TITLE: **"THE KING IS HOLY"**
TEXT: **ISAIAH 6:1-8**

INTRODUCTION:

Background to Isaiah 6

King Uzziah (Azariah) died in 740 B.c. after reigning 52 years .

During his reign Judah had expanded its territory, trade had developed, the Jews had experienced great economic, military, and political advances. Therefore, the kingdom became "self-sufficient" and "secure"

As a result, the leaders and people became spiritually degenerate and greedy (very materialistic). If any nation needs to see that God is holy it is the people who live in prosperity.

"Holiness" = basic idea of the word is separate-ness or apart-ness. God's holiness is manifest in two ways:

1. Majestic Transcendence - God is set apart from all that is created (Is. 57:15)

2. Moral Purity - God is set apart from all that is unclean (I Peter 1:13-16)

"Holiness," as defined as "set apart," is the "fundamental attribute" of God (the foundation)

All of God's attributes are equal, but all are qualified (or conditioned) by His holiness.

EX: God is set apart from and above all beings in creation in His love, mercy, truth, righteousness, faithfulness, knowledge, wisdom, sovereignty, etc.

God can't be loving . . . apart from His holiness.

## I. THE SOVEREIGN KING IS SET APART (v. 1-4)

(The Description of Holiness - "I saw")

### A. GOD'S POSITION SETS HIM APART (v. 1-2a)

1. God is exalted above everything as shown by His authority ("Lord"; "throne")

Ps. 47:8 - "God reigneth over the heathen: God sitteth upon the throne of

his holiness."

2. God is exalted above everything as shown by His appearance ("train")

**V. 1**

"Train" - EX: train of wedding dress. Train points to the majestic royalty of God. SEE Ps. 104:1, 2.

3. God is exalted above everything as shown by His attendants ("seraphim")

B. GOD'S PURITY SETS HIM APART (v. 2)

Every sinful act is a sin against God's holiness.

God's holiness would keep every sinner out of His presence forever if it were not for Christ.

Someone said to D. L. Moody, "I don't understand how a God of love could send anyone to hell." Moody replied: "I don't understand how a God of justice could allow anyone into heaven."

Job 15:15 - "The heavens are not clean in his sight."

1. The seraphim's eyes are not worthy to see

2. The seraphim's feet are not worthy to serve

C. GOD'S POWER SETS HIM APART (v. 3-4)

**V. 3**

Three-fold repetition of "holy, holy, holy" is:
1) for emphasis (primary attribute)
2) possibly a hint at the Trinity

1. The earth testifies of His glory (v. 3)

2. The angel testifies of His glory (v. 4)

**V. 4**

"Smoke" = represented the presence of God in the O.T. Temple

(NOTE: Contrast begins in verse 5, where Isaiah sees his inadequacy in testifying with his lips)

## II. A SINNER IS HUMBLED IN SHAME (v. 5-7)

(The Effect of Seeing Holiness - "I cried")

A. GOD'S HOLINESS REVEALS AN ACCURATE PERSPECTIVE OF SELF

1. Personal pollutedness of Isaiah (v. 5a)

**V. 5**

"Woe is me" - This is the seventh woe in a series of woes against Israel (SEE Is. 5:8, 11, 18, 20, 21, 22). Isaiah now identifies himself with his people.

"Unclean lips" - point to an unclean heart. "Out of the abundance of the heart the mouth speaketh."

Isaiah responded the way he did because of the great contrast he saw between himself and God.

EX: Imagine ourselves caked in mud and grease, dressed in filthy rags, and then stepping into the scrubbed, gleaming, stainless steel sterility of a hospital operating room. Those high-wattage surgical lamps would spotlight our grimy faces the way God's glory shone on Isaiah's dirty soul. (Swindol, p. 20)

The closer one draws or comes to God the more sensitive to his own sinfulness, he becomes (EX: Romans 7 - Paul's wretchedness)

SEE confessions of: Job (Job 42:6)
Peter (Luke 5:8)
John (Rev. 1:7)

2. Public pollutedness of Israel (v. 5b)

B. GOD'S HOLINESS REQUIRES AN ATONING PROVISION FOR SIN

1. Cleansing provided (God's initiative) (v. 6)

a. Means - Coal (fire typifying purifying, purging, cleansing)

b. Place - Altar (the place of sacrifice)

2. Cleansing applied (v. 7)

a. Directly (v. 7a)

1) by God (in figure - God's Messenger as mediator)

2) to the problem ("lips")

b. Declaratively (verbal pronouncement in the courts of heaven)

1) In expiation ("taken away")

2) In satisfaction ("atoned for")

**III. SERVANTS ARE SUMMONED (V. 8)**
(The Result of Being Made Holy - "I heard")

"Here am I" = I am willing

Samuel responded the same way.

A. THE REQUEST OF A CONCERNED GOD (v. 8a)

1. "Who will I send?" - God's Part - sending

2. "Who will go?" - Man's Part - going

B. THE RESPONSE OF A CLEANSED MAN (v. 8b)

1. "Here am I" - Man's Part - volunteering

2. "Send me" - God's Part - commissioning

CONCLUSION: The need for Christ's cleansing. ILLUS: White Glove Inspection.

EX: Nadab & Abihu. SEE: Lev. 9:23-10:3

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2. God is exalted above everything as shown by His _____ ("train")

3. God is exalted above everything as shown by His _ ("seraphim")

B. GOD'S _____ SETS HIM APART (v. 2)

1. The seraphim's eyes are not worthy to____

2. The seraphim's feet are not worthy to _____

C. GOD'S _____ SETS HIM APART (v. 3-4)

1. The _____ testifies of His glory (v. 3)

2. The _____ testifies of His glory (v. 4)

(NOTE: Contrast begins in verse 5, where Isaiah sees his inadequacy in testifying with his lips)

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1. _____ pollutedness of Isaiah (v. 5a)

2. _____ pollutedness of Israel (v. 5b)

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