

## Rom. 2:17-29 mws

### V. 17

ἐπονομάζῃ                      PMI2sg                      fr. ἐπονομαζῶ  
call, name, ‘you call yourself a Judean (Jew)  
to classify oneself by means of a name, title, or attribution, to call oneself, to regard oneself, ‘and  
if you call yourself a Jew’

ἐπιναπαύῃ                      PM/PdepI2sg                      fr. ἐπιναπαυομαι  
to find well-being or inner security, find rest, comfort, support, rely on  
to continue to believe firmly in someone or something and thus to rely upon, to rely on, to  
depend on, to put one’s trust in, ‘you call yourself a Jew and you depend on the Law’

νόμῳ  
constitutional or statutory legal system, law, specifically the law that Moses received from God  
and is the standard according to which membership in the people of Israel is determined, cf. v.  
18, 20, 23, 26  
a formalized rule prescribing what people must do, law, ordinance, rule

καυχᾶσαι                      PM/PdepI2sg                      fr. καυχαομαι  
to take pride in something, boast, glory, pride oneself, brag, cf. v. 23  
to express an unusually high degree of confidence in someone or something being exceptionally  
noteworthy, to boast

### V. 18

θέλημα  
what one wishes to happen, objective sense, what is willed  
that which is desired or wished for, wish, desire

δοκιμάζεις                      PAI2sg                      fr. δοκιμαζῶ  
to draw a conclusion about worth on the basis of testing, prove, approve, with focus on the result  
of a procedure or examination, accept as proved, approve, ‘approve what is essential’ cf. 1:28,  
12:2  
to regard something as genuine or worthy on the basis of testing, to judge to be genuine, to judge  
as good, to approve

διαφέροντα                      PAPtcpNPA                      fr. διαφέρω  
differ to one’s advantage from someone or something, be worth more than, be superior to  
something, ‘the things that really matter, cf. Phil. 1:10  
to be of considerable value, in view of having certain distinctive characteristics, to be valuable,  
to have worth

κατηχούμενος                      PPPtcpMSN                      fr. κατηχῶ  
teach, instruct, ‘instructed in the law’  
to teach in a systematic or detailed manner, to instruct, to teach

## V. 19

πέποιθάς

PfAI2sg

fr. πειθω

to be so convinced that one puts confidence in something, be convinced, be sure, certain  
to believe in something or someone to the extent of placing reliance or trust in or on, to rely on,  
to trust in, to depend on, to have confidence in, confidence, trust

ὁδηγόν

one who assists another in following a path, guide, leader, ‘a guide for the blind’  
one who guides, guide, leader

τυφλῶν

pertaining to being unable to understand, incapable of comprehending, blind, of mental and  
spiritual blindness, metaphorically of those not converted to Mosaic way of life  
pertaining to not being able to understand, unable to understand, incapable of comprehending,  
blind

## V. 20

παιδευτήν

instructor, teacher

one who provides instruction for the purpose of proper behavior, instructor, trainer, teacher, ‘an  
instructor for the foolish’

ἀφρόνων

pertaining to lack of prudence or good judgment, foolish, ignorant  
pertaining to not employing one’s understanding, particularly in practical matters, foolish,  
senseless, unwise

διδάσκαλον

teacher, ‘you are sure that you are a teacher of the young’  
one who provides instruction, teacher, instructor

νηπίων

a very young child, infant, child, figurative, one who views spiritual things from the standpoint  
of a child

a small child above the age of helpless infant but probably not more than three or four years of  
age, small child, ‘literally ‘teacher of little children,’ may be better understood in a sense of  
‘teacher of the ignorant’ or ‘teacher of the unlearned’

μόρφωσιν

the state of being formally structured, embodiment, formulation, form, ‘you who have the  
embodiment or formulation of knowledge and truth in the book of the law’

the embodiment of the essential features and qualities of something, embodiment, full content,  
essential features, ‘having the essential features of knowledge and truth in the Law’

γνώσεως

the content of what is known, knowledge, what is known, ‘embodiment of knowledge in the law’  
the content of what is known, knowledge, what is known, ‘because you have in the Law the  
embodiment of knowledge and truth’

ἀληθείας

the content of what is true, truth, ‘embodiment of knowledge and truth’  
the content of that which is true and thus in accordance with what actually happened, truth

## V. 21

διδάσκων

PAPtcpMSV

fr. διδάσκω

διδάσκεις;

PAI2sg

fr. διδάσκω

to provide instruction in a formal or informal setting, teach  
to provide instruction in a formal or informal setting, to teach, teaching

κηρύσσων

PAPtcpMSN

fr. κηρυσσω

to make public declarations, proclaim aloud, of proclamation that is divine in origin or relates to  
divinity, ‘inveigh against stealing (= preach: No stealing!)’  
to publicly announce religious truths and principles while urging acceptance and compliance, to  
preach

κλέπτειν

PAInf

fr. κλέπτω

κλέπτεις;

PAI2sg

fr. κλέπτω

steal, take away something secretly without the owners permission  
to take secretly and without permission the property of someone else, to steal, theft

## V. 22

μοιχεύειν

PAInf

fr. μοιχευω

μοιχεύεις;

PAI2sg

fr. μοιχευω

commit adultery  
sexual intercourse of a man with a married woman other than his own spouse, to commit  
adultery, adultery

βδελυσσόμενος

PM/PdepPtcpMSV

fr. βδελυσομαι

to detest something because it is utterly offensive or loathsome, abhor, detest  
to strongly detest something on the basis that it is abominable, to abhor, to abominate, ‘you who  
abominate idols, do you rob temples?’

εἰδωλα

fabricated/imaged deity, idol, ‘abhor idols’  
an object which resembles a person, animal, god, etc. and which is an object of worship, idol,  
(image)

ἱεροσυλεῖς; PAI2sg fr. ἑεροσυλεω  
to take objects from a temple by force or stealth, rob temples, probably to be taken literally of temple plundering  
to take by force or stealth objects from a temple, to rob temples, ‘you who abhor idols, do you not rob temples?’  
possibly, to commit sacrilege by doing harm or damage to sacred objects in temples, to commit sacrilege, to desecrate

## V. 23

καυχᾶσαι PM/Pdep2sg fr. καυχαομαι  
see above

παραβάσεως  
act of deviating from an established boundary or norm, overstepping, transgression  
to act contrary to established custom or law, with the implication of intent, to disobey, to break the law, to transgress, disobedience, transgression

ἀτιμάζεις PAI2sg fr. ἀτιμαζω  
deprive someone of honor or respect, to dishonor/shame, cf. 1:24  
to cause someone to have low status involving dishonor and disrespect, to cause to be dishonored, to cause to suffer dishonor

## V. 24

ὄνομα  
proper name of an entity, name, ‘in Israelite tradition the greatest reverence was paid to the holy name of God’  
that which is said about a person on the basis of an evaluation of the person’s conduct, reputation

βλασφημεῖται PPI3sg fr. βλασφημεω  
to speak in a disrespectful way that demeans, denigrates, maligns, in relation to transcendent or associated entities, slander, revile, defame, speak irreverently/impiously/disrespectfully of or about, quoting Isa. 52:5  
to speak against someone in such a way as to harm or injure his or her reputation, to revile, to defame, to blaspheme, reviling, ‘for the name of God is reviled by the Gentiles because of you’

ἔθνεσιν  
people groups foreign to a specific people group, those who do not belong to groups professing faith in the God of Israel, the nations, gentiles, unbelievers, cf. v. 24  
those who do not belong to the Jewish or Christian faith, heathen, pagans

καθὼς  
of comparison, just as, as a formula, ‘as it is written’ cf. 1:17, 3:4, 10, 4:17, 8:36  
marker of similarity in events and states, just as, in comparison to

γέγραπται

to express thoughts in writing, write down, record a formula introducing quotations from the OT,  
cf. 1:17, 3:4, 10, 4:17, 8:36, 9:13, 33, 10:15, 11:8  
to write

## V. 25

περιτομή

circumcision, the state of having been circumcised, cf. 2:26, 3:1, 4:10 etc.  
circumcision as consecration and ethnic identification

ὠφελεῖ

PAI3sg

fr. ὠφελεω

to provide assistance, help, aid, benefit, be of use (to), 'it is of value'  
to provide assistance, with emphasis upon the resulting benefit, to help

πράσσης

PAS2sg

fr. πρασσω

to bring about or accomplish something through activity, do, accomplish  
to carry out some activity, to do, to carry out, to perform

παραβάτης

violator, transgressor, cf. v. 27

a person who customarily breaks or disobeys the law, transgressor, 'if you are a transgressor of the Law'

ἄκροβυστία

noncircumcised, gentiles, non-Judeans, cf. 3:30, Col. 3:11, Eph. 2:21

γέγονεν

PfAI3sg

fr. γινομαι

to experience a change in nature and so indicate entry into a new condition, become  
to come to acquire or experience a state, to become

## V. 26

δικαιώματα

a regulation relating to just or right action, regulation, requirement, commandment, 'the requirements of the law' cf. 1:32, 8:4

a regulation concerning right or just action, regulation, requirement

φυλάσσει

PAS3sg

fr. φυλασσω

to continue to keep a law or commandment from being broken, observe, follow  
to continue to obey orders or commandments, to obey, to keep commandments, obedience

λογισθήσεται

FPI3sg

fr. λογιζομαι

to determine by mathematical process, reckon, calculate, as a result of a calculation evaluate, estimate, look upon as, consider, 'will not his uncircumcision be regarded as circumcision?'  
to hold a view or have an opinion with regard to something, to hold a view, to have an opinion,  
to consider, to regard

## V. 27

κρινεῖ

FAI3sg

fr. κρινω

to pass judgment upon (and thereby seek to influence) the lives and actions of other people, especially pass an unfavorable judgment upon, criticize, find fault with, condemn  
to judge a person to be guilty and liable to punishment, to judge as guilty, to condemn

φύσεως

condition or circumstance as determined by birth, natural endowment/condition, nature, especially as inherited from one's ancestors, in contrast to status or characteristics that are acquired after birth, the uncircumcision that is so by nature (a reference to non-Israelites, who lack the moral cultivation of those who are circumcised and yet 'observe the upright requirements of the law' [Rom. 2:26]. Israelites who violate their responsibilities to God, despite their privileged position indicated by receipt of circumcision and special revelation, run the risk of placing themselves in the condition of the uncircumcised)

τελοῦσα

PAPtcpFSN

fr. τελεω

to carry out an obligation or demand, carry out, accomplish, perform, fulfill, keep, 'carry out the demands of, keep the law'  
to obey as a means of fulfilling the purpose of a rule or standard, to obey, to keep, '(those who) by nature are uncircumcised obey the Law'

γράμματος

a set of written characters forming a document or piece of writing, a document, piece of writing, a relatively long written publication, writing, book, of the literally correct form of the law' cf. v. 29  
any kind of written document, whether in book or manuscript form, with focus upon the content, writing, what has been written

παραβάτην

see above

## V. 28

φανερῶ

that which is exposed to general view or knowledge, (in) the open, public notice, 'the Judean who is one outwardly by reason of being circumcised'  
pertaining to that which appears clear or evident, clear, evident, clearly, 'and not the evident circumcision in the flesh' 'that which can be seen'

## V. 29

κρυπτῶ

a hidden entity, something hidden, a hidden place, 'the Judean who is one inwardly, not only by the outward sign of circumcision'  
the psychological faculty, including intellectual, emotional, and spiritual aspects, in contrast with the purely physical aspects of human existence, the inner being, the inmost being, 'but he is a Jew who is one inwardly' or 'in the heart'

### καρδίας

heart as seat of physical, spiritual and mental life, as center and source of the whole inner life, with its thinking, feeling, and volition, of the will and its decisions, the causative source of a person's psychological life in its various aspects, but with special emphasis upon thoughts, heart, inner self, mind

### πνεύματι

God's being as controlling influence, with focus on association with humans, Spirit, spirit as that which differentiates God from everything that is not God, the (divine) Pneuma stands in contrast to everything that characterizes this age or the finite world generally, in contrast to grammar, which is the characteristic quality of God's older declaration of the divine will in the law, cf. 7:6, 2 Cor 3:6, 8

### ἔπαινος

the act of expressing admiration or approval, praise, approval, recognition, from God to speak of the excellence of a person, object, or event, to praise, praise