

Romans 2_12-16.mp3.mp3

Todd Fletcher [00:00:05] Paul writes, "for all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus," thus reads the words of the Lord. You may be seated. So in this sermon, I've titled it "The Scales of Justice," and you've all probably seen this lady behind me, Lady Justice or Lady Justitia. And you see that she has a blindfold on her eyes, she's holding a pair of scales, and she has a sword in her hand, and she's also dressed in a toga. You may not know, but the person who introduced Lady Justitia to the world was Emperor Augustus, a Roman emperor, and they understood her to be a goddess of justice. Rome brought something to the world that it really hadn't seen, not at that level before was the law, and law abiding citizens and justice, impartial. Justice.

Todd Fletcher [00:01:45] Greece introduced the world, to what we understand as kind of Greek philosophy, the idea of virtue and vice, Rome came and essentially made it law to be virtuous. And people enjoyed Roman rule because it brought a level of peace that they hadn't experienced before. And the goddess Justitia, she brought peace. I want to bring out some characteristics of her because what we see is, I think, this is a great representation of what God is, He is just. You see the scales in her hands. As she weighs the arguments, she weighs the good and the bad. In the court of law, you want an impartial judge, a judge that will impartially weigh the arguments being presented, the evidences being presented, and Lady Justice she weighs those arguments. But you'll see she's also blindfolded, she has to be impartial. Not make decisions based on class, religion, race, upbringing, health, beauty, she's blind to the things that we as men and women judge. We look at the outside of people. We look at their appearances and make our judgments on what we see. And I would say Lady Justice is under immense attack today in our culture and in our world because we are now judging people based on the color of their skin rather than on the character of the person. We're making decisions based on wealth rather than virtue. And so she's to be blindfolded, impartial. But next, she has the sword in her hand, she has the authority given by God to execute justice, to take life, to imprison, to take finances away. That justice has authority and makes those decisions based on her impartial judgments. And then the toga represents a thoughtful attitude, a philosopher. Someone who thinks deeply about the arguments that are being presented, about the life that stands before them.

Todd Fletcher [00:04:04] Many people today, if you go into a law office or a lawyer's office, you'll see a statue of Lady Justice because they're to be reminded of the fact that they are to always pursue justice. Today, we talk a lot about social justice. We talk a lot about various types of justice, and I heard one man say once, and I think it's so good, it's the second you put any word in front of justice, it ceases to be justice. Justice is justice, no matter what color you are, no matter what creed you hold to, no matter how you were raised, no matter your wealth, no matter your class. Justice is justice and we want justice for all. This is a country founded upon justice. What we see here is that we borrow or steal that idea, obviously, Lady Justitia is not God, she's a false God. She was worshiped in the pantheon of Rome, but she presents an idea that represents the true God, God, Yahweh, the God of justice, the God of righteousness. And what we see here in Romans,

chapter 2 verses 12 through 16, is that God is an impartial Judge, He does not show partiality. And in fact, in this section, we see that everyone is in the same boat when it comes to the scales of justice. So today we're going to break this into three parts. And the first is we're going to look at the law and verses 12 through 13, and then we're going to look at the conscience in verses 14 through 15, and then finally, we're going to look at the judgment in verse 16. So I want to ask you the question, can you survive the scales of God's justice, on your own? I'm already getting a lot of correct answers, so I shouldn't even preach the sermon, anyone, no just kidding.

Todd Fletcher [00:05:52] What we see is can you survive the scales of God's justice? And the answer is no, not on your own. But I want to look at this because some people believe they can, in fact, most people believe they can survive God's justice, just scales. When they put their life on these scales, that their good works will outweigh their bad works and that God will probably let them in, even if there is a God. This is the standard answer when you ask someone on the streets, do you believe you're going to go to heaven? And they usually say, I think so, if there is a heaven. Well, why do you think you're going to go to heaven? Well, because I'm a pretty good person. I've done bad things, sure but compared to others, I'm a pretty good person. And so they're putting their life on the scales of justice saying, well mostly what I've done is good, some of what I've done is bad. But when it's all weighed out, in the end, I should be fine, if there is a heaven, if there's a God, that's usually their mentality. So what we're going to see today is the fact that everyone fails in the scales of justice because God is holy, God is perfect, and God requires perfection. And that should discourage us if we don't believe in Jesus Christ, if we haven't trusted in His righteousness, in His perfection.

Todd Fletcher [00:07:08] So I want to quote Martin Luther King Jr, he says this, which is sadly a very controversial statement today, according to our current cultural climate. He says, "I look to a day when people will not be judged by the color of their skin, but by the content of their character." This is Martin Luther King, Jr., and in fact, today he would be called color blind. Today, he would be mocked for this statement, because we're being taught that all we should see is people's color. In fact, if you see what's happening is we're trying to divide people by their color, not class warfare anymore, now it's ethnic warfare. But Martin Luther was dead-on accurate, in the sense that he didn't want to be judged by the color of his skin, he wanted to be judged by the content of his character, by his virtue. Calling for individual responsibility. That's what we need to get back to as a country, but we need to first get back to God, which Martin Luther King and others have well, well written on and well known that it all begins with a Judeo-Christian ethic. That is what our country is built upon, upon justice, upon righteousness, upon the fact that if you're innocent, that you are considered innocent until proven guilty. Right? Rather than the other way around, that you are considered guilty until proven innocent, which is how we operate largely today.

Todd Fletcher [00:08:41] But we get to the text now before us and look at the very first word, I'm famous for this I say the first word and I stop, verse 12, "for," you go to verse 13, "for," verse 14, "for." So he's building an argument here, verse 12 builds upon that which came right before it. I'll start in verse 6, speaking of God, he says, "he will render to each one according to his" what? "Works," what he does, "to those who buy patience and well-doing seek for glory and honor and immortality, he will give eternal life, but for those who are self-seeking and who do not obey the truth but obey unrighteousness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek," verse 11, "for God shows no partiality." Well right

now, the Jew is ripping out their hair at Paul, God does show partiality, for Jews Paul, what are you talking about? We were on board with you and you were attacking the Gentiles, the they's and the them's, the those, the people out there. Not in here, the people out there. Those are the problem. They're the problem. Right? Not us. Never us. This was the Jewish mentality. But Paul begins to build an argument. Where you see he goes from, "the they" to "the them" to "the you."

Todd Fletcher [00:10:20] Look back to verse 1 of chapter 2, "therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things." Well, what things is he talking about? Surely they can't be that bad, right? These are good Jewish people, good moral people, they can't be that bad. What things is he talking about? Well just look [00:10:56]up, homosexuality, verse [0.0s] 29, "they're filled with all manner of unrighteousness, evil, covetousness, malice, envy, murder, strife, deceit, maliciousness, gossip, slanders, haters of God, insolent, haughty, boastful inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless." That's a pretty bad list, isn't it? And he points the finger at these Jews, these moralistic religious Jews, and he says you are guilty of the exact same things. And they're thinking, you are off your rocker, Paul, I'm a good moral, law abiding Jew, how dare you point the finger at me. And I think oftentimes as Christians, we could be in the same boat, couldn't we? Pastor, I'm a good person, I give money to the church, I attend church, I'd rather be watching football, but I attend church, Pastor. I'm kind, I'm loving, I sometimes help other people out. Pastor, don't you dare point that finger at me. The fact is, is we should all point our fingers at ourselves and say that we are the guilty party here. We're all guilty of everything I just read, everything.

Todd Fletcher [00:12:15] I could walk through, every single one of them. Well I've never murdered anyone, well Jesus says, have you ever been angry towards anyone? Then your a murder. It's the same DNA, leads to the same place, anger, hatred, murder, just different levels of it. Well, I've never been boastful. Well, that in itself is a boast. I just pick out any of these. I've never been disobedient to my parents. If my parents were here, they would say that's a lie, he has been disobedient to us. Just pick out anyone, well, I've never been unrighteous. Well, that's a lie. I've never envied anyone. That's a lie. I've never deceit. That's a lie. I've never gossiped...see what I'm saying. All of us, everyone in this room is guilty of every single aspect of this list, every one of us. And Paul points his finger at the religious moral person and says, you are just as guilty. You're just as guilty, and guess what, God doesn't show partiality. He's an impartial Judge, He'll render to each one according to their works. Well, you might say at this point, well, maybe I can get through this judgment because I've done more good than I have bad. The problem is, is James ruins everything when he says if you've broken one law you're guilty of the entire thing. Because the penalty of sin is death. Well, which sin? Sin...sin in general.

Todd Fletcher [00:13:51] All sin deserves death, all sin. Even the white sin, the little tiny white lie that I told, is that a lie? It deserves sin, God is holy, holy, holy...or deserves hell I mean. God is holy, holy, holy, He's righteous, He's perfect, and He demands perfection. He's an all consuming fire. Anyone that approaches His presence, that is sinful, that is unrighteous, they will be burned up by His righteousness. He's an all consuming fire. And we see here that. There's not much hope for any of us. You guys know, but there's a big "but" there right? But I'll get to that later. Verse 12, "for all who have sinned without the law will also perish without the law and all who have sinned under the law will be judged by the law." So here you see that some people who don't have the law well yes they'll perish, but without the law, other people who have the law well they'll be judged by the law. And so the question is, is there any advantage to having the law or not having the law in this

argument? And the answer is no. Because if you don't have the law, there's another law that you have, that he'll talk about in just a second that you have failed to meet, and if you have the law, you know that you cannot keep the law perfectly. How many commands are in the law of Moses? 613. Can anyone keep every single one of those commands all the time? And let me just remind you of a few, you shall love the Lord your God with all of your heart, with all of your soul, with all of your mind and all your strength, the second, Jesus says the second one is like it you shall love your neighbor as yourself. Who here has kept that perfectly? Forget all of this Sabotary requirements and all the the sacrificial requirements and all the various laws that surround those things. Let's just talk about have you loved God with everything that you have all the time since you've been born? The answer is no. And that's why we know that none of us can claim to be righteous.

Todd Fletcher [00:16:12] And then it goes in verse 13, "for it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified." And here's where we get down to brass tacks here. It's not good enough just to hear someone talk about the law. It's not good enough to just come to church and hear a preacher preach, you're not saved by osmosis in my presence, right. My words do not save you in the sense of just sitting and hearing these words, you're saved. I remember I was a youth pastor in North Carolina for a while, and I don't know if you know this, but everyone in North Carolina is saved. And you ask them, well, are you a Christian? Well, yes, I'm a Christian, oh so what church do you go to? I've never gone to church. Okay, when did you accept the Lord? I've never accepted the Lord. So how are you saved? My grandfather was a pastor. Your grandfather was a pastor, so you're saved by genealogy? You're saved because you once went to church, that's another one. I'll never forget this moment, this is this is one of those moments where just everything struck me, I was in a shop talking to someone and they were talking about cheating on their wife. And I was sitting there reading and studying and the guy sits down next to me and he just starts talking about how he's in this really awesome affair and he's enjoying cheating on his wife. And I'm like, what in the world is this guy...I'm just like sitting here reading, so I just start listening to him. Oh, sure. okay, yep. And he tells me he's a car salesman and I don't...he's just sharing his whole life with me. And he finally asked me, what do you do? And I said, I'm a pastor and he turns white, and he says, well I went to church once. And I told him, buddy you don't need to worry about what I think about you because one day you stand before the Lord and give an account.

Todd Fletcher [00:18:13] But here's the thing is these Jews were banking on genealogy, they were banking on the fact that they went to synagogue, that they heard the Torah preached. And Paul says it's not enough just to hear the law, you actually have to do the law, you have to keep the law. And this raises a side question. How do you listen to preachers, we talked about this downstairs. How do you listen to teachers? When you study the word yourself, how do you do it? What I want to get to is, are you putting your life on the table before the Lord every Sunday saying, God, if there is any unclean way in me, please remove it. Rather than giving the pastor the thumbs up or the thumbs down like the Roman Coliseum. You're not worried about giving the pastor the thumbs up and the thumbs down, what you're worried about is, am I living what the pastor's preaching? Am I truly growing in the knowledge and admonition of the Lord? Am I looking more like Jesus every single week? That's what matters, not how eloquent or funny the pastor is. In my case, funny looking, no one laughed at that, that was awkward. That was the one joke I had in the sermon, I just fell very flat. But you see here, verse 14 "for it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified." If you will turn to James chapter 1. James is an interesting book, in fact, I think that was the very first book I taught through here at the chapel. And James, if you don't know, is the

brother of Jesus. And James is an amazing story in and of himself, because it seems as though Jesus and his brothers and siblings rejected Jesus while He was alive, as far as they didn't they didn't seem to believe that He was the Messiah. But James is one of the men that Jesus appeared to after the resurrection. And it's clear that he believes in the Lord Jesus, he accepts his Brother as Yahweh, as the Lord, and he becomes the leader of the Jerusalem church.

Todd Fletcher [00:20:39] And what's interesting, you may not know this, but the Book of James is believed to simply be an exposition or a teaching on his big Brother's famous sermon, the Sermon on the Mount. If you follow the Sermon on the Mount and you follow James, they actually parallel each other quite neatly. And so it's no surprise that James sounds a lot like his big Brother Jesus and verses 22 through 25, he says this, "but be doers," this is chapter 1, "but be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like. But the one who looks into the perfect law, the law of liberty, the law of freedom and perseveres, being no hearer who forgets but a doer who acts, he will be blessed and is doing." And so the analogy that is seen here is a mirror, and if you look in the mirror and you realize your hair is a mess, you have a black piece of something in your teeth, you've got a booger hanging down your nose and you say, man I need to take care of that, I've got a job interview today. And then you forget about it and you go to your job interview with a booger hanging down your nose, something black in your teeth and your hair off to the side, the job interview is going to look at you and say, did you look at a mirror, man?

Todd Fletcher [00:22:10] And they'll say, I did but I forgot to take care of it. That's what he's saying, this is just like people who hear God's word and they realize, oh, that stung, I need to deal with that. And then they go watch a football game. They just totally forget about what they just heard in church. Or in the morning, in devotions you're reading the word and God says, pay attention right there in neon lights, this is you repent and believe, like do all the things that I'm telling you to do, he's like yeah I really need to do that. And then you're like, what's on the news? And just totally forget about what God told you to do. And here's what James is getting at, and this is what Paul is getting at, is that righteous people "do." Anyone can hear righteous people "do." We're not saved by good works, were saved unto good works. That's the whole gospel, you see this throughout the New Testament, is yeah, no one is saved by their works, but we're saved to live like Christ, were freed from our sin so that we can choose to live righteously. That's what the Christian life is all about. There's nothing more joyful than being a righteous person. You know, we've known people in our lives that we would call them saints. And we look at them, and just every time you're around them, they're just so pleasant. They're so encouraging. There's so convicting, in a way. But they're not condescending, they're not pointing the finger at you all the time, but just by their holiness, they're convicting, by their life. We all know people like this. And they don't feel like they're under the yoke of slavery with regard to they have to live righteously because God demands it. They love to keep the word of God because it's the best way to live. There's no better way, there's no more joyful way to live than in accordance with the way you were designed to live. I think we forget about this because we are God's creation, are we not?

Todd Fletcher [00:24:12] [00:24:12] And we were designed to [1.7s] work a certain way and to live a certain way. God's law is not about just beating us up, it's about helping us live a joyful and blessed life. I can't tell you how happy I am that I chose to walk God's path rather than the one I was headed down. And if you think about the paths, the decisions in

your life, where would you be without Christ? I was listening to a podcast the other day and the speaker was talking to a caller who said, I believe in God, I just can't accept Jesus Christ. Can you prove to me that Jesus is the son of God is what the caller said? And the guy speaking said this, listen, I could give you all the evidence for his resurrection. I could walk you through all the apologetics and defenses for the Christian faith. And he said, but there is one thing that you're eventually going to have to deal with and that you live a life of faith, faith either in whatever it is you believe, that you're an accident and a cosmological kind of byproduct of a big bang or something like that. Belief that there is no God, there's no creator, there's no uncaused cause that takes faith, does not. The theory of evolution takes faith, you can't duplicate it in a test tube, can you? Takes faith, but it also takes faith to believe in God and to believe that Jesus is the son of God. We all live by faith. And just to give you a good example, you're all sitting on a chair right now in your faith believing that it'll hold you up. We all live by faith, you get on an airplane, you have faith that the person flying the thing knows how to fly and that the thing is not going to fall out of the sky and crashed your fiery death. We all have faith. The question is, is what is our faith in? And so this man said to the caller. I placed my faith in Jesus Christ, but he said this this is how I know Jesus is real. Is because I know him. I walk with him. I'm so joyful and so happy and I was so miserable before I came to Jesus Christ, he said I hated myself, I hated life, I hated all these things. And then God finally caught me. He captured me. He saved me. And now I am so joyful and thankful and at peace with my God. And he said, I can't prove that to you. But it's been proven to me. That Jesus is the son of God. I thought that was a good response. But now we get two versus 14 or 15, so we looked at the law, we know that no one who hears the law is saved. It's doer's of the law who are saved and then versus 14 or 15 for when gentile's who do not have the law by nature, do what the law requires. They are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness and their conflicting thoughts, even accuse or excuse them. So here he's answering a question that he's assuming you're asking. Well, what about the gentile's. They don't have the law. Can they be condemned by the law if they don't have the law? Is it fair for God to judge Gentiles who have never seen the Mosaic law, who have never received the revelation and written form? Is it fair for God to judge Gentiles who by all accounts, it would be crazy to hold them to the Mosaic law when they never had a chance to hear it? So he deals with this question. Gentiles who do not have the mosaic law, the revelation of God by their nature, do what the law requires. And here is one of the most important truths in human history, and that is the moral law is written on our hearts and our consciences. Let me read to you, C.S. Lewis in his mere Christianity, writes this On the moral law You cannot make men good by law and without good men, you cannot have a good society. That is why we must go on to think of a second thing, a morality that is inherent in the individual that's inside the individual. And as you look throughout human history, you see that there has been a general moral law that all civilizations have followed. Adultery is one, murder is another, thievery is another. Obeying your parents is another. You see that many gentiles, many pagans throughout human history have followed many of the things that God promotes in his word. Why is that? Have you ever asked that question? Why? And it all goes back to the most important thing about our creation, and that is we bear his image. The image is marred. It's been tainted by sin, but you go back to Genesis chapters one and two, and we're made in the image of God is called the Imago de. And so everyone knows what is right and wrong, this is where the conscience comes in, everyone has a conscience here, says here these gentiles by nature do what the law requires by their very nature, by what's in innate and then what's inside, they are compelled to do what's right. This is why there are good people who don't believe in God, good by our standards. Some people say, I know really good people that are way better than the Christians that I know Christians are just a bunch of hypocrites and I say yes, and

I am and I am a hypocrite. We're all hypocrites. We all believe things that we struggle to fulfill. We struggle to live. This is why we recognize that, yes, the things I want to do, I don't do and the things I don't want to do. Those are the things that I do. And I say, who will set me free from this body of sin and death? Thanks be to Jesus Christ, that's all in Romans, Chapter seven. What we see here that they by nature, do what the law requires. And Paul says there are a lot of themselves, even though they do not have the law. Verse 15, they show that the work of the law is written on their hearts. While their conscience also bears witness and their conflicting thoughts accuse or even excuse him. So here's where we see we asked the question. Can someone be saved? By their conscience. Can someone be a good enough person? That they can be saved even if they don't have the law. Some people would argue, yes, this passage is suggesting that people can be saved by keeping their conscience, by following their conscience. See, it says their conscience, either he accuses them or excuses them. I've heard a professor at a seminary teach me this, he said. Here we see that you do not need to hear the gospel in order to be saved because there are some who are good enough people to be saved. Is that true, is that what Paul's argument is here? Well, let me just answer this very quickly before any of us become heretics, chapter three, verse 20, this is the final this is the end of his argument here on The Wrath of God, verse 20 of chapter three. Four, by works of the law, no human being will be justified in his sight sense, through the law comes knowledge of sin. What law? The Mosaic. Or the law of conscience. This is what we call a both end. He's talking about whether you have the Mosaic law or you just have the conscience, it says no, no human being will be justified in his site. Why is that? Because can anyone in here keep their conscience perfectly? What's the conscience? This has been a topic of debate throughout history, Greek philosophers have spent a lot of time on the conscience. What is the conscience? It's that inward faculty that distinguishes between right and wrong. That's how simple the conscience is, is that there is something inside every human being that they know that it is wrong to kick a puppy. Some people do it, they're sadistic, they love sin, they love inflicting damage and pain on others. This is why if you ever see a kid that loves torturing young animals, you need to deal with that kid quickly. We see that there are people who know what's right and wrong, everyone knows generally what's right and wrong, but what can we do to our conscience? We consider it. You know, oftentimes when you deal with mass murderers and you listen to their biographies, there was a moment where they began to ignore their conscience. And they started seeing their conscience. You see this with drug addicts as well, you see this with people who are addicted to pornography, that there was a moment where they made a decision to start going down this path and it starts to sear their conscience between what's right and what's wrong. And it's just like when you see a when you burn your finger and you lose the sensitivity in that finger and you can't feel anything, you know, that leprosy, oftentimes throughout human history, people believed leprosy was a skin eating disease. That it actually just ate your skin? No, it doesn't. The only thing leprosy does is it keeps you from feeling anything. It's a sensory issue. It deals with with with touch and all those types of things. With nerve endings and so what people do is they start touching things, but they can't feel that it's hot. They start hitting their feet on rocks and breaking their feet. They start doing things that they can't feel, and then eventually you see a leper before you who just looks like a totally destroyed person because they lost sensitivity. And this is what we do to our conscience. We begin just saying no to God, yes to sin, and over time we can't believe how we went from there to here. But it's because you've let your conscience. And so what he's saying is, is that the conscience itself bears witness to the law that God has given, but there's a conflicting issue inside. This is not about one individual here. This is not saying that the conscience sometimes accuses someone and other times excuses them that there are people who the conscience says, well done, good and faithful servant. You have listened to me every time. The conscience has never said that this is talking about one individual in

the literal rendition here is that there are thoughts within a person that are in conflict that that some thoughts are accusing. Others are excusing. Kind of like an angel on one shoulder and a demon on the other, right? Do this. Don't do that. You did it, dude. Yeah. And so these people have these consciences that are at war with themselves. You're a good person. No, you're not. That was awesome. You're someone that people should look up to, you should be prideful nation. I know what you did last week. That people inside, they're just at war with themselves, knowing that something is broken. That's what Paul's argument is here. Are you? Tired of fighting with your own conscience? Trying to prove that you're a good person to yourself. That you can earn God's forgiveness. On your own merit? There are full denominations in Christianity that would say that you're saved by church membership. They you're saved by Sacramento's. That you're saved by good works. And if you're banking on those things, let me refer you back to chapter three, verse 20. Which says no human being will be justified in his sight by the works of the law. None. So it gets worse. Verse 16. On that day. When, according to my gospel. God judges the secrets of men by Christ Jesus. So maybe you thought you could hide your sin from God. That you look good on the outside and you think you could fool God. But we know throughout scripture that God knows your heart, that God knows your thoughts, and that the secrets that you're trying to hide from God and hide from everyone else will be exposed on the day. Well, what day is that? Let's turn to Romans, a revelation 20. This passage, revelation 20. Is one that I think needs to be preached far more often than it is. Revelation 20, verse 11. This is the great white throne judgment. And John sees this as a revelation that he receives on the island of Patmos. And John says this. Then I saw a great white throne. And him who was seated on it and from his presence, Earth and Sky fled away and no place was found for them, this is terrifying. Literally everything disappears. The heaven, the skies, the stars, everything. Nothing is left. And he says, the only thing I saw was the dead great and small standing before the throne and the books were opened and then another book was opened, which is the Book of Life. And the Dead were judged by what was written in the books according to what they had not done. And even the sea gave up the dead who are in it, death and Hades gave up, the dead who are in them, and they were all judged, each one of them, according to what they had. Done. Then Death and Hades were thrown into the lake of fire, and this is the second death, the lake of fire, and if anyone's name was not written in the Book of life, he was thrown into the Lake of fire. So here we see this is a judgment of the damned. If your name is not in the book. Then you will be thrown into the lake of fire. Well, why does that book matter? Why does the Lamb's Book of life matters so much at hydrology, a camp that I teach at every summer at the end, those who accept the Lord Jesus Christ, they write their name in the Lamb's Book of Life. You can go back and look at the records of ideology and see all the people who have accepted the Lord and had their name written in the Lamb's Book of Life. And obviously it's not the Lamb's Book of life. It's it's a fake. It's a copy. Right. But it's a picture it's a sermon to let people know that this is just to remind you that there is a book in heaven called The Lamb's Book of Life, and only people whose names are in that book will be saved. So here we come to Romans to 16 again, and it says on that day when, according to my gospel, God judges the secrets of Men by Jesus Christ. Well, where are these secrets recorded? In the books. All the things you've tried to hide from God, all the things that you've tried to hide from your friends and your family members, they're written in the books and they'll be exposed. They'll be exposed before everyone and before God, and there's nowhere to hide, remember, nothing else exists except for humans, angels and God.

Unidentified [00:40:53] There's nowhere to hide. And so.

Todd Fletcher [00:40:59] Why does he say, according to my gospel? Because this is where we have to and isn't it the gospel? I've just given you a whole sermon of bad news. And I expect to be rewarded financially. No, I'm just kidding. I've given you a whole sermon of bad news. There must be a but. There has to be. And here it is in the word gospel. According to my gospel. The secrets of men that are exposed by Jesus Christ. Jesus Christ knows what's in your heart, Jesus Christ knows every sin you've committed, past, present and future. But there are those that he's died for and he's paid for every one of those since. And this is the gospel notice, though, you can't have the good news without the bad news. Jesus makes no sense unless you present bad news first and then you bring the good news and there is a there is so much good news here. So let me read this quote by D.L. Moody. He says this. If you are ready to partake of grace, you have not to atone for your sins. Let me say that again. No one in here has to atone for their own sins. You have merely to accept of the atonement, all that you want to do is to cry this God have mercy upon me and you will receive his blessing. Whether or not you've read the Bible, whether or not you have access to God's word, you have the conscience and every person in here knows this, that they have failed even their own standards. That there are things that they have done that they regret. That there are areas where they're ashamed of they don't want anyone to know about the skeletons in their closets, but guess what? God knows the skeletons, but God will forgive you. In Jesus Christ. And here's the thing. Jesus was always fair, think about lady justice. Jesus is justice, Jesus is righteousness. Jesus is always fair. Jesus is always impartial. Jesus has all authority and heaven and earth. And Jesus is true. He is wisdom incarnate. Jesus is the one that purchased our salvation by his righteousness. This is what's so important and you've heard me say this before and I'm going to say it again. You were saved by works, but not your own. You were saved by Jesus works, he never sinned, he never said no to God, he always said yes. And that is the only hope we have in this life of Jesus is Jesus Christ. So. Will you stop looking to yourself? And will you start looking to Jesus? Let Satan chatter away in your ear, you're not good enough, you can never be accepted by God, let him just chatter and chatter and chatter. You deserve hell. Yeah, I do. Whatever it. Because Jesus Christ purchased my sins on the cross and now I live in his righteousness Asprey. So, Father, God, we come to you all sinners, all in desperate need of salvation. But, Lord, we trust in your son, Jesus Christ. As our only hope of salvation. That when we stand before the great white throne and we watch the resurrection of the damned, and as the books are opened, Lord, I pray that all of our names are written in the Lamb's Book of Life because they were written by his blood. Lord, may we not look to our own works, may we only look to his. Or just by grace, that we have been saved through faith, this is not of ourselves, it's a gift of God. Or we pray this in your son's name, Ayman.