

The Book of Isaiah

Chapter Six

As we consider this chapter it is good for the reader to go back and read what is said regarding Uzziah (*also Azariah see I Kings 15:1-7 cf. 2 Chronicles 26*). Except for Solomon Uzziah had been the most powerful king of Judah. He had a large standing army, built many fortifications, and obtained great prosperity through peaceful activities (see 2 Chronicles 26). He had been reigning longer than any other king except for Manasseh. However, the distinguished King Uzziah died as a leper. Having become intoxicated by his prosperity, he desired the office of the priesthood. Azariah the priest and 80 other valiant priests tried to stop Uzziah, but it was too late, for as he stood in the house of the Lord with the censer in his hand “the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar”. (2 Chronicles 26:19). Uzziah will spend the remaining days in a several house where he dies a leper.

Isaiah sees Uzziah, the earthly king die, but he also sees something else: “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 6:1)

This timing is not without significance. It would be most probable that flooding in the heart of Isaiah is uncertainty and despair. However, God is still on the throne. He is still the High and lifted One, the King of Glory. Therefore, after Isaiah looks at the vanishing glory of Uzziah he fixated upon the Heavenly King of all the earth.

A Thone in Heaven (1-4): Isaiah is taken to the house of God into the throne room of God. Isaiah is standing at the threshold of the door looking into the throne room of the King, the LORD of hosts. Isaiah is literally standing at the throne in heaven, for he feels the posts of the door move at the voice of Him that cried (vs. 4).

This is the same throne room that the Apostle John is taken to in Revelation 4. John tells us this throne is in heaven (Rev. 4:2). John sees the same Seraphim before the throne, each with their 6 wings and each crying Holy, holy, holy (Rev. 6-9 cf. Isa. 6:2-3). If one takes both John’s account and Isaiah’s account one would get a clear picture of this throne room.

It is also this throne that Ezekiel sees (Ezek. Chapter 1). It is my understanding that the throne of God is moveable. God's movable throne has come to earth during the time of Ezekiel (Ezekiel 10:1-22; 11:22-23) and will come again (Ezekiel 43:1-6 cf. Daniel 7:9-14).

The King the LORD of hosts (5): The identification of the One on the throne is none other than the Lord Jesus Christ which is testified by the Apostle John: "But though he had done so many miracles before them, **yet they believed not on him:** That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore, they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. **These things said Esaias, when he saw his glory, and spake of him.**" (John 12:37-41)

Notice the Lord on the throne says "... who will go for us?" (vs. 8). This seems to be a reference to the triune nature of God and / or a reference to the 24 elders around the throne.

An Unclean Man and an Unclean People (5-8): After seeing the glory of the Lord, Isaiah understands his own uncleanness and that of his people (5). Isaiah's uncleanness is purged by a burning coal from off the altar (6-7). This is also the same way and location that the man in Ezekiel is told to cleans the temple so the glory of the Lord can depart (Ezekiel 10:1-7).

After Isaiah is cleansed, he answers the call of God (vs.8).

Isaiah's Commission (9-10): Isaiah is to rebuke the people of Israel for their blind and deaf state. This is the same words Jeremiah was to proclaim (Jeremiah 5:20-21) as was Ezekiel (Ezekiel 12:1-2). The last king over the nation is Zedekiah who has his eyes taken out (2 Kings 25:7) which surely is not without significance.

Jesus rebuked the religious leaders for this very thing: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal

them. But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:13-16) See all of Matthew 23 for the blindness issue.

Paul himself quotes this rebuke to the nation at the close of the book of Acts: "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." (Acts 28:25-28)

Thus, even at this present time Israel is blinded as a nation (Romans 11:7; 2 Corinthians 3:14). However, this blinded is only temporary (Romans 11:12).

Isaiah's Duration (11-12): Isaiah's commission is "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, and there be a great forsaking in the midst of the land." (Isaiah 6:11-12)

Thus, Isaiah is to proclaim this message until the great desolation and forsaking in the land. Historically, this happens when the Assyrians come and remove the 10 tribes of Israel under the hand of Shalmaneser (2 Kings 17 - 18:25).

God's Faithful Preservation of His Remnant (13): The Faithfulness of God is seen by His promise to always have a remnant of Israel preserved. All throughout the prophets a spared remnant is mentioned. There are too many references to site but listed are just a few found within the Book of Isaiah alone:

Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. (Isaiah 1:9)

The remnant shall return, even the remnant of Jacob, unto the mighty God. (Isaiah 10:21)

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from

Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. (Isaiah 11:11)

For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this. (Isaiah 37:32)