

## 2-22-26 The Judgment Seat of Christ

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A couple of issues are very important, and that is one, the judgment seat of Christ, and two, the Great White Throne Judgment. So you're going to come along with me on a journey over the next two weeks, and I'm going to share with you guys what I have been studying. We're going to talk about, what can we actually know? What does the Bible actually say? Are there differences between these two things. There are a lot of people today that are just saying, well, there's just one, just like there's no pre trib, pre millennial rapture is being taught a lot the same thing with tying these judgments all to one event, and that's false, and I'm going to share with you why over these next couple of weeks. So I'm hoping that you guys will come along on a journey and that you will enjoy this. Here's we're just going to we're going to pray, and then we're going to get right into it today, because there's a lot to cover. And I hope that you guys will be encouraged. Dear Heavenly Father, thank you for this day. Thank you for the opportunity to open up your word, Lord. We just pray that you'd be with the people. Lord, I pray that you'd get us some workers to help Kim and Donna out in the children's Lord, and we'd love to see a full choir again up here, and so I pray that that could happen and we get some band members in. But Lord, we just pray that you just be with our church. Lord, that people would want to serve and that they'd want to be involved in the body of Christ so that we can further the gospel. Lord to see all men saved and come to the knowledge of the truth. But Lord, all of us fitly joined together. Lord putting our passions and our skills and everything together to hold the head Lord, which is you? Lord, we just pray that that would be the case here, Lord. We love you so much. I pray you just be with us as we open up your word now and we give you all the honor and glory in Jesus name, amen. Okay, first thing I want to say about the judgment seat of Christ, it is only for believers, and it's only for believers in the dispensation of grace that seems to be a little bit of confusion too. But there will be the raised up Old Testament saints and their resurrection going into the kingdom, but the but the judgment seat of Christ is specifically for the body of Christ, and believers in the body of Christ, not the unbeliever. So I think that's the first thing you need to know when we're going to go into this here today, and then the second one, and we'll spend some time with this, it has absolutely zero to do with your sin. And I think that alone is going to eliminate a lot of confusion, because a lot of the conversations I have with people is, I'm scared to stand before the Lord because of what I've done. I'm terrified to stand before Him because of this or because of that. And it's like, well, let's test that. What does the word of God actually say? And if it doesn't specifically say, then what can be implied from what it does say? Instead of living in an irrational fear that causes you to not even do the work because you're just focused so much on your past. I think it's a lot of people that are hung up on their past. There's been moments in my life where I've looked in the mirror and I don't like what I see and I don't like what I've done, and I'm embarrassed about, you know, things from decades ago, you know, and I hate that. Sometimes I hate when those thoughts come back, and those memories come back. And I know I'm not the only one in here. I mean, there's times even stepping up here on a Sunday and I feel like, Man, how early does the devil get up? I mean, it's like, you can't do this. You're not worthy. If they only knew everything you've thought and done, they never would have voted for you. I mean, those things are real. You. You wrestle with those things up here. Don't think that we have it all together, because we stand up here with a microphone and a Bible. In the same way you all struggle with that. There's times, right? And then it's in that moment, it's like, what is true, and then I have to renew my mind, to get out of my flesh for a minute and realize, Hey, quit with the pity party. Who am I in Christ? What does God say about who I am in

Him? And I think that this fear of this judgment seat of Christ may keep some people on the sidelines. I get a lot of questions about this, and so, and I've only been doing this a little bit less than a year, but I probably been asked about this more than any other subject. And so I don't know if, as the days get closer, we think about it more. As we think the rapture may be more imminent, we're thinking, we're thinking about what's it going to look like when I stand before Lord? I don't know if it's because people are more carnal today and they're thinking about the embarrassment of saying before Lord. I don't know, but I have getting this question pretty frequently, so I thought we got a couple weeks before we get into really the resurrection season. And so let's i. Let's spend a couple weeks and make sure that we can see what Scripture says. We're going to have all the answers. But I think eliminating some things is going to give you most of the answer that you need. So I say it won't be because of our sin. I want to prove that point to you, just so you don't think, Wait a second, right? And I think a couple things going to come with a couple of words, right? And the first word is, forgive. Word is forgiveness, and then the other word is going to be justification. Now I love forgiveness. We'll preach, well, we'll sing about it. We'll preach about it, and we should, because it is amazing. We have forgiveness today because of the shed blood of Jesus Christ. There's no such thing as a free sin. Jesus Himself paid the price with his blood to take care of our sin debt. He took the judgment of sin on himself. And so it makes sense of why we will sing about forgiveness, why we will be thankful for forgiveness. And then you got so many great verses. And in Ephesians, 432, and it says, Be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you, right? Or when we have verses like Ephesians, one Colossians, 114 or Colossians, 213, or even Romans, 325, these scriptures when, when the consensus is we have redemption through his blood, even the forgiveness of sins. So it would make sense that we would talk a lot about forgiveness, and we should, because that's really what people are looking for today. Can I be forgiven? In fact, Romans 319, through 23 is a great passage. It says, Know we now we know that what things so ever the law. Say it, it. Say it to them who are under the law that every mouth may be stopped and all the world may become guilty before God. You might be like, Yeah, see, that's why I'm scared to stand before him one day. Keep reading, though it says, Therefore by the deeds of the law, there shall no flesh be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets. Now listen to this, even the righteousness of God, which is by faith, says, By faith of Jesus Christ unto all and upon all of them that believe not work, not keep the law, he says, For there is no difference, For all have sinned and come short of the glory of God. And then the next verse, he says, Being justified freely by his grace through the redemption that is in Christ, Jesus. See it makes sense how the two are linked, and why we talk so much about it. And today, if you're sitting here and you're like, I came today because I'm looking for forgiveness. I'm going to tell you you can have it. Because here's the thing, each and every one of us, as this scripture just declared, we have all sinned and come short of the glory of God. That's the prerequisite for heaven. The glory of God, the perfection of God, and sin cannot enter his presence. So we are disconnected from God because we are sinners. Every one of us the curse of sin that was passed down from Adam. We all possess it. We've all done it. And we're in a situation where we want to be with God. God loved us, but we can't get to God because of our sin. So God came down to us in the form of Jesus Christ, and he lived 33 years on this earth, and He did the thing that none of us could. He committed zero sins. He was perfect. And so when he died on the cross, and He shed that precious blood, and it flowed from his body. It was perfect, sinless blood. And the father said, we don't need another sacrifice. This is the perfect sacrifice. The shedding of blood is the remission of sins. And at that moment, Jesus died and rose again three days later, and the father says that is sufficient to wash away all your sins and to be with Him in Heaven for all eternity. It is a gift from God. All you have to do is believe and receive. It's for you. And the moment that happens, you're forgiven of all your sins, even the sins you haven't even committed yet. And so it would make sense that we sing about the forgiveness of God, that we are thankful for the forgiveness of God, for we are saved by grace, through faith, and that, not of ourselves. It is the gift of God, not of works, lest any man should boast, and that is exactly what mankind would do if it was about them. It. In fact, the majority of

people that we talk to, we ask like we say, when your time's up and you're standing for God, and you say, and he says, Why should I let you in? The response has something to do with works. Well, I just hope that I've done more good than bad. Okay, it's then you're not describing a gift, if you're working for it, or if you'd say, well, I've been baptized, well, then that's something you've done. It's a work. And we do we we want to stand up and tell the world all the good things that we've done because we deserve to be in heaven. And the reality is, none of us could ever be good enough. I had an opportunity on Wednesday to talk to one of the girls at the after school Bible study, and I have to be somewhat careful in there. We've been in there for a number of years, but she she came and started asking me questions afterwards. Bill was gracious and ran some interference for me so I could continue this conversation. But she was just asking about hair veils, praying on carpet and praying on rugs certain times of the day, she was asking really good questions, and even though she didn't believe those things, but she was confused. What's real, what's not real? What is the one way to get to God? Because it seemed like good people are doing a lot of things, and so I just right there in the school, shared the gospel with her, and you know, we're going to take her a book this week when we see her again, and she's sent a couple of texts back and forth, but it was the same thing. So you are it's not about how religious you can be, about whether or not that will get you forgiven or not. It is about what Jesus did on the cross. But as great as forgiveness is, I think we underestimate justification. Romans, 328, in that same passage, therefore, which concludes everything he's talking about, right? He says, Therefore, we conclude that a man is justified by faith without the deeds of the law. And then you're going to look at a few different places where Paul talks about this word. We're going to compare the two here in a moment. Because forgiveness, we know, is a pardon. It is a release of debt. It is a satisfaction of our sin debt. But justification is different. Fact, Romans five, one and two, therefore, being justified by faith, we have peace with God through our Lord Jesus, Christ, by whom also, we have access by faith and to this grace wherein we stand and rejoice in the hope of the glory of God. Is peace, how you would describe your future encounter with God? The way most people describe is, it's terror. It's, it's anxiety, right? It's, it's amazing here that Paul describes our justification by faith as something that has given us peace with God. So therefore when we stand before Him one day, shouldn't be dread over all the sins that we've committed. Romans, five, nine through 11. It says much more now being justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son. How much more being reconciled. We shall be saved by His life, not only so, but we also joy in God through our Lord Jesus Christ, by whom, now we have received the atonement. Here is the difference. If I'm pardoned of a sin debt, it's known that I was a sinner. If I've been released of the payment, it's still known that I was owed a payment. It was just released. But justification looks and says it's as though you never did those things. Now let that sink in, because if we're told that we are justified, which basically means to regard as innocent, to declare as righteous, then how can we stand before God one day as justified yet give an account for our sins? There would have to be something that would make us unjustified or a God who cannot lie told me I'm justified. What do I do with that? And this takes place after we are no longer here. So we look at all this together, and we understand because of this justification by faith alone, through the blood of Jesus Christ, God doesn't look at us as sinners. We are now reconciled. We brought near to God. We've received the atonement. He looks at us as righteous, and how he can do that. Philippians, three, nine, and you can read Second Corinth. Five talks about this as well in verse 21 but Philippians three nine says, and be found in him not having my own righteousness. That's the key. You are not found in Christ having your own righteousness. It says, Not my own righteousness which is of the law, but the well, that which is through the faith of Christ, the righteousness which is of God by faith. I was reading something yesterday that I thought, Oh, this is good. I want to add this to this. But it was about people who have I think Rachel was watching a medical drama show, and it got me thinking about something. So I did a little research about people who have received transplants. And it kind of blew my mind. I kind of went on this rabbit trail a little bit. But these people and these testimonies would be, they feel like they now have two souls. In fact, there is this phenomenon actually has terminology. It is called cellular memory, or a transfer of traits.

People were experiencing differences because they had somebody else's organ inside them, and things now they liked things they didn't like before, they felt things they didn't like before, certain foods they like. Is it crazy that they did this study and there's so many people that now are different because they have somebody else's organ in them? And here's the thing, and when I was looking at this, I was like, man, because of what I was talking about today, our sin debt was put to Jesus's account, but Jesus's righteousness was put to our account. And so not only that, but the Holy Spirit now lives inside of us. So shouldn't we show different traits? Shouldn't we look different? Right? And it kind of blew my mind thinking about that. So here's the thing, when God looks at us today, he sees that different set of traits. He sees the righteousness of God through Christ. He that's what he sees in us. So when we stand before Him one day because we've been justified. It's not to give a long list of our sin accounts, because then what Christ did on the cross was insufficient. That should encourage us when we go to stand before him one day. In fact, we're told in Romans 8:1 There is therefore now no condemnation of them which are in Christ. Jesus, so what does it say about the judgment seat of Christ? Well, first of all, that phrase is only used by Paul. Now, the idea of a Bema Seat, which is really what it is in a Greek, was used several times, like in the book of Acts, even in the gospels, to describe like a Roman place of judgment, or one who was in authority. But this the phrase judgment seat of Christ is only used by Paul, which makes sense, because the people who are going to be participating in it one day are the body of Christ. Now we could see, like in Acts seven five, it really this word Bema in the judgment seat of Christ really means first to step, then space a foot, then covered, then raised in a place mounted by steps, kind of to step up to a place of judgment with steps. And you see this with Acts seven, five. It says it gave him none inheritance in it, no, not so much as to set his foot on yet he promised that he would give it to him for a possession and to his seed after him when, as yet, he had no child. Now this phrase here to set his foot on is the same Greek as this whole judgment seat of Christ, which is the Bema Seat. It gives the idea of stepping up and then before authority to the idea of giving an account. Where do we really see this? There's three places in Scripture what's really described by Paul, but second, Corinthians, five, eight through 10 is a place to start. It says we, who's the we? It's the Corinthians, for sure, but it is the body of Christ. What you'll see is that Scripture is not written to lost people, for lost people, yes, but these letters, specifically, Paul's constantly addressing the body of Christ. That is a key thing to note people. And I know Les Feldick does a good job of going into this as well, but this is a key thing to know, because sometimes we're just thinking, Oh, the we just is the whole world. No, this is very specific. He's saying we to believers. He says, we are confident. Believe me, we'll talk about next week why the lost people, they're not going to be confident when they stand before God one day, but we are confident, I say, willing rather, to be absent from the body and to be present with the Lord. The Lost cannot say that the body of Christ can it's we the body of Christ can be confident and willing, rather to be absent from the body and to be present with the Lord. Wherefore we the body of Christ labor that whether present or absent, we may be accepted or pleasing of him. For. We, the believers, the body of Christ, must all, every single one of the Body of Christ, time works different in heaven. It's like man. I'm I'm number 4,000,000,300 whatever. And so we all must appear before the judgment seat of Christ that everyone may receive the things. May receive the things done in his body according to that he hath done, whether it be good or bad. There's a couple things here. I have come to the conclusion it's okay if you're not there, but I'll tell you why I am here in a moment. I had always thought when I guess younger in my Baptist days, the idea of things done in his body was like things done in my body. I no longer believe that. I think what this is saying, and I'll share with you why may receive the things done in his body. And I think I think First Corinthians three is going to echo that point. Here's why I believe this. I started looking every time in Paul's writings that the word his was used before body, and the other two references found in Ephesians 1:23, and Ephesians 5:20, or 5:30, is clearly Christ, His body, the body of Christ. The other times when it's used, you see words like your whole, my one, the in so you can kind of distinguish in Paul's writings between when he's saying, your body, what you've done in your body, but he says in his body, I believe what this is saying here. Everyone may receive things done based on how they worked in the body of Christ and I think first, Corinthians, three

supports that. But it says, according what he done, whether it be good or bad. Romans, 14:10, is another one of these. The other place that uses this word in this terminology, it says, Why does thou judge thy brother? Why does thou said it not thy brother? For we shall all stand before the judgment seat of Christ. So here he's even noticing the judgment seat of Christ is a time of judgment. Of course, a righteous judge, this would be a time for him to spend rewards or potential loss, but not not a time for him to revisit sins that had already been paid for. This is a time about works. We're not saved by our works, but this is where we will give an account for our works, specifically what we've done in the body of Christ. I think it's very important that we realize that, in fact, we are told Ephesians. We talked about 2:89, a second ago, but the very next verse and 10 says we are His workmanship, created in Christ, Jesus unto good works. So what would be the point of those good works if they have nothing to do with our salvation? I think it's twofold. One, it's our witness. And secondly, we're going to stand before Him and give an account for what we've done in his body. Titus 2:11, through 13, For the grace of God that brings salvation hath appeared unto all men, teaching us to deny ungodliness and worldly lust, that we should live soberly, righteously and godly in this present world, or in other words, producing good works. We're told in first Thessalonians, and also, I think it's in Romans, where we're told that we would be presented blameless before him one day. And really that's part of the justification that we have. But it says in the same context of how we live, it says Looking for that blessed hope and the glorious appearing of the great God, our Savior, Jesus Christ. So obviously, our works are important, but they don't save us. And I think the tying in of all this is that the other place where Paul spends a little bit time talk about this. This first Corinthians, chapter three, verses nine through 15. This is the main place we'll look the rest of the time. Says we are laborers together with God. Ye are God's husbandry, kind of gives a farming analogy. There ye are God's building, kind of more of a permanent foundation. You can think about the temple or something like that, but it says, according to the grace of God. Key phrase, according to the grace of God which is given unto me. This is Paul talking so he's about to say is dealing with the grace of God that was given directly to him. That's what he's getting ready to say. It's. What it says in plain, plain black and white in your Bibles, right there, it says, As a wise master builder or an architect, and he wouldn't be the first. I mean, God is used like Moses, kind of as architect with with the law. There has been others along the way, but when it comes to the grace of God, it was Paul who is the architect. In fact, he would call himself a pattern in First Timothy 1:15, and 16, for then hereafter will believe unto salvation. Now he says this, I have laid the foundation. And if you've been following on our Galatians study, we know that what Paul says, I did not receive from anybody else. Paul is declaring here, I have laid the foundation, and another buildeth there on. But listen what he says. Let every man take heed how he buildeth thereon, how he buildeth on Paul's Foundation, as the master builder of the grace of God. It's clear. It's in Scripture. He says, For other foundation, can no man lay than that is laid, which is Jesus Christ. That's always been the foundation, whether it's the Jewish program, whether it's whether it's, we're talking about the kingdom program, Jesus is still the foundation, right? It's just today, the grace of God is different. It's not the Messiah coming to set up an earthly kingdom that we're looking for. He is our head, as the body of Christ today. He says, If any man build upon this foundation, what is this foundation? It is Paul's grace of God. Message Jesus Christ in accordance to the grace of God. He says, If any man build on this foundation, gold, silver and precious stones, wood, hay, stubble, every man's work shall be manifest for the day. Shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet, so as by fire. That's very similar terminology to First Corinthians five, the man caught in that sexual sin, and it says, Yeah, turn him over to Satan for destruction of his flesh, that he be saved. Here it says that he shall suffer loss, but he himself shall be saved, yet so as by fire. This is not a judgment that has anything to do with your salvation or your sin, but what you did for him in the body of Christ. I think it's important that we see this, and this is tied to the grace message. Building off that foundation with bad doctrine is certainly going to be lost. It's misleading to people. It's leading people to a gospel that will not save an example of Jesus Christ that was for Israel, for the kingdom

program. There will be loss. You're standing up in what you did in his body, declaring Jesus foundation from other dispensations that will be lost. Because we live in the dispensation of grace. We're part of the body of Christ. It says in First Corinthians, four, five, Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the Council of the hearts, then shall every man have praise of God, so the things will be laid bare. Really, is our intention, our motivation behind what we were doing for the body of Christ. But it does talk about rewards. We see some of this dictated in Scripture. First, Corinthians, 9:25, every man that for the mastery is tempered in all things. They do it to obtain a corruptible crown. We are incorruptible we're working for an incorruptible crown. Even Philippians, 3:14, says Paul saying that press towards the mark of the prize of the high calling of God in Christ, Jesus. So there's a prize there he's referencing, you know, and that probably is eternity. Second Timothy, four, eight after the whole I fought a good fight, finished the course, kept the faith. He says, Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also, that love is appearing. I think James 1:12 this is probably a pretty universal thing here, I think, for all dispensations, but blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life. So we see various places in scripture where we see indications of these rewards. However, I think the greatest crown, the greatest reward in this dispensation of grace, has everything to do with what's on the wall. I think from scripture, that's the sort of thing you want to give an account for. Know, listen to here's I'm gonna make my point through scripture, not just because I think Philippians four, one. Listen to what Paul how Paul describes the Philippians. Therefore, my brethren, believers. How do they get saved? Paul shared with them the gospel of grace, message, Dearly beloved and longed for my joy and crown people that he led to the Lord he calls a crown stand fast in the Lord, My dearly beloved First Timothy, 2:19 for what is our hope or joy or crown of rejoicing? Are not even ye crown of rejoicing. Ye the Thessalonians, who he who were saved under the gospel of grace, message that Paul was preaching. And I think when you look at this second Corinthians, you continue this passage. In Second Corinthians, five that we talked about earlier. Look at the very next verse. It says, we commend not ourselves again unto you, but give occasion to glory on our behalf that you may somewhat to answer for them which glory in appearance and not in heart. Actually, I skipped verse 11. Sorry about that. I really wanted verse 11. I'm a back up just a second. Verse 11 says, Knowing therefore the terror of the Lord. Right after we're going to stand before the judgment seat of the Christ. The judgment seat of Christ, it says, Knowing therefore the terror of the Lord, what do we do? We persuade men think about that for a second. Philippians are called a crown. The Thessalonians are called a crown. We're talking about the judgment seat of Christ. Give an account of what we've done in our body. And he says, Knowing the terror of the Lord, what do we do? We persuade men. How important is it when we stand before Him one day to give an account of who we have shared the gospel of grace message to? He says, we persuade men, but we are made manifest unto God, and I trust also, are made manifest in your consciences. Now we'll get to verses 12 through 14. As I try to put a bow on this thing, it says we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance and not in heart. Now think about what he's saying there. The whole context is standing before the Lord and giving an account, he says, somewhat to answer them, which glory in appearance and not in heart. In that context. That shows me that one of the big things is not only building off that right foundation, but in our works. But it is the motivation in which you did them. Were you doing it for your glory or for His glory, He says, For whether we be besides ourselves. It is to God or whether we be sober. It is for your cause, for the love of Christ constraineth us, because we thus judge. If one died for all, then we're all dead. Our motivation for serving Him today is not the law. It is the love of Christ that constrains us, because we will stand before him one day. It is not about our glory, it is not about doing things in our flesh, but it is the strength of him moving through us and working in us. That's why Philippians 2:13 talks about it is his will and good pleasure, which he's doing in us. Those are things we're going to stand for the Lord and give an account for. Did you do this in your flesh? Was your motivation for your glory? Did you build off the right doctrinal foundation in this

dispensation of grace? Were you sharing the gospel? Were you living out your faith with the right motivation? Were you loving your wife out of the right motivation? Were you raising your kids? Were you giving them that foundational truth? It's not all of our sins. And we want to stand before Him one day and say, you know, what? Did the best I could, did the best I could, what I had no regrets. I kept going. We want to be like Paul at the end of his life where he says, I've kept the faith. I finished the course. I've run, I've fought a good fight. That's what we want. It's not going to be a time to glory in our appearance. I think what will be laid bare, since, if the secret things of God or him laying to bear those, those those hidden things, right, our motivation for why we did what we did, that's why I think it's so important that we realize what it is and what it isn't, and realize who we are in Christ. Yes, we are going to stand before him one day. We should take it seriously, but not because we're afraid, because of our sin that has been taken care of. By the shed blood of Jesus Christ, and I want to encourage you with that today. But there has been people in Scripture who have sought their own glory, and that is tremendous loss. Remember Diotrefes in Third John nine, he loved to be recognized. There may be a lot of people standing behind pulpits today that are doing it in their own flesh, doing it for their own glory, just trying to go viral, right? I think there'll be great loss for that, misusing the Word of God, poor doctrine, not encouraging the people to study and grow, not building off Paul's foundation of this dispensation of grace that will all lead to loss. Instead, we want the gold, right? We want the silver. We want the precious jewels. And it's amazing, when you really study that out that gold dealing, kind of like with the the tabernacle, silver being tied to the blood, the precious jewels even deal, even see in Revelation, where it talks about the New City. And it's all these precious jewels that are mentioned. All those are lasting, and they come from beneath the earth. The other stuff comes from above the earth, and it flickers away at the little spark. Put the right foundation. Do build off the right foundation, and put the right things in place. Make it be gold, silver and precious jewels. I'm going to have everybody stand right now. We'll pray, sing a song, and get you guys out of here next week, we'll talk about how the Great White Throne Judgment is clearly different from the judgment seat of Christ, and who that involves. So hopefully you guys will enjoy that next week, and hopefully this answers some of the questions I've been receiving. Alright, I'm going to have everybody pray at this point, though, if you do want to come forward, talk to us. Talk to us about joining the church or getting involved or helping out in children's, yeah, we will be up here to talk to you. So we'll have a couple of people up here, and feel free to step up after we pray, while we're praying, or whatever, if you want to get a head start. But we'll pray, sing a song, and then we'll dismiss you, Dear heavenly Father. Thank you for this day. Thank you for the people, Lord, thank you for the truth of your word, even though it may not seem fair on our side, why we wouldn't give an account for our sin, Lord, it is not about our feelings, and it is the greatness of you that can give us that confidence to stand one day at the judgment seat of Christ knowing that it will not be for our sin if we have placed our faith in the death, burial and resurrection of Jesus Christ to wash away our sin debt, knowing that that precious shed blood of Jesus Christ was enough to wash it away. If we've not done that, then we need to be very worried about a different judgment that we'll talk about next week. So I pray everyone here, or who will watch this later, who are watching it now, Lord, that they have come to that place of placing their faith in the death, burial and resurrection of Jesus Christ alone for their salvation. And if not, I pray now would be those moments Well, if they need to pull somebody aside and get answers, or if they need to call into the church, if they're still confused about something that wasn't clear, Lord, want to make sure we walk them through it. But it is that death, burial and resurrection, plus nothing. It may seem simple, but it wasn't simple. It cost Jesus Christ blood, but for us today, it is a gift that we received. So that part of it is simple. We don't have to work for it. So I pray everyone in here is going to be part of this judgment we talked about today, and not the judgment of next week. Lord, I pray that you just now be with the people, help them. Have a great week, and Lord, we give you all the honor and praise. Amen.