

apart from the Mosaic Law (i.e., the Gentiles) will perish apart from the Mosaic Law, and those who have sinned under the Mosaic Law (i.e., the Jews) will be condemned by the Mosaic Law.

In verse 13 we discover the principle that in order to be declared righteous by the law, a person must not only hear it, but also obey it.

Does this mean that salvation is by doing good? Does it teach that the one who fulfills the law will be declared righteous on the day of God's righteous judgment? It certainly seems to!

Verses 14 and 15 are a parenthesis between verses 13 and 16, and therefore when we read verse 13 we should skip verses 14 and 15 and go right on to verse 16, so that it reads like this:

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

Notice! Those who obey the law will be declared righteous on the day of God's righteous judgment!

We could understand Paul to be speaking of the conditions for being declared righteous, or of the characteristics of those who will be declared righteous.

The problem with either of these interpretations is that in Romans 3:20 Paul says that "no one will be declared righteous in his sight by observing the law."

Is this then God's yardstick for salvation – the overall direction of people's lives, as evaluated by the law of God? If so, it again holds no promise as a condition of salvation, since all human beings are condemned by this standard. And so we must press on.

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In Romans 2:14-15 Paul addresses the question of God's judgment of those who do not have the revelation of the Mosaic Law. What yardstick will God use to measure these human beings for salvation?