

July, 1995

Nottingham, England

The Gospel

*Romans 1:17 - 2:16*

Prov 14:32 — The righteousness of God is revealed. That is how God makes people friends of His — by making them righteous in His sight, beginning from faith and continually receiving faith by hearing, Rom 10:17. We are all to be saints, Rom 1:7.

The gospel Paul was eager to preach to the church in Rome in Rom 1:15 was not in order for them to be justified by faith in the gospel, but to preach the good news so they would know all there is to know about the gospel. He wanted to prepare them to preach it to the nations, Rom 1:15, so they may come to complete obedience to the gospel, Rom 1:5, the obedience that comes from faith.

The gospel tells of God sending Messiah Yahshua, and trusting in Him and His Work which He carried out for God as the atoning sacrifice for the whole world, John 3:16, that all men might put their trust in the One who earned eternal life for them, Rom 3:24,25.

Paul's expresses his purpose in Rom 1:15 to preach the gospel of verses 16-17, and begins in verse 18 to proclaim the good news. So verse 18 begins the message of salvation to fallen mankind, showing them why they must be saved — Rom 3:23.

Rom 3:25-26 — *to demonstrate His righteousness. Propitiation* means the appeasement, by a sacrificial offering or ransom, of the wrath owed to another. A ransom is that which is given up to secure that which is more valuable, John 3:16. As Prov 21:18 — the wicked among the righteous is a ransom for the righteous (Isa 43:3,4; 49:17).

God's heart in compassion would never want to exercise His wrath against His creature man, even though man is fallen and is committing willful sins against His nature and destroying God's likeness in them. But no one seems to care at all about how He took care to not vent His wrath against these willful sinners who mutilate His image before the whole world, as Rom 1:18 - 2:16 describes almost in detail. He did this by mutilating His very own, unique, only-begotten Son, turning Him over to the torturers (Isa 52:13 - 53:12).

The reason behind willful sin, or what is evil in God's sight, is as Rom 3:18 says. They have no fear of God's wrath, thinking they will not have to answer to God for their immorality and even murder. Knowing instinctively as Rom 1:32, that they deserve death, still they refuse to believe it will come as a punishment for such things, supporting Rom 3:18. They have no fear of God since they will be annihilated anyway (according to their own futile thinking). But they don't understand death — what death is. To them death means simply to not exist any longer. This is the underlying reason for the increasing corruption of societies, and the Rolling Stones, the Grateful Dead, etc. Today they have no fear of God, thinking they will not have to answer to God, but will simply die and exist no longer, so they may as well give it all they've got. Rom 3:19 — But the whole world is accountable, guilty before God.

The word *propitiation* implies that God has a day when He will judge the world in righteousness, Acts 17:31, for the reasons in 2 Thes 1:8. This proves that God holds all men accountable for their sins. 2 Thes 1:9 — Everlasting destruction is as Rev 14:10-11 or 19:2,3 — the smoke of destruction goes up forever and ever.

Destruction is never complete. It is an ever-lasting, on-going process which never is finished, since this guilt cannot be extinguished by a person's own punishment, except it go on forever and ever, 2 Thes 1:9. The intolerable sins which Rev 21:8 and 22:15 speak of, such as deliberate or first-degree murder, result in a guilt that remains, is never ending (Num 15:31; John 9:41).

The destruction is devastation, or ravage, which is a never-ending process for those who broke, and continued to break, the everlasting covenant. They did not respond to the everlasting gospel, or to the knowledge of good and evil, Rom 1:32. They had their knowledge, but did not abide in it, going on as Rom 1:28-29 says. They did not desire to retain a knowledge of conscience, 2 Thes 1:8. They did not think it worthwhile to retain the knowledge God put within their hearts, Rom 2:14, so they did as Rom 1:28-32.

Rom 1:26 — Against nature or natural function. Rom 2:6 — God will render to each one according to his deeds, Rev 20:13. Rom 2:7-8 and 14-15 — *indignation and wrath* — here is the solving of the mystery. *Indignation* means moved by anger or exasperation, but a righteous anger as wrath (John 3:36; Rom 2:6).

The nations will be judged by their deeds as Rev 20:13-15 precisely states. This could not be the judgment seat of Messiah, 2 Cor 5:10, because this judgment is not based on the works of disciples in the Body of Messiah, but works or deeds in the world. Their eternal life is based on works and deeds. This is in Matt 25:32-46, concerning the people of the nations, Rom 2:6, rendering to each one according to his deeds, Rev 20:11-15.

The final judgment has to do with the spiritually dead in Adam, not for anyone in Messiah's Body, the twelve tribes, Rev 21:12,24-27. In Rev 22:2 we see the nations who were dead in Adam, but are now alive forever more as Matt 25:34. Rev 20:11-15 is the judgment on the basis of works to determine if one would be qualified for a second life, resurrected from Adam's death. This judgment is based on Gen 3:16-19, the Adamic or Second Covenant, since Gen 2:16-17 was broken, resulting in the first death. The second death is for anyone among those of Rom 1:28 who did not think it worth while to keep the second covenant, which is known to all mankind. Otherwise God is unjust, Rom 1:18-21.

Everyone who claimed to know Messiah or to *see* (John 9:39-41, 1 John 2:4, John 3:17-18) is judged already, Luke 10:16, and need not go to the second resurrection judgment (the same as it is not necessary for the false prophet and the beast, or even Satan, to go to the judgment, for they are already judged, Rev 19:20 - 20:10). This includes those who took the mark of the beast, Rev 14:10, for they were all sufficiently warned, Rev 14:9. The whole world was warned through the male child, the 144,000, who preached the everlasting gospel to the whole world, Rev 14:6-7. This is the gospel that even nature itself proclaims (Ps 19; Rom 1:18 - 2:16) which is Gen 3:16-19; 9:1-7. Everlasting — eternal, never changing for 6,000 years, the natural law — Rom 2:14. We see that the last judgment is only for those who never had chance to reject or accept the gospel of Messiah (or the cross) to enter the Holy City — which is distinguished from the nations in Rev 21:24. If anyone's name was not erased from the Book of Life, he was welcomed into the Eternal Kingdom, Matt 25:34. Otherwise he was welcomed into the second death, Rev 20:13-15.

After the fall, according to Gen 3:16-19, all mankind was recorded in the Book of Life. That is presuming that man would do his best to live like Adam chose to live when he ate the forbidden fruit of the knowledge of good and evil. So at the judgment their names will either remain or be erased from the book which designates life as a second life — but if erased, eternal death. It is either a second life or a second death, Heb 9:27. Gen 2:17 is the appointment to die once — at least once, but according to the judgment. This second death is described in Rev 21:8 as the lake of fire and brimstone (Rev 19:3; 14:10,11; Matt 25:41,46; and 19:20).

Rom 1:28 — If man does not retain God in his knowledge, God gives him over to a debased mind to do those things which are not fitting for anyone in the Kingdom or the nations. Of those who died, some retained the knowledge of God, and others did not retain the knowledge of God.

Those who did not retain the knowledge of God also continued to retain their debased mind in death. But those who retained a knowledge of God while alive still retained the knowledge of God when they died, and, as Rom 2:15 says, their thoughts excused them, even though they were paying for their sins which they committed, as all men have sinned, Rom 3:23. They had a hope of life where the others who did not retain the knowledge of God had weeping and gnashing of teeth in total anguish, abandoned by God, since they did not think it was worthwhile to retain the knowledge of God. Rom 2:5 says *storing up wrath against yourself for the day of wrath*.

Jews and Christians alike will be judged by the Law or the Bible knowledge they know (1 John 2:4; Rom 2:12; 14:15) Both Jew and Christian alike will be judged by the Word of God, while Gentiles or the nations will be judged by the instinctive knowledge of good and evil. Many Christians and Jews will go to the second death. Not all Gentiles will go to the second death, but will be judged according to their deeds. Christians and Jews will be judged by the Law as to how they observed what they had knowledge of (the Bible) according to their motives or intentions. But even some Christians and some Jews will be judged worthy of a second life in the nations, for God is just, Rom 2:12-13.

God will judge the world in righteousness and justice. He will pour out wrath in justice, and reward faithfulness in justice, because Rom 1:18 - 2:16 tells of His righteous judgment. Rom 1:18 is connected to the gospel by the word *for*. The wrath of God is revealed from heaven since God's existence, His moral demands, and His wrath against sin are clearly evident in the world around us. As Rom 1:20-21 says, *clearly seen*, being understood, as Ps 19 says, by looking at the created world, every person sees the abundant evidence of God's existence and eternal power. So they are without excuse. Rom 1:21 says they know God. All people know in their hearts that God exists. They know also of His moral requirements (Rom 1:32; 2:14,15). Rom 1:18 says, then, that man had to suppress the truth by doing wicked deeds against their instinctive understanding. Verse 20 says *being understood*. Verse 19 says God has shown it to them. What may be known about God is manifest to them, evident. Verse 20 — His invisible attributes are clearly seen and understood by what He made, so men will not have an excuse to say they did not know. Verse 21 tells the story of man. God expected fallen mankind to not go to the second death, and made provision for him to have a second life, because God is good. The only reason man would go to the second death is because of Rom 1:18-26. Verse 26 — For this reason God gave them up to vile passions.

*Suppress* — to hold down what is remembered in the conscience until it reverts to an unconscious state of consciousness, Rom 1:24,26,28.

Rom 1:18 — Conscious forgetting until it gets to be a repression that is an unconscious forgetting. What is suppressed goes into an unconscious forgetting. But there could be hope that the gospel, a polished arrow, would penetrate the heart and activate guilt feelings, Rom 1:18,24,26,28.

God thought that Gen 3:16-19; 9:1-7 would be good, and put this into the heart of man to live by. But man, through a conscious forgetting, suppressed what God put into his heart to enable him to have a second life, after he violated his first chance — for eternal life as sons of God to rule the universe (Gen 2:9; 3:4,22; Ps 8:5-6). Rev 22:2,5 — man is redeemed to God's former intention — *and they shall reign forever and ever*. God could not go back on what He said, Gen 2:17, so He provided a second chance at life. First man must die, then, upon resurrection, he would be judged for what he did, the deeds he did, whether good or bad. These are called *works*. Rev 20:12-13 — Judged according to their works, as Col 1:10; Tit 2:14; Eph 2:10; 4:12; James 2:14;

1 Pet 4:11; John 10:38 refer to our worthiness to rule with Messiah during the next age, Rev 19:7-8. But always remember James 2:14.

*Works* — output, productions, acts, deeds, doings, actions or workings according to Gen 3:16-19; 9:1-7 — this is the basis for judgment. As for disciples, 1 Cor 5:10; James 2:14; John 10:38 — works, good or bad output, production (John 15:8) — it is according to what we did. Eph 2:10 — It is for these works that we were saved, given the Holy Spirit and eternal life to do. We are judged according to whether what we did was from being connected to and abiding in the Vine, John 15:5,8.

Rev 20:12-13; Rom 2:16 — Works according to the conscience God put into man to keep him productive in doing what is good, and not evil, by abiding in the boundaries of Gen 3:16-19; 9:1-7 as Rom 2:7 says: doing good, seeking for glory, honor, and immortality, known instinctively. But Rom 2:8 is for those who are self-seeking and reject, and disobey the truth as Rom 1:18 says; they suppress the truth known instinctively in their conscience, for God put it there. Rom 2:8 is contrasted with 2:7 — speaking of the people of the nations, or Gentiles. Verses 8-9 tell about the consequences for all men who do evil — both Jew and Greek — but verse 10 tells of glory and honor and peace in a second life for those who do the works that show what is good (John 10:38). The whole context is good and evil — Gen 2 and 3. Works pursue or achieve by what they do (James 2:14; Ecc 12:14), something made or accomplished. All mankind is recompensed according to this work. This is true for both the nations who have and have not rejected Messiah, and the believers who are His Body on earth (Rom 2:10; 2 Cor 5:10; 1 Cor 4:5; Col 1:10-14).

Rom 1:21 — Knew God;  
 1:23 — Changed the glory of God;  
 1:25 — Exchanged the truth of God for a lie;  
 1:26 — Exchanged — against nature;  
 1:28 — Did not like to retain the knowledge of God, or think it worthwhile to retain it;

Rom 1:29-32 is in contrast to 2:7,10 — the penalty of their error, Rom 1:27, which was due, either physically, or emotionally, or spiritually, is destructive consequences.

The wrath of God is avoided by overcoming, Rev 21:7, the snare of Satan that keeps us from believing and trusting in Messiah's redemptive work, that is, by obedience to the gospel and to His Word.

This is love — that one could avoid the wrath, the righteous wrath for the consequences of sin. Obedience to the gospel, as in Rom 10:16-17, puts one into Messiah's Body, where there is protection from all evil. John 3:36 — Obedience to the gospel puts the person far away from where the wrath is poured out upon those who do not obey the gospel or retain a knowledge of God, 2 Thes 1:8.