

Trinity Home Teams

Notes / 7-6-25

Holy Confrontation

KEY PASSAGE: Isaiah 6:1-8

Scholars debate why this vision came to Isaiah in chapter 6 and not chapter 1. He was called and commissioned by God. He was speaking God's Word. He was bringing a word that people did not want to hear. In fact, most prophets faced great scrutiny and/or hostility to their pronouncements.

Isaiah was most likely a nobleman (says Jewish tradition). Most likely, his father, Ahaz, and King Amaziah (father of Uzziah) were brothers. So, according to Jewish tradition, Isaiah and Uzziah were cousins. Maybe that fits.

In this passage, Isaiah saw a vision. Even as an historical account, it isn't irrelevant to us. This was an encounter with God.

Isaiah is confronted with his misplaced faith

God worked within time and space to do the miraculous. Isaiah's vision occurs "in the year King Uzziah died," which gives it an anchor in history (not fiction). Uzziah reigned 52 years.

2 Chron. 26:5 -- *He set himself to seek God in the days of Zechariah, who instructed him in the fear of God, and as long as he sought the Lord, God made him prosper.*

Uzziah was a conquering king, with an army over 307,000. He was a builder, fortifying Jerusalem. He built fences, cisterns, towers, resources. He was "marvelously helped" by the Lord. YET, he sought glory instead of giving it to God. V16 – he grew strong and *proud*. He asserted himself in the temple. Priests confronted King Uz, who became angry (v19). He forgot God, asserted himself. Leprosy broke out on Uzziah's face.

When things are well, we more naturally give credit to men not God. Or we take credit for ourselves rather than honoring God.

Psalm 146:3-7 -- *Put not your trust in princes, in a son of man, in whom there is no salvation. ⁴ When his breath departs, he returns to the earth ... his plans perish. ⁵ Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, ⁶ who made heaven and earth, the sea, and all that is in them, who keeps faith forever; ⁷ who executes justice for the oppressed, who gives food to the hungry.*

It our nature to trust in men and build systems to protect them. But it is God who appoints and removes leaders. Our faith is less than important than the object of our faith! Uzziah was replaced by Jotham, his son. If

Isaiah was worried about the change in leadership, he was tested.

Isaiah is confronted with God's holiness

We take pictures of the world's natural wonders and we say, "these images don't do it justice." To describe something that is indescribable is the objective of so many biblical authors. (*Think Chris Tomlin singing: "Indescribable. Uncontainable. You put the stars in the sky and you know them by name. You are amazing God!"*) Isaiah could not describe God's glory effectively. God is "sitting on a throne" in this vision, but God compares with *no human king!* We know "indescribable."

- **His divine essence.** -- We describe his imminence [*"Jesus my friend."*] But we struggle to describe his transcendence: *otherness, absolute uniqueness, nature and traits that are eternal, divine*. His divine essence doesn't keep us from knowing Him by divine revelation. Some discredit even scripture for failing to adequately describe God accurately. But God reveals himself, as He chooses, and this is revelation. In this vision, God reveals Himself to Isaiah. God is imminent – most breathtakingly revealed in the birth of Jesus.
- **Sovereign power** -- "LORD" is used twice in this passage: "Adonai," describing God's power; He is the Sovereign King over all. Spurgeon: "*When we cannot see God's hand; we trust His heart.*"
- **Righteous character** – He is set apart. "Trisagion" or "thrice holy." *Holy* is repeated three times reflecting the perfection of God's nature. God's righteous character is a terror to the sinner, comfort to the saint.

FULLNESS -- Three different uses of the idea of "fullness:" The train of his robe *fills* the temple. The whole earth is *filled* with His glory. The House is *filled* with smoke. Each one denotes his power and purity.

John 12:41-42 – *"He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them."* ⁴¹ *Isaiah said these things because he saw his glory and spoke of him.*

Isaiah is confronted with his own condition

ISAIAH RECOGNIZES HIS OWN "CREATURELINESS." -- "*Woe is me!*" His radical corruption. In the OT, to look upon the Lord is death. God wouldn't let Moses look upon Him. Try to conceive of God's beginning; if he always existed, how does that compute in your mind?

Isaiah never describes God's physical appearance. Maybe only saw His feet? "*Train of his robe fills...*" We are not equipped to see God's great glory!

Ecclesiastes 5:2 – "*Be not rash with your mouth, nor let your heart be hasty to utter a word before God, for God is in heaven and you are on earth. Therefore let your words be few.*"