

# Peter at Christ's Transfiguration

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[ 0 : 00 ] Still following studies of the life of Peter as in the Gospels, and we're coming to him here along with another couple of disciples experiencing the transfiguration of Jesus on this unnamed mountain.

Peter, John and James, did Jesus have an inner circle of disciples? Well, the answer is yes and no. No, in the sense that we cannot think of Jesus displaying more regard or affection for any one disciple over and above another.

And yet, yes, in the sense in which we find Peter and James and John taken by Jesus specifically into certain circumstances that they came to experience in order for their benefit.

And it's most interesting looking at the incidents in the Gospels where you find Jesus taking Peter and James and John with him. For example, in chapter 8 and at verse 51, you'll find Jesus there taking Peter and James and John with him.

[ 1 : 18 ] And how in that particular raising of this daughter of Jairus, we read there that they went to the house and were told, Your daughter is dead.

Do not trouble the teacher anymore. This is the message that was received. But Jesus, on hearing this, answered him, Do not fear. Only believe and she will be well.

And when he came to the house, he allowed no one to enter with him except Peter and John and James and the mother and father of the child. All were weeping and mourning for her.

Then he proceeded to actually raise her back to life. And then you go to Gethsemane where Jesus in Mark 14, the account you have in Mark's Gospel there, Mark chapter 14, tells us that Peter and James and John specifically were chosen by Jesus to go with him into that environment, into that experience of seeing Jesus in the Garden of Gethsemane and the sufferings that he experienced there as he prayed.

So earnestly and so deeply to the father in regard to the cup the father had given him to drink of. That is the suffering and the death, of course, included. That's chapter 14 of Mark and verse 33.

[ 2 : 42 ] He took with him Peter and James and John and began to be greatly distressed and troubled. And he said to them, My soul is sorrowful even unto death.

And what you find in this passage in Luke chapter 9 with regard to the conversation, as we'll see in a moment, that took place between Moses and Elijah, it included the subject of death, the death of Jesus.

In Gethsemane, Jesus specifically said, My soul is sorrowful even unto death. And in the context of the raising of Jairus' daughter, death was obviously in that house, and Jesus dealt with it in the way that brought the daughter of Jairus back to life.

In other words, in these three incidents, the subject of death, the topic of death, the fact of death, is very much a feature of what he took Peter and James and John into.

And we've been saying since we began the studies of Peter's life, that one of the features of it is that you see Peter learning more and more about this Jesus, about the Lord, through the incidents and through the experiences that Jesus took him through.

[ 3 : 57 ] His experience of who Jesus is, what Jesus is like, what he is as a person, what he's in the world to do, how he relates to him personally, all of these things increase, knowledge of these things in Peter increase as he goes through these various experiences.

And we understand from these three incidents I've mentioned that one of the reasons or the purpose that Jesus took these three, including Peter, into these circumstances is that they would learn more about Jesus himself in relation to death, not just his own death as it would be on the cross, but Christ's overcoming of death so that that would be effective in the life of his people.

That he had himself in himself this great power, this capacity, this authority over death. So that when he spoke to death, in the case of those who were dead, death had to release its hold, as it were.

And this is part of what Peter is learning here as well, as he listens to this conversation between Moses and Elijah and Jesus, because it involves in the conversation the death of Jesus himself. We'll see that under the word departure. And so you notice here that Peter is to the fore, although there are three disciples, Peter, James, and John, it's really Peter that takes up our attention, because that's what the passage focuses on.

[ 5 : 30 ] It's Peter that comes to be mentioned, Peter and those who were with him. And then Peter said to Jesus, and then Jesus responds, or God responds from the cloud, this is my son.

So all of that really is directed in the passage specifically to Peter and to Peter's benefit. What did he see? What did he learn? What did he hear? What was this incident about as far as Peter was concerned?

And what does it mean for ourselves tonight that you read about Jesus being transfigured? What is the impact of that? What is the importance of that? What does that tell us about our Lord and Savior?

And how do we relate it to our own personal need of him and how he fits with our circumstances in life? Well, we'll look at the three things. Firstly, the transfiguration itself, briefly, and then the conversation involving Elijah and Moses, and then the declaration by God from this cloud, this is my son, my chosen one, listen to him.

The transfiguration, first of all, says here, they went up to the mountain to pray, and as he was praying, the appearance of his face was altered, and his clothing became dazzling white.

[ 6 : 49 ] Now, don't pass over these words, they went up to the mountain to pray, and as he was praying. Because we perhaps tend to just move on too quickly from that, to look at the amazing thing that's spoken there of his transfiguration and something of the description of that.

But this is so important. They went up to the mountain to pray. Jesus took them into that context to pray. Jesus knew that they were going there to pray. That was his purpose in taking them there. There's no mention there, to begin with, of the transfiguration. It doesn't say they went up to the mountain because Jesus knew he'd be transfigured, and he wanted them to see that. They went up to the mountain to pray.

And as he was praying, the appearance of his face was altered. That too is important. The transfiguration of Jesus, for his own part, took place while he was praying.

Don't miss out the impact of that, the importance of that. It wasn't detached from his praying that his transfiguration took place. It doesn't say he prayed, and then the transfiguration happened.

[ 7 : 58 ] It's while he was praying that he was transfigured, that his appearance was altered, and his clothing became dazzling white. In other words, it's really telling us, though just in passing in a way, but it's important to note it in passing, it's telling us that the transformation that's needed in your life and in my life does not come about in a way that detaches that transformation from prayer.

And when God has come into our lives powerfully to take hold of our lives and to change our lives, you cannot separate that from a prayerful life.

When you come to the Lord and ask His forgiveness, how do you do it? You come to Him and you ask Him in prayer. You appeal to Him to forgive your sins, to accept you, to remove your guilt.

When you come to the Lord to ask that He will daily guide you through the issues of the day, you do that, of course, through prayer. How is your life transformed as God works in your life, as God sanctifies you by His Spirit?

Of course, it's primarily through your Spirit, through His Spirit, rather, that you, in your own experience, and in your circumstances, are actually transformed gradually towards the image of Christ as will be ultimately perfect in glory.

[ 9 : 29 ] But it's not without prayer. Sanctification, progress in holiness, changed into the image of Christ, dealing with your sin.

For example, in Romans, you find that we are to mortify the deeds of the body through the Spirit. How do you do it through the Spirit? Do you just throw your hands up and say, well, I'm now a Christian, the Spirit's going to do this for me, I'll just leave it to Him?

No, you pray for it. You pray against your sins. You pray that God will help you deal with the power of sin as it remains in your life. And when you come to be aware of sin, as we are daily, you come to

God and you pray that God will transform you so that you're no longer as much involved in the ways of sin as you know yourself to be.

And that He will remove more and more of that power and influence of sin from your life. So that's itself an important emphasis just in passing. We're not expanding on that, but I'll leave it with you because it's something worth further study.

As He was praying, the appearance of His face was altered. So don't imagine tonight that any of us will be transformed, that any of us will come to be changed from what we are to begin with as sinners, or even what we are to begin with as Christians.

[10:54] Don't imagine that that's just going to take place without reference to prayer, without the practice of prayer, both privately and in a public way as well in prayer as we share together with others in prayer meetings and praying to God.

It's all to do with the way in which we seek God to bring a change in our life as well onwards towards glory.

So that's why He was praying it took place. But then it mentions this glory. As He was praying, His appearance of His face was altered, and two men were talking with Him, Moses and Elijah, who appeared in glory and spoke of His departure.

And then as you go on reading down through verses 31 and 32, again you find a reference there. Now Peter and those who were with him were heavy, but when they became fully awake, they saw His glory.

glory. And the glory is so much a feature of the passage and of what they see in relation to Jesus. What does it actually mean?

[12:07] What is this glory? What were they aware of? What is Peter learning about his Lord? What are you and I learning about Jesus from this passage as you read it, as you put yourself if you like as far as possible because you've got an accurate account of it in this record as if you were there yourself?

What do you learn? Just imagine yourself to be there. What is this about? Well, it's primarily the glory of Christ's deity that's come for these brief moments to be manifested as never before through His humanity.

It's the glory of who Christ is as God, which since He came into the world necessarily because He's there as a servant. He's there in a state of humiliation.

He's there not to show the brightness of His glory, but in a way that's obscured by the sufferings, by the humiliation, by the lowliness, by the servitude that characterizes His journey through life in this world apart from briefly like this moment.

moment. But this is not something that's given to Jesus that He never had. This is not the beginning of something that Jesus did not possess before now.

[13:30] This is Peter and James and John seeing something that Jesus always had as the Son of God. Remember, that was one of the titles that we saw used when Peter confessed Him as the Son of God.

And now something of the nature of what that means is brought out before Him. The glory of God as it shone through the human nature of Christ.

It shone through even His very clothing became dazzling white. And the whiteness of that, the description of that, and the other Gospels fits in with that one.

Mark, for example, says, it was whiter than any whitening process on earth could achieve. It's something unique. It's something that could not be replicated.

It's something that belonged to Jesus Himself. It's the glory, the brightness of the glory of God, which is, in the Bible, always associated with the brightness of light and the brightest possible light because, you see, God's glory is something that we cannot really adequately put into words.

[14:42] And even the writers of Scripture, even under the influence of the Spirit of God, Paul and others in Scripture are really struggling for words to describe the glory of God as little wonder because this really belongs to God as an essential property of His being.

He is glorious. All His attributes together combine to make Him the glorious God that He is.

They saw His glory. But then you see something quite remarkable in view as well. When you take this with you into the great prayer in John 17 and you realize that Jesus is speaking there not only as the Son of God but as the Son of God incarnate with our human nature as well.

He says, Father, the hour has come. Glorify Your Son. And later on He goes in a few verses after that, Now, Father, glorify me with your own self with the glory I had with you before the world was. So you see, glory is not just brightness of light. That's just symbolic of what glory really means as far as God is concerned. When you talk about the glory of God and therefore the glory of Jesus, you're talking about status.

[16:02] What status does He have? Who is He as a person? That's really what's brought out for us in the glory here in which He and Elijah and Moses are speaking about His decease, His exodus, His going out.

It's the status that belongs to Jesus that's really prominently held out for us, isn't it? The fact that He has the status of God Himself, that He is God, that God has come into this world, God Himself, God indeed, God really, in the person of Jesus Christ.

He's taken our human nature and joined it to His own divine nature. And as such, He here appears and begins to show something of His glory.

And there is a mystery to it because of course what Jesus is praying for in John 17. He's praying for as the incarnate Son of God. He's not leaving His humanity out of it. That's where we kind of get lost in where exactly this takes us in thinking about Jesus because He's not just taking the glory that He has as God back to heaven to be with the Father.

His humanity also is very closely attached to that glory just as it shines here through His humanity. In other words, you cannot detach the humanity of Jesus entirely from the glory that He has as God.

[17:41] Now, be careful because I'm not saying that the glory He has as a human being is equivalent to the glory that He has as the Son of God. What we're saying is that the glory of the divine person that He is comes to shine through His human nature and therefore you cannot separate it from being attached to the glorious Son of God.

Who is Jesus for yourself tonight? How big is He? How big is your Lord? What dimensions does He have in your thinking, in your actions, in your daily life?

Is He as big as the glory of God? Is He as big as to be divine?

Is He as big as to have every single property that God has that makes God to be God? Well, this Jesus does. And the Jesus in my life has to have these attributes.

Or else I'm worshipping the wrong Jesus. And I'm following the wrong Jesus. And the Jesus I have, if it's less than that, is less than the Jesus I need to be my Savior. That's what the passage is saying to us.

[18:48] They beheld this glory. They saw this glory. And Peter is being made familiar with the fact that here is your Savior, Peter. Here is your Lord. Here's the one you confessed. Here's the one of whom you said, Lord, to whom shall we go?

You alone have the words of eternal life. Why is it He alone has the words of eternal life? Because this is who He is. As well as what He has done. He is the majestic glory.

In fact, Peter never forgot this experience when he came to write his second letter, as we have it in 2 Peter. In 2 Peter chapter 1 and from verse 16 this is how he put it.

He was concerned that those who was writing to would know what he was talking about was true. That they hadn't made it up. These were not things which they as the apostles had made up or invented or put together as a nice story.

We did not follow cleverly devised myths when we made known to you the coming and power of our Lord Jesus Christ. And by that he includes the second coming.

[19:56] That's what he goes on to speak about in the chapter and then especially in chapter 3 of 2 Peter. He's talking about not just His first coming but how there is another coming of Jesus.

A second coming in His glory. When His glory will be seen by everyone for what it is. That's what he says. We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ but we were eyewitnesses of His majesty.

It doesn't just say His glory His majesty. In other words he's using a word associated with royalty and especially with the royalty of this kingship of God.

We were eyewitnesses of the kingship of God on that mountain. For when he received honor and glory from God the Father you see that's how he's putting it. When he received honor and glory from God the Father and the voice was born to him by the majestic glory.

He's putting the two words together. This is my beloved Son with whom I am well pleased. We ourselves heard this very voice born from heaven for we are with him on the holy mountain.

[ 21 : 07 ] And that's as sure to you tonight as it was for those Peter was writing to or those who could consult personally with Peter otherwise our view of scripture is really woefully out of place.

If we believe as we do that this scripture this word of God this Bible is indeed inspired of God that he has breathed it out that it is accurate that it is indeed a revelation of himself then this is true. And the coming of the Lord Jesus Christ in his second coming is not a myth. It is not what the world tells you it is. It is not fairy stories like they tell you the church is guilty of telling people about and blinding people to reality.

This is the truth. This is the fact. Peter tells them I was there. I saw this. And it was nothing less than the majestic glory.

Is that your Jesus tonight? Is that my Jesus? Is that my Christ? Is that the one I speak to? The one I pray to? The one I commend to others? Is my life the kind of life that really gives something of the dimensions of this Jesus to the world?

[ 22 : 26 ] Am I just like Paul was? Or am I getting near to what Paul was? Certainly not personally me at that level yet but this is what he is saying in Paul's writing to the Philippians he is really caught between two things to depart and to be with Christ which is far better or to stay for a little time longer in this world which is beneficial for these Philippians and I am caught he says in a strait in a tension between the two but he says actually at the end of the day it doesn't matter from this point of view that whether it be by death or by life that Christ may be magnified in my body that's what we live for that's what we live for as individuals as Christians that's what we live for in the life of a congregation such as our congregation that's what we want to actually put on display not a tiny little Christ not a Christ that people will hardly notice and bother with I want says Paul to magnify the Lord

Jesus Christ I want to make him as large as I possibly can because that's who he is he's the one to whom belongs this majestic glory the glory that they saw in the transfiguration but then there's a conversation secondly we need to move on quickly there's a conversation that took place there right in the midst of that glory two men were talking with him Moses and Elijah who appeared in glory and spoke of his departure which was about to accomplish at Jerusalem now why this and why these two well there are many views on that as a number of commentaries almost that you can lay hold of it's difficult to be dogmatic about and wouldn't want to be that but surely the key to this is this word departure because in the Greek text of Luke it's actually the word exodus they spoke about his exodus and Christ's exodus involved his death followed by the resurrection followed by his ascension that was his exodus which means the way out just as Moses led the people out of Egypt and exodus from Egypt through to the wilderness through to the land of promise though it was Joshua took them in but the exodus meant going out and Moses knew about an exodus in fact his own exodus from the world was a death on the summit of Mount Nabal and then he was buried by God and nobody knows of his grave to this day is how Deuteronomy puts it and of course Elijah had an exodus of a remarkable kind an exodus that really was designed by God along with what happened with Enoch to keep before the minds of the Old Testament church and believers that there's such a thing as not just life after death but resurrection life life in its fullness they went through death without they went through exodus rather without seeing death or rather Elijah did and Moses was not only involved in an exodus for the people out of Egypt but his own going out of the world was quite remarkable too the way it's described but in any case they are here talking about his

Jesus departure Jesus exodus and they're talking about that in a way that here does it in his glory isn't that itself a remarkable thing that in the midst of glory that's nothing less than the glory of God you could speak about death you could discuss death and resurrection and ascension but then you think well it is remarkable but isn't that what happens in heaven all the time isn't that what eternity for God's people will be like isn't this what will be happening in the glory with which God's people will be glorified together will this not be the central topic of that discussion or of that conversation in that glory that remains yet to be inhabited by God's people what is going to be the central portion of the praise and of the experience of that heaven it's this isn't it unto him who died and washed us from our sins that's the central topic of heaven the death of Jesus how does he appear in revelation as one who sits upon the throne yes but what else is said about him there came forth a lamb as it had been slain a lamb in its blood a lamb newly slain that's the focus of heaven

Christ is not in any way dead in heaven and yet his death is central to heaven it's the very ground on which we are brought in a privileged way to come to heaven and to be in heaven he spoke about

his departure his death resurrection and exaltation that's the topic of conversation doesn't it give you a bit of a longing when you realize that that's what heaven is really going to have as its central topic that we're going to spend all eternity with Jesus himself around the central topic of his death his departure his resurrection his exodus and there'll be no end to that discussion you won't have to go away after an hour and go back home and it will not feel long because your heart will absolutely be in line with praising

[ 28 : 51 ] God forever for this very thing he spoke about his departure but then which he was going to accomplish that's so important the departure he was going to about to accomplish at Jerusalem we all have to die we all will die unless Jesus comes first but our death is not something we accomplish our death is not a positive achievement which you associate with the word accomplish accomplish it was though for Jesus the only death that really was a positive accomplishment and the only death that will ever be of that nature he accomplished it he was about to accomplish now when you read the word accomplish it means something that is positively achieved but also by way of fulfillment accomplishment means the end of a process that was spoken about that was prophesied about that was promised and is now fulfilled it's accomplished and you go all the way through the old testament and everything there that represents the death of Jesus and the resurrection that followed it and his ascension to glory the departure the exodus in other words and all through these hundreds and hundreds of years as God built up the picture and gave more insight and more information all the way through to the end of the old testament age and then there is the gap between what you find in the last portion of the old testament and the actual coming of the son of God into the world and then when that comes it's a whole new chapter in redemption because it involves now accomplishment

Christ has come to fulfill right through to not just some things but right through to the very death that was prophesied of and promised concerning him way back in the days of Adam having sinned against God in Genesis chapter 3 wasn't very long before God gave the first promise of salvation and he said it to the serpent and to the serpent of course meant to Satan who had come in that form to tempt man to sin which he did he said the seed of the woman would bruise the head of the serpent it shall bruise your head he said to the serpent you shall bruise or wound his heel and what that really meant as it was unfolded and especially fulfilled in the death of

Jesus Christ came into the world to crush the head of Satan that's what he's done that's been accomplished Hebrews chapter 2 tells us that he came into the world to destroy him who had the power of death that is the devil and all the way through the gospels you'll find Jesus casting out demons showing his power over demons what's it about he's come to crush the dominion of Satan the head of the serpent but in doing that he was wounded in his own heel which really means he had to die himself in order to crush the serpent's head it was by death as Hebrews puts it that he destroyed him the devil and that's the death that he accomplished are you not thankful tonight friends in thinking that you and

I will one day die that going before us is a death you can call an accomplishment where would we be facing death if death in Jesus was not an accomplishment if it was not a positive achievement that dealt with our sin and our liability to death and God's condemnation that's what he achieved all of that was accomplished in his exodus and that's what they were discussing that's what they were speaking about in the midst of this glory in transfiguration now the time has passed the third point I was going to deal with was the declaration where we can just briefly say this if you bear with me for another maybe two or three minutes Peter said to Jesus master it is good that we are here let us make three tents one for you and one for

Moses one for Elijah what was he really saying well if you go back to the Old Testament again which is a key to this what Peter was really doing was talking about what happened on the feast of tabernacles you'll find a list in Leviticus in the book of Leviticus chapter 33 and the arrangement is very important look at it afterwards yourselves Leviticus 33 where you find the feast or the festival of trumpets followed by the festival of atonement and then immediately after the festival or the feast of tabernacles see the arrangement feast of tabernacles to do with great joy rejoicing for a whole week comes immediately after atonement there's no rejoicing until atonement's been made and when atonement's been made when the accomplishment is finished then you can rejoice and then heaven rejoices and that week of tabernacles they took palm branches they made booths or little enclosures for themselves that was by God's instruction and they dwelt in them for these seven days and had great joy they were to have great joy they were to celebrate it and Peter is saying this

is good

[ 35 : 15 ] Lord this is like the feast of tabernacles let's stay let's make these tabernacles one for you one for Moses one for Elijah not knowing what he said but you see that couldn't be what Peter was really saying was let's keep things as they are here whereas Jesus is really the end of the Old Testament age and that has to give way to him and to the accomplishment and so they have to come down from this mountain and they have to meet with in the first instance somebody needs to be healed back to reality you might say in this world the mountain top of transfiguration is not something that's meant to last they get a glimpse of Christ's glory they take away with them something they had not known or seen before he added to their understanding about who he was they took that with them into the descent from the mountain and into their life afterwards but no the feast of tabernacles cannot actually remain not appropriate anymore belongs to the old testament age and this is the new this is in

Jesus they have to leave things of the old testament behind and you see that's why it says that when the cloud came and the voice came out of the cloud when the voice had spoken Jesus was found alone the old testament figures had gone Moses and Elijah yes they spoke about Christ's exodus but they were old testament figures they didn't belong to the new testament age though they had looked towards it and now they had gone from sight and they saw no one but Jesus only that's what their focus was now drawn to not Moses not Elijah Jesus only as to emphasize for them this is my son my chosen one listen to him the cloud here is associated with the cloud and the tabernacle and the holy of holies associated with again the glory of God that fits in with what we said earlier and a voice came out of the cloud the voice of the father obviously this is my son this is my chosen one listen to him

Moses had himself prophesied in Deuteronomy 18 that the Lord God would raise up for them as a people a prophet like unto me to him you shall listen that's what is taken up in the book of Acts as a prophecy about Jesus and that's what's fulfilled in the coming of Christ and this is what God said from the cloud listen to him why listen to him why to him only because he alone is the savior the God man the Messiah the deliverer and that's why it's said against verse 23 if any man will come after me let him deny himself take up his cross and follow me in other words let there be a death to sin to self in your life if you're truly going to be a disciple of

Jesus and be like him listen to him you know it's a solemn thing let me just finish with this it's a solemn thing that a lost eternity can be over something so simple as not listening to Jesus not really taking in the words that he speaks to us from the gospel just before Christmas when we were down in Livingston for a week I had to pick something up from the shops and had to pick it up as a large item I had to pick it up before the shops actually opened and that was because I had to go in with the car into one of the service bays where lorries and vans come to bring stuff to the shops and what you do from there is you have entrances down underneath the shops and Livingston shopping centre is a huge area and as you go down underneath the shops as you go through as I did through that opening and then looking for the door to the shop the door underneath discovered very soon there is nothing here but corridors they are all exactly the same huge concrete corridors and they are just in all directions and all the doors that you can get to that lead to the shops and to the shop storage areas they all look the same and then the alarm went off a really loud alarm went off and I really genuinely panicked because you are underneath everything and as the alarm went off the doors in these corridors automatically closed for fire protection and I thought if this is really a fire nobody knows I'm in here

I'm done for unfortunately over the tannoy came the announcement this is not an emergency it's just an exercise thrill and I thought to myself well why didn't you say that first it would have saved a lot of heart pounding but you see the thing is it reminded me of something very important when it comes to God's judgment that's what it will be like for some we could have sat here in this church many years and yet come to the judgment of God and the door will be closed in our face and if that was frightening as it was for me down below all of these shops in these concrete tunnels how much more is that going to be the case for those who have not listened to the voice of Jesus the doors will close fortunately for me as I pushed these two doors that I came to first they just opened they weren't locked and very soon I got some steps and up onto the shopping area there's nothing like that in eternity when the door closes against us in Christ judgment it will be locked and it will never open again it's open now so that when you listen to the voice of Jesus it won't be closed against you when you come to meet with God this is my beloved son listen to him let's pray

[ 42 : 31 ] Lord God we thank you for this opportunity once again of being under the instruction of your word of being together as worshippers of your name we pray your blessing to follow all that we have deliberated upon all that you have spoken to us about from your word this evening hear us now we pray for Jesus sake amen now let's finish tonight by singing to God's praise in psalm 72 psalm 72 verses well known to us psalm 72 in the Scottish Psalter page 314 and the tune this time is effingham we're going to sing from the middle of verse 16 the four verses to the end of the psalm the city shall be flourishing her citizens abound and number shall like to the grass that grows upon the ground his name forever shall endure last like the sun it shall men shall be blessed in him and blessed all nations shall him call let's sing these verses through to the end of the psalm their h  
 ■■■■ own chapter this stands are posters

Our citizens of earth In number shall light through the grass That rules upon the ground His name forever shall endure Last night the sun it shall Men shall be blessed in Him unblessed All nations shall in front Now blessed be the Lord the God

The God of Israel For ye alone the wondrous works In glory I excel And blessed be His glorious name To all eternity The whole earth that is glory filled Amen So let it be If you let me get to the main door please after the benediction Now may the grace of the Lord Jesus Christ The love of God the Father

And the communion of the Holy Spirit Be with you now and always Amen