



<sup>6</sup> He will render to each one according to his works: <sup>7</sup> to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; <sup>8</sup> but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. <sup>9</sup> There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, <sup>10</sup> but glory and honor and peace for everyone who does good, the Jew first and also the Greek. (ESV).

#### *Review*

We have seen that the Jew is unclear about the doctrine of the wrath of God, its particularity, and the doctrine of justification by faith. Man is divided into two groups, according to his works. We looked at the character, the nature, of these two groups and their eternal destinies, which have been pronounced upon them.

#### *Is Paul teaching justification by works in verse 6?*

The argument (Rom. 1:18-3:20) – Justification by *faith alone*. Would Paul really contradict himself halfway through?

No one can justify himself by works (Rom. 3:9-10). It is inconceivable that Paul would state that a man could make himself righteous by works (Rom. 3:20).

A verse taken out of context is a pretext. What does this mean? Can you think of examples?

Rom 1:18-3:20 is not about the doctrine of justification by faith. It concerns the wrath of God, what condemns us.

The whole world lies guilty before God. People try to get around this by trusting in works, nationality, family, birth, associations, or profession to be come right with God.

**Works are the terms of judgement, not of salvation.** What is God's opinion of your efforts to justify yourself? (Isa. 64:6)

**Salvation leads to good works and it is upon these that we are judged** (Mt. 16:27).

Is it enough to say, "I believe" (Rom. 10:9a,c). Not according to Mt. 7:21. So who is saved? (Mt. 28:20).

The three parables in Matthew 25 are parables in connection with profession, and what our Lord is teaching there is that there is no point in saying, 'Lord, Lord', *unless your life corresponds to His*. There are certain works that always characterize those who have been born again of the Spirit, and if the works are not there, it is no use saying, 'Lord, Lord', it will avail us nothing.

Why do we do good works? (Eph. 2:10; Titus 2:11-15; James 2:17, 19; 2:4; 1 John 2:3-6)

Believism is antinomianism. It is not the correct way to evangelize. You must be born again.

Faith leads to works (James 2:14-26).

We will not be judged by perfection. We stumble. What will be expected of us is this kind of work which is always the result of salvation.