

# The Throne of God and Yesha'yahu's Commissioning ~ Part 1

## Yesha'yahu 6:1-7

In my last post, we concluded our examination of the last of **The Six Woes and Judgments of Isra'el ~ Part 3** in **Yesha'yahu 5:22-30**. In this post, will look at **Yesha'yahu** taken to the **Throne of God** in **Yesha'yahu 6:1-7**.

Most prophets record a time when God called them to their ministry. **Moshe** received God's call at the burning bush (Exodus 3). **Jeremiah** heard God tell him that he had been chosen from the womb to deliver a message of judgment and salvation to the nations (Jeremiah 1:4-10). **Ezekiel** experienced an incredible vision while he was in exile in Babylon (Ezekiel 1:4-3:27). **Yesha'yahu** received his commissioning vision in the **Temple**, but in his vision, the **Temple** was transformed into the **Throne Room of Heaven** itself.

*<sup>1</sup> In the year of King 'Uziyahu's [Uzziah] death, I saw Adonai sitting on a high, lofty throne! The hem [most translations use **train**] of his robe filled the Temple.*

'**Uziyahu** is believed to have died in 739 BCE. This is a critical juncture in history. In 740-738 BCE **Assyrian** King **Tiglath- Pileser III** made his first campaign into the west. This is the beginning of a serious military threat that will eventually bring about the downfall of the northern kingdom, **Isra'el**, the destruction of the capital city of **Samaria** (along with many other cities of **Isra'el** and **Y'hudah**) and the deportation of large segments of the population. The **Assyrians** are on the brink of establishing the empire that will dominate the ancient Near East for over a century.

Second Chronicles 26:8 tells us that '**Uziyahu** was known worldwide as a king who brought peace and prosperity. He was an inventor. He built up his army to be a powerful force. He was a man who walked with the Lord and was strengthened by the Lord.

The **Essentially Holy Place** (Holy of Holies) was viewed as the **Throne Room** of the Lord, so it is logical that the vision is set in the **Temple** complex. The **Ark of the Covenant** is portrayed as the footstool of His **Throne**.

The word translated **train** by many refers to the **hem**. It is the richly decorated and distinctive border around the high priestly robe (see comments on Exodus 28:31-35). The **hem** was used as a mark of identity for people of rank such as priests and kings.

*<sup>2</sup> **S'rafim** [Seraphim] stood over him, each with six wings — two for covering his face, two for covering his feet and two for flying. <sup>3</sup> They were crying out to each other, "More holy than the holiest holiness is Adonai-Tzva'ot! <sup>1</sup> The whole earth is filled with his glory!"*

The **s'rafim** were angelic creatures of great power and importance. Their name means "burning ones," and the implication of fire evokes thoughts of danger and mystery. Covering their eyes shielded them from the brilliance of the divine glory. Covering their feet may have been a posture of submission.

**More holy than the holiest holiness**<sup>2</sup> is an emphatic or superlative phrase which points to God's character. He is completely separated from anything profane or sinful. His sovereignty is underlined by the fact that His glory filled the whole earth.

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<sup>1</sup> See the Glossary page above.

<sup>2</sup> Unlike English, Hebrew does not have an equivalent phrase for good, better, best. Consequently, the phrase **more holy than the holiest holiness** (literally **kadosh, kadosh, kadosh** in Hebrew) serves that purpose.

***4 The doorposts shook at the sound of their shouting, and the house was filled with smoke. 5 Then I said, "Woe to me! I [too] am doomed! - because I, a man with unclean lips, living among a people with unclean lips, have seen with my own eyes the King, Adonai-Tzva'ot!"***

In Amos 9:1 the shaking of **doorposts** or thresholds indicates the beginning of demolition. If this was the case, the **smoke** could be the result of destructive forces at work.

In the presence of such holiness, **Yesha'yahu** felt the weight of his sinfulness. In the first five chapters, he was saying, **Woe unto you. Woe unto you. Woe unto you.** But when he saw the Lord, he said, **Woe to me.** That's always the way it is. When **Kefa** realized who **Yeshua** was, he fell in his boat and said, **Get away from me, sir, because I'm a sinner!** ~ Luke 5:8 (CJB) When **Yochanan** saw the **Lord** on the Isle of Patmos, he fell as though he were dead (Revelation 1:17).

***6 One of the s'rafim flew to me with a glowing coal in his hand, which he had taken with tongs from the altar. 7 He touched my mouth with it and said, "Here! This has touched your lips. Your iniquity is gone; your sin is atoned for."*** ~ Isaiah 6:1-7 (CJB)

God prepared **Yesha'yahu** by cleansing his lips, the instrument by which he would execute his prophetic task. He did this symbolically by having one of His **s'rafim** touch the prophet's lips with a burning coal. Fire can purify (Numbers 31:22-23), and this burning coal was taken from the altar where sacrifices were offered to atone for sin (1 Chronicles 6:49).

*As the coal touched the area where **Yesha'yahu** was plagued, it wasn't to burn him up but to build him up. It cauterized the flow of iniquity from his lips. When we come to a place of saying, "Lord, woe is me. This area of my life is undone. My mind is impure. My speech is cutting. My eyes are wandering. My hands are evil"—whatever might be your area of weakness, the Lord will send a coal from off the altar. If you'll humble yourself before Him and be open to Him, He'll cauterize that area - just as He did with **Yesha'yahu**.* <sup>3</sup>

I have always struggled with the idea of having a burning coal applied to my lips. I can recall having my tongue stuck on a freezing flag pole as a kid and getting it unstuck was no fun. When I grew older, I developed a bad case of being a "potty-mouth." It wasn't until the **Ruach** got ahold of me and pointed out scripture that I was convicted of my sin.

In my next blog, we will move on to **Yesha'yahu's Commissioning in The Throne of God and Yesha'yahu's Commissioning ~ Part 2.**

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<sup>3</sup> Jon Courson's Application Commentary Old Testament Volume 2.