

96-03-22a

Father, this evening, to resume our study in Romans, let's begin by going to the Lord in prayer. Father, it is a wonderful privilege to have the opportunity to fellowship with other believers, to concentrate on Your Word for a space of time, to set aside the cares of the day and the distractions of this life, and to be nourished up and fed on the manna that is contained in Your Word. We thank You for the ministry of God the Holy Spirit that helps us to understand, to remember, and to apply these things.

And we pray that as a result of our fellowship in Your Word tonight, we will grow closer to our Lord Jesus Christ. We will reflect His glory in a fuller way, and we will live a life that is pleasing in Your sight. We ask these things in Jesus' name, Amen.

Turn with me tonight to Romans chapter 2, where we resume our study in chapter 2. If you have had the chance to review the lesson that we had last week, you'll know that we covered quite a lot of ground and addressed a subject that is a little bit awkward. It's a little bit uncomfortable, especially given the nature of our current theology, which does not stress so much our responsibility and the negative side of God's judgment. The things that we prefer to dwell on, and it's understandable, are the positive things that we have to look forward to when the Lord Jesus Christ returns.

And that's a wonderful thing, and it reminds us of other areas of life. If you're doing what you're supposed to, in terms of civil law, we don't really have to worry much about the police swooping down and putting us in jail, or having to pay fines or suffer at the hands of the law. And in the spiritual realm, it's also true that if we have a healthy interest in maintaining our spiritual life and in maintaining our fellowship with God and with one another, these things are not a great looming sword of Damocles that's suspended over our heads by a human hair.

On the other hand, it's important to remember that there are those of us as believers that neglect spiritual things. And we look at the example of Israel, look at the things that happened to Israel in the Old Testament when they neglected the relationship that they had with God and the responsibility that they had toward God. God's judgment was noticeable and was relatively severe and it lasted for a space of time.

And we can really expect no less because the justice of God has not changed and His righteous standards have not changed. So it is a healthy reminder to keep in the forefront of our souls. We're reminded even by New Testament writers to work out our own salvation or our own deliverance in fear and trembling.

And that's simply a recognition that the life that we live is a high stakes game. There's a lot on the line. God didn't create us and put us on the planet and bring us into this generation of human history to no purpose or to sort of let us slide and not really participate in the large issues that are

at stake in human history before the angels and before all of creation.

It is the integrity of God, it's His character and His plan that are the issue. It's His glory that we have the opportunity to reflect and it is no small thing. And we have a wonderful opportunity and with that opportunity comes great responsibility.

And those are the things that Paul is addressing in this letter to the Romans. We've seen the fact that he's talking to believers that he hasn't addressed face to face. And so he's going to present to them principles that pertain to the Christian life.

These are the fundamental things that are a part of his gospel. And he begins by pointing out that the wrath of God is rightfully revealed from heaven against people who suppress the truth, who ignore the message that is contained in the truth, who don't respond in faith and in obedience to God. And it's easy to see that in the unbelieving world and to see that God is righteous and that it's a good thing for Him to display His wrath when people reject His self-revelation.

But Paul brings that same principle over and he says, we are no less responsible because as believers, God has also revealed the truth to us. And we can do the same thing in the sense that we can have the revelation of God's truth and fail to respond to it, fail to be motivated by it and fail to discharge our responsibility before the Lord's responsibility. It creates it for unbelievers and creates it for us as believers.

And one of the great misconceptions about the first section of Romans is that it's all talking about unbelievers. And we have seen numerous reasons that compel us to understand this as applying to us. Picking up now in Romans chapter two, I would like to just read the last part of chapter one and read through where we stopped last time.

I'm going to start in chapter one, verse 28. He's been talking about all of the shameful things that happen, why the wrath of God is revealed against people who know God and don't honor Him or give thanks to Him and claiming to be wise, they become fools. They exchange His glory for things involved in creation.

And in verse 28, it says, and since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. They were filled with all manner of wickedness, evil, covetousness, malice, full of envy, murder, strife, deceit, malignity. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless.

Though they know God's decree that those who do such things deserve to die, they not only do them, but approve those who practice them. Just for variety, by the way, I'm reading from the new RSV, just so you can hear how it sounds. Chapter two in this translation says, therefore you have no excuse, O man, whoever you are, when you judge another, for in passing judgment upon him, you condemn yourself, because you, the judge, are doing the very same things.

We know that the judgment of God rightly falls upon those who do such things. Do you suppose, O man, that when you judge those who do such things and yet do them yourself, that you will escape the judgment of God? Or do you presume upon the riches of His kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance? But by your hard and impenitent heart, you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. For He will render to every man according to His works.

To those who by patience and well-doing seek for glory and honor and immortality, He will give eternal life. But for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek.

But glory and honor and peace for everyone who does good, the Jew first and also the Greek. For God shows no partiality. 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 it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified or declared righteous. When Gentiles who do not have the law do by nature what the law requires, they are a law to themselves, even though they do not have the law.

They show that what the law requires is written on their hearts. While their conscience also bears witness and their conflicting thoughts either accuse or excuse them on that day when according to my gospel, God will judge the secrets of man by Christ Jesus. That's as far as we have gone.

And we've seen that a very common understatement and understanding of this section is to see that this is continuing to talk about unbelievers, but we've also seen the difficulties with that. I would direct your attention among all of the other things that we've talked about, verse 13, it is not the hearers of the law who are righteous before God, but the doers of the law who will be declared righteous. Now, let's think about salvation.

Is hearing versus doing the law an issue in salvation? What's the passage we think of when we think be not hearers only, but be doers of the Word and not hearers only? That's in James, isn't it? Who is James addressed to? Believers. This declaration of righteousness is not the salvation declaration. This is not the justification that occurs at faith in Christ, is it? He's talking about the declaration of righteousness after salvation.

What is your life like? Are you a reprobate or are you someone who grows toward maturity as a believer? It is not the ones who hear the law who are righteous. It's the ones who do the law. And of course, the law is synonymous for the Word of God in this context.

In this case, that was the only Word of God that they had. These Scriptures were just being invented. And we know that that's the righteous requirement of God to live a holy life.

That's why he can say that the Gentiles don't have the law, the Mosaic law that sets out standards of righteousness, but they have a conscience in their heart that either accuses them or excuses them. And they are a law to themselves. And we have seen this take place.

We've seen even in cultures that don't know anything about the Bible that when evangelization takes place in those regions, people who desire to please God are motivated to change practices. Head-hunting tribes stop hunting heads. Aborigines that practice multiple marriages and so forth suddenly lose the motivation to do that.

And they see the pattern in Scripture and they say, I would like to live in that way. And so it becomes a standard that isn't necessarily taught or foisted on them, but it's something that develops in their heart. And this is a standard of righteousness.

This is a standard of spirituality rather than something that achieves salvation. And so one of the keys that we see is this verse 13 of chapter two. It is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.

If this was talking about salvation, we would all be in big trouble because our salvation would depend on doing the law, doing the righteous standards of God. So this is a departure. And again, as I've said a couple of times in the past, we step forward with a little bit of caution in departing from the standard understanding of Romans that we've heard so often.

But these are the reasons that compel us to do so. It's talking about a declaration of righteousness that's based on obedience, not on faith. And we know that salvation is based on faith.

So if this is talking about being declared righteous because you obey, it cannot be talking about salvation unless we have completely misunderstood salvation and that's not the case. So this is talking about the life of a believer. Those who sin without the law, without the righteous standards of the law, they're going to perish outside the law.

And this perishing is the penalty in this life. It's loss of participation in the blessings of eternal life. It is operational death.

It's the branch that doesn't bear fruit and it withers up and is broken off. It's not loss of salvation, it's loss of opportunity. It's loss of the being there to bear fruit and to have an effect in God's plan.

And everyone who studies Scripture and looks at the different kinds of death in Scripture understands what operational death is. It's fruitlessness. It is not having any participation in something.

We talk about having died to sin. It doesn't mean that sin isn't there. It means that we're operationally supposed to be separate from sin.

If we died with Christ, we have died to sin and yet we still sin, but operationally we're supposed to be separate from it. We can do the same thing in the reverse. We can be called to be holy and called to be spiritual creatures and to please God in the way that we live.

And yet we can die to that and we can be so far away from fulfilling God's purpose for us that we're operationally dead in spiritual things. And so it is not the hearers of the law who are righteous, but the doers of the law who will be justified. When the Gentiles who don't have the law do by nature what the law requires, they are a law to themselves even though they don't have the law.

And this is talking about spirituality. Gentiles who come to Christ and don't participate, they don't observe the feasts that are in the Mosaic law. They don't get circumcised.

They don't go down to the temple and worship and so forth. And yet they are seeking to please God and they're seeking to live a life that is in accordance with their calling. They are a law to themselves.

They know that they shouldn't participate in pagan worship practices. They know that they shouldn't participate in the immoral lifestyle that may be a part of their culture. They know that because they've come to Christ and there's a law inside their heart.

It's the Holy Spirit and worshiping God in spirit and in truth that brings that about. And so we're talking about spirituality. And we're going to continue in that vein now in the last half of this chapter and see that this helps us understand Paul's point all the way through these first several chapters.

We pick up now in verse 17 and I'm going to continue to read this out of the NRSV mainly because that's the English text that accompanies my Greek text here. He continues in verse 17, but if you call yourself a Jew and you rely upon the law and boast of your relation to God and you know His will, you approve what is excellent because you are instructed in the law. And if you are sure that you are a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, you then who teach others, will you not teach yourself? While you preach against stealing, do you steal? You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, do you dishonor God by breaking the law? As it is written, the name of God is blasphemed among the Gentiles because of you.

Circumcision is indeed of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. So if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law. For he is not a real Jew who is one outwardly nor is true circumcision something external and physical.

He is a Jew who is one inwardly and real circumcision is a matter of the heart, spiritual and not literal. His praise is not from men but from God. Now, it's not difficult to perceive that Paul is being a little bit sarcastic at the beginning of this.

He is reminding Israel, reminding people who have relied on the works of the law to establish their righteousness. The Jews did not confuse salvation and spirituality. They didn't confuse eternal life with pleasing God after you have been granted eternal life.

And we have reviewed and we've seen in the past that the Mosaic law was never a system of salvation. Nobody thought by keeping the law, they were going to go to heaven or be accepted by God in the eternal future and that this would be the basis of their resurrection. Keeping the law, offering sacrifices, observing the feasts, this was a form of worship for people who already believed in God.

So whenever we see Paul talking about keeping the law, he's talking to people who aren't concerned about their salvation, they're concerned about pleasing God after salvation. So here he says, you call yourself a Jew and you rely upon the law and you boast of your relationship with God. These are people who say, I'm spiritual.

I am pleasing God. I'm fulfilling God's purpose for my life by doing these things. I observe the rituals.

I observe the feast days. I observe the sacrifices. I make sure that the males in my household are circumcised and so forth.

He says in verse 18, you know his will and you approve what is excellent. This is a very interesting phrase. It only occurs two places in the New Testament.

It's here and it's in Philippians 1.10. And if you turn over to Philippians chapter one, it's hard to just pick a little portion of this chapter because it all hangs together and you tend to want to read the whole thing. But Philippians chapter one, Paul, if you start up here in verse eight, God is my witness how I yearn for you all with the affection of Christ Jesus. And it is my prayer that your love may abound more and more with knowledge and all discernment so that you may approve what is excellent.

And that phrase there starts with the word *en* and we've seen before that the literal meaning of that is into, but it means unto or with a view toward for the purpose of something. So Paul prays that their love will abound with knowledge and all discernment for the purpose of or with a view toward approving the better things or that which is excellent. The word there for approve is *dokimazo*.

This is to bring something up for consideration and to ponder it, to weigh it in the scales and see

what its quality is. And the things that are excellent is the word *diaferanta*. And we get the word different.

And that's what this thing means, the things that differ. What's the difference? That you will know the difference is what this literally says. That your love will abound in knowledge and all discernment so that you will know the difference, that you'll have discernment.

You can tell the good things from the better things. And this is one of the things that helps us when we realize that we're talking here about the life of a believer and we're talking about the nature of spirituality. Because we tend to see things in very black and white terms, don't we? Something is either all good or it's all bad.

If we're faced with a set of choices, we say, well, there's one good choice and the other choices must have some sin or some evil involved in them. And that's not really the way life is, is it? We have to discern between things that are good and things that are better. And that's what this phrase refers to, discernment.

For example, you can have four things that are contending for your attention. It can be your family, your church, or your spiritual opportunities, your work, and your marriage. These are four different areas.

And by family, I mean your peripheral family that's in your vicinity. None of those are bad things, are they? You can't say, well, there's something evil about honoring your father and mother or keeping up a relationship with your brothers and sisters or whatever. There's nothing wrong in that.

Certainly nothing wrong in concentrating on training up children or on spending time with your spouse and making sure that your marriage stays healthy and alive. That requires an investment of time and requires assigning a priority. Taking advantage of spiritual opportunities.

Whatever they may be, all of these are good things. And yet, here's a situation where there's a space of time and we have to decide between these things and decide right now, I'm going to do this thing and I'm going to put these others aside. That kind of decision can be right or it can be wrong.

And yet, we're choosing between things that have no inherent sin and have no inherent evil. We're discerning the difference. At this particular time, what takes precedence? What takes priority? What is most important? And that's a part of growing up spiritually is to know the difference.

It's an easy thing. Anyone can say, well, this has got the sin spot in it. That's the thing I shouldn't do.

This has got immorality. This has evil in it. I'm not going to spend time watching this movie

because it's got pornography in it.

Okay, anybody can see that and make that decision. But God calls upon us to get more sophisticated in our discernment and not only recognize the good in contrast to sin and evil, but to be able to discern between the good things. And as we seek to grow up in Christ and to please God in our spiritual life, we find that that's the more sophisticated test to choose between good things.

I have an opportunity to participate in a ministry with other believers. I also know that it's been a long time since I really had quality time with my wife or with my husband or with my children. Or I've really given my peripheral family short shrift lately and there's an issue that's coming up that really needs an investment of my time.

And so we take these good things and we learn to discern the difference. In this particular circumstance, on this particular day, this would be the best thing to do. This is the better thing.

And that's a harder choice because you can't just go to a rule-based evaluation and say, well, the rule is if it's sinful, don't do it. Now we have to think on our feet. We have to apply principles.

We have to be discerning. And that's a part of growing up in Christ. And that's what's being talked about.

That's what Paul says. He says, if you grow up in knowledge and all discernment, love is going to be the guiding motivation and you're going to be able to make these discerning choices in a way that is beneficial to everyone concerned. It's going to reflect love.

And you will approve the better things. You'll know the difference and you will be pure and blameless for the day of Christ. And we kind of blow on by that, but what does that imply? It is possible to not be pure and not Christ if we don't learn this aspect of our life as believers.

It's an important thing. God puts a lot of priority on not only being saved, but growing up as a believer after salvation. And the goal is to be pure and blameless on the day of Christ, filled with the fruits of righteousness, which come through Jesus Christ to the glory and praise of God.

If we do this right, God will get the praise and God will get the glory. This is the only other passage where this phrase, discerning the difference shows up, Philippians 1.10. It's the same phrase and it has the same basic meaning here in Romans 2. And these people that Paul is addressing, the second person you that he's talking to here have made this assumption. Yes, I am in the right place in regards to these things.

I do know His will and I do approve the better things. I can make these good choices because I am instructed in the law and I know how the law works. And you can already see the discontinuity here because the law is a rule-based righteousness, isn't it? That's what it had become for Israel.

Well, you're righteous if you follow the rule. The rule is obey the law, offer the sacrifices, observe the feasts, get circumcised. All I have to do is keep the rules and I'm righteous.

Well, you can't be discerning between good things in a rule-based scenario. It's a principle-based spirituality that we are called to. We have to learn to apply principles.

That's the thing that happens in education and everything else. You have a choice when you train your children. You can just try to create a rule for everything or you can teach them what's important and what we're flexible on.

The things that are non-essential, we can be flexible in. The things that are essential, we have to be inflexible about. And the way to come to maturity is to learn to discern essentials and non-essentials, to know how to be flexible about non-essential things and inflexible about essentials.

And that's a principle-based way of operating. And it's great because it can work in any situation. We don't have to legislate and come up with a new rule every time we encounter a new situation.

That's the wonderful privilege we have of living in this age is our spirituality is principle-based and not rule-based. Spirituality in the Old Testament age was rule-based. If you want to be spiritual, here are the rules to follow.

But even there, even in that rule-based system, God tried to get across the inefficiency of those rules. And he said, look, it's not really the keeping of these rules that I'm after. This is designed to teach you what the principles are.

And if we examine these things for what the scripture says about the law itself and what God has to say about those things, we'll find this out. I want to talk just for a moment about what these people had by way of scripture to guide them in this direction. There are a number of passages in the Old Testament that should have told Israelites, people that were relying on the law, what God actually required.

For example, Deuteronomy 10, verse 12. Deuteronomy 10, verse 12 says, And now, O Israel, what does the Lord your God ask of you? Remember, this is Deuteronomy. This is smack in the middle of the five books of Matthew.

This is the first commandment of Moses. What does the Lord require of you? What does God ask of you but to fear the Lord your God, to walk in all His ways, to love Him, to serve the Lord your God with all your heart and with all your soul? He said, look, it's not these rules I'm giving you. It's your desire to please Me in keeping them.

It's a reflection of love, the first commandment. Love the Lord your God with all your heart and all your soul and all your strength. Ecclesiastes 12, verse 13.

after going through all of the things that happen under the sun and the things that are vanity and

so forth. The tail end of the book, it says, Now everything has been heard. Here is the conclusion of the matter.

Fear God and keep His commandments, for this is the whole duty of man. Notice the first issue is fear God. That's an attitude, that's a motivation that is behind the obedience.

It's not just a mechanical obedience. Hosea 6.6 in the Prophets, God says, This is the law, this is a part of what Israel had in the law, the prophets and the writings. Micah 6.8 He, God, has showed you, O man, what is good.

And what does the Lord require of you? To act justly, to love mercy, and to walk humbly with your God. And, of course, these things are expressed in the New Testament as well. Even over in James 1.27, James is probably the oldest of the New Testament books.

It was addressed to a completely Jewish church. True religion, religion that God our Father accepts as pure and faultless is this, to look after orphans and widows in their distress and to keep oneself from being polluted by the world. Those are principles of concern for others and concern for one's own holiness, to not get involved in disobedience.

So these are things, and there are many other passages. In fact, I think Phyllis has it up on her refrigerator in Tahlequah. We had a listing of all of the, she has it right there in her Bible.

We put that in the bulletin one Sunday. The things that Scripture says God requires. The things that God requires.

And if you just go through, none of them are letter for letter obedience to the law. It's all a matter of the heart. So God stressed these things in the Old Testament.

These were things that Israel had forgotten. And they had turned the law, which was just and right and holy, into something that they could use to beat other people over the head with. And rather than using it as a standard to check one's own dedication to God, they were using it as a ruler to measure other people.

This is why Romans chapter 2 comes down so hard on people who judge, because this is the atmosphere. You may recall in our last book study, which was Galatians, Romans and Galatians were written within weeks of each other, within months of each other, right at the same time. And what is the theme of the book of Galatians? O foolish Galatians, who has bewitched you that you're being drawn back into an external form of observance to establish your righteousness.

You're being dragged into the keeping of the law by people that are putting this on you. They're judging you and saying you're Gentiles and you're second rate, you're pagan, you're operating in an unrighteous way. You need to come and join Judaism and join the law.

And the whole book of Galatians argues that point very strenuously. Romans is doing the same

thing in a more detailed and more comprehensive way. And that's what's going on in Romans chapter 2. So as we get back to Romans 2, if you call yourself a Jew, these are people that are taking pride, my righteousness is the fact that I'm Jewish to the core, I'm keeping the law, this is God's righteous standard observed in the Scripture.

They rely upon the law, they boast of their relationship to God, they know His will and approve the better things because they were instructed in the law. You are sure that you are a guide to the blind and a light to those who are in darkness. This reminds us of some passages in Isaiah, doesn't it? That tell us that there is a function that Israel was to perform in the world.

Israel, my servant, is to be a light to the Gentiles. They are to be a guide for the blind. You remember the thing that Jesus told the Pharisees over in Matthew? He accused them of being blind guides because they were supposed to be guides.

That was part of the calling of being the people of God was to be a way that God could reflect His presence and His glory. And that was over in Matthew chapter 15 verse 14 where He said to the Pharisees, you're supposed to be a guide to others and yet you yourself are blind. And that's kind of the idea that Paul is hinting at here in Romans chapter 2. So he says, this is the way you perceive yourself.

You're making the assumption that you're completely squared away and you're out squaring away other people. This is the judging idea. You're out looking at others, judging them, seeing that they fall short and you're wanting to impose your standard of righteousness on them.

And he's trying to wake them up to the fact that, look, you're looking at these people and seeing that they're falling short. You yourself are doing the very same thing. Jesus expressed this very well in His illustration of the beam and the moat.

You look at someone and you see a speck in their eye. First, look at your own eye. Get the beam out of your own eye and then you will see clearly.

It isn't that that's an illegitimate thing to do. He says, once your eye is squared away, you can see clearly to help with the moat problem. But first things first.

That's what this chapter is about. And Paul is using very strong language to wake people up that have been enmeshed in a false system of righteousness and a false system of spirituality. Spirituality by works.

Not salvation by works, but a righteous life before God that's based on keeping the law. And they're not only doing it themselves, but they're pushing it over on other people and leading other people astray. It's what Jesus talked to the Pharisees about.

He said, you compass heaven and earth to make a proselyte and then you make him twofold the child of hell that you are. And it's a stinging indictment, but that's what Judaism did. They got

somebody into the people of God and then completely led them astray in terms of operational righteousness.

So you think that you're a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth. This corrector of the foolish in verse 20, the word corrector is from Paiduo. Paideia has come over some modern educational systems, talk about the Paideia system.

This is the mentor approach to education where you make a lot of a personal investment in someone's training. Paideia in the noun form meant a child. So you're bringing someone from childhood to maturity by your supervision and your education and your investment in their upbringing.

And you're doing this for the foolish. The word for foolish here is aphronon. Phronos has the idea of thinking, wisdom, perception, understanding of how things work.

And these are people that have no understanding. And so this category of foolish, these are people, it's not the ones we talked about in chapter 1, who suppress the truth and unrighteousness, reject God and go astray. These are people that just don't have knowledge, but they're interested in it and they need it.

And so these people say, I'm the guy to give it to you. Let me tell you how righteousness works before God. Let me tell you how a meaningful life is achieved.

So they're a corrector or an instructor, a guide for the foolish, a teacher of children. And of course, napios here, this is a young child, somebody that's just a weaned infant. Having in the law the embodiment, and this word embodiment is from morphos, the form, the external appearance, the embodiment of knowledge and truth.

You then who teach others, will you not teach yourself? And once again, he's using this same turnabout. He's saying you're looking at others and seeing that they're without knowledge and they're children and they need guidance and instruction and they're like the blind that need leading and so forth. And you're so busy looking at other people, will you not look at yourself? Isn't that how this chapter started out? You who judge others, don't you realize that you're bringing yourself under the same condemnation? The message of this entire chapter is get your mind off of other people and make sure your own house is in order as a believer, as someone who has a responsibility before the Lord.

You then who teach others, will you not teach yourself? While you preach against stealing, do you steal? And we now start to have a conceptual contrast between the external and the literal in terms of stealing and the internal and the spiritual meaning of stealing. And that's going to happen. There are going to be five areas here.

In this last section of chapter 2, you know that there are five or we observe that there are five statements about this righteous person who is Jewish and claims the law as what they rely on. They rely on the law. They know His will and approve what is excellent.

They're instructed in the law. They're a guide to the blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having the embodiment of knowledge and truth. There are five basic statements that this person assumes about themselves as they look at others.

Now there are going to be five questions that follow. You have five things that you assume to be true and that you rely on for your righteousness. Let me ask you five questions is sort of Paul's approach.

And what I think we may do at this point is pause and take our break. And when we come back, we'll take a look at these five questions that Paul asks and see what it is that Paul is getting at as he concludes this second chapter.