

## COMING BACK TO GOD

### Message 6

INTRO: Coming back to God, the more I consider this matter, the more I see that the greatest difficulty lies in our own coming to recognize where we are; what our own state is. Now, there is such a thing as not needing to come back to God. That is a Christian that lives right. He lives humbly, he prays to God, he seeks God's face, and things are right in his life. May that be true of each one of us.

And yet we have seen in Job, a perfect and upright man, in whom something was setting in and he did not know it. So, the subject of coming back to God is well worth considering for all of us. For those who live right, I trust it is an encouragement to continue to live a God glorifying life. Nothing brings more glory to God than a life lived by faith. Without faith, Scripture says, it is impossible to please God. And living by faith is an obedient life to the Lord.

What we have considered is the first two steps man needs to take in coming back to God, and they are first humility and then prayer. The prayer it speaks of I believe, is not prayer in general, but it is the prayer of confession. And in the last message we gave consideration to the reason why God created us. He created us for His glory. We were created for Him, not for us. And only when we fulfill that purpose, can we be truly fulfilled in our lives. And within that purpose, we found that prayer is also for the purpose that God may be glorified

So, we add now a third principle in returning to God. He said, "If my people which are called by My name humble themselves, and pray," and now third, "seek My face..."

### 3. Seeking God's Face

-God

So, let me begin by asking, what is the most important subject to be considered in both heaven and earth? Of all the subjects there are, which is the most important subject of all that man's mind can contemplate? It can be answered with one word: God! Some years ago I did a

series of messages on God. It was then I realized that this is the greatest of all subjects. I wrote, "When the mind grapples with understanding God, it grapples with the greatest thoughts that can flow through the human mind."

And now we come to these words: "If my people which are called by My name humble themselves, and pray, and seek My face..." You see, we must be in the right condition when we seek His face. 1 Peter 3:12 says, *For the eyes of the LORD are on the righteous, And His ears are open to their prayers; But the face of the LORD is against those who do evil.*

So let us begin with God and then look at what it means to seek His face. Our first question with regard to God is, what is the meaning of the word *G/god*, whether with a small or large g? Recently when we were traveling we were listening to CBC news and they mentioned a topic they had covered which was called: "What does it mean to be human?" Later my wife and I listened to a debate between a Christian and an atheist on the subject. The Christian on the show and he said it meant that man was made in the image of God. I was not clear what the atheist's answer was, but I think it was that to be human means to be of the homo sapiens species of animated beings.

They called the show, 'The Question Of The Century'. I think the question was not the right question. The question should be this, "What does it mean to be a person?" I understand that the word 'human' was first used in the 1300's and the word 'human being' in the 1700's. I won't take more time on that here but to say this, I believe that personhood is that part of a human being that is made in the image of God. It is for this reason that we can interact and have a relationship with God. Now the question, not of the century, but of all ages is this: "What or who is a God?"

Well, when you have God with a capital G, it is generally understood that this term refers to the one Supreme being. When you have god with a small g, it is

one of several deities. Now if you have a capital G God, you can only have one. If you have one Supreme Being, this one cannot be 'a' supreme being. This One can only be 'the' Supreme being. You cannot have two supreme beings. And when our text says, "If MY people which are called by MY name will humble themselves and pray and seek MY face..." we ask, whom does the pronoun MY refer to?

Go to Genesis 1. Now you see, there are many names for God in the Bible. When it says in Genesis 1:1, "In the beginning *God* created the heavens and the earth", the word God is Elohim. It is the name for *God* in the Hebrew plural form. I cannot explain that now, other than to say I believe this refers to the triune God. But go now to 2:4. It says, *This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens...* Now notice the words, *LORD God*.

It is here that the Jehovah's Witnesses fall into their tragic error on God. For those who speak Plautdietsch, we will put three messages online that deal with this subject. But when you have the title LORD, all in capitals in the OT in both the KJV and the NKJV it refers to the highest name for God there is, and that name is what we call either Jehovah or Jahwey. It is the highest name for God there is, and yet it is the simple to be verb which we would translate as, "I am". It is a most enlightening study to study that. This is the name for the one Supreme being.

We go back now to 2 Chronicles 7. I want to show you whom the pronoun MY refers to in 7:14. We begin in verse 11 and when we are done reading, you tell me whom the pronoun MY refers to in verse 14. Note the word LORD all in capitals as we read:

*11 Thus Solomon finished the house of the LORD and the king's house; and Solomon successfully accomplished all that came into his heart to make in the house of the LORD and in his own house.*

12 Then the LORD appeared to Solomon by night, and said to him: "I have heard your prayer, and have chosen this place for Myself as a house of sacrifice.

13 "When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people,

14 "if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

Whom does the pronoun MY refer to? It is the LORD, or Jehovah God! It is the one and only true God by nature that there is! We have here a name so holy or sacred that the Jews never pronounced it. Only the High Priest, and only on one day in the year would ever pronounce this name. That day was highest holy day of the year. When a drifting saint returns to God, he must return to this one and only Supreme Being, known by this name!

And so when God instructs the returning sinner to seek His face, it is the face of the One and only Supreme Being. Only when man finds the face of this one Supreme Being can he ever bring glory to Him and only then can he be fulfilled in life.

Let me ask, why is Richard Dawkins such a very, very ungodly man? How we live and what we are in life depends entirely on our view of God. You can know what anyone thinks about God by the way they live. You see, Richard Dawkins is very, very evil. Now I do not say this to run him down. Nor do I tell you this because you did not know this, but I tell you this to show you why he is like that. He is like that because of his view of the only one true God, the God of the Bible.

I was sent an article on him the other day and it said this: "According to Dawkins, 'The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust,

unforgiving control-freak; a vindictive, bloodthirsty ethnic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully.' That comes from his book *The God Delusion* and that is why Dawkins is the way he is.

Now that is blasphemy heaped on blasphemy. And while that man spews out blasphemy, the one Supreme Being extends opportunity for him to repent and bring glory to God and thus find fulfillment in life. But I ask, what does such a view of God as Dawkins has do to man? It makes him very, very evil. But, on the other hand, what does it do to man if he believes God is holy, and just and good and righteous and omnipotent, and omniscient, and omnipresent etc...? It brings every pressure to bear on that man to become holy and just and righteous. When we see God right, that insight will make us seek to be right. When we see God wrong, it will make us wrong and bad.

And so God bids the man who has become humble, and who has prayed a prayer of confession to seek His face. If such an one seeks God's face, he will learn what God is like and he will get to see himself more and more, and it will change him and bring him to repentance and cause him to live right more and more and more. And when he does that, he will do that which brings glory to God, and when he does that, he will be truly fulfilled, the very thing which every atheist, and every transgender, and every other living person is so desperately seeking in all the wrong places. But that which they are so desperately seeking will elude all of them until they find who God really is and they humble themselves and pray and seek His face.

In the last message I mentioned theism and humanism. Humanism is a man-centered world view, and theism is a God centered world view. I propose that today the church is largely humanistic; the church's message is largely humanistic; evangelism is largely humanistic,

and the reason we get saved is largely humanistic. What I mean is that the main focus is on man, not on God.

I mentioned that when we grieve over those going to hell, without giving the main part of our grief to the fact of what that person's life is doing to God, and how such a person is failing God, we have become humanistic. I did not mean we should not grieve for the lost. I meant we should grieve for the right reason. That reason is not because they are going to hell, but because of what their sinful life is doing to God.

I mentioned that Scripture is clear, God DID send His Son into the world that man should not perish. John 3:16 says so. I mentioned last message I would give a little further explanation. So we ask, why does God not want man to perish? I propose to you that it is not primarily because such a person is going to hell. It is because such a person will forever be unable to glorify Him, the very purpose for which God made him.

Now let us stop there for a moment to consider a certain objection that might be given to this. Someone might say, "Well, if all this is correct, then God is the greatest narcissist of all!" If narcissism is having an excessive interest in oneself, then God is the greatest narcissist of all. He is self absorbed, self obsessed and self centered. Everything is for Himself! It is amazing to me, that Dawkins didn't give this in his abominable list.

But, there is a very huge difference between man seeking glory, and God seeking glory. Narcissism does not have the good of others in view. If it does, it ceases to be narcissistic. Narcissism has the narcissist's own good in view at the expense of others. Narcissism in man is like that because at the core of his being he has a twisted, distorted nature. It is not in his nature to genuinely seek the good of others.

But God cannot have His own good in view at the expense of others. God can only have His own glory in view when it is good for others! His nature is pure and perfect

and holy and righteous. And the only way for man to be fulfilled and truly happy is if man does that which glorifies God. So vast is the difference between glory seeking in man and glory seeking in God. If God lied, He would cease to be capital letters LORD. If He became narcissistic He would also cease to be capital letters LORD. The only way anything can be truly good for man is if it also glorifies God, and that which glorifies God is good and holy and just and right and pure and any other good quality.

Once more, it is like marriage. A husband who loves his wife, is not a narcissist. He is obeying God. But loving his wife is something good that works for his benefit as well. Ephesians 5:18 says that he who loves his wife loves himself. A man cannot truly love his wife and be narcissistic. It has ceased to be love.

All that brings glory to God from man, is good for man. Only if one does that which is good for God, does it also do what is good for us. When we glorify God, it comes back to us in kind. When we sin, it brings ruin between us and God. God is not a narcissist, He is entirely good. His character does not allow Him to be narcissistic. It only allows Him to do that which is in the best interest of man, which in turn glorifies Him.

Let me take up a subject I did not complete in the last message. I said that if we grieve that someone is going to hell without giving consideration to what that person's sin is doing to God, we are humanistic. I did not say we should not grieve, but in our grieving we need to consider what the sins of this person have done to God. Here is what I said in the previous message:

*It is true and Scripture is clear, God did send His Son into the world that we should not perish. John 3:16 says so. But think now with me, with the idea of being humanistic and being theistic, why does God not want man to perish? Well, you say, that is obvious; He wants to save man from hell! And I ask you, is that humanistic or theistic?*

*Let me propose that it is because if man perishes, man will never be able to accomplish that for which God made him. He will never be able to bring glory to God and God will never be able to fulfill him in his existence! In the next message I want to give a little further understanding on the word 'perish'. Let me ask how many of you found the thoughts I shared on humanism and theism in the last message a rather large piece to digest? Well, you need not agree with me, but you do need to think it through.*

*So, let us take up this word *perish* of John 3:16 as used in the NT. It is *apollumi*, strongs # 622, and you can check it through yourself. In this word *perish*, sometimes translated to *destroy* or *be destroyed*, is an important concept. Let me show you what I believe it means. Look at Matthew 10:28. It says, *And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell*. The word *destroy* is the same word *perish* used in John 3:16.*

*Some Evangelicals like David Raegan use such verses to show that man does not go to an everlasting hell, but he is *destroyed*. This is the teaching of the cults as well. Listen to David Raegan, an evangelical: *A fourth reason the traditional view (that is that hell means burning without end) has always troubled me is that it seems to ignore an important biblical teaching about Hell; namely, that Hell is a place of destruction. Jesus Himself spoke of Hell as a place of "destruction" (Matthew 7:13). Further, in Matthew 10:28 Jesus said: "Do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in Hell."**

*Turn to Mark 2. Let me show you what the word *destroy* or *perish* means in most if not all passages. Mark 2:22 says, *And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins*. Note the word '*ruined*'. It is our word *perish* of John 3:16.*

Now what needs to be pointed out is that these wineskins do not cease to exist, they are destroyed; they are not annihilated, but rendered useless for that for which they were made. Let me illustrate that for you (break bottle). Now note that all the glass that was here before is still here. But, it was designed to hold liquid, and it is not able to do that anymore. Why? Because it is destroyed. It did not cease to exist, but it is rendered useless for that for which it was made.

So, Scripture says, "For God so loved the world, that He gave His only begotten Son that whoever believes in Him should not *perish*, but have everlasting life." So, if one perishes, one is forever ruined for that for which one is made, which is to glorify God. But if one is saved, one will find eternal fulfillment in glorifying God for all eternity, the very thing for which we were made in the first place!

What should be the main motivation to do evangelism? Is it so that people won't go to hell, or so they will be brought back to the very purpose for which God made them, and that is to glorify Him? What should be the motivation for preaching salvation messages; so that people can get out of their marriage messes and financial messes or any other kinds of messes? Or should it be that they would stop shaming God with those messed up lives and begin glorifying God with their lives? What is the proper motivation for salvation, to bring an end to my misery and save me from eternal misery; or to cause me to live for the glory of God, and make it possible that I might glorify Him forever? The primary reason is that I will bring glory to Him, and the results will be that I will forever be fulfilled.

You see, when our passage says, *My people*, and which are called by *My name*, and seek *My face*; it is first of all, all about God. We are to seek God's face.

-God's face

So we have considered God, in seeking God's face. We come now to the matter of seeking God's face, which the returning saint is instructed to seek. I was amazed at how silent commentators were on the meaning of seeking God's face. Maybe that is due to the fact that they did not have Facebook when most of those were written? Why seek God's face? Why not seek His strong arm? Why not seek His feet? Why? Because in the face you get to know a person the most. You don't learn nearly as much from looking at someone's hands or feet as you do by looking at their face.

Maybe we could say the Bible is the first Facebook. Have you wondered why Facebook is called Facebook? Well, an article in Wikipedia says, "A face book (two words) or facebook (one word) is a printed or online directory found at American universities consisting of individuals' photographs and names. In particular, it denotes publications of this type distributed by university administrations at the start of the academic year with the intention of helping students get to know each other." Then it says, "That should answer why this service, launched at Harvard University, was called The Facebook. The name was later changed to just Facebook."

Why is it called Facebook? Because in the face you get to know people by the picture of their face. You see, if you want to get to know people, we don't have a Feetbook, or a Handsbook, or a Nosebook, or Earbook. You show their face. Why? Because it is in the face you get to know a person. Now there is a difference between God's, if I may call the Bible His Facebook, and man's Facebook. In God's Facebook we get to know things about Him that we should know about Him. It is the primary place we get to know Him.

On the electronic Facebook, you get to know other people's hearts through their face; and if you want to look at what their hearts are like, check them out on their Facebook site. What you will find in very many of these is that their Facebook material reveals a heart that is desperately wicked. It is amazing how freely

people reveal their heart through Facebook. Someone said to me recently something like this, "Facebook may have its problems, but you sure get to know people there." You surely do.

But God instructs the sinner who returns to God to seek His face. Why? Because you most surely get to know Him there. This is where we get to know Him. And we get to know Him in two major books; the Worldbook, and the Wordbook, or as I called it here, His Facebook. These two books are divine creation, and divine revelation. But the Wordbook, or the Bible is the place God's face is revealed the most, and our passage says we are to seek His face.

Turn now to Exodus 33. Now in our passage it says to seek God's face. Just before Moses began to lead the children of Israel to the promised land, he and God had a discussion. We pick it up in verse 12 like this:

*12 Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.'*

*13 "Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people."*

*14 And He said, "My Presence will go with you, and I will give you rest."*

*15 Then he said to Him, "If Your Presence does not go with us, do not bring us up from here."*

*16 "For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth."*

17 So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name."

18 And he said, "Please, show me Your glory."

19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

20 But He said, "You cannot see My face; for no man shall see Me, and live."

21 And the LORD said, "Here is a place by Me, and you shall stand on the rock.

22 "So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

23 "Then I will take away My hand, and you shall see My back; but My face shall not be seen."

Now what is the difference between seeking His face, as our passage says and seeing His face? Turn now to Hebrews 11. The difference between seeing His face and seeking His face is this, when we seek His face it is through the Word of God by faith. Once we see Him in a literal sense, it is no longer possible to live by faith and God has determined that the just shall live by faith.

The key in seeking God's face is that it is by faith. Hebrews 11:1 says:

1 Now faith is the substance of things hoped for, the evidence of things not seen.

I would translate the word here translated as 'substance' like this: Now faith is the *foundation*, or that which *stands underneath* the things hoped for. Then the verse says faith is the evidence of things not seen. I think Darby's literal translation, and Youngs

literal translation catch the meaning of the word 'evidence' better by translating it 'conviction.' So let me read it like that: *Now faith is the foundation of things hoped for, the conviction of things not seen.*

And now we ask, if hope is based on faith, what is faith based on? The answer is the Word of God! So here is the order. The Word of God gives rise to faith. Faith gives rise to hope, and is the conviction of things not seen. And it is faith, because we cannot see God. We can only take Him at His Word! So we go on in verse 2:

*2 For by it (that is faith) the elders obtained a good testimony.*

*3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.*

*4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.*

*5 By faith Enoch was taken away so that he did not see death, "and was not found, because God had taken him"; for before he was taken he had this testimony, that he pleased God.*

*6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*

Now do you know what the atheist despises to the highest degree? The word *faith*! All of what he believes is by faith because he has not seen that of which he is assured is true, but he despises faith!

Notice verse 3. By faith we understand that the worlds were framed by the Word of God. I think the word, "Word" should be capitalized. We get to know God, both through the written Word of God, and the living Word of God, which is Jesus Christ. We get to recognize the

face of Jehovah God, through both the written Word of God and the living Word of God.

So how does one get to see God's face in the Bible? By learning who He is, how He operates, what pleases Him, etc... The primary way is by learning His attributes. When one gets to understand the attributes of God, one begins to learn to know God. Here we get to recognize His face.

So, when we get to see God by faith through the Word of God, what do we get to see? Well, there are numerous non-personal attributes. In the messages I did some years ago we covered these. For example, He is self existent. He needs nothing or nobody to exist. By His very nature He will never cease to be. He has been the LORD, all capitals, forever and forever, and will forever be. He is a spiritual being. We are physical beings. He is a living God. All other gods that are worshipped as God are not alive. They can do nothing. They are nothing but the figment of the worshipper's imagination.

Then God is omnipresent. The Psalmist said, "If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there." There is no place where He is not. He is everywhere present. He is omniscient. He knows everything. When you think of all the information in the different kinds of cells in different living beings or entities, He made them all. He is omniscient. He knows everything.

Consider Isaiah 55:8-9:

*8 "For My thoughts are not your thoughts, Nor are your ways My ways," says the LORD.*

*9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.*

Some years ago I gave you this quote from Dr. Harold Willmington. He said, "Let us say for a moment that the thickness of a paper represents the distance from earth to the sun. (93. mill. miles). To reach the nearest star (4 1/2 light years away), you would need a stack of paper 71 feet high. To cover the diameter of the our milky way, which is 100,000 light years across, would require a stack of paper 310 miles high. To reach the edge of the now known universe, would take a stack of paper 31 million miles high."

Now we have barely begun to move towards the outer edge of the heavens. And His thoughts are above ours as far as the heavens are above the earth. We do not know where the outer edge of the third heaven is.

Then He is all powerful. Think of this, He spoke to the Word and said, "Let there be light and there was light". Try to understand light, and one gets a little idea of its complexities.

Then He is immutable. He cannot change. All He is, He forever will be. All He has ever been, He will forever be. He cannot change. Nothing can be added to what He is or knows or can do, nor can anything ever be taken away. It is no surprise then that He is sovereign over everything.

Such are God's impersonal attributes. But I think that much more important to the one who needs to come back to Him, is a knowledge of God's personal attributes. I mentioned earlier the CBC debate on the subject, "What does it mean to be human." It was called the debate of the century. But I think the real question is, "What does it mean to be a person?" When the Bible says God made man in His own image, it is my firm conviction, that is speaking about personhood. Man is a person, but God is also a person. When we sin, we sin, not against some impersonal force, but against a holy personal God!

There is debate about what is God's main attribute. Usually His holiness is given, but I believe it is His goodness. God is good through and through. He is holy, I believe, because He is good. He is just because He is good. He is wise because He is good. He is righteous because He is good, and on and on. God is love because He is good. He is gracious because He is good. He is truth because He is good. He is all He is because He is good.

But consider God's holiness. Turn to Isaiah 6. One of the things that those who seek God's face must learn in order to be turned back to God is that He is holy. When we leave God we have become unholy in some respect and God is holy; totally holy. That means He is entirely separate from sin, and sin separates us from Him. Look at Isaiah 6:1-3. Here Isaiah is called the ministry of a prophet. It says:

*1 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.*

*2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.*

3 *And one cried to another and said: "Holy, holy, holy is the LORD of hosts; The whole earth is full of His glory!"*

Isaiah got a vision of the Lord. He saw Him sitting on His throne, and He was high and lifted up. You have seen a judge with a long robe, but here is God with a train on his robe that filled the temple. What we have described here is describable by the word 'awesome'. And there were Seraphim, which is the Hebrew plural, so there were more than one. These Seraphs had six wings. Each Seraph covered his feet with two wings, and with two he flew, but with two he covered his face before God.

And these Seraphs said, "Holy, Holy, Holy." Some think this is a reference to the triune God. But the main thing of what these Seraphs were impressed with was God's holiness. The purity, the cleanness, the separatedness from sin that they saw left them saying, "Holy, Holy, Holy." I propose that one of the first things the returning Christian sees in God's face is His holiness.

So look at verses 4:

4 *And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.*

Oh, if we would get a fresh view of God. It would do something to everyone of us. Oh, for a revival! When Peter and the disciples let out their nets after toiling all night and catching nothing, and after letting out the nets at the wrong time of the day at the instruction of Jesus, after their nets were full Peter said: *Depart from me Oh Lord, for I am a sinful man!* He had seen the face of the Lord!

When Job got a vision of God, he said, *"Behold, I am vile; What shall I answer You? I lay my hand over my mouth.*

Now look at what Isaiah said when he got this view of God's face. Verse 5 says:

5 *So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The LORD of hosts. That is what happens when a backsliding saint sees a holy God.*

And when man sins, he sins against this holy God. He can never come near to God with his sin. He must come back, and the way back begins with humility and confession before this great and awesome God!

But not only must the returning sinner see a holy God, he must get a glimpse of the justice of God. God is fully just. For anyone who enters heaven, every sin must be fully and justly dealt with. God's justice requires this. There can be no sluffing things off. Full and complete repentance and confession must take place, and these come only when we get to see God for who He is.

CONCL: Well, my time has run out. So in conclusion, the one who returns to God must humble himself and pray and seek God's face. That is not yet all, but these basics must happen. I believe we can only have a proper world view when we have a proper God view. And a proper God view means that we see Him as central to everything. Everything we do should be for His glory. It is all about Him.

But when our world view is right about God, we will see ourselves in light of Him and it will cause us to become like Christ, or we will turn away from Him. I am so very encouraged by those who have made reading through the Bible over and over again a goal in lives. It is here we get to see God's face.

And we close with 2 Corinthians 3:18, *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*