

Isaiah Part 1

Lesson 3 Video Pete De Lacy (55:51)
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The Word of the Holy One Holy, Holy, Holy

The year was approximately 739 BC, the year of Uzziah's death. We saw in the opening verses of Isaiah that he had visions concerning Judah and Jerusalem during the reigns of a variety of kings. And in those first five chapters it seems like all that was being said was to sort of perhaps overview the conditions during the reigns of all those kings.

Then, here, as we come to chapter 6, we put a specific date on what Isaiah is seeing and telling us: the year of Uzziah's death.

And what was Uzziah's death that made it so important that it would be mentioned? It was the end of a reign of a king who fell because of pride. A king who had served the Lord's purposes; who had been favored by the Lord in all that he did; but a king that grew so proud in his heart that he thought he could walk into the temple and offer incense that was the priest's duty.

2 Chron 26:5

5 And he continued to seek God in the days of Zechariah, who had understanding through the vision of God; and as long as he sought the LORD, God prospered him. NASB

2 Chron 26:16-21

16 But when he became strong, his heart was so proud that he acted corruptly, and he was unfaithful to the LORD his God, for he entered the temple of the LORD to burn incense on the altar of incense.
17 Then Azariah the priest entered after him and with him eighty priests of the LORD, valiant men.
18 And they opposed Uzziah the king and said to him, "It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary, for you have been unfaithful, and will have no honor from the LORD God."
19 But Uzziah, with a censer in his hand for burning incense, was enraged; and while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the LORD, beside the altar of incense.
20 And Azariah the chief priest and all the priests looked at him, and behold, he was leprous on his forehead; and they hurried him out of there, and he himself also hastened to get out because the LORD had smitten him.
21 And King Uzziah was a leper to the day of his death; and he lived in a separate house, being a leper, for he was cut off from the house of the

LORD. And Jotham his son was over the king's house judging the people of the land. NASB

For that the Lord struck him with leprosy and he lived apart from Israel as a leper until the day of his death. And in the year that King Uzziah died, Isaiah opens in this chapter. He has this vision and the vision is about what?

Isa 6:1-3

1 In the year of King, Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.
2 Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew.
3 And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts,, The whole earth is full of His glory." NASB

It's God sitting on a throne and His train, His robe, is huge. And the glory of the Lord fills the temple. The temple, being a large space, it's kind of hard to imagine, but maybe this room we're in, full of the glory of the Lord.

And these seraphim, these fantastic creatures, with wings above Him and crying out: "Holy, holy, holy." That expression, where "holy" is repeated three times, occurs here in Isaiah and in Revelation, nowhere else in the Word of God.

Rev 4:8

8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come." NASB

The scholars who study the language tell us that the repetition, three times in a row using the same word, is done for emphasis. There are other words that are used that way: like the land, the land, the land. And it's to draw your attention to whatever is being repeated three times. And what's being repeated? Holy, holy, holy.

How holy is the Lord? It says: "the earth is full of His glory." So, there's some connection between holiness and glory. We've talked in previous weeks about the standard that God would hold His people to. The ones He was a Father to, the ones He was Lord of, the ones He was God to. That there was this standard of righteousness that they needed to attain. And if they did attain it than He would hold them accountable to that.

Well, this standard of righteousness for mankind stands in relation to the holiness of God. How holy is God? Well, whatever it is, if we could find the

words to describe how holy God is, the only thing we can really recognize is how holy we're not in comparison to God's holiness. But yet, the New Testament tells us and the Old Testament tells us that we are to be holy even as God is holy. Because we're to be a holy people. And why does God want us to be holy like He is holy? Because we reflect to the world the holiness of God. The God that no one has seen at anytime.

In fact, what people have seen of God, for the most part, if you remember, if we could take ourselves back in history to the time when the children of Israel go to Mount Sinai, having left Egypt, the cloud of God's glory descends upon Mount Sinai and they see lightning and hear thunder and a cloud. And they don't see God; they just see this effect of God's glory on the mountain.

Ex 20:18

18 And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw it, they trembled and stood at a distance.
NASB

Ex 24:16

16 And the glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. NASB

If you think about how all the Israelites traveled in the wilderness, how did they travel? What was there that was God's presence for them but that cloud, that pillar of cloud during the day and that pillar of fire during the night? That's representing God leading them on their journey.

If you go back and you look at the expressions that we find in the Scripture, turn with me to Exodus chapter 40, verse 34. Exodus chapter 40, verse 34. It's the last chapter. It's the point in time when they erect the Tabernacle. God has given them a pattern and said, "Build Me a Tabernacle, a place where I can come and dwell among Israel." This series of pieces of furniture, and tents, and veils, and curtains, and all of that. And when it's all erected, when it says there in verse 33:

Ex 40:33-34 [reads]

33 And he erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work.
34 Then the cloud [what cloud?](#) covered the tent of meeting, and the glory of the LORD filled the tabernacle. NASB

So, just for a moment, imagine that suddenly this room, right here, is completely filled with a cloud.

Just filled with a cloud. That's what they were seeing. The glory of the Lord filling it.

Ex 40:35-38 [reads]

35 And Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.
36 And throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out;
37 but if the cloud was not taken up, then they did not set out until the day when it was taken up.
38 For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel. NASB

This was the thing that told them God was there. This visible representation of the glory of the Lord. And where the glory of the Lord went, then they went; they followed it here, they followed it there, when it rested, they rested. It's a very interesting concept to think about. Especially since we're called to follow the Lord.

We don't have this pillar of fire and pillar of cloud leading us here or there. Many of you believe that those in the audience here, who are on staff at Precept Ministries, believe the Lord lead you here, right? That's how you got here is because the Lord lead you here. Those of you watching the videos, and maybe you're a leader and the Lord lead you to this ministry. Those of you in the Bible study, the Lord lead you here. But it wasn't a visible pillar of fire or cloud, it was a different way that God operated, but He was still leading. And sometimes, I think, when we have that sense of God leading, we don't have that physical aura, that physical manifestation that these people had, the Wow! factor of: "Look at that!" I mean, it's just not there. You don't have that visual to look at, but the Lord still leads.

This same concept of the glory of God filling the Tabernacle spills over into the time of Solomon's Temple. Turn with me to 1 Kings chapter 8, when the Israelites entered into the land of Canaan and drove out the nations that lived there already.

The Tabernacle rested in a couple of places on the west side of the Jordan River, but it stayed at Shiloh [[shi' loh](#)] or Shiloh [[shi loh'](#)] as they say in Hebrew, for hundreds of year. The Tabernacle was around for hundreds of years. In 1 Kings chapter 8, right there at the beginning of the chapter, is Solomon's dedication of the Temple there in Jerusalem.

What basically has happened is, back in 1 Samuel 4, you can read about it sometime, the Israelites

we were battling against the Philistines and they thought that they needed God on their side to win the battle because that's what had happened before.

1 Sam 4:2-3

2 And the Philistines drew up in battle array to meet Israel. When the battle spread, Israel was defeated before the Philistines who killed about four thousand men on the battlefield.

3 When the people came into the camp, the elders of Israel said, "Why has the LORD defeated us today before the Philistines? Let us take to ourselves from Shiloh the ark of the covenant of the LORD, that it may come among us and deliver us from the power of our enemies." NASB

Ex 17:8-13

8 Then Amalek came and fought against Israel at Rephidim.

9 So Moses said to Joshua, "Choose men for us, and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand."

10 And Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed.

12 But Moses' hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set.

13 So Joshua overwhelmed Amalek and his people with the edge of the sword. NASB

It happened during the wilderness wanderings when Amalek had attacked them at Rephidim and Joshua was the leader and Aaron and Hur held up Moses' arms and they won the battle there against the Amalekites.

Josh 6:2

2 And the LORD said to Joshua, "See, I have given Jericho into your hand, with its king and the valiant warriors. NASB

Josh 8:1-7

1 Now the LORD said to Joshua, "Do not fear or be dismayed. Take all the people of war with you and arise, go up to Ai; see, I have given into your hand the king of Ai, his people, his city, and his land.

2 And you shall do to Ai and its king just as you did to Jericho and its king; you shall take only its spoil and its cattle as plunder for yourselves. Set an ambush for the city behind it."

3 So Joshua rose with all the people of war to go up to Ai; and Joshua chose 30,000 men, valiant warriors, and sent them out at night.

4 And he commanded them, saying, "See, you are going to ambush the city from behind it. Do not go very far from the city, but all of you be ready.

5 Then I and all the people who are with me will approach the city. And it will come about when they come out to meet us as at the first, that we will flee before them.

6 And they will come out after us until we have drawn them away from the city, for they will say, 'They are fleeing before us as at the first.' So we will flee before them.

7 And you shall rise from your ambush and take possession of the city, for the LORD your God will deliver it into your hand. NASB

And it was true when they went to Jericho, and it was true when they defeated Ai and they had God on their side.

So, they had this battle, about to join against the Philistines and they said, "I know what we should do. We should go get God." Well, they went to the Tabernacle and they got the Ark of the Covenant and they brought the Ark of the Covenant into camp.

Now, why is that going and getting God? Because back here in the Tabernacle days that we just looked at, He said, "For the Ark, where you'll place the tablet where the law is written, I want you to make a covering for the Ark and on that covering I want you to put two cherubs (Cherubim, that's the plural of cherub. In English we would have just said cherubs, with an "s." Right?), facing each other." And God said, "That's where I will meet you." Above that covering, between those two cherubs that are there, that's where God's going to meet you. That's where that cloud emanates from, within the Tabernacle, in the Holy of Holies, behind the Holy Place above the Ark of the Covenant, over what's called the covering, the mercy seat with the cherubs on top. That's where God meets Israel. So, if I'm going to go get God to be on my side, all I have to do is go get the place where God meets me and if I bring that to the camp God's coming along. Like He's chained to it or something. That has to be the thinking that they're going through, right?

1 Sam 4:1-8

1 Thus the word of Samuel came to all Israel. Now Israel went out to meet the Philistines in battle and camped beside Ebenezer while the Philistines camped in Aphek.

2 And the Philistines drew up in battle array to meet Israel. When the battle spread, Israel was defeated before the Philistines who killed about four thousand men on the battlefield.

3 When the people came into the camp, the elders of Israel said, "Why has the LORD defeated us today before the Philistines? Let us take to ourselves from Shiloh the ark of the covenant of the LORD, that it may come among us and deliver us from the power of our enemies."

4 So the people sent to Shiloh, and from there they carried the ark of the covenant of the LORD of hosts who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And it happened as the ark of the covenant of the LORD came into the camp, that all Israel shouted with a great shout, so that the earth resounded.

6 And when the Philistines heard the noise of the shout, they said, "What does the noise of this great shout in the camp of the Hebrews mean?" Then they understood that the ark of the LORD had come into the camp.

7 And the Philistines were afraid, for they said, "God has come into the camp." And they said, "Woe to us! For nothing like this has happened before.

8 Woe to us! Who shall deliver us from the hand of these mighty gods? These are the gods who smote the Egyptians with all kinds of plagues in the wilderness. NASB

So, they come to this Aphek, is one name, Ebenezer is another name of this particular battle. They bring the ark into the camp. All of Israel shouts because they've seen the Ark of the Covenant. And the Philistines hear it and they go, "Oh, no. Their God is in their camp. We're in trouble now." Except what happens is, that God's not particularly happy that they're treating Him like a lucky rabbit's foot. And He allows the Philistines to take the ark. Even though it goes to the Philistines, God inflicts them with enough different problems that they want to send the ark back because they'd had just about enough of that ark.

1 Sam 4:10-11

10 So the Philistines fought and Israel was defeated, and every man fled to his tent, and the slaughter was very great; for there fell of Israel thirty thousand foot soldiers.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died. NASB

Also see 1 Samuel 6:7:1.

1 Sam 7:1-2

1 And the men of Kiriath-jearim came and took the ark of the LORD and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD.

2 And it came about from the day that the ark remained at Kiriath-jearim that the time was long, for it was twenty years; and all the house of Israel lamented after the LORD. NASB

But it doesn't go back to Shiloh. It doesn't go back to the Tabernacle. It sits in the house of Abinadab on a hill in Kiriath-jearim until David goes to seek it, for all that time. There it sits. There is no glory of the Lord in the Tabernacle because God said He'd meet where the ark was and the ark wasn't in the Tabernacle. There's no record anywhere in Scripture of the glory of the Lord, you know, all the time that it was gone.

But now here we are in 1 Kings 8. And what do have going on? Solomon is bringing the ark into the Temple that he's built and he's going to dedicate that Temple. This is the housing place of the Ark of the Covenant from now on. David's brought it to Jerusalem, but David had it in a tent. Solomon built the Temple. And so, when we look at this and he assembles them:

1 Kings 8:3-6 [reads]

3 Then all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD and the tent of meeting and all the holy utensils, which were in the tent, and the priests and the Levites brought them up.

5 And King Solomon and all the congregation of Israel, who were assembled to him, were with him before the ark, sacrificing so many sheep and oxen they could not be counted or numbered.

6 Then the priests brought the ark of the covenant of the LORD to its place, into the inner sanctuary of the house, to the most holy place, under the wings of the cherubim. NASB

And by the way, Solomon's, you know, you can look at pictures, it's very different. And he's got these two huge structures, characters, cherubs in this Holy of Holies that they're going to put the ark in. He's not talking about the ones that are on the mercy seat. He's talking about these two great big statues, if you want to call them that, that he's built there. Now look at verse 10:

1 Kings 8:10-11 [reads]

10 And it came about when the priests came from the holy place, that the cloud filled the house of the LORD,

11 so that the priests could not stand to minister because of the cloud, for what? for the glory of the LORD filled the house of the LORD. NASB

Isn't this just like the Tabernacle when it was first erected? The glory of the Lord filled the Tabernacle. Now, the glory of the Lord is filling the Temple, which is patterned after the Tabernacle with the Holy Place and the Holy of Holies.

Wow! God must be satisfied with what they've done or He would not have come and filled it up. This is a

fabulous scene. Hard for us to imagine. I don't think Cecil B. DeMille or any Hollywood moviemaker can actually capture this well. You can have all kinds of special affects, but I don't think anything you can ever write down or draw matches the reality of what this is all about.

Now, without going into all that's ever said and done, verse 12 says:

1 Kings 8:12-13 [reads]

12 Then Solomon said, "The LORD has said that He would dwell in the thick cloud.

13 "I have surely built Thee a lofty house, A place for Thy dwelling how long? forever." NASB

The expectation was that this building that Solomon built would dwell, would stand forever and that God would dwell in that house and meet Israel in that house forever. But there's sufficient prophecy that we've already studied, sufficient indication in the law that if Israel did not obey God but sinned, what would happen?

Isa 6:11

11 Then I said, "Lord, how long?" And He answered, "Until cities are devastated and without inhabitant, Houses are without people, And the land is utterly desolate, NASB

He would make the place a desolation. So, even though they have an expectation here of "forever," there really were caveats in the Scripture on God's side that says, "But, but, if you don't meet My holy standard, that you're not holy as I am holy, then I'm going to have to do something to get your attention."

In fact, when you think through the idea of the message that God has through Isaiah for Judah and Jerusalem, the reason it's mentioned, Judah and Jerusalem, is this: Judah trusted in their Temple. Based on this, the thinking is: if God said He would be here forever that means no matter what we do, no matter how bad we get, He wouldn't really leave, would He? He said He'd be with us. He wouldn't really, really, really, I mean, abandon us, you see?

It's kind of like kids not believing you that you're really, really, really going to do what you told them you would do. They think, they'll just push a little bit farther and a little bit farther. They just don't really think that you're going to do what you promised to do.

They trusted in the Temple, they trusted in the ark, right? When they took it to the Battle of Aphek they trusted in the ark and the ark didn't get them victory. Now, they're trusting in the Temple. "We have the Temple. We won't be destroyed."

Now, why can they, why could they have this kind of idea? Well, the Northern Kingdom, remember we talked about the split of the two kingdoms, Northern and Southern Kingdoms, the Northern Kingdom, Assyria came and started chewing away pieces of that kingdom and had already taken a bunch of people captive. This is the year of Uzziah's [739 BC] death. All of the Northern Kingdom is still sort of intact. In other words, we don't have the end of the Northern Kingdom into Assyrian captivity for a few more years. But Assyria's on their doorstep and Assyria is a big dangerous empire. But in reality, Assyria's going to carry the Northern Kingdom away and Judah's still going to say, "It's okay. We've still got the Temple."

They're trusting in that Temple because that's the place where the presence of God is and the glory of God has been demonstrated to them in this fabulous cloud that is so powerful they can't even bear to stand to minister.

The same story is told over in 2 Chronicles, in chapter 7. If you don't know the difference between Kings and Chronicles, basically Chronicles is a series of writings that was done much later to the returnees from the Babylonian captivity. And the basic question is: "Well, what about us? Who's going to be the king on the throne?" And all the main story, all the way through Chronicles is the Southern Kingdom. The focus is more on the kings of the south. It's not really there to tell the kings of the north. So, you can find more details sometimes about events in 2 Chronicles about things that are mentioned briefly in 1 Kings or 2 Kings even.

So, in the first verses of chapter 7:

2 Chron 7:1 [reads]

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house. NASB

Now, the altar that sat in front of . . . Let me draw a picture. Maybe it'd be easier if I draw a picture about this. Whether it's the Tabernacle or the Temple you have basically the same basic issue. You have a structure inside of which is a Holy of Holies and a Holy Place. This is where your Ark of the Covenant is. You're going to have your candle stand over on the left; you're going to have your table of showbread, altar of incense. Outside a laver, then this bronze altar, or the King James calls it a brass or brazen altar. But this is the altar of sacrifice. This is where the fire is. Israel is to have fire there burning perpetually for all the sacrifices that need to be made, for all the reasons you have to have it. Read Leviticus if you want to know what the sacrifices are all about.

See Leviticus 1 – 7.

All the offerings: sin offering, burnt offering, wave offering, grain offering, drink offering. All those are laid out for you carefully in Leviticus. But this is, what you're supposed to do is put your sacrifice on this altar here which has fire under it. Kind of like a barbecue grill. I mean, I don't mean to be irreverent, but, right? You've got a grill over the top and you've got fire underneath and you put this animal sacrifice, or whatever sacrifice, and it burns up because of the fire. Then they have, you know, shovels to get the ashes out, just like we have in our fireplaces. It's all very practical. But that fire there is supposed to burn the sacrifice up.

What does it say in 2 Chronicles? Fire came down from heaven and consumed the sacrifice. So, there's an indication that God finds the sacrifice acceptable because He did the consuming of the sacrifice. It wasn't man's action with the fire. It's a very interesting kind of a thing. And what happens?

2 Chron 7:1-3 [reads]

1 Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, [just like it said in 1 Kings 8](#) because the glory of the LORD filled the LORD'S house.

3 And all the sons of Israel, seeing the fire come down and the glory of the LORD upon the house, bowed down on the pavement with their faces to the ground, and they worshiped and gave praise to the LORD, saying, "Truly He is good, truly His lovingkindness is everlasting." NASB

So, that reaction by all the children of Israel at this dedication of the Temple when fire from heaven comes down, consumes the sacrifice on the bronze altar, and the glory of the Lord filling the whole house, at that demonstration of the holiness and glory of God, all the children of Israel bow down to worship, right?

Look at Isaiah. Right back there in chapter 6, right? What happens to Isaiah? What does it say; what does he say when he sees this glory of the Lord, this, right? Because we had the thresholds trembling, the Temple was filling with smoke, and that probably is an indication of the glory of the Lord. And he says:

Isa 6:4-5 [reads]

4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

5 Then I said, "Woe is me, for I am ruined!, Because I am a man of unclean lips, And I live

among a people of unclean lips; For my eyes have seen the King, the LORD of hosts." NASB

His response is one of worship. You say, "How can that be worship?" Well, what is worship? We tend to use the word incorrectly in church a lot. We talk about going to church and we say we have a worship service and then we talk about the worship and mean it's a synonym for music. Music is part of the worship. And if you've been taught well at your churches you know that your offering, your tithe, your gifts that are laid before God are part of your worship. And the reverence of God and hearing His Word . . . and many churches in reverence to God's Word will stand when the Word is read. That's worshipping God. Giving His Word worth. And of course, if you're understanding it well, your life is a life of worship because your body is a sacrifice to be placed on the altar in all that you do. But you're giving God His worth. And so when we talk about worship, if I recognize compared to God's holiness, my sinfulness, then I'm giving God His worth. I'm recognizing the difference. And I'm worshipping when I say, "Woe is me. I'm undone. I'm a man of unclean lips."

That really is the heart of a penitent, is it not? You come before God and say, "God, I'm not worthy to come into Your presence. I'm not worthy of any blessing You've ever given me. I'm just but a worm in Your sight." And God responds to that how? Well, actually, if you read the New Testament you'll find that He tells us we can come boldly to the throne of grace based on the shed blood of Jesus Christ.

Heb 4:16

16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need. NASB

What does He do when we say those kinds of things? What does He do when we admit to God that what we've done is nothing? He cleanses us with a washing of the water of the Word. The laver representing the cleansing. When you sacrifice yourself on the altar of God He cleanses us; He washes us. He lifts us up and restores us.

Eph 5:26

26 that He might sanctify her, having cleansed her by the washing of water with the word, NASB

So, what happened to Isaiah? What do the verses tell us?

Isa 6:6-7 [reads]

6 Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar [which altar do you think that is?](#) with tongs.

7 And he touched my mouth with it and said, "Behold, this has touched your lips; and your

iniquity is taken away, and your sin is forgiven."
NASB

He's been cleansed. The picture is there. This is just a physical representation of sacrifice and cleansing. [The laver and the bronze altar.] Yes. The priest and the people had to actually put a physical thing there and they physically washed. But it's just a picture of what happens to us in the Lord.

And here Isaiah, he's not going to the Temple and offering a ram, right? and then washing his hands in the laver. He's going through that process though of confessing sin. In other words, making an offering for sin. Calling sin, sin and not calling it a mistake, or a bad choice, or all those other excuses we have. It's not my fault. They made me do it. I was abused as a child, that's why I am doing bad things today. Well, we do it. He fessed up. He said, "No. I'm a man of unclean lips. I need Your cleansing." And he got that cleansing.

And then the Lord said, "Whom should I send? Who will go for us?" And Isaiah says, "Pick me! Pick me! I'll go. I'll do it! I'll do whatever it is You want me to do."

Isa 6:8

8 Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" NASB

My focus today is not so much on that message, but think about that glory of the Lord, that holiness of God. The stark contrast to who we really are, only clean because God cleans us. You can't clean up your own act. But God cleanses us because we confess our sin. And we know that it is sin because we compare our self to God's standard of holiness. And Isaiah was just like us.

But Isaiah stands in stark contrast to Uzziah, who did not say, "Offering sin, offering incense before God is sin." He was angry that God struck him. And he lived as a leper until the end of his days. You kind of wonder, reading between the lines, not what the Scripture says directly but you kind of wonder: If at any point he might have got it whether God would have taken the leprosy away.

Anybody remember Miriam? Who's Miriam? The sister of Moses, right? Aaron and Moses and Miriam. Siblings. There comes a time after the Red Sea, parting of the Red Sea, destruction of Pharaoh's army, that there was a little bit of grumbling by Miriam and Aaron about why Moses was the leader. And after all, they were his siblings. And what happened to Miriam? Stricken with leprosy. Was she permanently leprosy? No. Moses

interceded on her behalf. She got the message and God cleansed her of the leprosy.

How about Moses himself when he encountered God at the burning bush and he was asking what signs, I mean, "God, you want me to go?" You can contrast Moses' response to Isaiah's. "Who will I send?" "I'll go! I'll go!" Moses didn't volunteer to go. He's, "I can't go. I stutter, or I, I don't speak well," or whatever was really wrong with him.

See Exodus 3

Ex 4:6-7

6 And the LORD furthermore said to him, "Now put your hand into your bosom." So he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow.

7 Then He said, "Put your hand into your bosom again." So he put his hand into his bosom again; and when he took it out of his bosom, behold, it was restored like the rest of his flesh.
NASB

He stuck his hand inside his coat, did he not? Cloak. And it came out and it was leprous. Stuck it back in, came out again, you know, it was clean.

So, leprosy can go away in God's hand. Leprosy stays on someone probably because they don't ever get to the point of recognizing why they're leprous. In the case of Uzziah, I think that's the case. If you don't ever recognize that you are a sinner, that you have unconfessed sin, then there what? 1 John 1:9, if we call our sin, sin; confess our sin, right?

1 John 1:9

9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. NASB

Name it what God names it. He is faithful, and the King James says, and just, to forgive us of sin and cleanse us of all unrighteousness.

But what if you don't get to that first part? If we confess. You see, if you don't get to that part, you don't get that other part. Even though God has paid the price for all of our sin for all time, John 3:16, you know, His only begotten Son . . . right? Even though that's true, we still have an issue in our daily walk with the Lord to recognize that I'm a man of unclean lips. But also to recognize that with that cleansing, "Here I am, Lord! Send Me! I can go!" Because you don't stay permanently in that situation of . . . if you recognize what you're doing.

That glory of the Lord, glory of the Lord in the Temple. My goodness! What a fantastic vision. Ezekiel, the prophet during the Babylonian captivity,

was taken captive with the second group, 597 [BC] with 10,000 others. Ezekiel. He's another prophet right there after Isaiah. One of the major prophets. He talks about the glory of the Lord, as well. If you turn to Ezekiel chapter 10, chapter 10 and 11 is where that's laid out for us, about the glory of the Lord.

Remember, we're in Kings and Chronicles to see the glory of the Lord filling Solomon's Temple. Ezekiel's got some crazy creatures, too. Some Cherubim. Cherubs. Verse 4:

Ezek 10:4 [reads]

4 Then the glory of the LORD went up from the cherub to the threshold of the temple, and the temple was filled with the cloud, and the court was filled with the brightness of the glory of the LORD. NASB

Now, go down to verse 18.

Ezek 10:18-19 [reads]

18 Then the glory of the LORD departed from the threshold of the temple and stood over the cherubim.

19 When the cherubim departed, they lifted their wings and rose up from the earth in my sight with the wheels beside them; and they stood still at the entrance of the east gate of the LORD'S house. And the glory of the God of Israel hovered over them. NASB

So, what's happening here with respect, if the glory of the Lord has been here, over the Ark of the Covenant all this time, what's basically happening is it's moving away from that location. And besides the Temple there's then the, this white board can represent the Temple mount, the larger structure that the Temple sat on top of. And it's moving to the east. The door always faces the east. In our drawing here, it faces down, but it's moving to the east. And that's what we're seeing as we go into chapter 11 and we can find the glory of the Lord mentioned in verse 22, chapter 11:

Ezek 11:22-23 [reads]

22 Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel hovered over them.

23 And the glory of the LORD went up from the midst of the city, and stood over the mountain which is east of the city. NASB

Now, the topography of Jerusalem is that the Temple was built on this temple platform which leveled out the top of Mount Moriah. The same mountain that Abraham went to sacrifice Isaac. Then there's a valley which we call the Kidron Valley. And then there's another mountain to the east which is the Mount of Olives. The Garden of

Gethsemane is at the bottom slope towards the Kidron Valley, of the Mount of Olives. But the glory of the Lord has not only left the Holy of Holies, it's left the Temple. It's left the Temple mount. It's left Jerusalem. It is now on the Mount of Olives. What's going on?

It's leaving. Why could it be leaving? What would cause it to leave? Perhaps it's because as in the days of Samuel, Israel had begun to trust in God and His presence as their lucky rabbit's foot. And because they had the Temple, they would always have God and His presence right there in their Temple. And Perhaps it's because, but they don't know it at the moment, that in the third siege of Jerusalem by the Babylonians, they're going to destroy the Temple. How can the glory of God rest in the Temple when there is no Temple? It has to leave.

They go off into captivity and seventy years later they come back; they rebuild the Temple. What about the glory of the Lord? Where is it? In fact, you find no mention of the Ark of the Covenant; remember the place where God was to rest was on the Ark of the Covenant, you find no mention of it at all after that.

When the Romans destroyed the city in AD 70, this is forty years after Jesus is crucified, and they haul off the spoils of the Temple to Rome. And you can go to Rome and see Titus' arch and see the carving in the stone there, of the Romans triumphantly carrying off the lampstand, the menorah there, and the table with the silver trumpets that are, you know they're real because that's what God said was there and here's this Roman pagan drawing them and putting them in for us to see as a memorial for all these years. There's no Ark of the Covenant in what they're carrying off. In other words, there's never going to be a lucky rabbit's foot ever again. It's not going to be like they treated it. God is saying, "You won't need the Ark of the Covenant."

Here's an interesting verse that you may or may not have ever looked at it. Go to Jeremiah chapter 3. I remember this verse because one of the, probably the most famous verse of the Bible is John 3:16, would you agree that's probably the most famous verse in the Bible is John 3:16? Well, Jeremiah 3:16 has a very interesting statement in it. It's talking about Israel returning, acknowledging your iniquity in verse 13, 14:

Jer 3:14-16 [reads]

14 'Return, O faithless sons,' declares the LORD; 'For I am a master to you, And I will take you one from a city and two from a family, And I will bring you to Zion.'

15 "Then I will give you shepherds after My own heart, [So, he's talking about this future day.](#) who will feed you on knowledge and understanding.

16 "And it shall be in those days when you are multiplied and increased in the land," declares the LORD, "they shall say no more, 'The ark of the covenant of the LORD.' And it shall not come to mind, nor shall they remember it, nor shall they miss it, nor shall it be made again. NASB

Isn't that an interesting verse? There'll be some day in the future that people won't even talk about the Ark of the Covenant. Israel, they won't miss the Ark of the Covenant. I wonder why. What do you think based on all you know about the presence of the Lord, that lead us to the conclusion that there will be a time, even for Israel, that the Ark of the Covenant is irrelevant to the presence of God? What could it be? Hmm. Tell me today, where does God dwell? Okay, yes. In the heavens. You got that one right. Uh huh. He dwells in the heavens, that's right. He's sitting on His throne and at His right hand is His Son Jesus Christ, right? And just waiting for the day when the Father says, "Go, My Son and claim Your bride." Right? That's where God dwells.

Well, God the Father, God the Son, and God who? The Holy Spirit, the third person dwells in the heart of every single believer.

1 Cor 3:16

16 Do you not know that you are a temple of God, and that the Spirit of God dwells in you? NASB

So, if there's a time when Israel will not say the Ark of the Covenant, it won't be made and they won't miss it, what does that mean? There'll be a time when Israel has God the Holy Spirit dwelling within them and they'll understand that presence, that glory of God in them, too. That's what it has to mean. It has to mean that there's a time coming when they will understand God and believe God the same way we do. And not trust in their religious items. You see, that's all it was to bring the ark into camp, a lucky rabbit's foot.

A number of Christians today, a number of people today who believe they're Christians. A number of people, we won't comment on their point of salvation or not, have lucky charms that they carry around today. A little metal perhaps. And it's not that they just have a charm that they wear. But they trust in it as something connecting them to God. Now, there's nothing wrong with wearing a cross, but if you treat it like a lucky charm, that it's going to protect me if I hold it up. That it has some power. See, then you're just back in that lucky rabbit's foot stage of your relationship with God. Because I don't have to wear a cross to have God's protection. I

don't have to wear a medallion or anything else to have God's presence with me, to be able to call upon Him.

And that was their lack of really appreciation for God. And I don't need the Ark of the Covenant, despite all the things you've read about where the Ark of the Covenant is today and who's got it and who's ready to bring it in when they build the temple and all of that. Even if they do all of that, if they actually had it at that point, this still proves that at some point there's not going to be an Ark of the Covenant and that Israel, the ones who are believers, isn't going to care. The nation won't care. It'll be that time. There'll be a time when that is not an issue. And that, and I think the reason for that is because of Jesus, who had not yet come.

You see, we can look at the glory of the Lord, we can go forward and there's fantastic stories about that. I mean, what we know is that there is a return. Ezekiel in chapter 43 talks about a time in the future in verse 2, he says:

Ezek 43:2 [\[reads\]](#)

2 and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. NASB

Ezek 43:4-5 [\[reads\]](#)

4 And the glory of the LORD came into the house by the way of the gate facing toward the east.

5 And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the house. NASB

See, the early part of Ezekiel had the Spirit of God, the glory of God, the cloud, the presence, going away. And he says there's going to be a day when He comes back from the east. I don't know about you but my mind races ahead. I want to find the end of the story really quickly. And usually when Christians do that we just turn to the book of Revelation, cause, you know, that's the last book. It's got to have all the answers to it, right? Well, actually Zechariah tells about that day when Jesus takes His stand on the Mount of Olives. The Mount of Olives splits in two and a valley divides the north from the south. And it's at that great day at the end of, at the end of the time when He's returning and fighting for Jerusalem. And He's coming and what direction is the Mount of Olives from the Temple? It's from the east.

Zech 14:4

4 And in that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so

that half of the mountain will move toward the north and the other half toward the south. NASB

But we can also remember that there was that day that the gospels tell us about when Jesus was in Bethany and He was going to Jerusalem to celebrate the Passover. He sent His disciples ahead and said, "Go to this particular place and ask the man for his donkey. Bring it to Me. The Master has need of it." And He mounts the donkey and He rides on the road from Bethany down the Mount of Olives which is on the east. And He rides into Jerusalem.

Matt 21:1-3

1 And when they had approached Jerusalem and had come to Bethphage, to the Mount of Olives, then Jesus sent two disciples,
2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them, and bring them to Me.
3 "And if anyone says something to you, you shall say, 'The Lord has need of them,' and immediately he will send them." NASB

And His first coming from the east. He comes into the Temple, the Lord is coming back. And He pictures it. And He pictures it. And He pictures it. In fact, who here knows the Christmas story in Luke? Did you notice, did you notice in the story what the shepherds saw in the fields? Verse 9:

Luke 2:9 [reads]

9 And an angel of the Lord suddenly stood before them, and the glory of the Lord shone round about them, is the way the King James says it. We probably even have it memorized that way if we've been in the Bible for 150 years like I have, because I'm old. around them; and they were terribly frightened. NASB

The glory of the Lord! Announcing what? Jesus coming, right? It's really kind of interesting. Look over in verse 21. The idea here is that the time has come for the baby to be circumcised and then there's a purification period that Mary has to go through from having given birth. Verse 22.

Luke 2:21-22

21 And when eight days were completed before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.
22 And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord NASB

And they go up to the Temple to do what the law says, which is presenting to the Lord an offering,

whatever that offering is. Then it says in verse 23:

Luke 2:23 [reads]

23 (as it is written in the Law of the Lord, "Every first-born male that opens the womb shall be called what? holy to the Lord"), NASB

Set apart, sanctified for the Lord's service. And then the offering that they give is two young, a pair of turtle doves, or young pigeons.

Luke 2:24

24 and to offer a sacrifice according to what was said in the Law of the Lord, "A pair of turtledoves, or two young pigeons." NASB

But there in Jerusalem, verse 25, is a man named Simeon. He was a righteous . . .

Luke 2:25-32 [reads]

25 And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.
26 And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. The Messiah.
27 And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,
28 then he took Him the baby Jesus into his arms, and blessed God, and said,
29 "Now Lord, Thou dost let Thy bond-servant depart In peace, according to Thy word;
30 For my eyes have seen Thy salvation,
31 Which Thou hast prepared in the presence of all peoples,
32 A light of revelation to the Gentiles, And the glory of Thy people Israel." NASB

Now, we've talked about the glory of the Lord, this talks about the glory of Your people Israel. Well, what would be the glory of Is-ra-el, God's people, except God's own glory in the person of Jesus Christ?

Then verse 36. There's a prophetess named Anna. And she sees Him. And she's been waiting and waiting, serving day and night in the Temple. She's 84, right? With fastings and prayers. And she comes up and gives thanks to God, speaking of Him who's of all those who are looking for the redemption of Israel

Luke 2:36-38

36 And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with a husband seven years after her marriage,

37 and then as a widow to the age of eighty-four. And she never left the temple, serving night and day with fastings and prayers.

38 And at that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem. NASB

These two people recognize who Jesus is. The glory of the Lord departed the Temple and in the days of Ezekiel and now as Jesus comes into the Temple as a baby, His parents coming to bring Him, to present Him to be holy to the Lord, what do we have but the glory of Israel, the glory of God coming into the Temple as a baby. And He comes again as an adult. And yet, and then He departs because He's crucified.

And let's see now, after He is resurrected and He has a period of forty days of being seen by disciples after His death and after His resurrection, He departs to go to be with the Father. Remember that part? Where He's, "Why are you looking up in the sky?" Right? He ascends to the Father. Do you know where He ascends from? The mountain which is on the east of the Temple: The Mount of Olives. He goes to be with the Father again.

And guess what? He's coming back. Ezekiel paints such a fabulous picture of the glory of the Lord departing and then coming back again. And then Jesus pictures that for us as He comes and He departs and then He'll come back again. This glory of the Lord, not some physical cloud or pillar of fire, kind of thing, but Jesus Himself. The pictures of Jesus that we find in the New Testament of His second coming are pretty awesome. The kind of awesome like these pictures we've seen of God. But that's the glory of God, the holiness of God.

Who is Jesus? Who, who is He with respect to the Father? Hebrews tells us He is the image of God. He is the exact representation of His nature.

Heb 1:3

3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high; NASB

In the gospels, especially in John, He says, "If you have seen Me, you have seen My Father."

John 14:9

9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'? NASB

So, the glory of God comes to us in the, in the person of Jesus. He represents God in all of His glory and all of His fullness, and all of His power, in every possible way. Because that's how we get to know God is by knowing Jesus. That's why He came, was to give us this picture of God. That glory of God, that holiness of God.

And what does Jesus teach us? Does He teach us anything about holiness? Does He teach us how we are to be holy even as I am holy? Does He ever talk, even through the other writers of the New Testament, not just Jesus' own words captured in the gospel message. But all those letters that are there. Is there some end or purpose that we're striving for? Are we to be holy and blameless when we stand before Him? Is that not what it tells us to do? What is that standard of holiness? How holy are we to be? What does it tell us in the Scripture? Turn if you will, to 1 Peter chapter 2. If you want to turn there you can turn and you can flip fast or you can just write down whatever your pleasure is. What do we remember from 1 Peter chapter 2? Along about verse 9?

1 Peter 2:9-10 [reads]

9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

10 for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy. NASB

So, there we are and who is he speaking to? He's speaking to, in this letter, he's speaking to believers. Those who reside as aliens and so on, who have received, who have believed, etc. Right? That's who we're supposed to be.

1 Peter 2:11

11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. NASB

So, here we go. Colossians chapter 3. Once again if you can't catch up, just write it down. Colossians chapter 3.

Col 3:1-5 [reads]

1 If then you have been raised up with Christ, So, by the way, that's speaking to believers, because you die with Him and you are raised with Him. keep seeking the things above, where Christ is, seated at the right hand of God.

2 Set your mind on the things above, not on the things that are on earth.

3 For you have died and your life is hidden with Christ in God.

4 When Christ, who is our life, is revealed, then you also will be revealed with Him in [what's that word?](#) glory.

5 Therefore [because that's true, theologically true](#) consider the members of your earthly body as dead to [and here we come](#) immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. NASB

[Verse 8:](#)

Col 3:8-9 [\[reads\]](#)

8 But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. [Verse 9:](#)

9 Do not lie to one another, since you laid aside the old self with its evil practices, NASB

[There's some things that are not yours if you are to be holy. You have to put these things off. Holiness does not dwell in anger, or wrath, or malice, or slander, or abusive speech. That's not holiness. Holiness is putting those things off.](#)

Col 3:10 [\[reads\]](#)

10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him NASB

Col 3:12-16 [\[reads\]](#)

12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

13 bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.

14 And beyond all these things put on love, which is the perfect bond of unity.

15 And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.

16 Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. NASB

[These are the things that amount to holiness in us. This is, this is living that holy standard that's given to us here in the New Testament. I'm to put these things away; I'm to put these things on. I get rid of the abusive speech, right? And then I am to speak, how does it say in verse 16?](#)

Col 3:16 [\[reads\]](#)

16 . . . with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. NASB

[Get rid of that junk. Start acting this way. Try also Galatians. Galatians, Ephesians, Philippians, Colossians . . . You're going to your left. Galatians 5. We can start down in verse 14.](#)

Gal 5:14-17 [\[reads\]](#)

14 For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself."

15 But if you bite and devour one another, take care lest you be consumed by one another.

16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh.

17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. NASB

[So, what are these things? What are the deeds of the flesh? Verse 19. May people memorize the fruit of the Spirit, here. They don't ever look at the deeds of the flesh. It's a contrast that's being shown to you here. You look at one, you look at the other. They're a contrast. Opposite things. What are the deeds of the flesh? What are the things that we have to not act on, not be, not do, if we are a holy nation? Well, then you're not allowed:](#)

Gal 5:19-21 [\[reads\]](#)

19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,

20 idolatry, sorcery, enmities, strife, jealousy,

21 outbursts of anger, disputes, dissensions, factions,

21 envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. NASB

[So, if you are a believer, why would you act like someone who is not a believer? Act like who you are. You've been adopted into the family; you've been given the name of God, after all, you are called a little Christ, a Christian, right? Instead of acting in that way with all of those kinds of things, what should be coming out of you? The fruit of the Spirit.](#)

Gal 5:22-25 [\[reads\]](#)

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

23 gentleness, self-control; against such things there is no law.

24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

25 If we live by the Spirit, let us also walk by the Spirit. NASB

[Ephesians chapter 5. Go to your right. Ephesians chapter 5.](#)

Eph 5:2-3 [\[reads\]](#)

2 and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

3 But do not let immorality or any impurity or greed even be named among you, as is proper among saints; NASB

Have you seen these things before? Do we have consistent teaching on this? What else should not be among us?

Eph 5:4-5 [reads]

4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.

5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. NASB

Eph 5:7 [reads]

7 Therefore do not be partakers with them; NASB

Eph 5:11 [reads]

11 And do not participate in the unfruitful deeds of darkness, but instead even expose them; NASB

Eph 5:15 [reads]

15 Therefore be careful how you walk, not as unwise men, but as wise, NASB

Eph 5:18-19 [reads]

18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; NASB

Just like he wrote in Colossians. What's your behavior supposed to be? How are you supposed to act? What does the kind of person look like who's going to be called holy? Turn to your right again, to Philippians. Let's look at chapter 2 of Philippians.

We have all this great teaching for us. All these things that God has given to us. He's telling us how to be holy as He is holy. He's not left us without clear understanding of what He means. It's not some mystical things. "I'm so holy." It's not because you go to church every morning or you wear a particular outfit. It's your, it's what comes out of you.

Matt 15:18

18 "But the things that proceed out of the mouth come from the heart, and those defile the man. NASB

It's what flows out of who you really are. It's the things that come out of a man's mouth, the things that come out of a man are what defile him. And

reveals what's actually in his heart. But our heart has the Holy Spirit in it; God Himself dwells there.

Ezek 36:26-27

26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.

27 "And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. NASB

Heb 8:10

10 "For this is the covenant that I will make with the house of Israel After those days, says the Lord: I will put My laws into their minds, And I will write them upon their hearts. And I will be their God, And they shall be My people. NASB

Then our heart, right? He says, "We'll take out your heart of stone; give you a heart of flesh; write the law of God on it; you'll walk in obedience to it." Then we ought to reflect that in our behavior.

Philippians chapter 2. Gave you time to catch up to me. It talks about love again. Fellowship

Phil 2:2-9 [reads]

2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

3 Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; think of the other guy first.

4 do not merely look out for your own personal interests, but also for the interests of others.

5 Have this attitude in yourselves which was also in Christ Jesus,

6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. So, what are we to do? We're to follow the example of Jesus and when Jesus did this:

9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, NASB

It tells us down in verse 14:

Phil 2:14 [reads]

14 Do all things without grumbling or disputing; There's some other things that go away if we're

going to be holy; that we can't live in those kinds of things. NASB

Verse 16:

Phil 2:16 [reads]

16 holding fast the word of life, so that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain. NASB

And just turning over to chapter 3 of the same book, Philippians. Once again we have some things that we are to do. What are the things we're suppose to do? We follow the pattern that Paul gives us. Look at verse 8:

Phil 3:8-17 [reads]

8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them **What? those other things that have already happened** but rubbish in order that I may gain Christ,

9 and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, **Paul said I want to know Him, verse 10:**

10 that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

11 in order that I may attain to the resurrection from the dead. **not that he has it but he presses on, verse 12:**

12 Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. **He goes on in that same theme. Verses 13 and 14:**

13 Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,

14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

15 Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you;

16 however, let us keep living by that same standard to which we have attained.

17 Brethren, join in following my example, **walk this way** and observe those who walk according to the pattern you have in us. NASB

We're going to live our lives according to what God has laid down in these letters for us in terms of how we're to live, right? But we're never going to become perfect in this life. 1 John tells us that any

man who says he has no sin is a liar and deceives himself.

1 John 1:8

8 If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. NASB

We don't get to perfection in this life. But what do we get? Verse 20:

Phil 3:20-21 [reads]

20 For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ;

21 who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. NASB

The end of state of everyone who believes in the Lord Jesus Christ, who endeavors with all the power of the Holy Spirit dwelling within him, each one of us, to live a holy life, to be found holy and blameless before Him is that in the very end He takes whatever our humble efforts are and He transforms us into the image of His glory.

Eph 1:4

4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love NASB

Not in this life but in the one to come. So that we are His glory in that way. Regardless of what we have done today, what we have done in the past, what we will do in the future, the end is that we become that holy thing that He wanted us to be because He transforms us in the very very end.

2 Cor 3:18

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. NASB

Free of this body of flesh. Free of the sin which so easily besets us.

Heb 12:1

1 Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, NASB

And in that we can give God glory forever and ever. Amen?