

3-1-26 The Great White Throne Judgment

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SUMMARY KEYWORDS

Judgment seat of Christ, Bema Seat, Great White Throne Judgment, Revelation 20, forgiveness, justification, sin debt, eternal life, lake of fire, gospel, salvation, hell, social justice, ambassadors of reconciliation.

SPEAKERS

Pastor Dow Boyer, Speaker 1

So we are excited to be able to continue as a group, opening the Word of God, edifying one another. And last week, you know, was the judgment seat of Christ, and we're like, Yeah, whoo, that's us, and we won't have to give an account for our sin. But what we've done in the body of Christ, and it was more positive, but there's a separate judgment that you're not going to want to be a part of. And I know we don't talk about it much in churches, but we're going to talk about it today. As I told you, there are two judgments, right? It's the judgment seat of Christ for believers, and there is the quote, unquote, great white throne judgment, aptly named, when we get into Revelation 20 we'll see that. But let's remember where we came from, though, from last week. I think that's important. So this judgment seat of Christ are also known as the Bema Seat. You know, it is a question that I've gotten probably more than any through this first year as being the senior pastor, is the fear of standing before God one day, right? And that's believers talking to you. It's amazing that unbelievers have, don't really have that fear, maybe because they don't know any better, but, but believers are like, Man, I'm scared to death and then when they start going down the reasons, it's usually because, man, I blew up my first marriage, or because of all this that I've done here. And it was important last week for us to understand not only the forgiveness that we have in Christ, but also what it means to be justified, because forgiveness gives the idea of, Hey, your debt is clear, but justification says you never owed a debt. I see you as though you've never sinned, right? And so how can God say that we're justified by faith, through his blood, just to stand before Him one day and say, payday is someday, here's everything that you've done. And as At what point did Jesus's sacrifice? Was it not enough? At what point did the check bounce? Was the payment not sufficient? It either was or it wasn't. And you think there should be a lot of places in Scripture that would tell us, well, hey, don't do this one, because you're going to become unjustified. But you weren't saved by your works. And as he told the Galatians, oh, foolish Galatians, right? As he's going down in chapter three, and he says, that's kind of silly, right? How foolish to think that you began in faith and now that you're kept by the law, right? You're not. And so I think it's important that we understand, will there be loss? Yeah, well, is there some reason to maybe say, I'm not too excited about saying before the Lord, yeah, it's because of the loss. It's because of what we did in his body, right? That that wasn't good, it was wasteful and and it didn't further the gospel, and it was selfish, and it was ambition. It was a vain glory that was directed towards me, but it won't be me giving an account for my sin or Jesus's payment wasn't sufficient. And I think I wanted to clear that up last week. And so for that judgment at that at that point in time, for you, and from Ephesians, 289, if for by grace, are he saved through faith? And that not of yourselves. It is the gift of God, not of works. Lest any man should boast if you

have received that gift by faith, and it is a gift. There's not a person in here that ever received a gift that was given a little letter that says, Now, if you're not very good, I'm going to need you to return the gift. Gifts don't work like that, do they? Because I would have had to give him back half of my wedding gifts, but, but nobody in there said, Hey, if you know, we're so excited for you. And Rachel, however, if you don't do this, and this, I will kindly need one of the 14 toasters back. I don't even care which one, but it's no longer a gift, because you didn't have good works, right? And so I think it's important that we understand now the very next verse will say that we're saved unto good works, absolutely, and we should we should walk in newness of life. We should be holy. We should be blameless in this life. We should, but we're sinners, and we're still going to mess up from time to time. We're still going to sin from time to time, but yet somehow God can look at us and say, you're justified, and it's not because of you, but it's because the very moment that you're saved, right, your sin got put to Jesus's account on the cross, but his righteousness got put on your account. So God looks at you and sees his son's perfect righteousness. That's that exchange that talks about in Second Corinthians, chapter five, verse 21 so it's important that we understand. And that that judgment we talked about last week is for those of us who are in Christ, Ephesians, 1:13 kind of talks about this process and whom you trusted after that you heard the word of truth, the gospel of your salvation, and whom also after you believed you were sealed with that Holy Spirit of promise. There's a plethora of verses that talks about this earnest that we received of the Holy Spirit, right, this down payment, where one day we're going to be with Him in Heaven for all eternity, but we are sealed with that Holy Spirit the moment that we are saved. And this gospel that you believe in to be a part of that judgment is found in First Corinthians, 15, one through four, when it says, Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein you stand by, which also you are saved, if you keep in memory that I preached unto you, unless you have believed in vain, For I delivered unto you, first of All, which which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried and he rose again the third day according to the Scriptures. And today, if you're, if you're here, and you'd be like, Well, I don't know. What does it take? Do I have to join a church to be right with God? Right? Do I have to memorize the 66 books of the Bible? Do I need to be water baptized? Do I need to feed the poor? You just have to believe that Jesus has died on the cross for your sins and that He was buried and rose again. Now that may seem too simple. I can't imagine God, the Father, sending a son on earth to die for your sins. The weight of every sin that was ever committed was very simple, right? Our response to receiving that gift, the love of Christ should constrain us in second, Corinthians, 5:14, should motivate us to live a life that's holy and acceptable unto him, which is our reasonable service. But what if you haven't done that? Is there a judgment for you? What if you reject that? What if it's, what if it's a joke? What if? What if we're the crazy ones, and somebody else is like, Yeah, well, I'm right, and I'm going to be okay. Is there a judgment for that person, or maybe for you in here today, if you reject that message, and that's what we'll talk about. It's not an every Sunday thing. If you're visiting, don't get nervous. Come back next week. It'll be alright, maybe okay. So this judgment there is a different one, unlike the one we looked at last week that's talked about in Revelation, chapter 20, in verse 11, it says this, I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away. It gets interesting that the heavens and the earth won't even be able to stand in this judgment. It says they are fled away. It says there was found no place for them, and I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire. Now I know it's kind of depressing out there right now. I know that things are really dark, but if you think back to Monty Python, what's going on today? It's just a flesh wound. It's nothing compared to what will be the lake of fire for all eternity. You know, I think we need to think about things like that, not just about our present circumstances and situations,

right? We have a heavenly hope. We think about the Earth, and we're very Americanized. I mean, it is. I know there's some in here who have been on missionary trips, and I got some friends who are getting ready to go to Grenada here in a week or two. Everything's not like America. There are places in the world when they convert to Christianity, they're not expecting earthly blessings. In some places, they're getting a 30 day Death Note, and their faith is strong. You're like, well, where's the blessed life that they were promised? Because they weren't. We have a heavenly hope, not an earthly hope, because here's what the earth is filled with, sinners, death, disease, destruction, famine, wars, even when we got like a few Happy Days at Christmas and stuff like that, in Nigeria, Christians were being martyred. We somehow have rose colored glasses, and we think the world's good, it is under the curse of sin, and it has been degrading ever since, and one day, God's going to make all things right. Our hope is a different hope than an earthly hope, than an election, a person in charge, a bill that was passed. Those are all temporary, and it all changes from election cycle to election cycle, right? Just so negative, so gross, right? And it takes all of our attention distraction from doing the things God's left us here to do, and we can't get off Facebook. We're scrolling and I we all probably have arthritis now in our pointer finger. I don't know, all the light being emitted from our phone is probably going to make all of us grow horns. I don't know, but we it's like, we can't put these things down. It's worse than a sugar addiction, right? And the thing is, it's filled with all that is so bad in the world, and then we give this. I mean, we could use maybe the same finger, I don't know, but, but I think we if we start dusting this off and spending more time flipping and last and less time scrolling, now I think our outlook is probably going to be a little bit different. I mean, I'm just saying, right? But this judgment should terrify us, because what happens here are books being laid out there is, at this point, no savior, only a judge, and all that's being written out is what is in these books, and then the judgment from being in these books, and then being cast into the lake of fire, as if the hell, as if hell wasn't bad enough in Hades, it gets dumped into Gehenna or the lake of fire like it's important for us to not just say this isn't too popular to talk about today. Nobody's going to come. We say, hell. Hell, right? We're going to have a podcast saying it's not real. It's going to be okay, but Right. But so anyway, we're scared to death to talk about this, and I could get it, because a lot of people been manipulated because of hell, but it is real, and there's a real judgment that's going to dictate who the inhabitants are going to be. But notice this, though, even after it says that earth and heaven were fled away, it talks about God, stand before God, but which party of the Godhead, or will they be standing before Second Timothy four one says, I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and His Kingdom. Or in Acts 1042, it says he commanded us to preach unto the people and to testify that is he which was ordained of God to be the judge. I don't know about you all, and this was when Peter was talking to Cornelius in Acts chapter 10. But I want him to be my savior, not my judge. And there will be a point in time where openly, he can be your Savior. But that time is going to stop at some point, and then he will be your judge. And there's no not a whole lot of artist renditions of Jesus the judge. A lot of them withholding a lamb, sitting down with the little children. But Jesus the judge that's not as popular today, right? John 522 for the Father judges no man, but hath committed all judgment unto the Son. John 526 through 27 For as the Father hath life in himself. So hath he given to the Son to have life in himself, and hath given him, the son, authority to execute judgment, also, because he is the Son of Man, even in Acts 1731, because he hath appointed a day in which he will judge the world in righteousness. By that man whom he hath ordained, whereof he hath given assurance unto all men and that he hath raised him from the dead. Can you imagine the very judge at that moment, people looking to Him and being able to say, I refused payment, and so now I will be separated into a real place called the lake of fire, the very one who paid the price and made that judgment unnecessary for people will have to stand and judge those who rejected the gift, rejected payment, rejected Him as their Savior. And it says the small and great, it didn't matter. It shows you that there's no partiality with God, right? Elon Musk isn't gonna be able to stand up there and says, Yeah, but I got us to Mars, right? That's not going to work. Nobody's gonna be able to say, I was president for multiple terms. Nobody's going to be able to stand and be able to say but I fed 1000s if they have not placed their faith in the death,

burial and resurrection of Jesus Christ, if they are not written in this book of life, they will be cast into the lake of fire. Doesn't matter how great or how small they are, there will be no respecter of people with God in Romans, two, five through five and six, it says, After thy hardness and impenitent heart, treasures up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. And then a few verses later, in verse 11, it says, There is no respect of persons with God. You're not going to be able to hold up a card that says I'm from, I'm from the seed of Benjamin, and you're going to get a free pass. Your lineage is not going to matter. Your wealth is not going to matter. And it should terrify us. And even if it could matter, here's what we know about us and how good we really are, right? Galatians 3:10 says, For as many there's a as are of the works of the law are under the curse. For it is written, Cursed is everyone that continue with not in all things which are written in the Book of law, to do them. How good is the best of us anyway, to be able to stand before God? I mean, even if we laid bare what we can see in somebody else, even our spouses that we've been married to for decades don't know our innermost desires and our thoughts. How can we ever really look at somebody else and and justify them as a Yep, based on what I see clearly, they are going to be saved when all things are laid bare, all motivation, all intents God sees it all. And that will be the case there. And he will say that none can keep the law, none can be perfect. Even James tells us, Whosoever shall keep the whole law and yet offend in one point he is guilty of all one point. Now I've got students in the room today. Can you imagine if you got 99% in algebra. And then you got the report card back, and it says, F, you failed. And you're distraught, because most of the time, I got it right, 99% of time. And then you go the teacher. The teacher said, Wait a second, did you not read the syllabus at the beginning of the semester? The only way to pass the class, you had to have a perfect score. One point off is not perfect, and that's assuming anybody could keep that much or could be that good to be one thing off before God. The Bible says we've all sinned and come short of the glory of God. The Bible says there's none righteous. No, not one even Isaiah said that our righteousness, or what we can create in ourselves, is as of filthy rags. So how would that stand before God one day anyway, even if we said, well, just God would just let us be able to stand and plead our case? Really? Would you want to plead your case before God? There is not a soul in here that would want to plead their case before God and it and even if you thought you could, pride is a sin and you just committed that one. So there's no way you could stand before God and be able to say, I've got a perfect record here. I mean, in my case, he would say, What about the paraplegic girl You robbed as a five year old? I mean, that's a true story. I know. I know how terrible I am. I wouldn't last one second before God if it was about my merit, and neither would I any of you in here today. And then we see this. Whole thing. And I know it's a big debate right now. Well, how long is really eternity, or is this ion? I mean, is it? It is a I know Kirk Cameron and all the stuff going on right now, and I noticed big debates about that. And so I will share a little bit about this. Let you go and do your own research. But I will say this, the verse talks about hell, and then it talks about the lake of fire. So I want at least help you out a little bit here. Hades, especially fine with the rich man and Lazarus, and then there's a gulf between and so paradise and Hades. But Hades is the Hebrew word is Sheol. So you got Hades and Sheol, that's basically hell, right? It's a place of torment, clearly, from Lazarus, so the rich man and Lazarus. There's even a section, if you read the book of Jude there's a section of hell called Tartarus. It's for the angels, right? And all of this gets dumped into Gehenna, which is the Lake of Fire, which is the permanent, eternal hell. And it really comes from the term of the valley of hinom, or Ben hinom, and that basically is, basically, go back in Bible times. It was a burning trash heap that burned day and night. It would have, it would have illustrated the point that there was no end when being described however. Let's just play, I won't even call it devil's advocate. Let's just, let's just play an advocate role here, let's assume I own is not permanent, not eternal, don't you have to use the word both ways. What I mean by that is Matthew 28:20 teaching them to observe all things whatsoever I've commanded you and lo I am with you alway, not really unto the end of the world, not really because it's an AON or it's an ion, right? Or even God talking about himself, First Timothy 1:17, Now unto the king eternal, not really, right? Immortal, invisible, the only wise God be honor and glory, forever and ever, amen, not really,

because it's just a period of time. Why do we only when it comes to the torment? Because in our in our minds, it's like a loving God wouldn't and so hey, this word's gotta mean something different with this I own. But every other time when it's used, Oh, it's okay, it means forever, but not when it comes to judgment. It doesn't really fit with me. But again, I mean, will it matter whether I go to heaven or hell? You know, no, it. It's not a salvation thing, but it, I think it definitely discounts God and it is inconsistent with other things. For example, we talked 11 through 15. What about verse 10? Verse 10 says, And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night forever and ever. Not really, do you think they get a pass? Should they get a pass the devil and the false prophet, right? Should they in the beast? Should they be given a pass, even if we were God? I think everybody think, no, they are definitely going to burn for eternity. However, in this one little section here now they're going to just be annihilated. I would say, well, then what was the point of the resurrected body? Just to prove that God could just so we could poof and it's gone. I mean, I know this. We our bodies from First Corinthians 15, our bodies have to change to be able to live forever. Wouldn't it make sense that this resurrection of the dead is the bodies have to change. They're not burnt up like annihilationists would say in the moment of time you're like, we didn't come to hear about this. We could just listen to a podcast, right? Let me bring this kind of more towards us today, though, I certainly can understand the importance of our sin separating us from God and the good news of Jesus paying our sin debt. And I also can understand how there have been a lot of people who probably are walking around with a false assurance because they were terrified of a message about hell and they really had no had no desire to have a right relationship with God, or didn't even really see themselves as a sinner, but they did not want to leave a building knowing that they could go to a real hell for all eternity. And they were willing to repeat or say whatever the pastor or the priest or whoever would say. If they would have said, come forward, spin around 10 times and sprinkle this water on you, they would have done it. And I do think there's probably has been a lot of injustice and probably some manipulation for the sake of numbers and things like that. And so I understand before our former generations, when. You go back and look and read and you kind of understand some of these things that why today we've almost course corrected too much on the other side, right? I think if anything else, should be the motivating factor for believers to not want your friends and family to go there, even if it was temporary. What kind of human being says, well, it's not for all eternity. They'll burn up eventually. What kind of person do we have to be to think that? Why would you want anyone, whether it is 1000 years to 100 years or all eternity? Why would you want anybody to go to hell? And I think if we're not careful and we start saying, hell is really not that bad, it will not motivate us to share the gospel with anybody. I think that really becomes at that point the disservice we are told over and over and over today to be loving. And I would say, if you're here and you firmly believe that there is a God in heaven, and there is one way to get there, and if you don't, there is one other place to go, and it's for all eternity. I would venture to say that if you've never told another soul about that, then you are one of the most unloving people in the world. I don't care how many good deeds you do, if you know the very thing that can give somebody eternal life and you never tell them, wouldn't you describe that as unloving? But I think today, we have kind of created a false idol in the church. There's a golden calf, and it's called social justice. It's a social justice gospel. In fact, it permeates the pulpits today, and we want to talk about the cultural issues and being on the right side of history, and we'll preach that gospel all day long. And our people could be sitting there going straight to hell because they never hear the one thing that can give them a heavenly hope. We can help a village get running water, and there's good merit in doing that. But let's remember the woman at the well. She needed more than physical water. In fact, she was told, I will give you living water, and it will give you life everlasting. We can sponsor children, and that's a good thing. We can do all these things that are quote, unquote good. We can feed the homeless. We can we can do all of this and never share the gospel and leave a bunch of people on their way to hell, and we might have been the only one to tell them what profit is those things, if we never share the truth of the gospel, they have earthly benefit. And I'm not saying don't do those things. We can. There's pressure on people like me and and other pastors in the

building today, right to it's like people are waiting for us. I'm watching you on social media? Did you? Did you disavow that comment that that guy said, people care more about us taking a political stance than your eternal well being. They want us to comment about every every bomb that's fired, every assassination attempt and everything. They want us to be on the right side of history by what we said on social media, regardless what we say in front of anybody else, the litmus test whether we're truly a follower of Jesus is what we put on social media and how we respond to everything going on in the world. How could we possibly do that? How could we possibly respond to every injustice in the world. How much is enough for us to be an acceptable minister? But what you will hear from me, what you will hear from those who are faithful to the Gospel, is how to get to heaven so that you don't burn for all eternity. We will tell you how to grow your family dynamic, how to grow in the knowledge of the truth, how to be able to handle adversity in your life, how to be a good husband, right according to the Word of God, how to raise your children according to the Word of God. But I guess those things don't matter, because I didn't put the right flag of a nation on my social media when something happened in the world, I just don't, I just don't do much on social media. You're never going to please the masses. I'm to please God. And I, I hope that the anticipation of grace point is not well, I'm ready. I want you to talk about current events every week. You have to take a hard stance every time. Here's here's my hard stance. The world is full of sinners. People are going to sin, and the only solution is Jesus Christ and the death, burial and resurrection of Jesus Christ. That's my solution. You. I'm probably going to get fired for that one, but it's alright. Second, Corinthians 5:11 says this. We talked about this last week. I think this should be the motivation factor. What's kind of a takeaway about this today? It's knowing the terror of the Lord. After he just talked about the judgment seat of Christ, knowing the terror of the Lord. What do we do? We persuade men. Are we doing that? Do we care enough for the people in our spheres? Do we care enough? Are we loving enough to tell them about how they can have eternal life? Are we so distracted on everything else going on in the world that we never tell them? And I'm like you say that every week I'm going to keep saying it, it's God's will to have all men to be saved. That has not changed, and it's not going to change, but it also something has not changed, is that what responsibility was given to us, we are ambassadors who were given the ministry of reconciliation to see all men saved and come to knowledge of the truth. If we withhold it, who tells them Jesus is not coming back down and doing a bunch of miracles in the Middle East for three years during His earthly ministry, they're not going to see it that way. God has chosen us to give that message out. And I think the god of this world, who's blinded the minds of them which believe not the gospel, has done a really good job at not only distracting the world and blinding them, I think he's blind in believers today, we are really distracted by everything that goes on socially, and I hope and pray that we will not be that by all means, vote care for things going on. Be loving. Be it. Be a great testimony, absolutely but be intentional about the gospel. Let's not forget to wrap this up and the rich man and Lazarus. I know people will try to debate this and say, well, it's it's a parable. Well, I would say this, if you think that's a parable, it is the only parable where proper names are used. So it would have to be an exception to the rule. But really the intention is to say what's being described in that parable is not real. It's figurative. That's really kind of the intention. But then we'd have to say, well, just take all four gospels together, and you'd say that Jesus, some for some reason, talks more about hell than heaven, and he came to the lost sheep of the house of Israel, who were going to go through seven years tribulation. He's trying to prepare them to get through that tribulation before they have their earthly kingdom right. But in Luke 16:24, through this passage of the rich man and Lazarus, it says he cried and said, Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame, and this would have been the Hades part that's going to get dumped into the permanent lake of fire one day. He says, dip the tip of his finger in water and cool my tongue. Does that sound like a party. The first thing coming to his mind is, even a drop of water would be relief in this torment. But now listen to the response verses 27 through 29 he said, I pray thee therefore, Father, that thou wouldest send him to my father's house, for I have five brethren that he may testify unto them, lest they also come into this place of torment. Trust me, anybody who's in hell would beg for us to tell

everybody that was close to them, there's a way to not go here. He wasn't saying, I can't wait to see my family. It's going to get better one day, once my family's down here in hell, it'll get so much better. No, he's saying, please send somebody so that they don't come here. Abraham saith unto him, They have Moses and the prophets. Let them hear them, even if for just a season, what believer would be okay with that? Imagine if the teaching of Scripture about eternity, if you hold that position, which we do here at Grace point. Now I also want to say this to wrap this up, you will never force anyone to believe the gospel, and that is not the basis of whether you are a faithful laborer. You merely have to either plant or water. You're given the gospel right to people. It's God who gives the increase. So sometimes there's this prayer. Sure, and you're like, Man, I don't want them to go to hell. I do everything I can. They just won't get saved. And you have to realize you just have to be the messenger. They're still going to have to respond. But it's God who gives the increase. And I try to summarize this in a statement before we stand and pray, but your good standing can't leave you apathetic toward others, because you are okay, and this judgment is not going to be about you can't leave you apathetic toward others. Now it's not going to be popular to tell people that there's only one way to heaven. I mean, Jesus said the same thing. What happened to him? Alright? John 14 six, cracks me up when people say, Well, if Jesus were here today, if Jesus were here today, you would say he is a Zionist, a bigot, right? And he would be judgmental, and you would have crucified Him today, even as as a Gentile nation, it's funny, we just pick and choose things about Jesus. The minute Jesus would have said, there's only one way to heaven, everybody would say, Crucify Him. The same thing they say about us. But you can't just take for granted the fact that you're okay and not care that others might not be. And I will beat that drum every week, because the hope is, you guys out in your communities are out sharing the gospel, and then as they get saved, they're coming in here, and then they're growing in the knowledge of the truth that should be the hope. We shouldn't water things down so much at the pulpit that you're like, well, let's make it understandable for all of our lost friends in here, your responsibility is to be an ambassador and to go share that message. We then come together and edify as the body of Christ, and we grow up together. There are people around you that are lost and on their way to hell, they're going to face a judgment much different than the one you're going to face that we talked about last week. Do you care? And I hope you do. Might have everybody Stan now we'll pray, and then we'll sing a song and get you out of here. We'll have something to say before we get done. But if you come today and you want more information about what it means to be saved, or you want to join the church or get involved in a small group, you can come forward. We'll have some people up here to meet you. Or we just like to, if you're visiting today, we'd like to just meet you in general. So we'll give you opportunity. Now, if you even want to get out in front of everybody else and get to a safe spot in order to get to the up here towards the front, you can do that. But we're going to pray real quick, and then we'll sing a song, and then we will dismiss, Dear heavenly Father. I thank you for this day. Well, I thank you for the gift of salvation, as found in the shed blood of Jesus Christ and Lord, it was payment for our sin, and we received full forgiveness, and three days later, he rose again, proving he was not just a man, but he was God. And Lord, when you looked at that, you said, not only when you said, It is finished, but it is it was sufficient payment, Lord, to where nothing else was ever going to be required. And Lord, we are thankful. Lord that that gospel is accessible for us, Lord, that we can still share that in this country, that there's still freedom to do that. And Lord, I pray that each and every person here would not be so distracted with everything going on in the world that they are neglecting sharing the gospel this judgment, this great white throne judgment is a real judgment with a real destination of a lake of fire for people who reject the gospel, Lord it has to matter to us. I pray that you'd give us a heart Lord to want to share the gospel. It's been so encouraging to me hearing the different people have come up and said, hey, you've really been challenging me. How do I talk to my neighbors? And that's awesome. Lord, that's what you've left us here to do. Why didn't you just bring us up with you the moment that we got saved? It's because you've left us here to do a job. And I pray that we'd be found faithful doing it. Lord, I pray that you just be at the people here today. I pray, if there's anyone here today, anyone here today who walked into this building saying, I don't know where I'm going to spend eternity, that

they would not leave without getting that settled, without understanding what you have done for them and what they have to do, I would have to place their faith in to receive that gift of salvation. Lord, I pray that no one would leave here today without placing their faith in the death, burial and resurrection of Jesus Christ. And though I pray you just be our people, they would encourage one another. Pray for pray for one another. We certainly pray for those in leadership in our country and in the world right now. Lord, we pray, Lord that that you'd work on hearts, Lord that you would draw men. Unto You, Lord that people would be saved in leadership positions and that they would reign righteously. And those Lord who are not Lord, I pray Lord, that there would be a a humbling Lord and And Lord, I pray for protection against those entities as well. Lord, But Lord, please continue to give us the free rite of passage to be able to share your truth in this country, Lord, and that we still were able to utter the gospel, Lord, I just pray that you just be with our people now we love You and praise You. Amen.