

<sup>1</sup>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.<sup>2</sup>But we are sure that the judgment of God is according to truth against them which commit such things.<sup>3</sup>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?<sup>4</sup>Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?<sup>5</sup>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;<sup>6</sup>Who will render to every man according to his deeds:<sup>7</sup>To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:<sup>8</sup>But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,<sup>9</sup>Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;<sup>10</sup>But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:<sup>11</sup>For there is no respect of persons with God.<sup>12</sup>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;<sup>13</sup>(For not the hearers of the law are just before God, but the doers of the law shall be justified.<sup>14</sup>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:<sup>15</sup>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;)<sup>16</sup>In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.<sup>17</sup>Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,<sup>18</sup>And knowest his will, and approvest the things that are more excellent, being instructed out of the law;<sup>19</sup>And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,<sup>20</sup>An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.<sup>21</sup>Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?<sup>22</sup>Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?<sup>23</sup>Thou that makest thy boast of the law, through breaking the law dishonourest thou God?<sup>24</sup>For the name of God is blasphemed among the Gentiles through you, as it is written.<sup>25</sup>For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.<sup>26</sup>Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?<sup>27</sup>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?<sup>28</sup>For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:<sup>29</sup>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.