

Greek Syntax Notes: Romans

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Romans 1

- 1** κλητὸς ἀπόστολος = “called to be an apostle”
- 3-4** τοῦ γενομένου ... τοῦ ὀρισθέντος = “who was ... who was”
- 5** ἐλάβομεν – epistolary plural (Wallace, pp. 394-5) | χάριν καὶ ἀποστολήν – (1) “the grace of being an apostle” (hendiadys), or (2) “the grace of conversion/salvation and the office of apostleship” | ὑπακοή πίστεως (also 16:26) – genitive of apposition (Wallace, p. 95) = “obedience which consists in believing [the gospel]” (cp. 10:16; 15:18; 2 Th 1:8; Acts 6:7)
- 10** ἐπὶ τῶν προσευχῶν μου = “in my prayers, when I pray” (BDAG 18a)
εἴ πως ἤδη ποτέ = “if perhaps now at last” (NASB)
- 11** τι ... χάρισμα ... πνευματικόν = “some spiritual gift”
- 13** ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν = “in order that I might have a harvest among you, just as I have had among the other Gentiles” (NIV) (BDAG καὶ 2c)
- 15** τὸ κατ’ ἐμὲ πρόθυμον ... εὐαγγελίσασθαι = (1) “my eagerness is to preach the gospel” (taking κατ’ ἐμὲ = “my” and τὸ πρόθυμον = ἡ προθυμία; BDF §224(1)) or (2) “as far as I am concerned, I am eager to preach the gospel” (taking τὸ κατ’ ἐμὲ as a self-contained adverbial phrase; Moule, p. 58)
- 17** δικαιοσύνη θεοῦ = “a righteousness from God” (NIV; *genitivus auctoris* – cp. Phil 3:9; Rom 5:17; 10:3-4) | Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται – take ἐκ πίστεως with ὁ δίκαιος: “He who is righteous by faith shall live”
- 18** ἀνθρώπων τῶν ... κατεχόντων = “of humans who suppress”
- 19** τὸ γνωστὸν τοῦ θεοῦ = “that which is known about God” (objective gen.)
ἐν αὐτοῖς = “to them” (ἐν for simple dative, BDF §220(1))
- 20** τὰ ἀόρατα αὐτοῦ ... καθορᾶται = “his invisible [attributes] are clearly perceived” | ἀπὸ κτίσεως κόσμου = “since the creation of the world” (BDAG ἀπό 2b) | τοῖς ποιήμασιν νοούμενα = “being understood through what is made”
- 20, 21** αἰδῖος, ἀσύνητος – feminine adjectives
- 25** ἐν τῷ ψεύδει = “for that which is a lie” (idiom: to exchange τι ἔν τι, BDAG ἐν 5b) | παρά = “rather than” (BDAG 3)
- 26** χρῆσις = “use, intercourse” (BDAG 3) | παρά = “contrary to” (BDAG 8) – τὴν παρὰ φύσιν = “that [use] which is contrary to nature”
- 27** τὴν φυσικὴν χρῆσιν τῆς θηλείας = “the natural use of (or intercourse with) the female” (objective gen.) | τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης = “the due penalty for their error” (ESV) (ἣν ἔδει = “which is proper, due”)
- 28** ἔχειν ἐν ἐπιγνώσει = “to acknowledge” (ESV, NASB)
- 30** ἐφευρετὰς κακῶν = “inventors of evil things” (objective gen.)

Romans 2

- 1** ἐν ᾧ κρίνεις could be general, “in passing judgment” (ESV), or specific, “in whatever matter you judge” (cp. BDAG ἐν 7)
- 7-8** τοῖς μὲν ζητοῦσιν ... τοῖς δὲ ἀπειθοῦσι = “to those who seek ... but to those who are disobedient” | In both verses, one must supply the verb “he will repay” (ἀποδώσει) from v 6
- 7** καθ’ ὑπομονὴν ἔργου ἀγαθοῦ = “by perseverance in doing good” (NASB) (objective genitive)
- 8** τοῖς ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ = “to those who because of selfishness are also [καί] disobedient to the truth and yet obedient to unrighteousness”
- 12** ὅσοι ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται = “all who have sinned apart from the Law will also [καί] perish apart from the Law”
ἥμαρτον (2x) – 3p aorist | ἐν νόμῳ = “under the Law”
κριθήσονται = “will be condemned” (cp. 2 Thess 2:12)
- 13** οἱ ἀκροαταὶ νόμου ... οἱ ποιηταὶ νόμου = “the hearers of the Law ... the doers of the Law” (objective genitives)
- 14** ὅταν + subjunctive = “whenever” | φύσει (adverbial dative; Wallace, p. 161) could go equally with ἔχοντα or ποιῶσιν – hard to decide
- 15** γραπτὸν is neuter, going with τὸ ἔργον (neuter); thus it is misleading to say “the Law is written on their hearts” | τὸ ἔργον τοῦ νόμου = “the functional equivalent of the Law,” i.e., conscience (but see commentaries for other possibilities) | συμμαρτυροῦσης αὐτῶν ... ἀπολογουμένων – gen. abs.
ἢ καὶ = “or even”
- 16** κρίνει – present (note the accent, cp. v 27)
- 19** φῶς τῶν ἐν σκότει = “a light to those who are in darkness”
- 23** ὃς ἐν νόμῳ καυχᾶσαι = “you who boast in the Law” (2s present indicative of καυχάομαι)
- 25** ἦς – 2s present subjunctive of εἰμί
- 26** λογίζομαι εἰς = “to regard something as” (cp. 4:3; 9:8) (BDAG εἰς 8αγ)
- 27** κρινεῖ – future (note the accent, cp. v 16) | σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου = “you, who with all your observances of the letter and your circumcision, still transgress the law” (Moule, p. 57) (διά + gen. as marker of attendant or prevailing circumstance, BDAG A3c)

Romans 3

- 2** ἐπιστεύθησαν – aorist passive, “they were entrusted with” (acc. with passive, BDF §159(4))
- 3** τί γάρ; = “what then?” (NASB)
- 4** Ὅπως ἂν + subjunctive + future to designate some further consequence (BDF §369(3)) | ἐν τῷ κρίνεσθαί σε = “when you are judged” (NASB, ESV, BDAG); but some commentators take in active sense, “when you judge” (NIV)
- 6** κρινεῖ – future (cp. 2:27)

Romans 16

- 1** διάκονος – common gender, here feminine (as οὖσαν proves)
- 2** Probably imperatival ἵνα (BDAG 2g; BDF §387(3); but see Moule, p. 145)
ἐν ᾧ ἂν ὑμῶν χρῆσιζῃ πράγματι = “in whatever matter she may have need of you” (NASB)
- 5** τὴν κατ’ οἶκον αὐτῶν ἐκκλησίαν = “the church that meets at their house” (NIV) (BDAG κατὰ B1a) | ἀπαρχή ... εἰς Χριστόν = “the first convert to Christ” (NASB, ESV, NIV)
- 6** πολλά as adverbial acc. amplifies verb = “hard” (cp. v 12)
- 7** ἐπίσημοι ἐν τοῖς ἀποστόλοις = (1) “well known to the apostles” (ESV) or (2) “outstanding among the apostles” (NASB, NIV, BDAG) | On whether “Junia(s)” is a man or a woman, see BDAG’s two entries as well as recent commentaries and articles.
- 10-11** τοὺς ἐκ τῶν (2x) = “those of the household of ...”
- 17** τοὺς ... ποιῶντας = “those who cause”
- 18** κοιλία – “stomach” as metaphor for “appetites” (NASB, ESV, NIV)
- 25-26** σεσημημένου ... φανερωθέντος ... γνωρισθέντος – genitives in agreement with μυστηρίου (not gen. abs.) | χρόνοις αἰωνίοις = “for long ages” (temporal dative, BDF §201) | διὰ τε = “and through” (the τε indicates that this entire prepositional phrase goes with γνωρισθέντος)

- 16 βλασφημείσθω – 3s present passive imperative | “Do not let what is for you a good thing be spoken of as evil” (NASB)
 19 τὰ + gen. = “the things which make for ...” (BDF §266(3))
 20 τῷ διὰ προσκόμματος ἐσθίοντι = (1) “he who eats in a way which causes stumbling” (Moule, p. 58) or (2) “the one who eats and stumbles in the process” (BDAG πρόσκομμα 1b) (in either case, διὰ of attendant circumstance, BDAG A3c)
 21 καλόν = “it is better” (BDAG 2dγ)
 22 ἔχε – 2s present imperative
 23 ὅτι οὐκ ἐκ πίστεως = “because [his eating is] not from faith” (NASB)

Romans 15

- 2 ἀρεσκέτω – 3s present imperative | εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν = “for his good, to build him up” (ESV, NIV) (BDAG πρὸς 3c)
 3 καὶ γὰρ ὁ Χριστός = “for even the Christ”
 5 ὁ θεὸς δῶν ὑμῖν = “May God grant you” (voluntative optative, used in prayers, Wallace, pp. 481-83) (cp. v 13)
 8 διάκονος περιτομῆς = “a servant to the circumcision” (objective gen.)
 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν = “and so that the Gentiles would glorify God for his mercy” (vv 8-9 are an anacoluthon, since subject of βεβαιῶσαι is Christ, but subject of δοξάσαι is the Gentiles, thus breaking the εἰς τὸ + infinitive construction)
 13 πληρῶσαι – optative (see v 5)
 Verbs of filling take gen. (χαρᾶς καὶ εἰρήνης)
 14 καὶ αὐτὸς ἐγώ = “I myself also”
 15 ἀπὸ μέρους = “on some points” | ὡς + participle expresses purpose
 17 τὰ πρὸς τὸν θεόν = “in things pertaining to God” (acc. of respect)
 19 ὥστε με + infinitive = “so that I ...”
 πεπληρωκέναι – perfect infinitive of πληρῶω
 20 φιλοτιμούμενον – acc. in agreement with με (v 19), “And thus I make it my ambition” (ESV) (“Since the subject of the infinitive generally is ... in the acc., it is natural that adjuncts and predicates going with the subject follow suit,” BDF §410)
 21 οἷς = “[those] to whom”
 22 τὰ πολλά = “many times” (adverbial acc.) | τοῦ ἐλθεῖν = “from coming”
 24 ὡς ἄν + subjunctive = “whenever,” indicating indefiniteness (Moule, p. 133; BDF §455(2)) | ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ = “after I have enjoyed your company for a while” (NIV)
 25 διακονῶν = “to serve” (present participle with future sense, BDF §339(2))
 29 ἐρχόμενος ... ἐλεύσομαι = “when I come to you, I will come in the fullness of the blessing of Christ”
 30 διὰ (2x) – cp. 12:1

- 8 καὶ μὴ ... ὅτι = “And why not say ...?” (NASB, NIV, BDF §427(4), carrying over τι from v 7 and supplying λέγομεν from λέγειν in the parenthetical clause; but see commentaries for other solutions) | καθὼς βλασφημοῦμεθα καὶ καθὼς φασὶν τινες ἡμᾶς λέγειν (parenthetical clause) = “as we are slanderously reported and as some claim that we say” (NASB)
 Ποιήσωμεν – hortatory aorist subjunctive, “let us do”
 12 οὐκ ἔστιν ἕως ἐνός = “there is not even one” (BDAG ἕως 5)
 14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει = “whose mouth is full of curse and bitterness” (verbs of filling take genitive)
 19 τοῖς ἐν τῷ νόμῳ = “those who are subject to the Law” (BDAG ἐν 4c) (cp. 2:12)
 20 διότι can mean “because” (NASB), “for” (ESV), or “therefore” (NIV) (see BDAG)
 21-22 δικαιοσύνη θεοῦ – cp. 1:17
 22 πίστεως Ἰησοῦ Χριστοῦ = most likely, “faith in Jesus Christ” (objective gen.); but many recent scholars argue for “the faith(fulness) of Jesus Christ” (subjective gen.)
 25 ἰλαστήριον = “means of propitiation” (used in LXX, Philo, and Heb 9:5 to refer to the mercy seat) | διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι – could be taken together (“through faith in his blood”) or as two separate prepositional phrases (“through faith, by means of his blood”)
 26 τὸν ἐκ πίστεως Ἰησοῦ = “the one who has faith in Jesus” (ESV, NASB)
 28 λογίζομαι = “to think, hold, maintain” (BDAG 3)
 29 οὐχὶ καὶ ἐθνῶν; = “Is he not [the God] of the Gentiles too?”
 30 δικαιώσει – future

Romans 4

- 3, 5, 9, 22 λογίζομαι εἰς = “to reckon/credit something as something” (BDAG εἰς 8aγ)
 7 Μακάριοι ὧν = “blessed [are those] whose”
 8 οὐ – some MSS have ᾧ | οὐ μὴ + aorist subjunctive – emphatic negation (BDF §365) = “whose sin the Lord will never count against him” (NIV)
 9 ἐπὶ (2x) + acc. = “for” (BDAG 14ba)
 11 εἰς τὸ + infinitive (2x) – here, indicates result | δι’ ἀκροβυστίας = “while uncircumcised” (διὰ of attendant circumstance, BDAG A3c)
 12 Extra τοῖς before στοιχοῦσιν is called “a simple mistake” by Cranfield (but cp. v 16) | τῆς ἐν ἀκροβυστία πίστεως = “the faith that he had while uncircumcised”
 16-17 ὃς ἐστὶν πατὴρ πάντων ἡμῶν ... κατέναντι οὗ ἐπίστευσεν θεοῦ = “who is the father of us all ... in the sight of God, in whom he believed,” taking quotation of Gen 17:5 as parenthesis (cp. NASB, NIV); from a κατὰ σάρκα point of view (v 1), Abraham is the father of the Jews only, but “in the sight of God,” he is the father of all who believe, whether Jew or Gentile.
 20 δούς – aorist participle of δίδωμι

- 21 ὃ ἐπὶ ἡγγελάται δυνατός ἐστιν καὶ ποιῆσαι = “what was promised he was able also [καί] to perform”
- 25 Don’t overinterpret parallelism of διὰ + acc. (2x): “on account of our transgressions ... for, or in the interest of, our justification” (BDAG διὰ B2a)

Romans 5

- 3 οὐ μόνον δέ = “not only so” (NIV) (cp. v 11)
- 4 δοκιμή = “the experience of going through a test with special reference to the result, standing a test, character ... a test that promotes and validates the character of the one undergoing it” (BDAG)
- 5 δοθέντος – aorist passive participle of δίδωμι
- 6 ἔτι ὄντων ἡμῶν ἀσθενῶν ἔτι – gen. abs.; first ἔτι placed up front for emphasis; second ἔτι added for clarity (Moule, p. 166; Cranfield) | κατὰ καιρὸν = “at the right time”
- 9-10 πολλῶ μᾶλλον = “how much more surely” (cp. vv 15, 17)
- 10 ἐν τῇ ζωῇ αὐτοῦ = “by his [resurrection] life” (BDF §219)
- 11 καυχώμενοι – use of participle as finite verb (Moule, p. 179; BDF §468(1))
- 12 διὰ τοῦτο = “therefore” | ὥσπερ demands οὕτως καὶ (“just as ... so also”), but Paul interrupts himself; it is not until vv 18-19 that he repeats the first half of the comparison and provides the expected second half introduced by οὕτως καὶ (2x) | ἐφ’ ᾧ is highly contested; options include “on the basis of which,” “because,” “inasmuch as,” “with the result that” (see BDAG ἐπί 6c; BDF §235(2); Moule, p. 132; commentaries)
- 13 μὴ ὄντος νόμου – gen. abs.
- 14 καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ = “even over those who had not sinned in the likeness of the transgression of Adam,” that is, even over those who did not sin by breaking a law-covenant the way Adam did (see usage of παράβασις and cognates in LXX; cp. Rom 2:23, 25, 27; 4:15; Gal 2:18; 3:19; Heb 2:2; 9:15)
- 15 Ἄλλ’ οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα = lit. “But it is not ‘As the trespass, so also the gift,’” i.e., “But the gift is not like the trespass”
- 16 δι’ ἐνός = “the result which came through the one ...” (cp. v 18 (2x))
Assonance, playing on nouns ending in –μα (BDF §488(3))
- 17 οἱ ... λαμβάνοντες = “those who receive”
- 18 εἰς ... εἰς ... (2x) – note different uses of εἰς (BDAG 4e/g); it also helps to switch the order: “*resulting in* condemnation/justification *for* all men”
δικαίωσις ζωῆς = “justification that brings life” (NIV)

Romans 6

- 1 ἐπιμένωμεν – deliberative rhetorical subjunctive (Wallace, p. 467) (cp. v 15)
- 5 ἀλλά in apodosis of conditional sentence = “certainly” (BDAG 4a)
- 6 τοῦ μηκέτι δουλεύειν ἡμᾶς = “so that we would no longer be slaves”

- 18 τὸ ἐξ ὑμῶν = “so far as it depends on you” (NASB, ESV) (adverbial acc.)
- 21 νικά – 2s present active imperative of νικάω
ἐν τῷ ἀγαθῷ = “by means of the good” (instrumental ἐν, BDF §219)

Romans 13

- 1 πᾶσα ψυχὴ = “every person”
ὑποτασσέσθω – 3s present passive imperative
- 2 ὥστε = “therefore” (cp. 7:4, 12)
ἀνθεστηκότες – perfect participle of ἀνθίστημι
- 3 “Do you wish to have no fear of the authority? [Then] do* what is good” (parataxis in place of conditional subordination, BDF §§471(3), 494) (*ποιεῖ – 2s present imperative)
- 4 σοὶ εἰς τὸ ἀγαθόν = “for your good” (ESV) | ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι = “an avenger who brings wrath on the one who practices evil” (NASB) (BDAG εἰς 4e)
- 5 διὸ ἀνάγκη ὑποτάσσεσθαι = “Therefore [it is] necessary to be in subjection” (BDF §127; BDF ἀνάγκη 1)
- 7 τῷ τὸν φόρον τὸν φόρον = “to whom revenue [is owed, pay] revenue,” etc. (brachylogy)
- 8 πεπλήρωκεν – perfect of πληρόω
- 9 τό used to introduce quotations (BDAG ὁ 2ha) | Future tense employed to render categorical injunctions and prohibitions in LXX (BDF §362)
- 11 Καὶ τοῦτο = “and [do] this” | ἐγγύτερον ... ἢ ὅτε = “nearer ... than when”
ἡμῶν ἢ σωτηρία = ἡ σωτηρία ἡμῶν
- 12 ἤγγικεν – perfect of ἐγγίζω
- 13 περιπατήσωμεν – hortatory subjunctive = “let us walk”
- 14 εἰς ἐπιθυμίας = “to gratify its desires” (ESV)

Romans 14

- 1 μὴ εἰς διακρίσεις διαλογισμῶν = “but not for the purpose of getting into quarrels about opinions” (BDAG διάκρισις 2)
- 2 πιστεύει φαγεῖν πάντα = “is convinced [that it is permissible] to eat anything” (BDF §397(2); BDAG πιστεύω 4-5)
- 5 κρίνω = “to recognize” (BDAG 1), “regard” (NASB), “consider” (NIV)
ἡμέραν παρ’ ἡμέραν = “one day more sacred than another” (NIV) (BDAG παρά C3)
- 9 καὶ ... καὶ = “both ... and” (BDAG 1f)
- 11 Ζῶ ἐγώ = “as surely as I live” (oath, cp. LXX Num 14:28; Isa 49:18)
- 12 λόγον δίδωμι = “to give an account” (BDAG λόγος 2a)
- 13 κρίνωμεν – hortatory subjunctive | second κρίνω, play on words = “to decide” (BDAG 4)
- 14 δι’ ἑαυτοῦ = “in itself”
λογίζομαι = “to think, be of the opinion” (BDAG 3)
- 15 λυπέω in the passive = “to be sad, distressed, grieved,” but can also mean “to be injured” (BDAG 2b) | ἀπόλλυε – 2s present imperative

Romans 11

- 2 ἐν Ἠλίᾳ = “in the passage about Elijah” (NIV, NASB); see BDF §219(1)
Subject of ἐντυγχάνει is Elijah
- 4 κατέλιπον – 1s aorist of καταλείπω (“to leave over”), with ἐμαυτῷ = “I have kept for myself”
- 8 τοῦ μή + infinitive = “so that they may not ...”
- 9 γίνομαι εἰς = “to become,” with εἰς functioning as predicate nominative (BDAG εἰς 8aa)
- 10 σύγκαμψον – 2s imperative addressed to God, “bend their backs forever”
- 11 εἰς τό + infinitive = “in order to ...”
- 13 ἐφ’ ὅσον = “to the degree that, in so far as” (BDAG ἐπί 13)
- 14 σώσω – 1s future of σώζω | παραζηλώσω ... σώσω – subjunctive followed by future to indicated some further consequence (BDF §369(3))
- 16 εἰ ... καί (2x) = “if ... so ...”
- 17 ἀγριέλαιος ὢν = “although being a wild olive tree” (concessive participle)
ἡ ῥίζα τῆς πλοῦτος = “the root with its oily richness” (BDAG), “the rich root” (NASB) (descriptive genitive)
- 20 καλῶς = “Quite right! That is true!” (BDAG 4c)
- 21 οἱ κατὰ φύσιν κλάδοι = “the natural branches” | μὴ πῶς οὐδὲ σοῦ φείσεται = “he will not somehow spare you either, will he?” But it is simpler to leave μὴ πῶς out, making it a statement = “neither will he spare you”
- 22 πεσόντας – acc. pl. aorist participle of πίπτω
- 24 ἐξεκόπησ – 2s aorist passive of ἐκκόπτω | εἰ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπησ ἀγριελαιίου = “if you were cut off from what is by nature a wild olive tree” (NASB), makes better sense if verb ἐξεκόπησ is moved before ἐκ (Moule, p. 91) | παρὰ φύσιν = “contrary to nature” (cp. 1:26)
- 25 ἀπὸ μέρους = “partial” (modifies “hardening”)
ἄχρις οὗ + subjunctive = “until”
- 26 καὶ οὕτως = “and in this way”
- 27 παρ’ ἐμοῦ = “made/given by me” (BDAG παρά A3b), or just “my”
Supply copula, “this is (or will be) my covenant with them”
- 30-31 τῇ τούτων ἀπειθείᾳ ... τῷ ὑμετέρῳ ἐλέει = “because of their disobedience ... because of the mercy shown to you” (NASB) (dative of cause, BDF §196)

Romans 12

- 1 διὰ as part of an urgent request (BDAG A3f; BDF §223(4)) = “by” (cp. 15:30; 1 Cor 1:10) | ζῶσαν – fem. present participle of ζάω
- 2 εἰς τό + infinitive + acc. subject (ὕμᾱς) = “so that you may be able to ...”
- 3 παρ’ ὃ δεῖ φρονεῖν = “than he ought to think”
- 4 οὐ τὴν αὐτὴν ἔχει πρᾶξιν = οὐκ ἔχει τὴν αὐτὴν πρᾶξιν
- 5 τὸ καθ’ εἷς = “individually” (adverbial acc.; κατὰ + nom. looks like bad grammar, but colloquial; cp. Mark 14:19; John 8:9; BDF §§224(3), 305)
- 9-19 Series of participles/adjectives/infinitives used imperatively (BDF §§468(2), 389)

- 7 δεδικαίωται – 3s perfect passive of δικαίωω | δικαίωω ἀπό = “to cause someone to be released from legal claims” (BDAG, modified)
- 9 κυριεύω + gen. = “to be lord over someone” (cp. 7:1)
- 10 ὃ ἀπέθανεν ... ὃ ζῆ = “the death that he died ... the life that he lives” (BDF §154; or, ὃ could be acc. of respect, “whereas,” Moule, pp. 34, 131)
- 16 εἰς (2x) = “resulting in, leading to” (cp. vv 19, 22)
- 17 χάρις τῷ θεῷ = “thanks be to God” (BDAG 5) | ἦτε – 2p imperfect of εἶμι
ὕπηκούσατε εἰς ὃν παρεδόθητε τύπον διδασχῆς = ὑπηκούσατε τύπον διδασχῆς εἰς ὃν παρεδόθητε = “you became obedient to the pattern of teaching to which you were entrusted”
- 21 εἶχετε – 2p imperfect of ἔχω = “what benefit were you then deriving?” (NASB)

Romans 7

- 1 γινώσκουσιν – dative pl. present participle = “I am speaking to those who know the law” | ἐφ’ ὅσον χρόνον ζῆ = “as long as he lives” (BDAG ἐπί 18cβ)
- 2 ὑπανδρος = “under the power of or subject to a man” (BDAG; cp. LXX/Heb Num 5:20, 29) | δέδεται – perfect passive of δέω (“to bind”)
- 3 ζῶντος τοῦ ἀνδρός goes with protasis = “if [ἐάν], while her husband is living [gen. abs.], she is joined to another man” | γενομένην ἀνδρὶ ἐτέρῳ = “even though she is joined to another man” (concessive participle)
- 4 ὥστε introducing independent clause = “therefore” (BDAG 1) (cp. v 12)
καὶ ὑμεῖς = “you too,” like the woman in the analogy who was “made to die” representatively by virtue of being under (ὑπανδρος, v 2) her husband who died | θανατώω in passive does not mean “to die” generically but “to be put to death” as punishment | εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ = “so that you may be joined to another [husband]”
- 5 ἦμεν = 1p imperfect of εἶμι | τὰ παθήματα τῶν ἀμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο = “the the sinful passions, which were aroused by the Law” (NASB); second τὰ functions as relative pronoun (Wallace, p. 213; BDF §269(2))
- 6 ἀποθανόντες ἐν ᾧ κατειχόμεθα = “having died [to that] in which we were held fast” (κατέχω has connotations of confinement and restraint, BDAG)
- 7 In τὴν τε ἐπιθυμίαν, the τέ is ascensive = “even” (BDAG 3), ἐπιθυμία as well as ἀμαρτία (BDF §443(3)) | ἐπιθυμία = “coveting” (NASB), “desire for something forbidden or simply inordinate, craving, lust” (BDAG)
- 8 πᾶσαν ἐπιθυμίαν = “every kind of covetous desire” (NIV) (BDAG πᾶς 5)
- 9 ἐγὼ ἔζων ποτέ = “I was once alive” (imperfect of ζάω)
- 10 εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν αὐτὴ εἰς θάνατον = “the commandment that was intended to bring life, that very one [αὐτὴ] proved to be a cause of death to me” (must supply οὕσα, BDAG εὐρίσκω 2)
- 13 φανῆ – 3s aorist passive subjunctive of φαίνω | ἀμαρτωλός = “sinful”

- 19 The two relative clauses (ὁ [οὐ] θέλω) go with ἀγαθόν/κακόν: “The good that I want, I do not do, but I practice the very evil that I do not want” (NASB)
- 21 εὐρίσκω τὸν νόμον ... ὅτι = “I find it to be a law that” (ESV), “I find the principle that” (NASB); wordplay on usual meaning of “law” (BDAG νόμος 1a) (cp. v 23)
- 23 αἰχμαλωτίζοντά με ἐν + dative = “making me a prisoner to” (taking ἐν as equivalent to simple dative, BDF §220) or “under” (ἐν νόμῳ = “under the law,” cp. 2:12; 3:19)
- 25 χάρις τῷ θεῷ – cp. 6:17

Romans 8

- 3 τὸ ἀδύνατον τοῦ νόμου – acc. in apposition to whole sentence (Moule, p. 35), “in view of the inability of the Law” | ἐν ᾧ = “in that” (Moule, p. 131) or “because” (BDF §219(2)) | ἡσθένει – imperfect of ἄσθενέω
- 9 εἴπερ = “if indeed” (cp. v 17)
- 13 Forms of ζῶω: ζῆτε – 2p present active; ζήσεσθε – 2p future middle (for some reason many active verbs become middle in the future; BDF §77) πνεύματι – instrumental dative
- 14 ἄγονται – 3p present passive of ἄγω – “all who are being led”
- 15 “The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship” (TNIV)
- 17 καὶ κληρονόμοι = “then also heirs” (καί introduces apodosis)
- 18 οὐκ ἄξια πρὸς + acc. = “not worthy to be compared with” | τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι – curious word order = “the glory that is about to be revealed” (one expects τὴν δόξαν τὴν μέλλουσαν ἀπο., Moule, p. 169)
- 20-21 Punctuation options: (1) ὑποτάξαντα, ἐφ’ ἐλπίδι ὅτι (“subjected [it] in the hope that ...”), or (2) ὑποτάξαντα ἐφ’ ἐλπίδι, ὅτι (“subjected [it] in hope; for ...”)
- 23 οὐ μόνον δέ – cp. 5:3 | ἡμεῖς καὶ αὐτοί = “even we ourselves”
- 24 ὁ βλέπει τίς ἐλπίζει; = “who hopes for what he sees?”
- 26 τὸ γὰρ τί προσευξόμεθα καθὼς δεῖ οὐκ οἶδαμεν = “for we do not know the ‘what shall we pray for?’ as we ought” (BDAG ὁ 2ha) (προσευξόμεθα – 1p future of προσεύχομαι)
- 27 κατὰ θεόν = “according to [the will of] God” | Subject of ἐντυγχάνω is not “he who searches the hearts” but “the Spirit” (ESV, NIV)
- 28 πάντα συνεργεῖ εἰς ἀγαθόν – three options: (1) taking πάντα as subject (neuter plural subjects take singular verbs), “all things work together for good” (ESV); (2) taking “God” subject, (a) “in all things [acc. of respect] God works for the good” (NIV), or (b) “God causes all things [acc. as direct object] to work together for good” (NASB)
- 29 οὓς ... καί = “those whom ... he also” (would expect τούτους as in v 30)
- 36 πρόβατα σφαγῆς = “sheep of slaughter,” i.e., sheep to be slaughtered
- 39 δυνήσεται – 3s future of δύναμαι

Romans 9

- 3 ηὐχόμενος ἀνάθεμα εἶναι αὐτὸς ἐγώ = “I could almost wish myself to be accursed” (desiderative imperfect, Wallace, p. 552; Moule, p. 9) | ἀπό – used to designated separation (BDF §211), “and cut off from Christ” (ESV)
- 5 τὸ κατὰ σάρκα – adverbial acc.
- 6 οὐ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ = “not all who are descended from Israel are Israel”
- 7 οὐδ’ ὅτι εἰσὶν σπέρμα Ἀβραάμ, πάντες τέκνα = “nor, because [ὅτι] they are Abraham’s seed, are they all children”
- 8 λογίζεται εἰς – cp. 2:26
- 9 ἔσται τῇ Σάρρα υἱός = “Sarah will have a son” (dative of possession)
- 10 οὐ μόνον δέ – cp. 5:3, 11; 8:23
- 11 “though [Jacob and Esau] were not yet born and had not done anything good or bad” (concessive gen. abs.)
- 15 ὃν ἄν (2x) = “on whomever”
- 21 ἐξουσία + gen. = “right/authority over” (τοῦ πληοῦ)
- 22-23 Probably anacoluthon (but see BDF §467) | εἰ δέ = “what if?” (BDAG εἰ 6aβ) | τὸ δυνατόν = ἡ δύναμις | σκευή (2x) is plural of σκεῦος
- 27 ἦ – 3s present subjunctive of εἶμι | σωθήσεται – 3s future passive of σφάζω
- 28 “For the Lord will carry out his sentence on earth with speed and finality” (NIV)
- 32 ὅτι οὐκ ἐκ πίστεως ἀλλ’ ὡς ἐξ ἔργων = “because [they pursued righteousness] not by faith but as if [they could attain it] by works” (BDAG ὡς 3c)

Romans 10

- 1 εἰς σωτηρίαν = “that they may be saved” (NIV) (BDAG εἰς 4f)
- 2 ζῆλον θεοῦ = “zeal for God” (objective gen.)
- 4 εἰς δικαιοσύνην = “so that there may be righteousness” (NIV) (cp. v 1)
- 5 γράφω + acc. = “to write about something” (would expect περί)
- 6 εἴπῃς – 2s aorist subjunctive of λέγω
- ἀναβήσεται – 3s future middle of ἀναβαίνω
- 9 σωθήσῃ – 2s future passive of σφάζω
- 10 Present passives, with impersonal force, “one believes ... one confesses” (Moule, p. 27) | εἰς (2x) = “resulting in” (BDAG 4e)
- 14-15 πῶς + deliberative aorist subjunctive (4x) = “how can they ...?” (NIV), “how are they to ...?” (ESV)
- 15 ὡς ὥραϊοι οἱ πόδες = “how timely is the arrival” (BDAG ὡς 7; ὥραϊος 1)
- 18 “But I ask: Did they not hear? Of course they did [μενοῦνγε]” (NIV)
- 19 ἐπ’ οὐκ ἔθνη = “by that which is not a nation”
- 20 ἐν τοῖς ἐμὲ μὴ ζητοῦσιν = “by those not seeking me” (ἐν stands for simple dative, BDF §220(1), dative of agent, BDF §191(3)) | τοῖς ἐμὲ μὴ ἐπερωτῶσιν = “to those not asking for me”
- 21 ὅλην τὴν ἡμέραν – acc. of extent of time = “all day long”