



## Lesson 175

# Isaiah's Vision of God's Throne

### Story Elements

- **Text:** Isaiah 6:1-13
- **Setting:** ca. 739 B.C. in Jerusalem
- **Main Characters:** God and Isaiah
- **Plot:** Isaiah's call to prophetic ministry involves a vision of God in the holy temple of heaven.
- **Key word(s):** " \_\_\_\_\_ " is a word that appears in 4:3; 5:16; 6:3; 6:13. It emphasizes the right of the thrice-holy God do bring justice to sinful Israel, and the only

means of Israel's restoration, which is through the holy seed (cf. 6:13)

- **Climax: *Isaiah 6:5*** *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.* This marks the climax because in the next scene we see that Isaiah is not destroyed by seeing God, but rather he is commissioned for a prophetic mission.

### Background

1. Isaiah ministered during the reigns of Kings Uzziah, Jotham, Ahaz, and Hezekiah (ca. 739-680 B.C.) in Judah.
  - a. Isaiah's ministry, like the other prophets, focused on denouncing sin, warning of impending judgment, and holding out hope of a future restoration under a coming \_\_\_\_\_.
  - b. Isaiah's ministry was focused on the southern Kingdom of \_\_\_\_\_, though he did involve other surrounding nations, including northern Israel.

### The Prophet's Condition – "Woe"

2. (6:1-4) In the year of King Uzziah's death (739 B.C.) Isaiah had a vision of God in the heavenly temple.

NOTE→ Notice that when the earthly king leaves the throne in death, Isaiah sees the Heavenly King sitting still upon His throne in \_\_\_\_\_! *Psalm 146:3 Put not your trust in princes... 4 His breath goeth forth, he returneth to his earth; In that very day his thoughts perish... 10 The Lord shall reign for ever, Even thy God, O Zion, unto all generations. Praise ye the Lord.*

- a. Isaiah saw the Lord (Heb: *Adonai*) sitting upon a throne – this is none other than \_\_\_\_\_ (cf. John 12:14). This throne of Christ is *high and lifted up*, showing he is above all other thrones and powers. *Revelation 17:14 ...he is Lord of lords, and King of kings.*
- b. Surrounding the throne were three angelic beings called \_\_\_\_\_ (Lit: burning ones). These creatures have six wings.
  - i. Two cover their \_\_\_\_\_ – a sign of reverence for the one *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, 1 Tim. 6:16.*
  - ii. Two covering their \_\_\_\_\_ – "The seraphim stood covered, or as if *concealing themselves* as much as possible, in token of their nothingness and un-worthiness in the presence of the Holy One."<sup>1</sup>
  - iii. Two are used for \_\_\_\_\_, so that they may minister to the One who is high and lifted up.

NOTE→ These six-winged creatures are also mentioned by John in Rev. 4:1-11 where they number four, having the face of a lion, a calf, a man, and an eagle respectively. The Hebrew word *seraph* is also used for the fiery serpents<sup>2</sup> that attacked the camp of Israel in Num. 21.

<sup>1</sup> Albert Barnes, *Notes on the Old Testament: Isaiah*, vol. 1 (London: Blackie & Son, 1851), 139.

<sup>2</sup> Was Satan a type of *seraph* before he fell? He is compared to a dragon, a serpent (Rev. 20:2), and leviathan (Isa. 27:1). Perhaps the slithering, flightless snakes of the earth are continual reminders of Satan being cashiered of his wings (Gen. 3:14) for his part in humanity's downfall.

- c. The seraphim cried *Holy, holy, holy, is the LORD of hosts*. Here is proof of Christ's \_\_\_\_\_: not only does John say that Isaiah saw Jesus (*Adonai*) on the throne, but Isaiah says the seraphim sing the praise of the LORD (*Jehovah*).<sup>3</sup>
- d. The seraphim add *the whole earth is full of his glory* – then the heavenly temple shook – a precursor to the judgment that will shake Judah to its foundations.

- 3. (6:5) Upon encountering the glorious presence of God,
  - a. Isaiah exclaimed, \_\_\_\_\_ *is me! for I am undone...for mine eyes have seen the King, the LORD of hosts*. “The same effect was produced on others by the presence of God (Jdg 6:22; 13:22; Job 42:5, 6; Lu 5:8; Rev 1:17).”<sup>4</sup>
  - b. Isaiah confessed, *I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*. The prophet, seeing and hearing the seraphim praising God, and then being overcome with the holiness of God, is acutely aware of his (and his people’s) sinfulness and inability to offer acceptable praise to God or to adequately preach the message of God.

### The Prophet’s Consecration - “Lo”

- 4. (6:6-7) One of the seraphim flew to Isaiah with a burning coal from off the heavenly altar, and touched the prophet’s mouth, saying, *Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged*.

APPLICATION → This purging of sin from the heavenly altar is a symbol of the cleansing that comes from the sacrifice of the Lamb of God. Only those who have been cleansed by the Heavenly sacrifice can be fit to serve God. *Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, \_\_\_\_\_ your conscience from dead works to serve the living God?*

### The Prophet’s Commission - “Go”

- 5. (6:8) God asked, *Whom shall I send, and who will for us?* The prophet responds, *Here am I; send me.*” Before Isaiah was sent to preach, God prepared him by...
  - a. (6:9-10) ...warning that the people will not \_\_\_\_\_ – his preaching would not soften the people’s hearts but harden them; they would hear with their ear, but they would not understand with their heart. “There are many who hear the sound of God’s word, but do not feel the power of it.”<sup>5</sup>
  - b. (6:11-13) ...promising that a remnant would be saved and become “the holy \_\_\_\_\_” which would carry the faith of the coming Messiah into the New Testament age.

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**Answer Key:** Key word(s): “holy • 1. a. Messiah; b. Judah • 2. → eternity a. Jesus; b. seraphim; i. faces; ii. feet; iii. flight; c. deity • 3. a. Woe • 4. → purge • 5. a. listen; b. seed

<sup>3</sup> When showing someone this example of the biblical evidence of Christ’s deity, remember these steps: start in Isaiah 6:1, go to John 12:14, and then back to Isaiah 6:5. Isaiah said he saw the LORD (Jehovah). John says he saw Jesus. Jesus is God.

<sup>4</sup> Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 1 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 435.

<sup>5</sup> Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 1090.