

Romans 2.12-17 Judgment According to Revelation, Moral Law,
Conscience 032b-036a
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[Romans 2.12 Judgment According to Revelation 032b]

This brings us to the final principle of God's judgment: it is based on Revelation, 2.12-16.

Principles of Judgment

1. Based on Truth 2.2
 2. Based on Inescapability 2.3-4
 3. Based on Conduct 5-8
 4. Based on Impartiality 9-11
 5. Based on Revelation 12-16
- b. Principles of God's Judgment 2.2-16
- 1) Based on Truth 2.2 on absolute truth
 - 2) Based on Inescapability 2.3-4 no escape!
 - 3) Based on Conduct 2.5-8 no one perfect
 - 4) Based on Impartiality 2.9-11 no preference
 - 5) Based on Revelation 2.12-13
- a) Of Mosaic Law 2.12-13

The Mosaic Law was revealed to Moses and the children of Israel at Mount Sinai. But there has always been an underlying moral law that existed and continues to exist. Also, we, as members of the church, are not under the Mosaic Law. That is a Covenant; we are not parties to that Covenant. Does that mean we can do whatever we want with the Mosaic Law? No because there is, underlying it, a universal and eternal moral law that is spiritual and applicable at *any* time.

The Mosaic Law specified particular things that were applicable to the nation of Israel; it was also their constitution and God made it clear in certain areas, like diet for example and keeping certain holidays, that some aspects of the Mosaic Law were for them, but other aspects that are universal are always there. For example, nine of the ten commandments are also part of the moral law and therefore nine are repeated in the NT. Observance of the Sabbath is not part of the moral law but rather part of ceremonial law.

So Paul is going to deal with the Mosaic and the moral law. Then he will move in the direction of the revelation of the gospel in 2.16. Now we begin in verse 12.

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

As usual we look at the whole sentence so we can break it down and be accurate in our understanding of it. After verse 12 there is no period, so the sentence continues as in the Greek text as well. Since there is a semi-colon we might expect more than one independent clause.

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

First clause: 'all (subject) will also perish without the Law'. Then a second clause after 'and': 'all will be judged by the Law.' Everything else tells us something about these two independent clauses. 'all' is identified by 'who have sinned without the Law'. Then the second 'all' is identified by 'who will be judged by the Law'—both relative clauses which are talking about those who perish and those who will be judged.

(Verse 13 expands or explains the previous two independent clauses, and there are two parts to it.)

2.12 Porque todos los que sin ley han pecado, sin ley también perecerán; y todos los que bajo la ley han pecado, por la ley serán juzgados;

The 'For' at the beginning is an expansion, follow-up or further explanation of God as being *impartial*. This is a major principle of God judging according to impartiality, but it also has the principle of revelation.

2.12 For all who have sinned without the Law (ἀνόμως ah-nó-mos) will also perish without the Law, (ἀνόμως) and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

A principle of hermeneutics: the emphasis in the passage is 'the Law'. The little phrase 'without the Law' has an *alpha* before the form νομῶς (which does not exist by itself, but there is an adverb νομίμως) and is an adverb only used here, meaning 'without the intervention of law'. The noun νόμος (náh-mos) is found 194 times in the NT and over 200 times in the OT (from which we get the word Torah). It occurs four times in verse 12, six times in the whole sentence, including verse 13.

Continuing in verse 14:

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are **a law** to themselves, 15 in that they show the work of the Law written in their hearts,

‘A law’ is the very same word, νόμος. *The Law* is capitalized. The NAS capitalizes all uses except the one that has the article ‘a’. When doing a word study one has to be careful to note *how* an author is using a word. In Greek, the article is present in some, but not others. But the *context* tells us what he is talking about. So, here is a little word study: You look up all the usages of the word, in this case 194 in the NT If you want a complete study, go to the OT where there are 214 uses of it. We find that it has essentially the same usages as in the NT.

But the translators help us see that the writer uses the same word in the same context with a slightly different sense. So you have to evaluate the context. How do you find the words? You look in a concordance. If you are using the Greek text, you get a Greek concordance; and there is a helpful book with all the words alphabetical in English, called Englishman’s Greek Concordance. You can look up the word, in this case, νόμος, and see how it is used in this particular context. As you are looking up these uses, you make a list—which becomes your own dictionary of Greek words.

A dictionary does not give you definitions. It gives you the various usages of a word. What defines words? Context. A dictionary lists, 1. (it’s used in this way) 2. (it’s used in this way)...A definition is ‘when they use it this way, this is its definition (meaning)’. You will discover various categories and you will find different ways in which it is used in this passage. What are the ways it is used here? It could be a reference to the Ten Commandments, or to the Mosaic Covenant and/or Law, or to the whole Old Testament. What about this one that is not capitalized?—probably not the Ten Commandments, probably not the Mosaic Law, probably not the Pentateuch. Rather a natural law or principle, a universal law (spiritual or non-spiritual), general revelation.

We have words in English that have completely different meanings in different contexts. Examples include ‘trunk’ and ‘running’. Here is a list of the ways the word ‘Law’ is used by Paul book of Romans, each with a slightly different meaning:

Law (nâh-mos) in Romans

1. OT Generally 3.19-20 *Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;*

20 because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Here he is probably speaking in a broad, general sense. In the preceding verses, he quotes the Psalms, so he is basically referring to them as part of the Law. This would include the whole OT in general.

2. Pentateuch - 3.21 *But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,*

The first five books of the OT. But at the end of the phrase he includes the Prophets, changing the way he was using it. Now he is including Joshua, and 1 and 2 Samuel, the historical prophets. A prophet was a revealer or a receiver of revelation and then they wrote it down.

3. Mosaic Covenant - 2.20 *a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, ...23 You who boast in the Law, through your breaking the Law, do you dishonor God?*

Appears to refer to the Mosaic Covenant because he is talking about obedience in the way they lived.

4. Civil Law - 7.1 *Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? 2 For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. 3 So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.*

It is Roman Law, or Civil Law. This is an illustration of civil law dealing with marriage.

5. Moral Law - 2.14 *For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,*

The ‘law’ not capitalized in this version is probably referring to a moral law that is inward.

6. Principle - 3.27 *Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. 28 For we maintain that a man is justified by faith apart from works of the Law.*

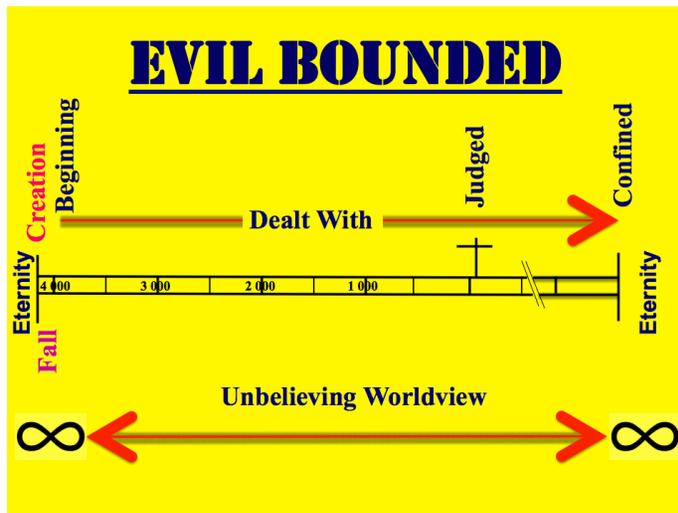
A general principle or universal law or natural law.

These are the passages in Romans where Paul uses the word ‘Law’ in these different senses.

The more REVELATION one receives, the more responsible he is to respond to it!!! This applies to the believer as well as the unbeliever. Revelation demands response.

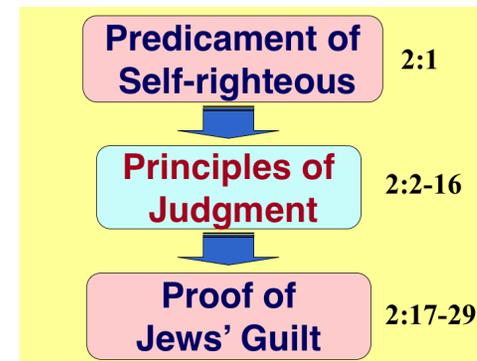
[Romans 2.12 Judgment According to Revelation-2 033]

We have mentioned that evil according to the worldview, is and has always been. In Genesis we read of the origin of sin on earth and probably the universe, the disobedience of Adam and Eve. The rest of the Bible shows how God deals with evil, especially with the judgment Christ took on the cross, and concludes with the ending of it when satan will be thrown into the lake of fire. So, we say that evil is bounded, has a beginning and an end.

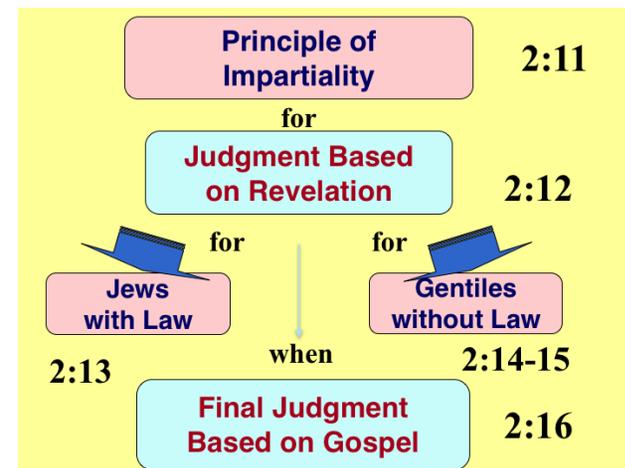


Judgment is God's way of separating evil from that which is good. An example includes the Flood when He saved only Noah and his family. We fear judgment but also yearn for it wanting things to be made right. Romans explains how God is dealing with evil; mankind is unrighteous, and is under God's wrath.

But God has set the believer free although we still have the old nature and He is in the process of purifying us, making us more like Him. Our tendency is to try to do things so that God will be pleased with us, but that is self-righteousness and in reality we can only depend on Him. This is the predicament the self-righteous is in and Paul appears to be thinking especially of the Jewish people showing their guilt.



The privilege as God's chosen people did not exempt them from God's judgment as announced in the OT. We are all deserving of His judgment and Paul proves this theologically using the language of the courtroom. Then he deals with the Jews' objection or protests. The Principles of Judgment are based on truth, inescapability, conduct (or works) and impartiality. Now we see how He also judges on the basis of Revelation:



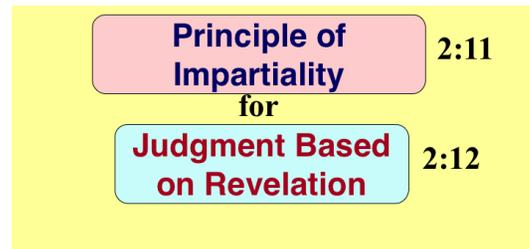
Some have more revelation than others, but He deals with them accordingly. The Jews with the Law are not going to be treated differently. The Gentiles who do not have 'the Law', have a moral law within them. In the end, the final judgment will be based on the Gospel—to which all are accountable.

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

In one sentence he states that ‘all will perish’, and ‘all will be judged’. Those that do not have the Law will perish without the Law. Then: ‘all who have sinned under the Law will be judged by the Law.’

Then, beginning verse 13 with ‘for’ he adds information to that of verse 12. There is something of an inequity because some people have more revelation than others: how can God deal impartially with them? He will use a broader law.

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;



2.12 For all who have sinned without the Law (ἀνόμως) will also perish without the Law, (ἀνόμως) and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

The word ‘Law’ is used very frequently in the OT and likewise in the NT. The word used for the phrase ‘without the Law’ means ‘without the intervention of law’.

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are **a law** to themselves, 15 in that they show the work of the Law written in their hearts,

Four times he mentions ‘the Law’, but also refers to ‘a law’ which is different kind, the one written in their hearts. So there is a legal concept of God revealing Himself in a code of some sort in which some aspects are unwritten as well.

We have noted that the word ‘Law’ refers to different things, has a range of meanings which are determined from the context (how the author is using it) : the OT generally, the Pentateuch (plus, often as Jesus did, the prophets both predictive and historical), the Mosaic Covenant, Civil Law (Roman law in that time), Moral Law or a Principle (like a law in nature).

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

For the group who do not have the ‘Law’, do not have the Mosaic Law, there is still judgment and they perish. The Jew would agree with that, ‘Right, those gentiles deserve judgment!’

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

The Jews will be judged by the Law that they have had, and will perish also because they cannot do it perfectly and have not trusted in what God had provided.

Since He is impartial, all will be judged.

We need to consider the word *perish*. Some theologians, even evangelicals, but particularly amongst liberals, have a real problem with concept of judgment and eternal separation from God or eternal damnation. Often these people emphasize the love of God, but not to the neglect or undermining of the severity or the judgment of God. There is a tendency in the church today to try to avoid the concept of judgment and wrath and emphasize the love of God. It is alright as long as both concepts are taught.

But some theologians are denying the concept of eternal separation; this is called annihilationism. It means one will be ‘evaporated’, destroyed physically and spiritually. It is based on passages like this with the word *perish*, and others speaking of ‘eternal damnation’ in fire—because fire consumes and totally obliterates. But they are twisting the meaning of these words; yes they will be destroyed, but it is an eternal condition. There are passages that speak of the dead as *conscious*; they are dead, but not annihilated. Jesus uses a parable with the dead in conversation, aware, conscious.

Also there are degrees of punishment: a Hitler will receive more punishment than a Sunday School boy that never accepts Jesus Christ. This argues for the idea of eternal punishment and does not support the idea of annihilation. And there are clear passages with the idea of eternal punishment.

Annihilationism

- > Based on - ‘fire’, ‘destruction’, ‘perish’, love of God
- > Against it - dead as conscious
degrees of punishment
eternal punishment

Annihilationism

> Based on - 'fire', 'destruction', 'perish', love of God
> Against it- dead as conscious - Mark 9.47 *"If your eye causes you to stumble, throw it out; it is better for you to enter the kingdom of God with one eye, than, having two eyes, to be cast into hell, 48 where THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.*

Luke 16.23 *"In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. 24 "And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.'"*

This is a parable of Jesus, but it describes someone *conscious* and *communicating*.

degrees of punishment - Matthew 11.21f *"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. 22 "Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you.*

This indicates that there are degrees of punishment.

eternal punishment - Matthew 25.46 *"These will go away into eternal punishment, but the righteous into eternal life."*

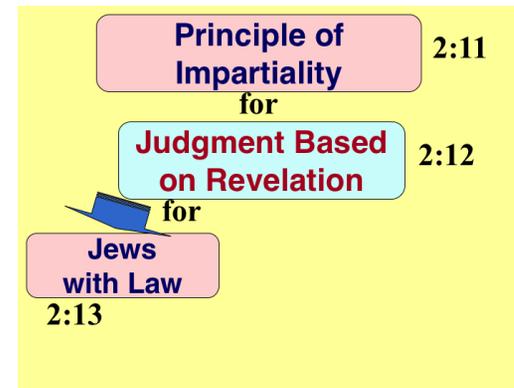
Not a single destruction where a person is annihilated, but it is eternal.

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;

The second independent clause is: 'and all who have sinned under the Law will be judged by the Law.' The first one was 'all' gentiles and this one is 'all' Jews (the ones who had the Law)....

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law.

Now they will be judged by the Law. They are more accountable.



2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

Two independent clauses in verse 12 and now in 13 he expands the second clause of verse 12. He starts with 'for' it is 'not the hearers' of the Law. It was common in the first century for people to 'hear' the word of God in the synagogue—every sabbath. Not too many people had access to Biblical scrolls. (And no cell phones or laptops!) Some people would write down portions to take home to read, but in general the Word was *heard*.

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

It was not just hearing the word, but something more was necessary. For example, the Jews in the first century were like a child who, when told to clean her room, NOW!!, responds, 'Mommy, I just love your words! They are so eloquent, so precise, so distinct, and so beautiful.' That is just hearing and admiring which is what the Jews did. They were meticulous in their interpretation and in their devotion to learning and understanding.

But what is absent here? What does the mother want? That she clean her room now, not admire her words or expand on them, no matter how cute those big blue eyes are. The point is that she is going to discipline that cute little bottom as well!

So, it is not just the *hearers* of the Law that are just before God--but the *doers* of the Law, that will be justified.

2.12 For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law; 13 for it is not the hearers of the Law who are just before God, but the doers of the Law will be justified.

He is laying out the principle: If someone were able to keep the Law in the way it was to be obeyed, if they could keep every aspect of it, and be perfect at it, then in fact he might be justified. But the only one who has done that, of course, Christ. He is not teaching justification by works; otherwise he would be completely contradicting himself in chapters three through five where justification is by faith and by faith alone, not by works.

So, in this context, he is dealing with the broad principle that the Jew would agree to and realize that if he could and did in fact obey the Law perfectly he would in fact be granted justification. He is dealing with the principle aspect, not the outworking of even the possibility of it. Later he continues, in verses 17 and on, pointing out that even the Jews do not live up to the Law they have been given. All fall short; he will demonstrate that there are *none* that are ultimately doers of the Law.

Application

HEARING

- √ Exposed
- √ Learning
- √ In church
- √ Baby Christian
- √ Hardening

DOING

- √ Ingesting
- √ Applying
- √ Ministering
- √ Maturity
- √ Growing

We can make an application. We have a lot of baby Christians in the church who only nibble on the milk; he is comparing them to people who are hearers only. They are exposed to it just as the Jewish person who heard it every sabbath. They were constantly learning—like the people in our century in church, exposed to the word, hearing it all the time. But unless they chew on it, digest it and apply it, they remain baby Christians and do not grow.

Actually there is a principle that goes even beyond that--part of what he is teaching here; if we don't respond and remain babies we don't stay in a neutral state: we go backwards or become hardened to the word, like an unbeliever who rejects the word—he becomes hardened to it. But as believers: more exposure to God's word demands that we continually be responding to it and growing.

The alternative is the *doing* aspect and Paul is using words similar to what James uses in chapter one—being doers of the word an not merely hearers. *Doing* means not only being exposed to the word but chewing and ingesting and pursuing the meat, not being afraid of

difficult doctrines. We study them, accept them, ingest them. We apply the word, not everything all the time, but consistently applying something most of the time which motivates us to minister to others rather than simply being present; we seek avenues to share because we want to share what God has taught us and that lead to maturity. And we will continually grow and to that extent we promote spiritual growth.

So we have the two alternatives. In this context they lead to salvation or justification but there is a broader, spiritual principle that applies to the Christian as well. Paul will get into this in chapter six.

Now he is going to speak of another law which we can describe as a Moral Law.

- b. Principles of God's Judgment 2.2-16
 - 1) Based on Truth 2.2 on absolute truth
 - 2) Based on Inescapability 2.3-4 no escape!
 - 3) Based on Conduct 2.5-8 no one perfect
 - 4) Based on Impartiality 2.9-11 no preference
 - 5) Based on Revelation 2.12-13
 - a) Of Mosaic Law 2.12-13
 - b) Of Moral Law 2.14-15

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

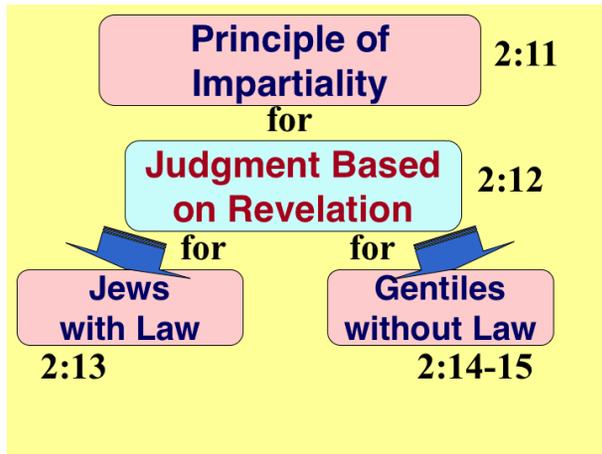
Here is the sentence where he begins the idea of moral law.

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

First independent clause: Subject = these (Gentiles). Verb = are a law unto themselves. Everything else will expand on that. The gentiles 'not having the Law'. He emphasizes the idea of a moral law. 'Notice that the moral 'law' is not capitalized, 'are a law to themselves.' Those that are capitalized, as in verse 12, probably refer to the Mosaic Law, a code that God gave Moses. 'These' are different and have a law unto themselves.

2.14 **For when** Gentiles **who** do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them, 16 on the day **when**, according to my gospel, God will judge the secrets of men through Christ Jesus.

‘For when’ introduces a subordinate clause and ‘who’ is a subordinate clause within that subordinate clause. Then in verse 15 ‘in that’ starts another subordinate clause in a subordinate clause. Then in verse 16 there is another subordinate clause, with ‘when’.



2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

He speaks of the Gentiles first: ‘For when Gentiles who do not have the Law’ and do not have the special privilege of special revelation, the Mosaic Law,...

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

... ‘do instinctively the things of the Law’ which is natural, a built-in characteristic. He has put within us, not only, as chapter one says, an *awareness* of His reality, 1.19-20, but he has also put within us by nature or by creation a sense of right and wrong, a moral law.

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,

Thus, the gentiles are ‘a law to themselves.’ Now, if the gentiles are a law to themselves, that would include the Jews as well, but here he is pointing out their special privilege and the Law which they have in addition to the ‘law unto themselves.’

Moral Law

1. Underlies Mosaic Law
2. Eternal
3. Universal
4. Instinctive

We have already seen a law that is ‘instinctive’ and *underlies the Mosaic Law*. And you can see this by the way the Law is dealt with throughout Scripture, especially in the NT. Nine of the ten commandments that are repeated in the NT (minus observance of the sabbath) are what we would describe as a moral law—which was in effect before Moses, all the way back to Adam and Eve. So it underlies the Mosaic Law. This makes it *eternal* which we saw earlier. And we are not under law. Does that mean that we can murder now? No, because the moral law continues to abide. It is kind of like the natural law; you cannot change it, it is always there.

It is also *universal*. It is applicable; this passage says that the gentile has it as well. No one escapes this, just like no one escapes the law of gravity. It is *instinctive*, as the text says, part of the image of God—what God has put there; you can’t escape it. Paul is going to expand on it.

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

‘They show the work of the Law written in their hearts.’ Who wrote it? The Lawgiver; he built it in. So that moral law is internal:

Moral Law

1. Underlies Mosaic Law
2. Eternal
3. Universal
4. Instinctive
5. Internal

The Mosaic Law is external; you can read it, study it. That moral law is internal—and no one can escape it. Therefore people instinctively have a sense of right and wrong.

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,

When we talk about *conscience*, we see that we can sear our conscience; when one has done that, he has totally distorted the inward revelation that God has given and in some cases he thinks that the very opposite is right. The ‘conscience bearing witness and their thoughts... our thinking is included in the conscience.

Moral Law

1. Underlies Mosaic Law
2. Eternal
3. Universal
4. Instinctive
5. Internal
6. Conscience

This is written in the context of the unbeliever; Paul is condemning them and the basis of the fact is that *everyone* has revelation. And what you do with that revelation determines your eternal state. The moral law resides in the conscience.

The more REVELATION one receives, the more responsible he is to respond to it!!! (Revelation Requires Response)

[Romans 2.15 What the Bible says about Conscience 035]

Conscience

> Analogy - nerve endings. like the nervous system that is in us. It sends signals to the brain. Drugs can affect it, for good or bad. An injury can cut it off, stop its function. This is like the conscience: in its pure state it will in fact communicate purely or honestly or clearly, but sin damages the conscience and distort it--it's like damaged nerve endings. The Bible uses the word ‘sear’ which is like having the nerve endings cut off as in paralysis. The searing is in persons like the Hitlers; their conscience is seared, and it can go beyond repair but there can be healing also.

These are verses that describe the conscience.

> Descriptions - 1Timoteo 1.5, *But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.*
This is a healthy conscience.

19 *keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.*

This is what can happen to it.

3.9 *but holding to the mystery of the faith with a clear conscience.*

In a context of church leaders.

4.2 *by means of the hypocrisy of liars seared in their own conscience as with a branding iron,*

A seared conscience is like nerve ending that has been damaged with a ‘branding iron’. In the context of Romans, he is speaking of the unbeliever, the unbelieving Jew or gentile. Here he is talking about false teachers who are going beyond simply unbelievers; they are distorting the truth, with seared consciences.

blameless Acts 24.16 *“In view of this, I also do my best to maintain a blameless conscience both before God and before men.*

wounded 1Corinthians 8.12 *And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.*

Eating meat sacrificed to idols, even though all meats had been declared clean, in that culture context. Addressing it to Christians, they can wound their conscience.

clear 2Timoteo 1.3 *I thank God, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day*

weak 1Corinthians 8.7 *However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled.*

good 1Peter 3.16 *and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.*

evil Hebrews 10.22 *let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.*

cleansed result of forgiveness Hebrews 10.22

defiled continually defiling it Titus 1.15

perfect positional, like our salvation: holy and blameless in God’s perspective because of Christ. By confessing we can have a clean, perfect one in God’s sight. Hebrews 9.9

seared 1Timothy 4.2 *...seared in their own conscience...*

Condition

> Unbeliever

Always burdened with guilt; he has not felt the weight lifted upon believing.

Possibility of defiled, evil, seared

Possibility of under conviction by HS; that is the ministry of the HS

When sharing the gospel, we can present it so the HS can draw them.

> Believer

In flesh same as unbeliever - If we continue in sin to the point of searing our conscience, it is possible to commit a sin that results in death. Even though positionally we are in God's sight as saints, we can live our life in the flesh and do the same damage as the unbeliever.

Cleansed in Christ - justified: release from the court of law, not going to prison, in a righteous standing according to the law.

Clear after confession - fellowship: cleansing our conscience on a daily basis we can walk with a clear conscience. If we have wronged someone, and are left with nagging guilt feeling, we may have to go to that person and tell them we were wrong. The conscience guides in this.

Renewed by the Word - We can continually renew the conscience with the Bible teaching us how to look at each thing, right or wrong. There is one culture where the highest honor is to deceive someone—treachery; this would be an example of a seared conscience that tells them to deceive to the point of killing them. The only guide is the Bible because it says what is right and what is wrong.

Function of Conscience

1. Distinguish right and wrong 2Corinthians 1.12 *For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you.*
2. Guide decisions Romanos 9.1 *I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit,*

2.14 For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, 15 in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them.

This is what the conscience is doing: accusing or defending.

Function of Conscience

3. Restrain sin John 16.8 *“And He, when He comes, will convict the world concerning sin and righteousness and judgment; 2 concerning sin, because they do not believe in Me;*
4. Convict of sin
5. Assurance of fellowship Romans 2.15 *in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them,*

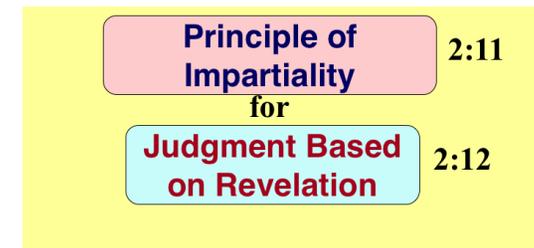
Walking in Christ means maintaining a clear conscience!!!

[Romans 2.16-17 Judgment according to Gospel 036a]

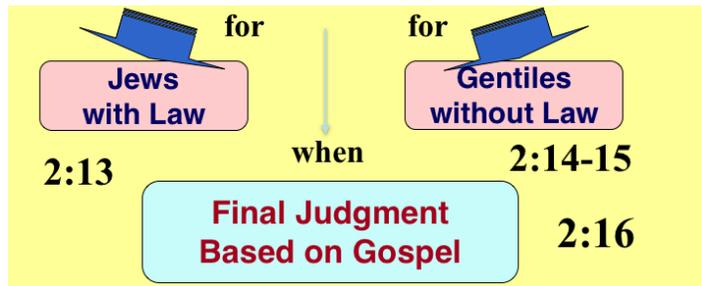
The Jews had a higher opinion of themselves than they should have and thought they could have a relationship with God but didn't have the faith that was necessary. The people that Jesus had the most contact with were the leadership of the first century.

- | | |
|---------------------------------|----------------------|
| b. Principles of God's Judgment | 2.2-16 |
| 1) Based on Truth | 2.2 absolute truth |
| 2) Based on Inescapability | 2.3-4 no escape! |
| 3) Based on Conduct | 2.5-8 no one perfect |
| 4) Based on Impartiality | 2.9-11 no preference |
| 5) Based on Revelation | 2.12-13 |
| a) Of Mosaic Law | 2.12-13 |
| b) Of Moral Law | 2.14-15 |
| c) Of Gospel | 2.16 |

This section shows them that they also are liable to judgment—in fact the Jew first—because they have more privileges and it is based on the revelation that they had.



Jews and Gentiles are both judged. He was the only person who could 'obey' the law perfectly and therefore the only way to salvation from the final judgment—which is based on the Gospel, Christ.



2.14... 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

‘On the day when’ introduces a subordinate clause. There are several major concepts here:

2.16 Concepts/Terms

> The Day - Great white Throne (Revelation 20)

Probably an abbreviated reference to the very common ‘day of the Lord’ in Scripture. This is an example of a broad concept that doesn’t refer to one specific 24-hour period of time. This is different from Genesis one where the days of creation, with all the detail in the passage, are literal six ‘solar’ days.

The word ‘day’, in both the OT and the NT, in some contexts refers to when God intervenes in history. That intervention, particularly at the end of the age is not just one day. It includes a whole group of events, but it is looked at as God intervening and doing a work on earth. In some contexts in the OT the ‘day of the Lord’ was very specific and dealt with the nation of Israel in their history. But in general it refers to a period of time far in the future, and even future to our time frame. It is that future, eschatological or prophetic period when God will intervene very directly and the main thing He is going to do is judgment.

But I think it is actually referring to a particular judgment. It could include that period of time in the Olivet Discourse and there are specific passages referring to that time of the day of the Lord--great tribulation. It can refer to the specific second coming of Christ—where God come to earth, Jesus Christ returning. Incidentally, there are even passages where the ‘day of the Lord’ refers to the first coming when God intervened directly for salvation.

In this context in Romans it probably includes the Great white Throne which the final evaluation, Revelation 20.11. Also, there are a few passages that refer to the Millenium as the ‘day of the Lord’.

You have to study the context; it is a broad term with different aspects, not just one day but including all these events, most of which are clustered together. But the idea is that it is the day of the Lord because it is in that time frame where God directly intervenes in world history, in a very visible, dramatic and even severe way—to accomplish what He had professed way back in Genesis 3.15. In a final way He is dealing with the issue of evil.

In this context: at least the Great white Throne if not a broader concept of judgment.

2.14 ..., 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

2.16 Concepts/Terms

> The Day - Great white Throne (Revelation 20)

> The Gospel - good news of God’s salvation

There is a gospel message where man can come into a saving relationship. The Gospels, the four books, *contain* this message by which man can come into a saving relationship with God. Was there a gospel message in the OT? Yes, in fact, Genesis 3.15, at the fall of man; is called the protoevangelium: the first announcement of the gospel is that God is going to deal with the issue of evil and will crush satan who introduced evil into the human race.

As we progress through scripture that message becomes clearer and clearer. And in the NT, that message is that all mankind is lost, sinful, unrighteous, and there is no way to reach the holiness of God, no way to get to heaven, apart from *perfection*. You can’t perform well enough. An illustration: an olympic swimmer who can’t swim from Catalina Island to Tokyo; it is physically imposible. So also, spiritually, once we have sinned, it is impossible to reach God. We are conceived in sin. So the only way is not by efforts, not by trying to swim, but like taking an airplane from Los Angeles to Tokyo. We need to be carried along and it is only in that perfect sacrifice of Jesus Christ that men enter into a relationship with God. That is the gospel message.

All the OT anticipates that; the people before Christ anticipated and believed that God would ultimately deal with sin. It wasn’t clear except for the whole sacrificial system and in Isaiah it is clear that it would be a single individual that would die. That salvation is by believing, not from works, which is what the book of Romans makes clear. That is the ultimate revelation--what the Mosaic Law was pointing toward. It underlies the moral law; the conscience tells us that we are guilty of violating the Law. We are utterly dependent on what God has provided, what He has done. That is the gospel.

2.14 ..., 16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

2.16 Concepts/Terms

- > The Day - Great white Throne (Revelation 20)
- > The Gospel - good new of God's salvation
- > The Judging (κρίνω) - final judgment Matthew 25.41...45 "*Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.'*" 46 "*These will go away into eternal punishment, but the righteous into eternal life.*"

We all fail—get an 'F'—on our works. Salvation is based on faith alone, apart from works.

- > The Secrets (κρύπτος) - hidden things, secrets 1Corinthians 14.25 *the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that God is certainly among you.*

Psalm 139.1 *O LORD, You have searched me and known me. 2 You know when I sit down and when I rise up; You understand my thought from afar. 3 You scrutinize my path and my lying down, And are intimately acquainted with all my ways. 4 Even before there is a word on my tongue, Behold, O LORD, You know it all.*

23 Search me, O God, and know my heart; Try me and know my anxious thoughts;

The palmist opens himself to be known and there will be nothing hidden in the final judgment.

2.16 on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

He doesn't expand on this—that it is through Jesus Christ—because he is still in the section called *condemnation*. But he does treat it later on

2.16 Concepts/Terms

- > The Day - Great white Throne (Revelation 20)
- > The Gospel - good new of God's salvation
- > The Judging (κρίνω) - final judgment
- > The Secrets (κρύπτος) - hidden things, secrets
- > The Judge - Jesus

John 5.22 "*For not even the Father judges anyone, but He has given all judgment to the Son, ...27 and He gave Him authority to execute judgment, because He is the Son of Man. 28*" "*Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice,*

Jesus is the Creator, the Savior, and, in the future, the Judge.