



ROMANS 2:1-5

¹ Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. ² We know that the judgment of God rightly falls on those who practice such things. ³ Do you suppose, O man — you who judge those who practice such things and yet do them yourself — that you will escape the judgment of God? ⁴ Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? ⁵ But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. (Romans 2:1-5)

Introduction

- In Romans 1:18-3:20 Paul described the _____ and the _____ of human depravity.
- There are a number of linguistic connections between Romans 1:18-32 and Romans 2:1-5 (excuse, practice, wrath, revealed).
- Paul wrote this letter somewhere between 55-58 AD from Corinth (Acts 20:2-3). He had spent the previous two years lecturing daily in the hall of Tyrannus in Ephesus (Acts 19:8-10).
- Throughout Romans, Paul anticipated and responded to the thoughts, questions, and objections of his audience.

Romans 2:1-5

- Paul offered a stern warning against _____ others (Romans 2:1, 3).
 - Paul was warning against _____ judgment (Matthew 7:1-4).
 - Paul was not forbidding _____ judgments (Matthew 7:5-6).
- Paul offered a serious reminder about the final _____ (Romans 2:2-3, 2:5).
 - The final judgment will be _____.
 - The final judgment will be _____.
- Paul offered a sincere promise about the _____ of God (Romans 2:4).
 - Paul's view of God is a _____ view of God (Exodus 34:6).
 - Paul's view of God is fundamental to the _____ (1 Peter 2:22-25, 1:18-21).

“How wonderous is God’s patience with the world today. On every side people are sinning with a high hand. The divine law is trampled under foot and God himself openly despised. It is truly amazing that he does not instantly strike dead those who so brazenly defy him. Why does he not suddenly cut off the haughty infidel and blatant blasphemers, as he did Ananias and Sapphira? Why does he not cause the earth to open its mouth and devour the persecutors of his people, so that, like Dathan and Abiram, they shall go down alive into the Pit? And what of apostate Christendom, where every possible form of sin is now tolerated and practiced under cover of the holy name of Christ? Why does not the righteous wrath of heaven make an end of such abominations? ...And what of the writer and the reader? Let us review our own lives. It is not long since we followed a multitude to do evil, had no concern for God’s glory, and lived only to gratify self. How patiently He bore with our vile conduct!” (AW Pink, *The Attributes of God*)