



“Seeing God with 2020 Vision”

Isaiah 6:1-8

January 5th, 2020

We desire the Spirit of God to be working here in our midst, helping us to see God for who He is and to help us to live lives by His grace that are in keeping with His goodness and His glory.

It is good to be together on this the first Sunday of the year 2020, and of the decade of the 2020s. We are in the 20s again. I noticed that there were lots of New Year’s Eve parties that were focused on the theme of the 1920s. Maybe some of you even dressed up for the 1920s as you entered the 2020s.

I was thinking about that in terms of this morning’s gathering, thinking about doing something that really runs along the theme of going into the roaring 20s, and to do so with the zeal of the Lord. I thought for a nanosecond about finding a 1920s zoot suit to wear up here. However, those of you who know me, know that was a thought that did not last very long. That is the last thing I would end up doing, and, behold, I did not!

I could not resist the play on words that I hope you noticed in the sermon title, *Seeing God with 2020 Vision*. In case you have not made the connection, it is the year 2020 and when we think about clarity of sight and good vision, we think about seeing with 2020 vision.

My desire this morning is that all of us will see the Lord as He has revealed Himself with clarity of spiritual sight. One of the values that we seek to operate by, the first one on the list is that as a church together we are seeking a pure and elevated view of God.

It is our desire to know the Lord as He has revealed Himself to us. We want to dig into the Scriptures that He has given and we want to behold our God. We don’t want to enlarge any of His attributes or minimize any of them. We want to see God as He has revealed Himself. We want to stand in awe of Him and by the work of the Holy Spirit transforming our hearts, we want to know Him and worship Him and honor Him and love Him and adore Him as He is.

With that in our hearts, this morning we go into a portion of Scripture that I pray will give us a lifted and majestic view of the Living God that we are here to worship. As we go to Isaiah Chapter 6, it has been my prayer that two things would happen in each one of our hearts.

First, I pray that we would be given a great sense of stability in whatever is going on in the world around us, to know that this One is on His throne and if we are in Christ, we are going to be a part of such a Kingdom that lasts forever and that is unshakable. I pray that this passage will help ground us and keep us steady as she goes through the hard things we face in life in 2020 and through the rest of our years.

At the same time, even while I pray that there will be given a sense of steadiness and stability from seeing God on the throne, I pray that each one of us would be properly shaken to the core as the Spirit, in a way that no human being can do, makes it known to each of our hearts that God is holy, and He has power beyond measure, and that He is the One who is enthroned on high, and He is the one who governs this earth.

I pray that He is the One who is governing our lives, and that we are not resisting the Spirit, but we are walking in the power of the Spirit, yielding to Him, walking in His ways, abiding in His love in our Lord Jesus Christ.

I pray for both stability and a sense that this is God. Even in our love for Him as Christians, I pray that we don't lose the ability to tremble before Him in a world that has lost that ability. So to the Throne Room of God we go. Isaiah ben Amoz—Isaiah son of Amoz takes us there. Isaiah Chapter 6 and Verses 1 through 8:

¹In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. ²Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³And one called to another and said:

**“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory!”**

⁴And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵And I said: “Woe is me! For I am lost; 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!”

⁶Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.”

⁸And I heard the voice of the LORD saying, “Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.”

That will be more than enough for us to explore this morning. Why don't we begin in Verse 1. Let's start with how this account opens, where it says:

¹In the year that King Uzziah died I saw the Lord...

It was the year 740 BC. Uzziah was king of the southern portion of the divided nation of Israel. He was the king over Judah. For the most part, Uzziah was an outstanding king, with a wonderful reign over the people of Judah. He was a godly man.

There is a sentence that was used to describe Uzziah that was only used in relation to a handful of the kings of Judah. It says, *He did what was right in the eyes of the Lord*. Therefore, because he was a man attuned with the will of the Lord, seeking to do the Law of the Lord, Uzziah and his kingdom and reign, it flourished under the Lord.

Uzziah was blessed in every way you can think of. As far as military strength, he could not be defeated. He was prolific in his ideas for agriculture. He was creative in the way that he went about building the cities. He was industrious in all that he did.

Uzziah was a wonderful king, reigning over the people of Judah and understand that he did so in this way for fifty-two-years. Can you imagine the sense of stability that gave to the people of the land?

His reign extended over a period of time that would have touched upon the terms starting with Lyndon B. Johnson through Richard Nixon, Gerald Ford, Jimmy Carter, Ronald Reagan, George HW Bush, Bill Clinton, George Walker Bush, Barack Obama, and Donald J. Trump. That was the length of this man's reign.

Uzziah's goodness would have exceeded them all in the way that he reigned, following after the ways of the Lord. There was a steadiness that was upon Judah while he led. Can you imagine that some people lived their entire lives under his leadership?

A baby was born in the land of Judah. Uzziah was on the throne. It was a baby boy who reached the age where he became a Son of the Law, the age of a Bar Mitzvah—a little a bit later in Israel's history. Then this baby went into his teenage years and Uzziah was on the throne. The young man was united to a lovely wife and they celebrated. Uzziah was on the throne.

The man had children, a whole quiver of them. Uzziah was on the throne. The man said goodbye and bereaved his father and his mother. Uzziah was on the throne. The man went into his fifth decade. His beard became white. He became a grandfather. Uzziah was on the throne. Can you imagine this king reigning with goodness of all those years?

You can just imagine the sense of shock that spread across the nation of Israel when Uzziah's reign came to a disgraceful end. By end of his leadership of Israel there were two developments that would have sent chills through the kingdom of Judah.

The first development was the steady emergence of the evil nation of Assyria, whose brutal army was conquering nations, capturing the people and torturing them, carrying them off as slaves. These Assyrians were rising up and closing in and heading west toward Judah and Israel.

Meanwhile, at the same time and at the end of his reign, King Uzziah, strong and steady, fell into the sin of pride. It is devastating to read through 2 Chronicles Chapter 26. After five decades of faithfulness to the Lord, something happened in Uzziah's heart and he was no longer content in the duties of his kingly role.

Uzziah showed up at the temple with a sensor, wanting to go into the temple and burn incense in the presence of the Lord. This was a duty that was strictly reserved for the priesthood. According to God, the sons of Levi were the only ones who were to do this.

Yet, Uzziah was determined and resolute to enter the temple and burn incense in the presence of the Lord. Reading in 2 Chronicles you find there was something of an intervention of eighty priests, telling Uzziah to stop. Don't do this. It is not your place. The Lord has declared it.

Still, Uzziah proceeded forward and became incensed that the priests tried to stop him. In his burning anger, behold, leprosy broke out upon his forehead. He had to be isolated by himself, and soon enough, King Uzziah died just as the Assyrians, with their threat, was rising up.

Talk about having the carpet pulled from underneath the feet of the people, and that sense of stability and security taken away. What would his Uzziah's son be like, because there were so many wicked kings that came after godly kings. What would happen next?

Can you imagine if in the thick of World War II, Franklin Delano Roosevelt died? Can you imagine if in the midst of the Civil War, President Abraham Lincoln died? The people of Judah were struck, then suddenly all that was so steady became very, very unsteady.

Likewise, you look out at a lot of people here in this land of ours in the United States of America and you see the values and the norms of society in this age being turned over on their heads. People are asking what happens next.

I don't know if you have noticed this or not, but not only on the moral sphere, but on the political sphere, there is a little bit of division here in the United States of America. There are a lot of people who are rattled and shaken. Even in publications like Christianity Today there are people that have differing opinions, and people are shook up by the things that are happening in the world.

I know that the person sitting in your pew, you have things that cause you anxiety and concern and stress. Such was the case sweeping through the land of Israel, but when everybody else was seeing despair, Isaiah saw the Lord. You will notice in Verse 1 that there are two kings that are spoken of.

There is a dead king, and there is the Divine King. Isaiah 6 and Verse 1:

¹In the year that King Uzziah died I saw the Lord sitting upon a throne...

Just allow that statement to seep into your heart, of course, only with the help of the Holy Spirit of the Living God. Just ponder that statement. Here was a man in human history who can say in truth, *I saw the Lord*.

What an awesome picture this is. What a picture worthy of our attention. Understand that Isaiah did not see the Lord in the fullness of His glory put on display. This was revealed to Moses when he said, *Lord, let me see your glory*, and God said, *You cannot see my face, for no one may see me and live*.

No human being in these mortal bodies can see God in the full display of who He is and live to tell about it. We would collapse and disintegrate in the presence of the holiness and the radiance and the splendor of God.

So understand that what we have here is just a glimpse. It is a veiled picture, measured so that it was just enough that Isaiah could take. This vision of the Lord was given for the benefit of Isaiah and it was given for the benefit of Judah and Israel and it was given for the benefit of anybody who will pay serious attention what it has to say.

Here in this portion of Scripture, this vision of Isaiah, first we see that it goes upward as he saw the Lord. Then we see that this vision also affected Isaiah inwardly as he properly saw himself in light of the holiness of the Lord. It also affected Isaiah outwardly as he became an agent of the Lord.

So there are three aspects of this passage, and I am going to tell you right now that this is going to be a very, very lopsided consideration of the verses that we just read. We are going to spend a lot of time in the upward vision of Isaiah. I pray that we can bask in what is revealed here.

This week I took Lydie-Lou out for a walk when it was dark and quiet after 10 PM each night. I had the audio version of the Holiness of God by R.C. Sproul explicating the verses that are here in front of us. As I was walking with my dog through those streets seeing my own breath in the cool of the night, my heart was being filled with the gravity and the goodness of who God is. The Spirit of Jesus was putting it there.

Brothers and sisters, I am no R.C. Sproul, I can tell you that right now. If you were listening to the audio of what Sproul wrote about in his book, *The Holiness of God*, you would find a lot of overlap between the messages that he gave and the message I have before you this morning. That is me citing one of my major sources of study.

The application here is that God is holy and He is glorious, and worship ought to be the response. Can worship be the application? Hearts that are amazed and that stand in awe of the Lord? I want to tell you that if there is a heart that is filled with worship, that changes all of life, even as we come to know ourselves and come to seek to walk in the goodness of the God that we are getting to know.

So we will spend a lot of time in the first part of my message, then we will close with the second two aspects of it. First:

1. Isaiah's Upward Vision (6:1-4)

¹In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple.

Let's begin with that word *Lord*. *I saw the Lord*. Notice with me that the word Lord is capital L and lowercase o-r-d. Then scanning down into Verse 3 you will see the word *LORD* given to us once again, but this time it is different. It is capital L-O-R-D.

This is not an error in the translation. We are being informed of the fact that there are two Hebrew words for the Lord being used, one is a title and the other is a name. In Verse 1, we have the title *Adonai*. This title carries the meaning of the sovereign, the authority, the ruler, the one who reigns supreme. Adonai.

Then in Verse 3 as indicated by the caps, we have *Yahweh*. This is the sacred covenant name of the Living God, the personal name by which He has revealed Himself to His people. So we have the LORD, all caps. Yahweh who is the Lord, the One who reigns supreme over everything.

What becomes so amazing to the heart of the one who is in Christ is that later on, carried by the power of the Holy Spirit, the Apostle John wrote about the life and the ministry of Jesus of Nazareth, and in John Chapter 12, he described the teaching ministry of Jesus with the exact language that is used here in Isaiah Chapter 6.

As the Apostle John explained these things, he said:

⁴¹Isaiah said these things because he saw his glory and spoke of him.

John wrote a book about Jesus Christ. Going back to Isaiah Chapter 6, speaking of Jesus, John informed us that Isaiah saw his glory—Jesus, the Son of God. Isaiah saw the glory of the One that we worship as Savior and Lord. That was Christ seated upon the throne.

Brothers and sisters, we hold to the unity of the Triune God. He is three in one. But according to John, what we are to understand is that the One who is seated upon the throne in Isaiah's vision, it is the Messiah. It is the Christ. It is the Son of the Living God. Jesus is both Adonai and Yahweh. He is the Living God.

Notice something else with me here in what it says in Verse 1.

¹In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple

That is interesting. The Lord is seated on a throne and that throne is situated in what Isaiah perceived as a temple. That is unusual. Typically a throne is located in a castle of some sort; a place of royalty; a throne room. And typically a temple is a place that houses objects of sacred worship, not royal thrones.

Kings don't carry out their duties in the temple. That is what got Uzziah in trouble. He was a king who thought he could make himself into a priest too. He could not. That is how it worked in the realm of men, but this is not a typical king. But this is King Jesus, King Christ.

What we find revealed for us in the pages of Scripture is that King Jesus is a priest and king in the order of Melchizedek; the mysterious figure that appeared first in Genesis Chapter 13 the king of Salem.

For further study, you can read Hebrews Chapters 5 through 7 and realize that this the One who is Priest is also King. This One who rules over His people with goodness and sovereign authority, He also represents His people and ministers to and for them on behalf of God. King Jesus is our precious Priestly King.

As we continue in this vision, we see that as Isaiah was in the presence of the Lord, he did not see the Lord right in front of him. He saw the Lord way up there. He was high and He was lifted up. He was exalted on His throne in the immensity of His being.

Isaiah went on to focus on the robe that the Lord was wearing. He said, *and the train of His robe filled the temple*. I watched a video on U-tube from the 1940s of the coronation of Queen Elizabeth of England. Even though that video was in black and white, I was still able to capture the pomp and the pageantry and the regality of the ceremony that only the British seem able to accomplish.

The queen got out of her carriage and was walking down the aisle. She had a robe that was ten to fifteen-feet long. The train was so long that she needed six attendants to handle it for her in a proper way. We are reminded that is just a picture of her position as the one who is a monarch in that land.

The garment corresponds to the position of the person. Going back into the days of antiquity, you will find that the kings and queens of ancient times, they would wear garments that were so long. They were putting their authority on display through what they wore. So often they would wear purple because back in antiquity, purple dye was so precious and hard to find, so it was royalty that wore such garments.

That was the case in antiquity and looking into this picture, evidently it is the case in eternity as well, because there was Isaiah in this throne room temple standing before the Lord and he was focused on the garment that God was wearing.

That robe was draping down like a waterfall from God's shoulders. The folds of the garment were flowing down to the floor, and Isaiah said, *The cloak, the robe, the train of it filled the temple*. This, brothers and sisters, is a visual display of the splendor of King Jesus Christ.

Indeed, just as we read in the Psalm, *at His right hand are pleasures forevermore*. There are good things in the midst of His reign, and Isaiah saw this before his very eyes in living color, with a vividness that he had never seen before. This is a picture for us of the grandeur and the finery of God's eternal heaven.

As Isaiah continued in this temple scene, stunned at the immensity of God, he became aware of other beings that were about the throne. Verse 2:

²Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.

Here we have these beings that in this text are called *seraphim*. Interestingly, that is not a translation of the Hebrew text, it is a transliteration of it. It is taking us to the actual Hebrew word without translating it.

Seraphim is not a common English word. The core meaning of the Hebrew of seraphim is *to burn*. So these are burning ones. These are fiery ones. They were in the presence of the Lord attending to Him. And Isaiah saw them up before the Lord and he was focused on their anatomy, so to speak, and on their message.

The first thing that Isaiah conveyed to all of us is that these fiery beings before the Lord, each one of them had six wings. With two of those wings they were hovering at a standstill above the Lord. I would picture them behind His throne, yet lifted up behind Him and attending to Him.

With two of those wings they hovered and with four of those wings, they covered themselves. With two of their wings they were and right now are covering their faces in the presence of the Lord. With two more of their wings, they are covering their feet. The idea is that no part of them is exposed. It is a sign of reverence as they covered themselves from head to toe before the holiness of God.

So we have these beings that are there in the presence of the Lord, then these beings spoke. What is interesting is that they were not at this point speaking to Isaiah. They were speaking to one another.

They were declaring to one another the holiness and the glory of who God is. One called to another. Verse 3:

³And one called to another and said:

**“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory!”**

Full of His glory! I want to imagine what it would convey to you if you received a short email from somebody you know and the entirety of that email was comprised of sentences that were italicized, and underlined, and capitalized, and in bold face print. What are they trying to get across in this short and robust message?

They want you to pay attention. This is important, because each one of those devices in itself is for the point of emphasis. So, if someone uses all of them at once, they are really trying to really get a point across.

In the Hebrew writing, there was a device for emphasis and it was repetition. Anything repeated to the third degree was superlative. It was bringing all the emphasis that something could be emphasized with, and these beings that were attending to the Living God who reigns over everything, the Lord, what they wanted to get across to Isaiah and to us is that He is holy. He is holy. He is holy. He is holy—the holiness of the Lord!

When we think about, hear and use that word *holy*, perhaps the first connotation that we attach to it is that of moral purity—that which is upright and perfect on the moral level. That is very, very true. That is one of the definitions of what holiness is all about.

But even more basic in the very root of the English word *holy* from the Hebrew is to *cut*; something that is cut apart and is separate from the rest. Maybe a cut above everything. The essence of the language of holiness is something that is just so high and far above everything else that there is.

In his book *The Knowledge of the Holy*, A.W. Tozer said it like this:

“We must not think of God as the highest in an ascending order of beings, starting with the single cell and going on up from the fish to the bird to the animal to man to angel to cherub to God. God is as high above an archangel as above a caterpillar, for the gulf that separates the angel and the caterpillar is but finite, while the gulf between God and the archangel is infinite.”

God does not sit atop a pyramid of created beings. God is not a created being. He is in a category totally different and aside to Himself. He is distinct. He is holy. And there we have these angels dwelling in the presence of the Living God, calling out to one another, *He is holy, different, distinct and awesome*. That is who He is. Then they added, *You know what? The whole earth is filled with His glory*.

If we would just have the eyes to see what has been created, we would see something of the power and the nature of the One who created it all. The whole earth is filled with His glory. The language of *glory* is that of substance and weightiness. Even if you spend enough time just reflecting on a blade of grass, you are going to see something that is wonderful, and it can be for you a call to worship.

Our God is an awesome God and you can see His nature in the midst of all the things that He has created all throughout this earth, even cute dogs. The Lord, He is holy, holy, holy. He is glorious. And in a word that has been stripped of its true essences by surfer dudes like me over the years, He is *awesome*! Our God is an awesome God.

But notice something else the seraphim emphasized. This language of *Lord of hosts* is used twice in this account that we are reading. He is the Lord of hosts.

**“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory!”**

That word *hosts* is not talking about a dinner party. *Hosts* is the language of military. He is the God of armies. He is a God that goes to war. What does God go to war against? He goes to war against evil, against sin, against iniquity.

Understand something and let us take this to heart: He does not just go to war against sin, He goes to war against sinners. His wrath is not only upon sin, but upon the moral agents that

practice sin and iniquity, not just their deeds, but the people. The place of judgement, hell, is not going to be filled with deeds, but the people who carried out those deeds out—the breaking of His Holy Perfect Law. That is something that we need to take to heart.

Isaiah was there in the midst of the holiness of the Living God, and he heard this proclamation from the angels. It just keeps on getting better and better and better. Upon this declaration that came with angelic voice, it says in Verse 4:

⁴And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke.

The place was trembling. We think of heaven as a place of serenity and tranquility. Make no mistake about, it is a place of shalom and peace, but heaven is a place of awesome, exhilarating power. Going before the presence of the Lord, it is going to cause the heart to thump so hard it will feel like it is coming out of the chest.

For a while, Kristy and I lived on Gondar Avenue in Long Beach. I'm telling you that I am convinced that the house that we lived in there was directly underneath the flight pattern for landing planes at the Long Beach Airport.

It seems that most of the airplanes were able to stay high enough, but sometimes some of the giant flying machines would fly so low that I would jump out of my seat and go look outside, thinking that the plane was about to crash down upon our house. It was not just that the windows rattled, but I thought they were going to break. It was so loud and powerful.

And here you have evangelic worship declaring the holiness of the Living God and it was so powerful that the ground was shaking as the Shakina Glory of the Living God filled the temple. This is His cloud of incense. I want for you to stop a moment and put yourself in Isaiah's sandals.

Imagine if it was you that was you that was suddenly swept up by a vision that was so vivid and so real that you could just touch everything. What is your experience? How fast is your heart beating. What is your Fitbit watch going to indicate as far as what your heart rate is? Can you taste the cotton in your mouth? Is your soul shaking as you realize you are in the presence of God, and God is no one to be trifled with or to be taken lightly?

Well, we see Isaiah's response to all this as:

2. Isaiah's Vision Turns Inward (6:5-7)

Isaiah saw and heard all this. He took it all in. Verse 5:

⁵And I said: "Woe is me! For I am lost; 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!"

Here in this heavenly vision, Isaiah truly saw God for the first time. Truly seeing God for the first time, he truly saw himself for the first time. He then knew the weight of his guilt, the depth of his sin, and it came upon him with sickening force.

Isaiah knew that his moral character was polluted and the evidence of that pollution of soul constantly came out of his mouth. He said, *I am a man of unclean lips, just like all the people around me who have unclean lips. I have cursed. I have lied. I have insulted. I have blasphemed. I have distorted. I have manipulated. I have harmed. I have verbally gone after people. This is my nature and it comes out of my mouth verbally.*

His sense of integrity collapsed. He said, *I am dead, and it is because of my sin.* Some have suggested that what he experienced was something we might refer to as psychological disintegration. He was just coming apart at the seams in the presence of the holiness of God.

A person who is integrated is a person who has it together. Their life is pulled together. They got things figured out. Isaiah ben Amoz on earth would have been one of those men. But here in the presence of the Living God, he fell apart; broken, shattered.

Now praise God. Now Praise God. Now Praise God. Now Praise God, not only is He a God of perfect holiness, but He is a God of mercy and grace and there is promise in Psalm 51:17:

**¹⁷The sacrifices of God are a broken spirit;
a broken and contrite heart, O God, you will not despise.**

A broken heart and a contrite spirit, a spirit that is aware of its sin, God will never despise. The problem is that too many people in their pride are self-righteous, saying, *Oh, I'm not that bad.* Yes, you are! You are a sinner like me.

Then something wonderful happened. Verses 6 and 7:

⁶Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷And he touched my mouth and said: "Behold, this has touched your lips; your guilt is taken away, and your sin atoned for."

Why did he need tongs? Why did this angel use tongs to get the coal from the fire and apply it to the lips of Isaiah, the point where Isaiah realized it was expressive of his sin?

The obvious answer is that he needed those tongs because living coals are hot. Can you imagine grabbing hot coals from your barbecue? You would burn your fingertips, so, of course, the angels had coals because they were hot.

But upon further consideration, what is the very root meaning of the word seraphim? Burning one! I think that a seraphim laying hold of a white-hot coal would be similar to me laying hold of an unheated coal. So why did he use the tong?

If nothing else, what we find here in this revelation is that these beings are so sensitive to the holiness of God; they are so careful around holy things. It says that the seraphim were standing, but their wings were hovering and with their covered feet, they were not even willing to stand upon the sacred holy ground around the throne of God.

This coal came from an altar. It came from an altar of atonement and forgiveness. Understand the sanctity of the coals on the alter before the Lord. I think that is why the seraphim used tongs. They understood that they were handling something that was immanently holy from the Lord.

What we must see is that which is spiritually unclean becomes clean only through contact with that which is holy. The application for us is that the pure, unblemished blood of the Lamb, Jesus Christ, is the holy thing by which unclean moral agents like us become clean in the sight of the holiness of God.

The coal taken from the altar, the place of sacrifice, symbolizes the finished work of Christ on the cross, the place of sacrifice. It is through the application of the blood of the Lamb who was slain that any sinner like us will ever hear that your sin is atoned for and your guilt is taken away.

Finally:

3. Isaiah's Vision Goes Outward (6:8)

Hearing that he is a man forgiven, hearing that he is a man who is not guilty, hearing that he is a man cleansed by the grace of God, Isaiah then said:

⁸And I heard the voice of the LORD saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."

Send me. I am here! The incongruity of the statement of Isaiah is amazing. On the one hand, he was ducking for cover and collapsing before the Lord saying woe is me and casting judgment upon himself. He was cleansed by grace and the Lord asked who is going to go—the triune voice of God asked who was going to go and speak for Him.

Isaiah sprang into action saying, *Send me. I am here.* He did not even know who he was going to be sent to and he did not even know the message that he would be sent to give. But he was so shaken by the holiness of God, so astounded by the grace of God, he said that he would go wherever God told him to go and would say what He told him to say.

So it is with those who have been given a vision of the holiness and the mercy and the grace of God that is received deep into the heart. This experience before the throne was not an end in itself, it was a means to an end. Not only would Isaiah know God, but he would be one who served God.

When you have a vision of His holiness which produces contrition and the experience of mercy, what rises up in that heart is a passion to serve. One last word from Sproul, then we will go to the Lord's Supper.

This is kind of funny in the midst of such a portion of teaching in Scripture that is so powerful, but R.C. Sproul points out that Isaiah was not Humpty Dumpty.

“The tragedy of that nursery rhyme is that when he fell, there was no one who had the power to put him back together again. Isaiah was every bit as fragile as the egg, and he was shattered into just as many pieces. But God put him back together again.”

That is what the Lord does. He takes people shattered, people who are broken, people who are humbled and He uses them to spread the knowledge of His glory and grace in a world that is broken under the power of sin.

Let's pray.