

# The Transfiguration

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Date: 08 August 2021

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[ 0 : 00 ] Let us now turn to the portion of scripture that we read. Our focus today will be upon the transfiguration.

The whole life of our Lord Jesus Christ in the days of his humiliation and exaltation is important for us. His life, his death, his resurrection, his ascension, his present ministry at the right hand of the Father and his return.

However, there are events in his life that stand out more than ever. And undoubtedly, there are crucial moments in the whole redemptive plan of God.

To begin with, there is the event of his birth, heralded by a star and angels to wise men from the east and to shepherds as they were watching over their flocks in the fields.

Then we have a baptism at Jordan by John the Baptist when he came out with a watersprain there and a voice also came from heaven saying, this is my beloved son in whom I am well pleased.

[ 1 : 28 ] Then there were the temptations in the wilderness for 40 days and nights wherein he was tempted by the devil and afterwards angels ministered to him.

Then there was this event that we are going to focus upon today which we call the Mount of Transfiguration and here again there was also the voice of the Father.

After this event there was Gethsemane and during all the agony of Gethsemane and then there was the ministry of heaven when an angel appeared to strengthen Jesus and of course there was the climatic moment of Golgotha to which there is no mention of the ministry or angels or a voice from heaven but we have that Golgotha as the silence of heaven.

But coming back to the Mount of Transfiguration the timing of this occurrence on what we call the Mount of Transfiguration is important for us to note.

Matthew and Mark says that it was six days after Peter's confession at Caesarea Philippi when Jesus asked the disciples, who do you say I am?

[ 2 : 56 ] Now Luke says that it was eight days after Caesarea. Now there is no contradiction there. Luke simply speaks in a very general way and probably includes the day of Peter's confession as the first day and the day of Transfiguration as the eighth day while Matthew and Mark just numbers the days between the two events.

That's why we have Matthew and Mark six and Luke eight. However what Matthew and Mark and Luke tells us is that the event upon the Mount is a special connection to what took place either six or eight days before at Caesarea Philippi.

At Caesarea Jesus asked his disciples, who do men say that I am? And they gave the various answers. Some say that you are Elijah, others say that you are Jeremiah or that prophet that was spoken of by Moses.

This is interesting because there are many opinions recorded for us in the Bible of what people thought of Christ, who he was. Herod thought that he might be John the Baptist, raised from the dead which is interesting when you think of the fact that Herod was a satyriac who did not believe in the resurrection of the dead.

Others thought of him only as a son of Mary or the carpenter's son or just one of the family of Mary and Joseph. Others thought of him as a man possessed by a devil.

[ 4 : 37 ] Others said that he was blasphemous for making himself out to be the son of God. Even though he performed miracles, although he healed the sick and raised the dead and taught in their streets, they still did not accept him for who he was.

But Jesus asked his disciples, who do you say I am? To which Peter replied, the Christ of God. We are told by Matthew that when Peter answered that question that Jesus says to him, Blessed are you Simon Barjona, for flesh and blood has not revealed this to you, but my Father who is in

heaven.

And what is important for us to note here is that the fact that the revelation of who Jesus really is can only be received by a revelation from the Father himself.

In other words, until the Holy Spirit works in us, we cannot know truly who Jesus is. We may know about him, we may know about his miracles, we may know about his sermons and his teachings, we may know that he died on the cross, we may know that he rose again and ascended to heaven, we may know that he is coming back.

But truly to know Christ, there must be the enlightening work of the Holy Spirit. The Holy Spirit must reveal to us our great need of the Savior, our great need of Christ.

[ 6 : 22 ] And in enlightening us on our great need of Christ, the Holy Spirit enlightens us on the sufficiency of the finished work of Christ to meet with our need.

So Jesus says to Peter, flesh and blood has not revealed or disclosed this to him, but the Father which was in heaven.

Up until now Jesus has said little about his sufferings and death. Nevertheless it must have been lying heavy upon his mind. So Jesus after that confession of Peter, Jesus begins to open his heart and mind to them and began to speak to them of his sufferings and death.

Matthew tells us that Peter took him aside and he began to repute Jesus saying, that be it from you Lord, this shall never happen to you.

And Jesus turned to Peter and said, get behind me, say that you are a hindrance to me for you are not setting your mind on the things of God, but on the things of man.

[ 7 : 38 ] What was happening to Peter and disciples was that they were refusing to listen to Jesus. Now I want you to know that they were refusing to listen to Jesus.

You see they had their own idea and conception of the kingdom of God. They had their own idea of what kind of messiah that they expected, what kind of Christ they expected.

Certainly it wasn't one that would suffer and die. We can find the whole conception of that idea of the messiah summed up in the words of the two who was walking to the village of Emmaus in these words.

We thought he was the one to save Israel. That was the conception of the messiah, the Christ of God, that he was one who was to save Israel. To save Israel from the yoke of the Romans who were the occupiers of the land at that time and ruled over Israel.

The whole conception was of a leader and one who would liberate them. But now six or eight days after that event at Caesarea Philippi, we have this event.

[ 8 : 52 ] When Jesus took Peter, James and John and went up into a mountain to pray, we are not sure which mountain there has been a lot of opinions.

But whatever mountain it was, what is important for us to notice the event that took place upon that mountain. Many have asked why three? Why Peter, James and John?

Well, the Bible makes it quite clear to us that everything is to be confirmed in the mouth of two or three witnesses. Now though Jesus told them as they were coming down from the mount, not to tell anyone what they had witnessed upon the mount until after his resurrection.

The event has been now confirmed to us after the resurrection of Jesus and what took place on that mount in the mouth of three witnesses, Peter, James and John.

It may be more difficult for us to answer the question, why was it these three individuals? We find them always along with Jesus at various moments in his life.

[ 10 : 10 ] Well, we know that James was the first of the disciples or apostles to be killed and that his brother John was the last to live. And Peter was the disciples' spokesperson and he himself had an important role within the church after the resurrection of Christ.

And so it may be that that is the reason why it was these three individuals, Peter, James and John. What took place upon this mountain, I believe in the first place, was for Christ himself. But also it was something that took place for the disciples and also for us.

First then we shall look at the event as for Christ himself. The Transfiguration had to do with who he was, the Son of God, and with his mission in the world as the suffering servant of God.

Here is Jesus about to descend from Caesarea and set his face towards Jerusalem and in setting his face towards Jerusalem, he was setting his face towards the cross.

[ 11 : 33 ] And he opens his heart and mind to those who were his closest friends, regarding what is to happen to him at Jerusalem. But they refused to listen.

Peter, even as we noted, rebuking him. Jesus is very much alone with a force that lie heavy upon his heart. Now we know ourselves when we are bearing a heavy burden upon our hearts, the relief we get when we share it with those who are close to us, at least when they give us the hearing ear. But here we find that the disciples refuse to give Jesus even the hearing ear. They refuse to listen and they refuse to give him the hearing ear.

They gave him no encouragement in what was about to be unleashed upon him at Jerusalem. Six days after Peter's confession at Caesarea Philippi, and upon a mountain Jesus receives the required encouragement for what was set before him.

When the disciples wouldn't listen, when the disciples wouldn't even give him the hearing ear, the Father ministered to him.

[ 12 : 55 ] As the shadow of Golgotha began to fall upon him, the Father gives him the assurance of his favour and of his love.

Jesus received assurance of who he truly was. We are told that it was while he was praying that he was transfigured before them.

One cannot be long studying the life of our Lord Jesus until one sees that indeed he was a man of prayer. Remember when Moses was on Mount Sinai, and when he came down the people were conscious of his countenance, radiating a light.

So they asked Moses to put a veil on his face and he veiled his face until that brightness or radiance disappeared. But this was not something that rose within Moses himself.

It was something that Moses received from the outside. This is the glory that Moses and Elijah manifests on the Mount.

[ 14 : 05 ] And the same which shall be given to us when the Lord shall change our vile bodies and make it glorious like his own body.

We shall reflect in our bodies the glory that belongs to him. It is a very reflective glory. That's what was with Moses. Same with Moses and Elijah.

And the same will be with me and you. It will be a reflective glory. But that is not what is happening here to Jesus when we are told that his appearance of his face was altered and his clothing became dazzling.

This glory belongs to him alone. This radiance is coming not from outside to him like it will be for me and you and Moses and Elijah.

It will be a reflective glory. But this glory rose from inside himself. He was radiant from the inside outwards.

[ 15 : 13 ] And this was an encouragement to Jesus. It can be seen in the prayer recorded for us later on before the agony of Gethsemane, I should rather say.

When he petitions the Father, glorify thou me with the glory I had with you before the world was. He has a longing to resume that glory no longer veiled.

Well here he has given a glimpse of that glory that belongs to him. And that was an encouragement to Jesus to go forward to the sufferings of the accursed cross.

On the mount he is given to see the glory that belongs to him. But also on this mount he is encouraged with those who came to visit him from heaven, Moses and Elijah.

And just in passing, let us remember that when Moses and Elijah appeared with Jesus on the mount, the conversation was purely between them and Jesus.

[ 16 : 25 ] They never uttered a word to the disciples. The conversation was a heavenly conversation between Jesus, Moses and Elijah.

It is interesting on that on this occasion, it was not angels that came, they ministered to Jesus at his birth as we already noted, in his wilderness temptations and later on in Gethsemane.

But here on this occasion on the mount as the Father ministers to his son, as the Father gives his son encouragement for the sufferings that lay before him, it is not angels that came but Moses and Elijah.

They appeared with him in glory. Well, what an encouragement that was for Jesus in view of his sufferings and death.

It was a reminder for him that his humanity was going with him. He is not leaving it behind and that that humanity is going to share in a glory that belongs to his person as the Son of God.

[ 17 : 42 ] We are going to be made like into his glorious body. Moses and Elijah's heavenly visitors on the mount gives evidence of that. They appear with Christ in glory, in the glory that belongs to

the family of God, in the glory that belongs to those who have trusted in Jesus and who have committed their way and to Jesus who are following Jesus.

It is something that every child of God anticipates. This glory that is going to be theirs when the Lord will come and change our bodies and make it like unto his glorious body.

And this is something that is going to happen to the saints at the same time, at the same time in the day of the resurrection of the dead.

There are many opinions given why it was Moses and Elijah and most of them are quite acceptable. But I don't think that it is right for any of us to make any opinion absolute.

The most common one is that Moses represents the law and Elijah represents the prophet. In other words, they represent the whole world of God as known at that time.

[ 19 : 06 ] Because the whole world of God at that time was known as the law and the prophets. But there is also the fact that Moses saw death but Elijah was translated without going through death.

So shall it be at the end? Some will have slept and they shall rise out of the graves. Others will be translated having not gone through death when Jesus returns.

But their bodies shall be changed in their translation and so all those who have slept in the graves and those who are alive shall be sharers of the glory of Christ.

We shall all reflect his glory. Well that may be one of the reasons or another of the reasons why Moses and Elijah appeared with Jesus on the mount.

One that went through death and one that was translated and did not see death. Now what about their conversation?

[ 20 : 12 ] Well the conversation was regarding his departure. That is the departure of Jesus which he was about to accomplish at Jerusalem.

Well what is this departure? Obviously it is his death on the cross just outside Jerusalem. However it is brought to us here as something that Christ was going to accomplish.

Now you don't normally accomplish your own death. You just die. But here we are told that Jesus is going to accomplish his own death and that can only mean that his death was a work that he was going to do.

So Moses and Elijah is talking to him about this work which he is about to do outside Jerusalem when he is going to be put upon the cross, the Akushet cross.

Now think of it for a moment. The disciples when Jesus spoke to them about his sufferings, their death would not listen to him. He would not give him the hearing ear and hear the Father minister to his son Jesus.

[ 21 : 25 ] He gives him a glimpse of the glory that belongs to him. He shows him who he truly was. Moses and Elijah appeared with him. And they talk about the death that he is going to accomplish outside Jerusalem.

The work of giving himself to death. Christ was always in control of his destiny. His life was not taken from him. Death could not take him until he said, It is finished, Father, into your hands I commend my spirit. And note that he bowed his head and gave up the ghost.

He bowed his head. The head did not fall. He bowed. He was in control. He bowed his head and he gave up his spirit. The work was accomplished in accordance with the word of God, with the law and the prophets.

No man taketh it from me. I lay down of myself. I have power to lay down and I have power to receive it again. This commandment I have received of my Father.

And also Moses and Elijah were evidence to Jesus of the success of the death that he was going to accomplish at Jerusalem.

[ 22 : 48 ] There were evidence for him that the work of the cross was going to be successful. The accomplishment of his departure, of his death, meant the salvation of the church.

Moses and Elijah and all the Old Testament saints went to heaven in the strength of what Jesus was going to accomplish at Jerusalem.

And their appearance with him meant that his mission into the world was going to be a success. So we read that for the joy that was set before him, he endured the cross, despising the shame.

The joy was the fulfilling of the Father's will in the salvation of the church. And no doubt these heavenly visitors was an encouragement to him.

There were evidence that the work of the cross, cruel and awesome as it was, was going to be successful. The salvation of the church was secured.

[ 24 : 01 ] What he receives here is not only a reminder of who he was, but a foretaste of heaven itself. A reminder of what will be accomplished by his death.

Well, how did disciples, how did they respond? Well, it came to pass as the departed from him. Peter said unto Jesus, Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah, not knowing what he said.

When Peter saw Moses and Elijah departing for the word in the act of retiring away, he spoke. That was so typical of Peter, was it not? Probably he was trying to arrest their departure.

But what about his request? Well, let us make three tents. He says, one for you, one for Moses and one for Elijah. Now, although we may have some empathy with Peter's request, but there is no doubt that although he could not quite fathom or understand what was going on around him, he liked and he enjoyed what he was seeing.

He liked the company and he wanted to hold on to it. He spoke here as one who found great joy in beholding Christ in his glory and seeing Moses and Elijah in conversation with him.

[ 25 : 33 ] It was a glorious sight and that is the desire of every spiritual person to see the glory of Christ, to see the glory of Christ through the preaching of the gospel, to see the glory of Christ in fellowship one with another, to see the glory of Christ in his word.

That is the desire of a true spiritual person. Peter beholds the King and his beauty and his quarter forgetting that the land of rest is far away, is far off.

But he saw the King in his beauty. The Transfiguration of the Mount is a pledge of what still awaits the family of God.

But Peter's mistake is that he takes a pledge as if it were the fulfillment. He takes a pledge just as if it was the end.

He would render permanent that which was but just a passing experience. Glorious as it was. It was only a means to a higher end.

[ 26 : 54 ] And there are moments like that in our lives when we can be caught up with a real presence of our Lord and our mistake is that sometimes we will be content to dwell there.

Places where we can feel the presence of the Lord, where we can have intimate fellowship with the Lord, sometimes through the preaching of the word, sometimes through fellowship with his people, and we just like to dwell there.

We will try and make permanent what is only for a short time. We will be content to dwell there, forgetting that these experiences which are given to us are but brief and temporary.

What we have on the Mount, good as it was, it was brief and temporary. Peter would confine everything to this Mount. Again, Peter is not listening.

He is once again pressing his own mind or suggestion upon the Lord. His intention and proposal looked so good and was going to involve very hard work as they were going to build these tents.

[ 28 : 06 ] However, Peter was not listening for his proposals went totally against the word of God. Jesus was transfigured before him and Moses and Elijah came from heaven to talk to Jesus about the death that he was going to accomplish in Jerusalem.

And Peter comes with his own suggestions of what should now be done. Let us build three tents, one for Jesus, one for Moses and one for Elijah.

But here we are reminded of this great truth, that our faith and all that is acceptable in our worship of God and our work for God must follow the word of God.

However good it may look, it must follow the word of God. We are not God's counsellors. We are simply His believing servants.

We are not His counsellors. We are His believing servants. Our attitude is not to suggest but to listen.

[ 29 : 16 ] Not to tell Him what is suitable and good, but to hear what He says. Again, Peter's proposal was for us.

It is good for us to be here. Let us build these three tents. In a sense, he was very selfish. What about the other disciples? What about Moses and Elijah?

Was he going to detain them and make them dwell here on earth? What about man's salvation?

What about God's redemptive plan? What about the preaching of the gospel?

What about the blessing of all nations of the earth? Peter was only concerned about what was good for us. What was good for him?

And this is always a danger when we consider the kingdom of God, that we evaluate everything on what is good and comfortable for us. What is good and comfortable for me?

[ 30 : 15 ] What about suffering for the sake of Christ? What about bringing the good news to a lost world?

Peter could not think of Jesus to be loved and confessed to be the Christ, the Son of God, to be further humiliated. Or even at this moment, he was unable to conceive of any higher glory, awaiting Jesus than what was received here on this mount.

It was difficult for Peter to understand that there was more glory in Jesus being stripped of his clothes and bleeding upon a wooden cross.

In his visage, which could be so mild more than any man, and as far as more than the sons of men, that there was more glory there than when his face shone like the sun and his clothes became dazzling white.

In the eyes of God, the Father who judges according to truth, there was an infinite greater glory in seeing the Son, taking his way to Golgotha, trembling beneath the weight of the cross.

[ 31 : 33 ] For the desire that was in the Son's heart and love to fulfil his Father's will. There was a greater glory in the Son, hanging between heaven and earth than there was on the mount of Transfiguration.

Now, we're not taking our way at all from the event that took place on the mount of Transfiguration, but it was a glimpse of the glory that belonged to him as the Son of God. But there was more glory in him, hanging upon the wooden cross at Golgotha.

And what are we told here? We are told, and they say, we're saying these things. A cloud came and overshadowed them, and they were afraid as they entered the cloud, and a voice came out of the cloud saying, this is my Son, my chosen one, listen to him.

You see, we have Peter's proposal, but now we have the Father's proposal. And his Father makes, here the Father makes his proposal and sets aside that of Peter.

He says, you listen to him. This is my Son, my chosen one, listen to him. I'm setting aside your proposal of making these three tents.

[ 32 : 53 ] My Son has got to fulfil this mission, and his mission is to be hanging upon a cross between heaven and earth.

He says to Peter, listen to him. You see, he's saying to Peter, as it was at different times and different ways, I have spoken to you by the prophets. I have spoken to you by Moses and Elijah, but now in these days I am speaking to you by my Son, and I want you to listen to him.

We have already noted that the Bible makes it quite clear that everything is to be confirmed in the mouth of two or three witnesses. So we spoke of Peter, James and John as the three witnesses of what it plays on the mouth.

But not only do we have three earthly witnesses, but did you ever think that we have also three heavenly witnesses to confirm to us what was taking place here on the mouth? We have Moses and Elijah, and now we have the Father himself.

Surely this attests to us how reliable and dependable is the matter that is here brought before us in the Word of God. And I've always come out of the clouds saying, this is my Son, my chosen one, listen to him.

[ 34 : 14 ] In other words, what the Father is saying is, this suffering man is none other than my Son, who is suffering as my servant, sent by me on a mission to complete my redemptive plan, the salvation of the Church, which he shall accomplish at Jerusalem.

And with him I am well pleased. I attested my pleasure in him when he began his public ministry at Dispactism.

I came and I said, this is my beloved Son in whom I am well pleased. And I still attest my pleasure in him as he's going now forth to accomplish his death at Jerusalem.

I am still pleased with him. This is my Son, my chosen one. Listen to him, because his words carry divine authority.

Well, what an encouragement for Christ that the words of the Father gave to him, that now he was conscious that he was fully approved of by the Father.

[ 35 : 33 ] What he was going to do was fully approved of by the Father. So this was indeed a great moment for Christ.

He was shown truly who he was. Not that at any moment he was not conscious of who he was, but we must remember that he was truly man with human emotions and affections.

And although he never doubted who he was, nevertheless in his humanity, he did not always have the comfort of that. But now he receives the assurance, he receives the comfort, he receives the encouragement.

Not from this disciple, but from his Father. His Father says to the disciples, listen to him, listen to him.

He wasn't being listened to by his closest friends. He needed human affection at this time of crisis in his life. But his close friends were unable to show him any affection in this moment of deep need.

[ 36 : 37 ] So the Father ministered to him. And there is the unveiling for a moment of the glory that truly belongs to him, but that which had been veiled for a while.

It will be manifested again at the end of time. He received these heavenly visitors to talk about his departure, which he was to accomplish at Jerusalem.

And he said, only visitors also to encourage him that his mission would be successful. And then to crown it all, there is the full approval of the Father.

This is my son. This is my son. Listen to him. Now although the amount of transfiguration experience was principally for Christ, we believe that there were lessons also for the disciples and for me and you today.

We are told now Peter and those who were with him were heavy with sleep. It was late in the night. It took place during the night. Because we are told in one of the gospels that in the morning they came down from the mount.

[ 37 : 49 ] He says here verse 37, on the next day when they had come down from the mount a great crowd met him. This took place at night time, so it was more spectacular, was it not?

But here we are told that they were heavy with sleep. It was late in the night. You can see that they were physically tired, so they fell asleep. But this was an extraordinary moment for them.

This was a time when they were taken apart by the Lord and which he wanted to share this time with them and be a part of this moment and what happens? They fall asleep. It may be tiredness, but it may also be spiritual laziness.

When spiritual laziness creeps into our lives, we find that any spiritual duty to which we are called becomes a chore. Some of us, if not all of us, can remember when we first came to follow Jesus, when we first committed ourselves to Christ, tiredness was an unknown concept.

We were so eager to exercise all our spiritual duties. You must also remember that the devil can't make us tired when it comes to exercise duty, like prayer or attendance upon the gospel.

[ 39 : 06 ] How many don't attend the preaching of the gospel? Many of them will claim that they are so tired, yet many of them will be found doing many other things outside the sphere of the gospel and tiredness never holds them back.

It is a warning to us, I said not. But it is also teaching us that we are going to be made like unto his glorious body. Moses and Elijah, as heavenly visitors on the Mount, give evidence of that.

They appear with Christ in glory, in the glory that belongs to the family of God. Paul, writing to the church at Philippi, says, But our citizenship is in heaven, and from it we await a Saviour, the Lord Jesus Christ.

He will transform our lonely body to be like his glorious body, by the power that enables him even to subject all things to himself. So the event of the Mount of Transfiguration has great lessons for us. It tells us always to be vigil, always to be on watch, not to allow spiritual laziness to creep into our lives, so that we fall asleep as it were, and miss those moments in our life that is so important.

[ 40 : 23 ] And it is also a reminder to us that our bodies are going to be changed, that we are going to reflect the glory of Christ in our bodies. But Luke says that when the voice was passed, Jesus was found alone.

Mark says they saw no one anymore, saved Jesus only with himself. Matthew says they fell face down to the ground terrified, but Jesus came and he touched them and he said, get up, don't be afraid.

And when they looked up, they saw no one except Jesus. And I think there's a great lesson there, and perhaps it may be the most important one of all, if you understand what I mean.

Glorious as the modern experience was, and it was, night at night time, the mountain was a light, the glory of Christ and Moses and Elijah sharing in that glory.

It was a wonderful experience, a wonderful sight, glorious sight. Who wouldn't want to dwell there? Who wouldn't want to be in fellowship there?

[ 41 : 40 ] But you see at the end, it was Jesus only, Jesus only. And however great our experiences are going to be in our pilgrimage journey through this world, to our eternal destiny, whatever experiences glorious as they may be, that we encounter on our way to heaven at the end of the day.

It is Jesus only. And that is what counts. Jesus only, to follow Jesus, to commit yourselves to Jesus. You may be here today and you are envious of those who have great experiences, like Saul of Tarshish, and maybe you are craving for such an experience.

Well, the Lord may give you that, but that's not what you're going to put your trust and commitment. Your trust and commitment must be in Jesus only.

We begin with Jesus, we'll end our pilgrimage with Jesus, and we'll enter into our eternal realm with Jesus, and he will go before us as the shepherd who leads his flock.

[ 42 : 56 ] It is Jesus, Jesus at the beginning and Jesus throughout our eternal existence. Jesus only, but as well as that, there is lesson to him.

And he speaks to you today. He speaks to his people, but he speaks to everyone through the gospel today, and he's saying to you today, if you are outside the realm of salvation, if you are outside of Christ, salvation, he's saying to you today, come unto me, or ye that labour, and are heavy-weighted, and I will give you rest.

Well, my friend, listen to him, and in life have Jesus only. Jesus only. May the Lord bless our thoughts, let us pray.

Eternal and ever-blessed Lord, our Heavenly Father, our Creator and our Redeemer through the Lord Jesus Christ, we give thanks today for the gospel.

We give thanks for all the experiences that we encountered on our pilgrimage journey, through the gospel and through fellowship with the church, but at the end of a dawn, in spite of glorious those experiences may be, it is Jesus only.

[ 44 : 29 ] And we shall be as the church is depicted in the song of Solomon, coming up through the wilderness, leaning upon her beloved, and grant to us, O Lord, that however wonderful her experiences may be, that we will always be found, leaning upon her beloved, leaning upon Jesus, and Jesus only.

And if there be anyone here today who's outside the realm of salvation, we would seek, O Lord, that they would listen to what Jesus says, that they would listen to the command and to the invitation of the gospel, that they would be given the hearing ear and the understanding heart.

Pray that they will bless us and bless the evening service, and thy servant who will preside over the people here during that service. Pray thy blessing upon him and upon all those who will come out to hear the word.

And we seek that for all congregations, all thy people, and for all thy servants at the evening hour of worship. Lord have we ask, in the name of our dear Lord and Savior, Jesus Christ. Amen.