



PITWM VERSE BY VERSE

ROMANS 2:1-16

LESSON: GOD'S RIGHTEOUS JUDGMENT —April 26, 2026

INTRODUCTION:

Paul is the author of this book, and servant of Jesus Christ. His message is for the Believers in Rome. And in Chapter 1:16 that *"he is not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believes—to the Jew first, and also to the Greek (Gentiles)."* But God's wrath is revealed because of sin (1:18). They changed the glory of God into an image (idol); changed the truth of God into a lie; men leaving their natural use of the woman, and etc. (1:23, 25, 27). They knew that their behavior was wrong, but sin was controlling their lives (1:32). So now we come to where Paul speaks of God's judgment that cannot be avoided.

LESSON:

I. ROMANS 2:1-5

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.

This verse begins with the word **"therefore"** because the heathen were fully aware of God's death penalty for the crimes they committed, yet they went right ahead and did them anyway, and even encouraged others to do the same (1:32), now comes to **"therefore."** Paul is saying this now to the self-righteous moralists who would gladly agree and say amen that what was said about the heathen was right, but now Paul flips this around to say O man (*meaning every man*), whoever it is that judge, that this is inexcusable (*without excuse*), because when you judge another, you are really judging and condemning yourself. The one who judges practices the same thing as the heathen. These self-righteous or moralists:

1. **They judge others meaning criticize**, find fault, or condemn. Anytime we judge another person, we are declaring that we...
 - are living by some rule that another person is not living by.
 - are better than someone else.
 - I am right and he is wrong, therefore, *"look at me, but ignore him."*

Very simply, judging others raises self, and lowers others, exalts self and debases others. And in the eyes of God this is wrong, prideful, and thereby being a sin.

2. **They are inexcusable**; without excuse because they condemn themselves, being guilty of the same.

Very simply, he fails just as the man he judges. Paul could not call him a moral man. But he was inwardly living in an identical manner as the heathen was living outwardly. Perhaps he did not commit adultery, but did he lust? Maybe he did not steal, but did he covet? Perchance he did not commit murder, but did he hate? In God's eyes, sin is the matter of the heart and mind, not just the act!



PITWM VERSE BY VERSE

2:2 But we are sure that the judgment of God is according to truth against them which commit such things. Paul's letter continues to express the surety that God's judgment is according to truth against those who commit such things, meaning they will be punished for such things. The point is God's the One who knows truth, the whole truth, and nothing but the truth.

2:3 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?— The self-righteous or moralists—O man:

1. They think they will escape. However, he forgets that God sees the inner recesses of the human heart, and that God will judge men not only for their deeds, but for their thoughts: the lust of the flesh, the lust of the eyes, and the pride of life (1Jh.2:15-16). They fail to see that God's goodness is not a blank check to sin. He does not condone sin, and He does not overlook sin. And we will not escape the judgment of God!

2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?— The self-righteous or moralists:

2. They think God is too good to punish. They perverted and abused the riches of God's goodness (His kindness, grace, and love), forbearance (Him holding back punishment), and longsuffering (His patient and slowness in judging sin). But because God hadn't come forth in judgment and cut them off, they thought that He didn't regard them as sinners. They thought God's goodness was too good to punish them, not knowing that the goodness of God is to lead one to repentance.
3. They think that man is basically good. They thought that man can be good enough for God to accept, for instance....
 - good works • good thoughts • good behavior • good feelings

What the self-righteous or moralists fail to understand is that God's goodness is perfect, and God can only accept perfection. No man is perfect in nature, thought, or behavior. That's why man has to go through Jesus Christ to receive salvation. He only looks at His Son Jesus Christ who is the only Perfect One! So, get any thoughts out of your heads of thinking the good we've done or good behavior has made us right with God. The goodness of God made a way for us to get back to Him through the Grace of His Son Jesus, and the power of the Holy Spirit who causes us to see the riches of God's goodness, and forbearance and longsuffering that would lead us to repent.

2:5 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;— There comes a "But", halting all their thoughts of goodness. The self-righteous or moralists:

4. They will harden their heart against the judgment of God. The reason is because they refused to repent. They cannot accept the fact that (1) they are not good enough for God to accept them and (2) they didn't think that God's goodness and love would ever condemn them.

Paul says that their hardness (their rigid stiffness) and their impenitent (unrepentant; unremorseful) heart, treasurest (stored up) wrath (anger and rage). The man who hardens his





PITWM VERSE BY VERSE

heart, and refuses to repent is storing up more and more wrath against himself in the Day of Judgment (Day of Wrath). We're still talking about the self-righteous or moralists. They failed to understand that there is a righteous judgment of God which means it is just, fair, impartial, correct, and exact. He will reveal to the sight of men the righteousness of His judgment against their wrath in the Day of Wrath.

II. ROMANS 2:6-11

2:6 Who will render to every man according to his deeds:— God will render to every man according to his deeds. What are deeds? They are acts or works in which God will pay to every man what his actions deserve. Everyone will be either rewarded or punished according to his works; according to what he has done with and for God.

2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:— There shall be the well-doer's wonderful reward.

- a. Note how the well doer seeks: by patiently continuing, meaning to be steadfast and constant; to endure, persevere, stick to, and continue. The well-doer is faithful in doing good works.
 - He does not just start, he finishes.
 - He does not live an inconsistent, up and down life. He continues and keeps on doing good deeds.
 - He does not give in to hardships, difficulties, or opposition. He endures and perseveres always doing good.
- b. Note what he seeks for: seek for glory and honour and immortality.
 - **"Glory"** means to possess and to be full of perfect light.
 - **"Honor"** means to be acknowledged, recognized, approved, accepted, esteemed, and exalted by God.
 - **"Immortality"** means living forever with God.

His reward is Eternal Life!

2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,—There shall be the evil-doer's terrible and severe judgment. The reasons—

- a. They are contentious against God; doesn't like what God says, therefore, he strives against it.
- b. They do not obey the truth; sees and hears and knows the truth is to be done, but he refuses to do it. He simply goes about his own life, running and controlling it as he wills.
- c. They obey unrighteousness, (wickedness) indignation, (resentment), and wrath (fury).

2:9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;— Just as the Jews were given the first opportunity to hear and respond the gospel, they will be the first to receive God's judgment if they refuse. Israel will receive severe punishment because she was given greater light and blessing. Suffering and affliction will be upon every soul who works and persist on the side of doing evil—of the Jew first, and also of the Greek (Gentile).



PITWM VERSE BY VERSE

2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:— The emphasis is on "**But!**" To the Jew first, and also of the Greek (Gentile) that work and do good, glory, honour, and peace comes. Eternal life is said to be the inheritance of a world of glory, honor, and peace.

2:11 For there is no respect of persons with God. God treats everyone the same. God does not prefer one person or nation to another. He judges everyone in the same way. I know we use this verse all the time in one purpose about ourselves, but in this context, it replies to the great Day of Judgment where all will be judged by the same rule and by the same principle.

III. ROMANS 2:12-16

2:12 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:—

- a. The man who sins without law (without knowing what you're doing) will also perish without law.
- b. The man who sins in the law (knowing full well what you're doing) will be judged by the law.

The man who sins without the law will perish, and the man who sins in the law will both be judged. Whether you didn't have the law and tried to obey, or whether you had the law and didn't obey it, both came short of the glory of God. God's judgment is impartial (fair) to both.

2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. You just can't hear the law, but you have to be doers of the law to be justified. The Law was given to be obeyed, and lived out, therefore, those who only hear the law will not be justified before God, but the doers of the law; those doing the Will of God will be justified!

2:14 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:— Paul affirms that the Gentiles could "*by nature do the things contained in the law*" even when they didn't possess the Old Testament Law.

- Men have their nature, and that that's within man's physical nature can stir him to do the law, meaning an opportunity to do right.

2:15 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:— We see that even in the Gentiles, God has set the work of the law written in their hearts to know what the law orders. This was because the law written in their hearts, their own conscience will bear witness. Their consciences tell them what is right. Sometimes their thoughts blame them (accuse), while at other times, their thoughts excuse their actions.

- Men have their consciences that bear witness of right (approval) and wrong (reprimand).
- Men have their thoughts, their reasoning ability which can approve or disapprove, excuse (accept) of accuse (condemn) them and others.

2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.



PITWM VERSE BY VERSE

God's judgement will be fair because He knows every secret in a person's life. He has a true knowledge about the facts. He also knows the reasons for an action, thereby, in the Day of Judgment is to be executed by Jesus Christ. In this way Paul demonstrated the Gentiles' need of salvation.

1. A specific Day of judgment is coming! It is fixed! (Matt.25:31-32).
2. In that Day the secrets of men will be judged—what's done in the dark, silently, behind closed doors (Lk.12:2).
3. Jesus Christ is the One who will do this judging. He earned the right by obeying God perfectly (Jh.5:22).
4. The standard or rule by which men shall be judged is the gospel (Jh.12:48).

SUMMARY:

It is inexcusable (without excuse), for the man who judge another, for he is really judging and condemning himself. The one who judges practices the same thing as the heathen. The surety is that God's judgment is according to truth against those who commit such things, meaning they will be punished for such things. Therefore, the question comes to the self-righteous: "So do you think you will escape?" for those who judge, commit such things and are guilty themselves. Very simply, he fails just as the man he judges. God is the only judge! The self-righteous or moralists fail to understand God's goodness. Paul asks them if they are despising the riches of God's goodness, misinterpreting God's generosity, His patient mercy toward them as weakness on His part; and are they not realizing that his kindness is meant to lead them to repentance? God's goodness should attract us and lead us to repent. Their hearts were hardened and unremorseful, storing up anger, against himself in the Day of Judgment. They failed to understand that there is a righteous judgment of God which means it is just, fair, impartial, correct, and exact (**2:1-5**).

God will render to every man according to his deeds. To them who continue patiently in well doing, seek for glory and honor and immortality. He rewards Eternal Life. But those that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath will receive God's wrath. Suffering and affliction will be upon every soul who works and persist on the side of doing evil—of the Jew first, and also of the Greek (Gentile), but on the other hand, glory, honor, and peace will be to every man who does the work of good, to the Jew first, and also to the Gentile. God treats everyone the same. God does not prefer one person or nation to another. He judges everyone in the same way. (**2:6-11**).

The man who sins without the law will perish, and the man who sins in the law will be judged. You just can't hear the law, but you have to be doers of the law to be justified. Paul affirms that the Gentiles could "*by nature do the things contained in the law*" even when they didn't possess the Old Testament Law. This was because the law written in their hearts, their own conscience will bear witness. In the Day of Judgment God will judge the secrets of men. In this way Paul demonstrated the Gentiles' need of Salvation (**2:12-16**).