

3-8-26 The First and Last

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SPEAKERS

Pastor Dow Boyer

Alright, we are in the resurrection season now, so we've got a lot of stuff coming up these next few weeks. We will I know it feels like we just had a communion, but that's because we purposely pushed it back so that we could hit it on a very specific day in order to honor pastor Jim. But we will be having a communion service on Palm Sunday, and we actually have a reunion coming up here at the church, just, gosh, a week after that. It's called our Resurrection Sunday service. And some of these people we haven't seen since Christmas, so it'll be so. So gotta make sure the house is in order. We've got guests coming in, right? So we've got that coming in. So through, through this time of year, we're definitely like to focus on, you know, messages on Sunday morning, they're going to deal with death and sacrifice and the shed blood and the resurrection. So we want to cover all those things. I mean, almost sounds like it should be a movie trailer this summer experience death like never before. Maybe not. Maybe we don't want to experience that, right, but, but for the next few Sundays, those will be the things that we're going to be top talking about here. And so I hope that that'll be an encouragement to you as well. So I figured, let's just get busy right away here, and we're going to start from the very beginning. That's Genesis in your Bible, in case you're wondering, but that's where we are going to start today. One thing I think is very important when we understand the events of the resurrection, everything had to start with the initial fall. We, sometimes we try to spiritualize the fall of man. We, today, we, we struggle to even say the word sin from the pulpit. We want to say mistake shortcoming. We, we really want to water it down as much as possible, because we don't want to offend people. But the reality is, sin is offensive. I mean, the wages of sin is death. Jesus died on the cross because of sin. So sin should never be celebrated. Should it should not be discounted, it should not be cheapened, because then we lose the payment that was made and why it was such a sufficient payment, right? And so we are going to start in Genesis chapter three. And we're going to talk about that a little bit here today, but we will actually be making some progress. So we're going to talk about a few other things today as well. We're going to be in first, Corinthians 15, and Genesis chapter three, mainly. So if you're following along, either in your Bible or on the screen. We'll go through it. Let's open up in a word of prayer, and then we'll get started. Dear Heavenly Father, thank you for this day, Lord, thank You for the fact that you sent Jesus to die on the cross for our sins, and that He was buried and rose again three days later. And Lord, when he died on the cross and shed His precious blood, Lord, it washed away our sins and Lord, all we have to do is receive that gift by faith. Lord. We just have to believe Lord that that was for us. And Lord we will have eternal life. And Lord we thank You, Lord that you made it that way, and it was not about us being able to be good enough. And Lord, we just pray today, if there's anyone here who's not sure where they're going to spend eternity, Lord,

that today would be the day. Today would be the day of salvation for them, where they would place their faith in that gospel and that they would have eternal life. Lord, be with us now as we open up your word, I pray that there wouldn't be any distractions, and I pray that it would come forth in truth, Lord, and in passion, Lord. And it would bring about us, bring about change in our hearts and lives, Lord, and help us to want to pursue you with more vigor than previously, Lord. We love you and praise you in Jesus. Name, Amen. So in Genesis, chapter three, verse one, familiar passage to most. It says, Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, you shall not eat of every tree of the garden. That's the question, right? Did God really say? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden. God hath said, you shall not eat of it, neither shall you touch it, lest you die. And we know she added a little bit of legalism in there. It's part of that that God did not say, But the serpent said unto the woman, You shall not surely die. Question God and say there's really not gonna be consequences for what you do. And that's really, is the thing today, right? You're not going to get pregnant, you're not going to get in a car accident. When you text, that's not going to happen to you. You shall not surely die. If you go to that party and you get drunk, you shall not surely die. I mean, you're not going to have sex by going around that. It's been the lie from the very beginning. It's to minimize consequences, right? And it creates this false sense of invincibility, where we're still believing it today. Well, I'm not gonna die. I'm not gonna destroy my marriage by going outside the marriage, right? By watching this pornography. I'm not gonna do it's not I'm not like those other people, right? We have been buying this lie from the very beginning, so we think it won't happen to us. We shall not surely die. And he says, For God doth know that in the day you eat thereof, then your eyes shall be open and you shall be as gods knowing good and evil, and you'll hear the lie went. There's not really the consequences you think. In fact, God's not the good God that you think he's actually withholding good from you, is that not another lie today, sex is good inside of marriage, why would a good God withhold the good thing from you? You should be able to pursue that right, because it's good and God made it and God made it good. This big mean God saying you have to be married in order to experience this same sort of lies today. Why should I have to be married to experience this thing and then moving on? It says, When the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also her husband with her, and he did eat. And yes, her husband was right there with her, and we noticed, she said it was pleasant to the eyes. Little while ago, a couple weeks ago, I had opportunity to go to a restaurant I had not been to. Knew a restaurant in town, and steak house. And I remarked at the the presentation of the food, how pleasant was. I mean, we had this really cool experience where I don't, I still don't really know what they're doing, all of his dry ice or whatever on this shrimp cocktail, but they like put something on the shrimp cocktail, and all sudden, this, like, kind of smoke just comes up. And I thought, this is just temporary. I'm just watching, I wouldn't even eat in this shrimp cocktail, but I'm just kind of watching it, and it just keeps happening and happening. It was like, oh, there was, like, a, there was a special cloud around this shrimp. And I was like, I was like, well, that's, that's really cool. And, you know, and how important it is at restaurants that they plate food very well, right? And it is so important, presentation is key for you to want to eat it, right? And that's why when you go to McDonald's, and when you go to some of these fast food places, and and you pull up to place your order, and then you start salivating when you see what looks like this big, meaty delight. And then some teenager can't even get it right Crump and just smashes it into some some wax paper, and they hand it to you, and you open it up, and you're like, what happened? That doesn't look anything like that, but you paid for it. So you eat it, I guess. But so it's interesting that when things are pleasant to our eyes, right, that's kind of a step, that the eyes being kind of that window to the soul we desire things that are are pleasant to the eyes, right? And so she noticed that this was pleasant to the eyes. Now, really what she was describing. There was really the three things mentioned in First John chapter two, verses 15 through 17. This is where John says, Love, not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him for all that is in

the world. Now listen to this is the lust of the flesh, the lust of the eyes and the pride of life, and you see all three of those described in the response from Eve. But it says, the world passeth away and the lust thereof. But he that doeth the will of God abideth forever. See these things that capture our attention, that we think are so pleasant to look at the things that are to be desired from us, right, that we have to have. They're all temporary. They will pass away. That's the evil world system today is to go through those three modes, right, the lust of the eyes, lust of the flesh, and the pride of life. And you get that pride of life, you shall not surely die. Right? And desire to make one wise. You see that it's in our lives today, it's those three things, you know, when you're dealing with pornography or whatever you're dealing with in your life, I just came from men's conference, so it's not that I'm not that looking at pornography, but they hit it pretty hard at the conference. But it's fresh in the mind, right? But, but you have to. Realize that everything that we struggle with, in our sin, nature and with our flesh that's appealing to it ties back to those three things, lust of the eyes, the lust of the flesh and the pride of life. I mean, we used to teach our little kids an early age, be careful little eyes. What you see, I don't know that we really guard it anymore. It's like, hey, let's put some parental controls on an electronic device, and it's now your babysitter. Get to know it well. We used to care about what was coming in the ears, what was right before our eyes. You know, we used to care about that, knowing the dangers that that were there, and today there really there's no breaks, there's no boundaries, there's no borders. Raising kids is inconvenient, so we're gonna allow Disney to do it. We're gonna allow Netflix to do it. Watch it. 50% of the Netflix children programming it's pushing out an agenda you don't want your kids to be seeing. It's not safe just to sit them in front of it, but it's going to always go back to those three things, and that's what Eve was dealing with in verse seven, it says the eyes of them both were opened, and they knew that they were naked and they sewed fig leaves together and made themselves aprons. Well, we're going to see here in a moment that there's not really anything new under the sun there as well. It's amazing that there was sin, and next thing we see is shame, guilt, covering, not liberation, not freedom, not the promises that not not the things that were promised by the serpent, but instead hiding guilt, shame, and I think we can probably relate to that today, the payoff is never what we think it's going to be when with that sin, that thing that we had to have, that we wanted so much, and the moment that we have it. What do we do? Guilt, shame, hiding. Wasn't the payoff was it wasn't the payoff that you expected. Proverbs, 28:13, says, He that covereth his sins shall not prosper, but whoso confesseth and forsaken them shall have mercy. Now here's what I think I mean, you got the serpent. We don't. We don't see this in the text, but we see it elsewhere, right? The serpent, you want this. You need this. You got to have this. A good God's withholding from you can have so much more, and he wants you to take it so that revelation 12:10 he can turn around right when you do the thing that you shouldn't have done, and he can accuse you before God. He's not your buddy. He's not looking out for your best interest. He is trapping you so that he can accuse you. To the father, Revelation 12:10 says, I heard a loud voice saying, in heaven, Now is come salvation and strength and kingdom of our God and the power of his Christ, for the accuser of the brethren is cast down which accused them before our God, day and Night. You wonder, where a lot of that shame and guilt and hiding comes from? Yeah, there's a very satanic plan to get you to be a friend, to allure you, to appeal to the flesh, then you fall, and then to accuse you, to ridicule you, to ridicule you, to try to condemn you. That's why I'm so thankful that today in Christ, there is therefore now no condemnation to them which are in Christ. Jesus say what you will, Mr. Satan, but you can't accuse me, because God sees his son's perfect righteousness, and I am justified in God's sight. But this is kind of the thing. Mankind fell and then they tried to cover it up. They tried to hide there was embarrassment, there was guilt, there was shame, and that's always the response in sin. Falling in sin does not lead you to a celebration. It does not lead you to a party. You're not grateful that you sinned. As a believer, it is always the opposite. Now, Genesis 3:19, it says, In the sweat of thy face, shall thou eat bread till thou return into the ground? For out of it was thou taken for dust thou art and unto dust shall thou return? I mean, he warned them about this in Genesis 2:17, the consequences would be death. Death, and it is the same today. In the first part of Romans, 6:23, it says the wages of sin is death, the payment. God's not going to stop you from doing

something, but there's a there's a natural law, there's a there's a payment. I mean, today, because we have right relationship with God in our sin, that's been taken care of, but even natural laws, right? I mean, it could cost you your marriage. The death of a marriage, the death of a job, right, sin still has consequences. God is will not be mocked in Galatians, six, seven through nine. But we see this even the result here, they covered themselves, they hid they were embarrassed, and now it was going to lead to death. And God's response was in verse 21 of chapter three, unto Adam also and to his wife, did the Lord God make coats of skins and clothe them. Now they they clothed themselves partially, anyway, with fig leaves, of all things, which I think is a pretty big illustration of something that we'll talk about here in a minute, of all the leaves for it to mention in the Bible, it was fig leaves. However, we see that the Lord covered them with skins? Well, where did the skins come from? There had to be a sacrifice. There had to be the shedding of blood. That shows you how not free sin is right. Hebrews 9:22 says almost all things are by the law, purged with blood and without shedding of blood, is no remission. Leviticus 17:11 says, the life of the flesh is in the blood. I have given it to you upon the altar to make an atonement for your souls. That's what he said, for the blood, right? For it is the blood that maketh an atonement for the soul. And this is not just because I just got back from the ark, but this is why dinosaurs couldn't have lived before mankind, because story is right. They died off. Death has to be the curse of sin. So it could not have happened before. We won't stay there, but anyway, we see through all this, the blame falls, really, on Adam's shoulders. It was a failure in leadership, and it was definitely something that caused tremendous pain, sorrow and suffering for all of us, not saying it would have been any different with us, but I think it's important to understand a couple of things here, that when God shed blood to take care of those sins. It was a picture. It was a picture of what one day he was going to do with his son. But Adam was also a picture of what would one day be the last Adam. So we talked about the first sacrifice in Genesis, chapter three. But now let's focus in First Corinthians 15 on the first Adam. This is what is said in verse 45 of First Corinthians 15. It says, and so it is written, the first man Adam was made a living soul. The last Adam was made a quickening spirit. So it's very interesting, God made man in His image Adam. Adam failed by sinning. So God provided another Adam, the last Adam in the form of Jesus Christ. It goes on to say, in verse 47 it says, The first man is of the earth, earthy. The second man is the Lord from heaven. A superior Adam was going to be coming. As is the earthy, such as they also that are earthy, and as is the heavenly, Such are they also that are heavenly. In verse 49 it says, as we have borne the image of the earthy, we shall also bear the image of the heavenly. So even though there was despair, even though mankind failed, right? There was redemption in mind, even with that first sacrifice before the first sacrifice, and sometimes we still kind of identify with the first Adam. Even as believers, we just focus on our sin. It instead of who we are in Christ and what our job is here. And meanwhile, we focus so much on our sin and our past that we're not, we're not the spouses we should be, right? We're we're not the parents we should be. And then we're projecting onto our children that that you just sit in your sorrow and in your shame and in your past mistakes, and we're training them that way, that's time that could be redeemed doing a devotion with your kids, praying with your kids instead of focusing on trying to hide from your sin. There's time that could be spent praying with your wife instead of huddling up in the computer when everybody is asleep. We as believers. We don't identify with the first Adam anymore, but the enemy is really good at keeping us back there. So I love that, not only in First Corinthians 15, does Paul talk about this, but he also talks about in Romans, chapter five, in a fantastic passage, verses 12 through 21 it says, Wherefore, as by one man, sin entered into the world, and death by sin. And so death passed upon all men, for for that all have sinned. For until the law, sin was not in the world, but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the sub multitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also is the free gift for if through the offense of one man, sorry, the offense of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift for the judgment was by one to condemnation, but the free gift is of many offenses unto justification for if by one man's offense, death reigned by one, much

more, they which receive abundance of grace and of the gift of righteousness shall reign in life by one. Jesus Christ, therefore, as by the offense of one, judgment came upon all men to condemnation. Even so by the righteousness of one, the free gift came upon all men unto justification of life, which as a result, these last three verses kind of bring this home. For as by one man's disobedience, many were made sinners, so by the obedience of one, many shall be made righteous. Moreover, the law entered that the offense might abound. But where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might Grace reign through righteousness unto eternal life. By Jesus Christ, our Lord, that passage is a comparison of what you have in the first Adam. And what do you have in the last Adam? And the very moment that you place your faith in the death, burial and resurrection of Jesus Christ for the washing away of your sins, you are taken out of that first Adam, and you are placed into the new Adam, the last Adam, into Jesus Christ. So now, how do you live? Do you identify with the first Adam or the last Adam? And that really is the question. And in this moment that is kind of somber this time of year, it's a great way to kick off this season. Are you living your life in identification with the first Adam or the last Adam. And remember, just as the Bible says, Last Adam doesn't mean that there needs to be another atom in the same way that when Jesus shed his blood on the cross, there doesn't need to be another deathly sacrifice. So it wasn't just a story of the first Adam and the last Adam. It was a story about the first death sacrifice and the last death sacrifice, because that sacrifice of Jesus Christ on the cross doesn't need to be added to or repeated or have be considered incomplete. It is the last blood death sacrifice. And Hebrews 10 talks about this in verse 10. Through 14 it says, By the which we are sanctified through the offering of the body of Jesus Christ, once and for all, and every priest standeth daily ministering and offering, oftentimes the same sacrifices which can never take away sins. So in between that first sacrifice and Jesus, that's what's being described here, these sacrifices which could never permanently take away sins, you know, the ones where they want to build the temple again and start doing that again, as though it will do something it won't. Jesus' sacrifice was so perfect, the Lord accepted it. It was not a rejected sacrifice. It was nothing that the Lord said, We need another one. It was sufficient in a word, says in verse 12, this man, after he had offered one sacrifices, four sins, forever, one sat down on the right hand of God from henceforth, expecting till his enemies be made as footstool For by one offering He hath perfected for ever them that are sanctified, that one sin offering Hebrews 9:26, through 28 for then must he often have suffered since the foundation of the world, but now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself, and as it is appointed unto men, once to die. But after this the judgment So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation. Now, what are some observations here? We've talked about the first Adam. We've talked about the last Adam. We've talked about the first sacrifice that God did in order to put coats on Adam and Eve and now we've talked about the last earthly shedding of blood sacrifice. And here's a couple of things. One, Adam and Eve tried to cover their own sin. They sowed fig leaves. Now this is the first detailed act of work by mankind in the Bible. It was an attempt by mankind to work, to be right with God. And this has always been the issue, right? God had to look down at man's efforts, man's work, and said, Not good enough. You sowed fig leaves just to cover your loins. I'm going to make you full coats of skin, because God's sacrifice is always going to trump man's work, that you cannot be saved by works. And they learned that even the best we can come up with the ingenuity of knowing how to sow a fig leaf was still so inferior compared to what God provides, and let it be a lesson to us today that we could never produce anything that would stand before the Lord and give us a right standing. It's not your money, it's not the buildings that you that you build, it's not how many homeless that you've helped. None of it can stand before a holy God that demands perfect righteousness, your works will never get you into heaven. And the works of Adam and Eve were inferior and could have never covered their sin. There had to be the shedding of blood, not crafty sowing of fig leaves that were that were probably about this big. Now, maybe they learned of sewing things together previously, when they were keeping things, but in their mind, it was not just oh gosh. It took time to sew there was thought, how do we rectify this? And that's where a lot of us are today, and we take so much time trying to

think how hard we can work to get to God instead of by faith, trusting in what he has provided, we'll contemplate. We'll put so much effort in our work, so much ingenuity, such creativity, just to know it will never be accepted, no amount of work will ever take away our sin and put us in a right relationship with God. In fact, I found this interesting. Let's think about this this week. But Isaiah 64 six says we are all as an unclean thing. We are in our righteousness, are as of filthy rags. What do you use rags for to clothe yourself when you're looking in the Hebrew? Isn't it interesting that I. Isaiah pulls back, and what he references is righteousness being equivalent to raiment for your body. That's filthy, that's not good enough. It's almost like a call back directly into Adam and Eve saying, well, these fancy aprons that we sewed together through the fig leaves, maybe this will be enough to cover our shame and our nakedness and to if we see God, we're hiding it from now, but maybe he'll be impressed that we actually came up with this idea. It's amazing that Isaiah 64 six actually mentions filthy rags, but here's what it will tell you. So I'm gonna use some common verses here about works. Ephesians, 289, For by grace, are you saved through faith, that not of yourselves is the gift of God, not of works, lest any man should boast, and certainly we are saved unto good works, which is what verse 10 is talking about. We're just talking about salvation right now. Titus 35 not by works of righteousness, which we have done, but according to his mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost. We've been using these verses a lot on our Wednesday study in Galatians, shameless plug, if you want to show up. But anyway, it says Romans four, four through five. Now to him that worketh is the reward not reckoned of grace, but of death. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness, or in Romans, 83 for what law could not do and that it was weak through the flesh. God sending His own Son in the likeness of sinful flesh and our sin condemned sin in the flesh. Will you trust in the sacrifice that was provided by God for your salvation today, are you identifying with the last Adam or the first Adam? Are you going to allow the first attempt of works to be your path to God, or will you trust in the finished work of Jesus Christ, the what God has provided, the sacrifice that God has provided for your sins. Here's the thing to wrap this up. The first animal sacrifice was from an innocent, unblemished animal. Remember, it would have been an animal prior to the curse of sin, still an animal, but it is a picture of the innocent, perfect sacrifice that would be coming in the form of Jesus, Christ, the other sacrifice, animal sacrifices after this first one, were all under the curse of sin. That's why they would say, well, we gotta. We can't just take any sacrifice, right? They had to meet requirements. There would not have been any sin that had destroyed the bloodlines of the animals at this point. That first sin would have been an innocent, unblemished animal. It was a picture of what would have to come down the road. We know that second Corinthians, 521, he hath made him to be sin for us who knew no sin, he was innocent that we might be made the righteousness of God in Him. Christ did not commit sin, but sin was put to his account. He paid the payment of sin while being innocent. What's also interesting is they chose fig leaves. I mean, there was trees in the garden, but the Bible said that they chose fig leaves. And when you kind of chase that through history, you see that fig leaves, especially when you read, like the Minor Prophets, think it's Hosea, that fig leaves represent prosperity. Fig leaves represent Israel as a nation. In fact, there's going to be a parable that Jesus is going to talk about about the fig leaf, and what does he say about the fig leaf? And when he looks at the fig leaf, and there was no fruit being produced by the fig tree. And so he curses it, and then says, basically that it's going to go away. And it's a picture of these last 100 days before they were going to be set aside. It's that parable of the fig tree. But the fig is mentioned at the very beginning. It is amazing that essentially, the fig was rejected at the very beginning in Genesis chapter three. It was going to be a picture of how one day, Israel was going to be set aside, and how Israel wasn't it wasn't going to be about Israel's works, right? Their prosperity wasn't going to be enough to get to him, but they were going to be set aside. It could have been any other tree, but it was a fig tree, right? It was their clothing themselves with fig leaves, I think, an open demonstration of how it represents our own works, our own prosperity, our own ability. Today, and it's going to fail eventually. So today, just to wrap trusting in the first Adam is going to lead you straight to hell. We don't need it sugar coated. Trusting in the first animal sacrifice will still leave you in your sin, but receiving the free

gift of salvation through the finished work of the last Adam and that sacrifice of blood that was shed will give you eternal life. It's that simple. It really is. As I told you earlier, Romans, five, eight says God hath commendeth his love toward us, and that while we were yet sinners, Christ died for us. Where are you putting your faith? Which Adam Are you identifying with? Would it be the first that will lead you straight to hell or the last that will give you eternal life. That is my challenge for you today. Might have everybody to stand and we're going to pray. Certainly if you want to come forward and talk to us about what it means to be part of grace point, or if you have questions about what I've been talking about for salvation, and you want to know, like, what the next steps are after you believe. We certainly would love to talk to you, invite you to come up here. You can even step out now, while we're while we pray, or when we get ready to sing, but we'd love to meet you, but this time I'm going to pray, and then we'll turn things over to Stan to sing a song, and then we'll dismiss you, Dear heavenly Father. Thank you for this day, Lord. Thank you for the people of grace point. Well, I loved hearing how many Sundays we've been in existence. And I would say I probably, if it's been 938 I've probably been here for 900 of them, or close to it. But, Lord, in the grand scheme of eternity, that sure wouldn't get me to you. I can't stand before you one day and say I went to Grace point 900 times let me in. The only answer that's going to work as far as why should I let you in? Is that you shouldn't I don't deserve to go in, but I believe that Jesus Christ died on a cross and shed His precious blood to pay my sin debt. And I believe that not only did he die, but three days later he rose again. And that you looked at that and you said, that is sufficient to wash away everybody's sins. And you've made it today where we just have to receive that as a gift. It's being open, it's being provided, it's being handed over. We just have to receive that as a free gift. And Lord, I'm thankful that you did the work, and now we want to live for you. We want to live holy and righteous lives and and raise our families in a way that would glorify you, so that we can be a light to those around us, so that we can be ambassadors Lord, so that we can fulfill the purpose of why we are still here. But it starts. It starts with being saved, and I'm thankful Lord that you have made a way. I'm thankful Lord that it's not about my creativity and my ingenuity or my long list of my works, but it is about your perfect finished work on the cross. Lord, I pray that everybody in here leaves this place saved today, and all those listening and if not, Lord, even right now, it's not about them coming forward or repeating words after me, Lord. It is about just believing in the death, burial and resurrection of Jesus Christ, the shed blood of Christ on that cross as being sufficient to wash away their sins, and Lord give them eternal life. And I pray even right now as we're praying, Lord, maybe somebody has been on the fence, or they've never heard that before, or or maybe they've heard it, but maybe they just never really believed it. But today, Lord, you're the Holy Spirit is working on their hearts, Lord and and Lord that you would give increase and that now their hearts would be open and that they would believe even right now. And Lord, we will rejoice for all who are saved. Lord, I pray you be with our people now. Help us to have a great day. It's going to be a heavy week. Lord, I pray that you'd be with all the families involved. Lord, we pray that even through these circumstances, we would see people saved. Lord, we love you and praise you thank you for providing the last Adam Amen.