

Romans 2

written and compiled by Gary Kukis

Romans 2:1–29

God's Judgments/The Jews

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 2 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface:

Bible Summary: *In judging you condemn yourself. The doers of the law will be justified. Do you boast in the law but break it? A Jew is one inwardly.*¹

This should be the most extensive examination of Romans 2 available, where you will be able to examine in depth every word of the original text.

Brief Overview:²

| Date | Events | Historical Events | Rome |
|--------------------------------|---|---|-------------------|
| 57 AD | Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 rd Missionary Journey Acts 20:1–21:14 | Felix was the procurator of Judæa until A.D. 59, when Festus replaces him | Nero (54–68 A.D.) |
| Paul wrote the book of Romans. | | | |

Quotations:

Outline of Chapter 2:

Preface
Introduction

v. 1–
v.
v.
v.
v.
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v.
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v.
v.

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

¹ From <https://biblesummary.info/romans> accessed March 21, 2024.

² Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

| | | |
|--|----------------------------------|--|
| Beginning of Document | Verse Navigation | Introduction and Text |
| First Verse | Chapter Summary | Addendum |
| www.kukis.org | | Exegetical Studies in Romans |

| Doctrines Covered or Alluded To | | | |
|---------------------------------|--|--|--|
| | | | |

| Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter | | | |
|--|--|--|--|
| | | | |

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

| Definition of Terms | |
|--|---|
| Rebound (Restoration to fellowship with God) | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF). |

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

[Chapter Outline](#)

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An Introduction to Romans 2

Introduction: Romans 2 continues where Romans 1 left off. Paul spoke of a large number of people who are clearly outside the will of God; people that the members of the church at Rome are familiar with. However, Paul

begins Romans 2 by warning the believers to avoid judging. This will cause us to look at what Paul said in chapter 1 (which was not judging) and use that to help explain what judging is.

One must bear in mind that, epistles are written to saved people and they are not evangelical messages (the book of Hebrews being a possible exception to that). So, when Paul begins to speak about Jews and gentiles and the Law, we must bear in mind that there are Jews and gentiles in the Roman church, but that Paul is not trying to evangelize them, but he is trying to get their minds straight with regards to them being Jews and gentiles, and the fact that the Jews have the Law all of their lives, but the gentiles did not. How does that affect them as believers in this new age.

Also, I throw around terms like the Church Age and the Age of Israel; but Paul does not speak to the Romans in those terms. It appears that Paul is beginning to understand the difference in the dispensations, but that he is not yet at that point when he writes to the Roman church.

A title or one or two sentences which describe Romans 2.

Titles and/or Brief Descriptions of Romans 2 (by Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Romans 2 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Romans 2

Some of these questions may not make sense unless you have read Romans 2. There are [two translations](#) at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Romans 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Romans 2

Characters

Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Romans 2

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Date; duration; size; number

By the Numbers

Item

Date; duration; size; number

[Chapter Outline](#)

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Romans 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Romans 2 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Romans 2 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 2 (edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Romans 1–24)

| Scripture | Text/Commentary |
|-----------|-----------------|
| Romans 1 | |
| Romans 2 | |
| Romans 3A | |
| Romans 3B | |
| Romans 4A | |
| Romans 4B | |
| Romans 5A | |
| Romans 5B | |

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Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*³ I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

There are quite a number of Aramaic to English translations. For that reason, I will stop using Murdock's Aramaic to English translation. It is very old English-ly.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

³ Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

Consequently, without defense you keep on being, O man, anyone who keeps on judging, for by which you keep on judging the one (of a different kind), yourself you keep on judging; for the things you keep on practicing the one keeps on judging. Now you have known that the judgment of the God keeps on being according (to the norm or standard) of truth against those the things they keep on practicing.

Romans
2:1–2

Kukis mostly literal translation:

Consequently, you keep on being, O man, without defense, anyone who keeps on judging, for by which [judgment], you keep on judging the one (of a different kind), you keep on judging yourself; for you see, the One keeps on judging the things [that] you keep on practicing. Now you have known the judgment of God keeps on being in accordance with truth against the things they keep on practicing.

Kukis paraphrase

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁴ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)

Complete Apostles' Bible

Therefore you are inexcusable, O man, everyone who judges, for in whatever you judge another you condemn yourself, for you who judge are practicing the same things.

But we know that the judgment of God is according to truth upon those practicing such things.

Douay-Rheims 1899 (Amer.)

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest.

For we know that the judgment of God is, according to truth, against them that do such things.

Holy Aramaic Scriptures⁵

Murdock Peshito Syriac⁶

.
There is therefore no excuse for thee, O man, that judgest thy neighbor; for by judging thy neighbor, thou condemnest thyself; for thou that judgest, dost practise the same things.

And we know that the judgment of God is in accordance with truth, in regard to those who practise these things.

Original Aramaic NT⁷

Therefore, you have no defense, Oh man, who judges his neighbor, for that in which you judge your neighbor, of that you are guilty yourself, for you also who are judging are engaged in those things.

And we* know that the judgment of God is in truth against those who are engaged in these things.

Lamsa Peshitta (Syriac)

.

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English

So you have no reason, whoever you are, for judging: for in judging another you are judging yourself, for you do the same things.

And we are conscious that God is a true judge against those who do such things.

⁵ From <https://theholyscriptures.weebly.com/>

⁶ James Murdock New Testament; translation of the Peshito Syriac New Testament into English by James Murdock, 1851.

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

| | |
|---|---|
| Bible in Worldwide English | Do you judge another people? You your-selves have done wrong things. So when you judge others, you judge yourselves, because you do the same things. You judge them and yet you do the same things. We know that God judges people who do such things. And he judges them by what is true. |
| Easy English Easy-to-Read Version–2008 | . So do you think that you can judge those other people? You are wrong. You too are guilty of sin. You judge them, but you do the same things they do. So when you judge them, you are really condemning yourself. God judges all who do such things, and we know his judgment is right. |
| God's Word™ | No matter who you are, if you judge anyone, you have no excuse. When you judge another person, you condemn yourself, since you, the judge, do the same things. We know that God's judgment is right when he condemns people for doing these things. |
| Good News Bible (TEV) | Do you, my friend, pass judgment on others? You have no excuse at all, whoever you are. For when you judge others and then do the same things which they do, you condemn yourself. We know that God is right when he judges the people who do such things as these. |
| J. B. Phillips | . |
| <i>The Message</i> | . |
| NIRV | . |
| New Life Version | . |
| Radiant New Testament | . |
| New Simplified Bible | . |

Thought-for-thought translations; dynamic translations; paraphrases:

| | |
|---------------------------------------|--|
| Casual English Bible ⁸ | . |
| Contemporary English V. | Some of you accuse others of doing wrong. But there is no excuse for what you do. When you judge others, you condemn yourselves, because you are guilty of doing the very same things. We know that God is right to judge everyone who behaves in this way. |
| Goodspeed New Testament | . |
| The Living Bible | . |
| New Berkeley Version | . |
| New Living Translation | . |
| The Passion Translation | No matter who you are, before you judge the wickedness of others, you had better remember this: you are also without excuse, for you too are guilty of the same kind of things! When you judge others, and then do the same things they do, you condemn yourself. We know that God's judgment falls upon those who practice these things. God is always right, because he has all the facts. |
| Plain English Version ⁹ | . |
| UnfoldingWord Simplified T. | You may say that God must punish people for doing what he hates. But when you say that, you are really saying that God should punish you because you also have lived the same kind of life. You did the same things they have done. We know very well that God will judge and punish fairly people who do such evil deeds. |
| Williams' New Testament ¹⁰ | Therefore, you have no excuse, whoever you are, who pose as a judge of others, for when you pass judgment on another, you condemn yourself, for you who pose as a judge are practicing the very same sins yourself. Now we know that God's judgment justly falls on those who practice such sins as these. |

⁸ The Casual English Bible is found here: <https://www.casualenglishbible.com/>

⁹ From <https://www.bible.com/versions/2530-PEV-plain-english-version>

¹⁰ William's New Testament - 1937 by Charles B. Williams.

Partially literal and partially paraphrased translations:

| | |
|--|--|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | For this reason, you are without excuse, O human being (everyone who judges). You see, what you judge the other <i>person</i> in <i>is what</i> you yourself are guilty of; for you (the person who judges) repeatedly do the same <i>things</i> . We realize that the judgment of God is in line with truth over the <i>people</i> who repeatedly do these types of <i>things</i> . |
| Common English Bible | . |
| Len Gane Paraphrase ¹¹ | Because of this O man, you have no excuse whoever you are who judges, because whenever you pass judgment on another, you condemn yourself, because you do the same things that you pass judgment on. Now we know that God's judgment on those who do such things is according to the truth. |
| A. Campbell's Living Oracles | Wherefore, you are inexcusable, O man! whosoever you are, who condemn: for in condemning another, you pass sentence upon yourself; because you, who condemn, practice the same things. Besides, we know that the sentence of God is according to truth, upon them who commit such things. |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | Therefore you have nothing to say in your own defense, whoever you are who set yourself up as a judge. In judging others you condemn yourself, for you who set yourself up as a judge do the very same things. And we know that God's judgment falls unerringly upon those who do them. |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|----------------------------------|--|
| An Understandable Version | . |
| Berean Study Bible | . |
| Christian Standard Bible | . |
| Conservapedia Translation | . |
| Revised Ferrar-Fenton Bible | . Place a footnote here |
| Free Bible Version ¹² | So if you judge others you don't have any excuse, whoever you are! For in whatever way you condemn others, you're judging yourself, because you're doing the same things. We know that God's judgment on those who do such things is based on truth. |
| International Standard V | <i>God will Judge Everyone</i> Therefore, you have no excuse—every one of you who judges. For when you pass judgment on another person, you condemn yourself, since you, the judge, practice the very same things. Now we know that God's judgment against those who act like this is based on [Lit. is according to the] truth. |
| Lexham Bible | <i>The Righteous and Impartial Judgment of God</i> Therefore you are without excuse, O man, every one <i>of you</i> who passes judgment. For in that which you pass judgment on someone else, you condemn yourself, for you who are passing judgment are doing the same <i>things</i> . Now we know that the judgment of God is according to truth against those who do such things. |
| Montgomery NT | . |
| NIV, ©2011 | . |
| Riverside New Testament | . |
| Leicester A. Sawyer's NT | . |

¹¹ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹² From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

| | |
|-------------------------------------|---|
| The Spoken English NT ¹³ | . |
| UnfoldingWord Literal Text | . |
| Urim-Thummim Version | . |
| Weymouth New Testament | You are therefore without excuse, O man, whoever you are who sit in judgement upon others. For when you pass judgement on your fellow man, you condemn yourself; for you who sit in judgement upon others are guilty of the same misdeeds; and we know that God's judgement against those who commit such sins is in accordance with the truth. |
| Wikipedia Bible Project | So whoever you are—you have no excuses! In whatever way you judge others, you condemn yourself, for you the judge do exactly the same things. And we know that when God judges those who do these things his judgment is absolutely right. |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):¹⁴

| | |
|--|---|
| Christian Community (1988) ¹⁵ | . |
| The Heritage Bible | . |
| New American Bible (2011) | . |
| New Catholic Bible | . |
| New Jerusalem Bible | . |
| NRSV (Anglicized Cath. Ed.) | . |
| Revised English Bible—1989 | . |

Jewish/Hebrew Names Bibles:

| | |
|-----------------------------------|--|
| Complete Jewish Bible | . |
| Hebraic Roots Bible ¹⁶ | Therefore, O man, you are without excuse, everyone who judges, for in that in which you judge the other, you condemn yourself; for you, those judging, practice the same things. But we know that the judgment of YAHWEH is according to truth on those that practice such things. |
| Holy New Covenant Trans. | Now if you feel like setting yourself up as a judge of those who sin, let me assure you — whoever you are — that you are in no position to do so. For, at whatever point you condemn others, you automatically condemn yourself since you, the judge, commit the same sins. We know God is right when He condemns people who practice such things. |
| The Scriptures 2009 | Therefore, O man, you are without excuse, everyone who judges, for in which you judge another you condemn yourself, since you who judge practise the same <i>wrongs</i> . And we know that the judgment of Elohim is according to truth against those who practise such <i>wrongs</i> . |
| Tree of Life Version | . |

Weird English, Old English, Anachronistic English Translations:

| | |
|--------------------------------------|---|
| Accurate New Testament ¹⁷ | ...so Unexcused [You] are Oh Man Every The [Man] Judging {someone} in what for [You] judge the another [man] yourself [You] condemn the for them [You] practice |
|--------------------------------------|---|

¹³ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁴ Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

¹⁵ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

¹⁶ There are two slightly different versions of the HRB. The basic text can be found as a [module](#) for the e-sword Bible. [Online](#), there is nearly the same text, but with the addition of many footnotes.

¹⁷ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

| | |
|--|--|
| Alpha & Omega Bible | <p>The [Man] Judging {someone} [We] have seen but for The Judgment [of] the god is in truth to the [men] the these practicing...</p> <p>THEREFORE YOU HAVE NO EXCUSE, EVERYONE OF YOU WHO PASSES JUDGMENT, FOR IN THAT WHICH YOU JUDGE ANOTHER, YOU CONDEMN YOURSELF; FOR YOU WHO JUDGE PRACTICE THE SAME THINGS. AND WE KNOW THAT THE JUDGMENT OF THEOS (<i>The Alpha & Omega</i>) RIGHTLY FALLS UPON THOSE WHO PRACTICE SUCH THINGS.</p> |
| Awful Scroll Bible | <p>Through-which, you is without-considering-away, O man, everyone judging. For by-within what you judge another, you accordingly-judge yourself, for you judging commit the same!</p> |
| Concordant Literal Version | <p>Furthermore, we have perceived, certainly-of-which the Judgment of God is according to that Un-concealed, upon them committing certainly-of-these things. Wherefore, defenseless are you, O man! everyone who is judging, for in what you are judging another, you are condemning yourself, for you who are judging are committing the same things."</p> <p>Now we are aware that the judgment of God is according to truth against those who are committing such things.</p> |
| exeGeses companion Bible | <p><u>THE JUST JUDGMENT</u> So you are inexcusable, O humanity - all who judge: for wherein you judge another, you condemn yourself; for you who judge transact the same. And we perceive that the judgment of Elohim is according to truth against them who transact such.</p> |
| God's Truth (Tyndale) Orthodox Jewish Bible | <p>.</p> <p>For this reason, you are without terutz (excuse) for yourself (before an angry G-d), you, sir, each one of you who passes judgment. For in that you pass judgment on the other, you condemn yourself; for you practice the very things on which you pass judgment.</p> <p>And we have da'as that the judgment of Hashem HaShofet (Ro 1:32) against those who practice such things is in accordance with HaEmes Hashem (Ro 1:25).</p> |
| Rotherham's Emphasized B. . | . |

Expanded/Embellished Bibles:

| | |
|---|---|
| <i>The Amplified Bible</i> An Understandable Version | <p>.</p> <p>So, whoever you are, you people do not have any excuse for judging people [<i>Note: At this point Paul begins addressing the Jews. See verse 17</i>]. For in a matter where you judge someone else [<i>to be wrong</i>] you [<i>actually</i>] condemn yourselves, because you are practicing the same things [<i>you condemn them for doing</i>]. Now we [<i>Jews</i>] know that God's judgment against people who practice such things [<i>i.e., the Gentiles</i>] is according to truth. [<i>Note: Some use "You say," at the beginning of the sentence, making it an assertion of the Jews which Paul sets about to answer</i>].</p> |
| Benjamin Brodie's trans. ¹⁸ | <p>Therefore, you are without excuse, O man, every one of you when you are judging, because whenever you pass judgment upon another of a different kind [one of the obvious sinners from the previous verses], you are actually condemning yourself, for you who are judging practice the same things from time-to-time.</p> <p>But we have come to know beyond any shadow of a doubt that the judicial verdict from God according to the Truth [Bible doctrine] is against those who practice similar things [self-righteous arrogant people].</p> |

¹⁸ From https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf

The Expanded Bible
Jonathan Mitchell NT

Wherefore (or: Because of which) you continue to be without a defense or an excuse, O human – everyone continually judging (pronouncing a judgment; separating, evaluating and making decisions; determining) – for within that which you continue judging the other person (or: the different one), you are correspondingly evaluating (or: commensurately deciding about; condemning) yourself, since you who are continually judging are constantly performing (committing; practicing) the very same things!

Now we have seen and thus know (or: are aware) that result of God's judgment (decision rendered; separation; determination) is down from, in line with and accords to Truth and reality, [coming] upon those habitually performing or committing such things.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice

Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B. Wherefore **[[inexcusable]]** thou art, O man
[whoever' judges];

For <wherein thou judgest some one else>

[[thyself]] thou dost condemn,—

For **[[the very things]]** thou' dost practise [who art judging]:

We know, however, e that **[[the sentence of God]]** is according to truth, against them who [such things as these] do practise.

The Spoken English NT¹⁹

As a result, you don't have any excuse, all of you^a who judge. Because in judging the other person, you condemn yourself. After all, you, the person judging, do the same things.

And we all know that God's judgment is fair^b in relation to those who do these sorts of things.

a. Lit. "every human being."

b. Lit. "according to the truth."

Wilbur Pickering's New T.

Judgment

Now then, you there, whoever you are who judges someone else for things you practice yourself—you condemn yourself and are inexcusable.

Further, we know that God's judgment against those who practice such things¹ is according to truth.

(1) The 'such things' refers back to the content of 1:29-31.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation For this reason, you are without excuse [or, defense], O person, every [one] judging, for in what you judge [or, pass sentence on] the other, you condemn yourself, for the same [things] you, the one judging, are practicing!

¹⁹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

But we know that the judgment of God is according to truth upon the ones practicing such [things].

Berean Literal Bible
Bill Puryear translation²⁰

.
Therefore you are without excuse, O man, everyone of you when you judge [criticize, find fault]; for in that which you judge your neighbor, you condemn yourself; for you who make it a practice of judging are practicing the same things. But we have come to know that the judicial verdict from God is according to the truth against those who practice similar things.

C. Thomson updated NT

Some having recognised God's law, That they who do such things deserve death, not only do the same things themselves, but have even a complacency in them who commit them; therefore you are inexcusable, O man, whoever you are, who judges another: for in the act of judging another you condemn yourself. For you the one judging will the same things. Now we know that the judgment of God is according to truth against them who commit such things. Romans 1:32 is included for context.

Context Group Version
English Standard Version
Far Above All Translation²¹
Green's Literal Translation
Holy Bible Improved Edition
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version

.
Therefore, you are inexcusable, O man—everyone who is judging—for in that in which you judge the other, yourself you condemn, for the same things you practice who are judging, and we have known that the judgment of God is according to truth, on those practicing such things.

Modern English Version
Modern Literal Version 2020

.
Hence O man, you are without defense, everyone who judges; for* in what you are judging the other, you are condemning yourself; for* you who judge are practicing the same things.
Now we know that the judgment of God is according-to truth upon the ones who practice such things.

New American Standard B.
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

.
Therefore, you are without excuse, O man, everyone of you when you judge: for in which sphere you keep judging the other category, you condemn yourself; for you who keep judging practice the same things.
For we have come to know that the judicial verdict from the God is according to the truth (= doctrine) against them who practice similar things.

R. B. Thieme, Jr. trans²²

.
Therefore for this reason, the Justice of God judging heathenism, you keep on being inexcusable, without excuse, without defense before the Supreme Court of Heaven, oh man, everyone of you, double standard Self Righteous people, who keep on gossiping, maligning and judging another; for in which sphere you pass judgment upon another, the immoral or heathenistic person, you condemn yourself, because you who keep judging are practicing the same things. But we, mature believers, have learned or come to know the absolute fact that the perfect judgment

²⁰ From <http://www.amadorbiblestudies.org/Translations/index.html>

²¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

²² From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

action or judicial verdict from The Justice of God is according to the truth of doctrine, and rightly falls upon or is against those who practice such similar things.

Revised Geneva Translation
Updated Bible Version 2.17

Therefore you are without excuse, O man, whoever you are that judge: for in what you judge another, you condemn yourself; for you who judge participate in the same things. And we know that the judgment of God is according to truth against those who participate in such things.

A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:

Paul adds to this condemnation that, those reading this epistle do not get to judge those who have committed such sins.

1-2

Romans 2:1a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|--|
| dio (διό) [pronounced DEE-oh] | <i>consequently, as a consequence; for which cause, for this reason; therefore, wherefore, on account of; in fact (?)</i> | conjunction | Strong's #1352 |
| anapologêtos (ἀναπολόγητος) [pronounced an-ap-ol-OG-ay-toss] | <i>without defense or excuse; that which cannot be defended, inexcusable</i> | masculine plural adjective; accusative case | Strong's #379 |
| ei (εἶ) [pronounced ĩ] | <i>you are, thou art</i> | 2 nd person singular, present indicative | Strong's #1488 (second person singular present of #1510) |
| o (ὦ) [pronounced oh] | <i>oh, o!</i> | interjection; a sign of the vocative; used as a note of exclamation | Strong's #5599 |
| anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss] | <i>man [in the generic sense], mankind, human being; man [in reference to gender]</i> | masculine singular noun; vocative | Strong's #444 |
| pás (πάς) [pronounced pahs] | <i>each, every, any; all, entire; anyone, everyone</i> | masculine singular adjective, nominative case | Strong's #3956 |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |

Romans 2:1a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---------------------------------------|---|--|-----------------|
| krinō (κρίνω) [pronounced KREE-no] | <i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i> | masculine singular, present active participle, nominative case | Strong's #2919 |

Translation: Consequently, you keep on being, O man, without defense, anyone who keeps on judging,...

There are several kinds of judgment. When you decide, based upon rumor or your intuition, that Charley Brown is committing a particular sin or group of sins, that is (1) none of your business and (2) illicit judging. Or, if there are a particular set of sins that you really look down upon, and you are pretty certain that Charley Brown commits those kinds of sins, and you treat him harshly as a result. That is an illicit form of judging.

On the other hand, a friend or a family member can say, don't judge me for this; and then they do something which is wrong, for which they told you not to judge them. It is legitimate to recognize a sin and act accordingly. There are some sins which are against the law, and there would be times that you might report such a person. Or, that person is outwardly doing things which you do not want your children to see (say, that person might be using drugs or might be living the so-called gay lifestyle; or perhaps they start living as the opposite gender), and you avoid them when with your family. You do not want your children thinking that drugs are cool; or that the LGBTQ movement is a good thing, or that you get to somehow pick your own gender. This does not mean that these are the worst sins ever; these are just overt enough that you want to shield your children from them.

If someone asks you to write a recommendation for them; or if you are asked to evaluate someone who is your employee, it is not judging to give an honest evaluation.

If you are judging someone according to illicit judging, you have no defense for doing this.

For further information, see [The Doctrine of Judging](#) (by R. B. Thieme, Jr.) in the [Addendum](#).

Romans 2:1a **Consequently, you keep on being, O man, without defense, anyone who keeps on judging,...**

So, where exactly did this come from? There are no chapter divisions in the Bible. So we went directly from a lists of sins and behaviors which were common to those who have rejected the truth of the gospel to excoriating the readers for judging. Therefore, we need to understand how what Paul was saying was not judging.

First of all, laying out a list of sins and bad behaviors is not judging. It is not judging to say that gossip is a sin (for instance). We know that this is legitimate because Paul does it at the end of Romans 1. Therefore, what Paul did was not judging.

Romans 2:1b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|-------------------------|---|--|-----------------|
| en (ἐν) [pronounced en] | <i>in, in the sphere of, into, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |

| Romans 2:1b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hō (ὧ) [pronounced hoh] | <i>to whom, for which, by which, in what, by means of that, whose</i> | neuter singular relative pronoun; dative, locative or instrumental case | Strong's #3739 |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| krinō (κρίνω) [pronounced KREE-no] | <i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i> | 2 nd person singular, present active indicative | Strong's #2919 |
| ton (τόν) [pronounced tahn]; also to (το) [pronounced toh] | <i>the, to [or towards] the</i> | masculine singular definite article in the accusative case | Strong's #3588 |
| héteros (ἕτερος) [pronounced HEH-ter-os] | <i>another [of a different kind], other; different, altered</i> | correlative pronoun; adjective | Strong's #2087 |
| seauton (σεαυτόν) [pronounced seh-ow-TOM] | <i>yourself; you; to you, towards you</i> | 2 nd person masculine singular reflexive pronoun; accusative case | Strong's #4572 |
| katakrinō (κατακρίνω) [pronounced kaht-ak-REE-noh] | <i>to judge (against) (as worthy of punishment), to judge according to a norm or standard; to pronounce a sentence (on, against), to give judgment (against), to condemn, to damn</i> | 2 nd person singular, present active indicative | Strong's #2632 |

Translation: ...for by which [judgment], you keep on judging the one (of a different kind), you keep on judging yourself;...

Here, Paul speaks of judging one of another kind. This could refer to Jews judging gentiles; and this could refer to believers in the Roman church judging unbelieving Romans outside their church. Paul continues to use the 2nd person masculine singular, so this applies to certain individuals in the church at Rome (either Jewish believers or gentile believers). We do not know who.

I understand that this often happens in church, when a pastor-teacher comes to a passage and starts talking about this sin or that; or a series of sins; and there is someone (many, many people) listening in the congregation who conclude that the pastor is following them around to find examples of things to talk about. As R. B. Thieme, Jr. often said to his congregation, *Play poker*. That is, just listen, keep a straight face, keep taking notes, and do not give away that Bob is now talking all about your own personal weaknesses.

When you select a sin and apply this to someone, based upon gossip or your intuition or possibly actually catching someone in the act, that is judging. When a person judges someone else, they are, in essence, judging themselves.

A very common sin found in churches, and a very destructive sin, is gossiping.

| Romans 2:1c | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ta (τά) [pronounced <i>taw</i>] | <i>the; these, those, to this, towards that, the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| gár (γάρ) [pronounced <i>gahr</i>] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| auta (αὐτά) [pronounced <i>ow-TAH</i>] | <i>them, to them, toward them; same; to (toward) the things</i> | 3 rd person neuter plural personal pronoun; accusative case | Strong's #846 |
| prassô (πράσσω) [pronounced <i>PRAS-so</i>] | <i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i> | 2 nd person singular, present active indicative | Strong's #4238 |
| ho (ὁ) [pronounced <i>hoh</i>] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| krinô (κρίνω) [pronounced <i>KREE-no</i>] | <i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i> | masculine singular, present active participle, nominative case | Strong's #2919 |

Translation: ...for you see, the One keeps on judging the things [that] you keep on practicing.

The One judging is the masculine singular definite article and the present active participle of *krinô* (κρίνω) [pronounced *KREE-no*]. I understand that to be God judging the reader for such sins that they also practice. God will be spoken of as the Judge in the next verse.

In glancing at other translations, I may be alone in this interpretation, but I believe the 3rd person, masculine singular corresponds to God. The 1st person singular refer to Paul; plural to Paul and those with him. The 2nd person singular applies to specific people in the Roman congregation who are not specifically named (they will recognize themselves). The 3rd person masculine singular is also found in v. 2, which clearly refers to God. For that reason, I stand by my interpretation.

Romans 2:1 Consequently, you keep on being, O man, without defense, anyone who keeps on judging, for by which [judgment], you keep on judging the one (of a different kind), you keep on judging yourself; for you see, the One keeps on judging the things [that] you keep on practicing. (Kukis mostly literal translation)

| Romans 2:2 | | | |
|---|---|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eidô (εἶδω) [pronounced <i>Ī-doh</i>]; also oida (οἶδα) [pronounced <i>OY-da</i>] | <i>to see, to perceive, to ascertain; to inspect, to examine; to observe; to discern, to know, to understand</i> | 1 st person plural, perfect active indicative | Strong's #1492 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| hóti (ὅτι) [pronounced <i>HOH-tee</i>] | <i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i> | demonstrative or causal conjunction | Strong's #3754 |
| to (τό) [pronounced <i>toh</i>] | <i>the, this, that; who, which</i> | neuter singular definite article; nominative case | Strong's #3588 |
| krima (κρίμα) [pronounced <i>KREE- mah</i>] | <i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i> | neuter singular noun; nominative case | Strong's #2917 |
| tou (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced <i>theh- OSS</i>] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |
| esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>] | <i>is, are, to be, keeps on being, continues having</i> | 3 rd person singular, present indicative | Strong's #2076 (3 rd person present form of #1510) |
| katá (κατά) [pronounced <i>kaw- TAW</i>] | <i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i> | preposition with the accusative case | Strong's #2596 |
| alêtheia (ἀλήθεια, ας, ή) [pronounced <i>ah-Ā- thi-ah</i>] | <i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i> | feminine singular noun; accusative case | Strong's #225 |

| Romans 2:2 | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel | <i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i> | preposition of superimposition; a relation of motion and direction with accusative case | Strong's #1909 |
| tous (τοὺς) [pronounced tooç] | <i>the; these, to those; towards them</i> | masculine plural definite article; accusative case; also used as a demonstrative pronoun | Strong's #3588 |
| ta (τά) [pronounced tau] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| τοιούτος (τοιούτος) [pronounced toy-OO-toss] | <i>things such as this, things of this kind or sort, these things</i> | neuter plural adjective, accusative case | Strong's #5108 |
| prassô (πράσσω) [pronounced PRAS-so] | <i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i> | masculine plural, present active participle; accusative case | Strong's #4238 |

Translation: Now you have known the judgment of God keeps on being in accordance with truth against the things they keep on practicing. (Kukis mostly literal translation)

The believers in Rome know about the judgment of God (or the justice of God), which is always in accordance with the truth (or Bible doctrine), which is against the things which certain people in the Roman church keep on practicing.

By expressing these things in this way, Paul is not calling out any individuals in the Roman church. He is not saying, "And I am talking about you, Charley Brown!" Therefore, this is legitimate (and not judging).

Romans 2:2 Now you have known the judgment of God keeps on being in accordance with truth against the things they keep on practicing. (Kukis mostly literal translation)

Romans 2:1–2 Consequently, you keep on being, O man, without defense, anyone who keeps on judging, for by which [judgment], you keep on judging the one (of a different kind), you keep on judging yourself; for you see, the One keeps on judging the things [that] you keep on practicing. Now you have known the judgment of God keeps on being in accordance with truth against the things they keep on practicing. (Kukis mostly literal translation)

Now do you keep on concluding this (thing), O man, the one who keeps on judging them [regarding] the things they keep on practicing, and the one doing the same—that you will escape the judgment of the God? Or the riches of the goodness of Him and of the toleration [holding back judgment] and of the patience you keep on despising, being ignorant that the graciousness of the God toward a change of mind to you He keeps on bringing?

Romans
2:3–4

Now do you keep on supposing this, O man, [that] the one who keeps on judging them [regarding] the things they keep on practicing—and [you are] the one doing the same—that you will escape the judgment of the God? Or do you keep on despising the riches of His kindness, and the toleration [which holds back judgment] and the patience [of Him], being ignorant that the graciousness of the God keeps on bringing a change of mind to you?

Now, have you come to the erroneous conclusion that you will escape the discipline of God, if you keep on doing the same things which you are judgmental of in others? Do you despise God—the riches of His kindness, His gracious toleration and His patience when He appears to hold back your discipline? Don't you realize that God's graciousness is there to bring about your change of mind?

Here is how others have translated this passage:

Ancient texts:

| | |
|---|--|
| Westcott-Hort Text (Greek) | Now do you keep on concluding this (thing), O man, the one who keeps on judging them [regarding] the things they keep on practicing, and the one doing the same—that you will escape the judgment of the God? Or the riches of the goodness of Him and of the toleration [holding back judgment] and of the patience you keep on despising, being ignorant that the graciousness of the God toward a change of mind to you He keeps on bringing? |
| Complete Apostles Bible | But do you think this, O man, you who judge those practicing such things yet doing them, that you will escape the judgment of God? Or do you despise the riches of His kindness, and forbearance, and longsuffering, not knowing that the kindness of God leads you to repentance? |
| Douay-Rheims 1899 (Amer.) | And thinkest thou this, O man, that judgest them who do such things and dost the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and patience and longsuffering? Knowest thou not that the benignity of God leadeth thee to penance? |
| Holy Aramaic Scriptures Murdock Peshito Syriac | . And what thinkest thou, O man, that judgest those who practise these things, while practising them thyself, that thou wilt escape the judgment of God? Or wilt thou abuse the riches of his benevolence, and his long suffering, and the opportunity which he giveth thee? And dost thou not know, that the benevolence of God should bring thee to repentance? |
| Original Aramaic NT | But why are you thinking, Oh son of man, who are judging those who are occupied in these things, that you will escape from the judgment of God, when you also are engaged in them? Or do you presume upon the wealth of his sweetness and upon his patience and upon the place that he gave to you, and do not know that the sweetness of God brings conversion to you? * |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|--|--|
| Bible in Basic English | But you who are judging another for doing what you do yourself, are you hoping that God's decision will not take effect against you? Or is it nothing to you that God had pity on you, waiting and putting up with you for so long, not seeing that in his pity God's desire is to give you a change of heart? |
| Bible in Worldwide English | Man, you judge people who do such things and yet you do them yourself. Do you think that God will not judge you? Or do you not respect him for being kind, very patient, and for waiting a long time? Do you not know that God is kind, and he wants to lead you away from doing wrong things? |
| Easy English Easy-to-Read Version—2008 | . And since you do the same things as those people you judge, surely you understand that God will punish you too. How could you think you would be able to escape his judgment? God has been kind to you. He has been very patient, waiting for you to change. But you think nothing of his kindness. Maybe you don't understand that God is kind to you so that you will decide to change your lives. |
| God's Word™ | When you judge people for doing these things but then do them yourself, do you think you will escape God's judgment? Do you have contempt for God, who is very kind to you, puts up with you, and deals patiently with you? Don't you realize that it is God's kindness that is trying to lead you to him and change the way you think and act? |
| Good News Bible (TEV) | But you, my friend, do those very things for which you pass judgment on others! Do you think you will escape God's judgment? Or perhaps you despise his great kindness, tolerance, and patience. Surely you know that God is kind, because he is trying to lead you to repent. |
| J. B. Phillips <i>The Message</i> NIRV New Life Version Radiant New Testament New Simplified Bible | |
| Thought-for-thought translations; dynamic translations; paraphrases: | |
| Casual English Version Contemporary English V. | . Do you really think God won't punish you, when you behave exactly like the people you accuse? You surely don't think much of God's wonderful goodness or of his patience and willingness to put up with you. Don't you know that the reason God is good to you is because he wants you to turn to him? |
| Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation | And no matter who you think you are, when you judge others who do these things and then do the same things yourself, what makes you think that you will escape God's judgment? Do the riches of his extraordinary kindness make you take him for granted and despise him? Haven't you experienced how kind and understanding he has been to you? Don't mistake his tolerance for acceptance. Do you realize that all the wealth of his extravagant kindness is meant to melt your heart and lead you into repentance? |
| Plain English Version | . |

| | |
|-----------------------------|---|
| UnfoldingWord Simplified T. | So you who say that God should punish others for doing evil deeds, although you do evil deeds yourself, you should certainly not think that you yourself will be able to escape from God when he begins to punish you! And you should not say, "God is acting very tolerantly and patiently toward me, so I do not need to turn away from my sin." You should understand that God is patiently waiting for you to repent from your sins. |
| Williams' New Testament | And you, who pose as a judge of those who practice such sins and yet continue doing the same yourself, do you for once suppose that you are going to escape the judgment of God? Do you think so little of the riches of God's kindness, forbearance, and patience, not conscious that His kindness is meant to lead you to repentance? |

Partially literal and partially paraphrased translations:

| | |
|--|--|
| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | Do you consider this, O human being (the one who judges the people repeatedly doing these types of things and who does the same things), that you will escape out of the judgment of God? Or do you ignore the wealth of His kindness, tolerance, and lengthy patience, unaware that the kindness of God leads you to a change of ways? |
| Common English Bible | . |
| Len Gane Paraphrase | And do you think, O man, who passes judgment on those who do such things yet does the same, that you will escape God's judgment? Or do you despise the riches of his kindness, forbearance, and long suffering, not understanding that God's goodness leads you to repentance? |
| A. Campbell's Living Oracles | And do you think this, O man, who condemn those who practice such things, and yet do the same, that you shall escape the sentence of God? Or do you despise the riches of his goodness and forbearance and long-suffering; not acknowledging that the goodness of God invites you to a reformation? |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | You who judge those that do such things and yet are yourself guilty of them-do you suppose that you of all men will escape God's judgment? Or do you think lightly of his abundant kindness, patience, and forbearance, not realizing that his kindness is meant to lead you to repentance? |

Mostly literal renderings (with some occasional paraphrasing):

| | |
|-----------------------------|--|
| An Understandable Version | . |
| Berean Study Bible | . |
| Christian Standard Bible | . |
| Conservapedia Translation | . |
| Revised Ferrar-Fenton Bible | . |
| Free Bible Version | When you judge them do you really think that you however can avoid God's judgment? Or is it that you're treating his wonderful kindness, tolerance, and patience with contempt, not realizing that God in his kindness is trying to lead you to repent? |
| International Standard V | So when you, a mere man, pass judgment on those who practice these things and then do them yourself, do you think you will escape God's judgment? Or are you unaware of his rich kindness, forbearance, and patience, that it is God's kindness that is leading you to repent? |
| Lexham Bible | . |

| | |
|---|---|
| Montgomery NT | Very well; and do you suppose, you who judge those that practise such vices, and are doing the very same, that you will elude the judgment of God? Or do you despise the riches of his kindness and forbearance and long patience? Do you not know that the kindness of God is leading you to repentance? |
| NIV, ©2011 Riverside New Testament | . Do you think, O man, you who judge those who practice such things while you do the same, that you will escape the judgment of God? Or do you despise the wealth of his kindness and forbearance and long-suffering, not knowing that the kindness of God is calling you to a change of heart? |
| Leicester A. Sawyer's NT | But do you think this, O man, who judge those doing such things and do the same, that you shall escape the judgment of God? or do you despise the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leads you to a change of mind? |
| The Spoken English NT UnfoldingWord Literal Text | . But consider this, you person who judges those who practice such things although you do the same things. Will you escape from the judgment of God? Or do you think so little of the riches of his kindness, and his delayed punishment, and his patience? Do you not know that the kindness of God is meant to lead you to repentance? |
| Urim-Thummim Version | And think you this O man, that judge them that do such things, and do the same, that you will escape the Judgment of Elohim? Or despise the riches of his integrity and toleration and patience; not knowing that the virtue of Elohim leads you to a change of mind? |
| Weymouth New Testament | And you who pronounce judgement upon those who do such things although your own conduct is the same as theirs--do you imagine that you yourself will escape unpunished when God judges? Or is it that you think slightly of His infinite goodness, forbearance and patience, unaware that the goodness of God is gently drawing you to repentance? |
| Wikipedia Bible Project | Do you really think—you the one who is judging those who do such things—that you will escape being judged by God? Or are you treating his great kindness, tolerance, and patience with contempt, not realizing it is God's kindness that leads you to repentance? |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

| | |
|-----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2011) | . |
| New Catholic Bible | . |
| New Jerusalem Bible | . |
| NRSV (Anglicized Cath. Ed.) | . |
| Revised English Bible—1989 | . |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | . |
| Hebraic Roots Bible | And, O man, the one judging those practicing such things, and doing them, do you think that you will escape the judgment of YAHWEH? Or do you abuse the riches of His kindness and forbearance, and the opportunity He has given you, not knowing that the kindness of YAHWEH leads you to repentance? |
| Holy New Covenant Trans. | So when you, a mere man, pass judgment on people who practice such things — yet you are doing the same things — will you escape God's condemnation? |

| | |
|----------------------|---|
| The Scriptures 2009 | <p>Do you look down on the wealth of God's kindness, tolerance, and patience? Surely you know that God's kindness is meant to lead you to a change of heart. And do you think, O man, you who judge those practising such wrongs, and doing the same, that you shall escape the judgment of Elohim? Or do you despise the riches of His kindness, and tolerance, and patience,^a not knowing that the kindness of Elohim leads you to repentance?</p> |
| Tree of Life Version | <p>^a2Peter 3:9. But you, O man—judging those practicing such things yet doing the same—do you suppose that you will escape the judgment of God? Or do you belittle the riches of His kindness and tolerance and patience—not realizing that God's kindness leads you to repentance?</p> |

Weird English, Old English, Anachronistic English Translations:

| | |
|----------------------------|---|
| Accurate New Testament | <p>...[You] account but this Oh Man The [Man] Judging the [men] the these practicing and Making them for You will escape the judgment [of] the god or the wealth [of] the kindness [of] him and the restraint and the patience [You] despise (Not) Understanding for The [Thing] Beneficial [of] the god to rethinking you leads...</p> |
| Alpha & Omega Bible | <p>BUT DO YOU SUPPOSE THIS, O MAN, WHEN YOU PASS JUDGMENT ON THOSE WHO PRACTICE SUCH THINGS AND DO THE SAME YOURSELF, THAT YOU WILL ESCAPE THE JUDGMENT OF THEOS (<i>The Alpha & Omega</i>)? OR DO YOU THINK LIGHTLY OF THE RICHES OF HIS KINDNESS AND TOLERANCE AND PATIENCE, NOT KNOWING THAT THE KINDNESS OF THEOS (<i>The Alpha & Omega</i>) LEADS YOU TO REPENTANCE?</p> |
| Awful Scroll Bible | <p>But reckon you the same-as-this, O man, he judging those committing certainly-of-these things, yet doing them, that will you escape-out-from the Judgment of God? Or are yous against-the-sympathy of the fullness of His Serviceableness, and Holding-up and Long-passion, not knowing, certainly-of-what, the Serviceableness of God leads you to after-thinking?</p> |
| Concordant Literal Version | <p>Yet are you reckoning on this, O man, who art judging those committing such things, and art doing the same, that you will be escaping the judgment of God? Or are you despising the riches of His kindness and forbearance and patience, being ignorant that the kindness of God is leading you to repentance?</p> |
| exeGesés companion Bible | <p>And reckon this, O humanity, who judges them who transact such and do the same, that you escape the judgment of Elohim? Or disesteem you the riches of his kindness and tolerance and patience; not knowing that the kindness of Elohim leads you to repentance?</p> |
| God's Truth (Tyndale) | <p>.</p> |
| Orthodox Jewish Bible | <p>You, sir, you who pass judgment on those who practice such things and yet do the same yourself, do you suppose then that you will escape the Mishpat Hashem? Or do you think lightly of the wealth of his nedivut (generosity) and of his chesed and of his being ERECH APAYIM ("slow of anger, forbearing" SHEMOT 34:6) and of his zitzfleisch (patience), disregarding the fact that the Chesed Hashem (the kindness of G-d) is to lead you to teshuva (repentance)?</p> |
| Rotherham's Emphasized B. | <p>And reckonest thou this, O man— <Who dost judge them who [such things] do practise, and yet art doing the same> That thou shalt escape the sentence of God? Or <the riches of his kindness, and forbearance, and long-suffering> dost thou despise,—</p> |

Not knowing that [the kindness of God] [unto repentance] is leading thee?

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version .
 But consider this, you people who judge others for practicing the same things you [yourselves] practice; do you think you will escape God's judgment [for this]? Or, do you despise the abundance of God's kindness and tolerance and patience [toward you], not realizing that His kindness is intended to cause you to repent? [i.e., to change your hearts and lives].

Brodie's Expanded Trans.

And do you presume this, O man, who condemns those who are practicing similar things [different category of sin] when you also commit the same category of things, that you will escape the judicial verdict from God? Or do you continue to treat with contempt the wealth of His kindness and forbearance and longsuffering, being ignorant of the fact that the benevolence of God is trying to lead you to repentance [change your mind about living a life of sin]?

The Expanded Bible
 Jonathan Mitchell NT

Yet you continue logically thinking (reckoning; counting on) this, O human – the one continuously judging those who are normally performing or committing such things, and yet are also a person habitually doing the same things – that you will proceed in making an escape out of the result of God's judgment (the effect of a decision from God)?

Or, are you continually having a "down-oriented" frame of mind (or: despising; thinking down or with disrespect; or: = a negative disposition) concerning the riches (or: wealth) of His kind and gentle usefulness (benevolence with a sweet disposition; kindness), [His] delaying forbearance (the tolerant holding-back) and [His] patient longsuffering, constantly being ignorant that God's kind and gentle usefulness (benevolence with a sweet disposition) is continuously leading you into a change of mind and purpose (a paradigm shift; or: = repentance with a change of heart and thinking, accompanied by a turn, or return, to God)?

P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators
 The Voice

Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

But consider this, you who judge people that do something, yet do the same yourself. Are you yourself going to escape the judgment of God?

Are you despising God's great kindness, restraint and patience? Don't you know that God's acts of kindness are supposed to lead you to a change of heart?^c

c. Traditionally: "repentance." This word connotes a complete change of attitude that issues in a change of behavior. It is not to be confused with feelings of remorse or shame. See "Bible Words" under "repentance."

Wilbur Pickering's New T.

So then, you who judge those who practice such things while doing the same, do you really imagine that you will escape God's judgment?²

Or do you scorn the riches of His kindness, tolerance and longsuffering, not recognizing that the goodness of God is leading you toward repentance?³

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

| | |
|--|---|
| A Faithful Version | Now do you think yourself, O man, whoever is judging those who commit such things, and you are practicing them <i>yourself</i> , that you shall escape the judgment of God? Or do you despise the riches of His kindness and forbearance and longsuffering, not knowing that the graciousness of God leads you to repentance? |
| Analytical-Literal Translation | But do you think this, O person (the one judging the ones practicing such things yet doing them), that <u>you</u> will escape the judgment of God? Or do you despise [or, think lightly of] the riches of His goodness and tolerance and patience, failing to understand [or, disregarding] that the kindness of God leads you to repentance? |
| Berean Literal Bible Bill Puryear translation | . Moreover do you presume this, O mankind, when you pass judgment upon those who practice such things and yet you keep on doing the same things, that you will escape the judicial verdict from God? Or do you treat with contempt the riches of His kindness and clemency and patience, not knowing that God's kindness leads you to a change of mind? |
| C. Thomson updated NT Charles Thomson NT | . And dost thou imagine, O man, who judgest them who commit such things and dost the same thyself, that thou shall escape the judgment of God? Or dost thou contemn the riches of his gentleness and forbearance and long suffering, not considering that the gentleness of God is leading thee to a reformation? |
| Context Group Version | And count this, O man, who judge those that do such things, and do the same, that you shall escape the judgment of God? Or do you ignore the riches of his goodness and tolerance and patience, not knowing that the goodness of God leads you to a reoriented life? |
| English Standard Version Far Above All Translation | . Do you think this, O man who judges those <i>who</i> do such <i>things</i> , although you do them <i>yourself</i> : that you will escape God's judgment? Or do you look down on the riches of his kindness and forbearance and longsuffering, being ignorant <i>of the fact</i> that the kindness of God leads you to repentance? |
| Green's Literal Translation Holy Bible Improved Edition James Allen translation Legacy Standard Bible Literal New Testament Literal Standard Version Modern English Version Modern Literal Version 2020 | Now O man, who is judging the ones who practice such things and you are doing* the same things. Are you reasoning this that you will be fleeing away from the judgment of God? Or do you despise the riches of his kindness and forbearance and patience, being ignorant that the kindness of God is leading you to repentance? |
| New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings) Niobi Study Bible R. B. Thieme, Jr. translation | And do you presume this, O man, who judges those who practice similar things, and are guilty of the same things, that you will escape the judicial verdict from the God? |

Or do you disparage the riches of His gracious generosity and clemency and patience; not knowing that the graciousness of the God brings you to conversion? Do you presume, or conclude, or infer, Oh! YOU SELF RIGHTEOUS man, that when you judge those who practice similar things of heathenism sin and are guilty of and commit the same sins yourself, that you will avoid or escape the judicial verdict from the God? Or do you disparage, despise, scorn, treat with contempt, care nothing for the all riches and blessings from the Justice of God in your maladjustment to the Justice of God, of his kindness or gracious generosity, his forbearance, clemency or compassionate mercy and desperate patience in the use of every possible mechanism to avoid your judgment? Do you being ignorant, not knowing that The God's gracious kindness in not destroying you, is intended or meant to potentially bring you to a change of mind or conversion through Positive Volition at gospel hearing?

R. B. Thieme, Jr. trans2

Revised Geneva Translation
Updated Bible Version 2.17

And reckon this, O man, who judge those who participate in such things, and do the same, that you will escape the judgment of God? Or do you despise the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads you to repentance?

A Voice in the Wilderness
Webster's Translation
World English Bible
Worrell New Testament

The gist of this passage:
3-4

| Romans 2:3a | | | |
|--|---|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee] | to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on) | 2 nd person singular, present (deponent) middle/passive indicative | Strong's #3049 |
| dé (δέ) [pronounced deh] | now, then; but, moreover, and, also; namely, to wit | post-positive conjunctive particle | Strong's #1161 |
| τούτο (τούτο) [pronounced TOO-toh] | this [thing], that (thing), this one; that (thing) | demonstrative singular pronoun; neuter singular; accusative case | Strong's #5124 (Neuter, singular, nominative or accusative of #3778) |
| ο (ὦ) [pronounced oh] | oh, o! | interjection; a sign of the vocative; used as a note of exclamation | Strong's #5599 |
| anthrōpos (ἄνθρωπος) [pronounced ANTH-row-poss] | man [in the generic sense], mankind, human being; man [in reference to gender] | masculine singular noun; vocative | Strong's #444 |

| Romans 2:3a | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| krinō (κρίνω) [pronounced KREE-no] | <i>judging, deciding (mentally or judicially); by implication trying, condemning, punishing to distinguish, also avenging, damning, decreeing, determining, esteeming, going to (sue at the) law, ordaining, calling into question, sentencing to, thinking</i> | masculine singular, present active participle, nominative case | Strong's #2919 |
| <i>The one judging was also found in v. 1. Logically, these should refer to the same person.</i> | | | |
| tous (τοὺς) [pronounced tooç] | <i>the; these, to those; towards them</i> | masculine plural definite article; accusative case; also used as a demonstrative pronoun | Strong's #3588 |
| ta (τά) [pronounced taw] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| toioutos (τοιούτος) [pronounced toy-OO-toss] | <i>things such as this, things of this kind or sort, these things</i> | neuter plural adjective, accusative case | Strong's #5108 |
| prassō (πράσσω) [pronounced PRAS-so] | <i>practicing; performing repeatedly or habitually; implication to execute, accomplishing; specifically to collect (dues, taxes, fares); committing, doing, exacting, keeping, requiring, using arts</i> | masculine plural, present active participle; accusative case | Strong's #4238 |
| <i>These are exactly the final four words in v. 2.</i> | | | |

Translation: Now do you keep on supposing this, O man, [that] the one who keeps on judging them [regarding] the things they keep on practicing...

This is a moderately long and complex sentence.

The person reading this—the person who is doing the personal judging here—he is the one who keeps on judging others (particularly those that Paul referenced at the end of Romans 1). What Paul wrote at the end of Romans 1 was not judging. He was laying out some fairly common sins and acts of sin which were taking place in Rome among those who have rejected the gospel message. However, the Roman believers were making personal judgments and, apparently, calling out individuals or referencing individuals, or remarking negatively about certain groups outside of the church.

Paul is addressing certain of those in the Roman church—they recognize themselves in the words of Paul—but Paul is not calling them out individually. Paul is not writing, “Listen, I am talking about you, Charley Brown!”

When the pastor-teacher speaks of sin and goes into any sort of detail, believers in his congregation need to play poker. They may be as guilty as sin of the things the pastor is talking about, but they do not need to let on how deep this is cutting into them.

The one who keeps on judging them is spoken of back in v. 1. Since these are the same word, they must apply to the same person; and here, it clearly applies to the ones who are judging those outside the church. I need to go back to vv. 1–2 and fix the translation to reflect that.

| Romans 2:3b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| ποιεῖ (ποιέω) [pronounced <i>poi-EH-oh</i>] | <i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i> | masculine singular, present active participle; nominative case | Strong's #4160 |
| αὐτά (αὐτά) [pronounced <i>ow-TAH</i>] | <i>them, to them, toward them; same; to (toward) the things</i> | 3 rd person neuter plural personal pronoun; accusative case | Strong's #846 |

Translation: ...—and [you are] the one doing the same—...

Here is the problem with judging—those who are making judgments of others are doing the exact same things.

| Romans 2:3c | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ὅτι (ὅτι) [pronounced <i>HOH-tee</i>] | <i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i> | demonstrative or causal conjunction | Strong's #3754 |
| σύ (σύ) [pronounced <i>soo</i>] | <i>you</i> | 2 nd person plural reflexive pronoun; nominative case | Strong's #4771 |
| ἐκφεύγῃ (ἐκφεύγω) [pronounced <i>ehk-FYOO-go</i>] | <i>to escape, to flee (out, away); to seek safety in flight</i> | 2 nd person singular, future (deponent) middle indicative | Strong's #1628 |
| τοῦ (τό) [pronounced <i>toh</i>] | <i>the, this, that; who, which</i> | neuter singular definite article; nominative case | Strong's #3588 |

Romans 2:3c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|-----------------|
| krima (κρίμα) [pronounced KREE-mah] | <i>a decree, judgment; condemnation of wrong; judgement of fault in another; sentence of a judge; legal punishment; condemnatory sentence; a matter to be judicially decided, a lawsuit, a court case</i> | neuter singular noun; nominative case | Strong's #2917 |
| tou (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |

We had these exact four words in Romans 2:2.

Translation: ...that you will escape the judgment of the God?

The believer is judged by God in time. This is divine discipline. When we sin, we face possible discipline; and the longer that we stay out of fellowship, the worse the discipline will be. *Do you think that you will escape this?* Paul asks.

Romans 2:3 Now do you keep on supposing this, O man, [that] the one who keeps on judging them [regarding] the things they keep on practicing—and [you are] the one doing the same—that you will escape the judgment of the God? (Kukis mostly literal translation)

Romans 2:4a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|--|--|-----------------|
| ê (ἢ) [pronounced ā] | <i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i> | disjunctive particle | Strong's #2228 |
| tou (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| ploutos (πλοῦτος) [pronounced PLOO-toss] | <i>riches, money, possessions, or (figuratively) abundance, richness, (specifically) valuable bestowment, a good [that one is enriched by or blessed with]</i> | masculine singular noun, genitive/ablative case | Strong's #4149 |
| tês (τῆς) [pronounced tayc] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |

| Romans 2:4a | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| chrēstótēs (χρηστότης) [pronounced <i>khray-STOT-ace</i>] | <i>(moral) goodness, moral excellence (in character or demeanor), integrity; benignity, kindness</i> | feminine singular noun; genitive/ablative case | Strong's #5544 |
| αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| tês (τῆς) [pronounced <i>tayc</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| anochê (ἀνοχή) [pronounced <i>an-okh-AY</i>] | <i>toleration, a forbearance (resulting in the holding back or delaying of something)</i> | feminine singular noun; genitive/ablative case | Strong's #463 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| tês (τῆς) [pronounced <i>tayc</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| makrothumia (μακροθυμία) [pronounced <i>mak-roth-oo-MEE-ah</i>] | <i>patience, endurance, constancy, steadfastness, perseverance; forbearance, longsuffering, slowness in avenging wrongs</i> | feminine singular noun; genitive/ablative case | Strong's #3115 |
| kataphronéō (καταφρονέω) [pronounced <i>kat-af-ron-EH-oh</i>] | <i>to despise, to disdain, to have contempt for; to think little (nothing) of, to look down upon; to think against</i> | 2 nd person singular, present active indicative | Strong's #2706 |

Translation: Or do you keep on despising the riches of His kindness, and the toleration [which holds back judgment] and the patience [of Him],...

God has an abundance of kindness, toleration and patience. Sometimes, God holds back on His judgment, making some believers wrongly conclude that they are bulletproof. They are not.

| Romans 2:4b | | | |
|---|---|---|---------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| agnoeō (ἀγνοέω) [pronounced ag-noh-EH-oh] | <i>being ignorant (of), not knowing (through lack of information or intelligence); not understanding, something unknown; erring or sinning through mistake, being wrong; by implication, ignoring</i> | masculine singular, present active participle, nominative case | Strong's #50 |
| hóti (ὅτι) [pronounced HOH-tee] | <i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i> | demonstrative or causal conjunction | Strong's #3754 |
| to (τό) [pronounced toh] | <i>the, this, that; who, which</i> | neuter singular definite article; nominative case | Strong's #3588 |
| chrēstos (χρηστός) [pronounced kh-rays-TOSS] | <i>better, easy, good (-ness); employed, useful (in manner or morals); gracious, kind</i> | neuter singular adjective; nominative case | Strong's #5543 |
| του (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |
| eis (εἰς) [pronounced ICE] | <i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| metánoia (μετάνοια) [pronounced met-AHN-oy-ah] | <i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i> | feminine singular noun; accusative case | Strong's #3341 |
| se (σέ) [pronounced seh] | <i>you, to you, towards you</i> | 2 nd person singular personal pronoun; accusative case | Strong's #4771 (Strong's #4571) |
| ágō (ἄγω) [pronounced AHG-oh] | <i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i> | 3 rd person singular, present active indicative | Strong's #71 |

Translation: ...being ignorant that the graciousness of the God keeps on bringing a change of mind to you? (Kukis mostly literal translation)

The purpose of these three characteristics of God—which are all summed up by a single word (graciousness)—is to bring about a change of mind in the believer. He thought that doing X, Y and Z was okay, but it was not. God is allowing the believer time to get his act together. Sometimes God waits until the believer hears the relevant teaching and reads the relevant Scriptures.

Romans 2:4 Or do you keep on despising the riches of His kindness, and the toleration [which holds back judgment] and the patience [of Him], being ignorant that the graciousness of the God keeps on bringing a change of mind to you? (Kukis mostly literal translation)

Romans 2:3–4 Now do you keep on supposing this, O man, [that] the one who keeps on judging them [regarding] the things they keep on practicing—and [you are] the one doing the same—that you will escape the judgment of the God? Or do you keep on despising the riches of His kindness, and the toleration [which holds back judgment] and the patience [of Him], being ignorant that the graciousness of the God keeps on bringing a change of mind to you? (Kukis mostly literal translation)

Romans 2:3–4 Now, have you come to the erroneous conclusion that you will escape the discipline of God, if you keep on doing the same things which you are judgmental of in others? Do you despise God—the riches of His kindness, His gracious toleration and His patience when He appears to hold back your discipline? Don't you realize that God's graciousness is there to bring about your change of mind? (Kukis paraphrase)

Many translations begin a thought with v. 5 and conclude that thought in v. 11. This may end up being anywhere from one to five sentences, depending upon the translation. I see no nice place to stop in between vv. 5–11. No matter where I choose, most of the translations are going to blow right through that verse and onto the next one. In fact, even v. 11 is not the universal place to come to a full stop.

In the passage which follows, Paul describes the end results of the works done here on earth.

Now according to the callousness of you and an impenitent heart, you keep on storing up for yourself anger in days of anger and an appearance of righteousness of God, Who will give each according to the works of him, to [those], indeed, according to steadfastness of work of good, glory and value and incorruptibility, seeking after life eternal, now to [those] out of selfish ambition and disobedience to the truth, now persuading to the injustice, anger and rage, trouble and distress, upon every soul of man, of the one performing the evil, and a Jew first also a Hellenist; now glory and value and peace to each one in the working the good; and of a Jew first also a Hellenist. For no one keeps on being a respecter of persons with the God.

Romans
2:5–11

Now, according to your scar tissue and unrepentant heart, you keep on storing up anger for yourself in days of anger as well as the appearance of the righteousness of God. Which [God] will give to each according to his works, to [those who] indeed, according to the constancy of a good work, [marked by] honor, value and incorruptibility, [by one] seeing after eternal life; but [then also] to [those] [who act out of] selfish ambition and disobedience to the truth, now being persuaded by injustice, anger and [out of control] passion, [committing acts of] pressure and affliction upon every soul of man, accomplishing the evil [result]. [In his judgments, God considers] the Jew first and also the gentile. [Now God will bestow] honor and value and peace to each [person] working the [divine] good; to the Jew first and also to the gentile. For no one keeps on being [shown] partiality by God.

Here is how others have translated this passage:

Ancient texts:

| | |
|--|--|
| Westcott-Hort Text (Greek) | Now according to the callousness of you and an impenitent heart, you keep on storing up for yourself anger in days of anger and an appearance of righteousness of God, Who will give each according to the works of him, to [those], indeed, according to steadfastness of work of good, glory and value and incorruptibility, seeking after life eternal, now to [those] out of selfish ambition and disobedience to the truth, now persuading to the injustice, anger and rage, trouble and distress, upon every soul of man, of the one performing the evil, and a Jew first also a Hellenist; now glory and value and peace to each one in the working the good; and of a Jew first also a Hellenist. For no one keeps on being a respecter of persons with the God. |
| Complete Apostles Bible | But according to your hardness and impenitent heart you are storing up for yourself wrath in the day of wrath and revelation, and of the righteous judgment of God, who will recompense to each one according to his works: to those who by the endurance of good works are seeking glory and honor and incorruption--eternal life. But to those who are contentious, and who disobey the truth, but obey unrighteousness--indignation and wrath, ~ tribulation and anguish, upon every soul of man that works evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone that works good, both to the Jew first and to the Greek. For there is no partiality with God. |
| Douay-Rheims 1899 (Amer.) | But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God: Who will render to every man according to his works. To them indeed who, according to patience in good work, seek glory and honour and incorruption, eternal life: But to them that are contentious and who obey not the truth but give credit to iniquity, wrath and indignation. Tribulation and anguish upon every soul of man that worketh evil: of the Jew first, and also of the Greek. But glory and honour and peace to every one that worketh good: to the Jew first, and also to the Greek. For there is no respect of persons with God. |
| Holy Aramaic Scriptures Original Aramaic NT | . But because of the callousness of your heart which does not repent, you lay up for yourself the treasure of wrath for the day of wrath and the revelation of the just judgment of God, He who pays every person according to his works: To those who in the patience of good works are seeking glory, honor and indestructibility, he gives eternal life, But those who resist and do not obey the truth, but obey evil, he will pay anger and fury, Suffering and trouble, to every person who cultivates wickedness, to the Jews first and to the Aramæans*, But glory, honor and peace to everyone who cultivates good, to the Jews first, and to the Aramæans. For there is no partiality with God. |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But by your hard and unchanged heart you are storing up wrath for yourself in the day of the revelation of God's judging in righteousness;
 Who will give to every man his right reward:
 To those who go on with good works in the hope of glory and honour and salvation from death, he will give eternal life:
 But to those who, from a love of competition, are not guided by what is true, will come the heat of his wrath,
 Trouble and sorrow on all whose works are evil, to the Jew first and then to the Greek;
 But glory and honour and peace to all whose works are good, to the Jew first and then to the Greek:

Bible in Worldwide English

For one man is not different from another before God.
 But your hearts are hard. You will not stop. That is why God will be angry with you. He will be angry on the day when people will see that he judges in the right way. He will pay every man for what he has done.
 He will give life for ever to people who keep on doing good. These people want to have glory and honour from God, and to live for ever.
 But God will be very angry with the people who think of themselves first before others. They do not obey what is right. They do wrong things.
 Every one who does what is wrong will have much trouble and a hard time. This will happen to the Jews first, then to those who are not Jews.
 And every one who does what is good, will be made great. He will have honour and peace. This will happen to the Jews first and then to those who are not Jews.
 God does not love some people more than others.

Easy English

Easy-to-Read Version—2008

But you are so stubborn! You refuse to change. So you are making your own punishment greater and greater. You will be punished on the day when God will show his anger. On that day everyone will see how right God is to judge people. He will reward or punish everyone for what they have done. Some people live for God's glory, for honor, and for life that cannot be destroyed. They live for those things by always continuing to do good. God will give eternal life to them. But others are selfish and refuse to follow truth. They follow evil. God will show his anger and punish them. He will give trouble and suffering to everyone who does evil--to the Jews first and also to those who are not Jews. But he will give glory, honor, and peace to everyone who does good--to the Jews first and also to those who are not Jews. God judges everyone the same. It doesn't matter who they are.

God's Word™

Since you are stubborn and don't want to change the way you think and act, you are adding to the anger that God will have against you on that day when God vents his anger. At that time God will reveal that his decisions are fair. He will pay all people back for what they have done. He will give everlasting life to those who search for glory, honor, and immortality by persisting in doing what is good. But he will bring anger and fury on those who, in selfish pride, refuse to believe the truth and who follow what is wrong. There will be suffering and distress for every person who does evil, for Jews first and Greeks as well. But there will be glory, honor, and peace for every person who does what is good, for Jews first and Greeks as well. God does not play favorites.

Good News Bible (TEV)

But you have a hard and stubborn heart, and so you are making your own punishment even greater on the Day when God's anger and righteous judgments will be revealed. For God will reward each of us according to what we have done. Some people keep on doing good, and seek glory, honor, and immortal life; to them God will give eternal life. Other people are selfish and reject what is right, in order to follow what is wrong; on them God will pour out his anger and fury. There will be suffering and pain for all those who do what is evil, for the Jews first and also for the Gentiles. But God will give glory, honor, and peace to all who do what is good, to

the Jews first and also to the Gentiles. For God judges everyone by the same standard.

J. B. Phillips .

The Message .

NIRV .

New Life Version .

Radiant New Testament .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .

Contemporary English V. .

But you are stubborn and refuse to turn to God. So you are making things even worse for yourselves on that day when he will show how angry he is and will judge the world with fairness. God will reward each of us for what we have done. He will give eternal life to everyone who has patiently done what is good in the hope of receiving glory, honor, and life that lasts forever. But he will show how angry and furious he can be with every selfish person who rejects the truth and wants to do evil. All who are wicked will be punished with trouble and suffering. It doesn't matter if they are Jews or Gentiles. But all who do right will be rewarded with glory, honor, and peace, whether they are Jews or Gentiles. God doesn't have any favorites!

Goodspeed New Testament .

The Living Bible .

New Berkeley Version .

New Living Translation .

The Passion Translation .

But because of your calloused heart and refusal to change direction, you are piling up wrath for yourself in the day of wrath, when God's righteous judgment is revealed. For: He will give to each one in return for what he has done. For those living in constant goodness and doing what pleases him, seeking an unfading glory and honor and imperishable virtue, will experience eternal life. But those governed by selfishness and self-promotion, whose hearts are unresponsive to God's truth and would rather embrace unrighteousness, will experience the fullness of wrath. Anyone who does evil can expect tribulation and distress—to the Jew first and also to the non-Jew. But when we do what pleases God, we can expect unfading glory, true honor, and a continual peace—to the Jew first and also to the non-Jew, for God sees us all without partiality.

Plain English Version .

UnfoldingWord Simplified T. .

But instead, because you are stubborn and refuse to stop sinning, God will punish you even more severely. He will do that at the time when he shows that he is angry and judges all people fairly. God will pay back everyone according to what they deserve for what they have done. Specifically, some people keep doing good deeds, because they want God to honor them, and they want to live forever with him. God will reward them in this way. But some people act in a selfish way and refuse to believe that what God says is true, and they do the things that God says are wrong. God will be very angry and will punish them severely. He will cause everyone who habitually does evil deeds to suffer greatly and to have many troubles. This certainly will happen to the Jews who refuse to accept God's message, because God gave them the privilege to be his special people, but it will also happen to the non-Jews. But God will praise, honor, and give a peaceful spirit to every person who habitually does good deeds. He will certainly do this for the Jews because he chose them as his special people, but he will also do it for the non-Jews. God will do this fairly, because he pays no attention to how important anyone is.

Williams' New Testament

But in your stubbornness and impenitence of heart you are storing up wrath for yourself on the day of wrath, when the justice of God's judgments will be uncovered. For when He finally judges, He will pay everyone with exactness for what he has done, eternal life to those who patiently continue doing good and striving for glory, honor, and immortality, but wrath and fury, crushing suffering and awful anguish, to the self-willed who are always resisting the right and yielding to the wrong, to every human soul who practices doing evil, the Jew first and then the Greek. But glory, honor, and peace will come to everyone who practices doing good, the Jew first and then the Greek; for there is no partiality in God's dealings.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Breakthrough Version

In line with your hardness and stubborn heart, you save up punishment for yourself during a day of punishment and an uncovering of the right judgment of God, who will give back to each person in line with his actions: to the people who, in line with persistence of good action, look for magnificence, value, and no deterioration — certainly life that spans all time; but to the people who from contention do not even believe the truth, but believe what is wrong — punishment and anger. Hard times and difficulty are on every soul of a person, the one working on and completing what is bad (both of Jewish first and of Greek). But magnificence, value, and peace are to everyone, to the one who works on the good thing (both to Jewish first and to Greek). V. 11 will be placed with the next passage for context.

Common English Bible .

Len Gane Paraphrase

But according to your hard, impenitent heart you are storing up for yourself wrath for the day of wrath and revelation of the righteous judgment of God, who will settle the debt to everyone according to their actions. To those who patiently continue in right actions are seeking for glory, honor, and immortality--eternal life. But to those who are contentious, disobeying the truth, and obeying unrighteousness--fierce anger and wrath, distress and anguish to everyone's soul who does evil to the Jew first and also to the Gentile. But also glory, honor, and peace to everyone who does good to the Jew first and also to the Gentile. There is no favoritism with God.

A. Campbell's Living Oracles

But according to your obdurate and impenitent heart, you treasure up to yourself wrath, against a day of wrath and revelation of the righteous judgment of God; who will render to every one according to his works: eternal life, indeed, to them who, by perseverance in well-doing, seek glory, honor, and immortality: but anger and wrath to them who are contentious, and obey not the truth, but obey unrighteousness. Affliction and great distress shall come upon every soul of man who works evil; first of the Jews, and also of the Greek. But glory, honor, and peace to every one who works good: first to the Jews, and also to the Greek. For there is no respect of persons with God.

New Advent (Knox) Bible .

NT for Everyone .

20th Century New Testament

Hard-hearted and impenitent as you are, you are storing up for yourself Wrath on the 'Day of Wrath,' when God's justice as a judge will be revealed; For 'he will give to every man what his actions deserve.' To those who, by perseverance in doing good, aim at glory, honor, and all that is imperishable, he will give Immortal Life; While as to those who are factious, and disobedient to Truth but obedient to Evil, wrath and anger, distress and despair, Will fall upon every human being who persists in wrong-doing- -upon the Jew first, but also upon the Greek. But there will be glory, honor, and peace for every one who does right-for the Jew first, but also for the Greek, Since God shows no partiality.

Mostly literal renderings (with some occasional paraphrasing):

| | | |
|-----------------------------|---|---|
| An Understandable Version | . | |
| Berean Study Bible | . | |
| Christian Standard Bible | . | |
| Conservapedia Translation | . | |
| Revised Ferrar-Fenton Bible | . | |
| Free Bible Version | . | Due to your hard-hearted attitude and your refusal to repent, you're making things far worse for yourself on the day of retribution when the rightness of God's judgment is demonstrated. God will make sure everyone receives what they deserve according to what they've done. Those who have kept on trying to do what is right will receive glory and honor, immortality and eternal life. But those who think only of themselves, rejecting the truth and deliberately choosing to do evil, will receive punishment and furious hostility. Everyone who does evil will have trouble and suffering—the Jewish people first, and the foreigners too. But everyone who does good will have glory, honor, and peace—the Jewish people first, and the foreigners too. God has no favorites. |
| International Standard V | . | |
| Lexham Bible | . | |
| Montgomery NT | . | |
| NIV, ©2011 | . | |
| Riverside New Testament | . | Are you with a hard and unrepentant heart treasuring for yourself wrath for the day of wrath and for the revelation of the just judgment of God? He will give to each an award according to his works. To those who by constancy in good work seek for glory and honor and immortality he will award life eternal. But to those of a partisan spirit who do not obey the truth, but obey wickedness, there will be wrath and hot anger. Distress and crushing calamity will fall upon every human soul that works evil, upon the Jew first and also upon the Greek. But glory and honor and peace will come to every one who works good, to the Jew first and also to the Greek. For God has no partiality. |
| Leicester A. Sawyer's NT | . | |
| The Spoken English NT | . | |
| UnfoldingWord Literal Text | . | But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, and the day of the revelation of God's righteous judgment. He will pay back to every person according to his actions: to those who according to consistent, good actions have sought praise, and honor, and incorruptibility, he will give eternal life. But to those who are self-seeking, and who disobey the truth but obey unrighteousness, wrath and fierce anger will come. God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek. But praise, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. For there is no favoritism with God. |
| Urim-Thummim Version | . | But after your hardness and impenitent heart treasure up to yourself wrath against the Day of Wrath and revelation of the righteous Judgment of Elohim; Who will render to everyone according to their deeds: To them who by sure endurance in well doing seek for glory, honor and incorruption, Age-Lasting Life: But to them that are contentious, and do not obey the Truth, but obey unrighteousness, anger and wrath, tribulation and calamity, upon everyone of mankind that does bad, of the Jew first and also of the Gentile; But glory, honor, and peace, to everyone that works good, to the Jew first, and also to the Gentile: Because there is no respect of persons with Elohim. |
| Weymouth New Testament | . | The fact is that in the stubbornness of your impenitent heart you are treasuring up against yourself anger on the day of Anger--the day when the righteousness of God's judgements will stand revealed. TO EACH MAN HE WILL MAKE AN |

AWARD CORRESPONDING TO HIS ACTIONS; to those on the one hand who, by lives of persistent right-doing, are striving for glory, honour and immortality, the Life of the Ages; while on the other hand upon the self-willed who disobey the truth and obey unrighteousness will fall anger and fury, affliction and awful distress, coming upon the soul of every man and woman who deliberately does wrong--upon the Jew first, and then upon the Gentile; whereas glory, honour and peace will be given to every one who does what is good and right--to the Jew first and then to the Gentile. For God pays no attention to this world's distinctions. Weymouth is one of the few to suggest that v. 6 is a quotation from the Old Testament.

Wikipedia Bible Project

Because of your hard and unconverted heart, you are saving up punishment for yourself on the day of punishment when God's right judgment is revealed. He will give everyone what they deserve on the basis of what they have done. Those who have persevered, trying to what is right, will receive glory and honor, immortality and eternal life. But those who are self-seeking, who reject the truth, and willingly choose to do evil—they will receive punishment and furious hostility. Everyone who does evil will have trouble and suffering, for the Jewish people first, and then also the foreigners. But everyone who does good will have glory, respect, and peace, for the Jewish people first, and then also the foreigners. God has no favorites.

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .

But, because of the hardness of your unrepentant heart, you are treasuring up a store of wrath against the day of wrath, and against the revelation of the righteous judgment of YAHWEH: He "will give to each according to his deeds:" (Psa. 62:12) everlasting life truly to those who with patience in good work seeking glory and honor and immortality; but to the ones who are stubborn, and do not obey the truth but obey iniquity, He will render anger and wrath, trouble and pain on every soul of man that works out evil, both of Jew first, and also of Gentile. But glory and honor and peace will be to everyone working out good, both to the Jew first, and to the Gentile. For there is no respect of persons with YAHWEH.

Holy New Covenant Trans.

But your heart is hard and unchanged. You are storing up punishment for yourself on the Day of punishment when God's right judgment will be revealed. God will pay back each person according to the way that person lived. Eternal life will go to those who, by patiently doing good things, are looking for glory, honor, and life with no end. But punishment and anger will go to those who are following the wrong way, by being selfish and not obeying the truth. There will be trouble and pain for every human being who does evil. This is true first for a Jew, then also for a non-Jew. Glory, honor, and peace will belong to any person who is doing good — for a Jew first, then also a non-Jew. God treats everyone alike.

The Scriptures 2009

But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim, who "shall render to each one according to his works":^b everlasting life to

those who by persistence in good work seek for esteem, and respect, and incorruptibility; but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness; affliction and distress on every human being working what is evil, of the Yehudi first, and also of the Greek; but esteem, respect, and peace to everyone working what is good, to the Yehudi first and also to the Greek. For there is no partiality with Elohim.

^b Psalm 62:12. Footnote: ^bSee footnote Matthew 16:27.

Psalm 62:12, Proverbs 24:12 See also Matthew 21:44, John 5:29, Romans 2:6, 2Corinthians 5:10, Ephesians 2:10, Titus 2:7 and Titus 2:14, James 2:14-24, Revelation 22:12.

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...in but the hardness [of] you and stubborn heart [You] store [for] yourself anger in day [of] anger and [of] revelation [of] judgment (right) [of] the god Who will give {some ones} [to] each [man] in the works [of] him [to] the [men] certainly in endurance [of] work good recognition and honor and incorruptibility seeking life continual [to] the [men] but from contention and disobeying the truth agreeing but [with] the wrong Anger and Rage {will be given} Affliction and Distress {will be given} to every soul [of] man the [man] working the [thing] bad jew also firstly and greek Recognition but and Honor and Peace {will be given} [to] every the [man] working the [thing] good jew also firstly and greek not for is Favoritism with the god...

Alpha & Omega Bible

BUT BECAUSE OF YOUR STUBBORNNESS AND UNREPENTANT HEART YOU ARE STORING UP WRATH FOR YOURSELF IN THE DAY OF WRATH AND REVELATION OF THE RIGHTEOUS JUDGMENT OF THEOS (*The Alpha & Omega*),

WHO WILL REPAY TO EACH PERSON ACCORDING TO HIS WORKS: †(*Psalm 62:12, Proverbs 24:12*)

TO THOSE WHO BY PERSEVERANCE IN DOING GOOD SEEK FOR GLORY AND HONOR AND IMMORTALITY, ETERNAL LIFE;

BUT TO THOSE WHO ARE SELFISHLY AMBITIOUS AND DO NOT OBEY THE TRUTH, BUT OBEY UNRIGHTEOUSNESS, WRATH AND INDIGNATION, TRIBULATION AND DISTRESS UPON EVERY SOUL OF MAN WHO DOES EVIL, OF THE JEW FIRST AND ALSO OF THE GREEK, BUT GLORY AND HONOR AND PEACE TO EVERYONE WHO DOES GOOD, TO THE JEW FIRST AND ALSO TO THE GREEK.

FOR THERE IS NO PARTIALITY WITH THEOS (*The Alpha & Omega*).

Awful Scroll Bible

But according to your hardness, and the not-after-thinking of the sensibility of heart, you lay up for yourself wrath from-within the Day of wrath, and the bringing-out-of-suppression of the Righteous-judgment of God,

who 'will extend-out to each according to his works',

surely accordingly, they abiding-under good works, seeking Splendor and Honor and Incorruptibility: everlasting Life;

but those by provocation and not-confiding, surely of that Un-concealed, but themselves confiding in in-justice, rage and wrath:

oppression and narrowness-of-ground, upon every being of a man accordingly-working-out perniciousness, of the Jew first and also of the Greek;

but even Splendor, Honor, and Peace, to everyone working out the good, to the Jew first and also to the Greek.

For there is no acceptance-with-regards-to-the-face with God.

Concordant Literal Version
exeGeses companion Bible

.
But according to your hardness

and unrepentant heart
 you treasure to yourself wrath
 in the day of wrath and apocalypse
 of the just judgment of Elohim;
 who gives back to each according to his works:
 to them indeed, who by endurance in good works,
 seek for glory and honor
 and incorruptibility - eternal life:
 but to the rivalrous
 who indeed distrust the truth
 but obey injustice, fury and wrath,
 tribulation and distress
 upon every soul of humanity who works evil
 - both of the Yah Hudy first and also of the Hellene;
 and glory, honor and shalom,
 to everyone who works good
 - both to the Yah Hudy first and also to the Hellene:
 for there is no partiality with Elohim.

God's Truth (Tyndale)
 Orthodox Jewish Bible

.
 As a result of your KESHI (stubbornness, hardness, DEVARIM 9:27) and your levavot without teshuva, you are storing up for yourself Charon Af Hashem (the burning anger of G-d) in the Yom Af (the Day of Wrath TEHILLIM 110:5, i.e., the Yom HaDin, the Day of Judgment), when will be revealed the Mishpat HaTzedek of Hashem,

Who will render L'ISH K'MA'A'SEI HU (to each according to his works" TEHILLIM 62:13 [12]).

To those who, by zitzfleisch (patience), persevere in doing ma'asim tovim, seek for kavod (glory) and honor and incorruptibility (TEHILLIM 16:10), He will give Chayyei Olam (Eternal Life).

But to those who are selfseeking and who have no mishma'at (obedience) to HaEmes Hashem (Ro 1:25), but instead have mishma'at to resha, there will be Charon Af Hashem and fury.

There will be affliction and distress on every living neshamah who brings about what is rah (evil), Yehudi above all and Yevani (Greek) as well.

But tiferet and kavod and shalom to everyone who brings about what is tov (good), Yehudi above all and Yevani as well.

For ki ein masso panim im Hashem (there is no partiality with Hashem).

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
 An Understandable Version

.
 But your stubbornness and refusal to repent are storing up wrath [i.e., punishment] for yourselves, [to be experienced] on the Day of Wrath [i.e., the Day of Judgment] when God's just judgment will be revealed. He will repay every person for what he has done. [See Psa. 62:12]. To the ones who continue doing what is good and who look for glory, honor and immortal life [God will give] never ending life. But to the ones who have selfish ambition [Note: Some translate these words "are contentious"] and refuse to obey the truth, but [instead] obey what is wrong, [God will bring] wrath, fury, anguish and distress. He will bring these upon every human being who does wrong, upon the Jews first, then also upon the Greeks [i.e., Gentiles]. But [He will bring] glory, honor and peace upon every person who does what is good; upon the Jews first, then also upon the Greeks, for there is no favoritism with God.

Brodie's Expanded Trans.

But according to your stubborn and unrepentant mentality of the soul, you are storing up wrath for yourself on the day of wrath, even revelation of the righteous judgment from God,

Who will render judgment to each person according to his works [rewards and torment are levied by degrees].

On the one hand, to those who on the basis of spiritual fortitude characterized by good of intrinsic value production [good works] are continually striving for glory and honor and incorruptibility: a spiritually rich life;

On the other hand, to those who out of contentiousness are both disobedient to the truth and are constantly being misled by unrighteousness: anger and indignation. There is personal stress and historical trouble for every soul of mankind who continues to produce evil, first to the Jew and then the Greek.

But there is glory and honor and prosperity for each one who continues to produce good, first to the Jew and then to the Greek.

For there is no partiality with God .

The Expanded Bible
Jonathan Mitchell NT

Yet down from your hardness (or: in line with and in accord to your obstinacy) and an unrepentant heart (= unchanged thinking and affection in the center of your being) you habitually collect and lay up stores of personal emotion in yourself (or: progressively treasure up to yourself inherent fervor, passionate impulse and a mental bent or a disposition; or: periodically bank for yourself anger, indignation or wrath) within a day of personal emotion (fervor; passion; anger; etc.) and of an unveiling of a decision of rightwising from God (or: of a revealing of God's verdict regarding fair and equitable dealing; of an uncovering of a just judgment which is God; of a disclosure of a separation for a decision having the character of the Way pointed out from God; disclosure from God's right evaluation),

Who will progressively award in each person (or: give back to each one; pay for each one) down from (in line with; in accord to; to the level of) his works (actions; deeds):

in those (to those; for those), on the one hand, in accord with [the] patient endurance (humbly remaining under for persistent support) of a good work (or: virtuous action) [who] are constantly seeking glory (a good reputation; a manifestation of that which calls forth praise) and honor (value; worth) and incorruptibility (or: incorruption) – life which belongs to, is connected with, and is proper to the Age (or: eonian life; the life of and for the ages).

Yet, on the other hand, in those (to those; for those) out of a work for ambitious, factious or contentious purposes, and in (or: by) being continuously incomplicant (disobedient; unwilling to be persuaded) to (or: by) the Truth (reality; veritable essence), but constantly compliant (obedient; persuaded) in, to, by and for the injustice (inequity; that which is not in accord with the Way pointed out), [there will be] personal emotion (or: inherent fervor; passionate impulse; anger; indignation; wrath; a habit of mind; a mental bent or disposition) and rushing of feelings (or: intense passion of the mind; violent breathing; glowing animation; turbulent commotion of the mind; or: rage; fury),

pressure (affliction; trouble; tribulation; ordeal) and squeezed narrowness (tight restriction; distress; anguish) – upon every soul of mankind which is persistently in himself working down and effecting the bad (the ugly; the worthless; the evil; the injurious; the bad situation; the worthless quality; the malicious intent) – both of a Jew, first, and also of a Greek (or: one of the Hellenist culture);

but yet glory (a manifestation of that which calls forth praise; a credible reputation) and honor (value; worth) and peace (or: harmony; [=Shalom]) in, to, for and with everyone habitually working and accomplishing in himself the Good (or: the virtuous and excellent) both in, to, and for a Jew, first, and also in, to and for a Greek (or: Hellenist);

for **partiality** (favoritism; receiving on the basis of faces, countenances or personalities) **does not exist alongside of God** (or: by God's side; = with God or in His presence and dealings).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

But because of your stubbornness and unrepentant heart, you are storing up for yourself wrath in the day of wrath and of the revelation of the righteous judgment of God, who will reward each one according to his works: to those who, by perseverance in good work, seek glory and honor and immortality, eternal life, but to those *who act* from selfish ambition and who disobey the truth, but who obey unrighteousness, wrath and anger. *There will be* affliction and distress for every human being [Literally "soul of man"] who does evil, of the Jew first and of the Greek, but glory and honor and peace to everyone who does good, to the Jew first and to the Greek. For *there* is no partiality with God.

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B.

But <according to thy hardness, and [thine] impenitent' heart>
 Art treasuring up for thyself anger, in a day of anger and revelation of the righteous judgment of God,—
 Who will render unto each one according to his works^f:—
 <Unto them, on the one hand, who [by way of endurance in good work] are seeking [glory, honour and incorruption]> ||life age-abiding||,^a
 <Unto them, on the other hand, who are of contention, and are not yielding unto the truth, but are yielding unto unrighteousness> ||anger and wrath, tribulation and anguish—against every' soul of man who worketh out what is base, both of Jew first and of Greek||,—
 But glory and honour and peace—Unto every' one who worketh what is good, Both unto Jew first and unto Greek;
 For there is no respect of persons with God;—

^f Ps. lxii. 12; Pr. xxiv. 12.

^a Ap: "Age-abiding."

The Spoken English NT

But suppose your heart is stubborn and unrepentant. Aren't you piling up God's wrath towards you for the day when God's wrath and just judgment are revealed?^d He is going to repay each person in line with their behavior. For those who consistently do good, and so strive for glory and honor and incorruptible life,^e there will be eternal life. But for those who live selfishly,^f and disobey the truth, while obeying what is unjust, there will be wrath and fury. Trouble and distress will land on every human soul that does what is bad—the Jew first, and also the non-Jew.^g But glory and honor and peace will come to everyone who does good—the Jew first, and also the non-Jew. V. 11 will be placed with the next passage for context.

d. Lit. "aren't you storing up wrath in a day of wrath and revelation of just judgment of God?"
 e. Lit. "incorruptibleness."
 f. Or "promote themselves." The word connotes working situations for your own ends, intentionally setting others against each other.
 g. See the nt. on Romans 1:16.

Wilbur Pickering's New T. Rather, due to your hardness and unrepentant heart, you are treasuring up wrath for yourself in the day of God's wrath and revelation and righteous judgment,⁴ who will repay each one according to his works:⁵ to those who seek for glory, honor and incorruption, by persevering in doing good—eternal life;⁶ but to those who, due to self-seeking,⁷ are disobeying the truth (while obeying the unrighteousness)—fury and wrath, tribulation and anguish, upon every human soul who works at the evil, whether Jew (first) or Greek; but glory, honor and peace to everyone who works the good, whether Jew (first) or Greek.⁸ Now there is no favoritism with God.

(4) The full revelation of God's wrath and righteous judgment is going to take a lot of people by surprise.

(5) See Psalm 62:12, Proverbs 24:12. Each one of us must give an accounting, based on what we did (not on what we said we believed).

(6) One is reminded of Cornelius as a case in point (Acts 10:1-48).

(7) The essence of sin is self.

(8) Working good looks to be a better deal than working evil!

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation But according to your hardness [fig., obstinacy] and impenitent heart, you are storing up for yourself wrath in [the] day of wrath and of revelation and of [the] righteous judgment of God, who 'will render to each [person] according to his works,' [Psalm 62:12; Prov 24:12] to the [ones] on the one hand [who] by perseverance of good work seek glory and honor and incorruptibility [or, immortality], eternal life; but on the other hand to the [ones who are] selfishly ambitious and [who are] refusing to believe the truth, but obey unrighteousness, anger and wrath, affliction and distress upon every soul of a person, the one working the evil, both of Jew first and of Greek; but glory and honor and peace to every [one who] works the good, both to Jew first and to Greek. For [there] is no accepting of faces [fig., prejudice] with God.

Berean Literal Bible

But because of your hardness and unrepentant heart, you are treasuring up to yourself wrath in the day of wrath and revelation of the righteous judgement of God, who "will give to each according to his works," to those who indeed with endurance in good work are seeking glory and honor and immortality, eternal life; but to those of self-interest and disobeying the truth, but being persuaded about unrighteousness, wrath and anger; tribulation and distress upon every soul of man working evil, both of Jewish first, and also of Greek; but glory and honor and peace to everyone doing good, both to Jewish first, and to Greek. For there is no partiality with God.

Bill Puryear translation

But because of your hardness and unrepentant heart, you keep on storing up wrath for yourself on the day of wrath; that is, [the day] of the revelation of the righteous judgment from God,
 Who [the Lord Jesus Christ] will render to each person according to his works.
 To those on the one hand who on the basis of the expectation of a good work are seeking eternal life, [there is] glory, honor, and immortality.
 But to those on the other hand who from selfish ambition indeed refuse to believe the truth but keep on obeying unrighteousness—anger and wrath!
 [There is] pressure and distress against every soul of man who keeps on producing this evil, especially with reference to the Jew but also to the Gentile.
 But [there is] glory and honor and prosperity to everyone who accomplishes the good, not only especially to the Jew but also to the Gentile.
 For there is no partiality with God.

C. Thomson updated NT .

Charles Thomson NT

Indeed according to this obduracy, and impenitent heart of thine thou art treasuring up for thyself wrath against a day of the wrath and of the revelation of the righteous judgment of God, who will render to every one according to his works to them who by perseverance in well-doing, seek for glory and honour, and incorruption [he will grant] everlasting life; but for them who are contentious and disobedient to the truth and in subjection to unrighteousness, there will be indignation and wrath, tribulation and anguish, upon every soul of man who doth evil, of the Jew first, and also of the Greek; but glory and honour and peace, for every one who doth good; for the Jew first, and also for the Greek. For with God there is no respect of persons.

Context Group Version

But after your hardness and impenitent heart treasure up for yourself retaliation in the day of retaliation and revelation of the vindicated judgment of God; who will give to every man according to his works: to those that by patience in well-doing seek for public honor and majesty and incorruption, age-enduring life: but to those that are factious, and are unpersuaded toward the truth, but obey decadence {or injustice}, [shall be] retaliation and indignation, affliction and anguish, on every life of man that works evil, of the Judean first, and also of the Hellenist; but public honor and majesty and peace to every man that works good, to the Judean first, and also to the Hellenist: for there is no segregation {or class distinction} with God.

English Standard Version

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Far Above All Translation

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Green's Literal Translation

.

Holy Bible Improved Edition

.

James Allen translation

.

Legacy Standard Bible

.

Literal New Testament

.

Literal Standard Version

.

Modern English Version

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Modern Literal Version 2020

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New American Standard

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New European Version

.

New King James Version

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New Matthew Bible

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NT (Variant Readings)

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Niobi Study Bible

But because of your(s) hardness and impenitence of heart, you(s) treasurest up unto yourself(s) wrath against the Day of Wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds: to those who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto those who are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man who does evil, upon the Jew first and also upon the Gentile; but glory, honor and peace to every man who works good, to the Jew first and also to the Gentile. For there is no respect of persons with God.

R. B. Thieme, Jr. translation

Because of your hardness and unrepentant heart, you store up and accumulate for yourself wrath against the day of wrath, even disclosure of the just judgment from the God.

[the God, Jesus Christ] Who will render judgment to each one according to his works.

To those on the one hand who, on the basis of expectation of a good work are seeking eternal life, there is glory, and honor [something of value], and immortality [resurrection body].

But, to those on the other hand, who from inordinate ambition, also disobey the gospel [truth], but continue obeying injustice [wickedness or evil resulting from salvation maladjustment to the justice of God], anger [judgment in time] and wrath [judgment in eternity].

There is pressure [personal suffering] and distress [historical disaster] for every soul of man who produces the evil, especially with reference to the Jew, but also to the Greek.

But glory and honor, even prosperity, to each one who attains the good [maturity adjustment to the justice of God], especially to the Jew, but also to the Gentile.

For there is never partiality before the God.

R. B. Thieme, Jr. trans2

But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. v5: But because of your stubbornness, hardness of Right Lobe of the Stream of Consciousness of the Soul, Scar Tissue of the Soul, and unrepentant Right Lobe of the Stream of Consciousness of the Soul, you are collecting, accumulating or storing up for yourself wrath or anger or judgment from God against the day of wrath or judgment even shock at the disclosure of righteous or just judgment from The God. 6: For he will render to every man according to his works: v6: For he, Jesus of Nazareth, The Christ, will render or repay in terms of punishment and judgment to the disadvantage of each or every Self Righteous unbeliever according to his deeds or works: To those, on the one hand, who use Positive Volition at God Consciousness, who on the basis of the expectation of a good work of intrinsic value (Jesus of Nazareth, The Christ being judged for all sin on the cross), are continually seeking or looking for or searching for God or Eternal Life there is Glory in relationship with God, Honor or something of value as blessing in time, immortality, resurrection body as blessing in eternity but on the other hand to the disadvantage of those Self Righteousness unbelievers maladjusted to the Justice of God because of Negative Volition at gospel hearing, who are seeking self advancement by unfair means as a prostitute trying to entice a male and are arrogantly scornful of honest work having inordinate or unrestrained, excessive ambition, they also refuse to believe or obey the truth of the gospel, but they continue to obey unrighteousness or injustice which is evil as a result of maladjustment to the Justice of God, they will receive from God, incredible anger leading to irritated revenge and judgment resulting in Divine Discipline in time, and eternal judgment in the Lake of Fire. There is pressure, affliction, oppression, suffering from outward circumstances of personal suffering and distress, trouble, of historical and national disaster for or against every soul of mankind who continually produces or manufactures the evil from the soul, especially with reference to the Jew first (no racial exclusion) but also the Greek, (no cultural exclusion), but glory or temporal blessing and honor even prosperity for each and every believer making maximum Adjustment to the Justice of God in Super-Grace Statue from maximum use of the Grace Apparatus for Perception, who accomplishes or attains the good of intrinsic value namely Spiritual Maturity, especially to the great advantage of the Jew and also to the gentiles and greeks with no racial nor cultural bias. For there is DOGMATICALLY ABSOLUTELY NEVER partiality or bias or prejudice or special respect for persons before or from the God.

Revised Geneva Translation .

Updated Bible Version 2.17 .

A Voice in the Wilderness

But according to your hardness and impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who will render to each one according to his works: eternal life to those who steadfastly doing good, seek for glory, honor, and incorruptibility; but to those who are self-seeking and do not obey the truth, but obey unrighteousness; anger and wrath, trouble and anguish, on every soul of man who produces evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God.

Webster's Translation .

World English Bible .

Worrell New Testament

The gist of this passage:

5-11

| Romans 2:5a | | | |
|---|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| katá (κατά) [pronounced kaw-TAW] | <i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i> | preposition with the accusative case | Strong's #2596 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| tên (τήν) [pronounced tayn] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |
| sklêrotês (σκληρότης) [pronounced sklay-ROHT-ace] | <i>hardness; obstinacy, stubbornness, callousness</i> | feminine singular noun; accusative case | Strong's #4643 hapax legomenon |
| sou (σου) [pronounced sow] | <i>of you, your, yours; from you</i> | 2 nd person singular personal pronoun, genitive/ablative case | Strong's #4771 (genitive is given Strong's #4675) |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| ametanóētos (ἀμετανόητος) [pronounced am-et-an-OH-ay-toss] | <i>admitting no change of mind; impenitent, unrepentant</i> | feminine singular adjective; accusative case | Strong's #279 hapax legomenon |
| kardia (καρδία) [pronounced kahr-DEE-uh] | <i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i> | feminine singular noun, accusative case | Strong's #2588 |

Translation: Now, according to your scar tissue and unrepentant heart,...

Paul began in chapter 1 acknowledging some of the horrendous degeneracy which was taking place in Rome, but then he has turned this around, warning the Roman believers not to judge others (we discussed briefly what that meant).

Paul then asked the Roman believers two questions: Do you think you can judge others and then get away with doing the same things yourself? And, don't you realize that God's patience and mercy are designed to bring you to a change of mind?

Now Paul says, "Let's consider your scar tissue and your unrepentant heart." He is speaking to believers.

If Paul is striking close to home, the believers hearing this need to continue to play poker. Paul is not calling anyone out by name; he is speaking to the state of soul and actions of various believers in Rome.

| Romans 2:5b | | | |
|--|--|--|-----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| thêsaurizô (θησαυρίζω) [pronounced <i>thay-sow-rid'-zoh</i>] | <i>to store up, to lay up (treasure), to (keep) in store, to heap treasure (together, up), to amass, to reserve, to preserve</i> | 2 nd person singular, present active indicative | Strong's #2343 |
| seautô (σεαυτῷ) [pronounced <i>seh-ow-TOH</i>] | <i>yourself; to/for yourself; in yourself; by yourself; in your own...</i> | 2 nd person masculine singular reflexive pronoun; locative, dative or instrumental case | Strong's #4572 |
| orgê (ὀργή) [pronounced <i>ohr-GAY</i>] | <i>anger, indignation, wrath; vengeance; violent passion; indignation</i> | feminine singular noun; accusative case | Strong's #3709 |
| en (ἐν) [pronounced <i>en</i>] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>] | <i>days; time; years, age, life</i> | feminine plural noun; dative, locative or instrumental case | Strong's #2250 |
| orgê (ὀργή) [pronounced <i>ohr-GAY</i>] | <i>anger, indignation, wrath; vengeance; violent passion; indignation</i> | feminine singular noun; genitive/ablative case | Strong's #3709 |
| kaí (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| apokalupsis (ἀποκάλυψις) [pronounced <i>ap-ok-AL-ooop-sis</i>] | <i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i> | feminine singular noun; genitive/ablative case | Strong's #602 |
| dikaiokrisía (δικαιοκρισία) [pronounced <i>dik-ah-yok-ris-EE-ah</i>] | <i>righteous judgment, just adjudication</i> | feminine singular noun; genitive/ablative case | Strong's #1341 hapax legomenon |
| του (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced <i>thē-OSS</i>] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |

Translation: ...you keep on storing up anger for yourself in days of anger as well as the appearance of the righteousness of God.

Paul warns such a believer that he is storing up anger from God which God will display in the days of anger when there is the appearance of the righteousness of God.

I do not believe that this is strictly a reference to the end of the Tribulation when Jesus returns. I believe that we better might understand this as what might occur during a national disaster. God's righteousness is on display during a time of national disaster. What happens at such a time? There is obviously great harm which comes to a nation (or city); and a person who has spent years of his life judging others may face the wrath of God at that time.

What preserves a nation is the pivot; and the pivot is made up of believers, some of whom are maturing and some of whom are retrogressing. The latter believers are known as the spinoff. To the maturing believers is large; and the spinoff is small, a nation (or city) is preserved. The United States has been preserved for a very long time, despite there being plans from many other nations to destroy us (some of these plans are ongoing as I write this).

If the spinoff is large and the maturing believers is small, God often allows disastrous things to take place in such a client nation, but God often preserves the pivot in times like this.

Romans 2:5 **Now, according to your scar tissue and unrepentant heart, you keep on storing up anger for yourself in days of anger as well as the appearance of the righteousness of God.** (Kukis mostly literal translation)

| Romans 2:6 | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hos (ὅς) [pronounced <i>hohç</i>] | <i>who, which, what, that, whose, whoever</i> | masculine singular relative pronoun; nominative case | Strong's #3739 |
| apodidōmi (ἀποδίδωμι) [pronounced <i>ap-od-EED-oh-mee</i>] | <i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i> | 3 rd person singular, future active indicative | Strong's #591 |
| hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>] | <i>each [one], every [man, one]; both, any [man, one]</i> | masculine singular adjective; dative, locative or instrumental case | Strong's #1538 |
| katá (κατά) [pronounced <i>kaw-TAW</i>] | <i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i> | preposition with the accusative case | Strong's #2596 |
| ta (τά) [pronounced <i>taw</i>] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| erga (ἔργα) [pronounced <i>EHR-gah</i>] | <i>works, deeds, acts, things which are done; undertakings; business, enterprise</i> | neuter plural noun, accusative case | Strong's #2041 |
| autou (αὐτοῦ) [pronounced <i>ow-TOO</i>] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |

Translation: Which [God] will give to each according to his works,...

In such a day of judgment, God will give to each person according to his works. A person's works reveal what is in that person's soul.

Let's say that you feel pretty certain that a national disaster is on the horizon, do you suddenly go out and do all kinds of good works? No! That is not what this is saying. You look to grow spiritually, and when there are good works to be done, God places these before you. Works are not something that you just grit your teeth and do, because you don't want to die during a national disaster. Works are both a blessing and a privilege. When God gives you such works to do, that is a tremendous blessing. You will not do these things grudgingly or under pressure; you will do them cheerfully, appreciating the chance to do something in the plan of God.

| Romans 2:7 | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tois (τοῖς) [pronounced <i>toiç</i>] | <i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i> | masculine plural definite article; dative, locative or instrumental case | Strong's #3588 |
| mén (μέν) [pronounced <i>men</i>] | <i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i> | an affirmative or concessive particle; a conjunction | Strong's #3303 |
| katá (κατά) [pronounced <i>kaw-TAW</i>] | <i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i> | preposition with the accusative case | Strong's #2596 |
| hupomonê (ὑπομονή) [pronounced <i>hoop-ohm-ohh-AY</i>] | <i>steadfastness, constancy, patience, endurance, perseverance; remaining under pressure, having a relaxed mental attitude under pressure; not swerving from a deliberate purpose</i> | feminine singular noun; accusative case | Strong's #5281 |
| ergon (ἔργον) [pronounced <i>EHR-gon</i>] | <i>work, deed, act, something done; undertaking; business, enterprise</i> | neuter singular noun, genitive/ablative case | Strong's #2041 |
| agathos (ἀγαθός) [pronounced <i>ag-ath-OSS</i>] | <i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i> | neuter singular adjective; genitive/ablative case | Strong's #18 |
| doxa (δόξα) [pronounced <i>DOHX-ah</i>] | <i>glory, dignity, glorious, honour, praise, worship</i> | feminine singular noun; accusative case | Strong's #1391 |
| kaí (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| timê (τιμή, ἥς, ἥ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>] | <i>price, value; honor, reverence, respect; the respect and honor one enjoys</i> | feminine singular noun; accusative case | Strong's #5092 |

| Romans 2:7 | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| αφθαρσία (ἀφθαρσία) [pronounced <i>af-thar-SEE-ah</i>] | <i>incorruptibility, exempt from decay, immortality; purity, sincerity</i> | feminine singular noun, accusative case | Strong's #861 |
| zêteô (ζητέω) [pronounced <i>zay-TEH-oh</i>] | <i>seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i> | masculine plural, present active participle, dative, locative or instrumental case | Strong's #2212 |
| zôê (ζωή) [pronounced <i>dzoh-AY</i>] | <i>life; living, state of being</i> | feminine singular noun, accusative case | Strong's #2222 |
| aiônios (αἰώνιος) [pronounced <i>ahee-OH-nee-oss</i>] | <i>eternal, forever, everlasting; perpetual (also used of past time, or past and future as well)</i> | feminine singular adjective, accusative case | Strong's #166 |

Translation: ...to [those who] indeed, according to the constancy of a good work, [marked by] honor, value and incorruptibility, [by one] seeing after eternal life;...

Paul then describes what such good works are. They are marked by glory or honor; these works have divine value; and they are incorruptible. That is, the end result continues forever.

Romans 2:6–7 Which [God] will give to each according to his works, to [those who] indeed, according to the constancy of a good work, [marked by] honor, value and incorruptibility, [by one] seeing after eternal life;... (Kukis mostly literal translation)

God rewards good works—acts of divine good—even during a national crisis. He describes such works as being honorable, having value and being incorruptible.

| Romans 2:8a | | | |
|---------------------------------------|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tois (τοῖς) [pronounced <i>toiç</i>] | <i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i> | masculine plural definite article; dative, locative or instrumental case | Strong's #3588 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |

Here, spelled ex (ἐξ) [pronounced *ehks*], because it comes before a vowel.

| Romans 2:8a | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eritheía (ἐριθεία) [pronounced er-ith-Ī-ah] | <i>selfish ambition, inordinate ambition/competition; pursuit of political office by unfair means, partisanship, fractiousness</i> | feminine singular noun; genitive/ablative case | Strong's #2052 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| apeithēō (ἀπειθέω) [pronounced ap-i-THEH-oh] | <i>disobeying, being disobedient; disbelieving (wilfully and perversely), not believing, unbelieving</i> | masculine plural, present active participle, dative, locative or instrumental case | Strong's #544 |
| tê (τῇ) [pronounced tay] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| alêtheia (ἀλήθεια, ας, ῆ) [pronounced ah-l-Ā-thi-ah] | <i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i> | feminine singular noun; dative, locative or instrumental case | Strong's #225 |

Translation: ...but [then also] to [those] [who act out of] selfish ambition and disobedience to the truth,...

There are also the works from believers who are not acting in God's will. These are works based upon selfish ambition or by disobeying the truth (disobeying Bible doctrine).

| Romans 2:8b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| peithō (πειθω) [pronounced PIE-thoh] | <i>convincing (by argument, true or false), persuading; agreeing, assuring, believing, having confidence in, trusting; obeying; being contented; being yielded to</i> | masculine plural, present middle participle; dative, locative or instrumental case | Strong's #3982 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| tê (τῇ) [pronounced tay] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i> | feminine singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| adikia (ἀδικία) [pronounced ah-dih-KEE-ah] | <i>injustice [of a judge], unjust; fraud, deceit, guile; unrighteousness; a deed violating law and justice, act of unrighteousness</i> | feminine singular noun, dative, locative or instrumental case | Strong's #93 |

| Romans 2:8b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| orgê (ὀργή) [pronounced <i>ohr-GAY</i>] | <i>anger, indignation, wrath; vengeance; violent passion; indignation</i> | feminine singular noun; nominative case | Strong's #3709 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| thumos (θυμός) [pronounced <i>thoo-MOSS</i>] | <i>passion, breathing hard; anger, [a sudden burst of] anger, rage; wrath; glow, ardour, the wine of passion, inflaming wine (which either drives the drinker mad or kills him with its strength)</i> | masculine singular noun; nominative case | Strong's #2372 |

Translation: ...now being persuaded by injustice, anger and [out of control] passion,...

Such a person is motivated by injustice, anger or passion which is out of control (it could be any sort of passion).

| Romans 2:9a | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| thlipsis (θλίψις) [pronounced <i>THLIP-siss</i>] | <i>trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control</i> | feminine singular noun, nominative case | Strong's #2347 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| stenochōria (στενοχωρία) [pronounced <i>sten-okh-oh-REE-ah</i>] | <i>narrowness of place, a narrow space; metaphorically, dire calamity, extreme affliction; distress</i> | feminine singular noun; nominative case | Strong's #4730 |
| ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel | <i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of); for (over) the space of</i> | preposition of superimposition; a relation of motion and direction with accusative case | Strong's #1909 |
| pasan (πασαν) [pronounced <i>PAH-sahn</i>] | <i>each, every, any, anything; all, entire; anyone, some</i> | feminine singular adjective; accusative case | Strong's #3956 |
| psuchê (ψυχή) [pronounced <i>psoo-KHAY</i>] | <i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i> | feminine singular noun; accusative case | Strong's #5590 |

| Romans 2:9a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss] | <i>man [in the generic sense], mankind, human being; man [in reference to gender]</i> | masculine singular noun; genitive/ablative case | Strong's #444 |
| του (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| katergázomai (κατεργάζομαι) [pronounced kat-er-GAD-zom-ah-ee] | <i>performing (some act), accomplishing, achieving; doing, bringing about, working out, doing that from which something results; fashioning, rendering one fit for a thing</i> | masculine singular, present (deponent) middle/passive participle; genitive/ablative case | Strong's #2716 |
| το (τό) [pronounced toh] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| kakós (κακός) [pronounced kak-OSS] | <i>evil, bad; worthless; harmful, ill, wicked</i> | neuter singular, adjective, accusative case | Strong's #2556 |

Translation: ...[committing acts of] pressure and affliction upon every soul of man, accomplishing the evil [result].

The works which the believer does which he thinks are good end up being pressure and affliction upon any of those affected by this person's evil works. Such works accomplish an evil result.

Romans 2:8–9a ...but [then also] to [those] [who act out of] selfish ambition and disobedience to the truth, now being persuaded by injustice, anger and [out of control] passion, [committing acts of] pressure and affliction upon every soul of man, accomplishing the evil [result]. (Kukis mostly literal translation)

Believers also do evil works. These works have the wrong motivation and what they do are wrong.

| Romans 2:9b | | | |
|---|---|--|----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Ioudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-oss] | <i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i> | masculine singular adjective; acts as a proper noun; genitive/ablative case | Strong's #2453 |
| te (τε) [pronounced teh] | <i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i> | enclitic particle; a conjunction; properly used in connection with καί | Strong's #5037 |
| prôtôn (πρῶτον) [pronounced PRO-ton] | <i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i> | adverb of order | Strong's #4412 (neuter of #4413) |

| Romans 2:9b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| Héllēn ("Ελλην) [pronounced <i>HEHL-lane</i>] | <i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i> | masculine singular proper noun; a grouping; genitive/ablative case | Strong's #1672 |

Translation: [In his judgments, God considers] the Jew first and also the gentile.

When judging such works and the believers who do them, God considers the Jew first, but also the gentile.

Paul is making certain that everyone understands that God evaluates every person and every person's works—especially during a national crisis.

Romans 2:9b [In his judgments, God considers] the Jew first and also the gentile. (Kukis mostly literal translation)

| Romans 2:10a | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| doxa (δόξα) [pronounced <i>DOHX-ah</i>] | <i>glory, dignity, glorious, honour, praise, worship</i> | feminine singular noun; nominative case | Strong's #1391 |
| dé (δέ) [pronounced <i>deh</i>] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| timê (τιμή, ἥς, ἡ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>] | <i>price, value; honor, reverence, respect; the respect and honor one enjoys</i> | feminine singular noun; nominative case | Strong's #5092 |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| eirênê (εἰρήνη, ης, ἡ) [pronounced <i>eye-RAY-nay</i>] | <i>peace, tranquility, harmony, order, welfare; security, safety; prosperity, felicity; unity</i> | feminine singular noun; nominative case | Strong's #1515 |
| panti (παντί) [pronounced <i>pahn-TEE</i>] | <i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i> | masculine singular adjective, locative, dative and instrumental cases | Strong's #3956 |
| tô (τῷ) [pronounced <i>toh</i>] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |

| Romans 2:10a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ergázomai (ἐργάζομαι) [pronounced er-GAHD-zohm-ah-ee] | <i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i> | masculine singular, present (deponent) middle/passive participle, dative, locative or instrumental case | Strong's #2038 |
| to (τό) [pronounced toh] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| agathos (ἀγαθός) [pronounced ag-ath-OSS] | <i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i> | neuter singular adjective; accusative case | Strong's #18 |

Translation: [Now God will bestow] honor and value and peace to each [person] working the [divine] good;...

For the believer who does divine good, God will bestow on such a one honor, value and peace (or prosperity).

| Romans 2:10b | | | |
|---|--|---|----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| Ioudaίος (Ἰουδαίος) [pronounced ee-ou-DYE-oss] | <i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i> | masculine singular adjective; acts as a proper noun; genitive/ablative case | Strong's #2453 |
| te (τε) [pronounced teh] | <i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i> | enclitic particle; a conjunction; properly used in connection with καί | Strong's #5037 |
| prōton (πρῶτον) [pronounced PRO-ton] | <i>first (in time, place, order, or importance); before, at the beginning, chiefly, (at, at the) first (of all)</i> | adverb of order | Strong's #4412 (neuter of #4413) |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| Héllēn (Ἕλληνας) [pronounced HEHL-lane] | <i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i> | masculine singular proper noun; a grouping; genitive/ablative case | Strong's #1672 |

Translation: ...to the Jew first and also to the gentile.

God is making such promises to both Jews and gentiles, which suggests that Paul is aware that there are both Jews and gentiles in the Roman church.

Romans 2:10 [Now God will bestow] honor and value and peace to each [person] working the [divine] good; to the Jew first and also to the gentile. For no one keeps on being [shown] partiality by God. (Kukis mostly literal translation)

| Romans 2:11 | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| οὐ (οὐ) [pronounced oo] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| γάρ (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN] | <i>is, are, to be, keeps on being, continues having</i> | 3 rd person singular, present indicative | Strong's #2076 (3 rd person present form of #1510) |
| prosōpolēpsía (προσωποληψία) [pronounced pros-o-pol-ape-SEE-ah] | <i>partiality, favoritism, respecter of persons; the giving of deference to one due to status or relationship</i> | feminine singular noun; nominative case | Strong's #4382 |
| para (παρά) [pronounced paw-RAW] | <i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i> | preposition of nearness with the dative | Strong's #3844 |
| tō (τῷ) [pronounced toh] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, dative, locative or instrumental case | Strong's #2316 |

Translation: For no one keeps on being [shown] partiality by God. (Kukis mostly literal translation)

God does not show partiality toward Jewish believers or toward gentile believers. They are all the same to God.

Romans 2:11 For no one keeps on being [shown] partiality by God. (Kukis mostly literal translation)

Romans 2:5–11 Now, according to your scar tissue and unrepentant heart, you keep on storing up anger for yourself in days of anger as well as the appearance of the righteousness of God. Which [God] will give to each according to his works, to [those who] indeed, according to the constancy of a good work, [marked by] honor,

value and incorruptibility, [by one] seeing after eternal life; but [then also] to [those] [who act out of] selfish ambition and disobedience to the truth, now being persuaded by injustice, anger and [out of control] passion, [committing acts of] pressure and affliction upon every soul of man, accomplishing the evil [result]. [In his judgments, God considers] the Jew first and also the gentile. [Now God will bestow] honor and value and peace to each [person] working the [divine] good; to the Jew first and also to the gentile. For no one keeps on being [shown] partiality by God. (Kukis mostly literal translation)

For, as many as without law sinned without law and they will come to eternal ruin; and as many as with law sinned through law will be judged. For not the hearers of law [are] righteous by the God but the doers of law will be declared righteous.

Romans
2:12–13

For whoever [is] without law sinned without the law, they will come to eternal ruin; and whoever [has] the law sinned with the law, [they] will be judged. For [it is] not hearers of the law [who are made] righteous by God but [only] the doers of the law will be declared righteous.

If someone without the Mosaic Law sins, they will come to eternal ruin, even though they did not have the law to guide them. Furthermore, if someone with the Mosaic Law sins against the law, they also will be judged. It is not the hearers of the law who are justified by God but only those who do the law are declared righteous by God.

Here is how others have translated this passage:

Ancient texts:

| | |
|--|--|
| Westcott-Hort Text (Greek) | For, as many as without law sinned without law and they will come to eternal ruin; and as many as with law sinned through law will be judged. For not the hearers of law [are] righteous by the God but the doers of law will be declared righteous. |
| Complete Apostles Bible | For as many as have sinned without law shall also perish without law, and as many as have sinned in the law shall be judged by the law (for not the hearers of the law are righteous with God, but the doers of the law shall be justified;... |
| Douay-Rheims 1899 (Amer.) | For whosoever have sinned without the law shall perish without the law: and whosoever have sinned in the law shall be judged by the law. For not the hearers of the law are just before God: but the doers of the law shall be justified. |
| Holy Aramaic Scriptures Original Aramaic NT | . For those who have sinned without The Written Law are also destroyed without The Written Law, and those who sinned with The Written Law will be judged by The Written Law. The hearers of The Written Law are not righteous ones before God, but the doers of The Written Law are justified. |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|--|
| Bible in Basic English | All those who have done wrong without the law will get destruction without the law; and those who have done wrong under the law will have their punishment by the law; For it is not the hearers of the law who will be judged as having righteousness before God, but only the doers:... |
| Bible in Worldwide English | All those who do not know the law <FI>of God given to Moses<Fi> and did what was wrong, will die. But they will not be judged by the law. All those who know the law and did what was wrong will be judged by the law. (God does not say people are good because they have heard the law. But people who obey the law will be called good people. Kukis: This Parenthesis will be resolved at the end of v. 15. |
| Easy English Easy-to-Read Version–2008 | . People who have the law and those who have never heard of the law are all the same when they sin. People who don't have the law and are sinners will be lost. And, in the same way, those who have the law and are sinners will be judged by the law. Hearing the law does not make people right with God. They will be right before him only if they always do what the law says. |
| God's Word™ | Here's the reason: Whoever sins without having laws from God will still be condemned to destruction. And whoever has laws from God and sins will still be judged by them. People who merely listen to laws from God don't have God's approval. Rather, people who do what those laws demand will have God's approval. |
| Good News Bible (TEV) | The Gentiles do not have the Law of Moses; they sin and are lost apart from the Law. The Jews have the Law; they sin and are judged by the Law. For it is not by hearing the Law that people are put right with God, but by doing what the Law commands. |
| J. B. Phillips <i>The Message</i> | . |
| NIRV | . |
| New Life Version | . |
| Radiant New Testament | . |
| New Simplified Bible | . |
| Thought-for-thought translations; dynamic translations; paraphrases: | |
| Casual English Version | . |
| Contemporary English V. | Those people who don't know about God's Law will still be punished for what they do wrong. And the Law will be used to judge everyone who knows what it says. God accepts those who obey his Law, but not those who simply hear it. |
| Goodspeed New Testament | . |
| The Living Bible | . |
| New Berkeley Version | . |
| New Living Translation | . |
| The Passion Translation | When people who have never been exposed to the laws of Moses commit sin, they will still perish for what they do. And those who are under the law of Moses and fail to obey it are condemned by the law. For it's not merely knowing the law that makes you right with God, but doing all that the law says that will cause God to pronounce you innocent. |
| Plain English Version | . |
| UnfoldingWord Simplified T. | Although non- Jews do not have the laws that God gave to Moses and still sin without having a law, God will bring them to ruin forever. And he will also punish all the Jews who have disobeyed his law, because he will judge them according to what the law says. It is right for God to punish them because it is not those who know about God's laws that he makes righteous. Only those who have obeyed all of God's law, they are the only ones God makes righteous. |

Williams' New Testament All who sin without having the law will also perish apart from the law, and all who sin under the law will be judged by the law. For merely hearing the law read does not make men upright with God, but men who practice the law will be recognized as upright.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version You see, there is no favoritism beside God; for as many as sinned without *the* law will also be ruined without *the* law, and as many as sinned in *the* law will be judged through *the* law. Vv. 11–12 in the BV. V. 13 will be placed with the next passage for context.

Common English Bible .
 Len Gane Paraphrase For as many as sinned without law will also perish without law, and as many as sinned under the law will be judged by the law (For the hearers of the law are not just before God, but the doers of the law will be justified).

A. Campbell's Living Oracles As many, therefore, as have sinned without law, shall also perish without law; and as many as have sinned under law, shall be condemned by law: for not those who hear the law are just before God; but those who obey the law, shall be justified.

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament All who, when they sin, are without Law will also perish without Law; while all who, when they sin, are under Law, will be judged as being under Law. It is not those who hear the words of a Law that are righteous before God, but it is those who obey it that will be pronounced righteous.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version Those who sin even though they don't have the written law* are still lost, while those who sin that do have the written law will be condemned by that law. Just listening to what the law says doesn't make you right in God's sight. It's those who do what the law says who are made right.

International Standard V .
 Lexham Bible .
 Montgomery NT For all who have sinned without law will also perish without law; and all who have sinned under law will be judged by law. For it is not the hearers of law who are righteous in the eyes of God; nay, it is the doers of law who will be accounted righteous.

NIV, ©2011 .
 Riverside New Testament As many as have sinned without a law will perish without a law, and as many as have sinned under law will be judged by law (for it is not the hearers of law who are righteous before God, but the doers of law are pronounced righteous; for when Gentiles who have no law do by nature what the Law enjoins, these, although they have no law, are a law to themselves; they show the requirements of the Law written in their hearts, since their conscience corroborates it and their thoughts argue in mutual accusation or in self-defense), on the day when God judges the secrets of men through Jesus Christ, as my good news sets forth. Vv. 14–16 are included for context.

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|----------------------------|--|
| Leicester A. Sawyer's NT | . |
| The Spoken English NT | . |
| UnfoldingWord Literal Text | For as many as have sinned without the law will also perish without the law, and as many as have sinned with respect to the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified. |
| Urim-Thummim Version | For as many as have sinned without law will also perish without law: and as many as have sinned in the law will be judged by the law; (because not the hearers of the law are righteous before Elohim, but the doers of the law will be rendered righteous. The parenthesis will be resolved at the end of v. 15. |
| Weymouth New Testament | For all who have sinned apart from the Law will also perish apart from the Law, and all who have sinned whilst living under the Law, will be judged by the Law. It is not those that merely hear the Law read who are righteous in the sight of God, but it is those that obey the Law who will be pronounced righteous. |
| Wikipedia Bible Project | Those who sin without the written law still die, and those who sin knowing the written law will be judged by that law. For it is not just listening to what the law says that makes you right in God's sight. It is those who do what the law says who will be set right. |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

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|-----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2011) | . |
| New Catholic Bible | . |
| New Jerusalem Bible | . |
| NRSV (Anglicized Cath. Ed.) | . |
| Revised English Bible–1989 | . |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | . |
| Hebraic Roots Bible | For as many as have sinned without the Torah will also perish without the Torah. And as many as sinned within the Torah will be judged through the Torah. For not the hearers of the Torah are righteous with YAHWEH, but the doers of the Torah shall be justified. |
| Holy New Covenant Trans. | All people who sin without law will be destroyed without law. All people who sin with the law will be condemned by the same law. The people who only listen to the law are not right with God, but the people who obey the law are the ones who are made right with God. |
| The Scriptures 2009 | For as many as sinned without Torah shall also perish without Torah, and as many as sinned in the Torah shall be judged by the Torah. For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the Torah ^c shall be declared right. ^c Matthew 7:21-27, James 2:14-24. |
| Tree of Life Version | . |

Weird English, Old English, Anachronistic English Translations:

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|------------------------|--|
| Accurate New Testament | Who* for {ever} lawlessly offend lawlessly and [They] will lose {themselves} and Who* {ever} in law offend through law will be judged not for The Hearers [of] law {are} Right with the god but The Performers [of] law will be justified... |
|------------------------|--|

| | |
|--|---|
| Alpha & Omega Bible | FOR ALL WHO HAVE SINNED WITHOUT THE LAW WILL ALSO PERISH WITHOUT THE LAW, AND ALL WHO HAVE SINNED UNDER THE LAW WILL BE JUDGED BY THE LAW; FOR IT IS NOT THE HEARERS OF THE LAW WHO ARE JUST BEFORE THEOS (<i>The Alpha & Omega</i>), BUT THE DOERS OF THE LAW WHO WILL BE ACQUITTED. |
| Awful Scroll Bible | For as many as miss-the-mark without-the-Law, will themselves also perish-away without-the-Law, and as many as miss-the-mark from-within the Law, will be judged by the Law. For not the hearers of the Law are Righteous before God, however, the doers of the Law will be made Righteous. |
| Concordant Literal Version | For there is no partiality with God, for whoever sinned without the law, without law also shall perish, and whoever sinned in law, through law will be judged." For not the listeners to law are just with God, but the doers of law shall be justified." V. 11 is included for context. |
| exeGesese companion Bible | For as many as sin without torah also destruct without torah: and as many as sin in torah are judged through torah; for not the hearers of the torah are just with Elohim, but the doers of the torah are justified. |
| God's Truth (Tyndale) Orthodox Jewish Bible | . For as many as have committed averos and sinned lacking the Torah shall also perish lacking the Torah; and as many as have committed averos (sin) under the Torah shall be condemned under the Torah. For it is not the Shomei HaTorah (hearers of the Law of Moshe Rabbeinu) who are the tzaddikim who are accounted to be YITZDAK IM HASHEM ("justified with G-d" IYOV 25:4). It is the Shomrei HaTorah (the keepers of the Torah) who will be counted to be YITZDAK IM HASHEM. |
| Rotherham's Emphasized B. | . |

Expanded/Embellished Bibles:

| | |
|---|---|
| <i>The Amplified Bible</i> An Understandable Version | . For all those people [<i>i.e., Gentiles</i>] who have sinned without [<i>knowing</i>] the Law of Moses will also be lost without [<i>knowing</i>] that law. And all those people [<i>i.e., Jews</i>] who have sinned under [<i>the authority</i>] of the Law of Moses will be judged by [<i>the requirements of</i>] that law. For [<i>it is</i>] not those who hear the Law of Moses who are right with God, but [<i>it is</i>] those who obey [<i>the requirements of</i>] that law [<i>perfectly</i>] who will be considered right with God. |
| Brodie's Expanded Trans. | For as many as sin without the law [Gentiles], shall also perish without the law; and as many as sin under the law [Jews], shall be judged by the law. For those hearers of the law are not just before God; however, those doers of the law [who continually apply what they learn] will be declared righteous . |
| The Expanded Bible Jonathan Mitchell NT | . For you see, as many as (or: however many) miss the goal (or: sin; fail; or: erred; missed the target due to lack of ability or through distraction) without (a) law [= Torah?], without (a) law will progressively lose and continue destroying themselves; and as many as (or: however many) within law (or: within [the] Law [= Torah]) miss the goal (sin; sinned; fail; deviated), through law (or: [the] Law) will be judged (separated, evaluated and decided upon), for [it is] not the hearers of [the] Law (= the ones instructed in the Law, or who listen to the Torah) [that are] just ones (rightwised folks who are in right relationships in accord with the Way pointed out; fair and equitable ones) by God's side (= with God and in His sight and presence), but rather the doers of [the] Law (= the folks |

performing deeds of the Torah, and producing the character and qualities of the Law) [who] will continue being made right and just (constituted in the Way pointed out; or: pronounced as being fair, equitable and in right relationship).

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible For as many as have sinned without law will also perish without law, and as many as have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous in the sight of God, but the doers of the law will be declared righteous. [Or “will be justified”]

NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham’s Emphasized B. .
 The Spoken English NT Those who sin^h without the Law will perish without reference to the Law, and those who sin knowing the Lawⁱ will be judged based on the Law.
 After all, it’s not those who hear the Law read to them that are just: it’s those who carry out the Law who are going to be declared just.
 h. The Greek word here connotes a missing of the target, a going astray from the good.
 i. Lit. “within the Law.”

Wilbur Pickering’s New T. For as many as have sinned without law will also perish without law; while as many as have sinned with law will be judged by law.⁹ v. 13 will be placed with the next passage for context.
 (9) God is just, and His judgment takes into account the amount of light that a person had, but all will be judged. Our Lord’s words in Luke 12:47-48 spell this out.

WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation For as many as sinned without [the] Law will also perish without [the] Law; and as many as sinned in [the] Law will be judged by means of [the] Law. For the hearers of the Law [are] not righteous before God, but the doers of the Law will be justified [or, declared righteous].

Berean Literal Bible .
 Bill Puryear translation Therefore as many as have sinned without the Law, without the Law they will also perish, and so as many as have sinned in association with the Law will be judged through the Law. For the hearers of the Law [are] not righteous men in the sight of God, but the doers of the principle will be justified.

C. Thomson updated NT .
 Context Group Version For as many as have disgraced [God] without law shall also perish without the law: and as many as have disgraced [God] under the law shall be judged by the law; for not the hearers of the law are vindicated before God, but the doers of the law shall be vindicated: (for when ethnic groups that don't have the law by nature do the things of the law, these, not having the law, are the law to themselves; in that they show the work of the law written in their hearts, their social integrity giving witness with them, and their thoughts one with another accusing or excusing [them]); in the day when God judges the secrets of all, according to my Imperial News, by the Anointed Jesus. Vv. 12–16 are a singular sentence in the CGV.

| | | |
|---|---|--|
| English Standard Version Far Above All Translation | . | For <i>those</i> who have sinned without the law will also die without the law. And <i>those</i> who have sinned in the law will be judged by the law, for <i>it is</i> not the hearers of the law <i>who are</i> just with God, but <i>it is</i> the doers of the law <i>who</i> will be justified. |
| Green's Literal Translation | . | |
| Holy Bible Improved Edition | . | |
| James Allen translation | . | |
| Legacy Standard Bible | . | |
| Literal New Testament | . | |
| Literal Standard Version | . | |
| Modern English Version | . | |
| Modern Literal Version 2020 | . | For* as many as sinned without <i>the</i> law will also perish without <i>the</i> law. And as many as sinned in the law will be judged through the law. For* the hearers of the law <i>are</i> not righteous with God, but the doers of the law will be made righteous. |
| New American Standard | . | |
| New European Version | . | |
| New King James Version | . | |
| New Matthew Bible | . | |
| NT (Variant Readings) | . | |
| Niobi Study Bible | . | |
| R. B. Thieme, Jr. translation | . | For as many as have sinned without the law also shall perish: and as many as under the law have sinned, through the law will be judged. (For you see the hearers of the law are not just before the God, in fact the doers of the law shall not be justified. For every time that Gentiles, who do not have the law, do instinctively those things from the law, these, not having the law, are a law unto themselves. The very ones who demonstrate the accomplishment of the law written in their right lobes, their conscience confirming the testimony, in fact their thoughts alternately accusing or else defending themselves;) In the day God will judge the secrets of those men through Jesus Christ according to the standard of my gospel. Vv. 12–16 are all placed together, so that the parenthetical verses are included. |
| R. B. Thieme, Jr. trans2 | . | For all reversionistic gentile unbelievers without or not having the law who have sinned, will absolutely also be destroyed or ruined or perish without the law, and all Self Righteous unbeliever Jews who have sinned under the law through the perfect law shall be judged. For you see the hearers or students or the people listening to the teaching of the law are NOT JUST or virtuous before The God, or Adjusted to the Justice of God, in fact the doers of the law shall not be justified. |
| Revised Geneva Translation | . | |
| Updated Bible Version 2.17 | . | |
| A Voice in the Wilderness | . | |
| Webster's Translation | . | |
| World English Bible | . | |
| Worrell New Testament | . | |

The gist of this passage:

12-13

| Romans 2:12a | | | |
|---|--|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hosos (ὅσος) [pronounced HOS-os] | as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever | neuter plural, correlative pronoun; accusative case | Strong's #3745 |
| gár (γάρ) [pronounced gahr] | for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet | postpositive explanatory particle | Strong's #1063 |
| anómōs (ἀνόμως) [pronounced an-OM-ocē] | lawless, without law, without a knowledge of the law, to live ignorant of law and discipline, not amenable to (the Jewish) law | adverb | Strong's #460; this word occurs only twice (in this verse) |
| hamartanō (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh] | to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς] | 3 rd person plural, aorist active indicative | Strong's #264 |
| anómōs (ἀνόμως) [pronounced an-OM-ocē] | lawless, without law, without a knowledge of the law, to live ignorant of law and discipline, not amenable to (the Jewish) law | adverb | Strong's #460; this word occurs only twice (in this verse) |
| kaí (καί) [pronounced kī] | and, even, also; so, too, then, that; indeed, but, along with, while, when | conjunction | Strong's #2532 |
| apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mēē] | to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose | 3 rd person plural, future middle indicative | Strong's #622 |

Translation: For whoever [is] without law sinned without the law, they will come to eternal ruin;...

There are those in this world who do not have God's perfect Law, the Mosaic Law. If anyone without the Law sins, they will come to eternal ruin. They are judged by the perfect standard of the Law, whether they have it or not.

| Romans 2:12b | | | |
|-------------------------------------|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaí (καί) [pronounced kī] | and, even, also; so, too, then, that; indeed, but, along with, while, when | conjunction | Strong's #2532 |
| hosos (ὅσος) [pronounced HOS-os] | as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever | neuter plural, correlative pronoun; accusative case | Strong's #3745 |

| Romans 2:12b | | | |
|--|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; accusative case | Strong's #3551 |
| hamartanō (ἁμαρτάνω) [pronounced hahm-ahr-TAHN-oh] | <i>to sin, to miss a mark; to err, to swerve from the truth, to go wrong; to do wrong; to violate God's law; to sin against [with εἰς]</i> | 3 rd person plural, aorist active indicative | Strong's #264 |
| diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel. | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; accusative case | Strong's #3551 |
| krinō (κρίνω) [pronounced KREE-no] | <i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i> | 3 rd person plural, future passive indicative | Strong's #2919 |

Translation: ...and whoever [has] the law sinned with the law, [they] will be judged.

Similarly, if someone has the Mosaic Law, but they sin nevertheless, then they are judged.

Romans 2:12 For whoever [is] without law sinned without the law, they will come to eternal ruin; and whoever [has] the law sinned with the law, [they] will be judged. (Kukis mostly literal translation)

Clearly there are both Jewish and gentile believers in the church at Rome and Paul is going to clarify a great deal in the book of Romans about Jews and gentiles in the Church Age.

Off the top of my head, I do not recall Paul using the term dispensation (or ages); but he does mention *mystery* twice (Romans 11:25 16:25). Based upon those two passages, there is not a lot of information found in the book of Romans on dispensations (they are barely hinted at in those two passages). Paul, at this point, has not completely formulated the concept of the Church Age and the Age of Israel. As we proceed from Paul's early epistles to his later ones, it is clear that his understanding of the Church Age increases (along with other doctrines of this age). This does not mean that there is any false information in Paul's early epistles; it just means that, when he began to communicate to the churches by letter, he did not know everything. At the time of his final letters, quite obviously Paul did not know everything, but he knew more when he wrote 1 and 2 Timothy than he did back when he wrote 1 and 2 Thessalonians.

Paul began primarily as an evangelist, but God knew his mind and knew that Paul would delve further and further into the nuts and bolts of this new age (which he did).

What is very clear to Paul and to the church at Rome is, the Jews grew up with the Law, understanding the Law, and the gentiles did not. So Paul is dealing with that discrepancy right here. If a person sins against the Law, they are condemned, whether they had the Mosaic Law in the first place or not. When a person sins against God, that is one more strike against that person (the third strike, in fact; the first two being the sin nature and Adam's original sin).

| Romans 2:13a | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ou (οὐ) [pronounced oo] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| hoi (οἱ) [pronounced hoy] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| akroatês (ἄκροατής) [pronounced ak-ro-at-ACE] | <i>hearer; one able to hear; listener</i> | masculine plural noun; nominative case | Strong's #202 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| dikaios (δίκαιος, αἴα, ον) [pronounced DIH-kai-oss] | <i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i> | masculine plural adjective; accusative case | Strong's #1342 |
| para (παρά) [pronounced paw-RAW] | <i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i> | preposition of nearness with the dative | Strong's #3844 |
| tô (τῷ) [pronounced toh] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, dative, locative or instrumental case | Strong's #2316 |

Translation: For [it is] not hearers of the law [who are made] righteous by God...

Simply having heard the Law does not make a person righteous. The Jews heard the Law; but they are not righteous because they did. The gentiles have not heard the Law, but that is irrelevant to their being righteous or not.

| Romans 2:13b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| allá (ἀλλά) [pronounced <i>ahl-LAH</i>] | <i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i> | adversative particle | Strong's #235 |
| hoi (οἱ) [pronounced <i>hoy</i>] | <i>the; this, that, these; they</i> | masculine plural definite article; nominative case | Strong's #3588 |
| poiētai (ποιηταί) [pronounced <i>roy-ay-TIE</i>] | <i>makers, performers; poets, doers</i> | masculine plural noun; nominative case | Strong's #4163 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| dikaioō (δικαιόω) [pronounced <i>dik-ah-YOH-oh</i>] | <i>to render (declare, determine, acknowledge, make, show or regard as, vindicate as) righteous (just or innocent); to be free, to justify, to be righteous, to show (do) justice; to validate</i> | 3 rd person plural, future passive indicative | Strong's #1344 |

Translation: ...but [only] the doers of the law will be declared righteous. (Kukis mostly literal translation)

In order to be declared righteous, a person must obey the entire Mosaic Law. Now, much of the Law is ritual and is designed for the Jews; so the gentiles are not really subject to those laws. However, there is an absolute moral code, and even though gentiles lack the Law, they are still responsible for that.

Romans 2:13 For [it is] not hearers of the law [who are made] righteous by God but [only] the doers of the law will be declared righteous. (Kukis mostly literal translation)

Romans 2:12–13 For whoever [is] without law sinned without the law, they will come to eternal ruin; and whoever [has] the law sinned with the law, [they] will be judged. For [it is] not hearers of the law [who are made] righteous by God but [only] the doers of the law will be declared righteous. (Kukis mostly literal translation)

Paul lays out what he knows at this point in time concerning the Law and Jews and gentiles.

Jesus, giving a parable, discusses much the same thing in Luke 12:47–48 “And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating. But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.” (ESV)

Romans 2:12–13 If someone without the Mosaic Law sins, they will come to eternal ruin, even though they did not have the law to guide them. Furthermore, if someone with the Mosaic Law sins against the law, they also will be judged. It is not the hearers of the law who are justified by God but only those who do the law are declared righteous by God. (Kukis paraphrase)

I need to better smooth out this passage.

For when gentiles, the (things), not law, keep on having and holding, by nature, the (things) of the law they might do, these things, a law, they are not having and holding, themselves, they keep on being law, who keep on demonstrating the work of the law written on the hearts of them, bearing witness of them, of the conscience and between one another, of the thoughts accusing or also defending oneself. In the day will judge the God the (things) hidden from the men according to the gospel of me through Christ Jesus.

Romans
2:14–16

For when gentiles do not keep on having and holding the (things) of law, might do by nature the (things) of law, [even though] they do not have and hold [the] law, they keep on being [the] law themselves. These same ones [lit., *Who*] keep on demonstrating the work of the law [which is] written on their hearts, while their conscience bears witness of them, of the thoughts with one another, either accusing or defending oneself. In that day, the God will judge the (things) hidden from men according to my gospel by means of Christ Jesus.

Even though gentiles do not have the Law, they might, by nature actually do the things found in the Law, and by this, are a law unto themselves. These same ones keep on demonstrating the works of the law which is written on their hearts, while, at the same time, their conscience bears witness to them, their thought alternately accusing them or defending them. Nevertheless, in that day, God will judge the things which we cannot see by means of my gospel, the gospel of Christ Jesus.

Here is how others have translated this passage:

Ancient texts:

| | |
|--|---|
| Westcott-Hort Text (Greek) | For when gentiles, the (things), not law, keep on having and holding, by nature, the (things) of the law they might do, these things, a law, they are not having and holding, themselves, they keep on being law, who keep on demonstrating the work of the law written on the hearts of them, bearing witness of them, of the conscience and between one another, of the thoughts accusing or also defending oneself. In the day will judge the God the (things) hidden from the men according to the gospel of me through Christ Jesus. |
| Complete Apostles Bible | ...for whenever Gentiles, who do not have the law, by nature do the things of the law, these, not having the law, are a law unto themselves, who show the work of the law written in their hearts, their conscience witnessing with them, and among themselves their thoughts accuse or even defend them), in the day when God shall judge the secrets of men according to my gospel through Jesus Christ. |
| Douay-Rheims 1899 (Amer.) | For when the Gentiles, who have not the law, do by nature those things that are of the law; these, having not the law, are a law to themselves. Who shew the work of the law written in their hearts, their conscience bearing witness to them: and their thoughts between themselves accusing or also defending one another, In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel. |
| Holy Aramaic Scriptures Original Aramaic NT | . For if the Gentiles who have not The Written Law would perform those things of The Written Law by their nature, while they have not The Written Law, they would be The Written Law to themselves. |

And they show the work of The Written Law written on their heart and their conscience testifies to them, while their reasoning rebukes or defends each one, In the day when God judges the secrets of the children of men according to my Gospel, by Yeshua The Messiah.

Lamsa Peshitta (Syriac) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

For when the Gentiles without the law have a natural desire to do the things in the law, they are a law to themselves; Because the work of the law is seen in their hearts, their sense of right and wrong giving witness to it, while their minds are at one time judging them and at another giving them approval; In the day when God will be a judge of the secrets of men, as it says in the good news of which I am a preacher, through Jesus Christ.

Bible in Worldwide English

Some people do not have the law. But they do what the law says because their own hearts tell them to. They have a law of their own, even though they do not know the law. They show that the law is written in their hearts. They know what is right to do and what is wrong to do. Their own thoughts tell them they have done what is wrong or what is not wrong.) This will be on the day when God judges the things men have kept secret. Jesus Christ will be the judge. That is part of the good news I tell people.

Easy English

Easy-to-Read Version—2008

Those who are not Jews don't have the law. But when they naturally do what the law commands without even knowing the law, then they are their own law. This is true even though they don't have the written law. They show that in their hearts they know what is right and wrong, the same as the law commands, and their consciences agree. Sometimes their thoughts tell them that they have done wrong, and this makes them guilty. And sometimes their thoughts tell them that they have done right, and this makes them not guilty. All this will happen on the day when God will judge people's secret thoughts through Jesus Christ. This is part of the Good News that I tell everyone.

God's Word™

For example, whenever non-Jews who don't have laws from God do by nature the things that Moses' Teachings contain, they are a law to themselves even though they don't have any laws from God. They show that some requirements found in Moses' Teachings are written in their hearts. Their consciences speak to them. Their thoughts accuse them on one occasion and defend them on another. This happens as they face the day when God, through Christ Jesus, will judge people's secret thoughts. He will use the Good News that I am spreading to make that judgment.

Good News Bible (TEV)

The Gentiles do not have the Law; but whenever they do by instinct what the Law commands, they are their own law, even though they do not have the Law. Their conduct shows that what the Law commands is written in their hearts. Their consciences also show that this is true, since their thoughts sometimes accuse them and sometimes defend them. And so, according to the Good News I preach, this is how it will be on that Day when God through Jesus Christ will judge the secret thoughts of all.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament .
New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
Contemporary English V. .
Some people naturally obey the Law's commands, even though they don't have the Law. This proves that the conscience is like a law written in the human heart. And it will show whether we are forgiven or condemned, when God appoints Jesus Christ to judge everyone's secret thoughts, just as my message says.

Goodspeed New Testament .
The Living Bible .
New Berkeley Version .
New Living Translation .
The Passion Translation .
For example, whenever people who don't possess the law as their birthright commit sin, it still confirms that a "law" is present in their conscience. For when they instinctively do what the law requires, that becomes a "law" to govern them, even though they don't have Mosaic law. It demonstrates that the requirements of the law are woven into their hearts. They know what is right and wrong, for their conscience validates this "law" in their heart. Their thoughts correct them in one instance and commend them in another. So this judgment will be revealed on the day when God, through Jesus the Messiah, judges the hidden secrets of people's hearts. And their response to the gospel I preach will be the standard of judgment used in that day.

Plain English Version .
UnfoldingWord Simplified T. .
Whenever the non- Jews, who do not have the law of God, follow those laws because they obeyed them by the light of nature, they prove that they have a law within themselves, even though they never had the laws that God gave to Moses. They show that they know in their own minds what God commands in his law, for each person in his very own conscience either accuses himself of bad behavior or defends himself. God will punish them at the time when he will judge people according to what they have thought and done secretly. He will judge people by authorizing the Messiah Jesus to judge them. This is what I tell people when I preach the good news to them.

Williams' New Testament .
Indeed, when heathen people who have no law instinctively do what the law demands, although they have no law, they are a law to themselves, for they show that the deeds the law demands are written on their hearts, because their consciences will testify for them, and their inner thoughts will either accuse or defend them, on the day when God through Jesus Christ, in accordance with the good news I preach, will judge the secrets people have kept.

Partially literal and partially paraphrased translations:

American English Bible .
Beck's American Translation .
Breakthrough Version .
You see, the hearers of *the* law *are* not right beside God, but the doers of *the* law will be shown to be right; for when the non-Jews (who by nature don't have a law) do the *things* of the law, these who don't have a law are a law to themselves, some who display the action of the law written in their hearts, their conscience concurring and *their* reasonings leveling complaints against or even defending between each other in a day when God judges the hidden *things* of the people in line with my good news through *the* Anointed King Jesus. V. 13 is included for context.

Common English Bible .

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| Len Gane Paraphrase | For when the Gentiles, who do not have the law, instinctively do the things of the law, these, not having law, are a law in themselves. Who show the work of the law written on their hearts. Their conscience also bears witness, and their line of reasoning accuses or else excuses one another) on that day when God will judge people's secrets by Jesus Christ according to my gospel. |
| A. Campbell's Living Oracles | When, therefore, the Gentiles, who have not a law, do by nature the things of the law, are a law to themselves: who show plainly the work of the law, written on their hearts; their conscience bearing witness, and also their reasonings between one another, when they accuse or excuse each other. In the day when God will judge the hidden things of men by Jesus Christ, according to my gospel. |
| New Advent (Knox) Bible NT for Everyone 20 th Century New Testament | . . . When Gentiles, who have no Law, do instinctively what the Law requires, they, though they have no Law, are a Law to themselves; For they show the demands of the Law written upon their hearts; their consciences corroborating it, while in their thoughts they argue either in self-accusation or, it may be, in self- defense-- On the day when God passes judgment on men's inmost lives, as the Good News that I tell declares that he will do through Christ Jesus. |

Mostly literal renderings (with some occasional paraphrasing):

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| An Understandable Version | . |
| Berean Study Bible | . |
| Christian Standard Bible | . |
| Conservapedia Translation | . |
| Revised Ferrar-Fenton Bible | . |
| Free Bible Version | The foreigners don't have the written law, but when they instinctively do what it says, they are following the law even without having the written law. In this way they show how the law works that's written in their hearts. As they think about what they're doing, their conscience either accuses them for doing wrong or defends them for doing right. The good news I share is that a day is coming when God will judge, through Jesus Christ, everyone's secret thoughts. |
| International Standard V Lexham Bible | . |
| Montgomery NT | . |
| NIV, ©2011 | . |
| Riverside New Testament | . |
| Leicester A. Sawyer's NT | For as many as have sinned without the law shall perish without the law, and as many as have sinned with the law shall be judged by the law,— for not the hearers of the law are righteous with God, but the doers of the law shall be justified; for when the nations which have not the law perform by nature [the commandments] of the law, these who have not the law are a law to themselves, and they show the work of the law written in their minds, their consciences testifying with them, and their judgments mutually accusing or defending one another;— in the day when God shall judge the secret [doings] of men according to my gospel through Jesus Christ. Vv. 12–13 are included for context. |
| The Spoken English NT | . |
| UnfoldingWord Literal Text | . |
| Urim-Thummim Version | For when the Gentiles that have not the law, do by nature the things contained in the law, these, having not the law, are a law to themselves: That show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another;) In the day when Elohim will Judge the secrets of men by Jesus Christ according to my Good News. |

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| Weymouth New Testament | For when Gentiles who have no Law obey by natural instinct the commands of the Law, they, without having a Law, are a Law to themselves; since they exhibit proof that a knowledge of the conduct which the Law requires is engraven on their hearts, while their consciences also bear witness to the Law, and their thoughts, as if in mutual discussion, accuse them or perhaps maintain their innocence-- on the day when God will judge the secrets of men's lives by Jesus Christ, as declared in the Good News as I have taught it. |
| Wikipedia Bible Project | When even the foreigners who do not have the written law do what it says naturally, they operate according to law even without the written law. Through this they reveal the actions of the law that is written on their hearts. As they reflect on what they do their conscience either accuses or defends them. The good news I share is that a day is coming when God will judge, through Jesus Christ, the secrets of everyone. |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2011) | . |
| New Catholic Bible | . |
| New Jerusalem Bible | . |
| NRSV (Anglicized Cath. Ed.) | . |
| Revised English Bible–1989 | . |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible | . |
| Hebraic Roots Bible | For when pagans not having the Torah do by nature the things contained in the Torah, they not having the Torah are a law unto themselves, who show the work of the Torah written in their hearts, their conscience witnessing with them, and their thoughts either accusing or even excusing one another in a day when YAHWEH judges the hidden actions of men, as my good news teaches, through Yahshua Messiah. |
| Holy New Covenant Trans. | Sometimes non-Jews (who do not have the law) naturally obey things of the law. So they are their own law (even though they don't have the law). Their actions show that the law is written in their hearts. Their consciences prove this is true because their thoughts sometimes accuse them and sometimes even excuse them. On that Day, God will use this Good News that I speak to judge the secret things of men through Jesus Christ. |
| The Scriptures 2009 | For when nations, who do not have the Torah, by nature do what is in the Torah, although not having the Torah, they are a torah to themselves, who show the work of the Torah written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or even excusing, in the day when Elohim shall judge the secrets of men through עֲשׂוּיָהּ Messiah, according to my Good News. |
| Tree of Life Version | For when Gentiles, who do not have the Torah, do by nature the things of the Torah, they are a law to themselves even though they do not have the Torah. They show that the work of the Torah is written in their hearts, their conscience bearing witness and their thoughts switching between accusing or defending them on the day when God judges the secrets of men according to my Good News through Messiah Yeshua. |

Weird English, ©1ḏḗ English, Anachronistic English Translations:

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| Accurate New Testament | ...when for Aliens The [Things] not law Having [by] nature the [things] [of] the law may make These law not Having [for] themselves are Law Who* show the work [of] the law written in the hearts [of] them testifying (together) [of] them the conscience and between one another the thoughts accusing or and defending in day when judges The God the [things] hidden [of] the men in the news (good) [of] me through christ jesus... |
| Alpha & Omega Bible | FOR WHEN GENTILES WHO DO NOT HAVE THE LAW DO INSTINCTIVELY THE THINGS OF THE LAW, THESE, NOT HAVING THE LAW, ARE A LAW TO THEMSELVES, IN THAT THEY SHOW THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, THEIR CONSCIENCE BEARING WITNESS AND THEIR THOUGHTS ALTERNATELY ACCUSING OR ELSE DEFENDING THEM, ON THE DAY WHEN, ACCORDING TO MY GOSPEL, THEOS (<i>The Alpha & Omega</i>) WILL JUDGE THE SECRETS OF MANKIND THROUGH CHRIST (<i>The Messiah GOD/Theos Son of Mankind & Son of Theos</i>) JESUS. |
| Awful Scroll Bible | For as-when- the nations, those not holding the Law, -shall do naturally that of the Law, the same-as-these not holding the Law, are a law to themselves, which-certain, themselves show-from-within the work of the Law, written from-within the sensibility of their hearts; their together-perceivingnesses bearing-witness-together, and their reckonings being accordingly-to-a-forum, or even considering-away together-with one another, from-within the day, as-when God will judge that hidden in men, through Jesus the Anointed One, according to my announcing-of-the-Good-Tidings. |
| Concordant Literal Version | For whenever they of the nations that have no law, by nature may be doing that which the law demands, these, having no law, are a law to themselves, who are displaying the action of the law written in their hearts, their conscience testifying together and their reckonings between one another, accusing or defending them, in the day when God will be judging the hidden things of humanity, according to my evangel, through Jesus Christ." |
| exeGeses companion Bible | For when the goyim who have not the torah do by nature those contained in the torah, these, not having the torah, are a torah to themselves: which indicates the work of the torah scribed in their hearts; their conscience also co-witnessing and their logic accusing or else pleading between one another; in the day Elohim judges the secrets of humanity through Yah Shua Messiah according to my evangelism. |
| God's Truth (Tyndale) Orthodox Jewish Bible | . For when Goyim, who have not the Torah, do by nature what the Torah requires, they not having the Torah are the torah for themselves, In that they demonstrate the Torah at work [YIRMEYAH 31:33], the Torah written in their levavot, their matzpun (conscience) also bearing witness, while their thoughts bring accusation or even make defense among themselves, In the Yom [HaDin (Day of Judgment)] when, according to my Besuras HaGeulah, Hashem, through Rebbe, Melech HaMoshiach Yehoshua, is to judge the secrets of kol Bnei Adam (all men). |
| Rotherham's Emphasized B. . | |

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

(For when the [unconverted] Gentiles, who do not have the Law of Moses, instinctively practice [some of] its requirements, they become their own lawmakers, even though they do not have the Law of Moses. In doing this [i.e., practicing some of the requirements of the Law of Moses], they demonstrate that these requirements are written in their hearts. Their conscience tells them this, and their thoughts alternately accuse them [of wrongdoing], or else endorse them [for doing right]). This will be done on the day when God judges the secrets of men's [hearts] through Christ Jesus, according to [the teaching of] my Gospel.

Brodie's Expanded Trans.

For every time that Gentiles, who do not have the law, instinctively practice doing the things characterized by the law, those ones not having the law, are a law unto themselves,

The very ones [Gentiles] who continually demonstrate that the accomplishment characterized by the law is written upon the mentality of the soul, their conscience bearing witness to the testimony [confirming the law without having the law]; in fact, their rationalizations alternately accuse [prosecute] and excuse [defend] one another,

In the day [Great White Throne judgment] when God will judge the secret thoughts of men according to my gospel through Jesus Christ .

The Expanded Bible
Jonathan Mitchell NT

You see, whenever ethnic multitudes (or: [certain] Gentiles; or: [some] non-Israelite nations; = pagans) – those not having a law (or: [the] Law) by nature – may normally do the things of the Law (= Torah), these, [although] not having a law (or: [the] Law), are in and among themselves a law (or: continuously exist being a principle, or custom, for or to themselves),

which very ones continuously display (exhibit; show outward proof by demonstration) the work of the Law (or: action and conduct of that law and principle) written within their hearts, their conscience (the knowing with themselves; awareness; integrated recognition from what has been seen) continually bearing joint-testimony (giving confirming witness and evidence, together), and, in between each other's calculations (or: logical thoughts), also constantly accusing (speaking down [against] in the assembly) or defending themselves (or: and in the mean time one another's reasonings and reckonings constantly accusing, or even repeatedly excusing themselves),

within a day, when God is presently judging (or: continues deciding and is progressively separating off and evaluating; [some MSS: in which day God will continue judging]) hidden things of humanity (or: concealed things pertaining to people) – commensurate with my good news (or: according to and following the pattern of my message of goodness, ease and well-being) – through Jesus Christ [with other MSS: by means of Jesus [the] Anointed [= Messiah]].

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators
The Voice**Bible Translations with Many Footnotes:**

Lexham Bible

For whenever the Gentiles, who do not have the law, do by nature the things of the law, these, although they [*Here "although" is supplied as a component of the participle ("have") which is understood as concessive] do not have the law, are a law to themselves, who show the work of the law written on their hearts, their conscience bearing witness and their thoughts one after another accusing or even defending them on the day when God judges the secret things of people, according to my gospel, through [Or "by"] Christ Jesus.

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| NET Bible® New American Bible (2011) The Passion Translation Rotherham's Emphasized B. | <p>For not the hearers of law ^b are righteous with God, But the doers of law shall be declared righteous; For <whenever [the nations which have not law'] by nature, the things of the law may be doing> the same [not having law'] unto themselves are a law,— Who indeed, shew the work of the law written in their hearts, Their conscience [therewith bearing witness], And between one another their reasonings accusing—or [even excusing] them:— In the day on which God judgeth^c the secrets of men [according to my glad-message, through Christ Jesus].^d vv. 12–13 are included for context.</p> <p>^b Ja. i. 22. ^c Or (WH): “shall judge.” ^d Or (WH): “Jesus Christ.”</p> |
| The Spoken English NT | <p>For example, sometimes non-Jews, who don't have the Law, instinctively do the things the Law requires. These people, despite not having the Law, embody the Law in themselves. They demonstrate the result of the Law being engraved on their hearts, bearing witness to their consciences. As I understand the good news, it will be their own arguments and reasonings with one another-whether condemning or approving-that will judge them on the day when God judges the secrets of humanity through Jesus Christ.^j</p> <p>j. I suspect Paul knows the sayings of Jesus recorded in Matthew 12:41-42 and Luke 11:31-32. Jesus pictures the judgment that closes the current age as a trial scene in which various parties stand up and testify, arguing who should, and should not, get the privilege of participating in the age of resurrection (see, similarly, Revelation 11:17-18; Revelation 20:4).</p> |
| Wilbur Pickering's New T. | <p>For it is not the hearers of the law who are righteous before God, but the doers of the law will be justified (indeed, whenever the ethnic nations that don't have law do by nature the things of the law, these, although not having law, are a law to themselves; who show the work of the law written in their hearts, their conscience also bearing witness, and their reasonings among themselves accusing or even excusing) in the day when God, according to my Gospel, will judge people's secrets by Jesus Christ.¹⁰ v. 13 is included for context. (10) In John 5:22 the Lord Jesus stated plainly that the Father has committed all judgment to the Son, developing the theme in verses 23-29; see also Acts 17:31 and Revelation 19:15. That there are no 'secrets' unknown to God is made clear in passages like Psalm 139:1-16 and Hebrews 4:12-13.</p> |
| WEB — Messianic Edition | <p>.</p> |
| Literal, almost word-for-word, renderings: | |
| A Faithful Version Analytical-Literal Translation | <p>For when nations, the ones not having [the] Law, by nature are doing the [things] of the Law, these not having [the] Law are a law to themselves; who show the work of the Law written in their hearts, their conscience also bearing witness with [them], and among themselves their thoughts accusing or even defending [them], in [the] day when God will judge the secrets of the people according to my Gospel through Jesus Christ.</p> |
| Berean Literal Bible Bill Puryear translation | <p>For instance, whenever the Gentiles, who do not have the Law, do instinctively those things from the Law, these [Gentiles] not having the Law are a law unto themselves. Who certainly are demonstrating the written-in-their-hearts practice of</p> |

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| C. Thomson updated NT Charles Thomson NT | <p>the Law, their conscience confirming the testimony (that is, their thoughts accusing or even defending themselves) on the day in which God will judge the secrets of those men according to my gospel through Christ Jesus.</p> <p>.</p> |
| Context Group Version English Standard Version | <p>For as many as have sinned without law, shall without law perish, and as many as have sinned, being under law shall be judged by law, on the day when, according to my gospel, God will judge the secrets of men by Jesus Christ. For it is not the hearers of the law who are righteous in the sight of God, but the doers of the law will be justified; for when the Gentiles who have not law do by nature the duties required by the law, these not having law are a law to themselves. By the joint testimony of their conscience, and by their debates one with another, whether accusing or defending, they shew the matter of the law written in their hearts. Vv. 12–13 are included for context (v. 16 was placed back into v. 12 in Thomson’s translation).</p> <p>.</p> |
| Far Above All Translation | <p>For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.</p> <p>For when the Gentiles, who do not have <i>the</i> law, carry out by nature the <i>requirements</i> of <i>the</i> law, they, although not having <i>the</i> law, are a law to themselves, who demonstrate the work of the law written in their hearts, while their conscience bears witness also, while <i>their</i> reasonings accuse or else defend each other – <i>this judgment being</i> on the day when God judges the secret <i>things</i> of men according to my gospel through Jesus Christ.</p> |
| Green’s Literal Translation Holy Bible Improved Edition | <p>.</p> <p>For as many as sinned without law will also perish without law; and as many as sinned with law will be judged by law; for not the hearers of law are righteous before God, but the doers of law will be justified: (for when Gentiles, who have no law, do by nature the things required by law, these, having no law, are a law to themselves; who show the work of law written in their hearts, their conscience testifying with it, and between one another their thoughts accusing or also excusing;) in the day when God will judge the secrets of men, according to my gospel, through Jesus Christ. Vv. 12–13 are included for context.</p> |
| James Allen translation Legacy Standard Bible Literal New Testament | <p>.</p> <p>.</p> <p>FOR WHEN NATIONS WHICH NOT LAW HAVE BY NATURE THE THINGS OF THE LAW PRACTISE, THESE, LAW NOT HAVING, TO THEMSELVES ARE A LAW; WHO SHOW THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, BEARING WITNESS WITH THEIR CONSCIENCE AND BETWEEN ONE ANOTHER THE REASONINGS ACCUSING OR ALSO DEFENDING;) IN A DAY WHEN SHALL JUDGE GOD THE SECRETS OF MEN, ACCORDING TO MY GLAD TIDINGS BY JESUS CHRIST.</p> |
| Literal Standard Version Modern English Version Modern Literal Version 2020 | <p>.</p> <p>.</p> <p>For* whenever <i>the</i> Gentiles, not having the law, practice the <i>things</i> of the law by nature, these, not having the law, are the law to themselves; who show the work of the law written in <i>their hearts</i>, their conscience testifying together-with their hearts, and between one another, their reasonings are accusing or either defending <i>them</i>; in <i>the</i> day when God will be judging the secrets of men through Jesus Christ, according-to my <i>teaching</i> of the good-news.</p> |
| New American Standard | . |

New European Version .
 New King James Version .
 New Matthew Bible .
 NT (Variant Readings) .
 Niobi Study Bible .
 R. B. Thieme, Jr. translation .

For every time that Gentiles, who do not have the law, do instinctively those things from the law, these, not having the law, are a law unto themselves.
 The very ones who demonstrate the accomplishment of the law written in their right lobes, their conscience confirming the testimony, in fact their thoughts alternately accusing or else defending themselves;)
 In the day God will judge the secrets of those men through Jesus Christ according to the standard of my gospel.

R. B. Thieme, Jr. trans2

For every time that the good or moral Gentiles who do not have the law, do in the past and continue doing instinctively, those things from or what is required by The Law, those ones not having the law are or continue to be a law unto themselves. The very ones, the gentiles, who show or demonstrate instinctively or give outward proof in history periodically of the accomplishment or deeds of the Mosaic Law written in the Right Lobe of the Stream of Consciousness of their Soul not having the law, their conscience confirming the testimony or bearing witness, in fact their thoughts themselves alternately accusing, from the past to the present, or defending themselves. (parenthesis) in the time or day of the Great White Throne Judgment, The God will judge the hidden evil norms and standards of the Self Righteousness arrogant unbelievers and liberal men, through Christ Jesus, according to the norm or standard of my Gospel. Rev 20:12-13

Revised Geneva Translation .
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .
 Worrell New Testament .

The gist of this passage:

14-16

Romans 2:14a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---------------------------------------|--|-------------------------------------|-----------------|
| hótan (ὅταν) [pronounced HOH-tan] | <i>when, whenever, as long as, as soon as; until; while; inasmuch as</i> in reference to a future event, <i>then, at that time</i> | particle, adverb, conjunction | Strong's #3752 |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| ethnê (ἔθνη) [pronounced EHTH-nay] | <i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i> | neuter plural noun, nominative case | Strong's #1484 |

| Romans 2:14a | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ta (τά) [pronounced <i>taw</i>] | <i>the (things); this, that; those (things)</i> | neuter plural definite article; nominative case (this could also be the accusative case) | Strong's #3588 |
| mē (μή) [pronounced <i>may</i>] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; accusative case | Strong's #3551 |
| echō (ἔχω) [pronounced <i>ECHKH-oh</i>] | <i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i> | masculine plural, present active participle; nominative case | Strong's #2192 |
| phusis (φύσις) [pronounced <i>FOO-sihs</i>] | <i>nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches</i> | feminine singular noun; dative, locative or instrumental case | Strong's #5449 |
| ta (τά) [pronounced <i>taw</i>] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| του (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| poieō (ποιέω) [pronounced <i>poi-EH-oh</i>] | <i>to do, to make, to construct, to produce; to accomplish; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i> | 3 rd person plural, present active subjunctive | Strong's #4160 |

Translation: For when gentiles do not keep on having and holding the (things) of law, might do by nature the (things) of law,...

The Mosaic Law was given to the Jews, not to the gentiles. Therefore, in rare cases, would gentiles even be aware of the Law of Moses. However, these laws are essentially the laws of divine establishment. Therefore, if a gentile is an establishment person, they would, by nature, follow the laws of Moses.

| Romans 2:14b | | | |
|---|--|--|----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| houtoi (οὔτοι) [pronounced HOW-toy] | <i>these [things, ones], those</i> | intermediate demonstrative masculine plural pronoun; nominative case | Strong's #3778 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; accusative case | Strong's #3551 |
| mê (μή) [pronounced may] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |
| echô (ἔχω) [pronounced EHKH-oh] | <i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i> | masculine plural, present active participle; nominative case | Strong's #2192 |
| heautois (ἑαυτοῖς) [pronounced heh-ow-TOYCE] | <i>themselves, for themselves, within themselves, by means of themselves</i> | 3 rd person masculine plural reflexive pronoun; dative, locative or instrumental case | Strong's #1438 |
| eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN] | <i>are, be, were</i> | 3 rd person plural, present indicative | Strong's #1526 (a form of #1510) |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; nominative case | Strong's #3551 |

Translation: ...[even though] they do not have and hold [the] law, they keep on being [the] law themselves.

Even though the gentiles do not have the Mosaic Law, they become a law unto themselves.

Every person has a sense of right and wrong, and, for the most part, we often violate those personal norms and standards which we hold.

| Romans 2:15a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hoitines (οἵτινες) [pronounced HOIT- een-ehs] | <i>which, whoever, whatever, who; those who, such ones who</i> | masculine plural, relative pronoun; nominative case | Strong's #3748 |
| endeiknumi (ἐνδείκνυμι) [pronounced en-DIKE- noo-mee] | <i>to point out; to show, to demonstrate, to prove, whether by arguments or by acts; to manifest, to display, to put forth</i> | 3 rd person plural, present middle indicative | Strong's #1731 |

| Romans 2:15a | | | |
|--|--|--|--------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| to (τό) [pronounced toh] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| ergon (ἔργον) [pronounced EHR-gon] | <i>work, deed, act, something done; undertaking; business, enterprise</i> | neuter singular noun, accusative case | Strong's #2041 |
| tou (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| graptós (γραπτός) [pronounced grace apparatus for perception-TOSS] | <i>written, inscribed</i> | neuter singular adjective; accusative case | Strong's #1123 hapax legomenon |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tais (ταῖς) [pronounced taiç] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i> | feminine plural definite article; dative, locative and instrumental cases | Strong's #3588 |
| kardiaí (καρδίαι) [pronounced kahr-DEE-ī] | <i>hearts, minds, souls; will, character; thinking, mindset; purposes; passions, desires, appetites</i> | feminine plural noun, dative, locative or instrumental case | Strong's #2588 |
| autōn (αὐτῶν) [pronounced ow-TOHN] | <i>their, theirs; of them; from them; them; same; the (these) things</i> | 3 rd person masculine plural personal pronoun; ablative/genitive case | Strong's #846 |

Translation: These same ones [lit., Who] keep on demonstrating the work of the law [which is] written on their hearts,...

Men have an innate sense of right and wrong. This is the law which is written on their hearts.

| Romans 2:15b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| summarturéō (συμμαρτυρέω) [pronounced soom-mar-too-REHOBOAM-oh] | <i>bearing (joint) witness with; confirming, testifying to; corroborating by (concurrent) evidence</i> | feminine singular, present active participle; genitive/ablative case | Strong's #4828 |

| Romans 2:15b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| αὐτῶν (αὐτῶν) [pronounced ow- TOHN] | <i>their, theirs; of them; from them; them; same; the (these) things</i> | 3 rd person masculine plural personal pronoun; ablative/genitive case | Strong's #846 |
| τῆς (τῆς) [pronounced tayc] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| συνείδησις (συνείδησις) [pronounced soon-Ī- day-sis] | <i>conscience, moral consciousness; function of the soul to determine right and wrong</i> | feminine singular noun; genitive/ablative case | Strong's #4893 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| μεταξύ (μεταξύ) [pronounced meht-ax- OO] | <i>intervening, or (by implication) adjoining, between, meanwhile, next; after, afterwards</i> | adverb/adjective | Strong's #3342 |
| ἀλλήλων (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY- lohn] | <i>one another, each other, another; reciprocally, mutually</i> | masculine plural reciprocal pronoun; genitive/ablative case | Strong's #240 |
| General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> . | | | |
| τῶν (τῶν) [pronounced tohn] | <i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | masculine plural definite article; genitive and ablative cases | Strong's #3588 |
| masculine: λογισμοί (λογισμοί) [pronounced lohg-ihs-MOY] | <i>thoughts, mental computations; reasonings (even those hostile to the Christian faith); judgments, decisions: such as conscience passes; thinkers</i> | masculine plural noun; genitive/ablative case | Strong's #3053 |
| κατηγορεῖ (κατηγορεῖω) [pronounced kat-ay- gor-EH-oh] | <i>accusing (before a judge): making an accusation; making an extra-judicial accusation; charging with an offense; being a plaintiff</i> | masculine plural, present active participle, genitive/ablative case | Strong's #2723 |
| ἢ (ἢ) [pronounced ā] | <i>or; either, rather; than; but; save, except</i> | disjunctive particle | Strong's #2228 |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| In Luke 12:41, this particle and conjunction are translated, <i>or, or also, or even, or likewise</i> | | | |

Romans 2:15b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| apologéomai (ἀπολογέομαι) [pronounced ap-ohl-ohg-EH-ohm-ahee] | <i>defending oneself, giving an account, making a legal plea for oneself, presenting exculpatory evidence for oneself, answering (for self), making a defense, excusing (self), speaking for self</i> | masculine plural, present (deponent) middle/passive participle, genitive/ablative case | Strong's #626 |

Translation: ...while their conscience bears witness of them, of the thoughts with one another, either accusing or defending oneself.

All men also have a conscience, and that conscience bears witness to them of the rightness or wrongness of their own actions. Inside their own minds, people even argue with themselves about keeping the standards which they have accepted or not. Having standards does not necessarily mean that you are able to hold to those standards.

Romans 2:16a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------------------------|
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| hê (ἧ) [pronounced hey] | <i>to whom, in which, by what, to that, by whose</i> | feminine singular relative pronoun; dative, locative or instrumental case | Strong's #3739 (relative pronoun) |
| hêmera (ἡμέρα) [pronounced hay-MEH-raw] | <i>day, daytime; 24-hour day; period of time</i> | feminine singular noun; dative, locative or instrumental case | Strong's #2250 |
| krinô (κρίνω) [pronounced KREE-no] | <i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i> | 3 rd person singular, future (present?) active indicative | Strong's #2919 |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, nominative case | Strong's #2316 |
| ta (τά) [pronounced taw] | <i>the (things); this, that; those (things)</i> | neuter plural definite article; nominative case | Strong's #3588 |

| Romans 2:16a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kruptos (κρυπτός) [pronounced kroop-TOSS] | <i>hidden, concealed, secret; private; inward</i> | neuter plural adjective, nominative case | Strong's #2927 |
| tôn (τῶν) [pronounced tohn] | <i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | masculine plural definite article; genitive and ablative cases | Strong's #3588 |
| anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-roy] | <i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i> | masculine plural noun; genitive/ablative case | Strong's #444 |

Translation: In that day, the God will judge the (things) hidden from men...

We cannot look at a person and determine, "That guy has God's righteousness." Nor can we say, "That person could not be more lost." We can make our own guesses, but we really don't know. Some people believe in Jesus at a young age and spend the rest of their lives running away from it.

| Romans 2:16b | | | |
|--|--|---|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| katá (κατά) [pronounced kaw-TAW] | <i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i> | preposition with the accusative case | Strong's #2596 |
| to (τό) [pronounced toh] | <i>the; this, that; to the, towards the</i> | neuter singular definite article; accusative case | Strong's #3588 |
| euangelion (εὐαγγέλιον) [pronounced yoo-ang-GHEL-ee-on] | <i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i> | neuter singular noun; accusative case | Strong's #2098 |
| μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo] | <i>me; of me; from me; my, mine</i> | 1 st person singular pronoun, genitive/ablative case | Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700) |
| diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel. | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |

Romans 2:16b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| Christos (χριστός) [pronounced <i>krees-TOHSS</i>] | <i>anointed, anointed one, Messiah;</i> transliterated, <i>Christ</i> | masculine singular noun; genitive/ablative case | Strong's #5547 |
| Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>] | <i>Jehovah is salvation;</i> transliterated <i>Jesus, Joshua</i> | proper singular noun, genitive/ablative case | Strong's #2424 |

Translation: ...according to my gospel by means of Christ Jesus. (Kukis mostly literal translation)

God will make the final judgment of all men based upon the gospel which Paul teaches, the gospel which is based upon the Person and work of Jesus Christ.

Romans 2:14–16 For when gentiles do not keep on having and holding the (things) of law, might do by nature the (things) of law, [even though] they do not have and hold [the] law, they keep on being [the] law themselves. These same ones [lit., *Who*] keep on demonstrating the work of the law [which is] written on their hearts, while their conscience bears witness of them, of the thoughts with one another, either accusing or defending oneself. In that day, the God will judge the (things) hidden from men according to my gospel by means of Christ Jesus. (Kukis mostly literal translation)

Romans 2:14–16 Even though gentiles do not have the Law, they might, by nature actually do the things found in the Law, and by this, are a law unto themselves. These same ones keep on demonstrating the works of the law which is written on their hearts, while, at the same time, their conscience bears witness to them, their thought alternately accusing them or defending them. Nevertheless, in that day, God will judge the things which we cannot see by means of my gospel, the gospel of Christ Jesus. (Kukis paraphrase)

One could make an argument for and against including v. 21a in the passage below. Although most translations treated it as a separate sentence, a significant number did not.

Unlike most of the previous passages, this was fairly easy to translate (despite being a fairly long sentence).

Now, if you a Jew keep on being called and you rest in law and you boast in God and you keep on knowing the will [of God] and you keep on testing (for approval) the (things) being lifted up, having possessed out from law, you have been convinced in yourself, a guide to be of [the] blind (ones), a light of (them) in darkness, an instructor of [the] foolish, a teacher of young ones, having and holding the form of the knowledge and of the truth in the Law. Therefore, the teaching of another (of a different kind), yourself do you not continue teaching?

Romans
2:17–21a

Now, if you keep on being called a Jew and you rest in [the] Law and you boast in God and you keep on knowing the will [of God] and you keep on giving approval to the excellent (things), having possessed [such knowledge] from [the] Law. [In fact,] you have been convinced in yourself [that you are] a guide to [the] blind (ones), a light of them in darkness, an instructor of [the] foolish, a teacher of the youth, having and holding the form of knowledge and truth in the Law. Therefore, when teaching others (of a different king), do you not continue to teach yourself?

Indeed, you keep on being called a Jew, so you rest firmly on the Law, you boast in your relationship with God, you keep on knowing the will of God and you keep on giving your approval toward the excellent things, having possessed such knowledge from the Mosaic Law. In fact, you are convinced in yourself that you are a guide to those who are blind, that you are a light to them who are in darkness, an instructor to the ignorant and a great teacher of the youth, since you believe that you hold a form of knowledge and truth taken from the Mosaic Law. So, let me ask you—while teaching others who are outside your Jewish culture, do you take time to teach yourself?

Here is how others have translated this passage:

Ancient texts:

| | |
|--|--|
| Westcott-Hort Text (Greek) | Now, if you a Jew keep on being called and you rest in law and you boast in God and you keep on knowing the will [of God] and you keep on testing (for approval) the (things) being lifted up, having possessed out from law, you have been convinced in yourself, a guide to be of [the] blind (ones), a light of (them) in darkness, an instructor of [the] foolish, a teacher of young ones, having and holding the form of the knowledge and of the truth in the Law. Therefore, the teaching of another (of a different kind), yourself do you not continue teaching? |
| Complete Apostles Bible | Behold, you are called a Jew, and rest on the law, and boast in God, and know His will, and approve the things that are more excellent, being instructed out of the law, and are persuaded that you are a guide to the blind, a light to those in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of the truth in the law. You, therefore, who teach another, do you not teach yourself? |
| Douay-Rheims 1899 (Amer.) | But if thou art called a Jew and retest in the law and makest thy boast of God, And knowest his will and approvest the more profitable things, being instructed by the law: Art confident that thou thyself art a guide of the blind, a light of them that are in darkness, An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law. Thou therefore, that teachest another, teachest not thyself? |
| Holy Aramaic Scriptures Original Aramaic NT | . But if you are called from the Jews and are comforted by The Written Law and are boasting in God, You who know his will and discern what is right, you who are taught from The Written Law, And you are confident yourself that you are a leader of the blind and a light of those who are in darkness, And an instructor of those lacking understanding and a teacher of children, and you have a model of knowledge and of the truth in The Written Law, You therefore who are teaching others, you do not teach yourself. |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|------------------------|---|
| Bible in Basic English | But as for you who have the name of Jew, and are resting on the law, and take pride in God, |
|------------------------|---|

And have knowledge of his desires, and are a judge of the things which are different, having the learning of the law, In the belief that you are a guide to the blind, a light to those in the dark, A teacher of the foolish, having in the law the form of knowledge and of what is true;

Bible in Worldwide English You who give teaching to others, do you give it to yourself? But you call yourselves Jews. You believe the law. You are proud of your God. You know what he wants people to do. You know the thoughts that are good because you have been taught the law. You are sure that you can lead people who are like blind men. You are like a light for people who are in the dark. You are sure that you can tell foolish people what is right. You can teach people who are like children. You know what you need to know and you know what is true because you have the law. You teach another person. Do you not teach yourself?

Easy English Easy-to-Read Version-2008 . What about you? You say you are a Jew. You trust in the law and proudly claim to be close to God. You know what God wants you to do. And you know what is important, because you have learned the law. You think you are a guide for people who don't know the right way, a light for those who are in the dark. You think you can show foolish people what is right. And you think you are a teacher for those who are just beginning to learn. You have the law, and so you think you know everything and have all truth. You teach others, so why don't you teach yourself?

God's Word™ You call yourself a Jew, rely on the laws in Moses' Teachings, brag about your God, know what he wants, and distinguish right from wrong because you have been taught Moses' Teachings. You are confident that you are a guide for the blind, a light to those in the dark, an instructor of ignorant people, and a teacher of children because you have the full content of knowledge and truth in Moses' Teachings. As you teach others, are you failing to teach yourself?

Good News Bible (TEV) What about you? You call yourself a Jew; you depend on the Law and boast about God; you know what God wants you to do, and you have learned from the Law to choose what is right; you are sure that you are a guide for the blind, a light for those who are in darkness, an instructor for the foolish, and a teacher for the ignorant. You are certain that in the Law you have the full content of knowledge and of truth. You teach others---why don't you teach yourself ?

- J. B. Phillips .
- The Message .
- NIRV .
- New Life Version .
- Radiant New Testament .
- New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version .
Contemporary English V. . Some of you call yourselves Jews. You trust in the Law and take pride in God. By reading the Scriptures you learn how God wants you to behave, and you discover what is right. You are sure that you are a guide for the blind and a light for all who are in the dark. And since there is knowledge and truth in God's Law, you think you can instruct fools and teach young people. But how can you teach others when you refuse to learn?

- Goodspeed New Testament .
- The Living Bible .
- New Berkeley Version .

New Living Translation
The Passion Translation

Now, you claim to be a Jew because you lean upon your trust in the law and boast in your relationship with God. And you claim to know the will of God, and to have the moral high ground because you've been taught the law of Moses. You are also confident that you are a qualified guide to those who are "blind," a shining light to those who live in darkness. You are confident that you are a true teacher of the foolish and immature, all because you have the treasury of truth and knowledge in the law of Moses. So let me ask you this: Why don't you practice what you preach?

Plain English Version
UnfoldingWord Simplified T.

Now I have something to say to anyone of you Jews to whom I am writing: You trust that God will save you because you know the laws that he gave to Moses. You boast that you belong to God. You know what God desires. Because you have been taught God's laws, you are able to know which things are right and to choose to do them. You are certain that you are able to show God's truth to non-Jews, and that you can instruct those who know nothing about God. You are certain that you can instruct those who believe foolish things about God and those who are like children because they know nothing about him at all. You are certain about all this because you have the law that teaches you truly about God. Since you claim that you have all these advantages because you are a Jew, it is disgusting that you teach others but do not obey the laws yourself!

Williams' New Testament

Now if you call yourself a Jew, and rely on law, and boast about God, and understand His will, and by being instructed in the law can know the things that excel, and if you are sure that you are a guide to the blind, a light to those in darkness, a tutor of the foolish, a teacher of the young, since you have a knowledge of the truth as formulated in the law -- you who teach others, do you not teach yourself too?

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

If you are also named Jewish, you also relax in the law, you brag about God, you know what He wants, and you approve the things that carry through, being echoed down from the law. And you have been confident for yourself to be a guide of blind people, a light of the people in darkness, a discipliner of distracted people, a teacher of infants, having the framework of the information and the truth in the law. So, the person who teaches a different person, don't you teach yourself?

Common English Bible
Len Gane Paraphrase

Look, you are called a Jew and rest on the law and proudly rejoice about God. You know his will and are able to discern right from wrong being instructed from the law. You are confident that you are a guide to the blind, a light to those who are in darkness, an instructor of the ignorant--a teacher of new converts--you having the appearance of knowledge and truth [found] in the law. Therefore you, who teaches another, don't you teach yourself?

A. Campbell's Living Oracles

If, now, you are called a Jew, and rest in the law, and boast in God, and know his will, and approve the things that are excellent, being instructed by the law; and boast that you yourselves are a guide of the blind, a light of them who are in darkness, and instructor of the foolish, a teacher of babes, having the representation of knowledge and of truth in the law: you, then, who teach another; do you not teach yourself?

New Advent (Knox) Bible
NT for Everyone
20th Century New Testament

But, perhaps, you bear the name of 'Jew,' and are relying upon Law, and boast of belonging to God, and understand his will, And, having been carefully instructed

from the Law, have learned to appreciate the finer moral distinctions. Perhaps you are confident that you are a guide to the blind, a light to those who are in the dark, an instructor of the unintelligent, And a teacher of the childish, because in the Law you possess the outline of all Knowledge and Truth. Why, then, you teacher of others, do not you teach yourself?

Mostly literal renderings (with some occasional paraphrasing):

| | | |
|-----------------------------|---|--|
| An Understandable Version | . | |
| Berean Study Bible | . | |
| Christian Standard Bible | . | |
| Conservapedia Translation | . | |
| Revised Ferrar-Fenton Bible | . | |
| Free Bible Version | . | What about you who call yourself a Jew? You rely on the written law and boast about having a special relationship to God. You know what he wants; you do what's right because you've been taught from the law. You're absolutely sure that you can guide the blind, and that you are a light to those in the dark. You think you can set ignorant people straight, a teacher of "children," because you know from the law all the truth there is to know. So if you're busy teaching others, why don't you teach yourself? |
| International Standard V | . | Who is a Jew? Now if you call yourself a Jew, and rely on the Law, and boast about God, and know his will, and approve of what is best because you have been instructed in the Law; and if you are convinced that you are a guide for the blind, a light to those in darkness, an instructor of ignorant people, and a teacher of infants because you have the full content of knowledge and truth in the Law— as you teach others, do you fail to teach yourself? |
| Lexham Bible | . | |
| Montgomery NT | . | Now if you bear the name of a Jew, and rely upon law, and boast yourself in God, and know his will, and can test the things that differ; if you are instructed out of the Law, and are confident that you yourself are a darkness, an instructor of the foolish, a teacher of the young, because you have in the Law the form of knowledge and of the truth—well then, you who are teaching others, do you ever teach yourself? This is vv. 17–20 in the MNT. |
| NIV, ©2011 | . | |
| Riverside New Testament | . | |
| Leicester A. Sawyer's NT | . | |
| The Spoken English NT | . | So-do you call yourself a Jew, and rely on the Law, and take pride in God? Do you know his will, and value the things that have worth, because you've been taught from the Law? Have you convinced yourself that you're a guide to the blind, a light to those who are in the dark, a teacher of the ignorant, an instructor of the immature? While you're teaching others the shape of knowledge and truth in the Law, do you fail to teach yourself? |
| UnfoldingWord Literal Text | . | little children |
| Urim-Thummim Version | . | Behold, you are called a Jew and rest in the Law, and make your boast of Elohim, and know his will, and approve the things that are more excellent, being instructed out of the Law; And are confident that you yourself are a guide of the blind, a light of them that are in darkness, An instructor of the foolish, a teacher of babes, that have the form of knowledge and of the Truth in the Law. You therefore that teach another, teach not yourself? you that herald a person should not steal, do you steal? |
| Weymouth New Testament | . | And since you claim the name of Jew, and find rest and satisfaction in the Law, and make your boast in God, and know the supreme will, and can test things that differ-- being a man who receives instruction from the Law-- and have persuaded yourself that, as for you, you are a guide to the blind, a light to those who are in darkness, |

| | |
|-------------------------|---|
| | a schoolmaster for the dull and ignorant, a teacher of the young, because in the Law you possess an outline of real knowledge and an outline of the truth: you then who teach your fellow man, do you refuse to teach yourself? |
| Wikipedia Bible Project | You who call yourself a Jew and rely on the written law, you boast of God's favor, you know what he wants you to do, and you value higher principles from what you have been taught from the law. You are absolutely sure that you are a guide to the blind, a light to those in the dark, someone who can set ignorant people straight, a teacher of "children"—knowing from the law all the truth there is to know. So if you are teaching others, why do you not teach yourself? |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

| | |
|-----------------------------|---|
| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2011) | . |
| New Catholic Bible | . |
| New Jerusalem Bible | . |
| NRSV (Anglicized Cath. Ed.) | . |
| Revised English Bible—1989 | . |

Jewish/Hebrew Names Bibles:

| | |
|--------------------------|---|
| Complete Jewish Bible | . |
| Hebraic Roots Bible | Behold, you who are called a Jew, and trust in the Torah, and boast in Elohim, and because you know His will, and the things that must be observed, being instructed out of the Torah, and you have confidence in yourself that you are a guide of blind ones, and a light to those in darkness, an instructor of foolish ones, a teacher of children, you are the pattern of knowledge and of the truth as embodied in the Torah. Now you teach others, but you fail to teach yourself? |
| Holy New Covenant Trans. | You call yourself a Jew. You depend on the law of Moses. You brag about being in God. You know what God wants. You choose what is better because the law teaches you. You have persuaded yourself that you are a guide to blind men, a light for people in darkness, a master over uneducated people, and a teacher of those who are not mature; because in the law, you have all knowledge and truth. So you teach others, but surely you teach yourself. |
| The Scriptures 2009 | See, you are called a Yehu?i, and rest on the Torah, and make your boast in Elohim, and know the desire of Elohim, and approve what is superior, being instructed out of the Torah, and are trusting that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of foolish ones, a teacher of babes, having the form of knowledge and of the truth in the Torah. ^d You, then, who teach another, do you not teach yourself? ^d Psalm 147:19, Romans 3:2, Romans 9:4. |
| Tree of Life Version | But if you call yourself Jewish and rely upon the Torah and boast in God and know His will and determine what matters because you are instructed from the Torah—and you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of the immature, having in the Torah the embodiment of knowledge and the truth— you then who teach another, do you not teach yourself? |

Weird English, Old English, Anachronistic English Translations:

| | |
|------------------------|--|
| Accurate New Testament | ...if but You Jewish are called and [You] rely [on] law and [You] boast in god and [You] know the will and [You] test the [things] differing Being Instructed from the law |
|------------------------|--|

| | |
|---|--|
| Alpha & Omega Bible | <p>[You] have agreed also yourself guide to be [of] [men] blind light [of] the [men] in darkness instructor [of] [men] foolish teacher [of] [men] young [you] having the form [of] the knowledge and [of] the truth in the law The [Man] so Teaching another [man] yourself not [You] teach...</p> <p>BUT IF YOU BEAR THE NAME "JEW" AND RELY UPON THE LAW AND BOAST IN THEOS (<i>The Alpha & Omega</i>), AND KNOW HIS WILL AND APPROVE THE THINGS THAT ARE ESSENTIAL, BEING INSTRUCTED OUT OF THE LAW, AND ARE CONFIDENT THAT YOU YOURSELF ARE A GUIDE TO THE BLIND, A LIGHT TO THOSE WHO ARE IN DARKNESS, A CORRECTOR OF THE FOOLISH, A TEACHER OF THE IMMATURE, HAVING IN THE LAW THE EMBODIMENT OF KNOWLEDGE AND OF THE TRUTH, YOU, THEREFORE, WHO TEACH ANOTHER, DO YOU NOT TEACH YOURSELF?</p> |
| Awful Scroll Bible | <p>Be yourself perceived, you is being placed-a-name-upon as Jews, and cease-up-upon the Law and boast in God, and you come to know His desire, and decree that thoroughly-bearing, being reported-along-down out of the Law, so as you have persuaded yourself, to be a leader-of-the-way of those blinded, a light to them from-within darkness, an instructor of the un-reasoning, a teacher of the unskilled, holding the form of knowledge and truth from-within the Law.</p> |
| Concordant Literal Version | <p>Therefore, the one teaching the other, teach you not yourself? Lo! you are being denominated a Jew, and are resting on law, and are boasting in God, and know the will, and are testing what things are of consequence, being instructed out of the law." Besides, you have confidence in yourself to be a guide of the blind, a light of those in darkness, a discipliner of the imprudent, a teacher of minors, having the form of knowledge and the truth in the law."</p> |
| exeGesés companion Bible | <p>You, then, who are teaching another, you are not teaching yourself! <u>THE YAH HUDIY AND THE TORAH</u> Behold, you are named Yah Hudiy and repose in the torah and make your boast in Elohim, and know his will and approve those that thoroughly surpass, being catechized from the torah; and are confident that you yourself are a guide of the blind - a light of them in darkness, a pedagogue of the thoughtless, a doctor of babes having the form of knowledge and of the truth in the torah. So you who doctriate another, doctriate you not yourself?</p> |
| God's Truth (Tyndale) Orthodox Jewish Bible | <p>. But if you are called by the name Yehudi (Jew) and rely on the Torah and boast in Hashem, And have da'as of His will and approve the things that matter, being instructed from the Torah</p> |

And being confident that you are a moreh derech (guide) of the ivrim (blind ones),
 an ohr for those in choshech,
 A rabbinic moreh (teacher) of the foolish, a melammed (instructor) of the young,
 having the embodiment of da'as (knowledge) and Emes (Ro 1:25) in the Torah...
 You, then, who teach another, do you not teach yourself?

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

But if you call yourselves "Jews," and [claim to] rely on the Law of Moses, and brag about [belonging to] God; if you know His will and have been taught by the Law of Moses to [evaluate and] give approval to what is best; if you are confident that you can give [spiritual] guidance to blind people and enlightenment to those who are in [spiritual] darkness; if you are instructors of the ignorant, and teachers of babies [i.e., immature people] and possess in the Law of Moses the [correct] form of knowledge and truth --- since you teach other people [all of this], why do you not teach yourselves [these things]?

Brodie's Expanded Trans.

Now assume you are classified as a Jew, and your find rest in the law, but you make it a practice to boast in God [brag about your assumed relationship to Him because of the law],

And you have an intimate knowledge of His will [misplaced confidence], and you have examined and approved things which are superior, since you have been instructed [sarcasm] by the law,

And have convinced yourself that you are a guide of the blind [actually the blind leading the blind], a light to those in darkness,

A corrector of the foolish, a teacher of novices, having a superficial framework of the knowledge [principles] and truth [doctrine] in the law,

According to these assumptions, when you are continually teaching another, are you not teaching yourself [Do you practice what you preach]?

The Expanded Bible

Jonathan Mitchell NT

So since (or: But if; [other MSS: Consider this,]) you yourself are habitually calling (naming; classifying) yourself a Jew and are continuing to rest (lean back) upon [the] Law (= Torah), and are even from time to time boasting (expressing pride) in God,

and you are progressively knowing the Will by personal experience and insight, and are constantly testing in order to prove (or: approve) the things that habitually carry through (i.e., the essential things which matter and are different in that they are of greater value), while being a person regularly undergoing oral instruction from out of the Law (= Torah),

[and] likewise (or: besides) you have confidence in yourself (or: you have persuaded yourself) to be a guide or an escort of blind folks on the way or in the path; a light within [the] darkness (obscurity of the shadow areas; dimness of the gloom), 20. a trainer (instructor; corrector; discipliner; educator) of senseless ones (folks without will, heart or guts; imprudent ones; foolish ones); a teacher of infants (ones not yet able to speak), while habitually having (or: holding) the outward form (rough sketch; outline; framework; semblance) of the experiential knowledge and of the truth (or: reality) within, or in union with, the Law (= Torah)...

You then, the one habitually teaching another (a different one), are not habitually teaching yourself!

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

Bill Puryear translation

Now if you call yourself 'Jew' and are relying on the [Mosaic] Law, and you boast about relationship with God and you do, and you know His will, and you approve those superior things because you are instructed from the Law, and you have convinced yourself that you are a guide for the blind, a light for those in darkness, an instructor of the ignorant, a teacher of immature ones, having a superficial form of knowledge and the doctrine in the Law, you therefore, who teaches another, do you not teach yourself?

C. Thomson updated NT
Charles Thomson NT
Context Group Version

.
. Glory
But if you bear the name of a Judean, and rest on the law, and boast in God, and know his will, and validate the things that are excellent, being instructed from the law, and are confident that you yourself are a guide of the blind, a light of those that are in darkness, a corrector of the shameless, a teacher of children, having in the law the form of knowledge and of the truth; you therefore that teach another, don't you teach yourself?

English Standard Version
Far Above All Translation

.
Look, you are called a Jew, and you rely on the law and boast in God, and you know *his* will, and you scrutinize the *things that* differ, being taught from the law, and you trust yourself to be a guide of the blind, a light to those in darkness, as an instructor of *the* foolish, a teacher of infants, having the formulation of the knowledge and the truth in the law. So you who teach another, do you not teach yourself?

Green's Literal Translation
Holy Bible Improved Edition
James Allen translation
Legacy Standard Bible
Literal New Testament
Literal Standard Version
Modern English Version
Modern Literal Version 2020

.
. Behold, you who are named a Jew and rest upon the law and boast in God, and know God's will and approve the things which carry more-value, being instructed out-of the law, and have confidence in yourself to be a guide of the blind, a light of the ones in darkness, a corrector of the foolish, a teacher of infants, having in the law the form of knowledge and of the truth.
Therefore the one teaching a different one, are you not teaching yourself?

New American Standard
New European Version
New King James Version
New Matthew Bible
NT (Variant Readings)
Niobi Study Bible
R. B. Thieme, Jr. translation

.
. If on the one hand you are classified as a Jew [and you are], and not only rely on the law [for salvation], but also you boast about relationship with God [and you do]. And knows his will, and approves those superior things, since he is instructed from the law [this is sarcasm].
Moreover, you yourself are confident that you are a guide to the blind ones, a light with reference to those in darkness.
An instructor of the ignorant, a teacher of immature ones, having a superficial form of knowledge and the doctrine in the law. [This is what the arrogant Jewish teacher believes.]

R. B. Thieme, Jr. trans2

You therefore, when you teach another, do you teach yourself?
But If, on the other hand, you are classified a Jew and you are, and not only rest or rely upon The Law for Salvation Adjustment to the Justice of God and you do, but also boast about your relation with The God and you do, and claim to or think they understand or know His will and accept as approved those superior things, the Self

Righteous deeds or thoughts, since he is instructed from the law, moreover if you, Self Righteous legalistic Jew (any believer), are confident that you, yourself, are a guide to the blind ones, a light with reference to those who are in darkness, An instructor for discipline of the foolish or ignorant gentiles you are, a teacher of the immature ones, having a outward superficial form of knowledge and of the doctrinal truth in the law You therefore when you persistently teach another distortions of the law, do you not first correctly teach yourself ?

Revised Geneva Translation .
 Updated Bible Version 2.17 . juveniles
 A Voice in the Wilderness .
 Webster's Translation .
 World English Bible .

Indeed you bear the name of a Jew, rest on the law, glory in God, know his will, and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide of the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. You therefore who teach another, don't you teach yourself?

Worrell New Testament .

The gist of this passage: Paul speaks directly to the Jews in the Roman congregation.

| Romans 2:17a | | | |
|--|---|--|--|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ei (ει) [pronounced I] | <i>if; whether; that; though; suppose; when</i> | conditional conjunction | Strong's #1487 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| Instead of these two particles, the Byzantine Greek text and the Scrivener Textus Receptus both have... | | | |
| idou (ἰδοῦ) [pronounced ih-DOO] | <i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i> | demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative | Strong's #2400 (a special case of #1492) |
| The Westcott Hort text and Tischendorf's Greek text both have the two particles. The actual spelling of the imperative above is ιδε. The Greeks wrote without spaces between words, so if the ε became unreadable the Westcott Hort text is transformed into the interjection above. Of, if some errant mark was found in the text above and a copyist decided that it was an epsilon, then the Byzantine Greek text would be the accurate text. | | | |
| In a situation like this, it is easy to figure out what has happened, even if that does not result in having the correct text. | | | |
| su (σύ) [pronounced soo] | <i>you</i> | 2 nd person plural reflexive pronoun; nominative case | Strong's #4771 |
| loudaios (Ἰουδαίος) [pronounced ee-ou-DYE-oss] | <i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i> | masculine singular adjective; acts as a proper noun; nominative case | Strong's #2453 |

| Romans 2:17a | | | |
|--|---|---|-----------------------------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| επωνομάζω (ἐπινομάζω) [pronounced ep-on-om-AHD-zo] | <i>to call; to put a name upon, name; passive to be called, to be named</i> | 2 nd person singular, present passive indicative | Strong's #2028 hapax legomenon |

Translation: Now, if you keep on being called a Jew...

Paul now directly engages with the Jewish believers in the Roman church.

There is so much in the epistle of the Romans about Jews and gentiles, that we must assume that there are a healthy number of Jews in the Roman church (which may end up being many local churches).

| Romans 2:17b | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| εραπαυομαι (ἐπαπαύομαι) [pronounced ehp-ahn-ah-POW-ohm-ahee] | <i>to settle on; to remain; figuratively to rely, to rest (in, upon)</i> | 3 rd person singular, present (deponent) middle/passive indicative | Strong's #1879 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; dative, locative or instrumental case | Strong's #3551 |

Translation: ...and you rest in [the] Law...

The Jews have a very natural pride in possessing the Law. Here, it says that they rest in the Law, which, I would submit to you, quite different from resting in Jesus Christ. This does not mean that these Jews are unsaved; it just means that they have gone off in the wrong direction when it comes to living the Christian life.

| Romans 2:17c | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| καυχάομαι (καυχάομαι) [pronounced kow-KHAH-om-ahee] | <i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i> | 2 nd person singular, present (deponent) middle/passive indicative | Strong's #2744 |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |

Romans 2:17c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|---|---|--|-----------------|
| theos (θεός) [pronounced <i>theh-OSS</i>] | God, [the true] God; divine being; god, goddess, divinity | masculine singular noun, dative, locative or instrumental case | Strong's #2316 |

Translation: ...and you boast in God...

The Jews have had a close relationship with God for many hundreds of years. No other civilization could make claim to this.

Romans 2:18a

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|--|-----------------|
| καί (καί) [pronounced <i>kī</i>] | and, even, also; so, too, then, that; indeed, but, along with, while, when | conjunction | Strong's #2532 |
| ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>] | to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with | 2 nd person singular, present active indicative | Strong's #1097 |
| το (τό) [pronounced <i>toh</i>] | the; this, that; to the, towards the | neuter singular definite article; accusative case | Strong's #3588 |
| thelēma (θέλημα) [pronounced <i>THEHL-ay-mah</i>] | will, choice, inclination, desire, pleasure; volition; what one wishes or has determined shall be done; of the purpose of God to bless mankind through Christ; of what God wishes to be done by us; commands, precepts, purpose, decree | neuter singular noun; nominative case | Strong's #2307 |

Translation: ...and you keep on knowing the will [of God]...

Having the Law means that many of these believers think that they know God's will.

Romans 2:18b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|-----------------------------------|--|------------------|-----------------|
| καί (καί) [pronounced <i>kī</i>] | and, even, also; so, too, then, that; indeed, but, along with, while, when | conjunction | Strong's #2532 |

| Romans 2:18b | | | |
|--|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| dokimázō (δοκιμάζω) [pronounced <i>dohk-ihm-AHD-zoh</i>] | <i>to test, to examine, to prove, to scrutinize (to see whether a thing is genuine or not) (such as metals); to recognize as genuine after examination, to approve, to deem worthy; to allow, to discern, to examine</i> | 2 nd person singular, present active indicative | Strong's #1381 |
| ta (τά) [pronounced <i>taw</i>] | <i>the (things); this, that; those (things)</i> | neuter plural definite article; nominative case | Strong's #3588 |
| diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i>] | <i>bearing, carrying (through any place); carrying (in different ways; in different directions, to different places)</i> | neuter plural; present active participle; accusative case | Strong's #1308 (first set of meanings) |
| diaphérō (διαφέρω) [pronounced <i>dee-ahf-EHR-oh</i>] | <i>excelling, surpassing; making a difference, mattering, being of importance</i> | neuter plural, present active participle, accusative case | Strong's #1308 (second set of meanings) |

Translation: ...and you keep on giving approval to the excellent (things),...

The Jews believe that they can recognize excellence, given their close relationship to the Law and to God.

| Romans 2:18c | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| katêcheō (κατηχέω) [pronounced <i>kat-ay-KHEH-oh</i>] | <i>having, holding (fast), keeping (in memory), one who possesses, those who retain, seizing on, staying, taking, to withhold, restraining; being instructed, having been informed</i> | masculine singular, perfect passive participle, nominative case | Strong's #2727 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| tou (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |

Translation: ...having possessed [such knowledge] from [the] Law.

These Jews possess such knowledge from their close association with and training in the Law.

See the [Mosaic Law](#) by R. B. Thieme, Jr. posted in the [Addendum](#).

Romans 2:17–18 Now, if you keep on being called a Jew and you rest in [the] Law and you boast in God and you keep on knowing the will [of God] and you keep on giving approval to the excellent (things), having possessed [such knowledge] from [the] Law. (Kukis mostly literal translation)

| Romans 2:19a | | | |
|--|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| peithō (πειθω) [pronounced PIE-thoh] | <i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey</i> | 2 nd person singular, perfect active indicative | Strong's #3982 |
| te (τε) [pronounced teh] | <i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i> | enclitic particle; a conjunction; properly used in connection with και | Strong's #5037 |
| seauton (σεαυτόν) [pronounced seh-ow-TOM] | <i>yourself; you; to you, towards you</i> | 2 nd person masculine singular reflexive pronoun; accusative case | Strong's #4572 |
| hodēgós (ὁδηγός) [pronounced hod-ayg-OSS] | <i>leader, guide; conductor (literally or figuratively) a teacher (of the ignorant and inexperienced)</i> | masculine singular noun, accusative case | Strong's #3595 |
| einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee] | <i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i> | present infinitive of Strong's #1510 | Strong's #1511 (a form of Strong's #1510) |
| tuphlos (τυφλός) [pronounced toof-LOSS] | <i>blind, enveloped with smoke, unable to see clearly; used figuratively to mean [willfully] blind, ignorant, stupid, slow in understanding</i> | masculine plural adjective; genitive/ablative case | Strong's #5185 |

Translation: [In fact,] you have been convinced in yourself [that you are] a guide to [the] blind (ones),...

These Jews have persuaded themselves that they are guides to the blind.

How many times has a Jew interfered with the teaching of an authorized pastor-teacher in order to share his knowledge with the congregation?

| Romans 2:19b | | | |
|---------------------------------|--|---------------------------------------|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| phōs (φῶς) [pronounced fohç] | <i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i> | neuter singular noun, nominative case | Strong's #5457 |

| Romans 2:19b | | | |
|--|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tôn (τῶν) [pronounced tohn] | <i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i> | masculine plural definite article; genitive and ablative cases | Strong's #3588 |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| skotos (σκότος) [pronounced SKOH-toss] | <i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i> | neuter singular noun; dative, locative, and instrumental cases | Strong's #4655 |

Translation: ...a light of them in darkness,...

These Jews see themselves as a light to be followed when in darkness.

| Romans 2:20a | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| paideutês (παιδευτής) [pronounced payee-dyoo-TAYCE] | <i>an instructor, preceptor, teacher; trainer; discipliner, chastiser, corrector</i> | masculine singular noun; accusative case | Strong's #3810 |
| The Westcott Hort text which I use identifies this as a feminine singular. In most of my sources, the gender for this noun is not given. A few online sources specified this as a masculine noun. It appears to have a feminine ending with the ês (ης) ending. | | | |
| áphrōn (ἄφρων) [pronounced AF-rohn] | <i>without reason; senseless, foolish, stupid; ignorant without reflection or intelligence, acting rashly; mindless, (specially) egotistic, (morally) unbelieving</i> | masculine plural adjective, genitive/ablative case | Strong's #878 |

Translation: ...an instructor of [the] foolish,...

Those without the Law, the Jews see as foolish; and they believe that they are the best ones to instruct others in the Law.

| Romans 2:20b | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| didaskalos (διδάσκαλος) [pronounced did-AS-kal-oss] | <i>teacher (true or false), instructor; doctor, master</i> | masculine singular noun; accusative case | Strong's #1320 |

Romans 2:20b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|-----------------|
| nēpioi (νήπιοι) [pronounced NAY-pee-oy] | <i>ones who cannot speak, infants, very young children, babies without any limitation of age</i> | masculine plural adjective; genitive/ablative case | Strong's #3516 |

Translation: ...a teacher of the youth,...

They believe themselves to be the correct teachers for the youth in their local church.

Romans 2:20c

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|---|
| echō (ἔχω) [pronounced EHKH-oh] | <i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i> | masculine singular, present active participle; accusative case | Strong's #2192 |
| tēn (τὴν) [pronounced tayn] | <i>the, to the; toward the; this, that</i> | feminine singular definite article; accusative case | Strong's #3588 (article, demonstrative pronoun) |
| mórhōsis (μόρφωσις) [pronounced MOR-fo-sis] | <i>embodiment; form, semblance; forming, shaping</i> | feminine singular noun; accusative case | Strong's #3446 |
| tēs (τῆς) [pronounced tayc] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| gnōsis (γνώσις) [pronounced GNOH-sis] | <i>knowledge, knowing, general intelligence, understanding (especially in a moral or religious sense)</i> | feminine singular noun; genitive/ablative case | Strong's #1108 |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| tēs (τῆς) [pronounced tayc] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| alētheia (ἀλήθεια, ας, ῆ) [pronounced ah-l-ā-thi-ah] | <i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i> | feminine singular noun; genitive/ablative case | Strong's #225 |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |

| Romans 2:20c | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| tô (τῷ) [pronounced <i>toh</i>] | <i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i> | masculine singular definite article; locative, dative, or instrumental case | Strong's #3588 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; dative, locative or instrumental case | Strong's #3551 |

Translation: ...having and holding the form of knowledge and truth in the Law.

The Jews do not have the knowledge and truth of the Law; they have a form of knowledge and truth—suggesting that maybe they are off base on this.

Romans 2:19–20 [In fact,] you have been convinced in yourself [that you are] a guide to [the] blind (ones), a light of them in darkness, an instructor of [the] foolish, a teacher of the youth, having and holding the form of knowledge and truth in the Law. (Kukis mostly literal translation)

| Romans 2:21a | | | |
|---|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὁ) [pronounced <i>hoh</i>] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| oun (οὖν) [pronounced <i>oon</i>] | <i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i> | adverbial particle | Strong's #3767 |
| didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>] | <i>teaching, instructing, imparting knowledge, the one instilling doctrine</i> | masculine singular, present active participle; nominative case | Strong's #1321 |
| héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>] | <i>another [of a different kind], other; different, altered</i> | correlative pronoun; adjective; accusative case | Strong's #2087 |
| seauton (σεαυτόν) [pronounced <i>seh-ow-TOM</i>] | <i>yourself; you; to you, towards you</i> | 2 nd person masculine singular reflexive pronoun; accusative case | Strong's #4572 |
| ou (οὐ) [pronounced <i>oo</i>] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>] | <i>to teach, to instruct, to impart knowledge, to instill doctrine</i> | 2 nd person singular, present active indicative | Strong's #1321 |

Translation: Therefore, when teaching others (of a different king), do you not continue to teach yourself? (Kukis mostly literal translation)

That this point, these Jewish know-it-alls will be asked a series of questions.

You are teaching others, Paul's writes; do you teach yourselves at the same time? This is question #1.

Romans 2:21a **Therefore, when teaching others (of a different king), do you not continue to teach yourself?** (Kukis mostly literal translation)

You have a need to teach the Law to others, Paul asserts; are you teaching the Law correctly to yourselves in the process?

Romans 2:17–21a **Now, if you keep on being called a Jew and you rest in [the] Law and you boast in God and you keep on knowing the will [of God] and you keep on giving approval to the excellent (things), having possessed [such knowledge] from [the] Law. [In fact,] you have been convinced in yourself [that you are] a guide to [the] blind (ones), a light of them in darkness, an instructor of [the] foolish, a teacher of the youth, having and holding the form of knowledge and truth in the Law. Therefore, when teaching others (of a different king), do you not continue to teach yourself?** (Kukis mostly literal translation)

Romans 2:17–21a **Indeed, you keep on being called a Jew, so you rest firmly on the Law, you boast in your relationship with God, you keep on knowing the will of God and you keep on giving your approval toward the excellent things, having possessed such knowledge from the Mosaic Law. In fact, you are convinced in yourself that you are a guide to those who are blind, that you are a light to them who are in darkness, an instructor to the ignorant and a great teacher of the youth, since you believe that you hold a form of knowledge and truth taken from the Mosaic Law. So, let me ask you—while teaching others who are outside your Jewish culture, do you take time to teach yourself?** (Kukis paraphrase)

The one proclaiming not to keep on stealing, you keep on stealing. The one saying not to keep on committing adultery, you keep on committing adultery. The one abhorring the idols, you keep on committing sacrilege.

Romans
2:21b–22

[You're] the one preaching not to steal, [do] you keep on stealing? [You're] the one saying not to commit adultery, [do] you keep on committing adultery? [You're] the one who abhors idolatry, [do] you keep on committing sacrilege?

If you preach not to steal, why do you steal? If you say not to commit adultery, why do you commit adultery? If you claim to abhor idolatry, why do you keep on committing sacrilege?

Here is how others have translated this passage:

Ancient texts:

- Westcott-Hort Text (Greek) **The one proclaiming not to keep on stealing, you keep on stealing. The one saying not to keep on committing adultery, you keep on committing adultery. The one abhorring the idols, you keep on committing sacrilege.**
- Complete Apostles Bible **You who preach that a man should not steal, do you steal? You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you commit sacrilege?**
- Douay-Rheims 1899 (Amer.) **...thou, that preachest that men should not steal, stealest.**

Thou, that sayest men should not commit adultery, committest adultery: thou, that abhorrest idols, committest sacrilege.

Holy Aramaic Scriptures
Original Aramaic NT

.
You who are preaching that people should not steal, you are stealing!
You who say that people should not commit adultery, you commit adultery, and you who despise idols plunder the holy place!

Lamsa Peshitta (Syriac)

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

You who say that a man may not take what is not his, do you take what is not yours?
You who say that a man may not be untrue to his wife, are you true to yours? you who are a hater of images, do you do wrong to the house of God?

Bible in Worldwide English

You say people must not steal. Do you steal?
You say people must not commit adultery. Do you commit adultery? You hate idols. Do you steal things from the houses of idols?

Easy English

.

Easy-to-Read Version–2008

You tell them not to steal, but you yourself steal. You say they must not commit adultery, but you yourself are guilty of that sin. You hate idols, but you steal them from their temples.

God's Word™

As you preach against stealing, are you stealing? As you tell others not to commit adultery, are you committing adultery? As you treat idols with disgust, are you robbing temples?

Good News Bible (TEV)

You preach, "Do not steal"---but do you yourself steal? You say, "Do not commit adultery"---but do you commit adultery? You detest idols---but do you rob temples?

J. B. Phillips

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The Message

.

NIRV

.

New Life Version

.

Radiant New Testament

.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

.

Contemporary English V.

You preach that it is wrong to steal. But do you steal? You say people should be faithful in marriage. But are you faithful? You hate idols, yet you rob their temples.

Goodspeed New Testament

.

The Living Bible

.

New Berkeley Version

.

New Living Translation

.

The Passion Translation

You preach, "Don't steal!" but are you a thief? You are swift to tell others, "Don't commit adultery!" but are you guilty of adultery? You say, "I hate idolatry and false gods!" but do you withhold from the true God what is due him?

Plain English Version

.

UnfoldingWord Simplified T.

Since you claim that you have all these advantages because you are a Jew, it is disgusting that you teach others but do not obey the laws yourself! You who preach that people should not steal things, it is disgusting that you yourself steal things! You who command people not to sleep with someone to whom they are not married, it is disgusting that you commit adultery yourself! You who command

others not to worship idols, it is disgusting that you do not avoid disgusting things. Vv. 21–22 in the UST.

Williams' New Testament You who preach that men should not steal, do you steal yourself? You who warn men to stop committing adultery, do you practice it yourself? You who shrink in horror from idols, do you rob their temples?

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Breakthrough Version The *person* who speaks publicly *saying* not to be stealing, do you steal? The *person* who says not to be cheating on a spouse, do you cheat on *your* spouse? The *person* who is disgusted with the idols, do you pilfer *idol* temples?

Common English Bible .
 Len Gane Paraphrase You who preach that one should not steal, do you steal? You say, "Don't commit adultery," [but] do you commit adultery? You who detest idols, do you desecrate what is sacred?

A. Campbell's Living Oracles You who proclaim, Do not steal; do you steal? You who command, Do not commit adultery; do you commit adultery? You who abhor idols; do you rob temples?

New Advent (Knox) Bible .
 NT for Everyone .
 20th Century New Testament Do you preach against stealing, and yet steal? Do you forbid adultery, and yet commit adultery? Do you loathe idols, and yet plunder temples?

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .
 Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 Free Bible Version You tell people not to steal, but are you stealing?
 You tell people not to commit adultery, but are you committing adultery? You tell people not to worship idols, but do you profane temples*?

International Standard V .
 Lexham Bible .
 Montgomery NT You who are preaching that a man should not steal, do you practise theft? You who keep saying that a man should not commit adultery, do you commit adultery? You who hold idols in abhorrence, are you plundering their temples? Vv. 21–22 in the MNT.

NIV, ©2011 .
 Riverside New Testament .
 Leicester A. Sawyer's NT .
 The Spoken English NT .
 UnfoldingWord Literal Text .
 Urim-Thummim Version You therefore that teach another, teach not yourself? you that herald a person should not steal, do you steal?
 You that say a person should not commit adultery, do you commit adultery? you that abhor idols, do you commit sacrilege? Vv. 21–22 in the Urim-Thummim Version.

Weymouth New Testament You who cry out against stealing, are you yourself a thief? You who forbid adultery, do you commit adultery? You who loathe idols, do you plunder their temples?

Wikipedia Bible Project If you tell people not to steal, do you steal? If you tell people not to commit adultery, do you commit adultery? If you tell people not to worship idols, do you vandalize temples?

Worsley's New Testament .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2011) .
 New Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Hebraic Roots Bible .
 Holy New Covenant Trans. You tell others, "You must not steal!" but do you steal? You say, "You must not commit unlawful sexual intercourse!" but do you commit unlawful sexual intercourse? You hate false gods, but do you rob temples?
 The Scriptures 2009 You who proclaim that a man should not steal,^e Exodus 20:15 do you steal? You who say, "Do not commit adultery,"^f Exodus 20:14 do you commit adultery? You who abominate idols, do you rob temples?
^e Deuteronomy 5:18.
^f Deuteronomy 5:19.
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament The [Man] Proclaiming not to steal [You] steal The [Man] Saying not to adulterate {someone} [You] adulterate {someone} The [Man] Detesting the idols [You] rob (temples)...

Alpha & Omega Bible .
 Awful Scroll Bible He proclaiming not to steal, steal you?
 You instructing not to adulterize - is you adulterizing? You abhorring the idols - rob-you the -temples?

Concordant Literal Version . despoil
 exeGeses companion Bible You who preach, Steal not, you - steal?
 You who word, Adulterize not, you - adulterize?
 You who abhor idols, you - strip priestal precincts?

God's Truth (Tyndale) .
 Orthodox Jewish Bible You who preach LO TIGNOV ("Do not steal!" SHEMOT 20:15), do you steal?
 You who say, LO TINAF ("Do not commit adultery!" SHEMOT 20:14), do you commit adultery? You who abhor elilim (idols), do you rob pagan temples?

Rotherham's Emphasized B. |Thou that proclaimest—Do not steal!!
 Art thou ||stealing||?
 |That sayest—Do not commit adultery!|
 Art thou ||committing adultery||?
 |That abhorrest sacrilege|
 Art thou ||robbing temples||?

Expanded/Embellished Bibles:

The Amplified Bible .

| | |
|---|--|
| An Understandable Version | You preach that a person should not steal, <i>[but]</i> do you steal? You say that a person should not commit adultery <i>[i.e., sexual unfaithfulness to their mate], [but]</i> do you commit adultery? You <i>[claim to]</i> hate idols, <i>[but]</i> do you rob <i>[their]</i> temples? <i>[Note: It is difficult to determine how the Jews were doing this. Perhaps they were guilty of the “spirit” of idolatry by devoting their efforts and affections to material things instead of to God].</i> |
| The Expanded Bible Jonathan Mitchell NT | . You, the one constantly preaching (proclaiming; heralding), “Do not steal,” are habitually stealing! The person continually saying not to be committing adultery, you are habitually committing adultery! You, the one repeatedly detesting idols (responding to forms, shapes or concepts as an abomination, as something that is foul and stinks), are in the habit of robbing temples (despoiling or profaning the sanctuary)! [note: vss. 21-22 can also be rendered as questions] |
| P. Kretzmann Commentary Syndein/Thieme Translation for Translators The Voice | |

Bible Translations with Many Footnotes:

| | |
|--|---|
| Lexham Bible | . |
| NET Bible® | . |
| New American Bible (2011) | . |
| The Passion Translation | . |
| Rotherham’s Emphasized B. | . |
| The Spoken English NT | While you’re preaching that people shouldn’t steal, do you yourself steal? While you’re saying not to go to bed with other people’s spouses, are you going to bed with someone else’s spouse? ^k Do you hate idols, yet take treasures from their temples? k. Traditionally: “While you are saying not to commit adultery, do you commit adultery?” |
| Wilbur Pickering’s New T. WEB — Messianic Edition | . . |

Literal, almost word-for-word, renderings:

| | |
|--|---|
| A Faithful Version | You who preach, "Do not steal," are you stealing? You who say, "Do not commit adultery," are you committing adultery? You who abhor idols, are you committing sacrilege? |
| Analytical-Literal Translation | The one preaching not to steal, do you steal? The one saying not to be committing adultery, do you commit adultery? The one detesting the idols, do you rob temples [or, commit sacrilege]? |
| Berean Literal Bible Bill Puryear translation | . You who publicly proclaim ‘Stop stealing’, do you steal? You who say, ‘Stop committing adultery,’ do you commit adultery? You who detest idols, do you commit extortion? |
| Brodie’s Expanded Trans. | When you continually preach in a loud voice against stealing, do you steal? While you are speaking against adultery, are you committing adultery? While you are expressing disgust at idolatry, are you robbing temples? |
| C. Thomson updated NT Charles Thomson NT | . Thou who proclaimest not to steal, dost thou steal? Thou who sayest, Commit not adultery', dost thou commit adultery? Thou who abominatest idols, dost thou violate things sacred? |

| | |
|---|---|
| Context Group Version | You that proclaim a man should not steal, do you steal? you that say a man should not commit adultery, do you commit adultery? You that detest images, do you rob temples? |
| English Standard Version Far Above All Translation | . You <i>who</i> preach not to steal, do you steal? You <i>who</i> tell <i>people</i> not to commit adultery, do you commit adultery? You <i>who</i> abominate idols, do you steal sacred <i>items</i> ? |
| Green's Literal Translation | . |
| Holy Bible Improved Edition | . |
| James Allen translation | . |
| Legacy Standard Bible | . |
| Literal New Testament | . |
| Literal Standard Version | . |
| Modern English Version | . |
| Modern Literal Version 2020 | The one preaching not to steal, are you stealing? The one saying to not commit adultery, are you committing adultery? The one detesting idols, are you a temple looter? |
| New American Standard | . |
| New European Version | . |
| New King James Version | . |
| New Matthew Bible | . |
| NT (Variant Readings) | . |
| Niobi Study Bible | . |
| R. B. Thieme, Jr. translation | You therefore, when you teach another, do you teach yourself? You who proclaim in a loud voice, Thou should not steal , do you steal? You who say, Thou shalt not fornicate, do you fornicate? you who despise idols, do you rob idol temples? |
| R. B. Thieme, Jr. trans2 | You who in monologue, are speaking or proclaim, to a large group of people who only listen intently, against stealing, and this is right, do you steal? You Self Righteous ones who keep on saying that a man under the law must not fornicate (Ex 20:14), do you fornicate? You who constantly or persistently are disgusted by or abhor or detest or despise idols, do you rob idol temple banks or treasuries? |
| Revised Geneva Translation | . |
| Updated Bible Version 2.17 | . |
| A Voice in the Wilderness | . |
| Webster's Translation | . |
| World English Bible | . |
| Worrell New Testament | . |

The gist of this passage:

21b-22

Romans 2:21b

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|---|---|-----------------|
| ho (ὁ) [pronounced <i>hoh</i>] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| kêrussô (κηρύσσω) [pronounced <i>kay-ROOS-so</i>] | <i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i> | masculine singular, present active participle; nominative case | Strong's #2784 |

| Romans 2:21b | | | |
|---------------------------------------|--|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| mē (μή) [pronounced may] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |
| kléptō (κλέπτω) [pronounced KLEP-toē] | <i>to steal, to commit a theft</i> | present active infinitive | Strong's #2813 |
| kléptō (κλέπτω) [pronounced KLEP-toē] | <i>to steal, to commit a theft</i> | 2 nd person singular, present active indicative | Strong's #2813 |

Translation: [You're] the one preaching not to steal, [do] you keep on stealing?

Paul continues to address the Jews in the Roman church. "You Jews preach not to steal, but you keep on stealing." We do not know who was violating this commandment or how widespread it was; but it occurred enough for Paul to use the present tense.

| Romans 2:22a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| légō (λέγω) [pronounced LEH-goh] | <i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i> | masculine singular, present active participle, nominative case | Strong's #3004 |
| mē (μή) [pronounced may] | <i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i> | adverb; a qualified negation | Strong's #3361 |
| moicheuō (μοιχεύω) [pronounced moy-KHYOO-oh] | <i>to commit adultery, to be an adulterer; to have unlawful sexual congress</i> | present active infinitive | Strong's #3431 |
| moicheuō (μοιχεύω) [pronounced moy-KHYOO-oh] | <i>to commit adultery, to be an adulterer; to have unlawful sexual congress</i> | 2 nd person singular, present active indicative | Strong's #3431 |

Translation: [You're] the one saying not to commit adultery, [do] you keep on committing adultery?

Paul points out that they warn not to commit adultery; but they themselves were committing adultery.

Recall that Jesus taught, if you even thought it, that was a sin just as doing it was.

| Romans 2:22b | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| bdelussō (βδελύσσω) [pronounced bdel-OOS-so] | <i>quietly breaking wind, stinking; being render foul, causing one to be abhorred; defiling, polluting; being abominable, abhorring</i> | masculine singular, present (deponent) middle/passive participle; nominative case | Strong's #948 |
| ta (τά) [pronounced taw] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| eídōla (εἰδῶλα) [pronounced iĭ-doe-lah] | <i>idols, images (of a heathen god) (for worship), likenesses (of something otherworldly); by implication, false gods, heathen gods</i> | neuter plural noun; accusative case | Strong's #1497 |
| hierosulēō (ἱεροσυλέω) [pronounced hee-er-os-ool-EH-oh] | <i>to rob a temple, to commit sacrilege, to not hesitate to plunder their shrines</i> | 2 nd person singular, present active indicative | Strong's #2416 |

Translation: [You're] the one who abhors idolatry, [do] you keep on committing sacrilege? (Kukis mostly literal translation)

Idolatry was forbidden, and the Jews taught this. But they kept on committing sacrilege (although we do not know exactly what they were doing).

Romans 2:21b–22 [You're] the one preaching not to steal, [do] you keep on stealing? [You're] the one saying not to commit adultery, [do] you keep on committing adultery? [You're] the one who abhors idolatry, [do] you keep on committing sacrilege? (Kukis mostly literal translation)

Romans 2:21b–22 If you preach not to steal, why do you steal? If you say not to commit adultery, why do you commit adultery? If you claim to abhor idolatry, why do you keep on committing sacrilege? (Kukis paraphrase)

Who, in [the] Law you keep on boasting; through the violation of law of the God you keep on dishonoring. For the name of the God through you [all] he keeps on being vilified among the gentiles just as it stands written.

Romans
2:23–24

Who keeps on boasting in the Law, [that] you keep on dishonoring the God through the violation of [that] Law. Therefore, the name of God keeps on being vilified among the gentiles through you, just as it stands written.

You may boast in the Law, but it is you who continues dishonoring God by violating that very Law. Therefore, the name of God is vilified among the gentiles through your behavior, just as it stands written.

Here is how others have translated this passage:

Ancient texts:

| | |
|--|---|
| Westcott-Hort Text (Greek) | Who, in [the] Law you keep on boasting; through the violation of law of the God you keep on dishonoring. For the name of the God through you [all] he keeps on being vilified among the gentiles just as it stands written. |
| Complete Apostles Bible | You who boast in the law, do you dishonor God through the transgression of the law? For "The name of God is blasphemed among the Gentiles through you," just as it is written. |
| Douay-Rheims 1899 (Amer.) | Thou, that makest thy boast of the law, by transgression of the law dishonourest God. (For the name of God through you is blasphemed among the Gentiles, as it is written.) |
| Holy Aramaic Scriptures Original Aramaic NT | . And you who are boasting in The Written Law, you violate The Written Law, and you insult God himself! For the name of God is blasphemed among the Gentiles because of you, according to what has been written. * |
| Lamsa Peshitta (Syriac) | . |

Significant differences:

Limited Vocabulary Translations:

| | |
|---|---|
| Bible in Basic English | You who take pride in the law, are you doing wrong to the honour of God by behaviour which is against the law? For the name of God is shamed among the Gentiles because of you, as it is said in the holy Writings. |
| Bible in Worldwide English | You are proud that you have the law. Do you break the law, and in that way show you do not honour God? The holy writings say, People who are not Jews say wrong things about the name of God. They do it because of what you Jews do. |
| Easy English Easy-to-Read Version–2008 | . |
| God's Word™ | You are so proud that you have God's law, but you bring shame to God by breaking his law. As the Scriptures say, "People in other nations insult God because of you." As you brag about the laws in Moses' Teachings, are you dishonoring God by ignoring Moses' Teachings? As Scripture says, "God's name is cursed among the nations because of you." |
| Good News Bible (TEV) | You boast about having God's law---but do you bring shame on God by breaking his law? The scripture says, "Because of you Jews, the Gentiles speak evil of God." |
| J. B. Phillips <i>The Message</i> | . |
| NIRV | . |
| New Life Version | . |
| Radiant New Testament | . |
| New Simplified Bible | . |

Thought-for-thought translations; dynamic translations; paraphrases:

| | |
|-----------------------------|--|
| Casual English Version | . |
| Contemporary English V. | You take pride in the Law, but you disobey the Law and bring shame to God. It is just as the Scriptures tell us, "You have made foreigners say insulting things about God." |
| Goodspeed New Testament | . |
| The Living Bible | . |
| New Berkeley Version | . |
| New Living Translation | . |
| The Passion Translation | Even though you boast in the law, you dishonor God, the Lawgiver, when you break it! For your actions seem to fulfill what is written: "God's precious name is cursed among the nations because of you." |
| Plain English Version | . |
| UnfoldingWord Simplified T. | You who boast saying, "I have God's laws, "it is disgusting that you disobey those same laws! As a result you are insulting God! It is just as the scriptures tell us, "Because of the evil things that you Jews do, the non- Jews say insulting things about God." |
| Williams' New Testament | You who boast about the law, do you by breaking it dishonor God? For, as the Scripture says, the name of God is abused among the heathen because of you. |

Partially literal and partially paraphrased translations:

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| American English Bible | . |
| Beck's American Translation | . |
| Breakthrough Version | Do you who brag about the law belittle God through your violation of the law? You see, hurtful words are spoken about the name of God among the non-Jews because of you, just as it has been written. |
| Common English Bible | . |
| Len Gane Paraphrase | You glory in the law, though in breaking the law don't you dishonor God? The name of God is blasphemed among the Gentiles through you, just as it is written. |
| A. Campbell's Living Oracles | You who boast in the law; by the breaking of the law, do you dishonor God? For it is written, "The name of God is evil spoken of among the Gentiles, through you." |
| New Advent (Knox) Bible | . |
| NT for Everyone | . |
| 20 th Century New Testament | Boasting, as you do, of your Law, do you dishonor God by breaking the Law? For, as Scripture says-'The name of God is reviled among the Gentiles because of you'! |

Mostly literal renderings (with some occasional paraphrasing):

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| An Understandable Version | . |
| Berean Study Bible | . |
| Christian Standard Bible | . |
| Conservapedia Translation | . |
| Revised Ferrar-Fenton Bible | . |
| Free Bible Version | You boast about having the law, but don't you misrepresent God by breaking it? As Scripture says, "God's character is defamed among the foreigners because of you."* |
| International Standard V | . |

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| Lexham Bible Montgomery NT | . You who are making your boast in the Law, do you habitually dishonor God through your transgressions of the Law? For the name of God is continually blasphemed among the Gentiles because of you, even as the Scripture itself says. |
| NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version | You that make your boast of the Law, through breaking the Law dishonor you Elohim? For the Name of Elohim is blasphemed among the Gentiles through you, as it is written. |
| Weymouth New Testament | You who make your boast in the Law, do you offend against its commands and so dishonour God? FOR THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILE NATIONS BECAUSE OF YOU, as Holy Writ declares. |
| Wikipedia Bible Project | You who boast of having the law—do you not shame God by breaking it? God's character is slandered among the foreigners because of you, just as the text says. |
| Worsley's New Testament | . |

Catholic Bibles (those having the imprimatur):

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| Christian Community (1988) | . |
| The Heritage Bible | . |
| New American Bible (2011) | . |
| New Catholic Bible | . |
| New Jerusalem Bible | . |
| NRSV (Anglicized Cath. Ed.) | . |
| Revised English Bible–1989 | . |

Jewish/Hebrew Names Bibles:

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| Complete Jewish Bible Hebraic Roots Bible | . You are proud of the Torah, yet you dishonor YAHWEH through the breaking of the Torah. For the name of YAHWEH is blasphemed among the nations through you, even as it has been written: (Isa. 52:5) |
| Holy New Covenant Trans. | You brag about being in the law, but are you bringing shame on the law of God by not obeying it? This is written: "They say evil things about the name of God among the people of the world because of you." |
| The Scriptures 2009 | You who make your boast in the Torah, through the transgression of the Torah do you disrespect Elohim? For " The Name of Elohim is blasphemed among the nations because of you, " Isaiah 52:5 as it has been written. |
| Tree of Life Version | . |

Weird English, Old English, Anachronistic English Translations:

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| Accurate New Testament | Who in law [You] boast through the violation [of] the law the god [You] dishonor The for Name [of] the god because of you* is profaned in the aliens as [It] has been written... |
| Alpha & Omega Bible | YOU WHO BOAST IN THE LAW, THROUGH YOUR BREAKING THE LAW, DO YOU DISHONOR THEOS (<i>The Alpha & Omega</i>)? FOR "THE NAME OF THEOS (<i>The Alpha & Omega</i>) IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU," JUST AS IT IS WRITTEN. †(<i>Isaiah 52:5, Ezekiel 36:20</i>) |
| Awful Scroll Bible | You who boast from-within the Law, by the stepping-beside of the Law you dishonor God. For, "The Name of God, is being harmed- of its -enlightened-exposure from-among the nations, because of yours," accordingly-as-to it has been written. |
| Concordant Literal Version | You, then, who are teaching another, you are not teaching yourself! who are heralding not to be stealing, you are stealing! who are saying not to be committing adultery, you are committing adultery! who are abominating idols, you are despoiling the sanctuary! who are boasting in a law, through the transgression of the law you are dishonoring God! For because of you the name of God is being blasphemed among the nations, according as it is written. Vv. 21–24 from the CLV. |
| exeGesés companion Bible | You who boast in torah, through transgressing the torah dishonor you Elohim? For through you the name of Elohim is blasphemed among the goyim exactly as scribed. |
| God's Truth (Tyndale) Orthodox Jewish Bible | . You who boast in the Torah, through sur min haTorah (deviating from the Torah), you commit Chillul Hashem. As it is written, Among the Goyim KOL HAYOM HASHEM HAELOHIM MINNO'ATZ ("All the day long the Name of G-d is being blasphemed") (YESHAYAH 52:5) because of you. |
| Rotherham's Emphasized B. | . |

Expanded/Embellished Bibles:

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|---|---|
| <i>The Amplified Bible</i> An Understandable Version | . You boast about having the Law of Moses, [but] do you dishonor God by breaking that law? For God's name is being spoken against among the Gentiles because of your behavior, just as it is written. [See Isa. 52:5]. |
| Brodie's Expanded Trans. | You who are constantly boasting in the law [promoting themselves], do you dishonor God by breaking the law? Consequently, because of you [hypocrisy], the reputation of God is being blasphemed among the Gentiles, just as it stands written [in Isaiah 52:5]. |
| The Expanded Bible Jonathan Mitchell NT | . You who are boasting in law (or: [the] Law [= Torah]; or: a law), through the transgression of (stepping across the line of; stepping to the side of; deviating from) the Law, you are constantly dishonoring (devaluing) God, for according as it has been, and stands, written [in the Tanakh (Hebrew Scriptures)], "Because of you, God's NAME [Yahweh?] is continuously being blasphemed (vilified; misrepresented; slandered; given a false image which hinders the Light) among the ethnic multitudes (nations; non-Jews; Gentiles)." [Isa. 52:5; Ezk. 36:20] |
| P. Kretzmann Commentary | . |

Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible .
 NET Bible® .
 New American Bible (2011) .
 The Passion Translation .
 Rotherham's Emphasized B. |That in law' dost boast|
 ||Through the transgression of the law, art thou dishonouring God' ||?
 For |the name of God| ||because of you|| is defamed among the nations,—
 ||Even as it is written||.⁹
⁹Is. lii. 5.
 The Spoken English NT While you're taking pride in the Law, do you dishonor God by breaking the Law?
 After all, as scripture says,^l
 Because of you, God's name is insulted among the nations.^m
 l. Lit. "Just as it is written."
 m. Isaiah 52:5; Ezekiel 36:20.
 Wilbur Pickering's New T. You who boast in the Law, do you dishonor God through the transgression of the
 Law?
 For, just as it is written: "The name of God is blasphemed among the Gentiles
 because of you."¹²
 (12) See Isaiah 52:5, Ezekiel 36:22. The problem of not practicing what one
 preaches has been around for quite a while.
 WEB — Messianic Edition .

Literal, almost word-for-word, renderings:

A Faithful Version .
 Analytical-Literal Translation You who boast [or, pride yourselves] in [the] Law, do you dishonor God through the
 transgression of the Law?
 For "The name of God is blasphemed among the nations because of youp," just as
 it has been written. [Isaiah 52:5]
 Berean Literal Bible .
 Bill Puryear translation You who keep boasting in the Law, through violation of the Law, do you dishonor
 God?
 Consequently, 'The reputation of God is being slandered among the Gentiles
 because of you,' just as it stands written.
 C. Thomson updated NT .
 Charles Thomson NT Thou who gloriest in a law, dost thou by the breach of that law dishonour God?
 For as it is written, "On your account the name of God is blasphemed among the
 nations."
 Context Group Version you who boast in the law, through your transgression of the law do you dishonor
 God?
 For the name of God is slandered among the ethnic groups because of you (pl),
 even as it is written. See the CLV to get a feel for how the CGV was translated.
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation .
 Holy Bible Improved Edition .
 James Allen translation .
 Legacy Standard Bible .

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| Literal New Testament | . |
| Literal Standard Version | . |
| Modern English Version | . |
| Modern Literal Version 2020 | . |
| New American Standard | . |
| New European Version | . |
| New King James Version | . |
| New Matthew Bible | . |
| NT (Variant Readings) | . |
| Niobi Study Bible | You(s) that makest your(s) boast in the law, dost you(s) dishonor God through breaking the law? For, "The name of God is blasphemed among the Gentiles through you(p)," as it is written. |
| R. B. Thieme, Jr. translation | You who keep boasting in the law, through violation of the law do you dishonor the God? Consequently the reputation of the God is slandered among the Gentiles because of you, just as it stands written. |
| R. B. Thieme, Jr. trans2 | You Self Righteous arrogant legalistic people who habitually boast in the law, through violation of the law do you dishonor The God? Consequently, as it is written, "The Reputation or Integrity of The God, because of you Self Righteous arrogant legalistic ones, constantly keeps on being slandered, maligned, blasphemed among the individual Gentiles or nations." |
| Revised Geneva Translation | . |
| Updated Bible Version 2.17 | . |
| A Voice in the Wilderness | . |
| Webster's Translation | . |
| World English Bible | . |
| Worrell New Testament | . |

The gist of this passage:

| Romans 2:23a | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hos (ὅς) [pronounced hohç] | <i>who, which, what, that, whose, whoever</i> | masculine singular relative pronoun; nominative case | Strong's #3739 |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; dative, locative or instrumental case | Strong's #3551 |
| kauchaómai (καυχάομαι) [pronounced kow-KHAH-om-ahee] | <i>to boast, to glory, to joy, to rejoice, to vaunt (in a good or a bad sense)</i> | 2 nd person singular, present (deponent) middle/passive indicative | Strong's #2744 |

Translation: Who keeps on boasting in the Law,...

The Jews boasted in the Law, and, to a certain degree, this was legitimate (if their boasting was about the origin of the Law.

| Romans 2:23b | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel. | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |
| tês (τῆς) [pronounced tayc] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | feminine singular definite article; genitive and ablative cases | Strong's #3588 |
| parabasis (παράβασις) [pronounced par-AB-as-is] | <i>violation, breaking of laws, transgression</i> | feminine singular noun; genitive/ablative case | Strong's #3847 |
| του (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| ton (τόν) [pronounced tahn]; also to (το) [pronounced toh] | <i>the, to [or towards] the</i> | masculine singular definite article in the accusative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, accusative case | Strong's #2316 |
| atimázō (ἀτιμάζω) [pronounced at-ihm-AHD-zoh] | <i>to dishonor, to render infamous, (by implication) to contemn, to maltreat, to despise, to suffer shame, to entreat shamefully, to insult, to treat with contempt</i> | 2 nd person singular, present active indicative | Strong's #818 |

Translation: ...[that] you keep on dishonoring the God through the violation of [that] Law.

However, the Jew who violates the Law dishonors God, Who wrote this law.

| Romans 2:24a | | | |
|--------------------------|------------------------------------|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| to (τό) [pronounced toh] | <i>the, this, that; who, which</i> | neuter singular definite article; nominative case | Strong's #3588 |

| Romans 2:24a | | | |
|--|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah] | <i>name, title, character, reputation; person</i> | neuter singular noun; accusative case | Strong's #3686 |
| του (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced theh-OSS] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |
| diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel. | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |
| humas (ὐμάς) [pronounced hoo-MOSS] | <i>you [all], all of you; to you, towards you [all]</i> | 2 nd person plural personal pronoun; accusative case | Strong's #5209, (from Strong's #5210; a form of Strong's #4771) |
| blasphêmeô (βλασφημέω) [pronounced blahs-fay-MEH-oh] | <i>to vilify; to speak impiously; to blaspheme, to speak blasphemies, to defame, to rail (against, on), to revile, to speak evil</i> | 3 rd person singular, present passive indicative | Strong's #987 |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tois (τοίς) [pronounced toyce] | <i>(to, in by) the; these [things]; in these; to those; by all of this</i> | neuter plural definite article; dative, locative or instrumental case | Strong's #3588 |
| ethnê (ἔθνη) [pronounced EHTH-nay] | <i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i> | neuter plural noun, dative, locative or instrumental case | Strong's #1484 |

Translation: Therefore, the name of God keeps on being vilified among the gentiles through you,...

God's name is vilified among the gentiles through these Jews (the ones bragging about the Law).

| Romans 2:24b | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kathōs (καθώς) [pronounced <i>kath-OCE</i>] | <i>just as, even as, inasmuch as, as; according as, according to; since, seeing that, accepting the fact that; when, how, after that</i> | adverb | Strong's #2531 |
| graphō (γράφω) [pronounced <i>GRAF-oh</i>] | <i>to write, to commit to writing; to compose; in reference to Old Testament Scripture: it is written, it stands written</i> | 3 rd person singular, perfect passive indicative | Strong's #1125 |

Translation: ...just as it stands written. (Kukis mostly literal translation)

Isaiah 52:5 Now therefore what have I here," declares the LORD, "seeing that my people are taken away for nothing? Their rulers wail," declares the LORD, "and continually all the day my name is despised. (ESV)

Ezekiel 36:22 "Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came. (ESV)

Psalms 115:1–2 Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness! Why should the nations say, "Where is their God?" (ESV)

Ezekiel 36:32 It is not for your sake that I will act, declares the Lord GOD; let that be known to you. Be ashamed and confounded for your ways, O house of Israel. (ESV)

Deuteronomy 9:6–7 "Know, therefore, that the LORD your God is not giving you this good land to possess because of your righteousness, for you are a stubborn people. Remember and do not forget how you provoked the LORD your God to wrath in the wilderness. From the day you came out of the land of Egypt until you came to this place, you have been rebellious against the LORD. (ESV)

Romans 2:23–24 **Who keeps on boasting in the Law, [that] you keep on dishonoring the God through the violation of [that] Law. Therefore, the name of God keeps on being vilified among the gentiles through you, just as it stands written.** (Kukis mostly literal translation)

Romans 2:23–24 **You may boast in the Law, but it is you who continues dishonoring God by violating that very Law. Therefore, the name of God is vilified among the gentiles through your behavior, just as it stands written.** (Kukis paraphrase)

For circumcision indeed keeps on being profitable if law you might keep on practicing. Now if a transgressor of law you might keep on being, the circumcision of you uncircumcision has become. If then the uncircumcision the statutes of the Law you might keep on observing, not the uncircumcision of him to circumcision will be counted. And He will judged the uncircumcision out from nature, the Law the [uncircumcision] keeps on being completed to you to it by [the] writing and of the circumcision the transgressor of law. For you see, not the [man] in the outward a Judæan keeps on being. But the one by means of the outward in the flesh [is] uncircumcised. But the (one) by means of the inside [is] a Judæan. And circumcised of heart in a Spirit and not in writing, to whom the approbation [is] not out from men but out from the God.

Romans
2:25–29

For indeed, circumcision keeps on being profitable if you keep on practicing the Law. Now, if you keep on being a transgressor of the Law, your circumcision has become uncircumcision. Now if the uncircumcision continues observing the judgments [or, *ordinances*] of the Law, will not his uncircumcision be counted to be circumcision? And the one out from a natural uncircumcision who continues executing the Law will judge you who, through the letter, even circumcised, a transgressor of the Law. For he is not a Jew by means of an outward (appearance) nor is [true] circumcision by means of an outwardly (appearance) of the flesh; but [he is] a Jew by the inward (person); and [true] circumcision [is] of the heart by the Spirit and not by means of documentation [lit., *writing*]. Such a one [lit., *who*] [has] not the commendation of men, but from the God.

Circumcision is profitable to the Jew who keeps and preserving and practicing the Law. However, if you are continually a transgressor of the Law, then you are not truly circumcised—you are uncircumcised! Now if those who are uncircumcised continue to observe the judgments and ordinances of the Law, won't he be considered circumcised rather than uncircumcised? So even the person who is naturally born into uncircumcision will judge you if he executes the Law (by nature) while you continue to transgress the Law. It is as if he is circumcised and you are not! Someone is not truly Jewish simply because of his outward appearance of being circumcised; they instead must be circumcised of heart, influenced by the Spirit, rather than some sort of documentation of one's bloodline. The true Jew has the commendation of God rather than of men.

Here is how others have translated this passage:

Ancient texts:

Westcott-Hort Text (Greek) For circumcision indeed keeps on being profitable if law you might keep on practicing. Now if a transgressor of law you might keep on being, the circumcision of you uncircumcision has become. If then the uncircumcision the statutes of the Law you might keep on observing, not the uncircumcision of him to circumcision will be counted. And He will judged the uncircumcision out from nature, the Law the [uncircumcision] keeps on being completed to you to it by [the] writing and of the circumcision the transgressor of law. For you see, not the [man] in the outward a Judæan keeps on being. But the one by means of the outward in the flesh [is] uncircumcised. But the (one) by means of the inside [is] a Judæan. And circumcised of heart in a Spirit and not in writing, to whom the approbation [is] not out from men but out from the God.

Complete Apostles Bible For indeed circumcision profits if you keep the law; but if you are a transgressor of the law, your circumcision has become uncircumcision. Therefore, if a Gentile keeps the righteous requirements of the law, will not his uncircumcision be counted for circumcision? And will not the physically uncircumcised, who fulfills the law, judge you along with your written code and circumcision, a transgressor of the law?

For he is not a Jew who is one outwardly, nor is circumcision that which is outward in flesh;

but he is a Jew that is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not of men but of God.

Douay-Rheims 1899 (Amer.) Circumcision profiteth indeed, if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

If then, the uncircumcised keep the justices of the law, shall not this uncircumcision be counted for circumcision?

And shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

For it is not he is a Jew, who is so outwardly: nor is that circumcision which is outwardly in the flesh.

But he is a Jew that is one inwardly and the circumcision is that of the heart, in the spirit not in the letter: whose praise is not of men, but of God.

Holy Aramaic Scriptures
Original Aramaic NT

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For circumcision is beneficial, if you will perfectly observe The Written Law, but if you depart from The Written Law, your circumcision becomes uncircumcision.

But if he of the uncircumcision will observe the commandments of The Written Law, behold, is not the uncircumcision accounted for circumcision?

And uncircumcision which by its nature perfectly observes The Written Law will judge you, who with the Scripture and with circumcision, violate The Written Law. For he is not a Jew who is one outwardly, neither is that which is seen in the flesh circumcision.

But he is a Jew who is in secret, and circumcision is that which is of the heart, in The Spirit and not by the Scriptures, whose glory is not from the children of men, but from God.

Lamsa Peshitta (Syriac)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

It is true that circumcision is of use if you keep the law, but if you go against the law it is as if you had it not.

If those who have not circumcision keep the rules of the law, will it not be credited to them as circumcision?

And they, by their keeping of the law without circumcision, will be judges of you, by whom the law is broken though you have the letter of the law and circumcision.

The true Jew is not one who is only so publicly, and circumcision is not that which may be seen in the flesh:

But he is a Jew who is a secret one, whose circumcision is of the heart, in the spirit and not in the letter; whose praise is not from men, but from God.

Bible in Worldwide English

Circumcision of the body is a good thing if you obey the law. But if you break the law, you are like a man who has not been circumcised with this mark of the Jew. So if a man who has not been circumcised obeys the law, will he not be like a man who has been circumcised?

Some people have not been circumcised, but they obey the law. They will show that you should be punished. You have the written law and you have been circumcised, and yet you break the law.

If a person is a Jew only on the outside, he is not really a Jew. And true circumcision is not something that is done on the outside of the body.

If a person is a Jew inside, he is really a Jew. It is God who praises him, not people.

True circumcision is done in the heart. It is in the spirit, not in the body. Such people are not praised; but God praises them.

Easy English

Easy-to-Read Version—2008

If you follow the law, then your circumcision has meaning. But if you break the law, then it is as if you were never circumcised. Those who are not Jews are not circumcised. But if they do what the law says, it is as if they were circumcised. You have the written law and circumcision, but you break the law. So those who are not circumcised in their bodies, but still obey the law, will show that you are guilty. You are not a true Jew if you are only a Jew in your physical body. True circumcision is not only on the outside of the body. A true Jew is one who is a Jew inside. True circumcision is done in the heart. It is done by the Spirit, not by the written law. And anyone who is circumcised in the heart by the Spirit gets praise from God, not from people.

God's Word™

For example, circumcision is valuable if you follow Moses' laws. If you don't follow those laws, your circumcision amounts to uncircumcision. So if a man does what Moses' Teachings demand, won't he be considered circumcised even if he is uncircumcised? The uncircumcised man who carries out what Moses' Teachings say will condemn you for not following them. He will condemn you in spite of the fact that you are circumcised and have Moses' Teachings in writing. A person is not a Jew because of his appearance, nor is circumcision a matter of how the body looks. Rather, a person is a Jew inwardly, and circumcision is something that happens in a person's heart. Circumcision is spiritual, not just a written rule. That person's praise will come from God, not from people.

Good News Bible (TEV)

If you obey the Law, your circumcision is of value; but if you disobey the Law, you might as well never have been circumcised. If the Gentile, who is not circumcised, obeys the commands of the Law, will not God regard him as though he were circumcised? And so you Jews will be condemned by the Gentiles because you break the Law, even though you have it written down and are circumcised; but they obey the Law, even though they are not physically circumcised. After all, who is a real Jew, truly circumcised? It is not the man who is a Jew on the outside, whose circumcision is a physical thing. Rather, the real Jew is the person who is a Jew on the inside, that is, whose heart has been circumcised, and this is the work of God's Spirit, not of the written Law. Such a person receives praise from God, not from human beings.

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

Being circumcised is worthwhile, if you obey the Law. But if you don't obey the Law, you are no better off than people who are not circumcised. In fact, if they obey the Law, they are as good as anyone who is circumcised. So everyone who obeys the Law, but has never been circumcised, will condemn you. Even though you are circumcised and have the Law, you still don't obey its teachings. Just because you live like a Jew and are circumcised doesn't make you a real Jew. To be a real Jew you must obey the Law. True circumcision is something that happens deep in your heart, not something done to your body. And besides, you should want praise from God and not from humans.

Goodspeed New Testament

The Living Bible

New Berkeley Version

New Living Translation
The Passion Translation

You trust in the covenant sign of circumcision, yet circumcision only has value if you faithfully keep the teachings of the law. But if you violate the law, you have invalidated your circumcision. And if the uncircumcised one faithfully keeps the law, won't his obedience make him more "Jewish" than the actual rite of circumcision? And won't the one who has never had the knife cut his foreskin be your judge when you break the law? You are not a Jew if it's only superficial—for it's more than the surgical cut of a knife that makes you Jewish. But you are Jewish because of the inward act of spiritual circumcision—a radical change that lays bare your heart. It's not by the principle of law, but by power of the Holy Spirit. For then your praise will not come from people, but from God himself!

Plain English Version
UnfoldingWord Simplified T.

Any one of you who is circumcised to show that he belongs to God can benefit from that if he obeys the law that he gave to Moses. But if you, a circumcised person, disobey the law, God will consider you to be no better in God's sight than someone who is not circumcised. This means that God will certainly consider that even non-Jews who are not circumcised can become his people if they obey the things that he commanded in his laws. These people, who are not circumcised but who still obey God's laws, will declare that God is right when he punishes you, for you are circumcised but still break the law. It is not those who perform rituals for God who are true Jews, and it is not being circumcised in their bodies that causes God to accept them. On the contrary, we whom God has changed inwardly are the true Jews. God has accepted us and God's Spirit has changed our nature, not because we perform the rituals commanded by the law. Even if other people will not praise us, God will praise us.

Williams' New Testament

Now circumcision benefits you only if you practice the law, but if you break the law, your circumcision is no better than uncircumcision. So if the uncircumcised heathen man observes the just demands of the law, will he not be counted as though he were a Jew? And shall not the heathen man who is physically uncircumcised, and yet observes the law, condemn you who have the letter of the law and are physically circumcised, and yet break the law? For the real Jew is not the man who is a Jew on the outside, and real circumcision is not outward physical circumcision. The real Jew is the man who is a Jew on the inside, and real circumcision is heart-circumcision, a spiritual, not a literal, affair. This man's praise originates, not with men, but with God.

Partially literal and partially paraphrased translations:

American English Bible
Beck's American Translation
Breakthrough Version

You see, circumcision certainly is a benefit if you are constantly doing *the* law, but if you are a violator of *the* law, your circumcision has become uncircumcision. So if the uncircumcision observes the right paths of the law, won't his uncircumcision be considered as circumcision? And will the uncircumcision from nature that finishes the law judge you, the violator of the law through a document and circumcision? You see, it isn't the Jewish *person* in the shown *realm*, nor the circumcision in the shown realm, in the physical body, but the Jewish *person* in the hidden *realm* and circumcision of a heart, in spirit, not a document; whose praise *is* not from people, but from God.

Common English Bible
Len Gane Paraphrase

Circumcision truly is useful, if you keep the law, but if you are a lawbreaker, your circumcision becomes uncircumcision. Therefore if the uncircumcised keep the righteousness [required] by the law, won't his uncircumcision be counted as circumcision? And won't the uncircumcision, which is the natural condition, if they

fulfill the law, condemn you, who have sacred letter and circumcision, [to be] a transgressor of the law? For one is not a Jew, just by outward appearance or outward circumcision of the flesh, but one [is] a Jew who is one inwardly, even circumcision of the heart in spirit, not letter, whose praise [comes] not from men but from God.

A. Campbell's Living Oracles Now circumcision indeed profits, if you practice law; but if you be a transgressor of law, your circumcision has become uncircumcision. And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for circumcision? And will not the uncircumcision which by nature fulfills the law, condemn you, a transgressor of law, though in possession of the scriptures and circumcision? For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is of the heart, in the spirit, not in the letter; whose praise is not from men, but from God.

New Advent (Knox) Bible
NT for Everyone

20th Century New Testament

Circumcision has its value, if you are obeying the Law. But, if you are a breaker of the Law, your circumcision is no better than uncircumcision. If, then, an uncircumcised man pays regard to the requirements of the Law, will not he, although not circumcised, be regarded by God as if he were? Indeed, the man who, owing to his birth, remains uncircumcised, and yet scrupulously obeys the Law, will condemn you, who, for all your written Law and your circumcision, are yet a breaker of the Law. For a man who is only a Jew outwardly is not a real Jew; nor is outward bodily circumcision real circumcision. The real Jew is the man who is a Jew in soul; And the real circumcision is the circumcision of the heart, a spiritual and not a literal thing. Such a man wins praise from God, though not from men.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

Free Bible Version

Being circumcised* has value only if you do what the law says. But if you break the law, your circumcision is as worthless as those who are not circumcised at all. If a man who is not circumcised* keeps the law, he should be considered as being circumcised even though he's not. The uncircumcised foreigners who keep the law will condemn you if you break the law, even though you have the written law and circumcision. It's not what's on the outside that makes you a Jew; it's not the physical sign of circumcision. What makes you a Jew is on the inside, a "circumcision of the heart" that doesn't follow the letter of the law but the Spirit. Someone like that is looking for praise from God, not from people.

International Standard V

For circumcision is valuable if you observe the Law, but if you break the Law, your having been circumcised has no more value than if you were uncircumcised. So if a man who is uncircumcised keeps the requirements of the Law, his uncircumcision will be regarded as circumcision, won't it? The man who is uncircumcised physically but who keeps the Law will condemn you who break the Law, even though you have the written Law [Lit. what is written] and circumcision. For a person is not a Jew because of his appearance, nor is circumcision something just external and physical. No, a person is a Jew inwardly, and circumcision is a matter of the heart, brought about by the Spirit, not by a written law. [Lit. what is written] That person's praise will come from God, not from people.

Lexham Bible

Montgomery NT

Circumcision does indeed profit, if you are obedient to the Law; but if you habitually break the Law, your circumcision is become uncircumcision. So if the uncircumcised keeps the ordinance of the Law, shall not his uncircumcision be reckoned equivalent to circumcision. And shall not those who are physically uncircumcised, but who keep the Law, condemn you who are a breaker of the Law, although you have a written law and circumcision? For the real Jew is not the man who is one outwardly, and the real circumcision is not outward in the flesh; but the real Jew is one inwardly, and real circumcision is heart—circumcision, spiritual, not literal, praised not by men, but by God.

NIV, ©2011

Riverside New Testament

Leicester A. Sawyer's NT

The Spoken English NT

UnfoldingWord Literal Text

Urim-Thummim Version

For circumcision of a Truth profits, if you observe the Law: but if you are a breaker of the Law, your circumcision is made uncircumcision. Therefore if the uncircumcision observe the righteousness of the Law, will not his uncircumcision be counted for circumcision? And will not uncircumcision that is by nature, if it fulfill the Law, judge you, who by the letter and circumcision do transgress the Law? For he is not a Jew that is one outwardly; neither is that circumcision, that is outward in the flesh: But he is a Jew that is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not from men, but of Elohim.

Weymouth New Testament

Circumcision does indeed profit, if you obey the Law; but if you are a Law-breaker, the fact that you have been circumcised counts for nothing. In the same way if an uncircumcised man pays attention to the just requirements of the Law, shall not his lack of circumcision be overlooked, and, although he is a Gentile by birth, if he scrupulously obeys the Law, shall he not sit in judgement upon you who, possessing, as you do, a written Law and circumcision, are yet a Law-breaker? For the true Jew is not the man who is simply a Jew outwardly, and true circumcision is not that which is outward and bodily. But the true Jew is one inwardly, and true circumcision is heart-circumcision--not literal, but spiritual; and such people receive praise not from men, but from God.

Wikipedia Bible Project

Being circumcised is good if you do what the law says, but if you break the law, your circumcision is as worthless as those who are not circumcised at all. If someone is not circumcised but does what the law says, should the fact he is not circumcised not be taken as if he were? Will the uncircumcised foreigners who keep the law not judge you, who though you have the written law and circumcision, are a law-breaker? It is not outward appearances that make you a Jew, nor is it the physical sign of circumcision. What makes you a Jew is on the inside, and "circumcision of the heart," following not the letter of the law but the spirit—someone who is praised by God, not people.

Worsley's New Testament

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

New American Bible (2011)

New Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
Hebraic Roots Bible

For circumcision is only profitable if you fulfill the Torah, but if you are a transgressor of Torah, your circumcision becomes uncircumcision. If then, the uncircumcision keeps the statutes of the Torah, will not his uncircumcision be counted for circumcision? And the uncircumcision, which from its nature fulfills the Torah naturally, will judge you; who, with the scripture, and with circumcision, transgresses against the Torah. For it is not the one who is outwardly a Jew that is the real Jew, nor is circumcision that which is seen in the flesh; but he is a Jew that is one inwardly, and circumcision is of the heart, in spirit, not literally; of whom the praise is not from men, but from YAHWEH.

Holy New Covenant Trans.

True, being circumcised is important if you always follow the law. However, if you don't obey the law, it is as if you had never been circumcised. Therefore, if a man who is not circumcised obeys the things that the law says are right, God will regard his uncircumcision as if he were circumcised! The man who is not physically circumcised — but who obeys the law — will condemn you. You are circumcised and you have the law written down but you don't obey the law. Being Jewish is not just what is on the outside. Circumcision is more than flesh. No, being a Jew depends on what is on the inside. True circumcision is circumcision of the heart performed by the Spirit, not the written code. This person has praise from God, not men.

The Scriptures 2009

For circumcision indeed profits if you practise the Torah, but if you are a transgressor of the Torah, your circumcision has become uncircumcision. So, if an uncircumcised one watches over the righteousnesses of the Torah, shall not his uncircumcision be reckoned as circumcision? And the uncircumcised by nature, who perfects the Torah, shall judge you who notwithstanding letter and circumcision are a transgressor of the Torah! For he is not a Yehudi who is so outwardly, neither is circumcision that which is outward in the flesh. But a Yehudi is he who is so inwardly, and circumcision is that of the heart,⁹ in Spirit, not literally, whose praise is not from men but from Elohim.

Tree of Life Version

⁹ 1Corinthians 7:19, Exodus 19:5, Deuteronomy 10:12-16, Deuteronomy 30:6-8. Circumcision is indeed worthwhile if you keep the Torah; but if you break the Torah, your circumcision has become uncircumcision. Therefore, if the uncircumcised keeps the righteous decrees of the Torah, will not his uncircumcision be counted as circumcision? Indeed, the one not circumcised physically who fulfills the Torah will judge you who—even with the written code and circumcision—break the Torah. For one is not a Jew who is one outwardly, nor is circumcision something visible in the flesh. Rather, the Jew is one inwardly, and circumcision is of the heart—in Spirit not in letter. His praise is not from men, but from God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Circumcision certainly for profits if law [You] may practice if but Violator [of] law [You] may be The Circumcision [of] you Uncircumcision has become if so The Uncircumcision the acts (right) [of] the law may keep not? The Uncircumcision [of] him to circumcision will be accounted and will judge The from nature Uncircumcision the law Performing you the through writing and circumcision violator [of] law not for The in the [thing] apparent Jew is not The in the [thing] apparent in flesh Circumcision {is} but The in the [thing] hidden Jew {is} and Circumcision {is} [of] heart in spirit not [in] writing [of] whom The Praise not {is} from men but {He is} from the god...

Alpha & Omega Bible

FOR INDEED CIRCUMCISION IS OF VALUE IF YOU PRACTICE THE LAW; BUT IF YOU ARE A TRANSGRESSOR OF THE LAW, YOUR CIRCUMCISION HAS BECOME UNCIRCUMCISION.

SO IF THE UNCIRCUMCISED MAN KEEPS THE ORDINANCES OF THE LAW, WILL NOT HIS UNCIRCUMCISION BE REGARDED AS CIRCUMCISION? AND HE WHO IS PHYSICALLY UNCIRCUMCISED, IF HE KEEPS THE LAW, WILL HE NOT JUDGE YOU WHO THROUGH THE LETTER OF THE LAW AND CIRCUMCISION ARE A TRANSGRESSOR OF THE LAW?

FOR HE IS NOT A JEW WHO IS ONE OUTWARDLY, NOR IS CIRCUMCISION THAT WHICH IS OUTWARD IN THE FLESH.

BUT HE IS A JEW WHO IS ONE INWARDLY; AND CIRCUMCISION IS THAT WHICH IS OF THE HEART, BY THE SPIRIT, NOT BY THE LETTER; AND HIS PRAISE IS NOT FROM MEN, BUT FROM THEOS (*The Alpha & Omega*). †(*All people of all races who receive The Holy Ghost of Jesus Christ are called "Jews" & "Christians." But we do not follow the antichrist religion of Judaism which is actually a form of Islam. Romans 4, 9:6-8, Romans 8, 11, John 15:1 to John 15:11, Matthew 3:9 to Matthew 3:10, Revelation 2:9; Revelation 3:9*) [Kukis: Calling Judaism a form of Islam is overly harsh.]

Awful Scroll Bible

For cutting-around surely profits if- you -shall practice the Law, but if- you -shall be stepped-beside of the Law, your cutting-around has become un-cutting-around.

Consequently, if- the un-cut-around, -shall keep the righteous judgment of the Law, reckon you not so, his un-cutting-around will be counted for cutting-around?

And the un-cut-around, out of the natural, they concluding the law, will judge you, who, by the letter and cutting-around step-beside the Law.

For he is not a Jew from-within appearance, and- is -not cut-around by-within the appearance, from-within the flesh,

notwithstanding, he is a Jew from-within concealment, even the cutting-around of the sensibility of the heart, from-within his breath, not in letter, whose recommending-before is not from men, however, from God.

Concordant Literal Version

For circumcision, indeed, is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your circumcision has become uncircumcision."

If the Uncircumcision, then, should be maintaining the just requirements of the law, shall not his uncircumcision be reckoned for circumcision?

And the Uncircumcision who, by nature, are discharging the law's demands, shall be judging you, who through letter and circumcision, are a transgressor of law."

For not that which is apparent is the Jew, nor yet that which is apparent in flesh is circumcision;"

but that which is hidden is the Jew, and circumcision is of the heart, in spirit, not in letter, whose applause is not of men, but of God."

exeGesés companion Bible

For circumcision indeed benefits,

whenever you transact the torah:

but whenever you transgress the torah,

your circumcision becomes uncircumcision.

So whenever the uncircumcision

guards the judgment of the torah,

is not indeed his uncircumcision

reckoned to circumcision?

And uncircumcision,

by nature fulfilling/shalaming the torah,

judges you,

who through the scribing and circumcision

transgress the torah.

For he is not a Yah Hudy, manifestly;

nor circumcision in the flesh, manifestly:

But he is a Yah Hudy, in the secrets;

and circumcision is of heart

God's Truth (Tyndale)
Orthodox Jewish Bible

- in spirit and not in scribing;
whose halal is not of humanity, but of Elohim.

.
For the bris milah (circumcision) is of benefit if you stand in mishma'at (obedience) to the Torah. But if you are guilty, if you are sur min haTorah (deviating from the Torah) (2:23), your bris milah has become uncircumcision.

If then the ben Adam without bris milah is shomer fulfilling the just requirements of the Torah (1:32), will not his uncircumcision be counted as "bris milah"?

And the naturally uncircumcised ben Adam who has mishma'at (obedience) to the Torah will arise as a judgment on you. You! The very one who through chumra (strict adherence to the letter of the law, legalism) and circumcision (i.e., "uncircumcision"--2:25) are the transgressor of Torah!

For the true Yehudi (Jew) is not the one [humanly] perceived as such, nor true bris milah that which is performed visibly in the flesh;

The true Yehudi is so in [Hashem's] hidden way, and true bris milah is of the lev, in the [hitkhadshut (renewal) of the (Yn 3:3)] Ruach Hakodesh, not in chumra (legalism, strict adherence to the letter of the law). The one so marked has hoda'ah (praise "Yehudah, Hodah, Praise" ...see BERESHIS 29:35) that comes not from Bnei Adam but from Hashem [T.N.Jer 31:31-34].

Rotherham's Emphasized B. .

Expanded/Embellished Bibles:

The Amplified Bible
An Understandable Version

.
Now the practice of circumcision [i.e., the Jewish rite of identity, signifying the responsibility to observe the Law of Moses] is worthwhile, providing you obey [the rest of] the Law of Moses. But if you disobey the law, you might as well have never been circumcised. So, if an uncircumcised person [i.e., a Gentile] obeys [the rest of] the requirements of the law, will not the fact that he is not circumcised be considered [by God] as though he were? So, will not those physically uncircumcised people [i.e., the Gentiles], who obey the law, condemn you [Jews] for breaking the law, even though you have the written code and [practice] circumcision? For that person is not a Jew who is one [merely] on the outside. And circumcision is not [merely] an outward physical ordinance. But the [true] Jew is the person who is one on the inside, and [his] circumcision is a heart condition, [produced] by the Holy Spirit and not by the written Law of Moses. [Note: Some translate "Spirit" here as "spirit" and make it simply an amplification of "heart"]. This person receives his praise from God and not [merely] from people.

Brodie's Expanded Trans.

So, on the one hand, circumcision is beneficial if you accomplish the law [hypothetical impossibility]; but on the other hand, if you become a transgressor of the law, your circumcision has become uncircumcision.

Therefore, if the uncircumcision [Gentile] continues to observe the righteous requirements of the law, shall his uncircumcision [physical] not be counted as circumcision [spiritual]?

Furthermore, shall the uncircumcision [Gentiles], by instinctively keeping the law, judge you [Jews], a transgressor of the law, with the advantage of the letter [books of Moses] and the circumcision?

Consequently, a person is not a Jew outwardly [surgical procedure], neither is the circumcision [spiritual] outwardly in the flesh [not due to a surgical procedure].

Instead, a person is a Jew inwardly. Furthermore, circumcision [spiritual] is with reference to the mentality of the soul, in the spirit [as opposed to flesh], not by the letter [books of Moses], whose recognition is not from men, but from God .

The Expanded Bible

Jonathan Mitchell NT

Now you see, circumcision, indeed, continues being beneficial (continues to profit, to help), if you should continue practicing (or: observing) [the] Law (= Torah). But if you should be a transgressor (side-stepper; violator) of [the] Law, your circumcision (cutting around) has become uncircumcision (literally: the foreskin). Therefore, if the Uncircumcision (= non-Jews) should be habitually on watch to guard (have in keeping and maintain) the effects of justice and equity (the results of being pointed in the right direction; the fair and equitable dealings; the acts which result from what is right) of or from the Law (= customs from neighbor-based equity), will not his uncircumcision continue to be logically considered and accounted (reckoned; calculated) into circumcision (or: credited to his account for circumcision)?

And so the Uncircumcision, out of natural instinct (out of nature or native conditions; = naturally) habitually bringing the law to its goal (or: completing or fulfilling the Law), will continue judging (or: making a decision and a separation regarding) you – the one [who] through Letter and Circumcision [are] a side-stepper (a transgressor; a violator) of [the] Law,

for you see, the Jew is not the one in the visibly apparent or outwardly manifest (or: For not he in the outward appearance is a Jew), neither [is] circumcision that [which is] visibly apparent (outwardly manifest) in flesh (= in body),

but rather, a Jew [is] the one within the hidden [place] (or: [that which is] in the concealed [realm]) and circumcision [is] of [the] heart (= core of our being) – in union with Breath-effect (or: within [the] spirit; in attitude), not in letter – whose praise (applause; full recommendation; [note play on words: Jew is a derivative of "Judah," which means "praise"]) [is] not from out of mankind (humanity), but rather from out of God.

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators .
 The Voice .

Bible Translations with Many Footnotes:

Lexham Bible

For circumcision is of value if you do the law, but if you should be a transgressor of the law, your circumcision has become uncircumcision. Therefore, if the uncircumcised person follows the requirements of the law, will not his uncircumcision be credited for circumcision? And the uncircumcised person by nature who carries out the law will judge you who, though provided with the precise written code [Literally "the letter"] and circumcision are a transgressor of the law. For the Jew is not one outwardly [Literally "in the open"], nor is circumcision outwardly [Literally "in the open"], in the flesh. But the Jew is one inwardly [Literally "in secret"], and circumcision is of the heart, by the Spirit, not by the letter, whose praise is not from people but from God.

NET Bible®

New American Bible (2011) .
 The Passion Translation .

Rotherham's Emphasized B.

For [circumcision] indeed profiteth—if [law] thou be practicing;
 But <if thou be [a transgressor of law]> [thy circumcision] hath become [uncircumcision].

<If then [the uncircumcision] be guarding [the righteous requirement of the law]>

Shall not [his uncircumcision] [as circumcision] be reckoned?—

And the uncircumcision by nature' [completing the law']

Shall judge [thee] who [notwithstanding letter and circumcision] art a transgressor of law!

For [not he who is one in appearance] is [a Jew],

Nor is [that which is such in appearance, in flesh] [circumcision];

But [he who is one in secret] is a Jew,—

And [that is] [circumcision] which is of the heart, [in spirit, not in letter],—

Whose [praise]^h is not of men, [but of God].

^hAlluding to “Jew”=“a man of Judah”; “Judah”=“one to be praised.”

So circumcisionⁿ is worth something, if you live out the Law. But if you’re a person who breaks the Law, your circumcision turns into lack of circumcision.

If that’s true, then won’t a person’s lack of circumcision be counted as circumcision, if they keep the just decrees of the Law?

If a person is uncircumcised, yet fulfills the Law by nature,^o won’t they judge you?

Because, despite having the letter of the Law, and your circumcision, you’re a person who breaks the Law.

It isn’t those who are outwardly Jews who are Jews, nor is it those who are physically circumcised.

No, it’s the person who’s a Jew in the hidden place: it’s the circumcision of the heart, that’s done by the Spirit, not by the letter of the Law. That person’s approval is not from human beings, but from God.

n. See “Bible Words.”

o. Following Lattimore, who has “the uncircumcised, who by nature fulfill the Law.”

Circumcision

Now circumcision does have value if you keep the Law, but if you are a transgressor of the Law, your circumcision has become uncircumcision. So if the uncircumcised keeps the righteous requirements of the Law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised who fulfills the law judge you, complete with written code and circumcision, who are a transgressor of the Law? Because a person is not a [true] Jew who is only one outwardly, nor is [true] circumcision something outward in the flesh; but he is a Jew who is one inwardly, and circumcision is of the heart—in spirit, not letter—whose praise is not from men but from God.¹³

(13) God looks on the heart. Those who worship Him must do so ‘in spirit and in truth’ (John 4:23-24). We do not choose who will procreate us, nor does a baby boy choose to be circumcised, so such factors cannot guarantee God’s acceptance.

The Spoken English NT

Wilbur Pickering’s New T.

WEB — Messianic Edition

Literal, almost word-for-word, renderings:

A Faithful Version

Analytical-Literal Translation

For indeed circumcision profits [or, is of value] if you practice [the] Law, but if you are a transgressor of [the] Law, your circumcision has become uncircumcision. So if the uncircumcision [i.e. a Gentile] is keeping the righteousness of the Law, his uncircumcision will be regarded as circumcision, will it not? And the uncircumcision by nature [or, the one physically uncircumcised] [who] fulfills the Law will judge you, the one [who] in spite of [having] letter and circumcision [are] a transgressor of [the] Law. For he is not a Jew, the one in the open [fig., who is so outwardly], neither [is] circumcision in the open [fig., outwardly] in flesh; but a Jew [is] the one in the secret [fig., inwardly], and circumcision [is] of [the] heart, in spirit, not in letter, whose praise is not from people, but from God.

Berean Literal Bible

Bill Puryear translation

So on the one hand [spiritual] circumcision is of value, if you are accomplishing the Law; but on the other hand if you are a transgressor of the Law, your circumcision has become uncircumcision. Therefore, if the uncircumcised Gentile [believer] observes the requirements from the Law [maybe they will and maybe they will not],

will not his uncircumcision be evaluated as circumcision? [Yes, it will.] In fact the physically uncircumcised [the Gentile], by fulfilling the Law, will judge you, the with-written-code-and-circumcision transgressor of the Law. For he is not a Jew outwardly, neither is circumcision outwardly in the flesh, but [he is] a Jew inwardly; that is, circumcision [is] of the heart by means of the Spirit, not by means of the written document, whose praise [is] not from man but from God.

C. Thomson updated NT

For circumcision is indeed profitable if you perform the law. But if you are a transgressor of the law your circumcision is become uncircumcision. If then the uncircumcision keep the moral precepts of the law, will not such a one's uncircumcision be accounted circumcision? And may not the uncircumcision which in a state of nature performs the law, judge you who being under a written law and circumcision are a transgressor of law? For he is not a Jew, who is one outwardly; nor is that circumcision, which is barely in the flesh: but he, who is a Jew inwardly, whose circumcision is that of the heart?spiritually not literally, whose praise is not from men, but from God.

Context Group Version

For circumcision indeed profits, if you are a doer of the law: but if you are a transgressor of the law, your circumcision has become uncircumcision. If therefore the uncircumcision keeps the ordinances of the law, shall not his uncircumcision be counted for circumcision? and shall not the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? For he is not a Judean who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Judean who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.

- English Standard Version .
- Far Above All Translation .
- Green's Literal Translation .
- Holy Bible Improved Edition .
- James Allen translation .
- Legacy Standard Bible .
- Literal New Testament .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020

For* circumcision indeed profits, if you should practice the law, but if you should be a transgressor of the law, your circumcision has become uncircumcision. {Isa 52:5} Therefore, if the uncircumcision are observing the ordinances of the law, will his uncircumcision not be counted toward circumcision? And the man from the natural uncircumcision who is completing the law, will be judging you, who are a transgressor of the law through the writing {Or: 'scripture' meaning 'scriptures' also in 2:29, 7:6.} and circumcision. For* the one is not a Jew openly; nor is circumcision the one openly in the flesh, but the one is a Jew in the secret thing, and the circumcision is of the heart, in spirit, not in the writing; whose praise is not from men, but from God.

- New American Standard .
- New European Version .
- New King James Version .
- New Matthew Bible .
- NT (Variant Readings) .
- Niobi Study Bible

Circumcision of No Avail For circumcision verily profiteth if you(s) keep the law; but if you(s) be a breaker of the law, your(s) circumcision is made uncircumcision. Therefore if the Uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, if it fulfil the law, judge you(s), who having the letter and circumcision dost transgress the law? For he is not a Jew who is one outwardly, neither is that

circumcision, which is outward in the flesh. But he is a Jew who is one inwardly, and whose circumcision is that of the heart, in the Spirit (spirit) and not in the letter, and whose praise is not from men, but from God.

R. B. Thieme, Jr. translation So on the one hand circumcision is beneficial if you accomplish the purpose of the law [salvation adjustment to the justice of God through faith in Christ]: but if on the other hand you are a transgressor of the law, your circumcision has become uncircumcision.

If therefore the uncircumcised Gentile observes the righteous requirements from the law, will not his uncircumcision be evaluated as circumcision? Yes, it will.

In fact, if he accomplishes the purpose of the law, will not the physically uncircumcised Gentile judge you Jews, who through the letter [written page] and circumcision are a transgressor of the law?

Consequently, he is not a Jew who is one by overt manifestation; neither is circumcision that category which is external by overt manifestation.

For he is a Jew who is one by hidden birth [regeneration]; and circumcision is that category of heart, by the Spirit [Holy Spirit, the teacher of doctrine], not by the letter [Mosaic law]; whose approval from the justice of God is not from man, but is from God.

R. B. Thieme, Jr. trans2 So on the one hand Circumcision, from God, is perfect and beneficial if, maybe you will and maybe you won't accomplish the PURPOSE of Law namely Salvation Adjustment to the Justice of God; but if, maybe it is so and maybe not, on the other hand you are a transgressor of the law, your circumcision has become uncircumcision. If, maybe it is so and maybe not, therefore the uncircumcised gentile without the law or ritual, keeps or observes the righteous requirements or regulations from the law, will not his uncircumcision be regarded or evaluated as circumcision? Yes it will. In fact if, he, the physically uncircumcised gentile accomplishes the purpose of the law in Adjustment to the Justice of God, and he has, will not the physically uncircumcised spiritually mature gentile judge or condemn you, Jew, who through the letter or written code and circumcision, but reject Jesus of Nazareth, The Christ and continually transgress or violate the law. Consequently he, the racial Jew, is not a Jew who is one by visible, overt, outward manifestations of observation of the letter of the law, neither is the ritual circumcision that category which is external by overt manifestation in flesh. But, He keeps on being a true Jew which is one by a hidden birth, regeneration, and real circumcision is a category of regeneration of the Right Lobe of the Stream of Consciousness of the Soul, and by God the Holy Spirit and not by the Mosaic Law. Whose approval from the Justice of God or freedom from judgment (1Cor 4:5) is not from men but from God.

Revised Geneva Translation .
Updated Bible Version 2.17

For circumcision indeed profits, if you participate in the law: but if you are a transgressor of the law, your circumcision has become uncircumcision. If therefore the uncircumcision keeps the ordinances of the law, will not his uncircumcision be reckoned for circumcision? And will not the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God.

A Voice in the Wilderness .
Webster's Translation .
World English Bible .
Worrell New Testament .

The gist of this passage:

25-29

| Romans 2:25a | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, nominative case | Strong's #4061 |
| mén (μέν) [pronounced <i>men</i>] | <i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i> | an affirmative or concessive particle; a conjunction | Strong's #3303 |
| gár (γάρ) [pronounced <i>gahr</i>] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| ôphelêô (ὠφελέω) [pronounced <i>oh-feh-LEH-oh</i>] | <i>to help, to profit, to be of use; in the middle/passive, it means to be profited, to be beneficial, to be advantageous, to have advantage</i> | 3 rd person singular, present active indicative | Strong's #5623 |
| eán (εάν) [pronounced <i>eh-AHM</i>] | <i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i> | conditional particle; conjunction affixed to a subjunctive verb | Strong's #1437 |
| nomos (νόμος) [pronounced <i>NOHM-oss</i>] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; accusative case | Strong's #3551 |
| prassô (πράσσω) [pronounced <i>PRAS-so</i>] | <i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i> | 2 nd person singular, present active subjunctive | Strong's #4238 |

Translation: For indeed, circumcision keeps on being profitable if you keep on practicing the Law.

We have the Jewish people, also known as the circumcision here. We have the act of circumcision; and we have the uncircumcised people, who are gentiles. The final factor of this passage is the Law.

Strictly speaking, the Law was not given until Exodus 20 (this was the beginning of the Law, which continued throughout the rest of Exodus, much of Leviticus, and a little bit in Numbers (although the narrative writing is, strictly speaking, a part of the Law; we will focus on the Law as the words that God spoke to Moses (or to the people of Israel).

God began to give the Law to Israel from the Mountain of God around 1440 B.C. More than 500 years earlier, Abraham was circumcised (as per God's direct command). So, for over 500 years, the Jews were set apart unto God as a circumcised people.

God frees the people of Israel from Egypt (where they were slaves for 400 years) and He guides them into the desert-wilderness of what is today Saudi Arabia. Once they arrived at Mount Sinai, God spoke directly to the people and began to give them the Law.

Paul writes here, “Circumcision is worthwhile, if you also follow the Law.”

| Romans 2:25b | | | |
|---|---|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eán (ἐάν) [pronounced eh-AHM] | <i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i> | conditional particle; conjunction affixed to a subjunctive verb | Strong's #1437 |
| dé (δέ) [pronounced deh] | <i>now, then; but, moreover, and, also; namely, to wit</i> | post-positive conjunctive particle | Strong's #1161 |
| parabátēs (παραβάτης) [pronounced par-ab-AT-ace] | <i>a transgressor; a lawbreaker, violator</i> | masculine singular noun, nominative case | Strong's #3848 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| eimi (εἶμι) [pronounced eye-ME] | <i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i> | 2 nd person singular, present subjunctive | Strong's #1510 |
| hê (ἡ) [pronounced hey] | <i>the; this, that; these; who, which</i> | feminine singular definite article; nominative case | Strong's #3588 (article, demonstrative pronoun) |
| peritomê (περιτομή) [pronounced per-it-om-AY] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, nominative case | Strong's #4061 |
| sou (σου) [pronounced sow] | <i>of you, your, yours; from you</i> | 2 nd person singular personal pronoun, genitive/ablative case | Strong's #4771 (genitive is given Strong's #4675) |
| akrobustía (ἀκροβυστία) [pronounced ak-rob-ooos-TEE-ah] | <i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i> | feminine singular noun, nominative case | Strong's #203 |
| gínomai (γίνομαι) [pronounced GHIN-oh-mī] | <i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i> | 3 rd person singular, perfect active indicative | Strong's #1096 |

Translation: Now, if you keep on being a transgressor of the Law, your circumcision has become uncircumcision.

On the other hand, Paul explains, if you continually transgress the Law, it is as you are not really circumcised.

Romans 2:25 For indeed, circumcision keeps on being profitable if you keep on practicing the Law. Now, if you keep on being a transgressor of the Law, your circumcision has become uncircumcision. (Kukis mostly literal translation)

| Romans 2:26a | | | |
|--|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| eán (ἐάν) [pronounced eh-AHM] | <i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i> | conditional particle; conjunction affixed to a subjunctive verb | Strong's #1437 |
| oun (οὖν) [pronounced oon] | <i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i> | adverbial particle | Strong's #3767 |
| hê (ἡ) [pronounced hey] | <i>the; this, that; these; who, which</i> | feminine singular definite article; nominative case | Strong's #3588 (article, demonstrative pronoun) |
| akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah] | <i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i> | feminine singular noun, nominative case | Strong's #203 |
| ta (τά) [pronounced taw] | <i>the; these, those, to this, towards that; the [things]</i> | neuter plural definite article; accusative case | Strong's #3588 |
| dikaiômata (δικαίωματα) [pronounced dik-AH-yo-maht-ah] | <i>statutes, decisions, judgments, justifications, judicial verdicts, (established) ordinances, regulations; righteousnesses, righteous deeds</i> | neuter plural noun; accusative case | Strong's #1345 |
| του (τοῦ) [pronounced tu] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |
| phulassô (φυλάσσω) [pronounced foo-LAHS-soh] | <i>to keep, to guard, to watch; to observe, to not violate [precepts, laws]</i> | 3 rd person singular, present active subjunctive | Strong's #5442 |

Translation: Now if the uncircumcision continues observing the judgments [or, ordinances] of the Law,...

Then Paul says, *Let's assume that there are gentiles who observe the principles of the Law; they are uncircumcised, and yet they follow the Law.*

| Romans 2:26b | | | |
|---|--|--|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ouch (οὐχ) [pronounced ookh] | <i>no, not, nothing, none, no one</i> | negation; used before an aspirate | Strong's #3756 |
| hê (ἡ) [pronounced hey] | <i>the; this, that; these; who, which</i> | feminine singular definite article; nominative case | Strong's #3588 (article, demonstrative pronoun) |
| akrobusτία (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah] | <i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i> | feminine singular noun, nominative case | Strong's #203 |
| autou (αὐτοῦ) [pronounced ow-TOO] | <i>his, of him; from him, him; same</i> | 3 rd person masculine singular personal pronoun; genitive/ablative case | Strong's #846 |
| eis (εἰς) [pronounced ICE] | <i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i> | directional preposition | Strong's #1519 |
| peritomê (περιτομή) [pronounced per-it-om-AY] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, nominative case | Strong's #4061 |
| logizomai (λογίζομαι) [pronounced log-IHD-zohm-ah-ee] | <i>to count, to number, to take an inventory, to estimate (literally or figuratively); to conclude, to (ac-)count (of), to impute; to reason, to reckon, to suppose, to think (on)</i> | 3 rd person singular, future passive indicative | Strong's #3049 |

Translation: ...will not his uncircumcision be counted to be circumcision?

If someone follows the principles of the Law, does it matter whether or not they are circumcised? Isn't such a person just as good as someone who is circumcised?

Romans 2:26 Now if the uncircumcision continues observing the judgments [or, ordinances] of the Law, will not his uncircumcision be counted to be circumcision? (Kukis mostly literal translation)

| Romans 2:27 | | | |
|---------------------------|---|------------------|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |

Romans 2:27

| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
|--|--|---|---|
| krinō (κρίνω) [pronounced KREE-no] | <i>to judge, to decide (mentally or judicially); by implication to try, punish to distinguish, also to avenge, to conclude, to condemn, to damn, to decree, to determine, to esteem, to go to (sue at the) law, to ordain, to call in question, to sentence to, to think</i> | 3 rd person singular, future active indicative | Strong's #2919 |
| Previously in this chapter (v. 16a), it said this could be a present or future tense. The verb form is exactly the same. | | | |
| hê (ἡ) [pronounced hey] | <i>the; this, that; these; who, which</i> | feminine singular definite article; nominative case | Strong's #3588 (article, demonstrative pronoun) |
| ek (ἐκ) [pronounced ehk] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| phusis (φύσις) [pronounced FOO-sihs] | <i>nature; the nature of things, the force, laws, order of nature; as opposed to what is monstrous, abnormal, perverse; as opposed what has been produced by the art of man: the natural branches</i> | feminine singular noun; genitive/ablative case | Strong's #5449 |
| akrobustía (ἀκροβυστία) [pronounced ak-rob-oos-TEE-ah] | <i>having a foreskin; uncircumcision, uncircumcised (that is, gentile, figuratively, unregenerate) state or person</i> | feminine singular noun, nominative case | Strong's #203 |
| ton (τόν) [pronounced tahn]; also to (το) [pronounced toh] | <i>the, to [or towards] the</i> | masculine singular definite article in the accusative case | Strong's #3588 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; accusative case | Strong's #3551 |
| teleō (τελέω) [pronounced tel-EH-oh] | <i>completing, executing, concluding, ending, discharging (a debt); accomplishing, making an end, expiring, filling up, finishing, going over, paying, performing</i> | feminine singular, present active participle; nominative case | Strong's #5055 |
| se (σέ) [pronounced seh] | <i>you, to you, towards you</i> | 2 nd person singular personal pronoun; accusative case | Strong's #4771 (Strong's #4571) |
| ton (τόν) [pronounced tahn]; also to (το) [pronounced toh] | <i>the, to [or towards] the</i> | masculine singular definite article in the accusative case | Strong's #3588 |

| Romans 2:27 | | | |
|--|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| diá (διά) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel. | <i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i> | preposition | Strong's #1223 |
| grámma (γράμμα) [pronounced GRAHM-mah] | <i>a writing, such as, a letter, note, epistle, book; a bill; scripture; a document or record; a note of hand, bill, bond, account; something written</i> | neuter singular noun, genitive/ablative case | Strong's #1121 |
| kaí (καί) [pronounced kī] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| peritomê (περιτομή) [pronounced per-it-om-AY] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, genitive/ablative case | Strong's #4061 |
| parabátēs (παραβάτης) [pronounced par-ab-AT-ace] | <i>a transgressor; a lawbreaker, violator</i> | masculine singular noun, accusative case | Strong's #3848 |
| nomos (νόμος) [pronounced NOHM-oss] | <i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i> | masculine singular noun; genitive/ablative case | Strong's #3551 |

Translation: And the one out from a natural uncircumcision who continues executing the Law will judge you who, through the letter, even circumcised, a transgressor of the Law.

We are born uncircumcised. That is natural. The uncircumcised person who observes the principles of the Mosaic Law will judge the Jews as transgressors, even if they are documented to be Jews and even if they are circumcised.

Romans 2:27 And the one out from a natural uncircumcision who continues executing the Law will judge you who, through the letter, even circumcised, a transgressor of the Law. (Kukis mostly literal translation)

| Romans 2:28a | | | |
|-----------------------------|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ou (οὐ) [pronounced oo] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| gár (γάρ) [pronounced gahr] | <i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i> | postpositive explanatory particle | Strong's #1063 |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |

| Romans 2:28a | | | |
|--|---|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tô (τῷ) [pronounced toē] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i> | neuter singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| phanerós (φανερός) [pronounced fahn-er-OSS] | <i>apparent, manifest, plain, known, publically known, eminent, obvious; openly, outwardly</i> | neuter singular adjective, nominative case | Strong's #5318 |
| loudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-oss] | <i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i> | masculine singular adjective; acts as a proper noun; nominative case | Strong's #2453 |
| esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN] | <i>is, are, to be, keeps on being, continues having</i> | 3 rd person singular, present indicative | Strong's #2076 (3 rd person present form of #1510) |

Translation: For he is not a Jew by means of an outward (appearance)...

A person is not a Jew simply because he was circumcised. That wasn't even his choice! The was the choice of his parents. Therefore, being circumcised is not the key to being recognized by God.

| Romans 2:28b | | | |
|---|--|---|---|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| oude (οὐδέ) [pronounced oo-DEH] | <i>but not, neither, never, nor, not even, no more, not yet</i> | negative conjunction | Strong's #3761 |
| hê (ἡ) [pronounced hey] | <i>the; this, that; these; who, which</i> | feminine singular definite article; nominative case | Strong's #3588 (article, demonstrative pronoun) |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tô (τῷ) [pronounced toē] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i> | neuter singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| phanerós (φανερός) [pronounced fahn-er-OSS] | <i>apparent, manifest, plain, known, publically known, eminent, obvious; openly, outwardly</i> | neuter singular adjective, nominative case | Strong's #5318 |

| Romans 2:28b | | | |
|---|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| sarx (σάρξ) [pronounced sarx] | <i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i> | feminine singular noun; dative, locative or instrumental case | Strong's #4561 |
| peritomê (περιτομή) [pronounced per-it-om-AY] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, nominative case | Strong's #4061 |

Translation: ...nor is [true] circumcision by means of an outwardly (appearance) of the flesh;...

| Romans 2:29a | | | |
|--|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| allá (ἀλλά) [pronounced ah-LAH] | <i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i> | adversative particle | Strong's #235 |
| ho (ὁ) [pronounced hoh] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| en (ἐν) [pronounced en] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| tô (τῷ) [pronounced toē] | <i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i> | neuter singular definite article; dative, locative and instrumental cases | Strong's #3588 |
| kruptos (κρυπτός) [pronounced kroop-TOSS] | <i>hidden, concealed, secret; private; inward, inside</i> | neuter singular adjective, dative, locative or instrumental case | Strong's #2927 |
| loudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-oss] | <i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i> | masculine singular adjective; acts as a proper noun; nominative case | Strong's #2453 |

Translation: ...but [he is] a Jew by the inward (person);...

People have a relationship to God based upon what is inside of them; not based upon the cutting off of the foreskin of the penis.

| Romans 2:29b | | | |
|---|---|--|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| καί (καί) [pronounced <i>kī</i>] | <i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i> | conjunction | Strong's #2532 |
| peritomê (περιτομή) [pronounced <i>per-it-om-AY</i>] | <i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i> | feminine singular noun, nominative case | Strong's #4061 |
| kardia (καρδιά) [pronounced <i>kahr-DEE-uh</i>] | <i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i> | feminine singular noun, genitive/ablative case | Strong's #2588 |
| en (ἐν) [pronounced <i>en</i>] | <i>in, by means of, with; among</i> | preposition with the locative, dative and instrumental cases | Strong's #1722 |
| pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>] | <i>spirit, Spirit; breath; wind [blast], air</i> | neuter singular noun, accusative case | Strong's #4151 |
| ou (οὐ) [pronounced <i>oo</i>] | <i>no, not, nothing, none, no one</i> | negation | Strong's #3756 |
| grámma (γράμμα) [pronounced <i>GRAHM-mah</i>] | <i>a writing, such as, a letter, note, epistle, book; a bill; scripture; a document or record; a note of hand, bill, bond, account; something written</i> | neuter singular noun, dative, locative or instrumental case | Strong's #1121 |

Translation: ...and [true] circumcision [is] of the heart by the Spirit and not by means of documentation [lit., writing].

There is a true circumcision and that is the circumcision of the heart done by means of the Holy Spirit. It is not determined simply because one is documented to be a Jew (that is, they can produce their birth certificate).

Romans 2:28–29b For he is not a Jew by means of an outward (appearance) nor is [true] circumcision by means of an outwardly (appearance) of the flesh; but [he is] a Jew by the inward (person); and [true] circumcision [is] of the heart by the Spirit and not by means of documentation [lit., writing]. (Kukis mostly literal translation)

| Romans 2:29c | | | |
|-----------------------------------|--|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| hou (οὗ) [pronounced <i>how</i>] | <i>to who, from which, to what, from that, whose</i> | masculine singular relative pronoun; genitive/ablative case | Strong's #3739 |

| Romans 2:29c | | | |
|---|---|---|-----------------|
| Greek/Pronunciation | Common English Meanings | Notes/Morphology | Strong's Number |
| ho (ὁ) [pronounced <i>hoh</i>] | <i>the; this, that; who, which</i> | definite article for a masculine singular noun, nominative case | Strong's #3588 |
| épainos (ἔπαινος) [pronounced <i>EHP-ahée-noss</i>] | <i>approbation, commendation, praise</i> | masculine singular noun; nominative case | Strong's #1868 |
| ouk (οὐκ) [pronounced <i>ook</i>] | <i>no, not, nothing, none, no one</i> | negation; this form is used before a vowel | Strong's #3756 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| Here, spelled ex (ἐξ) [pronounced <i>ehks</i>], because it comes before a vowel. | | | |
| anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i>] | <i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i> | masculine plural noun; genitive/ablative case | Strong's #444 |
| allá (ἀλλά) [pronounced <i>ahl-LAH</i>] | <i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i> | adversative particle | Strong's #235 |
| ek (ἐκ) [pronounced <i>ehk</i>] | <i>out of, out from, from, by, at, of</i> | preposition | Strong's #1537 |
| tou (τοῦ) [pronounced <i>tu</i>] | <i>of the; from the, [away, out] from the; from the source of; by the; than the</i> | masculine singular definite article, genitive/ablative case | Strong's #3588 |
| theos (θεός) [pronounced <i>theh-OSS</i>] | <i>God, [the true] God; divine being; god, goddess, divinity</i> | masculine singular noun, genitive/ablative case | Strong's #2316 |

Translation: *Such a one* [lit., *who*] [*has*] *not the commendation of men, but from the God.* (Kukis mostly literal translation)

A true Jew is commended by God, not by man.

Romans 2:29c *Such a one* [lit., *who*] [*has*] *not the commendation of men, but from the God.* (Kukis mostly literal translation)

Romans 2:25–29 *For indeed, circumcision keeps on being profitable if you keep on practicing the Law. Now, if you keep on being a transgressor of the Law, your circumcision has become uncircumcision. Now if the*

uncircumcision continues observing the judgments [or, *ordinances*] of the Law, will not his uncircumcision be counted to be circumcision? And the one out from a natural uncircumcision who continues executing the Law will judge you who, through the letter, even circumcised, a transgressor of the Law. For he is not a Jew by means of an outward (appearance) nor is [true] circumcision by means of an outwardly (appearance) of the flesh; but [he is] a Jew by the inward (person); and [true] circumcision [is] of the heart by the Spirit and not by means of documentation [lit., *writing*]. Such a one [lit., *who*] [has] not the commendation of men, but from the God. (Kukis mostly literal translation)

Romans 2:25–29 Circumcision is profitable to the Jew who keeps and preserving and practicing the Law. However, if you are continually a transgressor of the Law, then you are not truly circumcised—you are uncircumcised! Now if those who are uncircumcised continue to observe the judgments and ordinances of the Law, won't he be considered circumcised rather than uncircumcised? So even the person who is naturally born into uncircumcision will judge you if he executes the Law (by nature) while you continue to transgress the Law. It is as if he is circumcised and you are not! Someone is not truly Jewish simply because of his outward appearance of being circumcised; they instead must be circumcised of heart, influenced by the Spirit, rather than some sort of documentation of one's bloodline. The true Jew has the commendation of God rather than of men. (Kukis paraphrase)

| | | |
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A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Romans 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Romans 2

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Romans 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Brief Review of Romans 2

Addendum

This doctrine was referenced in [Romans 2:1](#).

The Doctrine of Judging (by R. B. Thieme, Jr.)

Ephesians 5:73 6/18/87

A. Principle of Application.

1. Believers guilty of judging and maligning others are visible losers, while believers who learn Bible doctrine and from it attain spiritual maturity are winners and invisible heroes! The woman was visible as one caught in the act of adultery, but apparently she went on to become an invisible hero of the Church Age.
2. You cannot be occupied with the sins and failures of others and at the same time advance in the protocol plan of God, i.e., the Christian way of life. No self-righteous believer grows in grace! Morality has a place as establishment principle, but morality is not the Christian way of life. Virtue is, which is far greater and which is insulated against self-righteousness.
3. This woman probably lived long into the Church Age and probably executed the protocol plan of God and stopped this category of sinning, and became one of the invisible heroes in first century Christianity.
4. Invisible heroes utilize invisible assets of grace, execute the protocol plan of God through the perception of doctrine, and glorify God through the execution of His will, His plan, and His purpose.
5. Visible losers are negative toward doctrine, and they fail to understand and utilize their portfolio of invisible assets. Furthermore, they spend their lives in self-inflicted suffering, and they fail to receive the distribution of their very own escrow blessings for time and eternity.
6. Confusion reigns in any generation of the Church Age where pastors are ignorant of the mystery doctrine, the uniqueness of the Church Age, and the invisible assets provided by God for the fulfillment of the protocol plan of God.
7. All believers sin after salvation, but each one of us should have the right of rebound in the privacy of our own priesthood.
8. When someone else judges us, it becomes a source of frustration and discouragement and irritation, which means loss of motivation for believers in spiritual childhood. Notice that our Lord continued to encourage her motivation! How? In grace He said, "Neither do I condemn you. Go, and from now on stop this category of sinning." Her motivation was not damaged! This is our Lord teaching us a lesson!
9. The believer who contends that he does not sin after salvation is a liar and doctrine is not in him, 1John 1:6-10. Furthermore, we have a tendency as we hang around with other Christians to commit far greater sins than adultery; e.g., arrogance, jealousy, bitterness, implacability, guilt; these are heinous sins all related to the arrogance complex. These are sins against God, whereas adultery is a sin against people.

The Doctrine of Judging (by R. B. Thieme, Jr.)

10. In this Church Age, the failures of other believers must be left in the hands of the Lord for judgment and punitive action. (If you don't learn this lesson, you may never grow up!) When one believer condemns or judges another believer, he blasphemes by superseding the Lord as our rightful Judge! You take it out of the hands of the Lord which is blasphemy! (The exception is parents to children.)
 11. However, there never was a sin or failure by any believer that the Lord cannot handle far better than any one of us! It is only self-righteous arrogance that tells the Lord "Step aside and I'll handle this."
 12. You leave the sinning believer in the hands of the Lord as judge! Do not interfere! This is a message many pastors ought to hear! The exception is parents over children or any other under establishment authority. Don't ignore the sins and failures of your children. That's why you are parents: to correct, to teach, to train.
 13. If believers were more concerned about learning Bible doctrine, they would be less concerned about sticking their noses into the lives of other believers.
- B. More Scriptural Documentation.
1. Romans 14:10-13.
 - a. Vs.10 **But you [believer], why do you judge your brother [fellow believer]? Or you again, why do you regard your brother with contempt? For we shall all stand before the Judgement Seat of Christ.** Contempt is the attitude of self-righteous arrogance, the attitude of the Scribes and the Pharisees.
 - b. Vs.12 **So then, each one of us shall give an account of himself to God.** You will have to account for your life before God. Why must you stick your nose into someone else's life? Who made you ruler over us?
 - c. Vs.13 **Therefore, let no one judge one another any more, but rather determine this: not to put an obstacle [stumbling block] in a brother's way.** This is what the Scribes and Pharisees were doing. While we've condemned them, they are still with us in fundamental circles: evil men and women maligning, gossiping, and judging other believers.
 2. 1Corinthians 4:5 **Therefore, do not be judging anything before the appointed time of judgement, but wait until the Lord comes who will bring to light the things hidden in darkness, and disclose the motives of people's right lobes, that each person's praise will come from God.** Some of you just can't wait. It's your area of weakness; you're a jealous, vindictive type, always running someone down. But this passage tells you to wait until the Lord comes, a reference to the Rapture followed by the Judgment Seat of Christ.
 3. Matthew 7:1-3 is the practical application to your life. **"Judge not, or you too will be judged."** Vs.2 **"For in the same way you judge others you will be judged. And with the measure you use, it will be measured back to you again."**
 - a. If there's anything amusing (were it not so tragic), it's to see a self-righteous moral person being judged for fornication they didn't commit! But it happens all the time!
 - b. God will not permit anyone to take His place in judging or evaluating other believers! Vs.3 **"Now why do you look at a speck of sawdust in your brother's eye and pay no attention to the 2 X 4 in your own eye?"** That's what the Pharisees were doing. The woman's sin was a speck of sawdust; the Scribes' and Pharisees' sin was a 2 X 4 in the eye. They were guilty of a series of heinous sins: arrogance, gossip, maligning, judging.
- C. Solution to Judging.
1. +H, or sharing the perfect happiness of God, the greatest problem solving device, is a good alternative to judging others! The trouble is you must wait until you get at least to spiritual self-esteem before you have +H. But once there, it is one of the best solutions to having this weakness of maligning and judging others. Two verses present this fact.
 2. Psalm 128:1 **How happy is every believer who is occupied with the Lord.** That says in effect that a believer with +H is so happy that he doesn't stick his nose into others' business and malign them or judge them or gossip about them.
 3. Psalm 146:5 **Happiness belongs to the one who has confidence in the Lord.**
 - a. Confidence in the Lord is a description of spiritual self-esteem. If you have confidence in the

The Doctrine of Judging (by R. B. Thieme, Jr.)

Lord, you are not running around gossiping, maligning, and judging other believers. You have confidence in the Lord not only in your relationship with Him, that He will provide for all your needs and see you through all your adversities, but you also have confidence that He will judge those who are judging you, maligning you, and getting in the way between you and the Lord's necessary discipline of you.

- b. The Lord must postpone discipline when believers malign, gossip, judge, for they have become the judge. They have "elbowed the Lord" right off the bench - the quintessence of human arrogance.
4. It is generally true that none of us completely master this area of temptation and we all too often sin in this manner until we reach the point of spiritual self-esteem. That's where +H as a problem solving device begins.
5. Happy Christians just simply don't malign others or try to straighten out everyone around them. +H takes up the slack for this vicious and heinous area of sin.

This is an edited version of the Doctrine of Judging as Bob gave in the Ephesians series, lesson #573 on 6/18/1987.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The doctrine is referenced in [Romans 2:18](#).

The Mosaic Law (by R. B. Thieme, Jr.)

1. The Mosaic law is divided into three parts: the moral code — Codex #1 — which has the commandments related to the laws of establishment — like in Exodus chapter 20 and Deuteronomy chapter five. This part of the Mosaic law is pertinent today under the laws of divine establishment; Codex #2 is the spiritual code, known in the scripture [KJV] as the ordinances. It is a complete Christology designed to present the Lord Jesus Christ as the only saviour and the God of Israel. It includes everything from the structure of the tabernacle, the holy days, the Levitical offerings, and the modus operandi of the Levitical priesthood; Codex #3 is known in the KJV as the judgements. It presents divine laws of establishment designed to provide freedom and privacy for Israel. It was designed to protect their property, their rights, their privileges. It included the functions of the divine institutions, many practical and wonderful things such as diet, sanitation, quarantine, soil conservation, taxation, universal military training, and many other things.
2. It is very important to understand the recipients of the Mosaic law. They can be divided into three very simple points.
 - a. It was given to Israel — Exodus 19:3; Leviticus 26:46; Romans 3:19; 9:4;
 - b. It was not given to the Gentiles — Deuteronomy 4:8; Romans 2:12-14;
 - c. Christians — Church Age believers — are not under the law. It was not given to the Church. It is not an authorizing agent for any part of the royal priesthood — Acts 15:5, 24; Romans 6:14; Galatians 2:19.
3. The Lord Jesus Christ fulfilled the law — Matthew 5:17. He fulfilled specifically, Codex #2, by His ministry on the cross. In effect, He actually fulfilled Codex #1 by His impeccability. It can even be said that He fulfilled certain stages of Codex #3 in the field of patriotism and the laws of establishment — Matthew 22:21. But the principle concept is that the Lord Jesus Christ fulfilled the law by His sacrifice on the cross.
4. Therefore, Christ is the end of the law for the royal family, for Church Age believers, for the royal priesthood — Romans 10:4. And in effect there is a conflict between the royal priesthood of the believer and the former Levitical priesthood. The conflict is resolved by the annulment, the abrogation of the law. The law is not in function today.
5. Believers of the Church Age, members of the royal family, are under a higher law. The indwelling of the Holy Spirit is the badge of royalty. The filling of the Holy Spirit is the fulfilment of the higher law, the superseding law, the law which nullifies the Mosaic law — Romans 8:2-4; Galatians 5:18, 22, 23;

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|----------------------|---|-------------|
| Pastor John Griffith | http://www.ironrangebible.com/griffith/Romans/Romans.htm | Romans 1–16 |
| Mark Newbold | http://www.tbc-archives.org/notes.htm | Romans 3–16 |
| Billy J. Puryear | http://www.amadorbiblestudies.org/Notes/Romans/ | Romans 1–16 |
| Mike Smith | http://www.countrybiblechurch.us/Romans13/index.html | Romans 13 |
| Ron Snider | http://www.makarios-bible-church.org/newtest.html | Romans 1–16 |
| Syndein | http://syndein.com/Romans.html | Romans 1–16 |

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

Word Cloud from the Kukis Paraphrase of Romans 2

Word Cloud from Exegesis of Romans 2²³

These two graphics should be very similar; this means that the exegesis of Romans 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.