

# 7-27-25 Back To School Edition

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Uh, I want to take a little bit of liberty and just talk about education for a little bit today, because school is starting back up. Is that me? This is obviously, I've worked with the teens now for the last 10 years, and it has been a privilege to be able to do that. And I've been at Whiteland High School every Wednesday for after school Bible study, with the exception just when they shut it down a little bit over covid. But for the better part, I think of last seven or eight years, and I'm like, when I'm walking through those halls, it's a reminder, you know, when I'm when I'm have the teens back and and youth, it's a reminder when we walk these kids up across the stage when they graduate, you know, I mean, it's all the all those things kind of come together. But I'm like, how do we kind of get to that point of walking them across the stage and and how much things have changed? I was talking to somebody again. Forgive me if you're if I should know your name, you are somebody to the story. So I apologize for that. And we were talking about how even today's Christian education feels a lot like public education in the late 80s and early 90s. And you just wonder, as far as where, where do we kind of Stan, what should we do, and how can we help, and where do we go? Now, let me just stress at the very beginning of this, if you come out of this thinking he got political, or he bashed me because my kids were in a public school, then you didn't listen till the end. Okay, what I want to do is just present some facts, and I want to share with you some interesting things I was researching this week about what the Apostle Paul said about children. And my hope is, at the end of this, that we are all encouraged to want to be active participants in the education of the youth today in one way or another. So I hope that's all that comes out of this. So I won't spend a lot of time on some of these places that can be really controversial, but I do want to be factual, and so I will do that in spaces today. So maybe give me a little bit of a leash and show me a little bit of grace today, and please come back next week. Alright, in April 2024 the American Psychology Association revealed some statistics. These statistics were basically researching children or young people with their social media usage. And this is some interesting stats. And this is pretty recent, you know, just a little bit over a year now, 41% of the teens with the highest social media use rate their overall mental health as poor or very poor, compared with 23% of those with the lowest use. And it's funny to me, because every Sunday morning, when we are in choir practice, I get this little buzz on my phone. I don't know why my phone chooses to do this. I think it's spiritual, but at 9am when I'm trying to get my heart right to preach and listen to music, and I get this little reminder, and it says, This is what your screen time was last week. If anybody knows how to change that to where it's not nine o'clock on a Sunday morning, that would be great. It's very convicting, right? So it's this isn't just for young people to take. We all spend a lot of times on these little devices in our phone, and you really want to see how

addicted we are to them. Hide one. Yeah. I mean, it is like those Snickers commercials where people are like, it's Betty White, and they give them a Snickers so they can look right again. Yeah, a person who gets very hangry and a person who has their cell phone taken from them, they're very similar. They're the same person. So just know that 4.8 is the average number of hours a day that US teens spend using seven popular social media apps, with YouTube, Tiktok and Instagram, accounting for 87% of their social media time almost five hours a day. It's probably not just teens, but almost five hours a day, 60% of the highest frequency social media, social media, what word is that social media users, who report say they have low parental monitoring and weak parental or parental relationships, that was 60% of those highest use reported that they also had low parental monitoring and weak parental relationships and very poor health. 25% of the highest frequency users who report high parental relationships and high parental monitoring had a different viewpoint altogether, and their mental health was way better kind of crazy. 22% of the highest users with poor parental relationships and monitoring expressed thoughts of suicide or self harm, compared with only 2% of high. Users with strong parental relationships and monitoring. So it's amazing how the statistics change when parents are involved, and that's not even including when parents just say, Nope, you're not old enough. You can't have it yet. But just the difference it makes when parents are involved. And I want us to keep that theme as we keep going throughout the next 30 minutes, right? Some of you like 30 minutes? Yeah, right. I'll do my best. On average. That's five hours a day for our students, and then they go to school, and that's another eight hours. That's 13 of the 24 hours of day you have no access, and then they're going to sleep. How much time you really spending with your kids? There's something to be said about this, right? What we're hearing, though, is today, I'm talking mainly to an audience that I would say are already convinced, right? That probably the majority of people who are either watching online hi and that are sitting out here right now. The majority of you, at some point in your life, realize that you are a sinner, and you realize that your sin had separated you from God. Well, hopefully everybody who ever watches this realizes that none of us are perfect, right, but our sin separated us from God, and we're like, how do we then get this fixed? We couldn't we couldn't keep the law. The Jews couldn't keep the law. We cannot be perfect. See, the wages of sin is death, but the gift of God is eternal life. Through Jesus Christ, the only solution to our sin problem is the finished work of the Cross. It's what Jesus did for us. It's when Jesus opened his arms and spilled his blood, his precious sinless blood to cover each and every one of our sins. And when God said that, if we will place our faith in that alone, this death, burial and resurrection, that our sins are washed away and we have eternal life with Him, had nothing to do with you or me. It's the cross plus nothing. Rachel was getting ready to preach a little bit earlier. Little bit earlier. So I'm assuming, let's just assume, for the sake of this argument, that we are all there, and if not, then right now, in your seat, without bowing your head, raising your hand or running to the front or signing up at the end. Right now, in your seat, if you place your faith in that alone, the Bible says that you are saved and you're sealed with that Holy Spirit of promise, so we can all get on the same page right now, and that would be my urging. Now, let's assume for a moment that we're all there. Should our expectation of education as believers be different than those who are not believers. But see, that's kind of where we have that's our framework, if we're believers here today. But we hear this a lot. Matthew 513, and 14. Ye are the salt of the earth. But if the salt have lost his savior, wherewith shall be salted, it is thenceforth good for nothing but to be cast out to be trodden under the foot of men. You're the light of the world. A city that is set on a hill cannot be hid, Neither do men light a candle and put it under a bushel, but put on a candlestick and it giveth light unto all them that are in the house. See, the idea today, for a lot of people, is that I'm going to send my young child into a non Christian or non believing atmosphere, because I want them to be salt or light. I want to challenge that narrative today. First of all, these verses here were written specifically to Israel. These are part of the Beatitudes right in this whole section, right the Sermon on the Mount, or just right after the Beatitudes, and this was them preparing to go into tribulation. He wasn't addressing children in education at this point, we have to be very careful how we're using our terms. Are our kids today equipped to be salt and light in a post modern culture? I would say, No, they're not, and you may not

like this, but I want you to bear with me a little bit here today, some of this I talked about in our family conference last year. And there's, there's only 50 people here. This will be really new to a lot of you so but in 2021 this was a quote by Joe Biden, they're all our children. And the reason you're the teachers of the years because you recognize that they're not somebody else's children. They're like yours when they're in the classroom. I remember when PolitiFact said that they viewed this as a false statement because of the word like. I think the intentions were clear. And this isn't about politics. There's bad actors on all sides. Let me just say that. But this was something that really happened here, okay, and that's interesting that PolitiFact said, because, you know, look, these aren't we always talk about these children. They they're not someone else's children, they're our children, and they are the kite strings that literally lift our national ambition. Was a loft in a literal sense, think about it. So that was their reasoning behind saying that that was a false statement. Remember, in the guber, the goober gubernatorial I stink at some of these political words, gubernatorial debate in September 21 McAuliffe said, I'm not going to let parents come into schools and actually take books out and make their own decisions, adding, I don't think parents should be telling schools what they should teach, and this is not to rouse you up or get your emotion about political things, because from an unbeliever perspective, looking out, that would be a natural position, the question then becomes, why should it look the same for a believer? I would totally understand for an unbelieving world to think that we know what's best in the government and our teachers, but a believer should not think that way. That is the crossover that shouldn't take place. The National School Board Association September 21 said, or September 21 says, as these acts of malice, violence and threats against public school officials have increased, the classification of these heinous actions should be the equivalent to a form of domestic terrorism and hate crimes that was real when they tried to say later that that wasn't said absolutely was said. Now were there some that probably were those things, probably, but a lot of the people were well meaning, saying, I don't want my kid being subjected to this stuff when they go to school and they felt like they had no right to even go in there and say that. I would say that Scripture teaches us that we, not the government, are to train our children up. So few weeks ago, I talked about some of these communist goals from the book The Naked communist and Leon Skousen had wrote in this book, or written this book in 1958 so the two that I used that day was communist goal number 40 this was from 1958 was to discredit the family as an institution, encourage promiscuity and easy divorce. Goal 41 emphasize the need to raise children away from negative influence of parents. Attribute prejudice mental blocks and retarding of children to suppressive influence of parents. 1958 you can be upset. This was written in 1958 by somebody with FBI background who did a bunch of research over decades as far as what the communist government or the communist regime was trying to do in America. In 1958 Lennon said this, we must hate. Hatred is the basis of communism. Children must be taught to hate their parents if they are not communists. And we think about the movies and the shows and the things that are kind of subliminally taught, and you hear this phrase a lot, I hate you mom, or I hate you dad, and it just kind of seems like something we just push off on the wayside, but subliminally, there is a something being taught there for the children to hate their parents. But here's some communist goals I did not give a couple weeks ago. Communist goal number 17 from 1958 was get control of the schools, use them, the schools as a transmission belt for socialism and current Communist propaganda, soften the curriculum, get control of teachers associations, put the party line in textbooks. Again, this is not me saying this. Goal number 18 was gain control of all student newspapers. Goal number 19, use student riots to foment pub to ferment public protest against programs of organizations which are under communist attacks. Now I did something this week. I saw a quote, and I'm a researcher, so if I see a quote, I'm not going to use the quote. I'm going to go get the context and watch it, then I'll use the quote, because I don't ever want to be one of those guys. Did you even know what the full context? Know what the full context was? So I'm a I'm a die hard researcher. So I saw this quote about something that happened in 1960 that I had no clue about. And so I was like, I'm not using this unless I can see what happened in 1960 and sure enough, you can see what happened in 1960 because there was a movie made and there was this

agenda. And this agenda that happened, there was really an attack by college students in San Francisco against the HCU A. The HCU a was the House Committee on UN American Activities, a bipartisan

committee. It was

started in 1938 to observe Nazis and KKK activity. At the time of this 68 people were arrested. And there was a movie made, a bipartisan movie that was made in black and white, oddly enough, right? 1960 it was about 62 I think when the movie came out, it was called Operation abolition, and it was exposing the. Uh, the communist agenda to get rid of the HCU, a Time Magazine even reported and quoted from a Democratic Congressman that more than 10 people, 10 million people, saw this movie in the first year. I don't know if any of you remember this at all, but it was called Operation abolition. And then there was propaganda that was released, where that said that students were thrown down and were left unconscious. So the response, really of the movie was to get the truth out, because the propaganda was saying this was violent. These students were not allowed to peacefully protest, and they were threatened. They were they were basically thrown down and they were left unconscious. And so they provided footage, and you can watch this. It's 43 minutes long. I watched the whole thing on there, and it is very interesting, and it is eerie to what we see today. And it was in 1960 It is crazy. So I want to show you just a two minute clip, and then I'm going to pick up some peace or speed a little bit

these students whose activities you have just witnessed, whether they realize it or not, are, as I pointed out to them in San Francisco, toying with treason. They have been hand picked by the communists to do the dirty work of the communists, perhaps this is the greatest danger of all. The pattern of communist revolution and insurrection throughout the world has been to indoctrinate and train Dukes to carry the party directive into the field, while the communists themselves remain in the shadows. Through a careful propaganda and smear campaign, the communists are able to inject a few with the virus. The disease spreads rapidly among their friends and associates and a so called spontaneous movement suddenly takes form. From this point on, the communists are relatively free to sit on the sidelines, issue occasional directives and watch as their desires and projects are fulfilled to the perfection of their wildest dreams. Among those arrested in the city hall at San Francisco were a few trained communist agents. The others were the unwitting Dukes of the party who had in the heat of chanting and singing, performed like puppets, with the communists in control of the strange even to the point of willfully and deliberately defying law and order. The communists have admittedly chosen the minds of our youth as a number one area for their insidious attack. You have seen the evidence of their success, my fellow citizens, what you have just seen and heard is a challenge, not only to the patriotic youth of our nation, but to every citizen who is determined that we shall maintain our freedom

1960 and very bipartisan. When you watch the video, it's a Democrat Congressman saying very similar things for like the first three minutes of the video, this was a Republican congressman here. We don't see any unity today, but this was a very unified approach against communism during the day. But the key there was they've chosen the minds of the youth. This really isn't a communism speech, per se, but what I am saying is that we are seeing an indication you even see this on both parties today, they understand the value of the youth, of the minds, or the minds of the youth, if I get

that right. And it makes sense in Daniel one, three and four, it says the king spake unto ashpenaz, the master of the eunuchs, that he should bring certain of the children of Israel when they were in captivity. Now listen to this, certain of the children of Israel and of the king's seed, and of the princes, children in whom there was no blemish, but well favored and skillful in all wisdom and cunning in knowledge and understanding science and had ability to stand in the king's palace, of whom they might teach the learning and the tongue of the Chaldeans, even during the Babylonian invasion, they said, We've got to get the youth Americans were disgusted and united in 1960 What's crazy is, when I read all the newspaper things and the magazines, everybody was kind of on the same page. But then when you watch the video and you look at the clips on YouTube, do they read the comments today from the last. Two or three years much different than how people felt in 1960 number 26 was present, homosexuality, degeneracy and promiscuity as normal, natural and healthy of the communist goal of how destroy America from the inside number 28 was eliminate prayer or any phase of religious expression in the schools on the grounds that it violates the principle of separation of church and state. So I mean, the question is, how do, how do we really kind of get to this point? Because I don't know about the rest of you, but I'm like, thinking back to Greenwood, and I was there from 91 to 94 and it felt different. Felt way different. And then I could probably ask my mom about what Franklin felt like and my Aunt Linda, and they would say that felt very different than today. So at some point, public education changed, right? We see that some of these goals were intentional, even in the 60s, but it took them a while to get there. That's why I think it's really hard to go back. The machine is really big right now, that's why so many people are stepping up and finding alternatives. But the reality is this, before public education, when you go back into the 1800s you see that people primarily received their instructions through church supported schools. Local schools were organized by towns or groups of parents. Tuition schools were set up by traveling school masters, charity schools for poor children, run by the churches or the benevolent societies. Boarding schools for children of the well to do, Dame schools run by women in their homes, private tutoring or home schooling, work and apprenticeships with some rudimentary instruction in reading, writing an arithmetic there was no public education. Eventually, how did it come to be? Well, it was horse man, and he was traveling around trying to find out how other people were doing it. And he found himself looking at a model from Prussia, which would later become Germany, which would later become Nazism, right? And he loved this program about how they were able to integrate this eight year education system, because they felt like we can't do anything about these adults, but we can start changing the minds of the kids. If we can keep them preoccupied for eight years with one within one generation, these students would be taught a very pro Prussian propaganda. And Horace Mann brought that model to the United States. That pressure model, you can look and see a quote by Johann Fichte got Johann Johann Gottlieb Fichte, which said, education should aim at destroying free will, so that after pupils have left school, they shall be incapable throughout the rest of their lives of thinking or acting otherwise than as their school Masters would have wished. That is what came over to America. 1847 there was a conference that took place, and we had had both Marx and Engels who stood up, and they presented some goals. And the number three goal was to eliminate the family of social unit, which would make sense, because Marx was a terrible father and a terrible husband. You read any biography and see that he had Francesca, his daughter died, Edgar, his son died, a baby died, two children committed suicide. He would leave his wife crying, and then he would mock her for crying. He went to an uncle that was well off and got a lot of money to get them out of debt, and then spent it all for 30 days, came back and left them in poverty. So you can understand his ideas on socialism and his ideas on capitalism all came from his personal experience and his view on family. You see, it's woven in everything that he believed. And what's crazy is, in his life, he was mocked and ridiculed. It was decades later that, all of a sudden, his ideas were being championed. It was never by his peers. 1903 we started the Geb. Here comes Rockefeller. Here comes Frederick T gates. We know the Rockefeller said, I don't want a nation of thinkers. I want a nation of workers. Frederick T Gates said, We shall not try to make these people or any of their children into philosophers or men of learning or men of Sciences. We have not to raise up from among them authors, editors, poets or

men of letters. We shall not search for great artists, painters, musicians, nor lawyers, doctors, preachers, politicians, statesmen, of whom we have ample supply. The task we set before ourselves is very simple as well as a beautiful one, to train these people, as we find them, to perfectly ideal life just where they are. So we will organize our children into a little community and teach them to do in a perfect way the things their fathers and mothers are doing in an imperfect way, in the homes, in the shops and on the farm. This is where public education started in America. So I again, let me get off that subject for a second. I did all that to set a tone. Do we really. Expect our children to be salt and light if everything is set up against them. And is it asking too much for our children? Is it putting a pressure on them that will one day make them leave the faith altogether? I mean, that is an interesting question that Dr Ken Ham asked, and you start reading already gone in some of his books, he'll say the same thing. So what I did this week is to, I just did a study every time Paul used the word children, child or babe. And I was like, I just want to see every verse. I want to put this thing kind of into context. I was kind of surprised when I started looking through this. I mean, sometimes you would have okay with children of disobedience or children of God. And then sometimes you would have references to two examples, if you will, children were being used as an example. Very seldom where children ever spoken directly to which really blew my mind. There's really only a couple references where children are dressed or addressed directly to them, and kind of gave me this idea. It's because the reading of these letters and the sitting in these small home churches was a family thing. It wasn't Oh, kids read this letter go off by the side. The expectation when these were being written was that the children would be right there with the parents learning, the parents playing a huge role of responsibility to a believing child. So here's some things I found, some observations I thought were interesting. First, Thessalonians, two, seven. He's using them as an example. As he's talking to the Thessalonians, we pick up a couple of things here. He says, We were gentle among you, even as a nurse cherishes her children. Verse 11, he says, as you know how we exhorted and comforted and charged everyone of you as a father doth his children. He's used an example of the relationship with children and their parents that they need to be cherished. There needs to be this gentleness among children, and there needs to be this comforting and charging and exhorting of children. First, Corinthians, three, one and two, he says, and I brethren could not speak unto you as spiritual but as unto carnal. So we knew what was going on in Corinth. He says, Even as unto babes, here comes the illustration as unto babes in Christ, I have fed you with milk, not with meat. For hitherto, you were not able to bear it, neither now are you able. There's something here. Illustration is that babes are not capable of handling meat, even our own children right now. I mean, I mentioned this in our teen Class Day Chase right now in his life is an observe Mimic, observe Mimic, observe mimic. He can't read. I don't think so. Get it crazy, but, but, but that's his stage in life. That is how he is acting. Observe Mimic, observe Mimic, because he can't read yet. There's a difference with children. But, yeah, hey, go be, go be salt and light with all these degrees and all these teachers and all this influence and this public education coming down on you, which there are some great pockets and praise God for that, but there's an overall system that is very anti Christian. And again, I understand that if you're not a Christian, but if you are a Christian, is that what you want your kids to be in right now? And if so, and if they have to be in there, I'm going to encourage you about some ways you can help going into the school year. Even some of the Hebrew epistles mentioned this as well. First, Peter two, two newborn babes desiring the sincere milk of the word that you may grow thereby. So Peter uses that illustration as well in Hebrews. The author of Hebrews says in verse five, sorry, chapter five, starting verse 12, when the time you ought to be teachers, you have need that one teach you again, which be the first principles of the oracles of God and are become such as have need of milk and not of strong meat. Everyone that uses milk is unskillful in the word of righteousness, for he is a babe. Strong meat belonging to them that are of full age, even those who, by reason of use, have their senses exercised to discern good and evil. Does it sound like the expectation was to put children in a situation where they have to be salt and light in a school situation first? Corinthians, 14:20, brethren, be not children in understanding. How be it in malice by ye children, but in understanding be men here he's given the under the difference here between



children and men, there should be a difference, because children have to grow up. And Paul says this in First Corinthians, 13:11, when I was a child, I spake as a child. I understood as a child. I thought as a child. But when I became a man, I put away childish things. Our children still have childish things. Ephesians, 4:14, and 15, last one here says we henceforth be no more children. Toss to and fro and carry. About with every wind of doctrine by the slight of men and cunning craftiness, whereby they lie and wait to deceive. He says, these are some characteristics of children that they can be tossed to and fro. They can be carried about with every wind of doctrine. They can be manipulated by the slight of men, by the cunning craftiness, but speaking the truth in love, they may grow up in Him, all things, which is the head, even Christ, so today, kind of wrapping this up for the believer. If you are a teacher today, praise God for you, because you can be salt and light. You are an adult, but please don't ever compromise. If it comes down to compromise, then I would think the word of God would say you need to do something different. But if you're not to that point, we need you in the schools to be salt and light. I know several of you in here as teachers, pretty much on the one side, a couple of you as well. So if you're a teacher, don't throw in the towel. Keep fighting, but if you have to then teach elsewhere, because schools need teachers, we need tutors. There's a lot of things happening today. The Herzog foundation in 2023 started this project of trying to help churches start schools. And the first year was 78 and 34 states. And then the next year, it went all the way to 178 schools and 41 states. Every one of them with an opportunity to start a school in their church had no cost, because the goal was, alright, we want to give believers an opportunity, a change. This would be a great opportunity if some of the teachers have to leave public where they could be used, there's co ops, there's hybrids, there's tutoring, there's homeschooling for the parents you've seen from Scripture and from culture, you have to invest in your kids. If you have to leave them in public school, then you have to know you can't sit on the sidelines. So there are ways to for you guys to be encouraged today, but you've got to be invested in your children. Eight hours in a school, five hours on social media and two minutes from you ain't going to cut it. So if you've got to leave them there, realize they're not salt and light, and you need to be coming alongside them each day. You need to be praying for them. You need to be engaged. If they're going to be in there, they are outnumbered. They are out resourced. And it is an agenda that is very unbiblical and anti Christian in the public schools. And there's some positive things, and I'm not saying there's not, but if you're going to sit on the sidelines, you're going to reap the consequences from that. You have got to be engaged. If it comes down to having to make a sacrifice to keep your kids safe, then my encouragement would be to do it if you can't go on as many vacations because one of you has to stay home and home school or work on a hybrid or something, wouldn't that be a better investment?

It's quiet. It's fine. It's fine. I'm done, right? It's fine.

If your kids are grown, then you have grandkids, or you can volunteer as a tutor. We even have a program here on Wednesdays at our church. They're teaching kids how to read. You may think, yeah, don't they know how to read. They don't. I have been in the Whiteland schools for a long time, and I can tell you, I've had people walk across that walk across and graduate over there that cannot read. They just pass them on through the greatest tool that they can have right now in their lives is the ability to read. How are they ever going to know what God has for them if they cannot read? Absolutely have to be able to read. Now for all of us, what do we do? We pray. There things we can do? We can pray. You can get behind certain legislation, if it's going to help. I understand those things as well, but we have got to pray, and we've got to be engaged. We can't just forget about the summer is over and the kids are going back to school. There is a reason that so many kids go to camp and then we don't see them afterwards. They go right back into the wild and they bow down to the pressure, pray for these young people be engaged. So that was my encouragement today. I hope I

said encouragement, because I want to end it on a positive note again. This was not about politics. This wasn't about anything more than seeing that we can read through Scriptures what Paul says about children and realize they're not capable of just going and being salt and light. You can't look at your 13 year old and say, I'm going to send you out to the wolves to be salt and light. They are not ready. They absolutely aren't. And really the thing that's parents, we shouldn't just say we shouldn't be sitting across. Our kid and saying, Have you been in the Bible lately? Shame on us. We should be in the Bible with them until they're able to understand it. They need our help. And if we're too addicted to our cell phones, if we're too preoccupied to where we can't make time for our children, we just have to understand that they're we're going to reap what we sow. And we can't be surprised when our kids do the craziest of things and destroy their lives because we weren't there and we were not engaged, and we did not bring the Bible to the table. And I'm talking to myself as much as anybody, we can change that starting right now, and that's my hope. Might have all you stand right now. We're going to pray in a moment, we'll have Stan come up here and probably speaking to our young people. I'm getting cussed at, probably by the children's department right now. So it need to be said, but not that, but I mean this need to be said today. If you're here today and earlier, when I was talking about that we were all sinners and separated from God because of our sin problem, and that all we had to do is believe that Jesus dying on the cross and shedding of his blood and then raising from the grave three days later, by placing our faith in that alone, we can be saved. If that was you earlier today, you didn't need to come forward or anything else. But if that was you earlier today, earlier today, we'd love to talk to you afterwards so that we can help you grow, give you some steps moving forward. So I'd love to talk to you afterwards, if today was that day, right in your seat, if that happened. Secondly, if you're coming today and you're visiting, please go see Bill in the Welcome Center afterwards. And if you'd like to join our church, and you think this is something you've been praying about for a while, then come forward, talk to us, and we'll walk you through those steps. But regardless, thank you so much for giving me some attention. Today. I'm going to pray, and then we'll sing and dismiss you, Dear heavenly Father. I thank you for this day. I thank you for grace, but that even when we have fallen short, Lord, I I know that we're sin abounded. Grace did much more abound. And I, Lord, I know that your grace is sufficient. And sometimes I think it's really easy to just get overwhelmed, feel bad, feel convicted, and just think it's too far gone and give up. But Lord, I know that your word is very clear that we're always to restore we're always to get back up. We're always to get back in the race and do what we were called to do. So I pray that parents didn't feel beat up today as much as they feel encouraged to want to be more engaged with their students. I pray that you give that you give grace to those who are going to have to send their kids off to school this week and have no choice. Have to send them in certain areas. Lord, I just thank you for those teachers who have stood up and said that they still want to teach and they're wanting to to be an example. Lord, I pray that you give them courage to take a stand for what's right and Lord, I pray that that you'd be with the parents who maybe have been on the fence and that today is what they needed to hear to help them to make a decision one way or another. Lord, I pray that we can be a support to them. Lord, we've got great program on Wednesday night that can give them some great training in in both math now as well as phonics and to help them with being able to read. Lord, we also have ILA, who's going to be in this building. Lord, as a hybrid opportunity for from an education standpoint, there are options. And Lord, we just pray that that you just move. Lord, we need you right now. We need we need you to be with these kids, protect them, and Lord help us to also protect them and to stand on the front line for them. Lord, we just pray that you just start here in our church, Lord, and spread out from here. We, thank you, Lord for who you are. We thank you for the gift of salvation. And Lord, that's the first priority for all these children. And Lord, I pray that we would see them all saved, Lord, and that they would grow up and that one day, once they are of age, and once they are have a strong foundation, that they can be salt and light, they can go out and make a difference, and Lord, we just look forward to those days as well. Lord, just be with us now as we go our separate ways. We love you and praise you Jesus. Name Amen. Amen.



