

Ezekiel 44:4-16—Man Pleaser or God Pleaser

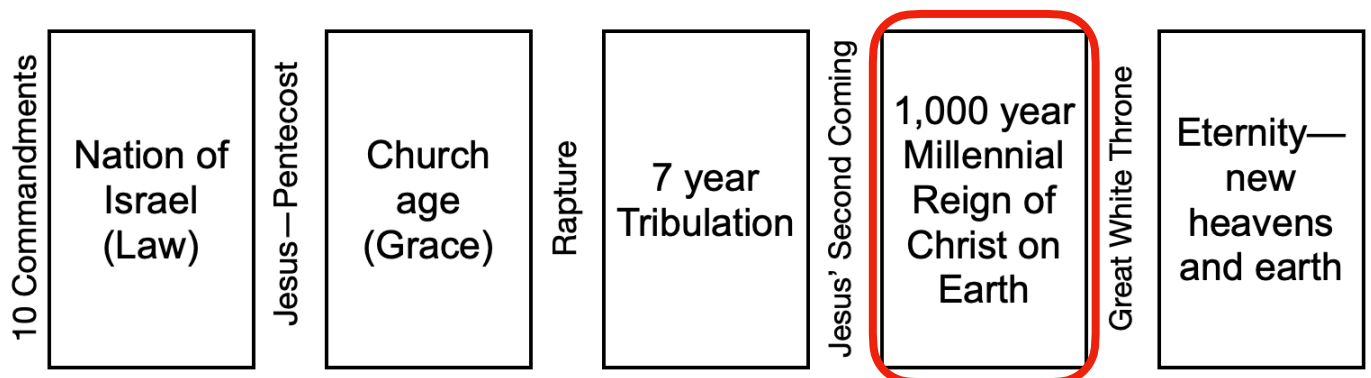
Memory Verse

Ezekiel 36:26-27 NKJV

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

Introduction

Ezekiel chapters 40-48 describe places, buildings, land allocations, and worship that are a part of Jesus' Millennial Kingdom, when He comes back to earth from heaven and He reigns for a thousand years on a beautifully renovated earth. The chart below shows when this fits in God's plan of the ages (red outline). The vertical writing represents the events that mark the transition from one time period (or dispensation) to the next.



Outline of Ezekiel 40-48

Chapter 40—The measurement of the courts of the temple

Chapter 41—The measurements of the temple

Chapter 42—The outer court being described

Chapter 43—The glory of God returns to the temple and the altar described.

Chapter 44—Only the sons of Zadok will be allowed to go into the inner court; the other priests were not faithful.

Chapter 45—Describes how the land around the temple/city is divided up, and that the Passover will be one of the feasts observed each year.

Chapter 46—Describes the sacrificial offerings that will be made, and how the temple will be closed throughout the week and only open on the sabbath.

Chapter 47—Describes the river of living water that flows from the temple, and the boundaries of the Land of Israel.

Chapter 48—Describes the divisions of the lands given to each of the 12 tribes of Israel, and the gates of the city of Jerusalem.

Revision

So far we have seen in Ezekiel chapters 40-43:

- The angel give the measurements and pattern for the Millennial Temple to Ezekiel (40-42)
- God (Jesus) comes to take His rightful place on the throne which is inside the temple, which He calls "My Throne". The throne represents authority over all creation. (43:1-12)

- The altar for burnt offerings and the instructions for its consecration including animal sacrifices (43:13-27)
- The shut eastern gate and the prince. The outer eastern gate of the temple complex will be shut forever because Jesus went in there, and He will never leave. The prince (most likely king David) will have access to the chamber of the gate where he will eat before the LORD. (44:1-3)

Introduction

This week we have a powerful lesson on the longterm consequences of our faithfulness (or lack of it), and also how the holiness of God should affect our worship. A key Scripture to consider before we start in Ezekiel is Psalm 24:3-6:

Who may ascend into the hill of the Lord? Or who may stand in His holy place? ⁴ He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully.

⁵ He shall receive blessing from the Lord, and righteousness from the God of his salvation. ⁶ This is Jacob, the generation of those who seek Him, who seek Your face.

We will build on what we read previously in Psalm 27:7-11 (NLT): *Hear me as I pray, O Lord. Be merciful and answer me! ⁸ My heart has heard You say, “Come and talk with Me [Seek My face].” And my heart responds, “Lord, I am coming.”*

Yes, we must choose to seek God, to draw near to God, but as we do, we must remember that God is a holy God, and that if we are not holy in our conduct and lifestyle, then we can't draw near to God—God won't accept us. Today we will cover:

1. Who may enter and serve in the sanctuary (temple)—44:4-9
2. Laws governing priests, faithful vs unfaithful—44:10-16

Who may enter and serve in the sanctuary/temple (44:4-9)

Ezekiel 44:4-9 NKJV

Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of the Lord filled the house of the Lord; and I fell on my face. ⁵ And the Lord said to me, “Son of man, mark well, see with your eyes and hear with your ears, all that I say to you concerning all the ordinances of the house of the Lord and all its laws. Mark well who may enter the house and all who go out from the sanctuary.

⁶ “Now say to the rebellious, to the house of Israel, ‘Thus says the Lord God: “O house of Israel, let Us have no more of all your abominations. ⁷ When you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to defile it—My house—and when you offered My food, the fat and the blood, then they broke My covenant because of all your abominations. ⁸ And you have not kept charge of My holy things, but you have set others to keep charge of My sanctuary for you.” ⁹ Thus says the Lord God: “No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who is among the children of Israel.

Ezekiel 44:4-5 NKJV—Mark well who may enter the house (temple)

Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of the Lord filled the house of the Lord; and I fell on my face. ⁵ And the Lord said to me, “Son of man, mark well, see with your eyes and hear with your ears, all that I say to you concerning all the ordinances of the house of the Lord and all its laws. Mark well who may enter the house and all who go out from the sanctuary.

v 4 **He brought me by way of the north gate to the front of the temple:** At the end of verse three Ezekiel was standing outside the temple complex, in front of the outer eastern gate. (Remember from last time that the outer eastern gate would remain closed forever because Jesus had entered that way, and because His glory or presence would never depart, the gate would never be opened.) Therefore Jesus took Ezekiel around to the right and in through the northern gate.

v 4 **Behold, the glory of the Lord filled the house of the Lord; and I fell on my face:** “filled” is in the perfect tense, meaning that it is something that happened in the past but still continues or has effect in the present. In Ezekiel 43:1-4 we saw the glory of God enter the temple. In Ezekiel 43:7 God promised that it would remain there forever. Now, as promised, we see that the Shekinah glory of God is still present and still visible in the temple. Ezekiel’s response is the same as when He first saw God’s glory enter the temple—he fell on His face. This will be the response of all who visit the temple during the Millennium: When they see the Shekinah glory of God, they will fall on their face in reverence to God. We’ll come back to the proper attitude of worship at the end.

v 5 **Mark well who may enter the house and all who go out from the sanctuary:** God here is letting us know what the main purpose of verses 6-16 is—which priests will be allowed to enter the sanctuary.

Ezekiel 44:6-9 NKJV—No foreigners allowed in the Sanctuary (only Levites)

⁶ “Now say to the rebellious, to the house of Israel, ‘Thus says the Lord God: “O house of Israel, let Us have no more of all your abominations. ⁷ When you brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in My sanctuary to defile it—My house—and when you offered My food, the fat and the blood, then they broke My covenant because of all your abominations. ⁸ And you have not kept charge of My holy things, but you have set others to keep charge of My sanctuary for you.” ⁹ Thus says the Lord God: “No foreigner, uncircumcised in heart or uncircumcised in flesh, shall enter My sanctuary, including any foreigner who is among the children of Israel.

v 6 **Now say to the rebellious, to the house of Israel:** This described the people in Ezekiel’s day.

v 6 **Let Us have no more of your abominations:** When Jesus returns to earth to set up His Millennial Kingdom the people will have to repent of their sins and forsake their idolatry. Those who didn’t would not have access to the temple.

v 7 **When you brought in foreigners, uncircumcised in heart and uncircumcised in flesh ... And you have not kept charge of My holy things, but you have set others to keep charge of My sanctuary for you:** It seems that at some stage when Solomon’s temple was built, the Levites who had been tasked by God to look after and serve in the temple were lazy and disobedient, and required or allowed others, even non-Jewish people, to serve in the temple. God will not allow this to happen in the Millennial temple.

“The religions of the ancient Near East frequently used foreign captives as temple servants to aid the priests. The Lord’s rebuke of Israel in these verses reflected ancient Israel’s adoption of this practice.” (Alexander)

Laws governing priests—faithful vs unfaithful (44:10-16)

Ezekiel 44:10-14 NKJV—The priests who were unfaithful towards God

“And the Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols, they shall bear their iniquity. ¹¹ Yet they shall be ministers in My sanctuary, as gatekeepers of the house and ministers of the house; they shall slay the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them. ¹² Because they ministered to them before their idols and caused the house of Israel to fall into iniquity, therefore I have raised My hand in an oath against them,” says the Lord God, “that they shall bear their iniquity. ¹³ And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy Place; but they shall bear their shame and their abominations which they have committed. ¹⁴ Nevertheless I will make them keep charge of the temple, for all its work, and for all that has to be done in it.

v 10 **The Levites:** The Levites were one of the 12 tribes of Israel. God chose them to be responsible for the spiritual duties of the nation, with different family groups within the tribe of Levi having various responsibilities in and around the temple.

v 10 **The Levites who went far from Me, when Israel went astray, who strayed away from Me after their idols:** When the nation strayed from God and worshipped idols, so did most of the Levites.

v 12 **Because they ministered to them before their idols and caused the house of Israel to fall into iniquity:** Here we see what happens when the spiritual leaders neglect their duties—they cause the people they are serving to fall into iniquity or sin. This is what had happened in Ezekiel’s day—most of the priests were corrupt and were now in exile.

v 10-12 **They shall bear their iniquity ... They shall not come near to Me to minister to Me as priest ... Yet they shall be ministers [servants] in My sanctuary:** Here we see God’s grace and also His discipline. Grace: Despite their disobedience, God promises that He will restore them to temple service, albeit in minor and insignificant roles. They have lost the important and sacred roles they once held—as we will see soon, these roles of offering sacrifices and serving in the inner sanctuary in the very presence of God have been given to the priests of the family of Zadok for the duration of the Millennial Reign of Christ on earth.

v 13 **And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy Place; but they shall bear their shame and their abominations which they have committed:** Here we see the most important consequence of habitual sin—limited relationship and fellowship with God and disqualification from aspects of service to God. We must remember that sin damages our relationship with God. Of all the other practical, emotional, financial, and physical consequences of sin, the spiritual consequences—being out of fellowship with God and the resulting disqualification from the more privileged/responsible forms of service for God—are by far the most important.

It is very sad that many believers don't have the spiritual eyes or discernment to understand what they are missing out on as they are being "*held captive by [satan] to do whatever he wants*" (2 Timothy 2:26), as they continue in habitual sin (pride being the worst). However, one day, just like these unfaithful priests, those who choose to continue in sin will fully understand just what their sin really cost them, and will bear their shame (see 2 Timothy 2:20-26).

Let us pray that "*Perhaps God will change those people's hearts, and they will learn the truth.* ²⁶ *Then they will come to their senses and escape from the devil's trap. For they have been held captive by him to do whatever he wants* (2 Timothy 2:25-26 NLT).

Ezekiel 44:15-16 NKJV—*The priests who were faithful to God*

¹⁵ "But the priests, the Levites, the sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood," says the Lord God. ¹⁶ "They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge.

v 15 **But the priests, the Levites, the sons of Zadok:** "The new priesthood is confined to the line of Zadok, who was a descendant of Eleazar, the third son of Aaron. Representatives of this line had evidently stood firm." (Wright)

"Zadok was the son of Ahitub of the line of Eleazar (2 Samuel 8:17; 1 Chronicles 6:7–8). He was faithful to David during the insurrection of Absalom (2 Sam. 15:24 ff.), and anointed Solomon as king after the abortive attempt of Adonijah to seize the throne (see 1 Kings 1:32)." (Feinberg)

Here we see that the obedience of the father or parents has long term benefits for their children—we want to leave a good example and godly heritage for our children that will make it easier for them to follow the Lord.

v 15-16 **They shall come near Me to minister to Me:** "With great emphasis, God declared that the ministry of the priests was fundamentally to *God Himself*. This is noted in the phrases, **near Me to minister to Me ... before Me to offer to Me ... to minister to Me.**

Seen in light of the new covenant, there is a spiritual application of this. Every believer is a priest unto God (1 Peter 2:5 and 2:9; Revelation 1:6 and 5:10). This charge to the sons of Zadok emphasises the principle that believers in general (and God's servants in particular) have their first service *unto God Himself*. We do serve one another and a needy world for the glory of Jesus, but God first says unto us, **they shall come near to Me to minister to Me.**" (David Guzik)

It's important that we remember that if we are not spending much time with God, then we will have little to offer to others—we will be empty.

Application: Man pleaser or God pleaser

v 15-16 **They shall come near Me to minister to Me:** Verses 10-14 describe the unfaithful Levites as doing what the people wanted them to do—they "ministered to them before their idols". They were popular with the people, but not with God. In contrast, Zadok and his family remained faithful to God, and no doubt it was difficult to go against the flow of a nation that was in deep rebellion against God—thus they were popular with God, but not with the people. Consider the following verses:

Galatians 1:10 NLT

Obviously, I'm not trying to win the approval of people, but of God. **If pleasing people were my goal, I would not be Christ's servant.**

Galatians 1:10 AMP

Now am I trying to win the favour of men, or of God? Do I seek to please men? If I were still seeking popularity with men, I should not be a bond servant of Christ (the Messiah).

1 Thessalonians 2:4-6 NLT

For we speak as messengers approved by God to be entrusted with the Good News. **Our purpose is to please God, not people. He alone examines the motives of our hearts.**

⁵ Never once did we try to win you with flattery, as you well know. And God is our witness that we were not pretending to be your friends just to get your money! ⁶ **As for human praise, we have never sought it from you or anyone else.**

The above verses could be summarised like this: *those who are seeking man's praise are man pleasers—servants of man, while those who seek praise and approval from God alone are God pleasers—servants of God.*

As individuals we can know our true motive by what happens when we aren't praised or are even criticised by other people—especially those important people in our lives. If I get all down and sulk, then it shows that I am craving the praises, approval, and affirmation of men. However, if the lack of attention and/or criticism (especially from those we are close to or that we look up to), has little affect on me, then I know that my true motive is to please Christ.

Proverbs accurately summarises the danger of being a man pleaser:

Proverbs 29:25 NLT

Fearing people is a dangerous trap, but trusting the Lord means safety.

Proverbs 29:25 AMP

The fear of man brings a snare, but whoever leans on, trusts in, and puts his confidence in the Lord is safe and set on high.

Remember that if we are fearing or seeking to please people we are not fearing or seeking to please God. The fear of man will lead me into all kinds of sin and problems as I find myself unable to say no to people because I am fearful of losing their approval. It makes for a dark and insecure life, where I pretend to be who I think people want me to be, and am a different person depending on who I am around—will the real me please stand up!

However, if I am only ultimately concerned about what God thinks of me, and am looking forward to hearing God say to me at the Bema seat judgement (1 Corinthians 3:12-15 and 1 Peter 1:7), "*Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord*" (Matthew 25:23 NKJV), then I won't be afraid of what others think of me as I live for Christ.

We can also apply this to leaders in the church today. What makes the difference between a pastor who is serving the Lord, and a pastor who is serving the people?

Simply put, the pastor who is serving the people, seeking the approval of the people, will say what the people want him to say—just like the unfaithful priests did—and just like the unfaithful priests they will lead their people astray. In contrast, the pastor who is serving God will only say what God wants him to say—the whole truth of the gospel—and will not be worried about what others think of Him as he faithfully and accurately teaches the whole counsel or Word of God. Paul is a good example to follow.

Acts 20:20-21, 26-29 NLT

I never shrank back from telling you what you needed to hear, either publicly or in your homes. ²¹ I have had one message for Jews and Greeks alike—the necessity of repenting from sin and turning to God, and of having faith in our Lord Jesus. ...

²⁶ **I declare today that I have been faithful. If anyone suffers eternal death, it's not my fault, ²⁷ for I didn't shrink from declaring all that God wants you to know.**

²⁸ "So guard yourselves and God's people. Feed and shepherd God's flock—his church, purchased with his own blood—over which the Holy Spirit has appointed you as leaders.

²⁹ I know that false teachers, like vicious wolves, will come in among you after I leave, not sparing the flock. ³⁰ **Even some men from your own group will rise up and distort the truth in order to draw a following.**

Acts 20:26-27 NKJV

Therefore I testify to you this day that I am innocent of the blood of all men. ²⁷ **For I have not shunned to declare to you the whole counsel of God.**

Application: Adoring worship (Definition of Adoration = deep love *and* respect)

As we focus on worship, remember that God desires our entire life to be one continuous act of worship, not just when we sing songs on Sundays.

Romans 12:1 AMP

I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent [and logical]) service and spiritual **worship**.

Romans 12:1 NLT

And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice—the kind he will find acceptable. This is truly the way to **worship** him.

Simply put, this means that if I, out of **love** based on an appreciation for God has already done for me, choose to sacrifice or give up what I want, and instead live in **obedience** to what God wants (purity and holiness), then I am **worshipping** God.

Literally, simply, to **worship** God means to choose to **love** God more than all the earthly desires and appetites that compete for my affections. My actions will tell me who or what I love the most—words and emotions don't mean anything when I'm not **obeying** or submitted to God. 1 John 2:15 states the obvious; we can't love God and the world at the same time—habitual sin, wrong attitudes and motivations, and/or false teaching must be dealt with before we can worship God.

Our worship is not accepted by God when:

- The focus is too much on God's love (at the expense of God's holiness), and so becomes flippant, disrespectful to God, focused on having an emotional experience, and is man centred (it's all about me), or
- The focus is too much on God's holiness (at the expense of God's love), and so becomes forced, legalistic, mechanical, with emotions suppressed, or
- The focus is solely on the worshipper and what he can get out of the experience—this is pure selfishness, like going to a concert or football game to seeking to be entertained

Our worship is accepted by God when:

- The worshipper comes with a deep reverence or fear of God, recognising God's holiness (perfection) and their own sinfulness (wretchedness), and
- The worshipper has great appreciation and love for God, based on all that He has done for them, and
- The worshipper therefore willingly submits their will to God's.

Probably the most important reason for God's strict warning in Ezekiel 44 to the priests to remain holy is that they are literally going near the direct presence of the Shekinah glory of God—and anyone who tries to enter God's presence in an unholy manner will be killed (just like the high priest sometimes died when they went into the Holy of Holies on the Day of Atonement).

Let's look at two examples of well intentioned, but false, man centred, and unholy corporate worship in the Old Testament. The following examples apply to both corporate worship as well as our lives being a continuous act of worship (willing submission to God).

Our first example of corporate worship that was based on good intentions, but not done God's way, is king David's first attempted to bring the Ark back to Jerusalem—it ended in disaster. David's motives were good—he wanted people to experience relationship with God and inquire of God. However, the way he went about it was to use human wisdom and worldly methods, with no concern for what God wanted. He sought the approval of man, but didn't seek the approval of God which could be found in the Word of God.

1 Chronicles 13:1-12 NKJV

Then David consulted with the captains of thousands and hundreds, and with every leader. ² And David said to all the assembly of Israel, **"If it seems good to you, and if it is of the Lord our God,** let us send out to our brethren everywhere who are left in all the land of Israel, and with them to the priests and Levites who are in their cities and their common-lands, that they may gather together to us; ³ and let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul." ⁴ Then all the assembly said that they would do so, **for the thing was right in the eyes of all the people.**

⁵ So David gathered all Israel together, from Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God from Kirjath Jearim. ⁶ And David and all Israel went up to Baalah, to Kirjath Jearim, which belonged to Judah, to bring up from there the ark of God the Lord, **[whose Shekinah Glory] dwells between the cherubim,** where His name is proclaimed. ⁷ **So they carried the ark of God on a new cart [the modern, trendy and worldly Philistine method]** from the house of Abinadab, and Uzza and Ahio drove the cart. ⁸ Then David and all Israel played music before God with all their might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.

⁹ And when they came to Chidon's threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled. ¹⁰ Then the anger of the Lord was aroused against Uzza, and He struck him because he put his hand to the ark; and he died there before God. ¹¹ **And David became angry because of the Lord's outbreak against Uzza**; therefore that place is called Perez Uzza to this day. ¹² **David was afraid of God that day**, saying, "How can I bring the ark of God to me?"

v 11-12 **And David became angry because of the Lord's outbreak against Uzza**; ...
¹² **David was afraid of God that day**: "David's anger was based in confusion. He couldn't understand why his good intentions weren't enough [this is a common misunderstanding in the church]. *God is concerned with both our intentions and our actions.*" (David Guzik)

It's the old saying, "the end doesn't justify the means." *We must accomplish God's will God's way.* This applies in all areas of our lives, but is also true concerning how we worship God corporately; God requires that we worship Him His way, not ours. Worship is for God's pleasure and benefit, not ours. Worship is a reflection of who God is, His attributes, not ours.

In David's example, God instructed that the Ark be carried on the shoulders (see Exodus 25:12-15) of a certain family of priests (see Numbers 4:15). When David tried again the second time to bring the Ark to Jerusalem he obeyed these commands and all went well. They still danced and rejoiced before the Lord, but the second time God was pleased as the people honoured Him by obeying Him. *We can never say that we are honouring or worshipping God if we are not obeying Him, if we are not fully submitted to Him.*

The second example is when Aaron's sons Nadab and Abihu offered profane fire before the Lord and they were killed. It happened after Moses had just finished consecrating the tabernacle after eight days of sacrifices (similar to the future Millennial temple).

Leviticus 9:22-10:3 NKJV

Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings. ²³ And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the [Shekinah] glory of the Lord appeared to all the people, ²⁴ and fire came out from before the Lord and consumed the burnt offering and the fat on the altar. **When all the people saw it, they shouted and fell on their faces.**

10:1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, **and offered profane fire before the Lord, which He had not commanded them.** ² **So fire went out from the Lord and devoured them, and they died before the Lord.** ³ And Moses said to Aaron, "This is what the Lord spoke, saying: **'By those who come near Me I must be regarded as holy; And before all the people I must be glorified.'**"

So Aaron held his peace.

The Old Testament law is very specific as to how a person or priest is to approach God under the Old Covenant. Nadab and Abihu approached God their own way, offering "*profane fire before the Lord, which He had not commanded them.* ² **So fire went out from the Lord and devoured them, and they died before the Lord** (Leviticus 10:1-2).

We may think that this is a little over the top, but it's not. The reason that God gave to Moses was very important, "**By those who come near Me I must be regarded as holy; And before all the people I must be glorified.**" The point is clear—**God must be regarded as holy by those who come near to Him.** Why? True worship is all about willing submission and obedience—only willing obedience to our King is honouring to Him, just like a loving and obedient child brings honour to their parents. The opposite is also true, with disobedient children bringing much shame, grief, and pain to their parents (see Proverbs 10:1, 10:5, 15:20, 17:25, 19:13, 19:26 and 28:7).

Proverbs 19:26 NLT

Children who mistreat their father or chase away their mother are an embarrassment and a public disgrace.

Probably the best example of willing submission and obedience in the Bible is in Genesis 22, where Abraham freely and fully surrendered to God, as an act of **worship**, is willing to **obey** God, and give up his only son that He **loves** (Isaac). In this very special chapter of the Bible we have the first mention* of three very important words in the Bible; **worship** (v 5), **love** (v 2), and **obey** (v 18). The fact that these three important words are all connected is no accident.

(* According to the rules of hermeneutics (how to interpret the Bible), the "law of first mention" is very important. Usually, the first time a word is used often determines its meaning in the rest of Scripture. Click on this link to see an article by gotquestions.com which explains it)

Literally, Abraham's act of **worship** can be defined as him choosing to **love** God more than his only son Isaac, which was demonstrated by his willing **obedience** to God's command to sacrifice Isaac.

If we want to get to the real essence of **worship**, it's simply putting God first by choosing to **love** Him the most, and demonstrating that **love** by willingly **obeying** exactly what God tells us to do. This necessarily means cleansing ourselves from the filth of this world so we can be holy like God is holy (see 2 Timothy 2:21). This is how we honour and glorify God.

Like the adoring dog licks the hand of his master, earnestly seeking the approval of his master and eagerly seeking to obey his next command, so we must come to God. With a heart full of adoration (deep love and respect), I will naturally seek to do only things that please God, not the things that please me. This brings glory to God as I honour His name. Consider the following verses:

Psalm 29:2 NLT

Honour the Lord for the glory of his name. Worship the Lord in the splendor of his holiness.

Psalm 96:9 AMP

O worship the Lord in the beauty of holiness; tremble before and reverently fear Him, all the earth.

Psalm 112:1 NLT

Praise the Lord! How joyful are those who fear the Lord and delight in obeying his commands.

Psalm 138:1-2 NKJV

I will praise You with my whole heart; before the gods I will sing praises to You. ² I will worship toward Your holy temple, **and praise Your name for Your lovingkindness and Your truth;** for You have magnified Your word above all Your name.

Remember that living a holy life at the same time as remaining humble before God is a direct indication of how much I love God. Both holiness and love are attributes of God. We need to understand both. Here are some lyrics from a song which help us to understand why first understanding God's love for us will cause us to respond to Him in love.

*In the quiet I lament
Every nail, my sin did buy
And I wonder why You spent
Lavish blood on such as I
When all I have is, ...
Praises on my tongue from my heart
For our God who became flesh for us all
Unto You I will ever sing my praises
I will sing forever*

(Part lyrics from Newsboys song, *Praises*)