

Verses 1:16,17 is the overarching theme of the book:

1. The Gospel is the power of God for Salvation

2. The Gospel can save us, because in it the righteousness of God has been revealed. What we lack as sinners God provides for us in his righteousness. If God were judging just on the basis of who we are we don't measure up.

3. We all need righteousness to stand before God to be accepted and loved by him forever and ever. God's standard is his own righteous perfection.

A.W. Pink "It is the standard which God himself has set before us, before all men. It was God's standard before the Fall, and it is His standard still, for though man has lost his power to comply, God has not lost his right to require what is due him. And why is it that man is no longer able to meet this righteous demand? Because his heart is corrupt: because he is totally depraved. But that in no wise excuses him: rather it is the very thing which renders him thoroughly guilty and his case inexcusable." 136.

William Hung believed he was good enough to be the American Idol.

1. Didn't see himself for who he really was a bad singer in desperate need of vocal help
2. Jews experienced the same problem hence the need for chapter 2.

Start with 1:28 Read list. It has really ugly things in it that some of us might not do but it also has things like Gossip slander pride lack of love and mercy hmmm. I'm in that list.

Group of people over there saying that's right you fix those sinful people. A smug self righteous stench floating through the air. It's the air of hypocrites.

So what does God think about hypocrisy? This is a huge stumbling block to people coming to Christ. So what does God say?

Romans 2: 1-16—¹You, therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things.
²Now we know that God's judgment against those who do such things is

based on truth. ³So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment? ⁴Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance? ⁵But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed. ⁶God "will give to each person according to what he has done." ⁷To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. ⁸But for those who are self seeking and who reject the truth and follow evil, there will be wrath and anger. ⁹There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; ¹⁰but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. ¹¹For God does not show favoritism. ¹²All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. ¹³For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. ¹⁴(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, ¹⁵since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.) ¹⁶This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

¹**You,**

- Paul's use of the diatribe.

therefore, have no excuse, you who pass judgment on someone else, for at whatever point you judge the other, you are condemning yourself, because you who pass judgment do the same things. ²Now we know that God's judgment against those who do such things is based on truth.

- ***Moo:*** "Where the disagreement between Paul and the Jew comes is in Paul's application of the principle to the Jews on the same basis as to the Gentiles. In other words, the Jews would want to include as part of the 'truth' on the basis of which God judges the special relationship that they enjoy with God. Paul does not deny this relationship (cf. 3:1-8), but claims that it does not shield the Jews from the consequences of their sins."¹

¹ Douglas J. Moo, *The Epistle to the Romans* (Grand Rapids: Eerdmans, 1996), p. 131.

- **Deuteronomy 7:6**—“For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.”
- **Deut. 14:2**—“for you are a people holy to the LORD your God. Out of all the peoples on the face of the earth, the LORD has chosen you to be his treasured possession.”

It seems as if God plays favorites doesn't it? But just because God chose Israel as a national race did not guarantee the salvation of all Jews. This is what Paul will argue for extensively in Romans chapter 9.

God has two responses to hypocrisy. Judgment and Kindness. God is just and God is kind.

God is just: He said this in 1:20, and 1:32 and now again. Why does he keep pointing this out? Don't you say to your child you have no excuse for doing that? You say that before you discipline them because you want them to know it's just. God is a just judge not an out of control angry person. The wrath of God is completely controlled but full of emotion in his feeling toward sin.

We're all included here as we've seen from the list before and is precisely the conclusion that Paul will come to in chapter 3:23 All have sinned and fallen short of the glory of God.

³So when you, a mere man, pass judgment on them and yet do the same things, do you think you will escape God's judgment?

Hypocrisy: We tend to condemn others while shuffling our sins under the rug and pretend the elephant in the corner doesn't exist in our own lives.

- **Ills.:** Jewish family who lived in Germany in a Jewish community. Father made children obey Jewish law. Very prosperous. Moved to another town that was largely Lutheran. Business went down so he changed to Lutheranism. One son was so devastated. He said that the only reason for religion was for economic reasons. Moved to England and wrote a little book called *Das Kapital*. 2 billion/one third of the worlds population at one time. Karl Marx.
- **Luther** illustrates this by pointing out that “misers usually accuse and condemn the adulterers while they forget their own sins.

Adulterers again may treat misers the same way. Just so the haughty may charge others with faults. For this reason it is impossible for such wicked judges to be guiltless, unless they become justified through Christ.”²

How can God be a God of wrath and a God of love? Bible doesn't have a problem with it, but we do so maybe its our problem. In God were only Just and not kind then I would be fried the first time I sinned. He is just in a way that he postpones his judgment that should lead us to repentance. It is a kindness that we are here this evening. Why does he postpone it? To awaken us to the wonderful kindness of God and bring us to repentance.

⁴Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God's kindness leads you toward repentance?

- The problem here lies in the mistaken impression that God's willingness to let evil go unpunished means there will be no judgment on it at all.
 - But this delay in judgment is not because God is indifferent to evil. Rather it occurs in order to give the evil-doer a chance to repent.
 - The delay is not permanent.
 - **Edwards:** “O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment.”³

² Martin Luther, *Commentary on Romans* (Grand Rapids: Kregel, 1954), p. 52.

³ Jonathan Edwards, *Sinners in the Hands of An Angry God*,
<http://www.jonathanedwards.com/sermons/Warnings/sinners.htm>

- When we refuse to repent and take proper advantage of God's kindness and long-suffering, we build up a negative balance in the bank account with God.

⁵But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed.

- Note: in chapter one Paul described God's wrath as his turning us over to our own desires. Here he describes a particular day when God will pour out his wrath.

PRESUMING ON THE RICHES OF HIS KINDNESS: THE ANTINOMIAN ERROR

Antinomianism means without law.

1. There is nothing we can do to save ourselves
2. There is nothing we can do can to help in addition to Jesus work to save us.
3. Once Jesus has declared us just we cannot lose our salvation it is forever secure.
4. And no matter what sin we commit Jesus will forgive us.
5. Then what would stop us from sinning?

Illustration wife saying I could commit adultery. I wouldn't because I love her.

God's kindness leads us towards repentance not more sin. Grace does not lead to more sin, it leads towards repentance. The Jews Paul is addressing didn't get this. They thought they were favored just because of who they were. Do we do this sometimes? Saved by association? My family is Christian. I go to church on Christmas. I go to church on Sunday but the rest of the week live my life without a thought to the glory of God in my heart and life. This is what Paul is confronting as he moves into what the true Christian/true Jew's life should look like.

2:6-11 THINK OF ETERNITY

You are going to die. You will either go to heaven or go to hell forever.

Barna Pole in 2003 showed that 81% of Americans believe in the afterlife, 10% are unsure, 9% deny any afterlife at all. 76% believe heaven exists, 71% believe hell exists, 5% believe they are going to hell, 5% believe in annihilation, of the 64% that believe they are going to heaven only 43% said because of what Christ did, 15% said because they obey the 10 commandments, 6% said because God loves all people.

As human beings we all have a terminal disease called mortality. The current death rate is 100 percent. 3 people die every second, 180 every minute, 11000 every hour. If Paul is right here then 250000 people every day go either to Heaven or to Hell.

C.S. Lewis says it like this

“If you read history, you will find that the Christians who did most for the present world were just those who thought most of the next. It is since Christians have largely ceased to think of the other world that they have become so ineffective in this. Aim at heaven and you will get earth thrown in: aim at earth and you will get neither.”

“There are no ordinary people. You have never talked to an ordinary mortal....It is immortals whom we joke with, work with, marry, snub and exploit...immortal horrors or everlasting splendors...”

John Bunyan was tortured with lack of assurance, wracked with uncertainty and torment over his final state. He said “I saw old people hunting after the things of this life as if they should live here always, and I found professing Christians much distressed and cast down when they met with outward losses as with husband wife or child. Lord I thought what ado there is about such little things as these. What seeking after carnal things by some and what grief in others for the loss of them. If they so much labor after and shed so many tears for the things of this present life how am I to be bemoaned pitied and prayed for my soul is dying my soul is damned were my soul but in a good condition and were I but sure of it oh how rich would I esteem myself though blessed with but bread and water. I should count those but small afflictions and bear them as but little burdens.

Joni Earackson Tada

“Romans 8:18 says that we consider our present sufferings not worth comparing with the glory that will be revealed in us...I sure hope I can bring this wheelchair to heaven...I hope to bring it and put it in a little corner of heaven, and then in my new, perfect, glorified body, standing on grateful glorified legs, I’ll stand next to my Savior holding his nail pierced hands. I’ll say “Thank you, Jesus,” and he will know I mean it, because he knows me. He’ll recognize me from the fellowship we’re now sharing in his sufferings. And I will say “Jesus, do you see that wheelchair? You were right when you said that in this world we would have trouble, because that thing was a lot of trouble. But the weaker I was in that thing, the harder I leaned on you. And the harder I leaned on you, the stronger I discovered you to be. It would never have happened had you not given me the bruising of the blessing of that wheelchair.”

What taste is in your mouth? Is it for the world or for heaven, eternity, and God. I cannot wait to see God above my father or brother.

Christians live with an eternal perspective. Christianity does not make much sense without it. Paul says in 1 Cor 15:19, “if only for this life we have hope in Christ, we are to be pitied more than all others.”

Randy Alcorn Florence Chadwick

Verse 6 **JUDGMENT ACCORDING TO DEEDS**

‘God “will give to each person according to what he has done.”

Stott: “Some Christians...are immediately up in arms. Has the apostle taken leave of his senses? Does he begin by declaring that salvation is by faith alone (e.g., 1:16f), and then destroy his own gospel by saying that it is by good works after all? No, Paul is not contradicting himself. What he is affirming is that, although justification is indeed by faith, judgment will be according to works.”⁴

- Even the Christian must face the judgment of the evaluation of his life. All will stand before God, and we will be evaluated according to our deeds.

HYPOTHETICAL POSITION

⁴ John Stott, *Romans* (Downers Grove: Intervarsity, 1994), p. 83.

- **Moo:** “We think, therefore, that vv. 7 and 10 set forth what is called in traditional theological (especially Lutheran) language ‘the law.’ Paul sets forth the biblical conditions for attaining eternal life apart from Christ. Understood this way, Paul is not speaking hypothetically. But once his doctrine of universal human powerlessness under sin has been developed (cf. 3:9 especially), it becomes clear that the promise can, in fact, never become operative because the condition for its fulfillment—consistent, earnest seeking after good—can never be realized.”⁵

Beware of working your way into the kingdom because it is a debt you can never repay. The only suitable sacrifice that could turn God’s wrath away from you is grace through faith in Jesus Christ alone.

Key question: Is judgment according to works a hypothetical situation set up to show nobody can perform it and thus everybody needs the gospel. Or is this the way its really set up that obedience is the pathway to heaven and disobedience the pathway to hell?

Romans 3:20: “For by works of the law no human being will be justified...”

3:28: “For we hold that one is justified by faith apart from works of the law.”

4:5: And to the one who does not work but trusts him who justifies the ungodly, his faith is counted as righteous.”

This week I will say it is impossible to argue conclusively against the hypothetical situation. You will have to wait for my conclusion next week, but I will lay the groundwork today.

So how does this fit with these verses where it says things are dispensed according to works. God has always taught that good deeds are a necessary demonstration of faith which unites us to Jesus on the basis of whom we are saved.

⁵ Moo, p. 142.

Would it be a contradiction to the gospel of free and sovereign grace if the grace of the gospel were so powerful that everyone who truly trusted in it would obey?

AW Pink 143 “If on the one hand it is of first importance that the Gospel trumpet gives forth no uncertain sound when proclaiming the cardinal truth of justification by faith, yet it is equally essential to make it plain that saving faith always identifies itself by the works which it produces. Justification before God is by faith alone, but it is not a faith which remains alone.”

Jews and Gentiles are judged by the same criteria. Jewish thought was that they would be judged by a different standard. That no matter what kind of life they lived they were guaranteed salvation because of their Jewishness. The only difference is that the Jew goes first no matter which way. There will be no special favoritism for Jews. This is the whole reason why Paul brings up judgment according to works and God’s impartiality in doing so.

1. Jews who lack good works will not escape judgment

God never promised that eternal life would be based on or merited by anybody’s good deeds but he has always commanded that there be a life of obedience that vindicates the reality and authenticity of our faith which unites us to Jesus on the basis of whom we are saved.

Psalm 62:12: “...for you will render to man according to his work.”

Scriptures for judgment of works: 1 Cor 3:10-14, Jas 2:14-26, Matt 12:37; 25:31-46.

Moo even states upon this scriptural evidence of justification by works that “we would follow those that maintain that the justification by faith granted the believer in this life is the sufficient cause of those works that God takes into account at the time of the judgment. The initial declaration of the believer’s acquittal before the bar of heaven at the time of one’s justification is infallibly confirmed by the judgment according to works at the last assize. (143)

Paul’s teaching on works necessary to enter the kingdom of God

1 Cor 6:9-11:

Gal 5:21: I warned you before that those who do such things will not inherit the kingdom of God.

2 Cor 5:10 “All appear before the judgment seat of Christ that each one may receive what is due for what he has done in the body, whether good or evil.”

Christians will be judged by their works. It's not heaven or hell but it's big or small rewards in heaven. Our lives do matter. We want to hear well done good and faithful servant.

Jonathan Edwards

So that what has been said of the importance of holy practice as the main sign of sincerity, there is nothing legal, nothing derogatory to the freedom and sovereignty of gospel grace, nothing in the least clashing with the gospel doctrine of justification by faith alone without the works of the law, nothing in the least tending to lessen the glory of the Mediator and our dependence on His righteousness, nothing impinging on the special prerogatives of faith in the affair of our salvation, nothing in any wise detracting from the glory of God and His mercy, or exalting man, or diminishing his dependence and obligation. So that if any are against such an importance of holy practice as has been spoken of, it must only be from a senseless aversion to the letters and sound of the word *works*, when there is no reason in the world to be given for it, but what may be given with equal force why they should have an aversion to the words *holiness, godliness, grace, religion, experience*, and even *faith*, itself; for to make a righteousness of any of these is as legal, and as inconsistent with the way of the new covenant, as to make a righteousness of holy practice.

⁷To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. ⁸But for those who are self seeking and who reject the truth and follow evil, there will be wrath and anger. ⁹There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; ¹⁰but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

A persevering ongoing life that's been transformed by faith in Christ is our righteousness. To those who persevere on the basis of that faith in Christ's righteousness will produce these deeds. **Judgment according to, not on the basis of works.**

1. Verse 7 doesn't look like it's hypothetical. The straight reading is what it is.
2. Verses 4 and 5 Repentance leads to a new life that accords with works, not perfection.
3. 6:22: "But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life." Eternal life is the outcome of sanctification which flows from our justification.
4. 8:12,13 fleshly deeds lead to eternal death spirit works lead to eternal life. This is not legalistic but a spiritual working in and through you like Philipians.
5. Galatians 6 sows to the spirit will reap eternal life let us not lose heart in doing good

We want to separate sanctification and justification but biblical record just does not make this distinction. Justification always leads to sanctification which leads to eternal life. This is a fruit of the spirit to borrow a phrase from Jeff that when God breathed the words you are justified the Holy Spirit delivered that message making you alive in Christ and you now became one of the ones in Romans 8:30. Sanctification is part and parcel with our justification. Jesus said in John 15 remain in me and you will bear much fruit.

God is going to judge someday. This is huge. We don't think about this. We are so consumed with what we see before us everyday, what is eternal hardly breaks in and when it forces itself in front of us most of us find out we don't know what to do with the weight of that glory.

SEEK GLORY!

Is this a bad thing? What about self denial?

C.S. Lewis

“The New Testament has lots to say about self-denial, but not about self-denial as an end in itself. We are told to deny ourselves and take up our crosses in order that we may follow Christ; and nearly every description of what we shall ultimately find if we do so contains an appeal to desire. If there lurks in most modern minds the notion that to desire our own good and earnestly to hope for the enjoyment of it is a bad thing, I submit that this notion has crept in from Kant and the Stoics and is no part of the Christian faith. Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the gospels, it would seem that our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition, when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea.”

Seeking for glory is not hypothetical, it is everything, it is the very essence of the Christian life, of those who would obtain eternal life.

Eternal life will be given to glory-seekers. Who seeks glory? Apart from the Spirit, no one. Romans 3:23. I will flesh out the work of the Spirit next week. 1:23 They exchange the glory of God.

How do we seek glory? Romans 8:17-21. His glory and ours.

Watch out for Satan’s idea of glory that you would be like God. Gen 3:5-6

Keep it God centered. We have glory that is his glory. We have nothing apart from him, but we have everything even a share in his glory with him. We share it but do not possess it in such a way that we ever become the center. 2 Corinthians 4:17: The eternal weight of glory.

Jonathan Edwards

“But how insensible and unmoved are most men about the great things of another world! How dull are their affections! How heavy and hard their hearts in these matters! How their love is cold, their desires languid, their zeal low, and their gratitude small. How they can sit and hear of the infinite height, and depth, and length, and breadth of the love of God in Christ Jesus,

of His giving His infinitely dear Son, to be offered up a sacrifice for the sins of men, and of the unparalleled love of the innocent, and holy, and tender Lamb of God, manifested in his dying agonies, His bloody sweat, His loud and bitter cries, and bleeding heart, and all this for enemies, to redeem them from deserved eternal burnings, and to bring to unspeakable and everlasting joy and glory...and yet be cold and heavy, insensible and regardless! Where are the exercises of our affections proper if not here?"

It seems people get more excited about the Superbowl than the Gospel

¹¹For God does not show favoritism. ¹²All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. ¹³For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous.

What about those who don't have the revelation of Christ? The truth that you know will be your prosecutor and that's all you need to get you to hell. Nobody has lived up to their own conscience, other sources etc.

It's not hearing, hearing is nothing, doing is all that matters. Problem?

1. Doers of the law will be justified? How does it fit with justification by faith?
2. It does not say it is based on the doing it just observes the doers will be justified.
3. Future tense of the verb will be refers to what happens on judgment day teaching that eternal life comes from perseverance of good deeds not the basis for.
4. How can anybody do the law if they don't have a copy of it? Answer verses 14,15

He only gives one people the book of the law how is it impartial?

It's not the having it's the doing that counts. But how can you know what to do if you don't have the book. You all have the book it's either in your hands or it's in your heart.

THE DOERS

1. It is absolutely true that there are no sinless perfect law keepers
2. Everybody in the world needs to hear the gospel in order to be saved

Doers does not refer to sinlessly perfect law keepers, but people who love the law fight their sin and cast themselves on the mercy of Jesus when they fall. These will be justified.

This is a vulnerable doctrine. Be very careful to not misunderstand me. I am fully aware that I could be misunderstood here today.

1. Apart from the preaching of the gospel and the awakening work of the Holy Spirit nobody is saved on planet earth today. I will link the doers to those who have the Spirit in the end of Chapter 2 next week.
2. Are you saying that theoretically someone outside the gospel could love the law depend upon God and cast themselves upon his mercy that theoretically they could be saved? Yes and it never happens, not once anywhere in the world. The reason that it never happens is that 1:18 all men suppress the truth in unrighteousness, 2:4,5 hard and unrepentant hearts. Nobody overcomes their hard and unrepentant heart apart from the power of the Holy Spirit. The Holy Spirit is sent into the world to glorify the son, so where the gospel is preached the holy spirit moves in power and changes the hard heart giving all the glory to Christ.

Objection would be this. Sounds like its impossible right, so why the difference

1. This does not say by doing works you will be justified. It is not a contradiction. It does not establish a connection to make it the ground and means of acquittal before God. All it says is that doers of the law and those people who are acquitted are the same people.
2. It doesn't sound like a hypothetical statement. There is an easy way in greek to make things hypothetical. But Paul didn't write it that way.
3. Luke 1:5,6. These are doers of the law. This is not perfectionism. The old Testament talks about the righteous and blameless as people who love the law and lean on God's mercy when they stumble.

4. 1 Cor 7:19: What matters is the keeping of the commandments of God.
5. Obedience in law keeping is obedience of faith Romans 1:5 the whole goal of his ministry. Obedience of faith for the sake of his name, for the praise of his name.
6. This knocks away the crutch of fire insurance faith. Matthew 7. Workers of iniquity are sent away. We didn't think it mattered what you did? All you had to do was believe. Belief for Paul is not separated from your life. You cannot compartmentalize faith it flows through and fills the whole of our being that cannot do anything else but overflow in love and obedience to our Lord and Savior Jesus Christ.
7. The flow of thought from verse 6-16 seems to demand it. Paul is arguing and defending the impartiality of God. He brought it up for the ground of judgment by works. You can't take the doers of the law and make it different from the doing of good in verse 7. There will be an accord between the deed and the life and the acquittal.

Everybody will be judged and called to account for their life. The good news is that Christ who lived in perfect obedience on our behalf. Conversion is not just a change within but an empowerment to exemplify that change without.

¹⁴(Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, ¹⁵since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them.)

Paul seems to be talking about the experience of guilt that people feel when they do wrong.

- We need to be careful here. In our day, there is much talk about 'feelings' of guilt.
- But there is such a thing as 'real' guilt.
- The people that talk about feelings of guilt are quite right to point out that just because someone feels badly about something doesn't mean they should—they may not actually be guilty. I think of all too common experience of a person that has experienced sexual abuse. How often they 'feel' guilty; as though they have done something wrong. This is completely wrong-headed.

- But, there is such a thing as real guilt. It is objective and cannot be removed simply changing out feelings about it.
 - A person who has committed a murder is guilty, even if he doesn't feel guilty. And if for some reason he begins by feeling guilty but then somewhere along the way is able to rid himself of the feelings of guilt, that will not make him unguilty. The guilt is real. It is objective. It is actual. No amount of counseling can remove it from him.

¹⁶This will take place on the day when God will judge men's secrets through Jesus Christ, as my gospel declares.

- If a person possess the Law (i.e. is familiar with Moses) they will be judged by that Law.
- If a person does not have the Law (i.e. doesn't know it) they will perish apart from the Law.
- Paul is simply making the observation that Gentiles sometimes do some of what the law requires. This is an observable, verifiable fact.
- **Lewis:** "I know that some people say the idea of Law of Nature or decent behaviour known to all men is unsound, because different civilizations and different ages have had quite different moralities. But this is not true. There have been differences between their moralities, but these have never amounted to anything like a total difference. If anyone will take the trouble to compare the moral teaching of, say, the ancient Egyptians, Babylonians, Hindus, Chinese, Greeks and Romans, what will really strike him will be how very like they are to each other and to our own...I need only ask the reader to think what a totally different morality would mean. Think of a country where people were admired for running away in battle, or where a man felt proud of double crossing all the people who had been kindest to him. You might just as well try to imagine a country where two and two made five. Men have differed as regards what people you ought to be unselfish to—whether it was only your own family, or your fellow countrymen, or everyone. But they have always agreed that you ought not to put yourself first. Selfishness has never been admired. Men have differed as to whether you should have one wife or four. But they have always agreed that you must not simply have any woman you liked."⁶

⁶ C. S. Lewis, *Mere Christianity*, New York: MacMillan Publishing Company), p. 5.

