

Sermon: Confess; Delivered by: Dr. Josh Moody, senior pastor; Date: January 21, 2018

Bible text explored: Isaiah 6:1-7

¹In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. ²Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³And one called to another and said:

“Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory!”

⁴And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵And I said: “Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!”

⁶Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. ⁷And he touched my mouth and said: “Behold, this has touched your lips; your guilt is taken away, and your sin atoned for.” [NIV]

Review and application:

1. How (v. 1) does viewing God as exalted on a lofty throne compare with how we typically think and sing about him?

Why was noting the recent death of his king relevant to Isaiah’s vision, and to his response to it? (See *2 Chron. 26:16-21a*.)

The word seraph (plural: seraphim) for a celestial being (vv. 2 & 6) appears only in this Scripture portion. Its “to burn” root suggests guardians of worship who purified by fire.

2. Why do you think the Seraphim covered their faces?
3. A distinctive of Semitic languages is their doubling of a word to expand its meaning. An example familiar to many is Jesus’ expression imported into English: *truly, truly* (or in the KJV, *verily, verily*). But tripling of a word is unique. What (v. 3) is the significance of the word *holy* expressing God’s separateness in this way?

What emotion would a trembling, smoke-filled temple (v. 4) evoke?
(See also *Exod.20:18*.)

John said that in Jesus the disciples had seen God’s glory. Have we experienced anything of the awe they felt at glimpses of this divine glory? (See *John 1:14*.)

4. Why (v. 5) was Isaiah’s reaction to say, in effect, “I’m going to die”?
(See *Exod. 33:20*.)

Have we underestimated the vastness of the chasm between who God is and who we are?

5. Why is it dangerous to care more about what others think of us than of what God thinks?

Isaiah readily acknowledged that he was in trouble. Are we ready to get real and stop pretending that we’re doing all right on our own?

How would this help us to value adequately the Son’s atoning sacrifice that won for us access to God’s throne?

6. Pastor Moody declared, “Where we are broken, healing comes.” Have you, like Isaiah (vv. 6-7) experienced confession as God’s tool for softening your heart?

Have you sensed despair replaced by forgiveness, removal of your guilt, and restoration?