

The Difficult Sayings of Jesus #15

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[0 : 0 0] And they are taken from several different selections throughout the New Testament. Then the portions from which they are taken, well, one is from Daniel 7, they all give a similar kind of description to the glory and majesty of the individual who is referred to in that particular passage.

And in each case, it is the person of Jesus Christ. And today, what we are going to consider has to do with the transfiguration of our Lord.

It was a one-time event, and I want you to understand the significance of why that actually took place. And we've been working out of Matthew's Gospel, chapter 16, where this is recorded, and we've also considered from that same passage several other statements made by our Lord that are simply very difficult to understand.

And if you'll turn to that passage, we will resume our consideration of it. We are talking about an incident that is going to take place, described here, not only by Matthew, but by Mark and Luke as well.

John does not include it. Obviously, it did not meet the criteria for the subject matter that he was dealing with. But this is one of the extraordinary crises in the life of our Lord Jesus.

[1 : 2 3] Only three of his apostles were privileged to witness this. And it comes much as a confirmation and a further explanation to other difficult sayings uttered by Jesus in this same kind of context.

So if you will look at Matthew, chapter 16, I want to remind you of just a few things. Because what started all of this off was Peter's great confession.

When they came to Caesarea, Jesus asked his disciples, Who do men say that I, the Son of Man, am?

What are you hearing among the people? What are they saying about me? And they responded by saying, Well, some say that they think you're John the Baptist.

Come back to life again. Others think maybe you are Elijah the prophet. Or maybe that other prophet. And Jesus said, Well, that's all interesting. People have their speculation and their suspicions out there.

[2 : 3 1] But tell me, as he addressed the twelve, Whom do you say that I am? And Peter, with no hesitation, said, You are the Christ, the Messiah, the Son of the living God.

Of that they were obviously persuaded. Jesus responded by saying, Well, blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this unto you, but by my Father who is in heaven.

In other words, you didn't figure this out on your own, but my Father revealed this to you. And then he went on to give another of his difficult sayings. And I say unto you, You are Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it.

And I will give unto you the keys of the kingdom of heaven, and whatsoever you loose on earth shall have been loosed in heaven, whatsoever you bind on earth shall have been bound in heaven, and so on. And these are very strange, enigmatic sayings.

If you do not compare other passages of Scripture with them, you're just kind of left in the dark. It's very hard to put these things together.

[3 : 44] But as we pointed out to you, the only reliable interpreter of Scripture is other Scripture. And when men get involved and offer their interpretations, all you get is human viewpoint and a lot of speculation.

But when the Scripture sheds light on the Scripture, then we get a fuller picture. And we told you that you have to take into consideration what was given in Matthew just two chapters later, chapter 19, when Jesus said to the same twelve apostles, You who have followed me in the regeneration when the Son of Man comes into his kingdom, you also will sit on the twelve thrones of Israel judging the twelve tribes.

This is a delegated administrative responsibility that Christ is going to impart to these apostles during this millennial reign of Christ. This is after the tribulation period, after everything has settled down, after the Antichrist has been disposed, and there is a new heaven and a new earth.

This is the way the order is going to be. And Israel is going to be that head nation. Jerusalem will be that head city, headquarters for the entire world.

Jesus Christ will be ruling there in Jerusalem. He is coming again, you know. And the greatest evidence, the greatest proof, that Christ is going to come again and do what he said he will do is the fact that he came the first time.

[5 : 12] and did exactly what the prophet said he would do. God has an impeccable track record for making good on his promises.

And within the body of this passage, here in Matthew chapter 16, we talked about, and I'm not going to elaborate on this because if anybody is interested, there are CDs on the table in the back, and they are from the past few weeks, and you're welcome to take any of them.

They're back there free, and note the date that's on them if you're interested in a particular date. And we deal with these issues. We talked about Christ's assembly, that this church was to be built, and we told you that that is the kingdom assembly, and we talked about the word ekklesia in the Greek, and the called out assembly, and how it's translated church.

We talked about the reference to the gates of hell, or the gates of Hades, meaning that death will not thwart it, and it is reinforced by the certainty of Christ's resurrection, and all he meant by that, and saying that the gates of Hades shall not prevail against it, was that even Christ's death would not prevent the establishment of this kingdom assembly church, because death itself would be put to rout through the resurrection of Jesus Christ.

And that's what was meant by the gates of Hades shall not prevail against it. Hades is the Old Testament, well, Sheol is the place in the Old Testament, Hades is sometimes translated into New, for meaning the departure of the dead, or where the dead go when they depart, and that Christ would be resurrected from that.

[7 : 05] We talked about the keys, and their being given or entrusted to Peter, and how Peter used those keys, and we discussed the administrative responsibility delegated to Peter and the Twelve, which was reinforced by Matthew 19, and we've already mentioned.

And then, strangest thing Jesus said after all of this, was, don't tell anybody.

And that seems so positively weird, because we are of the opinion that what Christ wanted published abroad, as much as possible, was the very fact that he was the Messiah.

Didn't he? No, he didn't. And we gave you what we think is good and sufficient reason for that. And that is, he came for the primary objective of dying.

That was his whole purpose in being born. Do you realize that's what Bethlehem was all about? It was the cross. It was his death. He said, but for this cause came I into the world.

[8 : 28] He was born to die. He came from heaven's glory for that specific purpose.

To die for the sons of men. Amazing. And do you know, 2,000 years after the fact, this still isn't understood by the majority of the world's population.

It's amazing how it remains the world's best news and the world's best kept secret. So he told them, don't tell anyone.

And we gave you the reason by supporting it with several collateral verses. Had he been publicly identified, recognized as the Messiah, there would have been a bloodbath.

Because the contest that would have ensued between the Roman government that was in power with legions of soldiers stationed there in Jerusalem and its environs.

[9 : 35] And the Jews who were so committed to the concept of the Messiah, had they believed that Jesus was the Messiah, embraced that, they would have shed their blood for it.

And Rome would have accommodated them. Because there would have been a great deal of bloodshed. Jesus did not want anything to happen that could possibly deter or short-circuit his real objective in coming, which was to die for you and for me and for all the rest of the world.

we are told in John 6, I believe it is, that there was a faction of Jews who saw Jesus as the Messiah and do you know what their intent was?

They were coming after him and John says they were going to take him and make him king by force. They were going to bodily take him and sit him on a throne in Jerusalem and announce to the world that he was a king.

And Christ says no, no, no, no, no, no. You cannot do that. And we are told that he disappeared and went out of their midst because that too would have short-circuited the whole plan for his coming, which was to die.

[10 : 58] And so many of these things he told them don't tell anybody. Don't tell and in cases other cases he sternly commanded them don't tell anyone about this about numerous healings about his being the Messiah and then it was often qualified this way that they should tell no one until the Son of Man is risen from the dead.

Why then? Because mission is accomplished then and the resurrection is a reality. that's when he wanted everyone to understand that he was indeed the Messiah.

So all of these things are incorporated in this brief passage here in chapter 16 and we noted verse 20 he warned the disciples that they should tell no one that he was the Christ Christ and then he has another really difficult saying because here you must understand this this is so critical Jesus came to die he came to go the way of the cross because that was the only legitimate way that he could eventually wear the crown.

no cross no crown get that no cross no crown Jesus had to earn the right to wear the crown what was the payment to be made that was his sacrificial death all his Jewish brethren could see all the twelve apostles could see was that the Messiah the deliverer of Israel is coming to rule and to reign and do you know what they're right but that's his second coming not the first coming the first coming is as a suffering savior the Jew could not compute that they saw the Messiah as the gift of God coming to earth to rule and reign as a political savior who will rout the

Romans chase them into the sea establish his throne and peace would be known throughout the whole world and Israel would be that central nation and that's all going to happen but not with the first coming only with the second and it is what he will accomplish in the first coming that gives him the right to rule and reign in the second coming he will have in the second coming he will be collecting on the benefit for the price he paid in the first coming and these twelve couldn't understand that so I want you to note how explicit Jesus is how forthright he is in this statement that is given here in verse 21 don't tell anyone that he's a Christ and then verse 21 says from that time Jesus Christ began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and be raised up on the third day that's going to happen in Jerusalem and it's going to happen to me now any normal person facing a situation like that if that's what's going to happen in

[14 : 53] Jerusalem then you turn around and go the opposite way you don't go to Jerusalem but that's the whole reason for his being here he must needs go and the Greek is very clear it conveys the idea that in the nature of the case it is necessary that he do this this was not optional this is the whole nine yards of his being here and note what's going to happen suffer many things from the elders chief priests and scribes and be killed and be raised on the third day now obviously they weren't paying very close attention being raised on the third day what what is that all about the Jews believed in a resurrection it's in the Old Testament Job made it clear when he asked the question if a man dies shall he live again rhetorical question demanding a positive answer yes of course death is not the end of everything it's the beginning of something new and it was also

Job who said the worms destroy this flesh yet in my body I will see God well that's going to require resurrection for that to happen and death is not the end death is a new beginning but it was absolutely unthinkable that a heaven sent Messiah deliverer would die and to die on a cross devised by their most hated enemy the Romans you mean to tell me that God is going to send his savior Messiah down to this earth in answer to the promise and the prayer of the Jewish people for 4,000 years and then

God is going to let a bunch of pagan Roman soldiers put him on a cross and crucify him that's crazy what are you talking about and Peter couldn't handle that and Peter actually took Jesus aside look at this text Peter took Jesus aside and began to rebuke him can you imagine anybody dressing down the Lord Jesus Christ now Peter had a lot of moxie moxie is well nerve brass gall whatever you want to call it and the Jews have a special ability for this they call it chutzpah chutzpah that's Jewish nerve Jewish brass or Jewish gall that just knows no bounds best definition of

Jewish chutzpah is the man who murdered his mother and father and then when he was brought to court he threw himself on the mercy of the court on the grounds that he was an orphan that's chutzpah now Peter Peter actually has the nerve to take Jesus aside and say stop talking like that that's crazy talk we would never let that happen to you we would we would die for you before we would let that's that's impossible that cannot be part of God's game plan just can't be dismiss that from your mind that's not going to happen this would never happen to you and Jesus turned and said to Peter get behind me

Satan you are a stumbling block to me you Peter would put an obstacle in my way that would keep me from realizing my objective and you Peter are thinking with the mindset of Satan himself you see there is a satanic viewpoint that is in bed with human viewpoint and they clash with God's viewpoint God's viewpoint is he sent his son to be the savior of the world he who knew no sin was made sin for us that we might be made the righteousness of God in him that's God's viewpoint and man says no no no that's not going to happen man and he says you are not setting your mind on

[20 : 19] God's interests but on man's and then he made this statement and fellas if anyone wishes to come after me let him deny himself and take up his cross and follow me this is death to self and this was the subject of our message last week and it too is available and then he goes on to say what will a man be profited if he gains the whole world and forfeits his soul or what will a man give in exchange for his soul and then he uses this phrase son of man again which is a third person expression of himself and he could just as easily say I but he constantly referred to himself as the son of man and in verse 27 he says the son of man or I will then recompense every man according to his deeds wow come in the glory of his father with his angels this is going to be something wouldn't you like to see what

Steven Spielberg would do with this with his special effects well Steven Spielberg would not hold a candle to what the reality of this is going to be and then listen to this other difficult saying now mind you he's talking to his disciples as far as we know all twelve of them are there and he says truly I say to you to you twelve there are some of those who are standing here some of the twelve who shall not taste death tasting death is nothing more than another way of saying dying it doesn't mean almost dead it means dying tasting death means experiencing death so

Jesus says there are some of those standing here some of you twelve who will not die until they see the son of man coming in his kingdom but all twelve of those men are dead now and Jesus still hasn't come in his kingdom and what we read is in verse twenty eight some standing here who shall not taste death until they see the son of man coming in his kingdom and six days later

Jesus took with him Peter James and John who are they they are the sum of the twelve not all of the twelve but some of you standing here will not see death until you see the son of man coming in his kingdom Peter James and John we pointed out to you in time past constitute the inner core of the apostles if you want to call them the big three I guess that's okay they seem to enjoy more prominence and more privilege than the others we don't know why but these three appeared to be closest to Jesus Peter the spokesperson and then James and John both of whom were sons of Zebedee and all three of these guys were fishermen by trade they were commercial fishermen they earned their livelihood at fishing and these three we are told that he brings them up to a high mountain by themselves

I can just see this I can visualize this he's talking to the twelve and then six days later they're all wondering about this son of man coming in his kingdom crucified Romans what's all of this their minds are a mass of confusion and they just can't sort this out and they're thinking about it and talking about it among themselves and they're trying to make sense of this and six days later Jesus comes to them and says Peter James and John you three come with me I want to show you something and they just look at each other okay and they just go following him and he walks and he walks and they keep going with him and they come to the base of this mountain and it's a pretty formidable mountain we're told that it's not just a mountain but it's a high mountain they've got quite a climb ahead of them and as they're starting to make their way up this mountain

[27 : 16] I can just see Peter James I don't know what we're doing we're just following him climbing up this mountain probably working up a sweat getting up there and when they get up to the top of the mountain we're told that he was transfigured before them the word that is used here in the Greek is the word from which we get the word metamorphose like a chrysalis turns into morphs into a butterfly when it exits the cocoon in which it has been trapped all this time and what looked like nothing more than an ugly worm or caterpillar at one time morphs into a beautiful wingspan butterfly that's a process of metamorphosis metamorphosis it's morphing from one form into another and that's exactly what

Jesus does transfigured before them and they stand there and they're looking at his visage and they know that it is Jesus but it doesn't look just like Jesus it is a being whose personage is encased in this brilliant white light the likes of which they have never seen it is described as a brightness above the brightness of the noonday sun how bright is that well you don't want to look at it it can damage your eyes it's pretty bright one of the gospel writers says that his garments were whiter than any fuller soap could whiten them

I don't know if fuller soap was a brand that was used in those days or not but call it tide or cheer or whatever ladies this brightness was whiter than tide or cheer or anything else could get your sheets it was a whiteness beyond description beyond snow white it was dazzling it was glorious the effulgence it was compelling it was overwhelming they just didn't know what to make of it and then as if that were not enough here are two other beings present Moses and Elijah where did they come from these men have been dead for hundreds of years and here they are with Jesus and Matthew doesn't tell us this and Mark doesn't either but Luke does in his account of the transfiguration and Luke says that Moses and Elijah were conversing with

Jesus about his exodus his going out now put this together think of this Moses why Moses I'll give you a wise opinion you can take it or leave it and it may or may not be right but Moses is inextricably identified with the law God gave the law through Moses the law giver and the law which actually incorporates Genesis Exodus Leviticus Numbers and Deuteronomy not just the Ten Commandments on the tablets the law encompassed a revelation from God and then the other party is Elijah who was he Elijah was the first and chiefest of the

Old Testament prophets and he is the one by the way of whom it is said Elijah must come before the Messiah comes that's another study in itself Malachi refers to that but it's a beautiful thing and a lot of people thought that John the Baptist who was the forerunner of Jesus was Elijah and Jesus enigmatically said well John was Elijah if Israel would have it to be so but we know Israel would not have it to be so so John was not but he came in the power and spirit of Elijah and Elijah as a prophet represented information from God revelation from God as did Moses here are the two principal sources of God's revelation to man Moses and Elijah the law and the prophets and that was all that existed up to that time so they properly headed up that aspect and they are talking with Jesus about his exit they knew and understood that he was going to die they obviously knew and understood that and by the way there's no indication that there were introductions given here

[33 : 00] Jesus didn't say this is Peter big fisherman this is James and John they're brothers I'd like you to meet Moses Moses this is Elijah everybody knew everybody and when you get to heaven you're not going to be introduced to anybody nobody's going to be introduced to you because the scriptures say we shall know as we are known and we're going to know people without having been introduced to people and of course those whom you didn't know here on earth yes you will recognize your loved ones and they'll recognize you I don't have any idea how old everybody is going to appear is a 76 year old man who dies with sciatica going to be limping around in heaven with sciatica that's how we know he's got no that's not going to be a reality and I'm going to have hair like like I used to have and it's going to be really something

I look forward to this more and more all the time just really something and Peter you can always count on Peter saying something even if he doesn't know what he's going to say he's going to say something and Peter says in verse 4 Lord it is good for us to be here this is this cool or what here's Jesus transfigured and they're just they are just bedazzled by his appearance and Moses and Elijah and Peter says man I could really get into this this is really something and he says Lord how about if we just build three tabernacles here now you have to understand what a tabernacle was this is like the tabernacle in the wilderness when the children of

Israel came out of Egypt what it was it wasn't some elaborate thing you know they weren't going to order in a shipment of two by fours and sheeting and all of that this is this is a lean to it was just a makeshift thing made from from poles and tied together and some leaves or sheathing put over the top of it foliage put over the top of it and the purpose of the whole thing was to just provide a little bit of protection from the intense heat that was always there with the sun shining 365 days out of the year and this was what was meant by the tabernacle let's build some shady areas here for the three of and let's just stay here for a while this is just camp out here and just have a great time and while he was speaking a bright cloud overshadowed them and behold a voice out of the cloud saying this is my beloved son with whom

I am well pleased listen to him hear him and when the disciples heard this they fell on their faces and were much afraid well I guess they were terrified this voice this booming voice the last time this voice was heard was at the baptism of Jesus by John and the dove descended and lit on his shoulder in the form of a dove the spirit of God and this voice was heard from heaven it must have been a commanding booming like voice a non human kind of voice with a human message like a language that could be understood and they were absolutely terrified because they had never heard anything like this before and Jesus came to them and touched them and said arise do not be afraid

I can just see Jesus he walked over and put his hand on their shoulders and said hey it's okay guys it's okay don't be afraid and they get up and look around and they saw no one except Jesus himself alone Moses and Elijah are gone and the brightness the effulgence and the glory that was radiated from Christ that's gone now understand what happened Jesus in his appearance as a man never ceased to be God in the flesh and all he did was just lift back a little corner of his humanity and let the radiance and the effulgence of his deity shine through and it was overpowering overwhelming this was

[38 : 47] God in the flesh in a way that he had never been seen before except maybe when Moses was in the mount and he saw the glory of God and the Shekinah glory and remember when he came down out of the mount Moses face had the imprint had the glow on it had the shine on it and all the people could see it and as they looked at Moses they thought what is this and his face was just lit up big difference though is that the glory and the radiance that came from Moses face was exterior and it was placed upon Moses by God but the radiance and effulgence and the glory that Christ revealed was not on him it was from him and in him resided in him it must have been so earth shaking and understandably they never forgot this and years later

John who was on that mount is going to refer back to this in chapter one when he says and the word was made flesh John says and we beheld his glory the glory as of the only begotten of the father full of grace and truth and Peter never forgot it either because he wrote in his second epistle we have not followed cunningly devised fables but we we who's we Peter myself and James and John his brother we were eyewitnesses of his majesty when we were with him in the mount we know what we know and we know what we saw and it made an indelible impression on them and that brings us to the conclusion of this whole thing what's the purpose of this transfiguration what was proved by it what was accomplished by it so Jesus took them up into the mountain and he showed them the glory that resided in himself what's the point was it just to entertain them to overwhelm them with his power no it had several practical benefits and

I want you to note again be reminded what he told them at the beginning of this there are some of you standing here who will not taste death till you see the son of man coming in his kingdom well he still hasn't come in his kingdom and those guys died but what he is going to give them is an affirmation or a guarantee that that is going to be a reality and he showed them just a down payment just a foretaste of it and the way he appeared here while we're in Matthew let's let scripture interpret scripture come back if you will to Matthew chapter 24 just a few pages and I want you to look at the actual second coming of Christ because he himself is describing it and in Matthew 24 and what is referred to as the Olivet Discourse this is just just remarkable let's just jump in in verse 27 for time sake

Jesus is talking to his apostles and he says in verse 27 for just as the lightning comes from the east and flashes even to the west that is it covers the whole space of the atmosphere from east to west this brilliant bright lightning flashes you see it from one end of the horizon to the other end of the horizon from east to west it lights up the whole sky just as lightning does that that's the way it's going to be when the son of man comes so shall the coming of the son of man be wherever the corpse is there are the vultures what does that mean that means there's going to be dead bodies everywhere and the vultures are coming in to pray on the carrion this is the conclusion of armageddon and the onslaught of the world's armies that have been massed against

Christ are going to have been defeated and they are going to be corpses and immediately verse 29 after the tribulation of those days the sun will be darkened and the moon will not give its light what's going to happen we don't know if this is going to be some nuclear activity or something that is going to block out the light of the sun and the moon but we've seen regular volcanoes do that when there is so much ash in the air that it looks dark at 12 noon and you can't hardly see your light can't see your hand in front of your that's the way it's going to be the sun will be darkened the moon will it doesn't mean the sun is going to be put out or the moon is either but it means that the darkness is going to prevail on the earth so much that sunlight and moonlight will not penetrate will not get through and it will be dark but if it is going to be that dark how are they going to see the son of man when he comes and

[45 : 10] Jesus is saying I'm bringing my own light this is that same light that shekinah glory that is going to lighten everything and when he comes never mind the sun isn't shining you won't need it he will make his appearance very well known and every eye will see him this radiance this shekinah glory manifested on the mount of transfiguration is going to be splashed everywhere it is going to be absolutely mind boggling this all ties in with the same thing the stars will fall from the sky the powers of the heavens will be shaken and then the sign of the son of man will appear in the sky and then all the tribes of the earth will mourn and they will see the son of man coming on the clouds of the sky with power and great glory wow that is going to be something and it is as certain as

God himself transfiguration significance first to confirm the identity of Jesus as the Messiah Peter had already identified him you are the Christ the son of God and the transfiguration is going to say to Peter in so many words Peter you are right on take a look at this you have rightly identified me and secondly it will confirm the reality of the coming kingdom because it looks like there isn't going to be one how can you have a crucified Messiah as the head of the kingdom and it will confirm the necessity of Messiah's suffering because in Luke 9 it will be Moses and Elijah who are conversing talking with Jesus about his exit via death the death of the cross they understood that and they are talking to him about it and it will confirm the rules given to the apostles no matter how unlikely fulfillment looked are we really going to sit on the twelve thrones judging the twelve tribes of

Israel this served as a confirmation of that this is just a little foretaste of that kingdom and this to me is probably the most compelling one of all and that is these apostles Peter James and John are going to go through some horrendous experiences by way of persecution and when the time comes that your life is on the line and hanging in the balance when you know you are going to pay for something with your life you really need to be confident that it's a price worth paying what would you give for your life love it's one thing to be willing to die for what you believe but can you imagine being put in the position where you are called upon to die for what you believe and you start having second thoughts about it because after all the life you are about to give for what you believe is the only one you've got don't you think you would have second thoughts what would you need to reinforce that conviction and be ready to lay your neck down on that chopping block or walk up those steps to the gallows you need rock solid iron clad conviction that what you are doing is a small price to pay

James one of the three who witnessed the transfiguration is going to be the first one in that position Acts chapter 12 tells us that Herod had James murdered and Peter Peter so you're willing to die are you for Jesus you sure it's worth it Peter says yes I'm willing to die for him but I don't consider myself worthy to do would you please do me a favor when you crucify me don't crucify me like you did Jesus I'm not worthy of that would you be so kind as to crucify me upside down and tradition says that's what they did

Peter was crucified upside down and you know what went through his mind I am confident one of the things that went through Peter's mind was what he wrote in his second epistle as he hangs there upside down crucified for Jesus he is saying to himself we I am not following a cunningly devised fable I was there I was an eyewitness of his majesty James and John were there with me yeah we saw Moses and we saw Elijah no I didn't imagine it and neither did they I know what I know and I know what I saw and nobody is going to talk me or threaten me out of it so go ahead and drive your nails they needed the confirmation the fortification the reassurance nobody wants to die for something they suspect might not be true but if you take a man who knows his conviction is solid he knows his ground he knows what he's talking about he can say with

[52 : 24] Nathan Hale I regret that I have but one life to give for my country and be able to mean it that's what Peter James and John got from the transfiguration fortified them for everything for the rest of their life even unto death my apologies for not leaving sufficient time for questions and answers I'll try to work it in next week and if you have questions you would like to write out and submit them anonymously please feel free to leave them in the offering box and we will give them our kind attention and if you are a visitor here today we're especially glad to have you with us we hope you'll sign your guest book on the way out and let us know who you are and come back and see us again real soon may we stand please Father we are so grateful for a very slight glimpse that we have obtained 2,000 years after the fact of this glorious personage of our

Lord Jesus Christ being manifested and radiated in a way never seen before we can only imagine how incredibly overwhelming that must have been and we look forward one day to hearing more about it thank you for the truth that you have built into our lives through your word thank you for the comfort and the assurance that they provide for stable living and for confidently being able to face the future bless you for being a God who is in control thank you for it in Christ's name amen