

Pentwater Bible Church

Isaiah Message 14

March 17, 2019



Throne Room of God with the Seraphim, by Bernard Picart and Gillem van der Gouwen cir. 1728

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Pentwater Bible Church

The Book of Isaiah

Message Fourteen

THE THRONE ROOM OF GOD

March 17, 2019

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Isaiah 6:1–13

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. ²Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. ⁴And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. ⁵Then 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, Jehovah of hosts.

⁶Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: ⁷and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven. ⁸And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. ⁹And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰Make 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 turn again, and be healed. ¹¹Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, ¹²and Jehovah have removed men far away, and the forsaken places be many in the midst of the land. ¹³And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof (ASV, 1901)!

THE THRONE ROOM OF GOD

Isaiah 6:1

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple (ASV, 1901).

These passages in chapter six are officially the divine blessing of Isaiah's prophetic ministry. Uzziah also referred to as Azariah reigned from 791–740 B.C. Uzziah took the throne at the age of 16 and reigned for about 51 years. In the earlier part of his reign, he was faithful to God, and "did that which was right in the eyes of the Lord" (2 Kings 15:3; 2 Chronicles 26:4-5). He paid strict attention to the prophets of his time, among them were Isaiah, Amos, Hosea, and others. But

at the height of his successful rule, he committed one major sin that cost him his name, health and throne. In a moment of self-glorification and pride, Uzziah decided to combine in his own person the political and religious offices of the Nation Israel's Southern Kingdom Judah. He wanted to be High Priest as well as king, which was strictly forbidden. He entered the temple of Jehovah to burn incense on the altar of incense. The High Priest saw this as an attempt to violate the separation between the offices of King and High Priest.

There were severe consequences for any infraction of this separation between the High Priest and the king. At the point of his infraction of the separation it is probable, and according to Josephus, certain that this set off the great earthquake which also made a fissure in the wall of the temple, so that the sun shone through it, and fell upon the king's face, bringing the leprosy immediately upon him. (Josephus Flavius, Antiquities IX 10:4; 2 Chronicles 26:19), and he was driven from the Temple and forced into quarantine until his death (2 Kings 15:5, 27; 2 Chronicles 26:3). The government was turned over to his son, Jotham (2 Kings 15:5), a coregency that lasted for the last 11 years of Uzziah's life (751 to 740 BC).

During the year of Uzziah's death Isaiah was privileged to be spiritually lifted up to the Throne Room of God. Others who also had this privilege were Micaiah prophecy to Ahab (I Kings 22:19); Amos 9:1; Ezekiel 1 & 10; Daniel 7:13; John (Revelation 4–5). Isaiah saw God in the second person Jesus sitting on His Throne in the Heavenly Temple in the Holy of Holies. The Hebrew text refers to God in this verse as Adonai not Jehovah as is customary when speaking of God, The father. The apostle John quotes the words in this chapter, verse 10, as applicable to Jesus Christ, and then adds (John 12:41), *'these things said Esaias when he saw his glory, and spake of him.'* Jesus Himself also referred to Himself as Adonai when He answered the Pharisees which the apostle Matthew recorded in his book at 22:44. Jesus was referencing Himself in quoting Psalm 110:1 which uses the term Adonai. Isaiah saw the Lord Jesus in His Temple, in His Heaven.

The glory of the Lord was raised above the Temple and He was perceived as sitting on His Throne with a majestic robe which filled His entire Temple.

THE SERAPHIM

Isaiah 6:2–4

²Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. ³And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory, ⁴And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke (ASV, 1901).

The Seraphim can be referred to as the burning ones because the root of their name is *seref* which is burn in Hebrew. They appear here in the Throne room of God and in Revelation 4:8 as living beings. They appeared to Isaiah as standing above the Lord as he sat upon his throne—“standing” to show their readiness to minister and protect. The seraphim are personal, spiritual beings. They have faces, feet, hands and six wings. Two of the wings cover their faces, two cover their feet and they fly with the last two. *With twain he covered his face* describes the *reverence, humility* and

awe they experience in the immediate presence of God. *With twain he did fly* describes the third pair of wings which alone sustained the seraph in mid-air, as he hovered prepared to depart on any mission which the Lord might send him. The text now included the presence of the God the Father in naming Him Jehovah.

The seraphim can communicate with Isaiah and declare the purity and omniscience of the Lord as they cry out, *Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory*. In this they acknowledge the supreme Glory of God who is separate from all His Heavenly Host as well as His creation in time and space here in the cosmos. He is vastly elevated above and separate from the limitations of physical existence. He is so far removed and high above us in every aspect that He is beyond the comprehension of any creature here or in Heaven. God communicates his holiness through these celestial beings to provide us with His desire to raise us above our natural state of corruption. God wants us to instill His holiness within us. This is referencing the imputed righteousness of Christ we receive at the point of salvation (Romans 4:5; II Corinthians 5:21; Philippians 3:9; etc.). With God's glory filling the entire earth we see He is separate from His creation but visible through it as we know through the general revelation.

Romans 1:19–20

¹⁹ because that which may be known of God is manifest in them; for God hath shewed it unto them. ²⁰ For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse (KJV).

As the Seraphim cried out in the presence of the Lord the door posts of the Heavenly Temple shook and moved out of their positions. In addition to the Seraphim's calling it is probably that this was also the Lord's Heavenly response to Uzziah's sin and resulting leprosy. He brought the earthquake on Israel and inflicted punishment on the king He placed on the earthly throne in Israel. The lesson we can benefit from this prophecy is that the Lord sits on His Throne of justice and blesses those who have the fear of Him to do what He wants. He brings wrath and difficulty to those who do not respond to His calling and follow Him in obedience. We see this in *the house was filled with smoke* which is a sign of His displeasure of the Israelites who will be bringing their chastisement soon. This is also His obvious displeasure with the world in general as seen in the throne room scene of the Great Tribulation. His anger is manifested in the form of smoke just before the command is given to pour out great judgment on the earth in the bowl judgments.

Revelation 15:8

⁵ And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: ⁶ and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. ⁷ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. ⁸ And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled (KJV).

ISAIAH'S REALIZATION OF TRUE HOLINESS

Isaiah 6:5

⁵Then 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, Jehovah of hosts (ASV, 1901).

Seeing all this, Isaiah immediately realizes his own sinfulness. In the presence of the Holy One he now sees with great clarity his own impurity and the uncleanness of the nation of Judah. His referencing his lips in the statement, “*because I am a man of unclean lips*”, seem to represent the expressions of a sinful heart that is not pure which are expressed through speech at the lips. Psalm 15 provides a detailed list of prerequisites before a person can enter God’s presence to worship. Among those requirements is that one must “*speaketh truth in his heart*” (Psalm 15:2).

ISAIAH'S PURIFICATION

Isaiah 6:6–7

⁶Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: ⁷and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven (ASV, 1901).

Immediately realizing the prophet’s genuine repentance, he removes Isaiah’s sin through forgiveness. The mode of forgiveness is the refining fire from off *the altar*. The refining fire did not burn his flesh but caused him to suffer some emotional pain with the purification process. In this manner Isaiah received a comforting sign that his sin was purged away. The nation Israel did not repent and their fiery judgment will come through the Assyrians and Babylonians. The Seraphim immediately soothed the prophet’s fears by assuring him that *thine iniquity is taken away, and thy sin forgiven*. God always has strong comfort ready for those that genuinely humble themselves in repentance and fear. He encourages us and raises us up from our shameful condition of realizing our sinful condition. God not only provides correction for our sin but also will comfort and heal us too. Angels are ministering spirits which God uses for His saints. In this instance one of the seraphim left from attending on the throne of God’s glory, to be a messenger of His grace to a repentant man.

ISAIAH'S CALL

Isaiah 6:8–10

⁸And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. ⁹And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. ¹⁰Make 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 turn again, and be healed (ASV, 1901).

This is the official call of Isaiah into work for God. Countless angels are always ready to serve Him but God seeks people who are devoted to His service of their own will. Only man can deliver God's message to other people. The body of Christ, His Church has been given spiritual gifts which are supernatural enablements to carry out His work on earth for Him. It is still nevertheless our choice and motivation to engage the church with these gifts. God does not force us. He chooses us and provides the enablement.

The state of humankind has not changed since God gave this command to Isaiah. The world is warned of the wrath to come and what God expects. His presence is clearly communicated through the creation and we are without excuse to obey His moral law. Paul says that God is *clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse*, to uphold His laws. When humankind refuses to obey God He then provides a condition to them which renders them unable to respond to God favorably, and He judges them. The condition He inflicts them with can be called judicial blindness, as the result of personal and national depravity. Isaiah is told that his preaching of the truth and God knowing their response, results in a command to blind and harden them. Pharaoh's heart for example was hardened causing the release of the Israelites into the Exodus. Those who continue in sin are given a mind that cannot see God and respond favorably to His commandments (Romans 1:24–25). The willfully blind and deaf shall be judicially blinded and made deaf. This unfortunately is the sad story of Israel in the land and in their dispersion. It is also true of the Church Dispensation (Matthew 7:14).

THE OUTCOME OF THE PROPHET'S COMMISSION

Isaiah 6:11–13

¹¹Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, ¹²and Jehovah have removed men far away, and the forsaken places be many in the midst of the land. ¹³And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof (ASV, 1901)!

Isaiah realizing what God is telling him asks, “*Lord, how long?*” He wanted to know how long the painful condition will last and the answer was clearly distressing. Will there be no end to How long will they continue to be so hard towards God? When will He forgive them and bestow His grace upon them? Will He keep His anger forever? How great will the wrath be? God's judgment upon them is justified and Isaiah knows it to be deserved. But, because they will not repent and change their ways they are to be punished with exile and desolation. He does not give Isaiah a specific time frame but elaborates on the specific conditions they will have to endure. The spiritual death of the people would be followed by external desolation. They would be removed from the land and it will be completely destroyed by Divine judgments. The larger share of the people will be removed from the land and taken into exile. A great desolation will occur which is the result of their removal. That is, the cities and dwellings shall be abandoned by the inhabitants.

So, the prophecies of Deuteronomy and Leviticus would now come to fulfillment (Deuteronomy 28:21, 63; 29:28; Leviticus 26). The land was never theirs to possess as their own. They had a

tenancy or a leaseholder arrangement. God is the owner of that land. Rather, they possessed it in trust from the true landowner, God. So long as they remained in God's favor, by living lives in keeping with his holy character, then the land was theirs to develop and to enjoy. But if they ceased to live in obedience to God, the land would vomit them out as it had the Canaanites before them (Leviticus 18:25–27).

The doctrine of hardening people's hearts is a controversial and difficult to reconcile teaching with the doctrine of forgiveness. However, we see God describing more concisely in Romans 1:18–32 the same situation in which people knew the truth of God's revelation but refused to follow it. Consequently "*God gave them over in the sinful desires of their hearts ... to a depraved mind*" (Romans 1:24, 28). These sinners deserve death and will experience the wrath of God, with no hope of healing because they purposely reject what they knew to be the will of God. So, we can view hardening as coming at the end of God's dealing with rebellious sinners and just before their judgment. God starts out graciously revealing his will and offering repentance, but if people repeatedly reject God, eventually the day of hardening and judgment will come. At times it may be hard for the believer to follow God, but through repentance forgiveness is always available, which restores us to God in fellowship. Life here on earth is always much harder for those who harden their hearts and refuse to listen to God's voice. It leads to eternal damnation which is separation from God permanently.

Next message: TRUSTING IN THE LORD

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