

<p style="text-align: center;"><u>Isaiah 6:1-2</u></p> <p>In the year of King Uzziah's death <u>I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple+</u>. 2 Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.</p> <p>+ In Isaiah 1:1, Isaiah said that this book was a "vision", & this chapter certainly qualifies as a vision the Lord brought about for Isaiah, in order for him to convey the hard truth to the people of Judah; the Lord's "sitting on the throne" conveyed that He indeed held the authority, in unparalleled majesty; but what about the train?</p>	<p style="text-align: center;"><u>In Isaiah's day...</u></p> <ul style="list-style-type: none"> • A special train or hem on a robe was for a royal position or holy role, such as a king or priest (Exodus 28, esp. verses 28-35 & 39, esp. 22-26); longer hems, as with long tassels, also meant great power • Robes of important people often had purple fabric or bells • So to have the train or hem of the Lord's robe be so long & so large as to fill the temple indicated the ultimate holiness & the overwhelming power of the Lord 	<p style="text-align: center;"><u>What's this about a heavenly temple?</u></p> <ul style="list-style-type: none"> • In our study of Revelation, we saw that there were about 150 verses in the heavenly scene, including frequent reference to the Lord's seating upon the throne in the heavenly temple • In both Isaiah 6:3-4 & throughout the book of Revelation, the voices in the heavenly scene are described as LOUD! • In both Isaiah 6 & in Revelation, the angels serve the Lord in the temple
<p style="text-align: center;"><u>Isaiah 6:1-2</u></p> <p>In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. 2 <u>Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew.</u></p> <p>+ This is the only clear description of seraphim in the Bible; seraphim is one of a few categories of angels; Hebrew words that end in "-im" indicate plurality, like the English "-s"; the singular form of seraphim is <i>seraph</i></p>	<p style="text-align: center;"><u>Isaiah 6:3-4</u></p> <p>3 <u>And one called out to another and said+</u>, "Holy, Holy, Holy, is the Lord of hosts The whole earth is full of His glory." 4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.</p> <p>+ What we see in the rest of verses 3 & 4 is from the voice of just the one seraph (see verse 4); what is insightful in these two verses is: 1) what the seraph said, & 2) what indicators there were of the power with which he said it</p>	<p style="text-align: center;"><u>Isaiah 6:3-4</u></p> <p>3 And one called out to another and said, "<u>Holy, Holy, Holy+</u>, is the Lord of hosts The whole earth is full of His glory." 4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.</p> <p>+ This is the only place in the Old Testament where we find "Holy, Holy, Holy"; the only place in the New Testament where this set of words occurs is in Revelation 4:8, where the apostle John is given a vision of the heavenly scene</p>
<p><u>Revelation 4:8</u> And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "Holy, Holy, Holy is the Lord God, the Almighty, who was and who is and who is to come."</p>	<p style="text-align: center;"><u>Isaiah 6:3-4</u></p> <p>3 And one called out to another and said, "Holy, Holy, Holy, is <u>the Lord of hosts+</u> The whole earth is full of His glory." 4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.</p> <p>+ This name for the Lord never shows up from Genesis through Judges, but the prophets of the Old Testament use it liberally – almost 50 times in Isaiah. Why? The Lord is creator of the hosts of heaven – the angelic creatures who declare His holiness & do His bidding in heaven & on the earth, as He commands it to be done</p>	<p style="text-align: center;"><u>OK - how many is a "host"?</u></p> <ul style="list-style-type: none"> • Isaiah & the other Old Testament prophets often used the name "the Lord of hosts" – but just how many angels is a "host"? • Another word for the angel's great number is "myriads" • Daniel 7:10, Hebrews 10:22 & Revelation 5:11 all refer to "myriads" • In the singular it meant 10,000 – the largest number in the Greek system & often used to convey "countless"

<p style="text-align: center;">Revelation 5:11-12</p> <p>Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, 12 saying with a loud voice,</p> <p>"Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing."</p>	<p style="text-align: center;">Isaiah 6:3-4</p> <p>3 And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts <u>The whole earth is full of His glory+</u>." 4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.</p> <p>+ This line is consistent with God's eternal purpose: to declare & reveal & to share His glory & so to be glorified forever & ever; in Numbers 14:21 the Lord says, "...all the earth will be filled with the glory of the Lord."</p>	<p style="text-align: center;">Isaiah 6:3-4</p> <p>3 And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts The whole earth is full of His glory." 4 And <u>the foundations of the thresholds+</u> trembled at the voice of him who called out, while the temple was filling with smoke.</p> <p>+ The KJV has, "the posts of the door"; the Hebrew words here are indicating the massive gate & socket stone assembly used in city gates in ancient times</p>
<p style="text-align: center;">Isaiah 6:3-4</p> <p>3 And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts The whole earth is full of His glory." 4 And the foundations of the thresholds <u>trembled at the voice of him who called out+</u>, while the temple was filling with smoke.</p> <p>+ These foundation gate socket stones shook (trembled, KJV: moved); what made these gate post & socket assemblies shake is not the Lord's voice nor even a group of the angelic seraphim, but <i>just one seraph!</i> Now we have an equal to all the "loud voices" found in the book of Revelation</p>	<p style="text-align: center;">Isaiah 6:3-4</p> <p>3 And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts The whole earth is full of His glory." 4 And the foundations of the thresholds trembled at the voice of him who called out, while <u>the temple was filling with smoke+</u>.</p> <p>+ So what's all this smoke in the temple about?</p>	<p style="text-align: center;">Exodus 40:34-35</p> <p>Then the cloud covered the tent of meeting, and <u>the glory of the LORD filled the tabernacle.</u> 35 Moses was not able to enter the tent of meeting because the cloud had settled on it, and <u>the glory of the LORD filled the tabernacle.</u></p> <p style="text-align: center;">Revelation 15:8</p> <p>And the temple was filled with smoke from the glory of God and from His power; and no one was able to enter the temple until the seven plagues of the seven angels were finished.</p>
<p style="text-align: center;">Isaiah 6:5</p> <p>Then I said, "<u>Woe is me, for I am ruined+</u>! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts."</p> <p>+ Isaiah had written six woes for the people of Judah in chapter 5, but now he applies the seventh woe to himself; the Hebrew word translated "ruined" (KJV: undone) means to cut off or destroy; Isaiah sees himself in <i>terminal trouble</i>, & he explains why in the next three lines; he himself is of unclean lips & he lives among a people – Judah – who have unclean lips</p>	<p style="text-align: center;">What's this about unclean lips?</p> <ul style="list-style-type: none"> • Job 15:6, "Your own mouth condemns you, and not I; and your own lips testify against you." • Psalm 59:12, "On account of the sin of their mouth and the words of their lips, let them even be caught in their pride, and on account of curses and lies which they utter." 	<p style="text-align: center;">And now, a word from our...</p> <ul style="list-style-type: none"> • Isaiah does not speak of himself often, but he does so here, with great distress! • How does he see himself when given access to & placed in the presence of God enthroned? • Isaiah mentions: 1) his own unclean lips, 2) his living among a people of unclean lips (Judah), & 3) having seen the very King of the universe, who is the Lord of hosts

<p style="text-align: center;">Now, compare that with...</p> <ul style="list-style-type: none"> • Paul tells the believers in the church at Ephesus that they are even seated, enthroned with Christ, who is Himself seated at the right hand of God the Father (Ephesians 2:6;1:20) • He even tells the believers that they all have confident access to the Father (Ephesians 2:18;3:12) • He even says that the believers can approach God as 'Abba' (see Romans 8:15; Galatians 4:6) 	<p style="text-align: center;">Isaiah 6:6-7</p> <p><u>Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs+.</u> 7 He touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven."</p> <p>+ The word "seraph" means "a burning one", & the seraph in verse 6 fulfills that aspect well: he brings a burning coal from the altar, which in the temple in Jerusalem pictured purification from sin by judgment (as in Isaiah 4:4); more than once the Lord judged & purified those who sinned in Israel with fire (Leviticus 10:1-7; Numbers 11:1-3)</p>	<p style="text-align: center;">Isaiah 6:6-7</p> <p>Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. 7 <u>He touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven+ "</u>.</p> <p>+ In the Old Testament, & even into the first part of the gospels, the sacrifices & the altar all point to God's ultimate provision for sin through Christ; by faith in God's provision, the seraph could say: "your iniquity is taken away and your sin is forgiven"</p>
<p style="text-align: center;">Isaiah 6:8</p> <p><u>Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?"</u> <u>Then I said, "Here am I. Send me!+ "</u></p> <p>+ The Lord is quoted in places throughout Scripture asking questions of humans (Genesis 3:8-13; Mark 8:29) & questions are also asked in heaven (Revelation 5:2); these questions are not asked out of ignorance, but to bring about a recognition, confession & acknowledgment in others; the Lord does that very thing here with Isaiah, not because God is ignorant of what He will do with & say through Isaiah, but for the sake of Isaiah's own recognition & expression of will</p>	<p style="text-align: center;">The tri-unity of God implied in Isaiah 6:1-8</p> <ul style="list-style-type: none"> • Three names for God in this passage: • "Lord" (Hebrew: <i>Adonai</i>) in verses 1 & 8; this is a plural of Adon, meaning "Lord", or "Master" • "LORD" (Hebrew: <i>Yahweh</i>) in verses 3 & 5; "Lord of hosts" • "Us": Genesis 1:26 & 3:22; John 17:21 • The LORD is said by the seraph to be "Holy, Holy, Holy" • None of these, right here, say that God is three persons with one essence, but it is <i>implied</i> 	<p style="text-align: center;">Isaiah was sent by God, but...</p> <ul style="list-style-type: none"> • So are we, now, in the church, sent in the same way that God sent Isaiah that momentous day? • Isaiah was sent by God from the heavenly scene, but Isaiah's place was "among a people" • We are sent, too, to wherever the Lord has granted us ministry, but our sending is not at all the same as it was with Isaiah, who went back to the people of Judah, in the city of Jerusalem
<p style="text-align: center;">Isaiah was not – we are</p> <ul style="list-style-type: none"> • Isaiah was not "in Christ" – <i>we are</i> • Isaiah was truly concerned that He might die – <i>we already truly have</i> • Isaiah was not "seated in the heavenlies" – <i>we are</i> • Isaiah was sent back to live among his people, the people of Judah – <i>we are to remain seated with Christ while He lives among people in & through us</i> 	<p style="text-align: center;">It's about one's citizenship</p> <ul style="list-style-type: none"> • Isaiah was a citizen of the city of Jerusalem, among the citizens of Jerusalem, & was serving in Jerusalem, in the land where the people are blessed only as they obey • In the church, we are called to live as heavenly citizens, because we have a heavenly citizenship, & are seated there in the heavenlies, with Christ, where we have every spiritual blessing 	<div style="border: 1px solid black; padding: 10px; min-height: 200px;"> <hr/><hr/><hr/><hr/><hr/><hr/><hr/><hr/><hr/><hr/> </div>