

ISA 6:1 In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. [2] Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. [3] And one called out to another and said,
"Holy, Holy, Holy, is the LORD of hosts,
The whole earth is full of His glory."

ISA 6:4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.
[5] Then I said,
"Woe is me, for I am ruined!
Because I am a man of unclean lips,
And I live among a people of unclean lips;
For my eyes have seen the King, the LORD of hosts."

ISA 6:6 Then one of the seraphim flew to me, with a burning coal in his hand which he had taken from the altar with tongs. [7] And he touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven."
[8] Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" [9] And He said, "Go, and tell this people:
'Keep on listening, but do not perceive;
Keep on looking, but do not understand.' [10] "Render the hearts of this people insensitive,
Their ears dull,
And their eyes dim,
Lest they see with their eyes,
Hear with their ears,
Understand with their hearts,
And return and be healed." [11] Then I said, "Lord, how long?" And He answered,
"Until cities are devastated and without inhabitant,
Houses are without people,
And the land is utterly desolate, [12] "The LORD has removed men far away,
And the forsaken places are many in the midst of the land. [13] "Yet there will be a tenth portion in it,
And it will again be subject to burning,
Like a terebinth or an oak
Whose stump remains when it is felled.
The holy seed is its stump."

Rev 4:8

And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "**HOLY, HOLY, HOLY, is THE LORD GOD, THE ALMIGHTY**, who was and who is and who is to come."

2 Cor 3:18

But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.

JN 12:36 These things Jesus spoke, and He departed and hid Himself from them. [37] But though He had performed so many signs before them, yet they were not believing in Him; [38] that the word of Isaiah the prophet might be fulfilled, which he spoke, "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?" [39] For this cause they could not believe, for Isaiah said again, [40] "HE HAS BLINDED THEIR EYES, AND HE HARDENED THEIR HEART; LEST THEY SEE WITH THEIR EYES, AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED, AND I HEAL THEM." [41] These things Isaiah said, because he saw His glory, and he spoke of Him. [42] Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, lest they should be put out of the synagogue; [43] for they loved the approval of men rather than the approval of God.

Matt 13:13-16

"Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. [14] "And in their case the prophecy of Isaiah is being fulfilled, which says,
'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND;
AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; [15] FOR THE HEART OF THIS PEOPLE HAS BECOME DULL,
AND WITH THEIR EARS THEY SCARCELY HEAR,
AND THEY HAVE CLOSED THEIR EYES
LEST THEY SHOULD SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR HEART AND RETURN,
AND I SHOULD HEAL THEM.'

MT 13:16 "But blessed are your eyes, because they see; and your ears, because they hear.

Acts 28:25-27

"The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, [26] saying,
'GO TO THIS PEOPLE AND SAY,
"YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND;
AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; [27] FOR THE HEART OF THIS PEOPLE HAS BECOME
DULL,
AND WITH THEIR EARS THEY SCARCELY HEAR,
AND THEY HAVE CLOSED THEIR EYES;
LEST THEY SHOULD SEE WITH THEIR EYES,
AND HEAR WITH THEIR EARS,
AND UNDERSTAND WITH THEIR HEART AND RETURN,
AND I SHOULD HEAL THEM.'"

Holy, Holy, Holy: A Glimpse of Christ Isaiah 6:1-3

There is nothing that our churches need more desperately than what we are after this morning. It is clear from the moral confusion, worship degeneration, and just plain old silliness that Christians are engaging in that what we need in this desperate hour is a glimpse of God. It is high time to put aside all other things from our works to our felt needs, to forget about ourselves and remember the Lord of Glory.

Let us contemplate God. **No problem.** He is only the creator of the entire universe, supreme in power, profoundly knowledgeable of everything, yet simple (that is inseparable) in his attributes, completely other than his creation, distinct in every way, invisible, in all ways without sin, and three persons in one being - totally unknowable apart from his own revelation of himself to us. Sometimes I really do wonder if Christians have not completely forgotten about these things in our time.

How can we even begin to understand this Being? What right does a mere man think he has to be able to look upon this God with any hope of thinking he will gain truth or wisdom? Why is it that today's so called "enlightened" woman thinks - No! Better yet demands! - that she has a *right* to divine knowledge? What is it about us that makes all of us actually think that we not only *can* contemplate this God, but that somehow He actually owes it to us to let us get a glimpse of him? We are a most arrogant collection.

You and I come here this morning to worship **Yahweh Sabaoth**, the Lord of Armies - Isaiah's great title for God. Given this revelation of Himself, it behooves each of you to ask yourself this important question. Do you presume upon him today, thinking that he should just let you into his presence, thinking that you have even one ounce of that which is necessary to *stand* in his court or praise? Is this your attitude as you come to him today?

Far too many do presume upon God, you know. So many of us have forgotten exactly who it is that we are dealing with here. Perhaps more than any other message that we need to hear in our day, it is about a thrice holy and resplendent God. This is the exact opposite of a seeker sensitive ideal, isn't it? We simply do not really need to hear about ourselves anymore in our churches. We have seen what this slash and burn preaching has done to the American church in the past 25 years. **Take note carefully of the prophet. The holiness of God is the *only* corrective to the ever so common "Jesus is my boyfriend" theology that pervades our larger Christian culture.** For until we once again begin to understand the blinding light of his presence, we will continue to make him into an image that looks an awful lot like you and I.

I have heard many sermons and read many books in my day about [Isaiah 6](#). To some, it is the quintessential model of worship. To others, it is the starting point of evangelism. For still others it is a fun place to study angels. Still others run to this text to talk about a model of repentance. All of these things are in this passage of God's word, and each has their own rightful place in a discussion. However, if any of these things supplants the main point, then you and I have derailed our theological train on the incomplete track of ourselves. It really is amazing how easy it is for you and I to get exactly the opposite thing from the word of God as God is trying to communicate to us. For you see, it is far too easy to make this passage of the bible be about you and me, when it is one of the clearest texts in all of God's word about himself. This is not about you and me, friends. It is not about Uzziah, Judah, Seraphim, or Isaiah. They are merely extras in the movie. This text is not here to teach you how to evangelize or to repent or even to worship. This is not its plot. Isaiah's vision is here to teach you about God. That is its purpose.

Isaiah has a vision in chapter 6. It is a vision of God, unparalleled by any man at any point in human recorded history. As such, we have before us a most important part of the Bible. This is the first vision that is dated in the book. It takes place in the year that King Uzziah dies. Thus, this vision is historical and real, not faked or made up.

Uzziah was the son of Amaziah, a king who did what was right in the eyes of the Lord, but not wholeheartedly. "Uzziah was sixteen years old when he became king, and he reigned in Jerusalem fifty-two years" ([2 Chron 26:3](#)). He reigned with the same zeal for God as his father had, but like his father, he went astray at the end. "After Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD his God, and entered the temple of the LORD to burn incense on the altar of incense" ([2 Chron 26:16](#)). As punishment for his crime (for the king was forbidden from entering the temple), and while still in the temple raging against the priests, God struck Uzziah with leprosy, making both himself and the temple unclean. "King Uzziah had leprosy until the day he died. He lived in a separate house --leprosy, and excluded from the temple of the LORD" ([26:21](#)).

Isaiah uses this stark contrast to highlight his own vision which takes place "in the temple" ([6:1](#)). Unlike Uzziah's leprosy death that came as a result of his sin in the temple, Isaiah sees not a mere priest, but God himself. The strange thing is, it seems that Isaiah was just as unworthy of entering the temple as was Uzziah, for Isaiah was also not a priest.

The difference between Uzziah and Isaiah is that the temple that Isaiah sees (if it is the temple in Jerusalem) is entered into via a vision rather than a door. Isaiah did not presume upon God (entering unworthily into the temple). **God came to Isaiah!** This simple, stunning fact is the single most important factor in approaching God in a proper manner. For Isaiah didn't approach God first... God approached him.

Revelation of God

Isaiah has a revelation of God. We read that Isaiah "saw the Lord" sitting on a throne. It is not the proper name "*Yahweh*" that is written here. Rather, it is "*Adonai*" (the more common word for "sovereign") that is used. In [Psalm 110:1](#) we read "the LORD said to my Lord," that is "*Yahweh said to Adonai.*" And in the NT ([Matt 22:44](#); [Mk 12:36](#); [Lk 20:42](#); [Acts 2:34](#); [Heb 1:13](#)) we understand Jesus to be Adonai that is spoken of here.

Understanding this meaning of Adonai to be referring to the preincarnate Christ is the *only* way we can make sense out of a man being allowed to see God. Using anthropomorphism we read God telling Moses, "You cannot see my face, for no one may see me and live" (Ex 33:20). God, of course, does not have a face, because God is spirit. By *face*, we understand God to be saying that you cannot see me as I am in and of myself in my essence, in my glory. You may only look upon my backside. That is, you may only see me as I clothe and cover myself to you.

You remember, don't you, that even though Moses was presented a glimpse of God (which seems to have been repeated every time he went into the tabernacle for we read "The LORD would speak to Moses face to face, as a man speaks with his friend" [Ex 33:11]), the people were unable to look upon *Moses* and so he had to cover his face because it shone so brightly that it terrified the people. Imagine it. Moses didn't see God's face, and Moses isn't even God, nor is he even an angel. Yet, still, his veiled encounter with God was enough to bring the people of Israel to great terror. How much greater then is God?

The view that Isaiah is permitted of God can only be described as one of majesty and awe. "He sees the Lord sitting on a throne, lofty and exalted, and the train of His robe filled the temple." Since there was no actual throne in the physical temple, it appears that Isaiah was being transported into the very heavenly realm itself, of which the temple is only a dim flickering reflection.

Based upon what is said, it seems that Isaiah actually gets to see God's *face*, though of this fact we cannot be certain. Perhaps any glimpse he might actually get of this Sovereign sitting upon his throne is intercepted by the flowing robe that is so dazzling and gigantic that it fills the entire temple, blocking all views of the One he is trying to see. But then again, perhaps not. It says he saw *the Lord* sitting on his throne. Clearly this is more than a robe, and most certainly he was looking at this man's face.

It is at this point that we must now come to understand exactly who it is that Isaiah is actually seeing here. So many in our day mock the notion of the Trinity as being absurd and illogical, a mythical invention of medieval monks. But I tell you now, if this most essential of all Christian doctrines is not true, then Isaiah would have been turned into pure ash, back to the dust from which he came, for to gaze upon God the Father apart from God the Son and God the Holy Spirit is to fly into the sun in an aircraft made of kindling sticks.

We must linger upon this for a few moments. We must contemplate exactly what it is that this means to you and I. We must read this verse in light of what the NT teaches us about it. Unitarians are simply wrong. You must never allow yourself to fall into their deadly web. John could not have been plainer when he discussed this passage.

These things **Jesus spoke**, and He departed and hid Himself from them. But though He had performed so many signs before them, yet they were not believing in Him; **that the word of Isaiah the prophet might be fulfilled, which he spoke, "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED?"** For this cause they could not believe, for Isaiah said again, **"HE HAS BLINDED THEIR EYES, AND HE HARDENED THEIR HEART; LEST THEY SEE WITH THEIR EYES, AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED, AND I HEAL THEM."** These things Isaiah said, because he saw **His glory**, and **he spoke of Him.** (John 12:36-41)

Do you understand what you have just heard here? John cannot be any clearer about it. Isaiah saw the glory of *Jesus Christ*. The Bible tells us that this man was Jesus Christ. This is the One that Isaiah was gazing upon, the One who sat upon his throne, as his robe filled the temple.

Super-Mystical-Spirituality

There is a viral infection that is currently spreading throughout Evangelical circles. It is the same plague that attacked Roman Catholic and Pentecostal churches centuries before. It is called mysticism. Mysticism is the fascination with the nonrational, the experiential, the speculative, and the esoteric. It is that which so many modern cults are built upon. In a word, it is the infatuation that people have with God, as he is apart from Jesus Christ. As Martin Luther said, "it is the desire to gaze upon a naked God." I began this morning by saying that we want to gaze upon God. But never are we to desire such a thing apart from our Lord and Saviour Jesus Christ.

You find mysticism in nearly every single book on "Spiritual disciplines" that is being published in our day. There is lots and lots of talk about God in these books. There is even more talk about how you may catch a glimpse of him. And Jesus is always left out of the picture or placed in the peripheral. Many modern day "Philips" have arisen and they are writing many books. You remember Philip don't you? After Jesus had finished his great 'I Am' discourse saying, "I am the way and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him" (John 14:6-7), Philip said, "Lord, show us the Father and that will be enough for us" (Jn 14:8).

When one reads these books with their "Jesus" eyes on, it quickly becomes apparent that many who call themselves Christians are becoming quite tired of Jesus Christ. He isn't exciting enough. He isn't showy enough. He isn't glorious enough. He is too divisive. He is too radical. He is too absolute, too narrow, too demanding. He is too this and too that. What we really want is the Father. "Show us the Father" is our cry too. Look at our book titles (and then read their content). "Experiencing God." "Interior Castle." "Spiritual Discipline, the Path to Spiritual Growth." "Dark Night of the Soul." "Ascent to love." "The Practice of the Presence of God." "Spiritual Living in a Material World." "Soul Keeping." "Soul Shaper." Each of these popular books downplay Jesus Christ, turning him into a marginal figure who mostly stands on the sidelines cheering you on so that you can finally achieve the spiritual freedom with God that you always wanted. So that you can finally "see" God as Philip wanted!

We have utterly failed to understand the necessary centrality of Jesus Christ as being the only mediator between God and men. In our great rush to stop thinking and start feeling again, we have misplaced Christ. In the process, we depersonalize God, turning him into a magic wand or The Force. Just this past Friday, in an otherwise beautiful funeral service for President Reagan, the homily (the most appropriate place to talk about Jesus Christ), blatantly forgot to mention him by name. "Faith," and "God" and "light" and "love" are all popular words in our culture. But not Jesus Christ. Men hate him with all their being. This is especially disappointing in a place that calls itself a Christian church by a man who calls himself a minister of the gospel of Jesus Christ.

It seems that we have forgotten that if God does not clothe himself in human flesh, we die. Jesus tabernacled among us, thus providing himself as the only entrance into God's presence. Our prayers don't get us there. Our fasting doesn't get us there. Our singing doesn't get us there. Our faith does not get us there. Our love does not get us there.

No spiritual discipline gets you there. Only Christ does. And what we need to understand by believing the word of God and what he has told us is that we are now perfectly spiritual beings, having been given every spiritual blessing that is in Christ Jesus our Lord. This is our status, it is now part of our very nature. Why are we in so much of a hurry to become what we already are or on the other hand to have what we cannot have until Christ returns to eliminate sin and give us new physical bodies?

Contemporary spirituality is only going to become biblical again as it seeks to deal honestly with the already/not-yet stage of our Christian existence.

Jesus took on human form becoming one of us, so that the hidden fire of God might not consume us when he approaches us, so that we will not be blinded by gazing upon his light as one might gaze upon the sun. This is why it is so essential that you believe in the Trinity, that you understand exactly who is it that Isaiah saw here. My guess is that you don't want to die this day in the worship of God. Thank God, then, for his precious Son who intercedes on your behalf, taking away the wrath of God for all who believe in him. I cannot understand what is happening in our age other than to think that we have simply forgotten this truth. It is no longer being taught. As Isaiah has said previously, "my people perish for lack of knowledge." Pagan spirituality always thrives in a culture that hates knowledge and truth. Pagan spirituality easily attaches itself to Christian terminology and foolish self-deceived people who kid themselves into thinking that they are saved. May it not be so with you and I. May it not be so.

6:2

The vision continues in verse 2 with these strange beings called **Seraphim**. Their name means fiery ones (perhaps serpents; see [Num 21:6](#); [Isa 14:29](#); [30:6](#) for the Hebrew word as it is used elsewhere), an image quite appropriate for what will take place in a couple of verses. They are terrifying, the exact opposite picture of a precious moment angel figurine. Their wings are constantly in motion, covering their face their feet and being used to fly with. We should not make too much of what the wings are actually doing, except to say that this represents to us that these beings are *holy* beings. Isaiah is not permitted to see their face or their bodies even as they are not permitted to see God's face and are naked themselves in the midst of this Supreme Being who fills this temple with his robe.

Even these glorious Seraphim fall infinitely short of God himself. And this is the point, one that also needs to be heeded in a culture that emphasizes, is fascinated by, and even worships angels. Even the most holy beings in all the universe can do but one thing when in the presence of Jesus Christ. They cry out loud to each other, "Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory" ([6:3](#)).

I want to bring something to your attention from this verse that you might not have seen before. How interesting it is that we have a vision that takes place in heaven, while these heavenly beings sing about God's glory that resides throughout this *earth*? Apparently, God does not hate this physical existence after all. Perhaps this really is *my Father's world*? Perhaps I'm not "just-a-passin-through." Perhaps what I do here on this earth with my body actually matters for all eternity. Perhaps this world is still good after all?

I bring this up to you because part and parcel of this new spirituality that we have just been considering is a Gnostic Greek impulse that hates this world, demonizes that which God created good, and seeks to escape this physical captivity to be forever in heaven with God as a spiritual being. Do you realize that all of the rules that seem so spiritual to you (that are not actually in the bible), rules that say "Do not handle! Do not taste!

Do not touch! are actually rooted in Gnosticism? How many Christians in our day are duped into thinking that they are being more spiritual when they do not participate in certain things which God created good when in actuality they are being nothing but good little Gnostics?

Such rules mock God's creation. And ironically though many people who believe in total depravity hold to them, these rules actually undermine total depravity as they fool the adherent into thinking that by just following these rules better, they can become a better Christian. Paul was surely right, "**Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence**" (Col 2:23). (OH! There is so much in this short few verses, a man could spend a lifetime in this one chapter alone!).

What exactly is it, do you think, that has lead so many monks to live in monasteries, so many ancients to live on top of poles in the desert, and so many contemporaries to bemoan the evils of culture? It is because they are infected with Gnosticism, a belief that this world is evil but their own souls are good. And Gnosticism is the death of Christianity. It is its great archenemy. They are friends in no possible world. It is the natural religion of every man, and we must fight with all of our being to eliminate this strain from our blood by trusting and understanding God's word.

Friends, God does not hate this world. He created it and this passage clearly teaches that God's glory is currently, presently filling the entire earth. If the robe of the temple is the glory of God, then we have pictured here for us is the glory of God filling both heaven and earth. It cannot be contained by anything or anyone. We might as well accept this fact and learn to love it rather than seeking to try and escape it.

This harmony between the physical and the spiritual, this anti-Gnosticism in the text, is – like all other things – understood only in light of God himself. And so we will return again to God, the focus of our time this morning. Who is it that is here mentioned (verse 3)? This time is not *Adonai*, but *Yahweh*. It is Yahweh who is Holy, Holy, Holy. If Jesus is the one who Isaiah saw with his eyes and if these Seraphim are singing about the one that Isaiah saw, then we must conclude that Jesus is the Lord of Hosts! Adonai and Yahweh must be the same person here.

This only makes sense. Those who cannot stand Jesus as he is hid in frailty and suffering and in the cross now, will certainly not stand on the day when he puts his cross down and takes up his sword as the commander of the Army of legions of angels on the dreadful day that has been so prominent in Isaiah's mind. This Jesus is the Lord of Armies. He is the Angel of the Lord, the Angel of Death that from time to time went into camps and cities to destroy those he was sent to destroy. This Jesus was not inactive in the OT, and he will not be inactive on the day of his appearing. He is awesome and mighty in battle, a force that no one will withstand. The whole earth is full of *His* glory.

HOLY

Of all the things that could be sung about by the seraphim, it is interesting to note first what they do not sing about. They do not say, "wrathful, wrathful, wrathful." This is what Isaiah might have been expecting, given the first 5 chapters of this book. You never find this in the Bible. But they also do not sing "Love, love, love." The seraphim are not the Beatles. This likewise is not in the Bible. In fact, the only two single words in the entire bible that are repeated three times in a row like this are holy and woe. The threefold repetition of "holy" has a twofold purpose. The most obvious purpose is that of

emphasis. If you could boil God down to one thing (which you can't), this is God's choice to go with. This God is a holy God. Holiness seems to capture all of his other attributes.

What does holiness mean? Its most basic meaning is **to be set apart from ordinary use**. That which is common is by definition not holy. **Lev 10:10** commands Israel, **"You must distinguish between the holy and the common, between the unclean and the clean."** That which is common may be set apart, such as the bread and the wine, but even here, holiness is not intrinsic to the elements themselves.

If something is holy is it is to be treated with special care. The priests in Rome are right to take such care of the Eucharist – if it really were holy in its element. Since it isn't, the Roman care is nothing but empty superstition. Now, if God is intrinsically holy, ought this not mean that puny humans should take some care when they approach him with gifts of praise or prayers of request? Indeed, since God is threefold holy, ought not puny humans to be completely terrified at the thought of approaching this God as if he were our next door neighbor, our roommate, our best friend?

Should we not think twice if not many, many times more before we dare presume to talk about this God to others? I mean, so many of us enter into theological conversations about God, with little to no care about his holiness. Should we presume to tell others about this completely "other" God when we really have actually no idea what we are talking about, especially when we ourselves spend maybe 5 minutes a month actually studying his word? Even those who spend hours and hours a month should not presume too much. Even those who devote 20 hours a day should not think such thoughts. This God is holy. 20 hours a day of bible study will not turn you into this God. We should not be so quick to spout off our opinions about his worship, his church, his people, his second coming, his nature, his Son, or his Spirit if they are just that: opinions.

He is holy, holy, holy! Who do we think we are? My mind boggles at my own incompetence at truly knowing this Being and my own rashness to tell everyone I know about him and what he is like. My guess is that everyone of us here ought to be ashamed of ourselves. He isn't like us. Why do we so often think he is? If we must (not optional) distinguish between the holy and the common, and if we must take great care in treating the holy as holy, then we had each one of us better consider the way that we treat God himself.

But there is another purpose in my mind for the threefold repetition of the word. We have already proven that it is contextually driven. Those who deride the early church fathers for seeing this truth are simply refusing to read both this text and the New Testament. Three "holies" means that God is threefold in his personhood. The song is justified. Holy, Holy, Holy, God in three persons, blessed Trinity. We have already seen Jesus in this text. Most of us already know that Yahweh is the name of God (in the NT usually called the 'Father'), even as we saw in Psalm 110:1. But the Spirit is also explicitly discussed in **Isaiah 6**. This is hidden first in the 1st person plural ending "us" in "who will go for us" in **verse 8**.

This is not a god speaking on behalf of a bunch of angels and saying, **"who will go for us angels?"** **"In carrying out His sovereign purposes God consults only with Himself. He has no need to counseling with His creatures, even with angelic creatures."**¹ And Isaiah isn't being sent to tell people about angels. He is being sent to warn people about God.

¹ Young, Isaiah, 254.

The "us" can only properly be understood as referring to God as he is in his plurality, that is as he is in Trinity. Do we really think that God who knows this truth about himself is not capable of revealing this to people until the New Testament?

How else can the NT say what it says? The NT writers are not making up new meanings for Isaiah. They are shining light upon that what was hidden in much darkness in ages past, but which was still always there. This is why we read in [Acts 28:25](#) the following words, "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying, 'Go to this people and say you will keep on hearing, but will not understand and you will keep on seeing, but will not perceive.'" Who spoke to Isaiah? The Holy Spirit. Who did Isaiah see? Jesus Christ. Who do both always and forever teach us about and point us to? God the Father. Holy, Holy, Holy is the LORD our Father, the LORD the Son, and the LORD the Holy Spirit.

My guess is that if you are like me you defaulted in the warning given above to God the Father. This is what we all naturally do. The implications of this teaching are that Jesus Christ is Holy and that the Spirit is just as holy. This means that we are to treat the Son with dignity, respect, fear, and awe. He is to receive every bit as much of our devotion and fear as is the Father. He and the Father are one.

This means that we are to take the teachings of the man Jesus Christ as being holy. We are not to treat them as common. We can't pick and choose his teachings or dare to suggest that some of them were made up by later people. We are not to run around glibly asking "What Would Jesus Do? When we honestly have no idea what in the world he would do in any given situation since we are not God. Most certainly, we are not to put the name of Christ together with common, ordinary (and perfectly fine and legitimate) things in and of themselves in order to make some clever tee-shirt or evangelism tool. We are not "cross-trainers" or "cross-eyed." We don't need "Testimints" Jesus isn't a gymnasium and he isn't a mint. We completely profane his name and his holiness when we do such sacrilegious things. Jesus Christ is Holy. He is not common.

Finally, this means that we are to take the Holy Spirit and his workings in a reverential and soberminded way. The Holy Spirit is a person, not a force. He does what he pleases when he pleases, because he is sovereign to do what he wants. He is God. He is not here to do our bidding. He may not be called down to act because 60,000 people in a stadium, 600 people in a church or 60 evangelical leaders decide they are going to fast and pray and make God act. He has not given us magical keys to turn on some Holy Spirit engine. The Holy Spirit is Holy. He does not do the workings of Satan, he does not make people barf or roll around like dogs. He is not our personal service station attendant, filling us up when we give him the money. He is not confusing or disorderly. He is not a feeling you get in your gut that tells you that you just must become a missionary to Argentina.

It is high time that this real third person of the Trinity get the respect and fear from his people that he deserves. He is holy. He is the one who resided over creation, ordering it, watching over it. He is the one who followed the people in the wilderness, protecting them and keeping care of them. He is the one who filled the Temple, terrifying the people with his presence, even as he did when he descended upon Mt. Sinai at the receiving of the law. He is the one who came upon Samson and the mighty men to do God's bidding. He is the one who tore down the walls of Jericho. We must stop presuming upon him as Uzziah did, as the Corinthians did, as Simon the sorcerer did, as the people of Israel did, and as the world before the flood did. Good grief. Of all the

persons of the Trinity, his very name tells us these things, for he is the HOLY Spirit of God. Perhaps this is said to us because of all three, he is the most likely to be made common by us.

We do not have time for anymore this morning. We will pick up next week in Isaiah 6. God's beloved people, consider who it is that you worship here this morning. He is enthroned above on high. He cannot be contained by heaven or earth. He is holy and completely different than any of us. As you think upon this, may you not live in fear, but understand that this revelation of God to you is for your comfort. For in the person of Jesus Christ, you may, like Isaiah, see God and live. And in the Holy Spirit of God you may be emboldened to stand in the presence of One who is in every way unlike yourself.