

**St. Paul's Letter to the Romans, Chapter 2, Greek – Westcott-Hort,  
Interlinear English – G.T. Emery**

**God's Judgment Based on Truth**

Διὸ ἀναπολόγητος εἶ, ὧ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

Therefore without defence<sup>1</sup> are you O man everyone judging; in that for you do judge the other, yourself you do condemn, the for same things you do commit the (one) judging.

<sup>2</sup> οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

We have known but that the judgment of the of God is according to truth upon the the such things committing.

<sup>3</sup> λογίζη δὲ τοῦτο, ὧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας

Count you and this, O man the (one) judging the (ones) the such things committing

καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;

and doing them, that you will escape the judgment of the of God?

<sup>4</sup> ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε ἄγει;

Or the riches of the kindness of him and of the tolerance<sup>2</sup> and of the long suffering disdain you, not knowing that the kindness of the of God into repentance you does lead?

<sup>5</sup> κατὰ δὲ τὴν σκληρότητα σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ

According to but the hardness of you and impenitent<sup>3</sup> heart you treasure up to yourself wrath in a day of wrath and of revelation of a righteous judgment<sup>4</sup> of the of God

<sup>6</sup> ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

who will recompense everyone according to the deeds of him;

<sup>7</sup> τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον,

to the on the one hand by steadfastness of deed of good glory and honour and incorruption seeking life eternal,

<sup>8</sup> τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ ὀργὴ καὶ θυμός.

to the on the other hand but out of selfish rivalry and disobeying the truth obeying but the unrighteousness wrath and indignation.

<sup>9</sup> θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος·

Tribulation and distress upon every soul of man the working the evil, Jew both first and Greek;

<sup>10</sup> δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·

glory but and honour and peace to everyone working the good, Jew both first and Greek;

<sup>11</sup> οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ.

not for is favouritism with the God.

<sup>12</sup> Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται, καὶ ὅσοι ἐν νόμῳ  
As many as for without Law sinned, without Law also will perish, and as many as in Law

1 ἀναπολόγητος, ον, adj. without excuse or defence. - a Pauline word – Rom. 1:20, 2:1.

2 ἀνοχή, ῆς, n.f. tolerance, forbearance, a Pauline word – here and 3:25

3 ἀμετανόητος, ον, adj. impenitent – only here in the NT.

4 δικαιοκρισία, ας, n.f. righteous judgment – only here in the NT.

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ἥμαρτον, διὰ νόμου κριθήσονται·

sinned, through Law will be judged;

<sup>13</sup> οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ [τῷ] θεῷ ἀλλ' οἱ ποιηταὶ νόμου  
not for the hearers of Law righteous with [the] God but the doers of Law  
δικαιωθήσονται.

will be pronounced righteous.

<sup>14</sup> ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ  
Whenever for nations the not Law having by nature the of the Law do, these Law not  
ἔχοντες ἑαυτοῖς εἰσιν νόμος·

having to themselves are a law;

<sup>15</sup> οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,  
who show the work of the Law written in the hearts of them,  
συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως καὶ μεταξύ ἀλλήλων τῶν λογισμῶν  
witnessing with of them the conscience and between one another the thoughts<sup>5</sup>  
κατηγορούντων ἢ καὶ ἀπολογουμένων,

accusing or else defending,

<sup>16</sup> ἐν ἡ ἡμέρᾳ κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιον  
in the day judges the God the secrets of the of men according to the Glad Tidings  
μου διὰ Χριστοῦ Ἰησοῦ.

of me through Christ Jesus.

### The Jews and Their Law

<sup>17</sup> Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι ἐν θεῷ

If but you a Jew you call yourself<sup>6</sup> and rest on Law and rejoice in God

<sup>18</sup> καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου  
and you know the will and approve the things excelling being instructed out of the Law

<sup>19</sup> πέποιθας τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

having reassured and yourself a guide to be of blind, a light of the in darkness,

<sup>20</sup> παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μὴ μορφωσιν τῆς γνώσεως καὶ  
an instructor<sup>7</sup> of foolish, teacher of babes, having the form of the of knowledge and  
τῆς ἀληθείας ἐν τῷ νόμῳ·

of the truth in the Law;

<sup>21</sup> ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

the therefore teaching another yourself not teaches? The preaching not steal do you steal?

<sup>22</sup> ὁ λέγων μὴ μοιχεύειν μοιχεύεις;

the saying not to commit adultery do you commit adultery?

ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς;

the detesting<sup>8</sup> the idols rob shrines<sup>9</sup>? (ie steal from the shrines of the idols)

<sup>23</sup> ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις·

who in Law rejoices, through the breaking of the Law the God you dishonour;

<sup>24</sup> τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν καθὼς γέγραπται.

the for name of the of God through you is blasphemed in the nations<sup>10</sup> as it has been written.

5 λογισμός, οὐ, n.m. thought, reasoning, false argument, a Pauline word – here and 2 Cor. 10:5.

6 ἐπονομάζω, v. to surname, denominate, call one's self, Present. Passive. Indicative. Only here in the NT.

7 παιδευτής, οὐ, n.m. instructor, teacher, disciplinarian, - here and Heb. 12:9.

8 βδελύσσω, v. detest, be disgusted, abhor, Present, Middle, Participle. Here and Rev. 21:8

9 ἱεροσυλέω, v. commit sacrilege, rob temples / shrines. Present, Active, Indicative. Only here in the NT.

10 Isaiah 52:5; Ezekiel 36:20.

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<sup>25</sup> Περιτομή μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσης· ἐὰν δὲ παραβάτης νόμου ᾦς  
Circumcision indeed for profits if Law you should practice; if but a breaker of Law you are  
ἡ περιτομή σου ἀκροβυστία γέγονεν.  
the circumcision of you uncircumcised has become.

<sup>26</sup> ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ  
If then the uncircumcision the righteousness of the Law guards, not the uncircumcision of him  
εἰς περιτομὴν λογισθήσεται;  
for circumcision will be counted?

<sup>27</sup> καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σε τὸν διὰ γράμματος καὶ  
And judge the by nature uncircumcision the Law performing you the through letter and  
περιτομῆς παραβάτην νόμου.  
circumcision breaker of Law.

<sup>28</sup> οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖος ἐστὶν οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή,  
Not for the in the outward a Jew he is nor the in the apparent in flesh circumcision,  
<sup>29</sup> ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι, οὗ ὁ  
but the in the secret a Jew, and circumcision of heart in spirit not letter, of whom the  
ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.  
praise not from men but from of the of God.

**Josephus 'Antiquities of the Jews' Book 18, Chapter 3:5**

*There was a man who was a Jew, but had been driven away from his own country by an accusation laid against him for transgressing their laws, and by the fear he was under of punishment for the same; but in all respects a wicked man. He, then living at Rome, professed to instruct men in the wisdom of the laws of Moses. He procured also three other men, entirely of the same character with himself, to be his partners. These men persuaded Fulvia, a woman of great dignity, and one that had embraced the Jewish religion, to send purple and gold to the temple at Jerusalem; and when they had gotten them, they employed them for their own uses, and spent the money themselves, on which account it was that they at first required it of her. Whereupon Tiberius, who had been informed of the thing by Saturninus, the husband of Fulvia, who desired inquiry might be made about it, ordered all the Jews to be banished out of Rome; at which time the consuls listed four thousand men out of them, and sent them to the island Sardinia; but punished a greater number of them, who were unwilling to become soldiers, on account of keeping the laws of their forefathers. Thus were these Jews banished out of the city by the wickedness of four men.*

Of the banishment of these four thousand Jews into Sardinia by Tiberius, see Suetonius in Tiber. sect. 36.

*XXXVI. He suppressed all foreign religions, and the Egyptian and Jewish rites, obliging those who practiced that kind of superstition, to burn their vestments, and all their sacred utensils. He distributed the Jewish youths, under the pretence of military service, among the provinces noted for an unhealthy climate; and dismissed from the city all the rest of that nation as well as those who were proselytes to that religion, under pain of slavery for life, unless they complied. He also expelled the astrologers; but upon their suing for pardon, and promising to renounce their profession, he revoked his decree.*