

Outline of Romans 2

The Judgment of the Self-Righteous (v. 1-16) The Moralist
The Judgment of the Religious (v. 17-29) The Legalist

THE JUDGMENT OF THE SELF-RIGHTEOUS (V. 1-16)

The theme of Romans 2 is “judgment”:

the words *judge*, *judged*, *judgest*, and *judgment* are found 8 times in the chapter.

A good outline of these verses is:

1. **The Judgment made by the Self-Righteous** (v. 1-5)
2. **The Judgment made upon the Self-Righteous** (v. 6-16)

2:1 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.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 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?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 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;

V. 1 Who is Paul addressing? “O man” (v. 1, 3)

“Behold, thou art called a Jew” (v. 17)

In chapter one he described the Gentile; in chapter two he describes the Jew

“What then? are we better than they? No, in no wise: for we have **before proved** both Jews and Gentiles, that they are all under sin” (Romans 3:9)

“Therefore” - when you see the word therefore you look at the previous context to see what it’s there for

- in light of the previous listed iniquities

“thou art inexcusable” They (the Gentile) is without excuse (see 1:20)

 Thou (the Jew) is without excuse (2:1 and 3:9 above)

“whosoever thou art that judgest” - this verse is not a condemnation on judging (1 Cor 2:15) but is a condemnation of self-righteous or hypocritical judgment

“for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things”

The self-righteous is *indignant* of the sins of others while *indulgent* of his own sins

The self-righteous *accuses* others for their sins while he *excuses* himself for his own sins

Example: David – indulged in adultery, murder and cover-up

 indignant at the rich man who took the poor mans lamb

V. 2 “the judgment of God is according to truth”

God will judge the world in righteousness (Ps 9:8, Acts 17:31)

We are told not to judge by appearance but “judge righteous judgment” (Jn 17:24)

V. 3 no one will “escape the judgment of God” (Hebrews 9:27)

V. 4 “Or” - he is asking a question (see ? at end of verse) not making an accusation

“despise” - to look down upon, here *in self righteousness*

the self-righteous is looking down on others instead of looking up to God

If he was looking up he would see:

The Riches of God

1. His goodness – the things he HOLDS FORTH

2. His forbearance – the things he HOLDS OFF (puts up with)

3. His longsuffering – the things he HOLDS BACK (overlooks)

“the goodness of God leadeth thee to repentance”

NOT the judgment of God leadeth thee to repentance

It is the goodness of God, that He is forbearing and longsuffering, that leads those to Him

V. 5 Why do men refuse to repent, in spite of God’s goodness?

The REASON: hardness of heart (Mark 3:5, 10:5, 16:14)

Pharaoh hardened his heart (Exodus 8:15, 32; 9:34)

Nebuchadnezzar hardened his heart (2 Chronicles 36:13)

impenitent heart – not feeling shame or regret

The RESULT: stores up wrath (treasurest up) sinners get worse and worse
faces the righteous judgment of God

Hardness leads to impenitence, which leads to storing up, which leads to judgment.

“the day of wrath” - a phrase used only 4 times in Scripture (Job 21:30; Proverbs 11:4;
Zephaniah 1:15; Romans 2:5) All used in reference to the unsaved.

“revelation of the righteous judgment of God”