

26-0318wc Transcript

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26-0318 - The Resurrection

Transcript (0:04 - 52:18), Teacher: Jim Lokenbauer

(0:04) Okay, this evening we're going to be having a devotional, I guess, a Bible study on the (0:14) resurrection in the Old Testament. All the mentionings I could dig up show that they (0:24) did have the idea of the resurrection in the Old Testament. And Jesus was confronted with a (0:36) absolutely ridiculous story by the Pharisees, or rather by the Sadducees, and he answers them and (0:50) basically tells them, you don't know Scripture and you don't know the power of God.

(0:55) And he set them straight on the issue. And we'll be looking at that as well. (1:01) But what is it that truly separates Christianity from all the other religions of the world? (1:12) This is a Bible study, so you can blurt the answer out, whatever comes into your head, (1:17) it's welcome.

I know we haven't had a Bible study like that. I might even call on one of you to (1:25) read some Scripture, so be ready. But what is it that makes us uniquely different (1:34) from every other religion in the world? Right, Mike said that we've got a resurrected Savior, (1:49) and that is absolutely right.

Jesus is alive and well and ruling his creation from heaven. (1:59) All authority on earth and in heaven has been given to him. And not only that, but (2:10) after his resurrection, over 500 people saw him.

So there were plenty of witnesses (2:21) that could have been called into any court to testify and witness on Jesus' behalf, (2:28) yes, he is alive. And so all of the detractors from Christianity, like the Jewish leaders who (2:37) paid off the men guarding the tomb to spread a lie that Jesus' followers took the body (2:46) while they were sleeping, guarding the tomb. And so, yeah, that's totally false.

And (2:59) so even today, Jewish people who are practicing Jews, especially their leadership, (3:12) they don't have good things to say about our Savior. And many of them are derogatory and (3:19) inflammatory, and they're lost. So anyhow, Webster defines resurrection this way.

(3:34) Arising again, chiefly the revival of the dead of the human race, (3:39) or the return from the grave, particularly at the general judgment. (3:45) And that's when Christ will come back the second time, archangel blowing the trumpet, (3:53) angels, his angels gathering up the church. Those who are alive will meet him in the air.

(4:03) Those who are in the graves will be called up. And there's an issue there that the (4:15) order of which the bodies raised from the dead, we have no problem. We go by with what the Bible (4:25)

says in Daniel 12, verse 2, and John 5, verses 28 and 29.

They're both in harmony with each other. (4:38) And in Mark 7, I believe. Anyhow, we're going to look at those later.

But those verses blow up the (4:47) idea of what many of the Protestant believers believe in. They think there's going to be two (4:58) resurrections, that there's going to be separate resurrections. First, the faithful church gets (5:05) called up to heaven.

Then there'll be three years of terrible tribulation in which the Antichrist (5:14) wreaks havoc upon the earth. And at the end of that three years, Christ comes back, (5:22) throws the Antichrist, Satan, and all the unbelievers in the lake of fire, and establishes (5:30) his kingdom on earth for a thousand-year reign. And then those who didn't believe but survived (5:40) the tribulation and have come to believe in Christ, they will be with him reigning (5:47) on earth in peace.

That's what they feel. And that is what we would call or Paul would call (6:00) a different gospel. And that's a millennial idea is to be refuted.

It is not true. As a matter of (6:13) fact, the very word that they use to describe that is rapture. You will not find the word rapture (6:23) in the Bible.

Rapture is from the Latin word rapio, which means to seize or snatch hold of. (6:33) And it's used in 1 Thessalonians chapter 4, I believe verse 17, to describe the rapture. (6:46) But what's being described there is the resurrection.

And so we need to (6:56) shine the light on that false doctrine. And that false doctrine, pre-millennialism, (7:06) was a brainchild of John Nelson Darby. And you may have heard of the Darby Bible.

(7:12) He was a religious man. He was a scholar, but he was way off on the order of who rises from the (7:22) dead. And he was a 19th century scholar.

And he is really responsible for what's called dispensational (7:37) pre-millennialism, which is the one that actually formulated the idea of pre-tribulation rapture. (7:48) So, you know, the church rising twice, you know, the faithful first, then the rapture, (7:56) which is the rapture, then the trouble, and then later, after the thousand years, (8:01) we all go up to heaven. And so it's very confusing, convoluted, and it's really (8:07) gaining steam again, the talk of rapture, because of what's going on in the Middle East.

(8:32) So they think this is it. They think, you know, this is the end, or the beginning of the end, (8:39) I should say. Yeah, so that idea, that notion is to be rejected.

But like I said, Daniel 12-2, (8:56) John 5-28-29, and Mark 9-1 will end that debate right away. (9:03) So the resurrection of the dead is one of the six elementary teachings of Christianity listed (9:11) in Hebrews 6-1-2. These six basic teachings give the new believer a solid foundation of understanding (9:20) to form a healthy Christian worldview to live and guide their lives by.

And the occasion that led (9:31) Jesus to be the first proof, or the first to rise from the dead of the resurrection, was the (9:40) Passover, or as the Jews call it, Pesach. And this year, Passover starts Wednesday (9:55) on April the 1st and ends April the 9th at evening, just in case anybody wanted to

know. (10:07) And then what the religious world calls Easter, or the Day of the Resurrection as we know it, (10:19) is going to be on April the 5th.

They go by the lunar calendar, so that's actually more accurate (10:28) as to the actual time that Christ rose from the dead, is by the Jewish record. (10:41) So Paul gave the best comprehensive teachings on the resurrection in his letters to the Corinthians (10:49) and the Thessalonians. And the subject of the resurrection in the Old Testament, (10:55) they were pretty much veiled and ambiguous at best.

You really had to dig and glean from (11:03) scriptures to really understand about the resurrection. You didn't get a lot of details, (11:11) but it does give you hope if you lived in the Old Testament, or during the time of the Gospels. (11:21) We know that what was revealed about the resurrection in the Old Testament (11:30) was expected to be known by everybody who believed at that time.

Because Jesus called out (11:42) the Sadducees, and they were the secular religious, I know it's almost a contradiction of (11:54) term, secular religious movement, but that's what they were. They were secular. They did (12:01) not believe in heaven.

They did not believe in the Spirit. And they didn't believe in heavenly (12:09) beings. And that's why they're sad, you see.

Whereas the Pharisees did believe in all that, (12:19) and that's why their viewpoint was fair, you see. Silly way to remember the two sets. (12:30) But anyhow, listen to the discussion.

If you want to turn to Matthew 22, we'll look at verses 23 (12:39) through 32. And while everybody's flipping to that page, I'll take a slurp of water. Okay.

(13:05) Starting at verse 23. That same day, the Sadducees, who say there is no resurrection, (13:14) came to Jesus and questioned him. Teacher, they said, Moses declared that if a man dies (13:22) without having children, his brother is to marry the widow and raise up offspring for him.

(13:30) Now there were seven brothers among us. The first one married and died without having children. (13:37) So he left his wife to his brother.

And the same thing happened to the second and third brother (13:43) down to the seventh brother. And that last of all, the woman died. In the resurrection, then, (13:53) remember, they don't believe in the resurrection.

In the resurrection, then whose wife will she be (13:59) of the seventh? For all of them were married to her. Jesus answered, you are mistaken, (14:07) because you do not know the scriptures or the power of God. In the resurrection, (14:16) people will neither marry nor be given in marriage.

Instead, they will be like the angels in (14:24) heaven. But concerning the resurrection of the dead, have you not read what God said to you? (14:32) I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, (14:40) but of the living.

And in that paragraph where Jesus answers them, he completely (14:49) blows up everything that they were against. There is a resurrection. (14:57) People don't be given in marriage.

In the resurrection, there's no need to procreate. (15:06) Yeah, your spouse will still be your best

pal. But guess what? It will be like the angels, (15:14) which they didn't believe in angels.

And you'll be in heaven where they don't believe. So (15:22) Jesus just blew their world up. So the first hope of the resurrection in the Old Testament (15:37) is the story of Abraham when he was told to go and sacrifice his son Isaac (15:45) on the mountain that God would show him.

But we won't look at that tonight, (15:52) because that's going to be part of my sermon on April the 5th. (15:57) But let's look at an ancient writing nonetheless. It was contemporary during the time of the (16:06) papyrus.

And it's one of the oldest known writings of humans. And that's the book of Job. (16:18) An awesome book.

And I'm not big on poetry, but having had to study poetry, to me, it's like (16:32) such an amazing literary work. You just know it had to have been, you know, guided by the hand (16:44) of God. But we're going to look at Job 14, and specifically verses 7 through 15.

The whole chapter (16:55) basically is about death. And Job has such a unique and poetic, you know, poetic thoughts about (17:06) that. But concerning the resurrection, let's start out in verse 7. Job 14, starting out at verse 7. (17:36) For there is hope for a tree, if it is cut down, it will sprout again, (17:41) and its tender shoots will not fail.

If its roots grow old in the ground, (17:48) and its stump dies in the soil, at the scent of water it will bud and put forth twigs like a (17:55) sapling. And so this sets up a metaphor for the resurrection. But a man dies and is laid low, (18:05) he breathes his last, and where is he? As water disappears from the sea and a river becomes (18:14) parched and dry, so a man lies down and does not rise until the heavens are no more.

(18:23) He will not be awakened or roused from sleep. If only you would hide me in Sheol, and Sheol is (18:33) the Hebrew word for grave. If only you would hide me in Sheol and conceal me until your anger has (18:42) passed.

If only you would appoint a time for me and then remember me. When a man dies, will he (18:49) live again? All the days of my hard service, I will wait until my renewal comes. You will call, (18:59) and I will answer.

You will desire the work of your hands. So even though he's speaking (19:06) rhetorically, you can see his hope in a resurrection. You know, his language was such (19:16) that in his current state, remember Job, his flesh was literally necrotic.

It was black. (19:27) It was dying on his body, and he was lonesome to look at, and his friends were speechless (19:40) for the first week of their visitation of him. You know, what do you say to somebody who is (19:47) in such a lowly state? And that teaches us you don't have to say anything.

Just being (19:54) with a loved one or a friend, you know, is comfort. But it's not until they start opening (20:01) their mouths that poor Job really gets tormented, because their whole belief that he was suffering (20:13) because of some sin that he did that wasn't confessed, and they're trying to prod him (20:19) chapter after chapter to just confess. His wife even said, oh, just give up and die.

(20:29) Like, where's the help me, you know? Anyhow, poor Job. But this shows us, (20:41) you

know, he sets it up with this metaphor of a tree when it's cut down. And Job, you've cut many (20:49) trees down.

You've seen the stuff. All of a sudden, suckers will be growing off of it, (20:55) and it'll come back to life because the roots found water somewhere. And Job has seen that (21:04) in his life, and he's likening or hoping that that's what will happen to man.

And of course, (21:13) he's got Holy Spirit. And so, Holy Spirit is giving us this little tiny gold nugget to hold (21:22) on to, you know, at this point in the Holy Scripture. Oh, you mean we're not dead like (21:32) over all over when we die? There's a chance we'll rise again, and that's what this is.

(21:40) So, you know, Job had hope, and that hope becomes stronger as his discussion with his friends (21:51) continues. So, let's look at Job 19. Job 19, and we're going to look at verses 25 through 27.

(22:10) Job 19, 25 through 27. (22:19) But I myself know that my Redeemer is alive, and at last He will stand upon the earth, (22:28) and after my skin has thus been destroyed, from my flesh I will see God, whom I will see for (22:36) myself, and whom my eyes will see, and not a stranger. My heart faints within me.

I believe (22:45) that heart fainting within him is because he's excited that one day he will see his who? His (22:56) Redeemer, God, yes. He believes that God will redeem him. Redeemer for what? Death.

(23:08) He knows in his current state, if God does not immediately intervene, he will die in his state. (23:17) I mean, he is so vexed with whatever saving inflicted on him. There's a lot of scholars (23:29) will, who have medical training, have forensically looked at what his disease is in the description, (23:42) and one of the diseases that was inflicted upon him was elephantiasis, because his legs blew up (23:51) and turned black, and his other joints likewise were swelling up and bursting open and oozing (23:59) with sores, and he was in a terrible state.

Among other things he probably had too, but (24:08) they felt that elephantiasis was one of the diseases that Satan put upon, by God's permission (24:16) by the way. So Job believed that after he turned back to dust, he would live to see the Redeemer, (24:28) and it would be after his body returned to the dust, and that's true. Anybody who goes down to (24:35) the grave will return to dust.

From dust we were made to dust will return, and we go to one place (24:48) when we die. It's called Hades, and Hades is divided into two locations, divided by a deep (25:00) impassable chasm, so the people on one side can't go to the other, and why the people on the (25:07) peaceful side would want to go to the other side, I don't know. The bad side, people will (25:16) immediately take their last breath and draw their new breath in flames, as the story of Lazarus (25:26) and the rich man teaches us, and those who believe in God end up in Abraham's bosom, (25:37) as depicted with Lazarus being in Abraham's lap.

When the rich man dies and sees, (25:45) Lazarus, who used to be begging at his door gate, peacefully asleep in Abraham's lap, (25:53) and that's also known as paradise, where Christ said, today you will be with me in paradise, (26:00) to the one man hanging on the cross next to him, and so that side of Hades is where, (26:09) well, Hades is where the disembodied souls go. When you die, and I think I've (26:17) taught several times on this, we're a three-part person, our body turns into

dust in the grave, (26:25) the spirit that animates our flesh goes back to God, and our soul, the eternal part of us, (26:34) continues on in paradise, or yeah, excuse me, (26:43) so one of two places, either the good place or the bad place, all under the umbrella of Hades. (26:51) There's no other options, no other places, people don't go back from the dead unless God expressly (27:01) orders them to, and the only time we see that is from Saul.

When Saul confronted, (27:10) or wanted to know the future, he went and found the witch of Endor, and called upon Samuel, (27:17) whom God permitted to come back, and cursed Saul, and said, your kingdom has been taken from you, (27:24) because you've sought out, you know, this witch instead of going to the (27:29) holy and living God who knows all things, and from that moment on, you know, Saul (27:41) was either tormented by an evil spirit, by indwelling, or was constantly being tormented (27:52) from without by a spirit, and we see that through, you know, King, or rather not Kings, but (28:03) first Samuel, and how he's constantly chasing David, and he gets into these trance spells where (28:12) he's, you know, in a fit, in a rage, and it's very much like the demon possession you see in (28:24) Jesus' day. So, yeah, you don't want to go visiting people who do in the occult, (28:36) and that's why the Israelites were commanded to burn the witches. I know that sounds pretty harsh, (28:47) but there's a reason for that.

You go looking for answers elsewhere, and you're inviting (28:54) unholy things into your life. That was a public service announcement. Thank you for your attention.

(29:05) Now, back to Job. How did we chase that rabbit? My goodness. Okay, so Job believed that he'd (29:15) turn back to dust, and that he'd see the Redeemer, and who do we know is the Redeemer? Right, (29:24) and we're going to see in Scripture where we get the line in the psalm that says, (29:28) I know that my Redeemer lives.

I believe that I was reading that the other night that she broke (29:37) into psalm. She recognized it right away. Okay, so in this next verse, we're going to look at, (29:50) even though it seems like David is speaking of himself, he is actually going to be speaking (29:55) about his heir, the Christ that was promised to him, who we know is our Redeemer, and he would (30:06) leave Sheol by the resurrection after three days, not letting his body see decay.

So in Psalm 16, (30:16) if you want to turn there, were there any questions or comments about Job? (30:31) Elephantitis and stuff. Nasty stuff. It's one of those (30:39) tropical diseases that you only see around certain parallels north and south of the equator.

(30:47) You know, it's a tropical disease, and the Holy Land is within that band (30:54) of area where people are affected with that disease. Okay, Psalm 16, we're looking at verses (31:07) 9 and 10. This is David speaking through the Holy Spirit.

Therefore my heart is glad, (31:17) and my glory rejoices. My flesh also will rest in hope, for you will not leave my soul in Sheol. (31:27) Nor will you allow your Holy One to see decay.

And so at first glance, you think David's talking (31:37) about himself, but what was one of the arguments in the Gospels? That David's tomb was still there (31:45) to that day, right? Yeah, so apparently the bacteria doesn't start (32:18) breaking our body down after three days. Preservation steps they take in the old days (32:29) was good. They keep you fresh for three days, which was in the old days, they would (32:36) pack you with spices and herbs and things like that.

And in Christ's case, Nicodemus (32:44) and Joseph, Joseph came with a hundred pounds of spices

and packed his body and then wrapped (32:54) him in a shroud, a burial cloth, one going over his face and the rest wrapping him up like a mummy. (33:08) And here, you know, David is, or the Holy Spirit is sharing with us a glimpse of the future. (33:18) And so people, you know, back then hearing the priests teach them from (33:26) the poetry books, you know, Psalms was part of the poetry books, as was Job and Proverbs and (33:36) Song of Songs and Ecclesiastes.

Anyhow, they would teach this particular Psalm (33:46) and know that somebody is going to be rising from the dead. So that gives another idea. Oh, (33:57) a resurrection.

Okay. Somebody is going to rise from the dead. And it's in this verse, it says, (34:11) you will not let your Holy One see corruption.

And so a lot of people thought that was David, (34:21) but of course, as you know, David died and his bones are still there. So this was talking about (34:30) Messiah. Let's look at the next chapter, Psalm 17 verse 15.

And this one, we're interested in the (34:44) language used, because it's the same kind of language used elsewhere to describe the resurrection, (34:53) what happens in the resurrection. So in Psalm 17 verse 15, it says, as for me, I will see your (35:02) face in righteousness. I shall be satisfied when I awake in your likeness.

Any ideas on that? (35:14) Well, John said in 1 John, I forget the exact spot, but he did not know how or when, but (35:35) the form of the thing as he is. Like him. Yeah.

And what does that suggest? (35:45) And so, I shall be satisfied when I awake in your likeness. (35:57) There it is. Yeah.

So we will be spirit. That has to be what that means. (36:06) Our flesh will not go up to heaven in the resurrection.

And as we will see when I'll (36:14) eventually get around again to preaching or not, either preaching or teaching about the resurrection (36:22) where Paul uses the same language. I'm talking about a change, a metamorphosis. (36:29) I believe the Greek word is morphio that we will go through where it says a corruptible cannot (36:38) receive incorruptible-ness and flesh cannot inherit the spiritual.

And so these bodies (36:48) are going to remain in the grave. But what's going to be called up are all those souls in paradise (36:57) just resting peacefully, waiting for that horn blast. And then we'll rise.

(37:08) And those who are still living when Christ comes back will never taste death. (37:15) But then Paul reveals a new mystery. It says, listen, I tell you a mystery.

(37:25) We will not all die, but in the flash and the twinkling of an eye, we shall change. (37:34) So there's common language used in describing the resurrection and what happens to us. (37:45) In the resurrection.

And this is one of those that tips the hand saying, we'll be like him. (37:54) John? Yeah, I agree with this. And at first, second half of verse 15, (38:01) yeah, Psalm 17, 15, I will be satisfied with your likeness when I awake.

At first I read that (38:12) and I'm thinking, David will be satisfied seeing Christ's likeness. But now I read it, (38:24) he will be satisfied because he is in the likeness of Christ. And he will see his face.

(38:31) Yes. Which is exciting. Or like the way Joe quotes it, my heart thinks I'm excited (38:41) with this thought of being alive again.

I believe that's what inspired (38:49) me to write this psalm face to face. I think maybe that's what made me get the idea of seeing Christ. (39:08) Yeah.

Yeah, we don't see him right now. We're cruising on total faith. (39:15) And, uh, but the good news is it was shared with Thomas, you know, blessed are those who believe (39:22) and have not seen.

So we get a special blessing for hanging in there and believing without seeing, (39:34) you know, it would have been cool to be alive back then and witness that stuff. (39:41) But it's special for us who haven't seen and yet believe because God is blessing us. (39:50) And that's part of grace.

You know, we can walk, fail, get back up, dust off, confess, (39:57) and keep on moving. And Christ's blood is constantly blessing us so that we're spotless (40:05) before him. All right.

So God through David was giving us a clue that we would be changed (40:14) into a spiritual being. Now let's look at Psalm 49, 15. And, um, (40:24) this is for those who are spiritually challenged.

This makes it as plain as it could possibly be. (40:35) Psalm 49, 15. And this alone is enough evidence to say, yes, they're speaking of a resurrection (40:51) here, but God will redeem my soul from the power of the grave for he shall receive me (41:02) for going to be redeemed.

What is it to be redeemed? (41:08) It's fought back. We were purchased at a great price. And what was the price of our (41:19) redemption? The blood of Christ.

Blood equals life. Christ gave his life for us, (41:30) shed his blood for us. Those are synonymous spiritual terms.

So that was another (41:40) resurrection reference. And God gives us these really cool pleasures, gold nuggets, (41:49) little rubies to mine out so that we get a bigger picture of what's waiting for us in the future. (41:57) It gives us hope.

Now let's look at Isaiah 25. We'll jump to the major prophet. (42:11) Isaiah 25, verses seven and eight.

Would anybody like to read that? (42:36) John. Isaiah 25, seven through eight. Yes.

And on this mountain, he will swallow up the covering, (42:51) which is over all people, even a veil to stretch over all nations. He will swallow up death from (43:01) all time. And the Lord God will wipe tears away from all faces.

And he will remove the reproach (43:09) of his people from all the earth. And the Lord has spoken. Amen.

Powerful words. (43:18) Okay. Let's break that down.

On this mountain. What mountain do you think he's talking about? (43:28) What act happened on a

mountain where he would swallow up, and the version I was using is shroud. (43:41) Okay.

Covering is the same. That enfolds all peoples and the sheet that covers all nations. (43:50) That is sort of a metaphor for burial shroud that all people of every nation will face (43:59) in their life.

Death. So on the mountain, this person is going to swallow up death. (44:09) What mountain do you think they're talking about? You have five seconds.

(44:18) Absolutely. Absolutely. One of the mountains of, or hills, actually.

(44:26) One of the mountains of Jerusalem is what we're talking about. And look at the language. (44:39) He swallowed up death forever.

This is Isaiah prophesying what's going to happen. (44:48) So how is it that Christ, what do we know about Christ? Who's got the keys of death? (44:56) Who used to have the keys of death? Satan. And when did Christ come in possession of those keys? (45:05) When he arose.

On his way up. I'll take those. Thank you.

(45:15) Yeah. Life and death are in the hands of our Savior. And he swallowed up that we do not have (45:25) to fear death anymore.

Our Savior swallowed up. And look at the language after that. (45:35) He will wipe every tear.

When does that take place? (45:49) And what has to happen for us to get there? (45:58) Did we take the elevator? The escalator? Yeah, a resurrection. After the resurrection, (46:05) every tear will be wiped from our crying. Why would we be crying? Several reasons, really.

(46:19) Okay, we could be in tears because of physical suffering. What else? (46:29) We might not be there. (47:01) And God will wipe all that away.

(47:06) Yeah, there will be people we know that won't be there. And that can cause a lot of tears to be (47:20) shed. And God is going to be there and comfort each and every one of us, wipe our tears and (47:29) be assured that everything will be okay.

Yeah, so what a happy occasion there. (47:43) So let's end it this evening. I see our time is almost up.

We'll end it with Isaiah 26, 19. (47:58) Isaiah 26, 19. Next page over.

(48:20) Is that not talking about the resurrection? Is Isaiah shouting resurrection from the rooftops (48:32) with that verse? I think so. (48:34) And you know, the answer is, isn't it something that Jesus said, (48:44) plainly, to his disciples, that he would die on the first day he was alive? (48:56) But they didn't get it. They just, I don't know, they just went with the flow of the mind.

(49:02) Yes. Yeah. And it may have been by design, Mike, because we're told that God didn't tip his hand, (49:13) so to speak, so that Satan could see what cards he was holding.

In other words, if God would have (49:20) told them the whole plan of salvation, he would have made sure not to put Christ to death. (49:28) Yeah. So that's why Christ often talked in parables.

That's why the Bible is ambiguous, (49:44) kind of cloudy, not clear about a lot of subjects and this being one of them. (49:51) And then, and then when (49:57) Lazarus died, he was the brother of

Martha and Mary. (50:06) They said, you know, that if he had been here, he would not have died.

(50:12) And then Jesus said, look, I am the resurrection. But he wasn't, in fact, he didn't realize it.

(50:23) It was going to happen shortly.

Right. Even though she believed in it because of the scriptures, (50:30) she was one of the people that understood what Christ meant when he said, you know, (50:36) don't you know the scriptures? I know you are mistaken. (50:41) But she did know about the resurrection.

Now we were going to get into the angel of the Lord (50:51) showing Ezekiel the valley of dry bones and also talk about being in the earth three days and three (51:00) nights. Jonah, where he talks about being in the belly of the fish three days and three nights, (51:09) and then is regurgitated out on shore. And we're out of time.

So let's close with a prayer. (51:20) Holy Father in heaven, thank you for the hope that your word gives us. Hope that (51:28) we will rise with you and see brand new days in heaven.

Father, thank you for your word that (51:38) we can get excited about our future and help us to always keep the faith in the now, (51:46) to right here and now, no matter what befalls us. Father, help us to share this wonderful news with (51:56) others that this life isn't all there is. Be with us as we go back to our homes and Father, (52:05) bring us back to worship you on Sunday.

And we thank you for our Savior in his name. Amen. (52:16) Thank you for your attention.