



The Resurrection Part 2

April 12, 2026

Various Scripture

Well, I already tipped my hand before we went to prayer that we're doing the resurrection part two. Thank you for giving me the privilege of doing that and wanting me to do that. We saw last week some of the principles that we looked at in just discussing the import of the resurrection of the Lord Jesus Christ.

One of the first ones we saw was that the resurrection of Christ verifies the Word of God. It shows the veracity, the truthfulness, the trustworthiness, and the accuracy of the Word of God. Now, just to clarify that for you, why did we, we saw, we went back and said, what? Psalm 2, Psalm 16, Psalm 110, Isaiah 53, on and on and on. There were myriads of Old Testament passages that talked about how the Messiah would be a suffering Messiah, how He would die, how He would rise again from the dead, but they didn't get it. They, their eyes were blinded to the truth of Scripture. They rejected the truth of Scripture, but what happens? Jesus rises from the dead, and on that very first Sunday, He's walking down the road of Emmaus, and He explains to the disciples how all the way through the Scriptures, how the Messiah would suffer and die and rise again. That first night in the upper room, He's with the eleven. He tells them about how He was supposed to die and rise again, and how it's right there in the Scriptures and so forth. He does it again a week later when they're assembled in the upper room. He does it with 500 people up in Galilee. He does it for the next 40 or so days before His glorious resurrection, and then what happens? Peter stands up, preaches that first sermon on that Pentecost Sunday, in Acts 2, and bang, right off the bat, he jumps into Psalm 2, Psalm 110, Psalm 16, Isaiah 53, and on and on and on. What's the point? The point is this: He's saying, look, it was written in the Scriptures all along; The resurrection of the Messiah. The resurrection of the Christ. So, it was written hundreds of years before, and this Jesus of



Nazareth is the Christ. He fulfilled it. The point being, He showed the Old Testament Scriptures prophesied something hundreds of years in advance that came true. You got a book that's prophesies things that come true. It's the Word of God. So, the resurrection showed the veracity of the Word of God.

We went on and also hit point two. The resurrection of Christ confirmed the deity of Christ. Romans 1:4, He was declared the Son of God with power, Romans 1:4 says, by His resurrection from the dead.

Then the third point we saw last week was that the resurrection of Jesus Christ, what? It literally completes the full-orbed aspect, every aspect if you will, of our salvation is wrapped up in the resurrection. How so? Well, first of all, our physical resurrection. John 11:25 & 26. Jesus says, ***I am the resurrection and the life; He who believes in Me shall live even if he dies...*** physically. Your physical resurrection is there. You're going to live even if you physically die. And He goes on and says, and if you live and believe in Me, He ***who lives and believes in Me shall never die*** spiritually. So, your bodily resurrection, John 14:19, ***because I live, you shall live also.*** Your physical resurrection, your spiritual resurrection, eternal life in Christ is guaranteed by the resurrection of Christ. Sending of the Holy Spirit, John 16:7. I go away, but I'll send another comforter, another of the exact same nature and kind, God, if you will, in the person of the Holy Spirit. I'll send another to you. The sending of the Holy Spirit, indwelling by the Holy Spirit. Who does what? Gives you illumination, gives you assurance, gives you capacity to live the spiritual life, and so on and so forth. All of that, your sanctification, if you will, tied into the indwelling Spirit. The forgiveness of your past, your present, and your future sins is guaranteed by the resurrection. We saw Acts 13:37-39. The destruction of Satan and Satan's powers. It says in Hebrews 2, no angel, no demon did He shed blood for, but what? He died for the descendants of Abraham. He died to redeem the



descendants of Abraham. So, the power of Satan is defeated, and that's shown by the resurrection of Christ. The grace to resist sin and temptation, and to live for the glory of God. In other words, your sanctification, again, all tied to the resurrection. How so? Hebrews 4:14-16, **come boldly before the throne of grace**. Why? So that you, you know, we do not have a high priest who was not tempted, who was tempted in all points, such as we, yet without sin. He says, therefore, come boldly before the throne of grace. Why? So that you **may find grace and mercy to help in time of need**. He can't be up there pleading on our behalf, and dispensing grace on our behalf, if He hadn't risen from the dead.

It's all tied into the resurrection, of course. Not just our justification, not just our sanctification, but the other aspect of our salvation, our future glorification. What's it say? He ever lives to make intercession for us. Therefore, it says in Hebrews (7:25 KJV), **He is able to save to the uttermost... He is able to save forever those who draw near to Him**. Why? Because He forever **lives to make intercession for us**. Hebrews 7:25 (NASB95). All of that we saw last week.

Now we go on. Another powerful, important import, if you will, of the resurrection of Jesus Christ. What? The very church of God itself is dependent upon the resurrection of Jesus Christ. It's predicated upon the resurrection of our Lord Jesus Christ. Matthew 16:18. Jesus says, **I will build My church, and the gates of hell will not prevail against it**. Okay. Turn over to Ephesians 1:20. Ephesians chapter 1. We're in the process of memorizing the book of Ephesians. Some are right now in our church. And I want to read for you, you follow along, New American Standard Translation. Look at Ephesians 1 verses, let's say 20 through 23. Verse 20. **Which He, God the Father, brought about in Christ when He raised Him, Christ, from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this**



age, but also in the one to come. And He put, here we go, all things in subjection under His feet, and gave Him, Christ, as head over all things to the church. He's the head of the church. Verse 23, **which is His body, the fullness of Him who fills all in all.** What did He bring about? He literally brings about the church. He puts everything in subjection over Him. And He puts Christ as the head of the church universal. The spiritual church of all men and women who profess the faith and belief in Christ as Lord and Savior. What does it mean to be in the church? It means to be full of Christ. If He doesn't rise, there's no living Christ to be full of, if you will. So, John Calvin has a great quote on this. Calvin said this. *This is the highest honor of the church.* And obviously, don't think Presbyterian, Baptist, Lutheran. You think of all believers in Christ. *The highest honor of the church. That until He, Christ, is united to us* in that spiritual dynamic where He indwells us and so forth, until He is united to us, *the Son of God reckons Himself in some measure incomplete. What consolation it is for us to learn that not until we are in His presence does He possess all His parts, or does He wish to be regarded as complete?* This is condescension. You talk about the love of God. This is God choosing to not consider Himself complete without His redeemed bride being a part of it. Unbelievable.

Flip over to Ephesians chapter 4. Ephesians chapter 4:10-16. We read more of this. The Lord, verse 10. **He who descended is Himself also He who ascended.** Not only did He die, He rose again. He ascended into heaven. And **He gave** for His church, here we go, **some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and the knowledge of the Son of God, to a mature man, to the measure of the stature, which belongs to the fullness of Christ. [As a result, we are] no longer to be children tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness and deceitful scheming;**



but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. What's the point? The true living church is in union with the living Christ. And all of that is dependent upon the fact that God raised Him from the dead.

Every religion in the world all look back to an originator, some source, some person who is dead. I'm here to tell you right now Mohammed is dead. Buddha is dead. Confucius is dead. Ellen White is dead. Joseph Smith is dead. Mary Baker Eddy is dead. Jesus of Nazareth lives. He's alive. He is risen from the dead. Only biblical Christianity has as its source, and as its savior, a risen Savior.

What was it? You talk about giving the church life. What causes 11 guys, fishermen and whatever crafts they had, common ordinary guys, who all run, they run to the hills. They flee like crazy. The biggest loudmouth spokesman if you will, Peter... He denies the Lord three times to a servant girl by a fire. They run like scared rabbits. 40 days later they're walking into the jaws of death. They're standing up and literally preaching the gospel of Jesus Christ. What made that change? Many commentators and others have commented upon this. You know what? Somebody had just a scheme and a bunch of disciples stole a body of a dead man away, they wouldn't face their own death to perpetrate a fraud. What changed these guys? I'll tell you what changed them. They met the risen Christ. The resurrection of the Lord changed them. And that's why Peter stands up on that first Pentecost and preaches that first sermon, I should say on Pentecost, and preaches the resurrection of the Lord Jesus Christ. And all the way through that has been the theme of the gospel. He's Lord of His church. He's the life of His church because He rose from the dead.



There's another thing that the resurrection of Christ from the dead clearly underscores. Get this. The certainty, the certainty of a judgment day. The certainty of a judgment day. He is going to be the judge of the world. Wait a minute. Wait a minute. Isn't that contrary to the scriptures, John? I thought I read in that great John 3, where Nicodemus has told you, "you got to be born again", and so forth. I thought. It says Jesus didn't come to judge the world. Well as a matter of fact, John 3 verses 17-21 says this: ***For God did not send the Son into the world to judge the world, but that the world might be saved through Him.*** That's true. But if you read on, John 3:18 says this: ***He who believes in Him, in Christ, is not judged; But He who does not believe has been judged already because he has not believed in the name,*** the person, in the work, ***the name of the only begotten Son of God.*** And ***this is the judgment,*** what's the judgment? ***that the Light has come into the world, and men love the darkness more than the Light, for their deeds were evil.*** Men judge themselves when they reject Christ.

Flip over to John chapter 12. Go to the gospel of John chapter 12. Or if you don't want to go there. You can let me read it for you. In John 12. Starting at verse 47. It says, ***If anyone hears My sayings,*** Jesus says. ***and does not keep them,*** Jesus says, ***I do not judge him; For I did not come to judge the world, but to save the world. He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment as to what to say and what to speak.*** And ***I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.*** In other words. There's coming a day when the words I, Jesus, speak to you now will ultimately judge you then because I'm speaking on behalf of Almighty God. So in His first coming, He did not come as a judge in that sense. Although we won't take the time to go there,



sometime you can go over to John chapter 8. It's right after the woman is taken in adultery. And then He says, "Go and sin no more." He's speaking to the Jewish leaders. And He says, "Where I'm going, You cannot come. Where I'm going, You cannot follow", in speaking of His death. And they mock Him. And they say "He's not going to commit suicide. Is He?" Why would they say that? Because in their thinking, in their tradition they assumed that they were so holy and righteous and holy other that they were obviously going to go to heaven. They were the Pharisees and the Sadducees. They're obviously going to go to heaven. But they said anybody that commits suicide would not go to heaven. And so they were mocking Him. So He's going to go somewhere we can't go. He must be going to kill Himself. They were making fun of Him. But He goes on in that very same passage there in John 8, and He makes a very important comment in John 8:26. He says, ***I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world.*** What's He saying? What He's saying is this: I came to save the world now but the words I say about who I am, what I do and what your response to Me needs to be, repent and believe, that very word will judge you on the judgment day. You either know Him as your savior and Lord now, or you will know Him as your judge one day in the future. His resurrection guarantees it. Why? because He's coming back and He couldn't come back if He didn't rise from the dead to begin with.

By the way, just to clarify, I think this is an important point we should take the time to do this, go over to Matthew 25. Matthew 25. This came up in a conversation a couple weeks ago and this is a perfect opportunity, I think, to clarify this. Matthew 25. Believers will undergo a judgment, not to determine heaven or hell, the Bema; the judgment seat of Christ. 2 Corinthians 5:10, ***For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done,***



whether good or bad. ~~1 Corinthians 3~~ 2 Corinthians 5:10, it's not to determine heaven or hell, it's to determine the focus is believers and it's to determine the receipt or the loss of rewards. When will that Bema seat judgment appear? Well the scriptures say it is appointed man once to die and then the judgment. Paul tells us in 2 Corinthians that absence from the body is presence with the Lord. So when a believer dies they immediately, spiritually, go into the presence of the Lord. Is that when the Bema Seat Judgment occurs? Some theologians say, yeah, that's when you get your rewards. Others say it's going to happen in heaven right before the Lord comes back a second time. Others say, no, that Bema Seat Judgment is going to take place when the Lord comes back right before He sets up His thousand-year millennial reign of Christ. Now, whichever one you want to believe in, that's a Bema Seat Judgment, if you will. I just want to orient that in your thinking, and its focus is believers, and it's not heaven or hell, it's the loss of receipt of rewards, and we've talked about that many times in the past, okay? Revelation 20, what's that? That's when Jesus comes back as the Lion of the Tribe of Judah. That's when He comes back in judgment. That's when He's riding on that white horse and so forth. And that's what's referred to as the Great White Throne Judgment. We saw last week in John chapter 5, Jesus says there's a point coming when the dead shall hear My voice, the dead in the tombs shall hear My voice, and the dead will all arise. That's believers and non-believers alike, if you will, are all going to be raised. We talked about that. But Jesus is going to come back for that judgment that takes place in Revelation 20, it takes place after the thousand-year millennial reign of Christ, if you believe in a thousand-year millennial reign of Christ, which I do because I believe that's what the Scriptures teach. But in any event, that takes place at the end of that thousand, and that is only for non-believers, for Satan, fallen angels, and they ultimately get cast into the lake of fire. Great White Throne Judgment. Okay, so I got a Bema Seat Judgment that occurs sometime before the thousand-year reign of Christ.



And I got a Great White Throne Judgment only for non-believers and Satan that occurs after the thousand-year reign of Christ. But why do I want you to go to Matthew 25? This causes great confusion. What's Matthew 25? There is a judgment called the Sheep and Goats Judgment that is set forth for us here, and I want you to look at this because this obviously can't take place. Why am I going into this? It can't take place without the resurrection of Christ because like I said a moment ago, He can't come back if He didn't rise from the dead. He's going to come back, and this is going to happen when He comes back, but there's a little confusion about it. I want you to see what it's talking about. Look at Matthew 25. Read along starting at verse 31. ***But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. All the nations will be gathered before Him;*** This is all the peoples of the world. This is a judgment that takes place, ladies and gentlemen, on the people who are alive on the earth at the time the Lord returns, at the end of the tribulation period, and before He sets up the thousand-year millennial earthly reign of Himself from Zion. This is a judgment that happens before that. He what? He assembles all the nations of the earth when He comes back. Now, some people think the Bema of judgment of believers takes place right before this or right after this. Some think it's already happening. It doesn't matter. This is a separate judgment. Sheep and Goats Judgment. What's He telling us? Keep reading. Verse 32. ***And all the nations will be gathered before Him. He will separate them from one another, as the shepherd separates the sheep from the goats; and He will put the sheep on His right, and the goats on the left. Then the king will say to those on His right, "Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in..."*** He goes through this whole list of compassionate things that are



done. And then what are they going to say? Well, when did we see You hungry? When did we see You thirsty? When did we give You something to eat? Something to drink. And then He goes on and says, to the extent that you did it, to the least of these, you did it to Me. Verse 40, ***“Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.” Then He will also say to those on His left, the goats, depart from Me, accursed ones, into the eternal fire, which has been prepared for the devil and his angels. For I was hungry and you gave Me nothing...*** And He goes on, I was thirsty, you didn't give Me anything. I was in prison, you didn't visit Me. On and on and on and on. Wait a minute. Man, that tells me we're saved by our works. You're a sheep if you're compassionate and you feed the hungry and you clothe the naked and you visit, and you go to hell if you don't. That's a gospel of works. No, it's not. That's exactly why I wanted to get to this. If you go over to John 5, what does it say? It says, all those who are in the tombs will hear My voice and will come forth. And what did we see last week? Those who did good deeds to eternal life and those who did evil deeds to eternal damnation. That wasn't a judgment of works. You're saved by faith, by grace, through faith in Christ, not of yourself, not of works lest anyone should boast, it on and on and on, Ephesians 2:8-9. The works are evidence of your genuine faith. And the same is true in this passage. The same people who cite all these verses in Matthew 25 as supporting a social gospel saved by works, they ignore verse 34. Go back to verse 34. Let's look at what it says. ***The king will say to those on His right...*** immediately, the right hand is the favored hand. It's the hand of blessing. It's the hand of power. It's the hand of inheritance, if you will. Those on His right. As a matter of fact, think about this. To show you how significant the right hand is, Joseph, son of Jacob, comes to his father Jacob, and he wants Jacob to bless his two sons, Manasseh and Ephraim. And he puts Manasseh on Jacob's right-hand side, and he puts Ephraim over here on Jacob's left. And he presents them to Jacob for



the blessing. And what does Jacob do? In the scriptures, it says Jacob crosses His arms, and he puts his right hand on Ephraim, because that was what the, that's the one the Lord wanted to bless. The right of primogenitor and the blessing was going to go to Ephraim, not to Manasseh. He switches hands. Again, underscoring the fact how the right hand, if you will, is the hand of blessing. Okay, well, surely, He just took the people, those, and called them sheep. By the way, sheep, docile, gentle, non-defensive, submissive, perfect type of a believer. Goats, unruly, rough, rough around the edges, stubborn, perfect synonym for non-believers. Well, He just took the people who were compassionate and kind and generous and calls them sheep. No, no, it's more than that, because go on. Look at verse 34. ***The king will say to those, on His right, come, what? you who are blessed of My Father.*** That is a statement of grace. You who have been graced by My Father. But it's more than that. ***inherit the kingdom.*** Wait a minute. What do you have to do to inherit something? I cannot inherit from my dad unless I'm born into his family. When you, that's that right hand again of Jacob. You have to be born into the family of God to be able to come and inherit the kingdom. So He's talking about people who are born again, if you will. Oh, but there's more than that people ignore. Verse 34, ***blessed of my Father,*** that's a concept of grace. Inherit, that's a concept of being born, if you will, into something. ***the kingdom,*** what kingdom? Look at this. ***prepared for you.*** That's you, individual sheep on My right who are blessed of the Father ***from the foundation of the world.*** Wait a minute. You were blessed by the Father. You were named to be an inheriting member of the family, and you were destined for this reward that was created specifically for you before the foundation of the world. That means before you're born. Before you're in existence. Before you can think about clothing the naked or feeding the hungry or giving drink to the thirsty or visiting the, before you can think about doing good works, God has written your name in the Lamb's Book of Life. So all of these things, the rest of Matthew 25, when this



particular judgment takes place, are evidence of either a life that is truly regenerated in Christ and does these works, because they're prompted from, you know, a faith without works is dead. A genuine faith will always work. And so it's the exact same thing is what I'm trying to have you see. And Jesus Christ cannot carry out this judgment in that manner of the sheep and the goats unless He comes back again. He can't come back again unless He's in glory, and He can't be in glory unless He rose from the dead on that glorious Easter morning. The resurrection of Christ underscores the fact that whether it's a Bema Seat or a true judgment of damnation seat, Christ is coming back as the judge.

Resurrection of Christ, by the way, also underscores the eternal joy, the eternal bliss, if you will, of God's people. Where are you getting that at? Well, I'll start off in the upper room discourse in John 14:1-3. What's He say? ***Let not your heart be troubled; believe in God. Believe also in Me. In My Father's house, there are many dwelling places. If it were not so, I would have told you, but it is so, for I go there to prepare a place for you.*** Jesus Christ, His resurrection from the dead and His going to heaven, in part, is to prepare an eternal dwelling place in glory for each one of His children. 1 Corinthians 15:50-57. ***Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed,...*** In other words, not everybody's going to die. Some people are going to be alive when the Lord returns, but they're going to be changed. They're going to get that resurrection body, if you will. They're going to be transformed. Others are going to be transformed into a body fit for hell. It'll happen in a moment, ***...in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal***



will have put on immortality, then will come about the saying that is written, DEATH IS SWALLOWED UP in victory. O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING? And He concludes, *The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ.* What victory? Victory over death. Victory over the grave. In other words, you don't have to fear death. You don't have to fear death. Again, the missionary, Jim Elliott, *live your life in such a way that when it comes time for you to die, all you have to do is just die.*

Absence from the body, presence with the Lord. What have we said over and over and over again? What are you worried about? What are you fearing? The worst thing that can happen to you is the best thing that could happen to you. They kill you. Great. You go to glory. We're all terminal anyhow. And the reason why it's pure joy is because of the resurrection of Jesus Christ.

Now, there's one great, great aspect to this: Where did Jesus go when He died? Where did Jesus go when He died? What do you mean where did He go when He died? After the baptism of the Lord, He rose again. He went to glory. No, wait a minute. He dies on the cross physically, but He's God. And therefore, as the second person of the Trinity, He doesn't die spiritually in terms of, going out of existence. What happened to Him? Go to 1 Peter chapter 3. Go to 1 Peter 3. This is a very, very misunderstood, I think, mispreached and misappreciated, really, passage in the Word of God. 1 Peter chapter 3:18-22. And let me read it for you. In the New American Standard, 1 Peter 3:18-22. ***For Christ also died for sins once for all...*** Stop right there, those of you like me who come out of a Catholic background. There's the heresy of the mass, a re-sacrifice of Christ, blasphemy. He died once for all. For Christ died for sins once for all. ***...the just for the unjust, in order that He might bring us to God, having been put to death in the flesh.*** Now, here's a curious statement, but made alive in the Spirit. Well, wait a



minute. To be made alive in the Spirit, that would mean that Christ would have had to die in the Spirit. We're coming back to it. In which, in what? ***In which*** Spirit. Also, ***He went and made proclamation to the spirits now in prison.*** When I was a new believer in Christ, I heard sermons where, well, the Old Testament saints, they died and went to a place called Hades, sort of a good side of Sheol holding pattern, if you will, because they hadn't heard the gospel of Christ yet. And while His body was dead in the grave, Christ spiritually went and preached His gospel to those Old Testament saints so that they would understand the gospel of Christ and ultimately live in glory with the Father. Wrong, wrong, wrong, sad to say. Well-intended, godly guys. They were believers. They loved the Lord. Probably forgot more of the scriptures than I'll ever know, but they were wrong on that. Many of you may have heard that as well. Not castigating any other pastors or Bible teachers you've had in your life who may have taught you that. They're sincere. They're just wrong. And we'll talk about what that means in a minute. ***...in which He also went and made proclamation to the spirits now in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is eight persons, were brought safely through the water. Corresponding to that, baptism now saves you.*** We're saved by a religious ritual? No. ***not the removal of dirt from the flesh***, not being immersed in water, ***but an appeal to God for a good conscience-- through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.*** What in the world is this talking about? What's this proclamation? Who are these spirits in prison? What's the prison? What are they there for? Why did Jesus have to go there? What's this got to do with His resurrection? Lord willing, next week, by God's grace, I'll have the wonderful privilege of unpacking this tremendous passage of scripture for all of us.



But now, as Brian comes to lead us, and he is going to lead us in a hymn, which was written for that Great Awakening movie. And it's a fabulous hymn, and it's a great way to end this service. And I don't know what you got planned for next week, but it'd be a great way to start the one next week, too. But before we do, let me close this in a word of prayer.

Father, thank You for allowing us to look at some more glorious truths about the import of Your resurrection, how Your resurrection from the dead, the deity of Yourself in the person of Christ, and the resurrection of You in the person of the Son from the grave. Christianity hinges on those two truths. Father, thank You again for giving us Your written word. Thank You for giving us the privilege in freedom to be able to examine these truths. Help us to learn them. May they impact our souls. May we be encouraged in our walk with You. May we be encouraged every day of our life, knowing that we follow, we worship, we adore, we serve, we pray to a risen Savior in whose matchless name we ask it. And all God's people said, amen and amen.