

A Vision of The Holy

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[0 : 00] Isaiah's vision, a vision of the holy. And reading from Isaiah 6 verse 1, it reads, In the year that King Uzziah died, I saw also the Lord sitting on a throne, high and lifted up and his train filled the temple. Here is Isaiah having a close encounter with the God kind, a personal encounter of a human soul with its maker. We see here the making of a missionary, what's called to man. And it all starts with a vision of the holy, the holy God, a life-changing vision. I saw the Lord, says Isaiah. He got that revelation of the glory, the majesty of God. And it was, it says, in the year that King Uzziah died. Now King Uzziah, an earthly king, was one who reigned 52 years. But as an earthly king, he died. He was a good king as far as kings go, but he died.

But this king, the king of kings, the Lord of lords, he is the everlasting king. And Isaiah beheld this stunning vision. It just was a dazzling sight, a graphic picture before his eyes and struck his senses, that blessed vision, that sight of the king, the almighty king. Isaiah saw firstly, he saw God's majesty. Oh, to see the Lord enthroned, revered and adored. We want to see Jesus lifted up as we adore him. Don't we? To see his glory, to worship his majesty. This one, this God whom we worship, he created, some reckon, a 100 billion galaxy. Some astronomers say 200 billion. It's beyond our comprehension, isn't it? That God is so huge and he's big enough to care for the likes of us. He is all powerful and we can recognise him today. I saw the Lord. Do we see the creator, the holy one, the Lord of hosts, the true king? Can we see him with the eye of faith? God's seated on a throne, his dominion, his authority, his glory, his power, his majesty. We need to remember who is in control. God rules.

God rules. He's in control of everything. We can take heart that no matter what, we are under his hand and we are subject. We ought to be subject unto his sovereign rule. It says of this one, the Lord is a great king and a great God and a great king above all gods. Psalm 95 verse 3. His throne is high and it's lifted up and he's over all the king of kings, the Lord of lords. Friends, God rules. God is in charge and our king always occupies the throne. Don't forget that. Believe it today. God always occupies the throne. And we can take comfort that the king's always seated on his throne. What a peace of mind that brings. No matter what troubles and trials we might have, the king is on the throne.

Remember that. Acknowledge that. The Bible says of his throne, it's the throne of grace. That's even more precious, isn't it? That he sits as redeemer. And we have access through the beloved. We can come boldly as we talked about and he's still on the throne. We don't have to worry because Jesus, our Lord is on the throne. He can handle all of our problems and he is one we can enter in unto and he will receive us. It says, John 6 37, our Lord says, all that the father giveth me shall come to me and him that cometh to me, I will in no wise cast down. He'll always receive us. There's a great welcome.

[3 : 48] His arms are extended. It says, I saw the Lord and he was high and lifted up and his train filled the temple. He's far above all men, far above any earthly ruler. God's majesty fills his temple. It says, his train filled the temple as to his glory. We are now his living temples. Think of that. He wants to fill you the living temples of God. The temples made by him for him to fill us. It says his train filled the temple. Now this speaks of the long train of his robe. Princess Diana of Wales wore a wedding dress with a train. Apparently there was 25 foot long. And so it's a kind of picture of majesty, isn't it? And the long flowing train was a symbol of importance. So when Isaiah saw God's robe as this train, this robe that was filling the temple, it symbolized his splendor and importance.

When we see the Lord, the King, we see the kingdom of God. It tells us of the kingdom of God. It's not in meat or drink, but it's righteousness and peace and joy in the Holy Ghost. God's kingdom, it says, is within people. The Lord says, behold, the kingdom of God is within you. So the kingdom of God is here on earth and it's seated here amongst us. We are the kingdom and he's extending that kingdom on earth. We're part of that, aren't we? As we reach out to tell others that the King is extending his kingdom. We want to introduce others to know this King. And it's easy to lose the

sight, the sense of God's majesty, who he is and what he is doing. He's seated on the throne, people. He's seated on the throne and you can trust him. And he wants you to lift up his name, to exalt him. At times our vision can be occupied with the mire and mess of, and the misery of times of man, with disappointments and let downs and setbacks. Our vision can be distracted, but he wants us to look up and see a vision of the holy. We can see many challenges and discouragements and overwhelming effort at times. We can see criticism and opposition. Yet the Lord wants us to lift up our eyes and to see the Lord. If we can but see the Lord, people, see the Lord high and lifted up and he's trained filling the temple. If we can but see the Lord Jesus, and he's the one who says, I will build my church and the gates of hell shall not prevail against it. If we can lift up our eyes and see the Lord and get that higher focus to take that adjustment and put a vision on heaven. If we can take a closer look at Jesus today, that's what we want, isn't it? When we gather, hopefully we get a little glimpse of heaven, of our heavenly king, a little closer perspective of who he is and what he wants for us. And to know that he's with us and he's seated on the throne. It makes life more livable, doesn't it? How can we as a church be more faithful, more

God honouring, more Christ exalting, more struck with that sense of the holy, we need to see the Lord today. If we can but make an appointment with the heavenly, with the holy one and talk with him, to go and see the Lord about our doubts, to go and see the Lord and talk with him, to see the Lord like Isaiah did. It says in verse 2, of this throne of our king, above it stood the seraphims. Each one had six wings, with 20 covered his face, with 20 covered his feet, with 20 did fly. Six wings, two covering the face, two covering the feet, two to fly. The Lord praised the seraphim. The Lord was praised by seraphim. They're not mentioned anywhere else in the Bible other than here. And seraphim, it literally means burning ones, fiery ones. They burn with the glory of God. God makes his ministers, his servants, a flame of fire, burning ablaze. He wants each one of us as his servants to be such, as John the Baptist was, a burning and a shining light. And so can we be. God can set our heart a flame, a blaze for his glory. God delights to see men and women surrendering to his call, to send them forth as his messengers. And he did that with these messengers, these heavenly creatures, these seraphim, that they came with humility, covering their faces. They came in high respect, covering their feet. Another sign of humility, of obedience. And with two wings they flew, doing God's bidding. It's a picture of all those things. Our Lord deserves our praise and honour. And these great angelic beings gave him that praise that he was due. They sang out, Holy, Holy, Holy is the

Lord. Holy in the highest possible degree. Our God is that great, three in one. Thrice holy. Fact is that mankind is programmed with this innate need to worship. It's built into us. We're always looking for something to worship. The Greek word for man is anthropos. That's why we get the word anthropology. You know you have theology, the study of the theos, God. We have bibliology, the study of the biblos, the Bible. We have biology, the study of the bios, of life. We have geology, the study of geos, the earth.

And we have anthropology, the study of man. Anthropos literally means the upward looking one. That's interesting, isn't it? The upward looking one. That's what anthropos, that's what we are. We're upward looking. In other words, man's meant to worship. He wants to worship. The Bible says we ought to worship God. And the seraphims worship. What did they cry? You know, they could have cried love, love, love. They could have cried mercy, mercy, mercy. But no, they cried holy, holy, holy. They cried once another, holy, holy, holy, holy is the Lord. They were saying God is perfect. He's glorious. He's pure. He's undefiled.

[10:04] He's separated. It says in 1 Samuel 2 verse 2, there is none holy as the Lord, for there is none beside thee. Neither is there any rock like our God. The seraphim cried out, the whole earth is full of his glory. If we would but open our eyes, we'd see the glory of God. And it's our highest purpose. It says in Psalm 19, 1, that the heavens declare the glory of God. The beauty of his creation shouts out to lost and found if they would but see that creation tells the story of the creator. Romans 1 verse 20, we see that the invisible things are seen because of the visible. We see the stars. We see the earth. We see the sunsets, the tiniest seashell, the newborn baby, and we see each other. And we can see how powerful and brilliant and creative and caring our God is. Literally the whole earth, the whole earth is full of his glory. We just have to open our eyes. Verse 4 of Isaiah 6 says, and the posts of the door moved at the voice of him that cried and the house was filled with smoke. Says the very sound of their voices shook the door frames of the place. The seraphim as they cried, holy, holy, holy. It was an awesome sight. There was a whole lot of shaking going on. And his train filled the temple. The house was filled with smoke. With his very presence, it was

filled. And it says the whole earth is filled with his glory. God is big enough to take care of you. Friends, if we just open our spiritual eyes wide enough to see, yes,

I see the Lord. I see the Lord like Isaiah saw him, that he's big enough to take care of you. And he's here and he's near. And now it starts to get personal for Isaiah. We see he saw God's majesty. Secondly, we narrow the focus earthwards and we see God's man. God's man. In contrast to this holy, holy, holy, we see the man, the man, Isaiah, the human, the earthling, the sinner. Verse 5, woe is me, for I am undone because I'm a man of unclean lips and I dwell in the midst of a people of unclean lips.

Here is Isaiah, God's man, imperfect, flawed, unclean, blemished, tarnished, soiled, and the people all around him. What a contrast, warts and all. Here's the man, God's man, God's man, God's man, God's man, God's man, God's man, God's man, God's man, God's man, God's man, God's man, God's man. Through the angel. Verse 7, we see him changed. He was changed. His sin was taken, his guilt gone, God's man, his stain washed, a changed man, a converted man. Thank God there's an altar there.

It speaks of the altar in Isaiah 6. Of course, we could reflect the altar speaks of his great blood sacrifice of the ultimate Calvary solution to man's sin, where the blood of Jesus was poured out. [13:22] There's cleansing at the altar. There's conversion, where God is there at the altar with open arms as the blood of Jesus was poured out. There's a fountain open, it says, for sin and uncleanness.

There's hope for the hopeless. There's life for the lifeless. There's cleansing for the unclean. There's peace for the oppressed. There's a setting free of slaves. There's a healing for the sin-sick soul.

God changes people. He was God's man, a flawed man, a failing man, a sinful man. Thank God God dwells with such. He changes people. You might think of yourself as too far gone, beyond redemption.

But he comes to the sinful. He comes to those who are weak, who see they are. He comes to those lacking.

Here's God's man. He's humbled. He's unworthy. If we take an honest look at ourself, what I say of me, and I look in the mirror and I see all my faults. We can look at ourselves, we see our great lack. [14:35] We see our frailty, our weakness. We see our unworthiness, our lack of our own strength. But if we can be like Isaiah and see the Lord, if we can turn our eyes heavenward and see the Lord, it changes everything. It changes everything. The more we see Jesus, the more we see our need of Him.

And we come to see that really our sufficiency is of God. God, you know, let's never get to the place where we are self-sufficient. You know, there's a lot of talk about sufficiency, isn't there?

Sustainability.

The sufficiency that we have is of God. He's the one who sustains. He's the one who supplies. He's the one who's our sufficiency. He gives us our ability and strength. He gives us what little ability we may claim because it's all of Him. It's all unto Him. And as a church, we're such raw material that we're brought into the hands of the potter. And we're just clay.

Nothing to speak of. Clay, sometimes flawed clay. And He's got to throw us back on the wheel.

That's His plan. So it's up close and personal now. Isaiah, woe is me. Holy, holy, holy, woe is me. Now here was Isaiah personally convicted by the word of the Lord of God's power. He saw the king and he saw himself. Oh boy, have I got some work to do on myself. Well, he needs to do the work, doesn't he? He realized his sinful condition, his unworthiness. He said, I'm undone. I'm undone. He was speechless. This word undone, it means coming apart at the seams. I'm unclean. I'm defiled. He saw his ruin, his deadness. He saw his sin as God saw it. And Isaiah saw the Lord and he said, woe is me, for I am undone. Sometimes we make the mistake of not realizing where the problem is. You know, we see the fault. I see the fault in others, but really it's in me. There was a fellow who woke up feeling like he was really sore. He felt like one big wound and he went to the doctor's office and he told the doc, everywhere I touch, it hurts. I touch my left shoulder and it hurts. I touch my right shoulder and it hurts. I touch my head and it hurts. I touch my foot and it hurts. Everywhere I touch, it hurts.

[17:04] Am I dying? And the doctor quickly examined the man and after about an hour of thorough examination, the doctor said you have a real problem. Your right index finger is broken. Now they were looking, he was looking for the problem in the wrong place. And we can look at the

problem as others, but really the problem is inside of us. Woe is me. When Isaiah saw God in all his holiness, he saw himself in all his hellishness. God's awesomeness highlights man's awfulness.

He saw the corruption of his own heart and Isaiah found forgiveness. Thank God. God's gracious cleansing. It tells us verse six that one of the seraphims flew unto him and it says having a live coal in his hand, which he had taken with tongues from off the altar. So one of these angelic creatures went to the altar, which we could picture for us as symbolic of Christ's suffering and death for us as our sacrifice. And we can see that that made the change. The blood of Jesus made the change in prospect as he would have seen it. And there's an altar in heaven. It tells us that in the book of Revelation, John speaks of an altar in heaven. So the altar is very prevalent through the word of God. The altar, the place of blood sacrifice is the blood of Jesus from Genesis to Revelation. That's what we need, where the blood is shed as the sacrifice, as the substitution for us. And when he had that encounter with the Holy, when he had that experience of the recognition of effectively the blood of Jesus, things changed for Isaiah. To me, it speaks of faith in Christ as Savior. Verse seven, and he laid it upon my mouth and said, Lo, this hath touched thy lips and thine iniquity is taken away and thy sin is purged. So this creature, he took this blazing white hot coal from off the altar and he touches the lips of Isaiah. Now, why the emphasis on his lips? Isaiah himself had emphasized that his lips, and the lips of the people were unclean. So the seraphim comes and touches the lips. The angel takes the holy coal, the hot coal and touched Isaiah's mouth. Why? He cauterizes the sin. You know, sometimes you might go to a doctor and there's a wound and they cauterize it, you know, they burn it and it seals it and it takes the infection away. And we think of Isaiah's lips. They were defiled.

Even more so than the heart because it's out of the abundance of the heart, the mouth speaketh.

As said, an old country farmer said, What is down in the well comes up in the bucket.

You know, what's in the well? The heart comes out in the bucket. You know, the dirty mouth of Isaiah reflected his dirty heart. But we see these burning ones, the seraphim bring the hot coal from the flaming fire. Friends, if our lips can be touched by the flaming fire, by the heavenly fire, if we can know God's saving grace. And our lips are important to think about because it's been said there's two problems with our lips. We say things we shouldn't say, but worse, we don't say the things we should say.

It's interesting, isn't it? As the seraph touched Isaiah's lips, he was never the same again. God couldn't use Isaiah because he was spiritually dirty. He had to confess his sin and he was made clean and useful for God. And so we need clean lips. Let's be such that we can be a witness for God, to have a clean lips, clean hands, clean heart, clean feet. Isaiah found that cleansing. The Bible speaks of this call. And an evangelist of old said, the world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to him. Friends, he wants us to be such a people. And Isaiah saw the Lord and he heard the voice of God. We see, he saw God's majesty seated on the throne. He saw himself, God's man, unworthy, yet now cleansed. And thirdly, we see

[21 : 49] God's mission as it reads, verse eight or chapter six. 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. The voice of the Lord who shall go for us, reflection of the Trinity, the triune God. Verse nine. And he said, go and tell this people, hear ye indeed, but perceive not. Make the heart of this people fat and make their ears heavy and shut their eyes lest they see with their ears. So see with their eyes rather and hear with their ears and understand with their heart and convert and be healed. Not only is there a vision to strike the sense of sight, but we hear a voice here. He saw the Lord, he heard his voice. Do we stop and listen? There's a lot of interference, a lot of static, there's a lot of distraction. We've got a hectic pace. Life is busy. Do we stop and listen? Take time to hear his voice. Here it is.

That's his voice. Take time to hear it. In all the noise of life, let's hear God's voice. What does God say? Go. He says, go. Verse nine. God says, go.

Isaiah doesn't hold back here. We see that he doesn't hold back. He says, count me in. He says, I will stand even though I be outnumbered. I will stand even though it's not easy, not popular, even though it's an uphill path, even though it means many difficulties.

Send me. Friends, a mission awaits. A world around us needs the gospel. And the greatest need of our world is not some secular answer. It's Jesus, isn't it? It's his scarred hands. It's his grace. It's his saving.

We live in a people of unclean lips. And Isaiah was told, you've got to tell them, but they're not going to hear you anyway. They'll tune out. They'll zone out.

[24 : 15] But keep on telling them. I saw the Lord.

See the vision. I heard the voice. Hear it. And say, yes, Lord. The vision calls for action, for response.

And it says, you might go and tell your neighbours, your friends, those around about. They may refuse the message. They may close their ears and their eyes, their heart.

Some might refuse. It says of them, as we read there, really the problem is the heart. The heart.

Isaiah saw the Lord. He heard the voice of the Lord and he obeyed the call.

Friends, there's a call still. And the God had asked for men and women. Says, whom shall I send?

Whom shall I send? The cry goes out.

[25 : 21] Do we hear the call? Or do we tune out? An older saint was ministering to a younger man about following the call of the Lord.

And the young man said, but I've never felt any compelling call to give my life in that way. And the older man said, but are you within calling distance?

And maybe there's a problem with reception. You get that sometimes, don't you? No reception. And the call gets cut off. The problem can be one end or the other.

Of course, the problem is not with God's voice. It's with our reception. It's our hearing is the problem. So, will we hear the call? And then what will we do?

Will we be as Isaiah? He responded as he heard the voice of the Lord. Whom shall I send? Who will go for us? Then said I.

[26 : 23] Here am I. Send me. Hear that divine call. The call from above. The great king cries out still.

Whom shall I send? Who will go for us? Friends, this needs. We talked about some just earlier today. There's needs.

There's needs. There's a challenge that goes out. And there's souls that we should have a passion for.

And we can say, why doesn't somebody do something? Then I realised I am somebody. Isaiah could have said, here am I.

Send so and so. The call rings out still, doesn't it? It's been said every heart with Jesus should be a missionary. Because every heart without Jesus is a mission field.

[27 : 23] And it boils down to your response. Whether you'll say what Isaiah said. Here am I. Send me. Here am I.

A man woes me. A man of unclean lips. I'm undone. You know. Isaiah knew he was very limited. But he was surrendered.

He still surrendered. And it's the willing surrendered ones. Who'll hear his voice and respond. That he can use. The call of God.

Involves the I will send. From God. And the I will go. From us. So God always has a go for us.

Notice the question.

Whom shall I send? And who will go for us? It wasn't addressed to the angelic creatures. You know. They would have. Maybe only too gladly. Have offered.

[28 : 22] But they are silent. It's not to the seraphs and the cherubs and the angelic creatures. But it's to the men and women. Who will be.

A vessel. To honour. Who will be purged. Sanctified. Made fit. For the master to use. It's to you and me.

Us. Us mere mortals. And God wants. Us to go. He wants us to go. We could say.

Who am I? What can I do? And that's true. That an evangelist said this. I am only one. But I am one.

I cannot do everything. But I can do something. What I can do. I ought to do. And what I ought to do. By the grace of God.

[29 : 20] I will do. So God is looking for messengers. And you know. Really it's a. A thought starter. I pray for you.

To think. What is God putting on my heart to do? Here was Isaiah. Called to be a witness. In a. Sinful. Backslidden nation. God knew the hearts of the people.

Would only harden. It wasn't going to be easy. It was to be costly. But what a greater cost it would be. To disobey God's call. Isaiah knew it was going to be.

A tough. Mission. But it was God's mission. And friends. We must. Be like Isaiah. Here was Isaiah. He proclaimed God's message. For over 50 years. It was a message of judgment. And yet of hope. And restoration. Isaiah prophesied. Of the. Coming of Christ. For unto us a child is born.

[30 : 21] Unto us a son. Is given. And the government shall be upon. His shoulder. And his name shall be called. Wonderful. Counselor. The mighty God. The everlasting father.

The prince of peace. One day the government. Shall be upon his shoulder. You know. We. It won't be by the vote of men. It won't be by the. By the decision of God.

That he'll take over the government. Of the planet. But what. Matters more so. Will you yield the government of your life. To him. Will you yield to his government.

Over your life. Isaiah tells also. Of the precious blood. As he. Prophesies. Of the one wounded. For our transgressions. Bruised for our iniquities.

The chastisement of our peace. Was upon him. And by his stripes. We are healed. God cares. For the lost. That's. Why there is one. Given unto us.

[31 : 19] The son. Given. The government. Shall be upon his shoulder. This one. Who was going to be wounded. As Isaiah. Forsaw. In prospect.

And then. It says. Of Isaiah. He said. Here am I. Send me. The message is still the same. It's always been the same.

For by grace. Are you saved through faith. That not. Of yourselves. It is the gift of God. Not of works. Lest. Any man should boast. But it goes on. For we are his workmanship.

You're saved. He wants you to be his workmanship. You are his workmanship. Everyone. A work of art. A peculiar treasure. One of a kind.

You're his workmanship. He's crafted you. You're an amazing creation of God. And he's created you for a purpose. Unto. Good works. He's shaped you for that. He's made you for that. For him.

[32 : 16] So it's time. To hear his voice. To rise up. I heard. The voice of the Lord. Saying.

Who. Shall I send. Who. Will go for us. So. Think of it. For yourself.

What is God. Putting on your heart. To do. For him. Find it. And do it. There's a call. Going out. Let's roll up our sleeves.

Let's. Work. While it is day. The time will come. When. It'll all be. Night. No more working. Will you answer the call.

Meantime. Now. Say yes. Lord. Send me. Now. Men. It's time to be manly. To be men. To be godly fathers and husbands.

[33 : 12] To stop playing games. There's many calls to. To each one. To put away childish things. To be men. To be mature.

To stand fast in the faith. To act like men. To be strong. And he's wanting that for men and women. To put away the childish things. Seeing how many adults.

Waste time. Playing. Games. Really. And literally so. Wasting time. I can be. Subject to that. Time is short.

We can waste it. With trivial things. The time for childishness. Is over. It's time for the people of God. To rise up.

It says of them. In Daniel 11. That the people who know their God. They shall be strong. And do exploits. God is looking. For people. He's looking for people like Isaiah.

[34 : 10] Isaiah. Undone. Defiled. Woe is me.

But he heard his voice. Isaiah for all his faults. He heard his voice. And. God. Gave him. That. Touch.

That salvation. Effectively. As pictured by the. Angelic touch of the. Coal from the altar. As a picture of really. He received salvation.

That's how I would. Interpret it. And so. Isaiah was a saved man. And so. His guilt was gone. He was cleansed. God declared him clean.

And so. His lips was touched. And his ear was touched. In that he heard the voice. And he responded to it. And God wants a people who he can send. And it says the people of God will be strong and do exploits.

[35 : 14] An exploit is a notable deed. A heroic act. An accomplishment. Friends. God uses people. People like Ezekiel. He stood in the gap. People are human agents that do his will.

God's not going to send an angel. For what he wants you to do. Isaiah could have said. Mine eyes have seen the king. He saw the fresh vision. And he heard the voice. And he said. Here am I Lord.

Friends. What can we do in response. You know. Sometimes we can hear a message. And I can give a message. But there's no application. The application is for you to make.

You make the application of this message. What will you do to respond?

[36 : 22] We see God's majesty. High and lifted up. We see God's man. The raw material of Isaiah. For all his faults. He was unworthy. Just as we.

Today. We see God's mission. Simply God's man saying yes Lord. God's mission is. You say yes Lord. Pray that you will do that today.

Let us pray. Lord we come to you. We pray Lord for. Each one. That we might be. Saved people. And Lord it's only by.

The virtue. Of that wonderful. Love. That took you to the cross. That held you there. That paid for our sin. That we can believe.

And know. And trust. And receive that gift. Lord. Give us the grace to. Trust you. To know your saving. That you died for our sin.

[37 : 21] Lord. As our risen saviour. Help us to live. In the light of that. To be your workmanship. Created unto good works. Help us to see the good works. You want us to do. Lord God.

Help us to be a people. That will be strong. And do exploits. We don't know Lord. Maybe fully. What each one. You would want us.

For us. As each one. Would come. Let us prayerfully. Seek your will. And find it Lord. Let us not. Refuse to do it.

But to gladly. Do it. Lord. Help us to be created. Unto good works. That you have ordained. That we should walk in them. And give us.

Give us the grace Lord. We pray for every soul. Every heart. Every home. Lord. Each one here today. Those that might be. Joining from afar. Lord God. Minister by your Holy Spirit.

[38 : 23] Help us to see you. To hear your voice. And to say. Here am I. Send me. In Jesus name we pray. Amen.