

Ask Jeff – The Unpardonable Sin

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Okay, tonight I know that there are some of you here tonight for the absolute very first time and I want to welcome you to what could be one of the most unusual Bible studies you've ever had the privilege of being a part of. Wednesday night here at Greenwell Springs, everything that happens here tonight is because of you. I have a box down here with questions that you have submitted: emails, Facebook, in person, scratch piece of paper, whatever it may be. But those of you who have been here at least more than one time know that the most entertaining part of Wednesday night is when your hands go in the air because we cannot filter what comes out of your mouth. We have no idea what you are going to ask and that's when it gets fun. But usually what happens is we begin with a question and we just roll from there. Tonight though, I'm going to do something a little bit differently than we normally do because I have been inundated the last couple of days with questions of clarification regarding the message on Sunday morning.

So I want to go ahead and ask you to turn in your Bibles to Matthew 12 and I want to share with you why I love Wednesday nights. Here's why I love Wednesday night: because Wednesday night is the opportunity that we get to dialogue. I mean, you think about it, on Sunday morning or even on Sunday evening, when I'm preaching away, if you raise your hand as if you need to ask a question, I'm probably not going to call on you. It's just not the environment for doing it. When you're in Sunday morning, there are so many people in the room. You have people there that are lost and are just there for whatever reason. You have people that have been believers spiritual maturity wise that are infants. You have people that have been walking with Jesus for 60+ years and so you've got such a broad cross-section that you're kind of, for lack of a better term, trying to hit them all at one time. On Wednesday night, the beauty of this is we get to actually ask a question and say, "What about this? Can you clarify that? Can you go a little deeper here or make this a little more clear?" So what you're really going to get, this is almost Sunday morning part 2, so to speak, where it can go a little bit deeper than we went Sunday but also at the same time kind of get some feedback from y'all.

In Matthew 12, and for those of you that are new to us, one of the things we're doing this year, we're calling it the "15 and 15 Challenge." It's just the goal or the challenge of reading the Bible 15 minutes a day. The reading plan is on the website, on the app. You can get paper copies in the visitor's center. The goal is usually 2 to 3 chapters in the Old Testament, sometimes a chapter or a little bit less in the New Testament every day. Those of you that are part of the challenge, we started Exodus today and so in the Old

Testament, but on Sunday mornings and Sunday evenings, whatever the passages are that day for reading are the passages that we preach from. Well, Matthew 12 happened to be the passage on Sunday and I alluded to it on Sunday morning that no preacher in his right mind would ever just choose this passage to preach but in God's wonderful providence, this was the passage for 15 and 15 where in Matthew 12, I'm going to read the whole context but we're just going to focus on verse 31 and 32. In verse 22 it says,

22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spoke and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan shall cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

And here is the issue:

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

This passage has been collectively labeled what we know as the unpardonable sin, that sin that is committed by an individual that upon its committance, that from that point forward in this life and in the life to come there cannot be a pardon, there cannot be forgiveness; salvation and the opportunity thereof is lost for all of eternity.

Now, what we need to unpack tonight and maybe just clarify, so to speak, is what is it that the unpardonable sin is? According to what we just read, it is whomever blasphemes the Holy Ghost or Holy Spirit. That is what it is. That's exactly from the mouth of Jesus, that's what he said it was. The issue that I think we struggle with or maybe we need clarity on is, okay, we know what that is but how does one do that? How does that happen? I mean, give us some tangibility. So what we need to decide is: how can somebody blaspheme the Holy Ghost? And I've been asked to kind of go through the list that I went through on Sunday morning because it was kind of quick and I won't be

elaborate tonight, of the reasons or the ways that many people have said one can do this act of blaspheming the Holy Ghost.

One of the ways that somebody or some people say that you can do so is that you commit a sin X times meaning you struggle with a sin so many times repetitively, maybe 100 times, 200 times, whatever it may be, that at some point when you continually go to the Lord and repent of this sin he finally says, "Enough is enough. You've done that thing so many times it's over." The problem with this position is: what is that number? People who I know who say this is the blaspheming of the Holy Ghost say, "Well, when there is just a continual repetitive, even though there may be an attitude of repentance, there is not a change in life and eventually the Lord says, 'Enough is enough.'" I say, "Well, when does that happen?" Nobody can ever give me a number and I've had people say, "Well, I mean, I guess I could guess but." What happens is and what we discussed on Sunday morning is that according to the word of God, when the Lord forgives us of a sin, it is put as far as the East is from the West and I want to relieve some of y'all from some serious guilt in your life. When you go to the Lord for the hundredth time and say, "God, I cannot believe this is the hundredth time I'm coming to confess that I messed up on this issue," I'm telling you, what the Lord says is, "This is the first time I've ever heard of it." So that brings freedom. I don't think there's any way even though it may sound good, I don't think there's any way that we can say that that is blaspheming the Holy Ghost, okay? It's not good, by the way. I want to be clear. It's not good to struggle with something 100+ times but it's not blaspheming the Holy Ghost.

Number 2 is that we commit that sin. What I mean by "that sin" is we do something that is so "horrific and horrible" that it's just beyond forgiveness. The only problem with this one is it has the same problem as the first option: what is that sin? No one ever says it's blaspheming the Holy Ghost. They'll say, "Well, it's unrepented murder or it's this or its that." Do you know what it usually is? It's something that that person can't forgive somebody for and they usually transfer that and say, "Well, that's got to be something because if I can't forgive them of it, then God surely couldn't forgive them of it." Well, that may sound good but that cannot be blaspheming the Holy Ghost. That's just a heinous, horrible sin. By the way, according to the book of James, if we have broken one of the laws, it's as if we had broken all of them. So that kind of goes out the window.

One of the options is that, and I'm just going to go ahead and say what it is. I kind of danced around the bush Sunday. I was trying to be sensitive. I'm not going to be sensitive tonight, okay? One of them is suicide. It is taught by some in some groups that if somebody commits suicide, that that person who does that, there is no way possible that they can be forgiven and they are spending eternity in hell. That is what is preached. That is what is taught by a lot and that is what is believed by many. Here's the problem with that: people who believe that believe that you can't go "to heaven" if you commit suicide because you have died in sin. I've got news for you: you all die in sin. You all do. Now, it doesn't matter how your life ends, whether it be in an accident, natural causes, illness, disease or even what has been mentioned, every single one of us has unconfessed sin. Every single one of us does. That's why the cross is so important. Why? Because we need the blood of Christ to cover us in the past, the present and the future, so to speak. But

some people have taught that that is the unpardonable sin. If this occurs, then there is no hope. Let me give some of you who have had family members and friends go through this situation: with Jesus there is always hope no matter what one person may decide to do in their life.

One of the other options that people use is that if someone, and I'm just going to write it succinctly here, denies Jesus Christ until death. Basically to unpack that means, people say, "Well, the unpardonable sin," and this is kind of the Baptist answer, "The unpardonable sin is if somebody spends their entire life and at no point in their life believes on Jesus as their Savior, the moment they breathe their last breath, there is no hope for all of eternity. They have committed the unpardonable sin." That is partly true, partly wrong. It is partly true: there is no hope for eternity because once a person's last breath is breathed, the opportunity for salvation and forgiveness, the opportunity has ceased. There is no what we call postmortem evangelism. There is not an opportunity after death for salvation. Even though that is a true statement, there is no way that this could be the unpardonable sin because according to the words of Jesus it is unforgivable now and for all of eternity and this position postulates that there was the possibility of forgiveness up until them breathing their last breath. This is not a situation that anybody...it's that common core math. I'm kidding. I'm just playing around. That's not a situation...sorry...it's not a situation that anybody needs or should find themselves in. It's a horrible situation, it's a devastating situation but it's not the unpardonable sin.

The last thing that some people will say is attributing the work of the Holy Spirit to the devil. Now, this is the most creative one. Because it says here that the one who blasphemes the Holy Ghost it shall not be forgiven him in this life or in the next, there are those who claim that if God is up to something and doing something and moving in a certain way and you somehow reject what God is doing or you somehow don't believe what God is doing or somehow, somehow you claim that it's not of God but it's of something else, that that is the blaspheming of the Holy Ghost. This is one of the favorite tactics of the "TV evangelist," the guy who gets up on the camera and says he believes the Holy Ghost has told him that there are a thousand people out there that need to send in \$1,000. Now, the problem with that is he is saying the Holy Ghost told him to tell you that and if you don't give it, what have you just done? You have put yourself in danger of blaspheming the Holy Ghost. And what is oftentimes taught is that if we somehow miss what God is doing, then we could have blasphemed the Holy Ghost.

Now, I told you I was going to go into a little more detail today. This is kind of where I fell into as a young person. When I read this passage in Matthew 12 as a teenager, it literally scared me to death because I read this passage and say, "Do you know what? I want to go to heaven. I believe on Jesus. I'm saved but according to this, something could happen where I'm not forgiven now and I'm not forgiven later. I don't want to do whatever that is." And according to this passage it says that if I blaspheme the Holy Ghost, I was under the impression that if I ever missed God then I could be in trouble. So do you know what happened? I just started believing everything. It didn't matter what somebody said, what somebody believed. If somebody said it in the name of God, I just went for it. I didn't test the spirits like 1 John 4:1 says. I didn't put it up against what

Scripture says. I was so scared of committing the unpardonable sin I just took everybody and what they said and just went with it. You know that will mess you up theologically? Because what ends up happening is you have a thousand different opinions and you receive them all. Well, they can't all be right, can they?

So I fell into the trap, me personally, of thinking that if I use the word of God to say, "That's not true or that's not right," I could be endangering myself for an eternity in the place the Bible calls hell. However, what we are going to see is I don't think even that is the how of the unpardonable sin. The only one of these 5 that could even remotely parallel blaspheming the Holy Ghost is this fifth one. All of these other items are not good. All these other items are sinful in nature but I don't think you can look at any of them individually and say, "Oh yeah, that's what blaspheming the Holy Ghost means." You look at number 5 here and you say, "Well, when you attribute to the Holy Spirit things that aren't of God, I could see how that might be." Hopefully, we're going to bring some clarity here.

I want you to turn in your Bibles to Mark 3:30. Mark 3:30. By the way, Luke 11, I believe it's verses 24 through 26 also talks about this famous unpardonable sin. But in Mark 3, there is a little bit of clarification. We're not going to go through the whole passage of Mark 3 because it's the same story we just read in Matthew but in verse 30, we get a commentary from the word of God about what was happening between Jesus and the Pharisees. Let me set the scene for you again. There is a group of religious leaders, these Pharisees and scribes, that are upset because a man that was possessed with a devil was healed by Jesus. They are so upset about what Jesus is doing. They cannot deny that he healed him, they cannot deny that he delivered him so they attribute what he did to the work of the devil and actually call him Beelzebub, not a very flattering name, so to speak. And so Jesus uses this opportunity to say any sin and any blasphemy, it can be forgiven, even any blasphemy against the Son of Man who he is and was, but anyone who blasphemes the Holy Ghost shall not be forgiven in this life or the life to come.

I want you to notice what Mark 3:30 says, it says, "Because they said, He had an unclean spirit." The Bible just told us what blaspheming the Holy Ghost is. The Bible just told us that blaspheming the Holy Ghost is because they said he had an unclean spirit. Now, I have told this to people all my life and I believe it: the absolute best way to learn the Bible is to pretend you're in third grade again. They say, "What do you mean pretend I'm in third grade?" Sometimes adults, we get in a trap of over-thinking it. We try to do hurdles, so to speak.

So I want you to work with me. We're going to do a little English lesson today as I make all this noise. English lesson 1: they. Who are "they"? Who are "they"? You mean, it's not you? You mean it's not you? What did you say? They are an unknown commodity? No. "They," he said this because "they" said. "They" are the Pharisees. Who was "he"? Jesus had an, what? An unclean spirit. That's the "what" of this. So in this passage of Scripture what is happening here is Jesus is warning these guys that they could be in a position to not be forgiven now or later because looking at him face-to-face they said he had an unclean spirit. Now folks, that's a pretty bad deal to do. What I want to share with you

and what I want to unpack and even explore with questions tonight because I went here on Sunday and I just want to expand it a little bit, is oftentimes I think we try to make one of these that when that is not one of these. I don't believe that there is anybody here tonight or anybody listening to my voice who could ever do the unpardonable sin. I don't think it's possible. I don't think it's feasible. In fact, I think the only way you could even possibly do it is have a prayer meeting with God where while talking to God you confess to God that you believe that while he was on earth Jesus did everything he did according to the power of the devil. If that's really what you're going to do, would you be praying to God in the first place? Just something to think about.

The thing that is so difficult I think for all of us because every one of us at some point has probably fallen into one of these 5 categories over here that we have thought that something like one of these could attribute to an unpardonable sin. Here's the problem: the Bible says "Because they said, He had an unclean spirit." It doesn't mention anything about terminal sin. It doesn't mention anything about a heinous sin. It doesn't mention anything about suicide. It doesn't mention anything about any of these other things. It says that they attributed the work of Jesus Christ's ministry to the work of the devil. That's what the Bible says.

Now, let me just be honest with you: I think deep down inside of us all of us want to believe we cannot commit the unpardonable sin, I think we all struggle with the fact that we cannot commit the unpardonable sin because I think deep down inside we all know how despicably sinful we really are and down deeply really deserve not to be pardoned and we deserve an eternity in a place the Bible calls hell and one of the things that we have a hard time receiving as adults is grace. We have a hard time receiving mercy. And we have a hard time living in freedom. We are attracted to bondage, is what we're attracted to. We love to get ourselves shackled up in religious traditions of men versus what the Bible says it is.

So, that being said, this is your opportunity to raise your hand and to question and to clarify this most difficult of subject matters. Go for it. And there are no hands. Okay. Yes ma'am? That's a good question. So the question is: is that saying that he has an unclean spirit the same thing as attributing the work of the Holy Spirit as the devil? The Holy Spirit right now lives and resides right inside of you, right ma'am? He lives right inside of me. 1 Corinthians 6:19-20 says my body is the temple of the Holy Ghost. You know, the Lord must be happy because ever since I've moved here, my body has gotten bigger. His house has gotten bigger since I've lived here so I'm just expanding his temple. That's all I'm doing. Just thought I'd do a little add on, a little addition here. The only problem is I keep adding on in the middle, it doesn't add on anywhere else, just around the midsection.

That being said, yes, you're right and so the question is, well, we know the Holy Spirit is alive and well, the Holy Spirit is present, the Holy Spirit indwells in each of us. My response to that is: but I'm not Jesus and neither are you. I'm a child of God. I'm a son of God. I'm an heir of God but I'm not Jesus and that's why I circled the word "he" because they said "he" had an unclean spirit, not that the Holy Spirit was wrong but that Jesus had an unclean spirit. You see, I'm getting real specific here and I'm just going to be honest

with you: the reason we struggle with this is because we've been taught our whole lives we can do it and I've got news for you y'all, folks, it's called freedom. You don't have to lay in your bed at night and wonder all night long, "Oh Lord, did I actually do it? Am I not going to get to go to heaven because I committed the unpardonable sin? Did I miss you on something, God, because if I did, I'm sorry." I don't know if you've fallen into this trap but there are nights I never slept because of this. Maybe I'm the only one in the room but there are nights I did not sleep because I was so fearful that I missed God on something that it was over for me. Do you know what I missed? I just missed what he said because when I understood what he said, I was like, "I can't do that. There's no way." I don't know if that helps at all? A little bit? But the Holy Spirit present, real, living inside of us but I'm not Jesus. I'm the temple of the Holy Ghost but I'm not him.

Anybody else? Yes sir. Okay, we become angry with God. Sure. Yes. Yes. The question he's asked is a great one is: okay, what about these situations where we just get vilely mad at God and we say some things that we probably shouldn't have said and we may even act out in ways we shouldn't act out? Let me give you some scenarios here. Moses got pretty mad at God. In fact, Moses said, "I don't understand why you have stuck me with these Israelites. They're driving me nuts, God. I'd rather that we had never done this to begin with." That's pretty bad. How about a guy named Job? Remember Job? He's sitting on the dunghill and he's been there and his friends betray him, life is not going anywhere he wants it to go. Do you know what Job says? He said, "Curse me the day I was born. Better I had never been born than to live like this." He says that to God. What happens at the end of the book of Job? God blesses him and even gives him twice as much as he used to have.

You know, over and over and over again the people of God get mad at God because we're in relationship with God and there are times, by the way, I'm not trying to be funny, I'm just trying to be honest: if you have a relationship with anybody, spousal relationship, kid relationship, you're going to have disagreements. You're going to have issues where you're not on the same page in various situations. Even friends do this because they're in a relationship. But with our relationship to an Almighty, all-perfect, all-knowing, he never messes up God and we always have a propensity to, there are going to be times that we don't like what we experience. We get mad at God. We yell at God. Read the Psalms. King David got a little upset with God on occasion. The last time I checked, he made the Hebrew hall of fame in chapter 11. So I say this to say that the Bible gives ample record of men getting so mad at God that they say vile things, horrible things and none of them are of a nature where God says, "Well, done with you. Forget you." In fact, oftentimes once they come to their senses the Lord says, "Alright, can we just move down the road now?" Does that help in that situation? Read the book of Job. Boy, Job gets upset. He gets mad not just about his life, he gets mad and directs it toward God and he blames God. I'm going to tell you, if there is anybody who could have committed the unpardonable sin it was Adam. You say, "What do you mean Adam?" Do you remember what he said in Genesis 3 when they sinned and God came and said, "What happened here?" And he said, "The woman you gave me." Boy, that's not good and yet you still see the Lord providing a covering of skins for them, you still see the Lord working with them. The unpardonable sin means at that point, you're cut off. There is no more dealing

with God even though you are breathing right now and all of these individuals that you've collectively alluded to, they continued to have a relationship with the Lord even after these explosive responses.

Does that make sense? By the way, I'm glad you brought that up because there are a lot of people who for whatever reason get upset with God and say some things to God that they can't believe they said to God and they go, "Uh-oh, that's going to get me in trouble." Well, guess what? Yes, there needs to be repentance. Yes, there needs to be confession. I got that but there is still relationship and pardon versus unpardonable. Does that help?

Anybody else? Yes ma'am. Yes ma'am. Okay, the question she said: are we talking about a believer or a nonbeliever? In order to commit the unpardonable sin, according to Mark 3:30, that individual would have to say to Jesus he had an unclean spirit, okay? I'm just going to be honest with you: I don't think you can pull that off today. I don't think anybody can pull that off today because Jesus in the flesh is not doing miracles down the road from us. He's not healing limbs. He's not doing what we see in the Gospels. Is the Holy Spirit as real today? Absolutely, but he is not performing miracles in the flesh in our presence. Does the Lord still do miracles? Absolutely. The Lord is still in the healing business. Absolutely, but he is not in our midst physically for us to look at him and say, "That's Beelzebub right down the road."

Now, so to that point, I would say: this doesn't have to do with believers or unbelievers, it could just be anybody. Do you know what's amazing? By the way, I mean to say that I love the dialogue here. It's amazing that we have so much difficulty with something that gives us so much freedom. Have you thought about that for a moment? This means that no matter what you've done, what you do or who you've done it with, you're not beyond being forgiven. That's good news.

Okay, real quick because there was one right behind you. Hold on. There. Yes ma'am. Correct. That's a great question. The question and you kind of weren't going really with the unpardonable sin as much as she was forgiven now, forgiven later. She brought us back to the question which is very relevant to this: as a believer in Jesus Christ, you, myself, whomever, what about when even a believer in Jesus dies and there is unconfessed sin? What do we do with that situation, right? Is that what you're talking about? Is that what you're asking? Alright, real quick. Yes. Right. Okay, I want to go to 1 Corinthians 3 real quick. 1 Corinthians 3. For those of you here for the first time, I just don't see us getting to the box. Okay, 1 Corinthians 3. If we do, that will be great and I would love it but I would rather you know and feel comfortable with this than we won't make progress.

1 Corinthians 3, beginning in verse 11. By the way, 1 Corinthians is written to the saints at Corinth. This is written to believers, okay? It says, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation," so they're saved, "gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made 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 thereupon, 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." So what I believe that passage is saying is and, by the way, there are other passages in Romans 14:10, 2 Corinthians 10:5 says that we as believers must stand before the judgment seat of Christ to give an account of our life for that which we have done in the flesh whether it be good or bad. I'll just speak to me, Jeff Meyers, one day I'm going to breathe my last breath. It's going to happen. When that occurs at some point after that I'm going to experience this passage. I'm going to give an account of my life to my Lord and everything I've done since I've been saved, everything is either going to be classified as gold, silver or precious stones or wood, hay and stubble. He said it will be tried by fire.

A lot of people ask, "What do you think this event is going to look like?" You know, I don't have all the answers but I know in Revelation 1 when the Lord Jesus Christ appears at his second coming, his eyes are as a flame of fire. Can you imagine, I remember as a kid, knowing that I had disobeyed my parents, having to look them in the eyes. Do y'all remember what a horrific event that is where you have to face the one who is your authority? Imagine with all that we have done in life that we should not have done in life, looking into the eyes of the one who shed his blood so that we could be forgiven of all that we do. Well, that's called judgment, so to speak. It says it will be tried but it says at the end of that passage, "yet saved from fire." So I think what it's saying there is that a believer in Jesus Christ is still accountable for their life but that accountability does not have "hell" as the opportunity.

Does that make sense? Because one of the problems that some people bring up is, "Well, you're just saying you can do whatever you want to do without any repercussions." That's not true at all. In fact, it says later in the book of Revelation, in chapter 7 it talks about the saints of God wearing their robes of righteousness, okay? I heard a preacher once preach a sermon, I listen to a lot more sermons than I preach, by the way. And the title of his sermon was called "Bikinis in Heaven," and he was talking about people who don't sow much righteousness in their life and how embarrassing it would be to show up in that situation because the Bible says we are to have robes of righteousness, to be covered with the righteousness of the Lord, rather than to be skimpy with the righteousness of the Lord. Does that communicate? I know that was a little blunt but it was his sermon not mine, so don't get upset with me. Does that help?

Yes ma'am, then we'll come. Yes. Have I ever heard of the illuminati? I've heard there's an organization that claims to be that and there are lots of conspiracies and possibly some truths, yes. Please cut that from the video, I want to live until tomorrow. I'm just having fun. Right. Right. Yes. Right. Right. Okay. Okay, so the question that she's bringing up which was colorful. You know, I'm the only one they see on TV. Thanks. Because she mentioned something, I'm even going to take it a step further. Right. Okay. Again, the question is: what about a person and I know she gave a colorful illustration but let's just imagine because, if you probably didn't hear this because it was so soft, someone who has been a full blown all the way 10 on a scale of 10 devil worshiper, that's pretty blasphemous. I mean, I don't know if it gets any worse than that. That's bad, okay? Well, again, we have to ask the question: what puts us beyond the reach of the blood of

Calvary? And I go back to James, if we have committed one sin we've committed them all. I think this is something, it might be helpful to practice. I know at times y'all think I'm strange and other times it's confirmed. I get that but in my own prayer time with the Lord, I know you're going to be shocked but I'm not perfect. I know it's shocking. I mess up. I sin. I miss things I should have gotten and I got things I should have never gotten. I get that. In my own personal prayer time, let me tell you what I've learned to do: when I confess to the Lord, this is just me, I say, "Lord, I know I'm just a cold-blooded murderer." What I'm doing in my mind is letting the Lord know the gravity of my sin, that in my eyes, "Okay, I told a white lie. Big deal. Everybody is going to get over it." But in God's eyes it's a huge deal. That little white lie is no different than that Satanic sacrifice.

Let's take the Apostle Paul who used to be Saul. You want to talk about somebody who was on the wrong side of the equation, he was actually hunting down Christians and killing them in the name of religion and what did the Lord do? He said, "Saul, why are you fighting against me?" I don't get this attitude in Acts 9 when the Lord comes out of the light of the sky literally, the bright light, I don't see the Lord going, "Alright son, you're one away from the unpardonable sin. You might want to change." I see the Lord going, "I shed my blood for you, Saul. You don't have to do this." And I think what we need to understand is, how many times have you heard this and sometimes it makes people like me who grew up in the church feel kind of weird, how many people say, "Boy, they were radically saved." Have you ever heard that phrase? "Woo, that man was radically saved." I've got news for you: you were all radically saved because there is no non-radical salvation because any sin qualifies us for hell. Any sin whether that be a lie or a satanic sacrifice.

So I think it's a great point you brought up: what do you do with this person who for 30 years of their life spits in the face of God, is vile, literally worships the devil himself? I say Jesus can forgive that, that that, again, is not this, if that makes sense. And that what you're describing in human terms, that's horrific. I mean, let's just be honest. If we were to do a scale of what could or could not be forgiven, that might be toward the top because we would struggle with that. But I'm telling you, there have been instances where people with very similar lifestyles that you're sharing have come to an understanding of who Jesus is and they've confessed, repented and they've been saved. There's nobody beyond the reach of salvation. Nobody.

Yes sir. Yes sir. Prays on your behalf. Yes. Yes. Correct. Okay, let me repeat the question so everybody can hear. First statement that was made is: there is a passage in the Bible, specifically Romans 8:26, says that when we want to pray but we don't know how to pray, the Holy Spirit will intercede on our behalf and literally, and Baptists struggle with this, by the way, because sometimes we forget that the Trinity is 3, we think it's only 2, there is this Holy Spirit. It literally says that we ask the Holy Spirit to intercede on our behalf, okay? But then he's asking, coupling that with Hebrews 10 that says that when he ascended, being Jesus, that on the right hand of the Father ever liveth to make intercession for us. So to the best way I can describe this and, by the way, I'm going to go ahead and apologize in the beginning. To understand or to explain properly the Trinity,

nobody is ever going to pull that off, okay? But I'm going to show you a classic analogy that we use that God, he is Father, he is Son and he is Holy Spirit. The Father is not the Son, not the Holy Spirit. The Son is not the Holy Spirit. That's just a classic diagram that's often used to describe the Trinity, okay? It says in this role, it says the purpose of the Son according to Hebrews is that he's ever making intercession. In other words, he's going between on our behalf, okay? Now, the question is: who is he between? Well, according to 1 Timothy 2, there is one man, Jesus Christ, who is able to intercede between God and sinful man, okay? So we have Jesus interceding, then in Romans 8 it says that when we don't know what to pray the Holy Spirit speaks on our behalf.

Now, according to John 12, the role of the Holy Spirit is to point us to Jesus. That's what it says the role is. So in my very rudimentary explanation, hopefully I'm going to help here, I think that when we pray a prayer according to Romans 8 where he says, "Lord, I don't know what to pray. Holy Spirit, speak on my behalf." I think that in God's economy the Holy Spirit and the Son have a conversation and things happen, if that makes sense. Because what do we do when we pray? Now, we pray in the Spirit, I get that, but we don't pray to the Spirit. We pray through the Spirit, correct? We pray through the Lord. How do we close our prayers? In Jesus' name, okay? Well, that's our mechanism, our means. When Hebrews 4 says go boldly before the throne of grace, the only way you get to the throne of God is through Jesus. That's it. There is no other way. So he is ever making intercession. He is our go-between, so to speak. He's our Mediator. He is the one, you know, it's the old joke, it's not what you know, it's who you know. If you don't know Jesus, you're not getting in, okay?

So he's making intercession but when we don't know how to even communicate our prayers which, by the way, does happen often, the Bible says the Holy Spirit will intercede on our behalf. I can tell you, there have been many times in my life where I said, "Lord, I don't even know how to say this. I don't know what to say. Holy Spirit, you live inside of me, just say what needs to be said so we can get this taken care of." I think that's a pretty biblical prayer and I don't have a clue what they discussed because they know a lot more than I do. Does that help at all in that situation?

Does it make it any more clear? Okay. Yeah. Yes. Yes. Oh, absolutely. Yes. Right, the fact that it says he ever liveth to make intercession means that in relationship with him there is no sin we commit that somehow gets past him and doesn't get taken care of by him. Absolutely, you're correct, yes sir. But when we don't know what to pray, this part of the equation works out. But I think and I hope maybe the reason you're bringing that up is that passage in Hebrews, it says he ever liveth to make intercession is saying that through him everything can be taken care of. Through him everything can be addressed and without him we're in a mess. A big, big mess.

Okay, I know that were some hands that were up. Yes ma'am. Absolutely you can. You don't have to call me. I'm just being honest. I want to give the biblical proof for that not just a wink at you proof. Go to the book of Revelation 5. I know. Wednesday, night, we've got to hit Revelation at least once, right? I mean, let's have some fun here. Revelation 5. By the way, if you want a good study of this and sir, I'm glad you brought it

up, if you will read the book of Hebrews, chapter 7, 8, 9 and 10, kind of the theme of those 4 chapters is: you don't need a priest other than Jesus. Jesus is your priest, okay? And that's just a quick summary of that.

But in the book of Revelation 5:10 it says, "And hast made us unto our God kings and priests: and we shall reign on the earth." Now, does a king or a priest reign? A king does, right? So when it says "and we shall reign on the earth," that means one day when the Lord is reigning and we reign with him, that's when we fulfill the role of a king, okay? However in God's economy he works that out. Why I wanted you to see that passage is: according to the word of God as a believer in Jesus Christ, he calls you a priest. What is the priest's role? The priest's role is communication with God, that you ma'am, have a direct line to God through salvation in Jesus Christ. You don't have to go through a church. You don't have to go through a man. You don't have to go through some type of process. According to Hebrews 4, you can literally from your living room walk straight through the crystal sea into the throne room of God, crawl up in his lap and say, "We need to talk." That's good stuff right there.

So hopefully that helps in that scenario. Even in this situation, you know, sometimes we have a conversation with another person face-to-face and we don't know what to say. Have you ever said, "I just don't have the words. I don't know how to express myself." I think back to what he was saying, in this situation, there are sometimes with the Lord we don't know what to say. "I don't know how to pray." I mean, sometimes I hear news of what's happening in people's lives, even in my own life, and I'm like, "God, I don't even know what to say here and so Holy Spirit, you've got to take care of that. I'm just speechless." You know, so hopefully that helps that scenario.

Okay, there were other hands. Yes ma'am. A quick question on Wednesday night. Yeah, okay. Absolutely. Right. Right. Okay, she asked the question: okay, I know we always close a prayer in Jesus' name or we should obviously, she said, some people when they pray, they pray to God, they pray to the Father. Okay, my answer to that is: as long as you're referring to the Lord himself, if that makes sense, you're okay. When it says what is the proper way? Well, the proper way is realizing you're addressing the Lord, you're addressing God. You are speaking to this economy. You are speaking to the Father, if that makes sense, through the Son, empowered by the Holy Spirit. You see, it all works out. So my encouragement is: address the Lord through Jesus and it's going to be okay. Some people are, "Dear God," some people are "Father God," some people are, "Dear Father, heavenly Father." I don't know if she's in the room but my wife, I know she works in Awana, when she prays, I love, when we pray together if we were in a room of a thousand people and they were praying, I would know who my wife was because she begins every prayer with, "My most gracious heavenly Father." That's how she begins every prayer that I've heard her pray openly and I just kind of giggle when we pray together because that's how she does it and it's such a great picture.

So "My gracious heavenly Father," or "Dear Lord" or "My God," I don't think the Lord's up there going, "Wrong word. Sorry, you're out of this one." You know, because the illustration is used in the Bible all the time, "Our heavenly Father," okay? My kids refer

to me by lots of different titles, okay? Sometimes I'm dad. Sometimes I'm daddy, okay? Sometimes, well, they haven't gotten old enough to call me Jeff. I mean, there are times in my life where I'm in a situation with my dad and I can't get his attention and I'm like, "Ron! Tracy!" She calls me "Meyers." If I'm not paying attention, she's like, "Meyers." I'm like, "Oh yes, Honey, got it. Got it." So, but all those names are who I am. My children if they call me dad, daddy, Jeff or Meyers, that's me, right? There is no question they are having a conversation with me. Why? Because of our relationship that we have so I don't get really caught up with, you know, "Dear Lord, dear God, heavenly Father," because in the context, as long as we're referring to the Lord himself, through Jesus.

Now, I will tell you, I kind of make a big deal about "in Jesus' name," because without Jesus' name we've got a problem. I'll tell you all a little story, just kind of a little humor because it's been kind of serious tonight. Y'all may remember back in 1976 there was an individual who was inaugurated as president, his name was Jimmy Carter. When Jimmy Carter was inaugurated as president, he asked that a man who has recently passed away, a pastor, an African American pastor from California named E. V. Hill, to pray for him. Now, I heard E. V. Hill tell this story in person and I just love it, okay? He tells the story and I'm going to shorten it up for you, that he had just gotten through preaching some conference. He was exhausted and he went to his study that was in his house and he told his wife, he said, "I don't care who calls. I don't care who comes by. I am going to my study for a couple of hours. Do not bother me." Well, he was in there for a couple of hours. He came out and he said, "Honey, anything go on?" She goes, "Yeah, the White House called." He said, "Why didn't you wake me up?" She said, "You said don't wake you up no matter who calls." So he calls the White House back and whoever it was representing soon to be president Jimmy Carter said, "We would like for you to give the inauguration prayer at the inauguration service. Would you be willing?" He said, "Sure, no problem." They said, "Well, here's the only thing," they said, "when you do it, we live in a very pluralistic country with multiple beliefs and we don't mind you referring to God but we would ask you to refrain from using the name Jesus," to which according to the mouth of E. V. Hill, he said, "Now honey," which tells me it was a lady, I'm just assuming. He said, "Now honey, there ain't no sense sending a letter if you don't stick a stamp on it." I think that's a pretty good description of "in Jesus' name." If you don't stick a stamp on the letter, it ain't gonna get where you want it to go. So if you don't pray in Jesus' name, it may not get where you want it to get. So according to the rest of the story, they went to then soon-to-be president Jimmy Carter and told him the problem and Jimmy said, "Just let the man pray." So he prayed in the name of Jesus because no other prayer gets delivered. It's just in the wind, is my opinion.

So I'm real finicky about that one. In fact, I want to tell you, a lot of times you may have noticed this publicly here when we gather when I pray, however I begin the prayer, there's a lot of times publicly I say, "Lord, we come to you in the name of Jesus." I put the stamp on the letter before we even write it because I want to know, "That's the only way, Lord, we can commune with you."

You gave a quick question, I gave a long answer. Forgive me for that. Does it help? Alright, we're good to go. Alright, anybody else? Yes sir. The question is: according to

Mark 3:30, did those men commit the unpardonable sin? Here's my response to that: I don't know and here's why. What did they call him? Beelzebub. That's pretty close. I mean, that's like the assistant to the devil himself. Here's what I don't know, sir, based on what I've taught on this verse: either A. Jesus just told them, "It's over for y'all," or B. he said, "You guys are getting so close to the edge you'd better watch it because you're not going to get where you want to go." So either A. they had crossed the line or B. they were about to cross the line. Either Jesus was declaring to them they had done it or he was warning them that they were approaching doing it. Does that make sense? Either way, they were in bad shape. Does that help? And I hate to say I do not know but I really do not know. I'm just being honest.

Anybody else? Yes ma'am. Yes. Yes. Right. Fabulous question. If you could not hear her, what she was saying is: okay, so I get this idea that our sins are forgiven but at the same time there's this judgment experience that we read about that talks about the good and the bad. If they are forgiven, then why are they brought up again? Is that kind of where you're going there? Okay, 1 John 1:9. You may have it memorized but if you don't, we'll go ahead and turn to it. I'm going to begin actually with verse 8 of 1 John because I think it's a helpful reminder to all of us. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now ma'am, my response to the question is because to use that 1 Corinthians 3 passage, our sins would be the wood, hay and stubble. Would you agree with that? We can work with that? That would be the wood, hay and stubble and this is just Jeff's perspective on this, I believe that when we realize that we have committed sin as a believer, when we realize we've messed up, we've realized that wood, hay, stubble, when we confess it, he forgives it. I don't believe that wood, hay and stubble shows up at that judgment because it's been taken care of. Does that make sense?

Right. Yes. Right. Okay, so the question she asked is: if we're in a constant state of our spiritual awareness, so to speak, where we are with the Lord and we're always confessing and always dealing with things, when you get to the judgment seat of Christ, the goal is not to have any wood, hay or stubble. That's the goal. We don't want to show up and say, "Okay Lord, let's have a bonfire." I mean, that's not the goal. The goal is to show up and it's gold, silver, treasures.

Now, I know some of y'all have heard this phrase and any time we say this it doesn't matter what generation we say it, we always talk about old-timers. You know, old-timers is always somebody that was before us, right? Have you heard the phrase "the old timers are getting right with their Maker"? Have you ever heard that phrase? People who are in the process, they know they are dying of whatever causes and they'll spend days and hours on end confessing, repenting. What they're doing is they're having the bonfire before the bonfire, if that makes sense. I believe that passage in 1 Corinthians 3, the judgment seat of Christ, the things that I'm accountable for are the things either that I have not asked forgiveness for as a believer or things that I didn't realize I needed to and did not ask. Does that make sense?

Absolutely. Right. That passage in 1 Corinthians 3, the judgment seat of Christ, we have a natural tendency to see that as a real negative event. It has the opportunity to be a very positive event.

Yeah. If you have a constant prayer life communication and repentance of your sins with the Lord, it's not something to be afraid of. This is the way I give, this is a really crass illustration so work with me. Y'all remember in school whatever level of school that anybody ever attended, do you remember finals? I heard an "Oh Lord." Yeah. Okay, don't go back there, okay? We remember finals at whatever level. You prepare and you prepare and you prepare. You know what a final exam is? It's an opportunity to show what you know but how many times do we think, "Finals are an opportunity for them to trick me"? No, no, no, that's the opportunity to show what you know.

You know, I had a professor once when I was at Baylor, he told us, he said, "Anytime you get the opportunity you always want an essay test." I thought that was strange. Why do I want to write my answers out? I mean, I just want to make this easy. He said, "Anytime I give you choices, you have the opportunity to be wrong. Anytime I put the answer in your hands, you don't have to tell me what you don't know but you get to tell me what you do know." From that point forward I thought, "Essay tests are a pretty good idea because it doesn't reveal what I don't know." I say that to say at least in my life: one of the best feelings in the world is preparing for an exam, whatever that exam is, driver's exam, hunter certification exam, algebra exam, it doesn't matter, and you get that exam in front of you and you see the questions and go, "I've got this." That's a great feeling, isn't it? Because you're like, "I'm prepared."

So to the judgment seat of Christ, it doesn't have to be a dreaded event. It could be a, "Hey, I've got this," because one has lived their life the way it should have been lived. In fact, the Bible speaks of 5 rewards that can be gained at that event known as the judgment seat of Christ. That's 5 positives, is what that is. To your point, ma'am: it is positive but the way most Christians live, it will be negative. Does that make sense?

So the encouragement is that at that day when we breathe our last breath and we face Jesus Christ face-to-face, it has the opportunity to be the final exam that you prepared your whole life for and you know every answer and you're good to go. That's what we want but how many people, even Christians, don't find themselves in that position because they've allowed sin and temptation to creep into their lives and instead of gold, silver and jewels, they've created this huge pile of wood, hay and stubble and that's what they've got that makes up their life. So yes, ma'am, it can be positive. I hope it is positive. At least for me, I'm hoping positive. You know, I grew up in Texas where A&M had that huge bonfire. I've seen a big bonfire and I don't want to see it on that day. That is not my goal.

Yes ma'am. Yes it does. 1 John 2:1 says, "And hereby we know that," 2:1, I'm sorry, I read 2:3. Forgive me. It says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Literally, advocate is not a paper in Baton Rouge. Sorry. The advocate is a legal

representative to defend us is what that is and the best way I can picture that and many of you may have heard this illustration before, the best way, if you can think of a legal scene and we've all seen legal situations both personally and TV and such, that we are the guilty ones, right? I mean, we are the ones that have sinned, correct? I have. We've sinned and when the judge, who the righteous Judge who is the Father, the picture that I get is when the gavel is about to be dropped down on the judgment of Jeff Meyers, that Jesus Christ, the advocate, steps up and goes, "Excuse me, Dad, a got this one." Now, forgive me for saying dad, maybe I should have said Father but he says, "I've got this one." He is our advocate. He is the one who represents us, goes on behalf of us and later on it says that he is our propitiation in verse 2. Propitiation is a big fancy theological word that means "takes the punishment of us." Imagine your attorney doesn't just defend you but goes to jail for you. That's the picture here that Jesus does. He said, "I'll defend him. I'll go before him. I'll take the punishment." That's advocate and propitiation. So yes, that kind of weaves in all of this. He is that for us if we sin, which we're going to, he is our advocate. Great, great, great, great point.

Anybody else? Yes sir. What does judgment look like for lost people? Woo, turn to Revelation 20. In 2 words, not good. Revelation 20. I mentioned the judgment seat of Christ a while ago, that's a phrase we use for the judgment of believers because that's the phrase that's used in the Bible, "For we must all appear before the judgment seat of Christ to give an account in our flesh whether it be good or bad." That's that passage in 2 Corinthians 5:10. The judgment of nonbelievers, we often call it the great white throne judgment. Why? Because in Revelation 20:11 it says, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and 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."

That's not good and I'm not trying to be simplistic when I say not good but that's the picture we get, that those who are lost, those who reject the message of salvation, that they are delivered up. It says the sea gave up their dead, hell gave up their dead. Wherever they may be, they are brought forth and it says they are judged according to their works. It doesn't matter how good you've been, how bad you've been, you all end up in the same place and it says this is the second death. There is an old phrase, I'm sure many of you are familiar with, it says this: if you are born once, you're going to die twice; if you are born twice, you only have to die once. This is the second death. And it says then they are sent into the lake of fire for all of eternity.

I get the idea, you say, "Well, what does it look like for the lost?" I get the idea, now this is just me so, again, I don't want to read into the Bible but just kind of glean from it, when the dead both small and great are brought before this white throne judgment, I don't think there's a word spoken. I don't think anybody is going to try to argue in the face of God.

You know, I don't think anybody is going to say, "But, but, but, but..." When you are in his presence at that place in that moment, I think there is a realization of, "Uh-oh." I think we've all been in a situation in life not near as significant where we know we were wrong and we were in the presence of the one who was in the authority of our wrong and we just kind of, "Yes sir. Yes ma'am," whatever the situation may be and we just kind of say, "I'm not even going to fight this. I'm going to take this." I think on a much more graphic scale that's what this is. Does that help out at all? It's not pretty by any stretch of the imagination.

Now, what's interesting, though, is if you look back in verse 11, the heaven and the earth have fled away, this is the fulfillment of the prophecy of 2 Peter 3 that one day in a ball of fire the Lord shall consume or destroy the earth and the heavens thereof because in chapter 21, it says, "And I saw a new heaven and a new earth for the former things were passed away." Let me put this in perspective: at the final judgment of the lost, they don't even have dirt to stand on. Have you thought about that for a moment? They don't have ground, they don't have dirt, it just says that they are there before the Lord himself because the heaven and the earth have fled away. They are judged according to their works. They have nothing to stand on. They've got nothing to hold onto. It's just them and God and then it says they are cast in the lake of fire. Does that help the question a little bit? Let me give all of us a suggestion: you don't want to be there. That's not good.

Yes ma'am. Okay. Yes ma'am. Yes. This is actually a really good question because if you could not hear her, basically it is: okay, so we talk about heaven and we talk about hell, we talk about judgment, okay, it's easy to get to Revelation 20 but we're not there yet so what about now? You know, what is the situation now? So I am going to go in turbo mode for a moment, is that okay? Because we need to pray in just a minute. So here is turbo mode Wednesday night service. Alright, so we've got the saved and we've got the lost, correct? These are 2 different categories and everybody on the board is dead. Have y'all got that? Everybody on the board is dead. Alright, the saved, okay, here we go: according to 2 Corinthians 5:8, "To be absent from the body is to be," I know I write bad, "is to be present with the Lord." In Revelation 6, it says, "I saw the souls under the altar of God saying how much longer will you avenge our death?" In 1 Thessalonians 4:13 through 17 it says one day at the sound of the trumpet, the Lord shall descend. Those who were asleep," or those who were dead, these ones who we're already speaking of present with the Lord, it says that they will descend with him. Those who are alive shall be changed and so we are changed and then we are forever to be with the Lord, okay?

So, to answer your question here and I'm going to use this as an example, my granddad, okay? My grandfather died 31 years ago, just had to do some math, 31 years ago. He has not been hanging out in the dirt. He has not been hanging outside the pearly gates. He has not been waiting on a bench outside of heaven. For 31 years he has been present with the Lord, the altar of the Lord, rejoicing in the Lord. He has been having the absolute time of his life, in fact, I know and sometimes we say it so much it can kind of become, we get inoculated to it. Do you remember the song that came out about 20 years ago, "I can only imagine"? I think it's really, we can only imagine: are they dancing, are they bowing down? I don't know, I just know it's good. But based on this passage and I know this is a

whole other discussion, right now I don't believe that my grandfather has his glorified body, per se, because there is going to come a time where the Lord shouts, he comes, we rise, we get our bodies, so to speak, and then at some point here or there, that judgment seat of Christ takes place for the lost according to the word of God in Mark 8. And I think the Lord is trying to get our attention here, verse 44, 46 and 48, he says that to die in our sin is that we are to go into a place the Bible calls hell where there is weeping and gnashing of teeth. I can't write very well, sorry, okay? Over and over and over again it just says that that is the plight of the lost, okay?

We talk about descend into hell, descend into hell, but and by the way, hell another word that is used for it is the bottomless pit. The bottomless pit. But here in Revelation 20:11-15, it says that the sea and it says and hell and the grave gave up the dead. You say, "Jeff, why would they say sea, hell and grave?" I don't know exactly but I do know 1 Thessalonians 5:23 says that we have a body, we have a soul and we have a spirit and I don't know what all this means and I'm going to be honest with you, I'm kind of ignorant at it but I've got a funny idea when the Lord says sea, hell and the grave gave up the dead, is he really saying every aspect of who they are is present at that point? It's not just the body in dirt and the soul in hell but upon death a lost person, their soul is in hell just as a saved person's soul is in the presence of God, a lost person is in hell. They are not outside the gates of hell. They are not waiting to go into hell. They are not waiting for their table, so to speak, at the restaurant of hell. They are there. In fact, you see over and over and over again vivid, vivid descriptions such as the rich man in Luke 16 who has a conversation with Abraham and he says, "Please, just one drop of water. My tongue. I just want something, just something to cool me off." Does that help that question?

I know that was instant turbo mode so forgive me. Yes. Our what, now? Correct. The question she's asking or the statement she's making is: in Revelation 20:11 and forward, all of these folks, all of them are at the great white throne judgment. The question is, which side of the throne are they on? As a believer in Jesus Christ, I am behind the Lord. A lost person would be judged before the Lord. That's the picture that we get. Yeah, we're all there which, and I'm going to leave you with this thought before we pray: I think that's why the passage of chapter 21 it says that all tears must be cast away, all former things are gone. You do realize as a believer in Jesus Christ, this is not a pleasant event for us either because what do we see at this event? We see those who we knew, who we loved and we cared for. We will see. There is no "I did all" that the Lord tells us, "Okay, y'all just go to the waiting room real quick, I've got to go and take care of business." The picture is, I mean, it says the heaven and the earth fled away and there was found no place for them and I saw the dead, small and great, stand before God. The idea is that it's all there. That's not a pleasant thought to end on tonight but it's a real thought. It's what it is.

By the way, based on the question that was brought earlier: if there is somebody who we should have shared our faith with who we have not shared our faith with and they have gone on to this side of the equation, it would be a good thing to ask forgiveness of the Lord for not sharing. Just thought I'd share that.