

# The Plank In Your Own Eye

## Summary

The sermon, preached as part of a summer series through Romans titled "Saved by Grace," walks the congregation through the shift from Romans 1 to Romans 2 — from "they" to "you." Paul's indictment of the pagan Gentiles in Romans 1 would have had Jewish readers nodding in agreement, but Romans 2 turns the spotlight directly on the religious insider who judges others while doing the same things. The central argument is that God's justice is both absolute and impartial — it is not graded on a curve, and no one escapes it regardless of their religious privilege or moral superiority. Using the bear joke as an illustration, the sermon makes the point that measuring yourself against others rather than against God's holiness is a fool's game. The sermon closes with Romans 2:28-29 and the striking claim that true Jewishness — and by extension true membership in God's people — is a matter of the heart, not outward markers. The ultimate application is not "stop judging" but "stop sinning," and the ultimate answer for both the Romans 1 pagan and the Romans 2 religious person is the same — Jesus.

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## Discussion Questions

1. Paul shifts from "they" in Romans 1 to "you" in Romans 2. When you read Romans 1, were you mentally applying it to others or to yourself? What does your honest answer reveal?
2. The sermon describes the Jewish mindset as measuring themselves against the Gentiles rather than against God's holiness. In what ways do we do the same thing today — who are the "Gentiles" we tend to measure ourselves against?
3. God's kindness, tolerance, and patience can be mistaken for a permanent pass on judgment. Has there been a time in your life when you presumed on God's patience? What does it mean that his kindness is meant to lead us toward repentance rather than comfort?
4. The sermon draws a distinction between being judgmental and exercising judgment. Where is that line, and how do we know when we've crossed it?
5. The application the sermon lands on is not "stop judging" but "stop sinning." How does that reframe the way you think about accountability and self-examination in your own life?
6. Romans 2:28-29 says a true Jew is one inwardly, circumcised of the heart. What outward markers do Christians today sometimes substitute for genuine inward transformation?