

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 emphasizes that we are made right with God on the basis of faith alone, but as the Reformers emphasized, “We are saved by faith alone, but the faith that saves does not remain alone.” This is Paul’s emphasis in Romans right from the beginning as seen in the key verses of 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.”**

In it (that is in the gospel believed) the righteousness of God is revealed from faith to faith. This combination of “**revealed**” with “**from faith to faith**” is the KEY to properly understanding the sense of saving faith as communicated by Paul in this letter.

Slide # 3

“***From faith***’ points to the initial act; ‘***to faith***’ to the life of faith which issues from it.” - ***W.E. Vine***

The just (that is those declared righteous on the basis of faith) live by faith. They have a living faith that defines their life. They live by it!

Romans emphasizes that believing the gospel means believing in Christ for Who He is as Lord and Savior (cf. Rom. 10:9-10).

This reality impacts the whole of our lives. And this is what Paul drives home forcefully in Romans 14. Jesus is LORD of all true believers. The challenge for us as believers is to now live consistent with the truth we have come to know and believe.

Slide # 4

Colossians 2:6 (NKJV)

6 As you therefore have **received Christ Jesus the Lord, so walk in Him,**

We received Christ Jesus as Lord and now we are to walk consistent with this Lordship reality. And what this is to look like in relation to body life is what Paul is now dealing with in Romans 14.

Paul acknowledges that in the body, there are both spiritually weak and strong believers. Both are in the faith. Both are accepted by God. Both know the Lord as their Master (Rom. 14:4). Both are serious about God. On the fundamentals of the faith they are in agreement.

However, on secondary matters they may disagree on what properly living for God looks like. In such a case, Paul says believers should agree to disagree and not force the issue. He says in Romans 14:5, “***Let each one be fully convinced in his own mind.***”

Secondary matters of conscience are a LORDSHIP issue. Note that four times in verse 6 Paul says that both the weak and the strong do what they do as “***to the Lord.***” Both are governed by the truth of Lordship and a desire to please God in keeping with their level of understanding.

Paul now drives home the point that the LORD Himself is Lord over the life of every believer. No one else should try to take this role. There is no place for “lording it over” another believer (1 Pt. 5:3). Let the Lord be the Lord!

Romans 14:7–12 (NKJV)

7 For none of us lives to himself, and no one dies to himself.

The reference to “**us**” here is to us as fellow Christians. It is believers who live and die in relation to the Lord. The whole of life and death for the believer is under the Lordship of Christ.

Paul speaks matter-of-factly here. He has just said both the strong and the weak do what they do as “**to the Lord**”. They are not living for self, but for God! That is a given in Paul’s mind.

Paul is obviously not speaking in an “*absolute sense*” because, indeed, believers still have the flesh, and they can be selfish. That is why he said just a few verses earlier in Romans 13:14, “**put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.**”

At the same time, even in the midst of all our struggles and failures, the true believer has come to know Christ as Lord and, down deep, he wants to live for Him (Rom. 7:14-15). That is certainly true of the new nature that is now wed with the Holy Spirit. This is the believer's true identity.

No true Christian thinks that Christ has no claim on his life. They have come to recognize the truth of Christ’s Lordship claim on their life. They now belong to Him.

They recognize His sovereign authority over them. Now, certainly, there are degrees of faithfulness and consistency. But all own the truth of Christ as their Master. This is the stuff of saving faith. It is the stuff of “**My Lord and my God**” which Jesus acknowledged as true belief in John 20:28-29.

Slide # 5

Paul is carrying out the thought of the sixth verse. He is saying that no true Christian lives unto himself. He lives unto the Lord, and that is the aim of every true Christian, whether he is weak or strong. It is not an exhortation; it is a fact. No man lives just for himself if he is a Christian. – **Alva McClain**

Slide # 6

2 Corinthians 5:14–15 (NKJV)

14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died;

15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

The very purpose in Christ dying for us is so that we who share in His life would no longer live for self but rather for Him Who died for us. Jesus died for us so that we might live for Him! And the expectation is that, to some degree, this will be effective in the life of all true believers.

The Lordship of Christ is the foundational truth for the unity of the Church amidst the diversity of opinion. – **R. Kent Hughes**

In verse 7, Paul makes it clear that the true believer (“none of us”) lives or dies purely for self. And then he makes it very clear in verse 8 that we live and die in reference to the Lord.

8 For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord’s.

As believers, there is a recognition of accountability to the Lord in all matters of life and death. Our whole orientation is in regard to the Lord on one level or another. We belong to the Lord. He is our Lord! Our whole accountability is ultimately to Him and Him alone!

In saving faith we “Believe on the Lord Jesus Christ” (Acts 16:31).

Slide # 7

Romans 10:9 (LSB)

9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

Romans 10:13 (LSB)

13 for “WHOEVER CALLS ON THE NAME OF THE LORD WILL BE SAVED.”

We are not saved by the obedience of works, but we are saved by the obedience of faith as Paul brings out in Romans 1:5; 6:17; 15:18; and 16:26. But where the obedience of faith is found it invariably ushers in the obedience of works as a matter of fruit. Faith works! We are not saved by faith plus works but we are saved by a faith that works (James 2).

To believe on Christ as Lord means to recognize Him as your Master – your God-Master. The fruit of this is seen in obedience.

Slide # 8**Luke 6:46 (NKJV)**

46 “But why do you call Me ‘**Lord, Lord,**’ and **not do the things which I say?**”

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.**”

Truly recognizing Christ as Lord means that we now want to obey Him.

Slide # 9**Matthew 12:49–50 (NKJV)**

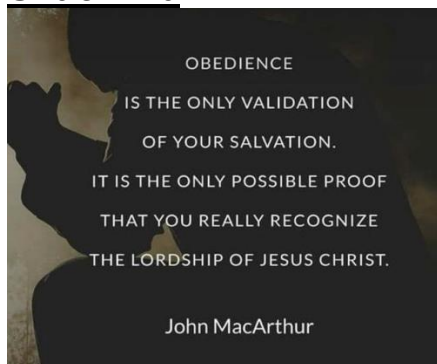
49 And He stretched out His hand toward His disciples and said, “Here are My mother and My brothers!

50 For **whoever does the will of My Father** in heaven is My brother and sister and mother.”

1 John 2:3–4 (NKJV)

3 Now by this we know that we **know Him, if we keep His commandments.**

4 He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.

Slide # 10

Believing in Christ as Lord does not result in the perfection of our life, but it does alter the direction of it. Yes, we “all stumble in many things” (Ja. 3:2), but at the same time down deep the true believer desires to obey the Lord. It is a battle to the pearly gates – but that is the point we are in the battle.

In all matters of life and death we as believers live with the Lordship of Jesus Christ in view. He is our Lord in life, and He will be our Lord in death! Our relationship with Jesus as Lord in life will also be true in death. He ever remains our Lord. And this is true for all believers – whether weak or strong.

Death does not just mark a transition for the Christian from struggle to rest. Death is also a doorway that leads to new enlarged opportunities for service and worship [in regard to the Lordship of Christ] (cf. [Luke 19:11-27](#)). – **Thomas Constable**

The singer Jeff Easter sang a song with his father James. James at this point had been a believer for over 60 years and so he was in the sunset of his life shortly before he passed. Before they sang the song titled, “***Lord, I’m Ready to Go Home***” which was a favorite of the elder James, his son Jeff said to him, “***You have more miles behind you than ahead.***” James then said, “***I’ve got more up yonder and I’m looking forward to it.***”

Indeed, our relationship with Jesus as Lord carries over into death. Death is just a doorway to even greater service. Even there on the other side we will continue to serve Him as Lord.

Slide # 11

Revelation 22:3 (NKJV)

3 And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and **His servants shall serve Him.**

The Lordship of Christ is a steady constant for us as believers in this life and then carries over into eternity. “*Death does not change the relationship. He is our Lord when we are alive. He is our Lord when we are dead.*” (George Zellar). We might not always live consistent with this reality, but it is a constant reality. Jesus ever remains our Lord! And this is true of all true believers.

Even our very dying is a service rendered to Him as Lord. He is Lord over our lives, and He is Lord over the details of our death.

Slide # 12

John 21:18–19 (NKJV)

18 Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will

stretch out your hands, and another will gird you and carry you where you do not wish.”

19 This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me.”

What is interesting here is that the Lord told Peter when he was old they would take him where he didn't want to go. History says they took him to a cross, and Peter requested to be crucified upside down because he said he wasn't worthy to be crucified in the same manner as his Lord. He definitely died with the Lordship of Christ in mind.

But note, Jesus said this signified “by what death he would glorify God.” We don't get to choose how we will die. Jesus is LORD over this – just as He is Lord over every aspect of our lives, and He chooses what type of death we will undergo by which we might glorify God. It all has a sovereign purpose under His Lordship authority!

Aren't you glad He is in charge of the details of your life and death?

Romans 14:8 (NKJV)

8 For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

It's all about the Lord! It's all about Him!

9 **For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.**

For Paul the language of “Christ died and rose and lived again” is shorthand for the gospel. In 1 Cor. 15 Paul says the gospel is that Christ died for our sins....He was buried, and that He rose again the third day (1 Cor. 15:1-4). In 1 Thess. 4 he speaks of believers who “believe that Jesus died and rose again” (1 Thess. 4:14).

We know that Christ as our Savior died for all our sins and that as Lord over all He rose again. Thus, we believe in Him as Savior and Lord. However, note the emphasis here: Paul here says that Christ died and rose again to the end “that He might be Lord of both the dead and the living.”

The whole context here is in reference to believers. Christ died and rose again that He might be Lord of both the dead and the living believers. He is Lord over believers who are alive and He is still Lord over those who have died. That Lordship relationship with believers never changes!

Yes, as sovereign God Jesus is Lord over all people. All authority has been given to Him in heaven and on earth (Matt. 28:18). But the world, in rebellion to God, does not recognize the Lordship authority of Christ – they are unbelievers.

As believers, we are different! We have come to believe in the risen Lord and thus His Lordship authority. He is our PERSONAL Lord. It is like when doubting Thomas saw the risen Lord and he cried out to Jesus, “**My Lord and my God!**” and Jesus responded by saying, “**Thomas, because you have seen Me you have believed.**” (Jn. 20:28-29).

In Ephesians 4 Paul lists seven spiritual unities that define all true believers and there he says we all have “one Lord, one faith”. Paul, in addressing the saints at Corinth, said they were “**with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours**” (1 Cor. 1:2). This defines all true believers.

Christ died to this very end – that He might be LORD of both the dead believers and the living believers. It is the gospel that makes this Lordship relationship with Him possible. In our lives we know Him as our personal Lord. He orders our lives as Lord. No unbeliever can say this!

Now in the end Christ will totally have His way with them, but not in a good way – as He will banish them to hell. But for us it is different. We have a saving relationship with Him as Lord. We recognize that He is now in charge. Yes, we can be disobedient children, but when we are, the Bible says God chastens us so as to build holiness into our lives (Heb. 12:7-11). Through it all our Lordship relationship with Jesus never changes.

Whether weak or strong Jesus is our Lord and we just need to live consistent with this reality. That is the great challenge!

Romans is actually a very strong LORDSHIP book. We often say the theme of Romans is the Gospel of God and that is a major theme, but the end of the gospel story is that Jesus “might be Lord of both the dead and the living”. That is the objective of the gospel!

Slide # 13

Romans 1:3 – ...concerning His Son Jesus Christ **our Lord**,
 Romans 4:24 – ...who raised up Jesus **our Lord** from the dead,
 Romans 5:1 – ...justified by faith, we have peace with God through **our Lord** Jesus Christ,

Romans 5:11 – ... we also rejoice in God through **our Lord** Jesus Christ,

Romans 5:21 – ...to eternal life through Jesus Christ **our Lord**.

Romans 6:11 – ... dead indeed to sin, but alive to God in Christ Jesus **our Lord**.

Romans 6:23 – ... the gift of God is eternal life in Christ Jesus **our Lord**.

Slide # 14

Romans 7:25 – I thank God—through Jesus Christ **our Lord!**

Romans 8:39 – ...the love of God which is in Christ Jesus **our Lord**.

Romans 15:6 – ... glorify the God and Father of **our Lord** Jesus Christ.

Romans 16:18 – For those who are such do not serve **our Lord** Jesus Christ,

Romans 16:20 – The grace of **our Lord** Jesus Christ be with you. Amen.

Romans 16:24 – The grace of **our Lord** Jesus Christ be with you all. Amen.

Never is Jesus shown to be the Savior of all believers and Lord of only some! That is foreign to the Scriptures. A Lordless gospel is a false gospel!

So central is this truth to the gospel that in Rom. 14:9, Paul says... “For to this end Christ died and rose and lived again, that He might be Lord of both the dead and the living.” This is spoken in reference to God’s people – the church. This was the very end goal of the gospel. The end goal is that He might be Lord over His people – both the dead and the living.

And the strongest Lordship emphasis in the entire book is found here in Romans 14:4-14, where the Lordship of Christ over His people is specifically emphasized at least 10 times.

Slide # 15

Romans 14:4-14 (Lord – 10x)

v. 4 ...own master

v. 6 ...to the Lord

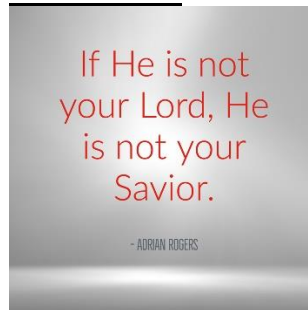
v. 6 ...to the Lord

v. 6 ...to the Lord

- v. 6 ...to the Lord
- v. 8 ...to the Lord
- v. 8 ...to the Lord
- v. 8 ...we are the Lord's
- v. 9...Lord of both the dead and the living
- v. 14 ...the Lord Jesus

The first recognized creed in the Christian Church was “Jesus is Lord!” No one can say that Jesus is Lord from their hearts and mean it, but by the Holy Spirit, but all true believers have been brought to that point (1 Cor. 12:3). We all believe in our hearts and confess with our mouths that Jesus is Lord and Savior!

Slide # 16



Where Paul is going with this is that all Christians are under the Lordship authority of Christ. No Christian is above another as his judge. We are all equally under the Lordship authority of Christ as Judge!

We are not in any sense one another's lords! but belong to Christ alone, who died and lived that He might rule over us all, - and not we be lords over each other! or of the faith of others! – **William Newell**

10 But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

Paul, in effect, says, “Who do you think you are in judging your brother?”

There is no sin to which Christians – especially [“sharp”] Christians – are more prone than that of criticizing others. – **F.F. Bruce**

Since Jesus is Lord over all of us this judging of one another is totally out of place! Only the Lord is Lord. Only He is in the position of Judge!

Paul here first speaks to the weaker brother who tends to judge the stronger brother regarding his liberty thinking he is in sin. On the other hand he also speaks to the stronger brother who tends to look down with contempt on the weaker brother who holds to various scruples. Both are out of line! We have no right to judge and it is wrong to have a critical spirit!

Now, again, Paul is talking in reference to secondary issues and not primary doctrinal or ethical issues. Certainly, where there is open sin we are to judge in the right sense as Paul clearly states in 1 Cor. 5:12. We are to be discerning and there is always a place for constructive criticism that is shared in love.

But in view here is a critical spirit that puts down a brother or sister in matters of secondary importance that are not essential in nature. These are matters of conscience that the Bible does not specifically forbid or speak to explicitly. There is freedom here for every person to be fully persuaded in their own mind (Rom. 14:15). Here, we must give space and not judge one another or hold each other in contempt.

And again, the great issue in the life of every believer is the reality of Christ's Lordship over us. It is to Him we are accountable. He is our Master. It is in reference to Him that "we shall all stand before the judgment seat of Christ.". He is Lord – He is the Judge! No one else holds his role.

Slide # 17

1 Corinthians 4:3–4 (NKJV)

3 But with me it is a very **small thing that I should be judged by you** or by a human court. In fact, I do not even judge myself.

4 For I know of nothing against myself, yet I am not justified by this; but **He who judges me is the Lord.**

We ultimately serve an audience of One and we will ultimately give account to only ONE – namely our Lord. He is our Master and we are accountable to Him.

Note we must ALL (everyone one of us) stand before the judgment seat of Christ. The older manuscripts read "the judgment seat of God". However, in 2 Cor. 5:10 using the same language it clearly says, "the judgment seat of Christ".

Slide # 18**2 Corinthians 5:10 (NKJV)**

10 For we must all appear before **the judgment seat of Christ**, that each one may receive the things done in the body, according to what he has done, whether good or bad.

In context, Jesus as Lord is clearly in view in verse 9 and He is consistently shown to be God – so really there is no issue. In John 5:22 Jesus said the Father, “has committed all judgment to the Son”. The way God the Father judges is through the Son. So judgment belongs to God all the way through and the way He judges is through Jesus our Lord.

In the phrase “judgment seat” the word judgment is literally “***bema***” – the bema seat. The bema seat was a raised platform where judges would sit and render the verdict in criminal cases. It was a raised platform where the judges would sit at athletic events and determine who was qualified or disqualified in terms of awards.

This is the believer's judgment, which is not to be confused with the unbeliever's judgment. The believer's judgment is not about the penalty of sin because Jesus paid our sin debt fully and permanently. Romans 8:1 plainly says there is “no condemnation to those who are in Christ Jesus”. The believer's judgment is all about the quality of our service, and the issue is one of rewards or lack of rewards.

The Bible speaks of TWO resurrections and accompanying judgments!

Slide # 19**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**.

Acts 24:15 (NKJV)

15 I have hope in God, which they themselves also accept, that there will be a **resurrection** of the dead, both of the **just and the unjust**.

Slide # 20

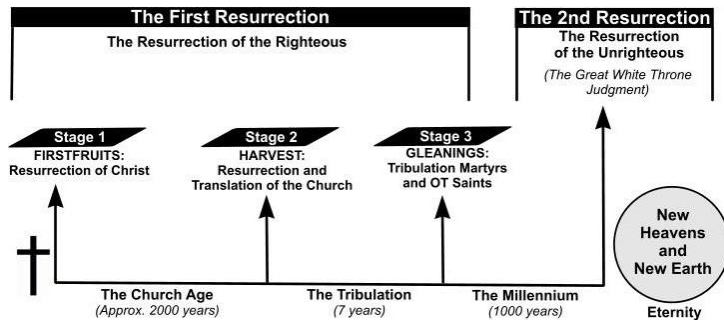
Revelation 20:5–6 (NKJV)

5 But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

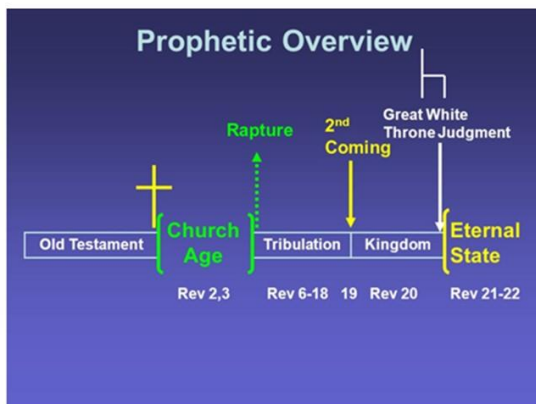
The first resurrection takes place in phases and involves the resurrection of the just – the saved.

Slide # 21



What is in view here in Romans 14:10 is the judgment of the Church Age believers which will take place after the rapture. As noted in Rev. 20, there is at least a one-thousand-year separation from the resurrection and judgment of the just and the resurrection and judgment of the lost.

Slide # 22



It is the Lord's rightful place to judge us and everyone of us will one day stand in judgment before Him. It will be the great evaluation day. It will be the day when He examines us and determines what our eternal reward will be.

Slide # 23

1 Corinthians 3:11–15 (NKJV)

11 For no other **foundation** can anyone lay than that which is laid, which is Jesus Christ.

12 Now if anyone **builds on** this foundation with gold, silver, precious stones, wood, hay, straw,

13 **each one's work** will become clear; for the Day will declare it, because it will be **revealed** by fire; and the fire will **test each one's work**, of what sort it is.

14 If anyone's work which he has built on it endures, he will receive a **reward**.

15 If anyone's work is burned, he will **suffer loss**; but he himself will be saved, yet so as through fire.

In context the thought is clearly connected that part of this judgment will involve how we treated our fellow brethren. In matters of mere opinion we should not denounce one another. We should not play God in each other's lives. The real LORD will one day judge us all and we are accountable to Him for how we treated one another. Unbiblical judging will be judged! That is the thought. It is a sobering thought.

Slide # 24

1 Corinthians 4:5 (NKJV)

5 Therefore **judge nothing before the time**, until the **Lord comes**, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then **each one's praise will come from God**.

No one appointed us Judge and Jury! Let God make the call on each one's life. In due time He will do exactly that. Three times in Romans 14 Paul tells us not to judge one another in the matter of "doubtful things".

Slide # 25

Romans 14:1 (NKJV)

1 Receive one who is weak in the faith, but **not to disputes over doubtful things.**

Romans 14:4 (NKJV)

4 **Who are you to judge another's servant?** To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.

Romans 14:10 (NKJV)

10 But **why do you judge your brother?** Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

We should always bear in mind the Words of our Lord.

Slide # 26

Matthew 7:1–2 (NKJV)

1 “Judge not, that you be not judged.

2 For **with what judgment you judge, you will be judged;** and with the measure you use, it will be measured back to you.

11 For it is written: “As I live, says the LORD, Every knee shall bow to Me, And every tongue shall confess to God.”

Paul here gives a free-running quote from Isaiah 45:23 (cf. Isa. 49:18) to emphasize the general point that he is making, namely that everyone (in this context, every believer) shall one day give account to His sovereign Lordship.

Paul quotes this more broadly in Phil. 2 showing that in the end absolutely everyone will bow before Jesus.

Slide # 27

Philippians 2:9–11 (NKJV)

9 Therefore God also has highly exalted Him and given Him the name which is above every name,

10 that at the name of Jesus **every knee** should bow, of those in heaven, and of those on earth, and of those under the earth,

11 and that **every tongue** should confess that **Jesus Christ is Lord,** to the glory of God the Father.

In the end there will be no exception – all will bow before the Lordship of Jesus.

But in the context of Romans 14, the emphasis is on us as believers in relation to the believer's judgment. Jesus is our Lord and one day we must give account to Him as such!

Note again the emphasis on each individual – “every knee” – “every tongue”. There is no exception! The expression of bowing before and confessing is the act of worship – the ultimate act of homage – the ultimate act of recognizing His absolute sovereign Lordship!

Footnote: In the passage of Isaiah 45:23 it is YHWH Who is speaking to Whom every knee will bow and every tongue confess, but then here in the NT in both Romans 14:11 and Phil. 2:9-11 it is applied to the Lord Jesus Christ. This is tremendously strong evidence showing that Jesus is God – indeed He is YHWH – a member of the triune Godhead.

12 So then each of us shall give account of himself to God.

Here is the conclusion of the matter – “each of us shall give account of himself to God.” Once again the emphasis is on personal accountability.

Slide # 28

- v. 10 “we shall all”
- v. 11 “every knee”
- v. 11 “every tongue”
- v. 12 “each of us”

On judgment day your concern will not be about anyone else. You will not give account for anyone else and no one will give account for you. The weak will not give account for the strong and the strong will not give account for the weak.

On that day it will be every person responsible for their own conscience. We are responsible to do our own thinking. We are responsible for our own convictions. We all have the same Lord and we are all personally responsible to Him.

Under the Lordship of Christ we must live with the convictions we have and not those of others. – ***Liberty Bible Commentary***

It will all be personal! Who were we really trying to please? We will each give an account of ourselves. It will be one-on-one with God – just us and God and only God’s evaluation will matter on that day!

The word “account” is the same word found in Hebrews 4:13.

Slide # 29

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**.

The word “account” is the Greek word “logos” which literally means “word”. “What say you?” What will your defense be on that day?

My life and your life will speak for itself! This judgment of believers will climactically illustrate the sovereign Lordship of Jesus Christ over His people. This will totally be a LORDSHIP event and we are to ever live in light of it.

Yes, judgment day is coming to the world, but it is also coming to the house of God. As 1 Peter 4:17 says, judgment begins first at the house of God.

LIVE READY! We are strongly warned about not having a sinfully critical spirit of one another – running fellow believers down.

Slide # 30

Philippians 2:14–15 (NKJV)

14 Do **all things without complaining and disputing**,

15 that you may become **blameless and harmless**, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,

James 5:9 (NKJV)

9 Do **not grumble against one another**, brethren, lest you be condemned. Behold, the Judge is standing at the door!

I think on our death bed as we look back on life there will be many things that seemed so important at the time that just won’t matter – and they certainly won’t matter in eternity.

[There was] an intense conflict between a father and a son. The point came when the father and son agreed to part. In the middle of the night the son had trouble sleeping, so he went down to the kitchen to fix himself a sandwich, and there was his father, who couldn't sleep either.

After they fixed their sandwiches, they began to reminisce about the past – about the years in Little League, about their great hunting expeditions, about their swimming together, about their fishing trips.

As some needed healing was taking place, the son said, "**Dad, do you remember the time we were out on the lake in that green boat?**" His father said, "**You are mistaken – it was blue.**" "Green." "Blue." "Green." "Blue." And his son departed, never to return.

– **Story told by R. Kent Hughes**

Some things just don't matter! Make what matters be what truly matters before God for time and eternity!

This saying is often attributed to Augustine...

In Essentials Unity, In Non-Essentials Liberty, In All Things Charity!

God help us to live it out as those who will indeed give an account of ourselves to God.

LIVE READY!