

The Epistle to the Romans, Chapter 4

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Δ'

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 · 4:1–8

Reckoned, not earned

Abraham was justified by faith, not works (1–3): Genesis 15:6 says his faith was 'credited' as righteousness. Wages are owed, but righteousness is credited as a gift to the one who trusts the God who justifies the ungodly (4–5); David seconds it — blessed is the one whose sin God does not count (6–8).

B · 4:9–12

Before circumcision

The crediting (Gen 15) preceded circumcision (Gen 17), so it cannot depend on it (9–10). Circumcision was a seal of a righteousness already held by faith, making Abraham father of all who believe — uncircumcised and circumcised alike, if they share his faith (11–12).

C · 4:13–17

Through faith, not law

The promise (heir of the world) came through the righteousness of faith, not law (13); if heirs were by law, faith and promise are voided, for law works wrath (14–15). So the promise rests on grace, guaranteed to all the seed — Abraham the father of many nations before the life-giving God (16–17).

Faith in the life-giving God

Against hope Abraham hoped, not weakening at his and Sarah's deadness but strengthened in faith, fully convinced God could perform his promise (18–21); so it was credited to him (22). Written for us too, who trust the God who raised Jesus — delivered for our trespasses, raised for our justification (23–25).

1 Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα;

What then shall we say that Abraham, our forefather according to the flesh, has found?

TEST CASE RAISED οὖν The argument turns to the decisive test case: Abraham. What did the patriarch himself 'find' or attain in the matter of righteousness?

Τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

οὖν

then

inferential conjunction

οὖν: 'then'; the diatribe hinge 'what shall we say?' (cf. 3:5) now applied to Abraham.

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ deliberative future

λέγω/ἔρω: 'say'; the recurring rhetorical 'what shall we say?'

εὐρηκέναι

to have found

Perf Act Inf · εὐρίσκω

infinitive (indirect discourse)

→ intensive perfect (settled result)

εὐρίσκω: 'find, discover, obtain'; what Abraham 'has found/gained' — the perfect points to an abiding result.

Ἀβραάμ

Abraham

Accusative

accusative subject of the infinitive

Ἀβραάμ: Abraham (indeclinable); the father of the nation and the test case for justification.

τὸν

the

Accusative

article

προπάτορα

forefather

Accusative

apposition to Ἀβραάμ

προπάτωρ: 'forefather, ancestor' (προ + πατήρ); Abraham as the physical progenitor of Israel.

ἡμῶν

our

Genitive

genitive of relationship

κατὰ

according to

preposition + accusative (reference)

σάρκα

flesh

Accusative

object of κατὰ (sphere of reference)

σάρξ: 'flesh'; here natural/physical descent — 'our ancestor by natural lineage.'

2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς θεόν.

For if Abraham was justified by works, he has something to boast about — but not before God.

HYPOTHESIS REJECTED γὰρ A conditional that Paul will overturn: were Abraham justified by works he could boast — but never in God's presence, where boasting is excluded.

εἰ

if

conjunction (first-class condition, for argument)

γὰρ

for

explanatory conjunction

Ἀβραὰμ

Abraham

Nominative

subject

ἐξ

by/from

preposition + genitive (source/means)

ἔργων

works

Genitive

genitive of means/source

ἔργον: 'work, deed'; justification 'by works' — the rejected basis (cf. 3:20, 28).

ἐδικαιώθη

was justified

Aor Pass Indic 3 Sg · δικαιόω

main verb (protasis)

→ *constative aorist*

δικαιόω: 'declare righteous, acquit'; the forensic verdict — could it rest on works?

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb (apodosis)

→ *stative present*

καύχημα

ground for boasting

Accusative

direct object

καύχημα: 'boast, ground of boasting' (the -μα object/basis, vs. the act καύχησις); the thing one could boast in.

ἀλλ'
but
adversative conjunction

οὐ
not
negative particle

πρὸς
before/toward
preposition + accusative (reference)
πρὸς θεόν: 'before God, in relation to God'; the one arena where such boasting collapses.

θεόν
God
Accusative
object of πρὸς

3 τί γὰρ ἡ γραφή λέγει; Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

For what does the Scripture say? 'And Abraham believed God, and it was credited to him as righteousness.'

SCRIPTURE CITED **γὰρ** The proof text and the chapter's anchor (Gen 15:6): Abraham believed, and his faith was reckoned — credited — to him as righteousness.

τί
what
Accusative
interrogative pronoun (object of λέγει)

γὰρ
for
explanatory conjunction

ἡ
the
Nominative
article

γραφὴ
Scripture
Nominative
subject
γραφὴ: 'writing, Scripture'; the written word treated as God's own voice — 'what does Scripture say?'

λέγει
says
Pres Act Indic 3 Sg · λέγω
main verb
→ gnomic present

Ἐπίστευσεν
believed
Aor Act Indic 3 Sg · πιστεύω
main verb (citation)
→ constative aorist
πιστεύω: 'believe, trust'; Abraham's act of faith in God's promise (Gen 15:6 LXX).

δὲ
and
connective (part of the citation)

Ἀβραὰμ
Abraham
Nominative
subject

<p>τῷ the Dative article</p>	<p>θεῷ God Dative <i>dat. of the object of trust</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐλογίσθη it was credited Aor Pass Indic 3 Sg · λογίζομαι <i>main verb (citation)</i> → <i>constative aorist</i> λογίζομαι: 'reckon, credit, count' (an accounting term); the chapter's keyword — faith entered on the ledger as righteousness.</p>
<p>αὐτῷ to him Dative <i>dat. of advantage</i></p>	<p>εἰς as/for <i>preposition + accusative (result/equivalence)</i> εἰς of result: 'reckoned so as to count as' righteousness.</p>	<p>δικαιοσύνην righteousness Accusative <i>object of εἰς (the reckoned status)</i> δικαιοσύνη: 'righteousness'; the status credited to faith — not wages owed but a gift recorded.</p>	

4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα·

Now to the one who works, the wage is not credited as a gift but as an obligation.

WAGE PRINCIPLE δὲ The bookkeeping logic: a worker's pay is a debt owed, not a favor given — so a works-righteousness would obligate God, not grace him.

<p>τῷ the (one) Dative article (<i>substantizes ptc.</i>)</p>	<p>δὲ now <i>connective conjunction</i></p>	<p>ἐργαζομένῳ who works Pres Mid Ptc · Dat Sg Masc · ἐργάζομαι <i>substantival participle (dat. of reference)</i> → <i>customary (characteristic)</i> ἐργάζομαι: 'work, labor, earn'; the wage-earner as the foil to the believer.</p>	<p>ὁ the Nominative article</p>
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<p>μισθός wage/pay Nominative <i>subject</i></p> <p>μισθός: 'wages, pay, reward'; what is owed for labor — the opposite of a free gift.</p>	<p>οὐ not <i>negative particle</i></p>	<p>λογίζεται is credited Pres Mid Indic 3 Sg · λογίζομαι <i>main verb</i></p> <p>→ <i>gnomic present</i></p> <p>λογίζομαι: 'reckon, credit'; kept from v.3 — but here on the debt side of the ledger.</p>	<p>κατὰ as/according to <i>preposition + accusative (norm)</i></p>
<p>χάριν grace/gift Accusative <i>object of κατά (norm)</i></p> <p>χάρις: 'grace, favor, gift'; the free principle that a wage precisely is not.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>κατὰ as/according to <i>preposition + accusative (norm)</i></p>	<p>ὀφείλημα obligation/debt Accusative <i>object of κατά (norm)</i></p> <p>ὀφείλημα: 'debt, what is owed' (cf. ὀφείλω, 'owe'); pay is a creditor's due, leaving no room for grace.</p>

5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην,

But to the one who does not work but believes in him who justifies the ungodly, his faith is credited as righteousness,

FAITH PRINCIPLE δὲ The opposite case, and the gospel's scandal: God justifies not the worker but the believer — indeed the ungodly — and faith is what is reckoned as righteousness.

τῷ

the (one)

Dative

article (substantizes ptc.)

δὲ

but

adversative conjunction

μὴ

not

negative particle (w/ ptc.)

ἐργαζομένῳ

who works

Pres Mid Ptc · Dat Sg Masc · ἐργάζομαι

substantival participle

→ customary (characteristic)

ἐργάζομαι: 'work'; the believer defined precisely as not the wage-earner.

ΠΙΣΤΕΥΟΝΤΙ

but believes

Pres Act Ptc · Dat Sg Masc · πιστεύω

substantival participle (coordinate)

→ customary (characteristic)

πιστεύω: 'believe, trust'; πιστεύω ἐπί + acc. = 'rest one's trust upon' — directed reliance.

δὲ

but

adversative conjunction

ἐπὶ

in/upon

preposition + accusative (object of trust)

τὸν

the (one)

Accusative

article (substantizes ptc.)

ΔΙΚΑΙΟΥΝΤΑ

who justifies

Pres Act Ptc · Acc Sg Masc · δικαιώω

substantival participle (object of ἐπί)

→ customary (characteristic)

δικαιώω: 'justify, acquit'; God characterized as the one whose work is to justify.

τὸν

the

Accusative

article

ἀσεβῆ

ungodly

Accusative

direct object (substantival adj.)

ἀσεβής: 'ungodly, impious' (ἀ- + σέβομαι); the scandal — God acquits the ungodly, the very ones under wrath in 1:18.

ΛΟΓΙΖΕΤΑΙ

is credited

Pres Mid Indic 3 Sg · λογίζομαι

main verb

→ gnomic present

λογίζομαι: 'reckon, credit'; faith — not work — is what gets entered as righteousness.

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith, trust'; the thing reckoned — receiving, not achieving.

αὐτοῦ

his

Genitive

genitive of possession

εἰς

as/for

preposition + accusative (result/equivalence)

δικαιοσύνην

righteousness

Accusative

object of *εἰς*

δικαιοσύνη: 'righteousness'; the credited status (Gen 15:6 reapplied).

6 καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων·

just as David also speaks of the blessing of the man to whom God credits righteousness apart from works:

SECOND WITNESS **καθάπερ** A corroborating witness from the Psalms: David pronounces blessed the person whom God credits with righteousness with no works in view.

καθάπερ

just as

comparative conjunction

καθάπερ: 'exactly as, just as' (an emphatic *καθώς*); aligning David's testimony with Abraham's.

καὶ

also

adverbial (ascensive)

Δαυὶδ

David

Nominative

subject

Δαυίδ: David (indeclinable); the second scriptural witness, from the Psalms.

λέγει

speaks of

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

τὸν

the

Accusative

article

μακαρισμὸν

blessing/blessedness

Accusative

direct object

μακαρισμός: 'pronouncement of blessing, felicitation' (cf. *μακάριος*); the declaration 'blessed is...'

τοῦ

of the

Genitive

article

ἀνθρώπου

man

Genitive

objective genitive

ἄνθρωπος: 'person'; the one pronounced blessed.

ᾧ
to whom
Dative
relative pronoun (dat. of advantage)

ὁ
the
Nominative
article

θεὸς
God
Nominative
subject (rel. clause)

λογίζεται
credits
Pres Mid Indic 3 Sg · λογίζομαι
main verb (rel. clause)
→ *gnomic present*
λογίζομαι: 'reckon, credit'; God as the active accountant of righteousness.

δικαιοσύνην
righteousness
Accusative
direct object

χωρὶς
apart from
preposition + genitive (separation)
χωρὶς: 'apart from, without'; the decisive 'without works' (cf. 3:21, 28).

ἔργων
works
Genitive
object of χωρὶς
ἔργων: 'work, deed'; excluded as a ground of the crediting.

7 Μακάριοι ᾧν ἀφέθησαν αἱ ἀνομίαι καὶ ᾧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,

'Blessed are those whose lawless deeds are forgiven, and whose sins are covered;

DAVID'S BLESSING ASYNDETON David's words (Ps 32:1): blessedness defined negatively — the cancelling and covering of sin, the flip side of righteousness credited.

Μακάριοι
blessed
Nominative
predicate adj. (substantival)
μακάριος: 'blessed, happy'; the beatitude form — the truly fortunate are the forgiven.

ᾧν
whose
Genitive
relative pronoun (possession)

ἀφέθησαν
are forgiven
Aor Pass Indic 3 Pl · ἀφίημι
main verb (citation)
→ *constative aorist*
ἀφίημι: 'release, remit, forgive' (lit. 'send away'); sins dismissed, the debt cancelled.

αἱ
the
Nominative
article

ἀνομία

lawless deeds

Nominative

subject

ἀνομία: 'lawlessness, iniquity' (ἀ- + νόμος); violations of God's law.

καὶ

and

coordinating conjunction

ᾧ

whose

Genitive

relative pronoun (possession)

ἐπεκαλύφθησαν

are covered

Aor Pass Indic 3 Pl · ἐπικαλύπτω

main verb (citation)

→ constative aorist

ἐπικαλύπτω: 'cover over' (ἐπί + καλύπτω); sins hidden from view — atonement imagery.

αἱ

the

Nominative

article

ἁμαρτία

sins

Nominative

subject

ἁμαρτία: 'sin' (missing the mark); the offenses graciously covered.

8 μακάριος ἄνθρωπος οὗ οὐ μὴ λογίσῃται κύριος ἁμαρτίαν.

blessed is the man whose sin the Lord will never count against him.'

DAVID'S BLESSING (CONT.) ASYNDETON The positive obverse (Ps 32:2): blessed is the one against whom the Lord will by no means reckon sin — the same accounting verb, now negated.

μακάριος

blessed

Nominative

predicate adjective

μακάριος: 'blessed, happy'; the singular beatitude rounding off the citation.

ἄνθρωπος

man

Nominative

subject

ἄνθρωπος: 'man, person'; the individual pronounced blessed.

οὗ

whose

Genitive

relative pronoun (possession)

οὐ

not

negative particle (w/ μή, emphatic)

οὐ μὴ + subjunctive: the strongest negation in Greek — 'will certainly never.'

μὴ

never

negative particle (emphatic w/ οὐ)

λογίσηται

will count

Aor Mid Subj 3 Sg · λογίζομαι

subjunctive (emphatic future denial)

→ constative aorist

λογίζομαι: 'reckon, count against'; the keyword once more — sin definitively not entered on the account.

κύριος

the Lord

Nominative

subject (rel. clause)

κύριος: 'Lord'; here God (LXX for YHWH), the one who keeps the books.

ἁμαρτίαν

sin

Accusative

direct object

ἁμαρτία: 'sin'; what is decisively not reckoned to the blessed.

9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· Ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

Is this blessing then for the circumcised, or also for the uncircumcised? For we say, 'Faith was credited to Abraham as righteousness.'

SCOPE QUESTION οὖν The pivotal question of scope: does this blessedness fall only to the circumcised? Paul reopens Gen 15:6 to ask when, exactly, it was credited.

ὁ

the

Nominative

article

μακαρισμὸς

blessing

Nominative

subject

μακαρισμός: 'pronouncement of blessing'; resumed from v.6 — to whom does it extend?

οὖν

then

inferential conjunction

οὗτος

this

Nominative

demonstrative (attributive)

ἐπὶ

for/upon

preposition + accusative (reference)

τὴν

the

Accusative

article

περιτομὴν

circumcision/circumcised

Accusative

object of ἐπὶ (metonymy)

περιτομή: 'circumcision,' by metonymy
'the circumcised' (the Jews).

ἢ

or

disjunctive conjunction

καὶ

also

adverbial (ascensive)

ἐπὶ

for/upon

preposition + accusative (reference)

τὴν

the

Accusative

article

ἀκροβυστίαν

uncircumcision/uncircumcised

Accusative

object of ἐπὶ (metonymy)

ἀκροβυστία: 'uncircumcision,' by
metonymy 'the uncircumcised' (the
Gentiles).

λέγομεν

we say

Pres Act Indic 1 Pl · λέγω

main verb

→ customary present

γάρ

for

explanatory conjunction

ἔλογίσθη

was credited

Aor Pass Indic 3 Sg · λογίζομαι

main verb (citation)

→ constative aorist

λογίζομαι: 'reckon, credit'; Gen 15:6
quoted again to scrutinize its timing.

τῷ

to

Dative

article

Ἀβραάμ

Abraham

Dative

dat. of advantage

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith'; the thing credited, here
the grammatical subject.

εἰς

as/for

preposition + accusative (result)

δικαιοσύνην

righteousness

Accusative

object of εἰς

10 πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστία; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστία·

How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but uncircumcised.

TIMING DECISIVE οὖν The chronological clincher: Genesis 15 precedes Genesis 17 — the crediting came while Abraham was still uncircumcised, so it cannot depend on circumcision.

πῶς

how

interrogative adverb

οὖν

then

inferential conjunction

ἐλογίσθη

was it credited

Aor Pass Indic 3 Sg · λογίζομαι

main verb

→ constative aorist

λογίζομαι: 'reckon, credit'; the question of circumstance — under what condition was it reckoned?

ἐν

in/while

preposition + dative (state/circumstance)

περιτομῇ

circumcision

Dative

dat. of state ('in a circumcised state')

περιτομή: 'circumcision'; ἐν περιτομῇ ὄντι = 'while in the state of being circumcised.'

ὄντι

being

Pres Act Ptc · Dat Sg Masc · εἰμί

circumstantial participle (temporal)

→ present (concurrent)

εἰμί: 'be'; the participle frames Abraham's condition at the moment of crediting.

ἢ

or

disjunctive conjunction

ἐν

in/while

preposition + dative (state)

ἀκροβυστία

uncircumcision

Dative

dat. of state

ἀκροβυστία: 'uncircumcision'; the actual condition — Gen 15 precedes the circumcision of Gen 17.

οὐκ

not

negative particle

ἐν

in

preposition + dative (state)

περιτομή

circumcision

Dative

dat. of state

ἀλλ'

but

adversative conjunction

ἐν

in

preposition + dative (state)

ἀκροβυστία

uncircumcision

Dative

dat. of state

11 καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην,

And he received the sign of circumcision as a seal of the righteousness of the faith that he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them as well,

CIRCUMCISION AS SEAL **καὶ** Circumcision's true role: a sign and seal ratifying a righteousness already held by faith — so that Abraham becomes father of all uncircumcised believers.

καὶ

and

coordinating conjunction

σημεῖον

sign

Accusative

direct object

σημεῖον: 'sign, token'; circumcision points beyond itself — not the thing itself but its marker.

ἔλαβεν

he received

Aor Act Indic 3 Sg · λαμβάνω

main verb

→ *constative aorist*

λαμβάνω: 'receive, take'; Abraham received circumcision after, and because of, his justifying faith.

περιτομῆς

of circumcision

Genitive

exegetical/appositional genitive

περιτομή: 'circumcision'; the sign that consisted in circumcision.

σφραγίδα

a seal

Accusative

apposition to σημεῖον

σφραγίς: 'seal, signet-mark'; an authenticating stamp — circumcision certifies a righteousness already present.

τῆς

of the

Genitive

article

δικαιοσύνης

righteousness

Genitive

objective genitive (what is sealed)

δικαιοσύνη: 'righteousness'; the prior reality the seal confirms.

τῆς

of the

Genitive

article

πίστεως

faith

Genitive

genitive of source

πίστις: 'faith'; the righteousness 'of faith' — faith-righteousness sealed by circumcision.

τῆς

the (which was)

Genitive

article (attributive, w/ prep. phrase)

ἐν

in/while

preposition + dative (state)

τῇ

the

Dative

article

ἀκροβυστία

uncircumcision

Dative

dat. of state

ἀκροβυστία: 'uncircumcision'; the faith held while still uncircumcised.

εἰς

so that

preposition + articular inf. (purpose)

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' — God's design in the timing.

αὐτόν

he

Accusative

accusative subject of the infinitive

πατέρα

father

Accusative

predicate accusative

πατήρ: 'father'; Abraham's paternity
now redefined — spiritual, not merely
physical.

πάντων

of all

Genitive

attributive adjective

τῶν

the (ones)

Genitive

article (substantizes ptc.)

πιστευόντων

who believe

Pres Act Ptc · Gen Pl Masc · πιστεύω

substantival participle

→ customary (characteristic)

πιστεύω: 'believe'; the criterion of
Abrahamic sonship is faith, not
circumcision.

δι'

through/in (a state of)

*preposition + genitive (attendant
circumstance)*

διὰ + gen. here of attendant state — 'in
(the condition of) uncircumcision.'

ἀκροβυστίας

uncircumcision

Genitive

object of διὰ

εἰς

that

preposition + articular inf. (purpose)

τὸ

the

Accusative

article (substantizes inf.)

λογισθῆναι

to be credited

Aor Pass Inf · λογίζομαι

articular inf. of purpose

→ constative aorist

λογίζομαι: 'reckon, credit'; the goal —
that righteousness be credited to
uncircumcised believers too.

αὐτοῖς

to them

Dative

dat. of advantage

τὴν

the

Accusative

article

δικαιοσύνην

righteousness

Accusative

accusative subject of the infinitive

12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

and likewise the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith our father Abraham had while uncircumcised.

FATHER OF BOTH **καὶ** And father of the circumcised too — but only of those who share his faith, not merely his circumcision: faith, not flesh, makes the true children.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πατέρα father Accusative <i>predicate accusative (continues v.11)</i> πατήρ: 'father'; Abraham's second paternity — of believing Jews.</p>	<p>περιτομῆς of the circumcised Genitive <i>objective genitive (metonymy)</i> περιτομή: 'circumcision,' here 'the circumcised' (Jews).</p>	<p>τοῖς to those Dative <i>substantival article (dat. of reference)</i></p>
<p>οὐκ not <i>negative particle</i></p>	<p>ἐκ of/from <i>preposition + genitive (source/category)</i></p>	<p>περιτομῆς circumcision Genitive <i>object of ἐκ (origin/category)</i> οἱ ἐκ περιτομῆς: idiom for 'those of the circumcision' — ethnic Jews.</p>	<p>μόνον only <i>adverb (limitation)</i> μόνον: 'only'; mere circumcision is insufficient — faith must accompany it.</p>
<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>καὶ also <i>adverbial (ascensive)</i></p>	<p>τοῖς those Dative <i>article (substantizes ptc.)</i></p>	<p>στοιχοῦσιν who walk in line Pres Act Ptc · Dat Pl Masc · στοιχέω <i>substantival participle</i> → customary (characteristic) στοιχέω: 'walk in line, march in step, follow' (cf. στοιχος, 'row'); to keep ranks with a pattern.</p>

<p>τοῖς the Dative article</p>	<p>ἰχνεσιν footsteps Dative <i>dat. of the thing followed (w/ στοιχοῦσιν)</i> ἶχνος: 'footprint, track'; the trail of Abraham's faith, to be walked in step.</p>	<p>τῆς of the Genitive article</p>	<p>ἐν in/while (in) <i>preposition + dative (state)</i></p>
<p>ἀκροβυστία uncircumcision Dative <i>dat. of state</i> ἀκροβυστία: 'uncircumcision'; once more pinning the model faith to Abraham's pre-circumcision state.</p>	<p>πίστεως faith Genitive <i>genitive (the footsteps belong to his faith)</i> πίστις: 'faith'; the faith whose footprints believers follow.</p>	<p>τοῦ of the Genitive article</p>	<p>πατρὸς father Genitive <i>genitive of relationship</i></p>
<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἀβραάμ Abraham Genitive <i>apposition</i></p>		

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως·

For the promise to Abraham and his seed, that he would be heir of the world, did not come through the law but through the righteousness of faith.

PROMISE BY FAITH **γὰρ** The promise's channel: Abraham's inheritance of the world reached him not through law but through faith-righteousness — law was not even in existence yet.

Οὐ

not

negative particle

γὰρ

for

explanatory conjunction

διὰ

through

preposition + genitive (means)

νόμου

law

Genitive

object of διὰ (means)

νόμος: 'law'; the Mosaic law, which came 430 years after the promise (cf. Gal 3:17) — not its basis.

ἡ

the

Nominative

article

ἐπαγγελία

promise

Nominative

subject

ἐπαγγελία: 'promise, announcement' (cf. ἐπαγγέλλομαι); the divine pledge to Abraham — a keyword of vv.13–21.

τῷ

to

Dative

article

Ἀβραάμ

Abraham

Dative

dat. of indirect object (recipient)

ἢ

or

disjunctive conjunction

τῷ

to the

Dative

article

σπέρματι

seed/offspring

Dative

dat. of recipient (coordinate)

σπέρμα: 'seed, offspring'; Abraham's descendants — defined by faith, as the chapter argues.

αὐτοῦ

his

Genitive

genitive of relationship

τὸ

the

Accusative

article (substantizes inf. phrase)

κληρονόμον

heir

Accusative

predicate accusative

κληρονόμος: 'heir, inheritor' (κληρὸς + νέμομαι); the promise expanded — heir not just of Canaan but of the world.

αὐτὸν

he

Accusative

accusative subject of the infinitive

εἶναι

to be

Pres Act Inf · εἶμι

epeexegetical infinitive (content of ἐπαγγελία)

→ stative present

εἶμι: 'be'; the articular infinitive spells out the promise's content.

κόσμου

of the world

Genitive

genitive (of the inheritance)

κόσμος: 'world'; the universal scope of the Abrahamic inheritance.

ἀλλὰ

but

adversative conjunction

διὰ

through

preposition + genitive (means)

δικαιοσύνης

righteousness

Genitive

object of διὰ (means)

δικαιοσύνη: 'righteousness'; the actual channel — 'the righteousness of faith.'

πίστεως

of faith

Genitive

genitive of source

πίστις: 'faith'; faith-righteousness, set over against law as the means of the promise.

14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ κατήργηται ἡ ἐπαγγελία·

For if those of the law are heirs, faith is made empty and the promise is nullified;

REDUCTIO **γὰρ** Why it must be faith: if law-people are the heirs, then faith is drained of meaning and the promise itself is cancelled — an intolerable result.

εἰ

if

conjunction (condition for argument)

γὰρ

for

explanatory conjunction

οἱ

those

Nominative

substantival article

ἐκ

of/from

preposition + genitive (source/category)

νόμου

law

Genitive

object of ἐκ (category)

οἱ ἐκ νόμου: 'those of the law' — people who rest on Torah-observance.

κληρονόμοι

heirs

Nominative

predicate nominative

κληρονόμος: 'heir'; the disputed status — by law or by faith?

κεκένωται

is made empty

Perf Pass Indic 3 Sg · κενόω

main verb

→ intensive perfect (resultant state)

κενόω: 'empty, make void' (cf. κενός, 'empty'); faith drained of all content and force.

ἡ

the

Nominative

article

πίστις

faith

Nominative

subject

πίστις: 'faith'; voided if inheritance runs through law.

καὶ

and

coordinating conjunction

κατήργηται

is nullified

Perf Pass Indic 3 Sg · καταργέω

main verb

→ intensive perfect (resultant state)

καταργέω: 'abolish, render void' (cf. 3:3, 31); the promise itself cancelled.

ἡ

the

Nominative

article

ἐπαγγελία

promise

Nominative

subject

ἐπαγγελία: 'promise'; abolished — the unacceptable conclusion.

15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐδὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις.

for the law brings about wrath, but where there is no law, neither is there transgression.

LAW BRINGS WRATH **γὰρ** The reason law cannot ground the promise: its effect is wrath, not blessing — for law defines transgression, and without law there is no transgression to incur it.

ὁ

the

Nominative

article

γὰρ

for

explanatory conjunction

νόμος

law

Nominative

subject

νόμος: 'law'; its function here is to provoke and expose, not to bless.

ὀργήν

wrath

Accusative

direct object

ὀργή: 'wrath'; God's judicial response to the transgression the law makes culpable (cf. 1:18).

κατεργάζεται

brings about/produces

Pres Mid Indic 3 Sg · κατεργάζομαι

main verb

→ gnomic present

κατεργάζομαι: 'work out, produce, effect' (κατά-perfective + ἐργάζομαι); the law's actual product.

οὗ

where

relative adverb (place)

οὗ: 'where'; the locative relative — 'in a place/case where.'

δὲ

but

adversative conjunction

οὐκ

not

negative particle

ἔστιν

there is

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ gnomic present

νόμος

law

Nominative

subject

οὐδὲ

neither/nor

negative conjunction

παράβασις

transgression

Nominative

subject (verbless clause)

παράβασις: 'transgression, overstepping' (παρά + βαίνω, 'step across'); the deliberate crossing of a known boundary — impossible without a law to cross.

16 διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶν πατὴρ πάντων ἡμῶν,

Therefore it is by faith, so that it may be according to grace, in order that the promise may be guaranteed to all the seed — not only to those of the law but also to those of the faith of Abraham, who is the father of us all,

GRACE GUARANTEES **διὰ τοῦτο** The positive resolution: faith is the means precisely so that grace governs and the promise stands secure for all the seed — Jew and Gentile believers alike.

διὰ

because of

preposition + accusative (cause/inference)

διὰ τοῦτο: 'for this reason, therefore' — drawing the conclusion from vv.13–15.

τοῦτο

this

Accusative

object of διὰ (causal demonstrative)

ἐκ

by/from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source; verb 'it is' implied)

πίστις: 'faith'; the inheritance is 'of faith' — supply 'the promise/heirship is by faith.'

ἵνα

so that

conjunction (purpose)

κατὰ

according to

preposition + accusative (norm)

χάριν

grace

Accusative

object of κατὰ (norm)

χάρις: 'grace'; faith and grace belong together — the promise rests on gift, not merit.

εἰς

in order that

preposition + articular inf. (purpose)

τὸ

the

Accusative

article (*substantizes inf.*)

εἶναι

to be

Pres Act Inf · εἶμι

articular inf. of purpose

→ stative present

εἶμι: 'be'; εἰς τὸ εἶναι βεβαίαν = 'so that it might be secure.'

βεβαίαν

guaranteed/secure

Accusative

predicate accusative

βεβαίος: 'firm, secure, guaranteed' (a legal term for a valid guarantee); grace makes the promise legally certain.

τὴν

the

Accusative

article

ἐπαγγελίαν

promise

Accusative

accusative subject of the infinitive

ἐπαγγελία: 'promise'; made unshakeable by resting on grace.

παντὶ

to all

Dative

attributive adjective

τῷ

the

Dative

article

σπέρματι

seed

Dative

dat. of advantage

σπέρμα: 'seed, offspring'; all Abraham's descendants by faith.

οὐ

not

negative particle

τῷ

to the (one)

Dative

substantival article

ἐκ

of/from

preposition + genitive (category)

τοῦ

the

Genitive

article

νόμου

law

Genitive

object of ἐκ (category)

οἱ ἐκ τοῦ νόμου: believing Jews who also have the law.

μόνον

only

adverb (limitation)

ἀλλὰ

but

adversative conjunction

καὶ

also

adverbial (ascensive)

<p>τῷ to the (one) Dative <i>substantival article</i></p>	<p>ἐκ of/from <i>preposition + genitive (source)</i></p>	<p>πίστεως faith Genitive <i>object of ἐκ (source)</i> πίστις: 'faith'; 'those of Abraham's faith' — the decisive category, embracing believing Gentiles.</p>	<p>Ἀβραάμ of Abraham Genitive <i>genitive of possession (the faith belongs to Abraham)</i></p>
<p>ὃς who Nominative <i>relative pronoun</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>πατήρ father Nominative <i>predicate nominative</i> πατήρ: 'father'; Abraham the father of all believers — 'of us all.'</p>	<p>πάντων of all Genitive <i>attributive adjective</i></p>
<p>ἡμῶν us Genitive <i>genitive of relationship</i></p>			

17 καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποιῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα·

as it is written, 'I have made you the father of many nations' — in the presence of the God in whom he believed, who gives life to the dead and calls into being what does not exist.

SCRIPTURE & GOD'S CHARACTER **καθὼς** Scripture confirms the fatherhood (Gen 17:5), and the God Abraham trusted is defined by two creative acts: raising the dead and calling non-being into being.

καθώς

as

comparative conjunction (citation formula)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ *intensive perfect (standing record)*

γράφω: 'it stands written'; introducing
Gen 17:5.

ὅτι

that

conjunction (introduces citation)

Πατέρα

father

Accusative

predicate accusative (double acc.)

πατήρ: 'father'; the title divinely
conferred — 'father of many nations.'

πολλῶν

of many

Genitive

attributive adjective

ἐθνῶν

nations

Genitive

objective genitive

ἔθνος: 'nation'; 'many nations' — the
Gentile breadth of Abraham's family
(Gen 17:5).

τέθεικά

I have made/appointed

Perf Act Indic 1 Sg · τίθημι

main verb (citation)

→ *intensive perfect (abiding
appointment)*

τίθημι: 'place, set, appoint'; God's
settled, accomplished designation.

σε

you

Accusative

direct object

κατέναντι

in the presence of

preposition + genitive (position)

κατέναντι: 'before, opposite, in the sight
of'; Abraham's faith exercised 'in the
presence of God.

οὗ

whom

Genitive

relative pronoun (object of κατέναντι)

ἐπίστευσεν

he believed

Aor Act Indic 3 Sg · πιστεύω

main verb (rel. clause)

→ *constative aorist*

πιστεύω: 'believe, trust'; Abraham's
faith, the thread of the chapter.

θεοῦ

God

Genitive

apposition to οὗ

τοῦ

the (one)

Genitive

article (substantizes ptc.)

ζωοποιούντος

who gives life

Pres Act Ptc · Gen Sg Masc · ζωοποιέω

substantival participle (attributive to θεοῦ)

→ customary (characteristic)

ζωοποιέω: 'make alive, give life' (ζωή + ποιέω); God who raises the dead — relevant to the 'dead' bodies of v.19 and Christ's resurrection (v.24).

τούς

the

Accusative

article

νεκρούς

dead

Accusative

direct object (substantival adj.)

νεκρός: 'dead (one)'; the objects of God's life-giving power.

καὶ

and

coordinating conjunction

καλοῦντος

who calls

Pres Act Ptc · Gen Sg Masc · καλέω

substantival participle (attributive to θεοῦ)

→ customary (characteristic)

καλέω: 'call, summon'; the creative call (cf. Gen 1) that summons reality from nothing.

τὰ

the things

Accusative

article (substantizes ptc.)

μὴ

not

negative particle (w/ ptc.)

ὄντα

being/existing

Pres Act Ptc · Acc Pl Neut · εἰμί

substantival participle (object of καλοῦντος)

→ present (ongoing)

εἰμί: 'be'; τὰ μὴ ὄντα = 'the things that are not' — non-existent, called into being.

ὡς

as

comparative particle

ὄντα

though being/existing

Pres Act Ptc · Acc Pl Neut · εἰμί

predicate participle (ὡς + ptc.)

→ present (ongoing)

εἰμί: 'be'; God calls the non-existent 'as (though) existing' — creation out of nothing.

18 ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου·

Against hope, in hope he believed, so that he became the father of many nations, according to what had been said, 'So shall your offspring be.'

FAITH AGAINST HOPE ASYNDETON Abraham's faith characterized: with every natural ground for hope gone, he hoped on God's bare word — and so became father of many nations (Gen 15:5).

ὅς

who

Nominative

relative pronoun (refers to Abraham)

παρ'

against/beyond

preposition + accusative (contrary to)

παρά + acc. of contrariety: 'contrary to, against' — παρ' ἐλπίδα = 'against (all natural) hope.'

ἐλπίδα

hope

Accusative

object of παρά

ἐλπίς: 'hope, expectation'; here natural human expectation, which was exhausted.

ἐπ'

in/upon

preposition + dative (basis)

ἐπί + dat. of basis: 'on the basis of (God's) hope/promise' — the wordplay 'against hope, on hope.'

ἐλπίδι

hope

Dative

dat. of basis

ἐλπίς: 'hope'; now hope grounded in God's promise rather than circumstance.

ἐπίστευσεν

he believed

Aor Act Indic 3 Sg · πιστεύω

main verb

→ constative aorist

πιστεύω: 'believe, trust'; the patriarch's defining act of faith.

εἰς

so that

preposition + articular inf. (result/purpose)

τὸ

the

Accusative

article (substantizes inf.)

γενέσθαι

to become

Aor Mid Inf · γίνομαι

articular inf. of result

→ constative aorist

γίνομαι: 'become'; the outcome of his faith — becoming father of many nations.

αὐτὸν

he

Accusative

accusative subject of the infinitive

πατέρα

father

Accusative

predicate accusative

πατήρ: 'father'; echoing the promise of v.17.

πολλῶν

of many

Genitive

attributive adjective

ἔθνῶν

nations

Genitive

objective genitive

ἔθνος: 'nation'; the many peoples descended by faith.

κατὰ

according to

preposition + accusative (standard)

τὸ

the (thing)

Accusative

article (substantizes ptc.)

εἰρημένον

what had been said

Perf Pass Ptc · Acc Sg Neut · λέγω

substantival participle (object of κατά)

→ intensive perfect (standing word)

λέγω (εἴρηκα): 'speak, say'; the perfect — 'the thing that stands spoken' (the divine word of Gen 15:5).

Οὕτως

so/thus

adverb (manner; in citation)

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

main verb (citation)

→ predictive future

εἶμι: 'be'; the promise — 'so shall your offspring be,' as the stars.

τὸ

the

Nominative

article

σπέρμα

offspring/seed

Nominative

subject

σπέρμα: 'seed, offspring'; the innumerable descendants pledged.

σου

your

Genitive

genitive of relationship

19 καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταετῆς που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας,

And without weakening in faith, he considered his own body, already as good as dead since he was about a hundred years old, and the deadness of Sarah's womb;

FAITH FACES THE FACTS **καὶ** His faith was clear-eyed, not naive: he faced his own and Sarah's reproductive 'deadness' squarely, yet did not waver.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>μὴ not <i>negative particle (w/ ptc.)</i></p>	<p>ἀσθενήσας weakening Aor Act Ptc · Nom Sg Masc · ἀσθενέω <i>adverbial participle (manner)</i> → constative aorist ἀσθενέω: 'be weak, feeble' (cf. ἀσθενής); his faith did not falter or grow faint.</p>	<p>τῇ in Dative <i>article</i></p>
<p>πίστει faith Dative <i>dat. of reference/sphere</i> πίστις: 'faith'; the sphere in which he did not weaken.</p>	<p>κατενόησεν he considered Aor Act Indic 3 Sg · κατανοέω <i>main verb</i> → constative aorist κατανοέω: 'observe carefully, consider, contemplate' (κατά + νοέω); he looked the facts full in the face.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>ἑαυτοῦ his own Genitive <i>reflexive (possessive)</i></p>

σῶμα

body

Accusative

direct object

σῶμα: 'body'; his own aged, reproductively spent body.

ἤδη

already

adverb (time)

νεκρωμένον

as good as dead

Perf Pass Ptc · Acc Sg Neut · νεκρώω

predicate participle (complement of κατενόησεν)

→ *intensive perfect (settled deadness)*

νεκρώω: 'put to death, deaden' (cf. νεκρός); the perfect — a body in a fixed state of 'deadness' for procreation.

ἑκατονταετής

a hundred years old

Nominative

predicate adj. (w/ ὑπάρχων)

ἑκατονταετής: 'a hundred years old' (ἑκατόν + ἔτος); Abraham's age underscoring the impossibility.

ΠΟΥ

about

adverb (approximation)

που: 'somewhere, about'; softening the figure — 'roughly a hundred.'

ὑπάρχων

being

Pres Act Ptc · Nom Sg Masc · ὑπάρχω

circumstantial participle (causal)

→ *present (concurrent)*

ὑπάρχω: 'be, exist, be in a state'; a near-synonym of εἶμι, 'being (already a hundred).'

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

νέκρωσιν

deadness

Accusative

direct object (coordinate w/ σῶμα)

νέκρωσις: 'deadness, deadening' (cf. νεκρώω); the barrenness of Sarah's reproductive capacity.

τῆς

of the

Genitive

article

μήτρας

womb

Genitive

genitive (of the deadness)

μήτρα: 'womb'; Sarah's, long past childbearing.

Σάρρας

of Sarah

Genitive

genitive of possession

Σάρρα: Sarah; the second 'dead' factor faith had to overcome.

20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλ' ἐνεδυναμώθη τῇ πίστει, δούς δόξαν τῷ θεῷ

yet he did not waver in unbelief concerning the promise of God, but was strengthened in faith, giving glory to God,

STRENGTHENED, NOT WAVERING **δὲ** Set against the deadness: Abraham did not doubt his way out of the promise but grew strong in faith — and the mark of that faith was giving God glory.

<p>εἰς concerning/toward <i>preposition + accusative (reference)</i></p>	<p>δὲ yet <i>adversative conjunction</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἐπαγγελίαν promise Accusative <i>object of εἰς (reference)</i> ἐπαγγελία: 'promise'; the object toward which his faith held firm.</p>
<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>subjective/possessive genitive</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>διεκρίθη he wavered/doubted Aor Pass Indic 3 Sg · διακρίνω <i>main verb</i> → <i>constative aorist</i> διακρίνω (mid./pass.): 'be divided in oneself, waver, doubt' (διά + κρίνω); the inner split of unbelief — which Abraham resisted.</p>

<p>τῇ in Dative article</p>	<p>ἀπιστία unbelief Dative <i>dat. of cause/means</i> ἀπιστία: 'unbelief, faithlessness' (ἀ- + πίστις); the state he did not give in to.</p>	<p>ἀλλ' but <i>adversative conjunction</i></p>	<p>ἐνεδυναμώθη was strengthened Aor Pass Indic 3 Sg · ἐνδυναμώω <i>main verb</i> → constative aorist ἐνδυναμώω: 'strengthen, empower' (έν + δύναμις); divine passive — God-given strength of faith.</p>
<p>τῇ in Dative article</p>	<p>πίστει faith Dative <i>dat. of reference/sphere</i> πίστις: 'faith'; the sphere of his strengthening.</p>	<p>δούς giving Aor Act Ptc · Nom Sg Masc · δίδωμι <i>adverbial participle (manner/result)</i> → constative aorist δίδωμι: 'give'; 'giving glory to God' — faith's characteristic act, the reverse of 1:21.</p>	<p>δόξαν glory Accusative <i>direct object</i> δόξα: 'glory, honor'; what faith renders to God — trusting his power and word.</p>
<p>τῷ to Dative article</p>	<p>θεῷ God Dative <i>indirect object</i></p>		

21 καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται δυνατὸς ἐστὶν καὶ ποιῆσαι.

fully convinced that what he had promised he was also able to do.

FULL ASSURANCE καὶ The substance of Abraham's faith: total confidence that the God who promised had the power to perform — promise and power held together.

καὶ
and
coordinating conjunction

πληροφορηθεῖς
fully convinced
Aor Pass Ptc · Nom Sg Masc · πληροφορέω
adverbial participle (manner)
→ constative aorist
πληροφορέω: 'fill completely, fully assure' (πλήρης + φερέω); brought to full conviction — no half-trust.

ὅτι
that
conjunction (content clause)

ὃ
what
Accusative
relative pronoun (object of ἐπήγγελλται)

ἐπήγγελλται
he had promised
Perf Mid Indic 3 Sg · ἐπαγγέλλομαι
main verb (rel. clause)
→ intensive perfect (standing promise)
ἐπαγγέλλομαι: 'promise, profess'; the perfect — the promise stands made and in force.

δυνατός
able
Nominative
predicate adjective
δυνατός: 'able, powerful' (cf. δύναμις); God's power to perform what he pledges.

ἐστίν
he is
Pres Act Indic 3 Sg · εἰμί
main verb (copula)
→ stative present

καὶ
also
adverbial (ascensive)

ποιῆσαι
to do
Aor Act Inf · ποιέω
complementary infinitive (w/ δυνατός)
→ constative aorist
ποιέω: 'do, perform, accomplish'; able not only to promise but to carry it out.

22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

That is why it was credited to him as righteousness.

THEREFORE CREDITED διὸ The conclusion that ties the exposition back to Gen 15:6: this kind of faith is exactly what was reckoned to Abraham as righteousness.

διὸ

therefore

inferential conjunction

διὸ: 'therefore, for which reason'; ties the crediting to the faith just described.

καὶ

indeed

adverbial (emphatic)

ἐλογίσθη

it was credited

Aor Pass Indic 3 Sg · λογίζομαι

main verb

→ *constative aorist*

λογίζομαι: 'reckon, credit'; Gen 15:6 restated — the keyword closing the exposition.

αὐτῷ

to him

Dative

dat. of advantage

εἰς

as/for

preposition + accusative (result)

δικαιοσύνην

righteousness

Accusative

object of εἰς

δικαιοσύνη: 'righteousness'; the status credited to such faith.

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ,

But the words 'it was credited to him' were not written for his sake alone,

WRITTEN FOR US **δὲ** The bridge to application: Scripture's record of Abraham's crediting was not merely biographical — it points beyond him.

Οὐκ

not

negative particle

ἐγράφη

it was written

Aor Pass Indic 3 Sg · γράφω

main verb

→ *constative aorist*

γράφω: 'write'; the Genesis record had a forward-looking purpose.

δὲ

but

adversative conjunction

δι'

for the sake of

preposition + accusative (cause/reference)

αὐτόν

him

Accusative
object of *διά*

μόνον

only/alone

adverb (limitation)

μόνον: 'only'; not for Abraham's sake
alone — the lesson reaches further.

ὅτι

that

conjunction (exegetical: the words 'that...')

ἐλογίσθη

it was credited

Aor Pass Indic 3 Sg · λογίζομαι

main verb (the quoted clause)

→ constative aorist

λογίζομαι: 'reckon, credit'; the very
phrase of Scripture under discussion.

αὐτῷ

to him

Dative
dat. of advantage

24 ἀλλὰ καὶ δι' ἡμᾶς οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύριον
ἡμῶν ἐκ νεκρῶν,

but also for our sake, to whom it is to be credited — to us who believe in him who raised Jesus our Lord from
the dead,

APPLICATION TO BELIEVERS **ἀλλὰ** The Genesis text was written for us: the same crediting comes to those
who, like Abraham, trust the life-giving God — now known as the raiser of Jesus.

ἀλλὰ

but

adversative conjunction

καὶ

also

adverbial (ascensive)

δι'

for the sake of

preposition + accusative (cause/reference)

ἡμᾶς

us

Accusative
object of *διά*

οἷς

to whom

Dative

relative pronoun (*dat. of advantage*)

μέλλει

it is to be/is about to be

Pres Act Indic 3 Sg · μέλλω

main verb (*w/ inf.*)

→ present (impending)

μέλλω: 'be about to, be destined to'; the crediting is in prospect for believers.

λογίζεσθαι

be credited

Pres Pass Inf · λογίζομαι

complementary infinitive (*w/ μέλλει*)

→ present (ongoing)

λογίζομαι: 'reckon, credit'; the keyword now applied to 'us.'

τοῖς

the (ones)

Dative

article (*substantizes ptc.*)

πιστεύουσιν

who believe

Pres Act Ptc · Dat Pl Masc · πιστεύω

substantival participle (*apposition to οἷς*)

→ customary (characteristic)

πιστεύω: 'believe'; πιστεύω ἐπί + acc. — directed trust, paralleling Abraham's faith in v.5.

ἐπὶ

in/upon

preposition + accusative (*object of trust*)

τὸν

the (one)

Accusative

article (*substantizes ptc.*)

ἐγείραντα

who raised

Aor Act Ptc · Acc Sg Masc · ἐγείρω

substantival participle (*object of ἐπὶ*)

→ constative aorist

ἐγείρω: 'raise, raise up'; God identified by the resurrection — the supreme instance of giving life to the dead (v.17).

Ἰησοῦν

Jesus

Accusative

direct object of ἐγείραντα

τὸν

the

Accusative

article

κύριον

Lord

Accusative

apposition to Ἰησοῦν

κύριος: 'Lord'; the risen Jesus confessed as Lord.

ἡμῶν

our

Genitive

genitive of relationship

ἐκ

from

preposition + genitive (*separation*)

νεκρῶν

the dead

Genitive

object of ἐκ (*separation*)

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

25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

who was delivered up for our trespasses and raised for our justification.

DEATH AND RESURRECTION **ASYNDETON** A balanced, perhaps credal couplet closing the chapter: Christ handed over because of our trespasses, raised with a view to our justification.

ὃς

who

Nominative

relative pronoun (refers to Jesus)

παρεδόθη

was delivered up

Aor Pass Indic 3 Sg · παραδίδωμι

main verb

→ constative aorist

παραδίδωμι: 'hand over, deliver up' (cf. 1:24); here to death — the divine passive of the Father's giving of the Son (cf. Isa 53).

διὰ

because of/for

preposition + accusative (cause)

διὰ + acc. = 'on account of'; the trespasses are the reason for his being delivered up.

τὰ

the

Accusative

article

παραπτώματα

trespasses

Accusative

object of διὰ (cause)

πράπτωμα: 'trespass, false step, transgression' (παρά + πίπτω, 'fall beside'); our offenses, the cause of his death.

ἡμῶν

our

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἠγέρθη

was raised

Aor Pass Indic 3 Sg · ἐγείρω

main verb

→ constative aorist

ἐγείρω: 'raise!'; the divine passive — God raised him, vindicating the atonement.

διὰ

for/with a view to

preposition + accusative (purpose/result; debated)

διὰ + acc. here likely 'with a view to' our justification — the resurrection secures and declares it (the two διὰ phrases need not be parsed identically).

τὴν

the

Accusative

article

δικαίωσιν

justification

Accusative

object of διὰ

δικαίωσις: 'justification, acquittal' (the -σις act/process of δικαιοῦ); the verdict of righteousness, grounded in the risen Christ.

ἡμῶν

our

Genitive

genitive of possession

On the text. The Greek follows the standard critical text of Romans 4, 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. The chapter expounds Genesis 15:6 (cited at v.3 and echoed throughout) together with Psalm 32:1–2 (vv.7–8) and Genesis 17:5 (v.17); the wording of the citations follows the LXX as Paul gives it.

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.