

**The Epistle of St. Paul to the Romans, Chapter 8, Westcott-Hort Greek,  
Interlinear English – G.T. Emery**

**Life Through the Spirit**

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

Nothing then now condemnation to the in Christ Jesus.<sup>1</sup>

<sup>2</sup> ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσεν σε ἀπὸ τοῦ νόμου τῆς ἀμαρτίας καὶ τοῦ θανάτου.

The for Law of the of Spirit of the life in Christ Jesus set free you<sup>2</sup> from of the law of the sin and the death.

<sup>3</sup> Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκί,

the flesh,

<sup>4</sup> ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα.

according to Spirit.

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

the things of the Spirit.

<sup>6</sup> τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·

The for mind of the flesh death, the but mind of the Spirit life and peace;

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

neither for it is able;

<sup>8</sup> οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

the and in flesh being God to please not are able.

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

anyone Spirit of Christ not has, this one not is His.

<sup>10</sup> εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἀμαρτίαν τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

righteousness.

<sup>11</sup> εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει [καί] τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν.

of Him Spirit in you.<sup>3</sup>

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1 There are a number of alternative 1b Ἰησοῦ μὴ κατὰ σάρκα περιπτοῦσιν, Ἰησοῦ μὴ κατὰ σάρκα περιπτοῦσιν ἀλλὰ κατὰ πνεῦμα, (Textus Receptus & one copy of C Siaiticus)

2 The variations here include 'you'; 'me'; & 'us'.

3 There are many variations of the Greek in this verse

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<sup>12</sup> Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν,  
So then, brothers, debtors we are not to the flesh the according to flesh to live,  
<sup>13</sup> εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ  
if for according to flesh you live, you are about to die; if but by Spirit the deeds of the  
σώματος θανατοῦτε, ζήσεσθε.  
body you put to death, you will live.

<sup>14</sup> ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ θεοῦ εἰσιν.  
As many for Spirit of God are led, these sons of God are.

<sup>15</sup> οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν  
Not for did you receive a spirit of slavery again for fear but you received a spirit of adoption as sons<sup>4</sup> in  
ὧ κράζομεν· ἀββα ὁ πατήρ.  
which we cry; Abba the Father.

<sup>16</sup> αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ.  
Itself the Spirit testifies with the spirit of us that we are children of God.

<sup>17</sup> εἰ δὲ τέκνα καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ  
If and children also heirs; heirs indeed of God, heirs jointly and of Christ, if after all  
συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν.  
we suffer with<sup>5</sup> that also we may be glorified together.<sup>6</sup>

### Future Glory

<sup>18</sup> Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν  
I reckon for that not worthy the sufferings of the now season with the being about glory  
ἀποκαλυφθῆναι εἰς ἡμᾶς.  
to be revealed in us.

<sup>19</sup> ἢ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ  
The for anxious expectation<sup>7</sup> of the creation the revelation of the sons of the of God  
ἀπεκδέχεται.  
is eagerly waiting for.<sup>8</sup>

<sup>20</sup> τῇ γὰρ ματαιότητι ἢ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν  
The for futility<sup>9</sup> the creation was subordinated, not willingly<sup>10</sup> but because of the One  
ὑποτάξαντα, ἐφ' ἐλπίδι  
subjecting, in hope

<sup>21</sup> ὅτι καὶ αὐτὴ ἢ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν  
that<sup>11</sup> also itself the creation will be set free from the slavery of the of corruption into the  
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.  
liberty of the glory of the children of the of God.

<sup>22</sup> οἶδαμεν γὰρ ὅτι πᾶσα ἢ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·  
We have known for that all the creation groans together<sup>12</sup> and suffer great pain together<sup>13</sup> until the now.

4 υἰοθεσία, ας, n.f. son-ship, adoption – a Pauline word – here and 23; 9:4; Gal. 4:5; Eph. 1:5.

5 συμπάσζω, v. suffer together, share same suffering – Present, Active, Indicative – a Pauline word – here and 1 Cor. 12:26

6 συνδοξάζω, v. share in glory with, Aorist, Passive, Subjunctive.

7 ἀποκαταδοκαία, ας, n.f. eager longing, anxious expectation, a Pauline word – here and Phil. 1:20.

8 ἀπεχδέχομαι, v. wait, wait expectantly, Present, Middle (trans Active), Indicative. Here & 23, 25; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28.

9 ματαιότης, ητος, n.f. worthlessness, futility, here & Eph. 4:17; 2 Pet. 2:18.

10 ἐκών, οὔσα, ὄν, adj, willingly, voluntarily, - a Pauline word – here & 1 Cor. 9:17.

11 C. Sinaiticus has διότι.

12 συστενάζω, v. groan together, Present, Active, Indicative – only here in the NT.

13 συνωδίνω, v. suffer great pain together (as of a woman in parturition), Present, Active, Indic., only here in the NT

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<sup>23</sup> οὐ μόνον δὲ ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, [ἡμεῖς] καὶ αὐτοὶ ἐν  
Not only and but also selves the first-fruits of the Spirit having, we<sup>14</sup> also selves in  
ἑαυτοῖς στενάζομεν υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.  
ourselves groan adoption eagerly awaiting, the redemption of the body of us.

<sup>24</sup> τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς ἐλπίζει;  
The for in hope we were saved; hope but being seen not is hope; what for sees anyone<sup>15</sup> he hopes?

<sup>25</sup> εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν δι' ὑπομονῆς ἀπεκδεχόμεθα.  
If but what not we do see we hope [for] through patience we eagerly await [for].

<sup>26</sup> Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί  
In like manner and also the Spirit strives alongside in the weakness<sup>16</sup> of us; the for what  
προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει  
we may pray in as much we must not we have known but himself the Spirit intercedes for us<sup>17</sup>  
στεναγμοῖς ἀλαλήτοις·  
groanings<sup>18</sup> that cannot be expressed in words.<sup>19</sup>

<sup>27</sup> ὁ δὲ ἐραυνῶν τὰς καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος ὅτι κατὰ θεὸν  
He and searching the hearts has known what the mind of the Spirit because according to God  
ἐντυγχάνει ὑπὲρ ἁγίων.  
he entreats on behalf of saints.

<sup>28</sup> Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν,  
We have known and that to the loving the God all things work together [the God]<sup>20</sup> for good,  
τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.  
to the according to purpose called being.

<sup>29</sup> ὅτι οὖς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ  
Because whom he foreknew, also he foreordained having same form as<sup>21</sup> the image of the Son  
αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·  
of Him for the to be him firstborn among many brothers;

<sup>30</sup> οὖς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν  
whom and he foreordained, these also he called; and whom he called, these also he justified  
οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.  
whom and he justified, these also he glorified.

### In all these Things we are More Than Conquerors

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

What then shall we say unto these things? If the God on behalf of us, who against us?

<sup>32</sup> ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς

Who indeed the own Son not spared<sup>22</sup> but for sake of us all gave over him, how  
οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

not also with him the all things to us give graciously?

<sup>33</sup> τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων·

Who shall bring a charge against elect of God? God He declaring righteous;

14 In most important early MSS.

15 Nestle, Textus Receptus, have – τίς, τί καὶ

16 Text. Rec. has – ἀσθενείαις - weaknesses

17 ὑπερεντυγχάνω, v. intercede or plead for person or persons, Present, Active, Indicative, only here in the NT.

18 Also in Acts 7:34

19 ἀλάλητος, ον, adj. that cannot be expressed in words – only here in the NT.

20 Omitted from most of the Codices.

21 σύμμορφος, ον, adj. having the same form, here & Phil. 3:21.

22 Nestle adds 32a to 31.

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34 τίς ὁ κατακρινῶν; Χριστὸς [Ἰησοῦς] ὁ ἀποθανών, μᾶλλον δὲ ἐγερεθεὶς  
who the condemning? Christ [Jesus] He having died, rather but having been raised again  
[ἐκ νεκρῶν], ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.  
[from dead]<sup>23</sup>, who is on right of the of God, who also does entreat on behalf of us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις ἢ στενοχωρία ἢ διωγμὸς ἢ  
Who us will separate from the love of the of Christ? Trouble or distress or persecution or  
λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα;  
famine or nakedness<sup>24</sup> or danger or sword?

36 καθὼς γέγραπται ὅτι  
According as it has been written that;

**Ἔνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν,**

**For sake of you we are killed whole of the day**

**ἐλογίσθημεν ὡς πρόβατα σφαγῆς.**

**we were reckoned as sheep of slaughter.**<sup>25</sup>

37 ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.  
But in these things all we gain surpassing victory<sup>26</sup> through the having loved us.

38 πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι οὔτε  
I have been persuaded for that not death nor life nor angels nor  
ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε δυνάμεις  
magistracy nor things at hand nor being about to be nor powers

39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι  
nor high thing<sup>27</sup> nor deep thing nor any created thing other will be able us to separate  
ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.  
from the love of the of God the in Christ Jesus the Lord of us.

23 Present in a copy of C. Sinaiticus, and Codices Alexandrinus; Eph. Rescriptus.

24 Also in 2 Cor. 11:27; Rev. 3:18.

25 Psalm 44:22.

26 ὑπερνικάω, v. gain surpassing victory, Present, Active, Indicative, only here in the NT.

27 A Pauline word – here & 2 Cor. 10:5.