

ROMANS
March 22, 2026

IV. Sin and its Separation - Romans 1:18-3:20, Part 2 “Judge Not, We Are All Guilty”
Romans 2:1-16

In 1:18-32 Paul showed the cause of God’s judgment on humanity and the progression of wickedness that stems from self worship. We often focus on visible sin, while ignoring the root cause and its consequences. Now in the next chapter and a half Paul will make the case that all have sinned, be they Jew or Gentile. And, all are under the just condemnation of our Holy God. Before the good news of the gospel can take root we first need to understand and accept the bad news of our sin and its judgment.

1. **You, therefore, have no excuse (“indefensible”), you (“O man”) who pass judgment on someone else, for at whatever point you judge another, you are condemning yourself, because you who pass judgment do the same things.** *Whose place is it to judge the world? (Matthew 7:1; 1 Corinthians 5:12-13). When we do not “stay in our lane,” whose place do we usurp? And we are all sinners (James 2:10). It isn’t the number of sins but sin itself.*
 - a. **Now we know that God’s judgment against those who do such things is based on (“according to”) truth.** (Jeremiah 17:9-10, James 4:12)
 - b. **So, when you as a mere human being, pass judgment on them and [yet] do the same things, do you think you will escape judgment (“the judgment of God”)?** (Matthew 23:33)
 - Or do you show contempt for (“despise”) the riches of His kindness, forbearance and patience? (Exodus 34:6-7)
 - Not realizing that God’s kindness (or “goodness, graciousness”) [is intended] to lead you to repentance? (“to repentance leads”)
2. **But because of your stubbornness (or “hardness”) and unrepentant heart, you are storing up wrath against yourself for (“in”) the day of God’s wrath, when [His] righteous judgment will be revealed.**
 - a. **“God (“Who”) will repay each [person] according to what they have done.”** (Psalm 62:12)
 - To those who by persistence (“endurance”) in doing good seek glory, honor and immortality, [He will give] eternal life. (1 Thessalonians 1:2-3)
 - But those who are self-seeking and reject the truth and follow evil, there will be wrath and anger. (Self-seeking: something we are told to reject - See Philippians 2:1-4)
 - There will be trouble and distress (“calamity, anguish, extreme affliction.”) for every human being who does evil: first for the Jew, then for the Gentile (*The term actually used is “Greek”, but as used in much of the NT, here it refers to anyone not a Jew.*)
 - But glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.
 - For God does not show favoritism (or “partiality”).
3. **All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law.** (Romans 3:23)
 - a. **For it is not those who hear the law who will be declared righteous in God’s sight (“with God”),**
 - b. **But those who obey the law who will be declared righteous.** (James 1:22; 2:14-26).
Even the devil believes in God, for all the good it does him! Agreement with something doesn’t change a life, acting on that belief does. What place does the gospel have in your life?

- c. Indeed, when the Gentiles, who do not have the law, do by nature (i.e., “*instinctively*”) things required by (“*of*”) the law, they are a law for themselves, even though they do not have the law.**
- They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times defending them.
 - This will take place on the day when God judges people’s secrets through Jesus Christ, as my gospel declares.

This does not mean that one can be justified by the law or without it by doing the things required by it. (See Romans 2:12; 3:20).

The point being made here is that because of our sin, be we Jew or Gentile, we need salvation.

And we are all culpable before God.

And we cannot justify ourselves by condemning others.

Before we can accept the good news of salvation, we have to realize its necessity.

Because God does not show favoritism, all stand before Him both equally lost and equally loved. (Romans 3:23; John 3:16).