Romans 2

1 Wherefore you are defenseless, O man! Whoever you are that judges: for wherein you judge another, you are giving judgment against yourself; for you that judge commit the same things.

2 However we know that the judgment of God is according to straightforward truth on them which regularly commit such things.

3 And you reckon this, O man, that judges them which do such things, and does the same, that you will escape the judgment of God?

4 Or despise (think little of) the abundant wealth of His productive kindness and patient endurance and long temperance; not knowing that the productive kindness of God brings you to a difference of thinking?

5 According to your obstinate hardness (hard from being dry) and impenitent (not differing in thinking) heart, you are hoarding up to yourself wrath for the day of wrath and uncovering of the right and just judgment of God;

6 Who will return to each according to their accomplishments (works that complete an inner intention):

7 to those that endure in good works, seek for glory and honor and incorruptibility, eternal life:

8 But to them that are selfishly rivaled and refuse to be persuaded to the truth, but are yet persuaded to injustice, indignation and wrathful opposition,

9 constriction (tribulation, hemming one in with no escape) and great distress by narrow confinement, upon every psyche of man that effects evil with poisonous inner malice, of the Jew first, and also of the Greeks;

10 But glory, honor, and serenity (peace by being made whole), to every man that works inherent good, to the Jew first and also to the Greek:

11 For there is not partiality (favoritism) with God.

12 For as many as have sinned (forfeited-to have no share in by missing the mark) without law will also completely perish without law: and as many as have sinned in the law will be judged by the law;

13 For not the hearers of the law are just with God, but the doers of the law will be declared justified.

14 For when the ethnicities, which do not have the law, do by inherent nature the things of the law, these, not having the law, are a law unto themselves:

15 Which undeniably indicate the work of the law written in their hearts, their conscience also bearing witness, and meanwhile their reckoned reasonings accusing or else defending them;

16 In that day when God will judge the hidden things of men, according to the gospel through Jesus Christ.

17 However if you name yourself a Jew, and are resting upon the law, and boast (hold your head high) in God,

18 And know His preferred will, and approve the things that surpassingly carry through (excel, are of consequence), being orally instructed out of the law;

19 Are persuaded that you yourself are a guide of the blind, a light to those in darkness,

20 An instructor (one who constructively corrects in order to train, trainer, chastiser) of the foolish (senseless, inconsiderate, lacking moderation, willfully ignorant, without perspective as it regulates behavior), a teacher of unlearned minors, which having a semblance of knowledge and of the truth in the law.

21 Then you which are teaching another, do you not teach yourself? You that preach no one should steal, do you steal?

22 You that say one should not commit adultery, do you commit adultery? You that abhor (detest as stench) idols (false god, image for worship), do you commit sacrilege (rob temples)?

23 You that make your boast in the law, through the transgression (willfully disregard and overstep) of the law you dishonor (disgrace the value of) God?

24 For the name of God is blasphemed among the ethnicities through you, as it has been written.

25 Indeed circumcision profits, if you regularly keep the law: but if you be a breaker (transgressor, one who goes contrary, steps over the line) of the law, then your circumcision has become uncircumcision.

26 Therefore if the uncircumcision vigilantly keep (guard, observe, keep secure/watch over) the righteous justice (a thing pronounced to be just) of the law, will not his uncircumcision be counted (reckoned reasonable for a logical conclusion) for circumcision?

27 And will not the uncircumcision which is by nature, if it fulfills the law, judge you, who by the letter and circumcision do transgress the law?

28 For he is not a Jew, which is one outwardly, neither is circumcision that which is manifest in flesh:

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