent

Nominative

*predicate adjective*

φρόνιμος: 'wise, prudent, sensible' (cf. 12:16); self-conceited wisdom — the pride Paul checks.

## ὅτι

that

*conjunction (content of the mystery)*

## πώρωσις

hardening

Nominative

*subject*

πώρωσις: 'hardening, callousness' (cf. ἐπιωρώθησαν, v.7); Israel's present obduracy.

## ἀπὸ

in

*preposition + genitive (degree/part)*

ἀπὸ μέρους: 'in part, partial' — not total, and not on all Israel.

## μέρους

part

Genitive

*object of ἀπό*

μέρος: 'part, portion'; the hardening is partial.

## τῷ

to

Dative

*article*

## Ἰσραὴλ

Israel

Dative

*dat. of reference/disadvantage*

Ἰσραὴλ: Israel; the recipient of the partial hardening.

## γέγονεν

has come

Perf Act Indic 3 Sg · γίνομαι

*main verb*

→ intensive perfect (present condition)

γίνομαι: 'become, come to be'; the hardening's settled-but-temporary state.

## ἄχρι

until

*preposition + genitive (time)*

ἄχρι οὗ: 'until' — marking the temporal limit; the hardening has an end.

## οὗ

which

Genitive

*relative pronoun (w/ ἄχρι)*

τὸ

the

Nominative

*article*

πλήρωμα

fullness/full number

Nominative

*subject*

πλήρωμα: 'fullness, full number' (cf. v.12); the complete number of Gentiles to be saved.

τῶν

of the

Genitive

*article*

ἐθνῶν

Gentiles

Genitive

*partitive/objective genitive*

ἔθνος: 'Gentile' (cf. v.11-13); their full ingathering.

εἰσέλθη

has come in

Aor Act Subj 3 Sg · εἰσέρχομαι

*subjunctive (temporal clause)*

→ constative aorist

εἰσέρχομαι: 'come in, enter' (cf. 5:12); the Gentiles entering — into salvation/the people of God.

26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται· Ἦξει ἐκ Σιών ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·

and in this way all Israel will be saved, as it is written: 'The Deliverer will come from Zion; he will banish ungodliness from Jacob;

ALL ISRAEL SAVED **ASYNDETON** The climactic and contested conclusion: in this manner all Israel will be saved — confirmed by Scripture's promise of a Deliverer from Zion (Isa 59:20).

καὶ

and

*coordinating conjunction*

οὕτως

in this way/so

*adverb (manner)*

οὕτως: 'so, in this way'; modal ('by this process') more than temporal ('and then') — a key interpretive point.

πᾶς

all

Nominative

*attributive adjective*

πᾶς: 'all'; 'all Israel' — debated: ethnic Israel as a whole at the end, the elect remnant across history, or Jews-and-Gentiles together as the new people of God.

Ἰσραήλ

Israel

Nominative

*subject*

Ἰσραήλ: Israel; the referent of the famous phrase 'all Israel.'

σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σφζω

*main verb*

→ predictive future

σφζω: 'save' (cf. v.14; 10:13); Israel's coming salvation.

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'; quoting Isa 59:20-21 (with Isa 27:9).

ἥξει

will come

Fut Act Indic 3 Sg · ἴκω

*main verb (citation)*

→ predictive future

ἴκω: 'come, have come, arrive'; the Deliverer's coming.

ἐκ

from/out of

*preposition + genitive (source)*

Σιών

Zion

Genitive

*object of ἐκ (source)*

Σιών: Zion (cf. 9:33); the Deliverer comes 'from Zion' (LXX; Heb. 'to Zion').

ὁ

the (one)

Nominative

*article (substantizes ptc.)*

ῥυόμενος

Deliverer

Pres Mid Ptc · Nom Sg Masc · ῥύομαι

*substantival participle (subject)*

→ customary (characteristic)

ῥύομαι: 'rescue, deliver' (cf. 7:24); 'the Deliverer' — the Messiah/Christ.

**ἀποστρέψει**

will turn away/banish

Fut Act Indic 3 Sg · ἀποστρέφω

*main verb (citation)*

→ predictive future

ἀποστρέφω: 'turn away, remove' (ἀπό + στρέφω); banishing ungodliness from Jacob.

**ἀσεβείας**

ungodliness

Accusative

*direct object*

ἀσέβεια: 'ungodliness, impiety' (cf. 1:18); the sin to be removed.

**ἀπὸ**

from

*preposition + genitive (separation)*

**Ἰακώβ**

Jacob

Genitive

*object of ἀπό*

Ἰακώβ: Jacob (cf. 9:13); = Israel, the people.

**27** καὶ αὕτη αὐτοῖς ἢ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

and this will be my covenant with them, when I take away their sins.'

**MY COVENANT** **ASYNDETON** The covenant promise completing the citation: God will make this his covenant with Israel — the day he removes their sins.

**καὶ**

and

*coordinating conjunction*

**αὕτη**

this

Nominative

*demonstrative (subject)*

οὗτος: 'this'; the covenant about to be defined.

**αὐτοῖς**

with them

Dative

*dat. of association*

**ἢ**

the

Nominative

*article*

**παρ'**

from

*preposition + genitive (source)*

παρ' ἐμοῦ: 'from me' — the covenant originating with God.

**ἐμοῦ**

me

Genitive

*object of παρὰ*

**διαθήκη**

covenant

Nominative

*predicate nominative*

διαθήκη: 'covenant, testament' (cf. 9:4); the new covenant of forgiveness (Isa 27:9; Jer 31:33-34).

**ὅταν**

when

*conjunction (indefinite temporal)*

ὅταν: 'whenever, when'; the time of the covenant's enactment.

## ἀφέλωμαι

I take away

Aor Mid Subj 1 Sg · ἀφαιρέω

*subjunctive (temporal clause)*

→ constative aorist

ἀφαιρέω: 'take away, remove' (ἀπό + αἰρέω); God removing their sins — the heart of the covenant.

## τὰς

the

Accusative

article

## ἁμαρτίας

sins

Accusative

*direct object*

ἁμαρτία: 'sin' (cf. 3:9; 6:1); the sins forgiven in the new covenant.

## αὐτῶν

their

Genitive

*genitive of possession*

## 28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας·

As regards the gospel, they are enemies for your sake; but as regards election, they are beloved for the sake of their forefathers.

ENEMIES YET BELOVED **δὲ** Israel's paradoxical present standing: regarding the gospel, enemies (which serves the Gentiles); regarding election, beloved — for the patriarchs' sake.

## κατὰ

as regards

*preposition + accusative (reference)*

κατὰ + acc.: 'with respect to, as regards.'

## μὲν

on the one hand

*particle (μὲν ... δέ)*

## τὸ

the

Accusative

article

## εὐαγγέλιον

gospel

Accusative

*object of κατά*

εὐαγγέλιον: 'gospel' (cf. 1:1, 16); with respect to gospel response, Israel resists.

## ἐχθροὶ

enemies

Nominative

*predicate nominative*

ἐχθρός: 'enemy, hostile' (cf. 5:10); enemies (of the gospel, or objects of God's temporary opposition).

## δι'

for the sake of

*preposition + accusative (cause/advantage)*

διὰ + acc.: 'because of, for the sake of' — their enmity benefits the Gentiles (cf. v.11).

## ὑμᾶς

you

Accusative

*object of διὰ*

## κατὰ

as regards

*preposition + accusative (reference)*

<p><b>δὲ</b> on the other <i>particle (δέ answering μὲν)</i></p>	<p><b>τὴν</b> the Accusative <i>article</i></p>	<p><b>ἐκλογὴν</b> election Accusative <i>object of κατά</i> ἐκλογή: 'election' (cf. v.5, 7; 9:11); with respect to God's choice, Israel remains beloved.</p>	<p><b>ἀγαπητοὶ</b> beloved Nominative <i>predicate nominative</i> ἀγαπητός: 'beloved' (cf. 1:7); still dearly loved by God.</p>
<p><b>διὰ</b> for the sake of <i>preposition + accusative (cause)</i></p>	<p><b>τούς</b> the Accusative <i>article</i></p>	<p><b>πατέρας</b> fathers/patriarchs Accusative <i>object of διὰ</i> πατήρ: 'father' (cf. 9:5; 11:16); the patriarchs, for whose sake Israel is loved — the root that holds the branches.</p>	

## 29 ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ θεοῦ.

For the gifts and the calling of God are irrevocable.

**GIFTS IRREVOCABLE** **γὰρ** The bedrock principle securing Israel's destiny: God never takes back his gifts and call — they are irrevocable.

<p><b>ἀμεταμέλητα</b> irrevocable Nominative <i>predicate adjective (fronted, emphatic)</i> ἀμεταμέλητος: 'not to be repented of, irrevocable' (ἀ- + μεταμέλομαι, 'change one's mind'; cf. 2 Cor 7:10); God will not retract them.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>τὰ</b> the Nominative <i>article</i></p>	<p><b>χαρίσματα</b> gifts Nominative <i>subject</i> χάρισμα: 'gift of grace' (cf. 1:11; 5:15-16; 6:23); God's gracious bestowals on Israel (cf. 9:4-5).</p>
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καὶ  
and  
*coordinating conjunction*

ἡ  
the  
Nominative  
*article*

κλη̄σις  
calling  
Nominative  
*subject (coordinate)*  
κλη̄σις: 'calling, summons' (cf. καλέω,  
8:30; 9:11); God's call of Israel.

τοῦ  
of  
Genitive  
*article*

θεοῦ  
God  
Genitive  
*possessive genitive*

30 ὥσπερ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,

For just as you were once disobedient to God but have now received mercy because of their disobedience,

MERCY THROUGH DISOBEDIENCE γὰρ The pattern of mercy traced: as Gentiles once disobedient now obtained mercy through Israel's disobedience, so the reverse will follow.

ὥσπερ  
just as  
*comparative conjunction*

ὥσπερ ... οὕτως: 'just as ... so' (the  
apodosis in v.31).

γὰρ  
for  
*explanatory conjunction*

ὑμεῖς  
you  
Nominative  
*subject (emphatic pronoun)*  
ὑμεῖς: 'you' — the Gentiles.

ποτε  
once/formerly  
*adverb (time)*  
ποτέ: 'once, formerly' (cf. 7:9); the  
Gentile past of disobedience.

## ἠπειθήσατε

were disobedient

Aor Act Indic 2 Pl · ἀπειθέω

*main verb*

→ *constative aorist*

ἀπειθέω: 'be disobedient, refuse to believe' (cf. 10:21; 11:31); the Gentiles' former rebellion.

## τῷ

to

Dative

*article*

## θεῷ

God

Dative

*dat. of indirect object*

## νῦν

now

*adverb (time)*

νῦν: 'now' (cf. v.31); the present age of Gentile mercy.

## δὲ

but

*adversative conjunction*

## ἠλεήθητε

you received mercy

Aor Pass Indic 2 Pl · ἐλεέω

*main verb*

→ *constative aorist*

ἐλεέω: 'have mercy, show pity' (cf. 9:15-18); mercy shown the Gentiles.

## τῇ

by/because of

Dative

*article*

## τούτων

their

Genitive

*genitive of possession*

'their' — Israel's.

## ἀπειθεία

disobedience

Dative

*dat. of cause/means*

ἀπειθεία: 'disobedience, unbelief' (cf. ἀπειθέω; v.32); Israel's disobedience opened mercy to the Gentiles.

31 οὕτως καὶ οὗτοι νῦν ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν·

so they too have now been disobedient, in order that by the mercy shown to you they also may now receive mercy.

MERCY IN RETURN ASYNDETON The symmetry completed: Israel's present disobedience will, through the mercy shown the Gentiles, become the occasion of mercy for Israel.

οὕτως

so

*adverb (correlative)*

οὕτως: 'so'; matching the ὡσπερ of v.30.

καὶ

also

*adverbial*

οὗτοι

they/these

Nominative

*demonstrative (subject)*

οὗτος: 'these' — the Israelites.

νῦν

now

*adverb (time)*

νῦν: 'now'; their present disobedience.

ἠπειθήσαν

have been disobedient

Aor Act Indic 3 Pl · ἀπειθέω

*main verb*

→ *constative aorist*

ἀπειθέω: 'be disobedient' (cf. v.30);  
Israel's current unbelief.

τῷ

to the/by the

Dative

*article*

ὑμετέρῳ

your

Dative

*possessive adjective*

ὑμέτερος: 'your'; the mercy shown to  
you (Gentiles).

ἐλέει

mercy

Dative

*dat. of means/cause (construed w/ following  
clause)*

ἔλεος: 'mercy' (cf. 9:23; v.30-32); the  
mercy to Gentiles becomes the means  
of mercy to Israel — the syntax (which  
clause it modifies) is debated.

ἵνα

in order that

*conjunction (purpose)*

καὶ

also

*adverbial*

αὐτοὶ

they themselves

Nominative

*intensive pronoun (subject)*

νῦν

now

*adverb (time)*

νῦν: 'now'; the assured, near mercy for  
Israel.

ἐλεηθῶσιν

may receive mercy

Aor Pass Subj 3 Pl · ἐλεέω

*subjunctive (purpose clause)*

→ *constative aorist*

ἐλεέω: 'have mercy' (cf. v.30-32); the  
goal — mercy for Israel too.

## 32 συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν ἵνα τοὺς πάντας ἐλεήσῃ.

For God has consigned all to disobedience, that he may have mercy on all.

**MERCY ON ALL** **γὰρ** The grand summary of God's design: he locked up all — Jew and Gentile — under disobedience, precisely so that he might show mercy to all.

<p><b>συνέκλεισεν</b> consigned/shut up Aor Act Indic 3 Sg · συγκλείω <i>main verb</i> → <b>constative aorist</b></p> <p>συγκλείω: 'shut up together, confine, imprison' (σύν + κλείω; cf. Gal 3:22); God locked all into disobedience as into a prison — to make mercy the only exit.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεὸς</b> God Nominative <i>subject</i></p>
<p><b>τοὺς</b> the Accusative <i>article</i></p>	<p><b>πάντας</b> all Accusative <i>direct object (substantival adj.)</i></p> <p>πᾶς: 'all'; Jew and Gentile alike — all without distinction (cf. 3:9, 23).</p>	<p><b>εἰς</b> into/to <i>preposition + accusative (goal/state)</i></p>	<p><b>ἀπειθειαν</b> disobedience Accusative <i>object of εἰς (state)</i></p> <p>ἀπειθεια: 'disobedience, unbelief' (cf. v.30-31); the prison of disobedience.</p>
<p><b>ἵνα</b> that <i>conjunction (purpose)</i></p>	<p><b>τοὺς</b> the Accusative <i>article</i></p>	<p><b>πάντας</b> all Accusative <i>direct object (substantival adj.)</i></p> <p>πᾶς: 'all'; the same 'all' — the goal is mercy, not condemnation.</p>	<p><b>ἐλεήσῃ</b> he may have mercy Aor Act Subj 3 Sg · ἐλεέω <i>subjunctive (purpose clause)</i> → <b>constative aorist</b></p> <p>ἐλεέω: 'have mercy' (cf. v.30-31); mercy as God's ultimate purpose — the note that triggers the doxology.</p>

### 33 Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

THE DEPTH OF GOD **ASYNDETON** Overwhelmed by God's plan, Paul bursts into doxology: the fathomless depth of his riches, wisdom, and knowledge — his judgments and ways beyond all tracing.

<p>Ὡ</p> <p>Oh</p> <p><i>interjection/exclamatory particle</i></p> <p>ὦ: the exclamation of wonder — 'O the depth!'</p>	<p>βάθος</p> <p>depth</p> <p>Nominative</p> <p><i>subject (exclamation)</i></p> <p>βάθος: 'depth' (cf. 8:39); the unfathomable profundity of God's plan.</p>	<p>πλούτου</p> <p>of riches</p> <p>Genitive</p> <p><i>genitive (of the depth)</i></p> <p>πλοῦτος: 'riches' (cf. 11:12; 2:4); God's abundant resources of grace.</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>
<p>σοφίας</p> <p>of wisdom</p> <p>Genitive</p> <p><i>genitive (of the depth)</i></p> <p>σοφία: 'wisdom' (cf. 1 Cor 1:24); God's wise ordering of redemption.</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>γνώσεως</p> <p>of knowledge</p> <p>Genitive</p> <p><i>genitive (of the depth)</i></p> <p>γνώσις: 'knowledge' (cf. 2:20; 11:34); God's perfect knowing.</p>	<p>θεοῦ</p> <p>of God</p> <p>Genitive</p> <p><i>possessive genitive</i></p>
<p>ὡς</p> <p>how</p> <p><i>exclamatory particle</i></p> <p>ὡς: 'how!' — exclamatory.</p>	<p>ἀνεξεραύνητα</p> <p>unsearchable</p> <p>Nominative</p> <p><i>predicate adjective</i></p> <p>ἀνεξεραύνητος: 'unsearchable, unfathomable' (ἀ- + ἐξεραυνάω, 'search out'); past finding out.</p>	<p>τὰ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>κρίματα</p> <p>judgments</p> <p>Nominative</p> <p><i>subject</i></p> <p>κρίμα: 'judgment, decision' (cf. 2:2; 5:16); God's decrees — beyond human scrutiny.</p>

**αὐτοῦ**

his

Genitive  
*genitive of possession*

**καὶ**

and

*coordinating conjunction*

**ἀνεξιχνίαστοι**

inscrutable/untraceable

Nominative  
*predicate adjective*

ἀνεξιχνίαστος: 'untraceable, inscrutable'  
(ἀ- + ἐξιχνιάζω, 'track out' from ἵχνος,  
'footprint'; cf. 4:12); his ways leave no  
trail to follow.

**αἱ**

the

Nominative  
*article*

**ὁδοὶ**

ways

Nominative  
*subject*

ὁδός: 'way, road' (cf. 3:16-17); God's  
ways of acting — past tracing.

**αὐτοῦ**

his

Genitive  
*genitive of possession*

## 34 Τίς γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

For who has known the mind of the Lord, or who has been his counselor?

WHO HAS KNOWN HIS MIND? **γὰρ** Scripture voices the wonder (Isa 40:13): no one has fathomed the Lord's mind or served as his adviser.

**Τίς**

who

Nominative  
*interrogative pronoun (subject)*

τίς: 'who?'; the rhetorical question — no  
one.

**γὰρ**

for

*explanatory conjunction*

**ἔγνω**

has known

Aor Act Indic 3 Sg · γινώσκω  
*main verb*

→ *constative aorist*

γινώσκω: 'know' (cf. 1:21; 11:2); no one  
has comprehended God's mind.

**νοῦν**

mind

Accusative  
*direct object*

νοῦς: 'mind, understanding' (cf. 7:23;  
12:2); the Lord's thought, unknowable  
to creatures.

**κυρίου**

of the Lord

Genitive

*possessive genitive*

κύριος: 'Lord' (Isa 40:13 LXX); God's incomparable mind.

**ἢ**

or

*disjunctive conjunction*

**τίς**

who

Nominative

*interrogative pronoun (subject)*

**σύμβουλος**

counselor

Nominative

*predicate nominative*

σύμβουλος: 'counselor, adviser' (σύν + βουλή, 'counsel'); none has advised God.

**αὐτοῦ**

his

Genitive

*genitive of relationship*

**ἐγένετο**

has been/become

Aor Mid Indic 3 Sg · γίνομαι

*main verb*

→ *constative aorist*

γίνομαι: 'become, be'; no one has been God's counselor.

## 35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

Or who has given a gift to him that he might be repaid?

WHO HAS GIVEN TO HIM? **ASYNDETON** A third question (Job 41:11): no one has ever put God in his debt by giving first, to claim repayment.

**ἢ**

or

*disjunctive conjunction*

**τίς**

who

Nominative

*interrogative pronoun (subject)*

τίς: 'who?'; no one.

**προέδωκεν**

has given first

Aor Act Indic 3 Sg · προδίδωμι

*main verb*

→ *constative aorist*

προδίδωμι: 'give beforehand, give first' (προ + δίδωμι); none has given God anything in advance to obligate him (Job 41:11).

**αὐτῷ**

to him

Dative

*dat. of indirect object*

καὶ  
and

*coordinating conjunction (result)*

ἀνταποδοθήσεται

it will be repaid

Fut Pass Indic 3 Sg · ἀνταποδίδωμι

*main verb*

→ predictive future

ἀνταποδίδωμι: 'repay, recompense' (ἀντί + ἀποδίδωμι; cf. ἀνταπόδομα, v.9; 12:19); God owes no one — all is gift, none a debt.

αὐτῷ

to him

Dative

*dat. of indirect object*

### 36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

For from him and through him and to him are all things. To him be glory forever. Amen.

TO HIM BE GLORY **ὅτι** The ground and crescendo of praise: all things originate, subsist, and culminate in God — therefore to him belongs glory forever.

ὅτι

for/because

*causal conjunction*

ὅτι: grounding the doxology — God is the source, means, and goal of all.

ἐξ

from

*preposition + genitive (source)*

ἐξ αὐτοῦ: 'from him' — God the origin of all things.

αὐτοῦ

him

Genitive

*object of ἐξ*

καὶ

and

*coordinating conjunction*

δι'

through

*preposition + genitive (agency)*

δι' αὐτοῦ: 'through him' — God the sustaining agent of all.

αὐτοῦ

him

Genitive

*object of διὰ*

καὶ

and

*coordinating conjunction*

εἰς

to/unto

*preposition + accusative (goal)*

εἰς αὐτόν: 'to him' — God the goal/end of all (cf. 1 Cor 8:6).

<p><b>αὐτόν</b></p> <p>him</p> <p>Accusative</p> <p><i>object of εἰς</i></p>	<p><b>τὰ</b></p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>πάντα</b></p> <p>all things</p> <p>Nominative</p> <p><i>subject (substantival adj.)</i></p> <p>πᾶς: 'all'; the universe of things — all from, through, and to God.</p>	<p><b>αὐτῷ</b></p> <p>to him</p> <p>Dative</p> <p><i>dat. of advantage/recipient</i></p>
<p><b>ἡ</b></p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>δόξα</b></p> <p>glory</p> <p>Nominative</p> <p><i>subject (verbless doxology)</i></p> <p>δόξα: 'glory' (cf. 1:23; 9:23); the praise due to God alone.</p>	<p><b>εἰς</b></p> <p>for/unto</p> <p><i>preposition + accusative (extent of time)</i></p>	<p><b>τοὺς</b></p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>
<p><b>αἰῶνας</b></p> <p>ages/forever</p> <p>Accusative</p> <p><i>object of εἰς (extent of time)</i></p> <p>αἰών: 'age'; εἰς τοὺς αἰῶνας = 'forever' (cf. 1:25; 9:5).</p>	<p><b>ἀμήν</b></p> <p>amen</p> <p><i>liturgical affirmation (transliterated Hebrew)</i></p> <p>ἀμήν: 'truly, so be it' (cf. 1:25; 9:5); sealing the doxology that crowns chapters 1–11.</p>		

**On the text.** The Greek follows the standard critical text of Romans 11, 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. At v.6 some later witnesses add a balancing clause ('but if of works, it is no longer grace...'); the shorter text is followed. The meaning of 'all Israel will be saved' (v.26) and of 'and so' (καὶ οὕτως) is much debated — ethnic Israel as a whole at the end, the elect remnant throughout history, or the church as the new Israel — and is annotated rather than resolved. The chapter cites 1 Kings 19, Deuteronomy 29:4, Isaiah 29:10 and 59:20-21, Psalm 69:22-23, and Isaiah 27:9, 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.