

Kings and Prophets 12-11-30b

We resume our study, we're in 1 Kings chapter 2, looking at the charge that David gives to Solomon and trying to understand why this sentence or this set of sentences are carried out at this time. All these things are written for our instruction. You might initially think, well, it seems a bit difficult for me to make the interpretation application leap from observing this because I don't have any blood guilty people in my periphery that I'm going to have to ask to have executed when I get on this door.

So what what does this all mean? Well, I have a couple of thoughts and I do not think I've done any more than maybe reach for the hem of the garment here. But David and Solomon make an interesting set of kings. When looked at together, David is a contested king.

You saw the beginning of his reign when he's in Hebron for those seven and a half years. The issue is in doubt for two of those years. There's actually an alternate king on the throne, which is Ish-bosheth, and the loyalties of the nation are not with David.

They are with Saul's house, the human choice, the human solution. And this has been Israel's problem from the beginning. Paul details this in the book of Romans, chapter 9, 10 and 11.

Especially Israel has a zeal for God, but not according to righteousness. They try to not according to knowledge. They are trying to establish their own righteousness instead of seeking the righteousness of God.

And they fail on this point. And those branches are broken out of the tree and the wild branches are grafted in. Here's a suggestion as to how to from a big picture point of view, there are plenty of detailed applications.

But in the larger picture, think of David and think of Solomon as the two phases of the Lord Jesus Christ on his throne. When is the Lord going to first be the king of Israel? When is he going to be David's son sitting on the throne of his father? When will that take place? Has it happened yet? Is it happening now? If you listen to some, he's sitting on that throne now. But those guys are wrong.

We don't have time for him. When did it happen or when will it happen? It will happen in the millennial kingdom, right? How is he going to reign? They've got American primitive paintings, you know, the peaceable kingdom, all these flat cows and lions and things sitting around. Remember that painting, does anybody still look at that? They put that in your history book, the peaceable kingdom, probably not.

It's godforsaken education that our kids are getting now. But look for the painting, the peaceable kingdom. It's a primitive style of all of the animals and little children playing with snakes and so on, it's the peaceable kingdom.

That's the millennium, right? That's the millennial kingdom. Well, the kingdom is peaceable, but what kind of king does it have? Does he rule with a goose feather? Does he rule with a pom-pom? Does he rule with a wet piece of spaghetti? No, he rules with a rod of iron and he breaks in pieces the nations like a potter's vessel. That's not just that's not before the kingdom, that's during the kingdom.

He doesn't start reigning with a rod of iron and then, well, this is kind of heavy. I think I'll just start reigning with this feather boa. He doesn't soften.

That reign is a time of justice. It is a time when those who resist are squashed, are crushed, are broken under the iron rod, and they are forced to send tribute to Jerusalem. Send it or else.

The most peaceable part of the peaceable kingdom is that part given to the overcomers of Israel, the faithful who will dwell in the land, who pass under the rod and are allowed to dwell in the historic tribal assignments. Not so in the rest of the world. Think Garden of Eden.

People say, oh, the Bible can't reconcile with archaeology because look at all these dinosaurs, saber tooth tigers and nasty, ferocious, clawed, what do they say? Red, red, red in nail and tooth of claw or whatever. It was a bloody fangs and lots of meat eaters. Even in the time of Adam and Eve.

Why do you think God planted a garden and walled it off? Because in the garden, there was peace in the garden, there was fruit from any tree in the garden, you had the safety to look out and name whatever's out there. The garden did not extend to the entire single continent that then defined the world, did it? It was eastward in Eden, a very small portion. Same thing in planet Earth, millennial kingdom.

There's going to be all kinds of stuff going on in the rest of the world. You don't want to be living in North America. You don't want to be living in South America or Australia or New Zealand or Asia or someplace.

If you're human and incarnate in the millennium, you want to be in the land. The judgment on the Pharisees is that they are going to be living off on the vilt somewhere and they're not going to receive the blessings and they will hope that they made friends with their mammon so that they can get a get a visit. These Islamic types want to make a trip to Mecca.

Well, these guys, once in a thousand years, may hope that they can get an invite to come in and just look around and then be expelled so that they can weep and wail and gnash their teeth some more. Here's the point. David is the warlike king.

His reign necessarily precedes the reign of the king of peace. The millennial kingdom is the lion of the tribe of Judah. He will rule with a rod of iron.

He will dash in pieces like potter's vessels any and all who want to withstand. It's a tiny kingdom, but it will rule the world. Rule the world.

As in ruling. Do you think these types off on the other side of the globe are going to want to send tribute to Israel? But they will. When will the lamb be the light? When will it be nothing but light? When will it be leaves from the tree of life? And when will it be the rivers flowing from the throne? That's the kingdom of the father, right? Millennial kingdom, I would suggest, is the reign of David.

This is the time of sorting out. Are you for me or against me? Are you quietly biding your time only to join with Absalom, only to join with Adonijah? You're going to be expelled, expunged, removed. So that in the reign of Solomon, the king of peace, the lamb, where there is no night, there is no darkness, there is no sea, there is the water of life, there are the trees of life, there is the city built for square, the new Jerusalem that has come down out of heaven.

This is a whole different thing. One prepares the way for the other. The parable of the wheat and the tares.

Let them grow together until the end. That's the millennium. That's not this age.

That's not the time of the Lord Jesus. That's the kingdom. The field is the world.

Let them grow together until the harvest. And then the angels will be sent to uproot and there is flame. What happens at the end of the millennial kingdom? Gog Magog rebellion.

Where do all these rebels come from? They, Satan is loosed and he surrounds the camp of the saints. Who do you think is bigger? The surrounders or the surroundees? It takes more people to surround a thing than it does to be in the middle of it, doesn't it? Well, where'd all these people come from? They've been quietly gnawing, chewing, grating, abrading under the Davidic rule, under the rule of the Lord Jesus for a thousand years, 999 and a half years. Satan is released at the end of the thousand years and this great final Gog Magog rebellion takes place and it must be crushed.

Then you have the judgment. You have removal to the lake of fire. Then you have entrance into the kingdom of the father.

This is the kingdom of Solomon. Solomon never had to fight a battle. He builds the dwelling place of God, that temple that is so prominently featured in the kingdom of the father, the place where the son and the father and all of that light emanates.

So having said that, what does Joab picture? Lord, Lord, in your name, did we not do many good works? Depart from me. I never knew you. What about Abiathar? I wish we had time for Barzillai.

It's a wonderful story. You can review it. Shimei, here's an outsider who cursed David, but he came down to meet him at the Jordan and I swore by the Lord saying, I will not put you to death with the sword.

This is first Kings two, eight, nine says now, therefore do not hold him guiltless for you are a wise man and know what you ought to do to him. Bring his gray hair down to the grave with blood. If you look back at second Samuel, chapter 19, you have the story of Shimei.

Why such a harsh judgment? This is again the time of Absalom. David's returned to Jerusalem after the Absalom rebellion. You have Shimei, the son of Gera fell down before the king when he crossed the Jordan.

He said to the king, do not let my Lord impute iniquity to me or remember what wrong your servant did on the day that my Lord, the king left Jerusalem, that the king should take it to heart for I, your servant know that I have sinned. Therefore, here I am the first to come today of all the house of Joseph to go down to meet my Lord, the king, but Abishai, the son of Zeruiah answered and said, shall not Shimei be put to death for this? Because he cursed the Lord's anointed. David said, what have I to do with you? You sons of Zeruiah, that you should be adversaries to me today.

Shall any man be put to death today in Israel? For I do not know that today, for do I not know that today I am king over Israel? Therefore, the king said to Shimei, you shall not die. And the king swore to him, keep having the sons of Zeruiah tangled up in this war and peace and loyalty and betrayal, blessing and cursing. Do not hold him guiltless.

You know what you ought to do to him. He came down to meet me at the Jordan and I swore to him saying, I will not put you to death with the sword. There is for Shimei blessing in the sense of being spared because of David's personal decision.

He sinned against David. He cursed David. And David says, personally, I will not hold you to account.

On the personal level, David forgives and forgets. Why is there still a sentence that Solomon must execute? This is one of the more difficult conundrums in Scripture. How can David forgive him in one place and condemn him in another? What was the malicious curse that Shimei pronounced on David as he was leaving with the Absalom situation? Well, if you look at chapter 15, David's escape from Jerusalem, when Absalom and the whole Council thing is going on, Ittai the Gittite is David's friend and helps him.

And when you get to chapter 16, verse 5, when King David came to Bahurim, there was a man from the family of the house of Saul, whose name was Shimei, the son of Gera, coming from there. He came out cursing continuously as he came and he threw stones at David and at all the servants of King David and all the people and all the mighty men were on his right hand and on his left. Shimei said thus when he cursed, come out, come out, you bloodthirsty man, you rogue.

The Lord has brought upon you all the blood of the house of Saul in whose place you have reigned. And the Lord has delivered the kingdom into the hand of Absalom, your son. So now

you are caught in your own evil because you are a bloodthirsty man.

Then Abishai, the son of Zeruiah, you know, he's going to speak up again later. Why should this dead dog curse my lord, the king? Please let me go over and take off his head. But the king said, what have I to do with you, you sons of Zeruiah? So let him curse, because the Lord has said to him, curse David, who then shall say, why have you done so? David said to Abishai and all his servants, see how my son who came from my own body seeks my life.

How much more now may this Benjamite? Let him alone and let him curse. For so the Lord has ordered him. Now, does this make it easier or harder to understand what David says to Solomon? Well, about you, for me, it makes it harder.

He says, well, maybe the Lord has sent him and maybe the Lord will look on my affliction and that the Lord will repay me with good for his cursing this day. As David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust. This guy isn't just mildly aggravated.

He is really livid and living it up. And David is enduring this. You remember what the Lord Jesus had to endure from us when he was here, both during his life and during his arrest and crucifixion.

And we're all made out of the same stuff. We're just as capable as any of the people that spit on the Lord or reviled him when he was being crucified. David put up with it.

Now, at one level, David says, for me personally, OK, maybe God is going to bless me because this cursing is coming. And when he returns, he tells Abishai, we're not going to punish Shimei this day. Not this day.

This is a day of victory. This is a day of celebration. But there is an element, and this is my suggestion.

I don't claim to have solved all puzzles here, but this is my suggestion. Why the curse on Shimei? Shimei does two things with his cursing and the vigor and vituperation in his cursing. He is really attacking two things at once.

He attacks David personally as a bloodthirsty man, as a pretender, as a surrogate, as the wrong guy to be on the throne. But secondly, he attacks the throne itself, the kingship itself, the Lord's anointed. If it were just David, David says, I'm willing to live with it.

Forget about it. But now who's going to sit on the throne? Solomon. David takes his mercy to Shimei, to the grave.

Solomon has a responsibility to his throne. The nearest analogy you can think of is someone in the military who holds a rank and some junior enlisted person fails to salute and instead says, Sir, I think you're one of the ugliest officers I've ever seen and I'm not going to salute you. Well,

ugly is me personally.

I can forgive the ugly. I can let the ugly go. You know, disparaging comments about my person or myself, I can let go.

But the failure to salute my rank, it is my responsibility to uphold that structure in the military. Doesn't matter what he thinks of me. He might even be right.

I might be really ugly. Irregardless, you cannot let the disrespect to the rank pass. By the way, point of application, be careful about disparaging anyone in high office in our country.

Be careful to distinguish criticism or dislike or repulsion for an individual from the office he holds. And because he holds the office, there is a limit to the disrespect we as believers are allowed to show. Scripture says, fear God, honor the king.

It doesn't say honor the good kings. Fear God, honor the king. There's a reason those two are together.

If you dislike somebody that's a governor or a president or a Supreme Court justice or anybody else, a senator, congressman. Use an honorific when you mention their name. It is Mr. Obama.

It is Senator or Secretary Clinton, former President Clinton, whatever. We of all people should know and respect this principle. David does.

And it's very clearly delineated for us, I think, here. Shimei commits two crimes. David can let the personal go.

Bloodthirsty man. Well, I've shed a lot of blood. You should have seen me when I was working for the Philistines and I was telling them that I was slaying the cities of Israel when I was really going around slaying Amalekites and Gesherites and all these other ites and taking their stuff and leaving nobody alive to tell that I wasn't really attacking Israelites.

And this is the reason, you know, the Philistine king was so warm to me because he thought I was a real friend. The other Philistine princes kind of figured out I wasn't to be trusted, wouldn't let me go on the final campaign. He was a bloodthirsty man.

He was a deceitful man. He lied outright to the Philistines while he was working for them, pretended to be mad, did all kinds of things. But that anointing that David holds is from God through Samuel and that you do not allow to be disparaged.

Now, second point of application. There are those in the earth today who wander around saying Christians are morons. You believe in a bunch of old myths composed by goat herds 3000 years ago.

What's the matter with you? Wake up. We have science. We know better now.

Come out of the dark. Join the intelligentsia, you know, get a get a clue. Well, I don't really care if somebody thinks I'm delusional.

I know better. I know more than they do about what they're talking about. However, we have a place to shine as lights in the midst of a crooked and perverse generation.

And it is important for us to uphold the validity of our anointing. And we are the presence of the Lord Jesus Christ. And there are things we let go and there are things we don't.

And we're not to roll over and let the world have its way, say anything they want about Christianity and snuff it out. There are those who need to speak up, we need to. To provide good, sound arguments, good, sound foundation under the faith of our children, under the faith of the next generation of believers, we know what we believe is true.

And it needs to be defended. We're not always going to be here. There is some knowledge we need to pass on to the next generation and say, don't let.

This faith fall to the ground, don't abandon it to the critics and to the naysayers who have the most empty headed, fallacious, nonsensical arguments. If someone is equipped to stand up and point this out, we can point it out in the public arena and say, well, we ought to be better than them. We ought to love.

We ought to be better than them. We shouldn't sink into the same gutter in which they dwell. But it's one thing to be insulted because you are a Christian.

Jesus said, you'll be hated for my name's sake. But it is something else to let the faith itself fall to the ground for lack of defense. And there are some great able defenders who are publishing.

You've got Eric Metaxas and Dinesh D'Souza and many others who are in the public arena refuting and stuffing some of the ridiculous arguments made by the likes of Richard Dawkins and Bart Ehrman and Sam Harris and these other atheists who mock and deride not just us as people, but the faith itself, the Lord Jesus himself. And in the same way that David tells Solomon, look, I don't mind being insulted myself, but this throne that I occupy and that you are now going to occupy needs defending. Shimei will die, not for insulting David, but for insulting the Lord's anointed.

And it's something to think about. We have to decide when and where and how much we are going to say in contradiction and in refutation to the disparagement that is virtually universal about our faith today. But some of us have to say something, or Shimei will be throwing rocks and kicking up dust forevermore and we will be on the retreat.

Maybe the day of a great victory, the day of a great advance, the day of David's return is not the day to do it. Jesus does not, by the way, eliminate all of the unbelievers as soon as they appear in his kingdom. He waits until the end, but they are eliminated.

So that's my thought in terms of Shimei. Now finally, Abiathar. This is almost unbelievable to me.

When you look back at chapter 1 and see those who joined with Adonijah, look at verse 5. Adonijah, the son of Hagith, exalted himself, saying, I will be king, chariots, horsemen, runners. His father had not rebuked him at any time. Something of a failure on David's part.

His mother, he had been born after Absalom. This doesn't mean they had the same mother. It means that he was the next one in line.

He conferred with Joab, the son of Zeruiah, and with Abiathar the priest. Who is Abiathar the priest? Well, go back to 1 Samuel chapter 20. David has slain Goliath.

David has married Michael. Saul is persecuting David. David and Jonathan make a pact.

Then David flees. Jonathan renews their vows of friendship and so on. And he flees.

And he goes to Nob in chapter 21 to Ahimelech the priest. Ahimelech is Abiathar's father. Ahimelech, priest at Nob.

David comes. Ahimelech aids him. In verse 9, Ahimelech says, The sword of Goliath of Philistine, whom you killed in the Valley of Elah, is wrapped in a cloth behind the ephod.

Take that. There is no other except that one here. Also gave him some bread.

Doeg the Edomite is present. You remember that story. David flees.

David goes to Gath. And when Saul finds out that David has been to Nob and was aided by the priests, look at chapter 22. Saul hears this in verse 6. He inquires in verse 14.

Ahimelech says, Who among all your servants is as faithful as David, who is the king's son-in-law, who goes at your bidding and is honorable in your house? Did I then begin to inquire of God for him? Far be it from me. Let not the king impute anything to his servant. Your servant knew nothing of this, little or much.

The king said, You shall surely die, Ahimelech, you and all your father's house. The other thing to remember about Ahimelech is he is a direct descendant of Eli. He is of the house of Eli, the Eli of Samuel's youth, the Eli who was the father of Hophni and Phinehas.

The king said to the guards who stood around him, Turn and kill the priests of the Lord, because their hand is with David. They won't do it. So the king says to Doeg the Edomite, You turn and kill the priests.

So Doeg the Edomite turned and struck the priests and killed that day eighty-five men who wore linen and ephod. Also Nob the city of priests he struck with the edge of the sword, men and women, children and nursing infants, oxen and donkeys and sheep with the edge of the

sword. Doeg isn't doing all this single-handed.

He's got a group of Edomites helping him. Now one of the sons of Ahimelech, the son of Ahitab, named Abiathar, escaped and fled after David. This is the Abiathar who comes to David at this time and is with David ever after.

Gives David the word of the Lord at critical moments, inquires of the Lord on David's behalf, and David is told when to go up. There's a great prophecy about mulberry trees that Abiathar grants. That mulberry tree thing is interesting.

But here's the point. Abiathar has worn the ephod, has been with David from the very beginning, stuck with him through thick and thin, and at this late date he fails. He fails.

He goes with Adonijah. Why? It's impossible to know. But he backs Adonijah.

How could he not know the word of the Lord regarding Solomon? How could he not know what the will of the Lord is in this regard when he has inquired of the Lord so many times? Look at verse 26 of chapter 2. To Abiathar the priest, the king said, Go to Anathoth, to your own fields, for you are deserving of death. But I will not put you to death at this time, because you carried the ark of the Lord God before my father David, and because you were afflicted every time my father was afflicted. So Solomon removed Abiathar from being priest to the Lord that he might fulfill the word of the Lord which he spoke concerning the house of Eli at Shiloh.

And this is the end of the line, the end of the priesthood for the Eliad line. And it is the decree of the Lord. It is the fulfillment of the curse of the Lord on that house.

And yet, it is fulfilled through the freewill choices of Abiathar. And God is just and fair when He makes a decree. He's not condemning anybody that would not otherwise be condemned.

He's not cutting off any line that would not otherwise thrive. It was protected, it was anticipatory. But notice, Abiathar is not executed, he is exiled.

Why? Abiathar is not blood guilty the way Joab is. Now, let's skip back a bit to verse 13. Adonijah asks for the Abishag, the Shunammite, the concubine.

You remember, this is how Absalom established his kingship, was taking the concubines and making a public display of them when David was run out of Jerusalem. Well, Adonijah is going to start small. He's just going to have one concubine.

He's going to get who he's considered to be in that status, Abishag. And this is a plot. And King Solomon, verse 23, says, May God do so to me and more also if Adonijah has not spoken this word against his life, as the Lord lives, because he had been spared.

He had been reprieved. He was on probation. But here he violates it and shows that his heart has not changed.

So, verse 28, news came to Joab. Joab had defected to Adonijah, though he had not defected to Absalom. So Joab fled to the tabernacle of the Lord and took hold of the horns of the altar.

King Solomon was told that Joab has fled to the tabernacle of the Lord. There he is by the altar. Solomon sent Benaiah, the son of Jehoiada.

Go, strike him down. The horns of the altar were kind of a mini version of the city of refuge. People thought, well, this is neutral ground.

This is a base. This is a neutral corner. Benaiah went to the tabernacle and said to him, Thus says the king, Come out.

He said, No, I will die here. Benaiah brought back word to the king. Joab says, He wants to die there.

The king said, Do as he has said. Strike him down and bury him, that you may take away from me and the house of my father the innocent blood which Joab shed. Abner, despite his service with Saul, was innocent.

His shedding of blood in time of war, he remains innocent. Who's not innocent? Joab? David, for that matter, is not innocent. Another reason David cannot very well take Joab's life for shedding innocent blood is David would be somewhat hypocritical, since he shed the blood of Uriah using the sword of the Ammonites at Rabbah.

And with Joab as his agent, he used Joab to slay Uriah. He can't very well now slay Joab with any semblance of rectitude. So the Lord will return his blood on his head, because he struck down two men more righteous and better than he, and killed them with the sword.

Abner, the son of Ner, and Amasa, the son of Jetha, the commander of the army of Judah. Though my father David did not know. Their blood shall therefore return upon the head of Joab and upon the head of his descendants forever.

But upon David and his descendants, upon his house and his throne, there shall be peace forever from the Lord. Executing this justice not only provides that justice on Joab and his house, but frees blood guiltiness from Solomon. In other words, Solomon will be guilty if he doesn't carry out these sentences.

So Benaiah went up and struck and killed him. He was buried in his own house in the wilderness. And the king put Benaiah in his place at the head of the army and put Zadok the priest in the place of Abiathar.

Well, Adonijah has now been slain. That's a little earlier in the chapter. There in chapter 2, verse 25.

Everything that David charged Solomon with has been accomplished. All of this before the house is built and just after the death of David. There is an interim between the death of David

and the establishment of the throne and the reign and the house of God under Solomon.

And there is an interlude between the first and second advents of the Lord Jesus Christ. We are in that interlude. This is a time of conflict.

It is a time of resolution. It is a time of opportunity. So as we look at the symmetry and the perfection of God's plan, things that are in miniature in the days of Israel are in a much larger scale reflected in the sweep and the scope of human history.

Many aspects of both the first and second advent of the Lord Jesus are reflected here. And I think it's one of the ways that the Lord Jesus understood His role and His goals and His mission in His first advent just as He will in the second. It isn't purely an appeal to the omniscience of His deity, but in His humanity these things are in the pages of Scripture for Him as they are for us.

So how should we then operate? What's the conclusion for us? If there's one thing that stands out very prominently here, it is that you have to know your time. What is the time? Amasa pursues Abner because he didn't recognize the time. It's a route.

It's a defeat. It's done. You've gone beyond a line and he paid for it with his life.

Joab cannot understand that his brother was in the wrong and he takes the life of Abner in a time of peace. They're not at war. There's a covenant.

And this reflects directly on David. How good is a covenant with David? Well, any one of David's men can come kill you anytime he wants. It's a direct reflection on David's integrity and on the whole administration and monarchy of David himself.

God's not going to allow that. There is a time for everything under heaven. And for us to not come under judgment ourselves, whether it is in time or whether it is delayed, and we live in a wonderful reprieve where we have blessings and we accomplish things, and yet at the judgment seat of Christ, everything comes due.

Now is the time to figure out, are we in God's time and are we in God's plan? Have we erred? Are we taking lives in a time of peace? Are we holding people accountable when we should not? Are we judging and it is going to bring judgment on our own heads? Look at these examples and it's complex. It covers a great span of time. But one thing is very clear.

This is people dealing with people. There is forgiveness. There is delay.

But there is ultimately judgment. And that judgment is either going to be go to your house and remain there or bloodshed. We have to make these same judgments about ourselves.

Wouldn't it be great if Joab had recognized that he was wrong and had acknowledged it and didn't have this judgment come upon him? Wouldn't it be great if he had recognized that it wasn't Abner's fault that Amasa was slain and Abner could have lived to help to cement the

mixed kingdoms of Ish-bosheth and David? There's 11 other tribes and Abner has pledged to help David bring those people along and to convince them of the legitimacy. Nobody better than Abner. But Joab, in his blindness, slays Abner before Abner can do that.

And it's going to be much more difficult for David to consolidate the kingdom because Joab couldn't see past his own ideas of personal revenge. This is why Joab is ultimately judged. There is a judgment in time and there is a judgment at the judgment seat of Christ.

Let's get our judgments out of the way now. Let's resolve it now. Let's hope for blessing and reward and opportunity at the judgment seat of Christ, not the reconciling of things that have been held on the books because we never looked at it.

We never thought about it. We never held ourselves to account and thought about what our agendas might do to God's greater plan and purpose. Well, we'll close here in a word of prayer.

We'll pick up next time and see what takes place after the decks are cleared, after David's final instructions on getting rid of people who would have lived on to become a great problem for Solomon. Then what? How does the kingdom proceed? Does Solomon heed everything that David tells him? He's off to a good start. How is he going to do with the rest of that injunction? We'll start to look at that next time.

Father, thank you for the truth of your word. Thank you for how beautifully and clearly it illustrates for us in this age and in our time the opportunities and the responsibilities that we have. And in the light of these things, we pray that we can perceive those areas where we need to change, where we need to confess, where we need to judge ourselves so that we would not be judged.

We know that as a result of that purification, we can qualify ourselves to be a living sacrifice, holy and acceptable to you. And we can bring ourselves before you, not conformed to the world, but transformed, having our minds renewed and understanding what your perfect will is for us. We know that as a result, the Lord Jesus Christ will be glorified, and we pray these things in his name.

Amen.