

ΠΡΟΣ ΡΩΜΑΙΟΥΣ 2
f35

ROMANS 2
NLET

PAUL DISCUSSES

THE HYPOCRISY AND DANGER OF CONDEMNING ANOTHER
WHILE DOING THE SAME THINGS THAT THE OTHER ONE IS DOING

1 Therefore, you are inexcusable, O man – everyone who is condemning! For, in connection with what you are condemning the other *person* you are passing sentence against yourself. For, you, the one who is condemning, are practicing the same things!

2 Now, we know that the Condemnation by the God, in accord with truth, is upon the ones who are practicing such things.

3 Now, are you supposing, O person, the one who is condemning those who are practicing such things while also doing the same things, that you shall escape the Condemnation by the God?!

4 Or, do you look down upon

- the wealth of the kindness *that is* His, and
- the restraint, and
- the long-suffering,

while being ignorant that the kindness of the God carries you toward a change of mind²?

5 Now, in accord with the hardness *that is* yours and a heart that is characterized by a failure to change its thinking³ you are storing up wrath for yourself in a day

- of wrath, and
- of an unveiling, and⁴
- of a righteous judgment

from the God, ⁶ Who shall render what is due to each one in accord with the deeds *that are* his.

¹ Διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων. Ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις. Τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων·

² Οἶδαμεν δὲ ὅτι τὸ Κρίμα τοῦ Θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

³ Λογίζῃ δὲ τοῦτο, ὃ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ Κρίμα τοῦ Θεοῦ;

⁴ Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει;

⁵ Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως καὶ¹ δικαιοκρισίας τοῦ Θεοῦ, ⁶ ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

² 'change of mind' – a literal translation of the Greek word here, often translated as 'repentance'

³ 'that is characterized by a failure to change its thinking' – a translation of the Greek adjective here which can also be translated 'unrepentant'

⁴ 93.5% of the Greek manuscripts, including the best line of transmission (f35), include the word 'and' here.

¹ 93.5% of the Greek manuscripts, including the best line of transmission (f35), include the word καὶ here.

⁷ Τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
δόξαν καὶ
τιμὴν καὶ
ἀφθαρσίαν
ζητοῦσιν ζωὴν αἰώνιον.

⁸ Τοῖς δὲ ἐξ ἐριθείας
καὶ ἀπειθοῦσιν μὲν⁵ τῇ Ἀληθείᾳ
πειθομένοις δὲ τῇ Ἀδικίᾳ
**θυμὸς καὶ
ὀργή⁶,**

⁹ θλίψις καὶ
στενοχωρία,
ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
πρῶτον καὶ Ἑλλήνου·

¹⁰ Δόξα δὲ καὶ
τιμὴ καὶ
εἰρήνη
παντὶ τῷ ἐργαζομένῳ τὸ Ἀγαθόν, Ἰουδαίῳ
τε πρῶτον καὶ Ἑλληνι. ¹¹ Οὐ γὰρ ἐστὶν
προσωποληψία⁷ παρὰ τῷ Θεῷ.

¹² Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ
ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ
νόμου κριθήσονται. ¹³ Οὐ γὰρ οἱ ἀκροαταὶ
τοῦ⁸ Νόμου δίκαιοι παρὰ τῷ Θεῷ. Ἀλλ'
οἱ ποιηταὶ **τοῦ⁹** Νόμου δικαιωθήσονται.

⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle μὲν, here.

⁶ 97.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order θυμὸς καὶ ὀργή here instead of ὀργή καὶ θυμὸς.

⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling προσωποληψία here instead of προσωπολημψία.

⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῦ here.

⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῦ here.

⁷ On the one hand, to the *ones* who keep on seeking

- glory, and
- honor, and
- incorruption,

in accord with an endurance *in doing* deeds – *that is* good deeds, they keep on seeking life – *that is*, eternal life.

⁸ On the other hand, to the ones beyond selfish ambitions; and they, on the one hand, are disobedient to the Truth, on the other hand, being persuaded by the Unrighteousness, *there are*

- wrath and
- anger,
- 9 tribulation and
- difficulty

upon every psyche¹⁰ of a person – *namely*, the one who is working at the bad *thing*, both of a Jew first and of a Greek.

PAUL PRAISES AND EXPLAINS THE FAIRNESS OF THE GOD

¹⁰ Now,

- glory, and
- honor, and
- peace

are *due* to all the ones who are working on the Good Thing – to a Jew first and also to a Greek. ¹¹ For, *there* is not respect of persons in the presence of the God.

¹² For, as many as have morally failed without law, without law shall perish. And, as many as *are* morally in possession of law, by means of law shall be judged. ¹³ For, *it* is NOT the hearers of the¹¹ Law *who are* righteous in the presence of the God. Rather, the doers of the¹² Law shall be pronounced and treated as righteous.

¹⁰ 'psyche' – a transliteration of the Greek word here which refers to the life or the inner animating aspect of a person

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹² 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

¹⁴ Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ Νόμου ποιῇ¹³, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν νόμος.

¹⁵ Οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ Νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, ¹⁶ ἐν ἡμέρᾳ ὅτε κρίνει ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ Εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ¹⁴.

¹⁷ Ἴδε¹⁵ σὺ

Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ τῷ¹⁶ Νόμῳ καὶ κανυᾶσαι ἐν Θεῷ¹⁸ καὶ γινώσκεις τὸ Θέλημα καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ Νόμου, ¹⁹ πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, ²⁰ παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς Γνώσεως καὶ τῆς Ἀληθείας ἐν τῷ Νόμῳ.

¹⁴ For, whenever an ethnicity, the *ones* not having law, by nature might do¹⁷ the *things* of the Law, these who do not have law are a law for themselves. ¹⁵ Such are exhibiting the work of the Law – *the Law* written in the hearts *that are* theirs which are bearing witness together with the conscience *that is* theirs – and meanwhile is accusing one another from the reckoning or also speaking in defense of themselves ¹⁶ in a day when the God shall judge the secrets of the people in accord with the Excellent Announcement *that* I make because of Jesus *the Anointed*¹⁸.

PAUL CHIDES JEWS WHO, IN SPITE OF THEIR SELF-ACCLAIMED STATUS AND ROLE, NONETHELESS ACT IMMORALLY

¹⁷ Look!¹⁹ You, for your part,

- are named a Jew, and
- are relying upon the²⁰ Law, and
- are boasting in respect to God, ¹⁸ and
- are coming to know the Will, and
- have approved the things being carried on,
 - being ones who are being catechized out of the Law,
 - ¹⁹ lastingly persuading yourself *that you are* –
 - * a guide of blind *ones*,
 - * a light for the *ones* in darkness,
 - * ²⁰ a corrector of unwise *ones*,
 - * a teacher of immature *ones*,
 - having the form of the Knowledge and the Truth in the Law.

¹³ 68.5% of the Greek manuscripts, including the best line of transmission (f35), have ποιῇ (a present, singular, subjunctive verb) here. On the basis of 1.5% the NU has ποιῶσιν (a present, plural, subjunctive verb).

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἰησοῦ Χριστοῦ here instead of Χριστοῦ Ἰησοῦ.

¹⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have Ἴδε here. On the basis of 12% the NU has Εἰ δὲ.

¹⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τῷ here.

¹⁷ 68.5% of the Greek manuscripts, including the best line of transmission (f35), have 'might do' (a present, singular, subjunctive verb) here. The subject 'ethnicity' is singular. On the basis of 1.5% the NU has ποιῶσιν (a present, plural, subjunctive verb).

¹⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'Jesus the Anointed' here instead of 'an anointed One – that is, Jesus'.

¹⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), have 'Look!' here. On the basis of 12% the NU has 'Now, if'.

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

21 Ὁ οὖν

διδάσκων ἕτερον σεαυτὸν οὐ διδάσκει;

Ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;

22 Ὁ λέγων μὴ μοιχεύειν μοιχεύεις;

Ὁ βδελυσσόμενος τὰ εἰδωλα ἱεροσυλεῖς;

23 Ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ Νόμου τὸν Θεὸν ἀτιμάζεις;

24 Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται.

25 Περιτομή μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσης. Ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ Περιτομή σου ἀκροβυστία γέγονεν.

26 Ἐὰν οὖν ἡ Ἀκροβυστία τὰ δικαιώματα τοῦ Νόμου φυλάσσει, οὐχὶ²¹ ἡ Ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; 27 Καὶ κρινεῖ ἡ ἐκ φύσεως Ἀκροβυστία τὸν Νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου. 28 Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή. 29 Ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν πνεύματι, οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

21 So then –

- as the one who is teaching others – do you not teach yourself?!
- As the one who is heralding not to steal, do you steal?!
- 22 As the one who is saying not to commit adultery, do you commit adultery?!
- As one who is loathes the idols, do you rob a temple?!
- 23 As one who boasts in connection with law, by means of the stepping aside *from the path of* the Law, do you bring dishonor to the God?

24 For, **“Because of you the Name of the God is being blasphemed amongst the Ethnicities,”**²² just as it has been lastingly written.

25 For, on the one hand, a circumcision is helpful, if ever you might practice law. On the other hand, if ever you are one who steps aside *from the path* of law, the Circumcision *that is* yours has lastingly become an uncircumcision.

PAUL EXPLAINS IN WHAT STATE A PERSON IS TRULY CIRCUMCISED

26 So then, if ever the Uncircumcision might be guarding the righteous deeds of the Law, is not the Uncircumcision *that is* his reckoned toward circumcision? 27 And, the Uncircumcised from birth who is fulfilling the Law shall judge you, the one who, in the state of *having* writings and circumcision, steps aside from *the path* of law. 28 For, the one in the state of the Appearance is NOT a Jew; nor, is the one who is the state of the Appearance in connection with flesh circumcised. 29 Rather, the one in the secret *state is* a Jew, with circumcision of heart in connection with spirit, not *in connection* with a written letter – whose the praise *is* not from people but, rather, from the God.

²¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling οὐχὶ here instead of οὐχ.

²² A reference to Isaiah 52:5