

Daniel 06-01-01b

Let's return now to our study of the Word of God via Daniel chapter 7. We took a little bit of an excursus as we looked at Isaiah chapter 28, and from there we excursed even further over to 2 Samuel chapter 5, and looking at the way God acted on David's behalf at Mount Perizim. We don't even have time to go look at the Valley of Gibeon, but the Lord rises up as at Mount Perizim. The Lord actually rises up twice at Mount Perizim, doesn't He? In two different ways.

The first time, He gives David the victory when David inquires of the Lord, and God says, David, go up. You go attack, frontal assault. The victory is yours.

And David, in faith, just as he did when he attacked Goliath, just marches right out there and hands the Philistines their helmets, picks up their idols, disperses them. Well, they don't learn, and they regather in the same place sometime later. David does not assume that God is going to do the same thing.

We talked about the fact that Jesus is the same yesterday, today, and forever. That doesn't mean that He works the same, or that His provision is going to be the same in similar circumstances or for even similar people. Each of us has his own row to hoe.

Remember Psalm 1, 1-6 that we've memorized? Blessed is the man who walks not in the counsel of the ungodly, who does not stand in the way of sinners, who does not sit and see the scornful. He shall be like a tree planted by the rivers of water that does what? Bringeth forth his fruit in his season. Your season may not be the same as somebody else's season.

Your fruit may not be the same as somebody else's fruit. Each righteous man planted by the rivers of water brings forth his fruit in his season. And it's important for us to look at those lines and presets that build up in our soul and determine what we should do.

This is how we inquire of the Lord. We don't have the luxury of the Urim and Thummim. We don't have the luxury of Nathan the prophet or someone else to consult on specific matters of application.

Where do we go? Like the old gospel song says, where could I go but to the Lord? We have God the Holy Spirit. We have the Word of God. And as we approach situations, it's critical that we inquire of the Lord as David does.

Don't assume that, well, what I've always done, I will do again. When it comes to specific outworking, one time we are holding a hard line, another time we are merciful. One time we are strict, another time we are flexible.

One time we see something as an essential and we don't flex at all. Another time, that same thing, different circumstance, different context, may be a nonessential and we give, we flex, we allow for. Well, how do we know which to do? The first example of this that always comes to my

mind, and again, we don't even have time to turn there.

I better have time to mention it, is the Apostle Paul on the subject of circumcision. What did he do with Titus when he brought him to Jerusalem? Did not circumcise him because everybody was pressuring him to conform. And he said, no, you don't have to do that.

And he talks about those who are trying to spy out our liberty, trying to catch him in the baths and figure out if he was circumcised or not. But what does Paul do with Timothy before he takes him around with him to minister to largely Jewish congregations? He circumcises him. His mother was Jewish, his father was Greek.

Paul circumcises him. Now, is it right or wrong to be circumcised in that situation? Well, inquire of the Lord. There is a time to make an issue of something like that and there is a time to avoid making an issue of something like that.

David, 2 Samuel chapter 5, two meetings of the Philistines in the very same place, both times inquires of the Lord and gets a different answer the second time than he got the first time. First time, funnel us all. Go in there and blow them away.

And they do. Second time, do not go up. Go hide.

Go retreat into the mulberry trees and watch from the top of the mulberry trees until you hear the sound. When you hear the sound, encircle them. David, listen to the word of the Lord.

We can't just start taking things for granted. You can't just establish a set of ruts and run through the ruts. Inquire of the Lord.

Now, in Daniel chapter 6, we saw Daniel praying three times a day. Many times in the word of God, we see that going to God, appealing to God, is the pattern. There's nothing hard and fast about three times a day.

I've already mentioned Psalm 55, 17, evening and morning and at noon. Will I pray and cry aloud? But this is by no means a rule or a legalistic requirement. In the Israelite mode of operation, people typically, from what we can gather from the word of God, prayed at the times of sacrifice, particularly the morning and evening sacrifices.

And it seems to have been a twice-a-day thing. 1 Chronicles 23.30 Stand every morning to thank and praise the Lord and likewise at evening in connection with the offerings that are described in Exodus chapter 29, verses 38 and 39. Offer on the altar two lambs of the first year day by day continually.

One lamb offered in the morning. The other lamb offered at twilight. And people would resort to prayer at the time of the offering of these lambs.

Twice-daily prayer is indicated in Psalm 141.2 Let my prayer be set before you as incense, the lifting up of my hands as the evening sacrifice. We'll see this in Daniel chapter 9, verse 21.

Daniel says, While I was speaking in prayer, Gabriel showed up, caused to fly swiftly, reaching me about the time of the evening offering.

Daniel is praying at the time of the evening offering. Ezra chapter 9, verse 5. Ezra says, At the evening sacrifice, I arose from my fasting, and having torn my garment, I fell on my knees, spread out my hands to the Lord my God. Acts chapter 3, verse 1. Peter and John went up to the temple together at the hour of prayer, the ninth hour.

This is the time of the evening sacrifice. Acts chapter 10, verse 3. About the ninth hour of the day, Peter sees a vision. Angel of God coming, and Cornelius has this vision.

And of course, Peter is going to see a vision at the same time. And Cornelius describes this to Peter in verse 30 of Acts 10. He says, Four days ago, I was fasting until this hour, and at the ninth hour, I prayed in my house, and behold, a man stood before me in bright clothing.

So, morning and evening, at the time of the sacrifice, the time when people knew that there was an offering going up and that God was, as it were, paying attention to the affairs of men, people would pray. The typical attitude for prayer under normal circumstances was standing. This is something I didn't really realize.

I assumed that the Old Testament people all fell on their face and the New Testament people stand, but researching this this week, I discovered that even Old Testament people typically stood for prayer. 1 Chronicles 23.30 To stand every morning to thank and praise the Lord, and likewise at evening. Nehemiah chapter 9 24th day of the month, the children of Israel assembled with fasting sackcloth dust on their heads.

Separated from the foreigners, they stood in their place and read from the book of the law. The Levites said, Stand up and bless the Lord your God forever and ever. Nehemiah chapter 9. Matthew chapter 6 and verse 5. Jesus said, When you pray, don't be like the hypocrites.

They love to pray standing in the synagogues and on the corners. Same thing in Mark 11. 25.

Whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may forgive you. When you stand praying, Jesus says. Luke 18.11 The Pharisee stood and prayed thus with himself, God, I thank you that I am not like other men.

Two verses later in Luke 18.13 The tax collector standing afar off would not so much as raise his eyes to heaven, but beat his breast saying, God, be merciful to me, a sinner. So standing was the normal attitude for prayer. Kneeling, prostration, was an expression of need, of humility, of lowering oneself on occasions where there was great solemnity or great need.

This was to emphasize submission, emphasize a pleading on the part of the person engaged in prayer. 1 Kings 8.54 When Solomon had finished praying, all of the prayer that you find in the earlier part of that chapter about God blessing the sanctuary and blessing those who come and worship there and so forth. When Solomon had finished praying all this prayer and

supplication, he arose from before the altar from kneeling on his knees with his hands spread up to heaven.

It was a special occasion, a special appeal, and Solomon knelt to pray in 1 Kings 8.54 Ezra 9.5 At the evening sacrifice, I arose from my fasting, having torn my garment and robe, I fell on my knees and spread out my hands. Luke 22.41 Jesus in the garden withdrew from Peter, James, and John about a stone's throw and knelt down and prayed. Acts 7.60 Stephen, Acts 7 is the chapter of Stephen's martyrdom.

Stephen knelt down and cried out with a loud voice, Lord, do not charge them with this sin. When he had said this, he fell asleep. Luke 9.40 Peter put everyone out, knelt down and prayed.

This is the resuscitation of Tabitha. She opens her eyes, she sees Peter and sits up. Same thing in Acts 20.36 Paul, having spoken, knelt down and prayed with them all.

And in 21.5 of Acts, one of the we sections with Luke, he says, we departed and went on our way. They accompanied us with wives and children until we were out of the city. And we all knelt down on the shore and prayed.

So at times of special appeal, people would kneel. The issue here is how public is your prayer? And we're reviewing just a little bit before we go forward in Daniel chapter 7, looking at chapter 6, because this edict was passed that said, nobody can make any appeal or supplication to anyone but the King for these 30 days, right? Daniel hears about that and then he makes a decision to pray. What does Jesus say about prayer in the New Testament? When you pray, what are you supposed to do? Go into your closet? Remember that? So which is it? Do you pray publicly or do you pray in the closet? Well, this is where we have to use our line upon line.

We talked Friday night about the importance of believers in a time of crisis, in a time of chaos, thanking the Word of God. Remember those steps? First thing you have to do in a time of chaos is think. Put two and two together.

Draw a conclusion. John doesn't even bother to identify the speaker when the Lord Jesus speaks, but it's in red ink because we can apply. We can figure out who's talking when He says what He says.

Got to keep thinking. Got to put two and two together. This is our inquiry.

This is our appeal to the Lord. What should I do? Should I make an issue of this or not? Should I stand up and cause a rocking of the boat and a rippling of the water? Or should I be flexible and let this pass and not make an issue? You will not find chapter and verse for a lot of these cases because it depends. Every time the Philistines come is not the time to launch a frontal assault.

We have to inquire of the Lord. Times of confusion, times of turbulence, times of chaos, we go to the Lord. We put together the things that we know.

We remember that God has this situation under His control. Even chaos has to conform to God's structure and God's order. And so forth.

So when the drunkards of Ephraim are wearing their crowns of pride, when they're vomiting on the tables and everything is going into the handbasket, we inquire of the Lord. Daniel had to make a decision. His spiritual life is his own private business.

He doesn't have to advertise that. There's no injunction in the Law of Moses that says pray where people can see you. Jesus is going to say just the opposite later on.

Do not be as the hypocrites who stand on the street corner making a long drawn-out affair out of their prayers to be seen by men. When you pray, go into your closet. When you do your good deeds, don't let your left hand know what your right hand is doing, Jesus says.

And yet in another place, He says, let your good works be seen by men so that they will glorify your Father in heaven. Well, so which is it? Do you let them be seen or do you not let your left hand know what your right hand is doing? It depends. We live in an age of discernment.

This is kingdom teaching from Jesus. He's trying to bring Israel into the time of the kingdom, trying to get them to put line upon line, line upon line, precept upon precept, precept upon precept. The advantage of knowledge is you can synthesize.

You can draw conclusions. You can perceive an unstated truth. Romans chapter 1 tells us that what may be known of God is manifest in creation.

How? It's not like you pick up a rock and it says, made by God circa 4000 B.C., right? How do we know about God and His eternal Godhead? We draw conclusions. We intuit that design requires a designer, that complex and sophisticated systems and information storage and the kinds of things we see around us do not happen by accident. There is no observable law of physics or chemistry that can account for random distributions of molecules assembling themselves into living things with systems and order vastly more complex than the space shuttle.

And these things not only are born and live and grow, but they reproduce and survive for thousands of years unattended. That doesn't happen by chance. This is what creation states, but you have to draw the conclusion that those premises and those propositions present.

And there are many people who are unwilling to follow through on that proposition. And they say, I don't see it stated explicitly that there is a God. I refuse to draw that conclusion.

There are many believers who have the promises and principles and doctrines of the Word of God in their soul and do not draw the requisite conclusions. They do not inquire of the Lord, should I go up? They say, that's Philistines. I should not go up.

I'm not going to inquire of the Lord. Don't have to ask Him. I'm not going to go up.

That's confrontation. That's danger. I'm not going to face it.

You do not claim the righteousness of God by faith living that way. Refusing to analyze and draw conclusions. Daniel could easily have said, well, what's the big deal? For 30 days, I'll just back away from the window when I pray.

There is a time to be seen. And that was the time. An issue had been made of whom do you serve? And that was the time to step up to the plate and say, I serve the Lord God of Israel.

It was not a time to recede. It was not a time to rationalize. Daniel understood that because Daniel inquired of the Lord evening and morning and at noon.

Well, when we get to chapter 7, Daniel looks and he sees these four beasts that we studied in some detail before the holiday. In verse 7 of chapter 7, Daniel says, after this I saw in the night visions this fourth beast, dreadful and terrible. Exceedingly strong.

Huge iron teeth. Devouring. Breaking in pieces.

Trampling the residue with its feet. Different from all the beasts that were before it. Ten horns.

I was considering the ten horns. Notice, Daniel is a man of meditation. He looks at things and then he thinks about them and analyzes them.

I was considering the horns and there was another horn, a little one, coming up among them before whom three of the first horns were plucked out by the roots. And there in this horn were eyes like the eyes of a man and a mouth speaking pompous words. Horns in general represent authority and strength.

Represent the implementation or the presence of a government of that which is determinative and authoritative and forceful over others. A horned animal can push other animals into submission because it's got the horns. Three of these governmental leaders are pushed out of the way by this new horn which has eyes.

Eyes speak of intelligence, of superior level of information and a mouth speaking pompous words. Mouth speaking pompous words or big words. Great things.

That's what your text note says there. Mouth speaking great things. Promising great things.

Pie in the sky, by and by. We talked about this Friday night. This is the frog demon message.

A mouth speaking pompous words. Now, this is what we come to. If you are watching for the main point of the second lesson, this is it.

Verse 9. Daniel says, I watched until thrones were put in place and the Ancient of Days was seated. His garment is white, hair of his head is like wool, throne is a fiery flame, wheels are burning fire, fiery stream issues forth. Thousand thousands minister, ten thousand, ten thousands before him.

The court is seated and the books are opened. Now, here's my question. What is the significance of the title Ancient of Days? We have this enshrined in one of our hymns, don't we? Pavilioned in splendor and girded with praise.

What hymn is that? Immortal, Invisible, God Only Wise. It's one of God's more well-known titles, isn't it? The Ancient of Days. What does it mean? Why does the Bible ascribe to Him this title? Well, as you know, this is the kind of thing that intrigues me, so I was looking at it in Hebrew and I discovered that it doesn't mean Ancient of Days.

We've got perfectly good word for something that's really old and this isn't it. So, we need to address ourselves to this title because it is key in understanding this vision of Daniel. It's not just any old manifestation of God that he sees in this vision, seated with the books being opened and all of these ministering holy ones before him and so on.

This is a wonderful, spectacular vision and there is a specific name ascribed to God here and in our English we have it as the Ancient of Days. Well, the word that is used here for Ancient of Days is actually a phrase. This is, and it's slightly confusing because the versification in the Hebrew is one off from the English for various reasons.

Every once in a while, the Hebrew text will divide differently, but the phrase here is Atik Yomim Atik Yomim Now, part of that you should recognize which is the second word. Yom, Y-O-M, is the Hebrew word for day. Yomim is the masculine plural.

So, we have days. This goes all the way back to Genesis chapter 1. The evening and the morning were Yom Echad, the first day, day one. Here we have Atik, and this is the word we need to study.

If you were spelling this out in Hebrew, this does not start with an aleph. It starts with an ayin. It's ayin, and then tav, or tav, with a dogish, which sort of doubles the T, makes it a hard T. Then we have the I or IY construct, and then Q, kof, Atik.

Well, what does this word mean? It's the something of days. To find it, we have to go back to the root. Hebrew roots are composed of three letters, and once again, we have ayin, tav, and kof.

Atak or atek. This verb means to move, to proceed, or to advance. That's its root meaning.

From this root comes its connotation, which is if something proceeds and advances, it leaves something. It starts from a place, and it goes forth. It departs, and in the departing, there is an element of freedom.

There is an element of release, to go forth. So, it comes to mean to pass forth, to become free, and then the lexicon says to grow old. Hence, the ancient of days translation.

I will argue, as we go through the uses of this word in the Old Testament, that the grow old

idea is an interpretation and a misleading one. This verb is used in Psalm 6, verse 8. Depart from me, all you workers of iniquity, for the Lord has heard the voice of my weeping. Depart from me, atka, go away, leave me.

Separate, Job 21, and verse 7. You need to look at this one, because your translation says, why do the wicked live and become old, yes, become mighty in power? Their descendants are established with them in their sight and their offspring before their eyes. You can see where Atik figures in that sentence, can't you? Why do the wicked live and become old? What this says is, why do the wicked live and advance, go forth to bigger and better things, rise above the rest of us? It's not talking about their age. Perfectly good word for age.

Notice, the wicked live, they separate from us and become mighty in power. You know how the powerful, the rich and the powerful just kind of circulate in their own little stratosphere and other people cannot attain to it in many cases? That's what's being referred to here, Atik, Atak. Why do the wicked live and separate, go forth and become mighty in power? No longer with us.

Job chapter 14, verse 18. As a mountain falls and crumbles away and as a rock is moved from its place, as a rock is Atik from its place. It's actually Yetak here in the Hebrew form.

But it means to move. A rock doesn't grow old in its place and get little wrinkles and gray whiskers. It tumbles away.

The mountain falls and crumbles. A rock is separated from its place. It used to be there, but it chips away.

Moved from its place. This is our legitimate sense. I could give you a lot of other examples here.

In Psalm 6 and verse 7, there is a play on words. I gave you Psalm 6, 8. Depart from me, you workers of iniquity. But in verse 7, it says, my eye wastes away because of grief.

It grows old because of all of my enemies. Grow old is from Atik there. But my eye wastes away because of grief.

My eye is removed because of my enemies. I can't see what I need to see. My eye is separate.

My eye is not doing me any good. It has nothing to do with your eye. Why would your eye grow old because of your enemies? It doesn't make any sense.

Well, that's enough biblical examples. I could give you many, many. You can go through all the entries in the lexicon.

There are more in Job. But every place where you find this word translated old or grow old, it is better translated to move or remove. To advance, to go forth.

And there is this idea of freedom. Proverbs 8, verse 18. Riches and honor are with me, enduring riches and righteousness.

This is talking about wisdom personified. The truth of the Word of God is speaking here. And it says, riches and honor are with me.

And then it says, enduring riches. The word enduring is from Atik. And what does it mean? Riches that are separate.

Riches that are removed from the ordinary. In the same way that we saw the wicked removed from the ordinary and set apart. These are set apart riches.

What did Jesus encourage in the New Testament? Lay up for yourselves treasure in heaven. It's riches that are secure because they are removed from moth and rust and thieves breaking in and stealing. So, you have this same idea in Isaiah, our passage this morning, Isaiah 28.

Remember the section, whom will he teach knowledge? Whom will he make to understand the message? Those just weaned from milk. Those just drawn from the breasts. The word translated drawn from there is Atik.

Separated from. Moved away from. Free of.

Not limited to the milk from the breasts. Able to take in something more than just milk. Having departed in the sense of gone on to a greater freedom, right? So, now we come back to Daniel chapter 7 verse 9. I watched till thrones were put in place and the one free from.

The one removed from days. The one beyond days. The one outside of days was seated.

The one who is not bound by time. This would be a good free interpretive translation. The one not bound by days.

Not bound by time. Not limited. Not attached to the breast.

Free. Beyond. Liberated.

Has moved on. Has advanced. Is outside and beyond that limitation.

This is the meaning of Atik. In the verbal form. An Atik as an adjective.

This is what it means. Beyond days. Not limited by days.

Outside of time. Again, this is why science is never going to prove the existence of God. It can be intuited.

It can be inferred. It can be understood from the things that are seen. But it will never be demonstrated.

It will never be proved. Because God is Atik. He is beyond the material world.

He is beyond the limitations of chronological time. This isn't talking about that God's really old.

It is talking about the fact that God is really transcendent.

This is why when he is seated on his throne of fiery flame with the burning fiery wheels. With these thousand thousands ministering to him and ten thousands times ten thousands standing before him. The court is seated and the books are opened.

Now, when is this court seated? When are these books opened? After the little horn pushes the other three horns out of the way and opens its eyes and starts speaking these great words. I watched until in verse nine tells us that this maintains the chronology of the vision. Unlike what we've seen in Revelation where you tend to skip back and forth and rewind and go back and overlay with a fresh perspective.

This is contiguous. This is continuous. This goes forward in time and Daniel sees the one who is outside of time sitting down and the books are opened.

Now, what is a book in the ancient world? Do they have covers and bindings and so on? It's a scroll, isn't it? Do we know of any scroll that is opened in heaven at the time when the Antichrist is on the earth? Hopefully, if we've been paying attention in Revelation, we've seen that there is a seven-sealed scroll. And John weeps because there's no one worthy to open the book until the Lamb appears. He is worthy and he opens the first of several books that are opened in heaven.

The books, plural, are opened. What is contained in these books? Well, what is the picture we have here? This is not a picture of God seated in the midst of the glassy sea, is it? It doesn't say anything about the surrounding turf upon which the thousands upon thousands stand. What is the emphasis here? What do we see? Fire, fire, and fire.

His throne is a fiery flame. Its wheels are a burning fire. A fiery stream issues and comes forth from before him.

Triple fire. This is perfect, ultimate judgment. So, what is the content of these books going to be? The seven thunders of judgment.

The bowls of God's wrath that are going to be poured out on the earth. And this is consistent with our understanding from other studies. I watched then because of the sound of the great words which the horn was speaking.

Notice that speaking is still going on as this heavenly judicial court comes into session and the books are opened. I watched until the beast was slain, its body destroyed and given to the burning flame. We know who is the first to be cast into the lake of fire, don't we? We're going to see this as we go forward in Revelation.

But the first resident of the lake of fire is the beast who rises up out of the sea, the Antichrist. His body is destroyed and given to the burning flame. As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.

Do those words ring any bells at all in verse 12? If you were here for our Ecclesiastes study, there are times and there are seasons. Time for every purpose under heaven. To everything there is a season.

Well, you have the Aramaic equivalent, if you will, of those words here. And so, you have the Zeman, Z-E-M-A-N, Zeman, which is translated here as season. Here we go.

Appointed time. As in Ecclesiastes, chapter 3, verse 1. Zeman, Z-E-M-A-N. And this comes across in biblical Aramaic virtually unchanged.

And then the second word here is Idan, I-D-D-A-N. And Idan or Adan means time, appointed time, definite time, something involving duration. We already had this in Daniel chapter 2, verse 8. I know for certain that you Chaldeans would gain time to try to figure out what my dream is.

Gain a season. Gain a delay. That same thing was given to us in chapter 3, verse 5 and 15.

The time of the horn, flute, harp, lyre and psaltery is the time you're supposed to bow down and worship the image. So these are two words applied to the continuation of these other beasts. Now how can that be? We've already said these other beasts are earlier empires, right? With the Antichrist being the last one.

You have the Babylonians, the Mesopersians, the Greeks, and then the Romans and the revived Roman Empire is this fourth beast. But he says the other beasts have their dominion taken away, but their lives are prolonged. Now, after the kingdom of the Antichrist is destroyed, what happens next in our eschatology? It's the millennial kingdom, right? But we know that during that time, there are still kings in the earth who bring tribute, who are under the domination of the Prince Regent in Jerusalem under the overall control of the Lord Jesus Christ, ruling with a rod of iron.

But what does this tell us? The fruit of those civilizations, language, culture, art, technology persists and goes forward. Most of what we have that we call civilization comes from those empires, government in particular. Forms of government, systems of laws and so on continue, as do forms of expression, pottery, painting, sculpture and music and so on, poetry, epic literature.

And this tells us that there's going to be human civilization and it's in the pinnacle of its development, just as it was in those empires. Their dominion is taken away, but their life continues. What is the life of an empire, of a civilization? It's its culture.

It's the heritage that it leaves to its people. So, these attainments. People have asked me a time or two, well, do you think we'll have computers in the millennial kingdom? Do you think we'll have television? And do you think we'll have the kinds of things that we have in civilization now? And I think on the basis of this passage, you can say yes, because the life of the previous civilizations and the fruit of those, the culmination of those, is going to continue.

The dominion will not be there, but the evidence of its life will persist for a season and a time. And that, of course, is going to be until the end of the millennial kingdom. Well, this brings us to verse 13, and the second vision that Daniel has in the night, one like the Son of Man coming with the clouds of heaven.

This deserves its own session and its own treatment, and so that's where we will pick up next time. But we're reminded as we look at this that God, in His purpose and in His plan of organizing the chaos that can be our lives, giving us His Word to sustain us, those who are willing to look at the lines and the precepts to be humble, to be teachable, as we saw Friday night, are the ones who are going to lay claim to God's deliverance and God's salvation. We need to remind ourselves regularly, evening and morning and at noon.

We need to resort to the Lord and inquire, how should I best reflect Your glory and live by Your Word today? It may not be the same as it was yesterday. Frontal assault yesterday, hide in the trees today. Inquire of the Lord.

Let's close in a word of prayer. Father, thank You for the year that has passed and the fruit that it has borne in our lives, the provision of Your grace that we have experienced. We look forward to the coming year.

We pray that You will bless it, that You will bless each one here with the knowledge and certain realization that there is a plan and purpose for our lives. You have made every provision in Your Word and through Your Spirit because of the Lord Jesus Christ, that we can reflect Your glory both now and in the ages to come. We ask all these things in Jesus' name.

Amen.