



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

2 Corinthians 3: 12-18

Winter 2025

"The Metamorphosis"

TRANSCRIPT

Thank you Seth. Our text this morning is 2 Corinthians chapter 3, and we're going to finish the chapter. Verses 12 through 18;

¹² Therefore having such a hope, we use great boldness in *our* speech, ¹³ and *are* not like Moses, *who* used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away. ¹⁴ But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ. ¹⁵ But to this day whenever Moses is read, a veil lies over their heart; ¹⁶ but whenever a person turns to the Lord, the veil is taken away. ¹⁷ Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty. ¹⁸ But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

2 Corinthians 3: 12-18

Now, as I've read over that myself, I thought, 'This is not an easy train of thought to follow necessarily'. So what I thought I'd do is to try to give a brief summary of this text, so this is how I would put it.

Paul us extolling the *glory* of the Gospel and the New Covenant. The Old Covenant, the Law of Moses, had glory—but the New Covenant's glory is far greater, infinitely greater. It is permanent—the Law was temporary. The permanence of the

New Covenant, (of which we are a part), gives hope...and that hope gives *boldness* to preach the Gospel, and salvation, and the full revelation of God.

Moses couldn't do that with Israel, he could not be bold. After he spoke with God, his face shown with glory; but because of their unbelief he put a veil over his face to hide God's glory from the people.

Today, there is a veil over the minds of the Jewish people; they can't understand the glory and the hope of the Gospel. The only way that is done is through faith in Christ, (when one turns to Him). And that is a work of the Holy Spirit whose work continues in the believer throughout his or her life to impart God's glory in our lives—increasingly throughout our lives by the study of Scripture.

Now if that isn't clear enough, let me put it even more simply: Unbelievers cannot see the glory of God, (it is in Christ). Only when a person turns to Christ, believes in Him by the Holy Spirit, does he or she see it. And as it is seen, it is applied; we are changed; we are *glorified*—by the Holy Spirit and Scripture.

This is a great text of Scripture; may God help us to understand it and apply it. Let's pray.

Father, we do thank You for Your goodness to us, and we thank You for this great text of Scripture that tells us of the change You've brought in our lives by Your grace, by the new creation You have made in each one of us, and how You are transforming us “from glory to glory”. (vs18). Thank You for the faith that You've given to us who've put our faith in Christ. It's all a work of Your grace, and we give You praise and thanks for that.

And I do pray that You would bless us as we consider this great text, and that the Spirit of God within us would instruct us and build us up in the faith; and give us joy for the great blessing You've given us, and are giving us—and will throughout all eternity.

LORD, we live in a fallen world. And part of that fallen world, or the consequences of it, are sickness and tragedy of various kinds. We pray for those who are dealing with major issues of health—bless them, provide for them, bring healing and give health.

And LORD, bless us now, encourage us as we continue our service. We pray that You would bless us with a clear understanding of the things that we've read. Bless us with an understanding of how they're applied; give us the diligence that really is implied in everything that we've read—the diligence to apply ourselves to Scripture and grow in grace and knowledge. We pray these things in Christ's name. Amen.

(Message) Have you ever read *The Metamorphosis*? It's a strange story by Franz Kafka about a man who woke up one morning to discover he'd become an insect, a big bug. Whatever the meaning of the story might be, I thought about Adam. He was created in God's image with a pure mind and a perfect body—a glorious creature, the crown of God's creation. What must he have thought the moment he bit into the forbidden fruit?

There was an immediate change. He knew he was naked; he suddenly fell from the highest heights to the deepest pit. The glory was gone. The change was so drastic that it must have seemed like he had been transformed from a man to a cockroach.

And it affected all of us. We are all born into this world fallen creatures. In Isaiah chapter 40, verse 22, the prophet wrote that God, "sits above the circle of the earth, and its inhabitants are like grasshoppers..." —like a race of bugs, scurrying around below.

But in Christ, all of that is changed. The *metamorphosis* is reversed—not from insect to human, but from corruption to purity and God's glory. Now *justified*, we are being changed...we're being *sanctified*.

That's what Paul wrote in our text in 2 Corinthians chapter 3. We are presently being 'transformed from glory to glory'. (vs18). That's been the subject. Earlier he wrote of glory—the glory of the Law and how it was a transient glory, a 'fading glory'; while the glory of the Gospel is permanent. It "remains", he said in verse 11.

Now, based on the assurance that the glory of our new life is forever, Paul begins verse 12 by saying that, 'We have hope.' And because we have hope, 'we have

confidence'. Therefore having such hope, (meaning because of the surpassing glory of the Gospel and the permanent relationship that we have with God through it), "...we use great boldness in our speech." (vs12b).

Hope gives confidence and boldness. Those, whose hope is in the LORD, know Christ will never leave them, never forsake them. They have a relationship with the Triune God, and they possess life that is eternal. So they know, (as the great 18th century evangelist, George Whitfield would say), "We are immortal till our work is done." That hope gives confidence.

In addition, believers in Christ have the Holy Spirit; Who empowers us to live the life that we're called to live—empowers us, and guides us, and teaches us, and cultivates that hope, and instills in us the boldness that Paul had, and that he speaks of here.

That's all part of the New Covenant that we are joined into through Christ: We have the confidence of sin forgiven, of a favorable providence throughout our life, and an eternal inheritance to come. As a result, Paul says, "...we use great boldness in our speech." (vs12b). He would proclaim the truth fully—he didn't hold things back. He spoke clearly, in spite of the consequences, (and the consequences were often very severe for him). But he had "**boldness**"; his 'minister of his open'. Boldness has that idea of openness. And that's what a conviction of the truth gives us, openness about the truth...and the Holy Spirit gives that conviction to the believer.

The Gospel, the Word of God, is true; and because it is, it is "self-authenticating", as John Calvin put it. We simply know it's true. We know it's true because now we have eyes to see, and we recognize the Light that is the Word of God. But also we have the Spirit of God, who confirms it to every believer. He makes it known to us that this is true; and so we have this settled conviction. And conviction of truth leads to openness.

Charles Hodge called this, "One of the glories of Christianity." And he pointed out that, "A characteristic of error is concealment." The ancient world had what were called '*mystery religions*', in which their doctrines were concealed from the public. Only a few were initiated into them. Mormonism is like that today.

Christianity is different. Christianity is open. The Reformation reaffirmed that with its emphasis on, 'the priesthood of all believers'. It taught people to personally study the Bible—and it's our only authority.

That's where truth is. That's the truth, the Word of God. And it is not the possession of an exclusive class of priests; it's not the special preserve of a special class of people; it is not hidden in mysterious ceremonies. It is for all who have the Spirit of God, which is all who are believers. We all possess the Spirit of God, and He is our teacher, our guide, the One who directs us. So, Paul and the apostles and the church, preached the Gospel with openness; they didn't hold back.

And again, Paul finds a glory in that, which isn't in the Law and the Old Covenant. In verse 13, he says that, "We are like Moses, who used to put a veil over his face so that the sons of Israel would not look intently at the end of what was fading away."

This is what Paul referred to earlier, in verse 7, when he spoke of the glory that shown on Moses' face, after he was on the mountain receiving the Ten Commandments; and there the LORD *shown* on him and gave him these tablets, and this Law...and he comes back and he has glory. The glory was great; Exodus chapter 34, verse 29, says, "The skin of his face *shown* because of his speaking with God."

The word, "*shown*", is related to the Hebrew word, "*horn*". And when this verse was translated into the Latin Vulgate, it was translated "horn". I mention that because if you've ever seen the famous *Statue of Moses*, by Michelangelo, it portrays him sitting with tablets under his arm, and horns on his head. Well, that's because of the way it was translated in the Vulgate and the close connection between the word, *shown*, and the word, *horn*. But that may indicate something about this glory, and how it "*shown*", because it may have *shown* in beams of light coming from his face and from his head; 'Horns of Light', we might say. It was a very impressive, visual display, so much so that Exodus chapter 34, verse 30, states that the people "were afraid."

And whenever Moses would go into the tent of meeting to speak with the LORD, and return to give the LORD's instruction to the people, his face would radiate the LORD's

glory. The glory that radiated from his face in beams, (or horns), of glory would authenticate his authority to speak God's message to them. But then, according to Exodus 34, when he finished speaking, he would put a veil over his face.

Why would he do that? I think that's a question that many commentators have on this text, because it doesn't state the reason so clearly in the Book of Exodus. But it's because Israel was, as the LORD told Moses prior to that, "a stiff-necked people." (Exo 32:9). Remember, they had sinned with the golden calf before this. They were a stiff-necked people, an unbelieving people, in spite of all of the wonders that they had witnessed with the exodus from Egypt, (and all the miracles that had accompanied that), and then all that they experienced as they wandered through the wilderness and were provided for daily. So the veil that Moses put on his face to hide the glory was a condemnation to them for their unbelief. Their fear when they saw him is an indication of that unbelief.

And in verses 14 and 15, Paul saw in that, 'a picture', or what F. F. Bruce called 'a parable', of the Jews in his own day, and their inability to see the temporary nature of the Mosaic Covenant. They cannot see or understand that the Law has been superseded, and fulfilled, by Christ Jesus; even though the Lord told an audience of Jewish people in John chapter 5, (*verse 46*), that, 'Moses wrote about Him.' So the Law predicted our Lord, predicted and prefigured Him as well. And the Law of Moses was fulfilled by Him and superseded by Him.

But since the Jewish people largely don't believe that, and reject Christ, Paul wrote, "...to this very day whenever Moses is read, a veil lies over their heart." (vs15). And it will until they turn to Christ.

That's the only solution and hope for a Jew, (or a Gentile), as Paul states in verse 16, "...but whenever a person turns to the Lord, the veil is taken away." Paul himself is proof of that; he was speaking here from experience. He was a man who had

been devoted to the Law; he describes himself in Philippians 3: 5, as, "a Hebrew of the Hebrews." He was a Pharisee, grounded in the Law, and a zealot for the Law and for Judaism. All of that was true of him.

But he was blind to the glory of God, blind to Christ. A veil was over his mind. Then he met Christ on the Damascus Road in a light that blinded him, but opened the eyes of his heart so that he believed in Christ and the veil was taken away...and he saw glory.

Now if it happened to him, 'a Hebrew of the Hebrews', (ibid.), there was hope for the other Jews. If, 'the chief of sinners' could be saved, other sinners, Gentiles, could as well. (1Ti 1:15).

But men must turn to the Lord. There's no salvation and no understanding apart from turning to Christ. Faith is the beginning of understanding and the way to eternal life. Again, Moses and the veil are illustrated from this. Exodus 34, verse 34, states that, "Whenever Moses went in before the LORD to speak with Him, he would take off the veil..." And men today must do the same thing; they must, 'turn to Christ', (take the veil off, as it were), the way Moses came and approached the LORD—with his face uncovered, with the veil removed.

The same LORD that Moses spoke to is the Lord that Paul is referring to here, the Lord Jesus Christ. He is 'the LORD of the Old Testament'. Jesus is Jehovah, God the Son. And it is only as the Jews are persuaded from the Old Testament that Jesus is the Messiah, that He is the LORD, the Son of God...only then is the veil taken away and they see the Lord's true glory.

So Paul would go into the synagogue on a Sabbath, and he would reason with them from the Scriptures, from the Old Testament; that was his custom. He would show them Christ in the prophets; he'd show them Christ in the Law; he would take them through the Word of God. He was **bold** in doing that...and some were persuaded.

But ultimately that persuasion, that removal of the veil, whether it is with a Jewish man or a Gentile man or woman, ultimately that veil is removed by the sovereign work of God. He uses His Word, He uses the Gospel...but He does it.

That's how Paul explains it in verse 17; "Now the Lord is the Spirit, and where the Spirit of the Lord is, *there* is liberty." That expression, "the Lord is the Spirit", is a little confusing. Christ is the LORD. He is the same LORD that Moses went into the tabernacle to speak to, and who made his face glow with glory. But in identifying Him with the Spirit, Paul was not suggesting that Christ and the Spirit are the same person, as if to say, 'God is not three in one, but two in one'; or 'God is merely one, but shows Himself in different modes and in different ways.' (That was an ancient heresy.)

He's not denying the Trinity by identifying Christ with the Holy Spirit. The book of 2 Corinthians ends with one of the great Trinitarian statements in the Bible: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all." (2Cor 13:14). What Paul is saying here is that, 'Christ and the Holy Spirit are God. They are one and the same in essence, (in deity), though not in person. —So they are distinct persons, but they are 'One in essence'. They are God; so they are the same being, the same God, in the same way in which Christ said, "I and the Father are one." ' (Jn 10:30)

All through the Bible, the Holy Spirit is recognized as the One who gives all blessings. He is the source of life; He's the source of truth; He's the one who illuminates our mind, who gives us power, and holiness, and establishes glory in us.

But in our passage, Paul has described Christ as the source of that. When a person turns to the Lord, to Christ, the veil is lifted; it's taken away from the unbelieving heart. Here Paul was stating that Christ is the source of life and blessing because He and the Spirit are united. They are 'One in essence', and one in action. So turning to Christ happens by the Holy Spirit. Whatever Christ is, whatever Christ does, the Spirit is and does. He joins us to Christ, dwells within us, and gives us the life of Christ.

The Lord speaks of that in John 15, 'The vine and the branches'; and we have His life in us, just like a branch has the life of the vine in it. It's the Spirit of God that transfers the life of Christ into us, and applies all of that to us.

And in all of this we're told, He gives us liberty; that's what Paul wrote next: "...and where the Spirit of the Lord is, *there* is liberty." (vs17b). What a blessing that is—there is *real* freedom in Christ...we are free from the Law of Moses. The Holy Spirit has replaced the Law written on stone, by writing it on the heart of the child of God.

So we have liberty from the Law—from its condemnation and from its regulations. We're no longer under its condemnation because Christ has been judged in our place...and we have been *justified* through faith in Him. His righteousness has been imputed to us. We have the status, or standing of, the Law's righteousness before God—fully and completely...and forever.

But we are also free from the Law's regulation. The Law of Moses is no longer 'the code' of the believer's life with its 613 commandments. That doesn't mean that we are without a code, that we are without a system of rules, and now we can live an unregulated life—and 'do', and 'live' contrary to the Law. It doesn't mean that, not at all. We have the rules of the New Testament. We have the principles of conduct in the New Testament that include 9 of the 10 Commandments. (Not the 4th Commandment, the Sabbath Commandment, because that was a sign of the Old Covenant.) But we have the examples of Christ and the apostles—and most importantly we have the Holy Spirit who enables us to live obediently, and who guides us, and never leads us contrary to the righteousness of the Law of Moses.

Through the power of the Holy Spirit, we fulfill 'the spirit of the Law', the intent of the Law, because we have been freed from the rule, or dominion, of sin and Satan. The Holy Spirit guides us in the light, enables us to apply the Word of God to ourselves, to our lives and conduct, and conform to the image of God—to that of Jesus Christ, to make us like Him. —That's what the Spirit of God is doing.

And that's what Paul goes on to speak of in verse 18, a very important verse for understanding the Lord's work of sanctification; of how He changes us, how He changes those who have been justified, with His work of sanctification—making every believer into a godly person. Paul wrote, in verse 18, "But we all, with unveiled faith, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit."

In the past, Moses had the privilege of gazing with 'unveiled face' into the glory of the LORD, "face to face...", as Exodus 33, verse 11, said, "...just as a man speaks to his friend." He had that privilege, and he was the only one in Israel who had that privilege... he was the only one *in the world* who had that privilege. 'But now' Paul wrote, 'we all, with unveiled face, behold the glory of God.' Every child of God has that privilege. And unlike Moses, the change that's taking place through that is permanent; it doesn't fade away.

Now we don't see Him 'face to face', not literally. We don't gaze directly into the LORD's deity and have the beatific vision. Paul said we behold the glory "as in a mirror." So it's a *reflected* glory. When we look into a mirror we don't see our face actually, we see a reflection of it. And that is how we 'see' the Lord in this Gospel age, as it is recounted...revealed to us in all of Scripture.

That's what Paul wrote in 1 Corinthians 13, verse 12, "Now we see in a mirror darkly, but then face to face." He's coming back. We will see Him in person—and it will change us; it will have a dramatic effect upon us. That's what John said in 1 John chapter 3, verse 2, "...We know that when He appears, we will be like Him, because we will see Him just as He is." That's when we will see Him and talk to Him face to face.

But today we see Him in a reflected way; we see Him *reflected* in Scripture...but it is His *glory*, and it has its effect on us so that we, in turn, *reflect that glory* to others—like a mirror reflects an image. As we read of the Lord in Scripture and contemplate His person and His work, who He is and what He has done, what He is doing, and what He will yet do, we see His glory in all of that. And God's people are able to do that because

they read the Scriptures, "with unveiled face", (vs18), Paul said—while the world of both Jews and Gentiles is veiled...blind to it.

So, we read something like John chapter 1, verses 1 through 14, and we are amazed that the eternal Word, the Logos, who is always with God, and who was God, and is God—the Son of God "became flesh and dwelt among us."

Now that's nonsense to the world. It's just a myth.

But to those, "with unveiled face", it is glory. And as we see His perfect life, and how He had mercy on the guilty, we are affected by that. Like the sinful woman in Luke chapter 7, whom the Lord forgave and who from love washed His dusty feet with her tears, wiped them with her hair, kissed them, and anointed them with perfume. While those with a veil over their heart, like Simon the Pharisee with whom the Lord was dining that day, thought the woman was a fool...and Christ just a mere man. He had a veil over his heart.

But we see His glory, and it affects us as it did her. It affects us as we see that; it changes us. The knowledge of His deity, His holiness, His power, and the thought that He would stoop so low to raise us up so high...that affects us. Who He is and what He's done affects us. It changes us permanently and progressively into the very image we contemplate.

Paul wrote that as we read Scripture and contemplate it, Christ and God's revelation as we spend time in that, we "are being *transformed*", (vs18), we are being changed completely. This is the same word that's used of the Lord when He was *transfigured* before the disciples, and they saw His glory: "His face shown like the sun." (Mat 17:2). It is the word *metamorphoō*. You may not have studied Greek, but if you had high school biology, that word will sound familiar—we get our word, *metamorphosis*, from it. It means, 'to be transformed'. It describes the process of what a caterpillar goes through to become a butterfly. The change is complete—from something that crawls to

something that flies, from something that's ugly, (at least to me), to something that's beautiful.

And that is what is happening in us, in believers, a '*metamorphosis*'. We are being *transformed* into the same image that we behold. We're being made like Christ, as the image of God is being restored in us. That's what sanctification is about, restoring the image of God, and really, going beyond what was in Adam, to something even more glorious. That is the work of sanctification, by which we're being transformed, "from glory to glory." (vs18b). It is a progressive change from one stage of glory to another. Psalm 84, verse 7, speaks of those who go, "from strength to strength", who become stronger and stronger. That's what is happening to the believer as he or she **beholds** Christ.

And we must do that; we must spend time "beholding" Him. (vs18). It's God's work; just as He removes the veil, He transforms us. That's the meaning of the last statement; "...just as from the Lord, the Spirit", (vs18c). Or we could smooth that translation out to be; "...from the Lord who is the Spirit."

In verse 6 Paul wrote, "...the letter kills, but the Spirit gives life." And in this process of sanctification it is the Holy Spirit who applies the life of Christ to all who gaze at Him, all who see the Lord in Scripture. It is supernatural, and it is mysterious—but it happens as we see Christ as we read, or listen, and contemplate the Word of God...which we must do; it's essential that we spend time in the Word of God; it's what changes us.

Nathaniel Hawthorn told the story of, "*The Great Stone Face*"; the story which H. A. Ironside recounted in one of his books. It's the story about a boy who lived in a village below a mountain that was shaped like, 'A Great Face', solemnly looking down on the people. The legend was that someday someone would come to the village who looks like, 'The Great Stone Face', and do wonderful things. That so fascinated that boy that he looked at the mountain often, hour after hour, and think about who was coming. From his youth, through middle age, into old age, he stared at that mountain. And then one

day he was walking through the village and someone said, "He's come! The one who is like 'The Great Stone Face!' "

Looking at mountains don't change faces, but I think it's a parable that Hawthorne was telling, to maybe say, 'The things we think about bring about change on our hearts—and make them hard or soft.'

If we think on wrong things, we become like them. If we fill our minds with worldly stuff, we shouldn't be surprised if we become worldly and cold toward the things of God. And if we study Christ, we'll be transformed into His image—and that inner change will affect our appearance.

What do you want? A hard appearance, 'a stone face', or one that's lit up with the warmth of God's glory...which only increases? And it will be a natural change—a supernatural work, but it will be natural in the sense that it will appear naturally. You won't have to advertise your holiness; you won't have to tell people that you're becoming spiritual. All will see it; and you'll be surprised by the good reputation that proceeds you.

But, 'There are no short cuts to that', as someone put it. We'd like there to be. We like short cuts; we like it easy. No, there are no short cuts to this change and this glory that we can receive. But it requires that we be continually, 'beholding the glory of Christ as in a mirror', as by looking at, and reading the Word of God. So, if it's *glory* that you want, then apply yourself to the Word of God—to reading it, meditating on it, putting yourselves under its ministry, availing yourself of the various means of grace that God has given us.

Scripture is our nourishment, our spiritual nourishment. Just as food is the nourishment of the body, the Word of God is the nourishment of our soul. We need physical nourishment—and in the same way we need spiritual nourishment in order to grow, and go "from strength to strength". And as we study and see Christ reflected in the pages of the Bible, the Holy Spirit applies that to us and changes us incrementally.

We don't notice it any more than we notice the changes that take place in us physically as we grow—but it changes us; it transforms us in a change that is continually occurring.

Later, in chapter 4, verse 16, Paul wrote, "...though our outer man is decaying, yet our inner man is being renewed day by day." Same thought, same idea. While our temporal nature fades, (and it does; some of you are young; you'll experience what the rest of us are experiencing...the body grows old and weak), the thing that's eternal, the person that we are within, the soul that is being renewed—that's what flourishes eternally. What a blessing! That's sanctification.

It's different from justification. Justification is a legal act; it removes the guilt of sin. Sanctification is moral; it removes the pollution of sin. Justification happens *outside* the sinner, to change his or her legal standing with God by declaring that person, that believer, innocent! Sanctification occurs *inside* the saint, to change our nature and make us holy.

So when the Lord returns and we're resurrected, the image of God will be fully restored. Then our hope will become reality—hope that the world does not have. And I would add to that; 'Not only will we be changed and made whole at the resurrection, but that change will only continue on for all eternity as we go from glory to glory, strength to strength...forever, without an end!' That's what we have, and that's our future.

Now that's, 'a hope', as I say, that the world does not have. Well, I don't know the meaning of Kafka's strange story; the poor man died a bug, un-mourned. His passing was a relief to his family. Maybe that was the author's parable on life, and his perspective that this life is dismal in the present...and it's hopeless in the future. 'There's nothing good about this world and this life.'

Well, not for the elect, not for the people of God. The promise of our passage is: 'Whenever a person turns to the Lord, the veil is taken away. We see, and are changed, "from glory to glory". What a gift!'

You contemplate this...and you must see that this is a gift, a *great* gift; and a good life that God has given to us. It doesn't give us wealth necessarily, doesn't give us health the way we would like....but He will; He will give it all to us in the future.

But in the present what He's doing is transforming us, changing us. Now that should spur us to study and know Him, Who is so good to us. And as we do, we'll only get better until the day that Christ Jesus comes in glory...and then that transformation will be complete.

Well, I wonder if there is someone here who can't see or appreciate the blessing that Paul wrote about here, a life of glory...if there is someone here who is content to live as a bug.

If so you're living under a veil. You can't see the light, the blessing; you can't see the truth. Not only will you have frustration in the present, in the future you will have nothing but darkness and misery for all eternity.

But turn to the Lord; believe in Christ, the Savior of the world who died for sinners—bore their punishment so that all who believe in Him are saved; and not just saved from eternal darkness and doom, but *transformed*—transformed in the present and transformed, ultimately, in great glory to come. May God help you to come to Him and trust in Him.

(Closing prayer) Father, what a blessing and privilege it is to be able to say with sincerity and truth, "Jesus is my life"—and as we contemplate Him, may His life become increasingly ours. May we move, "from strength to strength", "from glory to glory." Give us a desire for that if we lack it, and increase our desire if we have it; that we would

study Your Word, that we would contemplate Him—and You, our Triune God, and Your goodness and grace to us...for that will transform us.

And now the LORD bless you and keep you. The LORD make His face shine on you and be gracious to you. The LORD lift up His countenance on you and give you peace.

In Christ's name, Amen.

(End of Audio)