

# Kings and Prophets 09

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[ 0 : 00 ] I'd like to kind of open it this morning just for anything that we've got on all the stuff that we've been covering so far. We've done a lot of jumping around, and really that was my intention.

My intention was not to do a verse-by-verse thing on kings and prophets. It would take forever. This was my idea of this whole thing was to give you an outline of how the kings all fit together, and you can follow that in the kings that they go chapter by chapter, but sometimes it's confusing because it goes from Judah, jumps back to Israel, and they do a few kings of Israel, and it jumps back to Judah.

So sometimes it's very confusing to see what's going on, and that was one of my main reasons for doing this because I know I was always confused when I got into that part of the scriptures, especially, and it was very eye-opening to me when it finally hit and came into my being that, hey, all this stuff was during the same time span.

You know, all these, I always thought the minor prophets and all the prophets, that was a different time span, and they were out there doing their thing, but if you really get down into the scriptures, you find out that it all ties together.

So a lot of the Old Testament is not so big as you think it is because it's very spread out, and all this stuff comes in together. And sometimes you've got to read, and as you're reading some of the prophets, it's talking about some of the kings that's back there in 2 Kings, and so that's how you get a lot of the information.

[ 1 : 45 ] You've got to do a lot of research, and if you just sit down and start glancing through, you get very confused. So I've done that kind of a study here, so anybody who wants to get an understanding of what's going on with those kings, you need to sit down and do it yourself and read 1 Kings, 2 Kings, and some of the prophets.

A lot of the prophets, if you take those and do a complete verse-by-verse study, you could spend 7 or 8 weeks just doing one of those prophets because it gets into detail, some of the kings that they were talking to, some of the people that came to try to capture them and all this type of stuff.

But this kind of just gives you an overall. Yeah, Nathan? So, Ron, sometimes I think there are, you know those Bible through year plans, the Bible reading plans?

Yeah, yeah. I think they have some that are chronological. They are, yeah. They're meant to take you through chronologically with the Bible because the Bible isn't all in chronological order.

Right. And I thought that, I've never done that, but, you know, it would take you through maybe a few verses or a few chapters in Kings and then take you maybe through one of the prophets.

[ 3 : 03 ] Exactly. Or something like that, and that kind of helps you. It would help you, I would imagine, kind of put everything together in a timeline. Yeah. I know that not all the prophets are, it's not always clear when they spoke.

Exactly. Sometimes it's harder to pinpoint that. Yeah. And I do have one of those Bibles. Do you? Okay. Yeah. And you might be reading about one of the kings and then it'll stop there, right, in mid-chapter, and it'll start maybe give you several paragraphs about it, one of the prophets.

And so it's very cut up. Yeah. But it gives you a time scan to really give you a good idea exactly what's going on at that time. So one of those type Bibles is a very good tool to get and read.

And also for the New Testament, I mean, it brings that a lot better delight too. Because in the Gospels, it'll start out with the Gospels and just go through the Gospels and you don't separate Matthew, Mark, Luke, and John.

It gives you, here's what Matthew was saying and here's what John was saying and if it's the same type of stuff. So you see everything coming together. Joe? One question on the chart here.

[ 4 : 18 ] Yeah. Wasn't it true that during this history time here, this given here, that a lot of the people from Israel, the northern kingdom, didn't they drift back to Judah?

Yeah, especially after the 70 years of captivity, didn't a lot of those people, Jews, return that were in that northern kingdom?

Those people come back to Jerusalem to the one, the truth God supposedly was at. Didn't that happen too during history? So that's why when a message is given or some of the scriptures say that the whole kingdom, all Jews, all 12 tribes are represented.

That's what I'm pointing to getting at. Right. All 12 tribes are going to be represented. And Pete, the argument is that how can they all be represented? Because 10 of them went that way and two of them were down here.

So somehow they had to get together again. The 12 tribes had to be representatives of the 12 tribes. So I'm trying to figure out how that occurred.

[ 5 : 25 ] Okay. It looks like a conflict in the Bible. I know you should explain that somehow. Okay. Back in where the split finally started, the southern and the northern tribes.

Right. Okay. And who was it? It was Jeroboam, the northern. And when he took over, he was so bad that there was people there in the northern part that says, oh, no, no, no.

We can't go along with this. He brought in all kinds of idol worship and all that kind of stuff. And they started going back down toward the southern tribes. Okay. So they started back.

And so... That's what I thought happened during the history of this too. There were people that went back to Judah, to Jerusalem, made the southern kingdom. Or the, yeah, the southern kingdom. Yeah.

Okay, thanks. Yeah, they actually did. And we... I think we... I'm sure we covered that. I've got the scripture to find it, you know. But I'm sure that there's a lot of history books, secular history books about these periods in this time of what was going on.

[ 6 : 28 ] And so... But I couldn't find it in the Bible. Okay. You've got that other sheet that shows the time spans of the kings. Yeah.

Okay, where Jeroboam's at. Yeah. Yeah. And during that time at Jeroboam, people started leaving the north and started going back to the south. And it says that in the scripture.

Yeah. Okay. Yeah. Yeah, if you pick up that scripture at that point, you'll see some of that. Okay. Maybe the first part of Kings 1. Yeah.

Is there anything else that we've been studying and covering that anybody just wants to talk about? I always thought when he's in Mark and Jesus told him that the only sign you will see will be the sign of Jonah.

Jonah. I thought that was Jonah's coming back to life and Jesus rising from the dead. Is that... Is that... Well, three days in the belly of the fish.

[ 7 : 36 ] Yeah, that is brought up. But I think the actual sign was the sign that he was given to the nation. To Nineveh. Was that... To repent. Yeah. That's what I got from the sign.

Now, it does actually tie in to the three days in the belly to the three days of Christ. Yeah. You're right because Jesus mentions Jonah at least twice. Yes, he does. Once about the sign of Jonah and the other is three days and three nights.

Yeah. He references that. He will be... Yeah. Yeah, he referenced both of those. So, yeah, I always assumed those things were related or connected to the same thing but maybe not.

Jonah was speaking to unbelieving people. Right. And so was Jesus so they're really connected when you think about it and it's like a type of Christ back then, wasn't it?

Yeah. You can say that, yes. Yeah, Roger. The sign of Jonah, I believe, is the sign that Jesus is going to rise from the dead in three days.

[ 8 : 45 ] Yeah. Nineveh's repentance was a very temporary repentance because Nineveh's going to go take Samaria.

Oh, yeah. Assyria is going to turn right back around and be reprobated. That was a capital... Well, Nineveh is the capital of Syria. Right. At this time. At this point. So the repentance wasn't a thorough, long-term repentance like Christ was calling Israel.

They went back to their ways. They went back. Matter of fact, before we get done, you'll see where they did turn back and one of the prophets was... What Jonah was ticked off about was he didn't want to preach to them because he didn't want them to repent.

He wanted God to destroy. Yeah. That is true. Yep. Yep. To show you that the mind of God is not our mind.

We just can't keep... It's a good thing, isn't it? Sherry, you had a comment? Beth. So on this chart, I understand that the prophets are listed along the timeline compared to the kings.

[ 9 : 58 ] Also, is the northern kingdom timeline matched between Judah and Israel?

Yeah. Yeah. Yeah. because it was a couple hundred years after the Israelites were taken captive that the southern king who went to Babylon was a couple of years.

Because, yeah, I mean, looking at... Yes. Looking at this chart with the kings, I wanted to see, okay, what king was the same...

serving at the same time as that king and that doesn't show it. Well, it does show the dates. It shows the... Is that the one that shows the dates? Okay.

And I guess it shows the dates. Yeah. But these two timelines are pretty much... Yeah. If you go through this, of course, Jeroboam and Rehoboam, they were at the same time.

[ 11 : 04 ] And then some of the kings in Israel, several of the kings in Israel started reigning and Azah, he reigned for a long time. So, yeah, this all matches together and you see as we get down to the end as some of the kings in the small time spans down there at the bottom.

These were very bad kings and you see that go across and you see where Jothan and Azai is and all those southern tribes were king at that point.

As you're going through there, a lot of times they talk about they were doing this and the southern tribe was doing this. So, so, yeah, it's all in this time scan right here.

As you can see, the northern tribe only had the three although I believe some of the prophets also prophesized to both going back and forth.

even though they were primary for the northern tribe. Some of the things Hosea was saying was also for the southern tribe and also Amos I believe.

[ 12 : 19 ] And then Micah and Isaiah they'll be coming up and we're not going to be able to get to all of them because this we're not going to have time to do what I thought we was going to be able to do in a 13 week period in a quarter.

So, but hopefully we're going to get to where the northern tribe is in captivity and the southern tribe is in captivity. And I think we'll have to leave it at that and then some other time somebody pick up about the captivity and how they come back and talk about the other prophets that were there post-captivity.

Anything else? Anybody say anything you want to talk about? Nope.

Oh, oh, Perry, you mean any subject? Yeah, well, you can be anything I guess. Yeah, I got one for Nathan. Oh, I thought she was talking about the... No, well... Okay. Maybe in the Bible in the New Testament in Paul's writing, it says time and time again that the old Adam is dead, that your old sin nature is dead.

It's never no more. You're a new creature in Christ. Christ lives in you. But there's three or four of these kinds of sins. Paul keeps saying it's dead.

[ 13 : 56 ] It's gone. And my conflict with that is if the old Adam, the old sinful nature in us, you know, is dead in us, then why would we go on and do and see sins sometimes?

Even though Christ is in there too. He's filling us now too. You know, I've always been talking like there's a battle going on in there between, you know, that sinful nature and who's going to come out.

Who's going to get the way? You know, type of thing. It's going to be... It's up to you to decide which one's going to get the way. But, that scripture says he's dead. I mean, that's... Adam's dead.

Gone. You're a new preacher. And if that's so, why doesn't there happen to be any conflict between the two? I mean, if one is dead at the end of the life, there can't be any conflict. I just...

How do you explain that? I don't know. You know, type of thing. Yeah. All right. So, no easy questions. No, that is not...

[ 14 : 52 ] Where's the mic All right.

Testing, testing. All right. It's coming up. All right. So, the question... So, this will help. Let's see if I understood the question, Joe. So, you're asking... You got the...

The New Testament. Paul talks about the old man being dead. And it says that in several places. But, the old man and what some people call the sinful nature.

That's not a biblical term, but that's a term that people use. So, if that's the case, if the old man is dead and we are a new creation in Christ, why do we still sin?

Well, I think the answer is, I mean, I don't sin anymore. Do you, Joe? Yes. Oh, yes, I got to say. Maybe there's something wrong with you. I'm still sinning. And I know God doesn't see me sinning because of what Christ did.

[ 16 : 02 ] Yeah, yeah. My position was, I'm pure, I'm perfect, I'm ready to... Yes. Okay. That's how he sees me. But here, on this earth, though, he says, I'm still, I do still sin.

Yeah. Yes. Right. Yeah. And sorry, I was joking if anybody didn't get that. I hope you were because I sure sinned. Yeah. Yeah, John. Well, I try to cut it down. You try to cut it down? Yeah, we shouldn't sin.

I try to let God I mean, sin is horrific. I mean, God forbid that we ever sin any day of our lives, but we still do, unfortunately. I don't remember which epistle it's in, but Paul talks about having the sin nature of making him do what he doesn't want to do, that it's sin in him.

Romans 7. Is it Romans 7? I thought it was Romans, but I couldn't remember for sure. But it's not him, it's not the new man doing it. It's not I, but the sin in me.

Yeah. How can he do that if he's dead? So that's a conflict and I'm trying to get It also says, I think in Ephesians, but I'm not sure. But it says the old man continues to be corrupted continually through your life.

[ 17 : 13 ] Well, we, our bodies are in a state of corruption, right? But also the old sin nature just keeps going corrupt. It says, I don't know how to get it.

Yeah. I don't like to use the term sin nature. It's not a biblical term. I guess it's helpful to some people. The biblical term is flesh. That's what the Bible uses.

We have this flesh and that's hard because, well, flesh is, you know, it's our skin and bones and, you know, muscles and all that. That's our flesh.

And the Bible uses the same word that you would talk about, you know, having dinner. You know, you're eating the flesh of an animal. But it's indicating something about us that is, I think, like our flesh is corruptible, our flesh decays, there is this corrupting part of us.

And I think that's what it means by flesh. But, so why, so why do we still sin? When the Bible says that we're dead, I think, I don't know that there's necessarily just one way in which we're dead.

[ 18 : 24 ] In Romans 7, we just talked about. My dead is being separated from God. Yes. Not buried in the ground. Yeah. So actually, death on a whole is separation.

When we talk about death, physical death, that is the separation of our inner man, our spirit man, or our soul, some people might call it, from our body.

It's just a separation. We don't cease to exist, right? But we are separated from our body. That is physical death. And some people have described spiritual death as separation from God.

I think that is, that's a great way to describe spiritual death as separation from God. But there are other types of death. And in Romans 7, Paul talks about that we have died to the law.

He talks about a man and a woman who are married, right? And you are obligated to be connected to that woman or that man as long as you live.

[ 19 : 26 ] Because marriage is intended to be for life. But, the law teaches, right, that if one person dies, the husband or the wife, then you are free to be married to somebody else.

But until that time, you're obligated to stay together. that's how God designed things to work. But he uses that as an illustration to say that, hey, when we are under the law, we are, it's like we're married to the law.

We have an obligation to the law. But if one of us dies, either I die or the law dies, then that obligation ceases to exist.

And so, Paul says, well, we died with Christ. We died with him and we died in a sense to the law.

We're no longer obligated to keep the law and we're no longer under its oppressive power, under its condemnation. sin. So, when the Bible says that we have died to sin, I think it's the same idea.

[ 20 : 38 ] We are no longer slaves. That's the term the Bible uses. We're no longer slaves to sin. We're not under its power.

And really, it's the condemning power of sin that causes us to be slaves. It has control over us. It says, you broke me and I have the power of death over you.

And that power has been taken away. And so, our death, our death is more of a relationship to sin and the law.

It doesn't mean that we're never going to sin anymore, but it means that the power that sin had over us that actually causes us to go deeper and deeper and deeper into sin, that power is taken away.

And so, we may not always take advantage of that new relationship that we have, right? Because what does Paul say in Romans 7? He says, we have died to the law so that we can be married to another, Jesus Christ.

[ 21 : 42 ] So, our relationship was to the law. We had this relationship with the law and now that we have died with him, died in Christ, crucified with him as Galatians says, now we have a new relationship that we can have with God himself and that is by taking advantage of that.

You know, some people, they might have been in prison, right? And then they're released. But they fail to take advantage of the freedom that they have, right?

And so, we as Christians can fail to take advantage of one, being united with Christ, fail to take advantage of knowing him more and better, right?

And then we can still go back to that relationship with death and kind of flirt with, you know, the one who held us as a slave, our old master.

We can go back and flirt with him. We can go back We ought not to. The first wife, once in a while, we want to, we're separated. Exactly. Right, right, right. Yeah. So that's how I think about it.

[ 22 : 52 ] Any, so I'll stop there and see if there's any other comments. I see the relationship that, you know, God took away the sin when we come through Jesus Christ and that relationship now we're restored to God.

But he didn't take away our, our human instinct, our volition. We still have that. And that's what our, Adam and you is dead. And see, Adam and you is dead and that's where I had to come.

That means, that means if it's dead, well how can it have anything that's dead have any influence on you if it's dead? But I, I kind of get what your concept there.

Yeah, Roger. Well, that's not what you might think. Partly. Raise hands here. You raised your hand. The part, I'm sorry. That's all right. Partly, the, the, it gets, when you start using the metaphor beyond what Paul used it in the context, like when Paul says we died as in Adam all died and in Christ all will be made alive, that's one metaphor that he's using.

But to, to go over then and say that's my body that died, if you will, that is the flesh died, is, that's out of its context.

[ 24 : 11 ] That's beyond the metaphor that he used. That's why in chapter seven he said, wretched man that I am, who will free me from this body of death?

Thanks be to God, Jesus Christ. And that's why Paul later in another epistle, and I forgot to look it up, or I didn't, I didn't find it right away.

In another epistle Paul says, therefore I no longer sin, it's not I that sin, it's sin that dwells in me. Well, there's one for you. Because it's the sin that's in the body, the corruption that's in the body that does.

the body, that's why our bodies die because of sin, yet our, yet the inner man is renewed day by day. So our spirits are alive in Christ.

But the body is going to die, and it's going to die because of sin. anyway, so, yeah, that is a confusing thing, especially when you've come, when you were raised in a context of what we sometimes call the holiness tradition, which is a kind of a misnomer, but it's a, it's the, it's the methodology thing where the eradication of the old man and now you have no sin nature anymore.

[ 25 : 43 ] Well, then how do you sin if you have no sin nature? Right. Exactly. And that's why Paul says, therefore, no longer make your bodies an instrument of sin, make them an instrument of righteousness in Christ Jesus.

So we have, our bodies are going to die. And that's why for the Christian, you only die once. For the unbelievers, when there's the resurrection of the unjust, it's called in the scripture, they stand before the white throne judgment of God and their names aren't in the book of life and then they get the second death.

Now their spirits will go on, but that whole idea of dying, they're going to die twice and we only die once. Now, one comment I got about, and I follow you exactly, is it's mentioned more than just in Romans 7, you've dug up the death thing and the referral to the body and so forth, but it's in there about three or four other places Paul uses that terminology that's dead and it seems to apply more to your sinful nature, you don't like it nature, but your sinful nature, that part of you, your spiritual part of you also dies, that sinful nature, spiritual part of you, because that's what directs you, that internal Christ directs our soul, his spirit comes back in us when we accept Christ, he died when Adam sinned, that spirit either died or was withdrawn by God, it died, that spirit of God that was in him, the communication with God that he had, and of course we know what God did right away, with the temporary covering with the blood, the animals, he did that himself,

God took care of that, so that he could have a relation again with Adam and Eve, he took care of that, so they still had a relation, and the Jews can have a relationship with him too, because of the sacrifice system that he set up for him, and even before that, Adam and Cain and so forth, we know that God somewhere said to him, I want a blood sacrifice brought to me, you know, regularly, so that I can still, you know, you can have a relationship with you, and of course we know that Cain didn't, he brought the wrong one, you know, so it doesn't really tell us that God talked to him, but we knew he had to at some time, told him to bring a sacrifice, so, you know.

Yeah, let's go, Roger was raising his hand over here. We are born into sin, got that?

[ 28 : 09 ] When we receive Jesus Christ as our personal Savior, God sends his Holy Spirit into your body. Now, you still got your sinful nature, it didn't go nowhere, but Almighty God, through the shed blood of Jesus Christ, sees a saint.

I have a terrible time with that, but it's true. So, we got, we got, like Marv used to say with the old Indian, he's got two natures in him, he's got to choose which one he's going to follow every day.

Whenever you see a pretty woman and you lust after you, you got to say, nope, can't do that. You know what, that's so important, because that frees you to be bold in Christ. It frees you to be bold in Christ.

I try not to sin, you know, don't worry to sin, but I know I'm going to now and then, but I know how God said, I'm going to love you just as much, you're going out to your salvation, so you go out there and try and do your best, now you know you're going to stumble, but that doesn't mean you shouldn't try and do it.

It frees you, just like I'm talking here to you folks right now, I may say things are wrong, I may even insult somebody, I may do a sin right now, you know, insult somebody or not be kind right now to you, but I'm not worried about that happening because it might happen, because I know God will forgive me for it, he already has for it, and I'm still going to say that his sight, and I wasn't that way for a long time, I wouldn't speak out at all, I was the quietest guy you ever saw about, you know, didn't say anything, what happened?

[ 29 : 37 ] Come on Joe, when was that? Lord, it didn't happen, in Ephesians, to go along with Roger here, Ephesians 4, it says, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lust of deceit, that means it's not getting better, your old nature, it's continually being corrupt, and like you said, you have to decide whether or not you're going to let that one run, or the other one run.

But we have a new position, that new position, but in Ephesians you're saying that it's basically talking about putting to death an old way of life, that's how it puts it in Ephesians.

But it does say that that sin nature is not going to get better, it's just getting worse and worse and worse, I think even for Christians it does, if you don't fight it.

Yeah, that corrupting influence of sin that started with... If you don't believe that, just turn on your TV. So the answer, and I think about this a lot, the answer is, what's the answer to sin?

How do you solve the problem of sin? I mean, there's one part of it, right, in that it was solved and Jesus paid the sacrifice so that we would not be under the sentence, under the condemnation of sin.

[ 31 : 03 ] What's that? More Bible. Discipline yourself towards godliness. Roger. Alright.

I know how to do it. Do you want to answer? You've got to get close to God and have him right there with you all the time in everything you do and every activity, no matter what's minor, you consult with God.

You consult with him regularly and be in confidence. Who do you get the most help from when you need help? As an analogy, your friend. If you've got a real good friend you can go to, there's even a song we sing, a friend in Jesus, something like that.

We have a friend in Jesus. That's what you've got to do. You've got to make a close friend to Jesus. Yeah, amen. And when you do that, then, you know, he'll take care of you. Joe, I think that's exactly the right answer.

The answer is union with God. Yes. Knowing him. Yes. And I think God designed us to be in union with him. And the first sin caused what?

[ 32 : 07 ] A separation between us and him. And that sin has permeated the whole human race. And the Bible talks the other thing the Bible talks about as far as our flesh.

You see this over and over again. It says the flesh is what? Weak. The flesh is weak. We're weak. And just like, you know, children are weak.

They need their parents, right, to help them. We need God. God designed us to need him. And so, you know, the condemnation of sin has caused that separation.

So then in our weakness, we're unable to. We're unable to kind of do the things that we ought to do. But the answer is him.

We can, you know, the thing that's taken out of the way, the law, was that wall of separation, you know, Paul talks about. You know, it's separated Jew and Gentile, but that law has separated us from God.

[ 33 : 04 ] And now that it's taken away, that barrier isn't there anymore. But that doesn't mean that we as Christians always take advantage of the relationship that we have with God now.

And so that's the key to living a godly life, to being like him. There's one of my favorite passages, 1 Corinthians 5, it talks about the veil.

And that veil being taken away. And it says at the end, I don't have my Bible with me up here, but it talks about us looking at Christ with unveiled faces.

And here, let me look it up. 1 Corinthians 5, am I getting that right? Unveiled faces. 1 Corinthians 15.

Where am I? Is it supposed to be 2 Corinthians? Oh boy, where am I thinking?



[ 34 : 20 ] Where is that? Anyway, it talks about us with unveiled faces.

We can look upon the Lord without a veil. There's nothing in the way. And that as we look on him, we are changed.

We can be changed to be like him. As we look upon him clearly without anything in the way, we can be changed to be like him.

If anybody else has any comments, I'll see if I can find the passage. Also, 2 Corinthians chapter 5, talks about the new life.

Therefore, if anyone is in Christ as a new creature, the old things passed away, behold, new things have come. That restores our fellowship to God.

[ 35 : 31 ] We were once out of that fellowship and now we're back in fellowship with God. Because not of us or what we did, but because of what Christ did. Right. Right. Right. Right. Right.

Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Right. Yeah.

Here it is. Chapter 3. 2 Corinthians chapter 3. So it says, starting in verse 7, it says, maybe I should go back further.

Verse 7, but if the ministry of death, it's talking about the law, the law of Moses, written and engraved on stones, was glorious so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away.

So that ministry of death, the law, was glorious. It was so glorious that they couldn't even look at his face because of the glory of the law and him coming down the mountain.

[ 36 : 42 ] he had to veil his face. How will the ministry of the spirit not be more glorious? So the ministry of the spirit is God. In fact, it says later on, the spirit is the Lord.

For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect. Like in comparison, it's like Moses had zero glory at all in comparison to the glory of the spirit that has come because of the glory that excels.

For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech. Unlike Moses who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away, but their minds were blinded.

For until this day, the same veil remains unlifted in the reading of the Old Testament because the veil is taken away in Christ. But even to this day, when Moses has read, a veil lies on their head.

Nevertheless, when one turns to the Lord, so this is when you become a Christian, when you turn to the Lord, the veil is taken away. Now the Lord is the Spirit. So you're saying the Lord God, the Lord Jesus is the Spirit that's being talked about there.

[ 38 : 01 ] And where the Spirit of the Lord is, there's liberty. But we all with unveiled faces, so without our faces, without any covering, without anything blocking our view of His glory, beholding as in a mirror, the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

So it's interesting, it says, we behold the Lord as in a mirror. mirror. What does that mean? Well, we are in Christ.

When we look in the mirror, we see Christ. We're in Christ and He is in us. And we see Christ, we look at Him as in a mirror, we look at Him clear, we see His glory without any kind of veil.

Wow. And as we behold Him, we are transformed from glory to glory to glory. It's progressive, right? It takes time to become like Him.

But faith, it's the eyes of faith, right? Because a lot of times we look in a mirror, do we see Jesus Christ? It doesn't look like Jesus to me, right?

[ 39 : 12 ] But we have to see with the eyes of faith. I am in Him. I am in Christ. I'm identified with Him. All right. I think we've run out of time.

That was a great discussion. Oh, yeah. We've got an hour coming up. Maybe we can continue it if nobody else shows up to church this morning. We'll see.

Chris is here. All right. Thanks, everybody.