

# TUESDAY BIBLE STUDY

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BY MILDRED VANDERPOOL



# ROMANS 2 [KJV]

- <sup>2</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.