

John 2:1-7

Sunday 12/27/2020

Last week, we finished chapter one of the Gospel of John. It was a great lesson out of that chapter on bringing men to Christ. I showed you how fitting it was the way that God decided to end that chapter, because in the beginning, we saw the eternal Christ as God. We saw the Lamb of God. We saw all those things, and it is a perfect fitting for that chapter as an introduction to the Gospel of John, which we already know was written for the purpose of showing men Christ and getting them saved.

We talked about the aspect of bringing men to Christ. We talked about how soul winning, just like our walk and our relationship with Christ, as we saw a couple of weeks ago, is based on our intimate relationship with the Holy Spirit of God, in books like the Song of Solomon, as I showed you that. God called out the first four disciples here. This is different than Matthew. In Matthew 10, He gave you all of the guys. Here, He only picked four. Of course, I showed you how all four were commercial fishermen, because He is setting up the aspect that we are to be fishers of men.

Troy, bring that up here. Let me see those. He brought those today to show you. We talked about using different lures to catch people, as in fishing. He brought two here to show us today. This one is a frog. You drag that across the water, and alligators and everything are going to come after it. Then this one is a bird that falls in the water, and the wings actually flap. That splashes, and a big old lunker bass will come after that. This is what you do when you win people to Christ. Thank you for the illustration of that today. I appreciate that.

We talked about us being fishers of men, how you fish for fish differently with different baits, and then you do the same thing when you fish for men. We made the application of how our ministry unfolds itself here of trying to bring men to Christ. We walked through the highlights of that chapter when we looked at all the parallels of it, and then went back to Acts chapter 8, which is the definitive chapter in the Bible on winning people to Christ. We saw how God will prepare us and prepare the people that need to be won to Christ. We talked about the aspect of a prepared servant—that would be you and me—God right now preparing you while He is out there preparing the heart of an unsaved man, and then through the Holy Spirit of God, bringing the two together.

We looked at how God looks deep inside us even before a man comes to Him, and that is why the Bible talks about God's Spirit searching the thoughts and intents of the heart in Hebrews chapter 4, and how each of us has been ordained to bring forth fruit and that our fruit should remain. John 15:16.

We talked about soul winning, bringing men to Christ. That concept has been completely lost, like everything else that is true in Christianity, that Christianity is really built on, has all been lost today. Just like all the great teachings of the Bible, we have taken the aspect of soul winning, based on an intimate relationship with Christ, and made it a program, made it something that some people can do and other people cannot. We have completely lost the intimacy of a real relationship with Christ today.

You remember, and I have said this many, many times, when you get a Laodicean Bible, which we have today, it will always produce a Laodicean church. A Laodicean church will obviously always produce Laodicean Christians, and that will produce a Laodicean mindset of ministry, of doing everything without the real direction of the Holy Spirit of God and the Word of God, because none of it really has anything to do with the Bible, as you obviously saw last week and then a week before when we were talking about our relationship. I have given it to you before: the seven things that you lose when you lose your Bible. You take those seven things out of Christianity, and Christianity is basically an empty shell. We have talked about that many times.

Today, we are going to move into chapter two, and hopefully you will be able to see how chapter one kind of sets itself apart as an introduction. But now, in chapter two, we really begin to get into a study. Again, we will go doctrinally deep in the book that John writes here. I cannot even begin to tell you the importance of, if you ever want to learn your Bible, it is things like today you are going to have to get down and understand. One more time today, we will see and hopefully learn how to use the Bible itself, how that when God gave us the Bible, He gave us the book that contained within it is everything that we need to unlock itself. You really do not need any outside help other than a New Testament local church, which is the process that God uses to unlock it. You will get laid out for you today what I believe is the single greatest part of unlocking the Bible. There will be two parts to this message. This will be part one, and the next time we get together will be part two, and I will show you how you put the two together.

I want you to pay attention today. We are going to dig it out. We are going to go down here, and I am going to go slow. I am going to try to make it as easy for you to understand as I can, and that itself is going to be a little task, because we are going to talk about some really deep stuff. But I want to be able to break it down for you that anybody can understand it on whatever level you are. I want to give you older folks enough information that you can say, "Wow, I am going to dig that out." I want to give you midline people and you baseline people enough to help you really say, "Hey, I understand that better now," and then you can build on that.

Let us look at John chapter 2, verse 1, and it says:

John 2:1

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

Father, we thank You and praise You for the Lord Jesus. We love You. We pray You will put us under the blood today, that everything will be clean and right and pure in Your sight, that as we open up this book, we all can glean from it everything that You have for us. We pray for those who are sick today and for our brothers and sisters who are going through some tough times. We pray, Father, that by Your Spirit You will lift them up and hold them up and let them know that we love them, that we are here for them, that anything they would need, we would be willing to do and give them and help them any way that we could. Bless today as we get into this. Help these good people to fall in love with the greatest book this world has ever seen, and we will thank You and praise You in Jesus' name. For His sake, we ask it. Amen.

I. The Significance of Every Detail in Scripture

Let us just look at this for a second. As you would just read this, and again, I am not interested in just diving in here and showing you all this stuff. I want to show you how to dig it out. I do not do you any favor if I tell you what it is but I do not show you how to get there. So as you and I would just read this verse, it will on the surface just look like a comment in passing of a wedding that took place. He says in John 2:1, "And the third day there was a marriage in Cana of Galilee."

Over in John 1:29, you have recorded for you the first day. In John 1:43, you are told that now it is the second day. So He is giving you a chronological passage here, showing you that day one, and then there is day two, and now here it is the third day, and we are going to a wedding. Seemingly, honestly, just reading it, there does not seem like there is much to it, just a nice story. We all like weddings, and weddings are a joyous time. So to the average person reading this, it would be a nice little cover story put in here of Jesus going to the wedding and all that He does and what a nice time it is.

But if you know anything about the Bible, you know that there are no just "nice stories" of happy events or even bad events. You know that to be true. They all will picture something and will open up the Bible in an incredible way. This is where you start and put this into the back of your mind about anything that you read in the Bible: never come to the Bible just like you are reading any other book. Always come to the Bible, noting that whatever is in that book, whatever you are reading, God has put it in there for an exact purpose. There is nothing just "ho hum" and "this is just a nice wedding that Jesus went to."

I have told you this before, and here again, this goes along with this: in the four Gospels—Matthew, Mark, Luke, and John—every person, every event, every circumstance, every situation that you read in the Gospels will deal with and be a picture of something dealing with God and the nation of Israel.

- You will find a woman who had an issue with blood for 12 years—the 12 tribes in the nation of Israel.
- You will have a little girl that was dead, and she is brought back to life. She is 12 years old—12 tribes in the nation of Israel, dead, and God is going to restore them and bring them back to life.
- You have the story of Nicodemus in John 3. Again, it is more than just a picture of God telling a guy he needs to get born again.

I am telling you, you have to begin to discipline yourself in your thinking when it comes to the Bible. When you get into any place in the Bible, but certainly Matthew, Mark, Luke, and John, you have to operate under the pretense that there is something about every person, every story, every circumstance that will show you Israel's spiritual condition, God dealing with them in some way, shape, or form. You will see a few examples of that today, but you have to get that in your head if you are ever going to grasp the Bible on a level that you need to. You have to discipline yourself in your thinking. You have to approach the Bible not in a haphazard, sloppy way, but a disciplined way. So buckle your seat belts, and down we are going to go here.

II. God's Systematic Theology and the Kingdom Theme

I told you last week and several times over the last couple of weeks about God's systematic theology. When God wrote the Bible, He wrote it as its own commentary. There are good commentaries out there that you can get to help you understand things in the Bible, and I am certainly all for that, but I never fell into the trap that I put those commentaries over the Word of God in my life. Whatever book I read, I do not run it around the Word of God; I run it through the Word of God. This is where it needs to begin with when it comes to anything in the Bible.

We talked about how God's systematic theology is based on the seven series. God will do everything He does by seven. Seven in your Bible is the number of perfection. Deuteronomy 32 says, "He is the Rock, His work is perfect." So God then does everything He does by seven. So when He put the Bible together, He made it easy for us. He uses His systematic theology based on what He does in sevens, and that system, based on God's design, is what He does.

You will find in the Bible a day system that is absolutely imperative that shows you God's coming day when He is going to come back at the Second Coming of Christ. We know this, or you should know this, that the theme of the Bible is a kingdom. The Bible is many books. It is a history book. It is a book of life for anybody to get saved. It has all kinds of things that it will do for you, but the Bible is also a political book first and foremost, because the theme of the Bible is God establishing a kingdom, a political monarchy, with Jesus Christ as the King Potentate sitting on the throne in Jerusalem.

Everything in the Old Testament is built around that concept, and everything—I know it is hard to see it today—but everything in our world today around us is built around that same concept. Everything you look at Washington, and you look at the world, and you look at the political garbage that goes on, people would think that they would have a tough time seeing how that attaches itself to anything in the Bible. It is all based: Old Testament, New Testament. The day and age that we are living in today is still about the establishment of that kingdom. What you are seeing unfolding before your very eyes in the last moments of this last age, as the last grains of sand come through that hourglass before God comes back, you are seeing everything set up.

You will find a day system to understand that in the Bible. As you lay that day system out, you will find that in the Bible there are two primary days that you need to learn and understand. I am not expecting you to grasp all of this today, but I am expecting you to get the fundamental, that you walk out of here with a basic concept that you now can work with. When you start coming through your Bible looking at the kingdom, looking at the theme of the Bible, which is God establishing that kingdom from the Old Testament nation of Israel in a literal sense (Kingdom of Heaven) and then into the New Testament through the spiritual sense (Kingdom of God), you are going to find there are two days, and the whole Bible is built around these two days. If you miss these two days, you are going to miss a lot.

III. The Two Primary Days: Day of Christ vs. Day of the Lord

The first day that you are going to find in your Bible will be called the Day of Jesus Christ. It will also be called the Day of Christ. You will find that in Philippians 1:6 and Philippians 1:10.

Let me just say that the Day of Jesus Christ will be Jesus Christ's day. What day would that be? That is the Rapture of the Church. That is when Jesus Christ comes back for His bride. Christ is not coming back for Israel. Christ is coming back for you.

But God is coming back for Israel. So the second day that you are going to find in your Bible will be called the Day of the Lord. It is sometimes called the Day of God (2 Peter 3:12). It is sometimes called "the day," sometimes called "that day," sometimes called "the Day of the Lord." You will find in your Bible, predominantly in the Old Testament, you will find that phrase one way or the other over 800 times. Why? Because that is the theme of the Bible. The theme of the Bible is the Day of the Lord. Of course, guys get that all messed up, and those two days are the key to everything else in your Bible.

The Day of Christ is the day that Christ comes for His bride, the Church. The Day of God, the Day of the Lord, is the day that God comes to get His wife, the nation of Israel. If you do not get those two days separate, understand them, you are not going anywhere with the Bible.

Listen very carefully. I believe that the date for both of those days—the Rapture of the Church and the Second Coming of Christ—I believe they are in the Bible. I had somebody ask a question. I did not get around to answering it. It has been several weeks ago. They asked me, they were reading some of my stuff, and they wanted me to tell, "Certainly Bob must know this, would he be willing to tell us the day that he knows that God is coming to come back?" Well, obviously, I do not know that, and even if I did know that, I would not tell you, because then you would all get right just for the wrong reason. So I will let it come and whack us all at the same time as a thief in the night, if that is okay with you. But no, I do not know that. Nobody knows that. But I understand, and I want you to see that these two days are key.

I believe the dates are in the Bible, because the Bible, obviously the dates are in God's mind, and if the Word of God is the mind of Christ, then they are in there someplace. I do not believe for a second anybody will ever find it. I do not believe the godliest, most spiritual man who knew the Bible better than anybody on the planet, if he ever existed, he would know it. It is one of those things where Jesus said that no man knows the day and the hour, and in the Bible it says that when Jesus was on this earth, He did not know it. Try to figure that one out.

But I do know that Isaiah 42:9 says this:

Isaiah 42:9

Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

That is a great verse. That verse tells me that God is going to tell the body of Christ what is going to happen before it happens. Now, He did not say that He will give you the date, but rather He will tell you before they come to pass, and I am going to show you how He does that. As I said earlier, along with that, He clearly tells us in Matthew 24:36 that no man knows the day and the hour.

You hear me talk a lot about understanding. The word "understanding" is a very underused word when it comes to the Bible. Most people do not see the power and impact of that word. You have heard me say before how that we get knowledge; knowledge is facts. We get wisdom; wisdom will be those facts applied. And then there is understanding. An unsaved man can have the first two. He can have knowledge, and he can have wisdom. There are some very wise people out there in life, in business, in real estate, who are going to burn in hell for all of eternity. They are wise in what they do, but an unsaved man can never have understanding, because understanding will always be God in the equation.

The problem today is that most of God's people do not have any understanding either. But Paul tells us in 1 Thessalonians 5:1:

1 Thessalonians 5:1

But of the times and the seasons, brethren, ye have no need that I write unto you.

You see, we do not ever know the day and the hour, but what we do know and what Paul tells us that we should not be ignorant of and have understanding of is the times and the seasons. Times and seasons are the two ways that God gives us understanding as to where we are at in relationship to those two days.

The Second Coming of Christ, that day, the Day of the Lord, in Revelation 12:2, you are told that it is like a woman in travail, a woman who is ready to have a baby. Also in 1 Thessalonians 5:1-9, look what he says there, and this is where I read it up here:

1 Thessalonians 5:1-9

But of the times and the seasons, brethren, ye have no need that I write unto you.

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Therefore let us not sleep, as do others; but let us watch and be sober.

For they that sleep sleep in the night; and they that be drunken are drunken in the night.

But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

I wish I had time to go into this passage this morning, but I will just make it easy for you. What he is telling them there, he says, "You guys should not be ignorant of the times and the season

that the Lord is coming back." Then he gives you an example of a woman in travail who is going to have a baby. Then he says, "You have to understand these things and know these things." Then he winds up telling him in verse 9 that the Church is not going to go through the Tribulation Period because they are not appointed to wrath, but Israel is.

Do you know why the Church is not going through the wrath of the Tribulation? I will tell you why: because on the cross of Calvary, God poured out His wrath on His Son for you and for me, so there is no need for us to go through it again. But Israel is going to have to go through it. Incredible passage. My point is this: note the times and the seasons. Verse 1, verse 3, "a woman in travail," "it is like a woman with child." We have that situation around here all the time, that women are with child and going to have a baby. For time and eternity, when a woman would go to the doctor and she would be told that she is going to have a baby, the doctor would give her a due date, and the due date would be the date that the baby is due.

Most women, and there are exceptions to this, and it is the exception that proves the rule, but most women never get the baby on the due date. It will come before, or come after a period of time. Very few women actually hit it on their due date, because the doctor does not know for sure. He is going on the information you give him, and so he is basing that on that, and that is why it is not an exact deal. But even though you may not know the day and the hour, you are going to have that child. Believe me, you know when it is getting close. You know when you better not be taking off for Acapulco. You know when you ought to not be getting on an elevator or going on the rides of fun on a roller coaster. You know that it is getting close.

I do not need to know the day and the hour of the Rapture of the Church and the Second Coming of Christ, but just like the doctor tells a woman with child, "Do not go too far from home, it is really close," I am telling you right now, as your pastor to my people, "Do not stray too far from home, because it is right around the corner. It is coming."

IV. Biblical Systems for Understanding Times and Seasons

In your Bible, you will have three biblical systems to help us understand the concept of the times and the seasons.

1. The first one will be found in Mark chapter 13. You will also find it in Isaiah 21:11-12. This will be a watch system, and it will be breaking down a night from six o'clock at night to six o'clock in the morning into four watches. Those four watches and that story will start at six o'clock in the evening and show you the Second Coming of Christ in the morning. Yet those four watches will line up to Church history. The evening will start at Ephesus, and the morning will end at Laodicea. It is that simple; you can put it together. It covers 2,000 years of history.
2. The second system you are going to find is an hour system, and that will be found for you in Matthew chapter 20. That also was based on a 12-hour day, and it is a system that He shows you starting in the morning, going to the evening. It is just opposite of the other one, and He shows you the coming of the Lord based on an hour system. You can take every one of those 12 hours and line it up to a date in history, which I had time to do this morning, but I do not.

3. The third one, and this is the one we want to focus on today, then I will explain this one to you. The third one will be the day system, and there are two aspects for that. There is the seven-day day system, and then there is the three-day day system.

So when He says "the times and the seasons" over there in 1 Thessalonians 5, the times that He is talking about will be one of these three: a watch system, an hour system, or a day system. So when you read that "times" in the Bible, it just says, "Look at your watch." No, no, no. It is talking about a direct doctrinal pattern of time found in the Bible in three formats. When He says "the times and the season," the times will be those three. The seasons will be what we know from the Bible that are the two key seasons in the Word of God.

- The first one would be the Feast of Tabernacles, which would be September 22nd, 23rd, someplace in there, which is the birthday of Jesus Christ.
- The second season would be April, May, somewhere in there, the Feast of the Passovers, which has to do with the Rapture, where the Feast of the Tabernacles deals with the Second Coming, the Passover deals with the Rapture, according to the book of Song of Solomon.

You want to get that down. I am trying to make this easy to understand, and I hope I am. I think I am. I am getting it, so perhaps you will too, because you are smarter than me.

Based on John chapter 2, our text today, and the context of that, and remember now, you cannot get into the Bible, you cannot do one thing in the Bible, read one verse, one chapter, one book, until you establish the context. Let us look at the day system here found in John, and keep now, I am going to lay them both out for you today, and there will be two that we want to look at: the seven-day and the three-day. Great piece of your Bible.

Here is the first key to it all. Take your Bibles and turn over to 2 Peter chapter 3, and I want to begin reading there in verse 3.

2 Peter 3:3-13

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

Whereby the world that then was, being overflowed with water, perished:

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Now, every Bible scholar on the planet, 99.9999 percent of the preachers in this city, and right along with them, most of their congregation, will tell you that the flood that the earth is standing out of here is Noah's flood. Do you know why they say that? Because they have rejected the great doctrine of Genesis 1:1-2 of the great gap where the whole thing is covered in water. The reason why they have done that is verse 5: "For this they willingly are ignorant of." They choose not to believe that. So now when they come to this passage, they have to make it Noah's flood.

I do not have time to get into it this morning, but there is no way on earth, if you even knew the basics of the Bible, that this could ever be Noah's flood. He says, "For this they were willingly ignorant of, that by the word of God the heavens were of old and the earth standing out of the water." The first thing, I will just give you this, look at verse 5. It says "the heavens." There are three heavens. Two of them during this flood were connected with the water. When Noah's flood, it only connected with one heaven, the atmosphere. Clearly, one little "s" makes all the difference doctrinally in the world, but you are ignorant of it willingly. You take an "s" off of any man, and now he is not Superman anymore; he is just a man. You take the "s" off of this, and you are in a whole different dispensation. So then you are left to your own willing ignorance, and you make it Noah's flood because you have rejected what the Bible teaches.

He says, "But the heavens and the earth, which are now by the same word are kept in store, reserved under fire against the day of judgment and the perdition of ungodly men." Now we are talking about the Second Coming. He is making a comparison between the two: what took place in Genesis 1:1 and what is going to take place at the Second Coming.

Now here it comes: "But, beloved, be not ignorant of this one thing." Here is one of the seven. That "one day is with the Lord as a thousand years, and a thousand years as one day." That is one of the greatest keys in the Bible, and I want you to mark that in your Bible in yellow if you have a China marker. Do not mark it with a magic marker; it will bleed through. But that is a verse you have to get down.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Look at the context, verse 10: "But the day of the Lord will come as a thief in the night." There it is again. It is the Day of the Lord, not the Day of Jesus Christ. The Day of the Lord will come as a

thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, and the earth also and the works that are therein shall be burned up.

"Seeing then that all these things which shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God"—Second Coming, Day of the Lord—"wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Once we have established the fact that this is not Noah's flood, which we have, we see that He is making a parallel between what happened at the beginning of your Bible in Genesis 1:1 and the Second Coming, God's judgment. Our key verse, verse 8, says that one day with the Lord will be like a thousand years, and a thousand years will be like one day. This will be our key to it all, and you want to note now that we are not told to be ignorant of this one thing. This one thing is very important, and I already told you that there are seven.

V. The Seven-Day System

In our first seven-day system, it will lay out God's total plan for man from Genesis to Revelation, and it will show you that man is going to be on this earth for 6,000 years, and the 7,000th year is going to be the Millennial Reign of Christ. Adam and Eve are in the Garden 6,000 years ago, and then the 7,000th is going to be the now. Here again, this is why in Exodus 38:15, man is told to work six days and rest the seventh. It is the pattern. God does everything by sevens.

I have to say this, and I can just hear the evolutionist and the scientist and everybody going absolutely crazy with the idea, the ridiculous idea, the absurd idea, in the face of science, in the face of anthropology, in the face of all of the sciences out there, the ridiculous concept and idea that man has only inhabited planet Earth for 6,000 years. What about the Piltdown Man? What about the caveman? What about the Java Man?

In the 1970s, Dr. Leakey, who was over in Africa down in the riverbed someplace, he found the first components of a semi-primate human being that was right in the middle of that evolution process from coming from an anthropoid or an ape into a walking upright man. This great discovery, and this was a female by the way, and they nicknamed her Lucy. I have no idea, maybe he was a fan of "I Love Lucy," I do not know. They made this complete hypothesis and scientific research, and all the scientists bought into it based on a piece of jawbone and three teeth. That is all they found. They took the three teeth and the jawbone and constructed a skull that said, "Look, it is not an ape, and it is not human. It is somewhere in between." From that, they deduced that she walked stooped over, but she walked on her feet and was no longer a primate, but was now caught in the process, and she lived 1.2 million years ago. See how that stuff gets started?

So Dr. Leakey says life started in Africa. My Bible says that life started in the Middle East. He says that man evolved, obviously from our finds, man evolved from an ape, and man evolving from a monkey who evolved from some other form of life millions and millions and millions of years ago, because the earth has to be here. I remember one time, and this is how they work, one

time down in Alabama, they do what they do, strata, and they date the strata by digging down. Say this was, say we dug down from the surface up there, and the guy would say, "We are down here in this strata here, it is a million years old." And they make that up based on that is just how they do it. So when they find an artifact down there, or they find a bone, or they find something, they will say that this artifact is a million years old. And you will say, "How do you know that?" And they will tell you, "Because look at the strata we found in it." You will say, "How do you know that strata is a million years old?" "Why, look at the artifact we found in it." See, it is a circular thinking that just evolves around itself.

Down in Alabama, they were digging down there, and they found the bones down there, and the guy says, "This is in the strata of 60 million years ago, and this dinosaur lived 60 million years ago." And everybody went, "Oh, wow!" So they dug down a little deeper, and they hit something else and dug it, and it was a rusty 10 horsepower Johnson outboard motor. It is ridiculous.

Dr. Leakey put forth the idea that man, that life started in Africa, and that he became an ape, Lucy. Lucy evolved up to what we are, and I have to tell you, I find that pretty interesting and fascinating. We started out as primates millions of years ago. Through the process of evolution, we now become Homo sapiens, and through the process of our society, now we are just a bunch of homos. It is an incredible process to me. If I was a monkey, I do not have to have a PhD to figure it out. Has anybody ever here seen a queer monkey? Has anybody in the history of science, zoology, ever had a transvestite chimpanzee, a chimp who came to the place where he says, "You know what, I was not born a chimp, I was born a chimp, I..." No. Have you not figured out yet that there is something wrong with man, that there is a separation between the animal kingdom and man's kingdom? Trying to put them together is ridiculous. When you just study human beings, has a female chimpanzee ever left her mate chimpanzee for another chimpanzee? It sounds good on paper, but when you look at human beings compared to primates and try to make the assertion that we came from them, something changed along the way. Of course, there is something terribly wrong. This is why they do not like the Bible. The Bible destroys that on one simple little fact: there is something terribly wrong with man. There is something so wickedly wrong with him that to put the animals in the same boat and say we came from them, when they have kept and followed the law of God. You realize that everything in God's creation obeys the order of creation and the laws of God except one thing: man, which was a monkey in a banyan tree. Now, I am a professor with a PhD. That is where they want to come to.

Adam and Eve are in the Garden of Eden in 4004 B.C. You say, "How do you know that?" There is a book that is about that thick. For years and years and years, it was, when it came out in the 1600s, it was written in Latin. Somewhere 50, 60 years ago, they translated it into English. I have a copy of it, and it is a book called Usher's Chronology. Archbishop Usher was a saved man, and he believed the Bible was the Word of God. He started with a fixed point in the Bible in the New Testament with the destruction of Jerusalem in 70 A.D., and he simply ran the genealogies as listed in the Bible back through the Bible itself. They are all listed for you. Part of them are in Matthew chapter 1, part of them are in Luke, and the one in Matthew takes you from Jesus Christ right back to Adam and Eve in the Garden. All you have to do is just go back and add up the

years, because the Bible gives you how long they lived, and voila, by doing that and just figuring the genealogies in the Bible, he puts Adam and Eve in the Garden 4004 B.C., a little over 6,000 years ago. It is not complicated.

I must say this: up to about 150, maybe 200 years ago, Usher's Chronology was the accepted chronology of the world. Your old Scofield Reference Bibles had it in. You would not find it in your Bibles now unless you get one of the ones that are a good study Bible like we sell in a bookstore. It is a thing where Adam and Eve were in the Garden at 4004 B.C., and God's dealing with man on Earth will run from that date for 6,000 years, and then the 7,000th year would be the Millennium.

Now, if that is true, and it is, then according to our time in history, with the way we record history, the Rapture should have happened in 1993, and then the Millennium would have started around 2000. But it did not happen. Now, why is that? Well, there are a couple of reasons for that. First of all, God most probably is not going by a calendar that the Roman Catholic Church came up with. The calendar that we work today was put together by Pope Gregory in 1582. He did not like the way it was going, so he changed the calendar, and through that, we probably do not have the exact time and the exact date. Certainly, I am telling you right now, God would not be counting His day based on the Roman Catholic Church and their calendar. I can promise you that.

The second reason is in Daniel 2:21. Context being the Second Coming of Christ, he tells us clearly that God can change the times and the seasons as He sees fit. You see an example of this back in the book of Judges. One of the great contradictions in the Bible by scholars is the book of Acts and the book of Judges. When they count up the time that God is dealing with them, Acts and Judges, the numbers do not match. In fact, there is a missing 93 years between the two. Now, the scribes and the scholars today tell us that the scribe made a mistake and that is an inaccurate mistake in your Bible. Well, we know that that is not true. So when you go back to the book of Judges, you will find one of the greatest things you will ever study when you start seeing the times that they disobeyed God and God puts them into captivity under the Moabites, under the Egyptians, under all of those other nations back there. He gives you how many years they were out of fellowship and how many years they did not serve God. Lo and behold, when you add them up, 93 years. In other words, here it comes: God did not count the time that they were out of fellowship. That is scary. That is scary.

Either way, when God does His work to establish His kingdom, whenever that may be, and we know the times and the seasons, it is close. We know that will be right on His calendar, on the right date and the right time, not necessarily ours.

The seven-day concept will be taught all through your Bible, and I said it is like the woman in travail in Genesis chapter 1. Now you will want to see this. This is where God establishes the first pattern to show you that in Genesis chapter 1, when God created everything, He does it in six days, and He rests on the seventh. Genesis chapter 1 is probably the greatest key. I have had people ask me, and they are younger Christians and that, and I get it, and they will say, "You

know, it is kind of confusing. It says that on the seventh day God rested. Was He tired? Did He need a nap?" No, no, no. He is showing us the pattern of sevens by His own act of creation.

Did you ever notice that when He creates the first day in Genesis 1:5, it says, "The evening and the morning were the first day"? In Genesis 1:8, the second day, "the evening and the morning were the second day." And the third one, Genesis 1:13, "the evening and the morning were the third day." And the fourth one, in Genesis 1:19, "the evening and the morning were the fourth day." In Genesis 1:23, "the evening and the morning were the fifth day." And in Genesis 1:31, "the evening and the morning were the sixth day." Lo and behold, when you come to chapter 2, verses 1, 2, and 3, when He makes the seventh day, it says this:

Genesis 2:1-3

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

You know what you have? You have 6,000 years of man on this earth with the evening and the morning. The 7,000th year, the seventh day, you will not find "the evening and the morning were the seventh day." Do you know why? It is God's eternal day, a picture of the Millennium. All you have to do is go to Hebrews 4:1-11, and it is laid out so clearly how that the rest here in Genesis chapter 2 is the Millennial Reign of Christ, God's rest for not only His work, Earth, for the nation of Israel, God's eternal day. Isaiah 9:6-7, "Of the increase of his government and peace there shall be no end." No night or day anymore. He showed you that seventh day pattern before you went one chapter in the Bible.

You will remember a couple of weeks ago, I showed you how that Noah was on the ark, opened the window, and sent the black bird and the dove out. Remember that? Remember how I told you that he waited seven days between the times he took it back and sent it out again? Same picture. Revelation chapter 20, probably the greatest chapter on God establishing the Millennium. It runs down through that chapter six times: 1,000, 1,000, 1,000, six times, and then the seventh time goes into the Millennium, just so you would not miss it.

Now, scholarship will and would go crazy with this idea. The Bible colleges would say, "Well, you are absolutely crazy and nuts to believe that." Really? Well, David Gregory, who was the math professor at Oxford in 1710, wrote a work on it, and he is right on the money with the 7,000 years. Sir Robert Anderson wrote a book, *The Coming Prince*, probably the greatest book ever written on the Antichrist. He wrote it in 1900, got the date right on the money, 7,000 years. George Wilson, 1887, figured it out. His work ran 1,055 pages, 685,000 words, and has never been refuted in over 150 years. You are hanging out with the wrong crowd.

VI. The Three-Day System

Once we have established and you understand the seven-day period based on "one day with the Lord is a thousand years, and a thousand years as one day," we also have a three-day system, and this brings us back to John chapter 2, "the third day."

Now listen carefully. Where the seven-day system will run from Genesis to Revelation, 7,000 years, our three-day system will run from the first coming of Christ to the second coming of Christ into the Millennium: 3,000 years, or three days, two systems.

Now let us lay it out. You will find this system taught throughout the Old Testament. Take your Bibles and turn over to Hosea 6:1-3. This is the definitive chapter on your third day. You want to mark this in your Bible. Hosea is a minor prophet, and his whole book, as all the minor prophets are, is all focused, and the theme of every one of the minor prophets and the major prophets is the Day of the Lord. In Hosea 6:1-3, look what he says, and this is your definitive passage on the third day.

Remember now, the first seven-day period runs from Genesis up to the Millennium, the book of Revelation, seven days, 7,000 years, with the seventh one being the rest. The three-day system starts with Christ, the first coming, runs up to the Millennium, three days or 3,000 years, based on 2 Peter 3:8. All right, let us read it:

Hosea 6:1-3

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Somebody is coming back to the Lord. Do you know who it is? Israel. "For he hath torn, and he will heal us; he hath smitten, and he will bind us up." Israel has just went through the Tribulation Period. They have been torn, they have been beat up, they have been smitten. Now look what he says: "He will bind us up." When is He going to do that? Verse 2: "After two days." See that thing? "After two days will he revive us." Here it comes: "And in the third day he will raise us up, and we shall live in his sight." That is the Second Coming going into the Millennium. That is Ezekiel 40-48. "Then on the third day, then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning"—Second Coming—"and he shall come unto us as the rain, as the latter and former rain of the earth." There is a former and a latter rain, James chapter 5, which ushers in the end of the Tribulation and the beginning of the Millennium on the third day. Do you see how that thing works? There are two systems in your Bible on the day system: one is seven and one is three, and they are the key to figuring everything out in your Bible.

Now let us turn back to Exodus chapter 19 for a moment, and let us see it again, and we are going to read 20 verses here now, so stay with me. If you want to have some fun with the Bible, this is what we are doing, and I am trying to break this down where anybody can grasp it. Now

this chapter is a picture in the Old Testament story of the Second Coming of Christ. Now watch everything here and look at the keys. Let us read it:

Exodus 19:1-20

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

And ye shall be unto me a kingdom of priests, and an holy nation: these are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes;

And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

And he said unto the people, Be ready against the third day: come not at your wives.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

Let me just stop here and tell you, Sinai, when the Lord comes back at the Second Coming of Christ, Sinai is where He comes. That is where He met Moses back in Exodus, and when He comes back at the Second Coming of Christ, I have laid out the route of the Second Coming for you many, many times. He comes back to Sinai, comes up through the wilderness journey, the same path that Israel took when they journeyed, crosses over Gilgal, comes over the Jordan, winds up in the Mount of Olives. So the first thing we see is our key is Sinai.

Let us go on. "And they departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation."

You see that? That could not be anything for you and me in the Church, because we are not a nation, we are a body. You are a holy body, the Body of Christ. Israel is never a holy body, but they are a holy nation. Kingdom of God versus the Kingdom of Heaven. "And ye shall be unto me a kingdom of priests, and an holy nation: these are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. And the LORD said unto Moses, Lo, I come unto thee in a thick cloud."

Now that is the Second Coming of Christ. According to the book of Acts chapter 1, that angel said, "You, the same Jesus you see going up in a cloud, the same Jesus is going to come back in a cloud." You are told that in Jude, you are told that all through the Old Testament, that the day of the Second Coming of Christ, He comes back in a cloud. "That the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the

LORD. And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes."

Now, what is the deal with washing their clothes? I will tell you why: because in Revelation 1:5 and Revelation 7:14, in the Tribulation Period, the nation of Israel has to wash their own garments. See how that thing fits? Verse 10: "And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes"—Tribulation Period. "And be ready against the third day." There it is again. "For the third day the LORD will come down in the sight of all the people upon mount Sinai." 3,000 years after Christ shows up, the beginning of that third day is the Second Coming of Christ.

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives." Meaning, have no sexual relationship with your wife. Now you say, "What has that got to do with it?" Because back there in Revelation 14:1-8, Tribulation saints are virgins. So, "not to come toward their wives."

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount." "Nether" means lower, old English. "And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly"—Second Coming of Christ. "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up." In Revelation chapter 11, Moses and Elijah represent the Tribulation saints, and when Moses goes up, they go up.

It is undeniable if you look. No Greek, no Hebrew, just letting the Bible open itself up by establishing the context and following the third day concept, and you find all the key words here. You find a thunder and a lightning, you find the voice of a trumpet, and you find the cloud.

I have to tell you, this world, whether they know it or not, has to follow the Bible, even though they are as lost as a goose and going to wind up in the Lake of Fire. Why in the world, when Christ comes back in a cloud, first coming He goes up in a cloud, second coming He comes back in a cloud? All the way through the Bible, the cloud is a representation of God, and God has all the answers that man has, and everything that we have said and done is with Him in that cloud. So you have your iPhone, you have your computer, and you have all the information, and when you put it in there, they tell you it goes into a cloud. How true they are! You see, the world calls it a cloud that all your information is stored in, of everything you say, do, and think, but that is

just a model of the real cloud where everything you and I think and say and do is stored up there. When Christ comes back, it is going to come out of that cloud.

John chapter 11. Just bear with me, we are in good shape time-wise. In John chapter 11, we have the story of the raising of Lazarus. Now I told you already that everything in Matthew, Mark, Luke, and John is a picture of something, and every person represents something, and it is no different here. Lazarus will be a picture of the nation of Israel. He is dead. Mary and Martha will be a picture of two types of Christians during the Church Age, and that is a great study in itself. We do not have time for that this morning.

So what you have here is a picture of the Church Age where Israel is dead, Lazarus, and notice they are related to Lazarus, and Mary and Martha will picture the two types of Christians you have in Christianity. I wish I had time to develop that for you today. Now watch what happens in John 11:1-7. Now that we have all the enlightenment that I have given you today on this, now look at this:

John 11:1-7

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, Let us go into Judaea again.

Now I just have to stop here, and I do not know what you know about the Bible, but if I was coming through that right now and I read that verse right there, it says, "Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick." The first thing that would trigger me, that I understand he is the type of the nation of Israel, there are only two men in the New Testament that Jesus says He loves. Do you know that? One of them is Lazarus, who is a picture of the nation of Israel. The other one is the Apostle John, who is the picture of the Church. See, that would just jump out all over my face when I saw that. You have to begin to read your Bible looking for things, because nothing is in there by an accident.

I read you John 2:1 this morning, and it says that there was a wedding in Cana of Galilee on the third day, and then it says at the end of that, "and Jesus' mother was there." What in the world do I have to know that for? Everything is in there for a reason. We will get into that one next time.

So you have Lazarus, the type of the nation of Israel. God loves Israel. You have John, the type of the Church. Christ loves the Church. Only two men in the New Testament.

"When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Boy, that is a great verse, that whatever happens bad in your life is for the glory of God if you are a Christian. You get that. We are so defeated today. We are so afraid that something bad is going to happen to us because it is going to shatter our little life, and yet you just were told right there that when this man died, his death was not unto death. It was for the glory of God because God was going to use it. See, I have often wondered how many things God could have done through us, but we would not allow Him to because we are so afraid we are going to get Coronavirus 19 or whatever the case it is, or get this or get that, and we are just so afraid. And God said, "You know what, maybe I could use that." "Oh no, not me, Lord. Use him, use her. Do not use me."

"Now Jesus loved Martha, and her sister, and Lazarus." Both of those are a type of the Church. Now here it comes: "When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judaea again." See what He does? He shows up after two days. He goes to Lazarus, the type of the nation of Israel, on the third day to give him life. And please, please do not miss verse 7: "Then after that saith he to his disciples, Let us go into Judaea again," which is in Jerusalem. Second Coming of Christ. He was there at the first coming. He is going back again to give life to Lazarus, the nation of Israel, on the third day.

Do you catch things like that? It is not a matter of intelligence. It is a matter of discipline. When God wrote a book, He wrote a book that any imbecile could get it. I got it. It is not about how smart you are. It is certainly not about how smart you think you are and the education you have. It is how you are going to discipline yourself to a fortified structure. When you understand the day system, seven over here, three over here, that is 10, and 10 in your Bible is the number of the Gentiles, the Church Age. You now know you have a picture of something in John chapter 2 in this wedding in Cana. In this wedding in Cana, now that we have got this established, the next time we are back together, you are going to get part two. I am going to show you that wedding.

VII. Discipline in Bible Study

This is how you simply use the Bible to open itself up and how you put your Bible together. It is not complicated, folks, but it takes discipline; it takes structure. This is a piece of your thousand-piece picture puzzle, like my mom used to put together on New Year's Eve. All that I am giving you today is the edging, the framework, and once you get these framework pieces in here, then you begin to build from the outside in to put the picture together. When it comes to the Bible, you never build things in your Bible from the inside out, and that is what everybody does. That is where most people make their mistake when it comes to the Bible.

You have to learn your Bible. You have to establish a disciplined framework in three areas.

4. You have to discipline yourself before you delve into any passage, verse, or book, to not go one inch into that study until you establish the right context.

5. The second thing you are going to have to discipline yourself in is to look for keywords.
6. The third thing you are going to have to have under your belt is what I have given you today, and you are going to have to have an understanding of God's timeframe, called the times and the seasons.

Here in this church, we do a lot of things with the Bible, but I have never made the mistake in anything that I have taught you, whether it be in Discipleship One or Two, Bible Institute, People Ministry, or whatever. I always try to build everything, building a structure framework first, and then building from that outside in. That is the foundation that you get into Discipleship One and Two. It is the framework. When we got into Bible Institute, I began to teach all of the framework stuff first, and now we are doing the books. We are moving from the outside in. Then you build inward with that. That will be Thursday night and Sunday morning like today. Then getting you into the ministry with people, which is the next level, that will be the exercising of what you learn to develop you completely, as he says in Hebrews 5:11. He talks about exercising your senses to discern good and evil. In other words, you just cannot get the Bible and do nothing with it. You have to have a structure to the Bible. That structure has to come all the way to the end that you take what you get and then you exercise yourself with it, and you exercise yourself with it by giving it out to other people, building men and women in the Word of God.

It is not hard, but it must have a completeness to it. There are three parts to that completeness.

7. First of all, you have to have a Bible process that works. Wasting your time trying to get to St. Louis via India is not the way to do it. You have to have a Bible process that works.
8. The second thing you have to have, you have to have a willing pastor who understands how to use that process and get it into your world and help you understand it as quickly as you can.
9. But then you need a willing people who see and understand what he has and understands that there is only one way you are going to get that.

Then through all of that, you have to discipline yourself to a structure that is going to lend itself to a process by which you are going to get everything God wants you to have, the way He wants you to have it, in the timely manner that you can put the pieces together to build the picture puzzle. Today, you got an enormous piece of your Bible puzzle. My suggestion to you is you go home and sometime this week, if you have some time, sit down and make sure you understand every piece of this, and then put it into your Bible, that by next Sunday or next Thursday, if somebody would ask a question about this, something here, that you could raise your hand and say, "I would like to answer that because I put it all together this week. Let me have a shot at it." It is all yours. That is how you learn. That is how you learn.

We will hold up there. Let us have a word of prayer. I would like all the guys to hang down here so we can get set up very quickly, and everybody else can kind of go upstairs if you want to visit so we can get, if you are upstairs and you are guys and you want to, and gals too, can help. We just need to get all these tables set up. We have a floor plan we are going to use, and we want to do it very quickly because there are other things going on today. So let us have a word of prayer, and thank you for being here today. Remember, we are off next Sunday. Zach is going to preach,

and then the following Sunday, we are going to put the other part of this together, and we are going to look at that marriage.

Let us pray. Father, we thank You and praise You for the Lord Jesus. We do love You. Thank You for all You do for us. Thank You what You mean to us, and we pray, Father, now Your blessings upon us. Help these kids to grasp this today. Help them to learn it. Help them to put it into their life and their world, and we will thank You and praise You in Jesus' name. Bless this week. Bless New Year's Eve, and as we get a blessing from the preaching of the Word of God and the fellowship together, keep us safe, watch over us, and we will thank You and praise You in all You do. In Jesus' name, for His sake, we ask it. Amen.