

The Epistle to the Romans, Chapter 8

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Η΄

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 · 8:1–4

No condemnation

No condemnation for those in Christ (1): the Spirit's law of life frees from the law of sin and death (2). What the law could not do, weakened by the flesh, God did — sending his Son in the likeness of sinful flesh and condemning sin in the flesh (3), so the law's requirement is fulfilled in those who walk by the Spirit (4).

B · 8:5–11

Flesh versus Spirit

Two existences, two mindsets, two destinies: flesh-mind is death and enmity to God, unable to submit or please him (5–8); but you are in the Spirit, if the Spirit dwells in you (9). Christ in you means life despite the mortal body, and the Spirit who raised Jesus will give life to your mortal bodies too (10–11).

C • 8:12–17

Sons of God

We are debtors not to the flesh but to the Spirit: by the Spirit put to death the deeds of the body and live (12–13). Those led by the Spirit are sons; we received the Spirit of adoption, crying 'Abba, Father' (14–15). The Spirit confirms we are God's children — heirs with Christ, if we suffer with him to be glorified with him (16–17).

D • 8:18–25

Glory and groaning

Present sufferings are nothing beside the coming glory (18). Creation, subjected to futility in hope, groans for the revealing of God's children and its own freedom from decay (19–22). We too groan, having the Spirit's firstfruits, awaiting adoption — the redemption of the body — and are saved in this hope, awaited with patience (23–25).

E • 8:26–30

The Spirit and the purpose

The Spirit helps our weakness, interceding with wordless groans according to God's will (26–27). All things work together for good to those who love God, called according to his purpose (28) — whom he foreknew, predestined to be conformed to his Son, called, justified, and glorified (29–30).

F • 8:31–39

Invincible love

If God is for us, who can be against us? He who gave his own Son will give us all things (31–32). No one can charge or condemn God's elect — Christ died, was raised, and intercedes (33–34). Nothing — hardship, powers, height, depth, all creation — can separate us from the love of God in Christ Jesus our Lord (35–39).

1 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ·

There is therefore now no condemnation for those who are in Christ Jesus.

NO CONDEMNATION ἄρα The triumphant verdict that crowns chapters 5–7: for those united to Christ, the sentence of condemnation is abolished — now, already.

Οὐδὲν

no

Nominative

attributive adjective (emphatic, fronted)

οὐδεὶς: 'no, none'; the emphatic fronting — 'nothing of condemnation whatever.'

ἄρα

therefore

inferential particle

ἄρα: 'therefore, consequently'; drawing the grand conclusion from the argument so far (esp. 7:25; 5:1).

νῦν

now

adverb (time)

νῦν: 'now'; the present, realized 'no condemnation' — already in force, not merely future.

κατάκριμα

condemnation

Nominative

subject (verbless clause)

κατάκριμα: 'condemnation, the penal sentence' (cf. 5:16, 18); the doom now lifted from those in Christ.

τοῖς

for those

Dative

substantival article (dat. of advantage)

ἐν

in

preposition + dative (union)

ἐν Χριστῷ: the sphere of union with Christ — the ground of the acquittal.

Χριστῷ

Christ

Dative

object of ἐν (union)

Ἰησοῦ

Jesus

Dative

apposition

2 ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.

THE LIBERATING LAW γὰρ The reason there is no condemnation: a new governing power — the Spirit's life-giving 'law' in Christ — has liberated from the old regime of sin and death (cf. 7:23).

ὁ

the

Nominative

article

γὰρ

for

explanatory conjunction

νόμος

law/principle

Nominative

subject

νόμος: here 'law, governing principle, regime'; the Spirit's operative rule, answering 'the law of sin' (7:23, 25).

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

genitive of source (the Spirit's law)

πνεῦμα: 'Spirit'; the Holy Spirit, the chapter's dominant theme (mentioned ~19 times).

τῆς

of

Genitive

article

ζωῆς

life

Genitive

attributive genitive (the Spirit who gives life)

ζωή: 'life'; the Spirit characterized by and giving life.

ἐν

in

preposition + dative (sphere/union)

Χριστῷ

Christ

Dative

object of ἐν

Ἰησοῦ

Jesus

Dative

apposition

ἠλευθέρωσέν

has set free

Aor Act Indic 3 Sg · ἐλευθερώω

main verb

→ *constative aorist*

ἐλευθερώω: 'set free, liberate' (cf. 6:18, 22); the decisive emancipation from the old order.

σε

you

Accusative

direct object

Some MSS read 'me'; the singular 'you' addresses the believer directly.

ἀπό

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

νόμου

law

Genitive

object of ἀπό (separation)

νόμος: 'law'; the rival regime — 'the law of sin and death' (cf. 7:23–25).

τῆς

of

Genitive

article

ἁμαρτίας

sin

Genitive

genitive of source/quality

ἁμαρτία: 'sin'; the power whose law held captive.

καὶ

and

coordinating conjunction

τοῦ

of

Genitive

article

θανάτου

death

Genitive

genitive of source/quality

θάνατος: 'death'; sin's ally and outcome, from which the Spirit frees.

3 τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,

For what the law, weakened by the flesh, could not do, God did: by sending his own Son in the likeness of sinful flesh and as a sin offering, he condemned sin in the flesh,

GOD DID WHAT THE LAW COULD NOT **γὰρ** How that liberation was won: where the law was powerless through the flesh, God sent his own Son and, in his flesh, passed sentence on sin itself.

<p>τὸ the Accusative <i>article (substantizes adj.)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἀδύνατον impossible thing Accusative <i>accusative (absolute/object, substantival adj.)</i> ἀδύνατος: 'unable, impossible' (ἀ- + δύναμις); 'the inability of the law' — what it had no power to do.</p>	<p>τοῦ of the Genitive <i>article</i></p>
<p>νόμου law Genitive <i>genitive (subjective: the law's inability)</i> νόμος: 'law'; good but impotent to justify or sanctify (cf. 7:12; 8:3).</p>	<p>ἐν in <i>preposition + dative (respect)</i></p>	<p>ᾧ which Dative <i>relative pronoun (object of ἐν)</i></p>	<p>ἡσθένει it was weak Impf Act Indic 3 Sg · ἀσθενέω <i>main verb (rel. clause)</i> → imperfect (ongoing weakness) ἀσθενέω: 'be weak, powerless' (cf. 4:19); the law's impotence — not its fault but the flesh's.</p>
<p>διὰ because of/through <i>preposition + genitive (cause/means)</i></p>	<p>τῆς the Genitive <i>article</i></p>	<p>σαρκός flesh Genitive <i>object of διὰ (cause)</i> σάρξ: 'flesh'; fallen human nature, which made the law unable to deliver.</p>	<p>ὁ the Nominative <i>article</i></p>

θεός

God

Nominative

subject

θεός: God; the actor who accomplished what the law could not.

τὸν

the

Accusative

article

ἑαυτοῦ

his own

Genitive

reflexive (possessive, emphatic)

ἑαυτοῦ: 'his own'; stressing the costliness — God's own Son (cf. v.32).

υἱὸν

Son

Accusative

direct object of πέμψας

υἱός: 'Son'; the eternal Son sent into the world.

πέμψας

having sent

Aor Act Ptc · Nom Sg Masc · πέμπω

adverbial participle (means)

→ constative aorist

πέμπω: 'send'; the sending of the Son — the means of condemning sin.

ἐν

in

preposition + dative (manner)

ὁμοιώματι

likeness

Dative

dat. of manner

ὁμοίωμα: 'likeness, form' (cf. 1:23; 5:14); careful wording — truly human flesh, yet 'likeness of sinful flesh,' not sinful himself.

σαρκός

flesh

Genitive

attributive genitive

σάρξ: 'flesh'; the Son took real flesh, in the realm where sin reigned.

ἁμαρτίας

of sin/sinful

Genitive

attributive genitive

ἁμαρτία: 'sin'; 'sinful flesh' — flesh as conditioned by sin, which the Son shared in form without sinning.

καὶ

and

coordinating conjunction

περὶ

concerning/for

preposition + genitive (reference)

περὶ ἁμαρτίας: in the LXX a fixed phrase for 'sin offering' (cf. Lev); likely 'as a sin offering' here.

ἁμαρτίας

sin

Genitive

object of περὶ

ἁμαρτία: 'sin'; 'for/concerning sin' — the sacrificial nuance.

κατέκρινεν

he condemned

Aor Act Indic 3 Sg · κατακρίνω

main verb

→ constative aorist

κατακρίνω: 'condemn, pass sentence against' (cf. 2:1); God executed judgment on sin itself — in the Son's flesh, the very place sin operated.

τὴν

the

Accusative

article

ἁμαρτίαν

sin

Accusative

direct object

ἁμαρτία: 'sin'; the condemned party — not the sinner but sin, in the flesh of Christ.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

σαρκί

flesh

Dative

dat. of location

σάρξ: 'flesh'; Christ's flesh, where sin was judged and broken.

4 ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα·

in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

THE LAW FULFILLED IN US **ASYNDETON** God's purpose in condemning sin: that the law's just requirement be met in us — those whose lives now follow the Spirit, not the flesh.

ἵνα

in order that

conjunction (purpose)

τὸ

the

Nominative

article

δικαίωμα

righteous requirement

Nominative

subject

δικαίωμα: 'righteous requirement, just decree' (cf. 1:32; 5:16, 18); the law's rightful demand, now met in believers.

τοῦ

of the

Genitive

article

<p>νόμου law Genitive <i>possessive genitive</i></p> <p>νόμος: 'law'; its just claim fulfilled — not by us but in us, through Christ and the Spirit.</p>	<p>πληρωθῆ might be fulfilled Aor Pass Subj 3 Sg · πληρώω <i>subjunctive (purpose clause)</i></p> <p>→ <i>constative aorist</i></p> <p>πληρώω: 'fulfill, fill up, complete' (cf. 13:8); the passive — the requirement is met in us, God the agent.</p>	<p>ἐν in <i>preposition + dative (location)</i></p>	<p>ἡμῖν us Dative <i>object of ἐν</i></p>
<p>τοῖς who Dative <i>article (substantizes ptc.)</i></p>	<p>μὴ not <i>negative particle (w/ ptc.)</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>σάρκα flesh Accusative <i>object of κατὰ (standard)</i></p> <p>σάρξ: 'flesh'; the norm believers no longer follow.</p>
<p>περιπατοῦσιν who walk Pres Act Ptc · Dat Pl Masc · περιπατέω <i>substantival participle (apposition to ἡμῖν)</i></p> <p>→ <i>customary (characteristic)</i></p> <p>περιπατέω: 'walk, conduct oneself' (cf. 6:4); the whole pattern of life.</p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>πνεῦμα Spirit Accusative <i>object of κατὰ (standard)</i></p> <p>πνεῦμα: 'Spirit'; the new norm — the Spirit-governed life.</p>

5 οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος.

For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, on the things of the Spirit.

TWO MINDSETS **γὰρ** The fundamental divide: existence determines orientation — the flesh-people fix their minds on flesh-things, the Spirit-people on Spirit-things.

οἱ

those

Nominative

article (substantizes ptc.)

γὰρ

for

explanatory conjunction

κατὰ

according to

preposition + accusative (standard)

σάρκα

flesh

Accusative

object of *κατά*

σάρξ: 'flesh'; the realm/norm defining the unregenerate.

ὄντες

who are/live

Pres Act Ptc · Nom Pl Masc · εἰμί

substantival participle (subject)

→ present (ongoing)

εἰμί: 'be'; those whose very existence is 'according to the flesh.'

τὰ

the things

Accusative

article (substantival)

τῆς

of the

Genitive

article

σαρκὸς

flesh

Genitive

genitive (the flesh's things)

σάρξ: 'flesh'; the concerns and interests of fallen nature.

φρονοῦσιν

set their minds on

Pres Act Indic 3 Pl · φρονέω

main verb

→ customary present

φρονέω: 'think, set the mind on, be intent on' (cf. 12:3, 16); the whole bent of mind and will — disposition, not mere thought.

οἱ

those

Nominative

article (substantival)

δὲ

but

adversative conjunction

κατὰ

according to

preposition + accusative (standard)

πνεῦμα

Spirit

Accusative

object of *κατά*

πνεῦμα: 'Spirit'; the realm/norm defining believers.

τὰ

the things

Accusative

article (substantival; verb φρονοῦσιν implied)

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

genitive (the Spirit's things)

πνεῦμα: 'Spirit'; the concerns of the Spirit-led life.

6 τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

For the mindset of the flesh is death, but the mindset of the Spirit is life and peace.

TWO DESTINIES γὰρ The two mindsets carry two destinies: the flesh-mind issues in death, the Spirit-mind in life and peace.

τὸ the Nominative <i>article</i>	γὰρ for <i>explanatory conjunction</i>	φρόνημα mindset/way of thinking Nominative <i>subject</i> φρόνημα: 'mindset, way of thinking, disposition' (the -μα result of φρονέω); the settled outlook of the flesh.	τῆς of the Genitive <i>article</i>
σαρκὸς flesh Genitive <i>genitive of source/quality</i> σάρξ: 'flesh'; the source of the death-bound mindset.	θάνατος death Nominative <i>predicate nominative</i> θάνατος: 'death'; the outcome of the flesh-mind (cf. 6:23; 7:5).	τὸ the Nominative <i>article</i>	δὲ but <i>adversative conjunction</i>
φρόνημα mindset Nominative <i>subject</i> φρόνημα: 'mindset'; the Spirit's disposition.	τοῦ of the Genitive <i>article</i>	πνεύματος Spirit Genitive <i>genitive of source/quality</i> πνεῦμα: 'Spirit'; the source of the life-and-peace mindset.	ζωὴ life Nominative <i>predicate nominative</i> ζωή: 'life'; the outcome of the Spirit-mind.

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

predicate nominative

εἰρήνη: 'peace' (cf. 5:1); reconciled well-being with God, the Spirit-mind's fruit.

7 διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

because the mindset of the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.

THE FLESH-MIND IS ENMITY **διότι** Why the flesh-mind ends in death: it is enmity toward God — it neither submits to his law nor even has the capacity to.

διότι

because

causal conjunction

διότι: 'because'; grounding the verdict 'death' of v.6.

τὸ

the

Nominative

article

φρόνημα

mindset

Nominative

subject

φρόνημα: 'mindset'; the flesh's disposition, now diagnosed.

τῆς

of the

Genitive

article

σαρκὸς

flesh

Genitive

genitive of source/quality

ἔχθρα

enmity/hostility

Nominative

predicate nominative

ἔχθρα: 'hostility, enmity' (cf. ἐχθρός, 5:10); the flesh-mind is actively at war with God.

εἰς

toward

preposition + accusative (direction)

θεόν

God

Accusative

object of εἰς

<p>τῷ to the Dative article</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>νόμῳ law Dative <i>dat. (object of ὑποτάσσεται)</i> νόμος: 'law'; God's law, to which the flesh will not bow.</p>	<p>τοῦ of Genitive article</p>
<p>θεοῦ God Genitive <i>possessive genitive</i></p>	<p>οὐχ not <i>negative particle</i></p>	<p>ὑποτάσσεται it submits Pres Mid Indic 3 Sg · ὑποτάσσω <i>main verb</i> → <i>gnomic present</i> ὑποτάσσω (mid./pass.): 'submit, be subject' (ὑπό + τάσσω, 'arrange under'); a military term — the flesh refuses to fall under God's command.</p>	<p>οὐδὲ indeed not/nor even <i>negative conjunction (intensive)</i></p>
<p>γὰρ for <i>explanatory conjunction</i></p>	<p>δύναται it is able Pres Mid Indic 3 Sg · δύναμαι <i>main verb</i> → <i>gnomic present</i> δύναμαι: 'be able, have power'; not merely unwilling but unable — the flesh's radical incapacity for God.</p>		

8 οἱ δὲ ἐν σαρκὶ ὄντες θεῶ ἀρέσαι οὐ δύνανται.

| Those who are in the flesh cannot please God.

THE FLESH CANNOT PLEASE GOD **δὲ** The blunt conclusion: those whose existence is in the flesh are simply unable to please God.

<p>οἱ those Nominative <i>article (substantizes ptc.)</i></p>	<p>δὲ and/but <i>connective conjunction</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>	<p>σαρκὶ flesh Dative <i>dat. of sphere</i> σὰρξ: 'flesh'; the realm of unregenerate existence.</p>
<p>ὄντες who are Pres Act Ptc · Nom Pl Masc · εἰμί <i>substantival participle (subject)</i> → present (ongoing) εἰμί: 'be'; those whose being is 'in the flesh.'</p>	<p>θεῶ God Dative <i>dat. of the one pleased</i></p>	<p>ἀρέσαι to please Aor Act Inf · ἀρέσκω <i>complementary infinitive</i> → constative aorist ἀρέσκω: 'please, be acceptable to'; what the flesh cannot do for God.</p>	<p>οὐ not <i>negative particle</i></p>
<p>δύνανται they are able Pres Mid Indic 3 Pl · δύναμαι <i>main verb</i> → gnomic present δύναμαι: 'be able'; the verdict of incapacity restated of persons.</p>			

9 ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

You, however, are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

YOU ARE IN THE SPIRIT **δὲ** The decisive turn to the readers: you are not in the flesh but in the Spirit — provided the Spirit indwells you, for the Spirit is the mark of belonging to Christ.

ὕμεις

you

Nominative

subject (emphatic pronoun)

ὕμεις: 'you' — emphatic contrast with 'those in the flesh.'

δὲ

however

adversative conjunction

οὐκ

not

negative particle

ἐστέ

you are

Pres Act Indic 2 Pl · εἰμί

main verb

→ stative present

ἐν

in

preposition + dative (sphere)

σαρκί

flesh

Dative

dat. of sphere

σάρξ: 'flesh'; the realm believers have left.

ἀλλά

but

adversative conjunction

ἐν

in

preposition + dative (sphere)

πνεύματι

Spirit

Dative

dat. of sphere

πνεῦμα: 'Spirit'; the new realm of the believer's existence.

εἴπερ

if indeed

conjunction (causal/conditional)

εἴπερ: 'if indeed, since' (cf. 8:17); assuming the condition true — 'seeing that.'

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the indwelling Spirit, the test and guarantee.

θεοῦ

of God

Genitive

genitive of source

οἰκεῖ

dwells

Pres Act Indic 3 Sg · οἰκέω

main verb

→ gnomic present

οἰκέω: 'dwell, reside' (cf. 7:17–20); the Spirit indwells, displacing indwelling sin.

ἐν

in

preposition + dative (location)

ὕμιν

you

Dative

object of ἐν

εἰ

if

conjunction (first-class condition)

<p>δέ</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>τις</p> <p>anyone</p> <p>Nominative</p> <p><i>indefinite pronoun (subject)</i></p>	<p>πνεῦμα</p> <p>Spirit</p> <p>Accusative</p> <p><i>direct object</i></p> <p>πνεῦμα: 'Spirit'; 'the Spirit of Christ' = the same Spirit of God, christologically named.</p>	<p>Χριστοῦ</p> <p>of Christ</p> <p>Genitive</p> <p><i>genitive of source/relation</i></p>
<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>	<p>ἔχει</p> <p>has</p> <p>Pres Act Indic 3 Sg · ἔχω</p> <p><i>main verb</i></p> <p>→ gnomic present</p> <p>ἔχω: 'have'; possessing the Spirit is the mark of belonging.</p>	<p>οὗτος</p> <p>this one</p> <p>Nominative</p> <p><i>demonstrative (subject)</i></p>	<p>οὐκ</p> <p>not</p> <p><i>negative particle</i></p>
<p>ἔστιν</p> <p>is/belongs</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>main verb</i></p> <p>→ gnomic present</p> <p>εἰμί + gen.: 'belong to'; without the Spirit, one is not Christ's.</p>	<p>αὐτοῦ</p> <p>his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>		

10 εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

But if Christ is in you, the body is dead because of sin, yet the spirit is alive because of righteousness.

CHRIST IN YOU δὲ The consequence of Christ's indwelling: though the body remains under death's sentence because of sin, the spirit is life because of the righteousness given.

εἰ

if

conjunction (first-class condition)

δὲ

but

connective conjunction

Χριστός

Christ

Nominative

subject

Χριστός: 'Christ'; his indwelling (by the Spirit, v.9) — the assumed reality.

ἐν

in

preposition + dative (location)

ὑμῖν

you

Dative

object of ἐν

τὸ

the

Nominative

article

μὲν

on the one hand

particle (μὲν ... δέ)

μὲν ... δέ: balancing body and spirit, death and life.

σῶμα

body

Nominative

subject

σῶμα: 'body'; still mortal, awaiting redemption (v.23).

νεκρὸν

dead

Nominative

predicate adjective

νεκρός: 'dead'; the body under death's sentence — mortal because of sin.

διὰ

because of

preposition + accusative (cause)

ἁμαρτίαν

sin

Accusative

object of διὰ (cause)

ἁμαρτία: 'sin'; the reason the body remains mortal.

τὸ

the

Nominative

article

δὲ

but on the other

particle (δέ answering μὲν)

πνεῦμα

spirit

Nominative

subject

πνεῦμα: here likely the human spirit (or the indwelling Spirit as life-source); alive in contrast to the dying body.

ζωή

life

Nominative

predicate nominative

ζωή: 'life'; the spirit is life itself — vivified.

διὰ

because of

preposition + accusative (cause)

δικαιοσύνην

righteousness

Accusative

object of διά (cause)

δικαιοσύνη: 'righteousness'; the imputed/imparted righteousness that is the ground of life.

11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

And if the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

LIFE TO MORTAL BODIES **δὲ** The mortal body's hope: the same Spirit who raised Jesus, indwelling believers, guarantees that God will also vivify their mortal bodies.

εἰ

if

conjunction (first-class condition)

δὲ

and

connective conjunction

τὸ

the

Nominative
article

πνεῦμα

Spirit

Nominative
subject

πνεῦμα: 'Spirit'; identified by the resurrection of Jesus — the life-giving Spirit.

ΤΟΥ

of the (one)

Genitive

article (substantizes ptc.)

ἔγειραντος

who raised

Aor Act Ptc · Gen Sg Masc · ἐγείρω

substantival participle (genitive)

→ constative aorist

ἐγείρω: 'raise'; God the Father, defined by raising Jesus (cf. 4:24).

Τὸν

the

Accusative

article

Ἰησοῦν

Jesus

Accusative

direct object

ἔκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

object of ἐκ

νεκρός: 'dead'; 'from among the dead.'

οἰκεῖ

dwells

Pres Act Indic 3 Sg · οἰκέω

main verb (protasis)

→ gnomic present

οἰκέω: 'dwell' (cf. v.9); the indwelling Spirit.

ἐν

in

preposition + dative (location)

ὑμῖν

you

Dative

object of ἐν

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἔγειρας

who raised

Aor Act Ptc · Nom Sg Masc · ἐγείρω

substantival participle (subject)

→ constative aorist

ἐγείρω: 'raise'; God, the resurrection-worker — guarantor of ours.

ἔκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

object of ἐκ

Χριστὸν

Christ

Accusative

direct object

Ἰησοῦν

Jesus

Accusative

apposition

ζωοποιήσει

will give life to

Fut Act Indic 3 Sg · ζωοποιέω

main verb (apodosis)

→ predictive future

ζωοποιέω: 'make alive, give life' (cf. 4:17); the future bodily resurrection of believers.

<p>καὶ</p> <p>also</p> <p><i>adverbial (ascensive)</i></p>	<p>τὰ</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>	<p>θνητὰ</p> <p>mortal</p> <p>Accusative</p> <p><i>attributive adjective</i></p> <p>θνητός: 'mortal' (cf. 6:12); the perishable bodies to be vivified.</p>	<p>σώματα</p> <p>bodies</p> <p>Accusative</p> <p><i>direct object</i></p> <p>σῶμα: 'body'; the mortal body, destined for resurrection life.</p>
<p>ὑμῶν</p> <p>your</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>διὰ</p> <p>through</p> <p><i>preposition + genitive (agency/means)</i></p>	<p>τοῦ</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>	<p>ἐνοικοῦντος</p> <p>who dwells in</p> <p>Pres Act Ptc · Gen Sg Neut · ἐνοικέω</p> <p><i>attributive participle</i></p> <p>→ present (ongoing)</p> <p>ἐνοικέω: 'dwell in, inhabit' (ἐν + οἰκέω); the indwelling Spirit as the means of bodily life.</p>
<p>αὐτοῦ</p> <p>his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>πνεύματος</p> <p>Spirit</p> <p>Genitive</p> <p><i>object of διὰ (means)</i></p> <p>πνεῦμα: 'Spirit'; the agent of resurrection life in the believer.</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (location)</i></p>	<p>ὑμῖν</p> <p>you</p> <p>Dative</p> <p><i>object of ἐν</i></p>

12 Ἄρα οὖν, ἀδελφοί, ὀφείλεται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,

So then, brothers, we are debtors — not to the flesh, to live according to the flesh.

DEBTORS, NOT TO THE FLESH Ἄρα οὖν The ethical consequence drawn: we owe the flesh nothing; it has no claim on us to live by its dictates.

Ἄρα

so

inferential particle

ἄρα οὖν: 'so then' (cf. 7:3, 25); drawing the obligation from vv.1-11.

οὖν

then

inferential conjunction

ἀδελφοί

brothers

Vocative

vocative of direct address

ἀδελφός: 'brother'; affectionate address.

ὀφειλέται

debtors

Nominative

predicate nominative

ὀφειλέτης: 'debtor, one obligated' (cf. 1:14); we are under obligation — but not to the flesh.

ἐσμέν

we are

Pres Act Indic 1 Pl · εἰμί

main verb

→ stative present

οὐ

not

negative particle

τῇ

to the

Dative

article

σαρκί

flesh

Dative

dat. of the one owed

σάρξ: 'flesh'; the creditor we do not owe — the sentence breaks off, leaving the positive 'but to the Spirit' implied.

τοῦ

to/so as

Genitive

article (substantizes inf.)

κατὰ

according to

preposition + accusative (standard)

σάρκα

flesh

Accusative

object of κατά

σάρξ: 'flesh'; the norm we are not obligated to follow.

ζῆν

to live

Pres Act Inf · ζάω

articular inf. of purpose/reference

→ present (ongoing)

ζάω: 'live'; τοῦ ... ζῆν = 'so as to live' — the manner of life the flesh has no right to demand.

13 εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε ζήσεσθε.

For if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live.

PUT TO DEATH AND LIVE **γὰρ** The two ways and their ends: living by the flesh ends in death; but Spirit-empowered mortifying of the body's deeds leads to life.

<p>εἰ if <i>conjunction (first-class condition)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>κατὰ according to <i>preposition + accusative (standard)</i></p>	<p>σάρκα flesh Accusative <i>object of κατά</i> σάρξ: 'flesh'; the deadly norm.</p>
<p>ζῆτε you live Pres Act Indic 2 Pl · ζάω <i>main verb (protasis)</i> → customary present ζάω: 'live'; the ongoing pattern.</p>	<p>μέλλετε you are about/going to Pres Act Indic 2 Pl · μέλλω <i>main verb (apodosis, w/ inf.)</i> → present (impending) μέλλω: 'be about to, be destined to'; the certain outcome.</p>	<p>ἀποθνήσκειν die Pres Act Inf · ἀποθνήσκω <i>complementary infinitive</i> → present (ongoing) ἀποθνήσκω: 'die'; eschatological death — the wage of the flesh (cf. 6:23).</p>	<p>εἰ if <i>conjunction (first-class condition)</i></p>
<p>δὲ but <i>adversative conjunction</i></p>	<p>πνεύματι by the Spirit Dative <i>dat. of means</i> πνεῦμα: 'Spirit'; the Spirit as the power for mortification — not self-effort alone.</p>	<p>τὰς the Accusative <i>article</i></p>	<p>πράξεις deeds/practices Accusative <i>direct object</i> πράξις: 'deed, practice, action' (cf. πράσσω); the body's sinful activities.</p>

τοῦ

of the

Genitive

article

σώματος

body

Genitive

genitive of source

σῶμα: 'body'; the body as the instrument of sinful deeds (cf. 6:6).

θανατούτε

you put to death

Pres Act Indic 2 Pl · θανατόω

main verb (protasis)

→ customary present

θανατόω: 'put to death, kill' (cf. 7:4); ongoing mortification of sinful deeds.

ζήσεσθε

you will live

Fut Mid Indic 2 Pl · ζάω

main verb (apodosis)

→ predictive future

ζάω: 'live'; the promised life — true, eternal life.

14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.

For all who are led by the Spirit of God are sons of God.

LED BY THE SPIRIT

γὰρ

The identity behind that life: being led by God's Spirit is the very mark of sonship.

ὅσοι

all who/as many as

Nominative

relative pronoun (correlative)

ὅσος: 'as many as'; 'all who' — the inclusive subject.

γὰρ

for

explanatory conjunction

πνεύματι

by the Spirit

Dative

dat. of agency/means

πνεῦμα: 'Spirit'; the agent of the leading.

θεοῦ

of God

Genitive

genitive of source

ἄγονται

are led

Pres Pass Indic 3 Pl · ἄγω

main verb

→ customary present

ἄγω: 'lead, guide, bring'; the Spirit's ongoing leading — a present, continual reality.

οὗτοι

these

Nominative

demonstrative (subject)

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son'; full-status sons — heirs (cf. v.17; Gal 4).

θεοῦ

of God

Genitive

genitive of relationship

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

15 οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κρᾶζομεν· Αββα ὁ πατήρ.

For you did not receive a spirit of slavery to fall back into fear, but you received the Spirit of adoption, by whom we cry, 'Abba! Father!'

THE SPIRIT OF ADOPTION **γὰρ** The character of that Spirit: not a slavish spirit of fear but the Spirit of adoption, by whom believers address God with a child's intimate cry.

οὐ

not

negative particle

γὰρ

for

explanatory conjunction

ἐλάβετε

you received

Aor Act Indic 2 Pl · λαμβάνω

main verb

→ constative aorist

λαμβάνω: 'receive'; the Spirit received at conversion.

πνεῦμα

spirit

Accusative

direct object

πνεῦμα: 'spirit'; here 'a spirit of slavery' — the disposition the Spirit is not.

δουλείας

of slavery

Genitive

attributive genitive

δουλεία: 'slavery, bondage' (cf. δοῦλος); the old servile condition under fear.

πάλιν

again

adverb (repetition)

πάλιν: 'again'; not a relapse into bondage.

εἰς

to/resulting in

preposition + accusative (result)

φόβον

fear

Accusative

object of εἰς (result)

φόβος: 'fear, dread'; the slave's terror — opposite of a child's confidence.

<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>ἐλάβετε you received Aor Act Indic 2 Pl · λαμβάνω <i>main verb</i> → <i>constative aorist</i></p>	<p>πνεῦμα Spirit Accusative <i>direct object</i> πνεῦμα: 'Spirit'; 'the Spirit of adoption' — effecting sonship.</p>	<p>υἰοθεσίας of adoption Genitive <i>attributive genitive</i> υἰοθεσία: 'adoption as sons' (υἰός + θεός, 'placing as a son'); a Greco-Roman legal term — the full legal status of an heir conferred.</p>
<p>ἐν by/in <i>preposition + dative (means/sphere)</i></p>	<p>ᾧ whom Dative <i>relative pronoun (object of ἐν)</i></p>	<p>κράζομεν we cry Pres Act Indic 1 Pl · κράζω <i>main verb</i> → <i>customary present</i> κράζω: 'cry out, call aloud'; the heartfelt, urgent cry of the child to the Father.</p>	<p>Ἀββα Abba <i>vocative (transliterated Aramaic)</i> Ἀββα: Aramaic 'father' — Jesus' own intimate address to God (Mark 14:36), now the believer's.</p>
<p>ὁ the Nominative <i>article (w/ vocative force)</i></p>	<p>πατήρ Father Nominative <i>nominative for vocative (apposition, Greek gloss of Abba)</i> πατήρ: 'Father'; the Greek rendering of Abba — Aramaic and Greek together expressing the church's shared cry.</p>		

16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

The Spirit himself bears witness with our spirit that we are children of God.

THE SPIRIT'S WITNESS ASYNDETON The inner confirmation: God's own Spirit testifies together with our spirit to our status as God's children.

αὐτὸ

himself

Nominative

intensive pronoun (w/ τὸ πνεῦμα)

αὐτός: 'self'; 'the Spirit himself' —
emphatic, the divine witness in person.

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the Holy Spirit, co-
witness to sonship.

συμμαρτυρεῖ

bears witness with

Pres Act Indic 3 Sg · συμμαρτυρέω

main verb

→ customary present

συμμαρτυρέω: 'testify together with,
confirm' (σύν + μαρτυρέω); the Spirit's
testimony joined to ours (or 'to our
spirit').

τῷ

with the

Dative

article

πνεύματι

spirit

Dative

dat. of association (or indirect obj.)

πνεῦμα: here the human spirit — the
believer's own inner consciousness,
to/with which the Spirit testifies.

ἡμῶν

our

Genitive

genitive of possession

ὅτι

that

conjunction (content clause)

ἔσμεν

we are

Pres Act Indic 1 Pl · εἶμι

main verb

→ stative present

τέκνα

children

Nominative

predicate nominative

τέκνον: 'child' (cf. τίκτω, 'give birth');
'children' — stressing birth/kinship (vs.
the legal υἱός).

θεοῦ

of God

Genitive

genitive of relationship

17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν ἵνα καὶ συνδοξαθῶμεν.

And if children, then heirs — heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

HEIRS WITH CHRIST δὲ The inheritance that sonship entails: children are heirs — heirs of God, co-heirs with Christ — sharing his suffering now, his glory then.

<p>εἰ if <i>conjunction (first-class condition)</i></p>	<p>δὲ and <i>connective conjunction</i></p>	<p>τέκνα children Nominative <i>predicate nominative (verb implied)</i> τέκνον: 'child'; the status just established.</p>	<p>καὶ also/then <i>adverbial</i></p>
<p>κληρονόμοι heirs Nominative <i>predicate nominative</i> κληρονόμος: 'heir' (cf. 4:13–14); children inherit — the logic of sonship.</p>	<p>κληρονόμοι heirs Nominative <i>predicate nominative</i></p>	<p>μὲν on the one hand <i>particle (μὲν ... δέ)</i></p>	<p>θεοῦ of God Genitive <i>objective genitive (heirs of God's inheritance)</i> θεός: God; the inheritance is God himself and his glory.</p>
<p>συγκληρονόμοι fellow heirs Nominative <i>predicate nominative</i> συγκληρονόμος: 'co-heir, joint heir' (σύν + κληρονόμος); sharing Christ's own inheritance.</p>	<p>δὲ and on the other <i>particle (δέ answering μὲν)</i></p>	<p>Χριστοῦ with Christ Genitive <i>genitive of association</i> Χριστός: 'Christ'; co-heirs with him — his inheritance shared.</p>	<p>εἴπερ provided/if indeed <i>conjunction (conditional)</i> εἴπερ: 'if indeed, provided that' (cf. v.9); the condition of shared suffering.</p>

συμπάσχομεν

we suffer with

Pres Act Indic 1 Pl · συμπάσχω

main verb

→ customary present

συμπάσχω: 'suffer together with' (σύν + πάσχω); sharing Christ's sufferings now (cf. v.18).

ἵνα

in order that

conjunction (purpose)

καὶ

also

adverbial

συνδοξασθῶμεν

we may be glorified with

Aor Pass Subj 1 Pl · συνδοξάζω

subjunctive (purpose clause)

→ constative aorist

συνδοξάζω: 'glorify together with' (σύν + δοξάζω); the goal — shared glory with Christ (the σύν-compounds bind believer to Christ; cf. ch. 6).

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

For I consider that the sufferings of the present time are not worth comparing with the glory that is to be revealed to us.

SUFFERING AND GLORY WEIGHED γὰρ The reckoning that frames the section: present sufferings are featherweight against the coming glory soon to be unveiled in us.

Λογίζομαι

I consider/reckon

Pres Mid Indic 1 Sg · λογίζομαι

main verb

→ customary present

λογίζομαι: 'reckon, consider, calculate' (cf. ch. 4); weighing the two in the balance.

γὰρ

for

explanatory conjunction

ὅτι

that

conjunction (content clause)

οὐκ

not

negative particle

ἄξια

worthy/comparable

Nominative

predicate adjective

ἄξιος: 'worthy, of equal weight' (originally 'weighing as much'); the sufferings do not 'balance the scale' against the glory.

τὰ

the

Nominative

article

παθήματα

sufferings

Nominative

subject

πάθημα: 'suffering' (cf. πάσχω; 7:5); the afflictions of the present age.

τοῦ

of the

Genitive

article

νῦν

present

adverb (attributive, 'present')

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

καιροῦ

time

Genitive

genitive (of the sufferings' era)

καιρός: 'time, season'; the present age of suffering, before glory.

πρὸς

in comparison with

preposition + accusative (comparison)

πρὸς + acc. of comparison: 'compared with, in proportion to.'

τὴν

the

Accusative

article

μέλλουσιν

about to/coming

Pres Act Ptc · Acc Sg Fem · μέλλω

attributive participle

→ present (impending)

μέλλω: 'be about to, be destined'; the glory soon and certainly to come.

δόξαν

glory

Accusative

object of πρὸς

δόξα: 'glory'; the coming splendor — far outweighing all suffering.

ἀποκαλυφθῆναι

to be revealed

Aor Pass Inf · ἀποκαλύπτω

epexegetical infinitive (of δόξαν)

→ constative aorist

ἀποκαλύπτω: 'reveal, unveil' (cf. 1:17–18); the glory presently hidden, to be disclosed.

εἰς

to/in

preposition + accusative (direction/reference)

ἡμᾶς

us

Accusative

object of εἰς

'unto us' — the glory revealed in and toward believers.

19 ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται.

For the creation waits with eager longing for the revealing of the sons of God.

CREATION'S LONGING **γὰρ** Even the created order is caught up in the hope: it stretches forward in eager expectation for the day God's children are revealed in glory.

<p>ἡ the Nominative <i>article</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ἀποκαραδοκία eager longing Nominative <i>subject</i> ἀποκαραδοκία: 'eager expectation, anxious watching' (lit. 'craning the head forward to watch'); a vivid picture of straining anticipation.</p>	<p>τῆς of the Genitive <i>article</i></p>
<p>κτίσεως creation Genitive <i>subjective genitive</i> κτίσις: 'creation, created order' (cf. 1:20, 25); the non-human world personified as longing.</p>	<p>τὴν the Accusative <i>article</i></p>	<p>ἀποκάλυψιν revealing Accusative <i>direct object</i> ἀποκάλυψις: 'revelation, unveiling' (cf. v.18); the disclosure of the children in glory.</p>	<p>τῶν of the Genitive <i>article</i></p>

υἱῶν

sons

Genitive

objective genitive

υἱός: 'son'; the glorified children of God, whose unveiling creation awaits.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

ἀπεκδέχεται

waits eagerly for

Pres Mid Indic 3 Sg · ἀπεκδέχομαι

main verb

→ customary present

ἀπεκδέχομαι: 'await eagerly, expect patiently' (ἀπό + ἐκ + δέχομαι); intense, sustained awaiting (a keyword: vv.19, 23, 25).

20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἐλπίδι

For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope

SUBJECTED IN HOPE γὰρ Why creation groans: it was made subject to frustration — not by its own choice but by God's appointment — yet with hope built into the subjection.

τῇ

to

Dative

article

γὰρ

for

explanatory conjunction

ματαιότητι

futility/frustration

Dative

dat. (the state subjected to)

ματαιότης: 'futility, emptiness, vanity' (cf. Eccl's 'vanity'; Rom 1:21); creation's bondage to purposelessness and decay since the Fall (Gen 3:17–19).

ἡ

the

Nominative

article

κτίσις

creation

Nominative

subject

κτίσις: 'creation'; the created order, subjected against its nature.

ὑπετάγη

was subjected

Aor Pass Indic 3 Sg · ὑποτάσσω

main verb

→ *constative aorist*

ὑποτάσσω: 'subject, place under' (cf. v.7); the divine passive — God subjected it at the Fall.

οὐχ

not

negative particle

ἐκούσα

willingly

Nominative

predicate adjective (of manner)

ἐκών: 'willing, of one's own accord'; creation did not choose its bondage.

ἀλλὰ

but

adversative conjunction

διὰ

because of

preposition + accusative (cause)

τὸν

the (one)

Accusative

article (substantizes ptc.)

ὑποτάξαντα

who subjected it

Aor Act Ptc · Acc Sg Masc · ὑποτάσσω

substantival participle (object of διὰ)

→ *constative aorist*

ὑποτάσσω: 'subject'; the subjector — God (most likely), who acted with a purpose of hope.

ἐφ'

in

preposition + dative (basis/attendant circ.)

ἐφ' ἐλπίδι: 'in/on hope' — the subjection was not hopeless.

ἐλπίδι

hope

Dative

dat. (basis/attendant circumstance)

ἐλπίς: 'hope' (cf. 5:2; 8:24); hope woven into the very subjection.

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.

that the creation itself will be set free from its bondage to decay and brought into the freedom of the glory of the children of God.

CREATION'S COMING FREEDOM **ὅτι** The content of that hope: creation itself will be liberated from corruption's slavery into the glorious freedom belonging to God's children.

<p>ὅτι that <i>conjunction (content of hope)</i></p> <p>ὅτι: here 'that' (the content of the hope of v.20), or 'because.'</p>	<p>καὶ even/also <i>adverbial (ascensive)</i></p>	<p>αὐτὴ itself Nominative <i>intensive pronoun (w/ κτίσις)</i></p> <p>αὐτός: 'self'; 'creation itself' — not just humanity, but the cosmos.</p>	<p>ἡ the Nominative <i>article</i></p>
<p>κτίσις creation Nominative <i>subject</i></p> <p>κτίσις: 'creation'; to share in redemption's freedom.</p>	<p>ἐλευθερωθήσεται will be set free Fut Pass Indic 3 Sg · ἐλευθερώω <i>main verb</i></p> <p>→ <i>predictive future</i></p> <p>ἐλευθερώω: 'set free, liberate' (cf. 6:18; 8:2); creation's coming emancipation.</p>	<p>ἀπὸ from <i>preposition + genitive (separation)</i></p>	<p>τῆς the Genitive <i>article</i></p>
<p>δουλείας bondage/slavery Genitive <i>object of ἀπό (separation)</i></p> <p>δουλεία: 'slavery, bondage' (cf. v.15); creation's enslavement.</p>	<p>τῆς of Genitive <i>article</i></p>	<p>φθορᾶς decay/corruption Genitive <i>attributive genitive</i></p> <p>φθορά: 'decay, corruption, ruin' (cf. φθαρτός, 1:23); the slavery is to perishability and death.</p>	<p>εἰς into <i>preposition + accusative (goal)</i></p>

<p>τὴν the Accusative <i>article</i></p>	<p>ἐλευθερίαν freedom Accusative <i>object of εἰς (goal)</i> ἐλευθερία: 'freedom, liberty' (cf. ἐλεύθερος); the goal — glorious liberty.</p>	<p>τῆς of the Genitive <i>article</i></p>	<p>δόξης glory Genitive <i>attributive genitive</i> δόξα: 'glory'; 'the freedom that belongs to the glory' of God's children.</p>
<p>τῶν of the Genitive <i>article</i></p>	<p>τέκνων children Genitive <i>possessive genitive</i> τέκνον: 'child'; the glory and freedom destined for God's children, in which creation shares.</p>	<p>τοῦ of Genitive <i>article</i></p>	<p>θεοῦ God Genitive <i>genitive of relationship</i></p>

22 οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·

For we know that the whole creation has been groaning together in the pains of childbirth until now.

CREATION IN BIRTH PAINS **γὰρ** The shared experience: all creation has been groaning and travailing together, as in labor, right up to the present.

<p>οἶδαμεν we know Perf Act Indic 1 Pl (pres. sense) · οἶδα <i>main verb</i> → perfect w/ present force οἶδα: 'know'; shared, settled knowledge.</p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>ὅτι that <i>conjunction (content clause)</i></p>	<p>πᾶσα whole/all Nominative <i>attributive adjective</i> πᾶς: 'all, whole'; the entire created order together.</p>
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<p>ἡ the Nominative <i>article</i></p>	<p>κτίσις creation Nominative <i>subject</i> κτίσις: 'creation'; the cosmos as a unity.</p>	<p>συστενάζει groans together Pres Act Indic 3 Sg · συστενάζω <i>main verb</i> → present (ongoing) συστενάζω: 'groan together' (σύν + στενάζω); the whole creation joined in one chorus of groaning.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>συνωδίνει suffers labor pains together Pres Act Indic 3 Sg · συνωδίνω <i>main verb</i> → present (ongoing) συνωδίνω: 'be in birth pangs together' (σύν + ὠδίνω, 'travail'); the groaning is productive — labor toward new birth, not mere despair.</p>	<p>ἄχρι until <i>preposition + genitive (time)</i></p>	<p>τοῦ the Genitive <i>article (substantizes adv.)</i></p>	<p>νῦν now <i>adverb (substantized, 'the present')</i> ἄχρι τοῦ νῦν: 'until now' — the ongoing groaning of the present age.</p>

23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption, the redemption of our bodies.

WE GROAN TOO **δέ** Believers share creation's groan: having the Spirit as down payment, we too groan within, awaiting the full reality of adoption — our bodies' redemption.

οὐ

not

negative particle

μόνον

only

adverb

οὐ μόνον δέ, ἀλλὰ καί: 'and not only so, but also' (cf. 5:3, 11).

δέ

and

connective conjunction

ἀλλὰ

but

adversative conjunction

καὶ

also

adverbial

αὐτοὶ

ourselves

Nominative

intensive pronoun

αὐτός: 'self'; 'we ourselves' — even believers, not just creation.

τὴν

the

Accusative

article

ἀπαρχὴν

firstfruits

Accusative

direct object of ἔχοντες

ἀπαρχή: 'firstfruits, first installment' (the first part of the harvest, pledge of the rest); the Spirit as the down payment of full redemption.

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

genitive of apposition (the Spirit = the firstfruits)

πνεῦμα: 'Spirit'; the present possession that guarantees the future.

ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

adverbial/attributive participle (concessive/causal)

→ present (ongoing)

ἔχω: 'have'; though already having the Spirit, we still groan — already/not-yet.

ἡμεῖς

we

Nominative

subject (emphatic, resumptive)

καὶ

even

adverbial

αὐτοὶ

ourselves

Nominative

intensive pronoun (resumptive)

ἐν

in

preposition + dative (location)

ἐαυτοῖς

ourselves

Dative

reflexive (object of ἐν)

'within ourselves' — the groaning is inward.

στενάζομεν

we groan

Pres Act Indic 1 Pl · στενάζω

main verb

→ customary present

στενάζω: 'groan, sigh' (cf. συστενάζει, v.22); the believer's inward groaning under present incompleteness.

υιοθεσίαν

adoption

Accusative

direct object of ἀπεκδεχόμενοι

υιοθεσία: 'adoption' (cf. v.15); here its future consummation — though already sons, we await the full reality.

ἀπεκδεχόμενοι

waiting eagerly for

Pres Mid Ptc · Nom Pl Masc · ἀπεκδέχομαι

adverbial participle (manner)

→ present (ongoing)

ἀπεκδέχομαι: 'await eagerly' (cf. v.19); the same intense awaiting as creation's.

τὴν

the

Accusative

article

ἀπολύτρωσιν

redemption

Accusative

apposition to υιοθεσίαν

ἀπολύτρωσις: 'redemption, release by ransom' (cf. 3:24); adoption defined as the body's redemption.

τοῦ

of the

Genitive

article

σώματος

body

Genitive

objective genitive

σῶμα: 'body'; the mortal body, to be redeemed/resurrected (cf. v.11).

ἡμῶν

our

Genitive

genitive of possession

24 τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὃ γὰρ βλέπει τίς ἐλπίζει;

For in this hope we were saved. But hope that is seen is not hope, for who hopes for what he sees?

SAVED IN HOPE **γὰρ** The structure of salvation as hope: we were saved 'in hope,' and hope by definition reaches toward the unseen — what is seen is no longer hoped for.

τῇ

in

Dative

article

γὰρ

for

explanatory conjunction

ἐλπίδι

hope

Dative

dat. of manner/reference

ἐλπίς: 'hope' (cf. v.20); the mode in which salvation is presently held — 'in hope.'

ἐσώθημεν

we were saved

Aor Pass Indic 1 Pl · σῶζω

main verb

→ constative aorist

σῶζω: 'save' (cf. 5:9–10); the past-accomplished salvation, with a future not-yet dimension.

<p>ἐλπίς hope Nominative <i>subject</i></p> <p>ἐλπίς: 'hope'; now defined by its object — the unseen.</p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>βλεπομένη seen Pres Pass Ptc · Nom Sg Fem · βλέπω <i>attributive participle</i></p> <p>→ present (ongoing)</p> <p>βλέπω: 'see'; hope's object, if already visible, would cancel hope.</p>	<p>οὐκ not <i>negative particle</i></p>
<p>ἔστιν is Pres Act Indic 3 Sg · εἰμί <i>main verb</i></p> <p>→ gnomic present</p>	<p>ἐλπίς hope Nominative <i>predicate nominative</i></p> <p>ἐλπίς: 'hope'; by definition oriented to the unseen future.</p>	<p>ὄ what Accusative <i>relative pronoun (object of βλέπει)</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>βλέπει sees Pres Act Indic 3 Sg · βλέπω <i>main verb (rel. clause)</i></p> <p>→ gnomic present</p> <p>βλέπω: 'see'; what one already sees, one no longer hopes for.</p>	<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p>	<p>ἐλπίζει hopes for Pres Act Indic 3 Sg · ἐλπίζω <i>main verb</i></p> <p>→ gnomic present</p> <p>ἐλπίζω: 'hope'; the rhetorical question — no one hopes for the visible.</p>	

25 εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

But if we hope for what we do not see, we wait for it with patience.

PATIENT WAITING **δὲ** The fitting posture: hoping for the unseen, we wait with steadfast endurance — the very endurance suffering produces (5:3–4).

εἰ
if
conjunction (first-class condition)

δὲ
but
adversative conjunction

ὅ
what
Accusative
relative pronoun (object of βλέπομεν/
ἐλπίζομεν)

οὐ
not
negative particle

βλέπομεν
we see
Pres Act Indic 1 Pl · βλέπω
main verb (rel. clause)
→ customary present
| βλέπω: 'see'; the object remains unseen.

ἐλπίζομεν
we hope for
Pres Act Indic 1 Pl · ἐλπίζω
main verb (protasis)
→ customary present
| ἐλπίζω: 'hope'; hoping for the invisible future.

δι'
with/through
preposition + genitive (manner)
| δι' ὑπομονῆς: 'with patience, through endurance' — the manner of the waiting.

ὑπομονῆς
patience/endurance
Genitive
object of διὰ (manner)
| ὑπομονή: 'patient endurance, steadfastness' (cf. 5:3–4); the disposition that sustains hope.

ἀπεκδεχόμεθα
we wait eagerly
Pres Mid Indic 1 Pl · ἀπεκδέχομαι
main verb (apodosis)
→ customary present
| ἀπεκδέχομαι: 'await eagerly' (cf. vv.19, 23); the eager-yet-patient awaiting that marks the whole section.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις,

In the same way, the Spirit also helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.

THE SPIRIT'S INTERCESSION δὲ Amid the groaning, divine help: the Spirit takes hold alongside our weakness, interceding for us — even in our ignorance of how to pray — with inexpressible groans.

Ὡσαύτως

in the same way

adverb (correspondence)

ὠσαύτως: 'likewise, in the same way'; the Spirit's help parallels the hope just described.

δὲ

and

connective conjunction

καὶ

also

adverbial

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the Helper in prayer and weakness.

συναντιλαμβάνεται

helps/comes to aid

Pres Mid Indic 3 Sg · συναντιλαμβάνομαι

main verb

→ customary present

συναντιλαμβάνομαι: 'take hold together with, help, lend a hand' (σύν + ἀντί + λαμβάνομαι); the Spirit grasps the load alongside us (cf. Luke 10:40).

τῇ

the

Dative

article

ἀσθενεία

weakness

Dative

dat. (the thing helped with)

ἀσθένεια: 'weakness, frailty' (cf. 6:19); our inability, especially in prayer.

ἡμῶν

our

Genitive

genitive of possession

τὸ

the (matter)

Accusative

article (substantizes the indir. question)

γὰρ

for

explanatory conjunction

τί

what

Accusative

interrogative pronoun (object of προσευξώμεθα)

προσευξώμεθα

we should pray

Aor Mid Subj 1 Pl · προσεύχομαι

deliberative subjunctive (indir. question)

→ constative aorist

προσεύχομαι: 'pray'; what to pray for — we do not know.

καθὸ

as

conjunction (manner)

καθό: 'as, according to what'; 'as we ought.'

δεῖ

it is necessary/ought

Pres Act Indic 3 Sg · δεῖ

impersonal verb

→ gnomic present

δεῖ: 'it is necessary, one ought'; the proper measure of prayer, which eludes us.

οὐκ

not

negative particle

οἶδαμεν

we know

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

main verb

→ perfect w/ present force

οἶδα: 'know'; our ignorance — the very point at which the Spirit helps.

ἀλλὰ

but

adversative conjunction

αὐτό

himself

Nominative

intensive pronoun (w/ τὸ πνεῦμα)

αὐτός: 'self'; 'the Spirit himself' (cf. v.16) — emphatic.

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject

ὑπερεντυγχάνει

intercedes

Pres Act Indic 3 Sg · ὑπερεντυγχάνω

main verb

→ customary present

ὑπερεντυγχάνω: 'intercede, plead on behalf of' (ὑπέρ + ἐν + τυγχάνω); a rare/coined word — the Spirit pleads our case (cf. v.27, 34).

στεναγμοῖς

with groanings

Dative

dat. of means

στεναγμός: 'groaning, sigh' (cf. στενάζω, v.23); the means of the intercession — wordless groans.

ἀλαλήτοις

wordless/inexpressible

Dative

attributive adjective

ἀλάλητος: 'unspoken, inexpressible' (ἀ- + λαλέω, 'speak'); groans beyond articulate speech.

27 ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

And he who searches hearts knows the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

GOD READS THE SPIRIT'S MIND δὲ The intercession is heard: the heart-searching God knows the Spirit's intent, for the Spirit pleads for the saints exactly in line with God's will.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δὲ

and

connective conjunction

ἐραυνῶν

who searches

Pres Act Ptc · Nom Sg Masc · ἐραυνῶ

substantival participle (subject)

→ customary (characteristic)

ἐραυνῶ: 'search, examine' (cf. Ps 139:1); God who probes the heart's depths.

τὰς

the

Accusative

article

καρδίας

hearts

Accusative

direct object

καρδία: 'heart'; the inner self, fully open to God.

οἶδεν

knows

Perf Act Indic 3 Sg (pres. sense) · οἶδα

main verb

→ perfect w/ present force

οἶδα: 'know'; God fully understands the Spirit's wordless groans.

τί

what

Nominative

interrogative pronoun (predicate)

τὸ

the

Nominative

article

φρόνημα

mind/intent

Nominative

subject (of indir. question)

φρόνημα: 'mindset, intent' (cf. vv.6–7); here the Spirit's purpose in interceding.

τοῦ

of the

Genitive

article

πνεύματος

Spirit

Genitive

possessive genitive

πνεῦμα: 'Spirit'; whose mind God reads perfectly.

ὅτι

because

causal conjunction

κατὰ

according to

preposition + accusative (norm)

κατὰ θεόν: 'according to God,' i.e. in accordance with God's will.

θεόν

God

Accusative

object of κατά (norm)

ἐντυγχάνει

intercedes

Pres Act Indic 3 Sg · ἐντυγχάνω

main verb

→ customary present

ἐντυγχάνω: 'plead, intercede, appeal' (cf. v.26, 34); the Spirit's advocacy — always aligned with God's will, hence always heard.

ὑπὲρ

for/on behalf of

preposition + genitive (advantage)

ἁγίων

the saints

Genitive

object of ὑπέρ (substantival adj.)

ἅγιος: 'holy one, saint' (cf. 1:7);
believers, for whom the Spirit pleads.

28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

And we know that for those who love God all things work together for good, for those who are called according to his purpose.

ALL THINGS FOR GOOD **δὲ** The settled assurance: for those who love God — called according to his purpose — God makes everything converge toward their good.

οἶδαμεν

we know

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

main verb

→ perfect w/ present force

οἶδα: 'know'; confident, settled
knowledge (cf. v.22).

δὲ

and

connective conjunction

ὅτι

that

conjunction (content clause)

τοῖς

for those

Dative

article (substantizes ptc.)

ἀγαπῶσιν

who love

Pres Act Ptc · Dat Pl Masc · ἀγαπάω

substantival participle (dat. of advantage)

→ customary (characteristic)

ἀγαπάω: 'love'; the human side — those who love God (defined further as the called).

τὸν

the

Accusative

article

θεὸν

God

Accusative

direct object of ἀγαπῶσιν

πάντα

all things

Nominative

subject (substantival adj.)

πᾶς: 'all'; everything, including the sufferings of v.18 — a textual variant makes 'God' the explicit subject ('God works all things').

συνεργεῖ

works together

Pres Act Indic 3 Sg · συνεργέω

main verb

→ gnomic present

συνεργέω: 'work together, cooperate' (σύν + ἔργον; cf. 'synergy'); all things made to collaborate toward good (God the implied or, by variant, explicit worker).

εἰς

for/unto

preposition + accusative (goal/result)

ἀγαθόν

good

Accusative

object of εἰς (goal)

ἀγαθός: 'good'; the believers' ultimate good — conformity to Christ and glory (vv.29–30).

τοῖς

for those

Dative

article (apposition to τοῖς ἀγαπῶσιν)

κατὰ

according to

preposition + accusative (norm)

πρόθεσιν

purpose

Accusative

object of κατὰ (norm)

πρόθεσις: 'purpose, plan, setting forth' (cf. προτίθημι, 3:25); God's sovereign design grounding the calling.

κλητοῖς

called

Dative

predicate adjective

κλητός: 'called' (cf. 1:1, 6–7); the effectual calling, defining 'those who love God.'

οὓσιν

who are

Pres Act Ptc · Dat Pl Masc · εἰμί

substantival participle (apposition)

→ present (ongoing)

εἰμί: 'be'; 'those who are called according to purpose.'

29 ὅτι οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers.

FOREKNEW AND PREDESTINED ὅτι The 'purpose' unfolded: those God foreknew he predestined to bear his Son's image, so that the Son would be firstborn of a great family.

ὅτι

for/because

causal conjunction

ὅτι: grounding v.28's assurance in God's eternal plan.

οὓς

whom

Accusative

relative pronoun (object of προέγνω)

προέγνω

he foreknew

Aor Act Indic 3 Sg · προγινώσκω

main verb (rel. clause)

→ constative aorist

προγινώσκω: 'know beforehand' (προ + γινώσκω); often a relational 'fore-loved, fore-chose' (Hebraic 'know'), more than mere foresight.

καὶ

also

adverbial

προώρισεν

he predestined

Aor Act Indic 3 Sg · προορίζω

main verb

→ constative aorist

προορίζω: 'predestine, mark out beforehand' (προ + ὀρίζω, 'appoint'; cf. 1:4); God's prior determination of their destiny.

συμμόρφους

conformed

Accusative

predicate accusative

σύμμορφος: 'sharing the form of, conformed to' (σύν + μορφή); destined to be molded to the very form of the Son.

τῆς

to the

Genitive

article

εἰκόνης

image

Genitive

genitive (w/ συμμόρφους)

εἰκών: 'image, likeness' (cf. 1:23); restored to bear the image of the Son — the goal of redemption.

<p>τοῦ of the Genitive <i>article</i></p>	<p>υἱοῦ Son Genitive <i>genitive of possession</i> υἱός: 'Son'; whose image believers are conformed to.</p>	<p>αὐτοῦ his Genitive <i>genitive of relationship</i></p>	<p>εἰς in order that <i>preposition + articular inf. (purpose)</i></p>
<p>τὸ the Accusative <i>article (substantizes inf.)</i></p>	<p>εἶναι to be Pres Act Inf · εἶμι <i>articular inf. of purpose</i> → stative present εἶμι: 'be'; the ultimate aim — the Son's preeminence in the redeemed family.</p>	<p>αὐτόν he/him Accusative <i>accusative subject of the infinitive</i></p>	<p>πρωτότοκον firstborn Accusative <i>predicate accusative</i> πρωτότοκος: 'firstborn' (πρῶτος + τίκτω); the Son as preeminent heir and eldest brother of the redeemed.</p>
<p>ἐν among <i>preposition + dative (sphere)</i></p>	<p>πολλοῖς many Dative <i>attributive adjective</i></p>	<p>ἀδελφοῖς brothers Dative <i>dat. of sphere</i> ἀδελφός: 'brother'; the great family of the conformed — the Son's siblings by adoption.</p>	

30 οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

THE GOLDEN CHAIN δὲ The unbreakable sequence of salvation, link by link: predestined → called → justified → glorified — each stage embracing exactly the same people, the last stated as already done.

οὓς

whom

Accusative

relative pronoun (object of προώρισεν)

δὲ

and

connective conjunction

προώρισεν

he predestined

Aor Act Indic 3 Sg · προορίζω

main verb (rel. clause)

→ constative aorist

προορίζω: 'predestine' (cf. v.29); the first named link.

τούτους

these

Accusative

demonstrative (resumptive object)

καὶ

also

adverbial

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb

→ constative aorist

καλέω: 'call' (cf. v.28); the effectual summons into salvation.

καὶ

and

coordinating conjunction

οὓς

whom

Accusative

relative pronoun

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb (rel. clause)

→ constative aorist

τούτους

these

Accusative

demonstrative (resumptive object)

καὶ

also

adverbial

ἐδικαίωσεν

he justified

Aor Act Indic 3 Sg · δικαίω

main verb

→ constative aorist

δικαίω: 'justify, declare righteous' (the letter's keyword); the verdict of acquittal.

οὓς

whom

Accusative

relative pronoun

δὲ

and

connective conjunction

ἐδικαίωσεν

he justified

Aor Act Indic 3 Sg · δικαίω

main verb (rel. clause)

→ constative aorist

τούτους

these

Accusative

demonstrative (resumptive object)

καὶ

also

adverbial

ἐδόξασεν

he glorified

Aor Act Indic 3 Sg · δοξάζω

main verb

→ proleptic (anticipatory) aorist

δοξάζω: 'glorify' (cf. δόξα); strikingly past tense for a future reality — so certain it is spoken as done.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

What then shall we say to these things? If God is for us, who can be against us?

IF GOD IS FOR US **οὖν** The soaring peroration begins: in light of all this, if God himself is on our side, no opponent can finally prevail.

Τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

οὖν

then

inferential conjunction

Τί οὖν ἐροῦμεν;: 'what shall we say then?' (cf. 6:1; 7:7) — now in triumph.

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ deliberative future

πρὸς

to/in view of

preposition + accusative (reference)

ταῦτα

these things

Accusative

demonstrative (object of πρὸς)

ταῦτα: 'these things' — the whole argument of vv.1–30.

εἰ

if

conjunction (first-class condition)

εἰ: 'if' — assumed true: 'since God is for us.'

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

ὑπὲρ

for/on behalf of

preposition + genitive (advantage)

ὑπὲρ + gen.: 'on our side, for us.'

ἡμῶν

us

Genitive

object of ὑπὲρ

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the first of a series of unanswerable rhetorical questions.

καθ'

against

preposition + genitive (opposition)

κατά + gen.: 'against' — no effective adversary.

ἡμῶν

us

Genitive

object of κατά

32 ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται;

He who did not spare his own Son but gave him up for us all — how will he not also, along with him, freely give us all things?

HE WILL GIVE ALL THINGS **ASYNDETON** The supreme a fortiori: the God who did not withhold his own Son will surely, with that gift, lavish every other good on us.

ὅς

who

Nominative

relative pronoun (refers to God)

γε

indeed

emphatic particle

γε: 'indeed, at least'; intensifying — 'the very one who...'

τοῦ

the

Genitive

article

ἰδίου

his own

Genitive

attributive adjective

ἴδιος: 'one's own'; 'his own Son' — echoing Gen 22:16 (Abraham and Isaac); the costliness stressed.

υἱοῦ

Son

Genitive

genitive (object of ἐφείσατο)

υἱός: 'Son'; the Father's own Son, not spared.

οὐκ

not

negative particle

ἐφείσατο

did spare

Aor Mid Indic 3 Sg · φείδομαι

main verb

→ *constative aorist*

φείδομαι: 'spare, refrain from'; God did not hold back his Son (Gen 22:12, 16 LXX of Isaac).

ἀλλὰ

but

adversative conjunction

ὑπὲρ

for

preposition + genitive (advantage)

ἡμῶν

us

Genitive

object of ὑπέρ

πάντων

all

Genitive

attributive adjective

πᾶς: 'all'; for the benefit of all of us.

παρέδωκεν

gave up/delivered

Aor Act Indic 3 Sg · παραδίδωμι

main verb

→ *constative aorist*

παραδίδωμι: 'hand over, deliver up' (cf. 4:25); the Father delivered the Son to death for us.

αὐτόν

him

Accusative

direct object

πῶς

how

interrogative adverb

οὐχὶ

(will he) not

interrogative particle (expects 'yes')

οὐχί: emphatic — expecting strong affirmation.

καὶ

also

adverbial

σύν

with

preposition + dative (association)

σύν αὐτῷ: 'along with him' — the greater gift carries all lesser ones.

αὐτῷ

him

Dative

object of σύν

τὰ

the

Accusative

article

πάντα

all things

Accusative

direct object (substantival adj.)

πᾶς: 'all'; everything needed for salvation and glory.

ἡμῖν

to us

Dative

indirect object

χαρίσεται

will freely give

Fut Mid Indic 3 Sg · χαρίζομαι

main verb

→ predictive future

χαρίζομαι: 'give graciously, bestow freely' (cf. χάρις); the gift is gracious, not owed.

33 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων·

Who will bring any charge against God's elect? It is God who justifies.

NO ACCUSER STANDS ASYNDETON The first courtroom question: no prosecutor can indict God's chosen — for the Judge himself has already acquitted them.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the courtroom challenge — is there an accuser?

ἐγκαλέσει

will bring a charge

Fut Act Indic 3 Sg · ἐγκαλέω

main verb

→ predictive future

ἐγκαλέω: 'accuse, bring a legal charge against' (ἐν + καλέω); a judicial indictment.

κατὰ

against

preposition + genitive (opposition)

ἐκλεκτῶν

the elect/chosen

Genitive

object of κατὰ (substantival adj.)

ἐκλεκτός: 'chosen, elect' (cf. ἐκλέγομαι); God's chosen people, beyond accusation.

θεοῦ

of God

Genitive

possessive genitive

θεός

God

Nominative

subject

θεός: God — the Judge, who pronounces the verdict.

ὁ

the (one)

Nominative

article (substantizes ptc.)

δικαιῶν

who justifies

Pres Act Ptc · Nom Sg Masc · δικαιῶ

substantival participle (predicate)

→ customary (characteristic)

δικαιῶ: 'justify, acquit' (cf. 3:26); God himself is the acquitting Judge — so no charge can stand.

34 τίς ὁ κατακρινῶν; Χριστὸς Ἰησοῦς ὁ ἀποθανών, μᾶλλον δὲ ἐγερθεῖς, ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

Who is to condemn? Christ Jesus is the one who died — more than that, who was raised — who is at the right hand of God, who indeed is interceding for us.

NO CONDEMNATION STANDS **ASYNDETON** The second courtroom question: no one can condemn — for the only possible Judge, Christ, is the one who died, rose, reigns, and pleads for us.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; is there a condemner?

ὁ

the (one)

Nominative

article (substantizes ptc.)

κατακρινῶν

who will condemn

Fut Act Ptc · Nom Sg Masc · κατακρίνω

substantival participle (predicate)

→ predictive future

κατακρίνω: 'condemn' (cf. v.3; 'no condemnation,' v.1); the future participle — 'the one who will condemn,' if any could.

Χριστὸς

Christ

Nominative

subject

Χριστός: 'Christ'; the only possible judge — and he is our advocate, not accuser.

Ἰησοῦς

Jesus

Nominative

apposition

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀποθανών

who died

Aor Act Ptc · Nom Sg Masc · ἀποθνήσκω

substantival participle (apposition)

→ constative aorist

ἀποθνήσκω: 'die'; the first ground of acquittal — his atoning death.

μᾶλλον

more/rather

adverb (comparative)

μᾶλλον δέ: 'more than that, rather' — the resurrection surpasses even the death as ground of confidence.

δὲ

and

connective conjunction

ἐγεροθείς

who was raised

Aor Pass Ptc · Nom Sg Masc · ἐγείρω

substantival participle (apposition)

→ constative aorist

ἐγείρω: 'raise'; his resurrection — vindication and life (cf. 4:25).

ὅς

who

Nominative

relative pronoun

καί

indeed

adverbial (emphatic)

ἐστίν

is

Pres Act Indic 3 Sg · εἶμι

main verb

→ stative present

ἐν

at

preposition + dative (place)

δεξιᾶ

the right hand

Dative

dat. of place

δεξιᾶ: 'right hand'; the place of honor and authority (Ps 110:1) — Christ enthroned.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

ὅς

who

Nominative

relative pronoun

καὶ

indeed/also

adverbial (emphatic)

ἐντυγχάνει

intercedes

Pres Act Indic 3 Sg · ἐντυγχάνω

main verb

→ customary present

ἐντυγχάνω: 'intercede, plead' (cf. v.27); the exalted Christ pleads for us — as the Spirit does within (v.26).

ὑπὲρ

for

preposition + genitive (advantage)

ἡμῶν

us

Genitive

object of ὑπέρ

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?

WHO SHALL SEPARATE US? **ASYNDETON** The climactic question and its seven trials: nothing in the catalogue of affliction can sever us from Christ's love.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the great question of the chapter's close.

ἡμᾶς

us

Accusative

direct object

χωρίσει

shall separate

Fut Act Indic 3 Sg · χωρίζω

main verb

→ predictive future

χωρίζω: 'separate, divide, part' (cf. χωρίς); to sunder from Christ's love — shown impossible.

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

ἀγάπης

love

Genitive

object of ἀπό (separation)

ἀγάπη: 'love'; Christ's love for us — the unbreakable bond.

τοῦ

of

Genitive

article

Χριστοῦ

Christ

Genitive

subjective genitive (Christ's love for us)

Θλίψις

tribulation

Nominative

subject (first of seven)

Θλίψις: 'tribulation, pressure' (cf. 5:3);
the first of seven hostile forces.

ἢ

or

disjunctive conjunction

στενοχωρία

distress

Nominative

subject

στενοχωρία: 'distress, anguish' (lit.
'narrow place,' στενός + χώρα); being
hemmed in.

ἢ

or

disjunctive conjunction

διωγμός

persecution

Nominative

subject

διωγμός: 'persecution' (cf. διώκω,
'pursue'); hostile pursuit for the faith.

ἢ

or

disjunctive conjunction

λιμός

famine

Nominative

subject

λιμός: 'famine, hunger'; deprivation of
food.

ἢ

or

disjunctive conjunction

γυμνότης

nakedness

Nominative

subject

γυμνότης: 'nakedness, destitution' (cf.
γυμνός); lack of clothing/shelter.

ἢ

or

disjunctive conjunction

κίνδυνος

danger

Nominative

subject

κίνδυνος: 'danger, peril'; threat to life.

ἢ

or

disjunctive conjunction

μάχαιρα

sword

Nominative

subject

μάχαιρα: 'sword'; the executioner's
blade — martyrdom itself.

36 καθὼς γέγραπται ὅτι Ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

As it is written: 'For your sake we are being put to death all day long; we are regarded as sheep to be slaughtered.'

SHEEP FOR SLAUGHTER **καθὼς** Scripture itself voices the believer's lot (Ps 44:22): for God's sake we face death all day long, counted as slaughter-sheep — yet (v.37) we conquer.

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'; introducing Ps 44:22 (LXX 43:23).

ὅτι

that

conjunction (introduces citation)

Ἔνεκεν

for the sake of

preposition + genitive (cause)

ἔνεκεν: 'on account of, for the sake of; suffering 'for your sake' — God's.

σοῦ

you

Genitive

object of ἔνεκεν

θανατούμεθα

we are put to death

Pres Pass Indic 1 Pl · θανατόω

main verb (citation)

→ *present (ongoing)*

θανατόω: 'put to death' (cf. 7:4; 8:13); continual exposure to death.

ὅλην

whole/all

Accusative

attributive adjective

τὴν

the

Accusative

article

ἡμέραν

day

Accusative

accusative of duration

ἡμέρα: 'day'; ὅλην τὴν ἡμέραν = 'all day long' — relentless danger.

ἐλογίσθημεν

we are regarded/counted

Aor Pass Indic 1 Pl · λογίζομαι

main verb (citation)

→ *constative aorist*

λογίζομαι: 'reckon, regard' (cf. ch. 4); reckoned as good as dead — slaughter-sheep.

ὡς

as

comparative particle

πρόβατα

sheep

Nominative

predicate nominative (in comparison)

πρόβατον: 'sheep'; helpless animals destined for killing.

σφαγῆς

of slaughter

Genitive

attributive genitive

σφαγή: 'slaughter, butchering' (cf. σφάζω); sheep marked for the knife.

37 ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

No, in all these things we are more than conquerors through him who loved us.

MORE THAN CONQUERORS ἀλλ' The defiant reversal: in the very midst of all these trials we do not merely survive — we overwhelmingly conquer, through the one who loved us.

ἀλλ'

no/but

adversative conjunction

ἀλλά: strong 'but, on the contrary' — overturning the slaughter-sheep image.

ἐν

in

preposition + dative (circumstance)

τούτοις

these things

Dative

demonstrative (object of ἐν)

πᾶσιν

all

Dative

attributive adjective

πᾶς: 'all'; in the midst of all the trials of v.35.

ὑπερνικῶμεν

we are more than conquerors

Pres Act Indic 1 Pl · ὑπερνικῶω

main verb

→ customary present

ὑπερνικῶω: 'be utterly victorious, conquer overwhelmingly' (ὑπέρ + νικῶω); a coined superlative — 'we hyper-conquer.'

διὰ

through

preposition + genitive (agency)

τοῦ

the (one)

Genitive

article (substantizes ptc.)

ἀγαπήσαντος

who loved

Aor Act Ptc · Gen Sg Masc · ἀγαπάω

substantival participle (object of διὰ)

→ constative aorist

ἀγαπάω: 'love'; Christ (or God), whose love is the source of the victory.

ἡμᾶς

us

Accusative

direct object of ἀγαπήσαντος

38 πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις

For I am convinced that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers,

PAUL'S CONVICTION **γὰρ** Paul's settled certainty, in a sweeping catalogue: no cosmic power or condition — death, life, angels, rulers, present, future, powers — can sever the bond.

πέπεισμαι

I am convinced

Perf Pass Indic 1 Sg · πείθω

main verb

→ intensive perfect (settled conviction)

πείθω (pass.): 'be persuaded, be convinced'; the perfect — a settled, abiding certainty.

γὰρ

for

explanatory conjunction

ὅτι

that

conjunction (content clause)

οὔτε

neither

negative correlative

οὔτε ... οὔτε: 'neither ... nor' — the long anaphoric list of would-be separators.

θάνατος

death

Nominative

subject

θάνατος: 'death'; the great enemy — yet powerless to separate.

οὔτε

nor

negative correlative

ζωή

life

Nominative

subject

ζωή: 'life'; neither death nor life, the two extremes of existence.

οὔτε

nor

negative correlative

ἄγγελοι

angels

Nominative

subject

ἄγγελος: 'angel, messenger'; spiritual beings, however exalted.

οὔτε

nor

negative correlative

ἄρχαι

rulers

Nominative

subject

ἀρχή: 'ruler, principality, power' (cf. Eph 6:12); spiritual authorities.

οὔτε

nor

negative correlative

ἐνεστῶτα

things present

Perf Act Ptc · Nom Pl Neut · ἐνίστημι

substantival participle (subject)

→ intensive perfect (present-standing)

ἐνίστημι: 'be present, stand at hand'; 'the present things' — the now.

οὔτε

nor

negative correlative

μέλλοντα

things to come

Pres Act Ptc · Nom Pl Neut · μέλλω

substantival participle (subject)

→ present (impending)

μέλλω: 'be about to'; 'the coming things' — the future.

οὔτε

nor

negative correlative

δυνάμεις

powers

Nominative

subject

δύναμις: 'power' (cf. 1:16); here spiritual or cosmic powers.

39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἕτερα δύνησεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

NOTHING CAN SEPARATE **ASYNDETON** The list closes and the chapter crests: not height, depth, nor any created thing can part us from the love of God that is ours in Christ Jesus our Lord.

οὔτε

nor

negative correlative

ὕψωμα

height

Nominative

subject

ὕψωμα: 'height, exalted place' (cf. ὕψος); perhaps an astronomical/astrological term — the heights of the heavens.

οὔτε

nor

negative correlative

βάθος

depth

Nominative

subject

βάθος: 'depth'; the counterpart to height — the cosmic depths; together, the whole vertical universe.

οὔτε

nor

negative correlative

τις

any

Nominative

indefinite pronoun (attributive)

κτίσις

creature/created thing

Nominative

subject

κτίσις: 'creation, created thing' (cf. v.19); a catch-all — 'any other created thing whatever.'

ἕτερα

other

Nominative

attributive adjective

ἕτερος: 'other, another'; sweeping in anything not already named.

δυνήσεται

will be able

Fut Mid Indic 3 Sg · δύναμαι

main verb

→ predictive future

δύναμαι: 'be able'; nothing will have the power to separate.

ἡμᾶς

us

Accusative

direct object of χωρίζω

χωρίζω

to separate

Aor Act Inf · χωρίζω

complementary infinitive

→ constative aorist

χωρίζω: 'separate' (cf. v.35); the impossible feat.

ἀπὸ

from

preposition + genitive (separation)

τῆς

the

Genitive

article

ἀγάπης

love

Genitive

object of ἀπὸ (separation)

ἀγάπη: 'love'; now 'the love of God' (v.35 had 'of Christ') — the two are one.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

subjective genitive (God's love for us)

τῆς

the (which is)

Genitive

article (attributive, w/ prep. phrase)

ἐν

in

preposition + dative (sphere/locus)

Χριστῷ

Christ

Dative

object of ἐν (locus of the love)

ἐν Χριστῷ: the love of God reaches us 'in Christ Jesus' — the chapter ends where it began (v.1).

Ἰησοῦ

Jesus

Dative

apposition

τῷ

the

Dative

article

κυρίου

Lord

Dative

apposition (title)

κύριος: 'Lord'; the section and the great argument of chs. 5–8 close on 'our Lord' (cf. 5:21; 6:23; 7:25).

ἡμῶν

our

Genitive

genitive of relationship

On the text. The Greek follows the standard critical text of Romans 8, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation is editorial and conventional. At v.1 the later addition 'who walk not according to the flesh...' (imported from v.4) is not part of the earliest text and is omitted. At v.2 the manuscripts vary between 'set you free' (σέ) and 'set me free' (με); the second-person reading is followed. The punctuation of vv.33–34 (statements or rhetorical questions) is interpretive.

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.