

## Rom. 3:9-20 mws

### V. 9

προεχόμεθα

PM/PI1pl

fr. προεχω

to be in a prominent position, jut out, excel, be first, “Much is to be said for taking προεχομεθα as a passive, meaning ‘are we excelled?’ i.e. are we in a worse position (than they)? Or have we lost our advantage?...the mid. Either has the same meaning as the active ‘have an advantage’ - a meaning not found elsewhere for the middle - or its customary sense ‘hold something before oneself for protection.’ In that case, if the ‘we’ in προεχομεθα refers to Judeans, the οὐ παντως that follows vigorously rejects the idea that they possess anything that might shield them from God’s wrath. But if the ‘we’ in 9a must of necessity be the same as in 9b, i.e. Paul himself, he is still dealing with the opponents whom he has in mind in vss. 7, 8, and he asks ironically: am I protecting myself? Am I making excuses? He is able to answer this question with a flat no, since his explanation in v. 9b is no less clear and decisive than his earlier statements”

to experience superior benefit or advantage, implying some type of comparison, to have a greater benefit, to experience a superior advantage, ‘well then, do we have an advantage superior (to that of others)?’

πάντως

not at all, in answer to a question, ‘not at all’

markers of strong emphasis, indicating complete validation of what is said, indeed, certainly, at all, at least, in any event

προητιασάμεθα

AMdepI1pl

fr. προαιτιαομαι

to reach a charge of guilt prior to an implied time, accuse beforehand, ‘we (=I) have already charged that’

to bring charges previously on the basis of presumed blame and guilt, to accuse previously, ‘I have previously accused both Jews and Greeks of being under the power of sin’

ὑφ’

marker of that which is in a controlling position, under, under the control of, under obligation in reference to power, rule, sovereignty, command, etc. ‘to be under someone’s power’

a marker of a controlling person, institution, or power, under, under the control of, under obligation to’ cf. Gal. 3:22, 4:5

ἁμαρτίαν

a destructive evil power, sin, cf. 5:12, 21, 6:6, 14, 17, 21, 22, 7:9, 14, 23, 8:2

to act contrary to the will and law of God, to sin, to engage in wrongdoing, sin

### V. 10

καθὼς

of comparison, just as, as a formula, ‘as it is written’ cf. 1:17, 2:24, 3:4, 4:17, 8:36, 9:13

marker of similarity in events and states, just as, in comparison to

γέγραπται

to express thoughts in writing, write down, record a formula introducing quotations from the OT,  
cf. 1:17, 2:24, 3:4, 4:17, 8:36, 9:13, 33, 10:15, 11:8  
to write

δίκαιος

pertaining to being in accordance with high standards of rectitude, upright, just, fair  
pertaining to being in accordance with what God requires, righteous, just

οὐδὲ

not even, 'not even one'  
even, not even

## V. 11

συνίω

PAPtcpMSN

fr. συνιημι

to have an intelligent grasp of something that challenges one's thinking or practice, understand, comprehend  
to employ one's capacity for understanding and thus to arrive at insight, to understand, to comprehend, to perceive, to have insight into

ἐκζητῶν

PAPtcpMSN

fr. ἐκζητεω

to exert effort to find out or learn something, seek out, search for, with accusative of person or thing sought, 'seek the Lord to serve him'  
to exert considerable effort and care in learning something, to make a careful search, to seek diligently to learn, to make an examination

## V. 12

ἐξέκλιναν

AAI3pl

fr. ἐκκλινω

way of life or engagement in something, turn aside from, of those who turn away from seeking God's interests, quoting Psa. 14:3, 53:3  
to no longer put one's trust or confidence in someone, to turn away from, 'all have turned away (from God)

ἅμα

marker of association, together, as adv. Denoting association in something, 'together'  
marker of association, involving additional items affected by some event, together with, in addition

ἠχρεώθησαν

API3pl

fr. ἄχρειωω

of becoming a liability to society because of moral depravity, become depraved, worthless  
to engage in behavior which is totally wrong and harmful, to go wrong, to become perverse, 'they have all turned away, they have all gone wrong

χρηστότητα

uprightness in one's relations with others, uprightness, 'do what is good' quoting Psa. 14:3  
an event or activity which is useful or benevolent, that which is useful, what is benevolent,  
benevolence, 'no one does what is useful, not even one'

ἕως

marker of degree and measure, denoting the upper limit, to the point of, 'there is not even one'  
the extent of a quantity, as much as, up to

## V. 13

τάφος

anything that functions as a tomb, tomb, in varied imagery, quoting Psa. 5:9  
a construction for the burial of the dead, grave, tomb

ἀνεωγμένος

PfPPtcpMSN

fr. ἀνοιγω

to render something readily accessible, open, fig. of the throat of the impious, their gullet is an  
open grave (breathing out putrefaction?)

λάρυγξ

throat, gullet, 'their throat is an open tomb'

γλώσσαις

organ of speech, tongue

figurative extension of meaning 'tongue', the faculty or capacity for speech, speech, ability to  
speak

ἐδολιοῦσαν

IAI3pl

fr. δολιοω

deceive

deceive, deal treacherously, use fraud

to deceive by using trickery and falsehood, to deceive, to trick into, treachery, 'with their tongues  
they keep deceiving'

ἰός

poison, venom

the poisonous secretion of some animals, venom, poison (used especially of the venom of  
snakes), 'the poison of asps is under their lips'

ἀσπίδων

asp, Egyptian cobra, generic of venomous snakes, 'venom of asps' quoting Psa. 140:3

species of poisonous snakes, asp, cobra, viper, 'the poison of asps is under their lips'

χείλη

the lips, as used in speaking

to communicate orally, speech, to speak

## V. 14

ἀρᾶς

curse, malediction, quoting Psa. 10:7

the content of what is expressed in a curse, curse, ‘their mouths are full of bitter curses’

πικρίας

state of being bitter in an affective sense, bitterness, animosity, anger, harshness, ‘the mouth is full of curses and of bitter words’

a state of sharp, intense resentment or hate, bitter resentment, spite, bitterness, ‘whose mouth is full of curses and bitter resentment’

γέμει

PAI3sg

fr. γεμω

to be full of something, be full

to be full of some substance or objects, to be full of, to contain

## V. 15

ὄξεις

pertaining to being rapid in motion, quick, swift, ‘their feet are swift when it comes to shedding blood’ quoting Prov. 1:16

pertaining to a very short period of time, with the probable implication of special haste, quick, swift, ‘they are quick to hurt and kill (literally their feet are swift in shedding blood)’

πόδες

foot, the feet represent the person who is in motion, ‘they are quick to shed blood’

ἐκχέαι

AAInf

fr. ἐκχεω

cause to be emitted in quantity, pour out, ‘shed blood = commit a murder’ quoting Isa 59:7

idiom, literally to pour out blood, to cause the death of someone by violent means, to murder, to kill, ‘they are quick to murder’

## V. 16

σύντριμμα

destruction, ruin quoting Isa. 59:7

a state of destruction and ruin, ruin, destruction, ‘they leave ruin and misery wherever they go’

ταλαιπωρία

wretchedness, distress, trouble, misery

hardship resulting in wretchedness, hardship, wretchedness, ‘they leave destruction and wretchedness in their way’

ὁδοῖς

course of behavior, way, way of life, ‘ways, of one’s total conduct’

a customary manner of life or behavior, with probably some implication of goal or purpose, way of life, way to live

## V. 17

ὁδὸν

see above

εἰρήνης

a state of concord, peace, harmony, harmony in personal relationships, peace, harmony, ‘the way of peace, that leads to peace’

a set of circumstances involving peace and tranquility, peace, tranquility

ἔγνωσαν

AAI3pl

fr. γινωσκω

to have come to the knowledge of, have come to know, know

to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance, cf. 1:21

## V. 18

φόβος

the product of an intimidating/alarming force, reverence, respect, toward God, quoting Psa. 36:1, cf. Phil. 2:12, 2 Cor. 7:1

profound respect and awe for deity, reverence, awe

ἀπέναντι

in a position that faces against an object or other position, opposite, figurative, ‘before their eyes = with them’

a position over against an object or other position, opposite, in front of, before, across from, in the presence of

ὀφθαλμῶν

mental and spiritual understanding, eye, understanding

capacity to understand as the result of perception, to be able to understand, to come to perceive, understanding

## V. 19

Οἶδαμεν

PfAI1pl

fr. οἶδα

to have information about, know, frequently used to introduce a well-known fact that is generally accepted

to possess information about, to know, to know about, to have knowledge of, to be acquainted with

ὅσα

pertaining to a comparative quantity or number of objects or events; how much (many), as much (many) as, cf. 2:1

pertaining to a comparative quantity of objects or events, as many as, as much as

νόμος

constitutional or statutory legal system, law, specifically of the law that Moses received from God and is the standard according to which membership in the people of Israel is determined a formalized rule prescribing what people must do, law, ordinance, rule

ἵνα

marker to denote purpose, aim, or goal, in order that, that  
marker of purpose for events and states, in order to, for the purpose of, so that

φραγῆ

APS3sg

fr. φρασσω

to close or keep from opening, shut, close, figurative - close or stop the mouth, so that the person must remain silent

to cause someone not to have anything to say, to silence, to remove any reason to speak, 'in order to stop everyone from having anything to say'

ὑπόδικος

pertaining to being liable to judgment/punishment, answerable, accountable

pertaining to being subject to justifying behavior before a court of justice, answerable to, liable to judgment, 'to silence everyone and make the whole world answerable to God'

κόσμος

humanity in general, the world, cf. v. 6, 5:12-13

people associated with a world system and estranged from God, people of the world

## V. 20

διότι

marker used to indicate why something just stated can reasonably be considered valid, for  
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

ἐξ

marker denoting reason, of the effective cause, by, because of, of the reason which is a presupposition for something, by reason of, as a result of, because of, cf. 3:20, Gal. 2:16, 3:24  
marker of cause or reason, with focus upon the source

ἔργων

that which displays itself in activity of any kind, deed, action, deed, accomplishment, in Paul, deeds that the law commands you to do, cf. Gal. 2:16

that which is done, with possible focus on the energy or effort involved, act, deed

νόμου

constitutional or statutory legal system, law, specifically of the law that Moses received from God and is the standard according to which membership in the people of Israel is determined formalized rule prescribed what people must do – law, ordinance, rule

δικαιωθήσεται

FPI3sg

fr. δικαιωω

to render a favorable verdict, vindicate, of affirmative verdict, be acquitted, be pronounced and treated as righteous and thereby become δικαιος, receive the divine gift of δικαιοσυνη through faith in Christ Jesus and apart from νομος as a basis of evaluation, cf. Gal. 2:16  
to cause someone to be in a proper or right relation with someone else, to put right with, to cause to be in a right relationship with, forensic righteousness, that is to say, the act of being declared righteous on the basis of Christ's atoning ministry, the act of clearing someone of transgression, to acquit, to set free, to remove guilt

σὰρξ

one who is or becomes a physical being, living being with flesh, of humans person, human being, every person, everyone  
humans as physical beings, people, human being

ἐνώπιον

pertaining to exposure to value judgment, in the opinion/judgment of  
marker of participant whose viewpoint is relevant to an event, in the sight of, in the opinion of, in the judgment of, cf. Rom. 2:13

διὰ

marker of instrumentality or circumstance whereby something is accomplished or effected, by, via, through, of efficient cause, via, through, 'recognition of sin comes via the law'  
a marker of the instrument by which something is accomplished, by means of, through, with

ἐπίγνωσις

knowledge, recognition, 'consciousness of sin'  
to possess more or less definite information about, possibly with a degree of thoroughness or competence, to know about, to know definitely about, knowledge about

ἁμαρτίας

see above