

Mine Eyes Have Seen The King

By Dr. Kenny Baldwin

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Crossroads Baptist Church
5811 Hoffmans Lane
Bailey's Crossroads, VA 22041

Website: www.ourcrossroads.org
Online Sermons: www.sermonaudio.com/ourcrossroads

Isaiah 6, if you would, for the preaching of God's word. Isaiah 6. A wonderful, powerful portion of Scripture we read here in this book, and we certainly do thank the Lord for it. Look with me in this chapter, verse 1,

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. 4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. 5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. 6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: 7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Our Father, we ask for thy blessing on the reading of your word. I pray that you will cleanse me of sin, empty me of self, and fill me with thy Spirit. I pray that you would help me to preach what you would have me to preach with fire and fervency, at the same time with love and compassion, Lord, that would cause people to see you. Bind the forces of Satan for the hedge of protection about this place and help me, Lord, to be your vessel used by thee. Save the soul that's lost nearest hell, and strengthen us as believers to bring more glory to thy name. In thy Son Jesus' name and for his sake. Amen.

You may be seated. Thank you for standing.

We are reading here, we are in the prophecy of Isaiah, one of the four major prophets in the word of God. Major not in his matter of importance but major in the amount of Scripture that the Holy Spirit of God inspired him to write. Four major prophets and 12 minor prophets tucked at the end of the Old Testament in the world God, but although by

way of placement they are placed at the end of the Old Testament, these prophets, each of them had a different ministry during the reign of a number of different kings that are located earlier in your Bible, back in 1 and 2 Samuel and then moreso in 1 and 2 Kings, 1 and 2 Chronicles. So even though we read the prophecy in the end of our Old Testament, the prophecy is actually happening during the reign of the kings earlier in the Old Testament.

Now, this passage of Scripture about Isaiah, no doubt in my mind happens not long into his ministry as a prophet. The verse begins by making this statement, "In the year that king Uzziah died." I would like you to flip back in your Bible, if you would, to 2 Chronicles 26, and if we could, establish the context of that statement, because you and I open our Bibles and read the statement, "In the year that king Uzziah died," and for us it does not really mean that big of a deal, but if you'll look back at 2 Chronicles 26 and if you're studying in your Scripture or taking notes, you can come back there or you can also write down 2 Kings 15, combine that with 2 Chronicles 26 and you'll hear details about Uzziah's reign. Chronicles is more specific, it gives us more details.

So I want us to look at the reign of king Uzziah. King Uzziah is one of the kings in the southern kingdom and as the nation and as the nation of Israel was divided into northern and southern kingdoms after the rule and reign of Solomon, we find that the northern kingdom made up of ten tribes was full of all wicked kings. The southern kingdom, on the contrary, had a number of good kings that chose to do that which was right. Please notice what I said, they chose to do that which is right and that simply means that if we re to do what's right, it must be a choice. It is not a coincidence. It is not a circumstance. It cannot be forced. It cannot be programmed. My friend, righteousness must be a choice.

Uzziah. We find the reign of king Uzziah, verse 1, "all the people of Judah took Uzziah," this is after the death of Amaziah. We see Uzziah also sometimes called Azariah. They made him king, verse 1.

Verse 2, "He built Eloth." Look at verse 2, he "restored it, after that the king slept with his fathers." Look at verse 3, "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years." Now listen, he reigned for 52 years. Look at verse 4, "he did that which was," what does it say? "Right in the sight of the LORD, according to all that his father Amaziah did." Look at verse 5, "he sought God in the days of Zechariah, and as long as he sought the LORD, God made him to prosper." There's a whole other message there. You want to prosper? Seek God. You want to prosper? Follow God. You want to prosper? Honor God. You want to obey God? Honor God. You want God to bless you? Honor God.

Verse 6, "he went forth and warred against the Philistines." Watch this now. He's wiping out enemies, "brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines." Verse 7, "God helped him." He's got God on his side. Verse 8, "Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt." Verse 9, he "built towers in Jerusalem at the corner gate." Verse 10, "he built towers in the desert, and digged many wells, much

cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry." And we notice that the Scripture tells us even further than that, he was a fighter, he was a warrior, he was one who fought for God and fought against the enemies of God. Verse 15, "he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong."

Now listen to me now: we're not going to do a study of Uzziah but I want you to understand this was a king that landed in the kingdom and he was leading it the right way, he was honoring God, he was obeying God. At a very young age, we see a mark at 16. Here he is living for God and for 52 years this is a king that is trying to do what's right. We find later in verse 16 that he got strong and he sinned against God and went into the temple and did what only the priests were supposed to do, so he had leprosy, ended up getting laid up into a hospital until he died because he made a mistake, but overall this was a king that as best as he knew how, sought to do right, sought to live for God, was leading the nation in the right direction, was reforming that which was wrong, was trying to steer them away from idolatry, was fighting against their enemies, was being an example of leadership, responsibility, commitment and consecration to God before God's people, Israel.

He was a good man but in Isaiah 6 he died. When Isaiah says he died, you've got to understand Uzziah was one of the kings during which Isaiah's prophetic ministry took place and I want you to put yourself in Isaiah's place. "I'm ministering as God's voice to God's people but aiding my ministry as a prophet is a king that's doing right." Now watch this now: do you want to make the preacher man's job easier? Get political leaders that will do right. Now it's very hard to find and so Isaiah in so many words is saying, "When I preach the truth, man, I preach the truth in favorable circumstances because back in my preaching up as a prophet was a leader as a king who was leading right and leading in the right direction." But all of a sudden he's bound up by leprosy. He's laying up in a bed and eventually after 52 years of what Isaiah would call a prosperous and a successful reign, Uzziah dies. You've got to understand the panic in the mind of Isaiah. "This is my man that I look up to. This is my support. This is the one that is exercising biblical legislation. He's walking in a way that pleases God. He's living in a way that honors God. He is helping to reinforce that which I'm preaching. We're walking hand-in-hand, prophet and king together, leading in the right direction." And now Uzziah has died and in the mind of Isaiah, "There goes the progress in my ministry. There goes the chance for me really to lead accordingly. There goes the momentum that Uzziah has led all these years, 52 years. We were actually headed in the right direction. We're getting some hedgeway. We're making moves for God and now Uzziah has died." And I imagine that not very long in the ministry of Isaiah, he became a little bit discouraged, he became a little bit down because he probably was starting to lose hope that now the prosperity of my prophetic ministry really has no potential because my biggest support that's really giving me the hedgeway and the leeway that I need to lead right has now died.

What the Bible says in Isaiah 6, that Isaiah said, "In the year that king Uzziah died I saw a whole different king." Would you say amen? He began to realize that on the throne in Israel, the king sits no more but there's a place where the King will sit forevermore. My human authority that I look up to has now been taken away from me, but there is somebody who is always with me who can never be taken away from me. For years I've been looking to Uzziah as my example, as my backup, as my support, as someone I can count on, and now he's gone, but I've got somebody who will always be with me, who will never forsake me, and who will never let me down. I've been staring at Uzziah, I've been focused on Uzziah, my attention has been on Uzziah, but somehow the providence of God has allowed him to be moved aside, has allowed him to be taken off the scene, has allowed him to be pushed away from me. Do you know why? God was trying to challenge Isaiah, "You can't keep going for me by staring at Uzziah. You can't keep going for me by looking at human examples. You can't keep going for me by having heroes that are here on planet earth."

Listen to me: I'm all for role models, I'm all for heroes, I'm all for great examples, but my friend, the motivation and the mainstay for your Christian service has got to be bigger than your preacher, bigger than your parents, bigger than your spiritual guide, bigger than your discipler, bigger than your Sunday school teacher, bigger than somebody that brought you to the Lord. Isaiah said in chapter 6, verse 5, due to the circumstances of Uzziah's death, God got my attention and he said in verse 5 of chapter 6, "mine eyes have seen the King." Mine eyes have seen the King.

I don't have time to look at it, but if you'll turn over to John 12, John tells us that no doubt in our minds, Isaiah, that vision in Isaiah 6, was none other than Adonai, was none other than the Lord Jesus Christ sitting upon the throne. And by the way, that's good proof to the fact that the Lord Jesus Christ is sitting on throne today because he was sitting on the throne yesterday in the past. And when he rose again, amen, with resurrection power, he didn't go to a new place, he went back to his old place to sit on that throne in heaven. Way back in Isaiah 700 years before Jesus had ever come to planet earth, Isaiah said, "I had a vision and I saw not king Uzziah but I saw the one who is the King of kings and the Lord of lords." And a despondent, ready to quit, discouraged, major prophet in the word of God whose ministry had taken, if you would, a good start to it and now with the prospect of diminishing and slowing down and not having much backup, God gave him the vision that he knew would keep Isaiah stirred up, motivated, driven and passionate about God. He didn't give him a vision of some athlete. He didn't give him a vision of some politician. He didn't give him a vision of some dream location. He didn't give him a vision of prosperity and riches. He didn't give him a vision of getting all his wishes done. He wanted Isaiah to know, "If you're going to meet my people with a word from the Lord, the best place for you to look is to look at my Son Jesus, because when you look at him, he motivates you and drives you and transforms you and changes you in the man you need to be for me."

Mine eyes. Mine eyes have seen the King. And if you really read the rest of the book of Isaiah, you're going to find out that Isaiah had to tell the people some harsh things and Isaiah had to reveal to some people some harsh words. He had to look at people who

were used to being blessed by God and say that because of your disobedience, you will go to the land of Babylon for 70 years, because of your disobedience, you will be taken captive by the Assyrians for 70 years, because of your disobedience, God would judge you, because you're not living right, you've become wild grapes in the Lord's vineyard, because you're not listening to the mighty hand of God. His ear is not heavy that he cannot hear. His hand is not short that he cannot save. But your iniquities have separated you between you and your God that he will not hear you and he will not save you. He had to look at those people and say things that weren't very popular. He had to look at them and say, "Don't you go down to Egypt." He had to look at them and say, "Shame on you that you get impatient with God when your strength is to sit still." He had to look forward to one day telling them in chapter 53 that, "He was wounded for our transgression. He would be bruised for our iniquities." What they were saying about this just a few moments ago, "The chastisement of our peace was upon him and by his stripes we are healed."

Isaiah is the prophet in the word of God that makes more references to the Lord Jesus Christ than any prophet in the word of God, and you look at that book and think, "Wow, why did he talk so much about Jesus? Why did he focus so much about Jesus 700 years before Jesus was born?" I'll tell you why: because not long into his ministry God let him get a glimpse of the Lord Jesus Christ in his majesty and in his glory and it changed Isaiah. It kept Isaiah straight. It kept Isaiah going. It wouldn't let him quit. It brought him out of discouragement. It got his mind on the right person. It got him off the focusing off of human examples and it got his eyes on the one, the only one that can keep you going.

And my prayer for everyone in the sound of my voice this morning is this: that in a world that is getting worse, in a society that is diminishing in value and character and integrity, listen to me, even in a country that was founded on biblical principles that now has drifted far away even from where we once were, listen to me, in a world where our schools are getting worse, our marriages are ending, our values are being ripped out away from us, our foundations are being destroyed, in a world where if you are a Christian, you walk out in that world and oftentimes your biggest supporters are moved, your biggest blessings are lost, your biggest dreams are crushed, and your biggest goals seem impossible, and sometimes we are rendered inoperable, discouraged, depressed, distressed and in despair, contemplating quitting and really in our mind thinking about is this thing about serving God really worth it, some of us thinking we've got a better job, we get back in it, if we made more money we'd get back to it, if we got a spouse we'd get back on it, if we got a better church we'd get back on it, if people treated us better we'd last, if the Christian life weren't so challenging we'd make it, if you stop giving us so many rules, preacher, we could really fly in the Christian life, can I tell you there's only one place you can look, there's only one person you can see, there's only one thing that you can do that will keep you going when the storms of life come and the challenges of this life show up and when people that you love go away or fail you or let you down, or betray you, or disown you, or leave you hanging, I'm glad that we can lift up our heads to a King that's sitting on the throne whose kingdom will have no end, whose name is above all names, whose life is an everlasting life, whose power is unmatched, whose majesty is unparalleled, somebody needs to pick up your head today and look at the King.

We've lost focus. So many of us are stuck on Uzziah and convinced that the only way we can serve God effectively is for him to circumstantially favor us. Get me back up. I'll be a good witness if you give me a bunch of people at my job that love Jesus. I'll reach my family if you just get me 10 strong people in there that will stand behind me. Oh, I'll be a better testimony if you just give me more money in the bank, if you just give me more friends that love me. Oh, I'll really slow down in my promiscuity if you just give me a good looking husband or a pretty wife. Oh, I'll really start giving to the Lord effectively if you just give me a raise and make things easy for me. Listen my friends, sometimes God has to let Uzziah die. Sometimes he has to move some friends out of your life. Sometimes he's got to take some comfortability out of your life. Sometimes he's got to bankrupt you from convenience, he's got to make you stand alone, he's got to mute some voices, he's got to white out some distractions. Sometimes he's got to slow down your hurry. He's got to speed up your drag. Sometimes he's got to quiet your loud mouth. He's got to arrest your attention because, my friend, the only way we can really keep on going for God is to see the King.

I want you to see him today, to see what Isaiah saw. Boy, he saw it at a time when he needed it. And if there's a hint of dismay in your Christianity today or maybe there's just a stigma of stagnation where there is nothing happening, boy, if there's anything that's become popularized in the body of Christ, it's Christian people within whose lives nothing is happening. I mean, there is no prayer getting answered. There is no Bible getting read. There are no promises being claimed. There are no souls being won. There is no joy being had. There is no abounding going on. There is no fruit-bearing happening. And listen to me, they've got it blamed on this had happened and what did go wrong, and this person let me down, and I got served a bad deck of cards, that my momma wasn't this and my daddy left then, and my sister's this way, and it doesn't go my way. Let me tell you something: you don't need all that to serve God, you just need to get your eyes on the King of kings and the Lord of lords and let his life and who he is and his power and his glory and his majesty and his magnanimously press you on.

Well, mine eyes have seen the King. Look at three things that happened in Isaiah's life when he got this vision. John 12 gives you a good explanation of this vision of Christ. What happened, Isaiah? "Well, when I saw the King, first of all, I recognized the Almighty's supremacy." Did you hear that? He said, "I recognized the Almighty's supremacy." He said, "Let me tell you what happened when I got a good look at Jesus. I figured out who's in charge." Let me say that again, I figured out who's in charge. Do you know why some of you need to look at Jesus? Because Jesus needs to remind you that you're not in charge. Jesus needs to remind you that you're not on top. And he also needs to remind you that other people aren't in charge and that other people aren't on top.

Notice what Isaiah said, "In the year that king Uzziah died," look at what he said in verse 1, "I saw also the Lord." I saw also the Lord. We recognize the Almighty's supremacy, notice this heavenly authority that he saw. He said, "I saw the Lord. Adonai. I saw the Lord Jesus Christ. I saw the Son of God. I saw the King of kings. I saw my Master. I saw

the all-sufficient one. I saw the one who loves me. I saw the one who rules and reigns. I saw the Lord."

Notice the regal place where he saw him, he said, "sitting on the throne." Hey, let me tell you something, he said, "I didn't see hippie Jesus. I didn't see Hollywood Jesus. I didn't see sweet Jesus. I didn't see Jesus who doesn't want to call out my sin, Jesus who lets me live like the devil, Jesus who walks where we are, Christian rap Jesus, Jesus R&B Jesus, Jesus 21st century Jesus. No, the Jesus I saw before he ever hit planet earth was sitting on a throne."

Listen to me. Do you want to know whether you're looking at him? Well, if you're looking at him, he's in his regal place. Amen. His kingly place. He's sitting on a throne. He said, "I saw his regal place." He said, "this throne." What's special about this throne? Hey, listen to me, this throne was a form of glory, amen? He said there was a great aura about this throne. Hey, this wasn't like Uzziah's throne. This throne was up in heaven. This throne was sitting around the temple. This throne was where God was. Hey, seated on this throne was the Son of God, God's rightful heir, God's chosen one, God's one that he declared to be King of kings and Lord of lords. Oh, there was glory at this throne. There was a government at this throne. He ruled on this throne. He called the shots from this throne.

Listen to me, my friend, if you're going to look at Jesus, don't just look at his glory but look at his government. In other words, look at him as the right to command you to live right and to think right and to act right and to dress right. Don't consider his commands as suggestions, consider them as the law of the land.

There is great glory on this throne. There is great government on this throne. Wait a minute now, there is great grace at this throne. Do you know why? Because Hebrews says we have boldness to come before the throne. Do you understand what Isaiah is saying? He's saying, "Do you know what was amazing about this throne?" He said, "When I looked in and saw glory. When I looked at it I saw a government there. When I looked in it I saw grace. Do you know why? He let me look at him. He let me see him." Listen to me, if you get in the presence of God today, the first thing that ought to hit you is, "I don't belong here. I don't deserve this." This throne is so high but yet the one on the throne sits high and looks low. He's not a cocky King. He's not an arrogant King. No, he's a King whose rightful position is that of glory, that of grace, and that of government. This heavenly authority had a regal place but he had a raised position, high and lifted up.

Do you know what's wrong with the Jesus that's portrayed in the 21st century? He's not high and he's not lifted up. You see, the problem with our world today is we've tried to bring him down. We've tried to level him with us. And by the way, this whole contemporary movement and this whole movement that says, "Let's get away from good old-fashioned principles and get away from holiness and sanctification and let's make Jesus relevant and let's make church relevant." Brother KJ was talking this morning about 70% of kids that graduate from high school in good churches, they leave church and they don't come back after 10 years and their reasoning was church is not relevant. Now it's

relevant in the wrong use of the word. In other words, we want Jesus to fit our styles. We want him to fit our trends. We want him to fit our music. I'll tell you what I want to listen to and throw Jesus in it. I'll tell you what I want to wear and throw Jesus in it. I'll tell you the Bible I like to read and throw Jesus on it. I'll tell you the woman I want to marry and throw Jesus in there. I'll tell you the language I want to use and put Jesus' name before it. I'll tell you the Facebook page I want to have and throw a little Bible verse in it. I'll tell you the attitude that's rebellious and still put Jesus in it.

Listen to me, my friends, he's not on your level. He's not close to your level. He's not like you. He's not trying to be like you. He's not interested in fitting your agenda or adapting to your lifestyle. He's unconcerned about status quo, political correctness, ages, genres, what's being legislated, what's okay. He's not okay with homosexuality. He's not okay with abortion. He's not okay with same-sex marriage. He's not okay with nonsense. He's not okay with what used to be wrong. He's not okay with girls looking like boys and boys looking like girls and sassy kids and gossiping back-biting and nonsense in the house of God. He's not okay with dressing like you're going to a club when you go to church and rapping in the church like you're in some crazy joint. He's not okay with your dancing with Jesus, looking like the world. He's interested in a Jesus that's high and lifted up.

And we brought him down and made everything that's worldly okay if we claim we're doing it for Jesus. You see, it's not okay because you say you're doing it for him, it's okay because it lines up with him, and you can't do anything for Jesus that Jesus doesn't approve of. Do you understand? So you want to rap for Jesus, well you can't rap for Jesus if Jesus doesn't like rap. And it's because the essence of rap music is worldly in and of itself, and to make Jesusy something worldly just doesn't work. Amen? Amen? I mean, it's Jesus or it's worldly. Come out from among them. Somebody help me preach. Saith the Lord, touch not the unclean thing.

Oh, God help the church to get back to looking at a Jesus that's high and lifted up. Ladies, he ought to be high and lifted up by the way you dress. He ought to be high and lifted up, gentleman, by the way you talk, by the way you carry yourself, by the way you lead your marriage, by the way you raise your kids. Your dialog ought to reflect a high and lifted up Jesus. Listen to me, he's not going to fit with government. He's not going to fit with trends. He's not going to fit with styles. He's Jesus.

He had a raised position. Isaiah said, "Man, I thought Uzziah was big stuff until he died and I saw who really was big stuff." He said, "My God is supreme." So he said when you go to a place like Papa John, Domino's, whatever your choice is, you see, I don't know, you may need it cheap but I'm just saying when you go somewhere, Totino Frozen Pizza, wherever, but when you order a supreme pizza, you're letting the folks know that when you make my pizza, I want everything on it. And Isaiah said, "When I looked at my Jesus, I didn't see want-to-be, or has-been, or kind-of-good, or pretty-good, or better-than-most, or decent when you compare it to Mohammed, or the blood brother of the devil like the Mormon's tell me. I didn't see somebody as just a prefix to my cussword or I ring the bell for it when I get thirsty, or my phone-a-friend from the hospital, or the jail cell, or the get me out of trouble, feed me my meals and pay my bills and make me feel

good when I'm living like the devil. No, I saw him as a King sitting on a throne that was high and lifted up. It was elevated. It was exalted. It was magnified. It was glorified."

He said, "I saw him. I saw him. He's sitting, he had a regal place, a raised position. He had a radiant presence about him." He said he had a robe and the robe was off-the-chain. He said, "When Uzziah sat on the throne, he had a robe and it was pretty broad," he said, "but this throne, I looked at my Savior and his robe filled the whole temple." He said, "Everywhere I turned I saw his robe. The circumference covered such a broad magnitude." He said that his train filled the temple. Do you understand? He said there was something special about this radiant presence about God. He was one person but everywhere you looked, he was affecting it. He was one person but everywhere you turned, he was there. He said, "I went this way, he was there. I went that way, it was there." David said in Psalm 139, "Wither shall I go from thy presence? If I take my wings and fly in the morning, thou art there. If I build my bed down in hell, thou art there. In the dark, thou art there. In my troubles, thou art there." He said this King had a radiant presence about him and do you know what that said to Isaiah? No matter how low my valley was, no matter how challenging my trial was, when Jesus spreads out his robe, it's everywhere.

He said it just radiated. It just had a brightness about it. I've never seen a robe like that. I mean, that train just stretched out. It's like the Energizer Bunny, it just kept going and going and going. He said, "That was the heavenly authority that I saw but," he said, "it didn't stop there." He said, "When I recognized the Almighty's supremacy, I not only saw the heavenly authority," he said, "but I saw the humbled angels." He said, "the seraphims." The word "seraphim" literally means "to burn," and the seraphims were ministering spirits of God who in his very presence burned with light in the presence of God.

Theologians have said if we were to rank angels in some form of hierarchy, that the seraphims were probably ranked highest in their function, standing there in the presence of God, and I would say what's much higher in rank than just carrying out messages on planet earth, would you agree? Standing at his presence at attention. Standing there, right there in front of the matchless Savior. What an honor.

But Isaiah said, "I saw seraphims and seraphims who were so gloriously created," whose brightness in and of themselves, I mean, the angels are called like the stars of the sky. In Job they're called the sons of God. I mean, these angels are so bright and the brightest of the bright, the seraphims who dwell almost everlastingly in the very presence of God, he's saying they're much more beautiful than I am. They're much more glorious. The grandeur of the serphaims far exceeds anything that a human being...listen to me, you and I are full of blemish. You and I are full of scars. You and I are full of nonsense.

But Isaiah said, "I looked up at those seraphims," and he said, "they were six-winged seraphim," and he said, "I watched them," and he said, "there was something special about them." He said, "Their feet," your feet which are considered not very much, your presentable body parts, he said, "They took two of their feet, two of their wings and they

covered up those uncomely feet." Then he said, "Their middle section," he said, "they began to fly, if you would, with their wings, but then their face they covered also," and that meant their eyes and all about them. I mean, that bright, glorious, grand face that seraphims had, they covered it. They covered their whole body. He said, "I looked at angels that far were superior to me," and he said, "In the presence of God, they couldn't look at him. They couldn't stand in his presence. They were embarrassed." He said, "I watched the exquisite epitome of God's created angelic beings humble in his presence."

He said that glory was so strong, the angels covered their feet. He said the wattage of God's brightness was so powerful, burning angelic beings were outshined and overshadowed. I wish somebody would help me preach. I'm trying to tell you. Isaiah said, "I looked at people, I looked at angelic beings stuck in their first estate of worshiping God." He said, "They're in heaven all the time but in heaven all the time, they still have not grown accustomed, mundane and used to his presence." I imagine there's some challenge running up in Isaiah. Oh, there should be some challenge in you and me that we walk into church pimping and switching every Sunday like we deserve to have his glory. Oh, I heard that song. I prayed before. I sit here every week. Yeah, yeah, yeah. Yadda, yadda. Blase. Blase. Oh, my friend, if the angel said, "I can't look at him," what are you doing?

He said humble. Humbled angels. Well, he said they couldn't look at him but then he said, "From their covered faces, they were crying." Oh, listen, listen: they couldn't stand to look at him but they had to say something to him. He said they were crying. They were shouting. These angels – oh, help me, Holy Ghost – they were crying, they were moved that this train about him, this glory about him, this majesty about him. These angels, these smart beings, they're clever, surely they could have dipped into that angelic vast vocabulary and found some exquisite way to describe God. Surely in the presence of God with their vast array of descriptiveness, they could have come up with some metaphor, some simile, some precise description of God. Hey angels, when you get into his presence, what do you have to say about him? Give us a written drama about him. Can you act out? Maybe you can mime something about him. Angels, tell me, you're around him every day, come and give us a press conference on what you have to say about God. Here it is, it's a three word press conference, "Holy, holy, holy." That's all they could come up with. God help us. God help us. Nowhere but holy.

The true resonation of this word, it's given three times, if you would, I believe for emphasis. This is the resonation of the word, "Holy! Holy! Holy!" I just can't quit saying it. Holy! Holy! Holy! Oh, the true resonation of this word, but if you would, the timeless reign that this word manifests, oh, John the Revelator said, "I saw the Lamb." He said, "I saw him. Alpha and Omega. The beginning and the end." He said, John the Revelator said, "Oh." From the Isle of Patmos, after being burned in oil and attempted to be assassinated, he survived still crispy, and he saw Jesus on that Lord's Day and he said, "I saw him as Alpha and Omega, the beginning and the end." And notice what John said, "who was, and is, and is to come." No doubt that holy, holy, holy is a true resonation requiring emphasis but I believe it's not only to true resonation but it's an indication of his timeless reign. I believe they were saying, "Holy. He was holy, holy. He is holy. And

holy he is to come holy." Listen to me, the laws will change, the presidents will change, the styles will change, the channels will change, acceptance of immorality will change, but there's one thing that will not change: he was holy, he is holy, and he shall be holy.

Oh, my friend, it's a true resonation of the word demanding emphasis. It's a timeless reign of a word demonstrating unendingness, but there's a Triune recognition in the word. Don't you miss it. Don't you miss it. You don't have to go to Bible college to get a kick out of the Bible. Listen to me, there's a Triune recognition of this word. Oh, that resonation and we've got to keep saying it, that reign is he always has been and he will be, but he said, "I'm looking at this throne and I see Adonai, the Son of God, but not far off from him, associated with him, is Jehovah, the Father, and God the Spirit." So when they cried out, "Holy," he said, "I want you to know I'm not talking to Allah who doesn't have a son, I'm not talking to Mohammed who's still dead, I'm not talking to Buddha who needs to go on a diet, I'm not talking to his momma, Mary, who said, 'He's my Savior,' I'm not talking to a cow that came back that used to be my grandma, I'm talking to Elohim, God." So when he said, "Holy," he's saying, "Holy is God the Father. Holy is God the Son. Boom shakalaka. Holy is God, the Holy Ghost." And I'm not speaking in tongues, I'm just excited. Boom shakalaka is a word. If you don't like that one, how about shazam? How about woo!

He's holy. No, no, no, don't look at me, look at him. Don't come to church to look at that choir, look at Cameron, look at Mike. Look at him. That's what's wrong with you. That's why you have no joy. That's why you're unmoved at church. That's why you're not growing. That's why you're blaming everybody else for your carnality, you're not looking at him. How can you look at him and not see his holiness? How can you watch that junk and look at him? How can you talk that nonsense and look at him? How can you touch that girl and look at him? God help us. Shame on us. Shame. Shame. Shame.

He said, "I saw him. I saw him. I thought I couldn't make it without Uzziah until I found out who really had my back." And he said, "The hallowed awesomeness of this God," he said, "When he talked, the doors shook, the posts shook, the pillars." He said, "The foundations, the beams in the building that have been erected to keep the building together," he said, "they were shaking." You know what bothers me is that sometimes God shows up in this place and the building shakes but you don't move.

He said, "I saw him. I looked at him." He said, "When he talked and when they talked about him." You see, the world doesn't get shook up when you talk, they only get shook up when you talk about him. You see, it shook even when the angels spoke and it shook when God spoke and it shook when they spoke because the content of their speaking was God. You want to shake up your job, talk about him. You want to shake up your family, talk about him. Hush with your nonsense, with your braggadocios testimonies, with your has-been, used-to-be, scriptural accomplishments and with your, "Back in the day I used to do this for God." Who cares? Go out in this world and talk about him. He's not a has-been. He's not a will-only-be. He's always has been and always will be. He's the same yesterday and forever and when we talk about him and when he talks about himself, things shake.

Are you looking at him? He said, "I saw him." He said, "I recognized God's, the Almighty's supremacy but," he said, "it segued. When I saw that he's everything, I saw that I'm nothing." Ladies and gentleman, we're talking about a major prophet. We're not talking about a fellow off the street, a thief on the cross, an adulterer, fornicator, effeminate abuser. We're not talking about a murderer or a rapist. We're not talking about a chauvinist. This was a man who had given his life for ministry and he looked up and he said, "Wow!" And the wow about God brought on a woe about himself. "Shame on me," he said. The unworthy cries, "Woe is me! I can't believe I'm in his presence. Woe! Woe! Woe!"

You come on back and tell the church you got right with God and there is no woe, we don't believe you. Woe. Well, where's the woe? We miss it. If you think the more spiritual you are and the more you think of yourself, woe. Woe! Do you know what's wrong with most Christians today? They're too cocky. They're full of pride. They don't see anything wrong about themselves. It's everybody else. "You. You. You. You. You. You. You." Listen, there are a lot of people wrong around us but when we're looking at God, he doesn't show us them, he shows us us. Let me make it personal: he shows me me, and he shows you you.

Woe. Woe. I was reading this passage last night and I thought, "Oh, my goodness. Woe! Woe! Woe! Woe!" Pastor, doctor, father, husband, soul-winner, sacrificial giver, nationwide traveler, sought after speaker, mentor, this, that and the other, hey, listen to me, read my biographical sketch and I look like a good man but when I look at me in the presence of God, phooey with Pastor So-and-so, phooey with Dr. Baldwin, phooey with all the people out there, phooey with all the places I've preached, phooey with who wants me to come to their church. Baloney. Dog poop. Woe is me! I know me how I fare before you and I'm not proud of it. You kids had better learn – listen to me, listen to me – you young people better learn how to get into his presence. It's the only way to check yourself.

"Woe. Woe," his unworthy cry, "Woe!" His undone condition. He said, "God, you're all that. You're altogether lovely. You're thoroughly complete. You're timelessly regal. You're the quintessential Holy One. You epitomize perfection. You manifest glory. You become majesty. You exude magnanimously. You brighten without getting blown. You shine without getting changed. You have a fuse that never gets blown. You're wired and you don't need a generator."

He said, "Man, I am so undone. I thought Uzziah, you know, Uzziah leaned on me for ministerial wisdom and because I was the prophet advising the king, well, I thought something of me, and now Uzziah's gone and I look at you and, God, you got to work on me. Man, I'm undone." Bless your heart for graduating from high school but that ain't nothing. I'm talking about in the long run. I'm not diminishing your accomplishment but don't turn your tassel and be done with Jesus. Don't step out a spring and be done with Jesus. Did you hear me? Don't get grown and get gone. Don't get grown and get gone. I'm saying when you move out of momma's house, stay in God's house. When you change

jobs, remember who your real boss is. When you get the leash and you walk off leash, remember he walks with you every step of the way. When nobody makes you pray, pray anyway. When nobody checks your giving tithes like God's looking. When nobody knows your business, remember he's all up in it. When nobody is checking your Facebook page and following your Tweets and looking, remember there's a God who is trying to perfect you and progress you and perform his work.

"I'm undone," is the unworthy cry. His undone character. Watch this now, I'm sorry he's undone in his condition but then he's unclean character. Now listen to me: nobody in here wants to call yourself unclean but in God's presence, you've picked the wrong place to be phony. You know, when you get there, you can't be feigning and masking and perpetrating. I'm telling you that the self-proclaimed cleanest member in here, how clean do you look in his presence? I'm unclean! Did you hear me? I'm unclean! As a person, I'm unclean! As a people. Here's what he said, "God, I'm living in a nasty world. Guess what? I'm nasty right now." I don't believe was in chapter 6 confessing adultery or pornography, he's just simply saying how highlighted my blemishes and inadequacies appear in the light of his presence.

Ladies and gentleman, you're never going to notice your errors until you get under the scope of his errorlessness. It is the sinlessness of Christ that pronounces our sin. It is the purity of Christ that manifests our impurities. It is the holiness of God that emphasizes our unholiness. That's why we want to be in a church where the choir lifts him up, where the prayers lift him up, where the testifiers lift him up, where the soloists lift him up. That's why, ladies, that's why we want you to dress right, and fellas, we want you to live right, and choir members, we're trying to embody a climate of purity for you. We can't make you live for the Lord when you go home, but we can make it so practical and so necessitated when you come here that hopefully it stimulates a personal desire inside and you say, "Let me take what I did for two hours at the church house to the 22 hours when I leave it. God, let me live for you at the job, like I act like I am at your house."

He recognized the Almighty's supremacy and then he realized his actual standing. Unworthy cry, "Woe is me!" His unclean character, "I'm unclean!" His undone condition, "I'm undone!" And I imagine about this time he's going, "Let me out of here! I can't stand this! Oh, I can't stand myself!" Listen, Job 1, there was nobody more upright in all of the land than Job. Job got tempted, tested, tried. He lost his cattle, his family, his barns, his riches. He was the richest man in the world. He went from riches to poorest and the Bible said he never sinned with his lips. His friends betrayed him. His wife went crazy. His body broke down. And the Bible says he maintained his integrity. He got to the end of the book and talked about the Almighty. Job 42 when you've got some time to read it, it will stimulate you. He got to the end of the book and talked about the Almighty and he said, "I see thee." He said, "I see thee." Do you know what he said the next verse, JJ? "I abhor myself." This is the top Christian in the land and he said, "When I saw God, I hated myself."

You Christian people that are so obviously in love with you, have you seen him? Joshua 5, he said, "The Captain of the Host stood before me," he said, "I fell down." Ezekiel 1

says, "I fell down." Amen. John the Revelator said, "I fell down as a dead man." Come on. Do you know where Isaiah was right about now? He fell dead. His unworthy cry, "Woe is me!" His undone condition, "I'm undone!" His unclean character, "I'm unclean! I'm unclean as a person and I dwell in the midst of an unclean people. We're unclean as a people and I'm unclean as a person." About this time Isaiah, he's got his head down saying, "I want to get out of here. I can't stand to be in his presence. I'm so sick of myself. I hate what I see. I'm so altogether nonsensical and ridiculous." And right about that time when he was falling over with utter despondency because of how wicked he was, he said one of those seraphims took them two flying wings and went over to the altar and picked up a tong from off the altar and brought it over to old, crazy, sinful, undone, unclean, unworthy Isaiah and touched his lips and said, "Thine iniquity is cleansed. Thy sin is purged." And he went from an unworthy cry, to an undone condition, to an unclean character, to receiving an undeserved cleansing and it was that holy, righteous, altogether God who said high and looked low and said, "Yes, Isaiah, you are unworthy. Yes, Isaiah, you are unclean. Yes, Isaiah, you are undone. But I'm going to clean you up."

Do you notice something about that undeserved cleansing? Notice the sacrificial means that came from the altar. Amen. Do you know what the altar is? Where something dies. Where blood is shed. By the way, if you're so altogether unclean and unrighteous today, bless God, there is an altar and that altar is flowing with the blood of Jesus, and if your lips are going to be clean, if your life is going to be clean, you don't need to turn over a leaf, you need to get touched with a tong from the altar. The sacrificial means. Amen. And the showered mercy. Now watch this now, did you hear what I said? Jesus is not going to come down to our level and be like us, but he will come to our level to cleanse us. Listen ladies and gentlemen, that's mercy.

Now let me close the message. Because it has to be done in proper order. He recognized the Almighty's supremacy. "Wow, I'm undone! Look at him!" And then he realized his actual standing, "Woe! Look at me! But he just cleansed me and when my unworthy, undone, unclean self gets cleansed, it's always for service." So he responded with surrender. You see, ladies and gentlemen, if you want to figure out how Isaiah spent 66 chapters preaching at people like he did without quitting, because before commissioning always comes cleansing and everybody wants to volunteer to work for Jesus but nobody wants to be detoxed. You know, you can't be high with stuff all in your system and expect to go out on the workforce. Let's run some tests first, some background checks. And the good thing about God is no matter how many crimes you've committed, he's in the executive pardoning business because you can't be dirty and work for him, and you can't be clean unless he cleanses you. So we're all dirty and he requires cleansing but not only does he require cleansing, he renders cleansing.

Also, also, "I'm clean now!" Also, I heard the voice of the Lord. He started talking to me. No, he's been talking. He just wants you to clean your ears and you can hear him. The sensitive attentiveness, listen, this is the result of cleansing. When he cleans me, I can hear him. I'm asking you this morning. Do you know what the songwriter said? "Softly and tenderly, Jesus is calling." Elijah said, "I ran out. I thought he was in the fire. I thought he was in the wind. Surely that's God in the earthquake. He wasn't there. But then

I heard a still small voice." You see, my friend, if you're clean, you can hear God whisper. He shouldn't have to yell. Do you know why you can hear me now? Because you're not talking. I'm not trying to pick on you but if you're trying to grow spiritually and go somewhere for God, close your mouth. Stop talking so much and fault-finding so much and be quiet. God's trying to say something to you.

That's why Isaiah said, "I heard whom shall I send? Whom shall I send? Whom shall I send? Whom shall I send?" Isaiah, what do you hear? "I hear God's heartbeat." You speak Spanish, can you hear him calling? God will save you from the hood, can you hear him calling? If you're a man, can you hear him calling? "Oh, pastor, you should see my neighborhood." Can you hear him calling? You go to public school, can you hear him calling? "Whom shall I send? Whom shall I send? Who will go for us? Who is going to that public school? Who is going to that foreign country? Who is going to that neighborhood? Who is going to that generation? Who is going back to your family? Whom shall I send? Whom shall I send? Whom shall I send? Whom shall I send? Who will go for us?"

Sensitive attentiveness and then the submissive availability. "Here am I. Send me." Now watch this now: nobody wants to sacrifice, "I'll serve him but I want to serve him on my terms. I don't want this to bother me and this to go out. I'm not for this and I'm not feeling that and I don't really like this." There is none of that in Isaiah 6. There is open submission. Unlimited availability. "Set me as a flint. Lord, send me anywhere. I'll go if you want me to go. I'll be what you want me to be. I'll do what you want me to do. God, you don't have to tell me the financial part. You don't have to make it my way. You don't have to comply with my demands. You don't have to fill in my pet peeves. You don't have to adjust for my personality. Here am I. I'm here. It's whatever." How simple and senseless personal demands and spiritual hold-outs before we sign the dotted line for God is seen in his presence.

"It's me. It's me, O Lord, standing in need of prayer. Here I am. I'm ready for service. Why? Because you cleansed me. I saw you. I thought I knew you but I see you now." It sounds like Job, "I thought I knew him until he took me through the fire and now I see him and I abhor myself." I don't like me, Brother Mark. I don't like me and it's because I don't like me, God, that I want you to change me and change me now. Give me a heart to love you. Every day when I pray in the morning, I pray for about 400 people a day, including all of you, but I finish my prayer like this, "Lord, help me to love you more." Four things I ask, "God, help me because all of my spiritual problems are love problems. Help me to love your word. If I love you, I keep your commandments. If I love you, I feed your sheep. If I love you, I'll love my neighbor. I won't hate people if I love you. I love you more." Number 2, "God, give me more faith. Help me to trust you, Lord." Because faith, my friend, without it it is impossible to please God. "Help me love you more." Number 2, "Help me to have more faith." Number 3, "God, give me wisdom. God, I don't want to goof it up with good intentions. God, there's a lot of tricksters out there and the biggest one is me. Right behind me comes the devil. I trick myself way more than he tricks me. Most of the time I give him the day off. I'm doing fine at messing up on my own. God, give me wisdom." Do you hear me now? Maybe you ought take this.

You can have it. You pray for yourself, "God, help me love you more. God, give me more faith. God, give me more wisdom." Here's my last one, "Give me more influence. If I love you and if I have faith and if I have wisdom, God, let me help somebody, and I can't help them if I don't love you, if I don't have faith and I don't have wisdom because, God, your plan for me is not just to be good but it's for me to do good." And do you know why I ask him that at the end of my prayer? Because I've discovered that the only place to find it is in his presence. "O God, help me say with the great prophet Isaiah, 'Mine eyes have seen the King.'"