

# Matthew 17:1-8

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[ 0 : 00 ] Let's turn together to Matthew chapter 17 and we'll read again from the beginning of the chapter. Matthew chapter 17. This is not the first time we've ever looked at this passage, but it's the kind of passage that you can go back to time and time again and always see something new that God gives to us.

And I hope that that will be the case this morning. Matthew chapter 17. And reading from the beginning, After six days Jesus took with them Peter, James and John, the brother of James, and led them up a high mountain by themselves.

There he was transfigured before them. His face shone like the sun and his clothes became as white as the light. Just then there appeared before them Moses and Elijah talking with Jesus. Peter said to Jesus, Lord, it is good for us to be here. If you wish, I will put up three shelters, one for you, one for Moses, and one for Elijah.

While he was still speaking, a bright cloud enveloped him. And a voice from the cloud said, This is my son, whom I love. With him I am well pleased.

[ 1 : 17 ] Listen to him. When the disciples heard this, they fell face down to the ground, terrified. But Jesus came and touched them. Get up, he said.

Don't be afraid. When they looked up, they saw no one except Jesus. We are here today to find out more about Jesus.

At least that is what I hope we are here for. As part of our worship, it involves always discovery and learning. To some people, the whole idea of learning is a chore.

But that is to look at learning from a very immature point of view. When you really begin to grasp something more and more, and when it is something that thrills your heart, then learning is no longer a chore.

And the more you learn, the more you want to learn. And this was the case with the disciples. The disciples just wanted to be with Jesus. They wanted to be with him because the more he spoke, the more things fell into place, the kind of questions that they might have had all their lives, the kind of concerns that they might have had deep down in their hearts, the more they listened to him, the more they realized that this truly was the Messiah, the Son of God.

[ 2 : 42 ] And we are exactly the same in the 21st century as Christians. We are still followers of Jesus. And although he isn't bodily with us on this earth, yet we still come to the Gospels and we learn.

And we worship together by learning. And we learn by worshipping as well. And so, what we are asking this morning, as usual, is what did God teach the disciples?

Particularly Peter and James and John, because these were the three disciples who Jesus took with him up the mountain to be transfigured before them.

This is a most unique and a wonderful experience. I suppose every incident in the life of Jesus is unique in its own right. And yet, there is something particularly, particularly special about this incident.

Because here, Jesus' whole appearance changed before these three disciples. So, we are going to be asking, why was it that this event took place?

[ 3 : 48 ] And what did it mean for the disciples? Because obviously, there was something in it for them. But it also, we are asking, what did it mean for Jesus? Because I believe that this event took place partly to encourage him in his time of weakness as a human being.

But there is also something in it for ourselves. Otherwise, it would never have been written down. There is something in it for ourselves. Because we are to look at this and read it and meditate on it.

And to gain a greater understanding of who Jesus is. And with that understanding comes a greater sense of our own privilege as being disciples of Jesus this morning. and a greater sense of responsibility towards him. This event took place at a crucial time in the lives of the disciples and in the ministry of Jesus.

And you'll notice this if you read the passage in context. That's why I read back in chapter 16, just before the transfiguration, Jesus was with his disciples asking them this question, Who do men say I am?

[ 5 : 05 ] Some say you are John the Baptist. Some say you are Elijah. Still others, Jeremiah, one of the prophets. But whatever you said, Jesus, Who do you say that I am? Now this came at Christ's point in the understanding of the disciples.

And there was Peter, on behalf of the rest of the disciples, making this declaration, You are the Christ, the Son of the living God. Now Jesus' words, afterward, in response to Peter's answer, they tell us that Simon Peter did not utter these words of his own understanding.

These words were given to him by the Father in heaven. In other words, his realization of who Jesus was with a revelation given to him by the Father in heaven.

So this came at a crucial point. On the one hand, Peter had acknowledged and confessed that Jesus was this Christ, the Son of the living God.

On the other hand, if we read on in chapter 16, he goes on to predict that he was going to be handed over to the elders, and the chief priests, and the scribes, and the Romans, and they were going to spit on him.

[ 6 : 16 ] They were going to arrest him, they were going to take him to the cross, and there he was going to be put to death. Now for the disciples, these two things were incongruous. They didn't make sense.

On the one hand, for him to be the Christ, the Son of the living God, the Messiah, who they had all waited for, and in whom was put their hope. On the other hand, he was then telling them, in the next breath, that he was going to be handed over, and he was going to be crucified.

Not only was he going to be taken, and arrested, but he was going to lose his very life. These two things just simply didn't make sense. And so you can imagine, the confusion, and the turmoil, and the distress, and the perplexity, which surrounded the disciples at this time, as they were trying to grasp, how can these two things be true?

How can this man, on the one hand, be the Messiah, the Son of God? And on the other hand, how can he be put to death, and put to death in the most shameful, and in the most pitiful manner, the death of the lowest possible criminal?

Now it was in that context, that Jesus, in fact, it was at that moment, Peter said, no, never Lord, you shall never do this. But then, Peter, Jesus turned to Peter, and said, get me hind me, Satan.

[ 7 : 45 ] Peter was then, standing in front of Jesus, and God's purpose for him, in sending him to the cross, where he would be, a sacrifice, for our sin.

Now it was in that context, that the very next event, that takes place, is the transfiguration. Jesus promised, the Son of Man, is going to come in his Father's glory, with his angels, and then he will reward each person, according to what he has done.

I tell you the truth, some who are standing here, will not taste death, before they see the Son of Man, coming in his kingdom. Now Jesus is trying to explain to his disciples, I know the confusion, in which you're trying to, put these two things together.

I know you can't make sense, of what is happening, and what I'm saying to you, at the moment. But, I'm promising you, the Son of Man, is going to come, in his Father's glory, with his angels. And as I pledge, as I'm marked, of that promise, as I foretaste, of what one day will be, I promise you, that one or two of you, will see, me, the Son of Man, coming, coming, in his kingdom.

So the promise, that we find, in verse 28, chapter 16, is a promise, which is actually fulfilled, in verse 1, in chapter 17. In other words, when Jesus says, I tell you the truth, some are standing here, who won't die, until they see, the Son of Man, coming in his kingdom.

[ 9 : 12 ] The fulfillment, of that promise, was, was the transfiguration, in the very next chapter, just, in six days, after he said, those things.

Now then, two things, this morning. First of all, I want us to see, what happened, when Jesus was, transfigured. And then, secondly, very simply, I want us to look, at the effect, that this transfiguration, had, on his disciples.

Now that's a very big word, transfiguration, but it's simply, it's all, it's just one word, that encapsulates, exactly, what we see, spelled out for us, in the first few verses, in chapter 17. After six days, Jesus took with him, Peter, James, and John, the brother of James. And led them, up a high mountain, by themselves.

Now we'll talk about, why he selected these three, in a few moments time. But, first of all, let's concentrate, on what happens next. Now, there, Jesus was, transfiguration, before them.

[10:20] What does that mean? Well, I'll tell them, his face, shone, like the sun, and his clothes, became as white, as the light.

And just then, there appeared, before them, Moses, and Elijah, talking, with Jesus. That's what happened, that's what we mean, by the transfiguration.

All of a sudden, there's a transformation, in the appearance, of Jesus. Now, Jesus, had the appearance, of an ordinary man. You know, sometimes you see, these pictures of Jesus, and there's a kind of, have you ever seen, these pictures, of the kind of, the thing, the ring around his head?

That's just a load of nonsense. There was never, a ring around Jesus' head. In fact, there was nothing, about Jesus' appearance, whatsoever, that stood him out, over and against, or compared, to any other man, of his day.

He was the same colour, as his brothers. He had the same appearance, the same hairstyle, the same kind of clothing. He was an ordinary, human being. Except for, of course, for the one thing, that, in his behaviour, in his conduct, there was no sin, ever in him.

[11:32] Never, did he sin. But in every, outward respect, Jesus was the same, as everyone else. Now, except for this, one moment in time, for this few moments, when his appearance, changed, and transformed.

And when all of a sudden, as the disciples, looked at this Jesus, they had seen, day after day, as an ordinary man, they saw something, they had never seen before, and that they would never see again, this side of death itself.

They saw, that he began to shine. There is light. There is not just light, but intense light. It was so, so bright, that they couldn't look at it, because his face, shone like the sun.

Now, you and I, can't look at the sun. When the eclipse of the sun, happened, I think, a year, or a year and a half ago, or whatever, we were told, don't, whatever you do, look at it, with the naked eye, because it's dangerous, to look at the sun, with the naked eye.

And they gave us, special glasses, you could go down to the shop, so you could buy, those special glasses, in order for you to see, the eclipse of the sun. The disciples, were unable, to look, at the face of Jesus, because his face, became as white, as the light, and his face, shone, like the sun.

[12:54] And this is no, ordinary light. His clothes, shine. And it wasn't as if, it was like, clothes that were just, newly washed, as if it was just, white clothes, that were newly washed, or even bleached, they actually shone.

White clothes, reflect light. But the, the clothes of Jesus, gave off light. He became like, a bulb, if you like. He became, like the source, of light.

This was something, supernatural. This was something, that was, was unearthly. It was eerie, to be there. It was, it was riveting, to stand, and to, to watch his appearance, changing like this.

And, and for this light, to be given off, such light, left them unable, to look at it. He emits light. And there was no other explanation, other than, that this, was divine.

They knew, in themselves, that the only explanation, could possibly be, that, this Jesus, truly was, God himself.

[14:08] And I wonder, if all of a sudden, Peter's word, six days previous, you are the Christ, the son, of the living God, all of a sudden, made more sense to him, when he saw that, than they had, even when he said it, in the first place.

This is what, the son, of God, meant. That the son of God, is no lesser being, than God. The son of God, is actually, God himself.

And now, God is revealing himself, in a measure, to those disciples. And I say, in a measure, because the Bible tells us, that no man, can see God, and live.

In other words, if God was going to reveal, the full extent, of his majesty, the full extent, of his brightness, and his glory, then the disciples, simply wouldn't have been, able to survive.

But somehow, or other, through the veil, of Jesus' humanity, the divinity, of Jesus, broke out. It shone through, just for a few moments, in time, they were given, a glimpse, at what it meant, for Jesus, to be, the son, of God, in all his glory.

[ 15 : 25 ] That's what glory means, of course. Glory means weight. It means majesty. It means brightness. And when we talk about, the glory of God, the full glory of God, we talk about, if it, what we mean is, if it was possible, at all, to see God, and of course, it isn't possible, for any one of us to see, but if it was, then we would see, the full, unhindered, unshaded, unveiled glory, of God.

Now, something of that glory, was seen, by his disciples, and it was, it was shone, his face, shone like the sun, and his clothes, became as white, as the light.

So, we need to be, careful, when we speak about, the word glory, I know that we, we tend to use it, the glorious day, and something looked glorious, and I know that, that we say that, very innocently, but we must always remember, that strictly speaking, the word glory, is something that belongs, to, to God himself, and when we, talk about the glory, of God, that's what we mean, the full majesty, of the Lord, God, himself.

Well then, his disciples, Peter, James, and John, were able to see, something of that, as his appearance, changed, but something else happened, not just his appearance, changed, but, there was an appearance, of two individuals, and these individuals, had died, or rather, I shouldn't, perhaps, stately speaking, say that, because only one of them, had died, the other one, had, been taken up, to heaven, in a chariot, of fire, and of course, you know, how Elijah, these were two, men, notable, famous men, from the Old Testament, the first one, was Moses, and the second one, was Elijah, now, of course, the question, natural question, is, why these two, why were these two, selected, amongst everyone else, in the world, either past, or present, to be with Jesus, what's the significance, of this, because, there must be, some significance, there must be, some reason, why God, or Jesus, had chosen, those two men, to appear, before him, at that time, now, these were men, who, as I say, had lived, hundreds, of years, in fact, yeah,

Elijah, had certainly lived, hundreds, Moses, had lived, over a thousand years, before, Jesus, came, to the world, and here, they were, appearing, making, an appearance, before Jesus, talking, with him, what's, so special, about these two men, well, I suppose, there are many things, you could say, but we actually, know, quite a lot, about these two men, first of all, their death, they both, had, an unusual ending, in this world, Moses, you remember, how he went, up to the top, of the mountain, from which he could, see the land of Canaan, and he died, but nobody, was ever able, to find his body, because God, buried him, so whatever, happened to his body, nobody knows, but we're told, in the Bible, that God, buried him, so that's the first, now, it's an unusual, ending, in this world, the second, Elijah, had an even, more unusual, ending, because you remember, he didn't die, at all, but he was taken up, suddenly, as he was walking, along the road, with Elisha, a chariot, of fire, appeared, before him, and he went, into the chariot, and he went, he disappeared, off to heaven, in a whirlwind, he never, experienced, a normal, natural, death, but that's not,

[ 19 : 20 ] I don't believe, that's why, Moses and Elijah, it was nothing to do, with their particular death, that they appeared, before Jesus, what I believe, is the case, is that, Moses, represented, God's law, remember how, Moses' particular, task was, to take, the people of Israel, out of, out of Egypt, and Moses, was a hugely, hugely, notable figure, in the Old Testament, it was through Moses, that the people of Israel, were saved, from the, from the oppression, and the cruelty, of the Israel, the Egyptians, and you remember, how God did this, he commanded Moses, that every family, was to take a lamb, and they were to kill the lamb, the lamb was to be, without blemish, it hadn't, it mustn't have any defect, on it, they must kill the lamb, and they must therefore, sacrifice the lamb, instead of, the firstborn, that God was going to put to death, throughout Egypt, because that night, the angel of God, was going to come, and every home, which didn't have a lamb, having been slain, or having been killed, instead of the firstborn, that family, that home, would have, the firstborn, and it put to death, by the angel, and of course, when the Egyptians, woke up, and they discovered, the horror, that God had visited them, and had punished them, they were, they were all the more anxious, to let the people of Israel go, and so the people of Israel, they made their escape, they were delivered, they were set free, that was the day, of their salvation, and their salvation, came about, through the death, of the lamb, now that was what,

Moses was all about, and in fact, Moses' ministry, after that, was to teach the people, this one lesson, that in order for their sin, to be forgiven, there had to be the death, of the lamb, or the sheep, or the goat, or the bull, there had to be sacrificed, blood had to be shed, in order for them, to

be saved, from sin, that's what Moses represented, and that's what Moses stood for, and so therefore, on this occasion, it's not surprising, that Moses is the one, that stands before Jesus, on this occasion, just as he is about, to take the steps, that are going to lead, to his own death, on the cross in Jerusalem, in fact, if you read Luke's account, of the transfiguration, what you find is, that Moses and Elijah, they both talked to Jesus, and the word that they use, is that they talked to him, about his exodus, now Moses knew all about exodus, he was there at the time, he was the one, through whom the exodus, was accomplished, he was the one, who led the people of Israel, to freedom and deliverance, through the exodus, through the waters of the Red Sea, now here he is, long after he's died, and he makes an appearance, before Jesus, and he talks with Jesus, about Jesus, exodus, now what was that, well Jesus exodus, was his death, that was to take place, in a short time, his death, as, the Lamb of God, the sacrifice, the perfect sacrifice, once for all, offered, to God, as a payment, for our sins, and they spoke together, about how Jesus, was going to fulfill, everything, that the Passover, represented, represented, in other words, the Passover, pointed forward, as we've seen, so many times, with sacrifices, they pointed forward, to the Lord Jesus Christ, and his death, on the cross, so they spoke together, about Jesus, exodus, Jesus, sacrifice, and his, his death, on the cross, being, the way, of our, salvation, and our, forgiveness, and it comes, right down to this, again this morning, that if you want, to be right with God, if your sins, are going to be forgiven, with us, only one way, to be forgiven, and to be set free, from the power of sin, and that is, to come to faith, in the Jesus, who died, for sinners, and who died, instead of sinners, and who died, as a sacrifice, for sinners, sinners, so you, this morning, if you haven't yet, come to faith, in Jesus, then this is God's way, of your, for your forgiveness, see, even a strange passage, like that, it has so much, to say, to you, and I, this morning, now what about Elijah, well Elijah, so we saw, that Moses, represented the early, part of the Old Testament, well Elijah, represents the later, part of the Old Testament, which is called, the books of the prophets, and the prophets, if you read them, people like Jeremiah, prophets like Isaiah, and Micah, and Zechariah, and all of these men, who were spoken to by God, and the words that they spoke, they predicted, what Jesus would do, when he came, one day, in the world, when he came, into the world, as a fulfillment, of God's purpose, you can read it, through it yourself, in Isaiah chapter 53, that graphic description, that accurate description, of the death, of the Lord Jesus Christ, you can read about it, through many other passages, in Isaiah, and Jeremiah, and some of the other prophets, time after time, when they speak about, the birth of Jesus, the character of Jesus, the gentleness of Jesus, the person of Jesus, the servanthood of Jesus, and the death, and the resurrection, of the Lord Jesus Christ, all of it given, hundreds of years, before he came, into the world, now, there's something again, very very important in this, and that was, that Jesus death, was no accident, it wasn't some, chaotic act, it wasn't some, coming together, of unfortunate events, and circumstances, which resulted, in the death of Jesus, Jesus death, was planned, before, even the world, was created, and so, in the mind of the disciples, as they tried, to piece together, those two statements, which caused so much confusion, on the one hand, he was Christ, the son of the living God, on the second, on the other hand, he had to die, how were they going to piece, these two, these two facts together, well, first of all, by realizing, that God, had planned, the death, of Jesus, to be a sacrifice, for our sin, and they saw that, through Moses, and through Elijah, but there's more to this, as well, isn't there, because Moses, and Elijah, had already gone, to glory, they had gone, and there's all kinds, of questions, that we ask, about, what happens, when we die, there's all kinds, of life, for example, there's the question, that was brought out here, how will we be able, to recognize, one another, in glory, in heaven, will it be possible, I believe, that this passage, answers that question, because, Peter, James, and John, they were able, to look at Moses, and Elijah, and know, who they were, I don't know, how, they hadn't even seen, there were no photographs, in those days, maybe there were paintings, I don't know, but there were certainly, no photographs, in those days, how did they know, that this was Moses, and Elijah, they knew, they knew, because, they were in, a unique situation, it wasn't just, that they were, that they were, able to, spectate, what was going on here, they weren't just, looking on, at, outside observers, but they had actually, been brought into, the whole atmosphere, and the whole, glorious climate, of this, of Jesus, transfiguration, in other words, for a few moments, in time, they were actually, given a taste, of what it is, to be in heaven, and so, they were able, to get, get that, that power, of cognition, that power, of recognition, by which, you and I, when we are in heaven, we'll be able, to recognize, one another, as well, because, the barriers, which separate us, in this world, the barriers, through the weakness, of a sinful, human nature, they'll all be taken away, and

we'll be able, to have, free access, to those, to, the knowledge, that God, has given to us, and the knowledge, that we can't, possibly take in, this side, of eternity, and part of that, will be, recognition, and I think, it goes even more, than that, because, as we meet, people in heaven, there'll be no, need to get to know, one another, the way we do here, some people, we talk about, well that person, is difficult to get to know, but once you get to know them, they're fine, really we talk about that, well that person, is easy to get to know, there won't be that, in heaven, there won't be that, period of, of perhaps, sometimes even, awkwardness, when we're trying to, sort of, make conversation, with people, that we've never met before, even amongst the Lord's people, even in the church, we find that, because, it's part of our, fallen human nature, of kind of, awkwardness, sometimes, with one another, there won't be that, in heaven, we'll have instant, love for one another, we'll be drawn, to one another, instantly, and we won't, there'll be no, cliques in heaven, there'll be nobody, that you'll prefer, other than others, there'll be no, you won't, rush to the pals, you had, this side, the people, that you knew, had gone accord, there'll be, everyone, will be of equal value, and treasure, in heaven, because, there won't be, these barriers, there won't be, the personality, barriers, and clashes, and, sometimes, these things, that sort of, keep us away, from one another, the way they do, in this side, of eternity, we'll know, and we'll love, and we'll want, to be there, and that's why, and as the time is gone, that's why Peter, that's the first effect, that all this had on Peter, and it's not surprising,

[ 29 : 58 ] I don't blame Peter, at all, for wanting, to be there, because having been, taken in, and drawn into, something of what, heaven was like, of course, he's not going to, want to go away, he's not, he's never going to, want to go away, and neither, will you and I, you know, sometimes we ask, one another, will I really, like heaven, will I really, enjoy, of course you will, because God, will make sure, that it will be, the kind of place, that we'll never, ever, want to go away from, there'll be, never, you'll never, tired of anything, in heaven, there'll be nothing, to get tired of, you know how, sometimes you go, and you visit a place, in this world, maybe a famous, landmark, or a site, person, and you're, filled with thrill, and with awe, at first, but then, you go back to it again, it's not, doesn't have the same, appeal to you, the second time, and then, you get fed up of it, but that's never, going to happen in heaven, you're always, always, always, going to, going to, going to, want to be there, and you're always, going to, live each day, if I can use the word, day, because there will, there will be no, nightmare, there, every, every moment, will be, an even more, thrilling moment, one filled with, even greater anticipation, than the moment before, because heaven, will be, continual discovery, you see, part of the heavenliness, of the transfiguration, was, that mystery, was being unfolded, but the mystery, of God, will continue, to be unfolded, in heaven, there will be, never an end, to our, to our, desire, to have, to know, and know, and know more, and more, and more about God, and the more we know, the more we will be, filled with God, you see, heaven, will be focused, on the Lord Jesus Christ, let's be careful, when we talk about, in glory, being in glory, as if, the glory belong, to the place, the place, is only the place, because, of the person, and it's the person, that will make heaven, the way it is, now says,

Jesus God, as he comes, the Father on earth, he comes, in the cloud, and envelops, Jesus, and the disciples, and Moses, and Elijah, he says this, this is my, beloved son, whom I love, listen, to him, and that's, the lasting legacy, the lasting words, that God, leaves with us, this morning, is that, whatever they talked about, on the mountain, Moses, Elijah, and Jesus, and whatever, Moses has to say to us, and whatever Elijah, has to say to us, what we, need to go away with, this morning, is that command, listen, to Jesus, listen, to Jesus, because it's by listening, to Jesus, that we will be drawn, to him, it's by listening, to Jesus, that we will grow, in him, become more like him, it's by listening, to Jesus, that we will discover, more, of who he is, and what he did, for us, well then, I think the children, are going to come in now, so we'll allow them to, to come in, for a few moments, to make their way, into the seats, and then we'll, we can turn up in our, Psalm book, Psalm 16, now, this is, one of my favorite, Sundays of the year, because it's, it's a, it's the day, when I can come in, well I can meet you anyway, it's the day, when all of you, can come out, and we can see, the people, the mums, and dads, and grandmothers, and other people, in the congregation, can see, not just one, or two of the children, in the Sunday school, but all of them, it's also a day, when I can get, close to you, like this, and I can tell you, something, from the Bible, right, now, there's a verse, in the Bible, we learned a verse, in the Bible, last week, there's another verse, in the Bible, about this, this time, and it comes, from the book, of Proverbs, in the Old Testament, there's many, many, wise things, in the book, of Proverbs, but this is the one,

I want to read to you, this morning, and, it's, verse, chapter 10, and verse 19, and it says this, he, who holds his tongue, is wise, he, who holds his tongue, is wise, now that doesn't mean, that you're going to hold your tongue, with your fingers, of course it doesn't, it means, God is talking to us, about the way, that we speak, and what we say, to others, and in order to, tell you about this, I am going, I've got here, a tube of toothpaste, alright, and sugar of toothpaste, somebody said to me, this morning, remember, who can remember, what I spoke to you, about last year, ah, loads, Donald, cat food, see, you see, the power of illustration, somebody said to me, I hope you're not, cat food this morning, but no, promise you,

I'm not going to be eating, toothpaste either, I've got, a tube of toothpaste, something that's really, really, easy, okay, I've got a plate, and I'm going to, spread the toothpaste, on the plate, now how many seconds, did that take, last, Abraham, no, it wasn't even one second, it was just, and it was very easy, could anybody, couldn't do this, no, no, no problem, and there it is, on the plate, now, who's going to volunteer, to help me, with an expert, no problems, in getting volunteers, oh dear, now this is very, I don't want to be, I don't want to be, accused of favoritism, ah, let's see, somebody who doesn't, normally answer, anything like that, what about, you know, how did I know, Dan would put his hand up, it's impossible, isn't it, if you tried, and if you did try, then I would get around, from your mums and dads, because you make a mess, in your clothes, and you wouldn't be able, to do it, would you, you can't do it, can you, right, you can't, it's so easy, to take this tube, of toothpaste, and to spread it, on the plate, no problem, but it's very, very difficult, in fact, it's impossible, to take that toothpaste, and to squeeze it all, and back into the tube again, you just can't do it, right, it's the same, with, when we speak, some, it's dead easy, to say something, to someone else, isn't it, but you can't, put the words, back into your mouth, again, once you say something, you can't, un-say it again, once you say it, and some of the things, we can say, are very, hurtful things, you can say something, to your brother, sister, friend, and you can say something, really nasty to them, and that really, hurts them, makes them feel, very bad, makes them feel, all horrible, makes them feel, that you don't like them, and it hurts them a lot, but you can't, put the word, back again, once you say those words, you can't, put the words, back again, in your mouth, any more, than you can put, the toothpaste, back in, the tube again, and that's why,

[ 37 : 40 ] God comes to us, in his word, and he says this, he who holds, his tongue, is wise, is best, not to stare, be careful, about what we say, the Bible tells us, that, our tongue, is like, a fire, like a flame, that you can set, a whole forest, on fire, you know, I was reading in the news, I was reading in the newspaper, this week, there's a forest fire, in America, just now, and, the planes, and fire engines, and everything, you can't put it out, and it was started, by one person, just leaving, a little fire on, and it's the same, the Bible tells us, our tongues are the same, we can start a fire, just by saying, the wrong thing, so let's, always use our tongues, for what God, wants us to use them for, God wants us, to use our tongues, to sing to him, and to praise to him, and to pray to him, and to talk nicely, to other people, so let's remember that, and remember that, you can't take your words back, any more, than the toothpaste, can go back, in the tube, now, we're getting, the prizes, we're, and we'll, now, hello, see you next time, we'll remember that,

Mrs. H. N., and, I'm going to say, to some 45, maybe, and, go back to the movie, and also, the rocks even for that one, or if we'll come back, to some devotion, to some, to some land, to some other people, and even through and some, I, and I'm going to say,