

February 9th to 14th, 2026



Psalm of the Week: Psalm 36B. The words are on page 8.

Please pray for:

Mon - Damir Karaturovic & Sonya Han, Huxley & Ponette Karaturovic

Tues - Oliver & Milly, Elisa & Amelia Lam

Wed - Jonathan Lam

Thur - Pierre & Jocelyne Landry

Frid - Joel & Anneke, James, Everly & Silas Lendore

Sat - Geordie & Lindsay, Zoë, Louen & Koa MacKay

Bible Questions for the week:

Question: Who is a man of war, and what is his name?

Answer: Exodus 15:3

Question: How many days did Israel wander in the wilderness of Shur?

Answer: Exodus 15:22

Please pray for the Holy Spirit's help as you study God's Word.
These notes have been written by Rev. Dr. Andrew Quigley,
drawing heavily on Alec Motyer's book "Prophecy of Isaiah".



Monday - Isaiah 6:1-4 - Isaiah's Vision – Who and Where?

This is one of the most well-known passages in Isaiah. In it, Isaiah recounts his vision of the Lord, in the year that King Uzziah died, i.e., about 740 BC. Uzziah's reign had been a long and prosperous one (2 Chronicles 26), but in its final years, it had been complicated by the rise of Tiglath-pileser III of Assyria, who threatened the very existence of Israel. Interestingly, it's in this year, the year of the death of Judah's king, Uzziah, that Isaiah is given a sight of another king, an eternal one.

When Isaiah writes, "I saw the Lord," what does he mean? We know from elsewhere in Scripture, e.g., Exodus 33:20, that no one can see the face of God and live, and John writes in his gospel, 'that no one has ever seen the Lord' (John 1:18). The reason of course is that God in His essential being is Spirit (Isaiah 31:3, John 4:24). So, what or who did Isaiah see? He saw the Lord Jesus Christ. How do we know, because John writes, concerning Isaiah's ministry, that "Isaiah said these things because he saw his glory and spoke of him." (John 1:14). Note, though, that while we are told about robes, a throne and attendants, we are not given a description of the Lord himself. Yes, the Sovereignty of the Lord is clear; He sits on a throne, the seat of power and authority, high and exalted, but nothing about describes His being.

Where does this vision take place? It is in the Temple. The Temple in Jerusalem that Solomon built, or another temple? Although Solomon's Temple was still standing when Isaiah wrote this, it would be another 100 years before the Babylonians would destroy it. This temple is a 'picture' of the body of Christ (John 2:19-22) and of His Bride, the church (Ephesians 2:19-22). The Old Testament contains a number of what are known as 'types and shadows'; for example, the various sacrifices that God required His people to offer are a 'type' or 'picture' of the Lord's sacrifice at the cross. The priests are living 'types' of Christ, the great high priest. The kings in Israel are a 'type' of Christ, the King of Kings. So, the Temple is a 'type' or picture of God's people. And here we see the Lord Jesus reigning in the midst of His people, His Bride, the church, not merely pictured but in reality.

Questions

1. Who does Isaiah see?
2. Where does Isaiah see the Lord, and what does this represent?

This week's memory verse for life.

"The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple;" Psalm 19:7



Tuesday - Isaiah 6:1-4 - Isaiah's Vision – The Seraphim, who are they?

Isaiah sees creatures - the seraphim, literally 'the burning ones'. Who are these creatures, and why are they 'burning'? They are heavenly beings who have the purpose of attending to the Lord of hosts. And it's the nature of that attending which gives them their name, because these 'burning ones' are so consumed with love and zeal for God that they 'burn' with it.

They had six wings; two were folded downward, two were folded over their faces, and two were raised for flight. The covering of the face, the feet, and the flying are all speaking of continuous action. These seraphim continually cover their faces and their feet, and fly. There is an instant when they are inactive in the presence of the Lord. The scene is one of constant motion, just like the living creatures who 'darted to and fro, like the flash of lightening' in Ezekiel 1:14.

They cover their eyes, but not their ears. Why? Because what was important was not their beholding the King by sight, they knew who He was, but that they would hear and receive what the Lord would say to them. What a blessing it is for us to hear the Word of God, and how important it is for us to act upon what we hear.

They cover their feet. Why? They are declaring in this action that no steps will be taken on a path not decreed by God. Only when the Lord speaks will they use their feet to walk in the direction He has told them to. What a wonderful picture; surely this speaks of the attitude of the godly man of Psalm 1, who does not walk in the counsel of the ungodly, nor sit in the seat of sinners, nor sit in the seat of scoffers, but puts his feet to good and proper use in following the path of the Lord—an encouragement to us all to do likewise.

Questions

1. Why are the seraphim called "burning ones"?
2. What parts of their bodies do they cover and why?

This week's memory verse for life.

"The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple;" Psalm 19:7



Wednesday - Isaiah 6:1-4 - Isaiah's Vision – The Seraphim, what are they doing?

Are the seraphim calling to one another? Are they standing on either side of the throne, responding to one another in an antiphonal song? Whatever form this 'calling to each other' is taking, there are two things which we can say about it: First, it is continuous; it is never-ending, going on repeatedly without stopping or ever reaching an end. Second, it is a call that has one theme – holiness, specifically the holiness of the Lord in the fullness of glory. The Hebrew language repeats words to emphasize their importance. Here, the Lord and His holiness are declared three times. He is "Holy, Holy, Holy." Who is God? He is Holy. Who is God? He is Holy. Who is God? He is Holy.

But what is 'Holy'? What does the word 'Holy' mean? There are two ideas contained in the word 'Holy': one is 'brightness,' and the other is 'separatedness'.

- 'Brightness' is a word that we can understand, as referring to something that shines brightly. So, in what sense does God shine? He shines so much that we cannot look at or approach Him. He is brighter than the brightest sun, and we can't stare at such a sun.

- 'Separatedness', we have to stop and think a bit more about it. Yes, we know what it means to be separated from someone or something, but 'separatedness'? Well, 'separatedness' means that God possesses a character, a being, which is wholly unique in its moral purity and majesty. And because of that, God is distinguished, separated from all His creatures. As we shall see, Isaiah felt his unworthiness to be in the presence of God, not because he was a human being in the presence of divine and almighty power, but because he knew himself to be a sinner in the presence of absolute moral purity, because of God separatedness – holiness.

It is astonishing that God would then say to us, who believe in Christ, that we are to be holy as He is holy; and note when Peter quotes Leviticus 16:34 in 1 Peter 1:16, he states it, as God says it, as a promise, "You shall be holy as I am holy."

Questions

1. How is God characterized?
2. What do the words brightness and separatedness mean?
3. What glorious promise do we have?

This week's memory verse for life.

"The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple;" Psalm 19:7



the book of ISAIAH

Thursday - Isaiah 6:1-7 - Isaiah's Vision – The earth shakes, and Isaiah's response.

Sharing is the customary response of the earth to the presence of God (Exodus 19:18, Habakkuk 3:3-10). This shaking is focused on the doorposts and the thresholds, which means that Isaiah is prevented from entering into the presence of God, out of fear that the whole building might collapse. Just as the smoke prevents him from seeing God. God is allowing Isaiah to hear about His glory, but He is protecting Isaiah from being consumed by it, as he would be if he saw it.

Isaiah is stunned and terrified by this experience. The man who has been declaring at the command of God, 'woe' to the wicked in Judah, because of their wilfully practiced rejection of and rebellion against God, now declares to himself, "Woe is me!" There is little similarity between Isaiah and the nation; he has not spurned the Lord's love and despised His commands. He has walked in the path of obedience; however, in the presence of the glory of the Lord, there can be no other response but one of utter fear and trembling because of the sinfulness of the human heart.

The word 'lost' literally means 'ruined', which in Hebrew comes from the word 'to be silenced'. This is the silence that echoes around a room following a disaster or a death. This is made all the more telling given the continual proclamation of the seraphim choir, "Holy, Holy, Holy is the Lord of hosts, the whole earth is full of his glory!" There he stands, hearing this phenomenally glorious refrain, but not being able to participate, but more than that, overwhelmed by a sense of his own non-existence.

Why? Because he is a man of unclean lips..., but surely there are greater sins of the heart and hands than misspoken words, and can he be held accountable for the sins of others? All sin is heinous before God, and if for an instant we show our acceptance of the sin of the world around us, even simply through the silence of not calling it out, then we are doomed.

Sin is real, and it is bad; we minimize its presence and power at our peril.

Questions

1. What happened in the Temple?
2. How did Isaiah react and why?

This week's memory verse for life.

"The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple;" Psalm 19:7



Friday - Isaiah 6:1-7 - Isaiah's Vision – The burning coal!

At the command of God, one of the seraphs flew to Isaiah. Why? Because it was commanded to, yes, but it was a command, as are all the commands of God, for a reason and a purpose. This whole event was God's doing. He revealed himself to Isaiah. He excluded Isaiah from stepping into His presence. He brought the sense of shame and guilt upon Isaiah, and now He, God, is bringing salvation to Isaiah.

In the Old Testament, fire is not a picture of cleansing but of God's judgement and wrath (Genesis 3:24, Numbers 11:1-3), and of His unapproachable holiness (Exodus 3:2-6, 19:18-25). However, the live burning coal the seraph is commanded to bring is brought from the fire on the altar, the place of blood sacrifice (Leviticus 17:11). That which the Holy, Holy, Holy God received. There are several things that we need to glean from this.

1. The touching of the lips with this live coal shows that God is ministering not just randomly but to the point of confessed need in Isaiah's life. Confess and repent of your sin, and God will deal with it specifically.

2. The effect is instantaneous. As soon as the live coal touched Isaiah's lips, his guilt was immediately taken away. Confess and repent of your sin, and God will immediately remove from you the guilt of that sin.

3. This all happens because of the payment of the price. Isaiah was told, "your sin atoned for". The ransom price for the penalty due because of this sin had been paid. Sin must be paid for. It's not a victimless crime, nor is it devoid of consequences. Each sin must be paid for. Your sin, my sin must be paid for, it must be atoned; and it is with deep seriousness that we say with immense joy - praise God that we have been ransomed from the penalty justly due to us - atonement has been made when the Lord Jesus was crucified at Calvary 2000 years ago.

Questions

1. Who sent the Seraph to Isaiah, and what did he do?
2. Why did he touch Isaiah's lips, and what effect did it have on Isaiah?
3. What is atonement, and why do we need it? Who achieved it for us, and how?

This week's memory verse for life.

"The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple;" Psalm 19:7



Saturday - Isaiah 6:1-8 - Isaiah's Vision – How did it end?

The immediate effect of the touching of Isaiah's lips with the burning coal is that he experiences forgiveness, his guilt is removed, his sin is atoned for, covered. What was the impact of that on Isaiah?

He is reconciled to God. Before, the Lord was seen from afar. Before Isaiah had heard and then lost, through his own sense of lostness, death, and silence, his capacity to hear the voice of the burning ones and their continuous declaration of God's holiness; but now his sin is atoned for, he is brought close to the Lord. He can hear the voice of the Lord, and even more, he is free to speak to God. And remember, this man had been an obedient servant of God, yet what a glorious, transforming work the Lord had done in his life. So that when the question is asked, and note that the question is asked, God doesn't just leave him to continue as before, "Whom shall I send, and who will go for us?" Isaiah, without hesitation, says, "Here I am! Send me."

What a blessing to have the Lord God work in one's life, to bring to the fore not just sin but the deep sense of guilt that should come hard on the heels of that. What a blessing to experience cleansing and forgiveness. What a wonderful thing it is to be knowingly reconciled to God. What an unparalleled privilege to be called of God to use the gift He has given you for the blessing of His Bride, whatever that gift is. I suppose the glaring question is 'How are you going to respond to Him when He says – Whom shall I send and who shall go for us?

(For extra study - The 'us' refers to God, Father, Son (John 12:41) and Holy Spirit (Acts 28:25)

Questions

1. What is the effect of Isaiah being forgiven?
2. What does God do?
3. What is Isaiah's response and why?

This week's memory verse for life.

"The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple;" Psalm 19:7

Psalm 36B

5. Your love, LORD, reaches up to heav'n,
Your faithfulness the skies.
Your justice is like mountains great,
Like depths Your judgments wise.
LORD, You preserve both man and beast,
How precious, God, Your grace!
Beneath the shadow of Your wings,
Mankind their trust will place.

6. From all the bounty of Your house,
They feast till satisfied;
From rivers full of Your delights,
You will their drink provide.
Because the flowing spring of life
Is surely found with You;
And in that shining light of Yours,
We have the light in view.

7. To all those who acknowledge You,
Your love forever show;
On those who upright are in heart,
Your righteousness bestow.
By proud feet let me not be crushed,
Nor led by evil hand
To where the evildoers fell:
Thrust down, they cannot stand.