

Exodus 007
God's Holiness
Exodus 3:1-6
June 29, 2025
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Let us take our Bibles this morning and open them to Exodus 3:1. The title of our message this morning is "God's Holiness."

Today we are continuing our study in the Book of Exodus. The first 18 chapters are God's redemption of His special nation from bondage—the Nation of Israel. When God does the work, typically He selects a person to work in and through. Their character, of course, has to be developed a certain way. God's man of the hour here is a man named Moses. Just like God used Joseph in the Book of Genesis to relocate Israel from Canaan to Egypt; now Moses is being used to take the nation out of Egypt, because there arose a Pharaoh that did not know Joseph, who took the Nation of Israel and put them in bondage.

God is raising up the deliverer. Ultimately, the deliverer is God, but God is working through a man. This is why Moses has experienced his natural training in Egypt. He was given state-of-the-art education of his day because he needs to be literate. In addition to being the lawgiver and Israel's deliverer, he is also going to be used to write the first five books of the Bible.

This special training that he needed took place in the first 40 years of his life. As you will recall, his mother set him adrift on the Nile. It just so happens—what a coincidence—that Pharaoh's daughter discovers his little basket; she takes him into her home, her family; and Moses is raised with the greatest education in Egypt a person could ever have.

About the age of 40, he sees an Egyptian abusing a Hebrew, he tries to handle matters in his own hands, and he murders the Egyptian. That whole incident shows us that Moses understood his calling as Israel's deliverer, but he did not understand God's way of doing things. He did not understand that the work of God is to be accomplished through the power of God, and not through the energy of the flesh. So God takes Moses into the second layer of his education, where he moves from being a prince to an obscure shepherd in Midian, fleeing as a fugitive from justice, a menial role.

Yet it is necessary to empty Moses of Moses because God wants to use Moses, and Moses is in the way. This is God's problem with all of us. He wants to use us, but there is too much of us, so He puts us in situations where we are reduced to almost nothing. Pride is stripped away. Vanity is stripped away. As that happens in a person's life, they receive what I would call their BD degree—the backside of the desert degree, which is

what Moses received as a fugitive from justice in Midian for 40 years. From age 40 to age 80 that is what he went through.

If that process, that breaking down process, is occurring in your life, praise the Lord. That just shows you that God wants to use you. He is preparing you for something, but He cannot use you until you are emptied of you. He cannot use me until I am emptied of me. I have to learn an awful lot about trusting God, relying upon God, faith in God. Those are the lessons that Moses is learning.

That phase of his education is now complete, and now God manifests Himself to Moses at the ripe old age of 80. During a time period when most people are retiring or long since retired, God says to Moses, "It is time to get busy. Moses, you are not going to retire, you are going to retire. It is what you are going to do."

He ushers him into the last 40 years of his life where the most productivity that a human being could have takes place. Had Moses not gone through that middle tier of education, that BD degree—those lost years, those silent years—he could never have reached his potential. But now the man is ready to reach his potential, as God is going to manifest Himself to Moses and give him his assignment.

Moses' Calling (Exodus 3:1-22)

- I. Moses' mission (1-10)
 - A. God's manifestation (1-3)
 - 1. Location (1)
 - 2. Angel of the Lord (2)
 - 3. Moses' response (3)
 - B. God's message (4-10)
 - 1. God's calling (4)
 - 2. God's holiness (5)
 - 3. God's covenant history (6)
 - 4. God's compassionate sight (7)
 - 5. God's direction (8)
 - 6. God's compassionate hearing (9)
 - 7. God's calling (10)
- II. Moses' objections (11-15)
- III. God's prophecies (16-22)

That takes us into Exodus 3, which deals with Moses' calling. We have his mission (Exodus 3:1-10). Then come the objections—the same objections we give when God wants to use us (Exodus 3:11-15). The conclusion of the chapter is God comforting Moses by giving him a series of prophecies (Exodus 3:16-22). That is a lot of material, and we are not going to get through all of this today, but we may try to inch our way into Moses' mission (Exodus 3:1-10).

It has two parts: God's manifestation to Moses at the burning bush (Exodus 3:1-3); then after this manifestation, God gives a message to Moses, revealing his calling (Exodus 3:4-10).

Notice, if you will, Exodus 3:1-3. We have a location; we have the angel of the Lord; and we have Moses' response. Exodus 3:1 says,

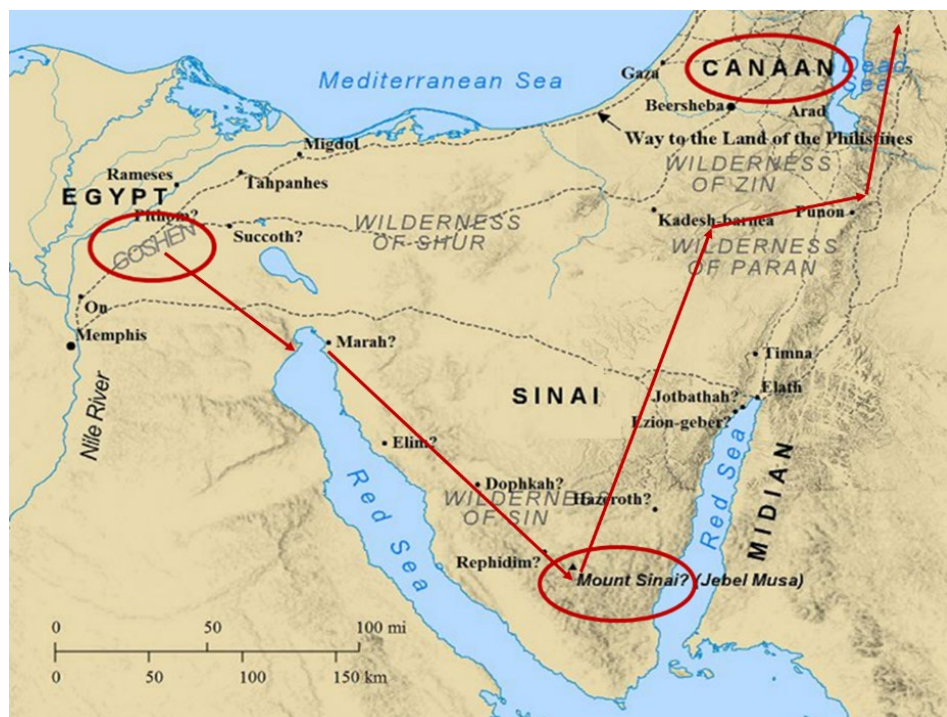
"Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian;" (Exodus 3:1)

Who is Jethro? Jethro was introduced to us back in Exodus 2:18. He also goes by the name Ruel; it is very common in the ancient Near East to have two names. That is who this man is; it is Moses' now father-in-law, the father of Zipporah—Zipporah having been given to Moses in marriage in the prior chapter.

He is just doing his thing; he is pasturing the flock of his father-in-law. What does the rest of Exodus 3:1 say?

"and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God." (Exodus 3:1)

Horeb is a synonym for Mount Sinai. This is where the Law of God, later on in the Book of Exodus, is going to be revealed. The traditional location of Mount Sinai is there at the tip of the Sinai Peninsula, as you can see at the bottom of the map.



There is some disagreement on that, however. Some will locate Mount Sinai more in Midian in Arabia, modern-day Saudi Arabia, where Moses was. It is a very interesting and fascinating debate. I do not know if I have a strong and fast view on it. My wife does; she believes it is in Midian.

To me, the location of Mount Sinai is less important than what happened at Mount Sinai. Both views believe in a literal mountain of God—Mount Sinai. Probably at this point, the Midian view has the upper hand, because Moses is in Midian for 40 years, and there he comes across the mountain of God in Midian.

The point I want to get to is at the end of Exodus 3:1, which says,

"and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God" (Exodus 3:1)

Moses was going through ordinary life, and in the mundane circumstances of life, God disclosed Himself to Moses. I am of the perspective that that is how God works in most of our lives. God will reveal Himself many times in our lives as we are going about ordinary, normal business. It may be just another day at the job when you have a conversation with somebody that reveals something about yourself and you say, "That is the voice of God. I did not ask for it. I was not looking for it. I was just showing up to work."

John the Baptist had a very similar experience. John the Baptist was the last prophet of the Old Testament Age, and he was baptizing all of the people that were coming to him. It was a baptism of national repentance; he was calling the Nation of Israel to national repentance. Everyone that identified with John the Baptist's message was showing up and being baptized in the Jordan by John the Baptist.

John the Baptist is just going through his thing, dunking people and bringing them up—all of these people coming. Then one day, he sees Jesus. Jesus Himself shows up to be baptized by John the Baptist. John the Baptist figures out who this is, and he says something to this effect: "I do not want to baptize You; You should be baptizing me." Yet Jesus says, "All these things must be done in this way." In other words, "I need to be baptized by you to fulfill all righteousness."

John the Baptist does what he is told, and he takes Jesus Christ, the incarnate Son of God, and he immerses Him completely in water and brings Him up. That is where the dove descended. You will recall that in Matthew 3:17, a voice spoke from heaven, "This is my only begotten son," God the Father said, "In whom I am well pleased."

My point is, John the Baptist just showed up to work one day, and there was Jesus waiting to be baptized. Moses is just tending his father-in-law's flock at the age of 80, and suddenly he comes to the mountain of God, where he is about to receive the greatest disclosure that has ever been received in the history of mankind up to this particular point in time.

All of that to say, do not despise the mundane. Do not despise the ordinary. Do not despise just showing up and doing the usual thing that you are going to do because you do not know what God has around the corner. God has a tendency of showing up during those time periods.

As you go down to Exodus 3:2, we have this disclosure through the angel of the Lord. It says,

"The angel of the Lord appeared to him in a blazing fire from the midst of the bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed." (Exodus 3:2)

Who is this angel of the Lord? This angel of the Lord, I am convinced, is what you call a theophany, or a Christophany—a pre-incarnate appearance of Jesus Christ, the eternally existent second member of the Godhead. We know that this angel is not an ordinary angel, because when you look down at Exodus 3:4, it says,

"When the Lord saw that he [Moses] turned aside to look," (Exodus 3:4)

See how the angel of the Lord (Exodus 3:2) is now called the Lord (Exodus 3:4). This is not an ordinary angel. This is a theophany, or a Christophany. We might even call this "Jesus before the manger."

There are times in biblical history where this happens—Jesus shows up in pre-incarnate form. Obviously, Jesus is not an angel because angels are created, but Jesus has always been. However, sometimes His pre-manger appearances are appearances in the form of the angel of the Lord. We know categorically that there are some angelic Old Testament appearances that represent Jesus Christ. How do we know that? Because a true angel will never receive worship.

It is interesting that John the apostle, at the end of his little book called 1 John, says in 1 John 5:21:

"Little children, guard yourself from idols." (1 John 5:21)

An idol is something that we worship instead of God; yet John, in the Book of Revelation, became an idolater. Did you know that? Because John, when he was marooned on the island of Patmos, received a vision that we call the Book of Revelation. This vision was handed off from God the Father to God the Son to an angel to John. An angel is down in the chain of communication, and John is so blown away by what he sees, he starts to worship the angel.

What does that particular angel say? It is described in Revelation 19:10, which says,

"Then I fell at his feet to worship him [the angel]. But he said to me, 'Do not do that; I am a fellow servant of yours and your brethren who hold to the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.'" (Revelation 19:10)

What is funny is John does the same thing a couple chapters later. Revelation 22:8-9 says,

"I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. But he said to me, 'Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God.'" (Revelation 22:8-9)

This is coming from the guy that said, "Little children, keep yourself from idols" (1 John 5:21). He became an idolater; he did not practice what he preached. Twice he is rebuked by an angel. A true angel will never receive human worship, but will deflect it.

If and when the Lord uses you, people will have a tendency to come up to you and say, "You are so wonderful. You are so great. God really used you in my life in a special way." When that happens to you, there is going to be a human tendency to try to accept some of the accolades.

"Pastor, that was a great sermon, and it really touched me. God used you. You were on this video, in this interview, in this podcast. God used you and God blessed me through you." There is a very strong human tendency to say, "You know what? God is surely lucky to have me on His team. What would God do without me?" Not understanding that God could speak through a rock. He could speak through a donkey. If he could speak through a donkey, he could speak through me very, very easily. It is just the donkey would be more cooperative most of the time.

That is a dangerous place to be in, to start to accept some of the accolades. The proper response to that, I think, is to say, "Praise the Lord." God can use anything, anyone, at any time. The fact that He condescended and decided to use a donkey like myself, I say, "Praise the Lord," and I give the glory back to the Lord.

The moment you start taking some of the compliments for yourself—"I worked really hard on that sermon and I stayed up late working on it. I looked up this source, and that source. Is God not fortunate to have me on His team?" kind of thing—is the moment you are really standing on thin ice because God does not tolerate pride.

The Bible is filled with examples of how God reduces people to nothing that get in the way of His work. That is what angels are like. They are not contaminated with the sin nature. They do not accept the accolades, and they direct attention back to the Lord.

That is why we know that there are examples in your Old Testament Hebrew Bible that are not ordinary angels. For example, in Joshua 5:13-15, Joshua encounters the angel of the Lord, and it says this:

"And Joshua fell on his face to the earth, and bowed down, and said to him" (Joshua 5:14).

The angel does not turn around like he does with John and say, "Knock it off." The angel receives the worship, but ordinary angels do not receive worship. That is why, in the Old Testament, when you are dealing with an angel receiving worship, you are not dealing with an ordinary angel, you are dealing with God Himself because an ordinary angel does not receive worship. You are dealing with a theophany, a Christophany—a pre-incarnate appearance of Jesus Christ, Jesus Christ before the manger.

By the way, if you want a great book on all of the theophanies and christophanies in the Old Testament, I recommend the book by Dr. Ron Rhodes. It is simply called "Jesus Before the Manger." It is a wonderful description of every example in the Old Testament, where it does not seem like an ordinary angel is in view, but it seems like the angel of the Lord—a pre-incarnate appearance of Jesus, a theophany, a Christophany. I am convinced that is what is happening here, because the angel (Exodus 3:2) is called the Lord (Exodus 3:4).

You will notice that when this angelic Christlike presence appeared to Moses, He appeared to him in blazing fire. Now, a lot more on that coming, but that is a revelation of the holiness of God. That is why Moses is told to take off his shoes where he is standing. "'You are standing on holy ground'" (Exodus 3:5), representing the complete purity and holiness of God—a God whose eyes are so pure that He cannot even look upon sin. His very essence and His very nature demand that sin be instantaneously punished. This is what Moses is seeing here in the form of a bush that would not burn.

Exodus 3:2 says,

"and he looked, and behold, the bush was burning with fire, yet the bush was not consumed." (Exodus 3:2)

We move down to Exodus 3:3 and we see Moses' response to all of this—it gets Moses' attention. Look at Exodus 3:3, which says,

"So Moses said, 'I must turn aside now and see this marvelous sight, why the bush has not burned up.'" (Exodus 3:3)

Ed Hindson, in his Old Testament commentary, writes this about these verses:

"There Moses encountered the visible manifestation of God's presence, the Shekinah glory, and a flaming thorn bush. This is a small bush studded throughout the Sinai wilderness that, because of intense desert

heat and deficiency of rain, may sporadically and spontaneously combusted."¹

If the wood was dried a particular way, it was actually somewhat of a common occurrence to see these bushes erupt in fire, but what was different here is the fire was alive and working, and yet the bush never got burned up. This is what got Moses' attention in this whole thing.

"What Moses witnessed was truly unique, however, for the flame did not consume the bush. This strange sight arrested Moses' attention, and he moved closer to investigate."²

God now has the attention of Moses. God has manifested Himself to Moses in the ordinary affairs of life, and now that He has got Moses' attention, He is now in the position to give Moses a message (Exodus 3:4-10). In explaining this message, we have here a revelation to Moses of why he exists. "Here is why you are here. Here is why I have worked thus far in your life up until the age of 80. Here is the purpose of your life. Here is what your life is all about."

A lot of us struggle with that. Why am I here? What is my purpose? Why has God given me the background that He has given me? Why has God given me the education, the relationships, the marriage, the family, the family tree, the family background? Why is it all here? We all struggle with that.

I am here to tell you, folks, you are not going to get an answer other than from God Himself. God is not going to reveal this to you until you are ready to walk it out. Moses was not ready until he was 80 years old. Only after he went through that middle tier of spiritual education was he ready to walk out his calling; now God reveals it to him.

We have here God's actual physical calling out to Moses (Exodus 3:4). Notice what it says there: "*When the Lord*"—see saw the switch from the angel of the Lord to the Lord? That is how we know the angel of the Lord is the Lord.

"When the Lord saw that he turned aside to look, God called him from the midst of the bush and said, 'Moses, Moses!'" (Exodus 3:4)

He calls his name twice—not just "Moses," but "Moses, Moses!" That actually is extremely common in the Bible. When God puts a calling on the lives of people, He doubles their name.

Ed Hindson writes this:

¹ Hindson, E. E., & Mitchell, D. R., eds. (2010). King James Version Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the King James Version (p. 83). Thomas Nelson.

² Ibid.

"When the Lord saw that He had aroused Moses' curiosity, He called out to him from within the burning bush. 'Moses, Moses' (v. 4). In Scripture there is a pattern of God's repeating a name to indicate an emphatic call for a specific commission. He does this here with Moses, and also with Abraham (Gen. 22:1), and Jacob (Gen. 46:2), and Samuel (1 Sam. 3:10), and Paul (Acts 9:4)."³

You remember the calling of Abraham. Genesis 22:11 says,

"But the angel of the Lord called to him from heaven and said, 'Abraham, Abraham!'" (Genesis 22:11)

So if you get a manifestation from the Lord tonight, and He calls your name twice, I would pay attention to that, because that is a big deal.

Notice that Moses gives the right response (Exodus 3:4):

"...And he [Moses] said, 'Here I am.'"

That is the right answer. "Speak, Lord. Your servant listens; Your servant is listening." This is evident in the calling of Isaiah.

Isaiah 6:8:

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

First Samuel 3:10:

"Then the Lord came and stood and called as at other times, 'Samuel! Samuel!' And Samuel said, 'Speak, for Your servant is listening.'"

Back with the calling of Abraham: *"Abraham, Abraham!" And he said, 'Here I am.'"* (Genesis 22:11)

I just have a question for you, and it is a question for myself as well. Are we available? Because the truth of the matter is, God is really not looking so much at our ability as he is looking at our availability. You might be saying, "I cannot be used by God. I am not qualified." Well, God does not call the qualified; He qualifies the called. It is a completely different way of thinking. If you are called by God to do something, He will build into your life all of the qualifications that he thinks you need. Everything else the world system says you think you need you do not need, because you have God on your side.

³ Ibid.

I remember one of my favorite preachers on radio, the late Adrian Rogers. I always enjoyed listening to him, and continue to enjoy listening to him, as you can hear him on many Christian radio stations and networks today. I remember him telling a story about him going and sitting down on an airplane. When you sit down on an airplane and you are by yourself, you have no idea who is going to sit next to you. He would say this as he was sitting down, "Lord, I do not know anything about the person that You are going to put next to me, but You know. This much I going to say to You, 'Lord, if You want to use me to reach that person in any way, then I am available.'" When he started to pray that way, he noticed that he had evangelistic opportunity after evangelistic opportunity after evangelistic opportunity, simply by someone sitting next to him on an airplane, because he made himself available to the Lord.

A lot of the time God cannot use us because it is hard to pour water into a glass that is already full. We have our own plans; we have our own desires; we have our own agenda; and we are so busy doing our thing that God just bypasses us and says, "I guess I will use someone else." God does not care about our ability as much as He cares about our availability.

If you are available to be used by God, I am here to tell you as God is my witness, He will build into you whatever talents you need to accomplish the mission. That is not a problem for God. The problem with God is looking at a bunch of glasses that are already full.

Moses, Isaiah, and Abraham were all responding the right way. Samuel was responding the right way. "Lord, You speak. I am listening." That is the type of spirit that you see in Moses. This is a different guy than what we saw at age 40, where he tried to fix something through his own power. Now he has been reduced to just about nothing—an obscure shepherd. Pride is gone; vanity is gone; accolades are gone. He sees himself as a pliable, useful vessel. He acknowledges to the Lord, "Here I am." A lot of people do not say that to God, but Moses does.

Then you move into Exodus 3:5, and this is where you have the revelation of God's holiness. We already have a hint of that through the blazing fire, but the message becomes clear in Exodus 3:5. It says,

"Then He said, 'Do not come nearer here; remove your sandals from your feet,'" (Exodus 3:5)

Why is he told to remove his sandals from his feet? He is told to remove his sandals from his feet, because if you went around barefoot in those days, that is what the slaves did—that is who you are. "You are My slave. You are my servant. You exist to do My will."

That is what the New Testament constantly refers to the apostles and God's Church Age saints as. The Greek word is "doulos." The apostle Paul, the apostle Peter—how did they introduce themselves in their epistles, their letters? They did not sit there and

tout their credentials at the beginning. They did not talk about their talents and how gifted they were and all of these kinds of things. They did not tout their education, and they had a great one being with the Lord. There is no resume building with those guys. They just said, "I am a 'doulos.' I am a slave. I am a servant of the Lord."

You remember the prodigal son, when the son went out and lived in riotous living; then he wanted to go back home. He left as a son, but he came back as a slave in his own mind, not understanding that his sonship had never been taken away. In his mental state of being a slave he had no shoes on. That is why when the father saw him coming from a distance and wanted to restore him, he said, "Put sandals on his feet," because the sandals are off the feet. It is how slaves existed.

Luke 15:21-22 says,

"And the Son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.'" (Luke 15:21)

He had a misunderstanding there.

"But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.'" (Luke 15:22)

Not having sandals on the feet was how slaves were to be. That is what God says to Moses: "You are a slave in the sense that you exist to do My will. Take your shoes off, act like a slave because you are standing on holy ground." This is what He says in Exodus 3:5:

"Then He said to him, 'Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.'" (Exodus 3:5)

You can start to see why I entitled this sermon "The Holiness of God," because that is who God is. His dominant character, attribute, and feature is His holiness. Ask the angels about that. What do they chant and sing around the clock in the presence of the Lord? They do not say, "Grace, grace, grace is the Lord God Almighty," or "Love love, love is the Lord God almighty," or "Mercy, mercy, mercy is the Lord God Almighty."

I am not denying any of those attributes of God. I am trying to show us that the number one thing that they say is, "Holy, holy, holy is the Lord God Almighty." Why do they say holy three times? Father, Son, and Holy Spirit, the Trinity of God.

Isaiah 6:3 says,

"And one [an angel] called out to another and said, 'Holy, holy, holy is the Lord of hosts, The whole earth is full of His glory.'" (Isaiah 6:3)

The same thing happens in Revelation 4:8, which says,

"And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, 'Holy, holy, holy is the Lord God, Almighty, who was and who is and who is to come.'" (Revelation 4:8)

"Get your shoes off. Do you not know who you are dealing with here?" The holiness of God.

The last time I heard that expression, "the holiness of God" spoken was on a trip that we took to Israel with David Hocking's wonderful ministry, and we were going to Qumran. At Qumran, the Dead Sea Scrolls is a copy of the Isaiah Scroll. When you compare that scroll to copies we had at the time, we can show that Isaiah was faithfully transmitted throughout the centuries by faithful scribes.

I remember David Hocking, as we were standing where the Isaiah Scroll discovery was made, said, in a very booming voice, "This is holy ground. This is ground where the God of heaven allowed something to happen in the discovery of this Isaiah scroll." "Take your shoes off," God says to Moses, "You are standing on holy ground."

It is at this point that God identifies Himself as the God of the covenant. The covenant is what started the Nation of Israel.

Exodus 3:6:

"He said also, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.'"

"I am the one who gave the progenitor of the Nation of Israel, a man named Abraham—his name was later changed to Abraham—the Abrahamic Covenant. I am the same God." That would be about 2000 BC. What Moses is experiencing here is roughly 600 years later, and He says, "I am the same God."

In Malachi 3:6 God says,

"For I, the Lord, do not change." (Malachi 3:6)

"I remember every single covenantal promise I made to the patriarch Abraham, and I am about to execute those promises, some of the major ones, through you, Moses."

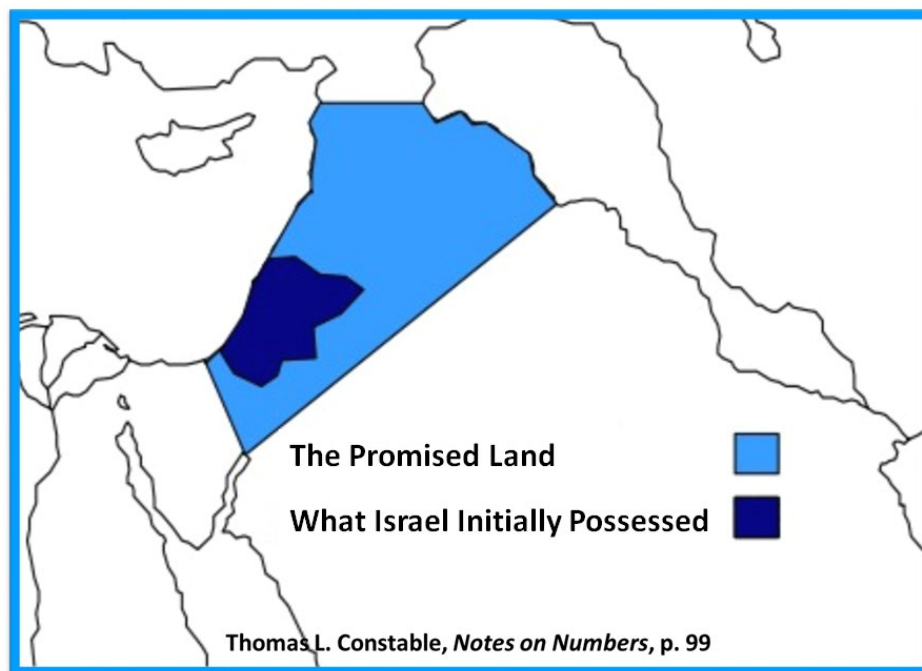
You remember Genesis 15:18, which says,

"On that day the Lord made a covenant with Abraham, saying, 'To your descendants I have given this land,

From the river of Egypt as far as the great river, the river Euphrates."
(Genesis 15:18)

It is a covenant, as we studied in the Book of Genesis, which is unconditional—it rests completely and totally on God's shoulders for this covenant to be fulfilled. That is why God put Abraham to sleep, and He alone through the oven and the torch passed through the animal pieces. God is saying, "If I do not fulfill what I promised to do under this covenant, then let Me be torn asunder as these animal pieces, arranged in two parallel lines reveals."

The covenant to our extent and time period, 2025, has never been completely fulfilled. In that covenant, the Lord made a promise to the Nation of Israel that He would give them land, seed, and blessing. Land, seed, and blessing are filled out in the subsequent covenants or sub covenants that God would later enter into with the Nation of Israel. It is a chunk of real estate that goes from modern-day Egypt to modern-day Iraq. It is a chunk of real estate that the Nation of Israel has never fully enjoyed. They are not even in the full parameters of that land today.



That covenant was made with Abraham, and then it was passed on to Isaac, and then it was passed on to Jacob, the three patriarchs of the Nation of Israel. Then it was through Joseph that God got the Nation of Israel in position to start to walk out some of, but not all, the benefits of the Abrahamic Covenant.

This is why you cannot get rid of the Nation of Israel in your thinking, as many people are trying to do. Much of Christendom is trying to come up with—they have done this since the time of Augustine—a theology that basically gets rid of Israel. Israel's promises have been transferred to the church. God is through with the Jew; God is

through with the Nation of Israel. Sometimes it is called Replacement Theology, or supersessionism, because the church supersedes Israel's place.

Are you listening, Tucker Carlson? Are you listening, Candace Owens? Because the truth of the matter is, you are now seeing anti-Semitism not only come from the left. I expect it from Ilhan Omar and AOC and Rashida Tlaib—I expect anti-Semitism from them. I do not expect it from conservatives. Yet so many of these conservatives are misstating things about the Nation of Israel, making it sound like the Nation of Israel is a non-factor because God is through with the Jew.

It is heretical from the pit of hell to say stuff like that. If God is through with the Jew, how in the world can you trust Him to keep His promises to you? God has to fulfill everything He said in and through the Abrahamic Covenant, because He is the only being in the cosmos that He has created that does not lie. He cannot lie. In fact, it is impossible for God to lie.

Now you go into the Islamic God—Allah means deceiver. That is why Muslims are out doing all of these things that they are doing. They do not know if they have done enough things to please Allah, because Allah can yank out the carpet from under them at any time. There is no assurance of salvation in Islam. That is something to understand when you see these Islamic terrorist activities around the world and at home, there is a theology behind it. The theology goes something like this. You drive a plane into the World Trade Center building, and you are given assurance of salvation—which you will not have if you do not do that activity—because Allah is a deceiver.

The God of the Bible does not work that way. The God of the Bible cannot lie. When Jesus says that if you trust in His provision, you are saved, that is what it means. You can take that right to the bank. I could not take it to the bank if God could rip the carpet out from under the Nation of Israel and sever the Abrahamic Covenant.

Jeremiah 31:35-37: This is what God says on the eve of the Babylonian captivity, as the Nation of Israel was doing a lot of bad and naughty stuff—little things like throwing their children into a fire to satisfy a god, little “g,” named Molech. It is not that God did not discipline them, but He cannot cut the cord from the Nation of Israel. At the height of the rebellion, on the eve of the discipline of the 70-year Babylonian captivity, this is what God spoke through the prophet Jeremiah:

*"Thus says the Lord,
Who gives the sun for light by day
And the fixed order of the moon and the stars for light by night,
Who stirs up the sea so that its waves roar;
The Lord of hosts is His name:
"If this fixed order departs
From before Me," declares the Lord,
"Then the offspring of Israel will cease
From being a nation before Me forever."*

*Thus says the Lord,
"If the heavens above can be measured
And the foundations of the earth searched out below,
Then I will cast off all the offspring of Israel
For all that they have done," declares the Lord."* (Jeremiah 31:35-37)

Translation: You want to get rid of Israel? You have a better chance of getting rid of the sun and the moon and the stars, because as long as the fixed order remains, God cannot and will not break His word to the Nation of Israel. I say, "Praise the Lord," because if He is going to keep His word to the Jew, He is going to keep His word to you.

His whole character is on the line here with this Israel issue. When you listen to the Candace Owens podcast, she pulls out a list of all of the alleged bad things that Israel is doing today. I am saying to myself, "Candace, have you never heard of a bad Gentile? Is it only the Jews that are doing bad things? I think there is enough sin nature to go around, don't you think?"

She reads this list of, "Israel is doing this, and Israel is doing that. They had a homosexual gay rights parade, and there is this bad Jew and there is that bad Jew." I am thinking, "Candace, you claim to be a Christian. You claim to believe the Bible. Have you never read Jeremiah 31 where Israel was really behaving badly on the eve of the Babylonian captivity?"

Throwing your children into a fire is pretty bad, would you not agree with me on that? God says, "I will discipline Israel, but I cannot cut the cord because if I cut the cord, I would have to shut down the whole universe; for as long as there is sun and moon and stars, Israel is always going to be a nation before Me. I will bring her back into the fold, it is just a matter of time."

Does this not bolster our views of eternal security? You may have had a week this week where you were behaving badly as a Christian. Does that ever happen to anybody here? No one's hand is up, so you are committing another sin—you are lying. The truth of the matter is, if you are a Christian and you have trusted in Christ as Savior, you could not get rid of God if you wanted to. Will He discipline you? Yes, He will. I have been there, and it is not the most fun place to be, but if you trust in Christ for salvation, you are eternally secure, just like Israel is always His nation no matter what they do. Although He does bring discipline.

This is why God identifies Himself here as the God of history, the God of the covenant, because Moses, in leading the Nation of Israel out of the Egyptian bondage, is going to help expedite the fulfillment of that covenant. He will not completely and totally fulfill it—there are some parts of it, in fact, the bulk of it yet to come. Moses is the man that God is using, so He identifies Himself as the God of the covenant.

Now look at Moses' reaction to this whole thing. It is the end of Exodus 3:6, which says,

"Then Moses hid his face, for he was not afraid to look at God." (Exodus 3:6)

Why would he be afraid to look at God? Because God is holy. When you come into the presence of holiness, you are in the presence of a being that hates sin and judges sin. That is a problem for us because we are sinners by nature. If I drove in today and a police officer came in and I had not broken any laws, the presence of that police officer is very comforting. But if I sped on the way in at 85, or if I stop by the liquor store and took a few things that did not belong to me, then I do not like the presence of that police officer. That the police officer's presence bothers me because he or she is a law enforcer and has the right to punish me.

This is the problem of sinful man drifting into the presence of a holy God. This is why later the book of Exodus will say, *"You cannot see My face, for no man can see Me and live"* (Exodus 33:20). This is why Hebrews 10:31 says, *"It is a terrifying thing to fall into the hands of the living God."* This is why the apostle Peter, who was very close to Christ—one of the inner circle—one day when he got a glimpse of Jesus after one of His miracles, said this to Jesus: *"Go away from me Lord, for I am a sinful man!"* (Luke 5:8).

This is why the prophet Isaiah, when he was called into the ministry and he was shown that vision of the angelic beings—standing around the throne room of God, chanting over and over again, *"Holy, holy, holy is the Lord God, Almighty."*—the prophet Isaiah says, *"Woe is me, for I am ruined!"* (Isaiah 6:5). He was unsettled at the core of his being. He said, "I am a sinful person and I dwell among sinful people. Even my lips are sinful."

What is the most important part of a prophet's body? It is his tongue, his mouth, because that is what gives him the capacity to declare the oracles of God and hear this great prophet. We do not have a better writing prophet than Isaiah. He is the quintessential prophet of God, the greatest writing prophet we have. Even that great man of God, coming into the presence of God through that vision in Isaiah 6, was terrified.

There was no one closer to Jesus than John the apostle. It was John that leaned against Christ's chest in the Upper Room (John 13:23). John always referred to himself as "the apostle that Jesus loved." Sixty years later he was marooned on the island of Patmos, and he saw Jesus alright, but it was not Jesus with His veiled glory anymore. It was not the incarnate Jesus. It is the glorified Jesus.

There is a description in Revelation 1. John, who was the closest friend of Christ that we know of, fell down to the ground as though he were dead. Jesus, in His glorified state, had to touch John and comfort him and prepare him for his assignment, which was to record a vision that was coming, called the Book of Revelation. This is why Isaiah's mouth had to be touched with the coal—to purify his mouth, to prepare him for his mission and his vision that was coming.

I believe, folks, that this is the side of God, this dominant feature of God, that we have completely lost sight of today in modern-day evangelicalism. People look at God today as if He is a consultant. He is like your buddy; He is your partner; He is helping you run your business. I saw one youngster with a shirt that said, "God's rad. He's my Dad." There is a sense in which we can call God Daddy as we come to God the Father through God the Son. I get all that, but in our age of grace, where we are so comfortable with God, have we lost sight of His holiness? Have we lost sight of "take your shoes off, you are standing on holy ground"? May the Lord help us to understand these things, because if we do not understand these things, the gospel will never make sense to people.

Why did Jesus come into the world 2,000 years ago? He came into the world 2,000 years ago to stand in the line of fire. Without Jesus standing in the line of fire, who is in the line of fire? I am, and I deserve to be because I am a sinner by nature. God's very being, His holiness, demands that sin be punished.

If I come into God's presence that way, through my own fig leaves and my own religiosity and my own attempts like Adam and Eve tried to do clothing themselves, I do not stand a chance. There is a reason Adam and Eve were hiding. It is this issue I am talking about; you will see it in Genesis 3:8. If I come into God my own way, if I have a Frank Sinatra approach to theology—"I did it my way"—then I do not stand a chance. I do not have a prayer. Nothing can help me because of who God is, by way of holiness, and who I am, by way of sin.

If there is ever someone that needs a mediator, it is me and you. I need someone to stand into the line of fire and absorb the wrath of a holy God against my sin in my place. I need that sin debt taken care of. If that were not enough, I also need His righteousness transferred to me at the point of faith alone in Christ alone. That is called imputation, by the way—transfer—where God takes the holiness of Jesus Christ and transfers it to your account.

The Protestant reformers called this "alien righteousness." It is alien because it is otherworldly. It is something that cannot come from yourself; it has to come from the outside. God has to do it. Unless I approach this holiness of God that way, I do not have a chance. I do not know about you, but I know this about myself. I have no intention of standing before God one day through my own loin coverings. Lord, I did this, Lord, I did that. You think God is impressed with that? He is impressed with one thing, Which is the death, burial, resurrection, and ascension of His Son, and us standing before God through that transaction, not our own transaction. That is what a sermon like this, entitled "The Holiness of God" reveals.

What a natural transition into the gospel. There is a pardon with your name on it. All you have to do is claim it by faith. It is a free gift. I would invite many, many people within the sound of my voice watching live, watching later online in the building to receive that gift, because if you will not receive it, the only thing you are left with as you move into God's holiness is your own loin coverings, which will not get you very far, I can guarantee that.

Our hope and prayer is that many, many people would be trusting in the provision of Jesus Christ to have the righteous character of Jesus Christ transferred to you. That is how you stand before God; that is how we are justified before God; that is how we grow as Christians; and that is what gets us in the door with future glorification.

When you travel, paperwork is a big deal. You do not have the right paperwork. You cannot get on the plane. When you travel internationally, if you do not have a passport then you cannot get into the country. You need a passport; you need the right paperwork. The right paperwork is the imputed righteousness of Jesus Christ. That allows you to stand in the presence of a holy God.