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## Are You Ready to Meet Jesus?

Selected Scriptures

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Well, recently we completed our study of the five solas of the Protestant Reformation, and in each of the solas we heard the process of salvation. We basically heard that we are saved by grace alone, through faith alone, in Christ alone, according to Scripture alone, for the glory of God alone. Key word is alone, sola. We talked about how in the Catholic Church that they didn't like that word alone.

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But they added things to each of those statements. And this was the answer from the Protestant Reformation. That's why we have it over there on the wall. So the question that really comes out of those statements is what I've been meditating on really for the past few weeks and not being able to be here and share it with you has certainly made it even greater in my own heart today. Only preachers know what it's like to have a sermon and not able to preach it. It's like a.

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burning fire in your bones. But what I want to ask really is a question that comes out of those five solas. And the question is this, and it should be behind me on the screen, are you ready to meet Jesus? Because in those five solas is the gospel. And again, the question is, is a matter of being ready. If you're truly saved, then of course you're ready. And to be truly saved is to come to God

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by grace alone, through faith alone, through Christ alone, according to scripture alone, for the glory of God alone. If you add anything to that, you now have works. You have a work salvation. And unfortunately, that's the direction that many go in. But that's what will damn their souls to hell, is a work salvation. Jesus did all the work. God did all the work for us.

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**01:54**

all the way down to us repenting is a work of God, and it's something that he grants. And if you didn't come that way, then of course Scripture says you're not saved, you're not one of God's children. And so with us all here this morning, I really encourage you to listen to what the Word has to say about this subject. For those that are

**02:21**

saved as well as those who are not saved, there is something that God has prepared waiting for you. There's something waiting for both parties. And you experience it immediately upon death. There is no place that you go to and wait like the Catholics would believe with purgatory. No, you either go to heaven or you go to hell. It's one of those, and it's immediate.

**02:50**

The very moment you take your last breath, you have now stepped into eternity. And what you were on breathing your last breath is what you will be all throughout eternity. So if you go into eternity lost, you're lost all throughout eternity, you will bear the penalty of your sin forever in hell. But the opposite is true. If you are truly saved and you breathe your last breath, you go straight to heaven. You go into the presence of Christ.

**03:21**

we all long for. And again, that's immediate. So what is waiting for you? Well, it's one of the two, heaven or hell. Those are the only two places mentioned in the Bible for people at death. You immediately go to one of the two places. Now for those going to heaven, this is a place Jesus has prepared. Let me have you look over with me to John chapter 14.

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When Jesus had announced to his disciples that he was soon leaving, they were very saddened over it, and that's really saying it mildly. The text says that they were troubled, and the word he uses there for troubled means to be disturbed, means to be stirred up. The idea is that they were stricken with grief. They were unsettled by what he said. This is like one writer says, severe mental or spiritual agitation.

**04:20**

And in fact, as you're turning there, the last verse of the previous chapter, chapter 13, shows that the entire chapter was spoken while Jesus and the 11 recline at the table in the upper room. The connection is direct. Jesus spoke of leaving the disciples, and the turmoil in which the disciples were experiencing that time, the word that's used there, is the same kind that Jesus endured as he approached the grave of Lazarus in

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He was in much turmoil.

**04:54**

It's the same word that's used to speak of him going to the cross in chapter 12 as he contemplated even the betrayal of Judas. The distress here in view is bound up with their loss of Jesus. You've been with him for three and a half years, all of a sudden he says he's leaving. They've been with him every single day.

**05:19**

now he says he's leaving. And really too much of their misunderstanding because many believe when the Messiah would come he would overthrow Rome, set up his kingdom. And I know you probably know as well as I do as you read the Gospels there were a couple occasions where they tried to do that and he left them and I'm not talking about the disciples I'm talking about the crowds.

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So Jesus tells them in chapter 14 and verse 1, do not let your heart be troubled. Let me read that back the way the Greek tenses are used in the word troubled. This is the way it would read in Greek. Stop being troubled. It's indicating that they were already like that. It's indicating that this was an emotion that was already filling their hearts. They were sad, to say the least. He says, believe in God.

**06:13**

Believe also in me. In my Father's house are many dwelling places. If they were not so I would have told you, for I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to myself that where I am there you may be also." That's the comfort that he gave them. You believe in God, believe also in me. This place that I'm going to prepare for you it's a place with many rooms and it's really given the Jewish understanding

**06:43**

What would take place in a family with one of the sons would get married, and what they would do is that they would add on another room to the father's house. See, it doesn't make sense in some of our versions to put their mansions. How can you have a mansion in a house? That doesn't make any sense, right? And the word that he uses there is the word for rooms or dwelling places. That's why the New American Standard would translate it dwelling places. Some translate it

**07:13**

But that is the literal translation, in my father's house are many rooms, so that makes sense. Just as I said in the Jewish custom, they would add on another room to the father's house. We're living in the father's house when we go to heaven. We're not down the street on Mansion Boulevard with our own mansion, our own little picket fence and streets of gold leading up there and all that. You won't find any of that in Scripture. You do find streets of gold, but you don't find that whole scenario.

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**We are in the Father's house. That's the only place you want to be. That's the place we want to be right now, right?**

**07:53**

**So he said he was leaving, he was going back to the Father, and of course they were heartbroken over that. But the comfort that he gives is much greater than the loss that they were feeling. And so from chapters fourteen, fifteen, sixteen, it's all a unit of him talking to them and comforting them and saying, the peace that I leave I give to you, not as the world gives,**

**08:24**

**peace that was found in him. And so what he said to them, he also says to us as a follower of Jesus, you will see him. You will see him in that day. I cringe when people claim that they see him now. I can't find any kind of biblical route to that statement, but I know that you can experience his presence. I do know that, and I do know that**

**08:53**

**His word can permeate your mind like none other, and His word is supernatural, and as Hebrews 4.12 says, it's quick and powerful and sharper than any two-edged sword. So we can experience that. But here's a few ways that I want to point out to you that you will see Him. First, you will see Him at death.**

**09:17**

**The very moment that a believer dies, he immediately goes into the presence of God. Now, if you want a verse for that, it would be 2 Corinthians 5 and verse 8, which says this, We are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord. When you leave this body, immediately, you're in the presence of God. Immediate. As I've told you on other occasions, that we are basically spirits with a body. Your body...**

**09:45**

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every day is perishing, is it not? Every day you learn of new elements. I've been on the phone earlier this morning with other people with different things that they're dealing with. I have my own issues, you have your own issues. These are indicators and evidence of the Adamic nature that we have. It's evidence of sin and we're seeing the consequences of sin. That's where all diseases and death comes from, is from sin. And so even Paul talked about he

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couldn't wait to put off this vile body and to be clothed with the body like unto Christ. And so it says right there, to be absent from the body is to be at home or present with the Lord. And that's, like I said, that's immediate. But not only will you see him when you die, but you also see him at judgment. And there are three passages I want to look at that indicate this. And the first one is found over in

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This is a situation where Jesus in a parable gives this description of this heavenly scene because there were those who were trusting in their riches. And so he told this parable. And in this parable it's so eye-opening by what he shares. If you go back to verse 14, it says the Pharisees were lovers of money.

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and they were listening to all these things and they were scoffing at him. So listen to what he says, verse 19, Now there was a rich man and he was habitually dressed in purple and fine linen, joyously living in splendor every day. And a poor man named Lazarus was laid at his gate covered with sores and longing to be fed with the crumbs which were falling from the rich man's table besides even the dogs were coming and licking his sores.

11:43

Now the poor man died and was carried away by the angels to Abraham's bosom, and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. And he cried out and

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said, Father Abraham, have mercy on me and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame. But Abraham said, Child,

**12:12**

Remember that during your life you received your good things and likewise Lazarus bad things? But now he is being comforted here and you are in agony. And besides all this, between us and you there is a great chasm fixed so that those who wish to come over from here to you will not be able, and that none may cross over from there to us. And he said, Then I beg you, Father, that you send him to my father's house, for I have five brothers. In order that he may warn them.

**12:42**

so that they may not also come to this place of torment. But Abraham said, they have Moses and the prophets, let them hear them. But he said, no, Father Abraham, but if someone goes to them from the dead, they will repent. But he said to him, if they do not listen to Moses and the prophets, they will not be persuaded, even if someone rises from the dead.

**13:09**

This passage gives us the reality of heaven as well as the reality of hell. It also reveals the conscious state and reveals that those who are in hell have a body fit for hell, that that body that they possess right now is not, it's not fit for heaven or hell. That's why you're given a new body. Believers get a new body. We refer to it as a glorified body, 1 Corinthians 15.

**13:38**

But unbelievers also have a body as well. Matthew 10-28 says this, Do not fear those who can kill the body, but are unable to kill the soul, but rather fear him who is able to destroy both soul and body in hell. Gehenna. So there is a body that is for hell also. And of course I want to say more about this in a few moments, but let me just suffice it to say in this parable,

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**14:04**

Jesus is pointing out the reality of two separate places. Another passage is found in Revelation chapter 20, and it begins in verse 11. You're probably familiar with this when I start reading it, but if you want to follow, it's Revelation 20 beginning at verse 11.

**14:24**

John says, Then I saw a great white throne, and him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great, and the small standing before the throne, and books were open and another book was open, which is the book of life. And the dead were judged from the things which were written in the books according to their deeds.

**14:48**

And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them. And they were judged, every one of them according to their deeds. And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

**15:12**

Now this scene here, the only people that are here are unbelievers, and if you want to know where your works are going to get you, if that's what you're trusting to get to heaven, that's where it's going to get you, right there. The shock about this, and I believe probably Matthew 7 comes in at this point, but we'll look at that in just a moment, and because some of the statements that are made there in Matthew 7 gives an indicator that those who are in shock that they have been in

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judgment and torment and agony and so forth are shocked because they thought they were saved. They thought they were Christians.

**15:47**

And if you want to say any relief, and by the way there's really no relief, but they're standing before the throne of God. And maybe they're...

**15:56**

Well, I have no way of knowing other than what I read as to where they exactly are, but if there's any relief at that moment, it's only brief. Because what happens at that point after they're judged according to their works and their names not written in the Lamb's Book of Life, they're thrown into the lake of fire, which shows the permanency of everything. And by the way, there's, that hasn't occurred yet. That's future. Much of what you read in the Book of Revelation hasn't occurred yet. That's future.

**16:28**

But these are those who had died.

**16:32**

These are those, again, who were judged according to the things that were written in the books. They were judged according to their deeds. The third passage is in 2 Corinthians 5 and verse 10.

**16:47**

And that one is more pointed to believers.

**16:53**

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It says, For we must all appear before the judgment seat of Christ, the beam of seed, that each one may be recompensed for his deeds in the body according to what he has done, whether good or bad.

**17:08**

Now this passage is much different than the others because it pictures judgment in a different place. It also pictures judgment for a different reason. This is not judgment for sin. This is judgment for works as a follower of Christ. It's a judgment for motives. 1st Corinthians 3 speaks about our motives that will be judged. Those that are built either on gold, silver, and precious stones or on wood, hay, and straw.

**17:35**

Paul says in 1 Corinthians 3.13, each man's work will become evident, for the day will show it, because it will be revealed with fire, and the fire itself will test the quality of each man's work, and if any man's work which he has built on remains, he will receive a reward. And if any man's work is burned up, he will suffer loss, but he himself will be saved, so as through fire. See, it's not talking about judgment for sin. You can receive rewards or lose rewards.

**18:05**

based upon your motive and why you're doing what you're doing in service for Christ. Are you doing it for accolades? You doing it for gain? You doing it for to show off to people? You doing it to make yourself feel good, make yourself look good, or any of those things?

**18:22**

The fire is going to test that. It's not going to stand the test of fire. If you're building on wood, hay, and straw, those things burn up.

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Well, he says here, some will survive the testifier and others won't. Second John gives us an even understanding of this. When it says this, watch yourselves that you do not lose what we have accomplished, but that you may receive a full reward.

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You can receive a full reward or you can lose your reward. I know you're probably thinking just to be in heaven is enough that's enough reward and I understand that.

**19:07**

But wouldn't you want to have the full measure?

**19:12**

your service to God and what He promises to you? You know, we tend to focus our lives that way. You know, when you run in races, you run to win and you run for the prize, and even the Scriptures picks up that analogy. They had the games and the competing in the games, and Paul even talked about in 1st Corinthians that he would beat his body and bring it into submission and

**19:37**

You know, I know what that's about. Early on in my relationship with my wife, we did a lot of jogging and running and entering races and stuff like that. And there is this goal, and it's called the finish line, where you're finished and you can just feel that sense of accomplishment that you finished it. Not so much that you won a prize. There are those that do it just for that. There are those that do it for money. My goal was just to finish it, you know?

**20:06**

I remember one race that we ran and I didn't train for it all and she was all ready to do it and I told her, I said, you know what, I'm going to do it. This is kind of last minute. I said, I'm going to do it. I had my shoes and everything. And to my despair, she didn't

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think I made it because she couldn't find me after it was done but I finished it and it was on the beach. Have you ever run on the beach? That's one of the hardest places to run because of the sand giving way while you're running.

**20:32**

But I had the sense of accomplishment. And you know, the same is true as you serve the Lord. You want to do just the same thing that the 24 elders are doing in Revelation chapter four. You want to cast those crowns at the feet of Jesus, right? Because we're all unworthy. The third place I want us to look is in 1 Thessalonians chapter four. This is also to believers.

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And this is at the rapture.

**21:03**

Notice 1 Thessalonians 4 beginning at verse 13.

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He says, but we do not want you to be uninformed, brethren, about those who are asleep.

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so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus. For this we say to you, by the word of the Lord, that we who are alive and remain until the coming of the Lord will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, with the trumpet of God, and the dead in Christ will rise first.

**21:51**

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then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air. And so we shall always be with the Lord. Therefore comfort one another with these words." These are very comforting words. That's why ministers use them at funerals and encouraging loved ones because of the passing of their dear one. But here you see in these three passages that

#### **22:20**

We will see Jesus. We will see God. It will be immediate at our death, but it will also be at the judgment. And the judgment for a Christian is not the same as judgment for an unbeliever. The judgment for a Christian is whether you're going to receive or lose rewards. It's at the Bema Seat, the judgment seat of Christ. But the judgment for unbelievers is much different. Much different.

#### **22:47**

So you will see him and that's a fact. And here's another question that when you see him, what will he be to you? Will he be judge or will he be savior?

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Think with me for just a moment. He is judge to the unsaved. When Jesus came the first time, He didn't come to judge, even though God gave all judgment to Him, according to John 5 22. It says, for not even the Father judges anyone, but He has given all judgment to the Son. That means He has the authority to judge. John 5 27, He gave Him authority to execute judgment because He's the Son of Man.

#### **23:34**

But we're also told in John 3 verse 17 that God did not send the Son into the world to judge the world, but that the world might be saved through him. So when he came the first time, he came to save the world, not necessarily judge the world across is a judgment to the world. But he took sin. He took the punishment of sin on himself.

#### **24:01**

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In John 12 47, Jesus said, If anyone hears my sayings and does not keep them, I do not judge him, for I did not come to judge the world, but to again save the world. So he came in his first coming as Savior, not as judge, but at his second coming, he's coming back as judge.

**24:26**

Act 1730 says, Therefore, having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent because he has appointed or fixed a day in which he would judge the world in righteousness through a man whom he has appointed, having furnished proof to all men by raising him from the dead. That's proof that God is going to judge the world through Jesus because he raised Jesus from the dead.

**24:56**

Jesus' sacrifice for sin.

**25:01**

Paul speaks of this in 2 Thessalonians chapter 1 at verse 7. He says, When the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus Christ, these will pay the penalty of eternal destruction away from the presence of the Lord.

**25:28**

and from the glory of His power when He comes to be glorified in His saints on that day, and to be marveled at among all who have believed, for our testimony to you was believed."

**25:43**

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So he is judge to the unsaved, but he is savior to the saved. Look back at that same passage I just read. It says in the last verse I read, verse 10, it says, when he comes to be glorified in his saints on that day and to be marveled at among all who have believed.

**26:12**

See that's the response believers will have when he comes. But that's not the response unbelievers will have.

**26:21**

there are a lot of passages that speak of this, but there is joy for every child of God when Jesus returns. Another passage is in Revelation 7, beginning at verse 9, let me read this to you. It says, After these things I looked and behold a great multitude which no one could count from every nation and all tribes and peoples and tongues.

**26:49**

standing before the throne and before the lamb clothed in white robes and palm branches were in their hands and They cry out with a loud voice saying Salvation to our God who sits on the throne and to the lamb and all the angels were standing around the throne and Around the elders and the four living creatures and they fell on their faces before the throne and worshipped God saying amen blessing and glory and wisdom and thanksgiving

**27:17**

and honor and power and might be to our God forever and ever. Amen.

**27:28**

See, that's the day of hallelujahs, right? That's the day of rejoicing, is when you are there in the presence of God.

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**27:41**

See, there's something that you need to come to grips with. And it's simply this, heaven and hell, both are real.

**27:54**

One of them is called Paradise. The other one is called Hell. There's no paradise there.

**28:01**

Paradise is where God dwells.

**28:05**

Deuteronomy 26 15 calls it his holy habitation.

**28:12**

Did you know that the word heaven is used some 551 times in the Bible? That's a lot. And that should give you hope. That should give you encouragement.

**28:25**

This is the place from which Jesus will come. We read that in 1 Thessalonians 4.13. He will descend from heaven.

**28:35**

Scripture also calls it the third heaven. The first heaven is the sky. It's the air we breathe. The second heaven is where the planets and the stars are. The third heaven is where God dwells. That's far past the first two heavens. And it's referred to in 2nd Corinthians 12, 4 as paradise. That's where God dwells. You remember when Jesus was crucified and there were



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**29:03**

Two men also crucified with him, one on each side of him. They were thieves. Their punishment was execution by crucifixion. They had the same punishment that Jesus had. But Jesus didn't do anything wrong for that to happen.

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And I'll tell you what, when you're hanging on a cross, and it usually takes a few days for you to finally die.

**29:28**

I bet your mind is really racing and telling you that this is not the worst as what's about to happen.

**29:38**

The worst is when you die. Because if you're up there on those crosses because you're a thief or a murderer, you've been put there because the law condemned you and the authorities put you there for punishment for your crime, that's not a good picture for you. But while one of the thieves was on the one of the crosses, it says that he feared God. That's a good response.

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because he's about to go see God, right?

**30:13**

It also tells us that he came to believe that Jesus was more than just a mere man, but that he was a king with a kingdom. Because he said this, Luke 23, 42, Jesus, remember me when you come in your kingdom. And what did Jesus say? Verse 43, today you shall be with me in where? Paradise.

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**30:44**

That's the third heaven. That's where God dwells. That's where Paul was caught up to. And he heard things that he couldn't repeat. Do you remember?

**31:00**

See, this thief knew he was guilty of his crime and he was suffering justly for it, but he also knew that Jesus was innocent and that he wasn't deserving of any judgment. And that's why he said, Remember me when you come in your kingdom. Now, the other thief, he didn't believe any of this. In fact, it tells us in Luke 23, 39, he was hurling abuse at Jesus. This is just the same way the unbelieving Jews and the crowds were doing.

**31:29**

He was questioning if Jesus was the Messiah. The other thief settled that issue in his own heart and knew that Jesus was the Messiah.

**31:40**

But the other man said, if you're the Messiah, save yourself and us. That's all he cared about.

**31:52**

Where did he go when he died? He went to hell. He didn't go to paradise. Two different responses, two different pictures, two different types of people. And there are only two types of people in the world today, saved or lost. There's no in-between.

**32:13**

Now there are many people that say that they believe, but just saying it doesn't make you a believer. You may believe the right things about Him, and you still may be lost, destined for hell. John Owen said that the entrance to hell is through the portals of heaven.

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**32:33**

Another preacher said, everyone talking about heaven ain't going to heaven.

**32:40**

here's what John said about the whole issue. Here's how he brought in the dividing point, the dividing line is this, John 3.36, he who believes in the Son has eternal life, and now he's fixing to tell us what he means by believe, but he who does not obey the Son will not see life, but the wrath of God abides

**33:05**

him. The issue is obedience. You remember in one of the passages in 2nd Thessalonians 1 that I read to you that the that the judgment that's coming on the lost is coming to those who do not obey the gospel of our Lord Jesus.

**33:25**

See, when you're presenting the gospel to people, it's not an issue that's optional.

**33:35**

I mean every time that we present the gospel it comes in the imperative. We're commanding people to repent. We're commanding people to believe in Christ. We're commanding people to deny themselves, take up their cross, and follow Him. That's what Jesus did.

**34:00**

Two real places. One is heaven, the other is hell.

**34:06**

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Now, no one wants to talk about hell, but you have to talk about it because not talking about it doesn't make it go away, right? It may make you forget about it, but the reality is it's there, and it's for all unbelievers, those who have not followed Christ, those who have not looked to Christ for...

**34:30**

their salvation those who have not trusted Christ in Christ alone those who did not come by grace alone through faith alone in Christ alone according to scripture alone for the glory of God alone see how that works

**34:46**

So no one wants to talk about this place. Why? Because this is bad news. This isn't good news. But I contend that you can't understand good news unless you understand bad news.

**35:01**

This is doom and gloom that we're accused of, but it's correct.

**35:08**

Bible teaches that there is a place called hell in which the wicked or unbelieving will be punished forever. Here's a few verses about it. Psalm 91, the wicked shall be turned into hell. Luke 16 23, in hell he lifted up his eyes being in torments. Matthew 5 22 shall be in danger of hell fire. Matthew 5 29 and 30, the whole body shall be cast into hell. Matthew 10 28, both soul and body in hell.

**35:37**

Matthew 18, 19, cast into hell fire. Matthew 23, 33, how can you escape the damnation of hell? Mark 9, 43 uses the phrase to go into hell. Second Peter 2, 4 uses the phrase, cast them down to hell. It's an actual place. Place of torment, place of fire, place of consciousness.

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### **36:03**

Remember Luke 16 says the unbeliever lifted up his eyes being in torment. It's a place where you have a body and a soul. It's a place of damnation. Scripture calls it everlasting burning. In Isaiah 33, 14 calls it no rest. In Revelation 14, 11, it calls it no light. In Psalm 49, 19 calls it outer darkness. In Matthew 8, 12 calls it.

### **36:32**

divine wrath in Revelation 14 10 calls it a place of constant thirst. In Luke 16 24 calls it a place of memory and remorse. As we read in Luke 16, it's a place of no deliverance, Psalm 7 2, and it's a place where unbelievers will be forever. Isaiah 33 14.

### **36:57**

I read this some time ago and I think about this when I every time I hear the word forever this is what I think of and it's something Charles Spurgeon said he said on every chain in hell there is written forever in the fires there blaze out the words forever above their heads they read forever their eyes are galled and their hearts are pained with the thought that it is forever

### **37:28**

No relief, no escape, no way out. It's forever. Now, you know when we suffer in this life, we tend to have the hope that hopefully this won't last too long. You know, we look for that glimmer of hope that we find relief. No relief here.

### **37:53**

Jesus said those on the wide road are those who are on the road to destruction. These are those who said they believed, said they were saved, but Jesus said otherwise. And this is Matthew 7. This is the passage I was referring to a minute ago, Matthew 7, 21. When you come to Revelation 20 in the great white throne judgment and unbelievers are standing there and they're being judged according to the Bible.

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**38:23**

the books according to their works whether their names are in the Lamb's Book of Life by the way which are written there before the foundation of the world not after you were saved you're only saved because your name is written there that's what scripture says but here's what Jesus said in Matthew 7 21 and following not everyone who says to me Lord Lord

**38:50**

will enter the kingdom of heaven but he who does the will of my father who is in heaven will enter so he tells us right here just saying that Jesus is Lord is not going to get you into heaven but doing the will of the father will he said many will say to me on that day okay that day is the day of judgment they will have already been in a place of torment they're they're now standing here at the great white throne judgment

**39:18**

they're being judged and they're going Lord Lord they're in shock listen to their words did we not prophesy in your name we could read it back this way did we not preach in your name and in your name cast out demons and in your name perform many miracles

**39:46**

Jesus said I will declare to them I never knew you Depart from me. I think those are the most haunting words in Scripture I Never knew you when you thought you knew him and you thought you were a Christian You thought you were going to heaven and you got it all wrong

**40:21**

Here's the key. It's the end of verse 23. When he tells them, I never knew you, he says, depart from me, you who... here's the word... practice lawlessness. You lived your life as if he didn't exist. You lived your life as if God's Word didn't exist or his law didn't

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exist. You ignored it. You did whatever you wanted to do. That's the life of an unbeliever, isn't it? That was our life.

**40:51**

That was my life before I came to Christ. I lived my life the way I wanted to live. Totally ignoring God.

**41:00**

I never knew you, depart from me, you who practice lawlessness.

**41:09**

So based upon what I've already presented to you, which are you? Ready or not?

**41:19**

because you're either one or the other. If you believed and confessed Christ, you're ready. If you turn from yourself, from your sin, you're ready. In the words of Luke 9, 23 and 24, if you deny yourself, take up your cross daily and follow Him, you're ready. He says, whoever wishes to save his life will lose it, but whoever loses his life for my sake, he is the one who will save it. Have you lost your life for Christ?

**41:49**

Have you given up your life for Christ? Have you made the exchange that I give up my life to have his life? Because that's the only way. That's the only way you're going to have Christ. You've got to give up your life and have his life. Because see, your life won't cut it. Because your life is unrighteousness. Your life is filthy rags.

**42:13**

as Isaiah puts it, not would even tell you what the word actually means but filthy rags is good enough for you.

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**42:21**

really despicable. Or are you clothed in Christ because being clothed in Christ is to have the imputation of His righteousness.

**42:34**

Those who were not ready will be in utter shock because they thought they were saved when they were not.

**42:42**

90% of Americans believe in God. You hear that? 90%. 85% say they believe in Jesus. And certainly, these people all think that they're headed for heaven.

**43:00**

This writer says, I'm quite sure that hell is populated mostly with people who are shocked to find themselves there.

**43:12**

You know, when we read the book of Job, we get to see the curtain pulled back for us, and we see really what's going on behind the scenes with Job and who was the one that was doing all these things. Sometimes I wish the curtain could be pulled back for just a split second for all of us, and we would get an understanding of this, because I guarantee you right now that would certainly change our evangelism. We would stop being afraid to talk to people about Christ. We would quit being sheepish.

**43:42**

We quit worrying about offending people. I heard one pastor one time say, I purposely offend when I preach. Now he's not referring to the fact of making people just get mad and walk out and playing on their emotions. No, he's saying when you preach the



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truth it offends. But there are preachers out there today that don't want to preach the truth because they don't want to offend people. They want to be accepted. And I understand because this is what it could look like.

**44:11**

empty seats. But there are more than one reason why seats are empty. There are a lot of reasons.

**44:24**

There's a horrible reality waiting for those who do not accept Jesus, those who do not embrace him.

**44:36**

But I believe that that can all change right now. You're alive, you're sitting here, unless God doesn't open up your heart or give you the ears to hear what's been said this morning, you're gonna walk out of here and still be dead in your trespasses and sins. But if He opens up your heart, He's saving you. He's gonna save you, you're gonna be saved.

**45:03**

But scripture gives us a presentation as if all the responsibility is ours.

**45:13**

when I could tell you otherwise all of it is not ours. In fact, you can't even respond unless God enacts on your heart. Just like Lydia that was there at the river when Paul arrived and she was listening to what Paul was preaching and it says the Lord opened up her heart to believe the things that Paul was saying. That's what God has to do is open your heart. But here's what I call you to. I

**45:44**

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as if he's opening your heart and that is you come to Jesus and when you come to Jesus you confess him. Confession in the Bible means to say the same thing. That's what the word Hamelegeo means that when I come to Jesus and I confess him as Lord I'm saying the same thing the Bible says about Jesus that he is Lord. I'm saying the same thing the Bible says that he is the Savior.

**46:12**

and that he is the only one who can save. There is no other name given among men whereby we must be saved.

**46:20**

You're confessing him as Lord, as Savior, as Redeemer. You're believing that what he did in his sacrifice on the cross was for you, to save you, to purge you from your sins, to deliver you from the wrath of God.

**46:39**

and that He resurrected for your salvation.

**46:44**

so I call you to repent. I call you to repent. I call you to do what the Thessalonians did where Paul said in 1st Thessalonians 1 9 and 10. He says they report about us what kind of a reception we had with you and how you turned to God from idols to serve a living and true God and to wait for his son from heaven whom he raised from the dead. That is Jesus who rescues us from the wrath to come.

**47:12**

repent. Turn from your idols. Turn from your sin. Turn from yourself. And come to Jesus and embrace Jesus alone. Cry out for His mercy.

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**47:30**

Jesus said in John 5 24, truly, truly I say to you, he who hears my word and believes him who sent me has eternal life and does not come into judgment but is passed out of death into life. I'll leave you with this. In Matthew chapter 3, when John the Baptist was baptizing, do you remember? And the religious leaders, scribes, Pharisees, they came.

**47:57**

to observe the baptism and John he said who has warned you to flee the wrath to come bring forth fruit worthy of repentance you see coming to Christ and the only reason why you need to come to Christ not have a better life not have all the benefits of the gospel benefits of salvation but it's the flee to run from the wrath of God

**48:26**

And you're not running from God, you're running to Him.

**48:31**

So you come to Him.

**48:36**

And as we pray right now, that's what God's speaking to your heart, come to him right now. Father, we thank you for this time that we've had in your word, and we pray for each person in here that you would open their hearts, Lord, to you.

**48:54**

Those that are saved in here that have the wonderful hope of seeing you, not in judgment, but to see you face to face in glory.

**49:06**

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**And yet, those who don't know you and go into eternity without you will only see you in judgment. Oh God, move in all of our hearts today. You told the Corinthians in 2 Corinthians 13 to examine themselves to see whether they be in the faith, approve themselves, and I pray the same for us.**

**49:29**

**we thank you and we praise you Lord Jesus. In your name we pray.**