

Isaiah Meets the King

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[0:00] Isaiah chapter 6. In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and exalted.

! And the train of his robe filled the temple. Above him were seraphs, each with six wings. With two wings they covered their faces. With two they covered their feet. And with two they were flying. And they were calling to one another. Holy, holy, holy is the Lord Almighty. The whole earth is full of his glory. At the sound of their voices, the doorposts and the thresholds shook, and the temple was filled with smoke.

Woe to me, I cried. I am ruined, for I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty.

Then one of the seraphs flew to me with a live coal in his hand, which he had taken from the tongs from the altar. With it, he touched my mouth and said, See, this has touched your lips. Your guilt is taken away, and your sin atoned for.

[1:20] Then 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.

He said, Go, and tell this people, Be ever hearing, but never understanding. Be ever seeing, but never perceiving.

Make the heart of this people calloused. Make their ears dull, and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed. Then I said, For how long, O Lord? And he answered, Till the cities lie ruined and without inhabitant, until the houses are left deserted, and the fields ruined and ravaged, until the Lord has sent everyone far away, and the land is utterly forsaken.

And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.

[2:37] Isaiah was a prophet of God. Now prophets didn't choose their occupation.

God chose the prophets. They didn't follow their fathers in their occupations like kings did, and like priests did.

No, none were to run with God's word, but those whom God personally called and sent. And so the prophet's task was to be the mouthpiece of God.

The spokesman for God. He received revelation directly from God, and then passed it on to the people that he was sent to. For Isaiah, that was the southern kingdom of Judah.

And when the people heard the prophet speaking, they were hearing God's very own word. No less than if God himself had audibly spoken it, as indeed he did, from Mount Sinai.

[3:46] In fact, that's why God established prophets, because the people heard the voice of God and said, We're going to die. We can't listen to God and live.

So, have someone, have Moses listen to God and then bring God's word to us. And so prophetism was born in Israel. Now, God's word lost nothing of its authority for having passed through the prophet.

So we're in Isaiah, the prophet. The importance of Isaiah's prophecy is seen by the fact that in the New Testament, the Lord Jesus and his apostles quote Isaiah's prophecy more than any other prophet.

Indeed, only the Psalms are quoted in the New Testament more than the prophecy of Isaiah. That tells me that New Testament Christians are expected to know what's in Isaiah.

Do you? How well do we know the book of Isaiah? I must say that I've come to know the book a whole lot better just from one week of studying it.

[5:07] And I trust and pray that we'll all come to know it and love it as we study it together through the following months. Now, these 66 chapters are God's word to us.

Here at the beginning of the 21st century, they've lost none of their authority over the 2700 years since they were spoken and written down.

Indeed, Paul says these things that were written down in the past were written to teach us so that through the endurance and encouragement of the scriptures, we might have hope.

These words that we'll be studying were breathed out by God to his prophet Isaiah in order to instruct us, to rebuke us, to correct us, to train us in righteousness.

Indeed, to equip us with everything that we need for life and for godliness. So today we begin our study through the book of Isaiah.

[6:15] The basic structure of the book divides into three parts. Chapters 1 through 39 are addressed to the people of Judah before their exile into Babylon.

Chapters 40 through 55 are addressed to the people when they will be in exile in Babylon. And chapters 56 through 66 are addressed to the people after they will have returned from exile in Babylon.

So the exile, as we'll see, figures large in this book. Now, the chapters are not all arranged in chronological order. Rather, they're arranged around themes.

And I'm not going to... My plan is not to preach through every single verse, but to select enough passages that will give us the essence of this book, that when we're done, we'll know it better.

So we begin at chapter 6, interestingly enough. The call and commissioning of Isaiah. And we have here in chapter 6, Isaiah's own personal testimony of his meeting with God and being commissioned to be God's prophet.

[7:44] This encounter with God explains his whole subsequent prophetic ministry. So if you would understand the book of Isaiah, you must understand this meeting with the Lord.

He was never to be the same man thereafter. He never got over what he saw here, the grace he received here, and the words that he heard here.

And the rest of his life and ministry bears the stamp of this experience in chapter 6. Indeed, in one way, it is the key that opens up the book of Isaiah.

Once you have it, you have many clues to the meaning of the whole book of Isaiah. Because what we find in chapter 6 are key truths that will reappear over and over throughout his letter, his book, and will be further developed.

Key themes that run through the book of Isaiah like threads, running through a garment. I'm going to mention seven key truths from chapter 6, though this morning we'll only get, I think, to the first five.

[9:03] And then look at the other two next week. I was helped by O. Palmer Robertson in his analysis of this chapter. Key truths then.

Key themes about the book from chapter 6. Number one, The Lord is the exalted universal king. The Lord is the exalted universal king. Now Isaiah dates his vision, saying it was in the year that King Uzziah died.

Uzziah, king of Judah. This would have been around 740 BC. 740 years before Christ's birth.

A turning point. It was a year that was a turning point in the history of Judah. Now Uzziah had been basically a good king. He enjoyed a long reign.

[10:02] That was good for Israel, to have a good king reign for 52 years. And under him the kingdom of Judah prospered. But his death marked the end of the glory years for Judah.

Assyria was the growing threat to the north. And Judah's growing departure from God inwardly was calling down God's judgments upon their own heads.

These were perilous times in the year that King Uzziah died. Toward the end of Uzziah's life, he arrogantly went into the temple and offered incense, which was only to be done by the priest.

The priest warned him, told him not to do so. He persevered and went in and immediately was struck in his forehead with leprosy.

And he spent the rest of his life in a separated house with this dreadful disease. You see, the best of earth's kings are not the ones to pin our hopes to.

[11:18] They're imperfect. They're sinful. They're mortal. They die. But in the year that King Uzziah died, I saw another king, Isaiah tells us.

The Lord seated on a throne, high and exalted. Now kids, thrones are places where kings sit. This is a king sitting on this throne.

He is not just a king. He is the king of kings. He is the Lord, the sovereign Adonai of all lords.

Indeed, Isaiah tells us in verse 5, my eyes have seen the king, the Lord Almighty.

The Lord of all the hosts, the armies of heaven and earth. King Uzziah commanded the armies of Judah. This king is Lord of hosts of all the armies of heaven and earth.

What a king he is. He's so high and exalted that everyone and everything are beneath his rule.

[12:37] Now it's interesting that Isaiah tells us, I saw the Lord on this throne. But immediately after telling us that, he doesn't go on to describe the Lord at all to us, but rather to describe for us everything else around the Lord that having seen it contributes to the glory of this king.

And so he tells us about the angelic attendance of his court. These seraphs, strange creatures. He tells us about the train of his robe, about the smoke of his presence filling the temple, even as it did Moses' tabernacle and Solomon's temple when they were first constructed.

And so the cloud of glory so filled it that the priests were not able to enter and minister in it. He speaks of this throne, the sign of his sovereign authority.

He speaks of shaking doorposts and shaking threshold, the earth's drum roll for its great king. All declaring how glorious this king is.

But notice his glory does more than fill the palace of his temple. The seraphs say in verse 3, the whole earth is full.

[14:10] Of his glory. The whole earth is full of his glory. They see it even if you and I fail to see it. He's present in all his glory.

Not just in the temple, but in every place. There's not a square inch in all the earth where he does not reign.

There's not a man, a woman, a boy, or a girl, a stone, a mountain, a bird, an animal, a lightning bolt that he does not reign over.

The whole earth is his domain. In other words, he's not a local deity whose rule is just over one nation, Judah.

And all the gods had their national gods. And so, the Philistines had their god, Dagon. And Judah has its god, Yahweh. No, it's not like that.

[15:17] This god of Yahweh is god over all the earth. God of gods. King of kings. Lord of lords.

And in this book, we see that all the nations answer to him, their creator. In this book, we'll see that it is this king's plan for the nations that is fulfilled.

What happens to the nations is based on the plan of this king seated upon this exalted throne.

Israel's God is called in chapter 54 the God of all the earth.

He alone is king. And what a glorious king he is. Now let's be clear on just who this king is. When we come to the New Testament, the apostle John tells us that Isaiah saw Jesus' glory and spoke about Him.

John 12, 41. We are witnessing the pre-incarnate Son of God reigning over all.

[16:32] The one who John says was the Word who was with God, who was God, is God, that was made flesh, and we beheld His glory, the glory, the glory is of the one and only, full of grace and truth.

That's who we're reading about in Isaiah chapter 6. And the rest of the book of Isaiah will open this point up to us more and more.

The coming of this King of David and about His reign of righteousness and peace that will never end. This virgin born Son of whom it is said the government will be on His shoulders and of the increase of His government and peace there will be no end.

He will reign on David's throne and over His kingdom establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord will accomplish this.

That's the King we're seeing upon the throne. And so as one earthly king, Uzziah, passes off the stage of time, Isaiah is given to see the King.

[17:50] Teaching us that whatever is happening to kings and presidents and nations, they're rising and they're falling, our greatest need is ever to have before us this undying majestic King of kings to see Him right now reigning over everything, everything that concerns us, the nations, the plan of history, where it's all going, how it's going to end.

He is reigning and that's our great need. Uzziah's come and go but His kingdom is eternal. And He's coming to earth and will establish His kingdom here.

Chapter 42 will tell us He will not falter or be discouraged till He establishes justice on earth. On earth. And in His law, the islands will put their hope.

The Lord is the exalted universal King. Now the second thing that is opened up for us in this vision in chapter 6 is that the Lord is preeminently holy.

Kings have courtiers attending them doing their bidding and so does this king. They're called seraphs.

[19 : 17] Fiery angelic beings with six wings wings. And we're told that with two of those wings they were flying perhaps hovering hummingbird like around the king ready to fly on his errands.

And though these are sinless superhuman beings they instinctively feel inferior to the king in whose presence they stand.

they cannot gaze into the face of this king but must humbly cover their eyes with two of their wings and their feet with another two.

Now these are awesome beings in themselves but they are overwhelmed by the glory of the one they serve and humbly hover in reverence and awe before him.

There is no flippant attitude to the presence of King Jesus like is found in so much of his worship today. The seraphs are awed at this king.

[20 : 33] But what it is above all else that impresses these holy seraphs is that they cannot get over his supreme holiness. holiness.

And so they are continually crying to one another as they are flying there above the throne waiting to go on his heron.

What is their cry? Holy, holy, holy is the Lord almighty. Back and forth to one another constantly they are crying holy.

holy. Now, one of the ways that the Hebrew language shows emphasis is by repetition. It just repeats something.

So, in the Hebrew if it was it might say Daniel runs fast but if it wanted to emphasize that Daniel ran real fast it would say Daniel runs fast fast.

[21 : 34] That's how it would be written. Just repeat it. the word repeated. That's how it emphasized it. And that sort of thing occurs often enough in the Old Testament Hebrew.

But a threefold repetition that is found nowhere else except here in the mouth of these seraphs crying holy holy holy is the Lord almighty.

This is the strongest superlative. It is intensified to the utmost and it is reserved to declare how holy holy holy this glorious king is.

He's the most holy one. The idea behind holy means he's unique. He's separate. There's none like him. He's in a class all of his own up there.

He's set apart from all others. But especially as he's set apart in his moral purity.

[22 : 41] And that's what staggers these angelic beings. Just how pure morally ethically pure this king is.

He is without any impurity. There are no evil thoughts in him. There are no evil actions in him. No evil motivations in him.

When we come to 1 John 1 5 John says that God is light. In him there is no darkness.

No none at all. He uses a triple negative in the Greek. Perhaps the New Testament echo of the triple emphasis of holy holy holy no darkness.

No none at all. And so Isaiah is stunned by this vision of God's holiness and it marked his view of God for the rest of his life.

[23 : 42] I'm sure if you met Isaiah and ask him about his God the first thing off of his lips would be he is holy is holy hereafter his his own distinctive title for God is the holy one of Israel.

That's how he refers to him not all the time but distinctively so 26 times he calls him the holy one of Israel. Only six other times in the whole Bible is he referred to that way 26 times by Isaiah.

Whatever else God is he is preeminently holy. That was the supreme truth about God for Isaiah.

And so his ministry can be summarized as confronting people with the holy one of Israel.

And how this note needs to be sounded today. We don't live as we ought if we do not keep God's holiness before our eyes.

Israel had forgotten how holy he is. He's holy in all he is through and through. He's holy in his wrath. He's holy in his love that we sang about.

[25:03] He's holy in his faithfulness. Holy in his grace. Holy is attached to God's name in the Bible more than all other adjectives put together.

And sadly it's being downplayed today. Because it makes sinners feel uncomfortable. Indeed Isaiah's own hearers of his day will say to him stop confronting us with the holy one of Israel. Do you hear that today? Stop confronting us with the holy one of Israel. So that's the second key theme.

Thirdly though God is preeminently holy. The next thing we learn about the next key theme is God's own covenant people are sinful.

God is holy but his own covenant people are sinful. Isaiah's response to the holiness of this reigning king is to cry woe to me. I am ruined for I am a man of unclean lips and I live among a people of unclean lips and my eyes have seen the king the Lord almighty.

[26:22] Suppose you were invited to a private party at a nice restaurant and when you came into the reserved room for your party you found everyone decked out to the hilt with tuxedos and elegant party dresses and there you stand in your cut off jeans and tank top and flip-flops immediately you would feel out of place at once you would feel as if you did not belong there painfully aware that you were under dressed well the sight of God's stunning holiness made Isaiah feel that way immediately he felt how unfit he was to even be in the presence of that God that holy king if sinless seraphs cover their faces how much more me

Isaiah would say me the sinner and what made him feel so unfit was his sin expressed in the things that he said it was his unclean lips and folks if lips are unclean it's because the heart is unclean for out of the abundance of the heart the mouth speaks Isaiah sees his sinfulness before this holy God especially as it's expressed in the words that he speaks his harsh words his untrue words his boastful words his unloving and unkind words his angry words his complaining words things that we might brush aside as little sins stood out as damning sins in the presence of God even idle words every single one of which will be brought into judgment

Jesus says and what do we learn from this we learn that we we never come to know ourselves for who we really are until we come to see ourselves in the sight of God's holiness Isaiah didn't have a clue how holy or how sinful he was until he saw how holy God was and so his greatest problem was exposed in a flash God is so holy and I am so sinful woe to me he never felt more guilty in his life because he had seen the king the thrice holy one he's devastated he's terrified I'm ruined it's over my life's done I'm going to be destroyed right here on the spot it's hopeless God's holy presence is fatal to sinners sinless seraphs may dwell with him albeit with covered eyes and feet and reverence but sinners never not in his presence and

Isaiah knows and confesses that he deserves to die under God's holy judgment the word has already rung out from this heavenly court the soul that sins it shall die and Isaiah is ready for the strike from heaven woe to me judgment to me now as a prophet he would later be called upon to point out many sins of his fellow Israelites because he lived among a people of unclean lips he's not the only one in fact in chapter five there's I think at least five different times when he pronounces woe upon the people but before he ever said woe to you as a prophet of God he first cries woe to me woe to me he has no effort makes no effort to justify himself he has nothing good to say for himself he condemns himself he takes his place right among them

I know better than the rest I have unclean lips and they do too we're in the same boat of sin and any slight differences between us vanish in the presence of the holy one now the key truth in this is that it's not just the pagan nations that have sinned against this king and deserve his wrath no it's God's own covenant people they too are sinful totally disqualified from God's presence they're no better in fact their privileged position makes them even worse sinners worse sinners we must never think for a moment that we are saved because we are better than those other people no we're no better what does Isaiah say later on in his prophecy we all we all like sheep have gone astray each one of us has turned to his own way

[31:51] Israel too had rebelled against God saying we will not have this king to rule over us we don't like his laws we don't like his service we'll be servants to none we want to be our own king and do what we want to do yes even the covenant people of God were sinful and this is an important truth for us to be gripped by that our sin our very own sins against God and our deservingness of judgment Isaiah will seek to bring it home to his own country and pointing out their sin and God's

judgment upon it your sins he'll say have separated you from your God your sins have hidden his face from you so Isaiah is here expecting the hammer of judgment to fall and crush him because of his sin but he's met with the sweet surprise of God's grace and that's the the

Fourth key theme, that God Himself provides an atonement for sin. Notice, one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar.

And with it, he touched my mouth and said, see, this has touched your lips. Your guilt is taken away. Your sin atoned for. Now you say, well, that's what the seraphs did, not the king.

But remember, the seraphs, the courtiers only do what the king commands. And so if they provide cleansing, it is God, it is the king providing cleansing.

No self-help can here avail. The problem is too deep. We cannot cleanse ourselves. Isaiah had no hope at all in self. Notice the initiative is all God's.

[33 : 48] God's the one who revealed His holiness to Isaiah. And in so doing, He's the one who revealed Isaiah's own sinfulness. And now He is the one who provides the only remedy for sin.

The initiative is all God's. Isaiah wasn't even seeking a remedy. He's just expecting the hammer of judgment to fall. Woe to me.

Judgment to me. But it was when He confessed His sinfulness and confessed His deservingness of judgment that the remedy was brought.

And Isaiah learns that this king is not only holy, but He's full of grace. Full of grace. Oh, but it's a holy grace.

Because God is too holy to just overlook His sin and just not punish it. Sin must be punished to be forgiven. Judgment must fall to have the guilt removed.

[34 : 51] So the cleansing from His sin comes how? From a coal taken from the altar. The altar.

The altar. The place where God's wrath is satisfied by the bloody sacrifice on the altar.

And so this coal, saturated as it was with the drippings of the atoning sacrifice, is applied to the sinner's uncleanness.

And by it, His lips are made clean. And so His heart as well that flows out of His lips.

You see, these symbols point to realities. Every sign points to a reality. You're driving along and you see a sign. I think it's blue with an H on it.

It means hospital. Well, that's not a hospital. That's just a piece of metal painted. But it's pointing to a real brick and mortar place.

[35 : 57] A hospital where doctors and nurses and medical help can be found. These are signs.

The coal, the altar. They're signs. But behind them are blessed spiritual realities.

And Isaiah opens them up later in his book. In chapter 53, Lo and behold, what we see, that it is none other than this thrice holy King who leaves His Father's throne above.

So free, so infinite His love, and comes down to be the humble servant of the Lord. And He is the one who was wounded for our transgressions.

He is the one. This King is the one who was crushed for our iniquities. And the punishment that brought us peace with God was upon Him. And by His stripes, we are healed.

This is the only effective remedy for taking away sin and guilt ever. From the first sin of Eve to the most recent sin anywhere in the world.

[37 : 08] only one effective remedy. What can wash away my sin? And Moses, and David, and Isaiah, and Jeremiah, and Ezekiel, and Micah, and Daniel, and Matthew, and Mark, and Luke, and John, and James, and Peter, all answer in unison.

Nothing but the blood of Jesus. Nothing can for sin atone. Nothing but the blood of Jesus.

His blood shed. His life laid down in the place of sinners. You see, it was on the altar of Calvary that the fires of God's wrath condemned and consumed the sacrifice.

Satisfying God's justice. Cleansing a multitude of sinners. Making them right with God. So do you mean to tell me that Isaiah was saved and forgiven in precisely the same way that we are today?

Exactly. Exactly. His sins were punished in his substitute, Jesus, at the altar of Calvary.

[38 : 27] That's what cleansed his lips. That's what cleansed his heart. The same merits of Christ's blood were applied retroactively back to him some 750 years before Jesus even died.

Just as they are applied forwards to us living some 2,000 years after he died. The same blood of Jesus that washes us whiter than snow washed Isaiah from his sins.

There's only one Savior. There's never been another. Isaiah knows of no other way to take away sin and guilt. Now that's the same gospel that he'll preach to his countrymen, his fellow men, so that

their sins, which were like scarlet, might be made as white as snow.
That they might have their sins paid for. Chapter 40 and verse 2. Forgiven. Chapter 33, verse 24.
And remembered no more.

Chapter 43, 25. You see, it's all here in the book of Isaiah. It's all God's work. The King Himself provides atonement for sin.

[39:40] And the last theme that we'll look at this morning is that forgiven sinners willingly serve their Savior. Forgiven sinners willingly, gladly serve their Savior.

It's no longer just seraphs that Isaiah hears. He now hears the Lord Himself. Verse 8. Then 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. Here am I. Send me.

Now this is what happens to the saved sinner. You will never serve God until you taste His free grace. But when you do, you can do nothing else but serve Him.

As we stand before the wonder of this King of glory and of grace, we can do no less than offer up our very selves. Here I am. Take me.

[40:43] Use me. I'm yours. I'm your servant forever. It's the grace of God alone that transforms servants of sin and self and Satan into servants of God.

And then, when the atoning blood of Jesus has been applied to our hearts and we're right with God through this reconciling mediator, then do we bring our ear to the doorpost and gladly let it be marked that I am His servant for life because of what He has done for me.

Forgiven sinners willingly serve their Savior. So there's Saul of Tarsus. He's a sinner. Called himself the chief of sinners. First rate sinner.

And he met this same king as Isaiah did. Saw the same glory. Received the same grace of forgiveness.

And down he goes. Lord, what would you have me to do? Here am I. Send me. And the king sends him to the ends of the earth to preach the good news to the Gentile nations.

[42:04] And there he is enduring all kinds of suffering and hardship in the service of his king. Singing when he's in the prison. Beaten. And in stocks.

And we say, Paul, what keeps you ticking? What motivates such selfless, glad service? Oh, Christ's love compels us, he says. Christ's love compels us.

That love that died for us. That we who live should no longer live for ourselves but for him who died for us and was raised again.

And so he says to us, I urge you, brothers, to, in light of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God, which is your reasonable service.

It's the mercy of God toward you that is to move you to offer your body. Here I am. Here I am. I'm your servant to do your holy will.

[43:09] Now, this theme of servanthood runs right through the book. We're saved to serve. And Isaiah is here called to be the Lord's servant after he was cleansed from his sin.

And Israel herself was called to be the Lord's servant to be his witnesses declaring his glory to the nations. That's why God redeemed them out of Egypt in the first place and made them his people that he might make a name for himself through them.

By his sovereign grace to them, he wants the nations to know that he alone is God. Israel is his servant to proclaim his glory to the nations.

Isaiah is his servant. Israel is his servant. But Israel failed terribly as a servant, didn't they? They were a runaway servant.

And so, the real servant in Isaiah's prophecy is the suffering servant of the Lord that we meet later on. again, this king, lo and behold, the glorious king is the same person as this suffering servant.

[44:27] That's a mystery. It gave the apostles trouble understanding. But oh, what a glorious truth it is. Jesus Christ is in this book seen as the suffering servant of the Lord.

Here is my servant whom I uphold, God says of him. My chosen one in whom I delight. I'll put my spirit on him and he will bring justice to the nations.

He's the true and faithful servant. He's the one who perfectly reveals God's glory, his holiness, his grace. And it's by the obedience of this suffering servant, his obedience unto death, that Isaiah is cleansed from his uncleanness, that those of Israel are cleansed from their uncleanness, and that you and I here today who know him have been cleansed from our uncleanness because of the suffering servants, faithful service to God.

We have been cleansed, called, chosen as God's own people that we might now declare the praises of him who called us out of darkness into his marvelous light.

We've been saved to serve. You see, God would not have this good news proclaimed by seraph's lips that had never known uncleanness. He would not have the gospel message go to your neighbor from an angel from heaven that never knew what it was to stand condemned in sin before a holy God.

[46:02] No, he would have lips that had been unclean from lives that had been unclean that had been touched by the blood of Jesus that cleanses from all sin.

And from your lips he would have that neighbor here of a Savior so that it comes not from one standing over the sinner preaching down to him but the good news comes from a fellow sinner standing alongside of him saying I too am a sinner.

I too deserve hell like you do. But Jesus God's son took my place and has cleansed me from sin and made me right with God and if you repent and believe on him you too will be saved and you too will spend your life willingly serving this King Jesus.

This is how the Holy King makes willing servants. He freely forgives them. How's that? For finding servants. He forgives them. Well the next time we're going to see Isaiah's staggering commission from the Lord as he's giving his marching orders but let's not miss what we've seen this morning. This book of Isaiah is all about Jesus Christ. He's this King of Glory. He is this Holy Holy Holy One. He's the One that we sin against.

[47:46] He's the atonement alone that can cleanse us from our sin. And it's His forgiving grace that motivates us to be lifelong servants of His.

You know what Isaiah means? The name Isaiah means the Lord saves. His very name is pounded home over and over in this book.

The Lord saves. Trust in Him. Find it true for yourself. This is the King. He's your King. He's reigning today. Are you bowing?

Are you obeying? Or are you still sinning against Him? Come and taste His mercy. You know it could be that the reason you find being a servant of God obeying His law to be burdensome because you've never tasted grace.

I once knew a man who tried to serve the Lord without being forgiven by grace. grace. It's like a fish trying to walk on land.

[48:58] To try to serve God when you don't have a heart motivated by grace. It doesn't work. The Lord saved him and gave him a new heart. Now he can do nothing but serve the Lord.

His highest privilege is to be a servant of the Most High King. May we live on the gospel, Christian. Maybe it is that we are saved, but we need to get back to basics.

These themes bring us back and motivate us to offer ourselves again this morning. Whether for the first time or the hundred thousandth time, let's offer ourselves up.

Here I am. Bend me. Use me. I'm your servant. Let's pray. We thank you, Father, for the man Isaiah who lived so long ago and we thank you for your dealings with him.

We do not have his vision duplicated in our lives, but surely his experience of having seen something of your holiness and being convicted of sin and being cleansed by the blood of Jesus, surely that is repeated over and over again down through history.

[50:15] We thank you that it has come to many of our hearts with power. Bring it again with power that we might offer ourselves up right now as your servants forever.

We thank you for the Lord Jesus. Give us eyes to see him clearer and clearer and a heart to serve him alone. We ask in his name. Amen.

Amen. Amen. Amen.