

Wednesday, July 5, 2023 • Read Isaiah 6

Questions from the Scripture text: In what year did Isaiah see this (v1)? Whom did he see? Where? What filled the temple? Who stood above the throne (v2)? How many wings did each have? What did each do with those wings? What did they cry to one another (v3)? By what were the door posts shaken (v4)? With what was the temple filled? What did Isaiah say about himself (v5)? What were his lips like? What had his eyes done? What did one of the seraphim do in v6? What did he have to use to take the coal from the altar? To what did he touch it (v7)? What did he say had been done when the coal touched Isaiah's lips? What did Isaiah hear in v8? What did the voice ask? Who answered? In what way? To whom was Isaiah sent to do what (v9)? What was he telling them to do, but fail to do (v9b–c)? But what would this speech itself do (v10a–c)? In order to prevent what from happening (v10c–f)? Upon hearing such a call, with what question does Isaiah respond (v11a)? What is the answer (v11b–12)? But what will the Lord leave in the land (v13a)? And what will they receive now (v13b, cf. v6–7)? And what does the Lord call this stump that will be atoned for by fire (v13c–e)?

What would we see, if we could see the spiritual world? Isaiah 6 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these thirteen verses of Holy Scripture, the Holy Spirit teaches us that **Yahweh is a King of unimaginable, perfect holiness and glory. Who atones with fire so that undone sinners may be holy unto Him.**

In the first five chapters, Isaiah had prefaced his book especially with the great privileges that Judah had enjoyed, the great purpose behind those privileges, but their great perversion of their purpose and the great punishment that was coming as a result.

Now, in chapters 6–12, hope is not presented in an earthly king, but the heavenly One—Who will somehow become an earthly King, not currently, but in the future. Chapter 6 sets up that hope against the backdrop of the end of a 52-year reign of a good king, whose worthless and wicked son was now to assume the throne. When king Uzziah died, it would have seemed on earth that the curtain was falling upon the southern kingdom.

But God gives His prophet to see behind the curtain.

This isn't exactly encouraging at first. When he sees the Lord on a throne, not just high but high and lifted up (v1), he is getting a pre-incarnation glimpse of the Son (cf. Jn 12:37–41). And the King's servants are burning-ones, seraphim, who are conducting themselves as the lowliest of worshipers, despite being flame-creatures (v2). They know what to do with their lips (v3)! The whole house is filled with smoke (v4), and he realizes that this is the reality of which the incense-filled tabernacle was just a lowly picture. For, the flame-beings shouted not that the heavens were full of Yahweh's glory, but that the earth is.

So... the first encounter with the flame of God's glory in this chapter is literally mortifying. Isaiah cries out that he is undone—a sinner from among sinners. There is no room for comparing himself favorably to others, because he is infinitely further below God than any measure by which he is above others. When a sinner gets a glimpse of God, there's no room for pride, only for desperation.

The second encounter with the flame of God's glory is marvelously encouraging. So hot is the flame of the intensity of God's glory that the flame-being has to use tongs (!) to retrieve the coal that the King has willed him to get (v6). It's as intense as Isaiah's offense against God, for it is sufficient to purge his sin (v7).

The third reference to flame is the burning in v13. Even all the judgment that God brings upon the people will be a purging judgment; v13b parallels v7d. The tent that remains is not a stump of leftovers looking back to what had been, but rather a "holy seed" looking forward to what the Lord will bring from them. For Isaiah, this is a great comfort, because the ministry that he volunteers for (v8) is one that is not going to get immediately desirable results. Being used by God to be an instrument of hardening (v9–10) seems so dreadful that Isaiah cries out to know how long he will have to do this (v11a–b). God's plan is that Isaiah's ministry of purging the people back in the exile (v11c–12) is a prerequisite to the great salvation that is to come (v13). This is something that Isaiah's ministry has in common with our Lord's earthly ministry (cf. Jn 12:37–41). Let ministers and believers in times of hardening in the church take heart; the Lord Whom they serve is expressing the intensity of His burning glory by saving, ultimately and most of all. The time and place that He assigns to us is well worth joyful diligence in the service of Him Who has purged our sins.

How has God displayed His glory in saving you? What danger does that glory pose to your church/nation?

Sample prayer: Lord, we praise You, our King, who are high and lifted up upon Your throne. Forgive us for failing to realize that Your glory burns intensely all around us, and that our sin is so offensive, that only the full burning of Your glory is great enough to atone for us. Purge our sin away by the sacrifice of Christ, and give unto us to serve Him who will do all that is necessary to gather His church to Himself; we ask in His Name, AMEN!

Suggested songs: ARP130 "LORD, from the Depths to You I Cried" or TPH434 "A Debtor to Mercy Alone"

For more Hopewell @Home devotionals, please visit hpwl.org/hah

(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Isaiah 6. These are the words of god. In the year that king gets iodide, i saw the lord sitting on a throne. High and lift it up and the train of his robe, filled the temple. Above it. Stood seraphine. Each one had six wings. With two, he covered his face with two, he covered his feet and with two, he flew And one cried to another and said holy holy, holy is Yahweh of hosts.

The whole earth is full of his glory. And the posts of the door were shaken by the voice of him, who cried out and the house was filled with smoke. So i said, whoa was 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 my eyes, have seen the king yahui of hosts.

Then one of the seraphim flew to me having in his hand, a live coal, which he had taken with the tongs from the altar. And he touched my meth with it. And said, behold this has touched your lips Your iniquity is taken away and you're sin perched. Also, i heard the voice of the lord saying, whom shall i send?

And who will go for us? And i said, here, am i send me? And he said, go and tell this people keep on hearing, but do not understand. Keep on seeing, but do not proceed. Make the heart of this people dull and their ears heavy and shut their eyes.

Let's say, see, with their eyes and here with their ears and understand with their heart. And return and be healed. Then i said, oh lord. How long when he answered. Until the cities are laid waste and without inhabitant. The houses are without a man, the land is utterly desolate.

Yahweh has removed men far away and the forsaken places are many in the midst of the land. But yet. A tenth will be in it. And we'll return. Be for consuming.

That's a turban three or as an oak who stump remains when it is cut down. So, the holy seed shall be its stump.

So far the reading of god's inspired. And inherent worked.

The backdrop of Isaiah. Really chapters one through five. Which was the preface to the book, and you remember, That in its, the lord has been describing. How his people? Deserve. Great rack. They've committed great sin. Even against great advantages. Privileges and helps that God has given them. And because they've committed great sin against great advantages, they deserve great wrath.

That they're already been hints promises. Of a salvation to come. Now, one of the themes, Of the book of Isaiah is going to be the failure. Of other kings. So that At the end in the two sections, the two great sections. The lord Jesus. The first great section will be Jesus.

As the suffering servant, the the good one, who suffers. Um, And, Then also, Jesus. As the great king. Who has finally? Not, not just his people, but all the people from All the nations. Uh, have needed. Um, And here, there is a preview of that. Because there's a king who was a good king until the end of his reign and we could Uh, you could go read and second chronicles about Uh, as a riot or Uthaya, it's the same one.

And just 52 year rate. The sin towards the end of his reign but for the most part he was a quote, unquote, good king. Um, and yeah, that's just the point. The good kings have flaws. And in addition to their moral flaws, They die. And that's how this chapter starts.

The year that king inside a diet. It has who follows him is not going to be a good king. Certainly, his character would already have been known. And, This is. Um, They dreadful thing. For Judah. That can you? Desire has died. Looking as is coming to the throne. Uh, but the vision That Isaiah has is much more dreadful.

Because, I hope we love him. We read and think of Versus. One through four. Uh, with admiration and adoration and sweet to us. Um, But Isaiah did not feel like singing. You know, this kind of sweet melodic. Uh holy holy no what he saw and what he heard was terrified.

Because there's a king that was Unimaginably higher than desire. And it wasn't just the heavens that were filled with his glory. This king. Is on a throne high and lifted up. He has served by flame creatures who hide their faces from him because of how great his glory is.

And then, they announced That his glory fills the earth. Not just the heavens. And so, he hears Holy, holy, holy as Yah way of hosts. Jehovah of armies. The whole earth is full of his glory. And so, for Isaiah, this is a little bit similar to the Ghazi moment.

Remember Eliza prays that guy has his eyes would be open and he sees the armies of god. Uh, but this is much more terrifying. Because now, He knows that not only are do the armies of god. Uh, sarand invisibly and and fill invisibly the earth, but Yahweh himself. The high end.

Glorious one. His holiness, his glory fills the earth albeit invisibly to us. And this is why he says, not only. I am a man. Of unclean lips. And so the whole earth is filled with god's glory. Every Every. Um, Inappropriate thought any every inappropriate word, I have spoken with spoken in the presence of the glory.

Of the holy god. But he dwells even in the midst of a people. Of unclean lips, and how can it be? That the glory of god. And the has not broken out against them. The The armies of the Of Yahweh of hosts, the hosts of Yahweh have not broken out against Surely Isaiah himself and the people, uh, more generally

Surely Isaiah himself and the people more generally are in great danger. So, it's not just that he has seen Yahweh of hosts and that's why. He's undone. But he has seen. He has had a glimpse of the glory with which the earth is felt. And it's that glory and the one movie has seen, That is the reason that he has.

That he is undone. The the people who dwell In the midst of whom he dwell, they haven't seen the king, have they? And yet, the storing of the midst of them is, is a great part of the. So his great, his first glimpse of the flame or the burning, we'll call it Of god's glory.

Is a terrifying, one. The second glimpse. Is an atoning one. Then one of the seraphim one of Um, The flame beings, the flame ones. The fire ones. One of the seraphim flew to me, having And his hand alive cold. That doesn't mean in the palm of his hand. How do we know that?

Because rest of verse 6, which he had taken with the tongs from the altar And so, the The flame of the glory of the fire, the burning of the glory. Of god with respect to this altar is so great. That this serif. This fire being. Uh, does not touch it with his own hand.

What it does touch it to. Is Isaiah's mouth. He touched my mouth with it and said, Behold, this has touched your lips. Your iniquity. Has taken away. And your sin. Perched. That god will express. The greatness of his glory knocked. By burning. Up consuming. For at first, Uh, sinful.

Speakers. In his wrath. But you will express. The greatness of his glory by atoning. For them. This is what Roman's three is talking about when it says That the lord Jesus was exhibited as a propitiation. That, which is represented here in the vision. As so hot and firing that a serif can't handle it.

Literally Burned itself out upon the lord Jesus. And he has consumed all of the wrath that is to you. To all of the said. Of everyone who has ever hoped in him believed and He is the one. Who consumed? Um, the wrath that was due. To the sin of Isaiah.

And so god displays himself, glorious. Danger to sinners judgment upon them the receipt of. Of the worship of angels and And holy men. Versus one through five, god, displays himself. Glorious in atoning. First sinful men, That they may be forgiven. Verse 6. And god displays himself, glorious in the plan of redemption.

In which he gathers. And sanctifies for himself. An entire church. Of these who use saving. And that's what's happening in verses 8 through 13. Um, The lord asks, for a volunteer, Isaiah, who's had his sins? Uh, the sins of his tongue. Uh, just now. Um, the sins of his lips just now forgiven him.

Volunteers, he's Uh, he's eager to use his lips. Well, Uh, and what he's told is that he's going to have A ministry that Defensive years, blinds the sight and hardens the heart. Of the people. And he knows what this means. This is not a tonement. These people who need to have their ears.

Opened. So that they can hear. The holy, holy holiness of god, the glory of god. And their eyes open so that they can see and their hearts open so that they can understand and repent. God says, no. I don't want them to repent. They don't deserve to repent. That's what he says in the end of verse 10.

When he explains the purpose. Of Isaiah's ministry is going to be a hardening ministry so that they don't return. Uh, they don't repent and get healed. And Isaiah asks, The obvious question. How long, how far is he going to destroy them all? Is he going to destroy forever? And the lord does.

Uh, Give a very bleak outlook. Of the exile and the judgment that is coming. Versus 11 and 12. But then, in verse 13. But yet a tenth will be in it. And will return. And b4, and this word for consuming is actually another word that has to do with fire.

And so, he's describing here. Uh, a Fire. That is purging and cleansing and preparing. And when he names the stump, Um, In verse 13, he calls it. Not stump of fire or ashes or anything like that, he names the stump. That's what's Uh, that's what's happening at the end of verse 13.

He names the stump holy seed. That the lord intends to build for himself a church. A church that will grow, it's a seed. But it is consecrated unto him as holy And so he's going to display his glory, not only Um, In, as an object of worship. That is dangerous to us versus one through five.

Not only by a toning for us, particularly in the tournament of christ for six, but also in this plan of redemption. In which, yes. There are going to be these times of reformation and purification. Uh, these times judgment. And yet. The lord is reserving for himself a remnant. And as we find out throughout the book, a remnant, from all the nations, Of those four whom music toning goes.

Whom he is giving repentance that the That the ministry of Isaiah was designed to prevent and yet there are those to whom he is going to give that repentance. And this would be a great encouragement to isaiah. That, although his part in the plan is unpleasant the plan itself.

There's a plan of great mercy. That the lord would build himself a church. Who would be atoned for who would be consecrated to him? Who would be like isaiah? Having been forgiven. Further sins. Would become willing. To serve the lord. And whenever they the moment that they hear something that god wants, it's a here, i am.

I will do. Uh what the lord has desired and isaiah's case it will go for us here our hands and hear my send to me. But, The lord preserving for himself, a remnant. Who will be holding. And then the stamp language, of course, Will become. Even more encouraging. As we hear about the shoot that comes out of the stump of Jesse, And the lord jesus himself.

Being. Not just our sacrifice. Like we think about a little bit. Um, In verses six and seven. Uh, but our Um, our righteousness. This is, of course. A great reminder. That the one who does this, is god himself. Not just a man. John says over, uh, in john, chapter 12.

Versus 37 through 41. That isaiah. Says the things. In verses 9 and 10. When he beheld, jesus's glory. Well, who is The king, whose glory. That isaiah beheld and isaiah chapter 6. Verse 5 answers. Yahuay of hosts. It's impossible to be. A genuinely Bible believing person. And not believe that jesus.

Is Yahweh hosts. Whose glory threatens us and demands our worship. Whose gloria tones for us. And whose glory is expressed, also in gathering to himself. Are remnant. Whom he has atoning for. And we'll make holy By his own righteousness. Praise god for. This. These ways in which he displays his glory.

And, Thank god that it includes the redemption. Of all, who trust in him. So that's the question for each of you. Do you trust in this jesus? Do you take his glory? Seriously? Is this the great reason for us to stop sinning that it's against him and in his presence as he the great solution?

For our sin that he has received the wrath that we deserve. And are we thankful? To have been spared. Completely over against what we deserve. And are we expressing that thankfulness? As those who are holy seed consecrated unto God. For obedience to him and service to him. May he grant?

That we would live that way. Spray. Our gracious gardener heavenly father. We thank you and praise you. Your goodness to us. Giving us even to read and hear this word today. But especially, because What this word teaches us is true reality. That you have given yourself for us. That you might give yourself to us.

That by your grace, we might give ourselves. To you. And we pray that your holy spirit would Impress these things upon us. That we would know that this is the ultimate truth. Of all things and that this would be our ultimate truth before you Help us, we pray. To live by faith in christ or joisting in him devoted to you.

Adoring you grateful for your salvation. We praise you. Oh god. Uh, we confess a great is our need of your spirit. For we have heard these things many times, and we have often Slouched into living. Um, For our flesh. And from our flesh, i have mercy of god. And cleanse us from our Unrighteousness, we ask in jesus name.

Amen.