When God Shows Up — Delivery Transcript

Isaiah 6:1–8 (ESV) · Wes Terry · Sunday, February 7, 2021 · *The Reward*

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All right, well, amen to that. If you have your Bible, open it up to the book of Isaiah, an Old Testament book, the Old Testament prophets. Isaiah chapter 6 is going to be the passage we're in. We're kicking off a new series entitled The Reward. And the reward isn't the things that God can give or deliverances that God can grant or prayers that God can answer. The reward is God Himself. And what would you say if I told you that all it took is one encounter with the true living God of the Bible for your life to be drastically changed forever?

All it took was one encounter with the God of the Bible to drastically change your life forever. Because that's the picture we get in this passage. It's actually a picture you get throughout the Old Testament and the New Testament. It was one encounter between God and Abraham that drastically changed his life forever. It was one encounter with Jacob, who was a son[1] of Abraham, who wrestled with the angel of the Lord literally all night long. And he told the angel of the Lord, I will not stop fighting you until you give me my blessing.

And through that encounter with the Lord, not only was Jacob's name changed from Jacob to Israel, he went from being a deceiver to a chosen one of God. It drastically changed the trajectory of his life. Same thing with Moses. He was an insecure young adult.[2] Wasn't quite sure what he was supposed to do with his life. He wasn't totally confident in his identity. And it was one encounter with the Lord there on Mount Sinai, the burning bush, where the Lord told him who he truly was. He got a true, fresh vision of who God really was, and God put a calling and mantle on his life that drastically forever changed the trajectory of his life.

One encounter is all it took. Just one. In the New Testament, it was the Apostle Paul who was a chief persecutor of the church. He hated Christians. He hated Christianity. He wanted to wipe the Christian movement off the face of the map. And it was one encounter with the risen Lord Jesus Christ on the road to Damascus that transformed him from being an ardent

church persecutor to one of the most effective church planters that the Christian movement has ever seen. All it took was one encounter. Just one. And that's all it takes in your life.

One encounter with the God of the Bible to drastically change your life forever, transform you. Now the question is, when's the last time you actually had an encounter with the God of the Bible? I'm not saying when's the last time you attended church because we all know there's a difference between attending church and experiencing God. Hopefully you experience God in the church, but just because you go to church doesn't mean you experience the Lord. When's the last time you had an encounter with the presence of God that was so powerful, so palpable, so fresh, so compelling that it changed the trajectory of your life?

And do you even have an appetite for it? Is that a reward? Is that something you crave, or have we settled for something less? I'm kind of under the impression as I've thought about this in my own life and as I've looked at leading a local church and watching local churches over the last several years, that perhaps we have settled for a discount level approach to communion with God or devotion to God— that we would never say it out loud, but we kind of go with the theory that whatever the bare minimum is for me to maintain some semblance of a good relationship with God, then that's what I'm going to do.

So if that requires me going to church or attending a small group or giving a tithe, then that's what I'm going to do. Others would maybe not even feel obligated to do that much. They would say, you know, maybe once a month, or I have a membership at a local church somewhere. I had a friend growing up in Roby who considered himself a Christian, but he said he goes to church like once or twice a year on Christmas or Easter. And he says, I go to make sure that I can still feel something.

Because if I feel something, I know God hasn't given up on me. That was his theory of communion with God. And I thought, I don't know if that's a great approach to the Christian life. Just because you feel something doesn't mean that God hasn't necessarily given up on you. But that's the kind of spirituality that a lot of people settle for. It's just good enough, but what if an encounter with God could change you forever? What if it could satisfy you in ways where you never felt insecurity again? You never felt a lack of love in your life again, the struggles that you have with anxiety or insecurity or a lack of identity, all of those things ceased because you had an encounter with the God that changed all of those things about you.

Wouldn't you want that? And if that is something that you want, then what I want us to do this morning is to look at an example of God meeting a certain individual by the name of Isaiah. And I think in looking at his experience, we can learn a little bit about how to position ourselves as individuals and as a church to encounter God, to experience a fresh vision of

God, so that this discount approach to spirituality or devotion is replaced with a genuine, sincere heart that seeks and loves the Lord.

Let's pick it up in Isaiah chapter 6, starting in verse 1. He says, "In the year that King Uzziah died I saw the Lord." I want to stop here just for a minute because it's easy to brush past this little phrase, "In the year that King Uzziah died," because we don't have kings and Uzziah is a funny sounding name and so we just kind of brush past it. This is not, in my view, a chronological reference from Isaiah to tell you when this encounter happened. This is telling you a little bit about Isaiah's spiritual context.

In other words, it wasn't until King Uzziah died that he was able to see the Lord. And that's important because you would think the opposite, because King Uzziah was a good king; he was a godly king for the most part, as far as we can figure out. He was one of those kinds of rulers who was smart and knew how to tinker with the economy so that it would produce wealth and prosperity. He had led Israel's army to be pretty fortified and pretty strong so that there was a relative peace and security.

And as a result of the peace and security and material prosperity, people became wealthy. And what usually happens when cultures get really wealthy and really when there's no real big threats or no big wars that are kind of reminding them of the brokenness of the world, then those cultures get a little bit high on the hog, if you will. They get a little bit presumptuous, arrogant, self-satisfied. The wealth and prosperity leads to a materialism that produces selfishness and greed. And all of a sudden, before you knew it, what happened in the culture of Israel is that the material prosperity had turned people inward.

No longer did they have a sense of duty to God and to neighbor. They had a sense of duty to themselves to get all that they could, and to can what they got and sit on their can, as Pastor David likes to say. The ties that would bind the culture together in a traditional sense were beginning to wane, and then to make matters worse, not only was their culture starting to crumble at the seams, the Syrian army up north was starting to grow in power and they had their sights set on Israel.

They had conquered nations to the left and to the right. And now they were coming south to take over Israel. And so when the culture was at its least strong, and when the enemy was at its most strong, King Uzziah, the good king, the wise king, died. And I think it's fascinating that Isaiah says that's when I saw the Lord. It wasn't in the high times, in other words. It wasn't when everything was going well. It wasn't when all the money was in the bank and all the security was where it needed to be.

It was when all of that was stripped from me that only then was I able to see the Lord. And I think there's a principle in that for us as we think about what does it look like to encounter God in our life. Sometimes it's an overconfidence in worldly saviors, or you could say an

overzealousness for worldly pleasures, that can oftentimes prohibit us from experiencing God and encountering God for who He really is because we're not able to see Him for who He really is. And if you were to measure the culture of Israel with the culture of the west or the culture of the United States of America, there are so many similarities.

We have had presidents and leaders who've led in such a way over the last 40 or 50 years or so, whenever the last really big threat to our way of life was, maybe World War II. And we've had this extended season of peace and security and prosperity. And as a result of that, we've gotten a little bit high on the hog, right? In our culture we've really got a culture marked by materialism and self-seeking and pleasure-seeking. We have a culture in which people have taken their eyes off of a duty to God and to other people and they're mostly in it for themselves.

We've turned inward. And as a result of that, our culture has also lost the ties that bind us together, the things we used to could share in common, like football and basketball and sports, and now we can't even share those things in common anymore because we're at each other's throats. Disagreement, polarization, division. The culture seems like it's starting to fray, and there are enemies, external enemies that seem to be growing in their power. And then you have things like 2020 happen with COVID-19 that throws our economic system— throws a monkey wrench in the gears.

We had a political season, an election that got everybody twisted up in knots. A lot of the things that we used to lean on for security and confidence were stripped from us and maybe even in your own personal life, the job that you thought was going to be there forever got stripped away from you. The money that you thought was going to be there forever got stripped away from you. The relationships and the way of doing things that you thought were going to last forever got stripped away from you. And all I'm saying is that is a wonderful time for you to experience the Lord.

Because sometimes an overconfidence in the way things are, or the way things always will be, or overconfidence in worldly saviors like economic certainty or political leaders or a political platform being in power. When those things are stripped away from you, it's a wonderful time for you to see the Lord because it exposes an overconfidence in those things that kept us from really seeing him for who he really is. Now I'm not saying that God causes those things to happen because he's punishing us for an overconfidence, although that's possible. I'm just saying when those things are stripped away, that's not a time for you to despair— will God ever deliver?

That is the time for you to look up, because those are the best times to see the Lord. As somebody said, the stars shine the brightest when the sky is the darkest. And so it is in our life. I wonder in your life, what has been taken away from you that is causing you to want to look up? Maybe it was a certain kind of relationship being a certain kind of way. Maybe it

was people thinking about you in a certain kind of way, having a certain kind of reputation. And perhaps the Lord is stripping those things away from you, and you find yourself in a season of uncertainty and anxiety.

And the invitation, I think, from Isaiah is instead of looking to your circumstances or looking to what's been lost, to look up and see the Lord, because you're in a prime opportunity to encounter God. So Isaiah looks up, and when he looks up, he sees the Lord. Look again at verse 1. He sees "the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim"— and a seraphim is like a boss angel, like Boss Hogg outlaws, you know, top of the line.

Seraphim "each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew." So quite a picture there. And then one seraphim called to the other seraphim, "Holy, holy, holy is the Lord of hosts"— or the Lord of armies— "the whole earth is full of his glory!" "And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke." So this encounter between Isaiah and the Lord is really similar to the encounter that Ezekiel had and that Moses had.

And here's the commonality: revival happens in your life and in my life. Revival happens in a church or a culture. Revival happens when people desire more of God— not what God can do, not the deliverances that God can bring, not the answers to prayer that God can bring about in your life. Revival happens in your life when you shift from loving the things that God can do to desiring God Himself more than anything He's able to do. When you look up and you see the Lord for who he really is, and in seeing him for who he really is, you desire him.

You hunger and thirst for his presence. It's not any material thing that God can do, but it's God Himself. And when a people or when an individual cries out to God for God, then revival is on the way to taking place in that person's life. The problem though with a lot of us in this room and a lot of the church and certainly the problem in our culture is that we've lost our vision for God. Or you could say another way to use Bible language, we've lost our fear of the Lord.

And what I mean by that is that when we think about God or when we have a vision of God, the vision that comes to our head is not the actual vision that the Bible presents. Another way to say it, that the vision that we have in our heads is not an accurate vision. It's not a true understanding of what God is really like. Because if we saw what God was really like then we would have a picture of what Isaiah has in Isaiah chapter six. You notice the way he describes him?

He's seated on a throne. To be seated means he's in complete control. That he's not up in heaven, standing up, wringing his hands, worried about what's going on throughout the

world. He's not trying to figure out what am I going to do now that X, Y, and Z happen. He is seated. He's in complete control. He is not stressed or worried or anxious about anything. He's seated on a throne, which means he is the King. He is in authority. That talks about the total authority that God has over everything that is.

He is not subservient to anyone. Anyone and everyone is subservient to him. He's the sovereign. He's not accountable to anyone. He's not dependent on anyone. He is in complete and total authority. He's high and he's lifted up. That speaks to the beauty of God, just this awe and this reverence of God being the ground and the source of everything that's good in this world, all truth, all beauty, all goodness. When you have a newborn baby brought into the world, the joy that baby brings to a family, can you picture that?

Or when you get married on your wedding day or that experience of falling in love and loving and being loved by another human being. Just the intimacy, the goodness of that kind of experience— you know that's just a foretaste of the real thing? That's got its source and ground in God Himself. The joy of a newborn baby— the ground of all joy and true joy is God Himself. That when you see a beautiful piece of artwork or a really compelling piece of artistic expression, and you think to yourself, wow, that's really unbelievable.

It moves you. That art is really just a pointer, it's a sign pointing you to the ground of all beauty in all the universe, and that is God Himself. That he is the epitome of the most beautiful song you've ever heard, that the most satisfying meal you've ever tasted, the truest love you've ever been loved by, the fullest joy that you've ever experienced. The source of all of that is God himself. And so he's high, he's lifted up, he's the King of kings, he's the Lord of lords, he's completely in control, he's not anxious or worried about what's going on on the earth.

And it says the train of his robe fills the temple, and so it's this idea that he is present everywhere. There's no place you can run from him, no place you can hide. As David said in Psalm 139, I go up to the highest heavens and you're there. I go down to the depths of Sheol and you're there. I go as far as I can to the east and you're there. I go as far as I can to the west and you're there. His presence is everywhere. It says the whole earth is full of his glory.

It's quite a compelling picture of what God is like. And then you have these seraphim that are covering their face with their wings and covering their feet. And they're going up and down and they're saying, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. Nowhere else in the Bible[3] do you see God referred to in this way. When Hebrew authors would repeat something, that meant that they really meant it. It's kind of like when Jesus would be preaching and he'd say, verily, verily I say to you, or Amen, I say to you.

He was basically saying, listen, what I'm about to tell you is really, really important. But if you repeated something three times, that was what's called a superlative. It means you were

speaking of something in its strongest possible sense. And so here they are describing God in the strongest possible of terms, and the word that they use to describe God is holy. The word means set apart, wholly other, in a category all to itself. And you don't see God described with any other word in the Bible in this kind of way.

Never is God referred to as love, love, love even though 1 John says God is love, he's never referred to like this. He's never referred to as good, good, good, or true, true, true, or beautiful, beautiful, beautiful. He's referred to holy, holy, holy, which means the primary way we need to understand God is as someone who is hallowed, who's set apart, who's holy unlike anything else in this world. Who's like fine china that never gets used? You guys got any fine china in your house? It's not common, it's not for common use.

Some people have china so fine you don't even use it on the holidays. It just sits there. It is completely set apart. And that's this idea of holiness. It is not common. But what's happened in our vision of God— and tell me if this is true in your own life, is the vision of God has gotten trivialized and it's gotten commonized and it's gotten shrunk down to this culturally acceptable version of a God who exists, but he's not super interested in what's going on in our life. But he will be there for us if we pray to him.

He's kind of like this therapist, this divine therapist who helps us when we really, really, really, really need it. Otherwise, he's not really concerned about what's going on in our life. As Christian Smith coined it, a moralistic therapeutic deism. When you think of God, what comes to your mind? And is it this compelling picture of a God who is wholly other, completely set apart, the whole earth filled with his glory, meaning as Tony Evans says, the footprints of God are everywhere I look. I look up to the sky and I see his handiwork.

I look at the Grand Canyon and I'm struck by his unbelievable power and design. Every part of the creation screams the sovereignty of God and the presence of God and the glory of God. Or have we lost that vision? Because the thing that paves the way for revival is a resurgence of this vision of God, a new, fresh vision that God is holy that he is King, that he is glorious, that he is good, that he is the all-satisfying source that my heart was created to rest in. When we lose this vision of God, we lose personal renewal, we lose personal revival, but when we reclaim it, we reclaim and reposition ourselves to experience God in a powerful way.

The whole text is just screaming the unrivaled sovereignty of God, that he is Lord. And we need a fresh vision of that. I need it. You need it. We need it as a church. We need it as a culture. The problem is the only vision we have is television or technology vision, techno vision. And we drench ourselves in that kind of vision, and it competes with this vision of God. It kind of numbs us to his reality. You get so wrapped up in the world and the things of the world.

If you spend your weekends binge-watching your favorite episodes on Netflix— and I'm not necessarily coming down on Netflix, even though sometimes Amazon Prime is better or Hulu is better— but I'm just saying that you've got to be careful because there's a tendency in the human heart to shrink this compelling vision of God and supplant it or replace it with other kinds of compelling vision in our life and you'll never experience God if that's the case. This is the reason why some of you have no desire to pray. You can listen to sermons on prayer all day, every day for the rest of the month of February, and you still wouldn't pray more because you don't have the hunger to pray.

Because your heart's been eating junk food, spiritual junk food, through these other mediums. It's why some of you find it very difficult to come to church. And when you do come to church, you're bored out of your mind, and, oh, we're going to sing this song again, and when will this guy ever stop talking? And you just can't stand it because you've supplanted a vision of God, this compelling vision of God with this truncated papier-mâché God on a papier-mâché throne that's not really real. Or at least he's not going to be real until you die.

That's why some of you maybe even watching this right now are up in your kitchen, you know, cooking breakfast or toying around and totally distracted instead of sitting in the living room with the Bible open, wanting to hear from the Lord, because we've lost this vision. We need a fresh vision of the Lord. This kind of vision. A vision that sees God for who he really is. Because unless and until we get that kind of vision, we're not going to encounter the Lord. So he looks upward, he gets a fresh vision of God, then he looks inward and he gets a fresh or an honest assessment of himself.

Verse 5, he says, "Woe is me! For I am lost"— or I'm undone, or ruined— "for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" "Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.'" So not only does Isaiah get a proper, compelling understanding of God, he also looks inward and he gets this true and honest assessment of himself.

He sees that he's a sinner. And he says, woe is me, I'm undone, meaning not just that I got some things to work on, this awareness that even if I worked on everything and became exactly the version of me that I wanted to be, it still wouldn't be sufficient compared to this holy vision of God that's in front of me. He is so set apart, he is so holy, he is so pure, he is so righteous that even on my best day my righteousness would be like a filthy rag before this God.

Woe is me. And notice what he doesn't say. He doesn't say woe is them, because sometimes that's how we get out of dealing with our own sin. We get out of dealing with our own sin by

pointing the finger at other people and saying, well, at least I'm not that bad. At least I don't do that kind of stuff. At least I haven't cheated on my wife. At least I don't have those kinds of addictions. And you'll never deal honestly with your sin if you're pointing the finger. Isaiah doesn't say woe is them.

He says, woe is me, I'm a man of unclean lips, because out of the mouth the heart speaks. I heard somebody say if there was a device ever created that could take a picture and put in picture form what's actually going on in the human heart, that the person would be out of business in a week because nobody wants to see that. And it's true because there's wickedness in our heart that we shield ourselves from, and the way that we shield ourselves from it is by pointing the finger at other people.

But if we would remember that when we stand before the Lord on judgment day, he's not going to compare us to some earlier version of ourselves. He's not going to compare us to our parents' faith or our best friend's faith. He's not going to compare us to our drinking buddies from high school or college. He is going to compare us to the perfect epitome of perfection, sinless perfect life of Jesus Christ. That's the standard. The sinless, perfect life of Jesus Christ. That is the one before whom we will stand and the account against which we will be judged.

And if we stand before him on that day with that kind of measurement, we're all undone. We'll see our sin for what it really is. But the good news is when we see our sin for what it really is, but we also see God for who He really is. We don't just see our sinfulness, we also see God's mercy and grace, which is why Isaiah says this angel went to the altar and he grabbed a pair of tongs and got some coal from the altar and he touched my lips and said, your sin is atoned for.

It's a principle about revival. Personal revival in your life will come about when you deal honestly with the sin in your life and then see the grace of God that is so compelling that it moves you to a place of repentance and confession. And in that confession of sin, God forgives you of sin and cleanses you from the unrighteousness in your life. It's just a principle. It's just the way that God works. It works both ways, actually. If you try to cover your sin, or if you try to minimize your sin and say, well, I, you know, I'm just getting drunk every now and then.

It's not that bad. Or, you know, marijuana's going to be legal pretty soon anyway, so what's the big deal? Or you know, I'm not hurting anybody. It's an addiction of porn, but you know, I'm not really hurting anybody. It's just between me and this screen. And you minimize it and cover it up and justify it. Listen, when you do that, if you're a Christian, when you do that, God will uncover your sin. He just will. It's part of his grace in your life. When you minimize and cover your sin, God will uncover it.

I know from personal experience. I remember growing up, my mom would say, You better stop because you're going to get caught. And I say, yeah, right, I'm really good. I'm really good at hiding. And then, boom, I would get caught and I would say, Mom, how did you know? She said, God told me. And I literally think God sometimes told her, like in a dream, God will uncover your sin. It's just, it's part of his goodness. But listen, if you will uncover your sin, then Jesus— or God— will cover your sin with the blood of Jesus and he will forgive you of your sin and he will cleanse you of all unrighteousness.

It's a promise that he's made to us. 1 John 1, verses 7 to 9 says that "if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us." Here's the big one. Verse 9. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." So I don't know what your sin is this morning.

Okay, I'm not reading your mail. But some of you are covering, you're shielding. There are questions you hope nobody asks you. There are things that have been left in the darkness for so long that if anybody ever knew, they would be totally shocked. And this morning you've got an invitation from the Lord to have an encounter with God that is so powerful it will transform you. It will free you from your bondage to that sin. You will finally be free. All unrighteousness, not just the big stuff, not just the little stuff.

Everything will be clean. It's a perfectly cleansed dish. But it's only going to happen if you will uncover it and confess it. If you will, in seeing God for his truly holy self and in seeing yourself for your truly sinful self, you will in humility confess your sin and say, God, please forgive me, save me, and cleanse me from this unrighteousness, and he will do exactly what he's promised to do. I put in my notes, sin that gets voluntarily confessed is dealt with much differently than sin that is involuntarily exposed.

Can I get an amen on that one? Sin that is voluntarily confessed is dealt with much differently than sin that is involuntarily exposed. And this morning you have an opportunity from your Heavenly Father to confess your sin. If you're watching this online and there's something eating at you and you've been holding it secret for a very long time, then you need to bring it into the light. So, you know, talk to a pastor, talk to somebody on our staff, bring it into the light. If there's something you've been concealing from somebody that you love, let today be the day where you bring it into the light.

And you start a process of spiritual renewal because you've stopped your hiding, you've stopped your concealing. I'm telling you, for some of you, personal revival, you're on the cusp of it if you would just repent and confess the sin that you're concealing. Some of you, the reason you can't get free from it is because you haven't brought it into the light. You haven't had your community of people who love you walk alongside of you and walk with

you through that season of darkness and despair. You got to look upward to get a fresh vision of God.

You got to look inward to get an honest assessment of self, and then you got to look forward with a spirit of total surrender and obedience to the Lord. It really isn't rocket science. You've got to look up, see what God's really like. You've got to look in to see who you really are. Confess that sin, bring it out into the open, and then look forward with a heart of total surrender and obedience to the Lord. He says in verse 8, after he gets this forgiveness and cleansing from God, he says, "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?'" And then "I said, 'Here I am!'"— or here am I— "'Send me.'" Now Isaiah is not saying, here I am, I'm over here.

Look, over here. He's saying, here I am, here am I. I'm surrendered, I'm totally yielded. I'm fully yours. This is a passage about the Lordship of Christ. And personal revival comes in your life when you are totally surrendered to the Lordship of Christ. But he's either Lord of all or he's not Lord at all. There can't be arenas of your life where I say, yeah, but— yes, I'll honor you and I'll follow you and I'll do whatever you say, except for— if that's the case, then he's not Lord. And I'll be careful in saying this, but if he's not Lord of your life, I would check to see if he's actually savior of your life.

Because in the Bible, there's no real separation between those two things. He's Lord and Savior. And if you've got a spirituality that says I can live however I want to live and God's still going to let me off the hook when I die because I prayed a prayer when I was six years old, that is not a biblical picture of salvation. The biblical picture of salvation is fully trusting in the Lord for salvation and in that full surrender of your life you allow him to have complete and total control of everything that makes you.

You were bought with a price, you are not your own. Glorify God in your body. Here am I, send me. But what I think is so fascinating, and with this we'll be done, is before Isaiah was able to get a personal word from the Lord on what he was supposed to do, he first had to get a fresh vision of the Lord. And if you just take a sidebar for a minute and stop applying this text to you as an individual on what this looks like in your life. And let's apply this corporately as a church.

One of the things that the Lord has been working in my own heart as the leader of this church is that before we can get an answer to our particular role in the mission of God, we first as a congregation need to recapture a fresh vision of God. Before we can hear from the Lord, we've got to get a vision of the Lord. And that's why I really sense this call to prayer and a call to renewed devotion, a call of repentance and confession as a congregation, that we all position ourselves in humility before the Lord and ask him— you know, we get a true picture of who he is, we get a true picture of who we are as a church, and then we hear him say, now here's what I want you to do.

Because you really can't have clarity on what's next until you get a vision of God and a vision of yourself. I think the way I put it in your notes is the mission of God is settled. The Great Commission is to go and make disciples. The mission never changes, but our particular role or your particular role in the mission will only be known through a fresh encounter with God. That's why I think the thing we need more than anything else is a fresh vision from the Lord. How many of you would say, I need a fresh vision of God?

Just personally, spiritually. I'm not saying I'm in habitual sin. I'm not cheating on my spouse. There's nothing glaring. I'm just saying I'm spiritually bored. Or I'm spiritually dried up. 2020 has had its heyday on me. I feel disconnected. I think a lot of people feel that way. And here's the invitation from the Lord. In the year that King Uzziah died, I looked up and I saw the Lord. And so let's look away from the things that have captured our attention and the affections of our heart. Let's look up and see God for who he really is.

Let's be courageous enough to deal honestly with what's going on in our hearts. No shielding, no justifications, no look at them and not me. Deal honestly with what's going on in here. Ask the Lord, search me. See if there's any unclean way in me. And be courageous enough that when he reveals what that thing is, to bring it into the light and confess it. And to trust that he can cleanse you from that unrighteousness. And then let's all be willing, like Isaiah, to say, you being who you are and me being who I am, and me living fully in your grace and mercy.

I offer myself, mind, body, and soul, all that makes me me, my world, my family, my future, my dreams, it is yours. I'm completely surrendered to the Lordship of Christ. And if you'll have that kind of heart this morning and you'll sincerely seek the Lord as we're about to pray for him to show you himself— show me your glory. I really believe he'll be faithful to do that. And as a congregation, I want to invite you, I want to challenge you. If you consider yourself a true member of Broadview, truly committed to what's next, I want you to be truly committed to this process of seeking the Lord and asking him, show us your glory— showing up for prayer meetings where all we do is pray.

We don't talk to God about what we want to talk to him about. We talk to God about what he wants to talk about. What is your kingdom about? What are you doing in the world? Because I believe you're doing exactly what you want to do in the world and you're doing it well. Every one of us has as much or as little of God as we want. So if you want more, ask him for more. Let's bow our heads together. Every head bowed, every eye closed, if you're watching online.

Sunday morning really isn't about a sermon. It's about the throne of grace. It's about the Lord doing in your life what he wants to do. And so as Taylor plays kind of behind the scenes here, I just want you in your heart of hearts right there where you're seated to be honest before the Lord and ask and tell him, I want a fresh vision of God. Would you show me your

glory? Some of you maybe need to pray, God, I want to desire that. I don't desire it. My heart is caught up in worldly saviors, worldly pleasures.

Worldly failures. I've allowed my King Uzziah— I've allowed the death of my King Uzziah to take my eyes off the Lord. I've had an overconfidence in a certain kind of reputation or a certain kind of security, forgive me for making that my hope instead of you. For some of us, the reason why you can't pray, God, give me a fresh vision, it's because you've got sin in your life that you don't want to confess. You've been keeping the Lord at an arm's distance. It's been months, maybe years, maybe decades. And you know that there's something the Lord can do and wants to do in your life, but you've settled for a lesser life, a lesser joy, a lesser peace, because you'd rather cling to mud pies when God's invited you to play in the ocean.

And so maybe this morning is the morning where you finally let it go. Where you finally bring it to the light. Where the Lord reveals himself to you in such a powerful way that it breaks loose the pride and the arrogance and the rebellion in your heart. And if that's you this morning and you're not a Christian and for the first time in your life you're surrendering your life to the Lord Jesus, I want you to let us know. If you're watching this online, you can text our church phone number.

325-692-2360 should be on the screen there. If you're here in person, you can come see me after the service. You can scan that QR code on the back of the seat in front of you, and you can indicate your spiritual decision today. I sense the Lord for some of you the reason why you're not able to get a fresh vision of God is because you're not willing to accept his forgiveness of your sin. You're all about recognizing the sinfulness of your sin, but you're struggling to believe you're forgiven. You're struggling to believe you can be used.

You're struggling to say, here am I, send me, because why would God ever use somebody like me? And this morning the Lord is inviting you to look up and see him for who he really is. He's not just holy. He's full of steadfast love. He is full of forgiveness and grace. He is a father who is unconditionally committed to you as his child. So right there where you're seated. However the Lord leads, would you do business with him? We're not going to sing, just a few moments of silence and Taylor playing.

Let today be a catalyst, a spiritual catalyst of a season of personal renewal and revival in your life. All it takes is one true— and some of you may be here this morning and the single act of obedience the Lord is calling you to do is to make your faith public through believers' baptism. When you say, here am I, send me. When you say, what does the Lordship of Christ look like? It looks like being obedient to the Lord in that area of your life. So before you leave today, will you tell somebody, will you follow the Lord in obedience to that invitation on your life to make it public through baptism, not something you did as a kid, not something you did for your parents or your grandparents.

A baptism that reflects a faith that you own for yourself. A baptism that is after your conversion. And then lastly, if you're a member of Broadview and you consider yourself part of this church, would you spend the next couple of minutes asking the Lord to move in the heart of your pastor and in your staff and in your own heart? That he would make us one mind around this rallying cry of being renewed and revived that we would receive as a church a fresh vision of God so that we can receive a fresh mission from the Lord for 2021 and beyond.

The world is crazy. It looks so different. It's easy to get discouraged. And it would be easy to make a foolish mistake. And so before we move forward, we want to say, Lord, where are you going? Because unless you lead us, we don't want to go. So Lord, we want to see you. We want a fresh vision of God. And would you start today making the commitment that whatever it takes to walk down that road together, I'm committed to doing it. Giving up whatever I need to give up. Changing whatever I need to change.

Sunday is not about a sermon. It's about the throne of grace in your life. What is God calling you to in this moment? Will you respond? Father, we thank you for the power of your word. We thank you for the ministry of the Holy Spirit which takes words of a mere mortal and infuses them with supernatural power so that when the Bible speaks you speak. And we're able to hear you and receive your word to us this morning. And I know you've promised that your word does not return to you void, but that it accomplishes that which you intend for it to accomplish.

And so we thank you for what you've produced in us this morning as a congregation, and we pray that the work that you are beginning in us even now that we will be faithful to work with you so that you see it out till its day of completion. Let us not leave this place having heard a good message and letting it be that, but that we leave this place fully surrendered and committed to your kingdom coming and your will being done. And we pray it in Jesus' name. Amen. And God's people said, Amen.

We don't have a

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1. Transcript note: spoken as "a son of Abraham"; Jacob was Abraham's grandson, the son of Isaac. Source: Genesis 25:19–26 (ESV). ↩
2. Transcript note: spoken as Moses being "an insecure young adult" at the burning bush; Scripture places that encounter forty years after he fled Egypt at about forty, so he was about eighty. Source: Acts 7:23, 30 (ESV); Exodus 7:7 (ESV). ↩
3. Transcript note: spoken as "Nowhere else in the Bible do you see God referred to in this way"; the threefold "Holy, holy, holy" also appears in Revelation 4:8, which echoes Isaiah 6:3. Source: Revelation 4:8 (ESV). ↩