

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

In the prologue of Romans Paul emphasizes that the nature of his apostolic calling was to bring people to the obedience of faith (Rom. 1:5). The KEY verses in the book come at the end of the prologue in Romans 1:16-17.

Slide # 2

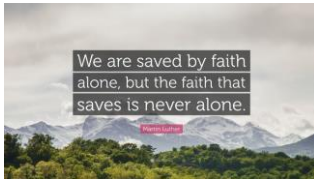
Romans 1:16–17 (NKJV)

16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for **everyone who believes**, for the Jew first and also for the Greek.

17 For in it **the righteousness of God is revealed from faith to faith**; as it is written, “**The just shall live by faith.**”

Here Paul not only shares the basis of salvation – which is by believing, but he also addresses the nature of saving faith. Being right with God is revealed from faith (initial justifying faith) to a life of faith. The just as a course of life will live by faith. We have life by faith (from faith) and we live by faith (to faith). Faith ushers in a whole new DIRECTION, but not PERFECTION in life.

The Reformers were right in emphasizing that we are saved by faith ALONE but that the faith that saves does not remain alone.

Slide # 3**Slide # 4**

True faith is followed by a lifestyle of faith. In contrast unbelief is followed by a lifestyle of unbelief. This is a KEY point that Paul develops in chapters one through three.

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Rom. 1:17: ...the righteousness of God is **REVEALED** from faith to faith...

Rom. 1:18: ...the wrath of God is **REVEALED**... against all ungodliness and unrighteousness of men...

Paul is drawing a contrast of what is REVEALED in contrary lifestyles. True faith is followed by a lifestyle of faith; unbelief is followed by a lifestyle of unbelief. A person is known by their lifestyle.

Paul has shown that raw pagans openly suppress the truth of God. He has also show that hypocritical moralists are also inexcusable because they while correctly seeing the error of the pagan at the same time are covertly (secretly) practicing the same things. In each case both the pagan and the moralist are held accountable for their practice which reveals their rebellion against God.

Paul then in Romans 2:6 lays out the abiding principle that God in judgment ***“will render to each one according to his deeds”***. What is revealed in the life ultimately reveals the heart and will be judged by God. So note the connection in Paul’s thought...

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- What is REVEALED in the life (whether it be the fruits of faith or unbelief) corresponds to God rendering “to each one according to his deeds” (Romans 2:6).

The Judgment of God is always based on deeds or works! The works provide the evidence of where a person’s heart is really at – whether in relation to faith or unbelief.

Just to reiterate: We are not saved by good works, however we are saved to do good works. Faith is the ROOT – works are the FRUIT. We are not saved by the fruit but the fruit is the evidence of true faith.

Slide # 7

Ephesians 2:8–10 (NKJV)

8 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

9 not of works, lest anyone should boast.

10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

- saved – not of works – for good works

Today in our study we find that Paul develops the principle that God will render to each person according to their deeds as seen in Romans 2:6.

Those of true faith, demonstrated in a lifestyle of faith, will enter into eternal life; but those of unbelief as seen in a lifestyle of rebellion, will experience the wrath of God.

So we pick up our study at 2:7 right after Paul has just laid down the principle that in righteous judgment God will ultimately render to each person according to their deeds – how they lived.

Romans 2:7–16 (NKJV)

7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;

“Eternal life” is spoken of as a present possession the moment we put our faith in Christ. In John 5:24 Jesus said the one who believes has at that moment passed from death to life.

But Jesus also spoke of eternal life in a future sense – when in the end God’s people will enter into the fullness of the life hereafter that God has in store for them as seen in Mark 10:30 (cf. Rom. 6:22). It is this future sense that is in view here.

What Paul is saying is that those who will enter into the fullness of eternal life in eternity are those who have a faith that characteristically patiently continues in doing good as it seeks for glory, honor, and immortality (cf. Gal. 5:6).

What is being described is a living/active faith that demonstrates itself in the life. True believers demonstrate their faith in doing good. We are not saved by being good – because that would be a works salvation – and we are not saved by works. However, we are saved by a faith that works. Indicative of true faith is doing good.

Slide # 8

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.

A person is known by their fruits! We are not saved by fruit, but good fruit is the inevitable outcome of truth faith, while bad fruit is the inevitable outcome of unbelief (cf. Gen. 4:7; Mt. 7:17-18; 1 Jn. 3:12). That is the point Paul is making in this immediate context.

Slide # 9

A person’s habitual conduct, whether good or evil, reveals the condition of his heart. Eternal life is not rewarded for good living; that would contradict many other Scriptures which clearly state that salvation is not by works, but is all of God’s grace to those who believe (e.g., Rom. 6:23; 10:9–10; 11:6; Eph. 2:8–9; Titus 3:5). A person’s doing good *shows* that his heart is regenerate. Such a person, redeemed by God, has eternal life. Conversely a person who continually does evil and rejects the truth *shows* that he is unregenerate, and therefore will be an object of God’s wrath.

– ***The Bible Knowledge Commentary***

People of true faith characteristically seek for glory, honor, and immortality. Glory is ultimately heaven (cf. 2 Cor. 4:17-18); honor is hearing the Lord's "well done" (cf. Mt. 25:21, 23; Jn. 5:44); and immortality refers to living in a resurrection body (1 Cor. 15:20,53-54; 2 Tim. 1:10) that will never again know sickness or death. These are the aspirations of true faith (cf. Phil. 3:11; 1 Pet. 1:4). The bent of the lives of those with true faith is God-oriented.

Slide # 10

Hebrews 11:6 (NKJV)

6 But without **faith** it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who **diligently seek Him**.

What the writer of Hebrews is saying is that indicative of a true God-honoring faith is that it diligently seeks Him. As Paul says in Romans 2:7 it is characterized by "patient continuance." A true faith perseveres (cf. 1 Cor. 15:1-2; Heb. 3:14).

"The faith that fizzles before the finish had a flaw from the first".

-Steve Lawson

Slide # 11

Colossians 1:21-23 (NKJV)

21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled

22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight—

23 **if indeed you continue in the faith**, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.

Slide # 12

In the Bible judgment is according to our works; salvation is by faith. Seeking for glory, honor, incorruption and eternal life in well-doing is the outcome of faith, the evidence – not the ground of salvation.

– John Phillips

Left to ourselves there is none that even seeks after God as Paul says in Romans 3:11. However, true believers in faith as a way of life do seek after God and will ultimately be judged and rewarded accordingly (Rom. 2:6).

**8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,
9 tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek;**

Indicative of the true believer is that they seek after God and the things of God as noted in verse 7. But in contrast – **but** is a contrast word. In contrast to people of true faith are those who are SELF-SEEKING. What a person truly seeks after tells the story on them – whether they are a true believer or an unbeliever. Unbelievers are really all about SELF – selfishness, selfish ambition, self-centered goals. They live for SELF instead of for GOD!

Those who are self-seeking “**do not obey the truth**”. This is in contrast to the saved who respond with the obedience of faith as seen in Romans 1:5. Self-seeking unbelievers do not obey the truth, but rather “**obey unrighteousness**”. They follow after what is not right.

The outcome of their deeds will be indignation and wrath. Indignation is the idea of that which is boiling while wrath is the idea of that which is swelling. There is no great difference. The repetition is for emphasis regarding the HOT wrath of God which they will experience.

Furthermore, “tribulation and anguish” will be on every soul who does evil. **Tribulation** is the idea of crushing pressure and **anguish** is the idea of restricting affliction. **Soul** refers to the entire person.

The Bible consistently uses frightening descriptions of the agonies of hell to warn, “You don’t want to go there!” – **Steven Cole**

Slide # 13

2 Thessalonians 1:8–9 (NKJV)

8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

9 These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,

Priority of responsibility goes first to the Jew as they had the greatest amount of revelatory light (cf. Amos 3:2). But then also to the Greek (the Gentiles) as they too are inexcusable as Paul will go on to show.

10 but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek.

Here we have another “**but**”. In contrast to the wrathful judgment of the unbeliever described in verses 8-9 is the “**glory, honor, and peace**” that will be the lot of “**everyone who works what is good**”. This in effect is repeated for emphasis as it was already covered in verse 7. However, here he added “**peace**”. The ultimate end for people faith – as demonstrated in their working what is good, is PEACE.

Peace is the absence of strife. The effects of full reconciliation will then be experienced. In the kingdom there will be no more war – no more fighting. There will never again be any threat to the well-being of God’s people. All will be well forever! All will be peace forevermore under the reign of King Jesus Who is the Prince of Peace (Isa. 9:6). This is the ultimate destiny of true believers who have a working faith – that works what is good.

This is universally true applying to the Jew first and also to the Greek.

There is an old saying that says, “*If you were on trial for being a Christian would there be enough evidence to convict you?*” Great question. Before the bar of God’s judgment all the evidence will come out and it will be clear. True believers with a God-oriented perspective will be shown for who they are, and unbelievers with an ungodly SELF-ORIENTED perspective will be shown for who they are. The evidence will tell all!

11 For there is no partiality with God.

There are 3 MAJOR points in view in the surrounding context.

Slide # 14

- 1) Salvation is based on **BELIEVING** (Rom. 1:16-17).
- 2) Judgment is according to **DEEDS** (Rom. 2:6).
- 3) Judgment is **IMPARTIAL** (Rom. 2:11).

A major point in all the Scriptures is that God is an impartial JUDGE (cf. Deut. 1:17; 16:18-20; 2 Chron. 19:7; Acts 10:34; Gal. 2:6; Eph. 6:7-8; Col. 3:25; 1 Pet. 1:17). There is no swaying Him. He calls it exactly like it is on everyone. There is no “favoritism” with God!

The word “**partiality**” literally means “**to receive a face**”. The idea of being impartial is the idea behind the statue of justice which has a woman blindfolded. Impartiality is BLIND to all other considerations. It only considers the FACTS and nothing else.

No considerations of race, place, or face will ever influence Him.
– **William MacDonald**

Paul has just twice mentioned “the Jew first and also to the Greek” and followed it up with the point that there is no partiality with God.

At this point it is as though Paul brings forth an imaginary objector which he consistently does in making his points. The imaginary objector says: “Well, it doesn’t seem that God has treated the Jews and the Gentiles exactly alike. After all the Jew has had a tremendous advantage in having the Scriptures given to them while the Gentiles did not have this advantage. How can God’s judgment then be impartial? How can God in judgment treat them both the same if they have not had the same opportunity?”

Now keep in mind that Paul still has in mind the hypocritical moralist that he began addressing at the beginning of the chapter. And he is systematically presenting the case that all are under the condemnation of sin.

Slide # 15

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

At this point Paul resumes his main argument of showing that all are under the condemnation of sin – the pagan, the moralist, and the religionist.

12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law

Note the common denominator here is that all have sinned. Those who sinned without law will perish without law because they still sinned! Perish is the idea of experiencing eternal destruction and ruin (cf. Matt. 10:28).

And those who sinned in the law will be judged (and found guilty) by the law.

Again, the common denominator is they all were SINNERS – they all SINNED.

The Jewish moralist needed to understand that it is not enough just to be going through the outward motions. It is not enough to just go to the synagogue and hear the Scriptures. It's not enough to merely be a hearer of the Word (cf. Ja. 1:22-25). A person who merely hears and is unchanged by the Word in practice is merely fooling them self.

Remember Paul started chapter 2 by indicting the hypocritical moralist for judging others when in fact quietly in a secret way he was doing the same type of things.

Slide # 16

- Rom. 2:1 – “you who judge **practice** the same things.”
- Rom. 2:2 – “who **practice** such things.”
- Rom. 2:3 – “judge those **practicing** such things, and doing the same.”

13 (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified;

The Jewish moralist needs to understand that God demands DOING the law and not just hearing it. Those perfectly doing the law will be justified. And right there is the problem! No one perfectly keeps the holy standard of God's law. And that is Paul's major point throughout. When it comes to SIN and the LAW of God, the LAW is immovable. It demands complete and total adherence in thought, word and deed 100% of the time – which is impossible (Acts 13:39; Gal. 2:16, 21; 3:11).

Slide # 17

Romans 3:9 (NKJV)

9 What then? Are we better than they? Not at all. For we have previously **charged both Jews and Greeks that they are all under sin.**

Romans 3:20 (NKJV)

20 Therefore **by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.**

Mere possession of the law is not enough. The law demands perfect and continuous obedience. No one is accounted righteous simply because he knows what the law says. The only conceivable way of obtaining justification under the law would be to keep it in its entirety. But since all men are sinners, it is impossible for them to do this. So this verse is really setting forth an ideal condition rather than something that is capable of human attainment.

– ***William MacDonald***

We must resist the tendency to make this statement achievable by subtly changing it to “those who try to obey the law.” The obedience that Paul describes is perfect and well beyond our reach.

– ***Life Application Bible Commentary***

Paul has shown that the Jewish moralist is under sin because he does not actually practice the holy standards of the moral law of God as revealed in the law of Moses, but what about the Gentile moralist?

The Gentile moralist might argue that he is not under the law and therefore is not guilty of breaking that law. It is true that the law of Moses was never given to the Gentiles. It was given to the Jews. So, on what basis is the Gentile moralist then judged in an impartial manner? This is the issue.

Paul explains...

14 for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves,

Note the word “for” in verses 12, 13, 14 which shows that Paul is continuing his thought related to the guilt of sin which traces back to the fact that God is impartial in His judgment. In particular the train of thought here is showing that God is impartial in His judgment of sin as specifically stated in verse 12.

Paul has shown that the Jew sinning against the law will be “judged by the law” (v. 12), but what about the Gentile who is not under the law?

Paul now goes on to establish the basis of God judging the Gentile for sin who is without law and how He can do so in an impartial way.

Paul shows that the Gentiles do have a “law” of sorts. It is an internal moral code related to the conscience. Although the Gentiles are not officially under “law” (as were the Jews) yet they “are a law to themselves”.

The Gentile, it is true, cannot be accused of breaking the law, for he does not have the law. But when he does right, as he sometimes does, this shows that he in fact knows what right is. He may not have the law, but his conduct shows that what the law requires is written in his heart. – **Leon Morris**

Thus, Gentiles also have a moral code of what is right and wrong. And amazingly at many points this “moral code” of the Gentiles lines up the with legal Mosaic code of the Jews. How is that?

The conduct of the Gentiles at various points proves that they too have moral standards and that these standards are universal. All people throughout the whole world acknowledge it is wrong to murder, steal, and rape (cf. 1 Cor. 5:1). They all acknowledge that honesty and kindness are virtues (1 Tim. 5:8). They have their standards – even if they don’t live consistently with them.

Note the language “**are a law to themselves**” meaning that God created them as MORAL beings with a moral consciousness (cf. Rom. 1:32).

Slide # 18

When it comes to morals, when it comes to right and wrong—that’s a realm completely unique to human beings. – **C.S. Lewis**

Again, C.S. Lewis says that when quarrels develop between people, the thing to be determined is who is right and who is wrong. They may have radically differing perspectives but they all agree that there is a right and there is a wrong.

One time the theologian R.C. Sproul was asked this question from the audience: “My brother does not believe in sin, how do I convince him?” Answer: **Steal his wallet.**

It is amazing how quickly non-moralist can suddenly become moralists! In truth the whole world is wired to a universal moral code. They may know nothing about law of Moses in the Scriptures but in their hearts they know what is basically right and wrong. In all cultures there is this inner sense of right and wrong and a fear of judgment. This is because all people are created in the image of God with a moral constitution. The fall greatly marred the image of God in people, but it did not completely erase it.

And it is on this basis that God holds them accountable. Even without a formal law code they “have sinned without law”.

Sinful actions make one liable to judgment, whether that one has the law or not (v. 13). – ***The Moody Bible Commentary***

The law which the Gentiles have is not in code but in heart! The Gentile while being outside the sphere of the law of Moses is not outside the sphere of God’s moral law.

And here is the evidence...

15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)

The work of the law is to bring conviction. Paul will belabor this point at some length in Romans 7. In Romans 3:20 he says, “by the law is the knowledge of sin.”

The Gentiles who don’t have the law (formally) show the work of an internal moral code in their hearts by way of their conscience. They have an active conscience which “bearing witness, and between themselves their thoughts accusing or else excusing them”.

People universally have a moral conscience and in matters of right and wrong there is this deliberation that goes on inside them. The conscience sits as JUDGE while their thoughts go back and forth either accusing or excusing what they are considering to do.

You know this is true don’t you. You have had this experience with your conscience where you wrestle with what to do! We all know this reality. The whole world knows this reality – which is an indication that before God they have an innate sense of right and wrong.

And before God they are morally accountable on this basis. All people are accountable for the light they have been given. Those with the Scriptures (the Jews in this illustration) are most accountable because they have the most light. However, all people have enough light to be accountable and if they don’t respond to the light given will be under the condemnation of sin.

The conscience has been called God’s “watchdog in the soul”.

But the conscience while shedding some moral light – all by itself is not a reliable guide. When people say, “Let your conscience be your guide” need to qualify that. The Word of God is our guide and the conscience is to line up with the word. That is the safe guide.

The Bible speaks of the conscience in a variety of ways.

Slide # 19

A GOOD conscience (Acts 23:1; 1 Tim. 1:5, 19).

A CLEAR conscience (Acts 24:16; 1 Tim. 3:9; 2 Tim. 1:3, Heb. 13:18).

A WEAK conscience (1 Cor. 8:12).

A CONVICTING conscience (John 8:9).

A GUILTY conscience (Heb. 10:22).

A DEFILED conscience (Titus 1:15).

A SEARED conscience (1 Tim. 4:2).

However, the good news is that when we put our TRUST in Jesus the blood of Jesus cleanses our conscience.

Slide # 20

Hebrews 9:14 (NKJV)

14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

John 8:32 says, “the truth shall set you free” and John 8:36 says, “if the Son makes you free, you shall be free indeed.” How wonderful to be freed from the guilt of sin through the blood of Jesus! It is a real reality for all those who put their faith in Jesus as Lord and Savior. This is the only thing that can set your conscience free!

Paul’s point here is that people universally have a conscience which bears witness in people about the reality of moral right and wrong. And people are accountable for this light. However, people can grow hard. If one fails to listen to their conscience, it can become hardened and insensitive.

It is like an alarm clock where people hit the snooze button and continue on sleeping. Eventually the alarm fails to go off. People that refuse to listen to their conscience can come to that point where their conscience no longer works effectively.

That is the idea in chapter 1 of being given over to a debased mind that no longer works right morally. If one resists God and His truth hard enough and long enough— there is a point where God just lets people go and that is eternally tragic!

Throughout chapter one and chapter two Paul repeatedly shows that people will be JUDGED according to the light that they have, not according to the light they do not have.

People are condemned not for what they don't know, but for what they do with what they know. – ***The Life Application Bible***

The conscience assumes the presence of a valid moral norm. It serves as an umpire. It does not make the rules but decides in the light of existing rules – that is through construct of a God given moral conscience. The conscience is a stubborn thing in that it refuses to be normless. Hard as people try the long arm of the conscience is hard to get rid of. It is innate in every human being. It bears witness to the reality of a moral universe with ultimately a MORAL JUDGE behind it all.

The work of the Mosaic law was to show people they are sinners and show them their need of a Savior Who is the Lord Jesus Christ (Gal. 3:24). This same reality is seen in some measure in the hearts of the Gentiles.

Slide # 21

Galatians 3:24 (NKJV)

24 Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.

God is absolutely even-handed in judgment. The ground of judgment is the person's works, the rule of judgment is the light that was given to them – whether the light of God's Word or the light of conscience. They are responsible to respond to the light given and then to live accordingly.

Sadly, left to ourselves no one responds properly to the light given and thus all equally are under the condemnation of sin (cf. Acts 14:16).

Slide # 22

- 1) Judgement is according to DEEDS.
- 2) Judgement is IMPARTIAL (fair).
- 3) Judgment is according to KNOWING (Light given).

And judgment day is coming! Verse 16 connects back to verse 12. All have sinned, whether without law or under the law. And as it is (without the intervention of repentance and faith) all are facing judgment according to the light they have received.

Slide # 23

v. 11 – **KEY IDEA** “there is no partiality with God.”

v. 12a – Gentiles sinned without law.

12b – Jews sinned in the law.

[v. 13 – Application of the standard of the law of Moses.

v. 14-15 Application of the standard of the work of the law written in their hearts.]

v. 16 Judgment

16 in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Without exception ALL are facing judgment before the bar of Jesus Christ.

Slide # 24

Hebrews 9:27 (NKJV)

27 And as it is appointed for men to die once, but after this the judgment,

The whole of humanity has an APPOINTMENT with death and after that the judgment!

In that day God will judge the secrets of men by Jesus Christ. That really hits home to the moralist who sins in a SECRET sort of way. The moralist feels morally superior because his sin is hidden. But here Paul shows that it is all coming out on judgment day. God is going to judge all and He is going to do it through Jesus Christ.

Slide # 25

Luke 12:2 (NKJV)

2 For there is nothing covered that will not be revealed, nor hidden that will not be known.

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.

In the book of Revelation when John saw a vision of the glorified Christ His eyes were like “**a flame of fire**”. And it says this twice in Rev. 1-2 (1:14; 2:18). Jesus in His Lordship glory will see right through everyone. Nothing will be hidden from Him.

But what does this mean when he says this coming judgment with the secrets of humanity all exposed before Jesus is “according to my gospel.” Remember that Paul started out his letter by saying he was “separated to the gospel of God” (v. 1). The gospel of Christ is the gospel of God because Jesus is God.

In His role as LORD over all He is JUDGE of all. The gospel Paul preached emphatically declared Jesus to be LORD-GOD. It is this reality that is in view here. As Lord over all – all are accountable to Him. This reality of WHO Jesus is – is part of the gospel.

Slide # 26

John 5:22 (NKJV)

22 For the Father judges no one, but has committed all judgment to the Son,

Acts 17:31 (NKJV)

31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

Coming judgment is seen as a fact in the truth of the resurrection which declared Jesus to be Lord over all (Phil. 2:8-11).

...The cross does not give us a minor shift or two with regard to a few of our ethical and moral and religious values. The cross radically disrupts the very center and citadel of your life from self, to Christ. ... What are the focal points of the reign of your self? If you've gone to the cross in union with Christ its been **SHATTERED!!!**

You learned enough, and you learned what to say properly enough to be accepted for what you professed yourself to be on earth, but now the Day of Judgment has come, and the TRUTH is now to be known.”
- **Pastor Al Martin** in a message entitled “Truth”.

When Peter took the gospel to the Gentiles he said this...

Slide # 27

Acts 10:34–35 (NKJV)

34 Then Peter opened his mouth and said: “In truth I perceive that **God shows no partiality.**

35 But in every nation whoever **fears Him and works righteousness** is accepted by Him.

Peter put his finger on the nature of a true saving faith. Peter was not talking about a “**works salvation**” because he went on to say just a few verses later that “**whoever believes in Him** [Jesus] **will receive remission of sins.**” (Acts 10:43). Peter was describing the nature of a true saving faith that works righteousness – that demonstrates itself in the life.

A true saving faith is a living faith that is seen in a changed life. Lots of people fake it as if they can fake till they make it. But not before God.

Pastor Chuck Swindoll tells the story of a HUGE tree that fell in his neighborhood. It was a grand landmark that gave the neighborhood character. Nobody saw it coming, but all of the sudden it came crashing down. As he stood there in disbelief he said this thought struck him, “This just happened minutes ago...but it’s been in the process of happening for a long, long time.” Outwardly the tree looked GREAT for a long time but inwardly (secretly) it was rotten inside.

That is the case of the hypocritical moralist. He may look good on the outside, but inwardly he is living the double life of a hypocrite. But one day it will all come crashing down in the day when the secrets of all will be exposed on judgment day before the Lord Jesus Christ!

What is now secret sin on earth today will then be OPEN SCANDAL in heaven!

In the end every person here today is going to meet Jesus. In terms of SIN you are either going to meet Him as your Savior or as your Judge!

My question to you is HOW are you going to meet Jesus? It all depends on how respond to Him in the here and now.

John 3:36 (NASB)

36 “He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him.”

Believe on the Lord Jesus Christ and you will be saved!