

The Epistle to the Romans, Chapter 3

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Γ'

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 · 3:1–8

Objections answered

Diatribes with an imagined interlocutor: the Jew's advantage is real — entrusted with God's oracles (1–2) — and human faithlessness cannot annul God's faithfulness or justice (3–6); the antinomian 'do evil that good may come' is slander, justly condemned (7–8).

B · 3:9–18

All under sin: the catena

The charge already laid (9) is clinched by a chain of Scripture (10–18): none righteous, none seeking God, all turned aside; throat, tongue, lips, mouth, feet, and eyes all indict — no fear of God before their eyes.

C · 3:19–20

The law's verdict: every mouth stopped

The law speaks to silence every mouth and make the whole world accountable to God (19); by works of law no flesh is justified — the law brings knowledge of sin, not acquittal (20).

D · 3:21–26

But now: the righteousness of God

The letter's heart: apart from law, God's righteousness is now manifested through faith in Christ for all who believe (21–23); justified freely by grace through the redemption in Christ, set forth as propitiation, vindicating God as both just and justifier (24–26).

E · 3:27–31

Boasting excluded; one God justifies all

Boasting is shut out by the law of faith (27–28); since God is one, he justifies circumcised and uncircumcised alike by faith (29–30); and faith does not abolish but upholds the law (31).

1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

What then is the advantage of the Jew, or what is the benefit of circumcision?

DIATRIBE QUESTION οὖν The interlocutor's objection arising from 2:25–29: if the inward Jew is what counts, has Jewish privilege any value at all?

Τί

what

Nominative

interrogative pronoun (predicate)

οὖν

then

inferential conjunction

οὖν: 'therefore, then'; draws the diatribe objection out of the preceding argument.

τὸ

the

Nominative

article (substantizes adj.)

περισσὸν

advantage/surplus

Nominative

subject (substantival adj.)

περισσός: 'abundant, surplus, extra'; here the substantive 'the advantage' — what the Jew has 'over and above.'

τοῦ

of the

Genitive

article

Ἰουδαίου

Jew

Genitive

possessive/subjective genitive

Ἰουδαῖος: 'Jew'; the representative member of the covenant people whose 'advantage' is questioned.

ἢ

or

disjunctive conjunction

τίς

what

Nominative

interrogative pronoun (predicate)

<p>ἡ the Nominative <i>article</i></p>	<p>ὠφέλεια benefit/profit Nominative <i>subject</i> ὠφέλεια: 'benefit, profit, usefulness'; the practical 'good' of circumcision.</p>	<p>τῆς of Genitive <i>article</i></p>	<p>περιτομῆς circumcision Genitive <i>objective genitive</i> περιτομή: 'circumcision' (περί + τέμνω, 'cut around'); the covenant sign, central to 2:25–29.</p>
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2 πολὺ κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ.

Much in every way. For first of all, they were entrusted with the oracles of God.

ANSWER **γὰρ** Paul's emphatic reply: the advantage is great — and the first item named (with no second listed) is that Israel was entrusted with God's own words.

<p>πολὺ much Nominative <i>predicate adj. (substantival)</i> πολὺς: 'much, great'; the terse, emphatic answer — 'much!'</p>	<p>κατὰ in <i>preposition + accusative (reference)</i></p>	<p>πάντα every Accusative <i>attributive adjective</i></p>	<p>τρόπον way/manner Accusative <i>object of κατὰ (reference)</i> τρόπος: 'manner, way'; κατὰ πάντα τρόπον = 'in every respect.'</p>
<p>πρῶτον first <i>adverb (enumeration)</i> πρῶτον: 'first(ly)'; begins a list whose further items Paul never formally resumes (cf. the loose μὲν).</p>	<p>μὲν indeed <i>particle (μὲν, anticipating an unstated δέ)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὅτι that <i>conjunction (content clause)</i></p>

ἐπιστεύθησαν

they were entrusted

Aor Pass Indic 3 Pl · πιστεύω

main verb

→ constative aorist

πιστεύω (pass.): 'be entrusted with'; the active 'entrust' turned passive — Israel as steward of revelation.

τὰ

the

Accusative

article

λόγια

oracles

Accusative

retained accusative (thing entrusted)

λόγιον: 'oracle, divine utterance' (diminutive of λόγος); the Scriptures as God's authoritative sayings.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

3 τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει;

For what if some were unfaithful? Will their unfaithfulness nullify the faithfulness of God?

COUNTER-QUESTION γάρ A new objection: granted some Israelites proved faithless — surely that cannot cancel God's covenant faithfulness? (μή expects 'no').

τί

what

Nominative

interrogative pronoun

γάρ

for

explanatory conjunction

εἰ

if

conjunction (first-class condition)

ἠπίστησάν

were unfaithful/disbelieved

Aor Act Indic 3 Pl · ἀπιστέω

main verb (protasis)

→ constative aorist

ἀπιστέω: 'be unfaithful, disbelieve' (ἀ- + πιστεύω); covenant infidelity, not merely intellectual doubt.

ΤΙΝΕΣ

some

Nominative

indefinite pronoun (subject)

τις: 'some'; concessive — only 'some,'
not all, were faithless.

μή

(not)

interrogative particle (expects 'no')

μή introducing a question anticipates a
negative answer — 'surely not?'

ἡ

the

Nominative

article

ἀπιστία

unfaithfulness

Nominative

subject

ἀπιστία: 'unfaithfulness, unbelief'; the
deliberate antonym-play with πίστιν
following.

αὐτῶν

their

Genitive

genitive of possession

τήν

the

Accusative

article

πίστιν

faithfulness

Accusative

direct object

πίστις: here 'faithfulness, reliability';
God's covenant-keeping fidelity, played
against human ἀπιστία.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective/possessive genitive

καταργήσει

will nullify

Fut Act Indic 3 Sg · καταργέω

main verb (apodosis)

→ *predictive future*

καταργέω: 'render ineffective, abolish,
nullify' (κατά + ἀργός, 'idle'); a Pauline
keyword for cancelling/abrogating.

4 μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· Ὅπως ἂν δικαιοθῆς ἐν τοῖς λόγοις σου καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.

By no means! Rather, let God be true, though every man be a liar, as it is written: 'That you may be justified in your words, and prevail when you are judged.'

EMPHATIC DENIAL δὲ Paul's vehement rejection, grounded in Scripture: whatever human falsehood, God must be reckoned true — Psalm 51:4 vindicates God in his very judging.

<p>μὴ not <i>negative particle (w/ optative)</i></p> <p>μὴ γένοιτο: 'may it never be!' — Paul's strongest idiomatic denial, repeated through Romans.</p>	<p>γένοιτο may it be Aor Mid Opt 3 Sg · γίνομαι <i>optative of wishing (deprecation)</i> → voluntative optative</p> <p>γίνομαι (opt.): the volitive optative expressing a repudiated wish — 'God forbid!'</p>	<p>γινέσθω let (God) be Pres Mid Impv 3 Sg · γίνομαι <i>imperative (3rd person)</i> → imperatival (let-it-stand)</p> <p>γίνομαι (impv.): 'let it be reckoned/proved'; the affirmation set against the denial.</p>	<p>δὲ rather <i>adversative conjunction</i></p>
<p>ὁ the Nominative <i>article</i></p>	<p>θεὸς God Nominative <i>subject</i></p>	<p>ἀληθής true Nominative <i>predicate adjective</i></p> <p>ἀληθής: 'true, truthful'; God's veracity affirmed absolutely.</p>	<p>πᾶς every Nominative <i>attributive adjective</i></p>
<p>δὲ but/though <i>adversative conjunction</i></p>	<p>ἄνθρωπος man Nominative <i>subject</i></p> <p>ἄνθρωπος: 'human being'; the universal foil — all humanity over against the true God (echoes Ps 116:11).</p>	<p>ψεύστης liar Nominative <i>predicate nominative</i></p> <p>ψεύστης: 'liar' (cf. ψεῦδος); the antonym of ἀληθής — humanity's unreliability.</p>	<p>καθὼς as <i>comparative conjunction (citation formula)</i></p>

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ *intensive perfect (standing record)*

γράφω: the perfect γέγραπται = 'it stands written' — introducing Ps 51:4 (LXX 50:6).

Ὅπως

that

conjunction (purpose, in the citation)

ὅπως: 'so that, in order that'; purpose within the quoted psalm.

ἄν

(potential)

particle (w/ subjunctive)

δικαιωθῆς

you may be justified

Aor Pass Subj 2 Sg · δικαιώω

subjunctive (purpose clause)

→ *constative aorist*

δικαιώω: 'declare/prove righteous, vindicate'; of God here — that God be shown in the right.

ἐν

in

preposition + dative (sphere)

τοῖς

the

Dative

article

λόγοις

words

Dative

dat. of sphere

λόγος: 'word, utterance'; God vindicated in his pronouncements.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

νικήσεις

you will prevail

Fut Act Indic 2 Sg · νικάω

main verb (citation)

→ *predictive future*

νικάω: 'conquer, prevail, win a verdict'; God wins the case when judged.

ἐν

in/when

preposition + articular inf. (temporal)

τῷ

the

Dative

article (substantizes inf.)

κρίνεσθαί

being judged

Pres Pass Inf · κρίνω

articular inf. (temporal: 'when you are judged')

→ *present (concurrent)*

κρίνω (pass.): 'be judged, be brought to trial'; ἐν τῷ + inf. = 'when you are judged.'

σε

you

Accusative

accusative subject of the infinitive

5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.

But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unrighteous to inflict wrath? (I speak in a human way.)

FURTHER OBJECTION **δὲ** A bolder objection: if our wrong throws God's righteousness into relief, would it not be unjust of God to punish us? Paul flags the argument as merely human.

<p>εἰ if <i>conjunction (first-class condition)</i></p>	<p>δὲ but <i>connective conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>ἀδικία unrighteousness Nominative <i>subject</i> ἀδικία: 'unrighteousness, injustice'; human wrong, here imagined as a foil setting off God's rightness.</p>
<p>ἡμῶν our Genitive <i>genitive of possession</i></p>	<p>θεοῦ of God Genitive <i>possessive genitive (fronted, emphatic)</i></p>	<p>δικαιοσύνην righteousness Accusative <i>direct object</i> δικαιοσύνη: 'righteousness, justice'; God's saving/judicial rightness, the letter's key term.</p>	<p>συνίστησιν demonstrates/commends Pres Act Indic 3 Sg · συνίστημι <i>main verb (protasis)</i> → <i>gnomic present</i> συνίστημι: 'establish, commend, show, prove' (σύν + ἵστημι, 'set together'); here 'puts on display.'</p>

τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ *deliberative future*

λέγω/ἐρῶ: 'say'; 'what shall we say?' —
a recurring diatribe hinge in Romans.

μή

(not)

interrogative particle (expects 'no')

ἄδικος

unrighteous

Nominative

predicate adjective

ἄδικος: 'unjust, unrighteous'; the charge
the objector floats against God.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἐπιφέρων

who inflicts

Pres Act Ptc · Nom Sg Masc · ἐπιφέρω

attributive participle

→ *customary (characteristic)*

ἐπιφέρω: 'bring upon, inflict' (ἐπί +
φέρω); of bringing wrath to bear.

τήν

the

Accusative

article

ὀργήν

wrath

Accusative

direct object

ὀργή: 'wrath'; God's judicial anger (cf.
1:18; 2:5).

κατά

according to

preposition + accusative (manner)

ἄνθρωπον

man

Accusative

object of κατά (manner)

κατά ἄνθρωπον: idiom, 'in human
terms, from a human point of view' —
Paul distances himself from the
objection.

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

main verb (parenthetical)

→ *customary present*

6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον;

By no means! For otherwise, how could God judge the world?

REBUTTAL ASYNDETON Paul slams the door: deny God's justice and you forfeit the agreed truth that God judges the world — a premise no Jew would surrender.

μὴ

not

negative particle (w/ optative)

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ voluntative optative

μὴ γένοιτο: the emphatic repudiation again — God's injustice is unthinkable.

ἐπεὶ

for/since (otherwise)

causal conjunction (elliptical)

ἐπεὶ: 'since, because'; here elliptical — 'since (if that were so), how...?'

πῶς

how

interrogative adverb

κρινεῖ

will judge

Fut Act Indic 3 Sg · κρίνω

main verb

→ predictive future

κρίνω: 'judge'; the future of the assured final judgment — its very possibility presupposes God's justice.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

τὸν

the

Accusative

article

κόσμον

world

Accusative

direct object

κόσμος: 'world'; all humanity — the universal scope of the judgment that grounds the rebuttal.

7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι;

But if the truth of God abounded to his glory through my falsehood, why am I still being judged as a sinner?

OBJECTION RESTATED **δὲ** The same objection in the first person and sharpened: if my lie magnifies God's truth and glory, on what basis am I still condemned as a sinner?

<p>εἰ if conjunction (first-class condition)</p>	<p>δὲ but connective conjunction</p>	<p>ἡ the Nominative article</p>	<p>ἀλήθεια truth Nominative subject ἀλήθεια: 'truth, truthfulness'; God's reliability, here imagined as enhanced by human falsehood.</p>
<p>τοῦ of Genitive article</p>	<p>θεοῦ God Genitive possessive/subjective genitive</p>	<p>ἐν by/through preposition + dative (means)</p>	<p>τῷ the Dative article</p>
<p>ἐμῷ my Dative possessive adjective</p>	<p>ψεύσματι falsehood/lie Dative dat. of means ψεύσμα: 'lie, falsehood' (the -μα result of ψεύδομαι); the concrete act of lying.</p>	<p>ἐπερίσσευσεν abounded Aor Act Indic 3 Sg · περισσεύω main verb (protasis) → constative aorist περισσεύω: 'abound, overflow, increase' (cf. περισσός); God's truth 'overflowed' all the more.</p>	<p>εἰς to preposition + accusative (result/goal)</p>

<p>τὴν the Accusative <i>article</i></p>	<p>δόξαν glory Accusative <i>object of εἰς (result)</i> δόξα: 'glory, honor'; the supposed gain — God's greater glory.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>τί why <i>interrogative (adverbial accusative)</i></p>
<p>ἔτι still <i>adverb (time)</i></p>	<p>καγὼ I also Nominative <i>subject (crasis καὶ + ἐγώ)</i> καγὼ: crasis of καὶ ἐγώ, 'I too' — the objector personalizes the case.</p>	<p>ὡς as <i>comparative particle (manner)</i></p>	<p>ἁμαρτωλός a sinner Nominative <i>predicate nom. ('as a sinner')</i> ἁμαρτωλός: 'sinner' (cf. ἁμαρτάνω, 'miss the mark'); the status the objector finds inconsistent.</p>
<p>κρίνομαι am I judged Pres Pass Indic 1 Sg · κρίνω <i>main verb</i> → present (ongoing) κρίνω (pass.): 'be judged, condemned'; the objector protests his condemnation.</p>			

8 καὶ μὴ καθὼς βλασφημούμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἔνδικόν ἐστιν.

And why not say (as we are slanderously charged, and as some claim that we say), 'Let us do evil that good may come'? Their condemnation is just.

REDUCTIO REFUTED **καὶ** The objection's absurd terminus — 'do evil that good may come' — is the very slander hurled at Paul; he dismisses it with a verdict on its proponents.

καὶ

and

coordinating conjunction

μή

(why) not

interrogative particle (elliptical)

μή continues the deliberative question — 'and (why) not...?' (the verb 'say/do' is supplied from context).

καθὼς

as

comparative conjunction

βλασφημούμεθα

we are slandered

Pres Pass Indic 1 Pl · βλασφημέω

main verb (parenthetical)

→ present (ongoing)

βλασφημέω: 'slander, defame, blaspheme'; Paul's gospel of grace was caricatured as license.

καὶ

and

coordinating conjunction

καθὼς

as

comparative conjunction

φασίν

they say/claim

Pres Act Indic 3 Pl · φημί

main verb (parenthetical)

→ customary present

φημί: 'say, assert'; the report of the slanderers.

ΤΙΝΕΣ

some

Nominative

indefinite pronoun (subject)

τις: 'some'; the unnamed detractors.

ἡμᾶς

us

Accusative

accusative subject of λέγειν

λέγειν

to say

Pres Act Inf · λέγω

infinitive (indirect discourse)

→ customary present

ὅτι

that

conjunction (introduces direct quotation)

Ποιήσωμεν

let us do

Aor Act Subj 1 Pl · ποιέω

hortatory subjunctive (the slander)

→ ingressive aorist

ποιέω: 'do, make'; the hortatory subjunctive of the caricatured slogan — 'let us do evil.'

<p>τὰ the Accusative article</p>	<p>κακὰ evil things Accusative direct object (substantival adj.) κακός: 'bad, evil'; the means in the antinomian slogan.</p>	<p>ἵνα that conjunction (purpose)</p>	<p>ἔλθῃ may come Aor Act Subj 3 Sg · ἔρχομαι subjunctive (purpose clause) → ingressive aorist ἔρχομαι: 'come'; the supposed good 'result' of doing evil.</p>
<p>τὰ the Nominative article</p>	<p>ἀγαθὰ good things Nominative subject (substantival adj.) ἀγαθός: 'good'; the alleged end justifying evil means — the position Paul repudiates.</p>	<p>ᾧων whose Genitive relative pronoun (genitive of possession)</p>	<p>τὸ the Nominative article</p>
<p>κρίμα condemnation/judgment Nominative subject κρίμα: 'judgment, condemnation, verdict' (the -μα result of κρίνω); the sentence such slanderers incur.</p>	<p>ἔνδικόν just/deserved Nominative predicate adjective ἐνδικός: 'just, deserved' (ἐν + δίκη, 'in accord with right'); their condemnation is well-founded.</p>	<p>ἐστίν is Pres Act Indic 3 Sg · εἰμί main verb (copula) → gnomic present</p>	

9 Τί οὖν; προεχόμεθα; οὐ πάντως, προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

What then? Are we any better off? Not at all; for we have already charged that all, both Jews and Greeks, are under sin,

SUMMARY CHARGE οὖν Drawing the threads together: no ethnic group holds the high ground — Paul has already indicted Jew and Greek alike as all 'under sin.'

Τί

what

Nominative

interrogative pronoun

οὖν

then

inferential conjunction

οὖν: 'then'; the diatribe pivot toward the summarizing charge.

προεχόμεθα

are we better off

Pres Mid Indic 1 Pl · προέχω

main verb (deliberative question)

→ present (stative)

προέχω: 'hold before, excel, have advantage'; the middle/passive sense is debated — 'do we excel?' or 'are we excelled / at a disadvantage?'

οὐ

not

negative particle

πάντως

at all/altogether

adverb (degree)

πάντως: 'altogether, by all means'; with οὐ = 'not at all' (or 'not altogether') — emphatic denial of advantage.

προητιασάμεθα

we have already charged

Aor Mid Indic 1 Pl · προαιτιάομαι

main verb

→ constative aorist

προαιτιάομαι: 'accuse beforehand, charge already' (προ- + αἰτιάομαι); a rare legal term — to have laid a prior accusation (1:18–2:29).

γὰρ

for

explanatory conjunction

Ἰουδαίους

Jews

Accusative

accusative subject of εἶναι

Ἰουδαῖος: 'Jew'; the first of the two groups, here leveled with the Greek.

τε

both

correlative particle

καὶ

and

coordinating conjunction

Ἕλληνας

Greeks

Accusative

accusative subject of εἶναι

Ἕλληγ: 'Greek'; the representative Gentile — together they comprise all humanity.

πάντας

all

Accusative

attributive adj. (sums both groups)

πᾶς: 'all'; the comprehensive scope — no exceptions.

ὑφ'

under

preposition + accusative (subjection)

ἁμαρτίαν

sin

Accusative

object of ὑπό (dominion)

ἁμαρτία: 'sin'; here near-personified as a power under whose dominion all stand — ὑφ' ἁμαρτίαν, 'under sin's sway.'

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (indirect discourse)

→ stative present

10 καθὼς γέγραπται ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,

as it is written: 'There is none righteous, no, not one;

CATENA OPENS καθὼς The scriptural proof begins (a chain running to v.18): the thematic indictment — not a single righteous person exists (Eccl 7:20; Ps 14:1–3).

καθὼς

as

comparative conjunction (citation formula)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record)

γράφω: 'it stands written'; opening the catena of vv.10–18.

ὅτι

that

conjunction (introduces citation)

Οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἶμι

main verb (existential)

→ gnomic present

εἶμι (existential): 'there is/exists'; the drumbeat 'there is none...' repeats through the catena.

δίκαιος

righteous

Nominative

predicate nom. (substantival adj.)

δίκαιος: 'righteous, just'; the thematic verdict — no one is in the right with God.

οὐδὲ

not even

negative conjunction (intensive)

εἷς

one

Nominative

subject (emphatic)

εἷς: 'one'; οὐδὲ εἷς, 'not even one' — the strongest possible negation, framing the catena (cf. v.12).

11 οὐκ ἔστιν ὁ συνίων, οὐκ ἔστιν ὁ ἐκζητῶν τὸν θεόν·

there is none who understands; there is none who seeks for God.

CATENA (CONT.) ASYNDETON The failure is noetic and volitional alike: none comprehends, none seeks out God (Ps 14:2).

<p>οὐκ not <i>negative particle</i></p>	<p>ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → gnostic present</p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>συνίων who understands Pres Act Ptc · Nom Sg Masc · συνίημι <i>substantival participle</i> → customary (characteristic) συνίημι: 'understand, comprehend' (lit. 'bring together'); spiritual perception of God, here wholly absent.</p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἔστιν there is Pres Act Indic 3 Sg · εἰμί <i>main verb (existential)</i> → gnostic present</p>	<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>ἐκζητῶν who seeks out Pres Act Ptc · Nom Sg Masc · ἐκζητέω <i>substantival participle</i> → customary (characteristic) ἐκζητέω: 'seek out, search for diligently' (ἐκ-intensive of ζητέω); the earnest quest for God that no one undertakes.</p>
<p>τὸν the Accusative <i>article</i></p>	<p>θεόν God Accusative <i>direct object of ἐκζητῶν</i></p>		

12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν· οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

All have turned aside; together they have become worthless; there is none who does good, there is not even one.

CATENA (CONT.) ASYNDETON Universal apostasy: all swerved away and turned useless; not one does good — closing the first strophe as it began, with 'not one' (Ps 14:3).

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; the sweep is total — every person turned away.

ἐξέκλιναν

turned aside

Aor Act Indic 3 Pl · ἐκκλίνω

main verb

→ constative aorist

ἐκκλίνω: 'turn aside, deviate' (ἐκ + κλίνω, 'bend'); to swerve off the right path.

ἅμα

together

adverb (manner)

ἅμα: 'at once, together'; the whole mass, in one movement, gone bad.

ἠχρεώθησαν

became worthless

Aor Pass Indic 3 Pl · ἀχρειώω

main verb

→ constative aorist

ἀχρειώω: 'make useless, become corrupt' (cf. ἀχρεῖος, 'unprofitable'); soured, like milk gone bad.

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἶμι

main verb (existential)

→ gnomic present

ποιῶν

who does

Pres Act Ptc · Nom Sg Masc · ποιέω

substantival participle

→ customary (characteristic)

ποιέω: 'do, practice'; not one habitually does good.

χρηστότητα

good/kindness

Accusative

direct object

χρηστότης: 'goodness, kindness, uprightness' (cf. χρηστός, 'useful, kind'); moral goodness — wholly lacking.

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἶμι

main verb (existential)

→ gnomic present

ἕως

even/as much as

preposition + genitive (extent)

ἕως ἑνός: 'down to one,' i.e. 'not so much as one' — reprising οὐδὲ εἷς of v.10.

ἑνός

one

Genitive

object of ἕως

13 τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν,

Their throat is an open grave; with their tongues they keep deceiving; the venom of asps is under their lips;

CATENA: ORGANS OF SPEECH ASYNDETON The indictment turns anatomical — throat, tongue, lips: speech itself is a tomb, a deceit, a serpent's poison (Pss 5:9; 140:3).

τάφος

grave/tomb

Nominative

predicate nominative

τάφος: 'grave, tomb' (cf. θάπτω, 'bury'); an opened grave — the stench of death from their speech.

ἀνεωγμένος

opened

Perf Pass Ptc · Nom Sg Masc · ἀνοίγω

attributive participle

→ intensive perfect (standing-open state)

ἀνοίγω: 'open'; the perfect pictures the grave standing open — exhaling corruption.

ὁ

the

Nominative

article

λάρυγξ

throat

Nominative

subject

λάρυγξ: 'throat, larynx'; the open passage from which deadly words issue.

αὐτῶν

their

Genitive

genitive of possession

ταῖς

the

Dative

article

γλώσσαις

tongues

Dative

dat. of means/instrument

γλώσσα: 'tongue, language'; the instrument of the deceit.

αὐτῶν

their

Genitive

genitive of possession

ἔδολιούσαν

they kept deceiving

Impf Act Indic 3 Pl · δολιόω

main verb

→ customary imperfect (ongoing)

δολιόω: 'deceive, act deceitfully' (cf. δόλος, 'guile'); the Hellenistic -οσαν ending; the imperfect paints habitual treachery.

ιὸς

venom/poison

Nominative

predicate/appositional nominative

ιὸς: 'poison, venom' (also 'rust'); the deadly toxin of their words.

ἀσπίδων

of asps

Genitive

genitive of source

ἀσπίς: 'asp, cobra'; the serpent whose poison lies beneath the lips (Ps 140:3).

ὑπὸ

under

preposition + accusative (location)

τὰ

the

Accusative

article

χείλη

lips

Accusative

object of ὑπὸ (location)

χεῖλος: 'lip, edge'; the lips concealing venom.

αὐτῶν

their

Genitive

genitive of possession

14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·

their mouth is full of cursing and bitterness;

CATENA (CONT.) ASYNDETON The mouth completes the survey of speech — brimming with curse and bitterness (Ps 10:7).

ὧν

whose

Genitive

relative pronoun (possession)

τὸ

the

Nominative

article

στόμα

mouth

Nominative

subject

στόμα: 'mouth'; the organ summing up the catalogue of corrupt speech.

ἀρᾶς

of cursing

Genitive

genitive of content (w/ γέμει)

ἀρά: 'curse, imprecation'; malediction against others.

καὶ

and

coordinating conjunction

πικρίας

of bitterness

Genitive

genitive of content

πικρία: 'bitterness' (cf. πικρός, 'sharp, bitter'); embittered, resentful speech.

γέμει

is full

Pres Act Indic 3 Sg · γέμω

main verb

→ *gnomic present*

γέμω: 'be full, laden' (+ genitive of content); the mouth packed with cursing and gall.

15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,

their feet are swift to shed blood;

CATENA: FEET

ASYNDETON

From speech to deed: the feet rush to violence (Isa 59:7; Prov 1:16).

ὀξεῖς

swift/sharp

Nominative

predicate adjective

ὀξύς: 'swift, sharp, keen'; quick — eager haste toward bloodshed.

οἱ

the

Nominative

article

πόδες

feet

Nominative

subject

πούς: 'foot'; the feet as the agents of their violent errands.

αὐτῶν

their

Genitive

genitive of possession

ἐκχέαι

to shed/pour out

Aor Act Inf · ἐκκέω

epexegetical infinitive (w/ ὀξεῖς)

→ *constative aorist*

ἐκκέω: 'pour out, shed' (ἐκ + χέω); of shedding blood — the infinitive specifying what they are swift for.

αἷμα

blood

Accusative

direct object

αἷμα: 'blood'; here violent death, murder.

16 σύντριμμα καὶ τάλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,

ruin and misery are in their ways,

CATENA (CONT.) ASYNDETON Their path leaves a wake of devastation and wretchedness (Isa 59:7).

σύντριμμα

ruin/destruction

Nominative

subject

σύντριμμα: 'shattering, ruin' (cf. συντρίβω, 'crush together'); the wreckage left behind.

καὶ

and

coordinating conjunction

τάλαιπωρία

misery/distress

Nominative

subject (coordinate)

τάλαιπωρία: 'hardship, misery, wretchedness'; the suffering their conduct spreads.

ἐν

in

preposition + dative (place)

ταῖς

the

Dative

article

ὁδοῖς

ways/roads

Dative

dat. of place

ὁδός: 'way, road, journey'; the course of their lives — strewn with ruin.

αὐτῶν

their

Genitive

genitive of possession

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

and the way of peace they have not known.

CATENA (CONT.) ASYNDETON The negative summary of their conduct: of the path of peace they remain wholly ignorant (Isa 59:8).

καὶ

and

coordinating conjunction

ὁδὸν

way

Accusative

direct object (fronted, emphatic)

ὁδός: 'way, path'; the road of peace — utterly foreign to them.

εἰρήνης

of peace

Genitive

objective/descriptive genitive

εἰρήνη: 'peace' (the Hebrew šālôm); the wholeness they neither walk nor recognize.

οὐκ

not

negative particle

ἔγνωσαν

they have known

Aor Act Indic 3 Pl · γινώσκω

main verb

→ *constative aorist*

γινώσκω: 'know, come to know'; the way of peace lies outside their experience.

18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

There is no fear of God before their eyes.

CATENA: THE ROOT ASYNDETON The catena's capstone and diagnosis of the whole: at the root of all this lies the absence of the fear of God (Ps 36:1).

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ *gnomic present*

εἰμί (existential): the final 'there is none' — now the missing thing is reverence itself.

φόβος

fear

Nominative

subject

φόβος: 'fear, reverence'; the awe owed to God — its absence is the taproot of the whole indictment.

θεοῦ

of God

Genitive

objective genitive

ἀπέναντι

before/opposite

preposition + genitive (position)

ἀπέναντι: 'opposite, before, in front of'; nothing of God stands in their field of view.

τῶν

the

Genitive

article

ὀφθαλμῶν

eyes

Genitive

object of ἀπέναντι

ὀφθαλμός: 'eye'; the metaphor of moral vision — God simply not in sight.

αὐτῶν

their

Genitive

genitive of possession

19 Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.

Now we know that whatever the law says, it speaks to those under the law, so that every mouth may be stopped and the whole world may become accountable to God.

LAW'S PURPOSE δὲ The catena's force is applied: the law addresses those within it precisely so that every mouth is silenced and all the world stands liable before God.

Οἶδαμεν

we know

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

main verb

→ perfect w/ present force

οἶδα: 'know' (perfect form, present sense); shared, settled knowledge — 'we all recognize.'

δὲ

now

connective conjunction

ὅτι

that

conjunction (content clause)

ὅσα

whatever things

Accusative

relative pronoun (object of λέγει)

ὅσος: 'as much/many as'; 'whatever the law says' — its total utterance.

ὁ

the

Nominative

article

νόμος

law

Nominative

subject

νόμος: 'law'; here especially the Scriptures just cited — the Torah/OT as God's authoritative word.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (rel. clause)

→ gnomic present

τοῖς

to those

Dative

substantival article (indirect object)

ἐν

in/under

preposition + dative (sphere)

τῷ

the

Dative

article

νόμῳ

law

Dative

dat. of sphere

νόμος: those 'within the law' — the Jews, who cannot plead exemption from its verdict.

λαλεῖ

it speaks

Pres Act Indic 3 Sg · λαλέω

main verb

→ gnomic present

λαλέω: 'speak, utter'; the addressing of the law to its own people.

ἵνα

so that

conjunction (purpose/result)

πᾶν

every

Nominative

attributive adjective

στόμα

mouth

Nominative

subject

στόμα: 'mouth'; every self-justifying mouth — stopped, with no defense left.

φραγῆ

may be stopped/silenced

Aor Pass Subj 3 Sg · φράσσω

subjunctive (purpose clause)

→ constative aorist

φράσσω: 'stop up, block, silence' (cf. a 'fence'); to muzzle every excuse.

καὶ

and

coordinating conjunction

ὑπόδικος

accountable/liable

Nominative

predicate adjective

ὑπόδικος: 'answerable, liable to judgment' (ὑπό + δίκη); a legal term — 'subject to a guilty verdict' before the court of God.

γένηται

may become

Aor Mid Subj 3 Sg · γίνομαι

subjunctive (purpose clause)

→ ingressive aorist

γίνομαι: 'become'; the whole world brought into the dock.

πᾶς

all/whole

Nominative

attributive adjective

ὁ
the
Nominative
article

κόσμος
world
Nominative
subject
κόσμος: 'world'; all humanity, Jew and Gentile — none excepted.

τῷ
to
Dative
article

θεῷ
God
Dative
dat. of reference (the one to whom liable)

20 διότι ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

because by works of the law no flesh will be justified before him, for through the law comes knowledge of sin.

NEGATIVE CONCLUSION **διότι** The verdict on the old way: works of law justify no one; the law's role is rather to expose sin — clearing the ground for v.21.

διότι
because
causal conjunction
διότι: 'because, for the reason that'; grounds the universal liability of v.19.

ἐξ
by/from
preposition + genitive (source/means)

ἔργων
works
Genitive
genitive (means/source)
ἔργον: 'work, deed'; 'works of the law' — observance of Torah as a basis of standing, here excluded.

νόμου
of law
Genitive
objective/descriptive genitive
νόμος: 'law'; the Mosaic law whose 'works' cannot justify.

οὐ
not
negative particle

δικαιοθήσεται
will be justified
Fut Pass Indic 3 Sg · δικαιῶ
main verb
→ *gnomic/predictive future*
δικαιῶ: 'declare righteous, justify, acquit'; the forensic verdict of acquittal — unattainable by law-works (echoing Ps 143:2).

πᾶσα
all/any
Nominative
attributive adjective

σὰρξ
flesh
Nominative
subject
σὰρξ: 'flesh'; a Semitism for 'any human being' — 'no flesh,' i.e. no one at all.

<p>ἐνώπιον before <i>preposition + genitive (position)</i> ἐνώπιον: 'in the sight of, before'; the forensic standing 'before' God the judge.</p>	<p>αὐτοῦ him Genitive <i>object of ἐνώπιον</i></p>	<p>διὰ through <i>preposition + genitive (means)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>νόμου law Genitive <i>object of διὰ (means)</i> νόμος: 'law'; its actual function — not to justify but to make sin known.</p>	<p>ἐπίγνωσις knowledge/recognition Nominative <i>subject (verbless clause)</i> ἐπίγνωσις: 'full knowledge, recognition' (ἐπί-intensive of γνώσις); the law's effect is to bring sin to clear awareness.</p>	<p>ἁμαρτίας of sin Genitive <i>objective genitive</i> ἁμαρτία: 'sin'; what the law reveals and defines, but cannot remedy.</p>	

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

But now, apart from the law, the righteousness of God has been manifested, being witnessed to by the Law and the Prophets —

THE GREAT TURN **δὲ** The pivot of the whole letter: 'But now' — apart from law, God's saving righteousness has been openly disclosed, yet not without the Scriptures' own testimony.

<p>Νυνὶ but now <i>adverb (temporal, emphatic)</i> νυνὶ: emphatic 'now'; a salvation-historical turn — the new epoch of the gospel breaking in against the dark backdrop of 1:18–3:20.</p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>χωρὶς apart from <i>preposition + genitive (separation)</i> χωρὶς: 'apart from, without'; the righteousness operates independently of law-works.</p>	<p>νόμου law Genitive <i>object of χωρὶς</i> νόμος: 'law'; not the law's achievement, though attested by it (next clause).</p>
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δικαιοσύνη

righteousness

Nominative

subject

δικαιοσύνη: 'righteousness'; God's saving righteousness now revealed — picking up the thesis of 1:17.

θεοῦ

of God

Genitive

genitive (source/possession; debated)

The same loaded genitive as 1:17 — God's own righteousness, or the righteous status from God; both senses converge here.

πεφανέρωται

has been manifested

Perf Pass Indic 3 Sg · φανερώω

main verb

→ intensive perfect (abiding disclosure)

φανερώω: 'make visible, reveal'; the perfect marks an accomplished, still-standing disclosure — now out in the open.

μαρτυρουμένη

being witnessed to

Pres Pass Ptc · Nom Sg Fem · μαρτυρέω

adverbial ptc. (concession/manner)

→ present (ongoing)

μαρτυρέω: 'bear witness, testify'; Scripture continually attests this righteousness — it is new in disclosure, not in promise.

ὑπὸ

by

preposition + genitive (agency)

τοῦ

the

Genitive

article

νόμου

Law

Genitive

genitive of agency

νόμος: here the Torah as Scripture — 'the Law,' first division of the testifying Scriptures.

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

προφητῶν

Prophets

Genitive

genitive of agency

προφήτης: 'prophet'; 'the Law and the Prophets' = the whole OT bearing united witness.

22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας, οὐ γὰρ ἔστιν διαστολή.

the righteousness of God through faith in Jesus Christ, for all who believe. For there is no distinction;

SPECIFICATION δὲ The righteousness is specified: it comes through faith in Christ and reaches all believers without distinction — Jew and Gentile on one footing.

δικαιοσύνη

righteousness

Nominative

subject (resumes v.21)

δικαιοσύνη: 'righteousness'; restated to attach the qualifying phrases 'through faith... for all.'

δὲ

and

connective (epexegetical)

θεοῦ

of God

Genitive

genitive (source/possession)

διὰ

through

preposition + genitive (means)

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith, trust'; the means of receiving — the famed πίστις Χριστοῦ phrase follows.

Ἰησοῦ

of/in Jesus

Genitive

objective genitive (or subjective; debated)

The πίστις Ἰησοῦ Χριστοῦ debate: 'faith in Jesus Christ' (objective, taken here) or 'the faithfulness of Jesus Christ' (subjective). The next clause's 'all who believe' favors the objective reading.

Χριστοῦ

Christ

Genitive

apposition

εἰς

for/to

preposition + accusative (recipients)

πάντας

all

Accusative

attributive adjective

πᾶς: 'all'; the universal reach — no ethnic limit.

τούς

the (ones)

Accusative

article (substantizes ptc.)

πιστεύοντας

who believe

Pres Act Ptc · Acc Pl Masc · πιστεύω

substantival participle

→ customary (characteristic)

πιστεύω: 'believe, trust'; faith, again, is the only condition — for everyone who believes.

οὐ

not

negative particle

γάρ

for

explanatory conjunction

ἐστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ gnomic present

διαστολή

distinction

Nominative

subject

διαστολή: 'difference, distinction' (cf. διαστέλλω, 'set apart'); no Jew/Gentile differentiation in the matter of sin and salvation.

23 πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,

for all have sinned and fall short of the glory of God,

GROUND: UNIVERSAL SIN γάρ The reason there is no distinction: all alike have sinned and now lack the glory of God — the universal verdict in a single line.

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; the comprehensive subject — every human being without exception.

γὰρ

for

explanatory conjunction

ἥμαρτον

sinned

Aor Act Indic 3 Pl · ἁμαρτάνω

main verb

→ constative (global) aorist

ἁμαρτάνω: 'sin, miss the mark'; the gnomic/constative aorist gathers all humanity's sin into one verdict.

καὶ

and

coordinating conjunction

ὑστεροῦνται

fall short/lack

Pres Mid Indic 3 Pl · ὑστερέω

main verb

→ present (ongoing state)

ὑστερέω: 'lack, come short, be deficient' (cf. ὕστερος, 'later, behind'); the present tense — a continuing deprivation.

τῆς

the

Genitive

article

δόξης

glory

Genitive

genitive (of separation w/ ὑστεροῦνται)

δόξα: 'glory'; the glory of God humanity was meant to share/reflect (cf. 1:23) — now forfeited.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive/objective genitive

24 δικαιοῦμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

being justified freely by his grace through the redemption that is in Christ Jesus,

HOW JUSTIFIED **ASYNDETON** Against that universal lack comes the gift: the same 'all' are justified — and the manner is heaped up — freely, by grace, through Christ's redemption.

δικαιούμενοι

being justified

Pres Pass Ptc · Nom Pl Masc · δικαιώω

adverbial ptc. (resumes πάντες of v.23)

→ present (ongoing)

δικαιώω: 'declare righteous, acquit'; the present passive — God's ongoing act of justifying the same 'all' who sinned.

δωρεάν

freely/as a gift

adverbial accusative (manner)

δωρεάν: 'freely, gratis, without cause' (acc. of δωρεά, 'gift'); the justification costs the sinner nothing.

τῆ

the

Dative

article

αὐτοῦ

his

Genitive

possessive genitive (emphatic position)

χάριτι

grace

Dative

dat. of means/cause

χάρις: 'grace, favor'; the ground and cause of the free justification — God's unmerited kindness.

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ἀπολυτρώσεως

redemption

Genitive

object of διὰ (means)

ἀπολύτρωσις: 'release by ransom, redemption' (ἀπό + λύτρον, 'ransom price'); deliverance secured by payment — manumission imagery.

τῆς

the (one)

Genitive

article (substantizes phrase)

ἐν

in

preposition + dative (sphere/locus)

Χριστῷ

Christ

Dative

object of ἐν (locus of redemption)

The redemption is located 'in Christ Jesus' — accomplished in his person and work.

Ἰησοῦ

Jesus

Dative

apposition

25 ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων

whom God set forth as a propitiation through faith in his blood, to demonstrate his righteousness, because in his forbearance he had passed over the sins previously committed —

PROPITIATION ASYNDETON The redemption explained: God publicly presented Christ as the place/means of atonement, to vindicate his own righteousness after passing over former sins.

ὃν

whom

Accusative

relative pronoun (object of προέθετο)

προέθετο

set forth/purposed

Aor Mid Indic 3 Sg · προτίθημι

main verb

→ constative aorist

προτίθημι (mid.): 'set forth publicly' or 'purpose, plan beforehand' (προ + τίθημι); both 'displayed publicly' and 'purposed beforehand' senses resonate.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

God himself is the author of the atonement — its initiator, not its object to be appeased by another.

ἱλαστήριον

propitiation/mercy seat

Accusative

double accusative (object complement)

ἱλαστήριον: 'means of propitiation' or 'mercy seat' (the LXX term for the kapporet, Lev 16); both 'place where wrath is averted' and 'atoning sacrifice' — the term's referent is much debated (propitiation vs. expiation).

διὰ

through

preposition + genitive (means)

πίστεως

faith

Genitive

object of διὰ (means)

πίστις: 'faith'; the means by which the atonement is appropriated.

ἐν

in/by

preposition + dative (means/sphere)

τῷ

the

Dative

article

αὐτοῦ

his

Genitive

possessive genitive (emphatic position)

αἵματι

blood

Dative

dat. of means

αἷμα: 'blood'; the sacrificial death of Christ — the cost of the propitiation.

εἰς

for/to

preposition + accusative (purpose)

ἔνδειξιν

demonstration/proof

Accusative

object of εἰς (purpose)

ἔνδειξις: 'demonstration, proof, display' (cf. ἐνδείκνυμι, 'point out'); a public showing of God's righteousness.

τῆς

of the

Genitive

article

δικαιοσύνης

righteousness

Genitive

objective genitive

δικαιοσύνη: here God's own justice — vindicated, lest his earlier 'passing over' of sin seem laxity.

αὐτοῦ

his

Genitive

genitive of possession

διὰ

because of

preposition + accusative (cause)

διά + acc. = 'on account of' — the cause prompting the demonstration: prior unpunished sins.

τὴν

the

Accusative

article

πάρεσιν

passing over

Accusative

object of διὰ (cause)

πάρεσις: 'passing over, letting go unpunished' (cf. παρήμι); deliberately not ἄφεσις ('remission') — a temporary overlooking, not yet full pardon.

τῶν

of the

Genitive

article

προγεγονότων

previously committed

Perf Act Ptc · Gen Pl Neut · προγίνομαι

attributive participle

→ intensive perfect (standing on record)

προγίνομαι: 'happen before, be done previously' (προ + γίνομαι); the sins of earlier ages God had borne with.

ἁμαρτημάτων

sins

Genitive

objective genitive

ἁμάρτημα: 'sin, sinful deed' (the -μα concrete act of ἁμαρτάνω); particular offenses passed over.

26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

in the forbearance of God — to demonstrate his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

THE DOUBLE AIM **ASYNDETON** The climactic resolution: the cross vindicates God now, so that he can be at once just and the justifier of the believer — wrath and mercy met in one act.

<p>ἐν in <i>preposition + dative (sphere/cause)</i></p>	<p>τῇ the Dative article</p>	<p>ἀνοχῇ forbearance Dative <i>dat. of sphere</i> ἀνοχή: 'forbearance, restraint, truce' (cf. ἀνέχω, 'hold back'); God's patient withholding of judgment in prior ages (cf. 2:4).</p>	<p>τοῦ of Genitive article</p>
<p>θεοῦ God Genitive <i>subjective/possessive genitive</i></p>	<p>πρὸς for/toward <i>preposition + accusative (purpose)</i></p>	<p>τὴν the Accusative article</p>	<p>ἔνδειξιν demonstration Accusative <i>object of πρὸς (purpose)</i> ἔνδειξις: 'demonstration, proof'; restated from v.25 — now aimed at 'the present time.'</p>
<p>τῆς of the Genitive article</p>	<p>δικαιοσύνης righteousness Genitive <i>objective genitive</i> δικαιοσύνη: God's justice, shown to be uncompromised even as he forgives.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>ἐν at <i>preposition + dative (time)</i></p>

τῷ

the

Dative

article

νῦν

present/now

adverb (attributive, 'present')

νῦν: 'now'; ὁ νῦν καιρὸς = 'the present time' — the decisive gospel era (cf. vυvί, v.21).

καιρῷ

time

Dative

dat. of time

καιρὸς: 'appointed time, season, opportune moment'; the eschatological 'now' of fulfillment.

εἰς

so that

preposition + articular inf. (purpose/result)

τὸ

the

Accusative

article (substantizes inf.)

εἶναι

to be

Pres Act Inf · εἶμι

articular inf. of purpose

→ stative present

εἶμι: 'be'; εἰς τὸ εἶναι = 'so that he might be' — the goal of the whole arrangement.

αὐτὸν

he

Accusative

accusative subject of the infinitive

δίκαιον

just

Accusative

predicate accusative

δίκαιος: 'just, righteous'; the first term of the paradox — God remains righteous.

καὶ

and

coordinating conjunction

δικαιοῦντα

the justifier

Pres Act Ptc · Acc Sg Masc · δικαιοῶ

substantival participle (predicate)

→ customary (characteristic)

δικαιοῶ: 'justify, acquit'; the second term — God also the one who declares the sinner righteous, without ceasing to be just.

τὸν

the (one)

Accusative

article (substantizes phrase)

ἐκ

by/from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source)

πίστις: 'faith'; the one 'of faith in Jesus'
— defined by trust, not lineage or law.

Ἰησοῦ

in Jesus

Genitive

objective genitive

Ἰησοῦς: 'Jesus'; again the objective
genitive — faith directed to Jesus (cf.
v.22).

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως.

Where then is boasting? It is excluded. By what kind of law? Of works? No, but by the law of faith.

BOASTING EXCLUDED οὖν The first corollary, in staccato diatribe: justification by faith leaves no room for boasting — it is shut out, and shut out by the principle of faith, not works.

Ποῦ

where

interrogative adverb (place)

οὖν

then

inferential conjunction

οὖν: 'then'; drawing the consequence
from vv.21–26.

ἡ

the

Nominative

article

καύχησις

boasting

Nominative

subject

καύχησις: 'boasting, the act of boasting'
(cf. καυχάομαι); human self-confidence
before God — here abolished.

ἐξεκλείσθη

it is excluded

Aor Pass Indic 3 Sg · ἐκκλείω

main verb

→ constative aorist

ἐκκλείω: 'shut out, exclude' (ἐκ +
κλείω, 'shut'); decisively barred — the
door closed on boasting.

διὰ

by/through

preposition + genitive (means)

ποίου

what kind of

Genitive

interrogative adjective

ποῖος: 'of what sort?'; asks which
principle does the excluding.

νόμου

law/principle

Genitive

object of διὰ (means)

νόμος: here 'principle, rule, order' — a
wordplay extending 'law' to the
governing principle at work.

<p>τῶν of the Genitive <i>article</i></p>	<p>ἔργων works Genitive <i>attributive genitive ('law of works')</i> ἔργον: 'work, deed'; the 'law of works' — the (rejected) principle of merit.</p>	<p>οὐχί no <i>emphatic negative particle</i> οὐχί: emphatic 'no!' — strongly rejecting the works-principle.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>
<p>διὰ by/through <i>preposition + genitive (means)</i></p>	<p>νόμου law/principle Genitive <i>object of διὰ (means)</i></p>	<p>πίστεως of faith Genitive <i>attributive genitive ('law of faith')</i> πίστις: 'faith'; the 'law of faith' — the operative principle that excludes boasting, since faith receives rather than achieves.</p>	

28 λογίζομεθα γὰρ δικαιοῦσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου.

| For we reckon that a person is justified by faith apart from works of the law.

THESIS RESTATED **γὰρ** The summarizing thesis: a person is justified by faith, with works of law set entirely aside.

<p>λογίζομεθα we reckon/conclude Pres Mid Indic 1 Pl · λογίζομαι <i>main verb</i> → customary present λογίζομαι: 'reckon, calculate, conclude' (an accounting term, key in ch. 4); 'we hold it as our settled reckoning.'</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>δικαιοῦσθαι to be justified Pres Pass Inf · δικαιῶ <i>infinitive (indirect discourse)</i> → gnomic present δικαιῶ: 'justify, declare righteous'; the content of the reckoning — the central verb of the section.</p>	<p>πίστει by faith Dative <i>dat. of means/instrument</i> πίστις: 'faith'; the instrumental dative — the means by which one is justified.</p>
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ἄνθρωπον

a person/man

Accusative

accusative subject of the infinitive

ἄνθρωπος: 'human being'; generic — 'a person,' anyone at all.

χωρίς

apart from

preposition + genitive (separation)

χωρίς: 'apart from, without'; the decisive exclusion (cf. v.21).

ἔργων

works

Genitive

object of χωρίς

ἔργων: 'work, deed'; 'works of law' — Torah-observance, here wholly excluded as a ground of justification.

νόμου

of law

Genitive

objective/descriptive genitive

29 ἢ Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν,

Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also,

ONE GOD OF ALL **ASYNDETON** A second corollary: justification by faith follows from monotheism — the one God belongs to Gentiles as well as Jews.

ἢ

or

disjunctive conjunction (introduces alternative)

ἢ: 'or'; the diatribe 'or (else)...?' pressing the logic further.

Ἰουδαίων

of Jews

Genitive

possessive genitive

Ἰουδαῖος: 'Jew'; the question whether God is exclusively Israel's.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

μόνον

only

adverb (limitation)

μόνον: 'only, alone'; the exclusivist premise to be denied.

οὐχὶ

(is he) not

interrogative particle (expects 'yes')

οὐχὶ introducing a question expects an affirmative answer — 'surely also...?'

καὶ

also

adverbial (ascensive)

ἐθνῶν

of Gentiles

Genitive

possessive genitive

ἔθνος: 'nation'; plural = the Gentiles — God is their God too.

ναὶ

yes

affirmative particle

ναί: 'yes, indeed'; Paul's own emphatic affirmation.

καὶ

also

adverbial (ascensive)

ἐθνῶν

of Gentiles

Genitive

possessive genitive

30 εἶπερ εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

since indeed God is one, who will justify the circumcised by faith and the uncircumcised through faith.

GROUND: GOD IS ONE ASYNDETON The ground stated: because God is one (the Shema), he justifies circumcised and uncircumcised alike — both by the one way of faith.

εἶπερ

since indeed

conjunction (causal/conditional)

εἶπερ: 'if indeed, since' (εἰ + περ); assumes the premise as granted — 'seeing that.'

εἷς

one

Nominative

predicate adjective

εἷς: 'one'; the confession of the Shema (Deut 6:4) — God's oneness grounds the single way of salvation for all.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ὃς

who

Nominative

relative pronoun

δικαιώσει

will justify

Fut Act Indic 3 Sg · δικαιώω

main verb (rel. clause)

→ *gnomic/predictive future*

δικαιώω: 'justify'; the future is logical/gnomic — God's settled way of acquitting, true whenever it occurs.

περιτομὴν

the circumcised

Accusative

direct object (abstract for concrete)

περιτομή: 'circumcision,' here by metonymy 'the circumcised' = the Jews.

ἐκ

by/from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source)

πίστις: 'faith'; ἐκ πίστεως and διὰ πίστεως below are stylistic variation, not two different ways — one faith for all.

καὶ

and

coordinating conjunction

ἀκροβυστίαν

the uncircumcised

Accusative

direct object (abstract for concrete)

ἀκροβυστία: 'uncircumcision, foreskin,' here by metonymy 'the uncircumcised' = the Gentiles.

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article (anaphoric: 'the same faith')

The article points back — 'the (aforementioned) faith,' underscoring it is one and the same faith.

πίστεως

faith

Genitive

object of διὰ (means)

31 νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἱστάνομεν.

Do we then nullify the law through faith? By no means! On the contrary, we uphold the law.

LAW UPHELD οὖν The chapter's closing objection and answer: far from abolishing the law, faith establishes it — a thesis ch. 4 will prove from the law itself.

νόμον

law

Accusative

direct object (fronted, emphatic)

νόμος: 'law'; the Torah — does faith cancel it?

οὖν

then

inferential conjunction

καταργοῦμεν

do we nullify

Pres Act Indic 1 Pl · καταργέω

main verb (deliberative question)

→ present (ongoing)

καταργέω: 'abolish, render void, nullify' (cf. v.3); the anticipated objection — faith overthrows the law?

διὰ

through

preposition + genitive (means)

<p>τῆς the Genitive <i>article</i></p>	<p>πίστεως faith Genitive <i>object of διά (means)</i> πίστις: 'faith'; the alleged agent of the law's overthrow.</p>	<p>μὴ not <i>negative particle (w/ optative)</i></p>	<p>γένοιτο may it be Aor Mid Opt 3 Sg · γίνομαι <i>optative of wishing (deprecation)</i> → <i>voluntative optative</i> μὴ γένοιτο: 'by no means!' — the emphatic denial once more (cf. vv.4, 6).</p>
<p>ἀλλὰ but/on the contrary <i>adversative conjunction</i></p>	<p>νόμον law Accusative <i>direct object (fronted, emphatic)</i></p>	<p>ἰστάνομεν we uphold/establish Pres Act Indic 1 Pl · ἰστάνω <i>main verb</i> → <i>gnomic present</i> ἰστάνω (= ἴστημι): 'set up, establish, confirm'; faith 'makes the law stand' — confirms its true witness and intent (cf. v.21; ch. 4).</p>	

On the text. The Greek follows the standard critical text of Romans 3, 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. Verses 10–18 are a catena of Old Testament citations (chiefly from the Psalms, with Isaiah); the wording follows the LXX as Paul cites it. At v.22 the genitive πίστεως Ἰησοῦ Χριστοῦ is rendered 'faith in Jesus Christ' (objective), though the subjective reading ('the faithfulness of Jesus Christ') is defensible and noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and

summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.