

Romans 2

Verses: | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29

Text

Greek

	Διὸ ἀναπολόγητος εἶμι greek εἶμι is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. Ὁ ἄνθρωπε πᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ὁ greek <td>1</td> <td> The definite article κρίνων· ἐν greek Preposition meaning “in”. ὧ γὰρ κρίνεις τὸν greek The definite article ἕτερον, σεαυτὸν κατακρίνεις, τὰ greek The definite article γὰρ αὐτὰ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πράσσεις ὁ greek The definite article κρίνων. </td>	1	The definite article κρίνων· ἐν greek Preposition meaning “in”. ὧ γὰρ κρίνεις τὸν greek The definite article ἕτερον, σεαυτὸν κατακρίνεις, τὰ greek The definite article γὰρ αὐτὰ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) πράσσεις ὁ greek The definite article κρίνων.
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	οἶδαμεν γὰρ ὅτι τὸ greek The definite article κρίμα τοῦ greek The definite article θεοῦ greek Masculine noun meaning: * A god or goddess * God εἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. κατὰ ἀλήθειαν ἐπὶ τοὺς greek The definite article τὰ greek The definite article τοιαῦτα πράσσοντας.
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λογίζη δέ plugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τοῦτο, plugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὕτη / τοῦτο

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ὁ ἄνθρωπε ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article κρίνων τοὺς plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article τὰ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article τοιαῦτα πράσσοντας καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

3 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ποιῶν plugin-autotooltip__default plugin-autotooltip_bigποιέω

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

Verb forms

Present tense Person Greek Form αὐτά, plugin-autotooltip__default plugin-autotooltip_bigαὐτός

greek

Meaning

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅτι σὺ ἐκφύξῃ τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article κρίμα τοῦ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article θεοῦ; plugin-autotooltip__default plugin-autotooltip_bigθεός

greek

Masculine noun meaning:

* A god or goddess * God

ἡ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article πλούτου τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article χρηστότητος αὐτοῦ plugin-autotooltip__default plugin-autotooltip_bigαὐτός

greek

Meaning

* He, she, it * Himself, herself, itself * Same

Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament.

Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ

4

greek

The definite article ἀνοχῆς καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῆς plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article χρηστὸν τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article θεοῦ plugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God εἰς μετάνοιάν σε ἄγει;

	κατὰ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τήνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article σκληρότητά σου καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν <td>5</td>	5
	greek Preposition meaning “in”. ἡμέρα ὀργῆς καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀποκαλύψεως δικαιοκρισίας τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦ,plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God	
6	ὃς ἀποδώσει ἑκάστῳ κατὰ τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἔργα αὐτοῦ,plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)	

7	τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τιμὴν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀφθαρσίαν ζητοῦσιν, ζῶν αἰῶνιον·
8	τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἔξ ἐριθείας καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπειθοῦσι τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀληθείᾳ πειθομένοις δὲplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τῇplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀδικίᾳ, ὀργῇ καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” θυμός,

Θλῖψις καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” **συν**
πᾶσαν plugin-autotooltip_default plugin-autotooltip_big πᾶς

greek

Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

9

The sense of $\pi\alpha\varsigma$ depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 **ψυχὴν ἀνθρώπου τοῦ**plugin-autotooltip_ default plugin-autotooltip_bigὁ

greek

The definite article κατεργαζομένου plugin-autotooltip__default plugin-autotooltip_big

greek

The definite article **κακόν, Ἰουδαίου τε πρῶτον καὶ**
καὶ

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" ἔλληνος.

δόξα δέ plugin-autotooltip__default plugin-autotooltip_bigδέ

greek

δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τιμή καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” εἰρήνη παντὶ plugin-autotooltip__default plugin-autotooltip_bigπᾶς

greek

10 Meaning

* All * Every * The whole

Adjective.

Usage in the New Testament

The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable.

With singular countable nouns → “every” John 1:9 John 3:16 Romans 5:12 Matthew 28:19 Colossians 1:16 Romans 3:23 Romans 3:23 John 3:16 Colossians 1:17 τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἐργαζομένῳ τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” Ἑλλήνι·

Οὐ γὰρ ἐστὶν plugin-autotooltip__default plugin-autotooltip_bigεἰμί

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. προσωποληψία παρὰ τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ

11 greek

The definite article θεῶ. plugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God

	ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπολοῦνται· καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So
12	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ὅσοι ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. νόμῳ ἤμαρτον, διὰ plugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 νόμου κριθήσονται·
13	οὐ γὰρ οἱ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article θεῶ, plugin-autotooltip__default plugin-autotooltip_bigθεός greek Masculine noun meaning: * A god or goddess * God ἀλλ' οἱ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ποιηταὶ νόμου δικαιωθήσονται.

ὅταν γὰρ ἔθνη τὰ

greek

The definite article μὴ νόμον ἔχοντα φύσει τὰ

greek

The definite article τοῦ

greek

The definite article νόμου ποιῶσιν,

Meaning:

* To do * To make

This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship.

14 Verb forms

Present tense Person Greek Form οὗτοι

greek

Meaning:

* These or this * This one, this person, this thing * They or he or she or it

Demonstrative pronoun.

οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 νόμον μὴ ἔχοντες ἑαυτοῖς εἰσιν

greek

εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).

It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. νόμος.

	οἵτινες ἐνδείκνυνται τὸ greek The definite article ἔργον τοῦ greek The definite article νόμου γραπτὸν ἐν greek Preposition meaning “in”. ταῖς greek The definite article καρδίαις αὐτῶν, greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) συναρτυρούσης αὐτῶν greek <td>15</td> <td> Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τῆς greek The definite article συνειδήσεως καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μεταξύ ἀλλήλων τῶν greek The definite article λογισμῶν κατηγορούντων ἢ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπολογουμένων, </td>	15	Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τῆς greek The definite article συνειδήσεως καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μεταξύ ἀλλήλων τῶν greek The definite article λογισμῶν κατηγορούντων ἢ καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἀπολογουμένων,
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ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν

greek

Preposition meaning "in". ἡμέρα ὅτε κρινεῖ ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article θεὸςplugin-autotooltip__default plugin-autotooltip_bigθεὸς

greek

Masculine noun meaning:

* A god or goddess * God τὰplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article κρυπτὰ τῶνplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

16 The definite article ἀνθρώπων κατὰ τὸplugin-autotooltip__default plugin-autotooltip_bigὸ

greek

The definite article εὐαγγέλιόνplugin-autotooltip__default plugin-autotooltip_bigεὐαγγέλιον

Means "good news" or "gospel" μου διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ

greek

Meaning:

* Through * Because * On account of

Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.

When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 Χριστοῦplugin-autotooltip__default plugin-autotooltip_bigΧριστός

Christ means "anointed one"

The equivalent Hebrew word is Messiah (מָשִׁיחַ)

Noun, masculine. Ἰησοῦ.

	εἰ δέ plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. σὺ Ἰουδαῖος ἐπιονομάζῃ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπαναπαύῃ νόμῳ καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
17	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” καυχᾶσαι ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. θεῷ plugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God
	καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” γινώσκεις τὸ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θέλημα καὶ plugin-autotooltip__default plugin-autotooltip_bigκαί
18	greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δοκιμάζεις τὰ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article διαφέροντα κατηχούμενος ἐκ τοῦ plugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article νόμου,

	πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τυφλῶν, φῶς τῶν greek The definite article ἐν greek Preposition meaning “in”. σκότει,
19	παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν greek The definite article μόρφωσιν τῆς greek The definite article γνώσεως καὶ greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τῆς greek The definite article ἀληθείας ἐν greek Preposition meaning “in”. τῷ greek The definite article νόμῳ.
20	ὁ greek The definite article οὗν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ greek The definite article κηρύσσων μὴ κλέπτειν κλέπτεις;
21	ὁ greek The definite article λέγων μὴ μοιχεύειν μοιχεύεις; ὁ greek The definite article βδελυσσόμενος τὰ greek The definite article εἰδῶλα ἱεροσυλεῖς;
22	

	ὅς ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. νόμῳ καυχᾶσαι, διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τῆςplugin-autotooltip__default plugin-autotooltip_bigὸ
23	greek The definite article παραβάσεως τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article νόμου τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεὸνplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God ἀτιμάζεις;
	τὸplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article γὰρ ὄνομα τοῦplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God δι'plugin-autotooltip__default plugin-autotooltip_bigδιά
24	greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 ὑμᾶς βλασφημεῖται ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τοῖςplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article ἔθνεσιν, καθὼς γέγραπται.

	περιτομή μὲν γὰρ ὠφελεῖ ἔὰν νόμον πράσσης· ἔὰν δὲ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. παραβάτης νόμου ἦς, greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἡ 25 greek The definite article περιτομή σου ἀκροβυστία γέγονεν. greek Meaning * To Become * To Come into being * Generate * To Happen * Brought to pass Verb. Different from εἰμί (which means “to be” - a state of existence); γίνομαι, instead, emphasizes coming to be - a transition or event.John 1:14John 1:3Matthew 6:10
	ἔὰν οὖν ἡ greek The definite article ἀκροβυστία τὰ greek The definite article δικαιώματα τοῦ greek The definite article νόμου φυλάσσει, οὐχ ἡ 26 greek The definite article ἀκροβυστία αὐτοῦ greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) εἰς περιτομήν λογισθήσεται;

καὶplugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” [κρινεῖ ἢ](#)plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article [ἐκ φύσεως ἀκροβυστία τὸν](#)plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article [νόμον τελοῦσα σὲ τὸν](#)plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

27 The definite article [διὰ](#)plugin-autotooltip__default plugin-autotooltip_bigδιὰ

greek

Meaning:

* Through * Because * On account of

Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation.

When used with the genitive case, διὰ emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 [γράμματος καὶ](#)plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

Meaning

* And * Also * Both * Even * Too * So

Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” [περιτομῆς παραβάτην νόμου.](#)

	οὐ γὰρ ὅ greek The definite article ἐν greek Preposition meaning “in”. τῷ greek The definite article φανερώ Ἰουδαῖός ἐστιν, greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”).
28	It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. οὐδὲ ἦ greek The definite article ἐν greek Preposition meaning “in”. τῷ greek The definite article φανερώ ἐν greek Preposition meaning “in”. σαρκὶ περιτομή·

ἀλλ' ὅ	plugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article	ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
Preposition meaning "in".	τῷplugin-autotooltip__default plugin-autotooltip_bigὁ
greek	
The definite article	κρυπτῷ Ἰουδαῖος, καὶplugin-autotooltip__default plugin-autotooltip_bigκαὶ
greek	
Meaning	
* And * Also * Both * Even * Too * So	
29	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" περιτομή καρδίας
ἐν	plugin-autotooltip__default plugin-autotooltip_bigἐν
greek	
Preposition meaning "in".	πνεύματι οὐ γράμματι, οὗ ὁ
greek	plugin-autotooltip__default plugin-autotooltip_bigὁ
The definite article	ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ
greek	plugin-autotooltip__default plugin-autotooltip_bigὁ
The definite article	θεοῦ.
greek	plugin-autotooltip__default plugin-autotooltip_bigθεὸς
Masculine noun meaning:	
* A god or goddess * God	

ESV

1	Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things.
2	We know that the judgment of God rightly falls on those who do such things.
3	Do you suppose, O man- you who judge those who do such things and yet do them yourself- that you will escape the judgment of God?
4	Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?
5	But because of 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.
6	He will render to each one according to his works:
7	to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life;
8	but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury.
9	There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek,
10	but glory and honor and peace for everyone who does good, the Jew first and also the Greek.
11	For God shows no partiality.
12	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.

13	For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.
14	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.
15	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
16	on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.
17	But if you call yourself a Jew and rely on the law and boast in God
18	and know his will and approve what is excellent, because you are instructed from the law;
19	and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness,
20	an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth-
21	you then who teach others, do you not teach yourself? While you preach against stealing, do you steal?
22	You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
23	You who boast in the law dishonor God by breaking the law.
24	For, as it is written, "The name of God is blasphemed among the Gentiles because of you."
25	For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision.
26	So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?
27	Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.
28	For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical.
29	But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

NIV

1	You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.
2	Now we know that God's judgment against those who do such things is based on truth.
3	So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?
4	Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?
5	But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.
6	God "will give to each person according to what he has done."
7	To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.
8	But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.
9	There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile;
10	but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.
11	For God does not show favoritism.

12	All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.
13	For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.
14	(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law,
15	since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)
16	This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.
17	Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God;
18	if you know his will and approve of what is superior because you are instructed by the law;
19	if you are convinced that you are a guide for the blind, a light for those who are in the dark,
20	an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth—
21	you, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal?
22	You who say that people should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?
23	You who brag about the law, do you dishonor God by breaking the law?
24	As it is written: "God's name is blasphemed among the Gentiles because of you."
25	Circumcision has value if you observe the law, but if you break the law, you have become as though you had not been circumcised.
26	If those who are not circumcised keep the law's requirements, will they not be regarded as though they were circumcised?
27	The one who is not circumcised physically and yet obeys the law will condemn you who, even though you have the written code and circumcision, are a lawbreaker.
28	A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical.
29	No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man's praise is not from men, but from God.

NLT

1	You may think you can condemn such people, but you are just as bad, and you have no excuse! When you say they are wicked and should be punished, you are condemning yourself, for you who judge others do these very same things.
2	And we know that God, in his justice, will punish anyone who does such things.
3	Since you judge others for doing these things, why do you think you can avoid God's judgment when you do the same things?
4	Don't you see how wonderfully kind, tolerant, and patient God is with you? Does this mean nothing to you? Can't you see that his kindness is intended to turn you from your sin?
5	But because you are stubborn and refuse to turn from your sin, you are storing up terrible punishment for yourself. For a day of anger is coming, when God's righteous judgment will be revealed.
6	He will judge everyone according to what they have done.
7	He will give eternal life to those who keep on doing good, seeking after the glory and honor and immortality that God offers.
8	But he will pour out his anger and wrath on those who live for themselves, who refuse to obey the truth and instead live lives of wickedness.

9	There will be trouble and calamity for everyone who keeps on doing what is evil- for the Jew first and also for the Gentile.
10	But there will be glory and honor and peace from God for all who do good- for the Jew first and also for the Gentile.
11	For God does not show favoritism.
12	When the Gentiles sin, they will be destroyed, even though they never had God's written law. And the Jews, who do have God's law, will be judged by that law when they fail to obey it.
13	For merely listening to the law doesn't make us right with God. It is obeying the law that makes us right in his sight.
14	Even Gentiles, who do not have God's written law, show that they know his law when they instinctively obey it, even without having heard it.
15	They demonstrate that God's law is written in their hearts, for their own conscience and thoughts either accuse them or tell them they are doing right.
16	And this is the message I proclaim- that the day is coming when God, through Christ Jesus, will judge everyone's secret life.
17	You who call yourselves Jews are relying on God's law, and you boast about your special relationship with him.
18	You know what he wants; you know what is right because you have been taught his law.
19	You are convinced that you are a guide for the blind and a light for people who are lost in darkness.
20	You think you can instruct the ignorant and teach children the ways of God. For you are certain that God's law gives you complete knowledge and truth.
21	Well then, if you teach others, why don't you teach yourself? You tell others not to steal, but do you steal?
22	You say it is wrong to commit adultery, but do you commit adultery? You condemn idolatry, but do you use items stolen from pagan temples?
23	You are so proud of knowing the law, but you dishonor God by breaking it.
24	No wonder the Scriptures say, "The Gentiles blaspheme the name of God because of you."
25	The Jewish ceremony of circumcision has value only if you obey God's law. But if you don't obey God's law, you are no better off than an uncircumcised Gentile.
26	And if the Gentiles obey God's law, won't God declare them to be his own people?
27	In fact, uncircumcised Gentiles who keep God's law will condemn you Jews who are circumcised and possess God's law but don't obey it.
28	For you are not a true Jew just because you were born of Jewish parents or because you have gone through the ceremony of circumcision.
29	No, a true Jew is one whose heart is right with God. And true circumcision is not merely obeying the letter of the law; rather, it is a change of heart produced by God's Spirit. And a person with a changed heart seeks praise from God, not from people.

KJV

1	Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
2	But we are sure that the judgment of God is according to truth against them which commit such things.
3	And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
4	Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
5	But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6	Who will render to every man according to his deeds:
7	To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
8	But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9	Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;
10	But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11	For there is no respect of persons with God.
12	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;
13	For not the hearers of the law are just before God, but the doers of the law shall be justified.
14	For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
15	Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)
16	In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
17	Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,
18	And knowest his will, and approvest the things that are more excellent, being instructed out of the law;
19	And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20	An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
21	Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22	Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23	Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
24	For the name of God is blasphemed among the Gentiles through you, as it is written.
25	For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
26	Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
27	And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
28	For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
29	But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

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