

Verse by Verse Matthew 17:1-6

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[0 : 00] My children, you are dismissed. I hope you do love the Lord Jesus Christ. And that's not just vain words to you.

I hope it's real to you. I hope it stirred your spirit there just to sing those words and to mean them. We're finding Matthew chapter 17 together in the Scriptures.

We're going to begin this new chapter. And to start, we've got some ground to cover, so be ready. Matthew 17, we're kind of jumping into a thought that I figure we might as well just cover it and show you what I believe is going on here in the Bible with some cross-references to help us see this even more clearly.

And while you're finding that place, let's get John 21. And so Matthew 17, we ended last week just kind of introducing this section of Scripture.

And I'll back up a verse to the final verse of chapter 16 to kick this off. So Matthew 17, verse 16, Verily, Christ is speaking to these disciples.

[1 : 21] Verily, I say unto you, there shall be some standing here. There be some standing here which shall not taste of death till they see the Son of Man coming in His kingdom.

So I would anticipate or I'd expect that these men anticipated that this kingdom's coming. It's soon. It's at hand. They've been preaching that message. But we're going to be alive in our lifetime, in our generation, and we're going to see this, they thought.

So come to John 21. And here's just something that I want to point out to you. John, at the end of his gospel, after the death, burial, resurrection of Christ, the Lord Jesus Christ, on the side of the sea there dealing with Peter and kind of getting something straight with him and tells Peter to follow him.

And in verse 21, Peter seeing him, that be John, saith to Jesus, Lord, what shall this man do? And in verse 22, Jesus saith unto him, If I will that he tarry till I come, what is that to thee?

Follow thou me. Then went this saying abroad among the brethren, that the disciples should not die. Yet Jesus said not unto him, he shall not die. But, quote, If I will that he tarry till I come, what is that to thee?

[2 : 38] And so John wants to make it clear, he never said I'm not going to die. And that was a rumor. That was kind of a thing going around, a misquote. And John says, No, he just said, If I will that he tarry till I come.

Again, it's a reference to his return, to the second coming of Christ. Now, what Matthew recorded, what we read, is that Christ said, That there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom.

And if we're going to just be as literal as possible, then let's do that. The Apostle John, though he did not, was careful to say that he didn't say I wouldn't die, the Apostle John did get a revelation of the Lord Jesus Christ coming in his kingdom.

And he was able to see this with his eyes and write it down as a vision called the revelation of Jesus Christ. And he wrote about it in detail of the future.

So John did see it. But not just John. This is interesting. Now we're in Matthew 17, that what takes place right after that statement is that he takes three of his disciples up into a mountain, and they get to see something.

[3 : 53] They get to see what we'll just call a preview of the kingdom, of the king. And so Matthew 17, verse number 1, And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them.

And his face did shine as the light, and his raiment was white as the light. And we'll go on, but there's just too many things here that are all pointing to this prophesied kingdom.

Number one, he taketh them up into a high mountain apart. Why did he go up into a mountain? Well, let's not go too much, but let's just look at a few. Look at Isaiah chapter 2.

Isaiah chapter 2. And we could run through the Psalms. I mean, we could run all over the Psalms with this one about the king and being set up on his holy hill, and who shall ascend into the hill of the Lord, or Mount Zion.

It's called the mountain of his holiness. So Isaiah chapter 2, and look at verse number 2, And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

[5 : 12] That's the kingdom, no doubt. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways. We will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And there he's judging among the nations in verse 4. And so come now one more, Ezekiel chapter 20. This is not some figurative thought here of Jesus Christ bringing them up into a high mountain apart.

This is a preview of the kingdom. And so the setting is right to be up on a high mountain. Ezekiel chapter 20. And here comes a prophecy.

I'll begin in verse 39. Ezekiel 20, verse 39. As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one as idols, and hereafter also.

If ye will not hearken unto me, but pollute ye my holy name no more with your gifts and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me.

[6 : 19] There will I accept them, and there will I require your offerings, your firstfruits, your oblations, with all your holy things, and I will accept you with your sweet savor. I will bring you out from the people and gather you out of the countries wherein you have been scattered, and I will be sanctified in you before the heathen.

Ye shall know that I am the Lord, and so forth, bringing you into the land of Israel. Absolutely a prophetic reference. And again, this mountain, mine holy mountain, the mountain of the height of Israel, where his house is going to be.

So it's absolutely fitting that he takes them into a high mountain apart. All right, there's more. There's much more. Let's do this here. Let's do the days thing.

17 verse 1 in Matthew said, After six days, Jesus taketh Peter, James, and John. What's the significance of that? Oh, there's much. And I'm telling you, you're going to have to be ready this morning.

Luke chapter 9. Go to Luke chapter 9. Nothing in this passage is without significance. And it's all pointing to the second coming of Christ.

[7 : 24] Luke chapter 9. And notice Luke's rendition of this same event. And Luke is getting this by inspiration of God. He didn't, he was not there.

He didn't see it with his eyes. And in verse number 28, it says, And it came to pass, about in eight days, after these sayings, he took Peter and James and John and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered. His raiment was white and glistening. And so there's the same account. Now this time it's about an eight days. Well, if it's after six and it's about eight, how many days is it?

You figure it out. Do a little deduction there. We've got seven days. That's a number, an important number. Why is that important? All right. Go to 2 Peter chapter number three.

I'm sure this isn't new to all of you, but I assume that for some this might be new. So I want to introduce it right and try to tackle this without going too fast.

[8 : 26] 2 Peter chapter three. And here's a statement Peter just throws out in the middle of nowhere, but it's something worth grabbing a hold of. In verse number eight, 2 Peter 3, 8, but beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day.

Now, to take that, just say, oh, he's just saying like eternity is nothing to God. And sure, you could, that's true. What is eternity to God? But when he makes this statement and he makes it to say that you don't, don't be ignorant of this one thing.

There's more, there's a point he's making and there's something worth taking that thought and running through scripture and allowing the word of God to start to illuminate you to an overview, a bigger picture of God's plan for humanity.

That one day is as a thousand years and a thousand years, a thousand years, literal years as one day. All right. So after six days, after six days, Jesus Christ is transfigured before them in his high mountain.

And to take that literal, to make that connection, that means after 6,000 years comes the kingdom. The kingdom matches the creation, the creation of six days and then what?

[9 : 57] Rest. And the seventh day he rested from all his works. And there's 6,000 years of humanity coming up to a millennial or a day of rest.

Now, this isn't the only place that suggests this kind of thought. So let's just look a little further. There's more. Look at Matthew chapter 20. Matthew 20. And then we're going to get Luke 10. Matthew 20 and Luke 10 together. And once your eyes are open to this kind of thought, then it starts to show up.

It starts to, the scripture starts to reveal things. There's more tucked away in these words of this book that you just, you have to have your eyes kind of open to, unlocked.

And then it starts to reveal itself. In Matthew chapter 20. And I just want you to see one thought here. Verse number two. If you're familiar with this passage about the householder, he's hiring laborers into his vineyard.

[11 : 01] Verse two says, when he had agreed with the laborers for a penny a day, he sent them into his vineyard. So a penny a day, not an American value, of course. But this is elsewhere known as a pence when it comes plural.

So look at Luke chapter 10. And a day's wages is the point there. A day's wages is a penny. So in Luke 10, we have this parable, or rather story, about a good Samaritan.

We've got the Levite and the priest. They pass by and they reject to help this man. And then a certain Samaritan comes by in verse 33.

And as he journeyed, came where he was. When he saw him, he had compassion on him. And verse 34, he went to him, bound up his wounds, pouring in oil and wine, and set on his own beast, and brought him to the inn, took care of him.

And notice in verse 35, and on the morrow, when he departed, he took out two pence and gave them to the host and said unto him, take care of him, and whatsoever thou spendest more, when I come again, when I come again, I will repay.

[12 : 08] Why did he just pull out that money? It's two days wages. It's worth considering the two days that he's returning after two days, it would seem, by the amount of money.

I'm coming back, Jesus Christ being the picture here, and returning after two days. Look at John chapter 4. If you're not making the connection, that is, after 2,000 years, after his depart, there's some things that have to take place, a timetable, you might say, that God's on.

And then he comes back. Notice in verse 40, this is just starting to pull out the significance of two days. And this is chapter 4, John 4.

This is an odd occasion in the ministry of Christ that he goes to a Samaritan woman, a woman that's surprised that he's talking to her, saying even that the Jews have no dealings with the Samaritans, in verse 9.

So this is a surprise stop, even for his disciples, when they come back from getting food to see him speaking with this woman. They don't understand what's going on here. And he knows what he's doing.

[13 : 23] They even said, in verse 27, why talkest thou with her? What are you doing? And in verse 40, so when the Samaritans were come unto him, they besought him that he would tarry with them, and he abode there, no coincidence, two days.

So he lets the Jews alone for two days and is dealing with the Jews to deal with these non-Jewish people for two days. And many of them are believing on him.

in verse 42. And what a thing. So now come back to the Old Testament. Let's see it again. Look at Hosea. Hosea, in chapter number 6.

So this is Hosea's prophecy to the northern ten tribes of Israel, to God's judgment on them. He's, just through most of this book, he's saying, I'm done with you.

You're getting judgment. You deserve it. You've turned your back on me. You've been adulterous against me, and so I'm done with you. But he says, repeatedly, I'm going to take you back.

[14:42] I'm going to come, you're going to be mine again in the future. And how long of a time period between when he rejects them to where they're restored? Look at verse 1. Come and let us return unto the Lord, for he hath torn and he will heal us.

He hath smitten and he will bind us up. After two days will he revive us. In the third day he will raise us up and we shall live in his sight.

Why in a, what is this two days about? Two literal days? Like after the weekend has passed? Saturday and Sunday and then everything's going to be fine? There's something prophetic here. And the only thing to match it with is this thing Peter talks about is a thousand years. And it sure does match the days of creation to the day of rest, the 6,000 years of human history to a thousand year period out to the future of a kingdom.

Now to try to take that, okay, well we should be able to figure out when Christ is coming back, well good luck. Because what do you have to go off of? You have to go off your calendar. You have to look at your calendar and look at the day that you're, August the 8th, 2021 and say, so is that right?

[15:54] Am I in the, well, what we call the 8th month of our year isn't the 8th month of the Jewish year, but nevertheless, is our calendar accurate?

And you go doing some studying around and digging into history and there's been some men and some popes that have played with the calendar and adjusted it. And it's hard to say. And some pretty, some pretty big minds have attempted to figure out if things have been twisted or adjusted or where are we or what year would it actually be in the year of our Lord?

Or should we base it off his death at 33? Is it even 33 or was it 30? And it's a tricky thing to nail down and I don't know that you're going to nail it down. I don't know, I don't think you're going to nail down the second coming on this side of it.

Nevertheless, we can go by this general broad view of a thousand years as a day and six thousand years God intends to let that seven thousandth or that seventh day be a day of rest, a kingdom of peace.

And so back in Matthew 17 it's no surprise to see that God, the Spirit records after six days.

[17:07] And Luke says it's about an eight days after. It's interesting. There is significance to this. And after six days Jesus taketh Peter, James and John his brother and bringeth them up into a high mountain apart.

And so now there's more in verse 2 He was transfigured before them and His face did shine as the sun as the sun and His raiment was white as the light.

Just take a few pages to your left and look at Malachi chapter 4. This is a prophecy and it's being fulfilled or in this preview that His face is going to shine as the sun.

That's not a mistake. In Malachi chapter 4 He's referred to as the sun with a capital S. The sun that rises in the morning pictures the return of the Lord Jesus Christ.

In verse number 1 For behold the day cometh that shall burn as an oven and all the proud yea and all that do wickedly shall be stubble and the day that cometh shall burn them up saith the Lord of hosts that it shall leave them neither root nor branch but unto you that fear my name shall the sun of righteousness arise with healing in His wings.

[18:27] So the picture and most of the prophets describe this day as a day of darkness and a day of gloominess of destruction and desolation for the wicked it's going to be darkness the return of the Lord it's going to be their end but for them that fear His name it's going to be light it's going to be the light shining in a dark place and so it depends on which side you're on what you get.

He's the son of righteousness come to Revelation chapter 1 and let's see it again here and we're just going to run some scripture on this more than just the son we've already described some of that teaching about the future and what our future bodies are going to be like because the Bible says we're going to have our body fashioned like unto His glorious body but not to spend time on that but rather on this second coming Revelation chapter 1 and verse number 14 here's the Lord Jesus Christ says His head and His hairs were white like wool as white as snow and His eyes were a flame of fire His eyes were a flame of fire His feet were like undefined brass as if they burned in a furnace and His voice was like the sound of many waters notice that as well notice what we read about His hair and His head white like wool and then His eyes flame of fire

His voice sound of many waters and verse 16 He had in His right hand seven stars out of His mouth and a sharp two-edged sword His countenance was as the sun shineth in His strength so this image or this individual got John sees his vision is of notice this it's of verse number 10 I was in the spirit on the Lord's day now that is not I don't care what John R. Rice says in his booklet that is not Sunday that is not we don't call the Lord's day Sunday people call it that but that's a mistaken from this verse right that's the only place in the Bible that says that the Lord's day and what's John what's John in the spirit on on the day of the Lord on what that old testament prophets call the day of the Lord the day of the Lord cometh he's seeing the future he's seeing Jesus Christ in His second advent form look at Revelation 19 just make a quick connection here Revelation 19 John gets to see

Him coming back he gets to see heaven open up and the Lord Jesus Christ coming down and notice it's the same form that he described in chapter 1 verse number 11 I saw heaven open and behold a white horse and he that sat upon him was called faithful and true and in righteousness just doth he judge and make war his eyes were as a flame of fire it's the same guy and he's king of kings and lord of lords in verse number 16 and he's coming down to earth to take over verse 15 out of his mouth goeth a sharp sword there it is again that with it he should smite the nations on earth and he shall rule them with a rod of iron he treadeth the wine present the fierceness of the wrath of Almighty God no question that this image that John sees is the second coming form if you want to call it that of the Lord Jesus Christ one more reference on this come back to Daniel 7 Daniel gets a vision of the end times and he gets a vision of the king of kings and the lord of hosts and he describes what he sees

Daniel 7 he describes him taking control and putting down the antichrist in his kingdom and establishing dominion verse number 9 Daniel 7 verse 9 I beheld till the thrones were cast down and the ancient of days did sit whose garment was well there it is white as snow and a hair of his head was the pure wool who is that that's Jesus Christ that John saw in Revelation 1 and 19 and Daniel saw him years before that his throne was like the fiery flame and his wheels as burning fire a fiery stream issued and came forth from him thousands thousands ministered unto him ten thousand times ten thousand stood before him and judgment was set the books were opened and notice in verse 11 I beheld then because of the voice of the great words which the horn spake

[23 : 06] I beheld even till the beast was slain and his body destroyed and given to the burning flame and so forth so second coming Christ establishing kingdom on the earth and this is the vision that John or that these three guys get to partake of in Matthew 17 seeing Jesus Christ up on this mountain and being transfigured before them his face shining as the sun his raiment white as the light so no question what's going on here it's a preview of this kingdom just a verse after he said that some of them are going to see the son of man coming in his kingdom oh there's more there's more let's look at Peter second Peter chapter 1 Peter understood maybe not initially initially Peter we'll see in that passage he didn't know what was going on and he didn't know what to say either second Peter chapter 1 but later on he gets things put together and he gets things in place and he realizes

I know what was going on there second Peter chapter 1 and verse number 15 moreover I will endeavor that you may be able after my decease to have these things always in remembrance for we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ but notice we're eyewitnesses eyewitnesses of his majesty the power and coming of Christ the second coming of Christ he says I was an eyewitness of his majesty for he received and he's speaking now about Matthew 17 he received from God the Father honor and glory when there came such a voice to him from the excellent glory this is my beloved son in whom I am well pleased and this voice which came from heaven we heard when we were with him in the holy mount and what does Peter call that time he says he's making known the power and the coming of our Lord Jesus so Peter got it figured out later down the road this was this was a picture a preview of the second coming of Christ and the power of that being and so as a man he walked with him and saw him sweat and just before that

Christ said I'm going to die and he's like no you're not going to die far be it from thee Lord and nobody's going to kill you and then just a little bit later he gets to see him just glorified in front of him and so how do you think Peter responded when Christ illuminated himself like that look back in the passage chapter 17 of Matthew verse number 2 says it was transfigured before them his face did shine as the sun his raiment was white as the light and behold there appeared unto them Moses

and Elias talking with him then answered Peter and said unto Jesus Lord it is good for us to be here if thou wilt let us make here three tabernacles one for thee one for Moses one for Elias and we don't see it here but look at Mark chapter 9 Mark gives us a little another glimpse of this as does Luke that tells you what's going on and this is proof and evidence that these gospels that these gospel writers are unique there's scholars that claim that they are all synoptic that they all borrowed from one or one copied off the other and they try their best for some devilish reason to eliminate the scriptures and eliminate bible books or authors but these little glimpses give you indications these guys wrote on their own

Mark chapter 9 and verse number 5 Peter answered and said unto Jesus Master it's good for us to be here let us make three tabernacles one for thee one for Moses one for Elias for he wist not what to say for they were sore afraid so there's a different Peter right here Peter just after rebuking Jesus Christ to his face in Matthew 16 22 now he sees something that has got him shook shook shook on the inside Peter you don't have to say anything but I don't know if Peter knows that I don't think Peter has that you know that insight he has to say something and so what comes out of Peter is we should build tabernacles here and there's probably a reason for that too because the second coming of Christ seems to be associated with the feast of tabernacles and with that that time of year the early fall September October month and it seems as though that's what they did then and Peter's thinking on building these things they were told to build booths back then anyway besides that the apostle

Peter doesn't know what to say so he says something that's just kind of it's in line in a sense with the timing it seems of what this actually is but it's kind of Christ ignores it he doesn't respond to him it's Peter you don't have to say anything in verse number where were we at verse number 4 in Matthew 17 Peter Peter said unto Jesus Lord it is good for us to be here if thou wilt let us make here three tabernacles and I see Peter here being a little scared if thou wilt in Matthew 22 he says be it far from thee Lord Matthew 16 in Acts chapter 10 when he's having this vision about the sheep coming down and all these beasts on it and God says rise Peter kill and eat Peter says not so Lord but here Peter's shook he's scared he doesn't know what's happening he's in the presence of power and he's like if thou wilt that's really one of the first times you see him talking like that

[29 : 08] Lord if you want us to he was scared and you get a little but he still just says something he doesn't need to say backing up I'm not really going to run references on this one in verse number three there's two people that show up why do they show up why is Moses and Elias talking with him if you're not sure why it's Elias just for your own understanding here from the Hebrew name Elijah when it comes into English shows up Elijah with a J-A-H on the end when it gets translated from Hebrew to Greek and then comes from Greek into English it shows up as Elias and so if you're not sure that's the prophet Elijah and matter of fact we didn't read it but in Malachi 4 you can look at it actually it's going to show up again here that Elijah prophesied to return before the great and notable day of the Lord before the Lord returns and Elijah is coming back now Moses represents the law

Elijah represents the prophets and there they are talking with them but what are they talking about Matthew doesn't tell us but Luke does look at Luke chapter 9 Luke 9 it gives us a little more insight and verse number 30 Luke 9 verse 30 behold there talked with him two men which were Moses and Elias who appeared in glory and spake of his decease which he should accomplish at Jerusalem isn't that interesting I don't have comment on that I don't have anything to run any references I don't think they're teaching Christ anything by any means but they're talking to him about something very specific his death which is about to happen just as he finished telling his disciples that he's going to be killed and raised again the third day and he takes them up into this mountain apart and it's just a wild thing that there's

Moses and Elijah and mind you Moses died up on that mountain before they entered the promised land but his body's nowhere to be found and the Bible describes Michael disputing over this the devil with the devil about the body of Moses and also Elijah he was transfigured he was taken up in a chariot of fire and his body's gone and they searched and searched for his body all over the place and Elijah said don't search for it he's not here and they searched anyway and so there's two bodies that have been removed from this planet and there they are showing up on this mountain with Jesus Christ and they're talking with him not with the others so Christ brought these three guys up with him purposely those three to let them see something to get a glimpse of something he even charges them when he's coming down in verse nine tell the vision to no man until the son of man be

raised again from the dead this is not public stuff don't publish it but they get to get in on some insight and a preview of the future and of just who this man is that they've been following and listening to it's definitely wild stuff that's taking place here and I wouldn't know what to say either if I was any of them they fall down and in verse let's see verse kind of hopping around here because of the different gospels in verse number six when his disciples heard it they fell on their face they were sore afraid what did they hear they heard

God speaking from heaven just like Peter acknowledged in his epistle in Matthew 17 verse five while he yet spake behold a bright cloud overshadowed them now this is I wanted to make this point this is when Peter opens his mouth and he doesn't need to and so Peter starts talking Lord and while he yet spake something else takes place Peter you don't need to open your mouth God from heaven is about to speak but this guy and maybe it's just a little little insight and a little rebuke even for us to know that we do better if we learn to shut our mouth a little more often and be aware of what's happening what God is doing because Christ didn't say Peter come up here I want you to see something and while you're up here tell me what you're thinking or talk to me about he doesn't need any input from Peter James or John he's not asking their opinion about he's allowing them to see something and God is about to speak from heaven it only happens three times recorded in the Bible here in this ministry of Christ and here's one of them and he even acknowledged it later we heard the voice and so while he yet speak while Peter is saying some nonsense that he doesn't need to say a bright cloud overshadowed them behold a voice out of the cloud which said this is my beloved son and whom

I am well pleased hear ye him and when the disciples heard it they fell on their face they were sore afraid you better believe they were scared not only to see the Lord Jesus Christ shining in his glory and brightness like the sun in his strength but then to hear with your ears God speaking from heaven they fell on their face not only did they just fall on their face I'm going I think it's in Luke let me check if it's in Luke it might be in yeah it says in Luke 9 32 that but Peter and they that were with him were heavy with sleep and when they were awaked when they were awake they saw his glory and the two men that stood by him so when Christ shows up with that it just almost knocks them out that power and glory that they're just I don't know if I'd say drowsy I think they were knocked out flat on their face that's what happens to John in Revelation 1 that's what happens to

[35 : 22] Daniel that's what happens to Ezekiel no doubt it happened to these guys too that when the glory of Christ they were just and laid out for a little while and then came to and sees oh look there's Moses and Elijah here too where'd they come from and so this is again a wild scene taking place hard to really get in this scene and feel it and understand what's actually taking place because this is not just normal happenings of man it's not Jesus Christ just going about teaching and preaching this is a preview of something powerful and phenomenal I mean this is the creator of the world showing off a little bit and so his disciples hear it they fall on their face they're sore afraid and Jesus came and touched them and said arise be not afraid now this whole scene again is just a preview it's a preview that these three men got to see got a little taste of there's significance to Moses and Elias and just not going to take the time to run on those two for now but I believe this is all pointing to one singular event to the kingdom to the second coming of the

Lord Jesus Christ and establishing his kingdom and the particulars of the passage all relate to that through the Bible when you study it out in verse number 8 when they had lifted up their eyes they saw no man save Jesus only and so just that fast don't know anything about the timing how long this took but whatever took place there it's gone and verse number 9 they came down from the mountain so his disciples now they've got some questions this is sparking some thought and some thought from what they've been taught from the scribes about Elijah and what the scripture says and so we'll get into that next week of this thought with Elijah with what Jesus Christ responds about John the Baptist I know we already covered this here so we'll pick it up there next week but truly amazing things if anything to take away beyond just the fact of this doctrinal placement of this passage is the thought of this days and what's in that

Bible of yours when it just says after two days or he abode there two days and that's not insignificant that's not just a mistake those things those words those dates those numbers they're recorded because there's truth to them because you can't I mean I say this all the time I'm going to keep saying it what I was it impressed me so strongly in Bible school hearing Dr.

Uckman say that book runs the world it runs the world and that really sank into me realizing man cannot do anything against what God has already said the Lord gave the word the Bible says the

word of God that it's settled in heaven he's already proclaimed it to be so we're just catching up to it we're just finding out we're just learning of it and the whole time he put these truths in there these bits and pieces and so approach this Bible as God says with a poor and a contrite spirit and tremble at the word of God respect it don't ever change it and don't don't even entertain those that do let's close in prayer and then we'll take a break father we love you we're grateful for the truth of this Bible lord there's more in here than I've ever touched I know this book is so much holier than I'll ever be anytime soon lord I thank you for it I revere it I appreciate it lord I pray that we'd all come to this book with fear and trembling that you'd speak to our hearts through it that you'd strengthen us through these words as well as teach us doctrine and help us to be secure in who we are in Christ