

ISAIAH'S VISION

Isaiah 6: 1-13

Text: Isa. 6:1, "...I saw the Lord seated on a throne, high and exalted..."

In Bible times God revealed Himself and His purposes, on special occasions and to chosen servants, through visions. Isaiah, Ezekiel, Daniel, Paul, John, all saw visions. One such vision was the event where Peter, John and James beheld the Lord in glory on the Mount of Transfiguration.

The Potentate—Hallowed

This vision of the Lord, as King of Glory, was what changed everything for Isaiah. He saw Him exalted, resplendent, holy and revered. He heard the Seraphim calling to one another, "*Holy, Holy, Holy is the Lord Almighty; the whole earth is full of His glory.*"

In John 12:37-41, it is revealed that it was the Eternal Son of God whom Isaiah saw. It connects the hardness of the heart of the Jews in not believing in Christ with the word of the Lord to Isaiah in the closing verses of this chapter 6.

The Divine title, "*The Holy One of Israel*" is stamped upon Isaiah's book 26 times, as if it was the prophet's peculiar prophetic signature (A. M.Hodgkin).

The Prophet—Humbled

The vision of Deity brought Isaiah to the *conviction* of his own sinfulness, and it made him cry out: "*Woe to me! I am ruined*" (v5). With brokenness of heart, *confession* followed: "*I am a man of unclean lips.*" Immediately, upon that utterance, and without delay, purification was provided (vv6-7); which rests only on the finished Cross-work of the Redeemer, symbolized by the applied live coal from the altar.

Unclean lips –burnt lips— now cleansed lips, and a cleansed heart for service of "*consecration*" unto the Lord (vv8b-9a). The Lord's commission to Isaiah was definite: "*Go and tell this people.*"

The People—Hardened

The prophet was to declare the Word of the Lord to Israel— "*this people*" (a contemptuous remark by God) — who would be judicially blinded and hardened through the rejection of the message (Matt. 13:14-15; John 12:40; Acts 28; 26-27; Rom. 11; 8).

But as grace would have it—though most will reject God and are cut down like trees— a faithful remnant, called "*stump*" and "*holy seed*" will be preserved at the cost of passing through deep tribulation.

How astonishing that God should use the word "*holy*" of the remnant of His people when it has been used already in v.3 in relation to His own transcendent being! This is condescending grace indeed! (Geoffrey W. Grogan).

Soli Deo Gloria