

The Epistle to the Romans, Chapter 2

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Β'

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 · 2:1–5

No excuse for the one who judges

The verdict of 1:18–32 is turned on the moralizer; censorious, hard-hearted judging only stores up wrath (climax, v.5).

B · 2:6–11

Judgment by works, without partiality

Thesis (6) → two destinies in an A–B–B'–A' chiasm (7–10) → ground: God shows no partiality (11).

C · 2:12–16

Judged by the light one has

Possessing the law does not exempt; doers—not hearers—are justified; Gentiles show the law on the heart; all resolved at the eschatological day.

D · 2:17–24

The Jew who boasts in the law

A long conditional cataloguing privilege (17–20) is left suspended, then answered by accusing questions (21–23) and clinched by Scripture (24).

Outward circumcision profits only with obedience; the real Jew is inward—circumcised in heart by the Spirit, not the letter (climax, v.29).

1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

Therefore you are without excuse, O man, everyone who judges; for in that which you judge the other, you condemn yourself, for you who judge practice the same things.

INFERENCE **Διὸ** Draws the verdict of 1:18–32 onto the one who judges — the head assertion: you are 'without excuse.'

Διὸ

therefore

inferential conjunction

ἀναπολόγητος

without excuse

Nominative

predicate nominative

Compound ἀ-(neg) + ἀπολογία ('defense'): 'without defense.' In NT only Rom 1:20 & 2:1 — a deliberate echo of 1:20.

εἶ

you are

Pres Act Indic 2 Sg · εἶμι

main verb (equative)

→ stative present

ὦ

O

particle of address

ἄνθρωπε

man

Vocative

vocative of direct address

ἄνθρωπος: generic 'human being'; the vocative is diatribe-style rhetorical address ('O man').

πᾶς

everyone

Nominative

nom. in apposition to vocative

ὁ

the (one)

Nominative

article (substantizes ptc.)

κρίνων

who judges

Pres Act Ptc · Nom Sg Masc · κρίνω

substantival participle

→ customary (characteristic)

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

ἐν

in

preposition + dative

ὧ

that which

Dative

dat. w/ ἐν (relative; 'wherein')

γὰρ

for

explanatory conjunction

κρίνεις

you judge

Pres Act Indic 2 Sg · κρίνω

main verb (rel. clause)

→ *gnomic present*

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

τὸν

the

Accusative

article

ἕτερον

other

Accusative

direct object (substantival adj.)

ἕτερος: 'other' (classically 'another of a different kind'; the ἄλλος/ἕτερος distinction is largely blurred in Koine).

σεαυτὸν

yourself

Accusative

direct object (reflexive)

κατακρίνεις

you condemn

Pres Act Indic 2 Sg · κατακρίνω

main verb

→ *gnomic present*

Intensive κατά + κρίνω: 'condemn, give judgment against' — κατά adds the adverse force.

τὰ

the

Accusative

article

γὰρ

for

causal conjunction

αὐτὰ

same things

Accusative

direct object (identity adj.)

πράσσεις

you practice

Pres Act Indic 2 Sg · πράσσω

main verb

→ *customary present*

πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποτέω.

ὁ

the (one)

Nominative

article (substantizes ptc.)

κρίνων

who judges

Pres Act Ptc · Nom Sg Masc · κρίνω

substantival ptc., in apposition to subject

→ customary (characteristic)

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

2 οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

And we know that the judgment of God is according to truth against those who practice such things.

SHARED PREMISE δέ Common ground: God's judgment accords with truth — the basis for the charge.

οἶδαμεν

we know

Perf Act Indic 1 Pl (pres. sense) · οἶδα

main verb

→ perfect w/ present force

οἶδα: 'know' (perfect form, present sense) — knowledge by reflection/intuition; cf. experiential γινώσκω.

δὲ

and

connective conjunction

ὅτι

that

conjunction (content clause)

τὸ

the

Nominative

article

κρίμα

judgment

Nominative

subject

κρίμα: the verdict / sentence (the -μα 'result' of judging); cf. the process-noun κρίσις.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

subjective genitive

ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ gnomic present

<p>κατὰ</p> <p>according to</p> <p><i>preposition + accusative</i></p>	<p>ἀλήθειαν</p> <p>truth</p> <p>Accusative</p> <p><i>object of prep. (standard/norm)</i></p> <p>ἀλήθεια: 'truth'; κατὰ ἀλήθειαν = 'in accordance with the facts, truly.'</p>	<p>ἐπὶ</p> <p>against</p> <p><i>preposition + accusative</i></p>	<p>τούς</p> <p>those</p> <p>Accusative</p> <p><i>article (substantizes ptc.)</i></p>
<p>τὰ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>τοιαῦτα</p> <p>such things</p> <p>Accusative</p> <p><i>direct object of ptc.</i></p>	<p>πράσσοντας</p> <p>who practice</p> <p>Pres Act Ptc · Acc Pl Masc · πράσσω</p> <p><i>substantival ptc. (object of ἐπί)</i></p> <p>→ customary (characteristic)</p> <p>πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποιέω.</p>	

3 λογίζῃ δὲ τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

But do you suppose this, O man—you who judge those who practice such things and do them yourself—that you will escape the judgment of God?

RHETORICAL QUESTION δέ Applies the premise to the hearer: do you suppose you will escape?

λογίζη

do you suppose

Pres Mid Indic 2 Sg (dep.) · λογίζομαι

main verb (interrogative)

→ progressive present

λογίζομαι: 'reckon, calculate, consider'
— an accounting term that becomes central in Romans (esp. ch. 4).

δὲ

but

connective conjunction

ΤΟΥΤΟ

this

Accusative

direct object (anticipatory)

ὦ

O

particle of address

ἄνθρωπε

man

Vocative

vocative of direct address

ἄνθρωπος: generic 'human being'; the vocative is diatribe-style rhetorical address ('O man').

ὁ

the (one)

Nominative

article (substantizes ptc.)

κρίνων

who judges

Pres Act Ptc · Nom Sg Masc · κρίνω

substantival ptc., in apposition to vocative

→ customary (characteristic)

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

ΤΟΥΣ

those

Accusative

article (substantizes ptc.)

τὰ

the

Accusative

article

τοιαῦτα

such things

Accusative

direct object of ptc.

πράσσοντας

who practice

Pres Act Ptc · Acc Pl Masc · πράσσω

substantival ptc. (object of κρίνων)

→ customary (characteristic)

πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποιέω.

καὶ

and

coordinating conjunction

ποιῶν

doing

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival ptc. (coordinate w/ κρίνων)

→ customary (characteristic)

ποιέω: 'do, make'; here a near-synonym of πράσσω.

αὐτά

them

Accusative

direct object of ptc.

ὅτι

that

conjunction (epexegetical to τοῦτο)

σὺ

you

Nominative

subject (emphatic)

ἐκφεύξῃ

you will escape

Fut Mid Indic 2 Sg (dep.) · ἐκφεύγω

main verb (content clause)

→ predictive future

ἐκ + φεύγω: 'flee out, escape.'

τὸ

the

Accusative

article

κρίμα

judgment

Accusative

direct object

κρίμα: the verdict / sentence (the -μα 'result' of judging); cf. the process-noun κρίσις.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

subjective genitive

4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει;

Or do you despise the riches of his kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?

ALTERNATIVE QUESTION ἢ Presses further: or do you despise the kindness that is meant to lead you to repentance?

ἢ

or

disjunctive conjunction

τοῦ

the

Genitive

article

πλούτου

riches

Genitive

genitive direct object (καταφρονέω)

πλοῦτος: 'wealth, riches' —
metaphorical here for the abundance of
God's kindness.

τῆς

of the

Genitive

article

χρηστότητας

kindness

Genitive

genitive of apposition (epexegetical)

χρηστότης: 'kindness, benignity';
cognate with χρηστός (the τὸ χρηστόν
of v.4) — a deliberate echo.

αὐτοῦ

his

Genitive

possessive genitive

καὶ

and

coordinating conjunction

τῆς

of the

Genitive

article

ἀνοχῆς

forbearance

Genitive

genitive of apposition (coordinate)

ἀνοχή: 'forbearance' — a holding-back /
suspension of penalty; in NT only here
& Rom 3:26. Cf. μακροθυμία.

καὶ

and

coordinating conjunction

τῆς

of the

Genitive

article

μακροθυμίας

patience

Genitive

genitive of apposition (coordinate)

μακροθυμία: lit. 'long-temperedness'
(μακρός + θυμός): patience toward
persons — vs. ἀνοχή, restraint of
penalty.

καταφρονεῖς

you despise

Pres Act Indic 2 Sg (+ gen.) · καταφρονέω
main verb (governs genitive)

→ progressive present

κατά + φρονέω: 'despise, think down
on'; governs the genitive.

ἀγνοῶν

not knowing

Pres Act Ptc · Nom Sg Masc · ἀγνοέω
adverbial ptc. (causal/manner)

→ stative present (ongoing ignorance)

ἀ- + (γν)νώσκω/νοέω: 'be ignorant, fail
to recognize.'

ὅτι

that

conjunction (object clause)

τὸ

the

Nominative

article

χρηστόν

kindness

Nominative

subject (substantival adj.)

χρηστός: 'good, kind'; substantival τὸ χρηστόν = 'the kindness/goodness' — wordplay with χρηστότης.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

possessive/subjective genitive

εἰς

to

preposition + accusative (goal)

μετάνοιάν

repentance

Accusative

object of prep. (goal)

μετάνοια: 'change of mind/heart, repentance' (μετά + νοέω, lit. 'afterthought').

σε

you

Accusative

direct object

ἄγει

leads

Pres Act Indic 3 Sg · ἄγω

main verb

→ gnomic present

ἄγω: 'lead, bring.'

5 κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ

But according to your hardness and unrepentant heart you are storing up for yourself wrath in the day of wrath and of the revelation of the righteous judgment of God,

CONSEQUENCE · CLIMAX **δέ** Contrastive apodosis to vv.1–4: such hardness stores up wrath for the day of judgment.

κατὰ

according to

preposition + accusative (cause)

δὲ

but

contrastive conjunction

τὴν

the

Accusative

article

σκληρότητά

hardness

Accusative

object of κατά

σκληρότης: 'hardness, stubbornness' (σκληρός, 'hard, dry'). Hapax in NT; evokes the LXX 'hard heart.'

σου

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἀμετανόητον

unrepentant

Accusative

attributive adjective

ἀ- + μετανοέω: 'unrepentant, impenitent.' Hapax in NT.

καρδίαν

heart

Accusative

object of κατά (coordinate)

καρδία: 'heart' — the biblical seat of will, mind, and emotion, not feeling alone.

θησαυρίζεις

you store up

Pres Act Indic 2 Sg · θησαυρίζω

main verb

→ progressive present

θησαυρίζω: 'store up, lay up treasure' (cf. θησαυρός) — bitterly ironic here: treasuring up wrath.

σεαυτῷ

for yourself

Dative

dative of (dis)advantage

ὀργήν

wrath

Accusative

direct object

ὀργή: 'wrath' — settled, judicial indignation (esp. divine); cf. the hotter θυμός.

ἐν

in

preposition + dative (time)

ἡμέρα

day

Dative

dative of time (object of ἐν)

ὀργῆς

of wrath

Genitive

descriptive (attributive) genitive

ὀργή: 'wrath' — settled, judicial indignation (esp. divine); cf. the hotter θυμός.

καὶ

and

coordinating conjunction

ἀποκαλύψεως

of revelation

Genitive

descriptive genitive (coordinate)

ἀποκάλυψις: 'unveiling, revelation' (ἀπό + καλύπτω, 'uncover').

δικαιοκρισίας

of righteous judgment

Genitive

objective genitive (w/ ἀποκαλύψεως)

δικαιοκρισία: 'righteous judgment' (δίκαιος + κρίσις) — hapax in NT, stressing the justice of the verdict.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

subjective/possessive genitive

6 ὅς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

who will repay each one according to his works:

THESIS (OT GROUND) ὅς Roots the warning in God's character: he repays each according to works (Ps 62:12).

ὅς

who

Nominative

subject (relative pronoun)

ἀποδώσει

will repay

Fut Act Indic 3 Sg · ἀποδίδωμι

main verb (rel. clause)

→ predictive future

ἀποδίδωμι: 'give back, repay what is due' — recompense language echoing Ps 62:12 / Prov 24:12.

ἑκάστῳ

to each

Dative

indirect object

ἕκαστος: 'each one' (distributive).

κατὰ

according to

preposition + accusative (norm)

τὰ

the

Accusative

article

ἔργα

works

Accusative

object of κατὰ

ἔργον: 'work, deed.'

αὐτοῦ

his

Genitive

possessive genitive

7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,

to those who by perseverance in good work seek glory and honor and immortality, eternal life;

DEVELOPMENT — DESTINY A μὲν First branch: to the persevering doers of good — glory, honor, eternal life.

τοῖς

to those

Dative

article; dative indirect object (implied verb)

μὲν

on one hand

correlative particle (w/ δέ v.8)

καθ'

by

preposition + accusative (manner)

ὑπομονήν

perseverance

Accusative

object of κατά

ὑπομονή: 'endurance, steadfast perseverance' (ὑπό + μένω, 'remain under') — active constancy, not resignation.

ἔργου

of work

Genitive

genitive of reference

ἔργον: 'work, deed.'

ἀγαθοῦ

good

Genitive

attributive adjective

ἀγαθός: 'good' (intrinsicly); cf. καλός.

δόξαν

glory

Accusative

direct object of ζητοῦσιν

δόξα: 'glory, honor, splendor' — LXX for Heb. kâbôd ('weight, honor').

καὶ

and

coordinating conjunction

τιμὴν

honor

Accusative

direct object (coordinate)

τιμή: 'honor, value, price.'

καὶ

and

coordinating conjunction

ἀφθαρσίαν

immortality

Accusative

direct object (coordinate)

ἀφθαρσία: 'incorruptibility, immortality' (ἀ- + φθείρω, 'to perish').

ζητοῦσιν

who seek

Pres Act Ptc · Dat Pl Masc · ζητέω

substantival ptc. (explains τοῖς)

→ customary present

ζητέω: 'seek, strive after.'

ζωὴν

life

Accusative

direct object of implied ἀποδώσει

ζωή: 'life'; ζωὴ αἰώνιος ('eternal life') is qualitative as well as unending.

αἰώνιον

eternal

Accusative

attributive adjective

αἰώνιος: 'eternal, age-long' (from αἰών, 'age').

8 τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμὸς.

but to those who are of selfish ambition and disobey the truth but obey unrighteousness, wrath and fury.

DEVELOPMENT — DESTINY B δέ Second branch: to the self-seeking who disobey the truth — wrath and fury.

<p>τοῖς to those Dative <i>article; dative indirect object (implied verb)</i></p>	<p>δὲ but <i>contrastive conjunction (w/ μὲν v.7)</i></p>	<p>ἐξ of <i>preposition + genitive (source)</i></p>	<p>ἐριθείας selfish ambition Genitive <i>object of ἐκ (source/characterization)</i> ἐριθεία: 'selfish ambition, factiousness' (disputed root, assoc. with partisan self-seeking / strife).</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀπειθοῦσι who disobey Pres Act Ptc · Dat Pl Masc · ἀπειθέω <i>substantival ptc. (coordinate)</i> → customary present ἀ- + πείθω: 'disobey, refuse to be persuaded' (+ dat.). Note the wordplay with πειθομένοις.</p>	<p>τῇ the Dative <i>article</i></p>	<p>ἀληθείᾳ truth Dative <i>dative direct object (ἀπειθέω)</i> ἀλήθεια: 'truth'; κατὰ ἀλήθειαν = 'in accordance with the facts, truly.'</p>
<p>πειθομένοις who obey Pres Mid Ptc · Dat Pl Masc · πείθω <i>substantival ptc. (coordinate)</i> → customary present πειθομαι (mid. of πείθω): 'be persuaded, obey, trust' (+ dat.) — set antithetically against ἀπειθέω.</p>	<p>δὲ but <i>contrastive conjunction</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>ἀδικίᾳ unrighteousness Dative <i>dative direct object (πείθομαι)</i> ἀδικία: 'unrighteousness, injustice' (ἀ- + δίκη).</p>

ὀργή

wrath

Nominative

subject (of implied verb)

ὀργή: 'wrath' — settled, judicial indignation (esp. divine); cf. the hotter θυμός.

καὶ

and

coordinating conjunction

θυμός

fury

Nominative

subject (coordinate)

θυμός: 'rage, passion' — the heat / outburst of anger, vs. the settled ὀργή; the pair intensifies.

9 θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλληνοσ·

Tribulation and distress upon every soul of man who works evil, of the Jew first and also of the Greek;

RESTATEMENT (CHIASM) ASYNDETON Wrath restated, now ordered Jew-then-Greek (B').

θλίψις

tribulation

Nominative

subject (of implied verb)

θλίψις: 'tribulation, pressure' (θλίβω, 'to press / crush').

καὶ

and

coordinating conjunction

στενοχωρία

distress

Nominative

subject (coordinate)

στενοχωρία: lit. 'narrowness of space' (στενός + χώρος): 'distress, being hemmed in' — vivid beside θλίψις.

ἐπὶ

upon

preposition + accusative

πᾶσαν

every

Accusative

attributive adjective

ψυχὴν

soul

Accusative

object of ἐπὶ

ψυχή: 'soul, life, person'; 'every soul' is Hebrew for 'every person.'

ἀνθρώπου

of man

Genitive

genitive of apposition

ἄνθρωπος: 'man, person, humankind.'

τοῦ

the (one)

Genitive

article (substantizes ptc.)

<p>κατεργαζομένου who works Pres Mid Ptc · Gen Sg Masc · κατεργάζομαι <i>attributive ptc. (modifies ἀνθρώπου)</i> → customary present κατεργάζομαι: 'work out, bring about, accomplish' — κατά gives completive force; cf. ἐργάζομαι.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>κακόν evil Accusative <i>direct object of ptc. (substantival adj.)</i> κακός: 'bad, evil' (qualitative); τὸ κακόν = 'evil.'</p>	<p>Ἰουδαίου of Jew Genitive <i>genitive in apposition (partitive)</i> Ἰουδαῖος: 'Jew, Judean.'</p>
<p>τε both <i>correlative particle</i></p>	<p>πρῶτον first (adverbial) <i>adverbial accusative</i> πρῶτον: 'first' — priority in salvation history (cf. 1:16), not mere sequence.</p>	<p>καὶ and <i>correlative conjunction</i></p>	<p>Ἕλληνος of Greek Genitive <i>genitive in apposition (coordinate)</i> Ἕλλην: 'Greek' — here 'Gentile / non-Jew' generally, not strictly ethnic Greek.</p>

10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·

but glory and honor and peace to everyone who works good, to the Jew first and also to the Greek.

RESTATEMENT (CHIASM) **δέ** Reward restated, Jew-then-Greek (A'): the A-B-B'-A' pattern frames v.11.

<p>δόξα glory Nominative <i>subject (of implied verb)</i> δόξα: 'glory, honor, splendor' — LXX for Heb. kâbôd ('weight, honor').</p>	<p>δὲ but <i>contrastive conjunction</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>τιμὴ honor Nominative <i>subject (coordinate)</i> τιμὴ: 'honor, value, price.'</p>
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<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>εἰρήνη</p> <p>peace</p> <p>Nominative</p> <p><i>subject (coordinate)</i></p> <p>εἰρήνη: 'peace' ≈ Heb. shalom: wholeness / well-being, not just absence of conflict.</p>	<p>παντὶ</p> <p>to everyone</p> <p>Dative</p> <p><i>dative indirect object (substantival adj.)</i></p>	<p>τῷ</p> <p>the (one)</p> <p>Dative</p> <p><i>article (substantizes ptc.)</i></p>
<p>ἐργαζομένῳ</p> <p>who works</p> <p>Pres Mid Ptc · Dat Sg Masc · ἐργάζομαι</p> <p><i>attributive ptc. (modifies παντὶ)</i></p> <p>→ customary present</p> <p>ἐργάζομαι: 'work, do, perform.'</p>	<p>τὸ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>ἀγαθόν</p> <p>good</p> <p>Accusative</p> <p><i>direct object of ptc. (substantival adj.)</i></p> <p>ἀγαθός: 'good' (intrinsically); cf. καλός.</p>	<p>Ἰουδαίῳ</p> <p>to Jew</p> <p>Dative</p> <p><i>dative in apposition (to παντὶ)</i></p> <p>Ἰουδαῖος: 'Jew, Judean.'</p>
<p>τε</p> <p>both</p> <p><i>correlative particle</i></p>	<p>πρῶτον</p> <p>first</p> <p>(adverbial)</p> <p><i>adverbial accusative</i></p> <p>πρῶτον: 'first' — priority in salvation history (cf. 1:16), not mere sequence.</p>	<p>καὶ</p> <p>and</p> <p><i>correlative conjunction</i></p>	<p>Ἕλληνι</p> <p>to Greek</p> <p>Dative</p> <p><i>dative in apposition (coordinate)</i></p> <p>Ἕλλην: 'Greek' — here 'Gentile / non-Jew' generally, not strictly ethnic Greek.</p>

11 οὐ γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ.

For there is no partiality with God.

GROUND γάρ Caps the unit: there is no partiality with God — the principle behind the two destinies.

<p>οὐ not negative particle</p>	<p>γάρ for explanatory conjunction</p>	<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί main verb (existential) → gnomic present</p>	<p>προσωποληψία partiality Nominative subject προσωποληψία: 'partiality' — lit. 'face-receiving' (πρόσωπον + λαμβάνω), a Hebraism; effectively a biblical coinage.</p>
<p>παρά with preposition + dative</p>	<p>τῷ the Dative article</p>	<p>θεῷ God Dative object of παρά (association)</p>	

12 ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·

For as many as sinned without the law will also perish without the law, and as many as sinned under the law will be judged through the law;

GROUND · EXPLANATION **γάρ** Extends impartiality to law-status: each is judged by the light he had.

<p>ὅσοι as many as Nominative subject (correlative pronoun)</p>	<p>γάρ for explanatory conjunction</p>	<p>ἀνόμως without law (adverb) adverb of manner ἀνόμως: 'without (the) law, lawlessly' (ἀ- + νόμος) — adverb for Gentiles outside Torah.</p>	<p>ἥμαρτον sinned Aor Act Indic 3 Pl · ἁμαρτάνω main verb (constative aorist) → constative aorist ἁμαρτάνω: 'sin, miss the mark.'</p>
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<p>ἀνόμως without law (adverb) <i>adverb of manner</i></p> <p>ἀνόμως: 'without (the) law, lawlessly' (ἀ- + νόμος) — adverb for Gentiles outside Torah.</p>	<p>καὶ also <i>adverbial conjunction (ascensive)</i></p>	<p>ἀπολοῦνται will perish Fut Mid Indic 3 Pl · ἀπόλλυμι <i>main verb</i></p> <p>→ predictive future</p> <p>ἀπόλλυμαι (mid.): 'perish, be ruined / lost' (act. ἀπόλλυμι, 'destroy').</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ὅσοι as many as Nominative <i>subject (correlative pronoun)</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>νόμῳ law Dative <i>object of ἐν (sphere)</i></p> <p>νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>ἥμαρτον sinned Aor Act Indic 3 Pl · ἁμαρτάνω <i>main verb</i></p> <p>→ constative aorist</p> <p>ἁμαρτάνω: 'sin, miss the mark.'</p>
<p>διὰ through <i>preposition + genitive (means)</i></p>	<p>νόμου law Genitive <i>object of διὰ (means)</i></p> <p>νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>κριθήσονται will be judged Fut Pass Indic 3 Pl · κρίνω <i>main verb</i></p> <p>→ predictive future</p> <p>κρίνω (here passive): 'be judged.'</p>	

13 οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] Θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.

for not the hearers of the law are righteous before God, but the doers of the law will be justified.

SUPPORT **γὰρ** Supports v.12: doers, not hearers, of the law are justified.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

οἱ

the

Nominative

article (substantizing)

ἀκροαταὶ

hearers

Nominative

subject

ἀκροατής: 'hearer' (ἀκροάομαι) — evokes the synagogue hearing of Torah; cf. Jas 1:22–23.

νόμου

of law

Genitive

objective genitive

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

δίκαιοι

righteous

Nominative

predicate nominative

δίκαιος: 'righteous, just.'

παρὰ

before

preposition + dative

[τῷ]

the

Dative

article (bracketed)

θεῷ

God

Dative

object of παρά

ἀλλ'

but

adversative conjunction

οἱ

the

Nominative

article (substantizing)

ποιηταὶ

doers

Nominative

subject

ποιητής: 'doer' (also 'maker / poet' in classical Greek); here 'doer of the law.'

νόμου

of law

Genitive

objective genitive

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

δικαιωθήσονται

will be justified

Fut Pass Indic 3 Pl • δικαιώω

main verb

→ *predictive future*

δικαιώω: 'justify, declare / treat as righteous, vindicate' — forensic; a central Pauline term.

14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος·

For whenever Gentiles, who do not have the law, by nature do the things of the law, these, not having the law, are a law to themselves;

SUPPORT · ILLUSTRATION

γὰρ

Evidence: Gentiles who by nature do the law are 'a law to themselves.'

<p>ὅταν</p> <p>whenever</p> <p><i>temporal conjunction (indefinite)</i></p>	<p>γὰρ</p> <p>for</p> <p><i>explanatory conjunction</i></p>	<p>ἔθνη</p> <p>Gentiles</p> <p>Nominative</p> <p><i>subject</i></p> <p>ἔθνος (pl. ἔθνη): 'nations, Gentiles'; anarthrous here = 'Gentiles as such.'</p>	<p>τὰ</p> <p>the (ones)</p> <p>Nominative</p> <p><i>article (substantizes ptc.)</i></p>
<p>μὴ</p> <p>not</p> <p><i>negative particle (w/ ptc.)</i></p>	<p>νόμον</p> <p>law</p> <p>Accusative</p> <p><i>direct object of ptc.</i></p> <p>νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>ἔχοντα</p> <p>having</p> <p>Pres Act Ptc · Nom Pl Neut · ἔχω</p> <p><i>attributive ptc. (modifies ἔθνη)</i></p> <p>→ stative present</p>	<p>φύσει</p> <p>by nature</p> <p>Dative</p> <p><i>dative of manner</i></p> <p>φύσις: 'nature'; φύσει = 'by nature, instinctively' (whether it modifies 'do' or 'not having' is debated).</p>
<p>τὰ</p> <p>the things</p> <p>Accusative</p> <p><i>article (substantizing)</i></p>	<p>τοῦ</p> <p>of the</p> <p>Genitive</p> <p><i>article</i></p>	<p>νόμου</p> <p>law</p> <p>Genitive</p> <p><i>genitive of reference</i></p> <p>νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>ποιῶσιν</p> <p>they do</p> <p>Pres Act Subj 3 Pl · ποιέω</p> <p><i>subjunctive (indefinite temporal clause)</i></p> <p>→ customary (pres. subj.)</p> <p>ποιέω: 'do, make'; here a near-synonym of πράσσω.</p>

<p>οὗτοι these Nominative <i>subject (resumptive demonstrative)</i></p>	<p>νόμον law Accusative <i>direct object of ptc.</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>μὴ not <i>negative particle (w/ ptc.)</i></p>	<p>ἔχοντες having Pres Act Ptc · Nom Pl Masc · ἔχω <i>adverbial ptc. (concessive)</i> → stative present</p>
<p>ἑαυτοῖς to themselves Dative <i>dative of advantage/reference</i></p>	<p>εἰσιν are Pres Act Indic 3 Pl · εἰμί <i>main verb (copula)</i> → gnomic present</p>	<p>νόμος a law Nominative <i>predicate nominative</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	

15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,

who show the work of the law written in their hearts, their conscience bearing witness with them and, between one another, their thoughts accusing or even defending them,

ELABORATION οἵτινες Unpacks v.14: the law's work is written on the heart; conscience co-testifies.

οἵτινες

who

Nominative

subject (qualitative relative)

ἐνδείκνυνται

show

Pres Mid Indic 3 Pl · ἐνδείκνυμι

main verb

→ customary present

ἐνδείκνυμι (mid.): 'show, demonstrate, give proof of.'

τὸ

the

Accusative

article

ἔργον

work

Accusative

direct object

ἔργον: 'work, deed.'

τοῦ

of the

Genitive

article

νόμου

law

Genitive

possessive/source genitive

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

γραπτὸν

written

Accusative

predicate adj. (complement to ἔργον)

γραπτός: verbal adj. of γράφω, 'written.'
Hapax in NT — law on the heart (cf. Jer 31:33) vs. on stone.

ἐν

in

preposition + dative (location)

ταῖς

the

Dative

article

καρδίας

hearts

Dative

object of ἐν (sphere)

καρδία: 'heart' — the biblical seat of will, mind, and emotion, not feeling alone.

αὐτῶν

their

Genitive

possessive genitive

συμμαρτυροῦσης

bearing witness with

Pres Act Ptc · Gen Sg Fem · συμμαρτυρέω

genitive absolute

→ progressive present

συμμαρτυρέω: 'bear witness with / alongside' (σύν + μαρτυρέω).

αὐτῶν

their

Genitive

possessive genitive

τῆς

the

Genitive

article

συνειδήσεως

conscience

Genitive

subject of genitive absolute

συνείδησις: 'conscience' — lit. 'co-knowing' (σύν + οἶδα); a Hellenistic concept, among Paul's earliest NT uses.

καὶ

and

coordinating conjunction

<p>μεταξύ between <i>improper prep. + genitive</i> μεταξύ: 'between, among' (improper preposition + gen.).</p>	<p>ἀλλήλων one another Genitive <i>object of μεταξύ (reciprocal)</i> ἀλλήλων: 'one another' (reciprocal pronoun).</p>	<p>τῶν the Genitive <i>article</i></p>	<p>λογισμῶν thoughts Genitive <i>subject of genitive absolute</i> λογισμός: 'thought, reasoning, calculation' (cf. λογίζομαι).</p>
<p>κατηγορούντων accusing Pres Act Ptc · Gen Pl Masc · κατηγορέω <i>genitive absolute</i> → iterative present κατηγορέω: 'accuse, bring charges' (forensic; κατά + ἀγορεύω) — the courtroom pair with ἀπολογέομαι.</p>	<p>ἢ or <i>disjunctive conjunction</i></p>	<p>καὶ even <i>adjunctive conjunction</i></p>	<p>ἀπολογουμένων defending Pres Mid Ptc · Gen Pl Masc · ἀπολογέομαι <i>genitive absolute (coordinate)</i> → iterative present ἀπολογέομαι: 'defend oneself, make a defense' (cf. ἀπολογία) — counterpart to κατηγορέω.</p>

16 ἐν ἡμέρᾳ ὅτε κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Χριστοῦ Ἰησοῦ.

| on the day when God judges the secret things of men according to my gospel through Christ Jesus.

TEMPORAL FRAME **ἐν ἡμέρᾳ** Anchors the judging of vv.12–15 to the eschatological day, 'according to my gospel.'

ἐν

on

preposition + dative (time)

ἡμέρα

day

Dative

dative of time (object of ἐν)

ὅτε

when

temporal conjunction

κρίνει

judges

Pres Act Indic 3 Sg · κρίνω

main verb (futuristic present)

→ futuristic present

κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'

ὁ

the

Nominative

article

θεός

God

Nominative

subject

τὰ

the

Accusative

article

κρυπτά

secret things

Accusative

direct object (substantival adj.)

κρυπτός: 'hidden, secret' (κρύπτω); τὰ κρυπτά = 'the secret things'; echoed at v.29 (ἐν τῷ κρυπτῷ).

τῶν

of the

Genitive

article

ἀνθρώπων

men

Genitive

possessive genitive

ἄνθρωπος: 'man, person, humankind.'

κατὰ

according to

preposition + accusative (norm)

τὸ

the

Accusative

article

εὐαγγέλιόν

gospel

Accusative

object of κατά

εὐαγγέλιον: 'good news, gospel'; 'my gospel' = the message Paul proclaims.

μου

my

Genitive

possessive genitive

διὰ

through

preposition + genitive (agency)

Χριστοῦ

Christ

Genitive

object of διὰ (intermediate agent)

Χριστός: 'Christ, Anointed One' (= Heb. Messiah).

Ἰησοῦ

Jesus

Genitive

genitive in apposition (to Χριστοῦ)

Ἰησοῦς: 'Jesus' (= Heb. Yēšūa', 'YHWH saves').

17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

But if you are called a Jew and rest on the law and boast in God,

TRANSITION · NEW PROTASIS **Εἰ δέ** Turns to address the Jew; opens a long conditional that is left grammatically suspended.

Εἰ

if

conditional conjunction (1st-class protasis)

δὲ

but

transitional conjunction

σὺ

you

Nominative

subject (emphatic)

Ἰουδαῖος

Jew

Nominative

predicate nominative

Ἰουδαῖος: 'Jew, Judean.'

ἐπονομάζῃ

you are called

Pres Pass Indic 2 Sg · ἐπονομάζω

main verb (protasis)

→ stative present

ἐπονομάζω: 'name, call by a name' (ἐπί + ὀνομάζω); pass. 'bear the name.'
Hapax in NT.

καὶ

and

coordinating conjunction

ἐπαναπαύῃ

you rest on

Pres Mid Indic 2 Sg · ἐπαναπαύομαι

main verb (coordinate)

→ stative present

ἐπαναπαύομαι: 'rest upon, rely on' (ἐπί + ἀνά + παύω) + dat. — confident reliance.

νόμῳ

the law

Dative

dative of reliance (object of verb)

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

καὶ
and
coordinating conjunction

καυχᾶσαι
you boast
Pres Mid Indic 2 Sg (dep.) · καυχάομαι
main verb (coordinate)
→ customary present
καυχάομαι: 'boast, glory, take pride in'
— a key Pauline term, positive or negative depending on its object.

ἐν
in
preposition + dative (basis)

θεῶ
God
Dative
object of ἐν

18 καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου,

and know the will and approve the things that matter, being instructed out of the law,

CONTINUATION **καί** Coordinate clauses extend the protasis: you know the will, approve what matters...

καὶ
and
coordinating conjunction

γινώσκεις
you know
Pres Act Indic 2 Sg · γινώσκω
main verb
→ stative present
γινώσκω: 'know (by experience), recognize.'

τὸ
the
Accusative
article

θέλημα
will
Accusative
direct object
θέλημα: 'will, what is willed' (-μα result noun of θέλω).

καὶ
and
coordinating conjunction

δοκιμάζεις
you approve
Pres Act Indic 2 Sg · δοκιμάζω
main verb
→ customary present
δοκιμάζω: 'test, examine, approve after testing, discern' — an assaying metaphor.

τὰ
the things
Accusative
article (substantizes ptc.)

διαφέροντα
that matter
Pres Act Ptc · Acc Pl Neut · διαφέρω
substantival ptc. (direct object)
→ gnomic present (substantival)
διαφέρω: 'differ; excel'; τὰ διαφέροντα = 'the things that differ' or 'the things that matter.'

κατηχούμενος

being instructed

Pres Pass Ptc · Nom Sg Masc · κατηχέω

adverbial ptc. (causal/means)

→ progressive present

κατηχέω: 'instruct (orally)' — lit. 'sound down to'; the source of 'catechize.'

ἐκ

out of

preposition + genitive (source)

τοῦ

the

Genitive

article

νόμου

law

Genitive

object of ἐκ (source)

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

and are confident that you yourself are a guide of the blind, a light of those in darkness,

CONTINUATION ASYNDETON ...confident you are a guide of the blind, a light to those in darkness...

πέποιθάς

you are confident

Perf Act Indic 2 Sg · πείθω

main verb (intensive perfect)

→ intensive perfect (= present state)

πέποιθα (2nd perf. of πείθω): 'I am confident, I trust.'

τε

and

connective particle

σεαυτὸν

yourself

Accusative

accusative subject of infinitive

ὁδηγὸν

a guide

Accusative

predicate accusative (complement)

ὁδηγός: 'guide' (ὁδός 'way' + ἡγέομαι 'lead').

εἶναι

to be

Pres Act Infin · εἶμι

object infinitive (after πέποιθα)

→ stative present

τυφλῶν

of the blind

Genitive

objective genitive

τυφλός: 'blind.'

φῶς

a light

Accusative

predicate accusative (in apposition)

φῶς: 'light' — metaphor for revelation / instruction.

τῶν

of those

Genitive

article (substantizing prep. phrase)

ἐν

in

preposition + dative (sphere)

σκότει

darkness

Dative

object of ἐν

σκότος: 'darkness' — metaphor for ignorance / sin.

20 παιδευτήν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ·

| an instructor of the foolish, a teacher of infants, having the embodiment of knowledge and truth in the law—

CONTINUATION ASYNDETON ...an instructor of the foolish, with knowledge embodied in the law.

παιδευτήν

an instructor

Accusative

predicate accusative (coordinate)

παιδευτής: 'instructor, corrector' (παιδεύω, 'train / discipline') — corrective nuance; rare (here & Heb 12:9).

ἀφρόνων

of the foolish

Genitive

objective genitive

ἄφρων: 'foolish, senseless' (ἀ- + φρήν, 'mind').

διδάσκαλον

a teacher

Accusative

predicate accusative (coordinate)

διδάσκαλος: 'teacher.'

νηπίων

of infants

Genitive

objective genitive

νήπιος: 'infant, immature one' (lit. 'non-speaking') — metaphor for the unlearned.

ἔχοντα

having

Pres Act Ptc · Acc Sg Masc · ἔχω

attributive ptc. (modifies acc. subject)

→ stative present

τὴν

the

Accusative

article

μόρφωσιν

embodiment

Accusative

direct object of ptc.

μόρφωσις: 'form, embodiment, outline' (cf. μορφή) — here 'embodiment'; only here & 2 Tim 3:5 (there negative).

τῆς

of the

Genitive

article

γνώσεως

knowledge

Genitive

genitive of apposition (content)

γῶσις: 'knowledge.'

καὶ

and

coordinating conjunction

τῆς

of the

Genitive

article

ἀληθείας

truth

Genitive

genitive of apposition (coordinate)

ἀλήθεια: 'truth'; κατὰ ἀλήθειαν = 'in accordance with the facts, truly.'

ἐν

in

preposition + dative (sphere)

τῷ

the

Dative

article

νόμῳ

law

Dative

object of ἐν

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

21 ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

you, then, who teach another, do you not teach yourself? You who preach not to steal, do you steal?

INFERENCE — INDICTMENT οὖν The turn to accusation: you who teach others, do you not teach yourself?

ὁ

the (one)

Nominative

article (substantizes ptc.)

οὖν

then

inferential conjunction

διδάσκων

who teach

Pres Act Ptc · Nom Sg Masc · διδάσκω

substantival ptc. (subject; appositional)

→ customary (characteristic)

διδάσκω: 'teach.'

ἕτερον

another

Accusative

direct object of ptc. (substantival adj.)

ἕτερος: 'other' (classically 'another of a different kind'; the ἄλλος/ἕτερος distinction is largely blurred in Koine).

<p>σεαυτὸν yourself Accusative <i>direct object (reflexive; fronted)</i></p>	<p>οὐ not <i>negative particle (expects 'yes')</i></p>	<p>διδάσκεις do you teach Pres Act Indic 2 Sg · διδάσκω <i>main verb (interrogative)</i> → gnostic present διδάσκω: 'teach.'</p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>
<p>κηρύσσω who preach Pres Act Ptc · Nom Sg Masc · κηρύσσω <i>substantival ptc. (subject)</i> → customary (characteristic) κηρύσσω: 'proclaim, preach, herald' (cf. κήρυξ, 'herald').</p>	<p>μὴ not <i>negative particle (w/ infinitive)</i></p>	<p>κλέπτειν to steal Pres Act Infin · κλέπτω <i>object infinitive (content of κηρύσσω)</i> → general (pres. infin.) κλέπτω: 'steal.'</p>	<p>κλέπτεις do you steal Pres Act Indic 2 Sg · κλέπτω <i>main verb (interrogative)</i> → customary present κλέπτω: 'steal.'</p>

22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα ἱεροσυλεῖς;

| You who say not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

PARALLEL QUESTIONS ASYNDETON The charges continue in asyndeton: adultery, temple-robbery.

<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>λέγων who say Pres Act Ptc · Nom Sg Masc · λέγω <i>substantival ptc. (subject)</i> → customary (characteristic) λέγω: 'say, speak.'</p>	<p>μὴ not <i>negative particle (w/ infinitive)</i></p>	<p>μοιχεύειν to commit adultery Pres Act Infin · μοιχεύω <i>object infinitive (content of λέγων)</i> → general (pres. infin.) μοιχεύω: 'commit adultery.'</p>
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μοιχεύεις

do you commit adultery

Pres Act Indic 2 Sg · μοιχεύω

main verb (interrogative)

→ customary present

μοιχεύω: 'commit adultery.'

ὁ

the (one)

Nominative

article (substantizes ptc.)

βδελυσσόμενος

who abhor

Pres Mid Ptc · Nom Sg Masc ·

βδελύσσομαι

substantival ptc. (subject)

→ customary (characteristic)

βδελύσσομαι: 'abhor, detest' (cf. βδέλυγμα, LXX 'abomination,' used of idols) — a strong word.

τὰ

the

Accusative

article

εἰδωλα

idols

Accusative

direct object of ptc.

εἰδωλον: 'idol, image' (cf. εἶδος, 'form').

ιεροσυλεῖς

do you rob temples

Pres Act Indic 2 Sg · ιεροσυλέω

main verb (interrogative)

→ customary present

ιεροσυλέω: 'rob temples, commit sacrilege' (ιερόν + συλάω). Hapax in NT — the sting: profiting from idol-shrines while loathing idols.

23 ὅς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

| You who boast in the law, do you dishonor God through the transgression of the law?

| SUMMARY ACCUSATION ὅς Sums up: you who boast in the law dishonor God by breaking it.

<p>ὅς who Nominative <i>subject (relative pronoun)</i></p>	<p>ἐν in <i>preposition + dative (basis)</i></p>	<p>νόμῳ law Dative <i>object of ἐν</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>καυχᾶσαι you boast Pres Mid Indic 2 Sg (dep.) · καυχόμαι <i>main verb (rel. clause)</i> → customary present καυχόμαι: 'boast, glory, take pride in' — a key Pauline term, positive or negative depending on its object.</p>
<p>διὰ through <i>preposition + genitive (means)</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>παραβάσεως transgression Genitive <i>object of διὰ (means)</i> παραβάσις: 'transgression, overstepping' (παρά + βαίνω) — violation of a known command; a key term in Romans.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>νόμου law Genitive <i>objective genitive</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>τὸν the Accusative <i>article</i></p>	<p>θεὸν God Accusative <i>direct object</i></p>	<p>ἀτιμάζεις you dishonor Pres Act Indic 2 Sg · ἀτιμάζω <i>main verb (interrogative)</i> → customary present ἀτιμάζω: 'dishonor, treat with contempt' (ἀ- + τιμή) — antonym of τιμάω.</p>

24 τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

For the name of God is blasphemed among the Gentiles because of you, just as it is written.

SCRIPTURE PROOF **γὰρ** Grounds the charge in Scripture: God's name is blasphemed because of you (Isa 52:5).

τὸ

the

Nominative

article

γὰρ

for

explanatory conjunction

ὄνομα

name

Nominative

subject

ὄνομα: 'name'; in Hebraic thought the name = the person and reputation.

τοῦ

of the

Genitive

article

θεοῦ

God

Genitive

possessive genitive

δι'

because of

preposition + accusative (cause)

ὑμᾶς

you

Accusative

object of διὰ

βλασφημεῖται

is blasphemed

Pres Pass Indic 3 Sg · βλασφημέω

main verb

→ iterative present

βλασφημέω: 'blaspheme, slander, revile' (here pass.); the line alludes to Isa 52:5 (LXX).

ἐν

among

preposition + dative (sphere)

τοῖς

the

Dative

article

ἔθνεσιν

Gentiles

Dative

object of ἐν

ἔθνος (pl. ἔθνη): 'nations, Gentiles'; anarthrous here = 'Gentiles as such.'

καθὼς

just as

comparative conjunction

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (Scripture idiom)

→ intensive perfect ('stands written')

γράφω: 'write'; γέγραπται ('it stands written') is the standard formula for citing Scripture.

25 Περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾦς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

For circumcision indeed profits if you practice the law; but if you are a transgressor of the law, your circumcision has become uncircumcision.

GROUND · TRANSITION **γὰρ** Moves to circumcision: it profits only with obedience; otherwise it becomes uncircumcision.

<p>Περιτομή circumcision Nominative subject περιτομή: 'circumcision' (περί + τέμνω, 'cut around').</p>	<p>μὲν indeed correlative particle (concessive)</p>	<p>γὰρ for explanatory conjunction</p>	<p>ὠφελεῖ profits Pres Act Indic 3 Sg · ὠφελέω main verb (gnomic present) → gnomic present ὠφελέω: 'profit, benefit, be of use.'</p>
<p>ἐὰν if conditional conjunction (3rd-class)</p>	<p>νόμον law Accusative direct object νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>πράσσης you practice Pres Act Subj 2 Sg · πράσσω subjunctive (protasis) → customary (pres. subj.) πράσσω: do / practice / perform — often habitual action, frequently with a negative tinge; cf. ποιέω.</p>	<p>ἐὰν if conditional conjunction (3rd-class)</p>

<p>δὲ but <i>contrastive conjunction</i></p>	<p>παραβάτης a transgressor Nominative <i>predicate nominative</i> παραβάτης: 'transgressor' (agent noun; cf. παράβασις / παραβαίνω).</p>	<p>νόμου of law Genitive <i>objective genitive</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>	<p>ἦς you are Pres Act Subj 2 Sg · εἰμί <i>subjunctive (protasis; copula)</i> → stative (pres. subj.)</p>
<p>ἡ the Nominative <i>article</i></p>	<p>περιτομή circumcision Nominative <i>subject</i> περιτομή: 'circumcision' (περί + τέμνω, 'cut around').</p>	<p>σου your Genitive <i>possessive genitive</i></p>	<p>ἄκροβυστία uncircumcision Nominative <i>predicate nominative</i> ἄκροβυστία: 'uncircumcision, foreskin' — a distinctively Jewish-Greek / LXX term; Paul's standard antonym of περιτομή.</p>
<p>γέγονεν has become Perf Act Indic 3 Sg · γίνομαι <i>main verb (apodosis)</i> → consummative perfect γίνομαι: 'become, come to be, happen.'</p>			

26 ἔὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

If, therefore, the uncircumcised keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?

INFERENCE (RHETORICAL Q.) οὖν The converse: if the uncircumcised keeps the law, is he not reckoned as circumcised?

ἐάν

if

conditional conjunction (3rd-class)

οὖν

therefore

inferential conjunction

ἡ

the

Nominative

article (substantizing)

ἀκροβυστία

uncircumcised

Nominative

subject

ἀκροβυστία: 'uncircumcision, foreskin'
— a distinctively Jewish-Greek / LXX
term; Paul's standard antonym of
περιτομή.

τὰ

the

Accusative

article

δικαιώματα

requirements

Accusative

direct object

δικαίωμα: 'righteous requirement /
regulation; righteous act' (-μα noun of
δικαίω); here the law's requirements.

τοῦ

of the

Genitive

article

νόμου

law

Genitive

possessive/source genitive

νόμος: 'law' — here the Mosaic Torah
(the governing sense in this section);
can also mean 'principle.'

φυλάσσει

keeps

Pres Act Subj 3 Sg · φυλάσσω

subjunctive (protasis)

→ customary (pres. subj.)

φυλάσσω: 'guard, keep, observe' (of
keeping commandments).

οὐχ

not

negative particle (expects 'yes')

ἡ

the

Nominative

article

ἀκροβυστία

uncircumcision

Nominative

subject

ἀκροβυστία: 'uncircumcision, foreskin'
— a distinctively Jewish-Greek / LXX
term; Paul's standard antonym of
περιτομή.

αὐτοῦ

his

Genitive

possessive genitive

εἰς

as

preposition + accusative (result)

περιτομήν

circumcision

Accusative

object of εἰς (predicate sense)

περιτομή: 'circumcision' (περί + τέμνω,
'cut around').

λογισθήσεται

will be counted

Fut Pass Indic 3 Sg · λογίζομαι

main verb (apodosis)

→ predictive future

λογίζομαι: 'reckon, count, credit' — here
'counted as' (cf. v.3; ch. 4).

27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου.

And the one who is by nature uncircumcised, while fulfilling the law, will judge you who, through the letter and circumcision, are a transgressor of the law.

CONSEQUENCE **καί** Result: the natural uncircumcised law-keeper will judge the circumcised law-breaker.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>κρινεῖ will judge Fut Act Indic 3 Sg · κρίνω <i>main verb</i> → predictive future κρίνω: judge / decide / condemn — a wide forensic range; here the censorious 'pass judgment.'</p>	<p>ἡ the Nominative <i>article</i></p>	<p>ἐκ by <i>preposition + genitive (source)</i></p>
<p>φύσεως nature Genitive <i>object of ἐκ (source)</i> φύσις: 'nature'; φύσει = 'by nature, instinctively' (whether it modifies 'do' or 'not having' is debated).</p>	<p>ἀκροβυστία uncircumcision Nominative <i>subject</i> ἀκροβυστία: 'uncircumcision, foreskin' — a distinctively Jewish-Greek / LXX term; Paul's standard antonym of περιτομή.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>νόμον law Accusative <i>direct object of ptc.</i> νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'</p>

τελοῦσα

fulfilling

Pres Act Ptc · Nom Sg Fem · τελέω

adverbial ptc. (concessive/circumstantial)

→ customary present

τελέω: 'complete, fulfill, keep fully' (cf. τέλος, 'end / goal').

σέ

you

Accusative

direct object of κρινεῖ

τόν

the (one)

Accusative

article (substantizing appositive)

διὰ

through

preposition + genitive (attendant circ.)

γράμματος

letter

Genitive

object of διὰ

γράμμα: 'letter (of the alphabet), written code'; Paul's letter/Spirit contrast (cf. 7:6; 2 Cor 3:6).

καί

and

coordinating conjunction

περιτομῆς

circumcision

Genitive

object of διὰ (coordinate)

περιτομή: 'circumcision' (περί + τέμνω, 'cut around').

παραβάτην

a transgressor

Accusative

accusative in apposition (to σέ)

παραβάτης: 'transgressor' (agent noun; cf. παράβασις / παραβαίνω).

νόμου

of law

Genitive

objective genitive

νόμος: 'law' — here the Mosaic Torah (the governing sense in this section); can also mean 'principle.'

28 οὐ γὰρ ὁ ἐν τῷ φανερωῷ Ἰουδαῖός ἐστιν οὐδὲ ἡ ἐν τῷ φανερωῷ ἐν σαρκὶ περιτομή,

For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh,

GROUND · DEFINITION γὰρ Defines the real Jew: not the one who is so outwardly, in the flesh.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

ὁ

the (one)

Nominative

article (substantizing); subject

ἐν

in

preposition + dative

τῷ

the

Dative

article (substantizing)

φανερῶ

open (outwardly)

Dative

object of ἐν (substantival adj.)

φανερός: 'visible, outward, manifest'; ἐν τῷ φανερώ = 'outwardly.'

Ἰουδαῖος

a Jew

Nominative

predicate nominative

Ἰουδαῖος: 'Jew, Judean.'

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ gnomic present

οὐδὲ

nor

negative conjunction

ἡ

the

Nominative

article (w/ περιτομή)

ἐν

in

preposition + dative

τῷ

the

Dative

article (substantizing)

φανερῶ

open (outwardly)

Dative

object of ἐν

φανερός: 'visible, outward, manifest'; ἐν τῷ φανερώ = 'outwardly.'

ἐν

in

preposition + dative (sphere)

σαρκὶ

flesh

Dative

object of ἐν

σὰρξ: 'flesh' — here the physical body; elsewhere a loaded Pauline term.

περιτομή

circumcision

Nominative

subject (predicate elided)

περιτομή: 'circumcision' (περί + τέμνω, 'cut around').

29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.

but he is a Jew who is one inwardly, and circumcision is of the heart, in spirit not in letter, whose praise is not from men but from God.

CORRECTION · CLIMAX **ἀλλά** The antithesis and climax: the true Jew is inward — circumcision of the heart, by the Spirit.

<p>ἀλλ'</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>ὁ</p> <p>the (one)</p> <p>Nominative</p> <p><i>article (substantizing); subject</i></p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative</i></p>	<p>τῷ</p> <p>the</p> <p>Dative</p> <p><i>article (substantizing)</i></p>
<p>κρυπτῷ</p> <p>hidden (inwardly)</p> <p>Dative</p> <p><i>object of ἐν (substantival adj.)</i></p> <p>κρυπτός: 'hidden, secret' (κρύπτω); τὰ κρυπτά = 'the secret things'; echoed at v.29 (ἐν τῷ κρυπτῷ).</p>	<p>Ἰουδαῖος</p> <p>a Jew</p> <p>Nominative</p> <p><i>predicate nominative</i></p> <p>Ἰουδαῖος: 'Jew, Judean.'</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>περιτομὴ</p> <p>circumcision</p> <p>Nominative</p> <p><i>subject</i></p> <p>περιτομή: 'circumcision' (περί + τέμνω, 'cut around').</p>
<p>καρδίας</p> <p>of heart</p> <p>Genitive</p> <p><i>genitive of reference (descriptive)</i></p> <p>καρδία: 'heart' — the biblical seat of will, mind, and emotion, not feeling alone.</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere/means)</i></p>	<p>πνεύματι</p> <p>spirit</p> <p>Dative</p> <p><i>object of ἐν</i></p> <p>πνεῦμα: 'spirit, breath, wind' — here the inward / Spiritual sphere, set against γράμμα ('letter').</p>	<p>οὐ</p> <p>not</p> <p><i>negative particle</i></p>

<p>γράμματι</p> <p>letter</p> <p>Dative</p> <p><i>dative of sphere/means (contrast)</i></p> <p>γράμμα: 'letter (of the alphabet), written code'; Paul's letter/Spirit contrast (cf. 7:6; 2 Cor 3:6).</p>	<p>οὗ</p> <p>whose</p> <p>Genitive</p> <p><i>possessive genitive (relative)</i></p>	<p>ὁ</p> <p>the</p> <p>Nominative</p> <p><i>article</i></p>	<p>ἔπαινος</p> <p>praise</p> <p>Nominative</p> <p><i>subject</i></p> <p>ἔπαινος: 'praise, commendation' (ἐπί + αἴνος) — perhaps a play on 'Jew' / Judah ≈ Heb. 'praise.'</p>
<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>	<p>ἐξ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>	<p>ἀνθρώπων</p> <p>men</p> <p>Genitive</p> <p><i>object of ἐκ (source)</i></p> <p>ἄνθρωπος: 'man, person, humankind.'</p>	<p>ἀλλ'</p> <p>but</p> <p><i>adversative conjunction</i></p>
<p>ἐκ</p> <p>from</p> <p><i>preposition + genitive (source)</i></p>	<p>τοῦ</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>	<p>θεοῦ</p> <p>God</p> <p>Genitive</p> <p><i>object of ἐκ (source)</i></p>	

On the text. The Greek follows the standard critical text of Romans 2, 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.13 the article [τῶ] is bracketed, reflecting editorial uncertainty about its originality.

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.