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Well, guys, welcome back. It's our Thursday night Bible study. Oh, by the way, my wife says that I have my hands in front of my face too much, so I'm gonna, I'll try to, I'll try to limit that.

Thanks, Mr. It baffles me, you know. We're looking for you. We're looking for you.

I just, that's so funny. I will try, but I do talk with my hands. If you guys see me stand up in front of an audience and have PowerPoints and everything else, I walk the stage and I point and I do all this other stuff.

I'm really so sorry about that. But anyway, I'll try to pay more attention to that. So anyway, let's keep going.

So anyway, this is our Thursday night Bible study. We're into Revelation and we have taken a detour into Ephesians to understand exactly who Christ is, and that's where we're at. We're into, let's see, who's this? Let me take care of that.

And we're into chapter two. So tonight we're going to focus on our last view at chapter two, verses one to 10. And we're going to, the theme for tonight is looking at these 10 scriptures in exchanging a living death to a dying life.

And you're going to see what I mean when we get to the end here, but this is the third point of view looking at these scriptures as it relates to salvation itself. So the fact that Jesus rose from the dead is not merely a historical novelty. And it's not just an event that somehow upstages all those who made claim to near-death experiences.

Neither is the resurrection of Jesus merely a testimony that the spirit of Jesus is somehow alive in a mystical way, as in the pain of a poor people or a smile of a child. Neither is the resurrection of Jesus Christ intended as an illustration, a sort of means of teaching by object lessons that people can overcome their difficulties and triumph over their tragedies. It's not just an illustration that sometimes dead in roads of disappointment can have hope.

All of those are nice sentiments but have nothing to do with the true meaning of the resurrection of Jesus Christ. Now, why did I bring all of that up? It's because religion out there focuses, the majority of religion out there, focuses on those types of events as it relates to Jesus Christ. And what I'm trying to give you the baseline here is none of it focuses on Jesus Christ's resurrection.

It has nothing to do with the resurrection at all. Now, in fact, to understand the resurrection of Jesus Christ, you need to understand that it is the means and the only means by which people may enter eternal heaven and escape eternal hell. This is the narrow gate.

This is the only way you get there. You can't get there by any other means. You can't get there by any works.

You can't get there by doing good deeds. You can't get there by saying Hail Mary. The only way you get there is the belief on Jesus Christ's finished work.

And that's it. In the bottom line, that's what the resurrection means. It is the means by which people enter heaven and escape hell.

Any other definition or discussion of the resurrection of Jesus Christ that doesn't deal with that issue misses the complete point. Okay. The resurrection of Jesus Christ is therefore the most determinative event of all time because by it, the destiny of every person is ultimately determined.

That whole event, that that crucifixion, death, burial, resurrection, ascension, glorified body, that is it right there. And as I said on Tuesday night, I'm going to teach on that. Okay.

We're going to get into that subject because there's more in that subject than you have ever been taught. Okay. I've had the opportunity to talk to some of you guys at least over an hour or so on that.

And in that discussion, eyes were open and so forth. So we're going to get to that, but that is the only ability. That is the only ability to understand what the entire life, your life is focused at.

It is the most impracticable thing that ever happened in the history of this world. How you respond to the resurrection will determine whether you spend forever in heaven or hell. That's the event.

Your response to that is critical. Your understanding of that event is critical. Your belief on that is critical because that is your determining point.

That's all. That's it. Nothing else you do in life gets you your ticket to heaven other than that.

That's it. Now in approaching the resurrection, I want to approach this from the vantage point of the paradoxes of Christianity. This is our third focus on this, these verses, and I want to do it on the paradoxes of Christianity.

There are a number of paradoxes in Christianity, things that appear contradictory but are not. For example, when we talk about Christianity or the kingdom of God, the rule of God in the hearts of those who believe in him and know him, when we talk about Christianity, it is filled with paradoxes. For example, it is a kingdom on earth with a capital city in heaven.

It is a kingdom on earth without an earthly country. It is a kingdom on earth despised by men but beloved by God. This kingdom, paradoxically, is made up of exalted people who once were all slaves, righteous people who once were all wicked, honored people who once were all criminals, loyalists who once were all defiant rebels, friends who once were all enemies.

That's what this kingdom is made of. It is made up of rulers who are at the same time servants, vanquished who are at the same time super conquerors, heroes whose glory is their weakness, overcomers whose highest goal is humility. All of these people in the kingdom are governed by a law which produces complete freedom and a freedom which is completely bound to the law of God.

Everyone in this kingdom is ruled by a king who died for his subjects, a judge who is punished for the guilty in his court, a ruler of heavenly glory crowned with earthly thorns, the lord of life who was murdered, the creator of men who was executed by them. The paradoxes culminate in a dead king who rises to life. Because of that reality, we can exchange living death for dying life.

It's that last paradox that we're going to talk about, exchanging living death for dying life. I'll mute everybody. Hang on a second.

There's no pressure. There we go. Okay, so those are both paradoxical statements but make perfect sense if we understand the scripture.

The Bible indicates that everybody outside of God's kingdom, outside the Christian faith, apart from Christ, everybody outside are the living dead. Remember, we are born dead. Okay, because we first are spiritual beings living a physical life experience.

While your animated body is alive, your soul, your spirit is dead. That's the only thing that matters. So when you're born, you're dead.

You cannot respond to Christ at all. There is no, there's no interaction. You're just dead.

And those inside are the dying alive. Outside everybody has a living death. Inside everybody has a dying life.

What do we mean by this? Let's look at this. Let's go to a passage of scripture that opens it up and we're going to go into Ephesians 2 now. The issue of the resurrection is at the heart of this matter of whether or not you're among the living dead or the dying alive.

Okay, so let's put this in perspective. Living dead means that you're physically alive, but your spiritual soul is dead. Okay, the dying alive means that your soul is alive, but your physical body is dying every day.

That's the two paradoxes. And we get those mixed up in our belief system because we look upon the physical side of everything instead of the spiritual side to determine whether we're alive or not. That is absolutely false.

You're spiritual beings first living a physical life experience. The only way the physical life experience expires is if your soul dies because that's what makes it animated. So either your soul is dead or it's alive.

This physical body is dying. It's dying the minute you're born. Think about it.

A baby cries coming out of the mother's womb because the baby understands that I'm breathing something I'm not supposed to breathe and I am dying. They know more at birth than what you ever think about. We'll never get back to the point of understanding everything that we understood in the mother's womb because we were totally alive.

We were connected to God and we communicated directly to God in the womb. And when that cord is cut and that head comes out, they've lost something. They've lost that connection, that comfort.

They've lost that comfort connection and they know something has changed big time. And that's why they cry because they don't feel it anymore. So they come out dying.

Okay, so this is indeed the message of this wonderful passage in Ephesians chapter two. Now the resurrection of Jesus Christ was designed by God to move people from living death to dying life. And we're going to explain all of this as we go through this.

Ephesians 2.1, And you were dead in your trespasses and sin, in which you formerly walked according to the course of this world, according to the principle power of the air, of the spirit that is now working in the sense of disobedience. Among them, we too are formerly lived in the lust of our flesh, indulging the desires of our flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy because of his great love with which he loved us, even when we were dead in our transgression, made us alive together with Christ.

By grace you have been saved and raised us up with him and seated us with him in the heavenlies in Christ Jesus. In order that in the ages to come, which means the ages that start upon your salvation, he might show the surprising riches of his grace and kindness towards us in Jesus Christ. Now, we're going to look at the text more carefully tonight than probably in the last two nights, but I want you for a moment to look at verse 5. Even when we were dead, he made us alive.

This is the meaning of the resurrection of Jesus Christ. I want that to sink in a moment. This is the meaning of the resurrection of Jesus Christ.

This is the crux of the Christian faith. This is the gospel of Jesus Christ. This is the distinction of Christianity.

This is the truth of God. Apart from God, all men are dead. Let's talk about that living death.

Now, go back to and you were dead. He's writing to those who now believe and reminding them that they used to be among those who were dead. Physically alive, yes.

Spiritually dead, spiritually and eternally dead. Now, not only was it true of the ones to whom he wrote, but you'll notice at the end of verse 3, that little phrase, even as the rest. He throws this in to create the statement for all humanity as the rest, everybody.

We're all born in death and we've come alive through the gospel of Jesus Christ, the belief on the gospel of Jesus Christ, and that is the condition, that's the universal condition, not only for you, but everybody. That is the condition of the world. Nobody would deny that our world is in trouble.

Nobody would deny that we've got problems. We have problem solvers all over this place, but people tell us the answer is in changing this or changing that. Better education, better understanding of each other, the lessening of racial tensions, the elevating of people's psychological self-esteem, etc, etc, etc.

People tell us that the real problems that man faces are social problems. Why? Because they want you to focus on the world. They want to take your eyes off of the prize, your prize.

It's an inability to live in harmony with the social environment. That's what they say. He can't get along with the people around him.

He needs to be socially aware, socially sensitive, socially educated, political correct. Oh my gosh, I am so sick of that. All right, I just want to put it out there.

You get it or you don't. Okay, other people come along and say, well, the real problem of man is psychological. It's not social.

It's not about his relationship with others. It's about his relationship with himself. He can't get in touch with his own inner feeling.

He can't calm down his own inner anxieties. He needs somehow to be at peace with himself. He needs to cultivate self-esteem.

If he can solve his psychological problems and get together with himself, he can easily get together with somebody else. Bullcrap. There are others out there who would tell us that man's problem is really not social and it's not psychological.

It's environmental. Oh my gosh, here we go. Okay.

It's the way he's been treated. People have traumatized him and abused him and beaten him and done all kinds of things to him, and he can't quite get along in the complexity of this world. He's misunderstood.

Oh my gosh, how many times have we heard that? And can't achieve his dreams. And it's really his environment that messes him up. So man is out of harmony with the people around him.

He's out of harmony with himself. He's out of harmony with his environment and that's his problem. That's not his problem.

The Green New Deal is not your mental issue. They're making it a mental issue of anxiety over the fact that you don't know what the environment is going to be like tomorrow. Well, who's in control of that? God's in control of that.

Why should you have any anxiety about that? That's not his problem at all. Those are symptoms of his problem. Man's problem is he's dead.

He's dead. He's absolutely dead. He's alienated from the life of God.

He has no ability to connect to the good side of life. Chapter 4 of Ephesians verse 18 says, excluded from the life of God, he is spiritually dead. His body lives, but man is dead.

He is destitute of the life that recognizes God. He can't know God. He can't understand God.

He is insensitive to God. He can't comprehend God. He can't have a relationship with God.

He can't do God's will. He can't fulfill God's word, and so he can't enjoy God's blessing. The unbelieving man is not merely sick.

He's dead. And what is death? It's an inability to respond to stimulus. What's stimulus? God's stimulus.

The Holy Spirit's stimulus. He can't respond to God. He can't respond to divine reality.

He's dead to it. The Bible says that people apart from Jesus Christ are alienated from the life of God. They're dead to all divine stimuli.

All sinners are in the same condition. They're all absolutely dead. Therefore, they cannot do what pleases God.

Therefore, they cannot enjoy his blessing in his favor. All sinners are dead. The only difference between sinners is the state of their decay.

How foregone are you? They're all dead. The world then is the graveyard of the living dead. They move around as if they're alive, but they're not.

Scripture says they're dead while they live. John 80, a 19th century Scottish preacher, said men without Christ are dead walking. The beauties of holiness do not attract men in his moral insensibility, nor do the miseries of hell deter him.

You can talk about heaven to him. He's not going to be interested. You can talk about hell to him.

He's not afraid. Now, this kind of man doesn't need renewal. This kind of man doesn't need repair.

This kind of man doesn't need restoration, resuscitation. This kind of man needs resurrection. He needs life because he's dead.

That's the problem with mankind in total. That's the problem with this world. It's full of living dead who are literally shut off altogether from the life of God.

They can't know him, therefore they can't hear his voice. They can't understand his truth. It is foolishness to them.

It's folly to them. It's incomprehensible to them. They do not respond to it, and therefore they cannot enjoy his blessing.

Now, this state of living death can be easily understood with six words that describe it in the text before us, okay? The first word, we'll just use the word sin. The first word that gives us the nature of the spiritual death is the word sin. Notice in verse one, you're dead in your trespasses in sins.

Both of these words simply referring to the category of sin, moral evil, doing what is against God, doing what breaks the law of God. Of course, if man is dead to God, alienated from the life of God, if he is a corpse and can't respond to any divine stimulus, then of course he cannot do what pleases God and what honors God. He's just dead.

He's dead in the sphere of sin. It means that's the sphere, the realm, the position. His life, while he's living physically, is dead spiritually.

We don't become sinners because we sin. We don't become dead because we sin. We are sinners and we sin because to start with, we're dead.

If you have no God stimulus in your life, then you're living in the course of this world, and this course of the world is nothing more than death. It's sin. Wages of sin is death.

That's scripture. You're living a death walk. So both of these words simply refer to the category of sin, and we're sinners because we sin because to start with, we're dead.

We were born dead. We're still born spiritually. Think about it that way.

We sin because we were born dead in a condition of deadness and trespasses and sins. Sins is the world armatria. It literally means to shoot something and miss it.

To fail to hit the target is what it means. What is God's target? Be ye holy as I am holy, God said. That's the target.

Jesus said, be ye perfect as your Father in heaven is perfect. God's standard is perfection, and nobody can hit it. That's why in Romans 3.23 it says, all have come short of the glory of God.

We all fall short. Most people think of sinners as robbers and murderers and child molesters and rapists and gangsters, but sin has much more to do with what man cannot do than what he does. While certainly what we do is sinful, the nature of man's sinfulness is manifest in his inability to meet God's standard.

It's what we can't do that shows the sin, and what we can't do is to be perfect and holy. Even a moral man who hits the target of human goodness misses God's perfect standard of absolute holiness. Now the second word that is used here is the word trespasses, and that simply means to slip or fall or to get off the path.

It means to lose your way. It was used of somebody who strayed away from the road and got lost. Man has a severe problem.

He is dead, and he is completely incapable of hitting God's target, therefore satisfying God, and he's lost his way. He's wandering around in a state of death, all utterly insensitive to God, unable to respond to a divine stimulus, falling far short of what God requires, and lost as lost can be. You're in a state of complete darkness.

You cannot see. You cannot hear anything. That's why we talk about lost sinners.

They have wandered off the path. They have gone the wrong way in terms of truth and virtue away from God. There is a way which to them seems right, but the end is the way of death, the psalmist says.

So these two words simply describe man in his dead state. He's engulfed in unbroken patterns of sinfulness, unrelenting sinfulness in which he falls short of God's standard and wanders further and further away from God. These two words include every form of sin, every manifestation of sin, and thought in word and in action.

It is comprehensive inequity, comprehensive and monumental failure, comprehensive insensitivity to God's way as man wanders around lost in his sin, falling short of God's standard because he's utterly insensitive to God. He can't hear him. Can't see him.

He can't hear him. Can't feel him. He lives in a state of complete darkness.

The second word is wordlessness in verse two. He says, in which you all, of course before your conversation, firmly walked according to the course of this world. Worldly, worldliness.

What is worldness? What is the course of this world? What is the path of this world? The way of this world? Well, he's really talking about the world's system. Remember, we live in two systems. We live in the system of the world, and we live in the system of the heavens.

If you're not saved, you are engulfed in the system of this world. If you're saved, your home is in heaven. You're living on a foreign land, but you now have to operate within this system under the lies of God as he teaches you in Christology, in your sanctification, is how you walk this earth.

The word world, I'll just give you a little thought on this. It is the word cosmos, K-O-S-M-O-S, cosmos. Cosmos is the system of life on earth apart from God.

That's what that is. It's a word that means order. God is a God of order.

Satan is a God of chaos. This world is a system of chaos. It's the opposite of chaos.

Chaos means disorder. Cosmos means order. It's this order world system, and as we look around the world, it's very organized.

Why? Deception, guys. You got to realize this. The world is, I mean, you have traffic lights.

You have laws. You have this. This world treats everything as though it's in complete order for what? Confusion.

Because if they can get your mind off the order of God, the order of the heavens, and put your mind on the order of this earth, then they've captured you inside their system in the world of chaos. That's the reason why I said you got to, in your sanctification process, you've got to allow the Holy Spirit to take over more and more control of your life. Why? Because every time it takes over a control portion of your life, it becomes orderly, outside of chaos.

It's this ordered world system, and as we look around the world, it's very organized. The world is very, very organized, to be a matter of fact. It's amazing how much of an organization being man is, how well we network ourselves and create societal links and connections, and how we organize ourselves both to structure in social life, and economic life, and political life, and recreational life, and entertainment life, whatever else he does.

We try to make ourselves orderly in this world, operative word, in this world. We don't choose to make that a condition of our spirit to drive our physical thing. We allow our physical thing to drive the order in this world that then drives our spiritual side, which is outside of the will of God.

We're very organizing kind of creatures. As we organize ourselves, we develop this cosmos, this order of life, that it's the order of life that's according to the world, not God. You might think everything's going so great in your world, but have you looked at your spiritual side yet for that? Your physical side has nothing to do with your spiritual side.

It's the spirit of the age. That's what it is. It's the world system.

Now, let me tell you something. While man is dead to God, he is alive to the world system. He feels all of its impulses.

We feel he is dead in God's world, but he's alive in this one. What does it mean to go accordingly to the course of this world? It means simply to conduct your life according to the spirit of the age. Whatever the issues of the times are, that's what you're into.

Whether the times advocate, whether times allow, whatever they call for, whatever values they articulate, whatever they tell you is important, whatever their priorities are, whatever their tolerances are, whatever they promote, you buy, because those are the stimuli that move you. People take their cues from the surveys. They take their cues from the newspapers and the magazines and the books and from their peers and from television, from movies, from music, from politicians, from educators.

Whatever values this world system holds, that's what values they hold. Today, it's dominated by humanism, materialism, and sex. People just buy into the spirit of the age, but there are some, of course, who are religious, and that's part of a spiritual age.

The spirit of the age also invents highly sophisticated, highly organized, false religious systems. Men and women are engulfed in the thoughts and words and deeds of the world system, and there's no escaping it because they're dead to any other environment but that, and they're a lot really alive to that one, susceptible to all its influences. Now, the deception continues to descend into more bleakness as we come to the third word in this, and that word is Satan.

I use this word because it describes the one who is named in verse two. The prince of the power of the air, also called the spirit that is now working, man being dead to God, follow very carefully man being dead to God, can only respond to his earthly environment. His earthly environment is a system of evil that dominates his age, not his age as far as the physical body, but the age in which he lives.

Behind the system of evil is a supernatural power orchestrating all of it. Remember, you're tied to the what? To the pit. You're tied to the on birth.

You're tied to the pit. It's like, guys, yeah, done. You're tied to the pits.

Behind that system of evil is a supernatural power orchestrating all of it. His name called here the prince of the power of the air. The air is the realm.

The environment is which the death walkers live. It's the atmosphere of the death walker, and he's the prince over it. Satan is also called the god of this world.

People like to think that we're free, or they love to think they're free. That's the biggie nowadays. I want to be free.

I want to do it my way. Everybody is free to do his own thing, to do whatever you want, to do whatever feels good. Man is not free.

You don't go and be able to do your own will in this environment. You are locked into spiritual death. You are utterly insensitive to the realities of God, to the divine realm.

You are hypersensitive to the influence of the evil world system around you. You're engulfed in all your own personal sin, and the evil system is coming against your sinful character under very sophisticated terms, being orchestrated by a supernatural being the Bible calls Satan, who once was the most powerful angel in God's heaven. This doesn't mean that Satan is actually personally, individually at work in the life of every non-believer.

He can't do it because he's not omnipresent. He can only deal with one person at a time, but along with his demons, he is behind the world system, the world system of anti-God, evil influences, dominating sinners. Satan is the one who has designed the world system.

They're not free. And may I add that religion is Satan's most sophisticated tool of deception. He wants to undo the work of God.

Matter of fact, I'm writing right now a lot about the giants in the land for next week. I'm into the following week right now, and I'll tell you this is going to be an exciting completion of the study before we begin to rewrite creation itself using the whole Bible instead of just what we're told in Genesis. And I'm telling you that the world of deception goes wide and vast in this area.

He wants to undo God's work. He wants to oppose everything that God desires, and so he knows that in order to do that, he has to invent false religions systems for those who would be religious and otherwise might turn to the truth. We talked on Tuesday night, and I got one individual upset because I indicated that 6,000 churches have signed an agreement with the Vatican Church to preach the Luciferian doctrine, and those that are speaking in tongues violates the law and order of God, and therefore it is a sin.

And you're outside of the will of God. We're going to talk more about that on Tuesday night. I'm going to come back around to that.

I like the challenge. I like the challenge on this, and I'm going to lay out to you exactly—not like we did when we went through Acts on Sunday—I will lay out to you exactly in more detail this thing about tongues. So he appears as if he were an angel of light in his evil world system that are religious.

This is a condition of spiritual deadness, shut off from the life of God, engulfed in unrelenting sin under the influence of the system around us and all its values, which is being totally controlled by the primary anti-God supernatural being in the universe, namely Satan, and is carried out through all of his millions of demons who do his bidding. But the picture gets even bleaker when you look at it from this perspective as we come to the fourth word. The fourth word is disobedience.

Look at the end of verse two. The spirit, the prince, Satan, is now working. He's working in the sons of disobedience.

Satan is at work in the lives of these walking dead. By the way, the sons of disobedience is a Semitic form of reference to describe a life characterized by disobedience. When a person was characteristically disobedient, they would say he's a son of disobedience.

Back in the day, in the ancient time, that's what they would say. In the Old Testament, if he was characteristically wicked, they would say he's a son of wickedness or a son of Belial, which was the old name for Satan. You'll find that in Scripture.

Naturally, people cut off from God, engulfed in sin, susceptible to all the influence of a system orchestrated and energized by Satan. Obviously, those people will disobey God. They can't obey God.

Satan hates all that God desires, and Satan feeds into the world system and all of his hatred of God. Since people buy what the world is selling, they get on this God-hating, anti-God, anti-Christ activity. Oh, let me just be love.

Let's just have love in this world, right? Everybody's got to love it. No, no, no, no, no. No.

When Scripture says that they are sons of disobedience, then it's not some small issue. It simply says they are characteristically against God, disobedient. All God desires men to do is oppose Satan.

His goal is to lead sinners to defy God at every possible turn, whether with their overt, gross wickedness or with their hypocritical religion, which is false. Satan works to get men to defy God. Matter of fact, they try to put men not only to defy God, but put men as God.

This is the state of the living dead. Sinking yet deeper into description of the human depravity, we come to the fifth word, lust. Verse 3. We all used to formerly live in the lust of our flesh, indulging the desires of the flesh and of the mind.

You're dead to God. You cannot respond to God like a corpse can't respond to a physical stimulus. You're literally buried in equity.

You're under incessant influence by the wicked world system around you, cleverly energized and orchestrated by Satan so that you live in a constant pattern of disobedience to what pleases God. Behind it all is this driving personal motivation of lust. You do whatever your body or mind desires.

That's what he's saying. Whatever your body wants, that's what you're going to do. Whatever your mind wants, that's what you're going to do.

It may be that some people keep the two in sort of balance. Some people fulfill some of their fleshly passions and some fulfill some of their intellectual passions at the same time. There are some who flop all the way over to the mind side and become lost in academia or lost in intricacies of false religion.

Some fall all the way on the side of bodily passions and become lost in sexual perversion. Without the love of God moving in your heart, without the will of God moving you, without being able to understand God, you then become God in your universe. I do what I want to do.

I am my own God. I do what I want to do. I satisfy me.

You become the center of your world and what matters to you is whatever you want. Whatever your body cries for, whatever your mind cries for. Here is the corrupt human nature controlled and driven by its internal passions as it tries to exist and fulfill itself utterly apart from God.

Life is controlled by personal longings. So Satan orchestrates into the world system all of the worst, most gross anti-God fulfillment of those personal longings and they act as temptation upon us. As I said earlier, for some religion is the passion.

Self-righteous hypocrisy. For others, sexual perversion is the passion and everything in between. It is nature then of unregenerated people without price to be dead.

Okay, let's get back here. If you're saved, you're regenerated. Listen to this.

It is the nature then of unregenerated people without price to be dead. That's just saying that also when you're born, you're dead. You're unregenerated.

Salvation regenerates you. What that means is sinful, worldly, satanic, disobedient, and driven by personal lust. The last word and the sixth word tells us where this ends up.

It's the word wrath. End of verse three. They were by nature children of wrath.

That's where it all ends. They are so associated with wrath that they can be said to be the sons of wrath just as they were called the sons of disobedience. It is their nature to be destroyed.

Think about that. Your self-destruction, your self-destruction, your attitude of self-destruction is caused by Satan. That is not of God.

They were born to be damned. That's why I call them the living dead really. They're dead now and they're going to enter into eternal death, which is another word for hell, which is conscious suffering but a kind of terrible death in that it is a permanent separation from the life of God.

Born to be damned. Born to be condemned. In fact, Jesus in John 3 18 said they're condemned already.

Condemned already. He was talking about those that are not saved. You're already condemned.

I don't have to condemn you. You condemn yourself. Oh think about that one because that's really the truth.

You have selection process free will. You condemn yourself or you can give yourself freedom. Think about it.

So he describes living death. That's where everybody is. Everybody comes into the world that way and what the dead need is resurrection.

That takes us into the next section starting in verse 4. Just wonderfully and briefly, I want you to look at this verse 4. Here is the dying life. First was living death. Here's dying life.

It starts with but God. He says you are all of this but me. I can now come into the picture.

Friends, I want you to tell you something. It had to be initiated by God because dead men can't raise themselves. The only person, the only entity that can get us back home is God.

We can't even respond at all. It had to be outside of us and it was but God being rich in his mercy because of his great love with which he loved us even when we were dead in our transgressions made us alive for six and raised us up. Raised us up from what? Raised us up from the dead with Christ.

Resurrection. That's exactly what we needed. That's exactly what we need.

Here is the wonderful truth of Easter. The great truth of our resurrection. That's it, folks.

That's it. That's what I said. It's pretty easy to know what this life is all about if you just look at the cross.

Dead people can't come to life. You can't bring somebody back from the dead. Those spiritually dead, eternally dead, can come to life.

We can come to life but it says in verse five he made us alive. In verse six he raised us up. This is all the work of God.

You do not do nothing other than believe what he has already done. Six key words define this life just as six key words define the death. Word number one is mercy.

Verse four, but God being rich in mercy. What is mercy? Well, simply defined, mercy is not giving sinners what they deserve. Mercy is not giving sinners what they deserve, holding back what should come.

In fact, in Psalms 103, there is probably as good as a definition of this anywhere in the Bible. Psalms 103 10 says he has not dealt with us according to our sins. In other words, I'm not looking at your sins because if I look at your sins, I want to get really pissed off and I don't want to deal with you.

I'm going to forget all about that. Forget all about what you can or cannot do and all that stuff, and I'm going to deal with you with my mercy. So Psalms 103 10 says he has not dealt with us according to our sins, not rewarded us according to our inequities.

Mercy speaks of what God doesn't do to us even though we deserve it. We deserve to be punished. We deserve to be judged.

We deserve to be condemned. We deserve to be sent to hell, but God being rich in his mercy pulls back his judgment. Mercy pities us.

By the way, God doesn't have just a little to spread around. You might say his mercy bucket. How big is that mercy bucket? In verse 4, it says he is rich in mercy.

It means limitless, exhaustible, boundless. The second word is grace. Notice again in verse 5 towards the end of the verse, by grace you have been saved or delivered from death.

By grace, mercy pities and holds back. Grace pardons and releases. Mercy withholds God's forgiveness.

Mercy doesn't give us what we deserve. Grace gives us what we don't deserve. In spite of our trespasses, in spite of our sins, in spite of our worldliness, in spite of being dominated by Satan, in spite of living in disobedience and being driven by our passions and desires, in spite of being on schedule for deserved divine wrath, God steps in and shows sinners mercy and grace.

Why does he do this? That's the third word. Why does he do that? Well, it's not because of anything in us, let me tell you that. We are the opposite of everything attractive to him.

God is of pure eyes than to behold evil and cannot look on inequity. God hates sin. That's the reason why God can't come down and join us.

He sends his son all the way back to the old scripture. God hates the sinner. God is angry with the sinner every day.

God will not have sin in his presence. God despises inequity. Scripture says all of that, and yet God comes to the sinner with mercy which withholds the judgment and grace which releases the forgiveness.

Why? Verse four. The cause of his great love with which he loved us. Now, eternity passed.

We were part of heaven. Think about it. We rebelled.

He didn't. We came into Satan's marketplace. He didn't.

He sacrificed a piece of him to allow us to have this host body system to get back home, and then he sent his son to die on the cross to allow that to happen. Why? Right here. The cause of his great love with which he loved us from the beginning to the end.

This is a love which is beyond our comprehension. We know about love in our life. We know what it is to love, and we know what's lovable.

We love what attracts us. We love what suits us. We love what we like.

We love what fits into our formulas for life. Certain things appeal to us. Certain things don't.

Certain people appeal to us. Certain people don't. We know what that is, but we basically, on the basis of an attraction of some kind, know that we are loved one way or the other.

That's quite unlike the love of God, though. God loved those who were opposite everything that he was attracted to. When we rebelled, the only reason he gave a host body is to allow us to come back to his son.

He could have walked away. He loved sinners who were the absolute opposite of everything he loved. This is the kind of love that likes of which is foreign to us.

Paul calls it great love, and I'm sure he could have lined up a dozen or so adjectives, but he just sort of bailed out on it and said great love. It's inexplicable. It's beyond comprehension.

God loved us while we were his enemies. God demonstrated his love toward us that while we were yet sinners, Romans 5.8, Christ died for us. We weren't even born, guys.

He died for us, and we weren't even born. He demonstrated his love toward us in that while we were yet sinners, he gave his son to die for us. The immense love of God can be seen in that he would give his son to die on the cross for those who were the antithesis of everything attracted to him.

Greater love hath no man than this, that a man would lay down his life for his friends. The greatest love of all loves is the love of sacrifice of life. God loved us enough to give his son for us.

Now the fourth word, and here we come to the main word of this whole thing tonight, is called resurrection. Mercy, grace, and love from God lead to resurrection. Verse 5, even when we were dead in our trespasses, transgressions, he who loved us, God who was rich in mercy and grace, he made us alive.

Verse 6, he raised us up. That's what we needed. Now what is he talking about? Well, he's talking about resurrection.

What kind of resurrection? Well, what kind of death? Spiritual death. So he gave us a spiritual resurrection. We died with Christ, and we rose with Christ spiritually.

What does it mean? Well, a spiritual death means we were insensitive to God. Spiritual resurrection means we became sensitive to God. We were awakened in terms of our ability to comprehend God, to know God, to fellowship with God, to hear God, to serve God, to be blessed by God.

There's only one thing a dead man needs, right? It's called life. That demands resurrection. That's what men need.

That's what our society needs. That's what our world needs. We don't need a better education.

Matter of fact, you don't need any education at all, okay, in the formal sense. That's not going to do it. We don't need better psychoanalysis.

We don't need better capability to handle our emotions. We don't need any of that. We don't need better relationships among people, groups, or families on this earth.

We need life. That's what we need. We need the life of God in the soul of man, and that's exactly what is given to us here.

We need the life of God in the soul of man, and that's what exactly is given to us here. God looks at those spiritually dead, and because He loves them, He wants to show them mercy and grace. He makes them alive.

He just infuses life into them. What kind of life? Spiritual life and eternal life. How did He do that? Well, that is the next word.

The next word is Christ. How did He do it? Verse 5, He made us alive together with Christ. Verse 6, He raised us up with Him.

Now you're getting to the core of what the resurrection means, folks. Jesus said, Because I live, you shall live also. Whoever lives and believes in Me, John 11 25, will never die.

You might ask, what are you saying? Well, what the Scriptures are saying is that Jesus Christ not only died for our sins, but He rose to provide our life. I got off on this a little bit on Tuesday night, and we'll get into that more. But Christ died.

Think about this. Christ was let go by His Father, and He had to call Him God instead of Father. And in that moment of separation, He became what? A curse.

He became dead spiritually. And what I said Tuesday night is when He died, His soul went to hell. His spirit went to hell.

He had to do that because that's death. Now, in three days, He rose. It means His soul came back up, just like, and that resurrection gave us life.

He basically paid the price for death. He went to hell, paid the price. We remove the souls of all of those who had died in the Old Testament and sent them to heaven, and He raised up in the newness of life.

His soul became a life. And in that process, we died. We were let go.

Our sins go for us to the east from the west, and we are raised in Him. We are given life before we're ever born. The amazing truth of the gospel is that sinners were dead in trespasses and sin and such, were objects of God's wrath, called the children of wrath, but God took His wrath, diverted it away from the sinners, and poured it out on Christ on the cross.

He made Him dead spiritually and physically on that cross. He died under the wrath of God, took the wrath for all of us. Then He went into the grave, and He rose out of the grave for us.

His death was applied to us. His resurrection is applies to us together with Christ. That's what it means together with Christ.

In Romans 6, probably better than anywhere else in the Bible, verses 3 to 5, we have been buried with Him into death in order that as Christ was raised from the dead to the glory of the Father, even so we too walk in newness of life. That process on that cross is more than what you've understood from the Bible. I want to tell you that when He went into the grave spiritually, that was for us.

It wasn't for Him. When He came out, it was for us. God applies this to us.

In verse 5, if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection. This is the great miracle of the gospel. This is the heart of the Christian faith.

This is the great miracle of the gospel. This is the heart of the Christian faith. That is what you must understand.

This is Christianity. It is this. Sinners are headed for eternal damnation because they are in a state of spiritual death.

God offers them life. How? By taking care of their sin, which His justice requires, pouring out all His wrath on Christ by raising Christ from the dead, having conquered death for us. His resurrection can be our resurrection.

Matter of fact, it is spiritually. That's our first resurrection. That's the meaning of Christ's resurrection.

It wasn't just somehow an illustration of the fact that you can triumph over your trouble. It wasn't just a spiritual, mystical, whimsical kind of resurrection in that it's the Spirit of Christ who was nice to the poor people and children ought to be alive in us today. The resurrection was a historical fact.

Jesus died and He rose again. But when He died, He was bearing our sins. He became dead.

When He came out of the grave, He was providing our life. God applied His sacrifice and His resurrection to us. That's the glory of the resurrection.

Now, there's a sixth word beyond Christ, and that word is heavenlies. So, verse 6, God raised us up with Him and seated us with Him in what the Greek says heavenlies in Christ Jesus. Now, what happened after our resurrection? Okay, now I'm going to try to make this very clear, so listen up.

I want you to understand this right here. When we were raised from the dead by the power of Christ's resurrection, we were seated in the heavenlies before you were born. We were literally lifted up.

What does that mean? Well, it simply means all of a sudden we became alive to God. The heavenlies is the sphere in which God lives. Actually, it's the third heaven.

It's the realm of God's presence. We came alive to God where heretofore we had been dead to Him. All of a sudden, we knew God.

All of a sudden, we understood who He was. We weren't alive yet, okay, but we knew. All of a sudden, we loved Him.

All of a sudden, we desired to serve Him and to know Him and to fellowship with Him and to commune with Him and to worship and praise Him. All of this stuff was determined on your election. You were called in time to experience it.

You got that? All of this stuff happened before the foundation of the world. He called you in a time. Time means this earthly time period.

He called you into a time, date, by name, so forth, for you to understand all of this. First was salvation, then sanctification, then glorification. His Word made sense to us, and we long to do His will and follow His way and fulfill His purpose and being honored to His name.

That's what we get. That's what we do when we're saved. All of a sudden, the whole world of spiritual reality dawned on us.

We said, oh, light bulb. We got it, and for the first time, we began to love what was pure and holy and just and good. For the first time, we set our affections on things above.

That's our home, and not things on the earth. For the first time, we begin to battle the flesh and battle the desires of our mind. We begin to battle the influences of the world around us, because we had a new heavenly agenda.

We had a new power, and a new will, and a new life, and a new disposition, and a new direction, and a new body. All of these things were new. That's the heavenlies on earth.

You have those now. He took us and seated us right in the middle of that environment where we have heavenly life now and shall have it forever. God didn't raise us and leave us to wander in the graveyard.

He lifted us up into another world altogether. Dimension. We're citizens of heaven, and that's why the little song says, this world is not my home.

I'm just passing through. My treasures are laid up somewhere beyond the blue. Okay, I used to sing that a long time ago.

Our whole life is up there. Everything is seen through the eyes of God as it were. All of the world is different to us because we live in the heavenlies.

That's where our focus has to be. Sure, the flesh is there. The desires are there.

The world is there. Satan is there. The battle is there.

But we understand the battle, and we understand the alternative, and we understand the will of God, and the glory of God, and the purpose of God. It's all flesh, and fresh, and vivid, and beautiful, and clear to us. That's the difference between living dead and the dying alive.

That's the difference between existing with a living death and a dying life. We're dying physically, but we're alive spiritually, and shall be forever. The final matter is to answer the crucial question, how do I move from one to another? Isn't that the question? How do I stop being among the living dead and come to be among the dying alive? Answers in verse 8 and 9. Here's the sum of it all.

The answer is, how does this happen? For by grace we've been brought through that. Yes, we've been delivered by grace, but how does it happen? Through faith, and that not of yourselves. It is not a work that you do.

It's a gift of God. It's not a result of works that no one should boast. There's no place for self-effort.

There's no place for boasting. No place for self-congratulation or human achievement. It's not a works.

It's saying of faith through faith. Guys, I gotta take a break. That concludes our study of Ephesians 2, chapter 2, verses 1 to 10.

From three different perspectives, you get the understanding of that passage. One, salvation itself. Two, coming alive in Christ.

Three, what does resurrection actually mean? That gives you all points of view of that passage of Scripture. So, I can't unmute you all, but you can unmute yourself if you have anything that you want to add, make note of, say something. Go, Dawn.

I missed something. I have... Shoot, I just lost my notes. Stuck on it.

Well, I'll just have to go back through. I had five items and not six. I had... Okay, I'll go back through my notes.

If you could go over the six points. Five items and not what? The six items you just went over. Just the last part? Well, no.

You had six points that you made, and I was taking some really good notes, and then I lost track. I'm missing one, but I can just re-listen to it if it's not easy to repeat. Let me find where my starting point is.

I can tell, Dawn, if she wants. Thank you. I almost texted you.

I wish I would have. Okay, go ahead. Number one was mercy.

Number two was grace. Grace. Number three was great love.

Great love. Yes. Incomprehensible love.

Yep. Okay. Four, resurrection.

Yep. Oh, okay. Okay, then five, Christ, and then six is the heavenlies.

Right. Thank you. Okay, David.

Jim, there was a few home truths there for me. It really spoke to me tonight, and thank you very much. You're welcome.

I also got from it, I think, that before we even came down, our life was planned, and our life went back up to be with Jesus. And so, therefore, when we were born, our life was planned, and God has a purpose for us to do while we're here before we go back to live with Jesus and God. And yeah, so looking forward to that, because I don't think it's happened yet.

Well, if it had, and it was over with, and it was the end of that, end of your purpose, you would have gone to heaven. So, you're still alive and kicking. So, good.

Look forward to that. Thank you. Pop Roy.

So, as long as we're sinning, we're dead. Is that correct? Oh, no, no. Hang on a second.

If you're saved, you're alive. If you're saved, you're alive, but you can sin in that environment. We're going to get into that in the next lesson.

So, you can sin being in Christ, and you're not dead, you're a sinner, you're a sinful. If you don't go through the process of forgiveness, then you cause death to occur to you based upon the sin. Remember, when we went through health and all that stuff, I said that all illness is not health.

You can have financial illness. You can have relationship illness. You can have all kinds of illnesses, and those illnesses are a result of your sins in this life after you've been saved.

Okay, you're dead before salvation, but once you become saved, you're now alive, and you fall under a different process in your forgiveness pattern, and if you don't obtain forgiveness, it turns into inequity, and inequity turns into death, and something is going to die in your life because of that unforgiveness of your sin. Does that make sense properly? Yes, makes a lot of sense. So, as we go along, after we're—can you hear me okay? Okay, I'm still having computer problems.

All right. So, after we're saved, we still sin, but we're in a different category than we were before we were saved. Yeah, because you were dead before salvation.

Salvation gave you a regenerated life, but it didn't change your sinning nature. Okay, it just saved you. It gave your ticket home, and everything after that is either through sanctification.

You turn your life over to the Holy Spirit, and they direct you, and even that you're going to sin. Okay, the whole process after salvation is don't sin as much, sin less, sin less, sin less, and the only way you can do that is to be sanctified and obedient to God, but you're going to sin after salvation. But we have less of a compensity to sin after salvation.

If you're studying the Word of God and becoming sanctified in His Word, you are studying, and that propensity of sin nature goes away. So, the study is a lot more important. I mean, so we repent, but still we don't get there until we open up the book and start reading the Word of God.

That's absolutely right, and your prayers should be with an open Bible because you need to tell God exactly what He said about what you're praying, and that way He knows you're studying His Word. He's here. He's here with you, but He's not going to activate Himself unless you activate yourself first.

So, how long…all right, never mind. I'll ask on Tuesday night. I've got some other questions on different subjects.

Okay, anything else, guys? Are we good on Ephesians 2, 1 through 10? Yeah, go ahead. Oh, sorry. No, go ahead, Dan.

If we do sin, like Papa Roy's talking about, if we do sin and we recognize it, we then should ask God's forgiveness immediately, and He will then make that sin… Well, He's already made it go away. He's already made all your sins go away, okay, as far as He wants you to acknowledge that to Him. That's what you're doing.

You're acknowledging to God His sovereign power of forgiveness of sin by asking for forgiveness itself. Yes. He's already forgiven you.

He did that before the foundation of the world. Your sins are already separated as far from the east as from the west, but He wants you to acknowledge His sovereignty in that process by asking for forgiveness, and He says if you don't ask for forgiveness, and it festers like a sore, it's going to end to erosion. Okay, get the process of a sore on your body somewhere.

It's going to end in erosion, and it is going to, in this case, it's going to end into inequity, and inequity ends in death, in whatever that illness resides in. Going to, what was the word you just used? It's going to get to our soul. It's going to get, yeah, it is a soul issue, okay, and it's going to arrive in an inequity.

Okay, it's going to erode. It's going to fester. It's going to do all of this, and it's going to get to the point where you've lost the time to ask for forgiveness, and when that happens, something is going to happen to you.

Okay, you're going to have a death of something in your life, okay, and if you want to know how that works, go back to the health series that we spent weeks and weeks and weeks on, and examine that process, because we talked about all of that. Okay, Victoria? I think I'll just, I need to re-listen, but we have spiritual life before we were born, before we in the election. The foundation is when he established the date when we would be saved, and that date shows up in us now that we're on earth, after we're born.

Is that how I understand it? Yeah, he calls you. He calls you in time. He calls you, go back to Ephesians 1, and he said he calls you in time.

That calling is in this time. Okay, I don't know, I got confused tonight. It's timelessness in heaven.

There's no time, so he calls you in this time for you to come alive. So God is in no time, eternity, and when you look, right, and when he's looking down on us, I think of the parade example Chuck Meisler gave, where if you're sitting on the parade, you see what's coming around the corner, but if you're up in a helicopter, you can see what came by, you can see what's going on right now from my perspective of where I'm at, right, and then I can see what's in the future. So God is omnipresent, so sometimes I get kind of confused, because he knows everything in the past, present, and future of what we've done, right, but yet he's omnipresent.

However, does the Holy Spirit, the one who engages in us and brings up our sins, if we have forgotten it? Yeah, he's the one that convicts you, and that's God's Spirit. So when God's up there, and then he created the Bible, and he did past, present, and future, it's because of where his outlook is. He knows the beginning from the end.

He knows the beginning from the end, because he sees all. So it's possible we could even open up ourselves to God and say, you know, I know you know all my sins, just spill them out for me right now. Yeah, basically that's what we said.

If you're having difficulty in self-evaluation and your self-deliverance, you open up yourself to God and say, I need help. It's very clear, much clearer. Yeah, and those spots in the body that we talked about, and so on.

I always felt like I had to figure it out myself. Yeah, Rocky, good point. Search my heart and know.

Basically what you're asking God to do is you're opening yourself up to the Holy Spirit, and allow the Holy Spirit to go through his file cabinet review, and you know, lay it on your heart what you need to understand. Right, well, it's definitely happening. Okay, thank you.

Suzanne. Let's see here. There, okay.

I have two questions, kind of. One is, so doing the sanctification sounds to me like what we're doing is activating, we're setting aside the ego while we're activating more of the Christ within to be in the driver's seat, or whatever you want to say. That's the leading part of us more and more, and I feel good with that part, but the other question had to do with the stars.

I think you've said the stars were in the first heaven, and when you just said now that we were... Stars are in the second heaven. The first heaven is here. Okay, first heaven's here, and then the stars are in the second heaven, and then God is in the third, and God's in the third.

So when we physically die or leave here, however, and get there, that's when we get to the third. But when are we in that original state? Is that in the third heaven also? Yeah, basically we were with God. Okay, so what's the star? Because I thought you said the star was us.

The star is us, but there wasn't any stars until he made the stars after he had already conceived us. After us, okay. So you got to look at this, and when we go back to rewrite creation, this is going to become pretty clear.

Okay, we were in the mind of God before the foundation of the world. He had already predetermined who we were. He selected us.

He gave us... He knew who was going to be saved. He wasn't going to be saved. That's called the divine election, and he put a time on us to call us to be saved.

Okay, then he went on to his next step. All right, and he says, okay, we know all of this, all of these things, and we know that we're going to create the angels. So let's go through that process.

Now you got to think about this. Every one of these processes... Yeah, right, you're getting close to it. So every one of these processes was done before the foundation of the world.

So he knew all of the angels he was going to create. He put us in... He put... He created us because why? We know that Lucifer was the management person from God to oversee the angelical host on the mountain of God. That was the Garden of Eden.

So we know that we were in that process. We were there, okay, and I'm going to go back to that in a moment. We were there, and then Lucifer rebelled, but see Christ... I mean, God already knew that that was going to happen.

He had the foreknowledge of that, so he had to put that in his plan, and then he said, oh, not only are the angels, not only are he's going to take, you know, two-thirds of the angels, he's going to take heavenly hosts with him as his marketplace. That's us, and so what he did, what he did... I'm not going to get too far down this rabbit hole because we're going to go through it in a substack together. What he did was he knew that that was going to happen, so what did he do? He went to Ephesians 2, and he put in the place, he put in the process in place to give us our salvation to be able to get the ticket to go back home, and in that process he had to create the host body system that gave us the vehicle to get to that process.

Okay, now as we were removed from the heavenlies, we've got a star. Okay, okay, that's it, thanks. Star... the scripture says we are the stars.

Yeah. Okay, Sam. Is that why we see certain areas of the sky twinkle a lot when we look at it? Is that where we go back to, our family? The twinkleness is the vibration that happens with the magnetic energy in the water.

Okay, so that's the twinkling. Okay, because that energy and that star is being illuminated, has more energy than the rest. Okay, let's just try to keep it simple here.

All right, so all of the stars don't have, all the stars when they started had the same magnetic energy. Plus I'm getting way down this rabbit hole, so we'll get to all of this, but in essence it is, it goes back to the definition, it's the amount of energy and the reflection through the water of that energy that causes the twinkling to occur. All right, that simplified it for me.

Thank you. It's stars are angels too, as you mentioned. Stars are us, stars are us.

Scripture says we are the stars. And we are, doesn't it refer to angels as well? Angels are in heaven. Right, but I thought it did in the Bible somewhere.

Okay, go find it. Go find it. I will.

And we'll talk about it. Okay, but I don't want to go down this. Our souls are connected to the stars.

Okay, we'll get there from a scientifical point of view, all this stuff. Okay, our souls are connected to our star. So find the scripture reference, Victoria, that you have about angels, the stars, and we'll talk about that.

Is there anything else? I don't want to try to lead you down a path. I want you to study and see what you come up with. So when you're talking about water.

I'm sorry, who was talking? Randall? Is that where the word start comes from? Start, you mean the word start? Yeah. Comes from the word star. Okay.

Pop Roy. When you're talking about the water, are you talking about the water in the sea, the water in the firmament, or the water in the air? The water in the firmament. Okay.

We'll get into all of that. Randall, the root, okay, I want to go back. What we get start is from the root word star, and that we get that.

So that's how you get to start, is the root word of the star. Okay. Anything else, guys? Good questions.

Cool. So we're done with Ephesians 2, 1 to 10. Okay, we're going to start next week in verse 11, and continue the journey of the plan.

Remember, Ephesians 2, 1 to 10 is part of the plan that we set out in Ephesians 1. We're not done with the plan yet. Okay. We're still in the planning phase of this creation process that we have identified as in Genesis 1. Think about it.

All of this stuff had to be put together before he could be created one thing. So that's what we're going through, is we're going to God's plan before creation. And we do that in chapters 1, 2, and 3. So we're just going to continue on with more of his planning next time, starting in verse 11.

Okay. We good? Let's pray. Father, thank you again for being able to come into your Word in an unencumbered environment.

Thank you for giving us the freedom to study the Word at will, much different than some parts of the world today. Father, we ask that you take what we have discussed, which is your Word just through my mouth, and open our hearts and apply it to each one of our lives as it is needed so that we not only can understand the planning that you had to go through before you created one atom of this world, the planning that you had to do, and the fact that that plan has exactly come to fruition and provides us our salvation, giving us our ticket home. And we thank you for that.

We thank you that you took enough of your time and effort and your mercy and grace to know that while we were sinners, you still loved us. You gave your Son for us, and you've called us to be part of you. Please let everyone understand the impact of that.

Father, let us go through the rest of the week, come back on Sunday and study the Word again in the Book of Acts, prepare our hearts for that study as well. And we ask all these things in your name. Okay, guys, I'm going to shut things and pray.