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Exodus: Delivered By God, For God / Glory; Glory of Moses' Face; Image of God; Evidence / Exodus 34:29–35; 2 Corinthians 3

This sermon walks us through Exodus 34:28–35, where Moses descends from Sinai with the restored tablets and a face shining with reflected glory. That radiance, which terrifies Israel and must be veiled, reveals the weight of God's holiness and the limits of the Old Covenant—a true glory, yet fading and condemning. Drawing on 2 Corinthians 3, the message shows how Moses serves as a signpost to Christ, the greater Mediator, whose inherent and unfading glory removes the veil and brings sinners near. Under the New Covenant, every believer is invited to live unveiled before God, beholding the glory of the Lord and being transformed into His image by the Spirit. The sermon presses a searching question: are you hiding from God's glory behind sin and self-righteousness, or being changed by it in Christ? Listeners are urged to flee to Jesus and live lives that quietly testify, "I have been with Him."

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## Introduction

This morning we enter the final push of our series through the book of Exodus. As we have walked through this book we have seen, not only the redemption plan unfold for the people of Israel, but also for us, here today in this world, in this time. We have looked at how God working in the lives of His chosen people by bringing them out of the bondage of Egypt has been for their good and ultimately for His glory. We have seen how the work He did through the 10 plagues was not only a demonstration to His people but also to the people of Egypt that He alone is the one true God. In that demonstration Yahweh systematically dismantled the Egyptian pantheon of gods, from the greatest all the way down to the self-proclaimed god of Pharaoh. Through that entire process we saw that not only was God dealing with the gods of that age and place, but also all of the gods throughout all time and in all places, truly proclaiming that He alone is worthy of all praise, all honor and all glory.

As the people of Israel were finally set free from the bondage of Egypt we see His care and provision in bringing them across the wilderness to the Red Sea, where He would deliver the final blow to the Egyptians, while allowing the Israelites to walk to freedom through the midst of the sea on

dry ground. His provision continues as He leads them to the foot of Mount Sinai. Once they reach the Sinai we see God cut a covenant with the people and proclaim to them that He would dwell in their midst, only to have them break the very covenant they had made while He was still in the process of giving Moses the instructions for building the Tabernacle and the Ten Commandments. As we looked at the construction of the Tabernacle we saw that specific instructions that God gave them regarding each piece of the construction, right down to the fabric and the fasteners as well as all of the implements to be used and the priesthood that He was instituting served to ultimate point to the truth of the coming Messiah and finding their fulfillment in the Lord Jesus Christ.

Even after the people broke the covenant we see God continuing to demonstrate grace to them, moving them from a place of separation because of their sin, to a place of reconciliation as He, God, Himself cuts a covenant with them once again. This fulfillment has been partially fulfilled in this moment but finds its ultimate fulfillment as New Jerusalem descends, the Bride that has been prepared is called home and God dwells face to face with His people for all eternity.

Over the next three weeks we will take our final looks at the conclusion of the book of Exodus, as we look this morning at Moses' descent from Sinai after the covenant has been cut again, next week we will survey chapters 35-39 as we look at the obedience of the people in completing the work that God has given in the building of the tabernacle and finally we will look at chapter 40, the final chapter and the events that occur there.

This all begins, however, with picking up where we have left off in the text, chapter 34 beginning in verse 29. Actually, I want to go back up and grab verse 28 and read down through verse 35. If you will, and have not already done so, please take your copy of God's word, make your way to the text and as you find your place...

## Text

Please stand in reverence for the reading of God's holy, inerrant, infallible, authoritative, sufficient, complete and certain word:

### **Exodus 34:29–35 LSB**

Now it happened when Moses was coming down from Mount Sinai (and

the two tablets of the testimony *were* in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him.

Then Aaron and all the sons of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him.

Then Moses called to them, and Aaron and all the rulers in the congregation returned to him; and Moses spoke to them.

And afterward all the sons of Israel came near, and he commanded them everything that Yahweh had spoken to him on Mount Sinai.

Then Moses finished speaking with them and put a veil over his face.

But whenever Moses went in before Yahweh to speak with Him, he would take off the veil until he came out; and then he would come out and speak to the sons of Israel what he had been commanded,

and the sons of Israel would see the face of Moses, that the skin of Moses' face shone. So Moses would return the veil over his face until he went in to speak with Him.

Our prayer this morning is adapted from "The Valley of Vision" entitled simply "Victory"

Our great and merciful redeemer, great was Your goodness in undertaking our redemption, in consenting to be made sin for us, in conquering all of our foes. Lord, great was Your strength as You endured the extremes of divine wrath meant for us, as it was poured out on the cross, great was Your strength in taking away the load of our iniquities. Great was Your love as You not only laid down Your life but You took it up again. Great was Your love as You displayed Your pierced hands and feet and side, so that fear may vanish and doubt be removed. Great was Your mercy in ascending to heaven, being crowned and enthroned, there to intercede on behalf of Your people, to give us strength in our temptations, to open the Eternal book, and to finally receive us unto Yourself for eternity. Precious Lord, great was Your wisdom in Your plan of salvation, bathe our souls in the rich comforts of Your resurrection life. Great was Your grace in commanding us

to come hand to hand with You to the Father, to be eternally bound to Him, to discover rest in Him, to find peace, in Him, to behold His glory and honor Him, for it is He alone who is worthy. Great was Your grace in the gift of Your Spirit as our teacher, our guide, the power that sustains us that we may live repenting of our sins, defeating the enemy and finding victory in a life given and sustained by You. Lord when we feel that You are not near, we are filled with all sorrow, but when we know that You are near we are filled with joy and know that all of the blessings in life are ours, not because of who we are, but because of Christ in Us. We pray these things in the blessed name of our Lord and Savior Jesus Christ, Amen.

## The Mediator

In one of our previous discussions we briefly mentioned verse 28, primarily for the purpose of pointing out that this particular verse contains something that has given some people the idea that Moses, not God, actually produced the second set of tablets. The issue comes in the way the original Hebrew is written and the way it can be translated. Ultimately it results in the word "he" not having a clear direct object, in other words, it brings up the question does he here point to Moses or God. I, and many others, believe that part of the reason that there is ambiguity is in the fact that when Moses recorded the history, he thought it was very clear from the context of the passage and previous verses (such as Exodus 34:1 which reads "Now Yahweh said to Moses, "Carve out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.") For me, this settles the discussion, God said that He would personally recarve the tablet, and therefore the He in verse 28 refers to God.

That is not the reason we backed up and included it this morning. There are a couple of things that I believe are important that we point out here, especially as we prepare to go forward into the final verses of chapter 34. The first of these has to deal with something else that I believe we mentioned briefly before and that being the parallel between the forty days that Christ spent in the wilderness after being baptized. You will recall of course that this was the place where the temptations occurred after the conclusion of the forty days. The importance of this period of time and the fact that it was without food or drink must not be overlooked. Firstly, to go

without food for forty days is an impressive feat, but one that can be accomplished. It is possible to survive that long without food, although I personally do not recommend nor plan to try it, but to do so without water is considered to be a death sentence, in fact science is quick to tell you that the human body can only survive without water for a period of 3-7 days. They do say that it can vary and even go longer in the right conditions, but not much. This means that there was a supernatural sustenance that was occurring.

What I think is interesting is that our thought process is typically that we cannot live without water or food, that this is the very basics of survival. If you were to ask someone to name to you the necessities of life, you would likely receive this response "water, food, shelter, clothing". Those are the four things that we have been conditioned to believe are necessary for our very survival, yet Moses does not have even the first two basic necessities. This should tell us that true life is found elsewhere. Listen, I think we all know that we need water and we need food, but truth is that beyond all of these things, we need first and foremost God. God tells the Israelites in Deuteronomy 8:3 ""And He humbled you and let you be hungry and fed you with manna which you did not know, nor did your fathers know, that He might make you know that man does not live by bread alone, but by everything that proceeds out of the mouth of Yahweh." Which Jesus later recalls in His response to Satan during the first temptation, recorded for us in Matthew 4:4 "But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'""

Why is this important, we should we note this, specifically regarding Moses. It is because we need to both consider who Moses was and what He was doing on the top of Sinai. First of all, he was on Sinai to re-receive the covenant, the ten commandments that had been written on the original tablets, he was in a place of deep communion with God. It highlights for us the seriousness of this reality of our lives. However, we also need to be mindful of the role Moses would play as the mediator between God and Man, but before he could fulfill his task, he needed to be filled with the word of God, he needed to be transformed by the power of God. Before he could deliver the word of God to the people of God he needed to be able to truly communicate the grace of God and that is something that can only be done by someone who has been transformed, regenerated, redeemed,

or as Paul wrote about believers in his letter to Ephesus in Ephesians 2:10 "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them."

One final thing to note here regarding the mediation of Moses and that is the fact that it serves for us a type, one that anticipates the greater Mediator, the Lord Jesus Christ, the one Who not only receives the Word, but is in fact Himself the Word Incarnate

## Evidence of Transformation

As we move from verse 28 to verse 29-30 we see Moses begin his descent. Notice how differently this time is than the last, you recall, Moses was sent down by God then because his people, who he brought out of Egypt had broken the covenant by fabricating their own god to worship, how Moses as he reached the people was so angered by what he saw that he dashed the two tablets to the ground, destroying them in the process. Here we see him quite simply descending with the Word and as he descends he is unaware of the fact that his skin was reflecting the glory of God, that it was literally shining. It is interesting to note his being unaware of this situation, several scholars have commented on this pointing to one of the great qualities that becomes part of people who have truly been transformed by the power and glory of God.

First, let's consider what this shining face was all about, and for that we need to look no further than the word of God. In the second recorded letter to the church at Corinth, we see Paul responding once again to some things that were going on within the church at Corinth and the fact that he has been unable to make it back there although that had been his plan. After his introduction and opening, he mentions in chapter 2 verse 4 that part of the reason that he has written is "that you might know the love for which I have abundantly for you." in other words that they would know him and that he was truly for them. In the first 7 verses he gives us the answer to what was happening with the shining of the face of Moses and why it occurred, it existed a testimony of divine glory, verse 7 reads 2 Corinthians 3:7 "But if the ministry of death, in letters having been engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, which was being brought to an end,". We will come back to the first part of this verse shortly, but for

now notice what Paul writes, the word of God came with glory, glory that was being reflected in the face of Moses. This effect is a demonstration that Moses had truly been transformed, by the presence but also by the Word of God.

One of the effects of the word of God on the people of God is captured beautifully by Pink as he writes:

**Gleanings in Exodus Chapter 70: The Glorified Mediator**

The second consequence of real communion with God is that we shall be less occupied with our wretched selves. Though the face of Moses shone with 'a light not seen on land or sea,' he wist it not. This illustrates a vital difference between self-righteous phariseeism and true godliness: the former produces complacency and pride, the latter leads to self-abnegation and humility. The Pharisee (and there are many of his tribe still on earth) boasts of his attainments, advertises his imaginary spirituality, and thanks God that he is not as other men are. But the one who, by grace, enjoys much fellowship with the Lord, learns of Him who was "meek and lowly in heart." and says "Not unto us, O Lord. not unto us, but unto Thy name give glory" (Ps. 115:1). Being engaged with the beauty of the Lord, he is delivered from self-occupation, and therefore is unconscious of the very fruit of the Spirit which is being brought forth in him. But though he is not aware of his increasing conformity to Christ, others are.

And Matthew Henry:

**Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume Exodus 34:28-35**

Thus, First, It is the infelicity of some that, though their faces shine in true grace, yet they do not know it, to take the comfort of it. Their friends see much of God in them, but they themselves are ready to think they have no grace. Secondly, It is the humility of others that, though their faces shine in eminent gifts and usefulness, yet they do not know it, to be puffed up with it. Whatever beauty God puts upon us, we should still be filled with a humble sense of our own unworthiness, and manifold infirmities, as will make us even overlook and forget that which makes our faces shine.

This reflected glory of Moses also points us forward to Christ. The truth is, no matter how radiant the glory on Moses face was, it faded, for it was a reflected glory and not a glory from within, a glory that only affected his face and was easily hidden by a veil. Even though it is a reflected glory that

fades and can be hidden, it still should remind us of another Mount, one that was testified to in the New Testament, both in the gospels and in the writing of Peter and John as they were first hand witnesses to the transfiguration of Jesus to which John writes "we beheld His glory" not another glory reflected but a glory that could not be contained for as Matthew records in Matthew 17:2 "And He was transfigured before them; and His face shone like the sun, and His garments became as white as light." Where Moses work as a mediator was only temporary, Christ's is eternal, where Moses's glory was a reflection, Christ's was His own, and where Moses was unaware of the glory shining in His face, Christ knew full well what was happening Matthew 17:9 "And as they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead.""

Although Moses could not see it, clearly the people could, and their reaction tells us that they were afraid. There are of course different takes on the reason for their fear, some point to the previous descent and Moses response at their sin, and well this could certainly be part of it, but I tend to think it has much more to do with what it exposed in them. We have mentioned many times before that as people in scripture come into contact with God and His Glory, they have very visceral reactions and Moses face was merely reflecting that same glory. I think that it first demonstrates to us the true power of the Glory of God. The mere reflection of which on the face of Moses generates a visceral reaction in the people that it comes into contact with. Secondly, we should note that it is the sin in us that makes us tremble in the presence of the glory of God, it is the sin that keeps us from that presence. Adam and Eve had previously enjoyed God's companionship in the garden, but when they sinned, they hid. Recall these words Genesis 3:8-9 "Then they heard the sound of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God in the midst of the trees of the garden. Yahweh God called to the man and said to him, "Where are you?"" We still hide from the glory and the holiness of God, because of the sin in our lives, this is why people have such violent reactions and responses to the truth of God, because what we so desperately desire to hide is laid bare before Him, the sin in us is revealed.

Back in 2 Corinthians 3 he talks in verse 9 about the "ministry of condemnation". The challenge for most of us is when we put ministry

together with words that do not feel right, we see ministry as a positive thing and when it is put together with words like condemnation and death, it just does not sit right. Let me give you another word. The Greek here is interesting because it is the same root word from which we get the word deacon or servant or minister. It can also be translated as function. So if we think about that phrase as “the function or service of condemnation” it may help a little. The point that Paul is making is this, the reason that the condemnation has glory is because in those whom God has worked it leads to righteousness because it calls to our mind the sin in our life and leads to our repentance of that sin. Up in chapter 2 of that same letter, Paul writes these words 2 Corinthians 2:15–16 “For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; to the one an aroma from death to death, to the other an aroma from life to life. And who is sufficient for these things?”

## The Word Proclaimed

Look back at Exodus 34:31–33

Notice the order.

First, they are **afraid** and stand at a distance (v. 30).

Then **Moses calls** to them, and they come near.

Then, **after** he finishes speaking, he puts the **veil** over his face.

The veil is not on Moses when the word of God is being proclaimed. He does not preach from behind the veil. The veil comes **after** the word is delivered. Moses veils the glory, not the revelation.

Why?

Paul, under the inspiration of the Holy Spirit, tells us in 2 Corinthians 3 that the veil is also a sign of the limits of the Old Covenant as a covenant of law. The glory is real, but it is **veiled**, and it is **fading**.

2 Corinthians 3:13 “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 consequence of what was being brought to an end.”

In other words, the veil is not just about protecting the people from being overwhelmed in the moment; it is about the fact that this particular form of glory—this manifestation tied to the written law on stone—is not the final

word. It is glory, but it is glory that is **passing away**. It is the ministries of condemnation and death, and it will give way to a more excellent glory, the ministries of righteousness and the Spirit.

When Moses comes down with the shining face and the tablets of stone in his hand, the people have every reason to be afraid. The glory on his face is tied to the law in his hand. That law demands what they cannot deliver. It reveals a holiness they cannot attain. It stands over them not as a ladder they are able to climb, but as a verdict they are unable to escape and so the veil becomes an accommodation. The people cannot bear the full effect of the glory connected to the demands of the law. It searches them. It exposes them. It condemns them. The nearer that light comes while they stand in their own righteousness, the more they recoil.

The veil then is a symbol of:

- Their spiritual inability to live before that holy God in their own strength.
- A type that points forward to Christ, He is there in shadow, but not yet in full light.
- The temporary nature of this particular ministry—it is preparing the way for Something, for Someone greater.

So when you see Moses veiling his face, you are seeing not only a humble man, but also a gracious God who will not utterly crush His people, even as He shows them their true condition before His law.

## The Mediator Unveiled

Now look at verse 34:

Here is a beautiful contrast. Before the people, the veil. Before Yahweh, **no veil**. Why? Because you cannot veil anything before the omniscient, all-seeing God. There is no hiding in His presence. There is no managing appearances. Before the Lord, Moses must come as he truly is—face uncovered, glory exposed, nothing obscured. This is a pattern for us. Even when the people cannot bear the glory, the mediator can. Even when the congregation stands at a distance, the mediator draws near. Moses is standing in the place of the people, but he is also standing apart as the one who can enter where they cannot yet go.

Paul picks this up in 2 Corinthians 3:16–18 “but whenever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 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.”

See the transition, under the Old Covenant, Moses alone stood unveiled in the presence of God, here, now, each believer stands unveiled before God because of Christ and according to His grace. What Moses experienced alone on Sinai, the church now experiences together in Christ by the Spirit. Think about that. You, believer, are invited to live your life **unveiled** before God—no religious mask, no self-righteous facade, no carefully managed image—just you, laid bare, known fully, loved in Christ, being transformed by His glory. This is the difference between the ministry of the letter and the ministry of the Spirit. The law exposes; the Spirit transforms. The law condemns; the Spirit conforms. Under the law, you stand trembling at a distance. Under the gospel, you are drawn near, with unveiled face, beholding the glory of the Lord.

Moses is a type. Christ is the fulfillment. Moses enters the tent and removes the veil but Christ opens the way into the very Holy of Holies by TEARING the veil from top to bottom.

## The Rhythm of the Transformed Life

You will notice that there is a rhythm here; Moses goes in unveiled to meet with Yahweh, Moses comes out shining, The people see the glory and respond with fear, Moses speaks the word, Moses veils his face again, Moses goes back in to the Lord, unveiled once more. Moses’ life is formed by a cycle of **communion and commission**. He is constantly going in to hear from God and coming out to speak for God. And the visible sign that he has been with God is that his face shines. That cycle is a picture of true ministry.

If you and I attempt to speak for God without first having been with God, we have nothing to say but ourselves. If we try to minister in our own wisdom, our own strength, our own cleverness, there will be no effect, no transformation. But those who go in to the Lord, who draw near to Him through His Word, who behold His glory in the face of Jesus Christ, will

come out changed. There will be a radiance—not a literal glow on the skin, but a spiritual brightness—that others notice.

The Israelites may not be able to explain it, but they know something has happened to Moses. He is not the same. He has been marked by the presence and the glory of God.

The same is true of the believer. You cannot walk with Christ and remain unchanged. You cannot live in habitual communion with Him and not have it show. Those most transformed by grace are often least impressed with themselves. But others see it. They see the humility, the meekness, the patience, the holiness, the love. They see that you are different, not because you are trying to be noticed, but because you have been with Jesus.

So what does all this mean for us? This is not just a curious Old Testament story about a glowing prophet. This is God showing us, in shadow and type, what He intends to do in all of His people under the New Covenant. Paul makes that explicit in 2 Corinthians 3. Under the law, the glory is external, it is terrifying, and it fades. Under the gospel, the glory is internal, it is transforming, and it increases. Let me pull out just a few implications that flow directly from Moses' shining face and Paul's exposition.

## **1. A life truly touched by God's glory is humble, not self-advertising.**

Moses did not know that his face shone. He was not using the glory as a platform. He didn't start the "Glow-Face Ministry of Sinai." He didn't open an office at the bottom of the mountain and charge people to come look at him. He simply walked in obedience. True communion with God produces self-forgetful holiness. In contrast, self-righteous religion is constantly looking in the mirror, constantly comparing itself to others, constantly trying to be seen. The Pharisee thanks God that he is not like other men. The saint beholding Christ says, "Not unto us, O Lord, not unto us, but to Your name be the glory." One of the clearest evidences that we are being transformed by Christ is that we are less obsessed with ourselves.

## **2. The glory of God will always expose sin and provoke a response.**

The people were **afraid**. The same glory that delights the saint terrifies the

unrepentant. It was true on Sinai. It was true in Isaiah's vision—"Woe is me, for I am ruined." It was true when Peter glimpsed Christ's power and cried out, "Depart from me, for I am a sinful man, O Lord." The glory of God is never neutral. Paul says in 2 Corinthians 2 that we are "a fragrance of Christ to God" among those who are being saved and among those who are perishing. To one we are an aroma from death to death, to the other an aroma from life to life. The same gospel that softens some, hardens others. The same glory that draws some near drives others away. The question is not whether the glory of God will provoke a response. The question is **which** response—repentance and faith or fear and retreat.

### **3. The ministry of condemnation is necessary—but not final.**

The law has a function. It is a "ministry of condemnation." It shows us who God is and who we are. It strips away our excuses. It silences our mouths. It declares every one of us guilty and without strength. That is grace. Until you and I see ourselves as condemned under the law of God, we will not flee to Christ. Until we feel the weight of our sin, we will not value the cross. Until we acknowledge that we cannot save ourselves, we will not welcome a Savior. The glory that shone on Moses' face preached condemnation to a guilty people. And that was good and right and necessary—because it prepared the way for a greater glory, a glory that not only exposes but also transforms.

### **4. Under the New Covenant, every believer is invited to live unveiled before God and increasingly radiant before men.**

This is where Paul takes all of this in 2 Corinthians 3:18 "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." This is not a special class of Christians. This is not just pastors or missionaries or theologians. This is "**we all**"—all who have turned to the Lord, all who have the Spirit, all who belong to Christ. If you are in Christ this morning, you are invited to live unveiled before God—no pretending, no hiding, no managing appearances. And as you behold His glory in the Word, by the Spirit, you are being transformed into His image. That transformation will be seen. It may not be applauded. It may not be admired. It may, in some cases, even be resisted. But it will be unmistakable.

# Conclusion

All of this brings us where Exodus 34 intends to lead us—straight to Christ. Moses is not the hero of this passage; he is the signpost. Moses reflects glory; but Christ radiates it. Moses' glory shines from his face; Christ's glory shines from His very being. Moses' glory fades and must be veiled; Christ's glory remains and tears the veil apart.

On the Mount of Transfiguration, Peter, James, and John witnessed what Moses could only foreshadow: the Son whose face shone like the sun and whose garments blazed with light. Moses stands beside Him not as a rival but as a witness—the lawgiver next to the Law-fulfiller, the mediator of the Old Covenant beside the Mediator of the New. And the Father leaves no room for confusion: *"This is My beloved Son... listen to Him."*

The glory that once terrified Israel from a distance now steps near in the person of Jesus Christ. The God who thundered on Sinai now walks among sinners full of grace and truth. And the astonishing reality is this: in Christ, by the Spirit, that glory does not merely shine upon us—it works within us, transforming us from the inside out (2 Cor. 3:18).

So here is the question this text presses on every heart: **Are you hiding from the glory of God, or being transformed by it?**

If you cling to your own righteousness, the glory of God will only condemn you. The shining face of Moses becomes a terror, not a comfort. But if you will bow to God's verdict—that you are ungodly, without strength, in need of mercy—and turn to the greater Mediator, Jesus Christ, then the veil is removed. You no longer stand trembling before a fading glory; you are welcomed into a greater glory that will never pass away.

So I ask you:

When God's holiness shines, do you run and hide, or run to Christ?

When His Word exposes your sin, do you harden your heart, or repent?

When others look at your life, do they see one living under condemnation, or one who has clearly "been with Jesus"?

Beloved, may we be a people who live unveiled before God and whose very lives testify, *"It is not that I shine—it is that I have been with Jesus."*

# Closing Prayer

Our gracious God and Father, we bless You that You are the God who comes down— who spoke on Sinai in thunder and fire, and who has now spoken to us in Your Son. We confess that, left to ourselves, we cannot stand in the light of Your holiness. Your law exposes us, condemns us, and shows us that we are without strength. Yet we praise You that in Jesus Christ, our greater Mediator, the veil is torn and the way into Your presence is opened.

Lord, teach us to stop hiding behind our self-righteousness, our excuses, our masks. Give us grace to turn to Christ, that the veil might be removed, and to live before You with unveiled faces— known, forgiven, and being transformed from glory to glory by Your Spirit.

Make us a people marked by humble holiness, so that those around us see not our greatness, but that we have been with Jesus. Fix our hope on the day when we will stand in Your glory without fear, fully conformed to the image of Your Son. We ask these things in the precious and glorious name of our Lord Jesus Christ. Amen.