

# MORALITY, THE GREATEST DECEPTION

Romans 2:1-4

## Introduction:

- The spitfire frog fish's greatest ally is d\_\_\_\_\_.
  1. It waves a worm-like appendage in front of its prey
  2. The prey that grabs it is swallowed in one gulp
- M\_\_\_\_\_ has deceived many into thinking
  1. *As long as I strive to be moral, God will accept me.*
  2. *I am holding on to life*
- Rom 2:1-4
  1. After dealing with the immoral pagan in chapter 1, this deals with the moral J\_\_\_\_\_.
  2. It can be applied to any religious person that uses morality as their means of salvation or acceptance by God

## It Comp\_\_\_\_\_ Unacceptable Lifestyles With Itself (1,2)

- The Ph\_\_\_\_\_ were notorious for condemning the immoral.
  1. Jesus' parable of the Pharisee & the tax collector (Lk 18:9-11) shows the Pharisee comparing his morality with immoral lifestyles
    - a. A Pharisee followed man-made r\_\_\_\_\_ to keep them as far away from sin as possible (e.g. a woman could not look into a mirror on the Sabbath because she might see a gray hair and be tempted to do the work of a chicken farmer – p\_\_\_\_\_)
    - b. A tax collector was a Jew who collected taxes for Rome and was known to over\_\_\_\_\_ people and pocket the excess
    - c. The Pharisees prayer: *God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.*
  2. Rom 2:1,2 unveils the deceptive standard of morality
    - a. A moral person may condemn others for their "lower" standards but their standard still falls s\_\_\_\_\_ of God's standard (v. 1)
    - b. God judgment falls on anyone who p\_\_\_\_\_ sin, whether moral or immoral (v. 2).
- Application
  1. The definition of goodness v\_\_\_\_\_ from person to person (what standard do you use?)
  2. Jesus defined goodness in Mk 10:18
    - a. Only G\_\_\_\_\_ is good (see Heb 4:15 for Jesus being without sin)
    - b. Therefore, since no one is without s\_\_\_\_\_ then no one is good (Rom 3:23)
  3. Never use comparisons of standards as a means of justifying yourself before God.

## It Comp\_\_\_\_\_ Unacceptable Credentials Upon Itself (3)

- Verse 3 states that no one's own credentials will be used as a means of escaping God's j\_\_\_\_\_.
  1. The parable of the Pharisee & the tax collector (Lk 18:12)
    - a. The Pharisee points to his own practice of going beyond what the L\_\_\_\_\_ demanded (extra credit points)
      - 1) Fasting
        - ♦ The Law's demand – no where was fasting commanded, except possibly once per \_\_\_\_\_ on the Day of Atonement (Lev 23:27)
        - ♦ The Pharisee's practice – fasted t\_\_\_\_\_ per week (*Didache 8:1* – shows this to be traditional practice)
      - 2) Tithing
        - ♦ The Law's demand – give \_\_\_\_\_ % of revenue to God (Lev 27:30; Num 18:21; Deut 14:23; 26:12)
        - ♦ The Pharisee's practice – gave 10% of everything

he r\_\_\_\_\_ (even a gift certificate)

- b. Satan loves the religion of morality because it seems like it is pro-God but in reality is anti-God because it denies the need for a S\_\_\_\_\_ - my morality saves me!
2. Nicodemus is an example of a moral Jew whom Jesus said needed to be born \_\_\_\_\_ (Jn 3:1)
  - a. Nicodemus thought Jesus meant to be born again – *How can a person be born t\_\_\_\_\_?*
  - b. Jesus corrected his misunderstanding to mean that he must be born of the S\_\_\_\_\_ (and so be born from above)
  - c. It seems that Nicodemus eventually embraced his need for Jesus as His Savior (Jn 7:45-52; 19:39,40)

●Application

1. Are you using religious deeds as a means of spirituality?
  - a. Prior to the new birth we were all d\_\_\_\_\_ in our trespasses and sins (Eph 2:5a – obviously meaning spiritually dead, not physically dead) – So our spirit was separated from God’s Spirit.
  - b. The new birth makes us a\_\_\_\_\_ (Eph 2:5b – obviously meaning spiritually alive) – So our spirit was joined with God’s spirit (see I Cor 6:17)
  - c. You can never become spiritual through religious deeds only through the new b\_\_\_\_\_.
2. Religious deeds should be a r\_\_\_\_\_ of our spirituality never a means
  - a. I go to church, I give, I read God’s word, etc. because I am saved.
  - b. All we do must be out of our r\_\_\_\_\_ to Jesus.

**Conclusion (verse 4)**

●Morality can never lead anyone to r\_\_\_\_\_

●Only God’s goodness or k\_\_\_\_\_ leads to repentance

1. God is r\_\_\_\_\_ in kindness, tolerance, and patience.
2. His plan is not to condemn the world but to s\_\_\_\_\_ it (Jn 3:16)
  - a. He will save people from every w\_\_\_\_\_ of life, every tribe, tongue, nation, and class (Rev 5:9,10)
  - b. We must r\_\_\_\_\_ Jesus to be saved (Jn 1:12)

●As Christians our responsibility toward unbelievers

1. Is NOT to urge them to clean up their lives in order to bring them to Christ.
2. IS to help them see their need to receive Christ. (Only Christ can clean us up!)