

6. The Justified can experience life presently

What is the overarching purpose of scripture ?

Romans 1:4 (ESV)
5 through whom we have received grace and apostleship

TO BRING ABOUT THE OBEDIENCE OF FAITH

for the sake of his name AMONG ALL THE NATIONS

In accordance with the teachings of Christ

to fulfil His purpose.

John 10:10 (NIV)
10 That they may receive eternal life, and that they may have it more abundantly.

To bring about obedience in the one that's already been declared just, because of BELIEF

Our diagram outlining Romans

EXAMPLE FONT

Focus	Revelation of the Righteousness of God					Validation of the Righteousness of God			Application of the Righteousness of God	
	1.1					9.24	9.1		11.34	12.1
Chapters	Condemnation / God the Father's Righteousness					Jesus's Death / Election			Christian Duties	
	1.1	1.20	2.1	2.1	6.1	8.1	9.30	10.21	11.34	12.1
Topics	Sin	Salvation	Sanctification			Severignty			Service	
	1.1-1.17	1.18-2.1	2.2-4.4			10.1-10.21			11.1-11.34	
Outcomes	Condemnation	Justification	Sanctification			Severignty			Service	
	1.1-1.17	2.1-2.1	2.2-4.4			10.1-10.21			11.1-11.34	

Remember, God's standard is perfect righteousness. Therefore all condemned

Chapter 2 deals with two classifications of people.

The person that condemns himself more

and The religious person

But in no uncertain terms in Chapter 2 it's clearly laid out neither the moral person nor the religious person has any standing before God.

20 It is of such a level of corruption violating the perfect righteous standard of God, that nothing that man can do can overcome the death that he is bound by: having been born in sin, he cannot make himself alive.

Man is dead in sin:

John 10:17-18 (ESV)
17 For this reason the Father loves me, because I lay down my life that I may take it up again.
18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

Because Jesus Christ was perfect righteousness in the flesh, he had authority over his own death and resurrection

John 8:28 (ESV)
28 And he who said this to him, He has not left me alone, for I always do the things that are pleasing to him."

God's very character, from which proceeds the standard of righteousness is of such a high-quality that it is eternally perfect!

It's not, on again, off again, the man's best standard of righteousness.

So in the first 16 verses of Chapter 2 Paul shows that God's righteousness condemns the moral man. Even the most moral person can't find his standing before God based on his own morality.

And that the most moral person is still a hypocrite because he cannot perfectly, consistently fulfil or live out the standards that he claims to hold too.

Romans 2:1-3 (ESV)

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 So you suppose, O man, that you will escape the judgment of God?

So if you are a sinner and you're judging another sinner, you're a hypocrite;
- because you can't live up to your own standard of righteousness

Romans 2:8 (ESV)

8 But for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury.

Selfishly evil/lawless

Romans 2:9 (ESV)

9 There will be tribulation and distress for every human being who does evil, the Jew first and also the Gentile;

Romans 2:12 (ESV)

12 For all who have sinned without the law will also perish without the law.

Even though they don't have the Torah, the Old Testament, the oracles of God, the prophets, nevertheless he argues:

- They have a standard in their soul that is a residual of being created in the image and likeness of God, and
- They know what right and wrong is. And
- They can't consistently do what they believe to be right.
- Therefore when they do not do that which they know to be right, - because of the inherent conscience that is in their soul from God, then they stand condemned.

Even though God is the one who will justify the good: no one is good, no one really lives up to that.

We may have a level of relative goodness, and a level of relative righteousness: when we compare ourselves to other people.

But when we compare ourselves to the absolute perfect standard of God, none of us measures up, not even the best.

Part 1b, and all who have sinned under the law will be judged by the law

Romans 2:12-13 (ESV)

12 For all who have sinned without the law will perish without the law, and all who have sinned under the law will be judged by the law.

12b-12d: apologize (apologize) vs. 12c: obey (obey) vs. 12d: obey (obey) vs. 12e: obey (obey) vs. 12f: obey (obey) vs. 12g: obey (obey) vs. 12h: obey (obey) vs. 12i: obey (obey) vs. 12j: obey (obey) vs. 12k: obey (obey) vs. 12l: obey (obey) vs. 12m: obey (obey) vs. 12n: obey (obey) vs. 12o: obey (obey) vs. 12p: obey (obey) vs. 12q: obey (obey) vs. 12r: obey (obey) vs. 12s: obey (obey) vs. 12t: obey (obey) vs. 12u: obey (obey) vs. 12v: obey (obey) vs. 12w: obey (obey) vs. 12x: obey (obey) vs. 12y: obey (obey) vs. 12z: obey (obey)

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The focus is the Gentiles moral standing before God.

So he's comparing moral gentiles to the Jews who have not obey the law. The focus is gentiles response of God implanted moral values, not Jews'.

Like the Jews could not live up to the standard of the law, neither can the Gentiles live up to the standard of their conscience.

Paul is using the conflicting thoughts of the conscience communicate to his audience Roman believers.

Paul employs the term conscience (conscience) that appeared in 2:14 and 2:15 to address the legalistic legal, in conscience (conscience) to Paul's audience.

Conceiving a heart that along with the legal his audience might find its own secrets exposed.

13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

14 For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law.

15 They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.

There's always that uncertainty, that hesitation, the fear of not knowing

Remembering the conflicting thoughts

16 on that day when according to my gospel God judges the secrets of men by Christ Jesus.

@ RP125: personal, personal, first person, genitive, singular
genitive - The gentiles is the case that qualifies or restricts nouns by means of a specific characterization. The gentiles normally marks a noun as the source or possessor of something, or refers to the ideal relationship that noun has to another noun.

The condition of the soul that's not culturally visible

Paul did not say the gospel!

He said my gospel !!!

What was the point his teaching?

Paul's gospel: was that without faith or justification first, without being declared righteous, no man can do God's perfect standard.

Paul's gospel or the good news: was that God has provided the solution in His son Jesus that meets His standard of absolute perfection

This is where Paul is leading to

Romans 1:21-23 (ESV)

21 But men knew the righteousness of God has been manifested apart from the law, although the Law and the prophets bear witness to this.

22 For there is no distinction: 23 for all have sinned and fall short of the glory of God,

24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness

26 it was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.