

Isaiah 6:1–10

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.

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.

³ And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

⁴ And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

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.

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:

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.

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.

⁹ And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

ISAIAH'S VISION OF CHRIST

We know little of Isaiah's history, but it is enough to know that he was a prophet of God. Today we study just one of a number of prophecies that he prophesied of Christ. He calls his prophecy the vision of Isaiah . . . which he saw, meaning that it came from God to him and was not his own thinking.

Isaiah was indeed a prophet of God, and his prophecies are recorded in the Book of Isaiah in the Bible. He lived in the kingdom of Judah and Jerusalem and his prophecies were filled with messages of hope, restoration, and warnings¹.

Isaiah's prophecies were not his own thoughts, but visions given to him by God, as mentioned from Isaiah 1:1. He called out the sins of God's people who were steeped in rebellion¹. His prophecies were a mix of condemnation, confrontation, and compassionate pleas for the people to return to God¹.

One of the most significant aspects of Isaiah's prophecies is his foretelling of the coming Messiah, Jesus Christ. The Book of Isaiah speaks more of the coming Messiah than any other prophet, referring to Him over twenty times¹². These prophecies pointed to Christ's glory, His suffering, and His coming millennial Kingdom¹.

For example, Isaiah prophesied that the Messiah would be born of a virgin and be named Immanuel³⁴, come through David's line², dwell in Galilee², and that His way would be prepared by a "voice crying in the wilderness"³. Isaiah also prophesied about the Messiah's suffering², His death for our sins², and His resurrection².

These prophecies were fulfilled in Jesus of Nazareth, marking Isaiah's prophecies as a significant part of biblical prophecy and demonstrating the divine inspiration of the Bible². Isaiah's

prophecies continue to be studied and revered for their depth and accuracy.

Jesus Christ visited the earth before He was born into it. Today we study one such visit as told by Isaiah who saw Him. This was in the temple of Jerusalem in the year that king Uzziah died—758 B.C. Uzziah died from leprosy resulting from his rebellion against God. Jesus appearing on the earth before His birth shows that He existed then. In his conversion Isaiah found that in Christ was life.

This belief is rooted in several passages in the Bible. For instance, in John 1:1–18, Christ is identified with a pre-existent divine hypostasis (substantive reality) called the Logos, which translates to “word” in Greek¹².

In the year that King Uzziah died (around 758 B.C.), Isaiah saw the Lord in the temple of Jerusalem³. This vision is recorded in Isaiah 6:1. However, interpretations vary on whether the figure Isaiah saw was indeed a pre-incarnate appearance of Christ⁴.

King Uzziah, also known as Azariah, was a king of Judah who was struck with leprosy for his disobedience to God⁵. According to the Bible, Uzziah unlawfully burned incense in the temple, a task reserved for priests⁶. In response to this act of rebellion, God afflicted Uzziah with leprosy, and he had the disease until his death⁷.

The idea that “in Christ was life” is a central theme in Christian theology. It suggests that spiritual life and salvation are found in Jesus Christ. This belief is based on passages such as John 14:6, where Jesus says, “I am the way and the truth and the life. No one comes to the Father except through me.”

The pre-existence of Christ is a significant concept in Christian theology, suggesting that Jesus existed before His earthly life. Isaiah's vision in the temple is sometimes interpreted as a pre-incarnate appearance of Christ, demonstrating His divine nature. The life found in Christ refers to the spiritual life and salvation offered through faith in Jesus.

Isaiah 6:1 I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

The Lord was Jesus Christ. The throne was because He is KING OF KINGS, AND LORD OF LORDS. He is the exalted One, the One before all things, whose name is above every name.

Isaiah 6:1 is a significant verse in the Bible that marks the beginning of Isaiah's prophetic ministry. The verse reads: "In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple."

Here's a deeper explanation:

- **"In the year that King Uzziah died"**: This refers to a specific time in the history of Judah. King Uzziah had a long and distinguished reign, but his life ended tragically. He was struck with leprosy by God for his pride and for transgressing against God by entering the temple to burn incense, which was a duty reserved for priests¹².
- **"I saw the Lord sitting on a throne"**: This signifies a vision of God's sovereignty and majesty. Despite the death of a great king, God was still enthroned in heaven, in charge of all creation¹².
- **"High and lifted up"**: This phrase emphasizes God's supremacy and transcendence. He is above all things¹.
- **"The train of His robe filled the temple"**: The train of the robe is often seen as a symbol of royalty and glory. The fact that it

filled the temple could signify the overwhelming presence and glory of God¹.

This vision had a profound impact on Isaiah, leading him to a deep conviction of his own sinfulness and the sinfulness of his people, and ultimately to his calling as a prophet¹². It's a powerful reminder of God's holiness, sovereignty, and the transformative power of encountering God.

Isaiah 6:2 **Above it**—the throne on which the Lord was sitting—**stood the seraphims**—a close relationship in which they had been placed by the Lord—**each one had six wings**—God's ministering angels. They were honoring and worshiping the Lord. There needs to be more honor and a greater respect and reverence in our worship to the Lord. **With twain he covered his face**—he wanted to see nothing of his own, but to see through the eyes of the Lord the things to be seen. **With twain he covered his feet**—he wanted to walk no way except the way the Lord led, —**and with twain he did fly**—in the power by which one is able to rise above the fleshly desires and deeds of the human and follow the Lord on a higher plane of living with the Spirit leading.

Here's a deeper explanation:

- **“Above it stood the seraphims”**: The term “seraphim” comes from the Hebrew word “seraph,” which means “burning ones” or “fiery ones,” possibly suggesting a radiant or intense nature¹. They are often depicted as fiery, six-winged angels who stand in the presence of God¹.
- **“Each one had six wings”**: The six wings of the seraphim are significant and symbolic²³⁴⁵.
- **“With twain he covered his face”**: Two of the wings covered the seraphim's face, signifying their deep reverence and awe for God²³⁴⁵.

- **“With twain he covered his feet”**: Two more wings covered their feet, or the lower part of their form, displaying humility before God²³⁵.
- **“With twain he did fly”**: The last two wings were used for flying, symbolizing their readiness and swiftness in carrying out God’s commands²³⁴⁵.

The seraphim are known for their proclamation of God’s holiness with the repeated cry of “Holy, holy, holy is the Lord Almighty.” The imagery of the seraphim in Isaiah’s vision emphasizes the transcendence and majesty of God². They are not as frequently mentioned in the Bible as other angelic beings, such as cherubim or archangels, and their role is primarily associated with worship and exaltation of God²³¹.

Isaiah 6:3 And one cried . . . Holy, holy, holy, is the Lord of hosts. If the Lord is to be seen high and lifted up there must be seraphims to cry out. Seraphims are a type of God's ministering servants, those who are holy and preach holiness. The message here is Holy God, Holy Son, Holy Spirit. It is holy all the way through. Nothing short of a message of holiness will fill the temple of God. It is no wonder that those who do not believe in holiness or living a holy life are dead, and their worship is lifeless. The whole earth is full of his glory. There was so much glory in the temple that the whole earth appeared to be full of the glory of God. When the temple is filled it causes these earthen vessels to receive more of His glory than they can contain.

Here’s a deeper explanation:

The verse describes a vision where seraphim (heavenly beings) are calling out to each other, saying, **“Holy, holy, holy, is the Lord of hosts”**. This threefold repetition is significant in Hebrew literature,

where such repetition denotes utmost emphasis¹. It underscores the absolute holiness of God¹.

The phrase “**the whole earth is full of His glory**” suggests that God’s glory is pervasive, and His divine presence fills the earth¹. This can be seen as a proclamation of God’s omnipresence and the manifestation of His power and majesty in all creation¹.

This verse also highlights the unity and harmony in the proclamation of God’s holiness. The seraphim “cried unto another”, indicating a shared recognition and declaration of God’s sanctity¹.

In the context of Isaiah’s prophecy, this vision served to emphasize the stark contrast between the holiness of God and the sinfulness of people, setting the stage for Isaiah’s mission to call the people to repentance².

This verse, therefore, serves as a powerful reminder of God’s transcendent holiness, His pervasive presence, and the call for His creation to recognize and reflect His glory¹³. It’s a call to awareness and transformation in light of God’s overwhelming holiness and glory².

Isaiah 6:4 And the posts of the door moved at the voice of him that cried,—The cry of Holy, holy, holy, from a Spirit-filled ministry will cause the door to the way people live to become more narrow—the house was filled with smoke—the presence of God. Only holy preaching will fill the house with the presence of God.

Here’s a bit more context:

In his vision, Isaiah heard the voices of seraphim (heavenly beings) praising God. Their voices were so powerful that the doorposts and

thresholds of the temple shook¹². This could be interpreted as a sign of the immense power of God's presence¹.

The phrase "the house was filled with smoke" could have several interpretations. It could represent the **presence of God**, as smoke often does in the Bible¹. For example, in Exodus 19:18, Mount Sinai was covered in smoke when God descended upon it. Similarly, in 1 Kings 8:10-11, the temple was filled with a cloud, symbolizing God's glory, when the ark of the covenant was brought into the temple¹.

However, the smoke could also symbolize **God's judgment**¹. In the context of Isaiah's vision, the smoke, along with the shaking of the doorposts, could be seen as a sign of impending judgment. This interpretation aligns with the overall message of Isaiah, which includes both warnings of judgment for sin and promises of restoration¹.

It's important to note that interpretations can vary, and the exact meaning can depend on one's theological perspective¹.

Isaiah 6:5 Isaiah, amazed, overwhelmed, looks and listens. This is Jesus Christ the Lord. He senses His holiness in a flood of new revelation. It causes him to humble himself in a rush of conviction of his own sin. Repentance overcomes him. The sight of goodness condemns sin as no words can. A holy life is the greatest proof of holy living. When the unsaved see Jesus active in our lives that is the greatest evangelism which we can have. Woe is me! for I am undone . . . I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of hosts. What a contrast! Isaiah, unclean, dead in sin, did not fit into this glorious scene. When we see Jesus as He is we see ourselves more nearly as we are.

In this verse, Isaiah is expressing his deep sense of unworthiness and fear in the presence of God's holiness¹.

When Isaiah says, "Woe is me! for I am undone," he is expressing a deep sense of despair and fear¹. The term "undone" here can be understood as being ruined or destroyed¹. This is Isaiah's reaction to seeing the Lord in His glory and holiness¹.

Isaiah refers to himself as a "man of unclean lips," which signifies that he recognizes his own sinfulness and inadequacy¹. He also says that he lives among "a people of unclean lips," indicating that he is part of a sinful and rebellious nation¹.

The phrase "for mine eyes have seen the King, the Lord of hosts" refers to Isaiah's vision of God on His throne¹. The "King, the Lord of hosts" is a title for God that emphasizes His sovereignty and majesty¹. Seeing God in this way brought a deep conviction of sin and a sense of impending judgment¹.

In summary, this verse captures Isaiah's profound sense of awe and fear in the presence of God's holiness, as well as his recognition of his own sinfulness and the sinfulness of his people¹.

Isaiah 6:6–7 Flew one of the seraphims—acting as Christ's agent—live coal . . . from off the altar. Coming from the altar where the sacrifice was offered, which was a type of Jesus' death on the Cross, the live coal symbolized His cleansing blood. This hath touched thy lips; and thine iniquity is taken away, and thy sin purged. God always meets the true repentance with forgiveness and cleansing. Cleansing is only by the blood of Christ.

1. **Live coal:** The live coal is a symbol of purification². In the context of this passage, the seraphim took the live coal from the altar².

2. **Altar:** An altar is a table or platform for the presentation of religious offerings, for sacrifices, or for other ritualistic purposes³. Altars are found at shrines, temples, churches, and other places of worship³.
3. **Laid it upon my mouth:** The seraphim touched Isaiah's mouth with the live coal⁴. This act is symbolic and represents the purification process⁵.
4. **This hath touched thy lips; and thine iniquity is taken away, and thy sin purged:** This phrase signifies that Isaiah's guilt has been removed and his sins have been atoned for⁶. The touching of the lips with the live coal symbolizes the cleansing of Isaiah's sins and his preparation for prophetic ministry.

In summary, this passage describes a vision in which Isaiah is purified by a seraphim and prepared for his prophetic mission. The seraphim uses a live coal from the altar to touch Isaiah's lips, symbolizing the removal of his guilt and the atonement of his sins. This prepares Isaiah to speak the words of God.

Isaiah 6:8 God's cleansing is just the beginning. Whom shall I send, and who will go for us? Who are "us"? The Trinity (Father, Son, and Holy Spirit). God has work to be done and seeks those willing to do it. As soon as one is cleansed from sin God calls to service. Here am I; send me—Isaiah heard and gave himself. God does not force, but invites. He can use only those who consecrate themselves to Him. True happiness is found only when one yields himself wholly to the Lord.

Here's a bit of context and interpretation:

In this chapter, the prophet Isaiah has a vision of the Lord seated on a throne. The Lord is surrounded by seraphim, heavenly beings,

who are praising Him. Isaiah is overwhelmed by this vision and acknowledges his own sinfulness and the sinfulness of his people.

Then, one of the seraphim flies to Isaiah with a live coal taken from the altar, touches Isaiah's mouth with it and tells him that his guilt is taken away and his sin atoned for. After this act of purification, Isaiah hears the voice of the Lord saying, "Whom shall I send, and who will go for us?"

This is seen as God looking for a messenger or a prophet to send to His people. Isaiah, now having been cleansed of his sin, responds to God's call by saying, "Here am I; send me." This signifies Isaiah's willingness and readiness to serve the Lord and deliver His message to the people.

It's a powerful verse that many interpret as a call to service and mission, reminding us to be open and willing to follow God's call in our lives. It's often quoted in religious contexts when discussing the idea of vocation or divine calling. However, interpretations can vary based on different theological perspectives.

Isaiah 6:9-10 God had need for a messenger—a prophet, Go, and tell this people. This is the duty of each messenger today to take Christ's message of warning to a sinful people. Lest they see . . . and hear . . . and understand . . . and convert, and be healed. To see and hear and understand and obey the message of holiness is the only way to be healed of sin. Christ is not willing that any should perish. God gives us the result of our own choice, the fruit of our sowing. This is a warning to us. It is possible to neglect God's call until our ears hear it no more, our minds understand it no more, and we lose the salvation we once could have had.

Here's a bit more context on verses 9 and 10:

- **Isaiah 6:9:** "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."¹
- **Isaiah 6:10:** "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."¹

These verses are not a command from God for the people to be disobedient and unresponsive. Instead, they are a prediction of the people's response to Isaiah's prophetic message¹. Despite hearing the words and seeing the signs, the people of Israel would not understand or perceive their meaning¹.

This is a form of judgment upon the people for their persistent disobedience and rejection of God¹. Their hearts would become "fat," meaning insensitive or hardened, their ears would become "heavy," meaning they would be dull of hearing, and their eyes would be shut, meaning they would not see or understand¹.

The phrase "lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" suggests that their understanding and perception were necessary for their repentance and healing¹. But because of their hardened hearts, they would not understand Isaiah's message, and therefore, they would not turn back to God and be healed¹.

This passage is quoted in the New Testament by Jesus (Matthew 13:14-15; Mark 4:12), John (John 12:40), and Paul (Acts 28:26-27), indicating that the same pattern of rejection of God's message was still present in their time¹.

Isaiah 6:1-10 is a significant passage in the Bible, as it describes the prophet Isaiah's vision of God and his call to prophetic ministry.

- **Isaiah 6:1:** In the year that King Uzziah died, Isaiah saw the Lord seated on a throne, high and exalted¹. The death of King Uzziah, a significant event in Judah's history, provides the historical context for this vision².
- **Isaiah 6:2-4:** Isaiah sees seraphim, heavenly beings, each with six wings. They were calling to one another, "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory." The sound of their voices caused the doorposts and thresholds to shake, and the temple was filled with smoke¹.
- **Isaiah 6:5:** Upon seeing this vision, Isaiah becomes acutely aware of his own sinfulness and the sinfulness of his people. He exclaims, "Woe to me! I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty"¹.
- **Isaiah 6:6-7:** One of the seraphim then flies to Isaiah with a live coal taken from the altar. The seraph touches Isaiah's mouth with the coal and declares that his guilt is taken away and his sin atoned for¹.
- **Isaiah 6:8:** Isaiah hears the voice of the Lord asking, "Whom shall I send? And who will go for us?" In response, Isaiah offers himself for God's service, saying, "Here am I. Send me!"¹.
- **Isaiah 6:9-10:** God then gives Isaiah a message to deliver to the people of Israel. The message is a prediction of the people's response to Isaiah's prophetic ministry. Despite hearing the words and seeing the signs, they would not understand or perceive their meaning¹. Their hearts would become insensitive, their ears would be dull of hearing, and their eyes would be shut¹.

This passage is a profound depiction of Isaiah's encounter with the divine, his recognition of his own sinfulness, his cleansing and

forgiveness, and his commission to deliver God's message to rebellious people².

Closing

As we conclude our study of Isaiah 6:1-10 today, let's take a moment to reflect on the profound truths we've encountered in this passage. We've seen Isaiah's awe-inspiring vision of the Lord, high and exalted, and his humble response to God's holiness. We've witnessed his confession of sin, his cleansing, and his willing acceptance of God's call to deliver a difficult message to a rebellious people.

This passage challenges us to examine our own hearts. Like Isaiah, we are called to recognize our sinfulness in the light of God's holiness. We are reminded of the grace that cleanses us and the call that God has placed on each of our lives.

As we go forth this week, let's strive to hear God's voice, to respond to His call, and to faithfully deliver His message to those around us. May we, like Isaiah, be willing to say, "Here am I. Send me!"

Let's pray that our hearts remain sensitive to God's word, our ears open to His voice, and our eyes open to His work in our lives and in the world around us. And may we always remember the grace that cleanses us and the love that calls us to serve.

Thank you all.