

The Epistle to the Romans

The Epistle to the Romans

A Greek Reader

A large, bold, black letter 'T' in a classic serif font, serving as a logo for Timothy A. Lee Publishing. The 'T' has a slightly flared top and a decorative tail on the right side.

Timothy A. Lee Publishing

The Epistle to the Romans: A Greek Reader

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Introduction

This is a Greek reader for The Epistle to the Romans. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹ Second, this series is designed for pastors, scholars, and curious lay people looking to refresh their Greek, or use it in preparation for their work of study, preaching, and teaching.

The book immerses the reader in the biblical texts in order to build confidence reading Koine Greek as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader's generous glosses enable the student with only one year's worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 30 times or fewer in the Greek New Testament are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Koine Greek. However, even advanced readers will appreciate

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language of the New Testament is Post-Classical Greek.

the glossing of the rare words, since it saves time reading the text.

Romans is one of the most important books for Pauline and New Testament theology. Its influence in history towers among the other letters of the New Testament. This makes it a familiar book for readers and it often forms the basis of classroom study. However, it is not a systematic treatment of doctrine, but a pastoral letter by Paul to address issues in the Roman church and his missionary work.

How to use this reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are

defined as those that occur 30 times or fewer in the Greek New Testament. It is assumed that after one year's study, a student will know the common words. These 328 distinct lexemes occur 5,908 times in The Epistle to the Romans. This accounts for 83.7% of the 7,055 words found in the book.² An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in John 1:5, we encounter the word *σκοτία*^a. The word is uncommon, occurring only 17 times in the New Testament. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type *σκοτία*. It is followed by grammatical data where necessary, in this case ending *ας, ἡ* which refer to the genitival form ending (*ας*) and gender (*ἡ*). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the New Testament in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.³ I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. Given these glosses are primarily for the general reader, a dictionary such as BDAG is recommended where

² According to the SBLGNT base text and MorphGNT parsing scheme adopted by this book.

³ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. T & T Clark: Edinburgh, 1923.

a *σκοτία, ας, ἡ*. darkness, dark.
(17)

exegetical points are under question.⁴ These glosses are spelled according to British English.

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, σκοτία^a ... σκοτία^a.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, τέξεται^b. This indicates the word τέξεται is the future middle indicative third-person singular of the verb τίκτω. It is glossed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρεθη¹ is an aorist passive indicative third-person singular verb, from εὔρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., ¹) which are bold and sans-serif.

⁴ Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature. Third Edition (BDAG)*. Chicago, IL: The University of Chicago Press, 2000

a **σκοτία, ας, ἡ**. darkness, dark.
(17)

b **τίκτω**. to bear, bring forth,
produce. (18) *fut. mid. ind. 3s*

¹ *εὔρισκω aor. pass. ind. 3s*

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἡλίας. These are the proper nouns that occur 30 times or fewer in the New Testament. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰωάννης is not glossed.

Verb and noun paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

Sources

The biblical base text for this reader is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.⁵ This is a modern critical text. To save space I have removed the critical apparatus. This should not be neglected in study, but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

The morphological parsing and lemmatization used is from the MorphGNT project and made available under a Creative

⁵ <https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

Commons License.⁶ I have occasionally changed the parsing, or underlying lexeme. In particular I have relisted several deponent verbs as present. This is based on their use in the present at times in the New Testament, or in the Septuagint.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁷ As stated, I have lightly updated the language of these and the translations offered. When updating glosses I have also consulted John Dodson's *Greek-English Lexicon*.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with

⁶ CC-BY-SA, Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200.

⁷ Abbott-Smith, *Greek Lexicon*.

⁸ Dodson's lexicon is in the public domain, he used the following public-domain sources:

- Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament*, New York: Charles Scribner's Sons, 1922.
- Berry, George R., *A New Greek-English Lexicon to the New Testament*, New York: Hinds & Noble, 1897.
- Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*, Oxford: Clarendon Press, 1917.
- Strong, J., *Strong's Exhaustive Concordance of the Bible*, 1890.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Rand, McNally & company: Chicago, IL, 1910.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

1 Παῦλος δούλος Χριστοῦ Ἰησοῦ, κλητὸς^a ἀπόστολος, ἀφορισμένος^b εἰς εὐαγγέλιον θεοῦ **2** ὃ προεπηγγείλατο^c διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις **3** περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα¹, **4** τοῦ ὀρισθέντος^d υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης^e ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, **5** δι' οὗ ἐλάβομεν² χάριν καὶ ἀποστολήν^f εἰς ὑπακοήν^g πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, **6** ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ^a Ἰησοῦ Χριστοῦ, **7** πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς^a ἀγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται^h ἐν ὅλῳ τῷ κόσμῳ. **9** μάρτυς γὰρ μου ἐστὶν ὁ θεός, ᾧ λατρεύωⁱ ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως^j μνεῖαν^k ὑμῶν ποιῶμαι **10** πάντοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος^l εἴ πως ἤδη ποτὲ εὐδοθήσομαι^m ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς. **11** ἐπιποθῶⁿ γὰρ ἰδεῖν ὑμᾶς, ἵνα

1
a κλητός, ἡ, ὄν. called, invited. (10)
b ἀφορίζω. to separate, set apart. (10)
c προεπαγγέλλω. to promise before. (2)
d ὀρίζω. to determine, appoint, designate. (8)
e ἀγιωσύνη, ἡς, ἡ. holiness. (3)
f ἀποστολή, ἡς, ἡ. apostleship; sending away. (4)
g ὑπακοή, ἡς, ἡ. obedience. (14)

h καταγγέλλω. to proclaim, declare. (18)
i λατρεύω. to serve, worship. (21)
j ἀδιαλείπτως. constantly, unceasingly. (4)
k μνεῖα, ας, ἡ. remembrance, mention. (7)
l δέομαι. to pray, beg, want, need. (13)
m εὐδοθῶ. to help on the way, prosper. (4)
n ἐπιποθέω. to long for, desire. (9)

1
¹ σάρξ acc. fs

² λαμβάνω aor. act. ind. 1p

τι μεταδῶ^a χάρισμα^b ὑμῖν πνευματικὸν^c εἰς τὸ στηριχθῆναι^d ὑμᾶς, **12** τοῦτο δὲ ἐστὶν συμπαρακληθῆναι^e ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. **13** οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν^f, ἀδελφοί, ὅτι πολλάκις^g προεθέμην^h ἔλθειν πρὸς ὑμᾶς, καὶ ἐκωλύθηνⁱ ἄχρι τοῦ δεῦρο^j, ἵνα τινὰ καρπὸν σχῶ¹ καὶ ἐν ὑμῖν καθῶς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. **14** Ἑλλησίν^k τε καὶ βαρβάροις^l, σοφοῖς^m τε καὶ ἀνοήτοιςⁿ ὀφειλέτης^o εἰμί. **15** οὕτως τὸ κατ' ἐμὲ πρόθυμον^p καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελισασθαι.

16 Οὐ γὰρ ἐπαισχύνομαι^q τὸ εὐαγγέλιον, δύναμις γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίω τε πρῶτον καὶ Ἑλληνι^k. **17** δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται^r ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται. Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

18 Ἀποκαλύπτεται^r γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν^s καὶ ἀδικίαν^t ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ^t

a	μεταδίδωμι. to share, impart. (5) <i>aor. act. subj. 1s</i>	j	δεῦρο. come, hither. (9)
b	χάρισμα, ατος, τό. gift of grace, a free gift. (17)	k	Ἑλλην, ηνος, ό. Greek. (25)
c	πνευματικός, ή, όν. spiritual. (26)	l	βάρβαρος, ον. barbarian. (6) <i>dat. mp</i>
d	στηρίζω. to fix, set fast, strengthen. (13) <i>aor. pass. inf.</i>	m	σοφός, ή, όν. clever, wise. (19)
e	συμπαρακαλέω. to encourage. (1) <i>aor. pass. inf.</i>	n	ἀνόητος, ον. foolish, thoughtless. (6) <i>dat. mp</i>
f	ἀγνοέω. to be ignorant, not to know. (22)	o	ὀφειλέτης, ου, ό. debtor. (7)
g	πολλάκις. often, many times. (18)	p	πρόθυμος, ον. eager, ready, willing. (3)
h	προτίθημι. to set before, set forth publicly. (3)	q	ἐπαισχύνομαι. to be ashamed. (11)
i	κωλύω. to hinder, restrain. (23)	r	ἀποκαλύπτω. to reveal, uncover. (26)
		s	ἀσέβεια, ας, ή. ungodliness, impiety. (6)
		t	ἀδικία, ας, ή. wrongdoing, unrighteousness. (25)

¹ ἔχω *aor. act. subj. 1s*

κατεχόντων^a, **19** διότι^b τὸ γνωστὸν^c τοῦ θεοῦ φανερόν^d ἐστὶν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς ἐφάνέρωσεν. **20** τὰ γὰρ ἀόρατα^e αὐτοῦ ἀπὸ κτίσεως^f κόσμου τοῖς ποιήμασιν^g νοούμενα^h καθορᾶταιⁱ, ἢ τε αἰδιος^j αὐτοῦ δύναμις καὶ θεϊότης^k, εἰς τὸ εἶναι αὐτοῦς ἀναπολογήτους^l, **21** διότι^b γνόντες^l τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ ἐματαιώθησαν^m ἐν τοῖς διαλογισμοῖςⁿ αὐτῶν καὶ ἐσκοτίσθη^o ἡ ἀσύνετος^p αὐτῶν καρδιά· **22** φάσκοντες^q εἶναι σοφοὶ^r ἐμωράνθησαν^s, **23** καὶ ἥλλαξαν^t τὴν δόξαν τοῦ ἀφθάρτου^u θεοῦ ἐν ὁμοιώματι^v εἰκόνος^w φθαρτοῦ^x ἀνθρώπου καὶ πετεινῶν^y καὶ τετραπόδων^z καὶ ἐρπετῶν^{aa}.

24 Διὸ παρέδωκεν² αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν^{ab} τοῦ ἀτιμάζεσθαι^{ac} τὰ σώματα

a κατέχω. to hold back, fast, possess. (17)	p ἀσύνετος, ον. without understanding, foolish, senseless. (5)
b διότι. because; that. (23)	q φάσκω. to say, affirm, claim. (3)
c γνωστός, ἢ, ὄν. known. (15)	r σοφός, ἢ, ὄν. clever, wise. (19)
d φανερός, ἄ, ὄν. visible, manifest. (18)	s μωραίνω. to make foolish; lose taste. (4) <i>aor. pass. ind. 3p</i>
e ἀόρατος, ον. unseen, invisible. (5)	t ἀλλάσσω. to change. (6) <i>aor. act. ind. 3p</i>
f κτίσις, εως, ἢ. creation, a founding. (19)	u ἀφθαρτος, ον. incorruptible, immortal. (8) <i>gen. ms</i>
g ποίημα, ατος, τό. work, workmanship. (2)	v ὁμοίωμα, ατος, τό. likeness, image. (6)
h νοέω. to understand. (14)	w εἰκῶν, ὄνος, ἢ. image, likeness. (23)
i καθοράω. to see clearly. (1)	x φθαρτός, ἢ, ὄν. perishable, corruptible. (6)
j αἰδιος, ον. eternal. (2)	y πετεινόν, οῦ, τό. bird. (14)
k θεϊότης, ητος, ἢ. divinity. (1)	z τετράπους, ουν. four-footed. (3)
l ἀναπολόγητος, ον. without excuse, inexcusable. (2) <i>acc. mp</i>	aa ἐρπετόν, οῦ, τό. creeping thing, reptile. (4)
m ματαιώω. to make vain, foolish. (1)	ab ἀκαθαρσία, ας, ἢ. uncleanness, impurity. (10)
n διαλογισμός, οῦ, ὄ. thought, reasoning. (14)	ac ἀτιμάζω. to dishonour, disgrace. (7)
o σκοτίζομαι. to darken; be darkened. (5)	

¹ γινώσκω *aor. act. ptc. nom. mp*

² παραδίδωμι *aor. act. ind. 3s*

αὐτῶν ἐν αὐτοῖς, ²⁵ οἵτινες μετήλλαξαν^a τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει^b, καὶ ἐσεβάσθησαν^c καὶ ἐλάτρευσαν^d τῇ κτίσει^e παρὰ τὸν κτίσαντα^f, ὅς ἐστιν εὐλογητὸς^g εἰς τοὺς αἰῶνας· ἀμήν.

²⁶ Διὰ τοῦτο παρέδωκεν¹ αὐτοὺς ὁ θεὸς εἰς πάθη^h ἀτιμίαςⁱ. αἱ τε γὰρ θήλειαι^j αὐτῶν μετήλλαξαν^a τὴν φυσικὴν^k χρῆσιν^l εἰς τὴν παρὰ φύσιν^m, ²⁷ ὁμοίως τε καὶ οἱ ἄρσενεςⁿ ἀφέντες² τὴν φυσικὴν^k χρῆσιν^l τῆς θηλείας^j ἐξεκαύθησαν^o ἐν τῇ ὀρέξει^p αὐτῶν εἰς ἀλλήλους, ἄρσενεςⁿ ἐν ἄρσεσινⁿ τὴν ἀσχημοσύνην^q κατεργαζόμενοι^r καὶ τὴν ἀντιμισθίαν^s ἣν ἔδει τῆς πλάνης^t αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες^u.

²⁸ Καὶ καθὼς οὐκ ἔδοκίμασαν^v τὸν θεὸν ἔχειν ἐν ἐπίγνωσει^w, παρέδωκεν¹ αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον^x νοῦν^y, ποιεῖν τὰ μὴ

- | | |
|--|--|
| a μεταλλάσσω. to exchange. (2)
<i>aor. act. ind. 3p</i> | o ἐκκαίω. to burn up, kindle. (1)
<i>aor. pass. ind. 3p</i> |
| b ψεῦδος, οὐς, τό. falsehood, untruth, lie. (10) | p ὀρεξίς, εως, ἡ. strong desire, lust. (1) |
| c σεβάζομαι. to worship. (1) | q ἀσχημοσύνη, ἡς, ἡ. unseemliness, shame. (2) |
| d λατρεύω. to serve, worship. (21) | r κατεργάζομαι. to work out, produce. (22) |
| e κτίσις, εως, ἡ. creation, a founding. (19) | s ἀντιμισθία, ας, ἡ. reward, recompense. (2) |
| f κτίζω. to create. (15) | t πλάνη, ης, ἡ. wandering, error. (10) |
| g εὐλογητός, ἡ, ὄν. worthy of praise, blessed. (8) | u ἀπολαμβάνω. to get back, receive back. (10) |
| h πάθος, οὐς, τό. passion, lust. (3) | v δοκιμάζω. to test, try, prove. (22) |
| i ἀτιμία, ας, ἡ. dishonour, disgrace. (7) | w ἐπίγνωσις, εως, ἡ. knowledge, discernment. (20) |
| j θήλυς, εια, υ. female. (5) | x ἀδόκιμος, ον. failing the test. (8) <i>acc. ms</i> |
| k φυσικός, ἡ, ὄν. natural, according to nature. (3) | y νοῦς, νοός, ὁ. mind, understanding. (24) <i>acc. ms</i> |
| l χρήσις, εως, ἡ. relations; use. (2) | |
| m φύσις, εως, ἡ. nature. (14) | |
| n ἄρσην, ενος, εν. male. (9) | |

¹ παραδίδωμι *aor. act. ind. 3s*

² ἀφήμι *aor. act. ptc. nom. mp*

καθήκοντα^a, ²⁹ πεπληρωμένους πάση ἀδικία^b πονηρία^c πλεονεξία^d κακία^e, μεστοὺς^f φθόνου^g φόνου^h ἔριδοςⁱ δόλου^j κακοηθείας^k, ψιθυριστάς^l, ³⁰ καταλάλους^m, θεοστυγεῖςⁿ, ὕβριστάς^o, ὑπερηφάνους^p, ἀλαζόνας^q, ἐφευρετὰς^r κακῶν, γονεῦσιν^s ἀπειθεῖς^t, ³¹ ἀσυνέτους^u, ἀσυνθέτους^v, ἀστοργούς^w, ἀνελεήμονας^x. ³² οἵτινες τὸ δικαίωμα^y τοῦ θεοῦ ἐπιγινόντες^z, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν^z τοῖς πράσσουσιν.

2 Διὸ ἀναπολόγητος^a εἶ, ὦ^b ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις^c, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. ² οἶδαμεν δὲ ὅτι τὸ κρίμα^d τοῦ

a	καθήκω. to be fit, proper; come down. (2)	p	ὑπερήφανος, ον. proud, arrogant. (5) <i>acc. mp</i>
b	ἀδικία, ας, ἡ. wrongdoing, unrighteousness. (25)	q	ἀλαζών, όνος, ό. boaster. (2)
c	πονηρία, ας, ἡ. iniquity, wickedness. (7)	r	ἐφευρετής, οὔ, ό. inventor, contriver. (1)
d	πλεονεξία, ας, ἡ. greediness, avarice. (10)	s	γονεύς, έως, ό. parent. (20)
e	κακία, ας, ἡ. evil, wickedness. (11)	t	ἀπειθής, ές. disobedient. (6)
f	μεστός, ἡ, όν. full. (9)	u	ἀσύνετος, ον. without understanding, foolish, senseless. (5) <i>acc. mp</i>
g	φθόνος, ου, ό. grudge, envy. (9)	v	ἀσύνθετος, ον. faithless, untrustworthy. (1) <i>acc. mp</i>
h	φόνος, ου, ό. murder, slaughter. (9)	w	ἄστοργος, ον. without natural affection. (2) <i>acc. mp</i>
i	ἔρις, ιδος, ἡ. quarrel, strife, dissension. (9) <i>gen. fs</i>	x	ἀνελεήμων, ον. without mercy. (1)
j	δόλος, ου, ό. deceit, trickery. (11)	y	δικαίωμα, ατος, τό. righteous act, sentence, ordinance. (10)
k	κακοήθεια, ας, ἡ. malignity, malevolence. (1)	z	συνευδοκέω. to join in approving, consent, agree. (6)
l	ψιθυριστής, οὔ, ό. whisperer. (1)		2
m	κατάλαλος, ον. slanderous. (1) <i>acc. mp</i>	a	ἀναπολόγητος, ον. without excuse, inexcusable. (2)
n	θεοστυγής, ές. hating God. (1)	b	ὦ. oh! (17)
o	ὕβριστής, οὔ, ό. violent, insolent man. (2)	c	κατακρίνω. to condemn. (16)
		d	κρίμα, ατος, τό. judgement. (27)

¹ ἐπιγινώσκω *aor. act. ptc.*
nom. mp

θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
3 λογίζη δὲ τοῦτο, ὧ^a ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
 πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ^b τὸ κρίμα^c τοῦ θεοῦ;
4 ἢ τοῦ πλοῦτου^d τῆς χρηστότητος^e αὐτοῦ καὶ τῆς ἀνοχῆς^f
 καὶ τῆς μακροθυμίας^g καταφρονεῖς^h, ἀγνοῶνⁱ ὅτι τὸ χρηστὸν^j
 τοῦ θεοῦ εἰς μετάνοιαν^k σε ἄγει; **5** κατὰ δὲ τὴν σκληρότητα^l
 σου καὶ ἀμετανόητον^m καρδίαν θησαυρίζειςⁿ σεαυτῷ ὄργην
 ἐν ἡμέρᾳ ὄργης καὶ ἀποκαλύψεως^o δικαιοκρισίας^p τοῦ θεοῦ,
6 ὃς ἀποδώσει^q ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ. **7** τοῖς μὲν καθ’
 ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν^r
 ζητοῦσιν ζωὴν αἰώνιον. **8** τοῖς δὲ ἐξ ἐριθείας^s καὶ ἀπειθοῦσι^t τῇ
 ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ^u ὄργη καὶ θυμὸς^v, **9** θλίψις καὶ
 στενοχωρία^w, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου^x
 τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλληνοῦ^y. **10** δόξα δὲ καὶ
 τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε

a ὧ. oh! (17)

b ἐκφεύγω. to flee away, escape.
(8) fut. mid. ind. 2s

c κρίμα, ατος, τό. judgement.
(27)

d πλοῦτος, ου, ὁ. riches, wealth.
(22)

e χρηστότης, ητος, ἡ. kindness,
goodness. (10)

f ἀνοχή, ἡς, ἡ. forbearance. (2)

g μακροθυμία, ας, ἡ. patience,
forbearance. (14)

h καταφρονέω. to despise, scorn.
(9)

i ἀγνοέω. to be ignorant, not to
know. (22)

j χρηστός, ἡ, ὄν. good, kind,
useful, easy. (7)

k μετάνοια, ας, ἡ. repentance,
change of mind. (22)

l σκληρότης, ητος, ἡ. hardness.
(1)

m ἀμετανόητος, ον. impenitent.
(1) acc. fs

n θησαυρίζω. to store up,
treasure, store. (8)

o ἀποκάλυψις, εως, ἡ.
revelation, uncovering. (17)

p δικαιοκρισία, ας, ἡ. righteous
judgment. (1)

q ἀφθαρσία, ας, ἡ.
incorruptibility, immortality.
(7)

r ἐριθεία, ας, ἡ. rivalry, selfish
ambition. (7)

s ἀπειθέω. to disobey. (14)

t ἀδικία, ας, ἡ. wrongdoing,
unrighteousness. (25)

u θυμός, οὔ, ὁ. wrath, anger. (18)

v στενοχωρία, ας, ἡ. distress,
narrow space. (4)

w κατεργάζομαι. to work out,
produce. (22)

x Ἑλλην, ηνος, ὁ. Greek. (25)

καιρός, οὔ, ὁ time, season.

(85)

κακός, ἢ, ὄν bad, evil. (50)

καλέω to call, summon. (148)

καλός, ἢ, ὄν fine, beautiful,
good. (102)

καλῶς well, rightly, finely.

(36)

καρδία, ας, ἡ heart, mind.

(156)

καρπός, οὔ, ὁ fruit, produce.

(66)

κατά according to, against,
down. (469)

καταβαίνω to go down,
descend. (80)

καυχάομαι to boast, glory.

(36)

κεφαλή, ἡς, ἡ head. (75)

κηρύσσω to proclaim,
preach. (61)

κλαίω to weep, cry, wail.

(40)

κόσμος, ου, ὁ world; order.

(185)

κράζω to cry out, call out.

(55)

κρίνω to judge, decide. (114)

κύριος, ου, ὁ lord, master.

(713)

Λ

λαλέω to speak, say. (297)

λαμβάνω to take, receive.

(258)

λαός, οὔ, ὁ people, crowd.

(141)

λέγω to say, speak, tell.

(2345)

λίθος, ου, ὁ stone. (58)

λογίζομαι to count,
calculate, consider. (40)

(330)

λόγος, ου, ὁ word, message.

(330)

λοιπός, ἢ, ὄν remaining, rest.

(55)

M

μακάριος, α, ον blessed,
happy. (50)

μᾶλλον more, rather. (81)

μαρτυρέω to bear witness,
testify. (76)

μάρτυς, υρος, ὁ witness. (35)

μέγας, μεγάλη, μέγα great,
large. (240)

μέλλω to intend, be about
to. (109)