

Romans 10 – Cultural Nomism Fails

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Romans 2:12-16

Prologue: Two States of Works

- Paul writes only of one humanity up to now separated (dissimilar) based on their works; which we must clarify
 - Lost works: Man *demonstrating* his sinfulness to imitate God's righteousness (Cart before Horse)
 - Saved works: *Demonstrations of one's new nature which inherently does the Father's will* (2Co 5:17; Jn 2:14-20)
 - Works accuses or excuses acting as the third witness

Prologue: Two States of Glory

- Glory of God is doxa (δόξα): connotation of being in God
(1Th 1:12; Col 1:27-29)
 - Believer is not doing works from or for self but from one's new nature God as empowered by Christ and Spirit (2Co 5:10; Ga 2:20)
- Paul states the purpose of man's glory: Self-seeking (Covet)
(Ro 1:29)
 - Man's glory (κλέος) is only, always about self over others; advancing the cause of sin over obedience to God (War) (Ga 6:3-7)

Man's Honor (τιμή), coin that purchases glory, both:
Glory from God (δόξα) and Glory from man (κλέος)

Prologue: Cultural Nomism

- Paul showed that cultural nomism, saved by being of a certain group, is a fallacy (Main tenant of *False Jews*)
 - Jews not saved for being Jews and Gentiles not lost for being Gentiles
 - Evil (κακός) is the lack of something lost when man sinned; i.e., man's nature functioning without any governance from God - Result: God gave them up to their choices rather than punishing them immediately

Historical Context of Paul

- Paul is writing Romans while at Corinth during third journey before going to Jerusalem
 - Paul informed by God that he will be arrested and persecuted by Jews while at Jerusalem
 - Paul understands the Jews will not submit to God via apologia nor the testimony of their Scriptures
 - Paul writes against cultural nomism, Judaism, but neither does he elevate Gentilism: all are in sin

Separation of Two: Christ Alone

- Paul begins to show that God instituted the Jews to separate His truth from Man's cultural lies
 - Old Testament history showed God did not endorse cultural nomism: Babylonian captivity
 - All who sin will give an account to God
 - All who repent will be accepted by God in Christ
 - God is impartial concerning sin and righteousness

Sin Without the Law

- Gentiles did not have the Law but that is not a defense
 - Gentiles demonstrate their sinful state while rejecting the inner witness written in their souls: Image of God
 - Their *works* condemn them though they did not have the Scriptures; what witness they possessed, they rejected
 - The issue is *never* about sins but about rejecting God; the Gentiles rejected what testimony they had to worship creatures and self: Their works condemn them

Sin With the Law

- Jews were more culpable since they had the Scriptures
 - They were taught since birth from the very words of God; thus, they were held to a greater accountability
 - Jews will not be condemned by vague generalities but by the very jot and tittle of the words of God they rejected
 - Their condemnation will be greater as Paul discusses later in Romans; thus, their punishment will be greater

Cultural Nomism: Hearers

- Cultural Nomism seeks solace (salvation) via hearing the words of God
 - Old Testament replete with references to *hearing* God's words; thus, Jews were known as those who *heard* God
 - It is never enough to hear God's words or even to apprehend an intellectual appreciation of God's intent
 - One only remains in the flesh; sinners condemned by *sin* (Mt 7:21-23)

Doers of the Law Justified

- Paul goes against ancient beliefs of cultural nomism
 - Paul condemns those who merely *hear* the word of God
 - He stipulates that only the *doers* of the Law are justified
 - Taken at face value, bogus literal interpretation, this appears to imply that one can live the Law in the flesh
 - It is important to understand all the word of God and not just take one verse out of context to prove a false doctrine

Doers Not in the Flesh

- Paul does not negate the fact that all in the flesh cannot keep the Law; i.e., they are not *doers* of the Law
 - Paul is speaking in generalities which he will later address in more specifics
 - Paul does not imply those in the flesh can do the Law
 - Only those who have Christ's indwelling nature can begin to *do* the Law but only via the Spirit of God (Ro. 8:17)

Can Gentiles Keep the Law?

- Paul subtly makes the assertion that the Gentiles, who do not have the Law, can keep the Law by *nature*
 - This *nature* is nothing more complicated by the moral nature of God written on man's soul who was made in God's image: Ten Words
 - This *nature* is always consistent with God's Scriptures since God is always consistent with His nature

Law is Law

- Paul asserts that the Gentiles who do the Law, though without the Mosaic Law, are a Law unto themselves
 - This does not mean that they are a new law; indeed, it means that they are consistent with the basic tenets of the Ten Words embodied in the Mosaic Law
 - God's righteousness is the same as evident by following the *light* one is given: Mosaic Law - Jews; Inner Moral Law - Gentiles

Gentiles Moral Law as Canon

- Just as the Jews measured their behavior by the specifics of the Scriptures given them, the Gentiles measured right and wrong by the *light* given them: inner moral law
 - If their actions did not invoke guilt, then they were doing right: excused
 - If their actions invoked guilt, then they sinned: accused

Not a Different Salvation

- Since God is consistent with His own nature, the Gentiles were as accountable as the Jews evidenced by the gift of guilt
 - Guilt accuses everyone who does wrong
 - Lack of guilt excuses everyone who does right
- However, the basis of doing is not of the flesh by from the power of God based on the *work* of Christ

Judgment is the Proof

- Paul speaks of his Gospel which if taken out of context appears to be a different gospel
 - Paul received much of his teaching directly from Christ via visions; however, he does not mean his gospel is different from Jesus' gospel
 - False teachers oft referred to their teachings as their gospels or their version of truth; i.e., Socrates, Plato, etc.

Paul's Gospel is the Gospel

- Paul identifies the Gospel he is teaching as his to differentiate it from the various flavors of gospels that were circulating before the canon of Scripture
 - Paul would never have differentiated his gospel as different from Jesus'; there is only one gospel
 - Paul is given special revelation concerning the Day of the Lord and His judgments (1Co 4:1, Ep 1:9-10, Col 1:25-26)

Paul Teaches the True Gospel

- Paul is plainly teaching that the Jews are not teaching a true gospel; Christ also said this (Mt 23:15)
 - Since the execution of Christ the Jews are called the *Synagogue of Satan* (Isa 2:9, 3:9)
 - Aaronic priesthood rebuked at Christ's death with the rent of the veil between the Holy and Holiest of Holies (Mt 27:50-51)
 - Consequently, Jews are irrelevant as messengers of God's Gospel

Judgment Coming

- Paul takes no credit when he states that the *secrets of men* {sin} will be judged solely by Christ
 - If Paul had meant to mean his gospel was special access to God then he would have written that his gospel would judge people
 - Paul at every opportunity identifies that Christ is the only measure of righteousness; Christ alone is God and thus able to judge people as righteous or lost

Epilogue: Not Limited to Jews

- Christendom, as all works-based religions, seeks to judge people by its own system of cultural nomism
 - Christ becomes less than God and more of a *rubber stamp* approving the works-based religion man defines
 - Christ **never** used violence to teach His gospel of peace
 - Religion consistently uses violence forcing people to accept its lies as truth or suffer

Works-Based Religions Exposed

- All works-based religions seek to define *truth* but do not live the *truths* they espouse
 - Judaism, begun as a purveyor of God's truth becomes a tool of Satan
 - Christendom also began as a purveyor of God's truth only to become a tool of Satan
 - Co-opting of the morality of Christ to condemn God's people; only to be condemned by God