



THE GOSPEL ACCORDING TO ISAIAH

ISAIAH 6:1-13



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"In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple."
Isaiah 6: 1

God drew near to Isaiah and revealed himself in this vision to redefine the future of his people. In the chapters leading up to this one (Isa 1-5), Isaiah delivered words of judgment upon God's people due to their disobedience. But amidst that judgment, he also delivers the promise of grace. In chapters 6-12, God shows that the future of his people is to have their guilt taken away or atoned for. And he does this by starting first with the guilt of the prophet himself.

So, now to our text (6:1-13). First, the Lord reveals himself and displays the worship of his holiness (6:1-4). In light of this spectacular vision, Isaiah is stricken with his own sinful state. He cries out in response, "Woe is me! For I am lost; for I am a man of unclean lips! (6:5)" He responds with a confession! What happens next is one of the most beautiful parts of the book. Following his confession, the Lord provides atonement for his sin (6:6-7). An angel of the Lord comes to Isaiah as God's representative with a burning coal taken from the altar of sacrifice. He places it on the prophet's lips to make atonement for his sin. God both instantly and effectively applies atoning grace to Isaiah. And he does it by going straight to the place that most identifies Isaiah with his calling as a prophet –

his lips! This is the heart of the gospel! Isaiah then goes forth to proclaim the words the Lord has given him in response to his grace (6:8-13).

How does this apply to us today? At least two ways come to mind. First, the gospel still meets us by cutting to the very core of who we are. God reclaims, remakes, restores, and reconciles us by his atoning grace. Second, hopefully the flow of this section sounds really familiar to you. The form of our liturgy is structured each Sunday as an aid to experience this same gospel flow. God initiates the conversation in Isa. 6:1 just like in our Call to Worship. Adoration for who he is ensues (6:3). We are made aware of who we are in contrast to his holiness, and we confess our sin before this holy God (6:5). Assurance of pardon is applied instantly and effectively to us in the Word and Sacraments (6:6-7). It is received by faith in the atoning work of the Son, and through the power of the Holy Spirit. We end our time with a good word (benediction) from the God who draws near. Lastly, we seek to live in response to his grace by being faithful to his call and by saying together with Isaiah, "Here I am! Send me! (6:8-13)"

Most merciful God, we confess that
we have sinned against you in
thought, word and deed, by what
we have done, and by what we have
left undone. We have not loved you
with our whole heart; we have not
loved our neighbors as ourselves.
We are truly sorry and we humbly
repent. For the sake of your Son
Jesus Christ, have mercy on us and
forgive us. That we may delight in
your will and walk in your ways, to
the Glory of your Name. Amen.