

HOLY, HOLY, HOLY  
Isaiah 6

Intro: Did you ever wonder why we do not have the record of  
Isaiah's call until we get to chapter 6? Jeremiah gives  
his in chapter 1! Why not the same with Isaiah?

First of all, the Lord leads in different ways. What He does  
with one writer of Scripture, He does not necessarily do with the  
others.

Secondly, we have have an opportunity to see two things:

- 1) The extremely low level of life among the people of God.  
We had that in chapter 1.
- 2) The severity of Isaiah's message. While his name means  
salvation, and he preaches salvation, yet his message,  
especially all through the first part of the book is heavy  
with judgment.

This is not a happy combination.

It is not happy for two reasons:

- 1) It would not be popular with the people. Judgment never is!
- 2) It would present certain dangers for the prophet himself.  
As the chapter indicates, Isaiah was not free from sin. The  
danger is that he might grow accustomed to sin, and fall to  
the level of the people.

Nothing is more tragic than for a leader to fall.

Therefore, the call of God to Isaiah is a special call, and it  
is consistent with the ministry that God has for him.

Furthermore, it came at a most discouraging time in Isaiah's life  
--"in the year that King Uzziah died" (v. 1).

So this call was both:

- 1) Preventitive, and
- 2) Encouraging.

I. THE VISION (Isa. 6:1-3).

Do you remember why and how Uzziah died?

He was one of Judah's greatest kings. There were many vic-  
tories during his life, and many wonderful things that he  
did.

But the Scriptures have an ominous comment about Uzziah.  
It is found in 2 Chron. 26:15b, 16,

"And his name spread far abroad; for he was marvelously  
helped, till he was strong. But when he was strong, his

heart was lifted up to his destruction; for he transgressed against the Lord, his God, and went into the temple of the Lord to burn incense upon the altar of incense."

Earlier in the chapter it says,

" . . . and as long as he sought the Lord, God made him prosper" (2 Chron 26:5b).

But while he was in the temple, Azariah and 80 other priests came and told him to leave, he got furious with them.

" . . . and while he was angry with the priests, the leprosy even rose up in his forehead . . . and Uzziah, the king was a leper unto the day of his death . . ." (2 Chron. 26:19, 21).

And then it is said in v. 21 that, because he was a leper, and had to live in a house apart, "he was cut off from the house of the Lord."

This gives us an additional reason why God called Isaiah the way he did. If Uzziah could fall, so could Isaiah! How depressing this was to Isaiah is easy to imagine.

THIS IS WHY ISAIAH HAD TO GET HIS EYES OFF OF THE KING ON EARTH AND ON THE KING IN HEAVEN!

And so he says, "I saw also the Lord."

What did he see?

- A. He saw the throne of the Lord.
- B. He saw the glory of the Lord.
- C. He saw and heard the worship of the seraphim (the only time seraphim are mentioned in all of Scripture).

They must be angelic beings--possibly the highest because of their relation to the Lord.

Note their self-abasement.

BUT WHAT IS MOST IMPORTANT IS WHAT THEY SAID: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

Even the temple, the house of the Lord, trembled at this manifestation of the Lord in His glory. Cf. v. 4.

This vision was evidently in the Temple itself!

Just this last week in reading through the rather tedious chapters in the early part of Leviticus, I came to this explanation for all that Moses was telling the people to do and not to do:

"For I am the Lord your God. Consecrate yourselves therefore, and be holy; for I am holy. . . For I am the Lord, who brought you up from the land of Egypt, to be your God; Thus, you shall be holy for I am holy" (Lev. 11:44a, 45).

This never changes.

What does holy mean? Basically two things:

- 1) That God is separated from all of His creatures.
- 2) That He is a God who is always and forever without sin!

The Lord cannot tolerate sin in His people, nor will He ever be guilty of wrongdoing. Even in judgment, He is always without sin!

Isaiah needed to remember this. And it had an immediate and profound impression upon him.

And so we come next to. . .

## II. ISAIAH'S CONFESSION AND CLEANSING (Isa. 6:5-7).

You can always note a difference in the way a man talks who has been in the presence of the Lord.

Isaiah was in agony of soul. He saw himself--probably for the first time!

"I am undone," i.e., to be destroyed, to be cut off, to perish.

Moses had taught Isaiah that a man cannot see God, and live! Cf. Ex. 33:20. Now Isaiah was finding that out for himself.

Did Isaiah have in mind what he was going to write in Isa. 29:13--for himself first, and then for His people?

The Lord did not deny his confession. Instead, it was accepted, and his sin was cleansed!

How did he find all of this out? "For mine eyes have seen the King, the Lord of hosts."

If we want to see the Lord work in our day, the same principles must be in effect. WE are often the reason that the blessing is withheld!

THE REV. OF  
GOD'S HOLINESS  
BEGINS IN EX.

3:5.  
PAUL TOLD TIM.  
THAT GOD DWELLS  
"IN A LIGHT WHICH  
NO MAN CAN  
APPROACH UNTO."  
CF. 1 TIM. 6:16.

JOHN IN REV.  
1:17, "AND  
WHEN I SAW  
HIM, I FELL  
AT HIS FEET  
AS DEAD."  
PAUL "FELL  
TO THE GROUND"  
(ACT 9:4).

PETER  
IN LX.  
5:6,  
"DEPART FROM  
ME, FOR I AM A  
SINFUL MAN,  
O LORD."

What comes next?

### III. ISAIAH'S CALL AND COMMISSION (Isa. 6:8-13).

The Trinity, "us," all three members of the Godhead, were looking for a man to send to ungodly Judah. It is like they were talking among themselves---AND ISAIAH HEARD!

First Isaiah responds, and then the Lord accepts him.

And note: THE LORD DID NOT PROMISE HIM NUMERICAL SUCCESS. IN FACT, HE PROMISED HIM NUMERICAL FAILURE. Read vv. 9-12.

But there was one ray of hope: v. 13. Only a small number will "return," but even it "shall be eaten," burned, des-troyed.

HOWEVER, like the teil, or terebinth, and the oak which have the quality of being able to grow again even when only the stump remains, "the holy seed is in the stump" (NASB).

Concl: When reading Isaiah, notice the way he uses the word, seed.

In Isaiah's day they were "a seed of evildoers" (1:4); but in a coming day the Lord will make them arise as "the holy seed" when it seems that all has been lost.

Thus, Isaiah saw:

- 1) The sovereignty of God.
- 2) The glorious holiness of God.
- 3) The omniscience of God.
- 4) The immutability of God as to His purposes.

How important it is for us to know these truths. They form with the call of God the credentials of Isaiah--not his degrees, not his experience, not his gifts, BUT A VISION OF THE LIVING GOD, SEEN IN ALL THE GLORY OF HIS HOLINESS. And John says that it was the Lord Jesus whom he saw. Cf. John 12:41,

"These things said Isaiah, when he saw His glory, and spoke of Him."