

The Epistle to the Romans, Chapter 9

ΠΡΟΣ ΡΩΜΑΙΟΥΣ Θ'

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 · 9:1-5

Paul's anguish for Israel

Under solemn oath, Paul confesses great and unceasing sorrow (1-2): he could wish himself accursed for his kinsmen (3) — Israelites endowed with adoption, glory, covenants, law, worship, promises, the patriarchs, and the Messiah, who is God over all, blessed forever (4-5).

B · 9:6-13

God's word has not failed

God's promise has not failed, for not all ethnic Israel is the true Israel (6): the children of promise, not of flesh, are the seed — Isaac not Ishmael (7-9). Rebecca's twins, chosen before birth or works, show election rests on God's call, not deeds: 'the older will serve the younger,' 'Jacob I loved, Esau I hated' (10-13).

C · 9:14-18

God's freedom: mercy and hardening

Is God unjust? By no means (14): to Moses he declares free mercy (15), so it rests not on human will or effort but on God's mercy (16); to Pharaoh, that he was raised up to display God's power and name (17). God therefore has mercy on whom he wills and hardens whom he wills (18).

D • 9:19-29

The potter and the clay

To the objection 'why does he still find fault?' Paul answers: who are you to answer back to God (19-20)? The potter has the right over the clay (21). God endured vessels of wrath to make known his glory on vessels of mercy — called from Jews and Gentiles (22-24), as Hosea and Isaiah foretold: only a remnant will be saved (25-29).

E • 9:30-33

Israel stumbled over the stone

The paradoxical outcome: Gentiles who did not pursue righteousness attained it by faith (30), while Israel, pursuing a law of righteousness, did not reach it (31) — because they sought it by works, not faith, and stumbled over the stone in Zion; yet whoever believes in him will not be put to shame (32-33).

1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ,

I am speaking the truth in Christ — I am not lying; my conscience bears me witness in the Holy Spirit —

SOLEMN OATH ASYNDETON The new section opens with a triple asseveration of sincerity, preparing for a startling confession of grief over Israel.

Ἀλήθειαν

truth

Accusative

direct object

ἀλήθεια: 'truth'; the emphatic, fronted assertion of veracity.

λέγω

I speak

Pres Act Indic 1 Sg • λέγω

main verb

→ customary present

ἐν

in

preposition + dative (sphere)

Χριστῷ

Christ

Dative

object of ἐν (sphere/union)

ἐν Χριστῷ: 'in Christ' — the sphere that guarantees the truthfulness of the oath.

<p>οὐ not <i>negative particle</i></p>	<p>ψεύδομαι I am lying Pres Mid Indic 1 Sg · ψεύδομαι <i>main verb</i> → present (ongoing) ψεύδομαι: 'lie, speak falsely' (cf. ψεύστης, 3:4); the negative confirmation.</p>	<p>συμμαρτυρούσης bearing witness with Pres Act Ptc · Gen Sg Fem · συμμαρτυρέω <i>genitive absolute (attendant circ.)</i> → present (concurrent) συμμαρτυρέω: 'testify together with, confirm' (cf. 8:16); conscience co-witnessing.</p>	<p>μοι with me/to me Dative <i>dat. of association</i></p>
<p>τῆς the Genitive <i>article</i></p>	<p>συνειδήσεώς conscience Genitive <i>genitive absolute subject</i> συνειδήσις: 'conscience, moral awareness' (σύν + οἶδα; cf. 2:15); the inner witness.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>ἐν in <i>preposition + dative (sphere)</i></p>
<p>πνεύματι Spirit Dative <i>dat. of sphere</i> πνεῦμα: 'Spirit'; the conscience operates 'in the Holy Spirit' — its testimony is Spirit-sanctioned.</p>	<p>ἁγίῳ Holy Dative <i>attributive adjective</i> ἅγιος: 'holy'; qualifying the Spirit.</p>		

2 ὅτι λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

that I have great sorrow and unceasing anguish in my heart.

GREAT SORROW **ASYNDETON** The content of the oath: a deep, relentless grief lodged in Paul's heart — over his people, as the next verse reveals.

<p>ὅτι</p> <p>that</p> <p><i>conjunction (content clause)</i></p>	<p>λύπη</p> <p>sorrow/grief</p> <p>Nominative</p> <p><i>subject</i></p> <p>λύπη: 'grief, sorrow, pain'; deep emotional distress.</p>	<p>μοί</p> <p>to me</p> <p>Dative</p> <p><i>dat. of possession</i></p>	<p>ἐστίν</p> <p>is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>main verb</i></p> <p>→ stative present</p>
<p>μεγάλη</p> <p>great</p> <p>Nominative</p> <p><i>attributive adjective</i></p> <p>μέγας: 'great, large'; the magnitude of the sorrow.</p>	<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>ἀδιάλειπτος</p> <p>unceasing</p> <p>Nominative</p> <p><i>attributive adjective</i></p> <p>ἀδιάλειπτος: 'unceasing, constant' (cf. 1:9); the grief never lets up.</p>	<p>ὀδύνη</p> <p>anguish/pain</p> <p>Nominative</p> <p><i>subject (coordinate)</i></p> <p>ὀδύνη: 'pain, anguish, torment'; sharper than λύπη — gnawing inner pain.</p>
<p>τῇ</p> <p>in the</p> <p>Dative</p> <p><i>article</i></p>	<p>καρδιά</p> <p>heart</p> <p>Dative</p> <p><i>dat. of location</i></p> <p>καρδιά: 'heart'; the seat of the unceasing pain.</p>	<p>μου</p> <p>my</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	

3 ηὐχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,

For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh,

WILLING TO BE ACCURSED **γὰρ** The astonishing measure of Paul's love: he could almost pray to be himself anathema, severed from Christ, if it would save his fellow Israelites.

ἠύχομην

I could wish

Impf Mid Indic 1 Sg · εὐχομαι

main verb

→ tentential/desiderative imperfect

εὐχομαι: 'pray, wish'; the imperfect expresses an unattainable, almost-prayed wish — 'I could (almost) pray.'

γὰρ

for

explanatory conjunction

ἀνάθεμα

accursed/anathema

Nominative

predicate nominative

ἀνάθεμα: 'devoted to destruction, accursed' (cf. the OT ἕρεμ, devoted thing); under God's curse, the opposite of εὐλογητός.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive (complement of ἠύχομην)

→ stative present

αὐτός

myself

Nominative

intensive pronoun (w/ ἐγώ)

αὐτός ἐγώ: 'I myself' — emphatic; he would take the curse personally.

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἀπό

from

preposition + genitive (separation)

τοῦ

the

Genitive

article

Χριστοῦ

Christ

Genitive

object of ἀπό (separation)

Χριστός: 'Christ'; to be 'cut off from Christ' — the very thing nothing can do (8:35–39), willingly embraced here for love's sake.

ὑπὲρ

for the sake of

preposition + genitive (advantage)

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

object of ὑπὲρ

ἀδελφός: 'brother'; here fellow Jews, his ethnic kin.

μου

my

Genitive

genitive of relationship

τῶν

the

Genitive

article

συγγενῶν

kinsmen

Genitive

apposition to ἀδελφῶν

συγγενής: 'kinsman, relative' (σύν + γένος); blood relations — the Jewish nation.

μου

my

Genitive

genitive of relationship

κατὰ

according to

preposition + accusative (reference)

σάρκα

flesh

Accusative

object of κατά (sphere)

σάρξ: 'flesh'; natural/ethnic descent (cf. 1:3; 4:1) — kin 'by race.'

4 οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,

who are Israelites, to whom belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises;

ISRAEL'S PRIVILEGES **ASYNDETON** The tragic pathos sharpened by privilege: these kinsmen are Israelites, endowed with a sevenfold heritage of covenant blessings.

οἵτινές

who

Nominative

relative pronoun (qualitative)

ὅστις: the qualitative relative — 'people who are precisely Israelites.'

εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

Ἰσραηλῖται

Israelites

Nominative

predicate nominative

Ἰσραηλίτης: 'Israelite'; the honored covenant name (cf. Jacob/Israel), not merely 'Jew.'

ὧν

to whom/whose

Genitive

relative pronoun (possession)

ὧν: 'whose' — introducing the catalogue of privileges belonging to them.

ἡ

the

Nominative

article

υἰοθεσία

adoption

Nominative

subject (in possession list)

υἰοθεσία: 'adoption as sons' (cf. 8:15); Israel as God's adopted son (Exod 4:22; Hos 11:1).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

δόξα

glory

Nominative

subject

δόξα: 'glory'; the Shekinah presence among Israel (Exod 40:34).

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

διαθήκαι

covenants

Nominative

subject

διαθήκαι: 'covenant, testament'; the plural — the covenants with Abraham, Moses, David (and the new).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

νομοθεσία

giving of the law

Nominative

subject

νομοθεσία: 'legislation, law-giving' (νόμος + τίθημι); the Sinai gift of Torah.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

λατρεία

worship/service

Nominative

subject

λατρεία: 'worship, (cultic) service' (cf. λατρεύω, 1:9); the temple worship.

καὶ

and

coordinating conjunction

αἱ

the

Nominative

article

ἐπαγγελίαι

promises

Nominative

subject

ἐπαγγελίαι: 'promise' (cf. 4:13–20); the messianic and covenant promises.

5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα· ὁ ὧν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.

to them belong the patriarchs, and from them, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

THE PATRIARCHS AND THE CHRIST **ASYNDETON** The climax of privilege: theirs are the patriarchs and, by human descent, the Messiah himself — over whom Paul breaks into doxology (whether of Christ as God or to the Father).

<p>ὧν whose/to whom Genitive <i>relative pronoun (possession)</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>πατέρες fathers/patriarchs Nominative <i>subject (in possession list)</i> πατήρ: 'father'; the patriarchs — Abraham, Isaac, Jacob and the fathers.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἐξ from <i>preposition + genitive (source)</i></p>	<p>ὧν whom Genitive <i>relative pronoun (object of ἐξ)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>Χριστὸς Christ Nominative <i>subject</i> Χριστός: 'Christ, Messiah'; the crowning privilege — the Messiah came from Israel.</p>

τὸ

the (thing)

Accusative

adverbial accusative (of respect)

τὸ κατὰ σάρκα: 'as to the flesh' — qualifying his descent, implying a higher nature too (cf. 1:3).

κατὰ

according to

preposition + accusative (reference)

σάρκα

flesh

Accusative

object of κατὰ

σάρξ: 'flesh'; his human descent — 'as far as the flesh goes,' hinting at more.

ὁ

the (one)

Nominative

article (substantizes ptc.)

The punctuation here is the famous crux: a comma yields 'Christ, who is God over all, blessed forever' (Christ called θεός); a full stop yields a separate doxology to the Father.

ὢν

being/who is

Pres Act Ptc · Nom Sg Masc · εἰμι

substantival/attributive participle

→ stative present

εἰμι: 'be'; 'the one who is over all' — referring to Christ (most natural) or beginning a new clause about God.

ἐπὶ

over

preposition + genitive (rule over)

πάντων

all

Genitive

object of ἐπὶ (substantival adj.)

πᾶς: 'all'; sovereignty 'over all.'

θεός

God

Nominative

predicate nominative (or subject of new clause)

θεός: 'God'; if predicated of Christ, one of the NT's clearest affirmations of his deity.

εὐλογητός

blessed

Nominative

predicate adjective

εὐλογητός: 'blessed, praised' (cf. 1:25); the doxological term.

εἰς

for/unto

preposition + accusative (extent of time)

τοὺς

the

Accusative

article

αἰῶνας

ages/forever

Accusative

object of εἰς (extent of time)

αἰών: 'age'; εἰς τοὺς αἰῶνας = 'forever' (cf. 1:25).

ἀμήν

amen

liturgical affirmation (transliterated Hebrew)

ἀμήν: 'truly, so be it'; sealing the doxology.

6 Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ.

But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,

GOD'S WORD HAS NOT FAILED δὲ The thesis governing the chapter: Israel's unbelief does not mean God's promise collapsed — because 'Israel' was never merely the ethnic nation.

<p>Οὐχ not <i>negative particle</i></p>	<p>οἶον as though/such as <i>relative adverb (idiom)</i> οὐχ οἶον ὅτι: idiom, 'it is not as though, not that' — denying a wrong inference.</p>	<p>δὲ but <i>adversative conjunction</i></p>	<p>ὅτι that <i>conjunction (content clause)</i></p>
<p>ἐκπέπτωκεν has failed/fallen Perf Act Indic 3 Sg · ἐκπίπτω <i>main verb</i> → intensive perfect (resultant state) ἐκπίπτω: 'fall out, fail, fall away' (ἐκ + πίπτω); God's word has not 'fallen to the ground' (cf. 1 Sam 3:19).</p>	<p>ὁ the Nominative <i>article</i></p>	<p>λόγος word Nominative <i>subject</i> λόγος: 'word'; God's promise/declaration to Israel — has it failed? No.</p>	<p>τοῦ of Genitive <i>article</i></p>
<p>θεοῦ God Genitive <i>possessive genitive</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>	<p>πάντες all Nominative <i>subject (substantival adj.)</i> πᾶς: 'all'; not all physical descendants count.</p>

οἱ

those

Nominative

article (substantizes prep. phrase)

ἐξ

from/of

preposition + genitive (source)

Ἰσραήλ

Israel

Genitive

object of ἐξ (source)

Ἰσραήλ: Israel (the nation); descent
'from Israel' the patriarch.

οὗτοι

these

Nominative

demonstrative (subject)

Ἰσραήλ

Israel

Nominative

predicate nominative

Ἰσραήλ: here the true, elect 'Israel' —
the wordplay: not all of ethnic Israel are
the real Israel.

7 οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα, ἀλλ'· Ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

and not all are children of Abraham because they are his offspring, but 'Through Isaac shall your offspring be named.'

THROUGH ISAAC ASYNDETON The principle proven from Scripture: physical descent from Abraham is not enough — the line of promise runs through Isaac, by God's choice (Gen 21:12).

οὐδ'

nor/and not

negative conjunction

ὅτι

because

causal conjunction

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb

→ stative present

σπέρμα

offspring/seed

Nominative

predicate nominative

σπέρμα: 'seed, offspring' (cf. 4:13);
mere physical descent from Abraham.

Ἀβραάμ

of Abraham

Genitive

genitive of relationship

πάντες

all

Nominative

subject (substantival adj.)

πᾶς: 'all'; not all the seed are 'children' in the promise sense.

τέκνα

children

Nominative

predicate nominative

τέκνον: 'child' (cf. 8:16–17); the children of promise, not merely of flesh.

ἀλλ'

but

adversative conjunction

Ἐν

in/through

preposition + dative (means/agency)

ἐν Ἰσαάκ: 'in/through Isaac' — the chosen line.

Ἰσαὰκ

Isaac

Dative

object of ἐν

Ἰσαάκ: Isaac; the son of promise, through whom the seed is reckoned.

κληθήσεται

will be named/called

Fut Pass Indic 3 Sg · καλέω

main verb (citation)

→ predictive future

καλέω: 'call, name'; the offspring 'will be named/reckoned' through Isaac (Gen 21:12 LXX).

σοι

for you

Dative

dat. of advantage

σπέρμα

offspring

Nominative

subject

σπέρμα: 'seed, offspring'; the true line, defined by promise.

8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα·

That is, it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

CHILDREN OF PROMISE **ASYNDETON** Paul's interpretation: God's children are defined not by natural birth but by promise — the children of the promise are reckoned the true seed.

τούτ'

this

Nominative

demonstrative (epexegetical)

τούτ' ἔστιν: 'that is (to say)' — Paul explains the citation.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμι

main verb (idiom)

→ gnomic present

οὐ

not

negative particle

τὰ

the

Nominative

article

τέκνα

children

Nominative

subject

τέκνον: 'child'; 'children of the flesh' — natural descendants.

τῆς

of the

Genitive

article

σαρκός

flesh

Genitive

attributive genitive

σάρξ: 'flesh'; physical descent, insufficient for sonship.

ταῦτα

these

Nominative

demonstrative (resumptive subject)

τέκνα

children

Nominative

predicate nominative

τέκνον: 'child'; 'of God' — true covenant children.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

ἀλλὰ

but

adversative conjunction

τὰ

the

Nominative

article

τέκνα

children

Nominative

subject

τέκνον: 'child'; 'children of the promise' — defined by God's pledge.

τῆς

of the

Genitive

article

ἐπαγγελίας

promise

Genitive

attributive genitive

ἐπαγγελία: 'promise' (cf. 4:13–20; 9:4); the basis of true sonship.

λογίζεται

are counted/reckoned

Pres Mid Indic 3 Sg · λογίζομαι

main verb

→ gnomic present

λογίζομαι: 'reckon, count' (cf. ch. 4);
reckoned as the true seed.

εἰς

as

preposition + accusative (equivalence)

σπέρμα

offspring/seed

Accusative

object of εἰς

σπέρμα: 'seed'; counted as the genuine
offspring.

9 ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρα υἱός.

For this is the word of promise: 'About this time I will return, and Sarah shall have a son.'

THE PROMISE WORD **γὰρ** The promise that made Isaac a child of promise: God's pledge to return and give Sarah a son (Gen 18:10, 14) — sheer divine initiative.

ἐπαγγελίας

of promise

Genitive

attributive/descriptive genitive

ἐπαγγελία: 'promise'; 'a word of
promise' — the Isaac word.

γὰρ

for

explanatory conjunction

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word'; the specific promise
quoted.

οὗτος

this

Nominative

demonstrative (attributive)

Κατὰ

about/according to

preposition + accusative (time)

κατὰ τὸν καιρὸν τοῦτον: 'at this time,
about this season.'

τὸν

the

Accusative

article

καιρὸν

time/season

Accusative

object of κατὰ

καιρός: 'time, season' (cf. 3:26; 8:18);
the appointed time of return.

ΤΟΥΤΟΝ

this

Accusative

demonstrative (attributive)

ἐλεύσομαι

I will come/return

Fut Mid Indic 1 Sg · ἔρχομαι

main verb (citation)

→ predictive future

ἔρχομαι: 'come, return'; God's promised coming (Gen 18:10 LXX).

καὶ

and

coordinating conjunction

ἔσται

shall have/be

Fut Mid Indic 3 Sg · εἶμι

main verb (citation)

→ predictive future

εἶμι: 'be'; 'there shall be to Sarah a son' — the miraculous birth by promise.

τῇ

to

Dative

article

Σάρρα

Sarah

Dative

dat. of possession

Σάρρα: Sarah (cf. 4:19); the son given by promise to the barren.

υἱός

a son

Nominative

subject

υἱός: 'son'; Isaac, child of promise.

10 οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

And not only that, but also when Rebecca had conceived children by one man, our father Isaac —

REBECCA'S TWINS **δέ** A second, stronger case: Rebecca's twins, same father, same moment — yet distinguished by God, ruling out any appeal to differing parentage.

οὐ

not

negative particle

μόνον

only

adverb

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

δέ

and

connective conjunction

ἀλλὰ

but

adversative conjunction

<p>καὶ</p> <p>also</p> <p><i>adverbial</i></p>	<p>Ῥεβέκκα</p> <p>Rebecca</p> <p>Nominative</p> <p><i>subject (anacoluthon)</i></p> <p>Ῥεβέκκα: Rebecca; the mother of the twins Jacob and Esau.</p>	<p>ἐξ</p> <p>by/from</p> <p><i>preposition + genitive (source)</i></p>	<p>ένος</p> <p>one (man)</p> <p>Genitive</p> <p><i>substantival adjective</i></p> <p>εἷς: 'one'; 'by one man' — same father, unlike Isaac/Ishmael with different mothers.</p>
<p>κοίτην</p> <p>conception/marriage bed</p> <p>Accusative</p> <p><i>direct object (idiom)</i></p> <p>κοίτη: 'bed, sexual union, conception' (cf. 'coitus'); κοίτην ἔχουσα = 'having conceived.'</p>	<p>ἔχουσα</p> <p>having</p> <p>Pres Act Ptc · Nom Sg Fem · ἔχω</p> <p><i>adverbial participle (temporal)</i></p> <p>→ present (concurrent)</p> <p>ἔχω: 'have'; in the idiom 'having conception' — i.e. conceiving.</p>	<p>Ἰσαάκ</p> <p>Isaac</p> <p>Genitive</p> <p><i>genitive (in apposition to ένός)</i></p> <p>Ἰσαάκ: Isaac; identified as the 'one' father.</p>	<p>του̐</p> <p>the</p> <p>Genitive</p> <p><i>article</i></p>
<p>πατρός</p> <p>father</p> <p>Genitive</p> <p><i>apposition</i></p> <p>πατήρ: 'father'; 'our father Isaac' — the patriarch.</p>	<p>ἡμῶν</p> <p>our</p> <p>Genitive</p> <p><i>genitive of relationship</i></p>		

11 μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένη,

though they were not yet born and had done nothing either good or bad — in order that God's purpose of election might stand,

BEFORE BIRTH, BEFORE WORKS **γὰρ** The decisive timing: the choice was made before the twins were born or had done anything — so that election rests on God's purpose, not human deeds.

μήπω

not yet

adverb (negation of time)

μήπω: 'not yet'; the choice preceded birth.

γὰρ

for

explanatory conjunction

γεννηθέντων

having been born

Aor Pass Ptc · Gen Pl Masc · γεννάω

genitive absolute (temporal/concessive)

→ constative aorist

γεννάω: 'beget, give birth'; 'when they were not yet born' — the genitive absolute.

μηδὲ

nor

negative conjunction

πραξάντων

having done

Aor Act Ptc · Gen Pl Masc · πράσσω

genitive absolute (temporal)

→ constative aorist

πράσσω: 'do, practice' (cf. 1:32; 2:1); before any deed good or bad.

τι

anything

Accusative

indefinite pronoun (direct object)

ἀγαθόν

good

Accusative

attributive adjective

ἀγαθός: 'good'; no good deed yet to merit choice.

ἢ

or

disjunctive conjunction

φαῦλον

bad/worthless

Accusative

attributive adjective

φαῦλος: 'worthless, bad, base'; no bad deed yet to disqualify.

ἵνα

in order that

conjunction (purpose)

ἡ

the

Nominative

article

κατ'

according to

preposition + accusative (norm)

ἐκλογὴν

election/choice

Accusative

object of κατά (norm)

ἐκλογή: 'election, selection' (cf. ἐκλέγομαι); God's choosing — the basis of the purpose.

πρόθεσις

purpose

Nominative

subject

πρόθεσις: 'purpose, plan' (cf. 8:28); God's sovereign design.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

μένη

might stand/remain

Pres Act Subj 3 Sg · μένω

subjunctive (purpose clause)

→ present (continuing)

μένω: 'remain, abide, stand'; God's purpose abides — unshaken by human merit.

12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι·

not by works but by him who calls — she was told, 'The older will serve the younger.'

THE OLDER SERVES THE YOUNGER **ASYNDETON** The ground restated and the oracle given: election rests on God who calls, not on works — so 'the elder will serve the younger' (Gen 25:23), reversing nature.

οὐκ

not

negative particle

ἐξ

by/from

preposition + genitive (source)

ἔργων

works

Genitive

object of ἐξ (source)

ἔργον: 'work, deed' (cf. 3:20, 28; 4:2); election not grounded in human performance.

ἀλλ'

but

adversative conjunction

ἐκ

by/from

preposition + genitive (source)

τοῦ

the (one)

Genitive

article (substantizes ptc.)

καλοῦντος

who calls

Pres Act Ptc · Gen Sg Masc · καλέω

substantival participle (object of ἐκ)

→ customary (characteristic)

καλέω: 'call' (cf. 8:30); God the caller — the true source of election.

ἐρρέθη

it was said/she was told

Aor Pass Indic 3 Sg · λέγω

main verb

→ constative aorist

λέγω (pass.): 'be said'; the oracle spoken to Rebecca.

αὐτῇ

to her

Dative

dat. of indirect object

ὅτι

that

conjunction (introduces citation)

ὁ

the

Nominative

article

μείζων

older/greater

Nominative

subject (comparative adj.)

μέγας (comp. μείζων): 'greater, older';
Esau, the firstborn.

δουλεύσει

will serve

Fut Act Indic 3 Sg · δουλεύω

main verb (citation)

→ predictive future

δουλεύω: 'serve as a slave' (cf. 6:6); the reversal of the natural order of primogeniture (Gen 25:23).

τῷ

the

Dative

article

ἐλάσσονι

younger/lesser

Dative

dat. (the one served; comparative adj.)

ἐλάσσων: 'lesser, younger'; Jacob, the younger — yet chosen.

13 καθὼς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἑσαῦ ἐμίσησα.

As it is written, 'Jacob I loved, but Esau I hated.'

JACOB LOVED, ESAU HATED καθὼς Scripture seals the point (Mal 1:2–3): God's elective love set on Jacob, his rejection on Esau — covenant choice, sharply stated.

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'; quoting Mal 1:2–3.

Τὸν

the

Accusative

article

Ἰακώβ

Jacob

Accusative

direct object (fronted)

Ἰακώβ: Jacob; the object of God's elective love.

ἠγάπησα

I loved

Aor Act Indic 1 Sg · ἀγαπάω

main verb (citation)

→ *constative aorist*

ἀγαπάω: 'love' (cf. 8:28, 37); God's covenant love — choosing love.

τὸν

the

Accusative

article

δὲ

but

adversative conjunction

Ἡσαῦ

Esau

Accusative

direct object (fronted)

Ἡσαῦ: Esau; the one not chosen.

ἐμίσησα

I hated

Aor Act Indic 1 Sg · μισέω

main verb (citation)

→ *constative aorist*

μισέω: 'hate'; in this Semitic idiom of preference, 'loved less / rejected' rather than malicious hatred — the language of covenant non-election (cf. Luke 14:26).

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·

What then shall we say? Is there injustice on God's part? By no means!

IS GOD UNJUST? οὖν The inevitable objection raised and instantly denied: such sovereign choosing does not make God unjust.

Τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

οὖν

then

inferential conjunction

Τί οὖν ἐροῦμεν;: 'what shall we say then?' (cf. 6:1; 8:31).

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ *deliberative future*

μὴ

(not)

interrogative particle (expects 'no')

μὴ introducing a question expects a negative answer — 'surely not?'

ἀδικία

injustice/unrighteousness

Nominative

subject (verbless clause)

ἀδικία: 'injustice, unrighteousness' (cf. 1:18; 3:5); the charge against God — denied.

παρὰ

with/on the part of

preposition + dative (in the presence of)

παρὰ τῷ θεῷ: 'with God, on God's part.'

τῷ

the

Dative

article

θεῷ

God

Dative

object of παρὰ

μὴ

not

negative particle (w/ optative)

μὴ γένοιτο: 'by no means!' (cf. 3:4; 6:2).

γένοιτο

may it be

Aor Mid Opt 3 Sg · γίνομαι

optative of wishing (deprecation)

→ voluntative optative

15 τῷ Μωϋσεῖ γὰρ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτιρήσω ὃν ἂν οἰκτίρω.

For he says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.'

MERCY ON WHOM I WILL γὰρ God's self-declaration to Moses (Exod 33:19): mercy is his sovereign prerogative, freely bestowed as he wills.

τῷ

to

Dative

article

Μωϋσεῖ

Moses

Dative

dat. of indirect object

Μωϋσῆς: Moses; the recipient of the revelation (Exod 33:19).

γὰρ

for

explanatory conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

λέγω: 'say'; God (or Scripture) as the speaker.

Ἐλεήσω

I will have mercy

Fut Act Indic 1 Sg · ἐλεέω

main verb (citation)

→ predictive future

ἐλεέω: 'have mercy, show pity' (cf. ἔλεος); mercy as God's free choice.

ὄν

whom

Accusative

relative pronoun (object of ἐλεῶ)

ἄν

ever

particle (w/ subjunctive, indefinite)

ἄν: marking the indefinite relative — 'whomever.'

ἐλεῶ

I have mercy

Pres Act Subj 1 Sg · ἐλεέω

subjunctive (indefinite rel. clause)

→ present (general)

ἐλεέω: 'have mercy'; 'on whomever I have mercy' — the freedom of the giver.

καὶ

and

coordinating conjunction

οἰκτιρήσω

I will have compassion

Fut Act Indic 1 Sg · οἰκτίρω

main verb (citation)

→ predictive future

οἰκτίρω: 'have compassion, pity' (cf. οἰκτιρμός, 12:1); a near-synonym of ἐλεέω, deepening the point.

ὄν

whom

Accusative

relative pronoun (object of οἰκτίρω)

ἄν

ever

particle (indefinite)

οἰκτίρω

I have compassion

Pres Act Subj 1 Sg · οἰκτίρω

subjunctive (indefinite rel. clause)

→ present (general)

οἰκτίρω: 'have compassion'; 'on whomever I have compassion.'

16 ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ.

So then it depends not on human will or exertion, but on God, who has mercy.

IT DEPENDS ON GOD'S MERCY ἄρα οὖν The conclusion: the outcome rests not on human willing or running but on the God who shows mercy.

<p>ἄρα</p> <p>so</p> <p><i>inferential particle</i></p> <p>ἄρα οὖν: 'so then' (cf. v.18; 8:12).</p>	<p>οὖν</p> <p>then</p> <p><i>inferential conjunction</i></p>	<p>οὐ</p> <p>not</p> <p><i>negative particle</i></p>	<p>τοῦ</p> <p>of the (one)</p> <p>Genitive</p> <p><i>article (substantizes ptc.)</i></p>
<p>θέλοντος</p> <p>who wills</p> <p>Pres Act Ptc · Gen Sg Masc · θέλω</p> <p><i>substantival participle (genitive of source)</i></p> <p>→ customary (characteristic)</p> <p>θέλω: 'will, want' (cf. 7:15–20); human willing — not the deciding factor.</p>	<p>οὐδὲ</p> <p>nor</p> <p><i>negative conjunction</i></p>	<p>τοῦ</p> <p>of the (one)</p> <p>Genitive</p> <p><i>article (substantizes ptc.)</i></p>	<p>τρέχοντος</p> <p>who runs/exerts</p> <p>Pres Act Ptc · Gen Sg Masc · τρέχω</p> <p><i>substantival participle (genitive of source)</i></p> <p>→ customary (characteristic)</p> <p>τρέχω: 'run' (athletic image); human effort/striving — also not decisive.</p>
<p>ἀλλὰ</p> <p>but</p> <p><i>adversative conjunction</i></p>	<p>τοῦ</p> <p>of the (one)</p> <p>Genitive</p> <p><i>article (substantizes ptc.)</i></p>	<p>ἐλεῶντος</p> <p>who has mercy</p> <p>Pres Act Ptc · Gen Sg Masc · ἐλεέω</p> <p><i>substantival participle (genitive of source)</i></p> <p>→ customary (characteristic)</p> <p>ἐλεέω: 'have mercy' (cf. v.15); God's mercy is the true ground.</p>	<p>θεοῦ</p> <p>God</p> <p>Genitive</p> <p><i>apposition (the merciful one is God)</i></p> <p>θεός: God; the merciful one on whom all depends.</p>

17 λέγει γὰρ ἡ γραφή τῷ Φαραῶ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῆ τὸ ὄνομά μου ἐν πάσῃ τῇ γῆ.

For the Scripture says to Pharaoh, 'For this very purpose I raised you up, that I might display my power in you, and that my name might be proclaimed in all the earth.'

PHARAOH RAISED UP **γὰρ** The other side, from Pharaoh (Exod 9:16): God raised him up precisely to display divine power and spread his name — the negative counterpart to mercy.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present

γὰρ

for

explanatory conjunction

ἡ

the

Nominative

article

γραφή

Scripture

Nominative

subject

γραφή: 'Scripture' (cf. 4:3); Scripture personified as God's voice.

τῷ

to

Dative

article

Φαραώ

Pharaoh

Dative

dat. of indirect object

Φαραώ: Pharaoh; the hardened king of the Exodus.

ὅτι

that

conjunction (introduces citation)

εἰς

for

preposition + accusative (purpose)

εἰς αὐτὸ τοῦτο: 'for this very purpose.'

αὐτὸ

very

Accusative

intensive pronoun

τούτο

this

Accusative

demonstrative (object of εἰς)

ἐξήγειρά

I raised up

Aor Act Indic 1 Sg · ἐξεγείρω

main verb (citation)

→ constative aorist

ἐξεγείρω: 'raise up, bring on the scene' (ἐκ + ἐγείρω); God brought Pharaoh to power/prominence for his purpose.

σε

you

Accusative

direct object

ὅπως

that

conjunction (purpose)

ἐνδείξωμαι

I might display

Aor Mid Subj 1 Sg · ἐνδείκνυμι

subjunctive (purpose clause)

→ constative aorist

ἐνδείκνυμι: 'show, demonstrate' (cf. ἐνδειξις, 3:25); to put divine power on display.

ἐν

in

preposition + dative (location/instrument)

σοι

you

Dative

object of ἐν

τὴν

the

Accusative

article

δύναμιν

power

Accusative

direct object

δύναμις: 'power' (cf. 1:16); God's might shown in judging Pharaoh.

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ὅπως

that

conjunction (purpose)

διαγγελῆ

might be proclaimed

Aor Pass Subj 3 Sg · διαγγέλλω

subjunctive (purpose clause)

→ *constative aorist*

διαγγέλλω: 'proclaim widely, announce abroad' (διά + ἀγγέλλω); God's name broadcast through the Exodus.

τὸ

the

Nominative

article

ὄνομά

name

Nominative

subject

ὄνομα: 'name'; God's renown, spread by his dealings with Pharaoh.

μου

my

Genitive

genitive of possession

ἐν

in

preposition + dative (place)

πάσῃ

all

Dative

attributive adjective

τῇ

the

Dative

article

γῆ

earth/land

Dative

dat. of place

γῆ: 'earth, land'; the whole earth, where God's name is proclaimed.

18 ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

So then he has mercy on whomever he wills, and he hardens whomever he wills.

MERCY AND HARDENING ἄρα οὖν The twofold conclusion drawn from Moses and Pharaoh: God freely shows mercy to whom he wills and hardens whom he wills.

ἄρα

so

inferential particle

ἄρα οὖν: 'so then' (cf. v.16); the summary of vv.15–17.

οὖν

then

inferential conjunction

ὃν

whom

Accusative

relative pronoun (object of ἐλεεῖ)

θέλει

he wills

Pres Act Indic 3 Sg · θέλω

main verb (rel. clause)

→ *gnomic present*

θέλω: 'will, want'; God's sovereign will — the deciding factor.

ἐλεεῖ

he has mercy

Pres Act Indic 3 Sg · ἐλεέω

main verb

→ *gnomic present*

ἐλεέω: 'have mercy' (cf. vv.15–16); the merciful side of God's freedom.

ὃν

whom

Accusative

relative pronoun (object of σκληρύνει)

δὲ

but/and

connective conjunction

θέλει

he wills

Pres Act Indic 3 Sg · θέλω

main verb (rel. clause)

→ *gnomic present*

σκληρύνει

he hardens

Pres Act Indic 3 Sg · σκληρύνω

main verb

→ *gnomic present*

σκληρύνω: 'harden, make stubborn' (cf. σκληρός, 'hard'; 2:5); the hardening side — as with Pharaoh (Exod 4–14), a judicial act much debated as to its relation to Pharaoh's self-hardening.

19 Ἐρεῖς μοι οὖν· τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;

You will say to me then, 'Why does he still find fault? For who can resist his will?'

WHY STILL BLAME? οὖν The sharpest objection: if God hardens whom he wills, how can he still blame anyone, since none can resist his will?

Ἐρεῖς

you will say

Fut Act Indic 2 Sg · λέγω

main verb

→ *predictive future*

λέγω/ἔρω: 'say'; the imagined interlocutor's protest.

μοι

to me

Dative

dat. of indirect object

οὖν

then

inferential conjunction

τί

why

interrogative (adverbial accusative)

<p>ἔτι still <i>adverb (time)</i></p> <p>ἔτι: 'still, yet'; if God hardens, why blame still?</p>	<p>μέμφεται does he find fault Pres Mid Indic 3 Sg · μέμφομαι <i>main verb</i></p> <p>→ gnomic present</p> <p>μέμφομαι: 'blame, find fault with'; the objector's complaint against God's justice.</p>	<p>τῷ the Dative <i>article</i></p>	<p>γὰρ for <i>explanatory conjunction</i></p>
<p>βουλήματι will/purpose Dative <i>dat. (object of ἀνθέστηκεν)</i></p> <p>βούλημα: 'will, purpose, intention' (cf. βούλομαι); God's resolved will, allegedly irresistible.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>	<p>τίς who Nominative <i>interrogative pronoun (subject)</i></p>	<p>ἀνθέστηκεν has resisted Perf Act Indic 3 Sg · ἀνθίστημι <i>main verb</i></p> <p>→ intensive perfect (standing resistance)</p> <p>ἀνθίστημι: 'set oneself against, resist, withstand' (ἀντί + ἵστημι); 'who has ever successfully resisted?' — the objector's premise.</p>

20 ὦ ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἔρει τὸ πλάσμα τῷ πλάσαντι· τί με ἐποίησας οὕτως;

But who are you, O man, to answer back to God? Will what is molded say to its molder, 'Why have you made me like this?'

WHO ARE YOU TO ANSWER BACK? **ASYNDETON** Paul's first answer is to relativize the creature: a mere man has no standing to put God in the dock — as little as a pot does its maker.

ὦ

O

particle of address

ὦ: the vocative particle of address (cf. 2:1) — here with a note of rebuke.

ἄνθρωπε

man

Vocative

vocative of direct address

ἄνθρωπος: 'man, human'; the creature addressed — stressing the gulf between man and God.

μενούγγε

on the contrary/indeed

particle (emphatic, corrective)

μενούγγε: 'rather, on the contrary, indeed' (μέν + οὔν + γε); a strong rejoinder turning the question back.

σύ

you

Nominative

subject (emphatic pronoun)

σύ: 'you' — emphatic, underscoring the creature's smallness.

τίς

who

Nominative

interrogative pronoun (predicate)

τίς εἶ: 'who are you?' — challenging the objector's standing.

εἶ

are

Pres Act Indic 2 Sg · εἶμι

main verb

→ stative present

ὁ

the (one)

Nominative

article (substantizes ptc.)

ἀνταποκρινόμενος

who answers back

Pres Mid Ptc · Nom Sg Masc ·

ἀνταποκρίνομαι

substantival participle (apposition to σύ)

→ present (ongoing)

ἀνταποκρίνομαι: 'answer back, reply against, dispute' (ἀντί + ἀποκρίνομαι); contradicting God — presumptuous.

τῷ

to

Dative

article

θεῷ

God

Dative

dat. of indirect object

μή

(not)

interrogative particle (expects 'no')

ἐρεῖ

will say

Fut Act Indic 3 Sg · λέγω

main verb

→ predictive future

λέγω/ἐρῶ: 'say'; can the thing made talk back to its maker?

<p>τὸ the Nominative <i>article</i></p>	<p>πλάσμα thing molded/formed Nominative <i>subject</i> πλάσμα: 'thing formed, molded object' (cf. πλάσσω; Isa 29:16; 45:9); the creature as something shaped.</p>	<p>τῷ to the (one) Dative <i>article (substantizes ptc.)</i></p>	<p>πλάσαντι who molded it Aor Act Ptc · Dat Sg Masc · πλάσσω <i>substantival participle (indirect object)</i> → <i>constative aorist</i> πλάσσω: 'mold, form, shape' (cf. 'plasma'); the maker — God, who formed the creature.</p>
<p>Τί why <i>interrogative (adverbial accusative)</i></p>	<p>με me Accusative <i>direct object</i></p>	<p>ἐποίησας did you make Aor Act Indic 2 Sg · ποιέω <i>main verb</i> → <i>constative aorist</i> ποιέω: 'make, do'; the pot's impudent question to the potter.</p>	<p>οὕτως like this/thus <i>adverb (manner)</i> οὕτως: 'thus, in this way'; 'why like this?' — the creature questioning its design (Isa 45:9).</p>

21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος ὃ δὲ εἰς ἀτιμίαν;

Has the potter no right over the clay, to make from the same lump one vessel for honorable use and another for dishonorable use?

THE POTTER'S RIGHT **ASYNDETON** The potter analogy makes the point: from one lump the potter may rightly fashion vessels for honor or for menial use — his prerogative over his own clay.

ἢ

or

disjunctive conjunction

ἢ: 'or'; pressing the alternative — surely the potter has the right?

οὐκ

not

negative particle

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ gnomic present

ἐξουσίαν

right/authority

Accusative

direct object

ἐξουσία: 'authority, right, power' (cf. 13:1); the potter's legitimate prerogative.

ὁ

the

Nominative

article

κεραμεύς

potter

Nominative

subject

κεραμεύς: 'potter' (cf. κέραμος, 'clay'; Isa 29:16; Jer 18:6); the sovereign craftsman.

τοῦ

of the

Genitive

article

πηλοῦ

clay

Genitive

genitive (object of authority over)

πηλός: 'clay, mud'; the malleable material — humanity in God's hands.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

αὐτοῦ

same

Genitive

intensive/identical adjective

αὐτός: 'same'; 'from the same lump' — the vessels differ only by the potter's choice.

φυράματος

lump/batch

Genitive

object of ἐκ (source)

φύραμα: 'lump, mixture, batch' (of dough or clay; cf. 11:16); one undifferentiated mass.

ποιῆσαι

to make

Aor Act Inf · ποιέω

complementary infinitive (w/ ἐξουσίαν)

→ constative aorist

ποιέω: 'make'; the potter's act of fashioning.

ὁ

one

Accusative

relative/demonstrative pronoun

ὁ μὲν ... ὁ δέ: 'one ... another' — distributive.

μὲν

on the one hand

particle (μὲν ... δέ)

εἰς

for

preposition + accusative (purpose)

τιμὴν

honor/honorable use

Accusative

object of εἰς (purpose)

τιμή: 'honor, value' (cf. 2:7); a vessel for noble, honorable use.

σκεῦος

vessel

Accusative

direct object (of ποιῆσαι)

σκεῦος: 'vessel, container, instrument' (cf. v.22-23); the keyword for the fashioned object.

ὁ

another

Accusative

relative/demonstrative pronoun

δὲ

on the other

particle (δέ answering μέν)

εἰς

for

preposition + accusative (purpose)

ἀτιμίαν

dishonor/menial use

Accusative

object of εἰς (purpose)

ἀτιμία: 'dishonor, common use' (cf. 1:26; 9:21); a vessel for ordinary/menial purposes — not necessarily 'destruction.'

22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction,

VESSELS OF WRATH δὲ Now the application begins (a long suspended sentence): even in judgment God shows restraint, bearing with great patience the vessels of wrath ripe for ruin.

εἰ

if/what if

conjunction (protasis, apodosis left open)

εἰ δέ: 'but if/what if' — the protasis of a sentence whose conclusion is left implied for rhetorical effect.

δὲ

but

connective conjunction

θέλων

desiring/willing

Pres Act Ptc · Nom Sg Masc · θέλω

adverbial participle (concessive or causal)

→ present (ongoing)

θέλω: 'will, desire' (cf. v.18); God's purpose — debated whether concessive ('although willing') or causal ('because willing').

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἐνδείξασθαι

to show/demonstrate

Aor Mid Inf · ἐνδείκνυμι

complementary infinitive

→ constative aorist

ἐνδείκνυμι: 'show, display' (cf. v.17); to manifest his wrath.

τήν

the

Accusative

article

ὀργήν

wrath

Accusative

direct object

ὀργή: 'wrath' (cf. 1:18; 2:5); God's just judgment, to be displayed.

καὶ

and

coordinating conjunction

γνωρίσαι

to make known

Aor Act Inf · γνωρίζω

complementary infinitive

→ constative aorist

γνωρίζω: 'make known, reveal' (cf. v.23); to disclose his power.

τὸ

the

Accusative

article (substantizes adj.)

δυνατὸν

power

Accusative

direct object (substantival adj.)

δυνατός: 'powerful, able'; τὸ δυνατόν = 'his power, what he is able to do' (cf. v.17).

αὐτοῦ

his

Genitive

genitive of possession

ἤνεγκεν

endured/bore

Aor Act Indic 3 Sg · φέρω

main verb

→ *constative aorist*

φέρω: 'bear, carry, endure'; God bore with the vessels of wrath — restraint amid judgment.

ἐν

with/in

preposition + dative (manner)

πολλῇ

much

Dative

attributive adjective

μακροθυμία

patience/forbearance

Dative

dat. of manner

μακροθυμία: 'patience, long-suffering' (μακρός + θυμός, 'long-tempered'; cf. 2:4); God's restraint, as with Pharaoh.

σκεύη

vessels

Accusative

direct object

σκεῦος: 'vessel' (cf. v.21); here 'vessels of wrath.'

ὀργῆς

of wrath

Genitive

attributive genitive

ὀργή: 'wrath'; vessels destined for/characterized by wrath.

κατηρτισμένα

prepared/fitted

Perf Pass Ptc · Acc Pl Neut · καταρτίζω

attributive participle

→ *intensive perfect (settled state)*

καταρτίζω: 'make ready, fit, prepare, complete' (cf. 'mending nets'); the middle/passive ambiguity — 'prepared (by God)' or 'having made themselves ready' — is theologically weighty; note Paul does not say God prepared them (contrast v.23).

εἰς

for

preposition + accusative (goal/result)

ἀπώλειαν

destruction

Accusative

object of εἰς (goal)

ἀπώλεια: 'destruction, ruin, perdition' (cf. ἀπόλλυμι); the end of the vessels of wrath.

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,

in order to make known the riches of his glory for vessels of mercy, which he prepared beforehand for glory —

VESSELS OF MERCY ASYNDETON The positive goal of all this forbearance: to lavish the riches of his glory on the vessels of mercy — those he himself prepared beforehand for glory.

<p>καὶ</p> <p>and</p> <p><i>coordinating conjunction</i></p>	<p>ἵνα</p> <p>in order that</p> <p><i>conjunction (purpose)</i></p> <p>ἵνα: 'in order that'; the purpose-goal of God's patience in v.22.</p>	<p>γνωρίσῃ</p> <p>he might make known</p> <p>Aor Act Subj 3 Sg · γνωρίζω</p> <p><i>subjunctive (purpose clause)</i></p> <p>→ constative aorist</p> <p>γνωρίζω: 'make known' (cf. v.22); to display the riches of glory.</p>	<p>τὸν</p> <p>the</p> <p>Accusative</p> <p><i>article</i></p>
<p>πλοῦτον</p> <p>riches</p> <p>Accusative</p> <p><i>direct object</i></p> <p>πλοῦτος: 'riches, wealth, abundance' (cf. 2:4; 11:33); the lavish abundance of God's glory.</p>	<p>τῆς</p> <p>of the</p> <p>Genitive</p> <p><i>article</i></p>	<p>δόξης</p> <p>glory</p> <p>Genitive</p> <p><i>attributive genitive</i></p> <p>δόξα: 'glory' (cf. v.4; 8:18); the glory shared with the vessels of mercy.</p>	<p>αὐτοῦ</p> <p>his</p> <p>Genitive</p> <p><i>genitive of possession</i></p>
<p>ἐπὶ</p> <p>for/upon</p> <p><i>preposition + accusative (recipients)</i></p>	<p>σκεύη</p> <p>vessels</p> <p>Accusative</p> <p><i>object of ἐπὶ</i></p> <p>σκεῦος: 'vessel' (cf. vv.21-22); 'vessels of mercy' — the elect.</p>	<p>ἐλέους</p> <p>of mercy</p> <p>Genitive</p> <p><i>attributive genitive</i></p> <p>ἔλεος: 'mercy' (cf. vv.15-16); vessels characterized by and receiving mercy.</p>	<p>ἃ</p> <p>which</p> <p>Accusative</p> <p><i>relative pronoun (object of προητοίμασεν)</i></p>

προητοίμασεν

he prepared beforehand

Aor Act Indic 3 Sg · προητοίμαζω

main verb (rel. clause)

→ *constative aorist*

προητοίμαζω: 'prepare in advance' (προ + ετοίμαζω); note the active 'God prepared' the vessels of mercy — contrast the passive κατηρτισμένα of v.22, the asymmetry often noted in election.

εἰς

for/unto

preposition + accusative (goal)

δόξαν

glory

Accusative

object of εἰς (goal)

δόξα: 'glory'; the destiny prepared for the vessels of mercy (cf. 8:30).

24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν;

even us, whom he has called, not only from the Jews but also from the Gentiles?

CALLLED FROM JEWS AND GENTILES **ASYNDETON** The identity of the vessels of mercy: 'us,' whom God called — drawn from Jews and Gentiles alike, the theme that the prophets foretold.

οὓς

whom

Accusative

relative pronoun (refers to σκενὴ ἐλέους)

καὶ

even/also

adverbial

ἐκάλεσεν

he called

Aor Act Indic 3 Sg · καλέω

main verb

→ *constative aorist*

καλέω: 'call' (cf. 8:30; 9:12); the effectual calling of the vessels of mercy.

ἡμᾶς

us

Accusative

apposition to οὓς

'us' — believers, the called ones.

<p>οὐ not <i>negative particle</i></p>	<p>μόνον only <i>adverb</i> οὐ μόνον ... ἀλλὰ καὶ: 'not only ... but also.'</p>	<p>ἐξ from <i>preposition + genitive (source)</i></p>	<p>Ἰουδαίων Jews Genitive <i>object of ἐξ (source)</i> Ἰουδαῖος: 'Jew' (cf. 1:16; 2:9); the called include believing Jews.</p>
<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>καὶ also <i>adverbial</i></p>	<p>ἐξ from <i>preposition + genitive (source)</i></p>	<p>ἔθνῶν Gentiles Genitive <i>object of ἐξ (source)</i> ἔθνος: 'nation, Gentile' (cf. 1:5; 9:30); the called include believing Gentiles — the surprise the prophets announced.</p>

25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·

As indeed he says in Hosea: 'Those who were not my people I will call my people, and her who was not beloved I will call beloved.'

HOSEA: NOT MY PEOPLE **ὡς** Scripture's first witness (Hosea 2:23): God will name the non-people his people and the unloved his beloved — fulfilled in the calling of Gentiles.

<p>ὡς as <i>comparative conjunction (citation formula)</i></p>	<p>καὶ indeed/also <i>adverbial</i></p>	<p>ἐν in <i>preposition + dative (location: 'in Hosea')</i></p>	<p>τῷ the Dative <i>article</i></p>
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Ἦσηέ

Hosea

Dative

object of ἐν (the book/prophet)

Ἦσηέ: Hosea; 'in Hosea' = in the book of Hosea.

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb

→ *gnomic present*

Καλέσω

I will call/name

Fut Act Indic 1 Sg · καλέω

main verb (citation)

→ *predictive future*

καλέω: 'call, name'; God renaming the rejected (Hos 2:23).

τὸν

the

Accusative

article

οὐ

not

negative particle

λαόν

people

Accusative

direct object

λαός: 'people' (esp. God's covenant people); 'not-my-people' — originally faithless Israel, applied to Gentiles.

μου

my

Genitive

genitive of possession

λαόν

people

Accusative

object complement (double acc.)

λαός: 'people'; now named 'my people.'

μου

my

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τήν

the (one)

Accusative

article (substantizes ptc.)

οὐκ

not

negative particle

ἠγαπημένην

beloved

Perf Pass Ptc · Acc Sg Fem · ἀγαπάω

substantival participle (direct object)

→ *intensive perfect (settled state)*

ἀγαπάω: 'love'; 'her not-having-been-loved' (Hosea's Lo-Ruhamah) — the unloved.

ἠγαπημένην

beloved

Perf Pass Ptc · Acc Sg Fem · ἀγαπάω

object complement (double acc.)

→ *intensive perfect (settled state)*

ἀγαπάω: 'love'; now named 'beloved' — mercy reversing rejection.

26 καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'

SONS OF THE LIVING GOD **ASYNDETON** The promise's climax (Hosea 1:10): in the very place of rejection, the rejected will be named sons of the living God.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔσται it will be Fut Mid Indic 3 Sg · εἶμι <i>main verb (citation)</i> → predictive future εἶμι: 'be'; the future fulfillment.</p>	<p>ἐν in <i>preposition + dative (place)</i></p>	<p>τῷ the Dative <i>article</i></p>
<p>τόπῳ place Dative <i>dat. of place</i> τόπος: 'place'; the very site of rejection becomes the site of restoration.</p>	<p>οὗ where <i>relative adverb (place)</i> οὗ: 'where' — the locative relative.</p>	<p>ἐρρέθη it was said Aor Pass Indic 3 Sg · λέγω <i>main verb (rel. clause)</i> → constative aorist λέγω (pass.): 'be said' (cf. v.12); the former verdict of rejection.</p>	<p>αὐτοῖς to them Dative <i>dat. of indirect object</i></p>
<p>Οὐ not <i>negative particle</i></p>	<p>λαός people Nominative <i>predicate nominative</i> λαός: 'people'; 'you are not my people' — the old sentence.</p>	<p>μου my Genitive <i>genitive of possession</i></p>	<p>ὑμεῖς you Nominative <i>subject (emphatic pronoun)</i></p>

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there'; in that same place — the reversal localized.

κληθήσονται

they will be called

Fut Pass Indic 3 Pl · καλέω

main verb (citation)

→ predictive future

καλέω: 'call, name'; the new name conferred.

υἱοὶ

sons

Nominative

predicate nominative

υἱός: 'son' (cf. 8:14); 'sons of the living God' — the highest status.

θεοῦ

of God

Genitive

genitive of relationship

ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

attributive participle

→ present (ongoing)

ζάω: 'live'; 'the living God' — over against dead idols.

27 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται·

And Isaiah cries out concerning Israel: 'Though the number of the sons of Israel be as the sand of the sea, only the remnant will be saved;

ONLY THE REMNANT δὲ The complementary truth for Israel (Isaiah 10:22): however numberless the nation, only a remnant will be saved — election narrows even within Israel.

Ἰσαΐας

Isaiah

Nominative

subject

Ἰσαΐας: Isaiah; the prophet now cited for Israel's side.

δὲ

and/but

connective conjunction

κράζει

cries out

Pres Act Indic 3 Sg · κράζω

main verb

→ *gnomic present*

κράζω: 'cry out, call aloud' (cf. 8:15); the prophet's urgent proclamation.

ὑπὲρ

concerning/on behalf of

preposition + genitive (reference)

ὑπὲρ here = 'concerning, about' (a Koine extension of the usual 'on behalf of').

τοῦ

the

Genitive

article

Ἰσραήλ

Israel

Genitive

object of ὑπὲρ

Ἰσραήλ: Israel; the subject of Isaiah's oracle.

Ἐὰν

though/if

conjunction (third-class condition)

ἦ

be

Pres Act Subj 3 Sg · εἶμι

subjunctive (protasis)

→ *present (general)*

εἶμι: 'be'; the hypothetical vast number.

ὁ

the

Nominative

article

ἀριθμός

number

Nominative

subject

ἀριθμός: 'number, count' (cf. 'arithmetic'); the population of Israel.

τῶν

of the

Genitive

article

υἱῶν

sons

Genitive

partitive/possessive genitive

υἱός: 'son'; 'the sons of Israel' — the nation.

Ἰσραήλ

of Israel

Genitive

genitive of relationship

ὡς

as

comparative particle

ἡ

the

Nominative

article

ἄμμος

sand

Nominative

subject (in comparison)

ἄμμος: 'sand'; the proverbial innumerable multitude (echoing the Abrahamic promise, Gen 22:17).

τῆς

of the

Genitive

article

θαλάσσης

sea

Genitive

genitive (of the sand)

θάλασσα: 'sea'; the sand of the seashore.

τὸ

the

Nominative

article

ὑπόλειμμα

remnant

Nominative

subject

ὑπόλειμμα: 'remnant, what is left over' (cf. ὑπολείπω; the remnant theme, ch. 11); only a remainder is saved.

σωθήσεται

will be saved

Fut Pass Indic 3 Sg · σῶζω

main verb (citation)

→ predictive future

σῶζω: 'save' (cf. 5:9; 8:24); only the remnant attains salvation.

28 λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

for the Lord will carry out his sentence on the earth fully and decisively.'

A DECISIVE WORD **γὰρ** The basis of that narrowing (Isaiah 10:23): the Lord will execute his word on the earth completely and without delay.

λόγον

word/sentence

Accusative

direct object

λόγος: 'word, sentence, reckoning' (cf. v.6); God's decisive decree.

γὰρ

for

explanatory conjunction

συντελῶν

completing/fulfilling

Pres Act Ptc · Nom Sg Masc · συντελέω

adverbial participle (manner)

→ present (concurrent)

συντελέω: 'bring to completion, accomplish fully' (σύν + τελέω); the word fully carried out.

καὶ

and

coordinating conjunction

συντέμνων

cutting short/executing decisively

Pres Act Ptc · Nom Sg Masc · συντέμνω

adverbial participle (manner)

→ present (concurrent)

συντέμνω: 'cut short, shorten, execute quickly' (σύν + τέμνω, 'cut'); swift and decisive action.

ποιήσει

will do/execute

Fut Act Indic 3 Sg · ποιέω

main verb

→ predictive future

ποιέω: 'do, execute'; the Lord will carry out his word.

κύριος

the Lord

Nominative

subject

κύριος: 'Lord'; God executing his sentence.

ἐπὶ

on/upon

preposition + genitive (place)

τῆς

the

Genitive

article

γῆς

earth/land

Genitive

object of ἐπὶ (place)

γῆ: 'earth, land'; the sphere of judgment.

29 καὶ καθὼς προείρηκεν Ἰσαΐας· Εἰ μὴ κύριος Σαβαώθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὠμοιώθημεν.

And as Isaiah foretold: 'If the Lord of hosts had not left us offspring, we would have become like Sodom and been made like Gomorrah.'

A SEED LEFT καθὼς Isaiah's earlier word (1:9) drives it home: only because the Lord of hosts preserved a seed did Israel escape Sodom's total annihilation.

καὶ

and

coordinating conjunction

καθὼς

as

comparative conjunction (citation formula)

προείρηκεν

foretold/has said before

Perf Act Indic 3 Sg · προλέγω

main verb

→ *intensive perfect (standing prediction)*

προλέγω: 'say beforehand, foretell' (προ + λέγω); Isaiah's prior word.

Ἡσαΐας

Isaiah

Nominative

subject

Ἡσαΐας: Isaiah; cited again (Isa 1:9).

εἰ

if

conjunction (contrary-to-fact condition)

εἰ μὴ ... ἄν: *contrary-to-fact* — 'if ... had not ... we would have.'

μὴ

not

negative particle

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; with 'of hosts' — the sovereign warrior-God.

Σαβαώθ

of hosts/Sabaoth

transliterated Hebrew (genitive sense)

Σαβαώθ: Hebrew šəbā'ōt, 'hosts, armies'; 'the Lord of hosts/armies' — untranslated, as in the LXX.

ἐγκατέλιπεν

had left

Aor Act Indic 3 Sg · ἐγκαταλείπω

main verb (protasis)

→ *constative aorist*

ἐγκαταλείπω: 'leave behind, leave remaining' (ἐν + κατά + λείπω); God's leaving a seed/remnant.

ἡμῖν

us

Dative

dat. of advantage

σπέρμα

offspring/seed

Accusative

direct object

σπέρμα: 'seed, offspring' (cf. v.7-8); the preserved remnant — Israel's survival.

ὡς

like

comparative particle

Σόδομα

Sodom

Nominative

predicate (in comparison)

Σόδομα: Sodom; the city of total destruction (Gen 19).

ἄν

would

particle (w/ aorist, contrary-to-fact)

ἄν: marking the apodosis of the unreal condition.

ἐγενήθημεν

we would have become

Aor Pass Indic 1 Pl · γίνομαι

main verb (apodosis)

→ *constative aorist*

γίνομαι: 'become'; Israel would have shared Sodom's fate.

καὶ

and

coordinating conjunction

ὡς

like

comparative particle

Γόμορρα

Gomorrah

Nominative

predicate (in comparison)

Γόμορρα: Gomorrah; Sodom's twin in destruction.

ἄν

would

particle (contrary-to-fact)

ὡμοιώθημεν

we would have been made like

Aor Pass Indic 1 Pl · ὁμοιώω

main verb (apodosis)

→ constative aorist

ὁμοιώω: 'make like, liken' (cf. ὅμοιος); likened to Gomorrah — utter ruin, but for the remnant.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

What then shall we say? That Gentiles, who did not pursue righteousness, have attained righteousness — a righteousness that is by faith;

GENTILES ATTAINED IT οὖν The paradoxical result of God's working: Gentiles, not even seeking righteousness, laid hold of it — the righteousness that comes by faith.

Τί

what

Accusative

interrogative pronoun (object of ἐροῦμεν)

οὖν

then

inferential conjunction

Τί οὖν ἐροῦμεν;: 'what shall we say then?' (cf. vv.14; 8:31).

ἐροῦμεν

shall we say

Fut Act Indic 1 Pl · λέγω

main verb (deliberative)

→ deliberative future

ὅτι

that

conjunction (content clause)

<p>ἔθνη Gentiles Nominative <i>subject</i></p> <p>ἔθνος: 'nation, Gentile' (cf. v.24); the surprising attainers.</p>	<p>τὰ the (ones) Nominative <i>article (substantizes ptc.)</i></p>	<p>μὴ not <i>negative particle (w/ ptc.)</i></p>	<p>διώκοντα pursuing Pres Act Ptc · Nom Pl Neut · διώκω <i>attributive participle</i></p> <p>→ customary (characteristic)</p> <p>διώκω: 'pursue, chase after' (cf. διωγμός, 8:35); the Gentiles were not even chasing righteousness.</p>
<p>δικαιοσύνην righteousness Accusative <i>direct object of διώκοντα</i></p> <p>δικαιοσύνη: 'righteousness' (the letter's keyword); what the Gentiles did not seek yet found.</p>	<p>κατέλαβεν have attained/laid hold of Aor Act Indic 3 Sg · καταλαμβάνω <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>καταλαμβάνω: 'seize, grasp, attain' (κατά + λαμβάνω); they laid hold of righteousness (neuter plural subject, singular verb).</p>	<p>δικαιοσύνην righteousness Accusative <i>direct object (resumptive)</i></p> <p>δικαιοσύνη: 'righteousness'; specified next as 'by faith.'</p>	<p>δὲ and indeed <i>connective (epexegetical)</i></p>
<p>τὴν the (one) Accusative <i>article (attributive, w/ prep. phrase)</i></p>	<p>ἐκ by/from <i>preposition + genitive (source)</i></p>	<p>πίστεως faith Genitive <i>object of ἐκ (source)</i></p> <p>πίστις: 'faith' (cf. 1:17; 3:22); the source of the attained righteousness — faith, not works.</p>	

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν.

but Israel, who pursued a law that would lead to righteousness, did not reach that law.

ISRAEL DID NOT REACH IT **δὲ** The tragic counterpart: Israel, who actually pursued a law of righteousness, failed to arrive at it — the seeker missing, the non-seeker finding.

Ἰσραήλ

Israel

Nominative

subject

Ἰσραήλ: Israel; the pursuer who fell short.

δὲ

but

adversative conjunction

διώκων

pursuing

Pres Act Ptc · Nom Sg Masc · διώκω

adverbial participle (concessive)

→ *customary (characteristic)*

διώκω: 'pursue' (cf. v.30); 'although pursuing' — the irony that the seeker failed.

νόμον

law

Accusative

direct object of διώκων

νόμος: 'law'; 'a law of righteousness' — the Torah pursued as the path to righteousness.

δικαιοσύνης

of righteousness

Genitive

attributive genitive

δικαιοσύνη: 'righteousness'; the law's intended goal.

εἰς

to/at

preposition + accusative (goal)

νόμον

law

Accusative

object of εἰς (goal)

νόμος: 'law'; the goal not reached — the law as actually fulfilling righteousness.

οὐκ

not

negative particle

ἔφθασεν

did reach/arrive at

Aor Act Indic 3 Sg · φθάνω

main verb

→ *constative aorist*

φθάνω: 'arrive at, attain, reach' (originally 'come before'); Israel did not arrive at the law's true goal.

32 διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

Why? Because they did not pursue it by faith, but as if it were by works. They have stumbled over the stumbling stone,

STUMBLING OVER THE STONE **ASYNDETON** The reason for the failure: Israel sought righteousness by works rather than faith, and so tripped over the stone — Christ himself.

διὰ

because of/why

preposition + accusative (interrogative)

διὰ τί: 'why? for what reason?'

τί

what

Accusative

interrogative pronoun (object of διὰ)

ὅτι

because

causal conjunction

οὐκ

not

negative particle

ἐκ

by/from

preposition + genitive (source)

πίστεως

faith

Genitive

object of ἐκ (source)

πίστις: 'faith'; the way Israel did not take.

ἀλλ'

but

adversative conjunction

ὡς

as if

comparative particle

ὡς: 'as if'; they treated righteousness 'as though' attainable by works.

ἐξ

by/from

preposition + genitive (source)

ἔργων

works

Genitive

object of ἐξ (source)

ἔργον: 'work, deed' (cf. 3:20, 28; 9:12); the mistaken basis — works.

προσέκοψαν

they stumbled

Aor Act Indic 3 Pl · προσκόπτω

main verb

→ constative aorist

προσκόπτω: 'strike against, stumble, take offense' (πρός + κόπτω); they tripped over the very stone of salvation.

τῷ

the

Dative

article

λίθῳ

stone

Dative

dat. (the thing stumbled over)

λίθος: 'stone'; the messianic 'stone' (Isa 8:14; 28:16) — Christ.

τοῦ

of

Genitive

article

προσκόμματος

stumbling

Genitive

attributive genitive

προσκομμα: 'stumbling, obstacle' (cf. προσκόπτω; 14:13); 'the stone of stumbling' — Christ, an offense to works-seekers.

33 καθὼς γέγραπται· Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθήσεται.

as it is written: 'Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.'

THE STONE IN ZION **καθὼς** Scripture seals the chapter (Isa 28:16; 8:14): God himself set the stone in Zion — to some a stumbling-block, but to the one who believes, sure deliverance from shame.

<p>καθὼς as <i>comparative conjunction (citation formula)</i></p>	<p>γέγραπται it is written Perf Pass Indic 3 Sg · γράφω <i>main verb (citation formula)</i> → intensive perfect (standing record) γράφω: 'it stands written'; a fused citation of Isa 28:16 and 8:14.</p>	<p>Ἴδου behold <i>interjection/demonstrative particle</i> ἰδοῦ: 'behold, look!' (aorist imperative of ὁράω, frozen as a particle); drawing attention to God's act.</p>	<p>τίθημι I am laying Pres Act Indic 1 Sg · τίθημι <i>main verb (citation)</i> → present (in process) τίθημι: 'place, set, lay' (cf. 4:17; 9:17); God himself sets the stone in Zion.</p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>Σιών Zion Dative <i>dat. of place</i> Σιών: Zion; Jerusalem/the people of God — where the stone is laid.</p>	<p>λίθον stone Accusative <i>direct object</i> λίθος: 'stone'; the stone God lays — Christ.</p>	<p>προσκόμματος of stumbling Genitive <i>attributive genitive</i> πρόσκομμα: 'stumbling, obstacle' (cf. v.32); the stone over which unbelief trips.</p>

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πέτραν rock Accusative <i>direct object</i> πέτρα: 'rock, large stone' (cf. πέτρος); paralleling λίθος — the same Christ.</p>	<p>σκανδάλου of offense Genitive <i>attributive genitive</i> σκάνδαλον: 'snare, trap, stumbling-block, offense' (cf. 'scandal'); that which causes downfall — Christ to the unbelieving.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>πιστεύων who believes Pres Act Ptc · Nom Sg Masc · πιστεύω <i>substantival participle (subject)</i> → customary (characteristic) πιστεύω: 'believe, trust' (cf. 1:16; 4:5); faith is the difference between stumbling and salvation.</p>	<p>ἐπ' in/on <i>preposition + dative (object of trust)</i> πιστεύω ἐπί + dat.: 'believe/rest on' (cf. 4:5, ἐπί + acc.); reliance on the stone.</p>	<p>αὐτῷ him Dative <i>object of ἐπί</i> 'him' — personalizing the stone as Christ (the LXX of Isa 28:16 adds 'in him').</p>
<p>οὐ not <i>negative particle</i></p>	<p>καταισχυνθήσεται will be put to shame Fut Pass Indic 3 Sg · καταισχύνω <i>main verb (citation)</i> → predictive future καταισχύνω: 'put to shame, disappoint' (cf. 5:5); the believer will never be disappointed — the hopeful note ending the chapter (cf. 10:11).</p>		

On the text. The Greek follows the standard critical text of Romans 9, 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.5 the punctuation is exegetically decisive: a comma after 'flesh' makes 'who is God over all, blessed forever' a description of Christ

(affirming his deity); a full stop makes it a separate doxology to the Father. The chapter quotes Genesis (18:10, 14; 21:12; 25:23), Malachi (1:2-3), Exodus (33:19; 9:16), Hosea (2:23; 1:10), and Isaiah (10:22-23; 1:9; 28:16; 8:14) as Paul gives them, chiefly following the LXX.

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.