

When God Comes in Power

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Turn with me in your Bibles to the book of Daniel chapter four.

You know, we live in a day of which men and women are told to let God save them, a day when men and women worship at the altar of human sovereignty, when they boast of free will. And they are told that God wants to save them but he can only do it if they will let him and he wouldn't dare do anything against their will.

Let me read you a verse. It is found in the book of Job. Job is speaking of God, not God as men think he is, but God as the Holy Spirit is making known to Job that he is. He says:

“But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.”¹

Now men and women imagine that they can do what they please. There is only one who does what he pleases. And the truth of the matter is when everything is said and done, if you are not saved, it is because God didn't want to save you, period. Whatever he desires to do, that is what he does. He has not got a wonderful plan for your life if you would only let him apply that plan. Whatever he desires to do, that is what he does.

And if you will look here in Daniel chapter four we find a man who found that out. He is not a man that could be compared with anybody that is living in this day. You take the mightiest, the richest, the most powerful person that lives in our day, they would pale in insignificance to this man king Nebuchadnezzar. By his own statements he is the originator and the builder, the designer of that great city of Babylon. And he is, in our text, the example of when human sovereignty meets divine sovereignty, when man's imagined free will meets the will of God. And what happens to him, has to happen to every sinner that God saves. He has to be brought down in order to be lifted up. He has to be shown that he is nothing in order to be made something. He has to be stripped of all his trash that he might have true treasure. He has to be emptied if he is ever to be saved.

¹ Job 23:13.

And when you look down here in Daniel chapter four, he gives us the end of the matter. He makes his statements after he has met the living God that he was not looking for.

Verse 34 he says:

“And at the end of the days...”²

The days in which this king, this mighty, brilliant king has been brought down by almighty God to be a blubbing, foolish, raving mad man like unto the beasts in the field.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?³

Did you hear what this great king not only willing confesses, but what he is led by the Spirit of God to confess so that each of us here could have it read in our hearing? And this is something that every person that God saves finds out in mercy and it is what every one that perishes will find out when it is too late. And it can be summed up in the last statements of that 35th verse. He says:

“...and none can stay his hand.”⁴

And I do believe that that none includes every son and daughter of Adam, every person in this earth who has ever lived or ever will live. They fit in that category of none who can stay or stop his hand.

I remember reading one time about a Welsh miner who heard an Arminian preacher and the preacher was talking about God casting men and women into hell and this rough Welsh miner stood up and he said, “God will never cast me into hell.”

And everybody just shrieked to hear such a statement as that. But he came back with a wise observation. He said, “If he cannot save me against my will, then he cannot cast me into hell against my will.”

And this is what is raised up in men and women through the preaching that is done in most every place in our day. And that is that the will and power and ability of man is exalted over the will and power and ability of God. But salvation is a demonstration of

² Daniel 4:34.

³ Daniel 4:34-35.

⁴ Daniel 4:35.

God's power. And it has to do with his authority and with his ability. And it is part of the glory of Christ that we read about in John 17 when he speaks to the Father and we are made known to hear that the Father has given him power over all flesh, power over all flesh that he might give eternal life to as many as the Father hath given him.

The Bible talks about the grace of God and grace is not simply a benevolent gesture by God offering something, the Bible is speaking of omnipotent grace, what some have called irresistible grace. And they raise up such passages in the Bible whereas God and all the prophets say the same thing. That men do by nature resist God. But what this book shows us is that with regard to all that God has purposed to save, that all that it is his will to save, though they resist like all his grace and his power, they are not able to resist it successfully and that is their salvation. And that is why God gets all the glory. That is why he does all that he wants to do, what he desires to do and none can stop him, none can stay his hand, whether it be the beggar on the face of this modern day or Nebuchadnezzar king of Babylon. None can stay his hand or question him and say unto him, "Why did you do that?"

Turn over to Isaiah chapter six because in Isaiah chapter six we find another example of this. Isaiah chapter six beginning in verse one where we find this man Isaiah and he writes:

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, 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 mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.⁵

What I want to try to say to you this morning is some things about what we find in this book, not only by plain statements, but also by clear examples when God comes in power. He does come to his people in saving power.

And if you notice here in Isaiah's writing that there was a time when God came to him in power. He describes this time as the year when king Uzziah died. And there are some who believe that he is making reference to that death that finally came upon Uzziah or it

⁵ Isaiah 6:1-8.

being now brought as he was as if he were dead when he intruded upon the priest's office and God smote him with leprosy.

And so it is at this time that God comes to him and reveals his power to him and in him. He says, "It is in the year that King Uzziah died." And every person that God saves, he will interrupt them on their course toward eternity and destruction in hell and he will interrupt them and he will intercept them in that hour and make known to them his power. That is exactly what the apostle Paul says, because he says that he was before, in other words, before Christ intercepted him on that road to Damascus, before Christ came to him in power on that occasion, he said, "I was before a blasphemer." There was a time and there is always a time when God comes to his elect in this power, this saving power to reveal his salvation. And there are four things in this text this morning that I want us to note that have application to this, four things that take place in a sinner when God comes to them in power.

And the first thing that I believe is made manifest here is that he comes in a powerful revelation of himself.

I can remember when the Lord came to me. One of the first thoughts that entered into my mind as I began to see him as he really is and that thought is: God is not who I thought he was. Oh, no. In verse one he says:

"In the year that king Uzziah died I saw also the Lord,"⁶ or אֲדֹנָי (ad-o-noy'), a reference to the Lord Jesus Christ. He said, "I saw also the Lord, sitting upon a throne, high and lifted up, and his train filled the temple."⁷

Where was he? Where was this God, mostly the preincarnate Christ? Where was he when Isaiah saw him? He was on a throne.

Somebody said, "Now you... you people preach this sovereignty of God stuff. No, we don't preach the sovereignty of God. We preach the God who is sovereign. And when God comes to us in power, the one thing he does first is he reveals himself for who he is and when Isaiah saw him, he is sitting on a throne, the absolute sovereign ruling which is exactly where he is and has always been.

He said:

"I saw him high and lifted up."⁸

And Paul in that first chapter of Ephesians when he is writing and talking about Christ most particularly in that 11th verse he says:

⁶ Isaiah 6:1.

⁷ Ibid.

⁸ Ibid.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”⁹

You mean to tell me that the use of such words as luck of fate or chance, that they are not really applicable truly to what is going on in this earth? You mean that with regard to me personally, individually, that God almighty is the one who in my life and in all things concerning me is working all things after the counsel of his will?

That is exactly what I am saying.

Somebody said, “Well, that is fatalism.”

No, that is not. I am not saying that things just happen. I am not saying that whatever will be will be. That is not what I am saying. I am saying just like God says and what he reveals to everyone that he saves it is that he from his high and lofty throne who has been there for all eternity and shall be, he is working all things after the counsel of his own will.

When Nebuchadnezzar was brought to confess the things that he confesses by God who is it... or maybe I should say now does he now see him and view him? He describes him as the most high. Do you know anything about the most high?

Here you have got this high and that high and the other high and there is no doubt among men they are higher than others are. But here he talks about the most high. He is going to bring every one of his people in grace to bow before him as the most high and to see him as high and lifted up and here is the description of him here. It says that his garment, his robe of glory or justice or righteousness, he said his train filled the temple.

What does that mean? It means that there isn't any room for anybody or anything else. In that way in which God is worshipped in that temple that he is worshipped in, in that temple that is a picture of his believing child, in that temple that is a picture of his Church, his train, his glory, his attributes fill the temple.

There is not any room for [?]. There is not any room for us glorying in ourselves. There is not any room for man's part or man's work any such thing as that and he is worshipped here and seen here as he always is by his people in his central and chief attribute.

Somebody says, “Well, I know what that is. I believe in the love of God.”

Look down at verse three. Here are these angelic created beings who dwell in the presence of God, who surround his throne and they are there to do his bidding. They are his messengers and it says that they cry one unto another and they say:

“Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.”¹⁰

⁹ Ephesians 1:11.

¹⁰ Isaiah 6:3.

And I know what the Bible says. It says God is love. And without a doubt God is love and he goes on to tell us that the love of God is in Christ Jesus. So if we are outside of Christ Jesus, we not only are not possessors or enjoyers of the love of God, but we have no part in the love of God and the wrath of God abides on us.

But many, many more times than it says God is love and all you have got to do is break out a concordance and look for yourself. Many, many more times than it says God is love it says God is holy. It gives us this three fold declaration and praise of the triune God in that attribute which is essential to him. He is holy, holy, holy.

Christ called the Father the holy Father. The angels said, "That holy thing that will be born of your womb is none other than the Son of God."

He is holy. The Spirit of God is said to be the Holy Spirit. The Scripture even has come to be called the holy Bible.

I can tell you this. While the Bible says God is love, you and I in ourselves, it does not say God loves us. [?]

Holy. If he loves, it is a holy love. If he does something, it is a holy doing. He is not in one particular land called the holy land. Wherever he is, he said, "That is holy." He is what makes it holy. Whatever is set apart unto him is holy. That is why his people are called holy.

Moses says:

"Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"¹¹

Thus revealing in all that is said here and all that God does. Now you think about this. Before you get like most people are and you kind of fix you up your own salvation and your own little relationship with God. And then you tag it onto him and say he is the one who done it. All that God does, since he is holy, has to be done in a way and a manner that is consistent with his holy self.

But when he was worshipped there in the tabernacle of Israel, when he was worshipped in the temple, when he said that he would dwell between the cherubim over the mercy seat of the ark of the covenant, where was it at? It was on the holy of holies.

Isaiah said:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."¹²

¹¹ Exodus 15:11.

¹² Isaiah 6:1.

There was no room for anything else and I heard those angelic creatures declaring that which is central to his glory, over and over and over again, holy, holy, holy. That is why men like to talk about the love of God so much, because they hate to face what evidently and obviously must be if he is first of all gloriously holy.

Turn over in Isaiah chapter 45 a minute. And I want you to listen to what God says.

And the truth of the matter is: We may shut our ears and we may shut our minds, we think, to what God says, but God speaks to our hearts and he speaks with a voice that we cannot shut out. He speaks to our conscience that we cannot escape it.

Isaiah 45 verse 18.

“For thus saith the LORD that created the heavens.”¹³

Why do men want to try to make up a phony thing like evolution? Because if God created it, that means that we are possessed by him and we have to do business with him.

“For thus saith the LORD that created the heavens.”¹⁴

No, it just blew up with a big bang and here it is. How stupid. You are walking down the street and all of the sudden you reach down and you pick up a watch and it is ticking beautifully and it says “Rolex” on it and you are so glad to have it and you just say to yourself, “Well, isn’t this amazing? This thing just happened to be.”

No. There is a wise design behind that. There is a craftsman who made it. It didn’t just happen. It didn’t evolve. It wasn’t one day a pile of metal that just popped into existence.

No.

“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited.”¹⁵

Now what does he say?

“I am the LORD.”¹⁶

You say, “Well, I don’t believe all this Jesus business. I don’t believe all the Lord business.”

¹³ Isaiah 45:18.

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

It won't change a thing. Do you realize that? The height of a sinner's arrogance that just because they don't believe something it doesn't exist.

You know, there are a lot of people that don't believe there has ever been a man sent to the moon? I can tell you this. I don't really know whether there has or not, but if there has, their not believing it won't change it.

“I am the LORD: and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.”¹⁷

Somebody says, “You think you are right and everybody else is wrong.”

Nope. I know God is right and everybody else is wrong.

“Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.”¹⁸

My little granddaughter has been sick and I want all of the Lord's people to pray for her. Someone asked my dear wife if they could put her name on their church prayer list. Bless her heart. That little meek girl told them that she would rather that they didn't.

Why?

Because they pray unto a god that cannot save.

Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.¹⁹

Just one. Almighty God. The God of the Bible, not the God of the Koran, not the God of any other holy book, the God of the Bible, the Creator God, the singular God. He allows no rival. It is not faith. It is not gods. It is God. He is the only God there is. He is the only God that there is. There is no salvation in anyone else or by anyone else.

He said:

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my

¹⁷ Isaiah 45:18-19.

¹⁸ Isaiah 45:20.

¹⁹ Isaiah 45:21-22.

mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.²⁰

Confess.

Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.²¹

Now how can God make such declarations? How can he be so, as we always said, so cock sure about everything? How can he speak of somebody being saved, a seed to be saved and justified? How can he talk about doing this or that and the other? Because he is God.

When he comes in power this God who is of purer eyes than to behold iniquity, when he is come in the revelation of himself through the gospel and we are made to know and find out who he is, we find that he is that high and holy, absolute sovereign God who does what he will in heaven and in earth and none can stay his hand.

Here is the second thing. When God comes in power, he comes in a powerful revelation of the sinner to the sinner's self. That is why I know so many of these people. I call them gum chewing Christians. They have never come anywhere close to the living God, because when God comes in power, he comes and brings to a sinner the revelation of what that sinner is in his sight. As a matter of fact, the only way that we ever find out how we really are is when God enables us to see and believe what he says that we are.

You ain't want mamma and daddy and grandmamma and reverend so and so and whoever they are. You are not how they are. You are not how you feel you are. Before God you are not what you think you are. You are what God says you are.

Look back here in Isaiah six in verse five whenever, you know, it says in his light we will see light. When he shines the light of his glorious truth concerning himself it is like when you open the door of that old shed behind the house that hasn't been opened in 20 years. And maybe on the outside it doesn't look too bad. And all of the sudden you begin to crack that door and open that door and it begins to swing open. And the more light that gets in, the worse it looks, the more cobwebs, the more rust, the more broken down stuff. And that is the way it is when God comes in power to a sinner revealing what we are as sinners.

What we find out is that we are not sinners simply because of what we do. Sinners has to do with what we are, that our sin didn't begin at birth and it certainly didn't begin at some age of accountability. It began when our father Adam fell and his whole race fell in him. And it says that in him all sinned.

²⁰ Isaiah 45:22-23.

²¹ Isaiah 45:24-25.

How far did they fall? God kicked them out of his presence. He chased them out of the barn. I just have a feeling that Adam and Eve weren't wanting to go very much. They weren't going to leave that paradise, but God cast them out of the garden which was his presence. He cast them out of the garden and he put flaming swords there at the entrance to keep them from trying some way back in.

Verse five he says, Isaiah says:

“Then said I...”²²

There it is again.

“Then said I...”²³

What? When God came in power and showed me who he is, especially in his glorious holiness and righteousness. He said:

“Then said I, Woe is me!”²⁴

You know, a sinner finds it very easy to say, “Woe is thee, woe is thee.” But when God comes in power he says, “Woe is me.”

What is wrong with you, Isaiah? I am undone. I don't know what all that means, but it means that I am not done. I am not right. I am not acceptable to God. I am not pleasing to God in myself.

“...for I am undone; because I am a man of unclean lips.”²⁵

Why did he say that? Does that mean he looks my granddaughter after she has eaten one of those blueberry muffins and it is all over her lips and no?

He said:

“... for out of the abundance of the heart the mouth speaketh.”²⁶

And that a sinner has no truth to speak about God, has nothing but lies to speak about himself and all that he says in... as far as what he states of the ground of his acceptance before God reveals his heart.

Not right with God. He says:

²² Isaiah 6:5.

²³ Ibid.

²⁴ Ibid.

²⁵ Ibid.

²⁶ Mathew 12:34.

“Woe is me... I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.”²⁷

How do you know that?

“...for mine eyes have seen the king.”²⁸

Paul said, “Be careful that you are not found among those who judge themselves by themselves.”

I will tell you this. I am as good as that preacher is. What a low standard you have. But I am as good as this one is or that one is. That one who says they are a really good Christian, I am as good as they are.

That is not God’s standard. You have got to be as good as the Lord Jesus Christ.

Job said:

I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.²⁹

You know, we can cruise along through this world thinking we are pretty good, as good as so and so, as good as Randy. I am as good as Jim.

To be accepted by God you have to be as good as his Son.

When God gives us a description of ourselves in the first chapter of this book of Isaiah, he describes us as one big leprous sore, nothing but wounds and bruises and putrefying sores that have never been treated, mollified with ointment or bound up. And he said that is what we are from our head to our toe, nothing but sin, vile, helpless, hopeless, wretched in ourselves.

And the fact that all our works God describes them as dead works. They bring forth death. They don't gain you a place in heaven. They don't gain you a reward from God. Dead works. Why? Because they are sin and sin when it is finished, brings forth death.

The only way we ever know these things is when God comes to us in power. We know that rather than justify us before God, they are to be repented of like Paul in Philippians three. He is repenting of the very things that men and women hold up before God and mean as their justification. And all their works of religion were nothing but iniquity.

Oh, they said, “We preached in your name and we cast out devils in your name and we

²⁷ Ibid.

²⁸ Ibid.

²⁹ Job 42:5-6.

have had crusades and we have won a lot of souls to Jesus and we have built great buildings and we have fed the poor and we have helped the sick. We have done all these things.”

He said:

“Depart from me, ye that work iniquity.”³⁰

“All our righteousnesses are as filthy rags.”³¹

And we are, though it is a theological term, it is true to this book. We are all totally depraved. It does not mean that we are outwardly as bad as we could be. Thank God for restraining mercy. But that sin has so permeated every facet of our being, the will, the heart, the mind, the body, nothing but sin.

Old Job said one day, he said:

I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.³²

There is nothing that we can do to save ourselves. There is nothing that we can give to God that he will accept. He said:

“And ye will not come to me, that ye might have life.”³³

“No man can come to me, except the Father which hath sent me draw him.”³⁴

The third thing is when God comes in power there will be a powerful revelation of the gospel of Jesus Christ.

Look at this sixth verse. Here is Isaiah confessing what he confesses. Then it says in verse six:

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.³⁵

The Holy Spirit ... now I am for the preaching of the clear, solid gospel. I am for men standing up and with courage and clarity preaching Christ, preaching the gospel. But, my

³⁰ Matthew 7:23.

³¹ Isaiah 64:6.

³² Job 42:5-6.

³³ John 5:40.

³⁴ John 6:44.

³⁵ Isaiah 6:6-7.

friend, it is only when the Spirit of God takes the truth of God and brings it in a revelation to a sinner's heart, it is only when God comes in power that they are given understanding of the gospel and faith to believe on Christ.

The wicked man that says that I do not believe in the necessity of the new birth.

You see, the truth is Christ said to Nicodemus not only of the necessity concerning the case of Nicodemus himself, but also the necessity involved in it being according to the will and purpose of God. He said:

“Ye must be born again.”³⁶

If you are ever saved, you must be born again. But I will tell you something else. If it is the will and purpose of God as one of his elect, as one that he loved with that everlasting love to save you, you must be born again. If the Father chose you, if the Son came into this world and died in your place on that cross, you must be born again. And you can guarantee it. The Spirit of God concerning all those he chose and all those Christ died for, the Spirit of God will come in power through the truth and gospel of Christ and reveal it to him.

Christ said:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.³⁷

I walked in a business the other day and the lady that... I think she somehow has found out I am a preacher. That is always kind of ... it changes everything. But she was telling me about somebody in her family dying. And just in that, all she said, “Oh, the Holy Spirit is in that house.”

How do you know that? How do you know if the Spirit of God has given new birth to a person?

You say, “Well, they quit smoking and drinking and do all these signs.”

Well, just about every religion in the world has some kind of reformation to boast of. How do we know that the Holy Spirit has come to us and give us new birth? Because that birth is manifested in faith, faith in the Lord Jesus Christ.

³⁶ John 3:7.

³⁷ John 16:13-15.

You see, when the Spirit of God comes in power, he takes by this gospel the things of Christ and shows them to us. He doesn't tell us...

I had some folks call me and they were moving in the area. They were in the military. They wanted to call me and talk to me. They are church shopping, you know. And so I met them one day where they wanted to and I listened to what they had to say and one of the questions they asked me. They said, "What would you say is the difference between the true gospel and the false gospel?"

I said, "Well, just to really make it very simple, I think it can be distinguished in two words. The false gospel is a gospel that tells sinners what they are to do. The true gospel tells sinners what Christ has done, accomplished. It tells them how sins are put away, how God is worshiped, how God can be just and justify a sinner."

Somebody said, "Well, we believe the gospel."

Well, Romans one Paul said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed."³⁸

The Spirit of God when he comes in power to a sinner showing God for who he is to us, showing ourselves in our wretchedness and sinfulness, he reveals through the gospel the righteousness of God in Christ, that God is worshipped and he puts away the sins of his people in a just manner. He justifies his people through the blood of Jesus Christ and he is therefore righteous unto himself. And they are made the righteousness of God.

I made that decision years ago where I walked down that aisle and I got dipped in that pool and I shook the preacher's hand.

What has that got to do with the righteousness of God? How can God be right to put you in his holy heaven who is nothing but sin and crucify his Son on the cross who knew no sin?

That God saves only through a God appointed, provided, accepted sacrifice.

Daniel, the same man Daniel that wrote of Nebuchadnezzar, Daniel said, "When I saw this vision," he said:

"... my comeliness was turned in me into corruption."³⁹

That is what happened to Paul. That is what happens to every sinner God saves. Our comeliness turns into corruption.

³⁸ Romans 1:16-17.

³⁹ Daniel 10:8.

We are like that emperor in the fairy tale who had been told and told and told by these lying fellows that they had made him a new beautiful garment and so he paraded them and they paraded out in the kingdom, buck naked as we say because he didn't have any clothes on. They appealed to his pride. They said, "Only certain special people can see it."

When God talks about his children and that picture in Ezekiel 16 in which he talks about him being in themselves, as an infant aborted and cast out in the field and then he brings her to be shown as what he makes his people in Christ and he said:

"And thy renown went forth... for beauty: for it was perfect through my comeliness, which I had put upon thee."⁴⁰

That is the imputed righteousness of Jesus Christ.

And lastly, just quickly, when God comes in power there is a powerful bringing into submission of the sinner to Christ and of a confession of Christ.

Verse eight he says...

By the way, did you notice the picture here? How was his sin purged? How was his iniquity taken away?

You see, that seraphim went to the altar and got the coal off the altar and purged his lips, touched his lips. That altar is a picture of a sacrifice already offered and accomplished. It is through the sacrifice of Christ that he puts away our sins.

But then he says this in verse eight.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."⁴¹

⁴⁰ Ezekiel 16:14.

⁴¹ Isaiah 6:8.