

# Isaiah 6

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 22 May 2016

Preacher: Paul Levy

[ 0 : 00 ] Isaiah chapter 6, on page 5, 7, 1. I've never been in an earthquake. They're not that common are they in West London and all South Wales.

! But when you come to Isaiah 6, there is an earthquake. But actually, when you understand Isaiah 6, it is more appropriate to call it a Godquake. And the effects of what happens in the temple on that day, and the larger focus of this amazing chapter, is on God.

The Godquake. God is the author. The problem in Isaiah, we've had five chapters of Isaiah, but in Isaiah 6, something happens that means he will never be the same again. After what he experiences. Isaiah discovers, doesn't he, that God is the first Quaker. You're probably a bit surprised at that, that I'm not telling you that God is a Presbyterian.

But of course he is. But he was also the first Quaker. Because any time that God comes into anyone's life, any time he reveals himself, there is a quake.

And everything is shaken, and everything is reordered. Nothing is ever the same again, once you meet with God. And here's one of the things that I hope that we all grasp today, I suppose my big theme is that to be a Christian is to experience God.

[ 1 : 29 ] A Godquake in your life. So that your life is totally reoriented in a different direction from the one that it was going. That doesn't mean, does it? It doesn't mean that you're going to have the same experience as Isaiah.

And what he witnessed that day, that was unique to him. But the basic trajectory, the basic route of what Isaiah went through that day, is the trajectory that everyone goes through as a Christian.

So here's what I hope you're going to see. I hope you're going to encounter the Holy God in your life. And God will move from being a concept to a reality. That when you encounter God, God moves from being a concept to a reality in your life.

We're going to divide the chapter in the four parts. And first of all, in chapter 6 verses 1 to 4, Isaiah's vision of God. In the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up.

On the train of his robe filled the temple, and above him stood the seraphim, each had six wings. With two the seraphim come in his face, and with two the seraphim come in his feet, and with two he flew.

[ 2 : 40 ] And one called to another and said, Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory, and the foundations of the threshold shook. And the voice of him called, and the house was filled with smoke.

There's much here, isn't there? What I want to try and do is I want to look at the mountain peaks, really, in the chapter. That give us a sense of wonder. Six things that we're told about God, that Isaiah wants you to know this morning.

First of all, Isaiah wants you to know that God is alive. God is alive. And that might seem really, really basic to you. But I think that that is what Isaiah wants us to see in his vision.

Do you see verse 1? In the year that King Uzziah died, Isaiah had been a good king. He's reigned for 52 years at this point. He's reigned over a period that had been very prosperous for the land of Judah.

He's one of the great kings. But for the last ten years of his life, King Uzziah had been shut away from everyone, because he was suffering from leprosy. It was as a result of him disobeying God in the temple.

[ 3 : 45 ] And now Isaiah says the king is dead. Look at verse 5. He says, What was me?

For I'm lost. For I'm a man of unclean lips. And I dwell in the midst of a people of unclean lips. For my eyes have seen the king. I thought the king was dead. And Isaiah realises that he is gazing

upon the one who he describes as the king, the Lord Almighty, the king, the Lord of hosts. And there's an intentional contrast. It's deliberate on Isaiah's point. There's a dead king. And there's an alive king. And Isaiah wants us to understand that there is a king who is alive forever. And that is God. There's not one single head of state in this world who will be here a hundred years from now, is there? The turnover in world leadership is 100%. But God will still be living. And he will still be ruling. And he always has been. And he always will be alive. And so it doesn't matter what period of history that you live in, whether King Isaiah is alive or whether he is dead. [ 4 : 46 ] Whether Queen Elizabeth is alive or whether she will die. You will have to deal with this God. Because this God is alive. Secondly, Isaiah shows us that God is in charge.

Because the first thing that Isaiah sees is the Lord sitting on a throne. And any time in the Bible, I don't know, there's a cottage industry, isn't there?

There are people who say that they have died and gone to heaven. For kind of half an hour to 20 minutes and they see heaven. It's an absolute lie. They're just trying to make money. And they find God doing all sorts of things.

But when you see God in the Bible, a vision of heaven, God is not cutting the grass. And God is not polishing his shoes. And God is not finishing up some paperwork.

He's not loading a van. He is sitting. And he is sitting on a throne. And the reason he is seated on a throne is because he is the rightful ruler of the universe.

[ 5 : 45 ] And he is the ultimate authority in all things. And he is everything under control. He is in charge. And so God is alive and God is in charge. And the third thing we see is that God is resplendent.

And Isaiah sees that God is on a throne high and lifted up. And then he notices the robe. And the trade of God's robe fills the temple. We had a wedding yesterday at our church building.

And you imagine that the bride comes to the front of the church. She comes up the aisle. And she gets to the front. And she meets the groom. And their eyes meet. And the bridesmaids are there.

And they fix the trade. But the trade goes out of the chapel. And it goes out of the hallway. Onto the front door. And out to the, I'm Drayton Green.

And across the road. And onto the park. Just by the swings. And so the bridesmaids gather in the road. It takes them about 20 minutes while we're all waiting. And there's robe.

[ 6 : 43 ] There's a train of robe everywhere. There's this train. It covers us all. We're all there. And it covers the front area of the church. It covers the back area of the church.

It covers the seats. It covers the people. And that's the vision. That Isaiah sees. Can you see it? There is a train of his robe that fills the temple. And that highlights the fact that God is a God of incomparable splendour.

Of dazzling splendour. Who's over and above all things. Who's more splendid than anything. The fourth thing is God is rightfully worshipped.

Right? As Isaiah tells us. That above the Lord there were these seraphs. Or seraphim. That means burning ones. Fiery ones. And as such they are these suitable kind of attendants.

Of the ruling resplendent holy God. Their wings are kind of down folded. And at the same time they're outstretched. They lift these huge flaming seraphs.

[ 7 : 50 ] Surrounding the throne of God. And in verse 4. When they speak. Well the foundations of the threshold shake. And yet as the fiery as the angelic beings are.

As great as they are. As untainted by human sin as they are. They've never sinned these fiery angels. But their reaction before the holy God. Is that they must hide their faces.

In humility and fear before the Lord. And we must think. If those fiery angels. Who have never sinned. If that is how they must react.

Before God. Think of how we should react. Before this holy resplendent God. Who is rightfully worshipped. And is revered. Even by angels.

God is alive. God is in charge. God is resplendent. God is rightfully worshipped. And then the highest mountain really is verse 3. Is that God is holy. And they call to one another.

[ 8 : 48 ] And say holy. Holy. Holy. Is the Lord of hosts. The whole earth is full of his glory. It's not some kind of liturgical chant. They are saying look how holy he is.

Look how holy he is. John Piper points out. That we really at this point. Come to realise our limitation. That we're a little bit like Rupert Chee. The gallant mouse.

In C.S. Lewis. The voyage of the dawn trailer. He sails to the end of the world. Because Piper says. When we come to this description. This description of God as holy.

It's like holy is that little boat. Where we reach the world's end. In the ocean of language. Because in a sense. It's inadequate. To describe it.

The word holy means weighty. It's something of substance. But in essence. When you say God is holy. You are saying that God is God.

[ 9 : 45 ] You're pointing to his superlativeness. If there's such a word. You're pointing to the fact that he is separate. He is weighty. He is morally pure and perfect. That he is sizzling.

Red hot. Perfect and pure. And the seraphs know that. So they don't just say. Holy is the Lord God almighty. They say holy. Holy. Holy. Holy. And you know generally.

In the Hebrew language. There was no kind of. Underlying or bold font. When he wanted to repeat something. Or something of magnitude. He repeated it. So Genesis 14.10.

We're told that there were deep pits. But in the Hebrew. It says there were pits. Pits. Pits. That's how they did it. 2 Kings 25.15. Our translation.

Talks about pure gold. But in the Hebrew. It's just gold gold. The word is just repeated. But in Hebrew. Isaiah 6. It's repeated three times.

[ 10 : 42 ] But the fact that. God's holiness. Is so far beyond. Our comprehension. That our. Super superlative. Is added. It's the only time. The Bible describes. Something. Three times.

Because God's holiness. It is Godness. And it sits at the core. Of his identity. It is his identity. A unique. Divine essence.

It defines who he is. And what he does. And so we try to find the words. And we speak about. His majesty. His divinity. His greatness. But in the end. When it comes to God's holiness. Language. Runs out. And so all the Sarah. Can keep on doing. Is they keep repeating. Holy. Look how holy he is. Holy. Holy. Holy. Holy. Ask them on.

Luke's got his glory. Verse 3. Holy. Holy. Holy. Is the Lord of hosts. The whole earth. Is full of his glory. As Matthew. Matthew. Matthew. Who has written. Three great commentaries on Isaiah. Helpfully points out.

[ 11 : 39 ] That God's holiness. And his glory. Are related. This is what Matthew says. Holiness is God's hidden glory. And glory. Is God's all present holiness.

Very good. What he means by that. Is when we talk about God. Being glorious. It means that he's gone public. With his holiness. That his glory.

Is the open revelation. Of the secret of his holiness. His glory. Is his holiness on display. And so if you want to behold his holiness.

God has revealed it in the glory. That fills the heavens and the earth. That's what the Sarah. Are telling us here. The whole earth. Is full of his glory. You look around.

At the wonder. At the beauty of creation. And it reveals his glory to us. The problem is. Our view of that glory. Is limited in some ways. Because we've looked for that glory.

[ 12 : 34 ] In all the wrong places. You and I look for meaning. For substance. In cheap imitations of God. The Danish philosopher.

Sorry for cooking. Talks about. A couple. Going out in a carriage. An open top carriage. At night. To see the beauty. Of the skies. To see the glory of God. But either side of their heads.

In the carriage. Are these gas lanterns. And as long as their heads. Are surrounded. By these lights. These gas lanterns. By the artificial light. The sky overhead.

Well it just seems empty. Of glory. Doesn't it? And what Kuriot says. In a sense. You need this gracious. Wind of the spirit. To blow out. Our earthly lights.

So that in the darkness. God's heavens. Are clear. As they really are. Filled with stars. And we behold. The glory of God. I don't know.

[ 13 : 33 ] If we can take all this. In this morning. That Isaiah describes that. There's an inadequacy. In trying to preach it. That even. Trying to describe. What he talks about here. Is mind blowing. And yet.

Here is the thing. That unless you've experienced. That weightiness. A length. You've experienced. The heaviness. Of God. The holiness. Of God. The splendor.

Of God. The glory. Of God. God. Will just be a concept. In your life. He'll never be a reality. Let me try and flesh.

Another little bit. If God is a concept. In your life. He's not weighty at all. He's lighter than you. Actually. In a sense. So when you have God. As a concept. You actually. Fit him in. To your existing life. And you fit God in. To your. Existing patterns. And behavior. Beliefs.

[14:27] And agendas. So you might say to me. I believe in God. But has it changed you. That much. You may look pretty much. Like the people around you. Whether it's school.

Or college. Or work. Or wherever you are. God is just. Still a concept. You've been able to. Slot him in. With your existing beliefs. He fits him. With your agenda.

And that agenda. May mean. That you're in church. This morning. You've come to church. Because you've been going to church. For years. But it's still part of your agenda. Because the real. Your real God. Is.

Well maybe you want to have less. Scratch in your life. Or you want to be more spiritual. Or something else. God is simply. A means. To an end. He's a concept. There's no weight. To him. And as a concept. Actually. He's. He's lighter. Than you are. But as a reality. As Isaiah experiences here. God is so much more weighty.

[15:24] God is heavy. And when you come into contact. With the real God. Then things in your life. They start to shake. And quake. And they start to give way actually.

And they get reordered. Because instead of God fitting into your agenda. God becomes your agenda. And when you encounter. The holy God in your life.

God moves from being a concept. To a reality. And that raises a question. Doesn't it? Maybe it's a question in some of your minds. I know. But it is. How do I know. That I have actually encountered. The holy God.

Because I read. What Isaiah writes here. Well as I said earlier. It seems so far removed. Doesn't it? From our regular experience.

How do I know. That I have had a comparable encounter. With God. And the surprising thing. We see here. Is when God moves. From being. A concept. To a reality.

[16:18] In your life. The first thing you do. Is start talking about yourself. The second. Isaiah's confession. You talk about yourself.

It seems so narcissistic. Doesn't it? And start focused. And you start talking about yourself. And when you've seen. This incredibly holy God. Well. That is what seems to be the case.

In verse 6. If you look at verse 5. You start talking about yourself. But in a very. Very specific way. Isaiah says. To me. Woe is me.

Woe is me. I'm lost. I'm ruined. For I'm a man of unclean lips. And I live among a people. Of unclean lips. And my eyes. I've seen the king. The lord of hosts. So when God.

Becomes a reality. In your life. You become. Don't you. Acutely aware. Of your sin. So the only thing. Isaiah knows. To do. After he's encountered. The holy God. Is to cry out.

[17:14] Woe is me. I am ruined. I am undone. And that is striking. In and of itself. Isn't it? Because if you were here. Last week. Do you remember. Chapter 5. Last week.

You remember. That we were looking at. The six clusters. Of woes. Weren't we? Those wrong fruits. And they were demonstrations. Of in the lives. Of the people of Judah. How they've given up. On God.

And each of those. Six clusters. Were marked. By an introspective word. And the word. You remember. Was woe. And Isaiah. Called woe. On the greedy. Land grabbers.

And woe. On the pleasure. Speakers. And woe. On the spiritually. Foolish. Woe. On those. Who've reversed. Moral values. Woe. On those. Who've called. Good. Evil. And evil.

Good. Woe. On those. Who are in authority. To themselves. Woe. To the false heroes. Of those cultures. But in Isaiah. Isaiah's not saying.

[18:10] Woe. You. He's saying. Woe. To me. Isaiah recognizes. He does have the moral. High ground. That before the holiness. And the splendor of God. He's ruined.

He's a dead man walking. He's got no hope whatsoever. He's a sinner. So how do people grow as Christians? How do you grow? We grow as Christians.

As our appreciation. Of God's holiness. Deepens. But at the same time. As that. We realize. The depth of our own sin. We realize. Actually how sinful we are.

The reality of God. In your life. The reality of Jesus. In your life. It gets bigger. And bigger. And bigger. And the more you understand. Of his holiness. The more you understand. Your sin. And that

is a problem.

For us today. Because you and I. We are experts. At minimizing our sin. We don't want. To understand. To be. How our sin. Gets bigger and bigger.

[ 19 : 11 ] We don't want to know. How do we become. More and more aware. Of our sin. We're constantly. Trying to squeeze it down. We try to minimize it. We. Try to make our sin. Seem smaller than it.

Let me give you. A couple of. Examples. So we. We are. We're very good. At defending ourselves. Or being defensive. Someone says something. That exposes our sin.

Or life. Some way or another. And we are experts. At explaining it away. Or switching the conversation. Or someone's just trying to justify our decisions.

That that wasn't really wrong at all. If you knew what I knew. You wouldn't think it was wrong.

Otherwise. Others of us have fakers. It's not a pity. We. Scribe to keep up occurrences.

We. We want to maintain a respectable image. In large part. Because of our. Self image. Is controlled by what other people think of us. Rather than what God thinks of us.

[ 20 : 08 ] We can be very good at hiding. Hiding. Or exaggerating our goodness. To make up for our sin. Or blaming other people. It's really their fault.

That I sin. Or just don't cling it. And the sobering thing. Is every single one of us. Hears those things. I hear those things. And my ability is charged. Don't we? We can see it in our own lives.

And you see. The problem when we do that. Is when we try to minimize our sin. We are basically. Wanting to keep God. As a concept. We want him to fit. Our agenda.

We want him to fit. Our beliefs. We want to justify ourselves. And be accepted. Not because of him. But because of how we look. Or how we appear to be.

What we do. And what he's achieved. But when you encounter. The holy God. As Isaiah does. You discover. There is no minimizing of sin.

[ 21 : 05 ] You've been found out. You've been undone. You're ruined. And it's a clear sign. That you've encountered. The living God. The holy God. That you start to talk about yourself.

In those terms. But in terms of being. A ruined. Guilty sinner. Before this God. God. And as we followed along.

The reunion earlier. You may have picked up. But Isaiah thought. It was curtain string. Doesn't he? It's verse 5. I am lost. I'm ruined. But it wasn't. Because thirdly.

There's a torment for sin. And in a sense. That must have given. What gave hope. As the prophet. Of these people. That even though. He knows. Doesn't he? All the way through. This light of judgment.

Is coming. To Judah. He sees that there is hope. Here too. The question is this. Isn't it? How can I. In a ruined. And lost state. How can you find hope?

[ 22 : 00 ] Well look at verse 6 and 7. Then one of the seraphs. Flew to me. Having in his hand. A burning coal. That he had taken. With tons. From the altar.

And he touched my mouth. And he said. Behold. This has touched your lips. Your guilt has taken away. And your sin is atoned for. It's a terrifying thought. Now. These seraphs. They fly. They fly full speed at him.

With a burning coal. In a tong. And he must have thought. This is it. I really am done for. Now. This is the end. And the other seraphs.

And he touched his eyes. Now. The part. Of the prophet. That he himself. Had actually picked up. On us. The source of his sin. Can you see that? He said.

Verse 5. I am lost. For a man. Of unclean lips. And then the seraphs. Speaks these amazing words. Of grace. He says. See. This has touched your lips.

[ 22 : 56 ] Your guilt has taken away. Your sin is atoned for. And we read that. And we think. Just like that. Just like that.

Your sin. Atoned for instantaneously. And Isaiah says. Yes. Right away. You mean.

All the sin. In my life. That I am constantly. Trying to minimalize. That I am constantly. Trying to ignore. All the guilt. That has burdened me. For years. The things I have done. In my distant past. The things that I live with.

Every day. That weigh me down. And burden me. Day after day. All the behavior. That I am trying. To justify. It can be paid for. In an instant.

And the answer is. Yes. The chances are. You have not had. A live cold. Brought to you. By a blazing angel. To touch your lips.

[ 23 : 51 ] If you have. We'd like you to come. To the next. This reason. But that hasn't happened to you. Is it? But the question is.

What is the. What is the connection. Between Isaiah's experience. And ours. Is it? Is it? And so. Fourthly. The dynamic. Of the gospel. The answer comes.

Later on. Doesn't it? In the bible. To another time. When there was another earthquake. earthquake. And the bible says. There was another earthquake. That affected the temple. Here's how the gospel writer.

Matthew puts it. When Jesus. On the cross. Had cried out again. In a loud voice. He gave up his spirit. And at that moment. The curtain of the temple. Was torn in two. From top to bottom.

And the earth shook. And the rocks. Split. And there's another. God quake. That occurs.

[ 24 : 45 ] That day. Such that the temple. Was affected. And the earth was shaken. And the gospel. Writers. Tell us. That the cause. Of that. God quake. That we don't often. Think about.

In the. At the death of Jesus. Was the death. Of the one. Who had come to atone. For the sins. Of all. Who were willing. To cry out. Woe is me. For I am done.

I am ruined. And lost. There is a God quake. Because of the death. Of this one. Who is laying his life. Down on the altar. Whose life.

Was laid down. As it were. As a sacrifice. So that the curses. The woes. That you and I deserve. Would not fall on us. And you know.

Why his death. Would be accounted. Can be accounted. For your sin. Don't you. Because the night. Before his death. Jesus goes into the garden. Of Gethsemane. To pray to the father. Knowing that he's going to the cross.

[ 25 : 38 ] The next day. And he begins. That prayer. With the words. My soul. Is overwhelmed. With sorrow. To the point of death. It's another way of putting that.

Jesus. Can pray in the garden. The best. Secondly. Woe is me. I'm ruined. We see. In Jesus case. No angel.

Comes with a burning. At all. No coal. Is brought to atone. For his sin. Because Jesus. Is the atonement. To his son. And Jesus. Was ruined.

Not for his own sin. Because he was sinless. For four hours. And Jesus. Was cursed. In our place. So that we do not. Have to be cursed. And Jesus. We can say.

Lost the father. So the curtain. Could be ripped open. From top to bottom. That you can cry. Abba father. So that we can have full access. To this holy God. And not be separated.

[ 26 : 33 ] From him. As we deserve. So that when we confess. With our lips. And demonstrate. With our lives. That Jesus. Took our woes. So that we are happy. And our sin is atoned for.

And we are forgiven. And consequently. Loved. And delighted in. By the living. Authoritative. The splendid. Rightfully worshipped. Holy. Glorious God.

And now there is one last thing. If you thought that was hard. As the hardest part of the chapter. Is this kind of. Continue sobering. Dianne. Because look at verses 8 to 10.

Isaiah says. I hear the voice of the Lord say. Who shall I send. And who will go for us. And then I said. Here I am. Send me. And he said. Go and say to this people. Keep on hearing.

But do not understand. Keep on seeing. But actually you won't really see. You won't receive. Make the heart of this people dull. And their eyes heavy. And blind their eyes.

[ 27 : 31 ] Lest they see with their eyes. And hear with their ears. And understand with their hearts. And train to be healed. Now the first part. Is what we like. Don't we? Here I am. Send me.

We like that part. And for Isaiah. It's a no brainer. As anybody's asked. His life has just been turned. Completely upside down. Or the right side up. And he volunteers to go.

He says. I will go. I will tell others of you Lord. But when we see. What God tells Isaiah. He is to preach. It is astounding.

Isn't it? Verse 8 and 9 and 10. There are some of the most difficult verses. In the Bible really. But God basically.

He sends Isaiah. To tell the Israelites. That they are not going to listen to him. It actually looks like. Doesn't it? His preaching. It actually is. That his preaching. Is intended to harden their hearts.

[ 28 : 32 ] And they are hard verses. But they are some of the most frequently quoted verses. In the New Testament. In the book of Isaiah. There. So you figure out. They are very important for you

and I. And we cannot avoid them.

But it is very interesting. As you look through sermons. You notice. There are lots of sermons. Preached in Isaiah 6. That stop. And verse 7. Because people don't know what to do with these verses. But I think they are very, very important for you and I.

This morning. Because here is the sobering dynamic of the gospel. And it is very serious. That every time you hear the word of God preached. You hear the word of God read.

Or somebody shares the word of God. That as you come away from that exposure to the gospel. You will be either a little bit closer to God. Or a little bit further away from God.

The sun melts the ice. Doesn't it? And it hardens the ground. The same sun. Has two very different effects. And that is what we have told you.

[ 29 : 37 ] The word of God. Every time you hear it. You will either come a little bit closer to God. Or you will go a little bit further away from God. Either a little more softened towards God.

Or hardened towards God. The one thing you never are. When you hear the word of God. Is the same before. As you are after it. And that is true right now.

Particularly under the preaching of God's words. And preacher himself. And all who listen. Will leave here. And as a result of having sat under God's word. You are either going to be a little bit closer to God.

Or a little bit further away. Because you see the God who we deal with. Is a holy God. And we are not dealing with a concept.

We are dealing with a reality. The real God. And when you deal with a real God. A holy God. He is a God that you cannot take for granted. He is a God on whom you cannot presume.

[ 30 : 32 ] You cannot say. Okay God. Actually I am taking a break from really living for you. Or I will come back to this gospel. In a few years time. When I have got a little bit more time under my belt. And when I have been able to have more fun.

And when I do the things that I want to do in my life. I will come back to it then. And every time you do that. You move a little bit further away from God. And when you keep saying that.

Eventually you are going to get out of signal range. That you cannot hear him anymore. And that is what God is telling Isaiah. These people. They are going to get more and more honest in it.

You are going to preach for year after year after year to them. And they are going to keep saying. I don't want to hear this. I don't want to hear this Isaiah. Until eventually.

You will have to give them. Poloetic justice. And God will say okay. And God will give you what you want. You can say over and over and over again.

[ 31 : 34 ] I don't want to hear this. And God will grant you your wish. And you will not be able to hear this ever again. And God will give you what you ask for.

What is the most dangerous thing you do every week? What is it? What's the most dangerous thing you do every week? Some of you may have dangerous jobs. I don't know. Maybe you do dangerous things in your leisure time.

I don't know. What's the most dangerous thing you do every week? It's come to church. It's come to church. And you hear the word of God. And what is so terrifying is that we do not know when that time is.

When God says enough is enough. And when God says you've rejected me. Yes, I reject you. And I pray that no one here. That no one here ever gets to that place.

It's wise that the scripture says if you hear his voice. Do not harden your heart. It's wise to come to church on a Sunday.

[ 32 : 40 ] To come to the worship of God is not a little thing. It's wise to gather your family around you. Before you come and you pray. Because we are going to meet with the people of God.

And we're going to hear God's voice. Because it's the most dangerous thing you'll ever do. How do you not get to that place? Well, you refuse to go that direction by saying, God, today I want you not as a concept in my life anymore.

But I want the real God. Which means. You receive the word in such a way that you say, God, come to me in all your holiness. In all your glory.

In all your splendid beauty. Come to me not as a concept, but a reality. I want to grow in my love and awareness of your holiness. And I want to. Even though I know I'm going to hate it.

I want to be more aware of my sin. And I want to come to Jesus as the one who atones for my sin. And I'm going to try and stop. I'm going to stop trying to pay for it all myself.

[ 33 : 40 ] And I'm going to not stop treating you, God, as a concept in my life. And if you do that this morning. And say, I want to receive your word. I want the real God.

God will stop being a concept. And he will become a reality in your life. And your life will be changed forever. Just like Isaiah. Stay as you hear his voice.

Pardon not your heart. Let's pray.