

We Are Fellowship Bible Study



Book: Isaiah

Chapter 6: "Isaiah Called to Be a Prophet"

The visual references and details given throughout this chapter allow us a small glimpse to the experience of Isaiah's vision. Isaiah's account provides us with things he hears, sees, and feels, showing us that his senses were fully alert at this time. It allowed us to see what was going on in the Heavenly realm as the people on earth were dismissing God and sinning, leading to their own eventual judicial destruction.

v:1 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. (Reference Is 1:1)

The timeline 740/739 BC is given for historical reference in the first half of this verse. King Uzziah was struck with leprosy in 751/750 BC. The capitalization of 'Lord' and 'His' lets us know Isaiah is talking about God rather than any other person that would be distinguished as lord (or lordship, royalty).

After some research, I found: In that day, if a king had a robe with a long train, it symbolized strength and security. When the king of one country conquered the king of another country, the conquering king would have some part of that robe's train sewn onto his own robe. (Taken from www.minotdailynews.com).

A king's robe symbolizes a royal mantle, it is a garment worn by emperors, kings, or queens as a symbol of authority

Similarly, the Veil in the Temple that tore at Jesus' crucifixion had the color scheme: blue for sky was the color for deity; red for the red Judean hills was the color for mankind, being blended to purple represented the God-Man who, by his death, became the Door, our only Access to the Father. (Taken from www.progress-index.com)

The Lord sits on a throne high and lifted-up in His temple with His train filling it, showing His authority, His conquering (later you see the 24 elders casting their crowns to Him) and His strength.

v:2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. (Reference Ezek 1:11)

The account of the seraphim and their likeness are made in several locations of the Bible. Ezekiel's vision details the same description. This validates Isaiah's account of the temple. The wings of the seraphim covered and exposed, like a veil. Isaiah said "with two he covered his face" but Isaiah was aware of a face meaning the face was exposed at some point for him to take note of, yet these wings were not for flying. "With two he covered his feet" but Isaiah still took note of feet, meaning at some point Isaiah was able to see and take note of the feet, these wings also not for flying. The last two wings noted were for flying. The seraphim were located initially above the temple but then moved about. Seraphim translates to be a burning (enflamed), fiery creature of copper color.

v:3 And one cried to another and said:

"Holy, holy, holy *is* the Lord of hosts; (Reference Rev 4:8)

The whole earth *is* full of His glory!" (Reference Num 14:21; Ps 72:19)

One (seraphim) cried unto another. The mercy seat was/is a place where God met with Moses above the tabernacle and the ark of the covenant. On the ark of the covenant, were two cherubim with their wings outstretched towards the center and facing each other inward. In Isaiah's vision, we see the seraphim crying holy, holy, holy, to the Lord as He sits on His throne. A place where God

dwells, the mercy seat on earth and the throne in heaven.

Revelation 4:7 describes the four living creatures each with six wings, one like a lion, one like a calf, one like a man and one like a flying eagle, full of eyes and flying in the midst of and around the throne. **Rev 4:8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"** ⁹ Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, ¹⁰ the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: ¹¹ "You are worthy, O Lord, to receive glory and honor and power; for You created all things, and by Your will they exist and were created." This is the Glory of the Lord that fills the earth, His creation.

v:4 And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke.

(Reference Ps 18:8, Rev 15:8)

I originally thought the one that cried out was God, or even Jesus, but realized the verse referred to someone else (taking note that 'him' is not capitalized). This was David crying out to the Lord when he was under attack from Saul. Psalm 18:6-8 says, **"In my distress I called upon the Lord, and cried out to my God; He heard my voice from His temple, and my cry came before Him even to His ears. Then the earth shook and trembled; the foundations of the hills also quaked and were shaken,**

because He was angry. Smoke went up from His nostrils, and devouring fire from His mouth; coals were kindled by it. Rev 15:7-8 says, “Then one of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God who lives forever and ever. 8 The temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple till the seven plagues of the seven angels were completed.

God’s wrath was apportioned in a bowl that could be poured out. Like a physical substance that runs, not able to be held on a plate, but in a bowl. This also speaks of a specific measurement, meaning there will be an end to God’s wrath.

David’s cries were being heard in the throne room of God, and able to shake the door posts. This tells us that our concerns and our cries, specifically our calling out to God and acknowledgment of God are heard, seen, and felt in the throne room of God. When we think we are alone, we are not. Our voices and prayers are lifted-up to the creator. They do not fall on deaf ears.

v:5 So I said:

“Woe is me, for I am undone!

Because I am a man of unclean lips, (Reference Ex 6:12, 30)

And I dwell in the midst of a people of unclean lips;

For my eyes have seen the King,

The Lord of hosts.”

This is the first time Isaiah speaks in this vision. What proceeds from his mouth is the truth of his sin. He isn't worthy to be in the midst of God. Another version says, "mourn for me, for I am ruined" and unclean referred to as "uncircumcised" or "stutter". The translation of unclean in this verse is: foul in a religious sense, defiled, polluted, to have a reputation for impurity. Isaiah recognized that he could only be known as a representative of the defiled nature of his life and the people he dwelled among.

v:6 Then one of the seraphim flew to me, having in his hand a live coal *which* he had taken with the tongs from the alter.

(Reference to Rev 8:3)

What stands out to me is that this burning, fiery creature took a burning coal from the alter with a tool. The alter had burning coals that had to be retrieved with tongs instead of the seraphim taking it with the same hand that he was able to maintain the coal with. Tongs had to be a conduit between the alter and the creature. This reminds me of how man was instructed not to touch the ark of God, and when Uzzah did, he died (See 2 Sam 6:6,7). The Ark was meant to be carried on the shoulders of man via a conduit, but not touched. Similarly, this fiery creature had to use a conduit to retrieve the coal from the alter, but not touch the alter directly. This coal was used to purify Isaiah. Another example of this fiery refinement is given in Rev 8:3 and says, **"Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. ⁴ and the smoke of the incense, with the**

prayers of the saints, ascended before God from the angel's hand."

v:7 And he touched my mouth *with it*, and said: (Reference Jer 1:9; Dan 10:16)

"Behold, this has touched your lips;

Your iniquity is taken away, and your sin purged."

Jeremiah and Daniel shared a similar experience. Jeremiah 1:9 says, **"then the Lord put forth His hand and touched my mouth, and the Lord said to me: "Behold, I have put My words in your mouth.**

Daniel, during his 21 day period of fasting had a vision of a heavenly host in Daniel 10:16-17 that says, **"And suddenly, one having the likeness of the sons of men (Gabriel) touched my lips: then I opened my mouth and spoke, saying to him who stood before me, "My lord (lowercase 'lord' referring to Gabriel), because of the vision my sorrows have overwhelmed me, and I have retained no strength. 17 "For how can this servant of my lord (again lowercase 'lord' referring to Gabriel) talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me."**

The fire of the Lord purifies and refines. The fire of hell brings destruction. When I picture the fire of the Lord and the fire of hell, the difference I envision is the light. This light comes from the Lord. The absence of light is the absence of the Lord, and this is hell. When you try to mimic or apply Godly practices without God, you have destruction. The burning coal from God's altar, prior to

Jesus being sacrificed, removed the iniquities of Isaiah in that moment. Note what proceeds out of Isaiah's mouth next.

v:8 Also I heard the voice of the Lord, saying:

"Whom shall I send, and who will go for Us?" (Reference John 20:21)

Then I said, "Here am I! Send me."

In John 20:21 we are shown the authority and sending of a disciple where it says, **"So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."**

When God says, "Whom shall I send, and who will go for Us?" it's important to note that He said "will go" as in 'who desires' to be sent out.

God has the authority to send his disciples out and to create ordained purpose in us. Jesus has the authority through the Father to send out disciples as He was also sent by the Father. We go in no other name but the name of the Lord. No one else has the power or the ability to send us with a greater purpose than God, and Jesus through the Father. Isaiah went from being undone, to being repurposed. His heart went from being unclean to being purified, and he went from not wanting to be seen to being willing to go as a representative on God's behalf. He went from being among a defiled people to being surrounded and ordained by Heavenly hosts.

v:9 And He said, "Go, and tell this people:

'Keep on hearing, but do not understand;

Keep on seeing, but do not perceive.' (Reference Is 43:8; Matt 13:14; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26; Rom 11:8)

This is where God officially sends Isaiah to be a prophet. A prophet is someone who carries the Word of God to the people. By default, Jesus is a Prophet because He IS the Word of God (and made flesh). Isaiah 43:8 says, **"Bring out the blind people who have eyes and the deaf who have ears."** Which says to me that we have the tools but not the capacity to use them. Matthew 13:14 says, **"And in them the prophecy of Isaiah is fulfilled, which says: 'hearing you will hear and shall not understand, and seeing you will see and not perceive; ¹⁵ for the hearts of this people have grown dull. Their ears are hard of hearing and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.'** ¹⁶ **"But blessed are your eyes for they see, and your ears for they hear;"** In other words, you heard it but didn't get it. If you don't get the instruction, how then can you apply it properly? It said, "their eyes they have closed". Which means they didn't want to receive that which would have enabled them to change and be redeemed. They wanted to remain in their ways. Their hearts were closed long before their eyes and ears.

v:10 "Make the heart of this people dull. (Reference Matt 13:14, 15; John 12:40; Ps 119:70; Mark 6:1-6; Acts 7:51; Rom 10:1-4)

And their ears heavy,

And shut their eyes; (Reference Jer 5:21)

Lest they see with their eyes,

And hear with their ears,

And understand with their heart,

And return and be healed.”

Insensitive is a word to describe a people who have, but don't use their senses. The word "dull" used in the beginning of this verse translates to being heavy, burdened, or slothful and lazy. He is charging Isaiah to fill the ears and the hearts of the people until they are bursting and occupied with God's message. This was an ongoing hundred-year warning to the people who literally turned a blind eye and a deaf ear to God, ignoring His warning.

Greek poets referred to this as "a judicial blindness" as the consequence of sinful deeds.

v:11 Then I said, "Lord, how long?" And He answered:

"Until the cities are laid waste and without inhabitant,

The houses are without a man (Reference Mic 3:12)

The land is utterly desolate,

This Word is prophetic to the Babylonian war that Jerusalem will encounter leaving the land unfruitful for a time.

v:12 The Lord has removed men far away, (Reference 2 Kings 25:21; Is 5:9)

And the forsaken places *are* many in the midst of the land.

The people were delivered to the hands of their enemies as a result of their sin, and a once blessed and fruitful people and nation, will be lacking.

v:13 But yet a tenth *will be* in it, and will return and be for consuming, as a terebinth tree or as an oak, whose stump *remains* when it is cut down. So the holy seed *shall* be its stump. (Reference Deut 7:6; Ezra 9:2)

The last verse of this chapter brings us back to a place of hope. As with all things, a remnant will bring restoration. Though it has been cut down and pruned, life will return, the roots still in place will thrive again.