

HOW GREAT IS OUR GOD!

The Holiness of God

Isaiah 6:1–8



LET'S BEGIN HERE

What comes to your mind when you think about God? Whatever those thoughts are, one thing is true: they say more about you than they do about God. Fashionable thinking today—in a society that no longer receives its cues from the Scripture—wants a god who is predictable, not one of mystery. We want a god who is comfortable, not one who makes us shudder. We want a god who is a little holier than us but not too holy. In short, we want a god like us . . . only better. How foul such thoughts are, for our God is none of these things. In His unique otherness, our God is the measure of all things. And in the beauty of His holiness, we see the ugliness of our wretchedness, yet we also find the encouragement to be holy as He is.



LET'S DIG DEEPER

1. Revisiting an Ancient Temple (Isaiah 6:1–4)

In the beauty of God's holiness, with angels all around, Isaiah's life changed.

2. Rediscovering the Forgotten Truth (Isaiah 6:5–8)

In the beauty of God's holiness, we reaffirm two truths: God is holy, and we are to be holy.



Quotable

The magnificent thing about the holiness of God is it prompts us to be like Him.

— Charles R. Swindoll



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GETTING TO THE ROOT

Seraphim: The Burning Ones

Seraphim literally means “burning ones,” the angelic servants of Yahweh, created to extol the holiness of God.¹ Interestingly, the Hebrew word *seraphim* sometimes refers to “fiery serpents” (Numbers 21:6, 8; Deuteronomy 8:15; Isaiah 14:29), perhaps because a snake’s poisonous venom and stinging bite tend to “burn” its victims. Though some Baroque and Renaissance painters depicted *seraphim* differently, these angels were far from chubby, placid, winged babies or androgynous figures clad in diaphanous garb. These special ministers are stationed closest to God’s throne and tasked with constantly declaring His holiness (Isaiah 6:2–3; Revelation 4:8). Some believe that the *seraphim* described in the book of Isaiah are analogous with the *cherubim* described in Ezekiel 1 and 10 but are differently labeled in order to distinguish how they specifically functioned in each passage (for example, when they worshiped at God’s throne as opposed to when they guarded His holiness from humanity’s defilement, as in Genesis 3:24).



LET’S LIVE IT

In the beauty of God’s holiness, I reaffirm a holy life in three areas.

- In my mind, I must counteract my depravity with godly thoughts.
- From my mouth, I should be free of all unwholesome words.
- Through my morals, I need to be cleansed from every compromise.



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Does purifying your mind, mouth, and morals seem overwhelming and impossible? Why, or why not?

According to Philippians 2:12–13 and Hebrews 13:20–21, who is responsible for making changes? What is your part?

ENDNOTE

1. Adapted from Charles R. Swindoll, *Insights on Revelation*, Swindoll's Living Insights New Testament Commentary (Carol Stream, Ill.: Tyndale House, 2014), 97.



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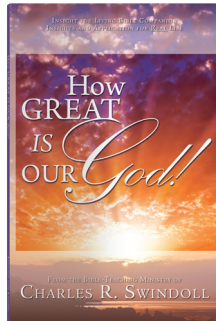
Isaiah 6:1–8



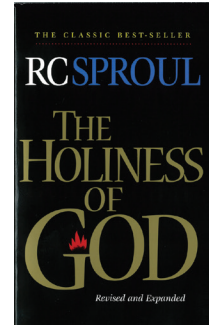
Tools for Digging Deeper



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