

1 Timothy 3

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Tape # 8194
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Timothy is in Ephesus. As Paul had come to Ephesus, he had found that things were sort of in disarray as far as the church was concerned. The things that Paul expressed as his fears when he talked to the Ephesian elders in the twentieth chapter of Acts, had become a reality. There had been false doctrines and all that had sprung up--factious types of groups. So as Paul left Ephesus to go over to Macedonia, he left Timothy there to more or less set in order the things of the church.

In verse fifteen, Paul sort of expresses the background to this particular chapter. He is wanting to come back, but he said if I tarry long that you may know how that you ought to behave yourself in the house of God, which is the church of the living God, the pillar and the ground of truth.

So church order is what Paul is dealing with here in the third chapter and especially in the establishing of men, spiritual men, to oversee the things of the church.

Now, the church in Ephesus did have elders. Earlier when Paul was on his way to Jerusalem, years earlier, he had called for the elders from the church of Ephesus to meet him there at Miletus. There he instructed them and gave them the charge of overseeing the body of believers there in Ephesus.

But things have not gone well, so Paul is instructing Timothy in how they are to appoint, and the kinds of men they are to appoint for the duties of serving in the church, as overseers and then also as deacons. So we will get this here in chapter three.

The early church of course was just very unstructured to begin with. The church began on the Day of Pentecost. In the Book of Acts, we have the history of the beginning of the church. It began without formal seminaries. It began without cathedrals or structures. They just met where ever it was convenient. They would meet in the homes for prayer meetings and for Bible studies. It was a very, kind of a loose-structured relationship, just people who loved the Lord, met together, and sought to serve the Lord.

Gradually, the church began to grow and homes, no longer, were capable of handling the numbers of people, so they would get some kind of a building for the church to meet in. And as the church continued to grow, they began then to appoint men who would oversee the things of the church.

There were those men that God had chosen and gifted as apostles and as evangelists and as prophets and pastors and teachers in the church. These were the men that God used to minister the Word of God to the people, the building up of the body of Christ and the perfecting of the saints for the work of the ministry. But there are other things within the church that need to be taken care of, and for this there were men, elders, who were appointed over these kinds of things to oversee the spiritual aspects of the church and to oversee some of the physical aspects of the church.

In the early church in the Book of Acts, when they had developed a welfare program for the widows, and a problem came up with this welfare program because the Jews who were following the Grecian culture. They felt that the widows who were following Grecian culture were being shortchanged in the distribution of the church's welfare program. They thought that a preference was being given to the widows who were following Hebrew culture. So they came to the apostles with their complaints. So the apostles said, let's appoint seven men, who are of good reputation, who are of filled with the Holy Spirit. Men of wisdom, that they might take care of the duty of distributing the churches' welfare. They were then the first deacons in the church, overseeing the physical aspects of the church while the apostles continued to give themselves to the Word of God and to prayer.

So gradually the church structure began to form. Now there are really no tight guidelines as far as church government goes. We do know that there were elders in the church, the men who were the overseers. There were also the pastor-teachers within the church, the men that God used and through which God brought His Word to the people. But as far as how to set up the church order, that was not really laid out in the Scriptures.

So basically you have two Greek words, *episkopos*, which is used here in 1 Timothy, chapter three and

translated, bishop. And then in Titus as Paul gives Titus sort of guidelines for the choosing of the *presbuteros*, which is translated, elders, the *presbuteros*. So, you have, from this, developed two forms of church government, the Episcopalians and the Presbyterians. The Episcopalians with their bishops governing the church and the Presbyterians, with the elder board governing the church. However, it would appear that the *presbuteros* and the *episkopos*, were just two different names, describing the same office, or describing the same men. And the one was the men themselves and the other was the duty of the men, but they were the overseers of the church.

When in Acts, for instance, when Paul called for the *presbuteros* to meet him, the elders, he then refers to them as the *episkopos*, the ones who were again overseeing the church. And the *episkopos* is actually an overseer.

There, today, are divided views on church government, how a church should establish its government, because we have no clear Scriptural New Testament guidelines, as to church government.

Our church has sort of chosen to follow the form of government that God established with the nation of Israel. In the nation of Israel, God had established Moses as the spokesman for God. Moses ministered the Word of God, the laws of God to the people. But when the things became too heavy for Moses to try and do everything, they appointed seventy elders, who were then filled with the Spirit. They were under Moses, helping Moses, dealing with the issues that would come before them, the judgments and so forth, until an issue would come that would be too big for them to handle. They would go to Moses. Moses would go God and get God's judgment and God's decision on the issue. There were also the priests, Aaron, and the priesthood, that oversaw the Spiritual needs of the people.

So here at Calvary, God has ordained and called me as the pastor, but we have other men, ministering under our leadership as assistant pastors in the church. They help you with your Spiritual needs, listening and praying for the situations that arise in your life. We tell the fellows, don't counsel, just pray for people. We will listen to your problem. We will be glad to listen to your problem and we will be glad to pray for you, that God will guide you in the decisions that you need to make. We cannot really tell you what to do, but we can surely help you by praying for you, in helping you to find the will of God in the situation that you are facing.

We also have in the church, a board of elders. We meet once a month. We look at the aspects of the church, the business aspects of the church, and the Spiritual aspects of the church. We are praying together. We are determining what expenditures need to be made and things of this nature. It is a group spiritual men.

And these are the men that we are talking about here in the third chapter, the *episkopos*, or the overseers of the church, from that kind of a standpoint. Paul told Timothy to appoint elders in the church. And so these men have been appointed to this task of overseeing the various aspects of the church.

Then as far as the deacons are concerned. These are the men that deal with the practical issues of keeping the facilities up, keeping them clean, keeping broken windows fixed and things of that nature. The men who serve as ushers, these men are more or less, those who are serving here in the church. Though we don't have an official board of deacons, per se, we do have many men who contribute much in the way of practical help in dealing with issues within the church.

So tonight we look at qualifications for men who would be overseers, at men who would be deacons in the church.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. That word, desire, in the Greek, means an intense desire! He feels a heart towards this. He longs to be one of the overseers of the church. He desires a good work. It is a good ministry. How I thank God for those men who serve here in the church as elders. What a glorious time we have when we meet and pray together and seek God's guidance for the church and for the various aspects of outreach, when we determine just the different outreaches that we want to help, the various ministries that we want to help. And it is wonderful to be with men who are of one heart, who love God, and who serve in this. It is, indeed, a good work.

The bishop or overseer, and I don't like the word, bishop, because we think of some guy with a tall hat and a big robe and a scepter or something. In reality these guys don't wear tall hats and miters or whatever, but were just ordinary people. The word, bishop, itself, just means an overseer.

²*A bishop then must be blameless*, The word, actually is, with no proven charges them. You know, a lot of accusations can be made about people, but no proven charges against them. Actually, we are not to receive a charge against an elder except it be by two or three witnesses. So these are men with no proven charges. And that is a gross miscontext, misconduct, spiritually and all.

They must be blameless and *the husband of one wife*, In those days, polygamy was a common practice. It was also common in the Greek and Roman cultures to have a mistress or two. So that was not to be the case of the bishop. They were to be the husband of one wife.

And they were to be *vigilant*, And that word, of course, explains itself. I mean we all know what watchful, vigilant, means.

They must be *sober, of good behaviour*, (and men who are) *given to hospitality*, (and) *apt to teach*; So there are several requirements here and each of them are more or less self explanatory. They must be hospitable men. They must be apt to teach good behavior.

³*Not given to wine*, If a man is serving as an overseer within the church, he's not to be given to wine.

In the Book of Proverbs, chapter 23, he asks the question in verse 29, Who has woe? Who has sorrow? Who has contention? Who has babblings? Who has wounds without cause? Who has redness of eyes? They that tarry long at the wine. They that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moves itself aright. At the last it will bite like a serpent and sting like an adder. Your eyes will behold strange women. Your heart shall utter perverse things, yes, you shall be as he that lies down in the midst of the sea. He lies in the midst of the sea or as he as lies upon the top of a mast. They have stricken me, you will say, and I was not sick. They have beaten me and I felt it not. When shall I awake? I will seek it yet again.

Not to be given to wine.

Now in those days, because of the water supplies, not always being good, they usually mixed three parts of water to two parts of wine. And the purpose was to sort of kill the amoebae, the bugs, or whatever that might be in the water. Thus the water was usually drunk with some wine in it, a three parts water, two parts wine, mixture, as a purifying process. Wine was used also for medicinal value. Of course they are saying today that there is some medicinal value with wine, as far as heart attacks and so forth.

But when it's saying, given to wine, it means to be drinking wine as a beverage. Or, you know, like people today drink beer as a beverage. And that was what literally was being prohibited.

Paul wrote to Timothy and said, take a little wine for your stomach's sake and your oft infirmities. In other words, using it for medicinal value that it had because of the polluted water supply.

But the Bible does speak out in the New Testament much against drunkenness. And that is drinking for the purpose of sort of escaping from your problems. And drinking wine as a beverage. That was not to be done.

no striker, Now, that means that you are not to be hitting people. There are some who abuse authority. Because they have authority, they strike people. If they didn't have that authority they wouldn't be striking people. And so you are not to use or abuse the authority that you have as an elder in striking people.

not greedy of filthy lucre; That is of money, called filthy lucre, here. You are not to be greedy for money. *but patient*, Well, you are to be patient.

not a brawler, not covetous; ⁴*One that ruleth well his own house, having his children in subjection with all gravity*; ⁵*(For if a man know not how to rule his own house, how shall he take care of the church of God?)* And so these are the basic requirements of the men who are to be the overseers within the church.

⁶*Not a novice*, It's sad that many times that people are lifted up too rapidly to positions within the church because they are sort of famous or maybe they are noted, clever, business men. When they are converted, they immediately are elevated to a position of authority, spiritual authority, but they really are Spiritual men. They are novices. And quite often when that happens, they are lifted up with pride.

There is a sad thing that happens quite often and that is when a famous person, say a person in Hollywood, makes a profession of faith, immediately they want to get these people out on the circuit, giving their testimony, because they are famous. And so they push them out to give their testimony and that has been

tragic. Many of those who have received Christ, were pushed out too soon. They weren't really well grounded in the faith. Soon, they were saying weird things and soon departing from the faith that they once espoused. They became broad. They sort of say, well, yes, and I believe in Buddha and Mohammed and the whole bit, you know.

So it's sad that people get pushed ahead, not a novice, *lest being lifted up with pride he fall into the condemnation of the devil*. So be careful in advancing people too rapidly to positions of authority within the church.

⁷*Moreover he must have a good report of them which are without;* He needs to be a man of a good reputation in the community. He's known for his integrity, for his honesty in his business practices in the community. The importance of the good reputation because so often times people say, look, he's an elder in the church, but, man he ripped me off something terrible, you know. He came out. He gave me a bid on the job. Then he didn't do the work right. He didn't keep the contract. So the church gets slandered because of that. So the men have to have a good reputation in the community. And of course, in the early church even in choosing the deacons, back in the Book of Acts, they had to have good reputation.

lest he fall into reproach and the snare of the devil. So we see here the condemnation of the devil and the snare of the devil. We realize that the devil is opposed to the church. And the moment you take a position within the church of overseeing, the devil is going to attack you. So you need to have spiritual maturity. You need to know how to handle the attacks of the devil. You need to be aware of his wiles and not fall in his snare.

Likewise must the deacons Now turning to the deacons. These are men who are dealing, as I said, with more or less, the practical, physical aspects of the church.

They must *be grave*, That is, sober.

not doubletongued, That would encompass hypocrisy or saying different things to different people, just trying to accommodate and facilitate all of them, not doubletongued.

not given to much wine, Or moderation. And surely that is the key, moderation. The Bible says let your moderation be known to all men. We are not to go overboard on anything.

And so moderation and *not greedy of filthy lucre*; The same as the elders.

⁹*Holding the mystery of the faith in a pure conscience*. The mystery of the faith, the mystery that God came in a body of flesh, and that He now dwells within the believer. This glorious mystery of which Paul wrote much in the gospel that the Gentiles would be fellow heirs with the Jews of the grace of God and of the promises of God. The mystery, they are to hold these truths of God. And with a pure conscience.

¹⁰*And let these also first be proved*; Give them an opportunity to sort of prove themselves.

Here at Calvary Chapel when we take someone on the staff as one who is going to be working around the facility in upkeep and so forth, we usually just give them a three month kind of a "will hire you for three months". This gives us a chance to look at them, to see if they are diligent in their work habits and things of that nature. Then after three months if they prove to be good workers, then we sort of put them on permanently or as long as they are staying around.

Now, the interesting thing is that we have fellows who have done great jobs here in the janitorial work and have been excellent, diligent. I'm thinking of Rich Chaffin. This young man was just so diligent, so faithful. And God opened the door for him to pastor a church now up in the Sacramento area. He has been up there now for about four years, I suppose, and doing a splendid job now as the pastor. And thus, deacons are often promoted. They are faithful in that ministry and God opens doors for them to be bishops or overseers. So now he is one of the overseers of the church up there in central California. God is blessing him, the same diligence as a pastor that he had as a janitor here in the church.

So this often happens. Look in the Book of Acts. Philip was one of those who was appointed as a deacon to oversee the distribution of the churches' welfare. He was one of the seven of good report, filled with the Holy Spirit and good reputation and honesty and all. He was one of those seven that was appointed to the task of just daily handing out the welfare to the poor widows.

But we find that he went up to Samaria and became to preach Christ to the Samaritans. Later, the Bible calls him, Philip, the evangelist. And while he was there in Samaria, God used him mightily. There were

many miracles that were wrought by Philip there in Samaria. Scores of peoples came to Jesus Christ when they saw the miracles that God was working through His life.

And so then with Stephen, another one of the seven that were chosen. And God began to work miracles through the life of Stephen. So the thing is, be faithful where God has placed you. Do your best there. And God will raise you up in His time and give you greater responsibility and perhaps, a different position. I wouldn't say better.

You know the best place for you is where God has placed you. And the worst thing to do, the thing possible, is trying to do something God hasn't called you to do, or God hasn't ordained you to do.

So, many people get into trouble by sort of promoting themselves into positions, where God hasn't called them. The most difficult thing in the world is trying to do a work of the Spirit with the ability and the energy of the flesh. It will kill you. And so be faithful where God places you. If God so wills, He may give you another job. But I've always sort of disliked the statement that people would often make. Well, he has been called to the highest calling. There is no particular, highest calling of God. The highest calling of God is whatever God has called you to be.

Some people say to me, oh God has called you to the highest calling. Well, for me being a pastor is the highest calling of God for me. But it isn't the call of God for every man. The highest calling is whatever God has called you to be. And to be faithful where God has placed you is the most important thing for all of us. And many of you who have been called in the service of God in areas where people do not notice you, but yet you are faithful in that area of calling.

When we stand before the Lord, your faithfulness is the thing that will be commended and will commend you to God. And your reward will be equally great for your faithfulness at what men might look at as a menial task. Oh, you were the gardener at Calvary Chapel. My, you know. Listen, if you are faithful, your reward will be equal to the reward that we receive. And even greater if I'm not faithful to what God has called me to be and to do. You can't be more than what God has made you. You can't do more than what God has called you to do. And thus the highest calling is whatever God has called you to be or to do. And the important thing is that you be faithful in that. And don't try and push yourself beyond what God has called you to be.

So let the deacons be first proved. And as I said, we do that with a three-month kind of a thing.

then let them use the office of a deacon, being found blameless (provable blame).

¹¹*Even so (and now their wives are brought into the picture) must their wives be grave (sober), not slanderers* The interesting thing, the word in Greek for slanderers is the word for devil, not devils. What it is a reference to is the characteristic of the devil, who is a slanderer. Woe, woe, woe, to the inhabitants of the earth because Satan has been cast out, the accuser of the brethren, who accuses them before God day and night. Slanderous. So they are not to be slanderers.

sober, faithful in all things. ¹²*Let the deacons be the husbands of one wife, ruling their children and their own houses well.* ¹³*For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.* They are faithful in that. They purchase to themselves, a good position, a good degree.

¹⁴*These things (he said) write I unto thee, hoping to come unto thee shortly:* ¹⁵*But if I tarry long (But if I get tied and I can't get there, if I tarry long, I want you to know.), that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.* And that's what the church should be—the pillar and the ground of truth.

¹⁶*And without controversy (Without argument, it goes without saying.) great is the mystery of godliness:* The great mystery of godliness, how that a man can become like God in his character, in his deportment, in his life. He can take on God-like characteristics.

Now, we are one thing by nature, our fleshly nature, but the glorious message of the gospel is that God can transform us and can change us into His image and into His likeness. Great is this mystery of this godliness, which is a contraction of God-likeness. It's contracted to Godliness, but it actually means God-likeness. It means that you become, in character, like God, holy, righteous, pure, loving, kind, compassionate. These

Godly characteristics become manifested in our lives. This is a great mystery, how that a man can be so radically changed in just a moment! The moment he submits his life to Jesus Christ, he comes with all of the baggage, all of the junk and he is freed, delivered!

That person who has had a heroin addiction for years, or a cocaine addiction and has done everything, been to the clinics and everything else, to be free, but finds he goes back to it and is bound by it. The great mystery of Godliness as he receives Jesus Christ, he is delivered and set free, never to touch it again!

That person who is filled with bitterness and with anger, has almost destroyed himself and his family through his bitterness and anger, coming to Jesus Christ, is changed, transformed, and he becomes loving, compassionate, sensitive!

That person who is so hard, becomes softened by the gospel.

The alcoholic, leaves the bottle and never touches it again!

The power of transformation, the great mystery of how that a person who has struggled maybe all of his life to be free from certain things or to try to change himself, in coming to Jesus Christ, experiences a dynamic and a power by which he is transformed—this great mystery of Godlikeness, when one receives Jesus Christ!

God was manifest in the flesh, And so for this end to make us in the image of God, God was manifested in the flesh. That is, Jesus came to this earth in a body of flesh. He was God, manifested in the flesh.

In the beginning was the Word, the Word was with God. The Word was God. The same was in the beginning with God. All things were made by Him. Without Him was not anything made that was made. And the Word became flesh and He dwelt among us and we beheld His glory, as of the only Begotten of the Father.

But why did He come in the flesh? In order that He might deliver us from the power of the flesh! In order that He might set us free, enabling us to live in the Spirit! God is a Spirit. And through Jesus Christ, we have and can experience a Spiritual birth. And having experienced that Spiritual birth, that's where the transformation takes place!

Jesus said, if you want to enter the Kingdom of God, you've got to have another birth. You've got to be born again! And Nicodemus, the ruler of the Jews, said, how can that be? How could I return to my mother's womb to have a second birth? And Jesus said, you don't understand. That which is born of the flesh is flesh, but that which is born of the Spirit is Spirit. Marvel not, that I said, you've got to be born again! You've got to have to have Spiritual birth and that's why Jesus came so you could have a Spiritual birth! Because when Nicodemus said, how can a man be born again? Jesus said, for God so loved the world that He gave His only Begotten Son, that whosoever believes in Him! That's the answer to the question. By believing in Jesus you will not perish in the life of the flesh, but you will have this age abiding, life of the Spirit. Born of the Spirit, now living in the Spirit, and walking in the Spirit. This great mystery of Godliness, how a man who has been bound in the flesh, being destroyed by his flesh, can be delivered from that bondage by a new birth, being born of the Spirit and now living in the Spirit in fellowship with God, walking in the Spirit. If any man is in Christ Jesus, he is a new creation. The old things are passed away and everything becomes new! What a glorious gospel that we have!

And so to this end, in order that you might be like God, Jesus came. He took our sins. He died in our place. He became what we were in order that we might become what He is! And God made Him to be sin for us who knew no sin, that we might be made the righteousness of God through Him. And though He was rich, yet for our sakes He became poor, that we through His poverty, might know the riches of God! This great mystery of Godliness, the mystery of being able to be transformed into the image of God. And we with open faces as we behold the glory of the Lord are being changed from glory to glory into the same image by the power of the Spirit.

Paul in writing to the Ephesians, concerning the church and those men that God has placed in the church, the pastor-teachers, he said that they are there for the perfecting of the saints for the work of the ministry, the building up of the body of Christ, until we all come into the unity of the faith, the knowledge of the Son of God, into that full mature person unto the measure of the stature of the image of Christ!

Beloved, now we are the Sons of God. It doesn't yet appear what we are going to be, but we know that

when He appears, we are going to be like Him for we shall see Him as He is!

Great is the mystery of Godliness. God was manifested in the flesh. But then He was *justified in the Spirit*, Declared to be righteous in the Spirit.

He was *seen of angels*,

He was *preached unto the Gentiles*,

He was *believed on in the world*,

And He was *received up into glory*. Jesus told us that when the Holy Spirit would come, He would not testify of Himself, but He would testify of Jesus. And He said that He would testify of sin, of righteousness and of judgment to come.

But then as Jesus amplified that, it becomes sort of interesting, when He said, He will testify of sin, the Holy Spirit, He didn't say of adultery and fornication and you know, down the line, Jesus said, of sin, because they believe not on Me. Do you realize that there is only one sin that will really condemn you? When you stand before God, if you stand as a sinner, there's not going to be brought out a long indictment. They are not going to go down the line and name every lie you ever told and every wrong thought you ever had, and every, you know, sin you ever committed. Your only charge will be your failure to take God's only provision for your sin, and that is His Son, Jesus Christ who was manifested in the flesh to die for your sins.

Of sin, Jesus said, because they don't believe in Me. You see, in the third chapter of Jesus, again when He was talking to Nicodemus, He went on and said to Nicodemus, for God did not send His Son into the world to condemn the world, He sent His Son that we through Him might have everlasting life. He didn't send His Son into the world to condemn the world, but that though Him the world might be saved. And He that believeth, is not condemned, that is, his sins are all forgiven. But he that believeth not is condemned already. Jesus didn't have to come to condemn the world. The world was already condemned! And this is the condemnation, that men love darkness rather than light because their deeds are evil. And they won't come to the light. That's the sin. Because of your love for evil, you won't come to the light, because the light exposes.

And so of sin, Jesus said, because they didn't believe in Me! That is the only thing that will condemn a man before God, the failure to come to Jesus Christ.

He will testify of righteousness and then Jesus added, because I ascend into heaven. Now, here He was received up into glory, we are told.

What does Jesus' ascension have to do with the testimony of righteousness by the Holy Spirit? The ascension of Jesus into heaven is God's declaration to the world that this is the righteousness that will gain an entrance into heaven. This is the standard of righteousness that will gain you entrance into the Kingdom of Heaven. And unless you are righteous as Jesus, there is no entrance into the Kingdom of Heaven for you.

You say, well, I might as well quit. I might as well give up. No! The glorious mystery of Godliness is that God accounts to you the righteousness of Jesus Christ because you believe in Him and trust in Him! This is God's glorious provision! By my believing in and trusting in Jesus Christ, God imputes to me, to my account. There it is! Stamped on my account, righteous. The righteousness of Christ, imputed or accounted to me because of my trust and faith in Jesus Christ! I'm far from perfect but God accounts me righteous because I hang on and I am trusting in Jesus Christ and His cleansing power in my life. And thus God accounts that for righteousness.

And of judgement, He said, judgement to come because the prince of this world is judged. Now, you think, judgment to come, the Holy Spirit is going testify, that means the great White Throne, when everybody stands before God and this great judgment that is coming and they will be cast into the lake burning with fire. No, no! Of judgment to come because the prince of this world was judged. That is, you don't have to be controlled by the powers of darkness anymore! Jesus, on the cross, defeated Satan and provided victory for you over the temptation and over the power that Satan once held over your life! Satan has been judged. His power has been broken through Jesus Christ! And the victory of Jesus Christ over the powers of darkness is the victory that you enter into, when you enter into Jesus Christ by faith.

This great mystery of Godliness. He was manifested in the flesh. He was justified in the Spirit. He was seen of angels. He was preached to the gentiles. He was believed on in the world. And He was received up

into glory. And we are in Christ. That day, you will know, He said, that I am in the Father, you are in Me and I am in You. And thus all of these things that He is, has been given to Me! And I am in Him, righteous, accepted! As Paul said, accepted in the Beloved. I am accepted by God as I am in Christ Jesus!

So this glorious mystery of Godliness, the power of God's Spirit working in me, through Jesus Christ, transforming me and making me like God! What a blessing!

Father, we thank You that we have become partakers of this glorious inheritance of the saints in light. And that Jesus Christ dwells in us. And His Holy Spirit empowers us today. Lord, do Your work in our lives. Help us to keep our eyes upon You. Help us, Lord, to behold You in Your glory. And keep gazing steadfastly to You. And may You make Your changes in us, as You change us from glory to glory, as You bring us into the same image. In Jesus' name we pray. Amen.