

Prayer:

Slide # 1

Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God’s holiness – man’s sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- **Practical:** 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

Romans is the most systematic presentation of the GOSPEL that we have in the New Testament. Paul presents his case for the gospel like a lawyer – carefully presenting every piece of evidence that makes the case clear.

After presenting the prologue in Romans 1:1-17 – Paul proceeds to first present the great issue of SIN showing that all are under the condemnation of sin. In order to realize you need a SAVIOR you first have to realize you are a SINNER.

Slide # 2

Romans 1:18 – 3:20

The Whole World Guilty Before God

- 1:18-32 – Depraved Pagans
- 2:1-16 – Hypocritical Moralists
- 2:17-3:8 – Self-Righteous Religionists
- 3:9-20 – The Whole Human Race

In our study, we find ourselves right in the middle of this DARK but ever-RELEVANT context.

It is very important to know that Paul's flow of thought continues from 1:17-18 which colors this entire discussion through chapter 3.

In Romans 1:17 we noted that God's righteousness is revealed from faith to faith which is to say from initial justifying faith to the life of faith. People that are right with God put that on display though a life of faith. As Paul quotes, "The just shall live by faith."

In contrast, Romans 1:18 shows that the wrath of God is revealed against those who suppress the truth and live ungodly. The wrath of God is revealed in God giving them over to their own sinful devices.

And just as growth in faith is progressive "from faith to faith" so likewise devolving in unrighteousness is also progressive.

Slide # 3

God gave them over to...

Sexual Immorality – Rom. 1:24

Sexual Perversion – Rom. 1:26-27

Mental Moral Madness – Rom. 1:28

In the final state of God giving people over they no longer have a reliable moral compass. They are spiritually CRAZY. If people persist in rejecting the light that God has given then God just gives them over to darkness and they walk in total blindness. To be totally hardened in this position is eternally fatal.

The "obedience of faith" (Rom. 1:5) results in an ever upward cycle of putting God's righteousness of display as one moves "from faith to faith".

Slide # 4

Proverbs 4:18 (NKJV)

18 But the path of the just is like the shining sun, That shines ever brighter unto the perfect day.

In contrast, those who suppress and reject the truth of God experience God's wrath ever being involved in a downward cycle to moral oblivion.

Note that God's righteousness is being revealed in people of faith, and that God's wrath is being revealed in the lives of the ungodly, and that both are in the present tense. They are both present tense being revealed in this life in the here and now. This is important to note because this reality has implications for what Paul now goes on to say in chapter 2.

Up to this point in chapter 1 Paul has been addressing the out-and-out pagan who has no pretense of knowing or believing in God. The person in view in chapter 1 is overt in their rebellion and defiance of God.

And all the moralists and religions would say "AMEN" to Paul's denouncing of them and showing that they are under the condemnation of SIN! However, in contrast, the moralist and the religionist think that they personally are okay. Yes, the pagan is going to hell – but not them because they think they are BETTER than that.

And so Paul proceeds to show that both the moralist and the religionist are also equally under the condemnation of sin. Today in our study he addresses the hypocritical moralist. The moralists are SELF-RIGHTEOUS. They think within themselves that they are BETTER than the raw pagans. They are the "*good people*" you know – or at least they think so.

Romans 2:1–6 (NKJV)

1 Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.

Commentators note a stylistic change at this point. It is as though Paul now interjects an imagined objector who undoubtedly represents a view point Paul in the past has had to deal with.

Clearly, Paul has a "moralist" in view but there is debate over whether he is speaking generally to all moralists in general or whether he is specifically addressing Jewish moralists. I take it that Paul is addressing all self-righteous moralists whether they be Jew or Gentile.

Paul does not specifically address the Jews until he gets to verse 17. In the meantime, Paul repeatedly addresses both Jews and Gentiles as seen in verses 9, 10, 12, 14, and 15.

In addition, note that as Paul begins addressing the moralist in 2:1 he addressed him as "O man" not specifically naming him as either Jew or Gentile.

In my view, the best view is that Paul has both the Gentile stoic as well as the Jewish moralist in mind. The principle in view applies to both.

The word “**Therefore**” in 2:1 connects with the idea of God’s judgment dealt with at length in Chapter 1 – a judgment that ultimately encompasses the whole of rebel mankind.

The moralist is shown to be just as inexcusable as the pagan who is “without excuse” as seen in 1:20. All have no excuse which is to say “**no defense**”.

And then Paul specifically addresses the man who judges another while at the same time practicing the same things, and in this condemns himself. This is pure hypocrisy and the guilt is inexcusable.

The person in view here KNOWS right from wrong as seen in the fact that they clearly JUDGE accordingly. Clearly the issue in view is “judging” as the word “judge” is found 3 times just in verse one. But the problem is not merely that they are judging – it is how they are judging. The problem is not that they are judging – the problem is that they are judging hypocritically.

Slide # 5

The faculty of moral judgment is right. God approves it! Every man ought to have it. Everyone ought to be able to look at another man and say, “That is wrong” or “That is right.” This man was not condemned because he condemned others. He was condemned because while he was condemning others, he was doing the same thing and therefore condemned himself for his own sins.

– ***Alva McClain***

Jesus never said we could not judge – what He condemned was judging hypocritically. Jesus said to take the plank out of your own eye first and then help your brother with the speck in your brother’s eye (cf. Mt. 7:1-5). The issue was HYPOCRISY. Now the world loves to say, “Thou shalt not judge but neither Jesus nor the NT ever says that – not if you properly understand what is being taught in context.

Slide # 6

John 7:24 (NKJV)

24 Do not judge according to appearance, but judge with righteous judgment.

1 Corinthians 2:15 (NKJV)

15 But he who is spiritual judges all things, yet he himself is rightly judged by no one.

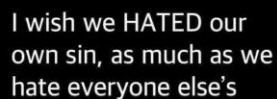
Proper judgment is called discernment. 1 Thess. 5:21 says, “**Test all things; hold fast what is good.**” 1 John 4:1 says, “**test the spirits, whether they are of God**”. We are to constantly be evaluating everything – including everything I say.

Now proper godly discernment and evaluation is one thing – and a critical spirit that operates according to the flesh is another. But in view throughout this whole context in our study today is the issue of HYPOCRISY. The person being called out is a HYPOCRITE.

The problem is not that make a wrong judgment call, the problem is that they are judging others while at the same time practicing the same things. That is the problem. It’s in their practice.

It is so easy to play the hypocrite. One of the great weaknesses in humanity is that we tend to see the sins of others in a larger light than our own sins. We tend to go hard on others – and easy on ourselves. I have often seen people be very hard on other people’s kids while going easy on their own. Such is the human tendency.

Slide # 7



I wish we HATED our own sin, as much as we hate everyone else’s

Even the godly can fall prey to this. Remember David after his great sin of adultery and murder had a fit over the story over the rich man who stole the poor man’s lamb saying, “As the LORD lives, the man who has done this shall surely die!” And then Nathan the prophet said, “You are the man!” David up to this point had overlooked his own flagrant sin, but was enraged that someone else would do such a thing (cf. 2 Sam. 12). This is very human and very wrong!

A man complained about the amount of time his family spent in front of the TV. His girls watched cartoons and neglected schoolwork. His wife preferred soap operas to housework. His solution? “As soon as the baseball season’s over, I’m going to pull the plug” (*Reader’s Digest*, June, 1981, p. 99). How easy it is to fall into this deadly sin of self-righteousness! – **Steven Cole**

We should be most bothered by our own sin!

The reason the moralist feels so “self-righteous” is because outwardly he does not play the part of the sinner overtly as does the raw pagan. He sees himself as much more civilized, and refined. For the moralist, his SIN is more hidden which is why he feels comfortable judging the raw pagan. The raw pagan is an easy target as his sin is all out there and unfiltered.

The moralist would not be openly involved with the open sexual deviations of the pagan. He would not be caught at the strip club, but he might well secretly be involved in porn. And yet he would be very quick to condemn what is going on at the club. He might not be guilty of physical adultery but in his heart he lusts after other women.

Slide # 8

Matthew 5:27–28 (NKJV)

27 “You have heard that it was said to those of old, ‘You shall not commit adultery.’

28 But I say to you that whoever looks at a woman to lust for her has already committed adultery with her **in his heart**.

This is what the moralist misses. He does not understand that God not only considers what is happening overtly but also what is happening covertly in the hidden place of the heart.

The moralist may not physically steal, but he covets what others have (Mk. 7:22). He may not physically murder someone but he HATES others and through whispers goes about to destroy them. 1 John 3:15 equates hatred to the spirit of murder.

This is the way of the moralist. Outwardly, they look pretty good, but on a closer look they are hypocrites – practicing the same type of things they condemn in others.

Sadly, the moralist is BLIND to his own sinfulness, thinking that since he outwardly isn't doing what raw pagans do – he is okay.

The moralist essentially makes two GREAT mistakes. 1) He thinks he is more righteous than he is, and 2) he fails to realize the HIGH standard of God's holiness. Therefore, in his own eyes, he is GOOD! At worst he is "a respectable sinner" – so much better than the pagan described in chapter one.

And people like to compare. Yes, they will admit they are not perfect, but after all, they are not nearly as bad as the scum of society. Measured up against the druggie and the harlot we might look pretty good, but that is not the standard! God Himself in His perfect holiness is the standard!

Slide # 9

Luke 16:15 (NKJV)

15 And He said to them, "You are those who **justify yourselves before men**, but **God knows your hearts**. For what is highly esteemed among men is an abomination in the sight of God.

God not only knows the outward, He also knows the inward. God's standard involves the whole of life and the whole person involving thought, word, and deed.

Slide # 10

Mark 4:22 (NKJV)

22 For there is **nothing hidden which will not be revealed**, nor has anything been kept secret but that it should come to light.

Hebrews 4:13 (NKJV)

13 And there is no creature hidden from His sight, but **all things are naked and open to the eyes of Him** to whom we must give account.

2 But we know that the judgment of God is according to truth against those who practice such things.

A hypocrite is a pretender, but God judges according to TRUTH. There is no fooling God. A person for a season might fool everyone else, but God is never fooled and judgment day is coming.

Those who hypocritically judge others while practicing the same thing are going to be judged by God according to His TRUTH standard which sees them for what they truly are. God is a God of TRUTH. There is no spin before Him. Truly, “the no spin zone” is found in God’s judgment! God’s judgment is all about the truth, the whole truth, and nothing but the truth! Let this statement burn in our ears, “***the judgment of God is according to truth***”.

Judgment before God is based on reality. People play all kinds of hypocritical games in life, but before God, the TRUTH will come out. God’s judgment is all about TRUTH! The actual FACTS of a person’s life will one day be laid bare before the bar of the all holy God! The unvarnished truth will then be brought forth.

It is interesting how God uses things in our life. As a little sinner I was watching Gunsmoke, and Festus was bringing in a criminal who kept singing, “***Whatcha gonna do, whatcha gonna say, whatcha gonna do come judgment day?***” I never got that out of my mind until I truly got right with God through faith in the Lord Jesus Christ.

This is the ultimate issue! On judgment day when only TRUTH will matter what are we going to do? As already stated in verse 1 the hypocritical moralist is inexcusable -meaning he has absolutely no defense. He will have NOTHING to say in his defense.

The good news is we can still settle out of court by putting our faith in Jesus. When we do so all the charges against us are dropped because Jesus as our representative took our place in paying for all our sins on the cross. This is good news beyond comprehension.

But Paul continues – speaking to the self-righteous moralist...

3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?

Note the consistent issue throughout is that this hypocritical judge is actually practicing the same sin he judges in others.

Slide # 11

v. 1 – “you who judge **practice** the same things.”

v. 2 – “who **practice** such things.”

v. 3 – “judge those **practicing** such things, and doing the same.”

This person definitely should have known what he was doing was wrong because he judges it wrong in others. And yet he is blind to the fact that he is doing the same things himself. This is inexcusable (verse 1) and apart from repentance is inescapable from judgment (verse 3).

Moral people are presumptuous in their thinking. They strive to live a principled life, do not (usually) act as those in Rm 1, and assume that God will overlook their occasional moral lapse because they really do strive to be good. – ***The Moody Bible Commentary***

You see the moralist think that God grades on a curve and that He will give them a passing grade for outwardly doing better than the overt pagan of Romans 1. They think that “trying” counts for something! Again, they completely misjudge the PERFECT standard of God. God doesn’t grade on a curve. He demands absolute perfection (cf. Mt. 5:48).

It was ONE sin that got Adam and Eve kicked out of the Garden of Eden and brought the death penalty down on the entire human race. One sin will keep a person out of heaven for all eternity. God is perfectly HOLY and He cannot allow us into heaven with even one sin on our record.

Slide # 12

Isaiah 64:6 (NKJV)

6 But we are all like an unclean thing, And **all our righteousnesses are like filthy rags**; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.

All the right things we do are still tainted by our sinfulness. As Paul will go on to say in Romans 3 “There is none righteous, no, not one,” – “There is none who does good, no, not one” (Rom. 3:10, 12). Isa. 53:6 says, “All we like sheep have gone astray”. Jesus said, “No one is good but One, that is God.” (Mt. 19:17).

If you want to get to heaven by being good then be PERFECT! That is heaven’s standard – absolute perfection as God is perfect. Be perfect and you can go to heaven to live with a perfect God in a perfect heaven. That is the way in – you just have to be perfect! Sadly, as Paul says in Romans 3:23, “all have sinned and fall short of the glory of God.”

The standard is the glory of God standard and all come short! That is why we need a Savior. We need Jesus! He ALONE is the way in! We can’t get there – it doesn’t matter how MORAL we might be.

Slide # 13**Jeremiah 17:9 (NKJV)**

9 “The heart is deceitful above all things, And desperately wicked; Who can know it?”

This is even true of the heart of the moralist. The problem is he doesn't realize how totally sinful he really is. He is evaluating himself according to his own standards instead of according to God's holy standard. And consequently, he has a “false sense of security” thinking he is okay with God. He wrongly thinks that his moralism will help him escape the judgment of God.

4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?

Verse 4 suggests that not only is the moralist a self-righteous hypocrite but also that he has ignored (and thereby despised) the forbearing goodness of God. He completely misreads the “common grace” of God in his life.

Since the moralist does not have the immediate outward effects of an overtly sinful lifestyle (like the pagan) he thinks the favor of God rests upon him. He thinks he is blessed because he is such a good moral person.

While the druggie dies a miserable death – he doesn't. While the sexually perverse deal with all manner of diseases – he doesn't. And so he attributes his relative well-being to the fact of his moralism – not realizing that God in common grace has given him space to repent!

Self-righteous people are PROUD people. They don't need to repent because they are “good” people in their own minds. They don't come to repentance because they don't think they need to. They don't see themselves as hypocrites. They don't see themselves as holding to a double standard.

Thus, they despise the riches of God's goodness. To despise means “to look down on”. Goodness is often translated as “kindness” and it is the idea of “common grace”.

God in common grace puts up with a lot – including the self-righteousness of the hypocritical moralist. But instead of appreciating God giving space to repent, instead of seeing God being gracious in waiting for them to come to repentance – they don't appreciate it at all.

Putting yourself up as being okay when in fact you hypocritically judge others is in reality to despise God's gracious dealings with you. Instead of realizing they are guilty as sin, this person doesn't realize that in their sinfulness God hasn't yet brought the hammer of judgment down on them because He is graciously waiting for them to come to repentance.

Note the language, "***not knowing*** (lit "being ignorant of") ***that the goodness of God leads you to repentance***". They fail to realize God in His goodness is holding back the punishment with the desire that they will come to repentance.

Instead of thinking things are going well for me because of my "moral goodness" they should realize that God is merely being patient in allowing them space to come to repentance. But they don't get it!

Forbearance is the idea of tolerance, of self-restraint or holding back. **Longsuffering** is the idea of patience or being long tempered. Instead of being short-tempered God puts up with a lot.

The ideas of tolerance and patience are closely related and stated in such a way as to make an emphasis. Furthermore, they explain the idea of God's goodness or kindness.

In this passage "tolerance" and "patience" seem to be explanatory of "kindness," which is repeated as the governing thought. - ***Expositors***

God in common grace consistently gives space and opportunity for repentance. This is so good of God. He doesn't immediately bring the hammer of judgment down. He patiently forbears – He withholds pending judgment – desiring that people would recognize His goodness and come to repentance (cf. Mt. 5:45; Lk. 6:35; Acts 14:15-17; 1 Pet. 2:3).

Slide # 14

2 Peter 3:9 (ESV)

9 The Lord is not slow to fulfill his promise as some count slowness, but is **patient toward you, not wishing that any should perish**, but that **all should reach repentance**.

God in His kindness postpones punishment so that people might come to repentance. But the self-righteous moralist is indifferent to God's patient forbearance not even realizing he needs to repent.

He actually thinks the “kindness, tolerance and patience” of God in his life is a kind of divine OK on the course he has chosen, rather than seeing it as a chance for repentance. – **R. Kent Hughes**

Thus, the moralist misreads God’s patience in not bringing judgment thinking it is because he is okay with God. In reality, God in His goodness is just giving space for repentance – which the moralist presumes on.

Anyone who thinks he will escape judgment despises God’s kindness, treats it as of no account. – **Leon Morris**

The word “repentance” literally means “to have a change of mind”. It is a change of mind about sin and about Jesus -and they go together. To truly change your mind about sin is to change your mind about Jesus – and to change your mind about Jesus is to change your mind about sin.

The one inherently involves the other. That is why sometimes the Bible emphasizes faith and sometimes it emphasizes repentance, but the reality is the one intrinsically involves the other. We are saved by FAITH alone – but it must be the right kind of faith. It must be a change of mind kind of faith. This is to say a saving faith naturally involves the element of repentance.

This is the only place in Romans that Paul uses the word “repentance” although he makes it clear in other places that this emphasis was regularly part of his gospel message.

Slide # 15

Acts 20:21 (NKJV)

21 testifying to Jews, and also to Greeks, **repentance** toward God and **faith** toward our Lord Jesus Christ.

Slide # 16

[Repentance] is a change of mind which produces a change of attitude, and results in a change of action.” – **A.P. Gibbs**

The goodness of God right now in forbearance and longsuffering is holding the door of GRACE open that whosoever will can enter.

Slide # 17

Revelation 22:17 (NKJV)

17 And the Spirit and the bride say, “**Come!**” And let him who hears say, “**Come!**” And let him who thirsts **come**. **Whoever desires**, let him take the water of life freely.

This is God’s pattern. He waited 120 years before He sent the flood saying in Genesis 6:3, “My Spirit shall not strive with man forever”. He is tolerant and patient but there are limits. God sent many prophets to Israel to call them to repentance -waiting 800 years before He brought the judgment of captivity down on them.

The coming Day of the Lord judgment has been hanging over the head of the world for 2000 years and yet God waits. Oh, the extent of His GOODNESS as seen in His tolerance and patience as He waits for more people to come to Him in saving faith.

It is for this reason the Bible says, “now is the accepted time; behold now is the day of salvation.” (2 Cor. 6:2). And again, “Today, if you will hear His voice, do not harden your hearts” (Heb. 3:7-8).

5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God,

Here is what happens to self-righteous moralists who will not come to repentant faith. Their self-righteousness is indicative of a HARD and impenitent heart. They have a HEART problem.

A hard heart is one that is unresponsive and insensitive to God. An impenitent heart is unrepentant. It is hard and will not repent.

Those who go along in this condition are treasuring or storing up wrath for themselves in the day of wrath. They are collecting wrath against themselves that will be poured out on them in the final judgment.

Someone has well said, “***the wealth of grace when slighted (verse 4) turns into a wealth of wrath***” which will fall on them in the day of wrath (verse 5). What the unrepentant are doing is steadily accumulating an ever-increasing amount of wrath against themselves. The more they resist the goodness of God the more wrath being stored up against them.

A proud self-righteous unrepentant heart is constantly stockpiling the wrath of God.

These people will show up at the end and find a HUGE pile of wrath that they have collected which is now to be administered forever in the lake of fire. This is horrible beyond comprehension!

The wrath here in 2:5 is future in contrast to the present revealing of the wrath of God in 1:18. The explicit statement **“will render to each one”** personally in verse 6 in combination with **“the day of wrath”** would indicate this is talking about the future final day of judgment and not God’s general judgment of the world.

This final judgment will be a day of WRATH for the unrepentant. The day of GRACE will be shut! Now the eternal day of wrath will open to them. And this wrath will reveal in full the righteous judgment of God. This corresponds to “the judgment of God” which “is according to truth” as seen in verse 2.

Slide # 18

Revelation 14:10–11 (NKJV)

10 he himself shall also drink of the wine of the **wrath of God**, which is poured out full strength into the cup of **His indignation**. He shall be **tormented with fire and brimstone** in the presence of the holy angels and in the presence of the Lamb.

11 And the **smoke of their torment ascends forever and ever**; and they have **no rest day or night**, who worship the beast and his image, and whoever receives the mark of his name.”

This is the ultimate picture of GOD’s wrath that will be poured out on the unrepentant at the final judgment. Words cannot adequately describe it. It is horrible beyond what the mind can comprehend.

Paul’s thought of the unrepentant moralist giving account in the day of wrath continues into verse 6.

6 who “will render to each one according to his deeds”:

This judgment is PERSONAL. It is personal with God and directed personally to all those with a hard and impenitent heart. To “render” is the idea of “payback”. It will be according to truth (v. 3); according to the righteous judgment of God (v. 5), and fueled by the wrath of God. And no one guilty on that day will escape. There is no getting away (v. 3).

Slide # 19

Deuteronomy 7:10 (NKJV)

10 and He repays those who hate Him to their face, to destroy them. He will not be slack with him who hates Him; He will repay him to his face.

These moralists who were so sure of their self-righteous standing will get their day in God's court and God will then render to each one according to his deeds. This ultimately has in view the great white throne judgment spoken of at the end of the Bible in Rev. 20.

Slide # 20**Revelation 20:11–15 (NKJV)**

11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. [No place to hide]

12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.

Slide # 21**Revelation 20:13–15 (NKJV)**

13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

14 Then Death and Hades were cast into the lake of fire. This is the second death.

15 And anyone not found written in the Book of Life was cast into the lake of fire.

Note that judgment is individual and personal and each one is judged according to his works. This emphasis is found twice here in the Revelation 20 text.

The principle stated here in verse 6 drives the text throughout the rest of this section. The principle is that God's judgment is according to works.

All of God's end-time judgments are on the basis of works! There is no exception. This is consistent with the flow of thought that began in Romans 1:17-18 where the righteousness of God is revealed in the lives of people of faith and the wrath of God is revealed in relation to those who live ungodly.

The idea is that where one stands with God is then revealed in their practice – in their deeds.

For the believer, our sin was forever judged at the cross of Christ. We will not be judged for the penalty of sin.

The issue of the believer's judgment is not salvation, because that has already been decided the moment we put our faith in Christ. In John 5:24 Jesus said he who believes has at that moment passed from death into life. And Romans 8:1 is very clear that there is “no condemnation to those who are in Christ Jesus”.

The believer's judgment is on the basis of our works but the issue is rewards – the degree of reward that we will receive is based on the quality of our service – our works (1 Cor. 3:11-15).

But in contrast, the unrepentant will be judged according to their works and receive a corresponding degree of eternal wrath. All the lost will go to the lake of fire but there are differing degrees of eternal punishment. That is reflected here in verse 6 when it says God “***will render to each one according to his deeds.***”

We know that the ultimate issue is belief versus unbelief (Jn. 3:18) but the Bible emphasizes that both belief and unbelief are then demonstrated in how one lives – which is what Paul will go on to illustrate (cf. 1 Jn. 3:7-10).

Slide # 22

Jeremiah 17:10 (NKJV)

10 I, the LORD, search the heart, I test the mind, Even **to give every man according to his ways**, According to **the fruit of his doings**.

Proverbs 24:12 (NKJV)

12 If you say, “Surely we did not know this,” Does not He who weighs the **hearts** consider it? He who keeps your soul, does He not know it? And will He not render **to each man according to his deeds?**

Slide # 23

Matthew 7:21 (NKJV)

21 “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who **does the will of My Father in heaven**.

John 5:28–29 (NKJV)

28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

29 and come forth—those who have **done good**, to the resurrection of life, and those who have **done evil**, to the resurrection of condemnation.

We might expect that in the judgment the issue would merely be that of BELIEF, but consistently we find it is that of works. This completely destroys the idea of “Easy Believism” that says one can be a Christian and yet have it never show in their life.

The sense is that this is the court of the universe before God Almighty. In a court of law, the issue is EVIDENCE. The evidence for rebel unbelief is seen in a person's practice – what they did. The evidence of their deeds will all be brought forth and it will condemn all unbelievers (cf. Ps. 62:12).

Such a public occasion, on which a public verdict will be given and a public sentence passed, will require public and verifiable evidence to support them. And the only public evidence available will be our works, what we have done and have been seen to do. The presence or absence of saving faith in our hearts will be disclosed by the presence or absence of good works of love in our lives. – **John Stott**

The point is this: How a person lives tells on their heart. Practice tells on whether a person has true faith or rebel unbelief. Every person will have their day in God's court and before the judgment bar of God their deeds will tell the verdict.

Slide # 24

Works are always central in the NT picture of judgment. They are an outward indication of an individual's inward trust or commitment. The Lord, of course, looks at both the inward and the outward. But the outward activity reveals the inward conviction.

– **Wycliffe Bible Commentary**

A person's actions form an infallible index to his character. "You will know them by their fruits," Jesus twice declared in the Sermon on the Mount (Matt. 7:16, 20).– **John MacArthur**

Judgment will be on the basis of works, though salvation is all of grace. Works are important. They are the outward expression of what the person is deep down. In the believer they are the expression of faith, in the unbeliever the expression of unbelief and that whether by way of legalism or antinomianism. – **Leon Morris**

We want to be crystal clear that while the Bible teaches that judgment is by works, it nowhere teaches that salvation is by works. Rather it teaches we are saved by faith alone but then that saving faith works its way out in the life – or as Paul said, "**from faith to faith**". Salvation is not by works – but if we have the right kind of faith it will produce works. A true saving faith works! We are not saved by works – but we are saved by a faith that works!

The moralist is all about judging because he thinks that he within himself is better than others. In truth, he is not honest with God, others, or himself. He is a hypocritical liar (cf. Rev. 21:8).

This section starts out with the moralist in effect playing God – putting himself in the place of JUDGE. But it ends up by emphasizing that God is JUDGE of all and in the end, He will judge in truth and in accord with perfect righteousness. But until then the goodness of God – the common grace of God leads to repentance all those who will respond to the gospel in the obedience of faith.

There are no "holier than thou" people in heaven! We are all just sinners saved by GRACE! In truth, there are no GOOD people. We all equally need a Savior! Forever and ever we will be singing the praises of our God and His amazing grace.

John Newton who wrote the song Amazing Grace spoke of what he called "The 3 wonders of heaven". He said the 3 wonders of heaven will be this.

1. The first wonder will be that some people that **WON'T** be there that I thought would be.
2. The second wonder will be some people will be **THERE** that I didn't think would be.
3. But the most amazing wonder is that **I MYSELF WILL BE THERE.**

The only difference between the “best” person in heaven and the “worst” person in hell is that those in heaven have believed on the Lord Jesus Christ as their personal Lord and Savior in a life changing way!

There is no “holier than thou”. We as believers are simply trophies of grace – saved by grace alone through faith alone in Christ alone. For us, the truly great wonder of heaven will be that we ourselves are even there!

Will you be there? Even today repent of your sin and believe on the Lord Jesus Christ from your heart and you will be saved!