

PITWM VERSE BY VERSE

ISAIAH 6:1-8

LESSON: ISAIAH IN THE TEMPLE —July 9, 2017

INTRODUCTION:

In this chapter, the prophet Isaiah is the speaker. A 'prophet' tells what God shows to him. Therefore, Isaiah tells us what he saw, then he tells us what happened to him.

¹King Uzziah was a great king [also called Azariah] reigned for 52 years (2Kings 15:1-2) and prospered in the early years of his reign as he sought the Lord (2Chronicles 26:5-11). However, he died under the curse of God. His heart was lifted up with pride when he entered the temple to burn incense (2Chronicles 26:16). Only God's special servants, the priests, could go into the temple. So because Uzziah had gone in, God punished him. God caused Uzziah to have a serious disease in his skin. As judgment for his sin, he spent the last 12 years of his reign in a separate house as a leper (2Chronicles 26:21). The leprosy of Uzziah was the backdrop for the vision of Isaiah in this lesson. God often reveals Himself to us at the time of our greatest trials (Psalm 27:10).

LESSON:

I. THE VISION Isaiah 6:1-4

6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Isaiah faced a crisis when his beloved sovereign, king Uzziah, died. But that same year God appeared to him in one of the most amazing visions in the Bible. He saw the Lord in His holiness and glory. But that made him realize his own weakness and wickedness. Then, through the cleansing of Isaiah, the Lord made him ready to accept the call to go tell the people of Israel the message of God. *"I saw my Lord"*, "Lord" is a word that means "master". Here, it was God (Adonai). ²The Lord sitting on the throne (Psalm 103:19); high and lifted up (Psalm 11:4). The throne represents the throne of heaven. The "train" of the Lord filled the entire temple. The "train" is the portion of the robe that drags behind the garment. The "train" symbolizes greatness and is a sign of royalty. Thus Isaiah sees God sitting upon the throne of the universe, dressed in His royal robe. What Isaiah needed to realize afresh was that God Himself was still upon the throne! While human rulers may come and go, the believer needs to be reminded again and again that God is still in control of the affairs of this world. He is in fact ruling from heaven.

6:2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. The seraphim were fiery angelic beings created by God. The word "seraph" means "to burn." The seraphs of Isaiah 6 are similar to the "living creatures" of Revelation 4:6-9. ³Not to be confused with 'Cherubim' (Ez.10:1-22).

- 1) Cherubim were below the throne; Seraphim were above it.
- 2) Cherubim served as guardians: guarded the entrance to both the Tree of Life (Gen.3:24) and the Holy of Holies (Exo.26:31-33). Their images were part of the Ark of the Covenant (Exo.25:18-22) and

¹ http://www.learnthebible.org/L-211_the_vision_of_isaiah_printable.htm

² http://www.learnthebible.org/L-211_the_vision_of_isaiah_printable.htm

³ http://executableoutlines.com/isa/isa_04.htm

PITWM VERSE BY VERSE

primarily provided transportation (carrying God's throne Ez.1); Seraphim offered praise.

- 3) *"The most that can be said with certainty about the Seraphim is that they were a separate group of attendants who praised God at His throne" - ISBE (revised).*

Six wings suggest remarkable powers and the number 6 symbolizes mankind. Their wings were like flames of fire constantly flying in the presence of God! They stood above the throne. Two wings covered their face because they dared not gaze directly at God's glory; and two wings covered their feet acknowledging their lowness. Even Seraphim must hide his face from the face of God. And with two wings they flew praising the One on the throne.

6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. The seraphs were speaking one to another in praise unto the Lord of hosts. We don't know how many Seraphim there were, but they kept praise and worship going on and on, declaring ***"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."*** *"Holy"* repeated three times emphasizes the Trinity (Father, Son, and Holy Ghost—the 3 are One) being equally holy as the *"Lord of hosts."* ***"The Lord of hosts, he is the King of glory!"*** The term conveys the concept of a glorious King in all His splendor who leads the armies of heaven in triumph. And here Isaiah is brought into this vision in the presence of the Holy One; into the presence of the Living God Himself; before the throne of God high and lifted up! *"Holy"* means that God is morally Perfect; He is set apart—set apart from all creation; His throne is holy; His presence is holy. Everything about Him is holy! All things set apart for His purpose is holy. We can see in creation that the whole earth is distinctly full of God's amazing glory! The fullness of His glory was seen!

6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. The expression of His glory was seen! There was shaking—*"the post and the door moved at the voice of him that cried."* There was smoke which symbolized God's holiness and glory (Ex.19:16-20; Rev.15:8) covering the house (Temple). Wow! What a scene of the Lord's presence Isaiah was able to glimpse into.

II. THE CLEANSING Isaiah 6:5-7

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. Upon viewing the glorious holiness of God, Isaiah cries out because of his uncleanness. Isaiah pronounces upon himself sorrow and pain, *"Woe is me."* *"...For I am undone"* meaning ruined or cut-off. Why? Because he realized he was common and unclean before God, with no hope of measuring up to God's standard of holiness, he confesses before the Lord his unclean lips and even dwelling in the midst of a people with unclean lips. Unlike the pure worship of the Seraphim, Isaiah saw that if his lips were unclean, so was his heart. He was thinking he is to be destroyed being at the throne of God, being unworthy which deserved judgment, for the holiness of God was vividly before him.⁴ *"Unclean lips"* just means that every word that proceeded from his mouth was not perfect. *"Out of the heart the mouth speaketh."* He knew anything he said had revealed that he was not a perfect man, and no one living was perfect either. He was overwhelmed by being in the presence of a Holy God who is Perfect. His eyes were beholding the King, the Lord of hosts! It does not mean that he looked into the face of God. You cannot

⁴ <http://www.lovetheLord.com/books/isaiah/08.html>
<http://www.pitwm.net/pitwm-sunday-school.html>

PITWM VERSE BY VERSE

look upon the face of God and live. This is speaking of him being in the presence of God, and God's presence humbling him to really see himself. Are we deceived about ourselves of our condition before a Holy God? You can never be the same upon an encounter with God!

6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:— One of the Seraphim flew to the altar. Besides his wings, we note that he had hands and at this time was not declaring holy, holy, holy. He was not allowed to touch the altar but picked up a live coal with the tongs from the altar.

6:7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. No matter how Isaiah felt as to having unclean lips, when the Seraphim touched his lips with the burning coal; the very place Isaiah had declared was unclean, that part was touched and he was told that his sins were forgiven. *Purged*, in this Scripture, means canceled. It wasn't the coal that cleansed him, but it was God's response to Isaiah's confession and repentant heart. It symbolizes the application of the cleansing of God on the basis of the shedding of blood on the altar of sacrifice. God offers a means of consecration to Isaiah. How can we teach others to repent if we ourselves do not repent? Our God is a consuming fire. This cleansing of Isaiah's mouth symbolically cleansed the source of iniquity. The heart is the source, but the iniquity comes out the mouth. Fire burns away the sin and leaves the person pure. "He was spiritually cleansed for the special service unto the Lord not salvation. Salvation doesn't occur until the coming of the Savior.

III. THE CALL Isaiah 6:8

6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Having experienced such a radical transformation from unworthiness to that of divine consecration of his total being; changed and cleansed, Isaiah now hears the voice of the Lord speaking, "*Whom shall I send, and who will go for us?*" Who is the "I" and who are the "us?" – I would assume the Father, Son and Holy Ghost— the three in One. The nation needed the Lord and the Lord needed a servant to minister to the people by answering the call. And this is Isaiah's call to answer. He is not forced, but he willingly answers the call of the Lord. He says "*Here am I; send me!*"

SUMMARY:

⁵The sixth chapter contains Isaiah's Vision Of The Holy God. It is commonly thought the vision served as his commission to be a prophet of God and thus marks the beginning of his ministry. Others believe it came to him after years of preaching and was designed to deepen his spirituality (ISBE).

The significance of the vision merits careful examination. The first section can be described as The Prophet's Vision, in which Isaiah describes the revelation of the Lord of hosts exalted in the temple and praised by seraphim (6:1-4). The second section depicts The Prophet's Reaction as his consciousness of guilt fills him with despair in what he has seen (6:5). In the third section, we read of The Prophet's Absolution in which he is purged from his sin (6:6-7). The final section reveals The Prophet's Commission as Isaiah first accepts the call for service (6:8).

⁵ http://executableoutlines.com/isa/isa_04.htm
<http://www.pitwm.net/pitwm-sunday-school.html>