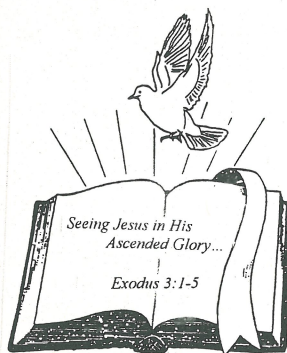


# Seeing Jesus in His Ascended Glory...

## A Glimpse of His Holiness



Teaching 3 of 4

"To regain her lost power the church  
must see heaven opened and have a  
transforming vision of God."

A.W. Tozer

*Well of Life Ministries*

*Altha Burts*



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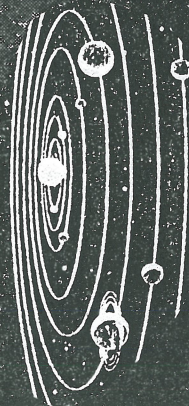


# Beholding JESUS in His Power and Authority

# He is the LORD OF HOSTS

## LORD OVER ALL STELLAR HOSTS

God created the heavens  
and the earth Gen 1:1



He upholds the universe by the  
Word of His power Hebrews 1:3

## LORD OVER ALL HEAVENLY BODIES



Magi following  
the star Mat 2:1



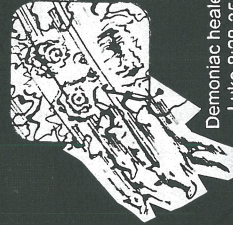
The sun stands still  
Joshua 10:13

## LORD OVER ALL ANIMAL HOSTS



God shut the lion's  
mouth Dan 6:22

## LORD OVER HELLISH HOSTS

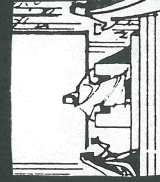


Demoniac healed  
Luke 8:28-35



Leper healed  
Matt 8:1-4,  
5-13

## LORD OVER HUMAN HOSTS



The king's heart is in  
the hand of the Lord  
Proverbs 21:1

## LORD OVER THE FEATHERED HOSTS



Ravens brought Elijah  
Bread and meat  
I Kings 17:6

## LORD OVER ANGELIC HOSTS



Angel of the Lord struck  
185,000 Assyrians  
II Kings 19:35

## LORD OVER THE ELEMENTS



Crossing the Red Sea  
Ex 14:22



Jesus calms the storm  
Luke 8:22-25

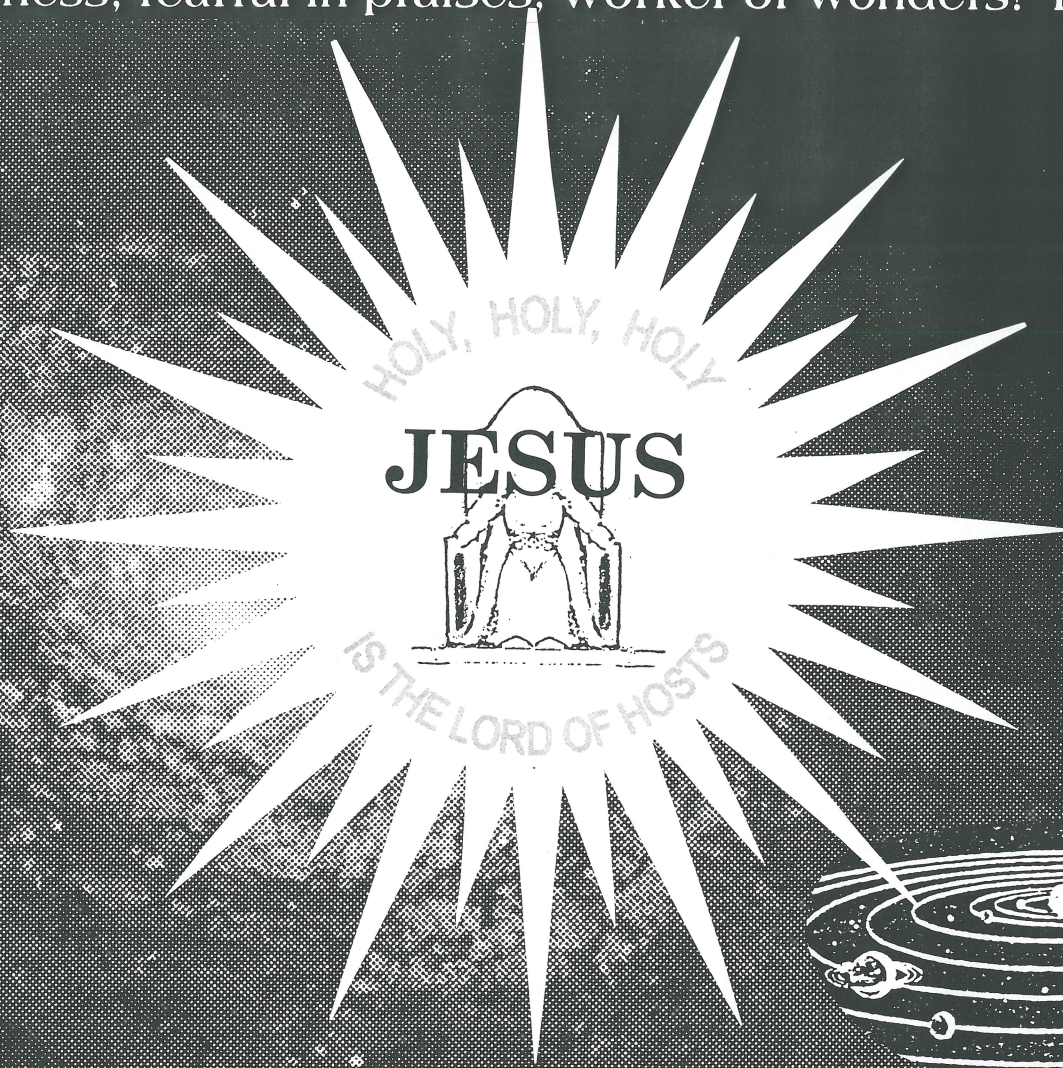
HE IS THE LORD OF HOSTS

JESUS

HOLY, HOLY, HOLY



“Who is like You, O Lord... Who is like You, glorious in holiness, fearful in praises, worker of wonders! Ex 15:11



He upholds the universe by the Word of His power. Hebrews 1:3

## ~ The Sight of Faith ~

We read in Hebrews 11:23-27, that Moses “endured as (by) *seeing Him who is invisible.*” As far as the optic nerve is concerned, “faith is the evidence of things *not seen.*” But as far as the enlightened “eyes of our understanding” are concerned, faith is the evidence of *things seen.* Walking by *faith* is walking by *sight* of a better kind. (Bosworth)

“...but we do ‘see’ Jesus... now crowned with glory and honor...” Hebrews 2:9



## Teaching Notes (Unedited)

*These notes are provided as a rough draft in hopes that it will aid you in your review and study of this teaching/communication of 7/15/02.*

This evening's teaching is the third of a four part series entitled, Seeing Jesus in His Ascended Glory.

During our last time together many of us experienced our faith rising as we beheld our Lord Jesus as the Lord of Hosts (Rom 10:17). Faith and confidence in Jesus was birthed in our hearts as we saw Him in His ascended glory through the Word of God. Now let's once again 'position ourselves,' and allow the Holy Spirit to lift the veils and take us higher in our conceptions of Jesus (Rev 1:10).

For those who were not with us for our last teaching, we are going to begin this evening by reviewing the teaching of Jesus as the Lord of Hosts (Rev 1:8) so that you might glean from it as well.

Now as we move through this teaching, be conscious of your faith rising as you 'see' Jesus once again in His Power and Supremacy.

As you recall, scripture teaches us that Jesus is the Lord of Hosts! 'Hosts' is in the plural, which means He is sovereign in every realm!

(The diagram in this book is provided to facilitate visually this teaching)

- He is Lord of the angelic hosts above. He created all angelic beings and they carry out His will, at His beckoning. Remember, Hezekiah discovered this when at our Lord's command... one angel slew 185,000 Assyrians (II Kings 19:35).
- Jesus is also the Lord of all feathered hosts of the sky. His power brought the birds into being and they willingly act as messengers when needed... Remember Elijah discovered this when the ravens fed him (I Kings 17:1-6).
- Jesus is Lord over the elements as well. Moses and all of the children of Israel experienced His power when they walked on dry land through the parted walls of the Red Sea (Ex 14:21-29).

And as for the wind, it blows wherever Jesus pleases, knowing the voice of its Creator. *"Jesus arose and rebuked the wind, and said to the sea, 'Peace, be still.' And the wind ceased and there was a great calm"* (Mark 4:39).

- Jesus is Lord over all human hosts... and so we need to stop fearing man. The word says that,

*"The king's heart is in the hand of the LORD, like the rivers of water; He turns it wherever He wishes"* (Prov 21:1).



- As to the hellish hosts, is not God supreme in this realm too? Satan and his realm cannot go any further than divine permission. We come to 'see' this truth in the book of Job, don't we (Job 1:6-12; 2:1-6)?
- Jesus is Lord of the animal hosts. As Daniel experienced when He closed the lions' mouths and then opened them again (Dan 6:22).
- Jesus is likewise the Lord of all the stellar hosts: the sun, the moon, and the stars. They are His handiwork. He created them, and He controls them.

Joshua realized this when God made the sun stand still as he gained victory over the Amalekites (Joshua 10:13).

- All heavenly bodies move at His bidding. *"When they (the wise men) heard the king they departed; and behold, the star which they had seen in the East went before them."* The star in the East went before them because God caused it to (Matt 2:9).
- Light and darkness are controlled by Him; as Moses learned when he stretched out His hand toward heaven, at God's command, and there was darkness over the land of Egypt (Exodus 10:22).
- All of the variations of the elements are under God's care. The Psalmist says:

*He sends out His command to the **earth**;  
His word **runs** very swiftly.  
He gives **snow** like wool;  
He scatters the **frost** like ashes;  
He casts His **hail** like morsels;  
Who can stand before His **cold**?  
He sends out His word and **melts** them;  
He causes His wind to **blow**, and the **waters** to flow.*

(Psalm 147:15-18)

Now in a matter of a few minutes your conception of Jesus has begun to change as the Holy Spirit glorified Jesus in your hearts (John 16:14). Jesus has not changed, but your *conception* of Him has changed. You are 'seeing' Him more as He is (1 John 3:2).

It is very moving to realize that this is an answer to Jesus' own prayer, as well as the Holy Spirit's ministry to us. As the Gospel of John teaches us:

"Father, I desire that they also whom you gave Me may be with Me where I am, that they may behold My glory..." (John 17:24). And, "when the Spirit of truth has come, He will guide you into all truth... He will honor and glorify Me for He will take of what is



Mine and will reveal it to you” (John 16:13-14). He will glorify Me.

The Holy Spirit is forever focusing our hearts on the glory of the Son.

Perhaps during our last time together, and as a result of your own study time, the Lord has ‘become’ to you the Lord of Hosts. He has always been the Lord of Hosts, but you have just begun to ‘see’ Him this way for the first time. This is a result of the Holy Spirit’s *teaching ministry*... He is revealing the reality of Jesus through the written Word!

This is how your faith increases, “*Faith cometh by hearing and hearing by the Word of God*” (Rom 10:17). Faith cometh by ‘seeing’ Jesus as He really is and in realizing that the revelation He gives of Himself is for us... that we may partake of His Life and draw upon His Resources (John 1:16).

Now let’s move into this evening’s teaching and receive a glimpse of the *holiness* of Jesus. Let’s open our hearts to receive, from the teaching ministry of the Holy Spirit, a deeper understanding of what it means when scripture speaks of the holiness of our Lord (Ephesians 1:17).

Years ago when I first began my study on the holiness of God, two questions kept coming to mind, which might help us this evening as well:

- What does scripture mean when it says that Jesus is holy?
- And, what does the word ‘holy’ really mean?

Now for most of us, I think, we would probably say that **purity** is the first word we think of when we hear the word ‘holy.’ Wouldn’t you agree?

To be sure, the Bible does use the word this way. But I have found in my study that the idea of purity or of moral perfection is at best the secondary meaning of the term ‘holy’ in the Bible. When the seraphim sang their song, they were saying far more than that God was “purity, purity, purity.”

Let me share, at this point, what I have gleaned from Trevethan’s book entitled, The Beauty of God’s Holiness:

“Holy apparently comes from a Semitic root that means “to cut.” Hence its basic meaning is “to separate” or “to make distinct” (as in “to cut off). Most fundamentally, as a divine attribute it claims that God is other and set apart from everything else, that He is in a class by Himself. God is not just **quantitatively** greater than us, but **qualitatively** different in His greatness. He is transcendent, infinitely above or beyond us. The true God is distinct, set apart,



from all that He has made as the only truly self-sufficient Being. All His creatures depend on Him; He alone exists from within Himself.

Holy is the most intimately divine word in the Bible. It is that in God which marks Him off as God. To say that He is holy is to say that He is God."

So as you see, the definition of 'holy' includes purity, but is much more than that. It is purity and transcendence. It is transcendent purity.

The word 'holy' calls attention to the transcendence of God, the sense in which He is above and beyond our world. Transcendence describes Him in His consuming majesty, His exalted loftiness. The word 'holy,' as a description of God, points to the **infinite distance** that separates Him from every creature. To be 'holy' is to be "other" to be different in a special way!

*"Who is like You, O Lord... Who is like You, glorious in holiness, fearful in praises, doing wonders?" Exodus 15:11*

During my personal reflection and study time on the holiness of God, I came to 'see' something that I believe is very important to understand, as we pursue the meaning of 'holy,' and I share this with you this evening.

I came to understand that the foundational revelation of God's holiness is found in the passages where God is *actually* encountered.

Remember Moses' encounter at the burning bush in Exodus 3? Let me read it for you:

*"Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, 'I will now turn aside and see this great sight, why the bush does not burn.' So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, 'Moses, Moses!' And he said, 'Here I am.' Then, God said, 'Do not draw near this place. **Take your sandals off your feet**, for the place where you stand is **holy ground**.'" (Ex 3:1-5)*

As Moses encountered God, God commanded Moses not to come any closer and to **remove his sandals**. But why did God ask Moses to **remove His sandals**? Because, Moses was standing on holy ground! The ground was *made holy* by the *presence of God Himself*.



God told Moses to remove his sandals in order to prevent him from rashly intruding into His presence, to **stop** Him... in order to reveal His holiness, His separateness, His distinctness, His transcendence. The act of **removing his sandals** was a symbol of Moses deep recognition that *he* was of the earth.

So you see, in God's revelation of Himself to Moses, He reveals Himself first as being **holy**. This is the first occurrence of the noun 'holy' in scripture.

Is there a revelation for us, as well, in this passage? Absolutely!

*"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."*

*II Timothy 3:16*

What is the teaching for us? It is that we need to **stop!** We need to **stop**, take time to come to know through the written Word, that God is separate and distinct from mortal man and all creation... He is Holy!

We need to see Him more as He is. We need to see Him as Holy!

Let's move on in scripture and look at Isaiah's encounter with God in the temple in Isaiah 6.

*"In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said, '**Holy, Holy, Holy** is the LORD of hosts; the whole earth is full of His glory!'" (Isaiah 6:1-3)*

The prophet is allowed a glimpse into the 'reality' of heaven, where the seraphim cry to one another...

*"Holy, Holy, Holy is the Lord of Hosts!"*

In Isaiah's vision, God is high and lifted up – great and exalted, seated on a throne... set apart from all that He has made, and the only truly self-sufficient Being, He is Holy. His glory fills all the earth, and His presence also fills Isaiah with a sense of incredible guilt, and an intense need for forgiveness – moral purity.

Through this passage, we come to know another important aspect of His holiness, which is His *purity*. When we 'see' Him as holy we are also filled with an intense need for forgiveness, as Isaiah was... we become undone (Isa 6:5)!



Finally, let's look at John's vision on the island of Patmos, in Revelation 4, where we find his encounter with God's Holiness.

*"After these things I looked and behold, a door was standing **open** in heaven. And the first voice which I heard was like a trumpet speaking with me, "**Come up here.**" Immediately, I was in the spirit and beheld a throne set in heaven, and One sat on the throne... and the vision continues with the four living creatures singing, '**Holy, Holy, Holy** is the Lord God Almighty, Who was and is and is to come.'" (Rev 4:1, 2, 8)*

**"Come Up Here!"**

What is the general intent and purpose of this vision? It goes far beyond the immediate needs of the church of John's day, doesn't it? One reason for this unveiling is to teach us all of the 'reality' of the heavenly world, which is what we have been focused on in our times together.... as the veils over our own hearts have been lifted.

The apostle John had a glimpse of the seat of power in heaven... a glimpse into the heavenly world. A door was opened. Milligan notes, "There is a throne, a seat of power and authority from which all orders proceed before which all creatures bow."

A throne that is set in heaven; a throne:

- Isaiah saw it (Isaiah 6:1),
- Ezekiel saw it (Ezekiel 1:26); and
- John sees it (Rev 4:2).

And, with those who are grouped around it, it gives us a glimpse of the glories of the heavenly world.

Now, in these encounters of seeing and meeting God, the central aspects of His holiness stand out clearly. He is transcendently separate, distinct, high and lifted up. He is Holy. He is transcendently pure.

*Holy, Holy, Holy is the Lord God Almighty!  
...the Lord of Hosts! Isaiah 6:3*

Let me share some thoughts from A.W. Tozer taken from his book, The Knowledge of the Holy:

"The church has surrendered her once lofty concept of God and has substituted for it one so low, so ignoble, as to be utterly unworthy of thinking, worshipping men. This she has done not



deliberately, but little by little and without her knowledge; and her very unawareness only makes her situation all the more tragic.

The low view of God entertained almost universally among Christians is the cause of a hundred lesser evils everywhere among us.

With our loss of the sense of majesty has come the further loss of religious awe and consciousness of the divine Presence.

The only way to recoup our spiritual losses is to go back to the cause of them and make such corrections as the truth warrants. The decline of the **knowledge of the holy** has brought on our troubles. A rediscovery of the majesty of God will go a long way toward curing them. It is impossible to keep our moral practices sound and our inward attitudes right while our idea of God is erroneous or inadequate. If we would bring back **spiritual power** to our lives, we must begin to think of God more nearly as He is."

You might be asking some questions at this point. How does coming to 'see' Jesus in His holiness, in His transcendence affect me, where I am in my circumstances? How does such a lofty subject help me where I am in my life?

Let's view the answer to these questions through the eyes of Moses, but this time in the book of Hebrews. Let's see how the revelation of God's holiness, His divine transcendence seen in Exodus 3 affected the rest of Moses' life. Let's look at his life in order to glean some insight for ourselves personally. Turn with me to Hebrews 11, starting with verse 24. Follow along as I read,

*"By faith Moses, when he became of age, **refused** to be called the son of Pharaoh's daughter, **choosing** rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, **esteeming** the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. **By faith** he forsook Egypt, not fearing the wrath of the king; for he **endured as seeing Him who is invisible**" (Hebrews 11:24-27).*

Moses endured as 'seeing' Him who is invisible. His life choices were based on having *seen* the holiness of God, His transcendence, His separateness, and His obvious supremacy.

He carried out, made choices both in life and ministry, as one who saw Him who is invisible. Let me pause for a moment and quote from one of the homilies in The Pulpit Commentary, in reference to this passage.



“God may be perceived by the soul. Moses ‘endured as seeing Him who is invisible.’ God cannot be *sensuously* apprehended, but He may be *spiritually* apprehended. ‘Blessed are the pure in heart; for they shall see God.’ There is another vision besides the vision of the body; faith itself is sight; and where faith is complete, there is a **consciousness** of God’s presence throughout our life and service which amounts to a distinct vision of God’s **personal presence and government.**”

Seeing God as holy, in the way we have come to understand its fuller meaning this evening, enabled Moses to believe God was able to fulfill His promises regarding Israel’s redemption, regarding his own life, as well as all that God called him to do.

Moses endured as *seeing* Him who is unseen, *through* the ‘eyes of faith.’

The **realization** of the divine presence and the holiness of our God affects our life choices. Moses life choices were based on having seen the holiness of God, His transcendence, His separateness, and His obvious supremacy. For he not only took the Lord for his Portion, he served Him courageously, and to the end.

- His faith inspired the Exodus (Heb 11:27), “He forsook Egypt, not fearing the wrath of the king...” he saw Him who was unseen – the heavenly King!
- His faith prompted the celebration of the Passover (Heb 11:28),
- His faith, together with that of the Israelites, led to the passage through the Red Sea (Heb 11:29), and
- The vision, through faith, of the unseen heavenly King, kept alive his hope, confidence, and fearless courage throughout his life and ministry.

Moses endured and made choices having tremendous impact on others because he kept his eyes on Him who is invisible. As one author points out, “Moses stands out as a prominent example of one great man, not only availing himself on behalf of others, but also in some degree infecting a whole community with his **faith** as one who endured as seeing Him who is invisible.”

People who have a glimpse of the Holiness of Jesus infect the people around them with their faith!

Can you hear Jesus say to us...

Take off your sandals Church...

the ground you are standing on is **holy** ground...

**Holy, Holy, Holy is My Name!**



# Passages to Help Purify our Gaze



## The Vision of God's Throne: The Dwelling Place of God

Deuteronomy 26:15 Look down from Your holy habitation, from heaven, and bless Your people Israel and the land which You have given us, just as You swore to our fathers, "a land flowing with milk and honey."

I Kings 8:30 And may You hear the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven Your dwelling place; and when You hear, forgive.

II Chronicles 30:27 Then the priests, the Levites, arose and blessed the people, and their voice was heard; and their prayer came up to His holy dwelling place, to heaven.

Job 22:12 "Is not God in the height of heaven? And see the highest stars, how lofty they are!

Psalms 73:25 Whom have I in heaven but You? And there is none upon earth that I desire besides You.

Psalms 123:1 Unto You I lift up my eyes, O You who dwell in the heavens.

Isaiah 66:1 Thus says the Lord: "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?

**Luke 11:2 He said to them, "When you pray, say: Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven.**

Acts 7:49 Heaven is My throne, and earth is My footstool. What house will you build for Me? says the Lord, or what is the place of My rest?

## Heaven Opened

Matthew 3:16 When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.

Acts 7:56 And said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

Acts 10:11 And saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

Revelation 19:11 Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.

## General References to Divine Revelations

Daniel 2:22 He reveals deep and secret things; He knows what is in the darkness, and light dwells with Him.

Amos 3:7 Surely the Lord GOD does nothing, unless He reveals His secret to His servants the prophets.

John 15:15 No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

I Corinthians 2:9-10 But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

Ephesians 1:9-10 Having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.



## Methods of Revelation; Examples of Visions

Genesis 15:1 After these things the word of the Lord came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

Genesis 46:2 Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."

Ezekiel 37:1 The hand of the Lord came upon me and brought me out in the Spirit of the Lord, and set me down in the midst of the valley; and it was full of bones.

Acts 9:10 Now there was a certain disciple at Damascus named Ananias; and to him the Lord said in a vision, "Ananias." And he said, "Here I am, Lord."

Acts 10:3 About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

Acts 10:11 And saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

Acts 16:9 And a vision appeared to Paul in the night. A man of Macedonia stood and pleaded with him, saying, "Come over to Macedonia and help us."

Acts 18:9 Now the Lord spoke to Paul in the night by a vision, "Do not be afraid, but speak, and do not keep silent.

Acts 22:18 And saw Him saying to me, 'Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.'

Acts 23:11 But the following night the Lord stood by him and said, "Be of good cheer, Paul; for as you have testified for Me in Jerusalem, so you must also bear witness at Rome."

II Corinthians 12:1 It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord:

Revelation 1:12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands.

## Prophetic Visions

Isaiah 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Isaiah 21:2 A distressing vision is declared to me; the treacherous dealer deals treacherously, and the plunderer plunders. Go up, O Elam! Besiege, O Media! All its sighing I have made to cease.

Ezekiel 11:24 Then the Spirit took me up and brought me in a vision by the Spirit of God into Chaldea, to those in captivity. And the vision that I had seen went up from me.

Ezekiel 12:27 Son of man, look, the house of Israel is saying, 'The vision that he sees is for many days from now, and he prophesies of times far off.'

Ezekiel 37:2 Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry.

Ezekiel 47:1 Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar.

Daniel 8:1 In the third year of the reign of King Belshazzar a vision appeared to me—to me, Daniel—after the one that appeared to me the first time.

Amos 1:1 The words of Amos, who was among the sheepbreeders of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

Obadiah 1:1 The vision of Obadiah. Thus says the Lord GOD concerning Edom (we have heard a report from the Lord, and a messenger has been sent among the nations, saying, "Arise, and let us rise up against her for battle").

### Nature's Revelation

Psalms 19:1 The heavens declare the glory of God; and the firmament shows His handiwork.

Psalms 97:6 The heavens declare His righteousness, and all the peoples see His glory.

Acts 14:17 Nevertheless He did not leave Himself without witness, in that He did good, gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Romans 1:20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.

### Fuller Revelation in the Future

John 13:7 Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."

John 16:13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

I Corinthians 13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

### General References to the Sovereignty of God

Deuteronomy 4:39 Therefore know this day, and consider it in your heart, that the Lord Himself is God in heaven above and on the earth beneath; there is no other.

I Chronicles 29:12 Both riches and honor come from You, and You reign over all. In Your hand is power and might; in Your hand it is to make great and to give strength to all.

Job 9:12 If He takes away, who can hinder Him? Who can say to Him, 'What are You doing?'

Psalms 29:10 The Lord sat enthroned at the Flood, and the Lord sits as King forever.

Psalms 47:2 For the Lord Most High is awesome; He is a great King over all the earth.

Psalms 83:18 That they may know that You, whose name alone is the Lord, are the Most High over all the earth.

Psalms 93:1 The Lord reigns, He is clothed with majesty; the Lord is clothed, He has girded Himself with strength. Surely the world is established, so that it cannot be moved.

Psalms 135:6 Whatever the Lord pleases He does, in heaven and in earth, in the seas and in all deep places.

Daniel 2:20 Daniel answered and said: "Blessed be the name of God forever and ever, for wisdom and might are His.

Daniel 4:35 All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, "What have You done?"

Matthew 6:13 And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Acts 17:24 God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.



Romans 9:19 You will say to me then, "Why does He still find fault? For who has resisted His will?"

### **Sovereignty of God Manifested in the Control of Men**

Job 12:19 He leads princes away plundered, and overthrows the mighty.

Proverbs 21:1 The king's heart is in the hand of the Lord, like the rivers of water; He turns it wherever He wishes.

Isaiah 44:24 Thus says the Lord, your Redeemer, and He who formed you from the womb: "I am the Lord, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself.

### **God's Throne as a Symbol of the Sovereignty of God**

Psalms 45:6 Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.

Psalms 103:19 The Lord has established His throne in heaven, and His kingdom rules over all.

Isaiah 66:1 Thus says the Lord: "Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?

Matthew 5:34 But I say to you, do not swear at all: neither by heaven, for it is God's throne.

Revelation 4:2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

Revelation 20:11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

# Reflections For Going Deeper



## The Solitariness of God

(Transcendence and Holiness)

The title of this article is perhaps not sufficiently explicit to indicate its theme. This is partly due to the fact that so few today are accustomed to meditate upon the personal perfections of God. Comparatively few of those who occasionally read the Bible are aware of the awe-inspiring and worship-provoking grandeur of the Divine character. That God is great in wisdom, wondrous in power, yet full of mercy, is assumed by many to be almost common knowledge; but, to entertain anything approaching an adequate conception of His being, His nature, His attributes, as these are revealed in Holy Scripture, is something which very, very few people in these degenerate times have attained unto. God is solitary in His excellency. "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11).

"In the beginning, God" (Gen. 1:1). There was a time, if "time" it could be called, when God, in the unity of His nature (though subsisting equally in three Divine Persons), dwelt all alone. "In the beginning, God." There was no heaven, where His glory is now particularly manifested. There was no earth to engage His attention. There were no angels to hymn His praises; no universe to be upheld by the word of His power. There was nothing, no one, but God; and *that*, not for a day, a year, or an age, but "from everlasting." During a past eternity, God was alone: self-contained, self-sufficient, self-satisfied; in need of nothing. Had a universe, had angels, had human beings been necessary to Him in any way, they also had been called into existence from all eternity. The creating of them when He did, added nothing to God essentially. He changes not (Mal. 3:6), therefore His essential glory can be neither augmented nor diminished.

God was under no constraint, no obligation, no necessity to create. That He chose to do so was purely a sovereign act on His part, caused by nothing outside Himself, determined by nothing but His own mere good pleasure; for He "worketh all things after the counsel of His own will" (Eph. 1:11). That He did create was simply for His *manifestative* glory. Do some of our readers imagine that we have gone beyond what Scripture warrants? Then our appeal shall be to the Law and the Testimony: "Stand up and bless the Lord your God forever and ever: and blessed be Thy glorious name, which is exalted *above all blessing and praise*" (Neh. 9:5). God is no gainer even from our worship. He was in no need of that external glory of His grace which arises from His redeemed, for He is glorious enough in Himself without that. What was it that moved Him to predestinate His elect to the praise of the glory of His grace? It was, as Eph. 1:5 tells us, "according to the good pleasure of His will."

We are well aware that the high ground we are here treading is new and strange to almost all of our readers; for that reason it is well to move slowly. Let our appeal again be to the Scriptures. At the end of Rom. 11, where the Apostle brings to a close his long argument on salvation by pure and sovereign grace, he asks, "For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again?" (vv. 34, 35). The force of this is, it is impossible to bring the Almighty under obligations to the creature; God gains nothing from us. "If thou be righteous, what givest thou *Him*? Or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man" (Job 35:7, 8), but it certainly cannot affect God, who is all-blessed *in Himself*. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants" (Luke 17:10)—our obedience has profited God nothing.

Nay, we go further: our Lord Jesus Christ added nothing to God in His essential being and glory, either by what He did or suffered. True, blessedly and gloriously true. He *manifested* the glory of God *to us*, but He added nought to God. He Himself expressly declares so, and there is no appeal from His words: "My goodness extendeth not to Thee" (Psa. 16:2). The whole of that Psalm is a Psalm of Christ. Christ's goodness or righteousness reached unto His saints in the earth (Psa. 16:3), but God was high above and beyond it all, God only is "the Blessed One" (Mark 14:61, Greek).

It is perfectly true that God is both honored and dishonored by men; not in His essential being, but in His official character. It is equally true that God has been "glorified" by creation, by providence, and by redemption. This we do not and dare not dispute for a moment. But all of this has to do with His manifestative glory and the recognition of it by us. Yet had God so pleased He might have continued alone for all eternity, *without making known* His glory unto creatures. Whether He should do so or not was determined solely by His own will. He was perfectly blessed in Himself before the first creature was called into being. And what are all the creatures of His hands *unto Him* even now? Let Scripture again make answer: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as *nothing*; and they are counted to Him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isa. 40:15-18). *That* is the God of Scripture; alas, He is still "the *unknown* God" (Acts 17:23) to the heedless multitudes. "It is He that sitteth upon the circle of the earth, and



the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity" (Isa. 40:22, 23). How vastly different is the God of Scripture from the "god" of the average pulpit!

Nor is the testimony of the New Testament any different from that of the Old: how could it be, seeing that both have one and the same Author! There too we read, "Which in His times He shall show, who is the blessed and *only* Potentate, the King of kings, and Lord of lords: Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting, Amen" (I Tim. 6:16). Such an One is to be revered, worshipped, adored. He is solitary in His majesty, unique in His excellency, peerless in His perfections. He sustains all, but is Himself independent of all. He gives to all, but is enriched by none.

Such a God cannot be found out by searching. He can be known only as He is *revealed* to the heart by the Holy Spirit through the Word. It is true that creation demonstrates a Creator so plainly that men are "without excuse"; yet, we still have to say with Job, "Lo, these are parts of His ways: but *how little* a portion is heard of Him? but the thunder of His power who can understand?" (26:14). The so-called argument from design by well-meaning "Apologists" has, we believe, done much more harm than good, for it has attempted to bring down the great God to the level of finite comprehension, and thereby has lost sight of His solitary excellence.

Analogy has been drawn between a savage finding a watch upon the sands, and from a close examination of it he infers a watch-maker. So far so good. But attempt to go further: suppose that savage sits down on the sand and endeavors to form to himself a conception of this watch-maker, his personal affections and manners; his disposition, acquirements, and moral character—all that goes to make up a personality; could he ever think or reason out a real man—the man who made the watch, so that he could say, "I am acquainted with him"? It seems trifling to ask such questions, but is the eternal and infinite God so much more within the grasp of human reason? No, indeed. The God of Scripture can only be known by those to whom He *makes Himself known*.

Nor is God known by the intellect. "God is Spirit" (John 4:24), and therefore can only be known spiritually. But fallen man is not spiritual; he is carnal. He is dead to all that is spiritual. Unless he is born again, supernaturally brought from death unto life, miraculously translated out of darkness into light, he cannot even see the things of God (John 3:3), still less apprehend them (I Cor. 2:14). The Holy Spirit has to shine in our hearts (not intellects) in order to give us "the

knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). And even that spiritual knowledge is but fragmentary. The regenerated soul has to *grow* in grace and in the knowledge of the Lord Jesus (II Pet. 3:18).

The principal prayer and aim of Christians should be that we "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing* in the knowledge of God" (Col. 1:10).

From The Attributes of God by Arthur W. Pink



## The Divine Transcendence

O Lord our Lord, there is none like Thee in heaven above or in the earth beneath. Thine is the greatness and the dignity and the majesty. All that is in the heaven and the earth is Thine; Thine is the kingdom and the power and the glory forever, O God, and Thou art exalted as head over all. *Amen.*

When we speak of God as transcendent we mean of course that He is exalted far above the created universe, so far above that human thought cannot imagine it.

To think accurately about this, however, we must keep in mind that "far above" does not here refer to physical distance from the earth but to quality of being. We are concerned not with location in space nor with mere altitude, but with life.

God is spirit, and to Him magnitude and distance have no meaning. To us they are useful as analogies and illustrations, so God refers to them constantly when speaking down to our limited understanding. The words of God as found in Isaiah, "Thus saith the high and lofty One that inhabiteth eternity," give a distinct impression of altitude, but that is because we who dwell in a world of matter, space, and time tend to think in material terms and can grasp abstract ideas only when they are identified in some way with material things. In its struggle to free itself from the tyranny of the natural world, the human heart must learn to translate upward the language the Spirit uses to instruct us.

It is spirit that gives significance to matter and apart from spirit nothing has any value at last. A little child strays from a party of sight-seers and becomes lost on a mountain, and immediately the whole mental perspective of the members of the party is changed. Rapt admiration for the grandeur of nature gives way to acute distress for the lost child. The group spreads out over the mountainside anxiously calling the child's name and searching eagerly into every secluded spot where the little one might chance to be hidden.

What brought about this sudden change? The tree-clad mountain is still there towering into the clouds in breath-taking beauty, but no one notices it now. All attention is focused upon the search for a curly-haired little girl not yet two years old and weighing less than thirty pounds. Though so new and so small, she is more precious to parents and friends than all the huge bulk of the vast and ancient mountain they had been admiring a few minutes before. And in their judgment the whole civilized world concurs, for the little girl can love and laugh and speak and pray,

and the mountain cannot. It is the child's quality of being that gives it worth.

Yet we must not compare the being of God with any other as we just now compared the mountain with the child. We must not think of God as highest in an ascending order of beings, starting with the single cell and going on up from the fish to the bird to the animal to man to angel to cherub to God. This would be to grant God eminence, even pre-eminence, but that is not enough; we must grant Him *transcendence* in the fullest meaning of that word. Forever God stands apart, in light unapproachable. He is as high above an archangel as above a caterpillar, for the gulf that separates the archangel from the caterpillar is but finite, while the gulf between God and the archangel is infinite. The caterpillar and the archangel, though far removed from each other in the scale of created things, are nevertheless one in that they are alike created. They both belong in the category of that-which-is-not-God and are separated from God by infinitude itself.

Reticence and compulsion forever contend within the heart that would speak of God.

How shall polluted mortals dare  
To sing Thy glory or Thy grace?  
Beneath Thy feet we lie afar,  
And see but shadows of Thy face.

Isaac Watts

Yet we console ourselves with the knowledge that it is God Himself who puts it in our hearts to seek Him and makes it possible in some measure to know Him, and He is pleased with even the feeblest effort to make Him known.

If some watcher or holy one who has spent his glad centuries by the sea of fire were to come to earth, how meaningless to him would be the ceaseless chatter of the busy tribes of men. How strange to him and how empty would sound the flat, stale, and profitless words heard in the average pulpit from week to week. And were such a one to speak on earth would he not speak of God? Would he not charm and fascinate his hearers with rapturous descriptions of the Godhead? And after hearing him could we ever again consent to listen to anything less than theology, the doctrine of God? Would we not thereafter demand of those who would presume to teach us that they speak to us from the mount of divine vision or remain silent altogether?

When the psalmist saw the transgression of the wicked his heart told him how it could be. "There is no fear of God before his eyes," he explained, and in so saying revealed to us the psychol-



ogy of sin. When men no longer fear God, they transgress His laws without hesitation. The fear of consequences is no deterrent when the fear of God is gone.

In olden days men of faith were said to “walk in the fear of God” and to “serve the Lord with fear.” However intimate their communion with God, however bold their prayers, at the base of their religious life was the conception of God as awesome and dreadful. This idea of God transcendent runs through the whole Bible and gives color and tone to the character of the saints. This fear of God was more than a natural apprehension of danger; it was a nonrational dread, an acute feeling of personal insufficiency in the presence of God the Almighty.

Wherever God appeared to men in Bible times the results were the same—an overwhelming sense of terror and dismay, a wrenching sensation of sinfulness and guilt. When God spoke, Abram stretched himself upon the ground to listen. When Moses saw the Lord in the burning bush, he hid his face in fear to look upon God. Isaiah’s vision of God wrung from him the cry, “Woe is me!” and the confession, “I am undone; because I am a man of unclean lips.”

Daniel’s encounter with God was probably the most dreadful and wonderful of them all. The prophet lifted up his eyes and saw One whose “body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.” “I Daniel alone saw the vision,” he afterwards wrote, “for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.”

These experiences show that a vision of the divine transcendence soon ends all controversy between the man and his God. The fight goes out of the man and he is ready with the conquered Saul to ask meekly, “Lord, what wilt thou have me to do?” Conversely, the self-assurance of modern Christians, the basic levity present in so many of our religious gatherings, the shocking disrespect shown for the Person of God, are evidence enough of deep blindness of heart. Many call themselves by the name of Christ, talk much about God, and pray to Him sometimes, but evidently do not know who He is. “The fear of the Lord is a fountain of

life," but this healing fear is today hardly found among Christian men.

Once in conversation with his friend Eckermann, the poet Goethe turned to thoughts of religion and spoke of the abuse of the divine name. "People treat it," he said, "as if that incomprehensible and most high Being, who is even beyond the reach of thought, were only their equal. Otherwise they would not say 'the Lord God, the dear God, the good God.' This expression becomes to them, especially to the clergy, who have it daily in their mouths, a mere phrase, a barren name, to which no thought whatever is attached. If they were impressed by His greatness they would be dumb, and through veneration unwilling to name Him."<sup>22</sup>

Lord of all being, throned afar,  
They glory flames from sun and star;  
Center and soul of every sphere,  
Yet to each loving heart how near!

Lord of all life, below, above,  
Whose light is truth, whose warmth is love,  
Before Thy ever-blazing throne  
We ask no luster of our own.

*Oliver Wendell Holmes*

From The Knowledge of the Holy by A.W. Tozer



## The Holiness of God

Glory be to God on high. We praise Thee, we bless Thee, we worship Thee, for Thy great glory. Lord, I uttered that I understood not; things too wonderful for me which I knew not. I heard of Thee by the hearing of the ear, but now mine eye seeth Thee and I abhor myself in dust and ashes. O Lord, I will lay my hand upon my mouth. Once have I spoken, yea, twice, but I will proceed no further.

But while I was musing the fire burned. Lord, I must speak of Thee, lest by my silence I offend against the generation of Thy children. Behold, Thou has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty. O Lord, forsake me not. Let me show forth Thy strength unto this generation and Thy power to everyone that is to come. Raise up prophets and seers in Thy Church who shall magnify Thy glory and through Thine almighty Spirit restore to Thy people the knowledge of the holy. *Amen.*

The moral shock suffered by us through our mighty break with the high will of heaven has left us all with a permanent trauma affecting every part of our nature. There is disease both in ourselves and in our environment.

The sudden realization of his personal depravity came like a stroke from heaven upon the trembling heart of Isaiah at the moment when he had his revolutionary vision of the holiness of God. His pain-filled cry, "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," expresses the feeling of every man who has discovered himself under his disguises and has been confronted with an inward sight of the holy whiteness that is God. Such an experience cannot but be emotionally violent.

Until we have seen ourselves as God see us, we are not likely to be much disturbed over conditions around us as long as they do not get so far out of hand as to threaten our comfortable way of life. We have learned to live with unholiness and have come to look upon it as the natural and expected thing. We are not disappointed that we do not find all truth in our teachers of faithfulness in our politicians or complete honesty in our merchants or full trustworthiness in our friends. That we may continue to exist we make such laws as are necessary to protect us from our fellow men and let it go at that.

Neither the writer nor the reader of these words is qualified to appreciate the holiness of God. Quite literally a new channel must be cut through the desert of our minds to allow the sweet waters of truth that will heal our great sickness to flow in. We

cannot grasp the true meaning of the divine holiness by thinking of someone or something very pure and then raising the concept to the highest degree we are capable of. God's holiness is not simply the best we know infinitely bettered. We know nothing like the divine holiness. It stands apart, unique, unapproachable, incomprehensible and unattainable. The natural man is blind to it. He may fear God's power and admire His wisdom, but His holiness he cannot even imagine.

Only the Spirit of the Holy One can impart to the human spirit the knowledge of the holy. Yet as electric power flows only through a conductor, so the Spirit flows through truth and must find some measure of truth in the mind before He can illuminate the heart. Faith wakes at the voice of truth but responds to no other sound. "Faith cometh by hearing, and hearing by the word of God." Theological knowledge is the medium through which the Spirit flows into the human heart, yet there must be humble penitence in the heart before truth can produce faith. The Spirit of God is the Spirit of truth. It is possible to have some truth in the mind without having the Spirit in the heart, but it is never possible to have the Spirit apart from truth.

In his penetrating study of the holy, Rudolf Otto makes a strong case for the presence in the human mind of something he names the "numinous," by which, apparently, he means a sense that there is in the world a vague, incomprehensible Something, the *Mysterium Tremendum*, the awesome Mystery, surrounding and enfolding the universe. This is an It, an awful Thing, and can never be intellectually conceived, only sensed and felt in the depths of the human spirit. It remains as a permanent religious instinct, a feeling for that unnamed, undiscoverable Presence that "runs quicksilverlike through creation's veins" and sometimes stuns the mind by confronting it with a supernatural, suprarational manifestation of itself. The man thus confronted is brought down and overwhelmed and can only tremble and be silent.

This nonrational dread, this feeling for the uncreated Mystery in the world, is back of all religion. The pure religion of the Bible, no less than the basest animism of the naked tribesman, exists only because this basic instinct is present in human nature. Of course, the difference between the religion of an Isaiah or a Paul and that of the animist is that one has truth and the other has not; he has only the "numinous" instinct. He "feels after" an unknown God, but an Isaiah and a Paul have found the true God through His own self-disclosure in the inspired Scriptures.

The feeling for mystery, even for the Great Mystery, is basic in human nature and indispensable to religious faith, but it is not enough. Because of it men may whisper, "That awful Thing,"



but they do not cry, "Mine Holy One!" In the Hebrew and Christian Scriptures God carries forward His self-revelation and gives it personality and moral content. This awful Presence is shown to be not a Thing but a moral Being with all the warm qualities of genuine personality. More than this, He is the absolute quintessence of moral excellence, infinitely perfect in righteousness, purity, rectitude, and incomprehensible holiness. And in all this He is uncreated, self-sufficient and beyond the power of human thought to conceive or human speech to utter.

Through the self-revelation of God in the Scriptures and the illumination of the Holy Spirit the Christian gains everything and loses nothing. To his idea of God there are added the twin concepts of personality and moral character, but there remains the original sense of wonder and fear in the presence of the world-filling Mystery. Today his heart may leap up with the happy cry, "Abba Father, my Lord and my God!" Tomorrow he may kneel with the delighted trembling to admire and adore the High and Lofty One that inhabiteth eternity.

Holy is the way God is. To be holy He does not conform to a standard. He is that standard. He is absolutely holy with an infinite, incomprehensible fullness of purity that is incapable of being other than it is. Because He is holy, His attributes are holy; that is, whatever we think of as belonging to God must be thought of as holy.

God is holy and He has made holiness the moral condition necessary to the health of His universe. Sin's temporary presence in the world only accents this. Whatever is holy is healthy; evil is a moral sickness that must end ultimately in death. The formation of the language itself suggests this, the English word *holy* deriving from the Anglo-Saxon *halig*, *hal*, meaning, "well, whole."

Since God's first concern for His universe is its moral health, that is, its holiness, whatever is contrary to this is necessarily under His eternal displeasure. To preserve His creation God must destroy whatever would destroy it. When He arises to put down iniquity and save the world from irreparable moral collapse, He is said to be angry. Every wrathful judgment in the history of the world has been a holy act of preservation. The holiness of God, the wrath of God, and the health of the creation are inseparably united. God's wrath is His utter intolerance of whatever degrades and destroys. He hates iniquity as a mother hates the polio that take the life of her child.

God is holy with an absolute holiness that knows no degrees, and this He cannot impart to His creatures. But there is a relative and contingent holiness which He shares with angels and ser-

aphim in heaven and with redeemed men on earth as their preparation for heaven. This holiness God can and does impart to His children. He shares it with them by imputation and by impartation, and because He has made it available to them through the blood of the Lamb, He requires it of them. To Israel first and later to His Church God spoke, saying, "Be ye holy; for I am holy." He did not say "Be ye as holy as I am holy," for that would be to demand of us absolute holiness, something that belongs to God alone. Before the uncreated fire of God's holiness angels veil their faces. Yea, the heavens are not clean, and the stars are not pure in His sight. No honest man can say "I am holy," but neither is any honest man willing to ignore the solemn words of the inspired writer, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Caught in this dilemma, what are we Christians to do? We must like Moses cover ourselves with faith and humility while we steal a quick look at the God whom no man can see and live. The broken and the contrite heart He will not despise. We must hide our unholiness in the wounds of Christ as Moses hid himself in the cleft of the rock while the glory of God passed by. We must take refuge from God in God. Above all we must believe that God sees us perfect in His Son while He disciplines and chastens and purges us that we may be partakers of His holiness.

By faith and obedience, by constant meditation on the holiness of God, by loving righteousness and hating iniquity, by a growing acquaintance with the Spirit of holiness, we can acclimate ourselves to the fellowship of the saints on earth and prepare ourselves for the eternal companionship of God and the saints above. Thus, as they say when humble believers meet, we will have a heaven to go to heaven in.

How dread are Thine eternal years,  
O everlasting Lord!  
By prostrate spirits day and night  
Incessantly adored!

How beautiful, how beautiful  
The sight of Thee must be,  
Thine endless wisdom, boundless power,  
And awful purity!

Oh how I fear Thee, living God!  
With deepest, tenderest fears,  
And worship Thee with trembling hope,  
And penitential tears.

*Frederick W. Faber*

From The Knowledge of the Holy by A.W. Tozer



## This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

