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you up, I have cared for you, I have suffered for you, I have spent lots of money on taking care of you, ^{as a child;} now you are going out and I won't be with you. I want you to act as if I was with you all the time, but for her to feel that it was necessary for her to say, "I'm going to tag along with you and spy around the corner everything that you do and you want to remember, you don't know when I am going to be looking ^{at you,} I think we would think was going pretty far, and yet God knows that the sin of the human heart is so deep that He has done that very thing. He has told us that the eyes of the Lord are everywhere; He is with us every instant. He knows what we are doing, and the omniscience of God is an additional argument, not the primary argument, not the ^{argument.} That is gratitude to Christ, but it is an additional argument for Christian living. Well now, you think, we are grateful to Christ for what He has done for us. Surely that should be enough. Now, in addition to that He has given us this argument of the omniscience of God. God knows everything we do all the time. Now surely that is all there is any need of for Christian living. It would be perfectly absurd to think of a further argument, and yet you find repeatedly in the New Testament we are told that in addition to that there is a judgment. We're given a third argument, that every idle word, not merely of the unbeliever but of the Christian, every idle word will come into judgment. We are not judged for salvation

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Salvation, that has been done on the cross and we are His from the moment we believe, but we are assured that our works will be judged, we are assured that every idle word will be judged, we are assured that that which we do which is for our own personal aggrandisement, wood, hay and stubble, is going to disappear, and that service to Him which was done from a pure heart is going to be rewarded; we are given a further great argument for Christian living, the judgment of all Christians. Well, you say, "Why on earth do we