

Full Sermon Transcript:
Saved by Grace Not by Works Misunderstood
June 28, 2025

Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.

Let us go in prayer. Lord Heavenly Father, praise your holy name of Jesus. Thank you for getting us through this week. Thank you for getting us through last month.

Thank you, Lord, that you're faithful to continue to see us through the storm. Thank you for every one of those songs. Thank you for the joy of music, laughter, humor, and all of your creation. Thank you for your wisdom, love, your mercy, and your grace, and your perfect plan of salvation.

Thank you for all of the holy days which teach us your plan of salvation. Thank you, Lord Father, for your presence, your blessing upon these services.

We do ask, Father, that you would use this sermon, this message, to help more people to grow in the truth of your Word, to come out of false religion, false churches, false pastors, false leaders, and come to your wonderful truth.

This message will not return void nor vain, but accomplish the purpose of whichforth that you send it.

We proclaim it as blessed, holy, and anointed, covered in the blood of Jesus, in the name of Jesus.

And the Church said, Amen. Praise Jesus. You may be seated.

Ephesians chapter 2.

For those of you who are listening or watching for the first time, we are reading from the Alpha and Omega Bible, published by Eyes of the Light Ministries.

And this is a restoration of the original scriptures, based upon older manuscripts, agent Bible manuscripts, older than what was used for the King James Version.

Again, this Bible is not your traditional Bible, based upon denominations of this world, but rather is a restoration of what the apostles and prophets actually wrote. Amen. Praise Jesus.

Today, on this June 28th, 2025, the title of the sermon is Saved by Grace, Not by Works, Misunderstood.

Examining the traditional doctrine of Saved by Grace, Not by Works, what does the book of Ephesians chapter 2, what does it mean when it says Saved by Grace, Not by Works?

What does that mean, biblically? Does it mean that we are not required to obey God, that that's not necessary?

That we're allowed to break His commandments? Does our obedience to God and His commandments compete in competition against the blood of Christ, as many of the Babylonian preachers teach?

Let's read Ephesians 2, verse 1.

And you were dead within your trespasses and sins, in which you previously walked according to the course of the world, or the path of the world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them, we too all previously lived in the lust of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest, the rest of the people.

Verse 4. But Theos, being rich in mercy, because of his great love with which he loved us, even when we were dead in our transgressions, our sins, he made us alive together with Christ.

By grace, you have been saved from all this sin that we previously, all of us, walked in, lived in.

That sin is called, in verse 5, transgression, transgression of the law. Sin, according to 1 John, chapter 3, verse 4, says sin is the transgression of the law.

We were all breaking his commandments, we were breaking the Ten Commandments, we were breaking other commandments, we were breaking the covenant of God.

We were living in transgression against the law. Then God saved us by mercy, by grace.

Verse 6, and raise us up with him, Christ, and see to us with him in the heavenly places, in Christ Jesus, symbolically, if Christ is inside of us, God is inside of us, and he also is seated in heaven at the same time as he is everywhere, all at the same time, everywhere, then we are seated next to Christ as well.

If Christ is seated in heaven, and if he is inside of us, then we are in a way, mostly symbolic, but in a way, we are seated in heaven as well.

Verse 7, so that in the ages to come, he might show the surpassing riches of his grace and kindness toward us in Christ Jesus.

But by grace you have been saved through faith, and that not of yourselves, it is the gift of Theos.

Notice saved through faith is coming out of breaking the law of God. It is coming out from our previous life through faith, through knowledge of him, having come into knowledge of him, coming into knowledge of why we were wrong, why we were committing sin, what was a sin, what is a sin, what is not a sin, through coming into that faith, through coming into faith, he comes into cooperation with us to save us.

Verse 9, not as a result of works so that no one can boast.

If you think about it, when we got saved, how much works did we have at that time?

Amen, at that point of time of when we got saved, how much works did we have yet?

Right, not very much at that time, amen. Verse 10, for we are his workmanship, created in Christ Jesus for good works, which Theos prepared beforehand so that we would walk in them, in those good works.

Verse 10 is very clear that he wants us doing good works, that is his desire, that's what he wants.

But we did not have a lot of good works when we first got saved, we were still babies in Christ.

So people teach wrongfully that saved by grace, not by works, means that if we obey God, keep his commandments, that we nullify, that we avoid the blood of Christ, as if obedience to Christ equals a competition, rather, that obeying Christ is competition against the blood of Christ, is what they teach.

I've heard it over and over and over and over. They don't understand the Bible, unfortunately.

It's very sad that people that think they are teachers, that they don't understand the Bible, and there is the blind leading the blind, it's very sad.

But we must teach what these verses actually, correctly, how they correctly apply to us, what they actually do mean and don't mean. Amen.

We've got to teach the truth. Amen. We're going to look at a lot of Bible verses today, as we always look at a lot of Bible verses, and some of them are going to be very clearly sounding like they're preaching against the law, but yet other ones, not so. Amen.

The way you come to the truth is by reading the whole Bible, and it really seems like most pastors have not read the whole Bible, it's just the way it seems. Amen.

Ephesians 5 verse 21, but the reason I'm going to read this about the Church being the Bride of Christ is we've got to understand that when we enter into a relationship with Christ, we're baptized, we're saved, we've become part of God's Church, we are His Bride, what does that mean?

What does it mean to be the Bride of Christ? Marriage is a covenant, right? Marriage is a God covenant. It is a God-sanctioned covenant, a covenant that God has made.

It is regulated by God's law, marriage is. Amen. Marriage really should never be regulated by man's law. We do not approve of marriage licenses by mankind.

If you had a marriage license through man's government, we don't require that you make it void, but if you don't have that marriage certificate yet, we encourage people not to get one when you do get married.

Sometimes you might want one only for certain legal reasons, taxes and the right to visit your husband or wife when they're in the emergency room, stuff like that, convenience, legal reasons.

But really, it's not God's will for man's governments to try to regulate this covenant that is really with God.

Now, leaving the subject of physical marriages and getting our mind back on that we are the Bride of Christ, that means we have entered into a covenant with God to keep His commandments.

If you examine Exodus 20, where it talks about the Ten Commandments, and read the Bible verses leading up to that chapter, God said to the people of Israel, if you will obey me, if you will keep my covenant, my laws, my commandments, then I will be your God and you will be my people.

And the people said, I do. It is a marriage covenant. The Ten Commandments is a marriage covenant, not only the Ten Commandments alone, but even given your tithe and your offerings and keeping the biblical holy days, all the biblical holy days.

They also are part of that covenant with God. That's what it means to be the Bride of Christ.

With that in mind, we read these verses. Verse 21, He Himself is the Savior of the body.

But as the congregation of called out ones submits to Christ, so also the wives are to their husbands in everything.

Husbands, love your wives, just as Christ also loved the congregation of called out ones and gave Himself up for her.

His body, His blood, His sacrifice, that Christ gave His sacrifice, atoning blood for our sins, is in this, where it's talking

about husbands and wives, where it's talking about marriage, it mentions Christ's sacrifice for His Bride.

Verse 26, So that He might sanctify her, the bride, the church, having cleansed her by the washing of water with the word, that He might present to Himself the congregation of called out ones in all of her glory, having no spa or wrinkle or any such thing, but that she would be holy and blameless.

When it's talking about the church, the Bride of Christ, not having spa or wrinkles, is talking, as it says here, about holiness and being without blame, which means that she no longer walks in the sins of the past. Amen.

That she has been cleansed, that she has now become holy. Be ye holy. Amen.

Verse 28, So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself.

For no one ever hates his own flesh, but nourishes and cherishes it, as he produced to, just as Christ also does, the congregation of called out ones, because we are the members of His body.

So even as a wife and husband are members of each other's flesh, so is Christ in the church.

Verse 31, For this reason a person shall leave his father and his mother and shall be joined to his wife, and the two shall become one flesh.

This mystery is great, but I am speaking with reference to Christ and the congregation of called out ones.

So he's not talking so much physically, but rather he's using a physical example to really get the mind and the focus over to how we should interact with Christ in the same way that a wife should respect and obey her husband, the same way that we should respect and obey Christ. Amen.

So, respect and obedience, keeping His commandments, is not in competition against the blood of Christ.

Is it? If keeping the commandments, the Sabbath and the holy days, if that was in competition against the blood of Christ, then Paul in these verses would not be teaching that we must honor, respect, and obey Christ.

That we must honor, respect, and obey Christ even as a wife should her husband. Amen.

After the crucifixion of Christ, are women no longer in the New Covenant timeframe, no longer required to obey their husband?

According to this verse, written decades after the crucifixion of Christ, women are still required to this day in the New Covenant timeframe to honor, respect, and obey their husbands.

To this day, that has never changed. So why would it change that we no longer have to have a fear of Christ, that we no longer have to obey Christ, who is our husband? Amen.

He is our bridegroom. Amen. And it even mentions that He gave Himself up for us.

So it mentions His sacrifice in the middle of talking about the requirement that we submit ourselves to Christ, even as a woman must submit herself to her husband. Amen.

A bride is supposed to submit herself to her husband.

We just read that in the book of Ephesians. We read that throughout Scripture. There's no mistake in that.

Romans 6 verse 1, What should we say then? Are we to continue in sin so that grace may increase?

May it never be? How shall we who die to sin still live in it? So if the traditional doctrine of you're saved by grace, you don't need any works, if your obedience to God is in competition against his blood, against his sacrifice, then why does Paul say here in Romans 6 verse 1 and verse 2 that shall we continue in sin?

Shall we continue to transgress against the law? There's a way of translating that according to 1 John 3 verse 4.

Sin is the transgression of the law. So we could translate this in Romans 6. Shall we continue to transgress the law so that grace may increase? Verse 2 says, may it never be.

Never. Amen. May it never be. Very clear, that's very clear there. Look at chapter 5 here, Romans 5 verse 8. But Theos demonstrates his own love for us in that while we were still yet sinners, Christ died for us.

That verse is talking about the grace by which we are saved. That's different from how we're going to live after we're saved. Amen.

We're saved by grace in the verse 8, but then when we come to chapter 6 verse 1 and verse 2, that's how we're going to live on a daily basis for the rest of our lives after we have been saved by that grace. Amen.

So when we first are saved, we may have been keeping the Sabbath for only one day, one week, one month, two months, three months.

We haven't had much works yet, but we've got to walk in the good works that we read earlier that God wants us to walk in on a daily basis, submitting ourselves to our husband, the Bridegroom Christ. Amen.

Look at chapter 7 here, Romans 7. I'm not going to read the whole chapter, Romans 7, Paul is beating himself up. He's really, really, really beating himself to pieces because of the sins that he's still struggling with.

And that's something that you'll never hear in the traditional churches, but he struggled with sin as all mankind does, men and women. Amen.

And then when we come to the end of the chapter.

Romans 7, verse 16. But if I do the very thing that I do not want to do, I agree with the law that the law is good.

So now no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me, that is, in my flesh.

For the willing is present in me, but the doing of the good is not. For the good that I want I do not do, but I practice the very evil that I do not want.

But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.

I find then the principle that evil is present in me, the one that wants to do good.

For I joyfully agree with the law of theos in the inner self, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my body, my members, the wretched or miserable human that I am.

Who will set me free from the body of this death? Thanks be to theos, through Jesus, the Christ, our Lord.

So then on the one hand I myself with my mind and serving the law of theos, but on the other with my flesh I am serving the law of sin.

Paul is basically saying that whatever these sins may be that he is talking about, he is struggling with those sins, that sometimes he can barely help himself.

Even though he is a pastor, he is an apostle, he is a prophet, there is a scripture that says, well he calls himself the chief of sinners.

We, all of us, are to pursue that journey of perfection, that goal, the finish line of perfection.

But Paul said in a verse, he said, I have not yet attained. Amen. That which I seek to obtain, I have not yet obtained, is a lifelong journey. Amen.

But just because that is the natural course of humans to sin, doesn't mean that we need to just throw up our arms and say, I give up, I am just going to stay in sin, and I am not going to strive for the perfection, which is what your Babylonian preacher wants you to say.

And they want you to say that it is impossible to stop all sin. And that is not impossible, we have read it many times, all the many different verses, there are so many verses we could read, we would be here all day, amen.

James 2 verse 14.

What use is it, my brethren, as someone says that he has faith, but he has no works?

Can that faith save him? Your traditional Babylonian preacher and traditional Christian would say yes, you are saved by faith alone, you don't need any works, and if you have any works at all, that is in competition against the blood of Christ, that is what they teach and preach and believe.

Let's keep reading what the Bible says in verse 15, if a brother or sister is lacking clothing and in need, page 783, if a brother or sister is lacking clothing and in need of daily food, and one of you says to them, go in peace, be warmed and be filled, and yet you do not give them what is necessary for their body, what use is that?

You know, that's assuming that you have something to give to them, that you have the ability to give to them, but you only give them words that you don't actually help them when you are able to.

What use is that? Verse 17, even so faith, if it has no works, is dead, being by itself.

But someone may well say, you have faith and I have works, show me your faith without the works, and I will show you my faith by my works.

You believe that Theos is one that you do well, but the demons also believe and tremble.

The Apostolic Church, part of Babylon, they focus so heavily on just one God, Jesus is God, Jesus is the Father, and that's good, but they focus on it so much that it's equal to the over-hyper focus that the grace churches have on grace, grace, grace, grace, grace, mercy, mercy, mercy, mercy, and the Torah churches have that hyper focus on Torah, Torah, Torah, law, law, law, law, law, law, law, when really we should have a full gospel that teaches the proper balance between mercy and grace, law and obedience.

We need the full gospel, the whole picture, understanding how all these verses balance out.

There are certain verses that teach that seem to sound like it's against the law and then other verses that promote the

law.

So you've got to have that proper balance. Amen.

Verse 20, but are you willing to recognize, you foolish fellow, that faith without works is useless?

Was not Abraham our father found righteous by works when he offered up Isaac his son in the altar?

You see that faith was working with his works, and as a result of the works faith was perfected.

And the Scripture, Old Testament, was fulfilled, it says, and Abraham believed Theos, and it was credited to him as righteousness, and he was called the friend of Theos.

You see that a person is found righteous by works and not by faith alone. In the same way was not rehab but the prostitute also righteous by works when she received the messengers and sent them out by another way.

For just as the body without the spirit is dead, so also faith without works is dead.

Faith without the commandments is dead because the whole law hangs on love toward God and love toward fellow mankind.

The first four commandments is about how you show your love to God. And then the final six commandments, other six, I should not really say final because there's other commandments, the other six commandments is about showing your love, treating one another right.

And then all the law hangs on loving God and loving people doesn't mean that the law is done away with.

It means that all the law is based upon love, love toward God and love toward your fellow humans.

That's what that means. Amen.

Now, the messages of Paul and James seem to contradict in some cases because of the different audience and the different focus of each message. Amen.

Paul had previously been a leader of the Pharisees and the Pharisees were all about the law, the law, the law, the law, the law.

He was a Hebrew roots, Torah, Torah, Torah, Pharisee, legalistic. Amen. The Pharisees could not understand the spirit of the law. They only understood the letter of the law, but not the spirit of the law.

That's the Hebrew roots today. Amen. So Paul, having left the Pharisees, had a great emphasis focus upon teaching people to not focus on the law because he himself had to battle that.

He himself had to come out of that. So he preached about that. So he's trying to teach the Jews, although he was a preacher to the Gentiles as well, but many of the Jews were trying to tell the Gentiles, you can't be baptized, you can't be saved unless you're circumcised.

So Paul wrote that whole letter to the Galatian church for that express purpose, that sole, lone purpose to tell the Galatian church, no, you don't have to listen to the Pharisees, you don't have to listen to the Jews that want to force you to cut yourself as if you can buy salvation through your own sacrifices, by cutting yourself and through your own blood and through human blood.

That's what Paul was battling. That was what Paul was fighting. So that was his focus when many times he wasn't preaching against the law. The law, what he was preaching against was an over-focus letter of the law going by the letter while people were ignoring the spirit of the law.

That was his ministry. James, who was the brother of Jesus Christ, physical bloodline, to the best of my understanding, is teaching us that faith is good, but even the devils know that there's one God who that God is.

Even the devils know the name of God. Even the devils know what day the Sabbath is.

But you've got to have some words, you've got to have some obedience, you've got to help people, you've got to love God and love fellow men.

We have that Isaiah chapter 1 where God says, I'm sick and tired of the Sabbath and the new moons and the fastings and the praying and fasting and praying and fasting and keeping the holy days and keeping the new moons.

What I want you to do is to help the widow, to help the orphan, to help the people in the need, to help the poor.

So if we were to keep the letter of the law without any of the spirit of the law and require people to be circumcised and believe in that clean and unclean meat that you can't eat pork, that you can't eat shrimp, then yes, our works and the keeping of the letter of the law of the Old Covenant would be in competition against the blood of Christ. Absolutely.

Amen.

But because we understand that Acts chapter 10, God tells Peter, I have cleansed these animals.

Do not call them unclean what I have cleansed. That's basically the very, very, very same thing as sand.

I've cleansed them. Don't call them unclean what I have cleansed. It's the same thing as saying, I did cleanse these.

Same thing, just a different way of saying it. Amen.

This is really simple. This is really simple. As I said, it seems like pastors and Christians just haven't read the Bible. It's just the way it seems. Amen. Because really the Bible is simple, but you just got to read it and read all of it. And you can't say, okay, well, Paul said this, but I'm going to ignore what James said. Amen. You got to read all of it and balance it out to where you understand where they're both coming from. But sometimes when you're talking to someone, you might say to one person, you're very legalistic. You need to start being so legalistic. But then you go to a different person. There's a different audience, a different person you're talking to that has a different problem where they're not keeping any of God's law. And you tell that person, you need to keep the commandments. You're not contradicting yourself. So Paul and James had the different focus, different audience, had to deal with different problems, different situations. Who you talk to one day may not be who you're talking to the next day. You go to different towns. You go to different congregations. You talk to different members of the church. Different members of the church have different problems. Some people are too liberal. Other people are too legalistic.

Let's go to Isaiah 55 verse 1. They select people into their organization that they feel like can contribute to society. In other words, they pick and choose who can be saved. They pick and choose who can have a knowledge of agent manuscripts.

What they call secret, hidden knowledge, only for the elite. The Pharisees, the Catholics, the Freemasons, some other groups, the communists.

The communists, they claim to be for the poor person, which is total hypocrisy and a lie.

When really, they're all about filling their own pockets for the rich elite of their rulers.

Nancy Pelosi and other Democrat leaders, Whoopi Goldberg and others like that, that claim to be for the poor, yet they are for the rich.

The reality, the reality is that the scripture teaches really that we have a better chance of getting saved the more poor we are.

And that the more poor that we are physically, financially, the greater the possibility that we could be saved, rather than the requirement for us to have money.

So when he says to go and buy without money, he's making a comparison in verse two.

Why do you focus so much in verse two? Why do you focus so much on what you can buy with the money?

When you eat this and you buy this and you spend too much on groceries and you buy these fancy meals, that's really ridiculous.

Some of the stuff that people buy to eat that I can never, ever afford. And if I could afford it, I still wouldn't buy it.

Because we've got to have our priorities right. We have to have a certain amount of money that we're going to spend on food, a certain amount of money we're going to spend on clothing, a certain amount of money that we're going to spend on luxuries and the fine things of life and treats and waste and games and fun and entertainment.

There's nothing wrong with a woman having some earrings and a necklace, some nice clothes, nothing wrong with a man having a nice watch, nothing wrong with any of us having some good quality shoes and some good quality clothes and a dependable car.

And nothing wrong with people having enough to eat and good nutritional food. And nothing wrong with splurging every once in a while, going a little bit extra, having a treat, having something a little bit more expensive than what you normally would buy to a certain balance, to a certain reason.

There's a time to go out to eat. There's time to go out for a nice restaurant. There's time for everything under the sun.

There's a time for every season, a time for everything.

But when people are on a regular basis spending too much money on any of these things, spending too much money on gold and silver, too much money on purses and clothing and getting your fingernails done, your toenails done, nothing wrong with a woman occasionally treating herself or her husband treating her to something special, getting her nails done once a year, something like that as a treat.

But where these women are going and getting their hair fixed for \$100 or \$200 every month is ridiculous.

And people going and fixing something to eat or restaurants that is expensive or buying something in the grocery store that is expensive too often and living it up, getting fat on the hog is an old saying.

The Bible speaks against these things. In general, we are to be a people believing in a minimalist lifestyle.

We've preached sermons about that before. We will see throughout the scripture that it's easier to be saved as a poor person because the riches of life are in competition against the blood of Christ.

And that competition against the blood of Christ is not obedience to Christ, but rather competition against the blood of Christ is this rich, lavish, living rich people that want to focus on the flesh, things that they can buy with the money. And not considering the needs of the gospel, not considering the needs of the orphans, the widows and the poor people. We've got people in this church that we need to take care of, that we need to help with their finances. Amen. There must be a priority in our finances, thinking about other people, loving other people, considering other people's needs.

Nothing wrong with us every once in a while getting a pizza, every once in a while going out to eat, but we've got to have the proper balance of how often and how much we spend, what we choose to do with our money. Amen.

Considering the needs of other people. Amen. So come and buy without money in the context of salvation that you can't buy salvation with cash, with money, with a credit score.

Therefore we're saved by God's mercy, by God's grace. In the same way that we can't buy our salvation with money, we also cannot buy our salvation through our works.

Because we see that Sister Kiki, I shouldn't call her Sister anymore. Amen. She kept the Sabbath, all the biblical holy days. Amen.

She paid her tithes. She was baptized. But she had tremendous pride. And she's a very difficult person to get along with in person, the people that she lives with, her own children, other people.

She's the type of person that if somebody sees her in the store, they're going to run the other direction to try to get away from her because they know that she's the type of person that once she starts her mouth, she can't shut up. Amen.

And she started on a habitable basis, regular basis, coming on Parrhesia back then, during that day and time, of posting things to try to go against my teachings little by little, more and more and more over time.

And I was on to her the whole time. Amen. Just because we keep the letter of the law doesn't mean we're keeping the spirit of the law. Amen.

We can't buy our salvation. We can't buy the blood of Christ through keeping the Sabbath. But keeping the Sabbath is not in competition to, is not contrary to His blood and His mercy and His grace.

Even as a marriage covenant of a woman married to her husband, her obedience to her husband is a good thing. It's not in competition against the husband. Amen.

And finally, let's go to Luke 18 verse 9. This is the parable of the Pharisee and the tax collector. Again, the Pharisee is the Torah roots, Torah, Torah, Torah, Torah, law, law, law, law, legalistic mind frame. Amen.

Luke 18 verse 9. And he also told this parable to some people, that some people could trust it in themselves that they were righteous and viewed others with contempt.

Two people went into the temple to pray. Now notice if it's two people going to the temple, they're both Sabbath keepers. Amen.

And one, a Pharisee and the other a tax collector. The Pharisee stood and was praying next to himself. Theos, I pray that I am not like other people, swindlers, unjust, adulterers, not even like this tax collector over here.

I fast twice a week. I pay tithes of all that I did. But the tax collector, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his chest, saying, Theos, be merciful to me, the sinner.

I tell you, this man went to his house, that means, I'll just read it, went to his house having been acquitted rather than the other, for everyone who exalts himself will be humbled, but he who humbles himself will be exalted. Amen.

The Pharisee was pointing out his righteousness by the letter of the law, but his heart was wrong.

His heart was full of pride. Amen. Whereas the tax collector, which is a group of people, that the Jews did not respect, amen, and they wouldn't have anything to do with them.

But the tax collector was a more righteous man in the way that he humbled himself.

Instead of pointing out his works of the law, his goodness and his righteousness, he was saying, Forgive me.

He was repenting. Amen. So we need to always and forever have the mentality that we can do better, that there's still room for improvement, that we have not yet obtained, even as Paul had not yet obtained, achieved everything.

We need to have that mentality that we ourselves need to focus on our own sins, our own flaws, continue to get ourselves right, continue to draw closer to God, continue to desire more of His Holy Ghost, grow in maturity, grow in His will, grow in His Spirit, come into the center of His will, repent daily, weekly, monthly, yearly, continue to grow not only in knowledge and understanding and obedience, but in His Spirit, in His will. Amen.

Matthew 25 verses 34 up to verse 45, talking about the Great White Throne judgment. That is talking about that we're going to be judged according to our works. The Bible says that we will be judged according to our works. It actually says that. Amen.

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