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Father, we thank you for this day. We thank you for the many ways that you have demonstrated your faithfulness and your compassion and your love for us. We thank you most of all for the standing that we have before you in Jesus Christ and that we are fellow members of his body and we are co-heirs with him.

We have a wonderful opportunity in the present and a bright future before us because of his faithfulness and his love for us demonstrated in his work on the cross. We thank you that you have left us here in time to learn and to grow and to be challenged by the things that exist around us as well as the opportunity that we have to learn your word. We pray this morning as we study and fellowship together in your word that God the Holy Spirit will enlighten us, that these things will remain in our souls and be applicable, be a part of the arsenal of resources that we have to grow in grace and in knowledge and to reflect the glory that you have purposed us to reflect in this life.

We ask it in Jesus' name. Amen. For our scripture reading this morning, if you'll turn with me to Proverbs chapter 8. We have been seeing various references to the creative action that God is performing in Genesis.

In other places in the Old Testament it illuminates not only what God did but the view that God wanted people to have of that work, the application of it, when we think back on creation what should we be thinking about. Proverbs chapter 8 is a speech made by wisdom personified. You'll notice in chapter 8 verse 1, does not wisdom cry out and understanding lift up her voice? She takes her stand on the top of the high hill beside the way where the paths meet.

She cries out by the gates at the entry of the city, at the entrance of the doors. To you, O men, I call and my voice is to the sons of men. O you simple ones, understand prudence and you fools be of an understanding heart.

Listen for I will speak of excellent things and from the opening of my lips will come right things. For my mouth will speak truth. Wickedness is an abomination to my lips.

All the words of my mouth are with righteousness. Nothing crooked or perverse is in them. They are all plain to him who understands and right to those who find knowledge.

Receive my instruction and not silver and knowledge rather than choice gold. For wisdom is better than rubies and all the things one may desire cannot be compared with her. I wisdom dwell with prudence and find out knowledge and discretion.

The fear of the Lord is to hate evil. Pride and arrogance and the evil way and the perverse mouth I hate. Counsel is mine and sound wisdom.

I am understanding. I have strength. By me kings reign and rulers decree justice.

By me princes rule and nobles, all the judges of the earth. I love those who love me and those who seek me diligently will find me. Riches and honor are with me, enduring riches and righteousness.

My fruit is better than gold, yes, than fine gold and my revenue than choice silver. I traverse the way of righteousness in the midst of the paths of justice that I may cause those who love me to inherit wealth, that I may fill their treasuries. The Lord possessed me at the beginning of his way before his works of old.

I have been established from everlasting from the beginning before there was ever an earth. When there were no depths I was brought forth. When there were no fountains abounding with water, before the mountains were settled, before the hills I was brought forth.

While as yet he had not made the earth or the fields or the primal dust of the world, when he prepared the heavens I was there. When he drew a circle on the face of the deep, when he established the clouds above, when he strengthened the fountains of the deep, when he assigned to the sea its limit so that the waters would not transgress his command, when he marked out the foundations of the earth, then I was beside him as a master craftsman, and I was daily his delight, rejoicing always before him, rejoicing in his inhabited world, and my delight was with the sons of men. Now, therefore, listen to me, my children, for blessed are those who keep my ways.

Hear instruction and be wise, and do not disdain it. Blessed is the man who listens to me, watching daily at my gates, waiting at the post of my doors, for whoever finds me finds life and obtains favor from the Lord. But he who sins against me wrongs his own soul.

All those who hate me love death." Isn't that a great chapter? It really reminds us of the eternity of God and the eternity of God's counsel, God's wisdom. The importance that God has assigned to his word transcends our lives. We think, well, the doctrines and principles and promises of God's word are important for us to build us up and get us through life, but the transcendent nature of God's truth is probably nowhere more clearly communicated than in this chapter.

God himself operates in the light of his own wisdom, and by that wisdom he has performed the creative acts that we are studying in Genesis chapter 1. There is a verse here I almost stopped to comment on. The choice that we studied Friday night between, or the distinction which creates a choice for us, between the production of life, the riches or the possessions of life, the accomplishments of life, as over against relationship with God. We studied the parable of the lost sheep, the lost coin, and the lost son on Friday night.

In fact, even in the title of the prodigal son, we tend to focus on he had all of that stuff from the father and he went out and squandered it. He wasted his possessions, and

that's really the big crime is that he took these possessions and wasted them. Yet the focus of the parable is on the nature of the fellowship and relationship between the father and the son, what happens in the sonship aspect of this young man's experience.

He wrongs the father when he asks for his goods, and he wrongs the father when he goes away. He realizes that when he comes to himself and when he returns, that eternal unfailing compassion of God the father is illustrated in the way this father runs out to greet that son. Then you have the other son who has remained with the father, geographically speaking, but has not had the benefit of that fellowship.

He doesn't go speak to the father. He doesn't ask the father what's going on. He's out in the field and he asks a servant instead of the father, why is all this merrymaking going on? He's angry and upset because his brother has returned.

In that parable especially, we see the desire of God for fellowship, his willingness to go out. It's the father who goes out and pleads with the angry son. It's the father who goes out and greets the wayward son.

This is not an academic kind of knowledge and wisdom that God wants us to share. The whole idea of heeding this call in Proverbs 8 and coming to wisdom has a purpose. It's not just to equip us so that we can get through our life.

It's to draw us close to the father. It's to share the view that he has of human history and of our lives. It's to be in communion and fellowship with him.

You notice how many times in this chapter that wisdom personified says, I was with God. It doesn't say I informed God or I sent God a message or God used me. It's the idea of communion and fellowship and intimacy wrapped up together.

Of course, Jesus Christ is the word incarnate, the truth of God incarnate. In many ways, this chapter, even though it's talking about wisdom and speaking of it in the feminine because it's a feminine noun in Hebrew, does not wisdom cry out in understanding, lift up her voice. She takes her stand.

Of course, in the Old Testament, there would not have been the link between Jesus Christ and the truth of God that we understand. But it's there in the same way that we saw that link last week when we studied the creation of light. Let there be light.

Actually, it doesn't say created, that light was created. It says, let it be. Let it enter the universe.

I'd like to move now back to Genesis chapter 1. We studied some of the characteristics of light which begins the creative process on the first day. God says, let there be light and there was light. God saw the light that was good.

God divided the light from the darkness. God called the light day, the darkness he called night. Evening and the morning were day one.

We saw that light is a theme and an illustration of truth that runs throughout the scripture. We noted the Lord himself is referred to as light. Psalm 27.1, the Lord is my light and my salvation.

He is the light and the strength of my life. These references to light should conjure up in our minds an association with God, an association with God's creative and life-giving power. In Proverbs 6.23, we saw this last time, the commandment of God is a lamp.

The law is a light. What is it that light does in this first week of creation? It speaks of the presence and the focused attention of God on creation. Where there is light, there is the presence of God.

In 1 John, of course, he is in the light. God is light. In him is no darkness at all.

If we are in the light, we have fellowship and communion with him because he's in the light. In Isaiah 8.20, there is a wonderful call to Israel to the law and to the testimony. If they do not speak according to this word, it is because there is no light in them.

Those who are in harmony with the law and the testimonies of God, those who understand the truth of God, who appreciate the wisdom and knowledge of God are going to be in the light, to the law and to the testimony. If they, these wayward people, these in verse 19, they say to you, seek those who are mediums and wizards, who whisper and mutter. Should they not, as a people, seek their God? Should they seek the dead on behalf of the living? When we wake up as human beings and it's been called God consciousness, it's been called the point of conviction by the Holy Spirit, God has issued a call, indeed a command, to all of the human race, seek me.

You will seek me and find me when you search for me with all your heart. Seek him while he may yet be found. We have a responsibility to seek and it's a call to come to the light.

You find this in verses 19 and 20. There is the counter offer, the counter urging or encouragement to go and seek mediums and wizards who whisper and mutter in this case. Should not a people seek their God? Should they seek the dead on behalf of the living? To the law and to the testimony.

That's where God is found. That's where the light is, in the law and in the testimony. That's why we emphasize and prioritize the study of God's Word.

It's almost a shame to say that we make time for our Bible study. Our fellowship in the Word, our instruction and our meditation on the Word of God should be one of the primary components of our life and everything else has to fit into the cracks around that and not the reverse where we have a life going on and we try to shoehorn in some time

for Bible study or for meditation. It's not just this class or it's not just a class or it's not just time listening to a radio program or reading a book.

This ought to be the environment of our life. If we're walking in the light then our thought patterns, whatever we're doing. This struck me one time.

I had been studying under a faithful teaching pastor for a long time and I thought I have doctrine in my soul. I sort of measured my spiritual life by whether or not I heard another lesson or studied another doctrine or whatever. I would look back over a day or a week and say, well, did I get my tape in or did I hear a lesson today? Some people do this by church attendance or whatever.

Not to take anything away from those things, but attendance or listening is not the measure nearly so much as was there any lasting result from having heard, from having listened. Is there something in my soul that I can now draw on as a resource? The wonderful thing is our soul is a repository for the truth of God that we carry around with us. We don't need a tape recorder.

We don't need a formal setting. We don't need a Bible open in our laps. Hopefully the Spirit of God and the Word of God are resident within us in a way that at any moment, in the midst of any task, or actually as a context for every task and every action that we perform, these things ought to be active and percolating in our souls.

We sometimes forget that. Well, I've got my life and then I've got my spiritual life. Well, we have our spiritual life into which our life gives input.

I have used this illustration many times, but it's still one of the best I can think of. In fact, my brother-in-law has worked as an engineer designing simulators for pilots. Some of us have been in driver training simulators.

I had the chance to fly a CH-47. You know the egg beater helicopters that have the props that go opposite ends? It looks like if you go forwards or backwards you wouldn't know the difference. Well, my roommate from the Naval Academy became a pilot for one of those.

I visited him one time and we went down to the base. He was supposed to fly the simulator that day. I got to be in there when he had the collective and the cyclic and was flying.

They've got TV screens where the windows would be. Then there's a guy in the back that's got a computer and a graph that shows him how high the aircraft is in this simulation, what its forward progress is and so on. What's the whole purpose of that? You've got a pilot that's been trained to fly an aircraft.

He's in this simulator to measure his proficiency. Can he apply his knowledge? Can he

properly implement his training in different scenarios? The fellow who was operating the simulator in the back on this day when my roommate was flying was a friend of his and was kind of playing tricks on him. There would be a carrier and we were simulating carrier landing.

Ken was descending and doing all the right things to come down and land on the flight deck of this carrier. When he was about 50 feet above the deck, the guy in the back created a big pile of cargo right in the middle of the flight deck. As he was coming down, then it's a matter of alertness.

Maybe visibility conditions or something. You're coming down and suddenly you see something you didn't see before. What is your reaction going to be? All of this simulated activity is designed to test proficiency and to point up areas of possible weakness where someone needs more practice or where someone needs to go back and review or to learn better.

I have often thought, and I think that this is the teaching of scripture, this is basically what our life is. We think that the substance and the fabric of our life is our circumstances and the accomplishment of tasks. In reality, the truth of our life, the meaning of our life is in the spiritual context.

It's where we stand before God. The tasks and activities and circumstances and people that come into our periphery are input to see how we're doing spiritually. When we're interacting with people, whether it's our spouse or our family or our co-workers, what sort of person are we? How do we handle stress? How do we handle adversity? How do we handle prosperity? How do we handle someone who flatters us? How do we handle someone who injures us? What is our thought process as we go through the daily tasks of life? That's the fabric of our life.

That's the meaning and purpose of our life. We don't want to get those reversed. That's the message of Proverbs 8. That's the message of Isaiah 8, 19 and 20.

This whole context, if we had a chance to review it in Isaiah, they've got problems in Israel and they're wanting answers. They say, let's go to the mediums and the wizards and get some answers so I can solve this problem. It's a reversed priority.

It's a reversed perspective. We don't access our Christianity so that we can solve an earthly problem. Well, I've got a problem here.

Let's see. I think I'll pray or I think I'll look in my Bible. Let me see if I can think up a principle that will solve this problem.

We treat our Christianity as though it is an adjunct or a resource to help us get through life. Many times it's presented that way even in evangelism. That's not our life.

Our life is our relationship with God, our walk in wisdom, our walk in the light. These things that come up in life are what enable us to improve and make progress and grow and mature and exercise our senses to discern good and evil. That's why he says in verse 20, to the law and the testimony.

Anyone who does not speak according to this word, it is because there is no light in them. We ought to have the light shining in our soul. These issues and decisions that come up help us reflect who we are, help us demonstrate what we know and what we understand of God's plan and God's purpose.

God calls us to join him in the light, to live in the light and be reflectors of that light in this world. We are lights in the world. We have this concept of light throughout the New Testament.

You can see it in Matthew 4.16, in connection with the birth of Jesus Christ, the arrival of the Savior. You can see in Matthew 4.12, when Jesus heard that John had been put in prison, he departed to Galilee. Leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali, by the way of the sea beyond the Jordan, Galilee of the Gentiles, the people who sat in darkness have seen a great light.

And upon those who sat in the region and shadow of death, light has dawned. That passage is applied to the arrival of Jesus in those regions. He is the great light.

He is the light that dawns. He is the morning star. And notice, from that time Jesus began to preach and to say, Repent for the kingdom of heaven is at hand.

Jesus goes around teaching and preaching the word of truth. And it's not only his presence but also his teaching that sheds abroad that light in the region there. Jesus spoke about light in Luke chapter 11 verse 34.

Actually in verse 33. No one when he has lit a lamp puts it in a secret place or under a basket but on a lampstand that those who come in may see the light. The lamp of the body is the eye.

Therefore when your eye is good, your whole body also is full of light. But when your eye is bad, your body also is full of darkness. Therefore take heed that the light which is in you is not darkness.

If then your whole body is full of light having no part dark, the whole body will be full of light as when the bright shining of a lamp gives you light. What does he mean here when he says the light of the body is the eye? Obviously we don't have searchlight eyes. I saw a Superman cartoon where he can put laser beams out and light things up and see in the dark and so forth.

But what does Jesus mean here that the light of the body is the eye and when the light that is in you is good, your whole body is full of light? What is the eye? The eye is a sense. It's a means of perception, isn't it? It's a gateway. In computer terms it is an input device.

Our soul receives input by what we see, by what we look at. We can be illuminated by the use of our eyes or we can be darkened by the use of our eyes. We decide what we look at.

We decide what's going to be input. It's amazing to me the problem in our culture, actually it isn't amazing to me, but it's so widespread and that's what's amazing. The problem with pornography, the problem with addictions that are a result of what people point their eyes at and there is seemingly great difficulty in overcoming it.

There are pastors and Christian leaders, for some reason we think they should be immune to this kind of thing and yet many of them are in counseling for pornography. Seminary students, a lot of them have problems with pornography. They say you are an addict and you are what you eat in the physical realm.

Well, your thinking is what you take in and people who sort of rationalize and say, well, I can watch these violent movies or I can watch these explicit movies and so forth, that pipes garbage right into the soul because the eye is the place where light comes in and if you're not letting light in through the eyes, you're letting something else in and it's going to darken your whole body, i.e. your walk, your existence in life. This is the relationship between our soul and our body, between our spiritual life and our life in general. Really, there shouldn't be a distinction between those two because our life is our spiritual life.

But this is the idea. What happens in the physical realm is going to be conditioned by what goes on in the realm of our soul. This is another way of saying what is said in Proverbs chapter 8. If we heed the call of wisdom, if we seek the truth of God and the light of that lamp of the Word of God, it is going to illuminate our whole body.

This is the thing that's missed. You remember in our study of divine guidance several months back when we were talking about that same distinction that a lot of times in divine guidance we think, well, I'm living my life here and I've come to a decision point. I've got a problem.

I need an answer. I need some divine guidance. I need to go to God.

I need to go to the Word and find whether I should decide for thing A or thing B. People are frustrated. There's a lot of uncertainty and difference of opinion about how divine guidance works. Does God give me an urge or an impulse to choose thing A or thing B? The whole viewpoint is wrong.

That whole perspective is skewed. God doesn't put this resource out there so that we can figure out how to have the best possible outcome of our circumstances. Our circumstances enter our life at God's plan and will to enable us to grow, to learn faith, to exercise faith.

We think, well, it's just solving the problem. That's like being in the flight simulator and saying, well, if I can land safely on the flight deck, I've accomplished the purpose. That's not the goal.

The goal is to condition the pilot. The pilot is going to go out and fly a real aircraft later on. This simulator experience is just to point out weaknesses and to help him become a better pilot and to practice things where there's not much at risk.

In the simulator, if you crash, you can reset it and start over. You can't do the same thing in real life. That training is important for the future.

The training we're getting in this life, we think this life is the be all and end all. This is insignificant. We're held in the hands of God.

Nothing of consequence can really happen to us in this life. God is trying to prepare us for the next life. God is trying to shape our souls and prepare us for eternity.

Eternity is this life squared or cubed. It is infinitely greater and more important. We're just in a training environment here.

We're in a simulator environment, if you will. It's not a matter of, well, can I avoid hitting the lady with the shopping cart as I drive my car, or can I avoid crashing into the ship as I fly the simulator? It's, can I learn to think? Can I learn to apply and to respond and to discern good and evil, to choose the right thing and not the wrong thing? And even more importantly, to choose the better thing rather than the less good thing. Many times our choices are not between good and evil.

It's between good and better and best. Can I learn to discern the best thing rather than just a good thing or a better thing? That's what God has us here to learn. It's such a great opportunity because nothing can hurt us.

It's like being in the simulator. But we miss the point if we become so engrossed in the story and we start treating that as the reality and lose sight of who we are and why we're really here. So that's what Jesus is talking about here when he talks about our eye and the light that should illuminate us on the inside.

If we've got that light, we can be in any circumstance. We can be tested in any area. It's not a matter of, well, I don't have a scripture that covers this situation.

Scripture doesn't say anything about whether or not I should make decision X or decision

Y. It's just not covered in the scripture. I don't know what to do. Divine guidance is inadequate.

Not at all. If that light is on the inside of us because we let it in and it illuminates our perspective, our eye, then our whole body is full of light and anything our body does is going to be illuminated by that light. The lamp of the word of God, thy word is a lamp unto my feet and a light unto my path.

Whatever that path is, wherever our feet are having to go, it's going to illuminate us. Things that we might have thought had no particular application when we learned them suddenly become real and meaningful. I'm sure you've had this experience where at the strangest possible time, a verse will come to your mind or an idea or something that you've covered recently in Bible class that at the time didn't really strike you and then suddenly you think, wow, that's what this is talking about.

That's the illumination that we get from the word of God, from the truth of God, which was present right there at the beginning of creation. There's just such a tremendous link there between passages as we're seeing this morning. So in 1 Timothy 6.16, Paul talks about the fact that God dwells.

He's talking about our Lord Jesus Christ's appearing, which he will manifest in his own time. He who is the blessed and only potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Wonderful reference to the presence of God the Father in the absolute sense, his throne room on high.

You see this also a few pages over in James 1.17, every good gift and every perfect gift is from above and comes down from the Father of lights with whom there is no variation or shadow of turning. A shadow of course is less light, isn't it? 1 John 1.5-7, we saw that last week. God is light and in him is no darkness at all.

If we walk in the light as he is in the light, we have fellowship each with the other. The blood of Jesus Christ cleanses us from all sin. The epistle of John chapter 1, remember that very familiar introduction to John's gospel.

John 1.4, in him was life and that life was the light of men and the light shines in the darkness and the darkness did not comprehend it. There also was a man sent from God whose name was John. This man came for a witness, to bear witness of the light that all through him might believe.

He was not that light but was sent to bear witness of that light. That was the true light which gives light to every man coming into the world. He was in the world, the world was made through him and the world did not know him.

He came to his own and his own did not receive him. But as many as received him, to

them he gave the right to become children of God, sons of God, to those who believe in his name who are born not of blood nor of the will of the flesh nor of the will of man but of God. The word became flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth.

You see it again in chapter 3 of John where Jesus in speaking with Nicodemus, this is the condemnation that the light has come into the world and men love darkness rather than light because their deeds were evil. Everyone practicing evil hates the light and does not come to the light lest his deeds should be exposed. But he who does the truth comes to the light that his deeds may be clearly seen that they have been done in God.

In John 8 verse 12 Jesus makes the declarative statement I am the light of the world, he who follows me shall not walk in darkness but have the light of life. All of these concepts are bound up together, light, life and truth. Again in John 9 verse 5, as long as I am in the world, I am the light of the world, Jesus says.

In verse 12, I'm sorry this is John chapter 12 verse 35 and 36, Jesus said to them a little while longer the light is with you, walk while you have the light lest darkness overtake you. He who walks in darkness does not know where he is going. While you have the light, believe in the light that you may become sons of light.

These things Jesus spoke and departed and was hidden from them. And that of course is true historically. And we now come to that light through the word of God.

Jesus is not walking among us as he did in those days. So salvation is pictured as turning to the light or coming to the light. Turning from darkness to light is a phrase used in Acts 26.18 and also in Ephesians chapter 5 verse 8 and verse 14.

Ephesians 5.8 You were once darkness but now you are light in the Lord. Walk as children of light for the fruit of the Spirit is in all goodness, righteousness and truth. And there you have the connection that we've already established.

The light is the place where goodness, righteousness and truth dwell. Finding out what is acceptable to the Lord in verse 10 there. And also in Ephesians 5.14 Therefore he says awake you who sleep, arise from the dead and Christ will give you light.

Verse 15 See then that you walk circumspectly not as fools but as wise, redeeming the time because the days are evil. Therefore do not be unwise but understand what the will of the Lord is. What a great thing to understand what the will of the Lord is.

And it is synonymous with walking in the light. Look at Philippians chapter 2 verse 15. Do all things without complaining and disputing that you may become blameless and harmless children of God without fault in the midst of a crooked and perverse generation among whom you shine as lights in the world.

Jesus just said over there in John that he would not always be in the world and while he was in the world they had light. Well now he's gone and who is it that shines as lights in the world? Who is it that should represent Jesus Christ in this world? It's us. We are to walk in the midst of a crooked and perverse generation as lights.

And notice it doesn't say we should speak as lights. It says we should walk as lights. This doesn't mean that we have to go out and knock on someone's door and say hi there I'm the light let me come in and enlighten you.

We are to walk as lights. It's our lifestyle. It's our peace.

It's our hope that testify to the grace of God and to the reality of Jesus Christ. You see this in 1 Thessalonians 5.5. You brethren are not in darkness so that this day should overtake you as a thief Paul says in verse 4. You are all sons of light and sons of the day. We are not of the night nor of darkness.

Therefore let us not sleep as others do but let us watch and be sober. Those who sleep sleep at night. Those who get drunk are drunk at night.

Let us who are of the day be sober putting on the breastplate of faith and love and as a helmet the hope of salvation. For God did not appoint us to wrath but to obtain deliverance through our Lord Jesus Christ who died for us that whether we wake or sleep we should live together with him. Therefore comfort each other and edify one another.

This is one of our opportunities as children of light and as fellow walkers in the light to edify each other through our fellowship and again this isn't always a spoken action although it can be. We speak the truth to one another in love but it's our fellowship. It's just maintaining our friendships and our association with one another that is an encouragement.

Just being there and being a person who loves the Lord and who loves the meditation on God's word and the joy of living this life before God. Just being that kind of person and being with other people who are that way is a great encouragement and a great edification. We can sometimes get the Elijah complex and think that we are all alone out there by the brook and the water is drying up and all is lost.

It's a great encouragement when there is someone else who understands the things that we understand and appreciates the things that we appreciate. We are fellow members together of the body of Christ and we benefit from that association. A severed limb isn't a very useful thing.

It's one of the reasons that we are encouraged to not forsake the gathering together of ourselves together. It's an encouragement. In 1 Peter 2.9, Peter reminds his listeners, remember he writes to the Jewish Christians specifically who are scattered abroad, but he says you are a chosen generation, a royal priesthood, a holy nation, his own special

people that you may proclaim the praises of him who called you out of darkness into his marvelous light, who once were not a people but now are the people of God, who had not obtained mercy but now have obtained mercy.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul. That idea of being a sojourner and a pilgrim is a reminder of what we talked about earlier, that our true life is our thought life and our digesting and making use of who we are and why we are here, viewing everything in that light. I've always loved that old gospel song, this world is not my home, I'm just a passing through, my treasures are laid up somewhere beyond the blue, the angels beckon me from heaven's open door and I can't feel at home in this world anymore.

The reason for that is the world is the place of darkness and the presence of God is the place of light and we are getting a preview of that as we walk in the light of this life and there is a day coming when we will dwell in that light which now is unapproachable but it won't be unapproachable when Christ returns and ultimately in the kingdom of the Father that light will be the only light that we need for our existence. Let's pause here and take our break and when we resume we're going to see God's creative acts in the remaining days of creation. We've covered days 1, 2, 3 and 4 partially.

We'll pick up on day 4 and see if we can make it all the way up to our favorite day which is day 6, the day when mankind was created. Let's pause and take a break.