

The Friend Inside Of Me

Romans 2

For years we have battled a variety of conscience issues

- ‘Let conscience be your guide’
- ‘Let my conscience be your guide’ (Ro.14)
- ‘I’m Ok, You’re Ok’
- Most important battle: our own guilty conscience

Romans 1-2 pictures this issue from perspective of heavenly Judge

I. God Will Judge Gentiles

‘How? They have no law’

Ro.4:15; Gn.3

Romans 1: they sin against light they have

Mt.13:13...15...17

Romans 1

- 18: wrath against ALL (3:23)
- 19: because (21): God manifested to them
- 20: for: clearly seen...without excuse
- 21: for (19): did not act on knowledge they had. Jn.3:19-20

I. God Will Judge Gentiles

II. Conscience Will
Judge Gentiles

Romans 2

Whether people receive written law of God or not, all are condemned. Why?

Ro.2:12

- **Fact:** sinners are judged for sin
 - Gn.15. Nineveh
- **Without law:** no awareness of Moses' law
- **Perish:** as Jn.3:16; suffer eternal loss
- **Sin 'in' (under) law** [Jews]: merely possessing law does not save

Romans 2

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Ro.2:13

- **For:** explains verse 12
- **Not hearers...:** They heard ... Mt.7:24-29
- **Just:** (1:17) – right with God; acquitted
- **‘Doers’ alone justified:** true under OT / NT
 - Ja.1:22-25
 - True hearing ‘does’ – Mt.17:5; 18:15-17

Romans 2

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Ro.2:14

- **When:** at times, Gentiles do something right, without Moses' law
- **By nature:** natural endowment / condition, as 2:26-27
 - Gn.20; Ruth; Ac.10; Ac.28:2
 - Lk.6:33; 8:15
- **A law to themselves:** not Moses' law...

Romans 2

Whether people receive written law of God or not, all are condemned. Why?

Ro.2:15

- **Show work of law:** *act in accordance with the law* – BDAG.
- **Written in hearts:** not the 'law' written in hearts, but 'works' of law. Gn.20
- **Conscience...:** conscious of sin (Hb.10:2)
 - Conscience: mind acting as judge
- **Bearing witness:** testify... Holds up a mirror
- **Accusing/Excusing them:** supports/condemns

Romans 2

Whether people receive written law of

Avoid even innocent
acts that trouble the
conscience,
Ro.14:22-23

If action does not
trouble conscience,
is not necessarily safe
Ac.23; 26; Pr.14

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Conclusions

1. Jewish privilege did not excuse sin
 - It increased responsibility
 - Merely listening to Law in synagogue could not justify – Lk.12:48. Ja.4:17

Conclusions

1. Jewish privilege did not excuse sin
2. Gentile lack of privilege does not excuse sin

“He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much” – Lk.16:10

Conclusions

1. Jewish privilege did not excuse sin
2. Gentile lack of privilege does not excuse sin
3. 'There is no pillow so soft as a clear conscience'
 - Active conscience hears the word; leads to good results
 - Jn.4:...16

Conclusions

1. Jewish privilege did not excuse sin
2. Gentile lack of privilege does not excuse sin
3. 'There is no pillow so soft as a clear conscience'
4. There is no burden so heavy as a defiled conscience
 - 2 Sm.12

Conclusions

1. Jewish privilege did not excuse sin
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3. 'There is no pillow so soft as a clear conscience'
4. There is no burden so heavy as a defiled conscience
5. "Once we assuage our conscience by calling something a 'necessary evil,' it begins to look more and more necessary and less and less evil" – Sidney J. Harris
 - King Saul, 1 Sm.13:12

Conclusions

1. Jewish privilege did not excuse sin
2. Gentile lack of privilege does not excuse sin
3. 'There is no pillow so soft as a clear conscience'
4. There is no burden so heavy as a defiled conscience
5. "Once we assuage our conscience by calling something a 'necessary evil,' it begins to look more and more necessary and less and less evil"
6. There is an absolute standard