

The Epistle to the Romans, Chapter 12

ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΙΒ'

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 · 12:1-2

The living sacrifice

The great hinge from doctrine to ethics: in view of God's mercies, present your bodies as a living, holy, acceptable sacrifice — your reasonable worship (1). Do not be conformed to this age but transformed by the renewing of the mind, to discern God's good, acceptable, and perfect will (2).

B · 12:3-8

One body, many gifts

Think with sober self-judgment by the measure of faith God assigned (3). As one body has many members with different functions, so the many are one body in Christ, members of one another (4-5); and the differing grace-gifts — prophecy, service, teaching, exhortation, giving, leading, mercy — are each to be exercised in their proper manner (6-8).

C · 12:9-13

Genuine love within the body

Let love be without hypocrisy: abhor evil, cling to good (9); show brotherly affection and honor (10); be fervent in zeal, serving the Lord (11); rejoice in hope, endure affliction, persist in prayer (12); share with the saints and pursue hospitality (13).

Love toward all, even enemies

Bless persecutors, do not curse (14); rejoice and weep with others, live in harmony and humility, not conceited (15-16). Repay no one evil for evil; so far as it depends on you, live at peace with all (17-18). Never avenge yourselves but leave room for God's wrath; instead feed your enemy — and so overcome evil with good (19-21).

1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν.

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

THE LIVING SACRIFICE οὖν The great hinge of the letter: in view of all God's mercies, present your whole bodily self as a living sacrifice — the truly fitting worship.

Παρακαλῶ

I appeal/urge

Pres Act Indic 1 Sg · παρακαλέω

main verb

→ customary present

παρακαλέω: 'exhort, urge, appeal, comfort' (παρά + καλέω; cf. παράκλησις, v.8); a warm appeal, not a cold command — the doctrinal section turns to exhortation.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; the great pivot — all of chs. 1-11 grounds the ethics of 12-16.

ὑμᾶς

you

Accusative

*direct object***ἀδελφοί**

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; affectionate address.

διὰ

by/through

preposition + genitive (means/basis)

διὰ + gen.: 'by means of, in view of' — the appeal grounded in God's mercies.

τῶν

the

Genitive

article

οἰκτιρῶν

mercies/compassions

Genitive

object of διὰ (basis)

οἰκτιρμός: 'compassion, mercy' (cf. οἰκτίρω, 9:15); the mercies displayed throughout chs. 1-11 — the motive of all obedience.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

παραστήσαι

to present/offer

Aor Act Inf · παρίστημι

infinitive (complement of Παρακαλῶ)

→ *ingressive aorist (decisive act)*

παρίστημι: 'present, offer, place at disposal' (cf. 6:13, 19); a sacrificial term — to offer up; the aorist calls for a decisive self-offering.

τὰ

the

Accusative

article

σώματα

bodies

Accusative

direct object (of the infinitive)

σῶμα: 'body' (cf. 6:12-13); the whole bodily self — concrete, everyday life — as the offering.

ὑμῶν

your

Genitive

genitive of possession

θυσίαν

sacrifice

Accusative

predicate accusative (double acc.)

θυσία: 'sacrifice, offering' (cf.θύω, 'sacrifice'); the body offered as a sacrifice — but a living one.

ζῶσαν

living

Pres Act Ptc · Acc Sg Fem · ζάω

attributive participle

→ *present (ongoing)*

ζάω: 'live' (cf. 6:11); a 'living' sacrifice — not slain but offered alive in ongoing service (the paradox).

ἀγίαν

holy

Accusative

attributive adjective

ἅγιος: 'holy, set apart' (cf. 1:7; 11:16); consecrated, like an acceptable offering.

εὐάρεστον

acceptable/pleasing

Accusative

attributive adjective

εὐάρεστος: 'well-pleasing, acceptable' (εὖ + ἀρέσκω; cf. v.2; 8:8); pleasing to God — what the flesh could not be.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of reference (the one pleased)

τήν

the

Accusative

article

λογικῆν

spiritual/reasonable

Accusative

attributive adjective

λογικός: 'rational, reasonable, of the word/reason' (cf. λόγος; 'logical'); worship that is reasonable/spiritual — of the mind and reason, not mere external ritual (cf. 1 Pet 2:2).

λατρείαν

worship/service

Accusative

apposition to the whole offering

λατρεία: 'worship, (cultic) service' (cf. λατρεύω, 1:9; 9:4); the new, whole-life worship that replaces temple sacrifice.

ὑμῶν

your

Genitive

genitive of possession

2 καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

Do not be conformed to this age, but be transformed by the renewing of your mind, so that you may discern what the will of God is — what is good and acceptable and perfect.

TRANSFORMED MIND **ASYNDETON** The shape of that worship: refuse the mold of the present age; instead be inwardly transformed by a renewed mind, able to test and approve God's good will.

καὶ
and

coordinating conjunction

μὴ
not

negative particle (w/ imperative)

συσχηματίζεσθε

be conformed

Pres Mid/Pass Impv 2 Pl · συσχηματίζω

main verb (prohibition)

→ *imperative (continuous prohibition)*

συσχηματίζω: 'conform, fashion after the same pattern' (σύν + σχῆμα, 'outward form'; cf. 'scheme'); do not be molded to the world's fleeting outward form.

τῷ

to the

Dative

article

αἰῶνι

age

Dative

dat. (the pattern conformed to)

αἰών: 'age, era' (cf. 1:25); 'this age' — the present evil order, opposed to the age to come.

τούτῳ

this

Dative

demonstrative (attributive)

ἀλλὰ

but

adversative conjunction

μεταμορφοῦσθε

be transformed

Pres Mid/Pass Impv 2 Pl · μεταμορφόω

main verb (command)

→ *imperative (continuous)*

μεταμορφόω: 'transform, transfigure, change form' (μετά + μορφή; cf. 'metamorphosis'); an inner transformation of essential nature, vs. the outward συσχηματίζω.

τῇ

by the

Dative

article

ἀνακαινώσει

renewing

Dative

dat. of means

ἀνακαινώσις: 'renewal, making new' (ἀνά + καινός, 'new'; cf. Titus 3:5); the Spirit's renewing of the mind as the means of transformation.

τοῦ

of the

Genitive

article

νοός

mind

Genitive

objective genitive

νοῦς: 'mind, understanding' (cf. 7:23, 25; 11:34); the mind, once debased (1:28), now renewed — the locus of transformation.

εἰς

so that

preposition + articular inf. (purpose)

τὸ

the

Accusative

article (substantizes inf.)

δοκιμάζειν

to discern/test and approve

Pres Act Inf · δοκιμάζω

articular inf. of purpose

→ present (ongoing)

δοκιμάζω: 'test, prove, approve, discern' (cf. 1:28; 2:18); the renewed mind tests and approves God's will — discerning, not just knowing.

ὑμᾶς

you

Accusative

accusative subject of the infinitive

τί

what

Nominative

interrogative pronoun (predicate)

τὸ

the

Nominative

article

θέλημα

will

Nominative

subject (of indir. question)

θέλημα: 'will, purpose' (cf. 1:10; 2:18); God's will — to be discerned and done.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

τὸ

the

Nominative

article

ἀγαθόν

good

Nominative

apposition to θέλημα (substantival adj.)

ἀγαθός: 'good' (cf. 7:12); God's will characterized — good.

καὶ

and

coordinating conjunction

εὐάρεστον

acceptable/pleasing

Nominative

apposition to θέλημα

εὐάρεστος: 'well-pleasing, acceptable' (cf. v.1); God's will is pleasing.

καὶ

and

coordinating conjunction

τέλειον

perfect/complete

Nominative

apposition to θέλημα

τέλειος: 'perfect, complete, mature' (cf. τέλος; 1 Cor 2:6); God's will is perfect — lacking nothing.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῶ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέτρον πίστεως.

For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.

SOBER SELF-ASSESSMENT **γὰρ** The first concrete application: by his apostolic grace Paul urges humble, sober self-estimation, each measuring himself by the faith God apportioned.

<p>Λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb</i> → customary present λέγω: 'say, tell'; introducing the specific exhortation.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>διὰ by/through <i>preposition + genitive (basis)</i></p>	<p>τῆς the Genitive <i>article</i></p>
<p>χάριτος grace Genitive <i>object of διὰ (basis)</i> χάρις: 'grace' (cf. 1:5; 15:15); Paul's apostolic authority is a gift of grace, lending weight to the appeal.</p>	<p>τῆς the (which was) Genitive <i>article (attributive)</i></p>	<p>δοθείσης given Aor Pass Ptc · Gen Sg Fem · δίδωμι <i>attributive participle</i> → constative aorist δίδωμι: 'give'; the grace 'given to me' — his commission (cf. v.6; 15:15).</p>	<p>μοι to me Dative <i>dat. of indirect object</i></p>

παντί

to everyone

Dative

substantival adj. (indirect object)

πᾶς: 'all, every'; the exhortation is for each member.

τῷ

the (one)

Dative

article (substantizes ptc.)

ὄντι

who is

Pres Act Ptc · Dat Sg Masc · εἰμί

substantival participle (apposition to παντί)

→ present (ongoing)

εἰμί: 'be'; 'everyone who is among you'
— all the believers.

ἐν

among

preposition + dative (sphere)

ὕμῖν

you

Dative

object of ἐν

μὴ

not

negative particle (w/ inf.)

ὑπερφρονεῖν

to think too highly

Pres Act Inf · ὑπερφρονέω

infinitive (indirect command)

→ present (ongoing)

ὑπερφρονέω: 'be haughty, think too highly' (ὑπέρ + φρονέω; a wordplay with the φρον- root throughout); overestimating oneself.

παρ'

than/beyond

preposition + accusative (comparison)

παρά + acc.: 'beyond, more than' — beyond what is fitting.

ὅ

what

Accusative

relative pronoun (object of φρονεῖν)

δεῖ

ought/is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ gnomic present

δεῖ: 'it is necessary, one ought' (cf. 1:27); the proper measure of self-estimation.

φρονεῖν

to think

Pres Act Inf · φρονέω

complementary infinitive (w/ δεῖ)

→ present (ongoing)

φρονέω: 'think, be minded' (cf. 8:5; 12:16); the root verb of the wordplay.

ἀλλὰ

but

adversative conjunction

φρονεῖν

to think

Pres Act Inf · φρονέω

infinitive (indirect command)

→ present (ongoing)

φρονέω: 'think, be minded'; positively, to think rightly.

εἰς

so as

preposition + articular inf. (result/purpose)

τὸ

the

Accusative

article (substantizes inf.)

σωφρονεῖν

to think soberly/sensibly

Pres Act Inf · σωφρονέω

articular inf. of result

→ present (ongoing)

σωφρονέω: 'be of sound mind, think sensibly, be self-controlled' (σῶς, 'sound' + φρήν, 'mind'); the φρον- wordplay's resolution — sober self-judgment.

ἐκάστῳ

to each

Dative

substantival adj. (dat. of reference)

ἐκάστος: 'each, every one'; the measure is individual.

ὥς

as

comparative particle

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἐμέρισεν

has assigned/apportioned

Aor Act Indic 3 Sg · μερίζω

main verb (rel. clause)

→ constative aorist

μερίζω: 'divide, apportion, assign' (cf. μέρος, 'part'); God distributed faith in differing measure — grounds for humility, not pride.

μέτρον

measure

Accusative

direct object

μέτρον: 'measure, portion' (cf. 'meter'); the allotted portion.

πίστεως

of faith

Genitive

attributive/exegetical genitive

πίστις: 'faith' (cf. 1:17; here perhaps faith as the capacity for service); the standard for self-assessment — God-given, not self-achieved.

4 καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει προᾶξιν,

For just as in one body we have many members, and the members do not all have the same function,

MANY MEMBERS **γὰρ** The body analogy grounding the call to humility: one body has many members, each with its own distinct function.

<p>καθάπερ just as <i>comparative conjunction</i></p> <p>καθάπερ: 'exactly as, just as' (cf. 4:6; 10:15).</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>ἐνὶ one Dative <i>attributive numeral</i></p> <p>εἷς: 'one'; the unity of the body.</p>
<p>σώματι body Dative <i>dat. of sphere</i></p> <p>σῶμα: 'body' (cf. v.1, 5); the body as the image of the church (cf. 1 Cor 12).</p>	<p>πολλὰ many Accusative <i>attributive adjective</i></p> <p>πολύς: 'many'; the diversity within unity.</p>	<p>μέλη members Accusative <i>direct object</i></p> <p>μέλος: 'member, bodily part' (cf. 6:13; 7:23); the many parts of the one body.</p>	<p>ἔχομεν we have Pres Act Indic 1 Pl · ἔχω <i>main verb</i></p> <p>→ gnomic present</p>
<p>τὰ the Nominative <i>article</i></p>	<p>δὲ and/but <i>connective conjunction</i></p>	<p>μέλη members Nominative <i>subject</i></p> <p>μέλος: 'member'; the parts, each different.</p>	<p>πάντα all Nominative <i>attributive adjective</i></p>

οὐ

not

negative particle

τὴν

the

Accusative

article

αὐτήν

same

Accusative

intensive/identical adjective

αὐτός: 'same'; not the same function —
diversity is the point.

ἔχει

have/has

Pres Act Indic 3 Sg · ἔχω

main verb

→ *gnomic present*

πρᾶξιν

function/activity

Accusative

direct object

πρᾶξις: 'function, action, activity' (cf.
πράσσω; 8:13); each member's distinct
role.

5 οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη.

| so we, though many, are one body in Christ, and individually members one of another.

ONE BODY IN CHRIST **ASYNDETON** The application: the many believers form one body in Christ, and each belongs to all the others as members of a single organism.

οὕτως

so

adverb (correlative)

οὕτως: 'so, in the same way'; matching
καθάπερ of v.4.

οἱ

the

Nominative

article

πολλοὶ

many

Nominative

subject (substantival adj.)

πολύς: 'many'; the many believers.

ἐν

one

Nominative

attributive numeral

εἷς: 'one'; their unity in Christ.

<p>σῶμά body Nominative <i>predicate nominative</i></p> <p>σῶμα: 'body' (cf. v.4); the one body of Christ — the church.</p>	<p>ἐσμεν we are Pres Act Indic 1 Pl · εἰμί <i>main verb</i></p> <p>→ stative present</p>	<p>ἐν in <i>preposition + dative (union)</i></p>	<p>Χριστῷ Christ Dative <i>object of ἐν (union)</i></p> <p>ἐν Χριστῷ: 'in Christ' (cf. 6:11; 8:1); the sphere of the body's unity.</p>
<p>τὸ the Nominative <i>article (substantizes the phrase)</i></p> <p>τὸ δὲ καθ' εἷς: an idiom, 'and as to the individual matter, each one' — adverbial.</p>	<p>δὲ and <i>connective conjunction</i></p>	<p>καθ' individually <i>preposition + accusative (distributive)</i></p> <p>καθ' εἷς: 'one by one, individually' (a Koine fixed phrase, εἷς not declined).</p>	<p>εἷς each one Nominative <i>distributive numeral</i></p> <p>εἷς: 'one'; each individual member.</p>
<p>ἀλλήλων of one another Genitive <i>reciprocal pronoun (possessive genitive)</i></p> <p>ἀλλήλων: 'one another' (cf. 1:12; 12:10); members belonging to each other — mutual interdependence.</p>	<p>μέλη members Nominative <i>predicate nominative</i></p> <p>μέλος: 'member'; each a member 'of one another' — no isolated Christian.</p>		

6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀναλογίαν τῆς πίστεως,

Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith;

DIFFERING GIFTS δὲ The diversity applied to gifts: each member has different gifts of grace — beginning the list with prophecy, to be exercised in proportion to faith.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

adverbial participle (causal/imperative)

→ present (ongoing)

ἔχω: 'have'; the participle governs the list, functioning imperatively — 'since we have... let us use them.'

δὲ

and/now

connective conjunction

χαρίσματα

gifts

Accusative

direct object

χάρισμα: 'gift of grace, spiritual gift' (cf. 1:11; 11:29); the grace-gifts distributed to the body.

κατὰ

according to

preposition + accusative (standard)

τὴν

the

Accusative

article

χάριν

grace

Accusative

object of κατὰ (standard)

χάρις: 'grace' (cf. v.3); the gifts flow from grace, vary by grace.

τὴν

the (which was)

Accusative

article (attributive)

δοθεῖσαν

given

Aor Pass Ptc · Acc Sg Fem · δίδωμι

attributive participle

→ constative aorist

δίδωμι: 'give' (cf. v.3); grace 'given to us' — the gifts are bestowed, not earned.

ἡμῖν

to us

Dative

dat. of indirect object

διάφορα

differing

Accusative

attributive adjective

διάφορος: 'different, varying' (διά + φέρω; cf. 'diverse'); the gifts differ from one another.

εἴτε

whether/if

conjunction (correlative, introduces list)

εἴτε ... εἴτε: 'whether ... or'; itemizing the gifts.

προφητείαν

prophecy

Accusative

direct object (first gift)

προφητεία: 'prophecy' (cf. προφήτης, 1:2); Spirit-inspired speech for edification — the first gift listed.

κατὰ

according to/in proportion to

preposition + accusative (standard)

τὴν

the

Accusative

article

ἀναλογίαν

proportion

Accusative

object of κατὰ (standard)

ἀναλογία: 'proportion, right relationship' (cf. 'analogy'); prophecy exercised in proportion to one's faith — not beyond it.

τῆς

of the

Genitive

article

πίστεως

faith

Genitive

objective/possessive genitive

πίστις: 'faith' (cf. v.3, the 'measure of faith'); the standard limiting prophetic speech.

7 εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ διδασκαλίᾳ,

if service, in our serving; the one who teaches, in his teaching;

SERVICE AND TEACHING **ASYNDETON** The list continues: the gift of practical service is to be poured into serving; the gift of teaching, into teaching.

εἴτε

if/whether

conjunction (correlative)

διακονίαν

service/ministry

Accusative

direct object (gift)

διακονία: 'service, ministry' (cf. v.11; 11:13); practical, hands-on serving.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative
article

διακονία

serving

Dative

dat. of sphere

διακονία: 'service'; let the gift be devoted to the actual serving — stay in your lane.

εἴτε

if/whether

conjunction (correlative)

ὁ

the (one)

Nominative

article (substantizes ptc.; shift to personal)

The construction shifts from abstract gift to the person — 'the one who teaches.'

διδάσκων

who teaches

Pres Act Ptc · Nom Sg Masc · διδάσκω

substantival participle (subject)

→ customary (characteristic)

διδάσκω: 'teach' (cf. διδαχή, 6:17); the teacher of the faith.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

διδασκαλία

teaching/instruction

Dative

dat. of sphere

διδασκαλία: 'teaching, instruction' (cf. 15:4); let the teacher devote himself to teaching.

8 εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει, ὁ μεταδιδούς ἐν ἀπλότητι, ὁ προϊστάμενος ἐν σπουδῇ, ὁ ἐλεῶν ἐν ἰλαρότητι.

the one who exhorts, in his exhortation; the one who gives, with generosity; the one who leads, with zeal; the one who shows mercy, with cheerfulness.

MORE GIFTS AND THEIR MANNER **ASYNDETON** Four more gifts, each paired with its proper spirit: exhortation, generous giving, diligent leading, and cheerful mercy.

εἴτε

if/whether

conjunction (correlative)

ὁ

the (one)

Nominative

article (substantizes etc.)

παρακαλῶν

who exhorts/encourages

Pres Act Ptc · Nom Sg Masc · παρακαλέω

substantival participle (subject)

→ customary (characteristic)

παρακαλέω: 'exhort, encourage, comfort' (cf. v.1); the encourager.

ἐν

in

preposition + dative (sphere)

τῆ

the

Dative

article

παρακλήσει

exhortation/encouragement

Dative

dat. of sphere

πράκλις: 'exhortation, encouragement, comfort' (cf. 15:4-5); let him devote himself to it.

ὁ

the (one)

Nominative

article (substantizes ptc.)

μεταδιδούς

who gives/shares

Pres Act Ptc · Nom Sg Masc · μεταδιδωμι

substantival participle (subject)

→ customary (characteristic)

μεταδιδωμι: 'share, give a portion' (cf. 1:11); the one who gives of his goods.

ἐν

with

preposition + dative (manner)

ἀπλότητι

generosity/sincerity

Dative

dat. of manner

ἀπλότης: 'singleness, simplicity, generosity' (ἀ- + πλός, 'single-fold'); giving with single-hearted, unmixed liberality, no ulterior motive.

ὁ

the (one)

Nominative

article (substantizes ptc.)

προϊστάμενος

who leads/presides

Pres Mid Ptc · Nom Sg Masc · προϊστημι

substantival participle (subject)

→ customary (characteristic)

προϊστημι: 'lead, preside, manage, care for' (προ + ἴστημι; cf. 1 Thess 5:12); the leader (or, possibly, the patron/giver of aid).

ἐν

with

preposition + dative (manner)

σπουδῇ

zeal/diligence

Dative

dat. of manner

σπουδή: 'diligence, eagerness, zeal' (cf. v.11); leading with earnest care, not laxity.

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐλεῶν

who shows mercy

Pres Act Ptc · Nom Sg Masc · ἐλεέω

substantival participle (subject)

→ customary (characteristic)

ἐλεέω: 'show mercy, have pity' (cf. 9:15-18); the one who cares for the suffering.

ἐν

with

preposition + dative (manner)

ἰλαρότητι

cheerfulness

Dative

dat. of manner

ἰλαρότης: 'cheerfulness, gladness' (cf. ἰλαρός, 'cheerful'; 'hilarious'; 2 Cor 9:7); mercy shown gladly, not grudgingly.

9 ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ.

Let love be genuine. Abhor what is evil; cling to what is good.

GENUINE LOVE **ASYNDETON** The heading of the love-section and its first commands: love must be unfeigned — recoiling from evil, glued fast to good.

ἡ

the

Nominative

article

ἀγάπη

love

Nominative

subject (verbless command)

ἀγάπη: 'love' (cf. 5:5; 8:35; 13:10); the governing theme of vv.9-21 — Christian love defined in action.

ἀνυπόκριτος

genuine/without hypocrisy

Nominative

predicate adjective

ἀνυπόκριτος: 'unfeigned, sincere' (ἀ- + ὑποκρίνομαι, 'play a part, act'; cf. 'hypocrite'); love with no mask, no pretense.

ἀποστυγοῦντες

abhorring

Pres Act Ptc · Nom Pl Masc · ἀποστυγέω

participle (imperative)

→ imperative (continuous)

ἀποστυγέω: 'abhor, hate intensely' (ἀπό- intensive of στυγέω, 'hate'); the participle functions as a command — recoil from evil.

τὸ

the

Accusative

article

πονηρόν

evil

Accusative

direct object (substantival adj.)

πονηρός: 'evil, wicked' (cf. 1:29); the moral evil to be abhorred.

κολλώμενοι

clinging

Pres Mid Ptc · Nom Pl Masc · κολλάω

participle (imperative)

→ imperative (continuous)

κολλάω: 'glue, join, cling to' (cf. κόλλα, 'glue'); to be bonded to the good — the positive counterpart.

τῷ

to the

Dative

article

ἀγαθῷ

good

Dative

dat. (the thing clung to; substantival adj.)

ἀγαθός: 'good' (cf. v.2; 7:12); the good to be embraced.

10 τῇ φιλαδελφία εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προσηγούμενοι,

Love one another with brotherly affection. Outdo one another in showing honor.

BROTHERLY AFFECTION **ASYNDETON** The family character of the church: tender mutual affection, and a competition to honor each other above oneself.

τῇ

in

Dative

article

φιλαδελφία

brotherly love

Dative

dat. of reference/sphere

φιλαδελφία: 'brotherly love' (φίλος + ἀδελφός; cf. 1 Thess 4:9); the affection of family members for one another.

εἰς

toward

preposition + accusative (direction)

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of εἰς)

ἀλλήλων: 'one another' (cf. v.5); mutual love.

φιλόστοργοι

tenderly affectionate

Nominative

predicate adjective (verbless command)

φιλόστοργος: 'tenderly loving, devoted' (φίλος + στοργή, 'family affection'); the warm love proper to kin.

τῇ

in

Dative

article

τιμῇ

honor

Dative

dat. of reference/sphere

τιμή: 'honor, value' (cf. 2:7; 12:17); honoring others.

ἀλλήλους

one another

Accusative

reciprocal pronoun (object of προηγούμενοι)

προηγούμενοι

outdoing/leading the way

Pres Mid Ptc · Nom Pl Masc · προηγέομαι

participle (imperative)

→ *imperative (continuous)*

προηγέομαι: 'go before, lead, esteem more highly, outdo' (προ + ἡγέομαι); either 'outdo one another in honoring' or 'esteem others above yourselves' (cf. Phil 2:3).

11 τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες,

Do not be slothful in zeal, be fervent in spirit, serve the Lord.

FERVENT IN SPIRIT **ASYNDETON** Three quick commands on inner fire: no laziness in diligence, a boiling fervency of spirit, all as service to the Lord.

τῇ

in

Dative

article

σπουδῇ

zeal/diligence

Dative

dat. of reference/sphere

σπουδή: 'diligence, eagerness, zeal' (cf. v.8); earnestness in service.

μὴ

not

negative particle

ὀκνηροί

slothful/lazy

Nominative

predicate adjective (verbless command)

ὀκνηρός: 'idle, lazy, hesitant' (cf. ὀκνέω, 'shrink from'); not sluggish in diligence.

τῷ

in

Dative

article

πνεύματι

spirit

Dative

dat. of reference/sphere

πνεῦμα: 'spirit' (here the human spirit, perhaps stirred by the Holy Spirit); the seat of fervor.

ζέοντες

being fervent/boiling

Pres Act Ptc · Nom Pl Masc · ζέω

participle (imperative)

→ imperative (continuous)

ζέω: 'boil, seethe, be fervent' (cf. ζεστός, 'hot'); spiritually 'aboil' — burning with zeal (cf. Acts 18:25).

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

dat. (the one served)

κύριος: 'Lord' (cf. 10:9; some MSS read 'serving the time/opportunity,' καιρῷ); the Lord as the master served.

δουλεύοντες

serving

Pres Act Ptc · Nom Pl Masc · δουλεύω

participle (imperative)

→ imperative (continuous)

δουλεύω: 'serve as a slave' (cf. 6:6; 7:6); all zeal directed as service to the Lord.

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες,

Rejoice in hope, be patient in tribulation, be constant in prayer.

HOPE, PATIENCE, PRAYER **ASYNDETON** A triad for endurance: joy grounded in hope, steadfastness under affliction, persistence in prayer.

τῇ

in

Dative

article

ἐλπίδι

hope

Dative

dat. of cause/sphere

ἐλπίς: 'hope' (cf. 5:2; 8:24); the ground of joy.

χαίροντες

rejoicing

Pres Act Ptc · Nom Pl Masc · χαίρω

participle (imperative)

→ imperative (continuous)

χαίρω: 'rejoice, be glad' (cf. v.15); joy rooted in hope.

τῇ

in

Dative

article

θλίψει

tribulation

Dative

dat. of sphere/circumstance

θλίψις: 'affliction, tribulation' (cf. 5:3; 8:35); the pressure to be endured.

ὑπομένοντες

being patient/enduring

Pres Act Ptc · Nom Pl Masc · ὑπομένω

participle (imperative)

→ *imperative (continuous)*

ὑπομένω: 'endure, remain under, persevere' (cf. ὑπομονή, 5:3-4); steadfast under trial.

τῇ

in

Dative

article

προσευχῇ

prayer

Dative

dat. of sphere

προσευχή: 'prayer' (cf. 1:10); the constant resource.

προσκαρτεροῦντες

being devoted/constant

Pres Act Ptc · Nom Pl Masc ·

προσκαρτερέω

participle (imperative)

→ *imperative (continuous)*

προσκαρτερέω: 'persist in, be devoted to, hold fast' (πρός + καρτερέω, 'be steadfast'; cf. Acts 1:14); unremitting in prayer.

13 ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

Contribute to the needs of the saints; pursue hospitality.

GENEROSITY AND HOSPITALITY **ASYNDETON** Love made practical: share in meeting fellow believers' needs, and chase after hospitality as one pursues a goal.

<p>ταῖς the Dative article</p>	<p>χρείαις needs Dative <i>dat. (the thing shared in)</i> χρεία: 'need, necessity' (cf. χράομαι); the material needs of fellow believers.</p>	<p>τῶν of the Genitive article</p>	<p>ἁγίων saints Genitive <i>possessive genitive (substantival adj.)</i> ἅγιος: 'holy one, saint' (cf. 1:7; 8:27); fellow believers in need.</p>
<p>κοινωνοῦντες sharing/contributing Pres Act Ptc · Nom Pl Masc · κοινωνέω <i>participle (imperative)</i> → imperative (continuous) κοινωνέω: 'share, have fellowship in, contribute' (cf. κοινωνία; 15:26-27); to share materially in others' needs.</p>	<p>τήν the Accusative article</p>	<p>φιλοξενίαν hospitality Accusative <i>direct object</i> φιλοξενία: 'hospitality, love of strangers' (φίλος + ξένος, 'stranger/guest'; cf. Heb 13:2); welcome to travelers and strangers.</p>	<p>διώκοντες pursuing Pres Act Ptc · Nom Pl Masc · διώκω <i>participle (imperative)</i> → imperative (continuous) διώκω: 'pursue, chase after' (cf. 9:30-31; 14:19); not merely practice but actively 'chase' hospitality.</p>

14 εὐλογεῖτε τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε.

Bless those who persecute you; bless and do not curse them.

BLESS PERSECUTORS **ASYNDETON** The radical turn outward, echoing Jesus: bless your persecutors — bless, and never curse.

εὐλογεῖτε

bless

Pres Act Impv 2 Pl · εὐλογέω

main verb (command)

→ imperatival (continuous)

εὐλογέω: 'bless, speak well of' (εὖ + λόγος; cf. εὐλογητός, 1:25; the teaching of Jesus, Luke 6:28); to invoke good on, not ill — a true imperative now, not a participle.

τούς

those

Accusative

article (substantizes ptc.)

διώκοντας

who persecute

Pres Act Ptc · Acc Pl Masc · διώκω

substantival participle (object)

→ customary (characteristic)

διώκω: 'pursue, persecute' (cf. v.13, where it was positive — 'pursue hospitality'; here negative — 'persecutors'); a deliberate wordplay.

εὐλογεῖτε

bless

Pres Act Impv 2 Pl · εὐλογέω

main verb (command)

→ imperatival (continuous)

εὐλογέω: 'bless'; repeated for emphasis.

καὶ

and

coordinating conjunction

μὴ

not

negative particle (w/ imperative)

καταρᾶσθε

curse

Pres Mid Impv 2 Pl · καταράομαι

main verb (prohibition)

→ imperatival (continuous prohibition)

καταράομαι: 'curse, call down evil on' (cf. κατάρα, 'curse'); the forbidden opposite of blessing.

15 χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.

Rejoice with those who rejoice, weep with those who weep.

REJOICE AND WEEP WITH **ASYNDETON** Empathy as love's posture: enter into others' joys and sorrows as if they were your own.

χαίρειν

to rejoice/rejoice

Pres Act Inf · χαίρω

infinitive (imperative)

→ imperative

χαίρω: 'rejoice' (cf. v.12); the infinitive used for command — 'rejoice!'

μετά

with

preposition + genitive (association)

χαιρόντων

those who rejoice

Pres Act Ptc · Gen Pl Masc · χαίρω

substantival participle (object of μετά)

→ customary (characteristic)

χαίρω: 'rejoice'; sharing others' gladness — harder than it sounds, free of envy.

κλαίειν

to weep/weep

Pres Act Inf · κλαίω

infinitive (imperative)

→ imperative

κλαίω: 'weep, cry, lament'; the infinitive used for command — 'weep!'

μετά

with

preposition + genitive (association)

κλαιόντων

those who weep

Pres Act Ptc · Gen Pl Masc · κλαίω

substantival participle (object of μετά)

→ customary (characteristic)

κλαίω: 'weep'; entering others' grief — compassion.

16 τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.

HARMONY AND HUMILITY ASYNDETON The mind of the body: be of one mind, shun pride, keep company with the lowly, and abandon all self-conceit.

τὸ

the

Accusative

article

αὐτὸ

same

Accusative

intensive/identical adjective

αὐτός: 'same'; τὸ αὐτὸ φρονεῖν = 'to be of the same mind, live in harmony' (cf. 15:5; Phil 2:2).

εἰς

toward

preposition + accusative (direction)

ἄλλήλους

one another

Accusative

reciprocal pronoun (object of εἰς)

ἄλλήλων: 'one another' (cf. v.5, 10).

φρονοῦντες

thinking/being minded

Pres Act Ptc · Nom Pl Masc · φρονέω

participle (imperative)

→ imperative (continuous)

φρονέω: 'think, be minded' (cf. v.3; 8:5); shared mindedness — harmony.

μὴ

not

negative particle

τὰ

the

Accusative

article

ύψηλὰ

high/proud things

Accusative

direct object (substantival adj.)

ύψηλός: 'high, lofty, proud' (cf. 11:20); 'do not set the mind on lofty things' — ambition/pride.

φρονοῦντες

thinking/setting mind on

Pres Act Ptc · Nom Pl Masc · φρονέω

participle (imperative)

→ imperative (continuous)

φρονέω: 'set the mind on'; the φρον- wordplay again.

ἀλλὰ

but

adversative conjunction

τοῖς

the

Dative

article

ταπεινοῖς

lowly/humble

Dative

dat. (object of συναπαγόμενοι; substantival adj. or neut.)

ταπεινός: 'lowly, humble, of low position' (cf. ταπεινοφροσύνη); the humble people (or things) — associate with them.

συναπαγόμενοι

associating/being carried along
with

Pres Mid Ptc · Nom Pl Masc · συναπάγω
participle (imperative)

→ imperatival (continuous)

συναπάγω: 'be carried away with, associate with, accommodate to' (σύν + ἀπό + ἄγω; cf. Gal 2:13); let yourself be drawn to the lowly.

μή

not

negative particle (w/ imperative)

γίνεσθε

become/be

Pres Mid Impv 2 Pl · γίνομαι

main verb (prohibition)

→ imperatival (continuous prohibition)

γίνομαι: 'become, be'; a true imperative
— 'do not become.'

φρόνιμοι

wise/prudent

Nominative

predicate adjective

φρόνιμος: 'wise, prudent' (cf. 11:25);
self-conceited wisdom — echoing Prov
3:7.

παρ'

in

preposition + dative (estimation)

παρ' ἑαυτοῖς: 'in your own estimation'
(cf. 11:25).

ἑαυτοῖς

your own selves

Dative

reflexive (object of παρά)

17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

Repay no one evil for evil, but give thought to what is honorable in the sight of all.

NO EVIL FOR EVIL **ASYNDETON** The renunciation of retaliation begins: never pay evil back with evil; instead aim at what everyone recognizes as good.

μηδενὶ

to no one

Dative

indefinite pronoun (dat. of disadvantage)

μηδεὶς: 'no one'; the absolute
prohibition — to nobody.

κακὸν

evil

Accusative

direct object

κακός: 'bad, evil' (cf. v.21; 2:9); the
harm not to be returned.

ἀντὶ

for/in return for

preposition + genitive (exchange)

ἀντὶ + gen.: 'in place of, in return for' —
repayment.

κακοῦ

evil

Genitive

object of ἀντὶ

κακός: 'evil'; the wrong received.

ἀποδιδόντες

repaying

Pres Act Ptc · Nom Pl Masc · ἀποδίδωμι
participle (imperative)

→ imperatival (continuous)

ἀποδίδωμι: 'give back, repay, render' (cf. 2:6; 13:7); do not pay back evil — no retaliation.

προνοούμενοι

taking thought for/aiming at

Pres Mid Ptc · Nom Pl Masc · προνοέω
participle (imperative)

→ imperatival (continuous)

προνοέω: 'take thought beforehand, provide, have regard for' (προ + νοέω; cf. 'providence'); to consider in advance what is good (echoing Prov 3:4 LXX).

καλὰ

honorable/good things

Accusative

direct object (substantival adj.)

καλός: 'good, fine, honorable' (cf. 7:16); what is manifestly right.

ἐνώπιον

in the sight of

preposition + genitive (position)

ἐνώπιον: 'before, in the sight of' (cf. 3:20); good visible to all.

πάντων

all

Genitive

attributive adjective

ἀνθρώπων

people

Genitive

object of ἐνώπιον

ἄνθρωπος: 'person'; before all people — a public, credible goodness.

18 εἰ δυνατόν, τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες·

If possible, so far as it depends on you, live peaceably with all.

LIVE AT PEACE **ASYNDETON** A realistic command for peace: as much as lies within your power, be at peace with everyone — while acknowledging it does not always depend on you.

εἰ

if

conjunction (condition)

εἰ δυνατόν: 'if possible' — a candid qualification; peace is not always attainable.

δυνατόν

possible

Nominative

predicate adjective (substantival/impersonal)

δυνατός: 'possible, able' (cf. 11:23); 'if it be possible.'

τὸ

the (part)

Accusative

article (substantizes phrase)

τὸ ἐξ ὑμῶν: 'the matter that is from you, so far as it depends on you' — the second qualification.

ἐξ

from

preposition + genitive (source)

ὑμῶν

you

Genitive

object of ἐξ

'so far as it depends on you' — your responsibility, not the other party's.

μετὰ

with

preposition + genitive (association)

πάντων

all

Genitive

attributive adjective

ἀνθρώπων

people

Genitive

object of μετὰ

ἄνθρωπος: 'person'; peace 'with all people,' not just believers.

εἰρηνεύοντες

living at peace

Pres Act Ptc · Nom Pl Masc · εἰρηνεύω

participle (imperative)

→ imperative (continuous)

εἰρηνεύω: 'be at peace, keep peace' (cf. εἰρήνη, 5:1); to maintain peace as far as one can.

19 μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος.

Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, 'Vengeance is mine, I will repay, says the Lord.'

LEAVE ROOM FOR WRATH γάρ The ground for renouncing revenge: do not avenge yourselves; cede the matter to God's wrath, for vengeance is his to repay (Deut 32:35).

μὴ

not

negative particle

ἑαυτοὺς

yourselves

Accusative

reflexive (direct object)

ἐκδικοῦντες

avenging

Pres Act Ptc · Nom Pl Masc · ἐκδικέω

participle (imperative)

→ *imperative (continuous prohibition)*

ἐκδικέω: 'avenge, take vengeance, exact justice' (ἐκ + δίκη; cf. ἐκδίκησις below); do not take justice into your own hands.

ἀγαπητοί

beloved

Vocative

vocative of direct address

ἀγαπητός: 'beloved' (cf. 1:7; 11:28); tender address as he gives a hard command.

ἀλλὰ

but

adversative conjunction

δότε

give/leave

Aor Act Impv 2 Pl · δίδωμι

main verb (command)

→ *ingressive aorist*

δίδωμι: 'give'; δότε τόπον = 'give place, make room' — a true imperative.

τόπον

place/room

Accusative

direct object

τόπος: 'place, room, opportunity' (cf. 'topography'); 'give room to' — yield the matter to God's wrath.

τῇ

to the

Dative

article

ὀργῇ

wrath

Dative

dat. of indirect object

ὀργή: 'wrath' (cf. 1:18; 2:5); God's wrath — leave vengeance to him, the just Judge.

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ *intensive perfect (standing record)*

γράφω: 'it stands written'; quoting Deut 32:35.

γάρ

for

explanatory conjunction

Ἐμοὶ

mine

Dative

dat. of possession (emphatic, fronted)

'to me belongs' — God claims vengeance as his exclusive right.

ἐκδίκησις

vengeance

Nominative

subject

ἐκδίκησις: 'vengeance, vindication, justice' (cf. ἐκδικέω above); the prerogative of God alone.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

ἐγὼ: 'I' — God himself, emphatic.

ἀνταποδώσω

I will repay

Fut Act Indic 1 Sg · ἀνταποδίδωμι

main verb (citation)

→ predictive future

ἀνταποδίδωμι: 'repay, recompense' (cf. 11:35; ἀνταπόδομα, 11:9); God will requite — so we need not.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (citation tag)

→ gnomic present

κύριος

the Lord

Nominative

subject

κύριος: 'Lord'; God, the speaker of the oracle.

20 ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

On the contrary, 'If your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals on his head.'

FEED YOUR ENEMY **ἀλλὰ** The positive alternative to revenge (Prov 25:21–22): actively do good to your enemy — feed and water him — and so heap burning coals on his head.

ἀλλὰ

on the contrary/but
adversative conjunction

ἐάν

if
conjunction (third-class condition)

πεινᾷ

is hungry

Pres Act Subj 3 Sg · πεινάω
subjunctive (protasis)

→ present (general)

πεινάω: 'be hungry, hunger' (cf. Matt 5:6); the enemy's need.

ὁ

the
Nominative
article

ἐχθρός

enemy

Nominative
subject

ἐχθρός: 'enemy' (cf. 5:10; 11:28); the personal foe — to be served, not struck.

σου

your

Genitive
genitive of relationship

ψώμιζε

feed

Pres Act Impv 2 Sg · ψωμίζω
main verb (command)

→ imperatival (continuous)

ψωμίζω: 'feed, give a morsel to' (cf. ψωμίον, 'morsel!'); to feed — concrete kindness to a foe.

αὐτόν

him

Accusative
direct object

ἐάν

if

conjunction (third-class condition)

διψᾷ

is thirsty

Pres Act Subj 3 Sg · διψάω
subjunctive (protasis)

→ present (general)

διψάω: 'be thirsty, thirst'; the second need.

πότιζε

give drink

Pres Act Impv 2 Sg · ποτίζω
main verb (command)

→ imperatival (continuous)

ποτίζω: 'give to drink, water' (cf. ποτόν, 'drink'); to quench the enemy's thirst.

αὐτόν

him

Accusative
direct object

τούτο

this

Accusative

demonstrative (direct object of ποιῶν)

γὰρ

for

explanatory conjunction

ποιῶν

doing

Pres Act Ptc · Nom Sg Masc · ποιέω

adverbial participle (conditional/temporal)

→ present (concurrent)

ποιέω: 'do' (cf. 2:14); 'by doing this' — the kindness.

ἄνθρακας

coals

Accusative

direct object

ἄνθραξ: 'live coal, charcoal' (cf. 'anthracite'); 'coals of fire' — variously taken as kindling the enemy's shame/repentance (the usual view) or, less likely, heaping judgment.

πυρός

of fire

Genitive

attributive genitive

πῦρ: 'fire'; the coals are burning.

σωρεύσεις

you will heap

Fut Act Indic 2 Sg · σωρεύω

main verb

→ predictive future

σωρεύω: 'heap up, pile' (cf. σωρός, 'heap'); the kindness 'heaps coals' — most likely melting the enemy to contrition.

ἐπὶ

on/upon

preposition + accusative (place)

τήν

the

Accusative

article

κεφαλὴν

head

Accusative

object of ἐπί

κεφαλή: 'head'; where the coals are heaped — the image of overwhelming, transforming kindness.

αὐτοῦ

his

Genitive

genitive of possession

21 μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Do not be overcome by evil, but overcome evil with good.

OVERCOME EVIL WITH GOOD **ASYNDETON** The chapter's ringing summary: refuse to be conquered by evil; conquer it instead — by good.

μὴ

not

negative particle (w/ imperative)

νικῶ

be overcome

Pres Mid/Pass Impv 2 Sg · νικάω

main verb (prohibition)

→ imperatival (continuous prohibition)

νικάω: 'conquer, overcome, be victorious' (cf. 8:37, ὑπερνικάω); passive — 'do not be defeated by evil.'

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive + article

κακοῦ

evil

Genitive

object of ὑπό (agent; substantival adj.)

κακός: 'evil' (cf. v.17); the would-be conqueror — to retaliate is to be conquered by it.

ἀλλὰ

but

adversative conjunction

νίκα

overcome/conquer

Pres Act Impv 2 Sg · νικάω

main verb (command)

→ imperatival (continuous)

νικάω: 'conquer, overcome'; active — defeat evil by doing good, the only true victory.

ἐν

with/by

preposition + dative (means)

τῷ

the

Dative

article

ἀγαθῷ

good

Dative

dat. of means (substantival adj.)

ἀγαθός: 'good' (cf. v.2, 9; 13:3); the
weapon of victory — good overcomes
evil.

τὸ

the

Accusative

article

κακόν

evil

Accusative

direct object (substantival adj.)

κακός: 'evil'; the thing to be conquered
— by good, not by more evil.

On the text. The Greek follows the standard critical text of Romans 12, 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. Chapter 12 begins the letter's hortatory section (chs. 12-15): the 'therefore' of v.1 grounds all the ethics in the mercies expounded in chs. 1-11. From v.9 onward the Greek is a string of participles (often functioning as imperatives) and verbless phrases, lending the section a staccato, proverbial quality; the renderings supply imperatival force where the syntax implies it. The chapter draws on Deuteronomy 32:35 (v.19) and Proverbs 25:21-22 (v.20).

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.