

The Veil Lifted

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 05 May 2024

Preacher: Rev Donald M Macleod

[0 : 0 0] Let's join together in a word of prayer. Let's pray. Lord God, we thank you for our time together this day. Help us for this short time to focus on your word.

We confess and we pray as we've reminded ourselves, the boys and the girls, that it's so hard for us sometimes to listen. We come to this place just now, and there are so many things in our minds, so many worries, so many distractions, valid worries.

We worry about loved ones just now, family, friends. We worry just now about loved ones who are unwell, loved ones who are going through difficult situations, Lord, we bring them before you.

We bring before you parents, perhaps children, siblings, or close family and close friends who are struggling for various reasons. We're going through trials of physical health, mental health.

Lord, you know the full reality of our stories. We bring these situations before you just now, knowing that we feel so helpless at times and so hopeless at times.

[1 : 0 9] And we often run out of words to say when we come face to face with the true reality of the pain that we have faced in this world. Help us for this short time to lay these things before you and to say that you are in full control, that you are in charge, that you are sovereign and we are not.

Help us, Lord, then, we ask, for this short time together to focus on your word. Help us to understand we come before you today, we come before a holy God. You see us and you know us.

There is nothing we can hide before you. You see our thoughts, you understand our minds, you see all that we are. You see the things we hide from everyone else.

It is all known to you. It is all seen by you. Help us, Lord, then, to come today with hearts open before you and ears and minds ready to listen.

Help us not to become accustomed to gathering like this. We gather so often. Perhaps many of us here, we have gathered almost every week for most of our lives. Help us not to become too comfortable with the process of our Sundays.

[2 : 1 9] Help us to understand, as we do so just now, we are gathering before the presence of a holy God who is here in our midst at this moment, whose presence, as I aware, fills this place.

Not because of any merit of this building, as thankful as we are for it, but you are here today because your people are here today and where your people are there, you have made your home in and with us.

You have tabernacled in us. You have made your home in us, never to leave us. And because your people are here today worshipping you, you are here today. Help us, Lord, then, to be cognizant of that fact.

Help us to understand that fact that we come before a God whose presence is before us and who is with us. Help us to conduct ourselves, therefore, in a way that is glorifying to you.

Help us to listen to your word for the short time that we gather around it. Thank you for the many who are here today. Lord, you know our exact situations.

[3 : 23] You know our exact stories. We pray just now for our brothers and sisters here today, those who know and who love Jesus. We pray just now you would help us today through your word to be up-built, to be uplifted.

Help us for your word today to be encouraged. Help us to be challenged also. We leave this place having said it was good for us to be here, but more than that, having said that today we met you and your word.

Having said today, we met the living God and his living word. To leave this place having grown, not just in understanding, but having grown in love and appreciation for who you are and what you have done.

We pray just now for our friends here today, those who as of yet cannot say that they know Jesus nor love him nor serve him. We thank you that they are here. We thank you just now for our friends who attend this place week after week and indeed decade after decade.

We thank you, Lord, for their support. We thank you for their encouragement of the gospel cause. And we pray just now that today would be the day finally they lay aside themselves and they come to the cross and see that there on the cross there is a saviour suffering for them.

[4 : 43] A saviour who came to live and die so that those who have no hope can have hope. So those who have no help can have help. So those who are dead in sin can be alive in him.

We ask, Lord, that that living saviour would be made known to them today. That saviour transfigured on the mountain. That saviour who glowed with glorious heavenly light.

That same light would illuminate their hearts and their minds today. We would come to know him and come to love him. Pray just now for the wider gospel cause in North Tulsa. We thank you for the privilege we have of being based here.

We ask for the revival of your word in this place. We thank you, Lord, for the hope we have that you have your people here. We pray just now for every one of your people in North Tulsa across the denominations that are represented in this village.

Every believer that worships you in spirit and in truth we ask you bless them and encourage them. Pray just now for days of renewing, days of hope, days of revival in this place.

[5 : 52] We go forward, Lord, with plans and ideas and hopes. We plan looking forward to our back to church Sunday. We plan looking forward to our anniversary.

We plan forever on in the year looking forward to Christianity explored and hope explored and our open air evangelism. All these things we plan for, Lord, and we leave them at your feet.

We know that we can plan many things, but if you're not in it, then none of it will prosper. Help us, Lord, then humbly just now to come before you and ask humbly that you would bless the work we are doing, but not for our glory, not to see more folks in our pews, but to see more in the kingdom, to see more come to love and come to know, to see more come to mourn over their sin and over our lostness, then come to see the hope that is found only in Jesus.

As we pray that for ourselves, we pray it for our churches we remember today, remember just now, Esk Valley Church, Esk Valley Free Church, as we have recently, after many years, secured a building of their own.

After ten or so years of moving around different buildings, we now have a secure building, a safe building, and a building that we can transform into a place of worship.

[7 : 12] That's why you bless your people there. We also remember just now, South Uist and Benbecula Free Church. Pray for them in their time of vacancy. Pray for them in their time of transition, their time of change.

Lord, we ask you to be with them and encourage them. We also remember today, the recent news, we remember Graver Free Church, Park Free Church. We pray for them today as they come to the last few Sundays they have with their pastor over the last five and a half years.

Pray for them, Lord, as they seek to reconcile themselves with losing one who they love so much, but also pray for Reverend McFitchie. We pray for Ian just now.

Pray for him in his own personal life as he has to navigate the pain of leaving a congregation that he loves, but also the joy of being called to a congregation where he can serve in a different way.

Pray just now for that congregation. We pray for Greyfriars Free Church. We thank you for them. We thank you, Lord. We rejoice with them that their call to Ian was answered. We pray for them just now as they begin the preparation for receiving a new minister.

[8 : 28] Lord, you bless them and encourage them. Pray just now for David McLeod and Harris as he becomes intermoderator of Graver. Lord, you encourage him and give him wisdom. We pray for our wider presbytery as we see vacancies appearing and appearing, as we see retirements, as we see gaps where there was once filled ministries.

Lord, give us hope and give us wisdom. Help us not to be downcast, but to trust you and you will raise up men to serve you in this place.

Page now of the wider gospel cause. Out with our own island, with our own nation, we thank you that across the world you are bringing your people to yourself. you are bringing the gospel.

We hear great news and wonderful news of parts of Central Asia where there was once no gospel context, no gospel preaching, and now there are many coming to know and coming to love Jesus.

There are congregations being formed, congregations of your people seeking to worship you. Page and Iler especially this week for SGA, the faith for them, we thank you for them, we pray for safety and travel for them, and we thank you if it's your will we would enjoy a night of fellowship with them, a night of peace, a night of joy as we pray with them and hear from them the great work you are doing across Europe, across that area of Europe and into Central Asia where they are doing your work.

[10 : 01] Lord, give us peace today, help us to focus on your word. Lord, we come just now confessing sin, confessing waywardness before you and confessing that in of ourselves we cannot save ourselves, but we come looking to Jesus, the one who has completed it all, who cried out it is finished, and we trust that to be true for his people, for all who come to him looking for salvation, he will hear and he will save.

It's all these things in and through and for his precious name's sake. Amen. Let's turn to reading God's word. Turn to the gospel of Matthew, Matthew chapter 17.

Matthew chapter 17. That's on page 772 of a few Bibles.

Matthew 17, page 772. Matthew 17, we can read verses 1 down to verse 13.

Matthew 17 verses 1 down to verse 13. Let's hear together the word of God. After six days, Jesus took with him Peter and James and John, his brother, and led them up a high mountain by themselves, and he was transfigured before them.

[11 : 29] And his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah talking with him. And Peter said to Jesus, Lord, it is good that we are here.

If you wish, I will make three tents here, one for you, and one for Moses, and one for Elijah. He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, this is my beloved son, with whom I am well pleased.

Listen to him. When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, rise and have no fear.

And when they lifted up their eyes, they saw no one but Jesus only. As they were coming down the mountain, Jesus commanded them, tell no one the vision, until the Son of Man is raised from the dead.

And the disciples asked him, then why do the scribes say that first Elijah must come? He answered, Elijah does come, and will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased.

[12 : 44] So also the Son of Man will certainly suffer at their hands. And the disciples understood that he was speaking to them of John the Baptist.

I may give praise to God for his holy and his perfect word. Again, sing to God's praise, this time from Sing Psalms and Psalm 114.

Sing Psalms, Psalm 114. That's on page 152. Sing Psalms, Psalm 114, page 152.

Psalm 114, the whole psalm to God's praise.

Amen. Psalm 114, Psalm 114,

[14 : 49] Psalm 114, Psalm 114, Psalm 116, Psalm 114, Psalm 114, You You You You Who turned their own into a poor

From solid rock the waters flowed Let's turn now to the Gospel of Mark and chapter 9.

Mark chapter 9. Mark chapter 9. That's on page 793 of our church Bibles. Mark chapter 9, page 793.

We're looking today at the transfiguration, this account we have in Mark 9 from verse 2 down to verse 13. We can read just now together this verse 2 again.

Mark 9 verse 2. And after six days Jesus took with him Peter and James and John and led them up a high mountain by themselves. And he was transfigured before them.

[17 : 03] So on down to verse 13. It's been a while since we last looked at our series in Mark. We started a series a year ago and we said it would be a slow burning series.

I don't think you nor I planned how slow it would be but here we are. We're getting there. We're making good progress recently. But we're back for a few weeks looking at Mark. If you remember we left last time a few months ago now with the great confession of Peter.

That Christ, that Jesus is the Lord. We left it then with the healing of the man at Bethsaida. And we left last time. If you remember of Jesus telling them what would come.

That he was going to be killed soon. That's how we left the poor disciples. And today we find this account known as a transfiguration.

This is really the turning point in the gospel of Mark. If you remember we said that Mark is the fastest flowing gospel. Mark as a writer, he flows his accounts on so quickly.

[18 : 19] Whereas Luke for example being a doctor, Luke being a very learned man, he carefully connects all his accounts together. But with small stories then bigger stories.

Mark doesn't care for that. Mark as a writer just puts it all together. This happened, then this happened, then this happened, then this happened. Because Mark's job, Mark's desire is to give as much information as possible about who Jesus is.

Why? Because Mark wants his readers to believe. As all the gospel writers did. But Mark in his style here, he wants to say look at all the evidence. Look who Jesus is.

And look at what he did, all about him. And believe that he is the one sent from God. Believe he is God's son. Believe he is Messiah. And really now from Mark chapter 9 onwards, it gets even faster.

The sections get shorter. The accounts get shorter. And really now we're racing to the end. To Jesus being captured and tortured and killed.

[19 : 24] And so on. But here we are today. Chapter 9. Jesus has done a lot of teaching the last few weeks. He's been teaching them.

He's been walking with them. He's been discussing theology with them. And now there's a break in that. And he's read in verse 2. He's been six days walking.

Six days travelling. Jesus now takes these three. Peter, James and John. The three he is closest with among the disciples. He takes them up to a high mountain.

Just to help us understand what's going on here. We just have three very simple headings. First of all we can see the appearance of divinity. The appearance of divinity.

Then the reaction to divinity. The reaction to divinity. And then the confirmation of divinity. So first of all the appearance of divinity.

[20 : 25] Verses 2 down to verse 4. Here we see these three men.

The three friends of Jesus. Who we know believe what he's saying to them. But haven't quite grasped yet what's going on. We saw that last time at the end of chapter 8. Jesus is telling them what's going to happen.

He's telling them the day is coming. To be captured and killed and be raised again. They get it but they don't get it. Not in the slightest. And here Jesus shows these three men.

Just something of who he is. Of what is going to happen. So Peter, James and John. They go up this mountain. This hill with Jesus.

And they're walking up. And as they're walking up. Something incredible takes place. And he was transfigured before them. His clothes became radiant. Intensely white.

[21 : 24] As no one on earth could bleach them. And there appeared to them Elijah with Moses. And they were talking with Jesus. First of all the appearance of divinity.

Here brothers and sisters and friends. We are seeing something incredible. We are being with the disciples. We are being allowed in. Just to see a glimpse.

Of who Jesus really is. For the disciples and for ourselves. They saw Jesus of course as a man. Yes he's doing miracles.

Yes he's doing incredible things. And they see that. They believe that. But day by day they see him. With dust in his clothes. They see him eating and drinking. They see him sweating.

They see the full reality. That he is flesh and bone. Just like them. He is a normal man. He is as we said. Last Thursday evening.

[22 : 22] He is fully man. Fully God. Yes we'll get to that in a second. But he's fully man. He was made like us. In all ways. Apart from sin. But in all other ways.

Laughing. Crying. Thinking. Feeling. Hunger first. The whole reality. What it is to be human. But now for the first time.

They're seeing. What else. Their glorious saviour is. He is fully man. Yes. But he's also. Fully.

God. Now when we. Read about the transfiguration. We perhaps often imagine. This is. Jesus being transformed. Before them. Into something else.

That's. Not really is it. What's going on here. Well the Greek word. Here. For transfiguration. Perhaps a word. We might know. We've learned some Greek.

- [23 : 16] Together before. The word. Here. Really. The root word. Is. Metamorphosis. Metamorphosis. Jesus. Literally.
- In the Greek. It says. Jesus. Metamorphosis. In front of them. He changed. He metamorphosis. He. He became.
- Something. Other. Before them. Something. Different. Before them. But this is not. Jesus. Becoming. Something. New. Quite the opposite. What is happening.
- When they see. Jesus. Become. Radiant. And glowing. They're seeing. Jesus. As he. Truly is. He's not being.
- Made. To shine. He's not being. Made. To look glorious. What's happening. Is. They're being shown. Beneath. You could say. Beneath. The flesh. Beneath.
- [24 : 11] The humanity. What he is. There is their savior. Fully human. But also. Fully divine. And here he is. Quite literally. Glowing. Before them. And you'll see.
- They struggled. Put into words here. For our understanding. Our human words. Don't quite do it justice. We see that with John. In Revelation. As he describes heaven. He tries to describe it.
- As jewels. And bright colors. But it's human limitations. But as best as it can be described. By these three men. Who saw it.
- He is glowing white. He is radiant. His clothes are radiant. They are. Seeing. Jesus.
- As it were. Unveiled. Here we see. The pulling back. Of the flesh. Of his. Of his body. And we're now seeing.
- [25 : 06] The beauty. The wonder. Of who he is. Again. He's here on earth. In his body. Covered in dust. Traveling the roads.
- Walking and talking. Suffering. Trial. And temptation. But here. Just for a few moments. They behold. The full beauty. Of who their saviour is.
- Brothers and sisters. This is. Perhaps. Slightly different. But I wonder. If you've. Experienced something like this. And sadly. I can only say this. To the Christians here today.
- Because. If you're here today. And not yet. A Christian. We love you. And we thank you. For being here. But you can't experience this. Brothers and sisters. Have you. In your times of prayer.
- Perhaps. In a church service. Perhaps. In times of private devotion. Have you. Almost caught. A glimpse. Of the beauty. Of Jesus. Jesus. I know many of you have.
- [26 : 04] We've spoken about it before. Privately. In some conversation. Just for a second. In prayer. You feel as if. You've been lifted. Into glory. Or just for a second. You're reading.
- You see. Just a glimpse. Of the beauty. Of Jesus. Perhaps even in the singing. Of worship. You realize. How beautiful. He is. That's something.
- The same. That these three men. Are seeing. This Jesus. Who we see. And who we know. Living. Breathing. Friend. Who we've walked alongside. They now.
- See. Him. For what he truly is. Just for a split second. The self-imposed. Bodily.
- Limitations. Of his incarnate body. They are slightly lifted. For the briefest of times. And the disciples.
- [26 : 57] See their friend. Their master. Their saviour. What he truly is. These of course. Are. We said. The three. Closest friends. Of Jesus.
- They now get to see. His glory. Albeit. They're seeing it at a level. That they can handle. But remember that. That God is good. And Jesus cares for his friends.

So he's revealing himself. To his friends. At a level. They can handle. If he was to show them. His full glory. They wouldn't handle it. We couldn't handle that. In our sin like.

Our sin filled state. We can't handle. The full glory of God. They get a glimpse. As to the fullness of it. Just the smallest of glimpses. The veil.

Is now. Slightly unveiled. And we're now seeing. With our own eyes. What they had already believed. In the past. To see.

[27 : 53] The saviour. They see him radiant. They see. Just. A glimpse. As to his full divinity. He is there. Shining. Radiant. Like the sun before them.

But. He's not on his own. Is he? Look. There's two people. Beside him. Either side of him. We have Elijah. And Moses. And they're talking. With Jesus.

I always enjoy. That inclusion there. Just that simple inclusion. You can imagine. The wonder of these men. It's one thing. Seeing Jesus. Their friend. Their teacher. Suddenly.

Bursting into light. Then they're seeing. Elijah and Moses. And then they're seeing them. Chatting. As if it's the most normal thing. In the world. To happen. And they're talking together. Here we see.

Too many. The question is. What's going on here? This is a strange. And it's strange anyway. This is out of normal. This is a strange thing. To be happening. This is not a normal occurrence. It's even stranger now.

[28 : 54] Why are these two men. Now with Jesus. These two long deceased. The old men of Israel. The old godly men of Israel. Why are they back again. Talking to Jesus.

Well there is one clear reason why. And a few reasons. Attached to that one reason. The main overarching reason. Of why these two men. Are talking to Jesus.

Is that these two men. Represent. Something. Incredible. They represent of course. The law. With Moses.

Who received the ten commandments. Who received the law of God. And Elijah. Who represents. The prophets. We perhaps. I don't know about ourselves. When I think of Old Testament prophets.

I think of Isaiah. Being the main man. In my mind. I don't know why. I couldn't tell you why. But for the Jews. At this time. For the disciples. Really. It was Elijah.

[29 : 50] They held. To be the. The main man. In terms of the prophets. So for them. You have Moses. Who represents. The law of God.

The old covenant law. Given. By God. To his people of Israel. Then you have. Elijah. Representing the prophets. Who prophesied. God would come. Would save his people.

And between them. Jesus. The one. Who fulfills the law. And the one. Who fulfills. All the prophecies. And we're talking together.

Here we have. We could say. The law. Fulfiller. In the middle. And the prophecy. Fulfiller. Talking to the one. Who is the law. And the one. Who is representative. Of. The prophets.

There's actually. More going on. So that's the main reason. But then there's. Even more reasons. Attached to that main reason. First of all. Moses. Moses is there.

[30 : 51] Because we find out. That. That Moses. Actually. Talked. Prophetically. About Jesus. John. Chapter 1. Verse 45. Where Philip.

And Nathaniel. We've covered his text before. And Philip. Says. Nathaniel. We have found him. We have found the Messiah. Of whom. Moses. And the law. And also the prophets.

Wrote. Jesus. The son. Jesus of Nazareth. The son. Of Joseph. Again. Again. We see. Moses. Throughout his. Whole life story.

Being a shadow. Of becoming. Savior. Moses. A poor example. At times. A man. Who committed murder. A man. Who did things. That were not great.

But. When he followed. God's. Leading. And God's command. He is a man. Who was a shadow. Of Christ. A shadow. Of the coming. Messiah.

[31 : 46] Who led. His people. Out of captivity. Into the land. Of promise. Who led. His people. Away from slavery. Into. A new. Life. A new.

Start. And here. Beside. Jesus. Stands. Moses. The shadow. Of. The saviour. Who would one day. Come. And beside.

Moses. We have Jesus. Who is fulfillment. The full fulfillment. Of that. Of that promise. That God. Would rescue. His people. And Elijah.

Elijah. Again. Elijah. Is considered. The foremost. Among the prophets. We see that. Even. Verse 11. Rather. Onwards. They know. Elijah.

Is important. And they're right. In one sense. They know. Elijah. Is supposed to come back. Again. But we read. And we read here. And we read.

[32 : 39] In Matthew. That. For Elijah. To come back. It meant. John. The Baptist. For. In many senses. John the Baptist.

Was there. To represent. All that Elijah was. A bold man. A man. Fully on the side of God. Against the world. He prevailed. Proclaiming.

The holiness. And the plan of God. The next question is. When. What conversation. Are they having? What are we talking about? Jesus is there.

And these. Incredible. Men of faith. And they're just chatting. And I say chatting. Respectfully. Because. That's the word. Used there. There's other words.

That could be used. In Greek. For having a conversation. There's other words. That are more formal. To be used. For the Greek word. Used here. It's. It's quite relaxed.

[33 : 35] They're chatting. They're discussing. As friends. This is not. Some. Grand. Performance. This is friends. Having. A conversation.

Are they there. To discuss. The finality. Of the plans. Are they there. To discuss. What it's going to take. For Jesus. To rescue. A lost people. Are they there.

To say. That all the things. They prophesied about. Are now complete. In Jesus. Are they there. To see. The saviour. Incarnate. In his flesh. And bones. Are they there.

To see. All of their life's. Work. Now fulfilled. We will never know. We will never know. This side of glory. What they. Discuss. But it's a glorious scene.

Of our saviour. Here. And two of his servants. Together. Beside him. At this turning point. In his ministry. And here we see.

[34 : 36] In this one scene. The fulfilment. Of thousands of years. Of promise. Right from the start. God has promised. Rescue.

For his wayward people. Rescue. From their sins. And through the law. And all the prophets. We now see it being fulfilled. In Jesus.

So what's the reaction then. To this divinity. Poor Peter. Now pipes up. We have this scene going on. This glorious scene. And Peter as always. Opens his mouth.

Poor Peter. Every time we see him. He's either doing something. Doing something incredible. Or doing something. Just so God. Just so uncalled for. And here.

Unfortunately. Peter. Is jumping in. A bit too quickly. As always. Verse five. So this is going on. Saviour. Elijah. Moses. Glorious light.

- [35 : 32] And Peter. Jumps up. And speaks out. And says. Rabbi. Teacher. It's good that we're here. Let us make three tents. One for you. One for Moses. One for Elijah.
- Poor Peter. Yet again. He is. With respect. Putting his foot in it. He is saying more than he should be saying. He's doing more than he should be doing. But as always. Let's not be too quick.
- To judge Peter. These are normal men. Fishermen. They're crafters. They're just us. Us. In many ways.
- They're us. And. Imagine yourself. Seeing what they're seeing. Don't be yourself. But. Who knows what I would say. Who knows what I would say.
- And poor Peter. He means well. So he suggests. Building. Three. Tents. Literally. Three. Tabernacles.
- [36 : 27] Is a word used there. Three. Tabernacles. Important. That's a word. He uses. Three. Tabernacles. What's that mean? Three. Places. Where. Holiness.
- Where divinity. Can dwell. And the. The word. They have a tabernacle. For covering. It's the same word. Of course. Used. As. The tabernacle.
- The temple. The traveling temple. In the old testament. As God's people. Would. Would journey. Through the wilderness. Who would take. The tabernacle. With them. Where God's presence. Would ascend.
- And stay. With his people. What Peter. Does not. Yet. Fully. Understand. That. He's in front.
- Of Jesus. He's in front. Of the son of God. That he's not. In the presence. Of one. Who just.
- [37 : 22] Possesses. The glory. Of God. He is in the presence. Of one. Who is. God. Who is. God. But.
- Our own sisters. We like Peter. Often fail. To see. The full beauty. The full power. The full glory. Of our. Savior. If we're honest.
- We often. At times. At least. View him. In an. Incorrect. Way. But Jesus. Is graceful.
- And Peter. Faces. No. Rebuke. Here. What. So. Ever. Instead. As we saw. In Matthew. God. God.
- Interrupts. Peter. As Peter. Still speaking. Matthew. Tells us. Peter. Still speaking. God. Interrupts. And he speaks. These men.
- [38 : 25] In the presence of divinity. In the presence of God. They're terrified. They're panicking. And for us. Like Peter. The lesson is. In the presence of God. Often it's best.
- To sit. And listen. Rather. Than to speak. So what does God. Now say. What does God. The father. Now say. Here we have. The confirmation.
- Of divinity. So God speaks. The voice speaks. From heaven. Interrupting. Peter. Verse 7. A cloud. Overshadowed them. Again. The word cloud.
- There. It's a tabernacle word. It's an Old Testament word. It is God's glory. The weight of God. Overshadowed them. The cloud of God. Overshadowed them. We might think.
- Perhaps. A cloud. Like. Clouds. That we see. Just now. It's not the same context here. This is a cloud of glory. This is a heaviness. We could say.
- [39 : 20] The heaviness. Of God. Overshadowed them. And from this. Cloud of God's glory. A voice comes out. Saying. This is.
- My beloved son. Listen. To him. This is. My beloved son. Listen. To him. There's three things being confirmed here.

Very briefly. Three things being confirmed. This is. My. Beloved. Son. Here the father is confirming. The son's divinity.

And the son's. Person. This. Is. My. Beloved. Son. This is the one. Promised from the ages. To be sent.

To save his people. This is him. There are others claiming to be him. Others come before him. Others will come after him. But here before you. Is the one.

[40 : 16] Who God has sent. To save his people. There is no other help. There is no other hope. This. Is. Him. This is it. This is my son.

This is my. Beloved. Son. This is my. Beloved. Son. This is not just. Any old son. This is. Him. The only begotten son. For more information on that. Come to our prayer meetings. We will see the trinity. We will see the persons. Of the Godhead. Father. Son.

And spirit. Come. And we will spend weeks looking at it. If you have questions about that. Please. Joking aside. Please do come. To the prayer meetings. It is for your good.

We have them. This is my. Son. The person. Of Christ. Is confirmed. Not just any. Prophet. He is not just any. Other. Man. He is not.

[41 : 10] Anyone else. He is. The son. The eternal. Son of God. Promised from the start. Now arrived. Into his own. Earth.

The world. He himself. Has made. Made through him. Made for him. He is now here. The purpose. We also see.

Along with divinity. And his personhood. We see the relationship. Is confirmed. My beloved son. Whom. I. Love. Whom I love.

What Jesus. Is here to do. Is costly. Is costly. The father.

Very shortly. And it's a few chapters. Time for us. Is going to pour out. Onto his beloved son. Who he loves. And the love.

[42 : 10] Of the father. Of the son. Is an eternal. Perfect love. We can't begin to comprehend it. Think how much. You love. Perhaps your children. Think how much. Perhaps you love. The person you love. Most in this world.

And our love. It's a human. At times. Sin. Tainted love. God's perfect. Eternal love. Towards the son.

We can't begin to understand it. He loves. The son. But soon. Very soon. The son. Whom he loves. He's about to pour out.

All the wrath. Onto the son. The wrath. That's deserved. By us. All the sins. All the wrath. I should say. For all the sins.

Of all his people. He's going to pour out. Down. Onto the shoulders. Of his beloved son. Who he loves. And the last thing.

[43 : 08] To be confirmed. Is the. The power. And the mission. Of Jesus. This is my son. Whom I love. Listen. To him. Listen. To him.

Here we see. That the power of Jesus. It is divine. He is empowered. To be listened to. And his mission. Is also confirmed.

The mission he has been given. To share the good news. To come and. To proclaim the good news. That in him alone. There is hope. In him alone.

There is life. In him alone. There is salvation. This is my son. Whom I love. Listen to him.

We then left. With a divine. Savior. Once more. A cloud.

[44 : 04] Overshadowed. In verse 8. And suddenly. Looking around. They no longer. Saw anyone. With them. But Jesus. Only.

Coming on. To verse 9. As they were coming down. The mountain. He charged them. To tell no one. What they seen. That the son of man. Had risen. From. The dead. And here we have.

The reality of these human. Men. Normal men. Like us. So they kept. The matter to themselves. Questioning. What this rising. From the dead. Might.

Mean. They saw. All this glory. But still. They understand. So. Very. Little. So very.

Little. He goes. From divinity. Unveiled. He goes. From glowing light. He is now. As it were. Back to having. That full glory.

[45 : 05] Being veiled again. And now. Back to the mission. As he carries on. His. Way. Brothers and sisters.

As it were. Like the disciples. Found out. The. The mountain experience. That's. It's not forever. These times. Of blessing. Of our saviour. They come rarely.

And we love them. And we treasure them. When they do come. But the work. Carries on. Jesus carries on. His. Mission. He carries on.

His way. The disciples. Must carry on. Their work. And their way. And you see. Jesus. Now right. Back. Into it. Back to verse 14.

We'll see next week. The Lord's help. He's back now. Dealing with. The demons. He's now. Back. Dealing with. The demonic evil. Of this world. He's now. Back. Dealing with Satan.

[46 : 00] He's back. Dealing with. The corruption. That sin has brought. He is back. Into the dirt. And dust. And the desolation. And the death. Of this world. He's back. Fulfilling his mission.

Fulfilling. His plan. Brothers and sisters. We look. At the same time.

Up towards a glowing. Glorious. Saviour. Who is light. Who is perfect. But a saviour then. Who walks alongside us. Who is like us.

Human. Flesh and bones. Made. His body of the dust of the earth. Who tells us. To keep on.

With him. We have a saviour. Who is glorious. A saviour. Who is fully divine. As these. Three friends.

[46 : 56] These three disciples. Had a glimpse of that. Who is. Fully divine. Who is all. Encompassing. In his glory. But also.

We have a saviour. Who is fully human. Who knows us. Who understands us. And who tells us. To follow him. Just before we conclude.

Just to say. Again. Very much. This was an encouragement. To the brothers and sisters. Here today. But one thing. Has to be said. The Christians.

Here. Get a glimpse. At times. Of our saviour. Not all of us. Some. Some don't. And that's the Lord's. The Lord's will. But we. Perhaps. At times. Reading the word.

Or in prayer. Or in worship. We get a glimpse. We get a. A passing sense. Of the glory. Of our saviour. But we know. That one day. What awaits us. In glory. Is not a passing glimpse.

[47 : 52] It is the fully. Unveiled. Glorious. Saviour. In this brand new. Post resurrection body. He is there.

We will see him. As he is. We will be made like him. We will be glorified. As he is glorified. That is our hope. That is our future. But friends.

If you don't know him. Then you're just. Nowhere near this mountain. You'll never see him. More than just. Flesh. And blood.

And you'll never see him. In his beauty. You'll never see him. In his glory. Towards his people. And the call is.

And the plea is today. Come and know him. You're invited. Every single week. And we'll keep inviting you. Till you come and know him. Come and know it is.

[48 : 50] To know. A glorious. Risen saviour. Who is beautiful. Who is wonderful. Who has done. Everything he's done. For you. If only he would come.

And receive it. Come and know it is. To see the glorious. Shining Lord. As he shines into your heart. And fills you with hope.

And love. And joy. Knowing. You know the one. Who made you. Who sustains you. Who knows you.

And who loves you. It's about our heads now. A word of prayer. Lord thank you. For the gift of your word. We thank you. For the gift we have. Of reading of the account. That brief time.

Where. Our saviour was. Was shown. Just to be. The full glory. Of who he is. And of what he truly is. We thank you Lord.

[49 : 49] For the. The truthfulness of your word. That in the face. Of such divinity. We see humanity. And we see. The likes of Peter. And we see ourselves. And Peter. And we. Struggle what to say. And what to do.

In the face of your holiness. Lord we ask just now. You'd. Remind us. That you truly are holy. That you're glorious. In all that you are. Lord.

Remind us. That you're not distant. You're not far away. Indeed as you showed your disciples. On that hill. That you. Have sent your son. You are as close to us.

As close can be. You have made yourself. Knowable through Jesus. For all who trust in him. We can know for certain. That we are known. And kept.

And loved. By the God. Who made. And sustains. The whole universe. Help us. Lord then. To understand that. And to lay hold. On his promises. And to love you.

[50 : 44] For them. Thank you. Lord. For those. Who lead the worship. Week after week. Thank you. For them. Thank you. Lord. For the one. Just now. Who's leading the worship. Lord. Thank you. For the gift. We have. Of being able to sing.

Worship. To you openly. And publicly. Knowing that you hear our voice. Knowing that you call our voice. Lovely. Let's call these things. In and through. And for. Jesus.

In his precious name's sake. Amen. We can conclude. In the psalm we had at the start. Scottish Psalter. Psalm 71.

Scottish Psalter. Psalm 71. That's on page 303. 11. Scottish Psalter. Psalm 71.

Page 311. We can sing verses 14. Down to verse 18. Psalm 71. Verses 14. Down to verse 18.

[51 : 42] But I with expectation. Will hope continually. And yet with praise. More and more. I will be magnified. By justice and salvation. My mouth abroad shall show.

Even all the day. For I thereof. The numbers. Do not know. Psalm 71. Verses 14 to 18. To God's praise. The day with expectation.

The day with expectation. The day with expectation. Will hope continue.

Life. The day with expectation. All the day with expectation. For I have been Freudent. I have been waiting. The day with expectation. To be awake.

And yet with expectation. The day with J■■■. And for I am open. I will be magnified. I am here by thy justice and salvation.

[52 : 48] My mother brought just hope. It loved the day, for I let all the numbers do not know.

And I will constantly go on.

This tent of color. And by your righteousness in life.

Alone I will be caught. For even from my youth, O God.

By thee I have been told. And if there too I have been there, the wondrous sun has come.

[54 : 26] I know, Lord, he may not. When I hold on the edge of the road.

Here to this day, thy strength and power.

To your heart, to God, I show. Amen. Amen. The grace of the Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Spirit, for of you now and forevermore.

Amen.