

# Exodus 34 - The Glorious Antidote to Idolatry

To read:

1. John 1:1-18
2. II Corinthians 3:1-4:6

## I. Introduction

### A. Last week in Exodus 33 we saw that, after idolatry, God promised that His presence would go with His people

1. In Exodus 32, God's people plunge into idolatry, and God declared that idolaters must be destroyed, but, through the intercession of Moses, God's wrath was turned aside so that He did not destroy His people
2. In Exodus 33, after idolatry, God declares that His presence cannot go with an idolatrous people, but, again through the intercession of Moses, God turns aside and declares that His presence will go with His people
3. And Exodus 33 ended with Moses making a request of God, that God would show Moses His glory and God promises that He will, saying, *"I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."*

### B. As we come to Exodus 34, this morning, we get to see the fulfillment of God's promise to Moses

1. God will reveal His glory to Moses and will restore His covenant so that He will go with His people again
2. But, there is still tension that has not been resolved in the story - God's wrath has turned aside, and God's presence will go with His people, and all this through the intercession of the mediator, but still, how can God go with an idolatrous people?
3. The impossibility of that situation is no less than in Exodus 33 - if God's glory would go with an idolatrous people it would consume and destroy them, how is this impossibility going to be resolved?
4. Somehow God must call His people back to Himself, not only turning aside His wrath and alleviating the disaster of the loss of His presence, but also turning the hearts of His people back to Him - God must destroy not only the consequence of sin but also its hold on His people if He is going to go in their midst
5. So, the underlying question in Exodus 34 is, how will God call His people back from idolatry so that His presence can go with them, so that He can restore His covenant with them?
6. And the answer is found in God's promise to Moses, God will call His people back from idolatry by displaying His glory - by showing His people how good He is, He will turn their hearts away from idolatrous delights and instead desire Him only

### C. Read Exodus 34

### D. Proposition: In revealing who He is, God displays the glories of His name which call His people to love Him, to desire Him, to devote themselves to Him and to turn away from all other desires.

1. God's Glory is the Antidote to Idolatry
2. Christ's Glory is the Antidote to Our Idolatry
3. Will We Seek God's Glory or Remain in Idolatry?

## II. God's Glory is the Antidote to Idolatry

### A. God reveals His glory by proclaiming His name (YHWH) - God's people will love and fear Him

On the mountain, God keeps His promise to Moses and declares a two-sided vision of His glory in His name

1. First, God declares that He is a gracious God
  - a. Exodus 34:6 - *The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin,*
  - b. In a way, God's name is about declaring that He is the best king, He is merciful, gracious and faithful, He loves to give blessing to His people - in fact, He is overflowing with these characteristics and displays them to all generations of His people
  - c. We know that a good king should be this way - faithful to His promises, seeking the good of His people, slow to take offense at His subjects, ready to graciously shower His people with blessings
  - d. This is a king that we could love, a king that we would rejoice to be subject to, a king whose people would be absolutely and always faithful to because there is no better king to be subject to
2. But the second half of God's name contrasts with the first half
  - a. Exodus 34:7 - *but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."*
  - b. Notice that God's gracious character ends with '*forgiving iniquity and transgression and sin*' but the next section says that He is '*visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation*'
  - c. God is both a forgiving God and a not-forgiving God, there is a strong contrast in His very name
  - d. So, God is not only gracious, He is just - God is a just, wrathful and vengeful God, hastening to destroy His enemies
  - e. But really, God's name is still about being the best king - a good king should not be an unjust king, His merciful character should not cause Him to set aside the law or allow evildoers to plague His people, a good king should have a firm hand, being quick and just in condemning the evildoer for the good of His people
  - f. This is a king that we could fear, a king that we would be glad to respect, a king whose law the people would be subject to and uphold, a king that would be both loved and respected
3. But there is a contrast nonetheless, no human king can be overflowing in graciousness while still being absolutely just, no human king can be quick to forgive without declaring the guilty innocent - but God declares that He can
  - a. In fact, the glory of God's name in Exodus 34 is at least three-fold
  - b. God displays His glory in graciousness - calling His people to love Him
  - c. God displays His glory in justice - calling His people to fear Him
  - d. God displays His glory in unity - calling His people to stand in awe of Him
4. And Moses does the only thing that He can when confronted with the glory of God's name
  - a. Exodus 34:8 - *And Moses quickly bowed his head toward the earth and worshiped.*
  - b. You can almost sense how overwhelmed Moses is - He *quickly* bowed his head toward the earth and worshipped
  - c. Moses saw the glory of God and was overawed, the only thing left to do was to worship YHWH, to worship the great king, to declare His love and devotion for a God who was so good

### B. God reveals His glory by proclaiming His name (Jealous) - God's people will devote themselves to Him and no other

1. As you read through our text this morning, you probably would mark the first section as God's declaration of His name, but the second section doesn't seem to be about God's name in the same way
  - a. But notice in the center of verses 9-28 God declares His name again, Exodus 34:14 - *for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God*
  - b. God declares that His name is Jealous and God's jealousy underlies this second section of our text
  - c. God demands His people's unswerving devotion and this is so central to His character that He says that His name is Jealous - to understand God rightly is to know that He demands His people's unswerving allegiance
  - d. But God is not merely declaring His name, again He is doing it to display His glory, verse 10 - *Before all your people I will do marvels, such as have not been created in all the earth or in any nation. And all the people among whom you are shall see the work of the LORD, for it is an awesome thing that I will do with you.*
  - e. When God shows His Jealousy, both His people and the whole earth will see the glory of God and marvel

2. So this second section of Exodus 34 is about restoring the covenant between Israel and God, the covenant that bound Israel to God and demanded her allegiance which Israel broke with the golden calf
  - a. In fact, this section of Exodus 34 is bookended by a reminder that the covenant is being restored
  - b. In verse 9 Moses calls on God to restore His covenant saying - *If now I have found favor in your sight, O Lord, please let the Lord go in the midst of us, for it is a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance.*
  - c. And God replies that He is restoring the covenant in verse 10 - *Behold, I am making a covenant.*
  - d. And finally the section ends with God declaring that His covenant has been restored in verse 27-28 - *And the LORD said to Moses, "Write these words, for in accordance with these words I have made a covenant with you and with Israel." So he was there with the LORD forty days and forty nights. He neither ate bread nor drank water. And he wrote on the tablets the words of the covenant, the Ten Commandments.*
3. And, in between these declarations that the covenant will be restored, God declares what it means that His covenant will be restored
  - a. In between the statements of covenant God declares that for His covenant to be restored His people must devote themselves completely to Him and therefore must not devote themselves to anything else
  - b. In fact, there is a really neat organization of this section that emphasizes these two calls - There are six sets of statements in Exodus 34:9-28, and they are paired, short, short, long, long, short, short
  - c. The first and last short sections are the statements of covenant that we just considered
  - d. Then there is a short and long statement calling God's people to devote themselves to God
  - e. And there is a short and long statement calling God's people not to devote themselves to any other god
  - f. So, there are two sides of devotion - God's people must devote themselves to God and God's people must devote themselves to nothing else
4. God is a God who demands His people devote themselves to Him
  - a. In verse 11, the second short statement comes - *Observe what I command you this day.*
  - b. It is a very short statement, but it commands God's people to do what God says, to devote themselves to God in His law and character
  - c. And in verse 18-26a, God explains how wholehearted devotion will display itself in Israel
    - i. Verse 18 - *You shall keep the Feast of Unleavened Bread*
    - ii. Verse 19 - *All that open the womb are mine*
    - iii. Verse 21 - *Six days you shall work, but on the seventh day you shall rest.*
    - iv. Verse 22 - *You shall observe the Feast of Weeks... and the Feast of Ingathering*
    - v. Verse 26 - *The best of the firstfruits of your ground you shall bring into the house of the LORD your God*
  - d. Much of the commands are ceremonial and they come from several places earlier in Exodus, in chapters 13, 20 and 23, but they all remind God's people that their whole lives must be devoted to God
5. God is a God who demands His people not devote themselves to other things
  - a. In verse 26b, the second short statement comes - *You shall not boil a young goat in its mother's milk.*
  - b. Again a very short statement, and maybe slightly confusing, but this is a practice that the pagan Canaanite nations did to worship their gods, so the statement commands God's people to stay away from the practices of other gods, to not even bring a hint of other worship into their lives
  - c. And this is expounded on in verses 12-17, Israel must not be devoted to the gods of the nations
    - i. Verse 12 - *Take care, lest you make a covenant with the inhabitants of the land to which you go, lest it become a snare in your midst.*
    - ii. Verse 13 - *You shall tear down their altars and break their pillars and cut down their Asherim*
    - iii. Verse 15- *lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice*
    - iv. Verse 17 - *You shall not make for yourself any gods of cast metal.*
  - d. All of these commands call God's people not to get entangled in the worship of the world - in fact they should run away from any hint that another god is being worshipped, they should destroy those things in their midst so that they aren't even tempted to turn away from God
  - e. Complete devotion means God's people cannot even dabble in the things of the world, they must be so completely devoted to God that they have nothing left over to give to other gods, to other things that would claim their love, their fear, and their devotion

### **C. God's reveals His glory by reflecting it in Moses**

1. In Exodus 34, Moses is the only one on the mountain, the only one seeing the glory of God and hearing the revelation of His name
2. God had commanded that this must be the case, verse 3 - *No one shall come up with you, and let no one be seen throughout all the mountain. Let no flocks or herds graze opposite that mountain.*
3. But God didn't want only Moses to see His glory, He wanted His people to see His glory and to reflect His glory to the world - but they could not have survived the display of God's glory on the mountain
4. So God makes a provision for His people to see His glory, verses 29-32 - *When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him. But Moses called to them, and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. Afterward all the people of Israel came near, and he commanded them all that the LORD had spoken with him in Mount Sinai.*
5. When Moses came down from the mountain, when He came down from God's place to earth where God's people were, He brought the glory of God with Him, His face reflected God's glory
6. And Moses declares the words of God to the people of God so that they can hear the revelation of God's name and understand the glory that they see in the face of Moses, in Moses God revealed His glory to His people
7. And, as God's people see and hear the glory of God, their hearts should be turned away from idolatry, their hearts should be drawn to love, to respect, to fear and to devote themselves to God and God alone
8. The display of God's glory, revealed to Moses and reflected from Moses is the antidote to idolatry, it is how God will call His people back to Him, how He will restore His covenant and go with His people
9. When they see and understand His glory, they won't be tempted to seek after other gods, their love will be consumed by God

### **D. But we come to the last verses of Exodus 34 and see that ultimately, God's glory is veiled in Moses**

1. Verses 33-35 - *And when Moses had finished speaking with them, he put a veil over his face. Whenever Moses went in before the LORD to speak with him, he would remove the veil, until he came out. And when he came out and told the people of Israel what he was commanded, the people of Israel would see the face of Moses, that the skin of Moses' face was shining. And Moses would put the veil over his face again, until he went in to speak with him.*
2. Somehow Moses wasn't enough to reveal God's glory to His people, He gave them a glimpse but He could not bring them to stare unblinkingly at the glory of God,
3. He couldn't reveal the fullness of the glory of God, he could only give a hint of that glory
4. The passage ends with a longing for more - God has been infinitely gracious with His people, turning away His wrath, sending His presence and revealing His glory, but still we sense that the story isn't over
5. There must be something more, there must be someone coming better than Moses who will be able to reveal the name and the glory of God in its fullness to the people of God
6. Which leads us to our second point this morning:

### III. Christ's Glory is the Antidote to Our Idolatry

As I do every week, at the center of our meditation, I want to meditate on how Christ fills up and fulfills our passage

#### A. And this morning is easy, because Christ is the better Moses, He is the One who unveils the glory of God

1. Moses had to veil his face because He couldn't impart the fullness of the glory of God to the people of Israel and he couldn't turn their hearts to love that glory, He couldn't display God's glory in such a way that God's people would no longer desire other gods, would no longer run after idols - Moses was a picture but not the substance
2. But Christ is what Moses could not be, as Paul says in II Corinthians 3:12-18 - *Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. **And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.***
3. Paul says that Christ is what Moses was not - when we come to Christ the veil that Moses could not penetrate is removed by Christ so that we can see God's glory unveiled, and in seeing God's glory in Christ we are transformed, causing us no longer to desire the gods and the glories of this world but to run only after Christ
4. And John introduces His gospel in a similar way, John 1:14 - *And the Word became flesh and dwelt among us, **and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.***
5. The Israelites saw God's glory in the face of Moses, but only glory as reflected in a man, a man who ultimately had to veil His face, but in Christ we have seen His glory, the glory of the only Begotten of the Father
6. And Christ's goal, His desire is for us to see His glory, John 17:24 - *Father, I desire that they also, whom you have given me, may be with me where I am, **to see my glory that you have given me because you loved me before the foundation of the world.***

#### B. So Moses got to hear the revelation of God's name, 'the LORD', because Christ bears God's name 'the LORD'

1. Peter makes a powerful statement to the Jews on the day of Pentecost in Acts 2:36 - *Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.*
  - a. Peter says that God has made Jesus LORD and Christ, He is the anointed One of God, but He also bears God's name, the LORD
  - b. Christ is what God displayed on the mountain, He is "*YHWH, the LORD, a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness, keeping steadfast love for thousands and forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children to the third and the fourth generation.*"
2. Christ Himself makes this claim in Matthew 12:8 - *For the Son of Man is lord of the Sabbath.*
  - a. Again, a radically powerful statement that would not be lost on the Pharisees that were criticizing Him for pulling grain on the Sabbath
  - b. Jesus declared that He was YHWH, the One who is the LORD of the Sabbath
3. And Jesus makes the same claim in Matthew 22:44-45 when he turns the Pharisees traps back on them
  - a. Matthew 22:44-45 - *The Lord said to my Lord, sit at my right hand until I put your enemies under your feet. If then David calls him Lord, how is he his son?*
4. And, if Jesus is YHWH, the LORD, He must display the character of God in His graciousness, justice and unity
  - a. In fact, the name of God is quoted in John 1:14 - *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, **full of grace and truth.***
    - i. *Full of grace and truth* is an equivalent expression in Greek to the statement in Exodus 34:6, *abounding in steadfast love and faithfulness*
    - ii. Jesus has shown us the glory of God and He has shown us what God declared to Moses on the mountain, that God is a gracious God, Jesus fills up the glory of the grace of God's name
  - b. But Jesus does not only fill up the glory of the grace of God's name, but also the glory of the justice of God's name, John 5:27, 30 - *And he has given him [Jesus] authority to execute judgment, because he is the Son of Man...As I hear, I judge, and my judgment is just*
    - i. God was the God who would not clear the guilty, but would execute just judgment, visiting the iniquity of the fathers on the children and the children's children to the third and fourth generation

- ii. And now Christ appears and claims this title, God has given Him the authority to judge and He will judge with justice, He will by no means clear the innocent
- c. But, most importantly, Jesus fills up the unity of God's name, resolving the tension between the two halves
  - i. Jesus can uphold both the grace and the justice of God because He bore, in Himself, the punishment of His people
  - ii. Isaiah 53 actually uses many of the same words found in Exodus 34:6-7, iniquity, transgression and sin - and I don't think this is an accident, there is a connection between Isaiah 53 and Exodus 34
  - iii. Isaiah 53:5-6 - *But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned---every one---to his own way; and the LORD has laid on him the iniquity of us all.*
  - iv. God did not declare the guilty innocent, He took out His wrath against sin and visited the iniquity of the fathers on the children and the children's children, but He did so in Christ
  - v. At the cross, Jesus unified the name of God and proved God true that He could be both the gracious king and the just king in infinite measure, or as Paul says in Romans 3:26 - *It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.*
  - vi. In Christ, God can be the just, the God who upholds His law and by no means clears the guilty, but also the justifier, the God who is full of mercy and grace, abounding in steadfast love and faithfulness
- 5. So, Jesus is YHWH, the LORD, He fulfills and bears the name of God

**C. And Moses got to hear the revelation of God's name, 'Jealous', because Christ bears God's name, 'Jealous'**

1. So in the gospels, we see Jesus display the Jealousy of God, John 2:13-17 - *The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables. And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade." His disciples remembered that it was written, "Zeal for your house will consume me."*
  - a. Jesus saw that God's people were not devoted to Him, and He reacts with the Jealousy of God Himself, casting them out of His house, out of His place and demanding that His place be reserved for those who devote themselves to God alone
2. And we hear Jesus explaining the Jealousy of God, Matthew 6:24 - *"No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.*
  - a. Jesus made the same claim that God did on His people's devotion - there is no way for God's people to be devoted to God, in Christ, and to anything else
3. But most importantly, we see Jesus bear the Jealousy of God
  - a. We can go to all the verses in the Bible that talk about jealousy and try to understand what it means that God is a jealous God, but where we really need to look to see the jealousy of God is at the Cross of Christ
  - b. At the cross, God displayed in infinite measure that He is a jealous God, He demands the devotion of His people, because at the cross, God displays His wrath at a people who have not devoted themselves to Him
  - c. The reflection of jealousy is wrath, as it says in Proverbs 27:4 - *Wrath is cruel, anger is overwhelming, but who can stand before jealousy?*
  - d. The intensity of the jealousy of God is seen in His wrath at the cross, at the cross God displayed His jealousy for all to see by destroying even His beloved Son who bore the un-devotion of His people
4. So now Christ is the Jealousy of God
  - a. So, Paul exhorts the Corinthians in I Corinthians 10:21-22 - *You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he?*
  - b. If we belong to Christ, then now He is Jealous of us, He is Jealous of our devotion, we must not even appear to be participating in the worship of the world if we partake at the table of Christ
  - c. Or again, in James 4:5 - *Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"?*
  - d. Jesus, bearing the name Jealous, demands our complete and unswerving devotion

## IV. Will We Seek God's Glory or Remain in Idolatry?

### A. In II Corinthians 3, Paul makes a glorious statement about Christ, but also gives us an exhortation and command

1. II Corinthians 3:18 - *And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*
2. If, in Christ, we can behold the glory of the Lord with unveiled face, then we ought to be beholding the glory of the Lord with unveiled face
3. And if, in Christ, we are beholding the glory of God, then it must be transforming us, it must be kicking out any other loves or desires that we have so that we desire His glory alone, so that we are wholly devoted to Him
4. Or again, in II Corinthians 4:5-6 - *For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*
5. If we can see the light of the knowledge of the glory of God in the face of Jesus Christ, then we should see that Jesus Christ is the Lord, He is the good King who demands love, respect and awe, He is the jealous King who demands that His people serve Him and no one else
6. So, the command in seeing the glory of God is to see the glory of God and as you see, let it thrust out other loves, let it cast out other devotions, let it become your one and only desire so that you run after it with all your being

### B. So, the great question is, will we allow the glory of God to be the antidote to our idolatry?

1. Thomas Chalmers wrote an excellent book on the topic called, 'The Expulsive Power of a New Affection'
2. In it, he calls us to see that the love of the world, our devotion to things other than God, will not be defeated by our efforts against it - we are designed to love and we will love - so, to defeat the love of the world we must replace it with a greater love, we must see something that is more glorious that demands our affection
3. Chalmers says it well:  
*This, we trust, will explain the operation of that charm which accompanies the effectual preaching of the gospel. The love of God and the love of the world, are two affections, not merely in a state of rivalry, but in a state of enmity - and that so irreconcilable, that they cannot dwell together in the same bosom. We have already affirmed how impossible it were for the heart, by any innate elasticity of its own, to cast the world away from it; and thus reduce itself to a wilderness. The heart is not so constituted; and the only way to dispossess it of an old affection, is by the expulsive power of a new one. Nothing can exceed the magnitude of the required change in a man's character - when bidden as he is in the New Testament, to love not the world; no, nor any of the things that are in the world for this so comprehends all that is dear to him in existence, as to be equivalent to a command of self-annihilation.*  
*But the same revelation which dictates so mighty an obedience, places within our reach as mighty an instrument of obedience. It brings for admittance to the very door of our heart, an affection which once seated upon its throne, will either subordinate every previous inmate, or bid it away. Beside the world, it places before the eye of the mind Him who made the world... It is God apprehended by the believer as God in Christ, who alone can dispost [the world] from [its] ascendancy. It is when He stands dismantled of the terrors which belong to Him as an offended lawgiver and when we are enabled by faith, which is His own gift, to see His glory in the face of Jesus Christ, and to hear His beseeching voice, as it protests good will to men, and entreats the return of all who will to a full pardon and a gracious acceptance. It is then, that a love paramount to the love of the world, and at length expulsive of it, first arises in the regenerated bosom. It is when released from the spirit of bondage with which love cannot dwell, and when admitted into the number of God's children through the faith that is in Christ Jesus, the spirit of adoption is poured upon us - it is then that the heart, brought under the mastery of one great and predominant affection, is delivered from the tyranny of its former desires, in the only way in which deliverance is possible. And that faith which is revealed to us from heaven, as indispensable to a sinner's justification in the sight of God, is also the instrument of the greatest of all moral and spiritual achievements on a nature dead to the influence, and beyond the reach of every other application.*
4. God's glory is the only thing that can free us from devoting ourselves to the world and God's glory demands that we be free from devoting ourselves to the world

- C. So, I'll finish this morning by asking a simple question, will you seek to see the glory of God in the face of Christ?**
1. Will you set aside regular time to be in prayer and in the Word with the purpose of seeing, loving and reflecting the glory of God in Christ? Or will time in the Word and prayer be a drudgery, a duty and fall into second tier status because you are not seeking the glory of God?
  2. Will you organize your schedule and your life that it is clear that seeking to see the glory of God, both personally and corporately, is your primary and superseding devotion, the thing that is more important than all else? Or will you allow other things in life to crowd out your personal time of reveling in the glory of God or your corporate time of being with the church and seeing the glory of God together? Which is more important to you?
  3. Will you turn away from things that tempt you not to value and desire the glory of God so intensely? Will you look for these things in your life so that you can identify them and excise them from your life? Will you seek to taste the glory of God in Christ in its purity, untainted by worldly corruption so that you are drawn irresistibly after that glory? Or will you continue as you are, overlooking or even accepting the fact that the things that you love and enjoy are crowding out your desire for God's glory?
  4. Will God's glory demand your total devotion? Will God's glory be transforming you from one degree of glory to another as you look full on His wonderful face? Or will you veil your eyes from that glory, and relish the corrupt and counterfeit glories of this world?
  5. Will you truly and wholeheartedly love Christ or will you remain in love with the things of this world?
  6. I Corinthians 16:22 - *If anyone has no love for the Lord, let him be accursed.* But, Ephesians 6:24 - *Grace to all who love our Lord Jesus Christ with an undying love.*