

2[1] Therefore, you are without excuse, O man, everyone who judges, for in which you judge the other, you condemn yourself. For you practice the same things, the one judging.¹ [2] And we know that the judgment of the God is according to truth upon those who practice such things. [3] And do you reckon this, O man, he who judges those practicing such things and does the same, that you will escape the judgment of the God? [4] Or, do you despise the wealth of his kindness² and the forbearance and the long-suffering, not knowing³ that the kindness of the God leads you into repentance?

[5] But, according to your hardness and unrepentant heart⁴ you are storing up for yourself anger in a day of anger⁵ and revelation and righteous judgment of the God, [6] who will render each according to his work; [7] to those, indeed, in endurance of good work⁶ seek glory and honor and immortality, eternal life. [8] But, to those out of self-seeking, and indeed, they are disobedient to the truth, but obey the unrighteousness,⁷ wrath and anger, [9] tribulation and anguish upon every soul of man who works the bad, of Jew first⁸ and also of Greek, [10] but glory and honor and peace to everyone works the good, to Jew first and also to Greek.

[11] For there is no partiality⁹ with the God. [12] For as many as sinned without law will also perish without law, and as many as sinned in law, will be judged by law. [13] For not the hearers of the law are just before the God, but the doers of the law will be justified.¹⁰ [14] For when nations who have not law by nature do the things of the law, these not having law, are a law to themselves, [15] who show the work of the law written on their hearts, their conscience bearing witness, and the thoughts accusing or else defending one another, [16] on a day when the God judges the hidden things of the men, according to my good news, through Joshua Christ.

[17] Look,¹¹ you are called a Jew, and you rest on the law and boast in God, [18] and know the will and approve the things that matter, being instructed out of the law, [19] and are confident you yourself are a guide of blind ones, a light of those in darkness, [20] an instructor of foolish ones, a teacher of babes, having the form of the knowledge and the truth in the law.

[21] Therefore, the one who teaches another, do you not teach yourself? The

1 Due, at least in part, to the fact that “Every way of a man *is* right in his own eyes” (Proverbs 21:2), yet they aren't right (Psalm 14:1-4). See also Proverbs 12:15; 16:2; 30:12 (describes all the unsaved). Sadly, even believers, being in the flesh, are under this same curse (e.g. Matthew 7:1-5).

2 *χρηστότητος* (*chrêstotêtos*) “kindness” NAS; “goodness” NKJV – found also in Romans 3:12 (“good” NKJV, NAS; “kindness” CEB, etc. see footnote for Romans 3:12) & 2 Corinthians 6:6 (“kindness” NKJV). Root of this word is “kind” (NKJV) *χρηστός* (*chrêstos*) e.g. Luke 6:35.

3 *ἀγνοῶν* (*agnoôn*) “not knowing” participle of same root as the noun “ignorance” *ἀγνοίαν* (*agnoian*) e.g. in Ephesians 4:18

4 “unrepentant heart” = an unbeliever (e.g. Matthew 9:13; Luke 15:7; Acts 5:31; 11:18).

5 “a day of anger” = not necessarily or only the final judgment day, but a day when God reveals his righteous judgment upon the individual (Romans 1:18 “is revealed”) which He does every day (Job 38:12-13).

6 Only work in faith is good work (Romans 14:23). See also Titus 3:8, 14; Hebrews 10:24.

7 “but obey unrighteousness” - It's one or the other. See Romans 6:16-23.

8 The good news is to the Jew first (Romans 1:16; John 4:22) and so is judgment.

9 See also 2 Chronicles 19:7; Job 37:24; Ephesians 6:9; Colossians 3:25. Partiality toward God is even wrong (Job 13:8-11), for God desires truth (Psalm 51:6a; Jeremiah 5:3 “yours eyes to truth”).

10 These “doers of the law” = doers of the law in the true sense, that is, in faith, which is “from the heart” (Romans 6:17; Ephesians 6:6; Deuteronomy 6:6 “upon your heart”; 30:14//Romans 10:6-8).

11 MT & RT “Ἴδε (*ide*) “Look” (imperative); CT Εἰ δὲ (*Ei de*) “But if”

one who preaches not to steal, do you steal? [22] The one who says not to commit adultery, do you commit adultery?¹² The one who abhors idols, do you rob temples?¹³ [23] You who boast in the law, through the transgression of the law, do you not dishonor the God? [24] For the name of the God, because of you, is blasphemed among the nations, just as it is written.¹⁴

[25] For indeed, circumcision is profitable, if you do law. But, if you are a transgressor of law, your circumcision has become uncircumcision. [26] If therefore, the uncircumcised one keeps the requirements of the law, will not his uncircumcision be considered circumcision? [27] And will not the one uncircumcised by nature, fulfilling the law, judge you, through letter¹⁵ and circumcision, the transgressor of the law? [28] For he is not a Jew who is so outwardly, neither is the circumcision outward in flesh. [29] But, he is a Jew who is so inwardly, a circumcision of heart,¹⁶ in spirit, not in letter, whose praise is not from men, but from God.

12 The answer is yes (Matthew 5:27-28; Romans 7:7f). Except, for a believer there is repentance in faith (Romans 7:14-25).

13 *ιεροσυλεῖς* (*hierosuleis*) “you rob temples” (verb), see related noun “temple robbers” in Acts 19:37. Under the law, idols were to be utterly destroyed (Deuteronomy 12:1-3).

14 Isaiah 52:5

15 *γράμματος* (*grammatos*) “letter” (singular), used for “letters” (plural, like of the alphabet) in 2 Corinthians 3:7 (“letters engraved on stone” NAS) & Galatians 6:11. This “letter” is a reference to that written of Scripture.

16 Deuteronomy 10:16; 30:6; Jeremiah 4:4