



Lesson 3:
Chapter 2

the book of
Romans

II. The Need for the Gospel – The Universality of Sin (1:18-3:20)

B. The Righteous Judgment of God (2:1-16)

a. The Jew is indefensible before God, though he judges the Gentile, because he is guilty of the same, and God judges according to truth.

(vv. 1-3)

i. As they judge others, they condemn themselves due to their practice. (v. 1)

ii. God's judgment is according to the objective facts of each case – truth – and the Jew will not escape. (vv. 2-3)

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- b. The Jew despises God's goodness through impenitence and continues to store up wrath for judgment. (vv. 4-5)
 - i. God's goodness does not validate the Jew's practice or state but is meant to turn him away from sin. (v. 4)
 - ii. Rather than repenting, the Jew continues to practice the same things, amassing wrath for the coming judgment. (v. 5)

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- c. God impartially renders to each what is commensurate with their deeds, regardless of nationality or race. (vv. 6-11)
 - i. Eternal life – those who endure in doing good. (v. 7)
 - ii. Indignation, wrath, tribulation, anguish – those who seek self, rather than Gods' will. (vv. 8-9)
 - iii. Glory, honor, peace – to those who do good. (v. 10)
 - iv. There is no partiality with God. (v. 11)

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- d. Having the law does not protect one from judgment, for only the doers of the law are justified before God. (vv. 12-16)
 - i. Regardless of whether one has received codified law, those who sin will be judged based on what they do, not hear. (vv. 12-13)
 - ii. The Gentiles were not given a codified law, but through obedience to what was given them they show in their hearts what codified law was meant to do to the Jews. (vv. 14-15)
 - iii. God will judge according to Paul's gospel. (v. 16)

II. The Need for the Gospel – The Universality of Sin (1:18-3:20)

C. The Guilt of the Jews (2:17-29)

- a. Jews do have the law, therefore knowledge of God's will. (vv. 17-20)
 - i. Their relation to God – pride, knowledge, instruction. (vv. 17-18)
 - ii. Their relation to men – guide, light, instructor, teacher. (vv. 19-20)
- b. Though they teach, preach, prohibit, and boast in the law they do the opposite, and blaspheme God. (vv. 21-24)
 - i. Their actions reek of hypocrisy. (vv. 21-23)
 - ii. The God they boast in against the Gentiles they blaspheme among them. (v. 24)

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- c. Though they boast in circumcision, their disobedience to the law renders their circumcision uncircumcision. (vv. 25-29)
 - i. Law breaking makes circumcision uncircumcision, and law keeping makes uncircumcision circumcision. (vv. 25-26)
 - ii. It is not physical connection to, or reception of law, but doing the law that matters. (v. 27)
 - iii. A true Jew, and true circumcision is an inward matter of the heart and spirit in aim to please God. (vv. 28-29)