

Isaiah's vision

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[0 : 00] seeking the Lord's blessing and guidance, we shall look again at the portion of scripture read. The prophecy of Isaiah chapter 6 at verse 5.

Then said I, Woe is 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 mine eyes have seen the King, the Lord of hosts, and I have seen the King. Then flew one of these seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. 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, here am I, send me. And we shall seek to consider these words. First, the revelation, the revelation of the glory of God, and the circumstances attending it. First point. Secondly, the reaction of the prophet. And thirdly, the renewal by cleansing. The revelation, the reaction, the renewal. Isaiah, the great prophet of the Lord, the great evangelical prophet of the Old Testament, begins his prophecy on a stern note of disapprobation. And he had much reason for that. Judah was in rebellion against a covenant God. The nation was sick with the worst of all sicknesses, spiritual leprosy.

But for the fact that a remnant remained faithful, they would have been like Sodom and Gomorrah.

spiritual leprosy. What a terrible disease. And significantly, at this very time, Judah was under the rule of the rule of the rule of the good king, Isaiah. At the beginning of the prophecy. He was still alive. He had become king as a youth of 16 years. And he was to rule for 52 years. He was a great king.

But that greatness was marred by one terrible misdemeanor on his part. In the midst of the successes of this king, Isaiah, his heart was lifted up.

[4 : 23] His heart was lifted up with terrible consequences. He went into the temple of the Lord to burn incense upon the altar of incense.

And this was unlawful for anyone but the priests. And even in the case of the priests themselves, they could only do this once in their lifetime.

Burning incense was as sacred an act as that. Only once in their lifetime could the priests themselves do this.

And this man, even though he was the king, had no right to do what he was attempting to do.

And the high priest remonstrated, and rightly so. The high priest in Israel remonstrated with the king.

[5 : 46] And that was a great act. Otherwise, the whole nation would have been guilty of this terrible sin against God.

But in spite of the high priest's protest, the king persisted. And we notice the penalty. He became a leper.

And there was no cure for his leper. It was an infliction from God. He was hurried out of God's temple, never to return.

He had to leave his royal palace. He had to relinquish his royal duties. He was a man of God who had dared grievously.

And we can imagine his spiritual cries and groanings amidst this history of affliction.

[7 : 07] Spiritual cries and groanings like his ancestor David against thee. The only have I sinned. Cleanse me with hyssop and I shall be clean. Wash me and I shall be whiter than snow.

Though this man was afflicted with leprosy. And though he must have realized that he could not, that he could not be healed of that disease yet.

Yet, spiritual healing was his. Spiritual healing, it is as a leper, it is as a spiritual leper that David uttered these words.

These marvelous words of repentance. And we can imagine Uzziah, his descendant, uttering them as well.

Make me to hear joy and gladness. And the bones that thou hast broken will rejoice.

[8 : 31] This man had been taught by no less a person than the prophet Zechariah. Zechariah had been his tutor in holy things.

Tutoring him in the fear of the Lord. And this man, afflicted with leprosy in his own body, must have mourned most deeply for the spiritual leprosy of his people.

And now he was gone. God had taken him to the regions of perpetual health.

Isaiah, who must have had this spiritual foresight and insight to see how calamitous the next rain but one would be.

That is the rain of Ahaz, Uzziah's grandson, who was a desperately wicked king.

[10 : 01] Isaiah, being spiritually conscious of this, mourned greatly for the dead Uzziah. Isaiah himself seems to have been in the role of a chief minister, a prime minister to his monarch.

Isaiah, and we notice that Isaiah's mourning was answered by a remarkable revelation.

His mourning was for a mere king, no matter how good, no matter how spiritual.

But the revelation he received was the revelation of the king of all kings. Kings rule, the king of all kings overrules.

We see Joshua in a similar situation, bereft of his great captain Moses, and confronted with a stranger.

[11 : 28] Joshua asked the question, are you for us or against us? And he got the marvelous answer, that this stranger was none other than the captain of the Lord's host.

Let us seek then, to consider firstly, the revelation of the glory of God, in the house of God.

We must always realize that in Scripture, the revelation of the glory of God is the revelation of God, the Redeemer.

The king of his church. The prophet and the priest of his own church. This was the Shekinah glory, first manifested to the infant nation of Israel in the wilderness.

The Shekinah glory above the mercy seat between the cherubim. When God himself pitched his tent among that peculiar people.

[12 : 59] And when he dwelt with them in mighty symbols of his real coming. Let us always realize this. They were, at best, symbols of his real coming.

When the tabernacle of God should come among men. And when he would dwell with them.

There was, without any doubt, an exceptional grandeur. Attendant upon this revelation. That Isaiah got here.

The seraphim stood above the throne. And their attitude and their language. Betokened their own solemn awe and their own solemn worship.

We are asked to work out our salvation.

[14 : 13] But we must do that amidst fear and trembling. Not slavish fear. But the reverential fear.

But the reverential fear. And the reverential worship. Which must characterize the real sons and the real daughters of the almighty.

There must be awe. There must be the fear of God. The fear of God.

The fear of God makes worship salutary. It makes it sound.

It makes it real. The fear of God. The fear of God. And this awe was expressed.

[15 : 15] In the use they made of their wings. Two wings covered their faces.

Their faces were veiled before the glory of God. Their feet also were covered before the glory of God.

This could refer to the walk of a Christian. The fear of God. And their middle was also covered by their flying wings.

Their speech was in reverent awe and adoration. The fear of God.

Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory.

[16 : 16] And what is the glory of God? What is his glory? It is the shining forth.

The manifestation of the perfect harmony of his attributes. As he is revealed in Jesus Christ.

The manifestation of eternal harmony. The glory of God. The eternal harmony of all his attributes.

In Jesus Christ. As he is the holy God. As he is the God of truth. As he is the God of righteousness.

As he is the God of peace and mercy and salvation. A grand glory attached to the ministry of the law in the Old Testament.

[17 : 27] There is no doubt about this. Paul makes this clear. But a more excellent glory attaches to the ministry of the New Testament.

The ministry of the gospel. The first glory was that of a ministration of condemnation. But the other is the glory of the ministration of righteousness.

The ministration of the spirit. The apostle Peter. The apostle Peter. Thinking back on the holy mount of transfiguration.

And to the central figure on that mount. The apostle Peter. The apostle Peter. The apostle Peter. The apostle Peter.

Thinking back on this declared. For he received from God the Father. Honor and glory. When there came such a voice to him. From the excellent glory. This is my beloved son.

[18 : 38] In whom the Lord. In whom the Lord. I am well pleased. The apostle Peter. The apostle Peter. The apostle Peter. Thinking back on this declared. For he received from God the Father.

Honor and glory. When there came such a voice to him. From the excellent glory. This is my beloved son. In whom I am well pleased. We believe. That the cherubim. In the garden after the fall.

Were tokens of God's mercy. We believe that they were tokens of God's mercy. We believe. That the cherubim.

In the garden after the fall. Were tokens of God's mercy. We believe that they were tokens of God's mercy. We believe that they were tokens of God's mercy.

The sword was the token of God's justice. The cherubim. And if you follow the history of the cherubim.

[19 : 39] Throughout the scripture. This will be verified for you. That they were tokens of mercy. We have reason to believe that the seraphim here.

Were also the attendants of God's mercy. We have proof that they were. Where. We know that in the tabernacle.

There were representations of cherubim. Above the mercy seat. That was not all. The representations of cherubim.

The representations of cherubim. The representations of cherubim. The representations of cherubim. Was entwined. Throughout the curtains. Of the tabernacle.

Cherubim. Everywhere. But. There was a remarkable demonstration here. There was something unique here. These seraphim were alive. And that is the actual name for the cherubim and seraphim.

[20 : 45] In the book of Revelation. They're called. In the book of Revelation. They're called. In the book of Revelation. They're called. The living one. They were alive. They were alive. They were alive.

They were alive. Worshipping God. In unsullied innocence. Of great reverence and awe. And all. They were alive. Worshipping God. In unsullied innocence. Of great reverence and awe. Veiling themselves before him.

Flying and declaring his name. His holy. Holy. Holy name. They were alive.

And all. They were alive. And all. They were alive. And all. And all. In the book of Revelation. They're called. In the book of Revelation.

They're called the living ones. In the holy name. We remember that in. The book of the revelations. Chapter 4.

[21 : 43] John in the spirit. So a throne set in heaven. The throne of God. And the four living ones.

Were around the throne. Declaring the holiness. Of God. Holy. Holy. Holy.

Holy. Lord. God. Almighty. Which was. And is. And is. To come. And John.

Proceeds. To tell of the lamb. Standing in the midst. Of the throne. The lamb. The lamb. Who was worthy.

The lamb. Who was worthy. Because he was slain. And had redeemed his people. From every kindred.

[22 : 38] And tongue. And people. And nation. And John proceeds. To tell. Of multitudes. Upon multitudes.

Seeking all in vain. To hide from the face of him. Who sitteth upon the throne. And from the wrath. Of the lamb. From the wrath. Of the lamb. From the wrath. Of the lamb. Of the lamb. Of the lamb.

And we further notice here. That as these seraphim. As they lifted their voices in worship. The posts.

Of the lamb. And we further notice here. That as these seraphim. As they lifted their voices in worship.

The posts. The posts. That is the very thresholds. Of the temple of the Lord.

- [23 : 36] Moved. And the house was filled with the glory of God. Secondly. The reaction. Of God's prophet. The law of God. Is the representation. Of what God is. And the law of God. Is holy. And just. And good. And it can never be otherwise. When the law is the strength of sin. It is holy. And just. And good. And when the law is weak. Because of the flesh. It is equally holy. And just. And good. And there can be no change. In God's law. And God's law. And God's law is lovely. And cannot be otherwise.
- [24 : 35] And God's law is lovely. And cannot be otherwise. And cannot be otherwise. We remember. That this very prophet Isaiah. Had been a reigning. Accusing the people of Judah. For their terrible departure from God. For their transgressions. And their sins. And here we have himself confessing. How can we explain that? Here we find that very prophet. Foremost in confessing his vileness. For we always have to remember. That those who keep farthest from sins. Are those who most confess their sin.
- [25 : 48] To God. Don't ever think that it is otherwise. Those who keep farthest from sins. Are those who most confess their sin. To God. There is no way. Of really knowing our sinfulness. Like keeping away from sins. Only by keeping away from sins. Only by keeping away from sins. Can we discover the sinful sin. We can never. Never in this life. On this side. Do anything. Or say anything. Or think anything. Or think anything. That is not polluted. By our sinfulness. But we can still keep away from sins. We know this. And it is not. It is not. It is not. It is not. It is not. It is not. It is not. It is not. It is not.
- [26 : 49] It is not. It is not. It is not. It is not. It is. It is not. A very difficult thing. To understand. At all. I remember. I remember once. Coming across. A verse in scripture. And a commentator. Saying. Oh, there is no difficulty in this verse. According. In terms of the understand. The understanding. In terms of the understanding. It is not. The understanding. The understanding. It is not. The understanding. And there is not. The understanding. To the understanding. It is not. The understanding. terms of the understanding. The difficulty in this verse is in terms of conscience and will. We are so sinful that we sin against life. That we sin against life. We must realize that we have to ask, that we have to ask God's forgiveness and God's cleansing for our best prayers as well as for our worst prayers. For our best moments of liberty as well as for our worst moments of bonding. We have to ask God's cleansing. So we see God's prophet here. God's prophet who was God's chosen Oracle to this people. We see him clothing himself with the sackcloth of contrition.
- [28 : 38] Woe is me, for I am undone. I am cut off because I am a man of unclean lips and I dwell in the midst of a people of unclean lips. For mine eyes have seen the King, the Lord of hosts. Effectual calling always begins with conviction of sin. Oh, not everybody realizes this, but this is a fact. Effectual calling always begins with conviction of sin.

And the longer I live, the more I am inclined to the view that this is a very special conviction of sin.

which is eternally linked to enlightening our minds in the knowledge of God and renewing our wills and thus enabling us to embrace Jesus Christ as he is freely offered to us in the gospel.

I know that many have been and are perplexed and I myself was one of them because they were afraid.

[30 : 05] They were afraid that they did not have sufficient conviction of sin at the beginning of their spiritual lives. They were more conscious of the love of God at first and of the inexplicable drawing of the Holy Spirit.

Suffice it here to say that everyone who has come to the cross has come there because of conviction of sin.

everyone who has come to the cross has had deep conviction of sin.

It is altogether wrong to say that anyone come there without deep conviction of sin.

Coming to the cross is in a great sense the real beginning of conviction of sin.

[31 : 20] The wounds of conviction must not grow slighter and slighter in our experience, but ever deeper and deeper while we are here amidst these shadows.

The best health is to be sick of love. The best health is to be sick of love.

And the way towards being sick of love is to be sick of sin and sick of self.

That's the way towards it. Isaiah felt cut off before the holiness of God.

He noticed that there was another law in his members, warring against the law of his mind and bringing him into captivity to the law of sin which was in his members.

[32 : 36] Abed Duncan has a very interesting comment on this statement of Paul. Abed Duncan says, notice, he's a captive, not a deserter.

A prisoner, not a prisoner, not a prisoner. The allegiance of a prisoner is not to the powers who have imprisoned him, a prisoner of war.

Not to the powers who have imprisoned him, but to his own monarch. To his own chief of state.

He sighs for deliverance from bondage. Wretched man that I am, who shall deliver me from the body of this death?

And he answers his own sigh, I thank God through Jesus Christ my Lord.

[33 : 42] How different to a deserter. How different the prisoner to the deserter. And thirdly, the renewal of cleansing.

We noticed beforehand that the seraphim, that they were the attendants of God's mercy and salvation.

Isn't it wonderful how the work of the unfallen angels is expressed by the writer to the Hebrews?

Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?

And how was the cleansing effected? It was effected by fire. By hallowed fire.

[34 : 58] By fire from the altar. And if it was fire from the altar, it was fire associated with blood.

And further, the altar of burnt offering was indivisibly linked by blood and fire with the altar of incense.

The altar of fragrance. The altar of intercession. They were indivisibly linked. Think of this when you're thinking of the ministrations of old in the holy place.

All these parts, they were indivisibly linked. That was brought to light especially on the great day of atonement. The blood from the altar of sacrifice was sprinkled on the altar of intercession.

After it had been sprinkled inside the holy of holies. The Lord says Malachi.

[36 : 28] The Lord whom ye seek shall suddenly come to his temple. But who shall abide the day of his coming?

And who shall stand when he appeareth? And he shall sit as a refiner and purifier of silver.

And he shall purify the sons of Levi. And purge them as gold and silver. Why?

That they may offer unto the Lord an offering in righteousness. See how purification is linked with offering.

An offering of righteousness. Who shall abide? What a question.

[37 : 37] Who shall stand? Only the spiritual priesthood of God will stand.

All God's sons and daughters shall abide. All God's sons and daughters will stand. And no one else.

This fire, this holy fire, destroys nothing but what must be destroyed.

And what in this special instance has to be destroyed? What has to be destroyed? All the sin in God's people must be destroyed.

Nothing of the contamination of sin will ever enter the rest that is set before them.

[38 : 44] Holiness is a fire. Love is a fire. The coals thereof are coals of fire which hath a most vehement flame.

That's the language of love in the song of love. The song of songs. Eternal love, eternal love, loves unto purity.

The song of nonsense. The song of greatest sin in God is Viewer the holy Spirit. In darkness like Mother. Theissen in Genesis. New Shell is a complete love for women in sight. He will shake Heaven and Earth that only the unshaken may remain. This fire will burn us and burn us and burn us and burn us till we worship God in total purity.

Or do you find in yourself any trace of this longing for total purity?

When there is total purity, then we shall be here no more. Let us remember then that this fire is eternally linked with blood and fragrance.

[40 : 19] That it is the cleansing work of eternal love, of eternal holiness, of eternal righteousness and judgment.

There is a fire that is not linked with blood and fragrance. In hell, the fire will burn in the lost forever and forever.

Who will abide with devouring fire? Who will abide with everlasting burning?

Oh, that God would save us from that. But for the people of God. Wherefore, we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear.

For our God is a consuming fire. Amen. Let us pray. Amen. Let us pray. Lord, Lord, amidst thee solemnity of holy things, help us by thy grace, to separate ourselves from everything which pollutes our life everything which knowingly pollutes our life and help us to rely on thee to cleanse us from secret sins bless each one pardon our iniquities for Christ's sake

[42 : 53] Amen