

WHEN THE GLORY COMES

Different aspects of the glory of God are revealed at different times. Moses saw the divine glory as the Lord caused His goodness, His grace, His mercy and His truth pass before him (Exodus 32:19 and 34:6). The prophet Isaiah also saw the glory of God although it expressed different facets of His character. He saw the glory of the Overcoming Warrior who is followed by those he captured (the prisoners). He saw the greatness and authority of the Sovereign God who rules over the affairs of men. He also saw the majesty of the throne of God fill the Temple with His royal presence. His vision, recorded in Isaiah 6, give us a visual of a heavenly reality that is reproduced on earth in visible form; much like the tabernacle in the wilderness, which was a visible pattern of the invisible reality. What happens in heaven will be reflected in our life, in the measure we realize that our citizenship is not of this world. (Bill Johnson in his book “when Heaven invades heart” says like this:” the more we live as citizen of heaven, the more heaven’s activities infect our lifestyle”.

In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Isaiah 6:1(NAS)

The train of His robe occupied every inch of space within the Temple. A train speaks of a skirt or something that is drawn along behind. God’s retinue followed Him and Him alone as in a regal procession. So did a succession of connected things, as it happens when God takes His place not in a building made with hands, but in the lives of His people, who are the spiritual Temple. (“...for we are the temple of the Living God” 2 Cor. 6:16).

Isaiah saw God’s glory in the year of King’s Uzziah’s death. The death of this king and Isaiah’s vision are connected. Who was this king? How did he die and why? We find the answer to these questions in 2 Chronicle 26:1-5.

And all the people of Judah took Uzziah, who {was} sixteen years old, and made him king in the place of his father Amaziah. He built Eloth and restored it to Judah after the king slept with his fathers. Uzziah was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem; and his mother's name was Jechiliah of Jerusalem. And he did right in the sight of the LORD according to all that his father Amaziah had done. And he continued to seek God in the days of Zechariah, who had understanding through the vision of God; and as long as he sought the LORD, God prospered him. 2 Chr 26:1-5

The name Uzziah means: My strength is Jah or Jehovah. His father name, Amaziah means: strength of Jehovah and his mother name Jechiliah means: prevailing of Jah or Jehovah will enable. So we see that this young king of 16 years of age had a very godly heritage and a strong dependence on the strength of the Lord.

He did mighty exploits with the help of that strength even as we His children, who are kings and priest unto God, can do mighty things in the strength that comes in knowing the Almighty One. Uzziah “built Eloth” or - like the word indicates - strong trees; and “restored it to Judah” which means Praise. As we make a spiritual comparison between Uzziah and a mature spiritual leader, we could say that he edified the more mature saints in the Body of Christ (called trees of righteousness in Isaiah 61:3) and restored them to Praise. He indeed prospered; his ministry brought forth much fruit, as long as He sought the Lord.

But something happened to Uzziah. The Bible says that he “*made engines {of war} ...to be on the towers, ...for the purpose of shooting arrows.... Hence his fame spread afar, for he was marvelously helped until he {was} strong.*” 2 Chron. 26:15. His valor in military acts made him famous and he began to rely on his own strength, thus contradicting the very meaning of his name: my strength is Jah!

This led to the next step down on the road to defeat. “... *his heart was so proud that he acted corruptly, and he was unfaithful to the LORD his God, for he entered the temple of the LORD to burn incense on the altar of incense. Then Azariah the priest entered after him and with him eighty priests of the LORD, valiant men. And they opposed Uzziah the king and said to him, "It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron who are consecrated to burn incense. Get out of the sanctuary, for you have been unfaithful, and will have no honor from the LORD God."* But Uzziah, with a censer in his hand for burning incense, was enraged; and while he was enraged with the priests, the leprosy broke out on his forehead before the priests in the house of the LORD, beside the altar of incense. And Azariah the chief priest and all the priests looked at him, and behold, he {was} leprous on his forehead; and they hurried him out of there, and he himself also hastened to get out because the LORD had smitten him. And King Uzziah was a leper to the day of his death...” 2 Chron. 26:17-21 (NAS).

What a sad story! The sins of Uzziah were: exalting of self, which is idolatry, pride in the heart and disregard of God’s order of authority, which is rebellion. However the worse one of all consisted in his attitude of self-sufficiency, the negative side of independence. As far as he was concerned, he had no need of a High Priest. He thought he could please God without a Mediator. Jesus is our Mediator and High Priest who offered to God His own blood not just to save us from the penalty of sin, but also to sanctify us through His grace. Yet, how many saints, having received salvation through faith in the accomplished work of the Cross-, still try to make

themselves perfect by their own works, ideas, and accomplishments? This is legalism, a mere change of external behavior through our own efforts that can never change us from the inside. Only the blood of the New Covenant can bring an inward transformation, removing our stony heart and giving us a heart of flesh, a holy heart. Holiness is obtained only by faith in the strength of the New Covenant sealed with the blood of the sinless Lamb of God, who is our sacrifice and Mediator: the Lord Jesus Christ, our High Priest!

Uzziah became a leper. The leprosy clung to his forehead.

The book of Leviticus has much reference to various kind of leprosy, which is a type of sin. A man or a woman with leprosy was considered unclean, but the one whose leprosy was on the forehead was declared to be “utterly” unclean. “... *the priest shall pronounce him utterly unclean; his plague is in his head*” Lev 13:44 (KJV).

The forehead is the seat of the intellect and will. It also denotes an open profession; it is upfront, clearly seen. Negatively, the forehead is connected with the sins of the heart (motives, attitudes). In Jer. 3:3, for example, it is connected with idolatry and rebellion; in Ezekiel 3:7-9 it relates to stubbornness. On the positive side instead, the forehead connects with Holiness (it’s a bold, open profession of our faith): “...*Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*” Rev 7:3 (KJV).

Isaiah then, in his vision of God’s glory, saw that when God takes His seat on the throne, justice and judgment take place and flesh will not be able to stand in His Presence.

Passion, Purity, Power

What else did he see? He saw that above the Throne of God “.. *stood the seraphim: 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.*” Isaiah 6:2-3. Who are these angelic, winged creatures and how do we relate to them?

The word “seraphim” literally means, “burning ones”. They are angels whose ministry connects directly with the throne as they minister in worship above it. They burn with love and zeal, reminding us of the zeal that Jesus had for the house of God and for the reputation of the Father. (The fire of passionate love, purity and Power). They glorify the name and the character of God and the throne is brought into focus by the flame of their love.

Their wings speak of their spiritual nature, of speed of movement and freedom of action. Two of them covered the face as a sign of respect and humility before God’s glory, two covered the feet or body as a sign of modesty and the other two were used to fly in instant obedience.

Wings speak volumes to us, who are to reproduce on earth the worship of heaven. They suggest the ability to rise, of being detached from this world, separated unto God, no longer earthbound. They also speak of maturity. To put on wings means to be liberated from someone else tutelage and start an autonomous life. It means that the law is no longer our tutor meant to bring us to Christ. I don’t need the law to tell me what to do and not to do, because His law is in my heart and obedience is part of my new nature. Above all, wings convey to us the picture of spiritual worship, pointing to the “high praises of God” mentioned in Psalm 149:6. Moses was given the instruction on how to build the tabernacle in the wilderness and all the furniture in it. When it came to the Holiest of Holy, everything in it had to be made of pure gold (emblematic of the nature and glory of God), but the wings of the cherubim, outstretched over the mercy seat, were to be of “**beaten**” gold. Existence hurls hard blows sometime; but when we properly respond to the trials of life, they will shape our wings of worship. If we let the hard times push us into God, instead of complaining, murmuring and shaking our fist at His face, we will see our prison shake and our shackle fall much like it happened to Paul and Silas when at midnight (the darkest hour of our life) they stretched their wings of worship toward God’s mercy, after they had been **beaten** and mistreated.

The coming of God’s glory into the Temple causes a shift as the earth shakes.

“... the posts of the door moved at the voice of him that cried, and the house was filled with smoke” Isaiah 6:5.

The doorposts are the strongest, safest places during an earthquake and when they move, it means that the sturdiest places of our life are shaken; those things we have built by the strength of the flesh won’t hold up under the weight of His glory (the original word for “glory” is kabod, which means “weight”); everything we put our trust in becomes unsettled. The only thing that doesn’t move is the Rock, our God. We are

safe if we put our trust in Him. He fills the house with the smoke of His Presence, wanting to lead us to new places, like the cloud did in the wilderness. “...I will do a new thing...Do not remember... nor consider the things of old” Isa 43:18-19.

Then Isaiah said, “*Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.*” Isaiah had unclean lips? He was one of the great prophets of the Old Testament! Could the mouth chosen to be the oracle of God be contaminated, polluted, insincere? What convicted him of guile? Perhaps the fiery worship of the Seraphim, who were worshipping the Lord not only in spirit but also in truth because the fire of their words matched the flame of their very life burning with holy passion. There was no guile in their lips, no hypocrisy in their confession. Can you hear the Lord’s words? “...these people draw near with their mouths and honor Me with their lips, but have removed their hearts far from Me...” Isaiah 29:13.

Following his confession and repentance, Isaiah continues:

“Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar with tongs. And he touched my mouth {with it} and said, “Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven.” Vss.6-7

As with gold, impurities can only be purified by fire. Hypocrisy is removed from our lips only with worship that comes from a heart burning with love for God. Then, like Isaiah, we will be ready to become HIS mouthpieces, then we can pray, “*Send me*”.

It happened at Pentecost. The fire fell on the 120 in the upper room, the Holy Spirit took control of their speech and they preached the Word with boldness.

It is happening and it will happen again...the Apostle John talks about it in chapter 14 of the book of Revelation:

“Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth. These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God.”

Without making observations on who and when this word applies, one thing is certain: there is going to be a company of people who closely reflect the nature of the seraphim of Isaiah 6.

- They have the name of the Father on their **forehead**: their will is submitted to the will of the Father;
- they are redeemed from **the earth**: they are no longer earthbound, they have put on wings and are able to rise to a dimension above the earth;
- they are worshipping and singing in spirit and in truth;
- they are virgin: no **idolatry**, in their heart there is love for God alone;
- they follow the Lamb wherever He goes: **instant obedience** (their wings give them speed)
- and in their mouth there is no guile (deceit).

I want to be part of this group. Do you?

So, let the glory come!

*Now unto him that is able to keep you from falling, and to present you faultless
before the presence of his glory with exceeding joy,
To the only wise God our Saviour, be glory and majesty, dominion and power, both
now and ever. Amen.
Jude 1:24-25*

Laura Pedota

laura@truthandlightministry.com