

REVELATION OF THE KING

Isaiah 6:1-7—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. 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. And one called out to another and said, Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of His glory. And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke. Then I said, "Woe is me, for I am ruined! 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." Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. 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."

John 12:37-41—But though He had performed so many signs before them, yet they were not believing in Him. This was to fulfill the word of Isaiah the prophet which he spoke: "Lord, who has believed our report? And to whom has the arm of the Lord been revealed?" For this reason they could not believe, for Isaiah said again, "He has blinded their eyes and He hardened their heart, so that they would not see with their eyes and perceive with their heart, and be converted and I heal them." These things Isaiah said because he saw His glory, and he spoke of Him.

Psalms 24:3-10—Who may ascend into the hill of the Lord? And who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood and has not sworn deceitfully. He shall receive a blessing from the Lord and righteousness from the God of his salvation. This is the generation of those who seek Him, who seek Your face—even Jacob. (Selah) Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of glory may come in! Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O gates, and lift them up, O ancient doors, that the King of glory may come in! Who is this King of glory? The Lord of hosts, He is the King of glory.

Let's pray:

Lord, as we come to you, we already see there is a way and a door into the throne-room of the King of glory. That door brings us life, refreshment, blessing, calling, purpose, anointing and a vision of our Lord. We pray as we are together in these times that You will grant us by the Spirit to enter into Your presence and see the King of glory. Isaiah saw Him, John spoke of Him, David speaks of Him, and we want to speak with the same knowing as of those who have experienced and been before the King of glory. Give us a spirit of wisdom and revelation in the knowledge of the Lord Jesus, our King. We pray that you would open our eyes afresh, open our eyes more deeply, open our hearts to receive the King even the One we know. We commit all of these things and our time into your hands. In Jesus' precious name. Amen.

THE KINGDOM IS AN EXPRESSION OF THE KING

If we are to have a proper understanding of the kingdom, we will see that it is nothing more than the expression of the King. We have kingdoms in this world today that have a

king, but sometimes their kingdom is in rebellion to the king. Sometimes the kingdom looks completely different from what the king wants. But in the reality of the King and the kingdom, in the end the kingdom comes out of the King and is an expression of the King. In the ancient days referred to, kings determined what they wanted, what laws they wanted, how people would act, how they would converse, what art they would create, what colors they would use, what they could say, and what the protocol was in the kingdom. This is the spiritual reality that we are dealing with today as we talk about this King, for surely anyone who truly is a servant in the kingdom of God will have to reflect the pleasure of our King.

THE KING OF GLORY

We are talking about the Lord Jesus, and we want to focus on the revelation of Him as “the King of glory.” I want to introduce it by looking at this wonderful psalm of David’s—Psalm 24. Evidently, this psalm was written by David for the procession that brought the Ark of the Covenant to Zion. They had tried bringing it once before and had trouble with the way they were transporting it, and Uzzah died. So David laid the ark aside for awhile until they understood the will of the Lord, and then they placed the ark on the shoulders of the Levites and proceeded to go up to Zion.

David Brings the Ark Up to Zion

Now Bible scholars believe David wrote this psalm for this occasion, and in reading I Chronicles 15, we find that there is quite a list of those who were part of the procession. There were different choirs led by various singers, and there were those who played trumpets, lutes, lyres, drums and cymbals. And in the procession were elders, the chiefs of the tribes, and the priests all marching with the choirs. It is believed that in this psalm one choir asked a question and another gave an answer. As they began to ascend up to Zion the Levites said, “Who may ascend to the hill of the Lord?” And another answered, “He who has clean hands and a pure heart.” And they sang this song as they approached.

Then the moment came when this huge procession arrived at the gates in Zion with the trumpets sounding. More than likely they were joined by those who were in Zion upon the walls along with the gatekeepers and many others all around. The procession said, “Lift up your heads, O gates, be lifted up, O ancient doors, and let the King of glory come in.” What a wonderful proclamation this was! Oh, that we could hear the Spirit saying that and we could respond as God’s people in the church and really allow the King of glory to come in.

Then a choir from Zion asked: “Who is the King of glory?” Perhaps these were the gatekeepers who were not going to allow just anyone in. Maybe they were the watchmen upon the walls of Zion shouting down: “Who is this King of glory?” It was all such a beautiful song with everyone singing and David leading the way. Of course, they did not say, “King David is the King of glory.” No, David knew he was just a prince in Israel, but behind him was the ark upon which their invisible Jehovah sat. And as to the question: “Who is the King of glory?” They said, “The Lord of hosts, Jehovah of hosts, strong and mighty in battle, He is the King of glory.” Then that ancient gate was opened and in came the procession.

It changed the whole life in the kingdom of Israel. God began to bless David and all his ventures. Immediately upon hearing that David had come into Zion the Philistines attacked. But now David was getting his orders from the throne-room. He asked the Lord: “What

should I do, attack or wait?" And in listening to Jehovah, the King of glory, they won victory after victory, and God began to prosper the kingdom. They began to build and make Zion into the larger Jerusalem, and blessing, anointing, and enabling began to come to the people of God because they had let the King of glory in. Isn't that a beautiful psalm and picture? And that indeed should be our picture.

Who Is the King of Glory?

I want to ask this question: "Who is the King of glory?" Of course, we all know the answer; it is Jesus. But this question goes a little deeper than that. We sing about the King of glory all the time. It has become a very popular phrase in many modern worship choruses today. "We want the King of glory; we want to see His glory; we want to know the King face to face." We sing all kinds of songs about the King of glory. It is a very popular theme, but if we understood the consequences of truly letting the King of glory in, would we be so quick to sing these songs? We might ask the question rightly: Have we really seen the King of glory? I sometimes fear that in our worship parlance we begin to think we have actually done the things we are singing about. But it is one thing to sing about seeing the King of glory, and it is quite another thing to see the King of glory. It is a life-changing moment when we see the King of glory.

So it sometimes confuses me when I hear the saints singing about the King of glory, and I wonder which King they are talking about. They seem to be talking about a king and worshipping one who can barely save. He somehow saves, but barely saves, and does not have the power to sanctify us. Therefore, we might be Christians but we are hopelessly worldly, and there is just no way we are going to make it because our king is not quite strong enough, and He cannot protect us. There is a king that is being sung about today who is a weak king. Do you know who that one is? He surely cannot be the King of glory. It must be some other king that is gathering some religious people together and most of them are falling away as quickly as they are gathered. This cannot be the King of glory. When this King of glory comes in, there is a change. When you read in the Scriptures of those who saw the King of glory, it changed the course of their lives. It changed their vocation, their perspective, their burden; it changed their center at the core. To see the King of glory was a transforming experience in their lives.

ISAIAH'S BACKGROUND

We will begin by looking at the life of Isaiah to see what happened after he encountered this Lord of Hosts, the King. Remember that he said: "I saw the Lord high and lifted up." Then after hearing the seraphim's song, He said, "Woe is me for I am undone, for I have unclean lips, and I live among a people who have unclean lips, for my eyes have seen the King, the Lord of hosts!"

A Court Recorder and Historian

It is good to look at the traditions regarding Isaiah, for there is not too much known about him outside his prophecies. Tradition says that Isaiah actually grew up in the royal courts and his father was related to King Amaziah, who had reigned previously, so he grew up among the privileged. He was obviously very literate, and he loved the law of God. And there are two passages in II Chronicles that seem to indicate that Isaiah, at a certain point

of his life, was a court recorder, a historian during the reign of King Uzziah and perhaps even Jotham. We know by internal evidence that Isaiah knew all of the political side of Jerusalem. He saw the emissaries coming in from Egypt and Assyria, the two mighty empires of that time. He saw traders coming in and doing commerce. He saw all of the intrigue and conspiracies, the lying and duplicity that go on in the royal court. Evidently, he was familiar enough with these emissaries and talked to them enough that he could basically portray and give us a picture of the topography and life within Egypt or Assyria or Tyre. He knew all about the area around them. He grew up with intelligence, with privilege and he was a very insightful person.

A Young Prophet

In Isaiah 1:1 we read this: “The vision of Isaiah the son of Amoz concerning Judah and Jerusalem, which he saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.” Then we read in Isaiah 6 that in the year King Uzziah died he was praying and he saw this vision of the Lord high and lifted up. Now there are many who think that the beginning of Isaiah’s prophetic ministry began before Uzziah died, because in 1:1 it seems to imply that he was already sharing his visions and burdens as a prophet during the reign of Uzziah before he died, although in chapter 6 it is talking about his foundational calling and experience of seeing the Lord of glory. And of course, we can certainly understand that. There are some who believe that Isaiah, chapters 1—5, give us a picture of the young prophet Isaiah coming into his own and beginning to sense the burdens of the Lord, pronouncing them and prophesying even before Uzziah died. Now that is what I believe.

Isaiah was Righteous and Patriotic

When you look at those first five chapters, these are famous verses familiar to all. “Though your sins be as scarlet they shall be as white as snow.” We see immediately that Isaiah was a righteous man. He knew the law of God, and he loved Jehovah. He was very patriotic, that is to say, his prophecies were primarily regarding Jerusalem and Judah because he saw them as the testimony of the kingdom of God. And so quite naturally this was his primary concern. He was aware of the Northern tribes of Israel at that point and how they were declining, but he was mostly concerned with Jerusalem and Judah.

When Uzziah Died

Now if he was in the court of the king and served King Uzziah as a historian or recorder, at some point his eyes were opened and it threw him for a loop. And basically what he saw was that the kingdom of Judah was no longer the kingdom of God. Exactly how it happened is not recorded; perhaps it was when Uzziah became leprous. Uzziah had been a great king and ruled for over fifty years. He loved the Lord and built up Jerusalem, strengthening the outposts. He was a marvelous king and administrator, and as always the kingdom was a reflection of the authority and strength of the king.

King Uzziah was a great king but it went to his head. He thought he could be a priest and as well as a king. He took incense before God into the Temple’s holy place, and as soon as he did he became leprous from head to foot. As a result, for the rest of his days he could not be king because he was in exile and quarantined in his house. It is believed that Jotham his son began to serve as de facto king even during the remainder of Uzziah’s life. But now, imagine

if you were patriotic and a young man who wanted God's righteousness and God's kingdom, and suddenly the king of Judah became leprous because of sin, it had to have been a shock to Isaiah. He trusted in this king and was his recorder. Now suddenly, he sees the leprosy of this king.

The Earthquake

It is also a known fact that at this very period of time, there was a huge earthquake in this area of the Middle East. It changed the topography of the Gulf of Suez. According to archeologists it was 8.2 on the Richter scale. This great earthquake is recorded in the Bible in two places as happening in the reign of Uzziah. And according to Jewish traditions, the earthquake happened precisely when he became leprous after offering that incense. It shook the whole of Judah. Walls toppled in some of the smaller cities. Things were shaken up; it was a tremendous shaking. Zechariah remembered this, and it was also a marker for Amos's ministry. This shaking must also have shaken the young Isaiah. As patriotic as he may have been, obviously he loved God more than the king. He began to prophesy of the righteousness of God and the unfaithfulness of Judah and Jerusalem. This cut him to the quick but he had to do it for love of God and to speak the truth. So he began to speak things as a result of these things that happened.

Judah's Leprosy

In Isaiah 1, in his initial prophecy he speaks from a revelation of Judah as leprous with sin and uncleanness, and you can hear leprosy in the background of this picture. "Where will you be stricken again, as you continue in your rebellion? The whole head is sick and the whole heart is faint. From the sole of the foot even to the head there is nothing sound in it, only bruises, welts and raw wounds, not pressed out or bandaged, not softened with oil" (1:5-6).

Indeed, the kingdom had become leprous. What a terrible judgment and assessment to make! But Isaiah had to speak it. And when he spoke about Jerusalem, his beloved city, he had to reveal that Jerusalem had become a harlot as it says in 1:21: "How the faithful city has become a harlot, she who was full of justice! Righteousness once lodged in her, but now murderers." What an indictment! Judah and Jerusalem had become leprous, with harlot rebellion on every hand. This is God's kingdom? Where is the King of glory? Where is the king? He was leprous and quarantined. And so as Isaiah began to see it, this burden began to grow in his heart for righteousness. Then in chapter 4 he began a tremendous parable of the vineyard, and he speaks about how God planted a vine, took care of it, watered it, loved it, gave it sunshine, protected it, and then the vine grew up and was bitter and fruitless. God said, "What more could I have done for you?"

Isaiah Preached Repentance Out of Burden

Isaiah was burdened with these things with all of his heart. He was preaching repentance and the recovery of Judah and Jerusalem: "If you would only repent and listen to the Lord"—but Jerusalem and Judah did not listen. Maybe it was complacency of being in the kingdom. Maybe it was presumption that thinks once you are in, you are never out. So the prophecies of Isaiah, Micah and others fell on deaf ears, and I suppose Isaiah was discouraged. You know, when you are young and preach your best sermon and nothing

happens, what do you do next week? Nevertheless, we know he came to a point of desperation.

THE VISION OF THE KING

The whole vision began in the year that King Uzziah died. Now there is something in that little phrase. It seems to imply that Isaiah's outward plan or understanding of the kingdom died on that day, and now there was no great king. What is going to happen to Judah if there is no great king? He already knew Jotham, that he was no great king. How can you have a kingdom when there is no great king? This young man prophesied with all his heart—he prophesied righteousness, he prophesied according to the law, he prophesied according to the heart of God—but he had never seen the King of glory until that day. As good as his prophecies were, as righteous as they were, these early prophecies cannot compare with the vision, the depth, the clarity, and the comprehensiveness of the prophecies that he spoke after the vision.

How important is vision? For Isaiah it was absolutely what was needed. Now this vision of the King of glory, as far as we know, was a one-time event. We do not have any record of him seeing this same vision again. But even though it was a one-time event it actually opened a gate of understanding into the further, amazing revelations that we know Isaiah received. I am fully persuaded that if he had not seen the King of glory in that moment of vision, he would not have understood the things that unfolded later on and which made him the gospel-prophet. He saw the Lord Jesus, and it started with this vision.

This speaks of an important principle to us as well. We need to see the King of glory. And it is not a one-time event but a door that opens to further revelations of who the Lord is. It is like the apostle Paul when he had that initial vision on the road to Damascus. It was just an opening to that fuller revelation that he received. When God was pleased to reveal Christ in him, it became the seed to all that God revealed regarding the body of Christ—Christ in us, and us in Christ—all the things that Paul saw later. This matter of seeing with these inner eyes is a very important issue.

Seeing the King of Glory in Further Visions

Why do we need to have such a vision of the King of glory? I am not speaking of the need to see the Savior. Seeing the Lord Jesus as Savior is the first step in the Christian life. But is it enough just to see the Savior? Or perhaps even to see the Savior and to see the Father? You remember in John's letter he says, "I write to you, little children," and he mentions two things to the children, and one is: "that you might know your sins are forgiven for His name's sake" (see I John 2:12). Now for a young Christian that is always the biggest issue. They always want to be sure their sins are forgiven. Then he says in a later verse: "Now I write to you again, little children, that you know the Father" (see v. 13). That is the beginning of our Christian life, and how wonderful that we can enter into that kind of experience.

Then we not only see Jesus as our Savior and God as our Father but we begin to worship the King of glory. We have some great songs and hymns such as: "O Worship the King" which is just one of many. But is it enough to know Jesus as our Savior and to sing of looking forward to seeing the King of glory one day when He comes back? Is that enough

for us to know the Savior, and even though we do not see the King of glory now, we believe we will see Him one day. Is that enough?

GOD WANTS A PROPHETIC GENERATION IN THESE LAST DAYS

Well, I believe that in these last days there needs to be a further vision of our Lord. In these last days, things are becoming indescribably complicated. Sometimes we do not reckon there is anything worth of the enemy fussing about, but talking about the King and the kingdom, there seems to be something vital enough to cause a lot of enemy hindrances to the saints getting there. In these last days the Lord wants to raise up a prophetic generation that understands the times and knows what to do as did the tribe of Issachar. We need that among us. We need those who can intercede, but not just intercession for intercession's sake; but actually interceding according to God's purpose and plans for the kingdom of God. Do we even know the King's maneuvers? What is next? Where is the war? Where shall we stand for victory? All of that is predicated upon seeing the King of glory. And when we do see Him, we can proclaim and testify, saying: "The King is coming, but we proclaim to you that He is here now in our midst. There is an open heaven and the presence and authority of the King is here." This is something that is further on in the Christian life.

I do believe some people were saved under a vision of the King of glory. If you know of such a person or have read a biography of such a person, you saw that at that very moment their lives were turned completely upside down. But we also know there are just as many Christians who have lived, serving the Lord and trying to be righteous for a period of time before they saw the Lord of glory. This changed them. Something fundamentally changed in their lives. And this is what we are speaking of during our time together—the King of glory being revealed to us. It does seem sometimes that we own a pretty small King, and this is an indication of something wrong with our seeing. We want to see the King of glory, and seeing Him changes us.

THREE WAYS ISAIAH'S LIFE CHANGED WHEN HE SAW THE KING OF GLORY

I want to speak of three ways Isaiah's life was changed when he saw the King of glory. This is just to encourage us and perhaps grant us a desire that we may see the King of glory. The vision that he saw when he saw the Lord of Hosts, the King of glory high and lifted up, had an effect on his life in these three ways. I am sure there are more but I will just mention three.

Continual Revelation of the King of Glory

The first one is that not only did he see the King of glory on that day, but with increasing clarity he continued to see this King of glory worked out in a fuller revelation as he lived before Him. In chapter 6 he saw the Lord, this King of glory, high and lifted up. Who was this King of glory that he saw? This brings us into one of the great mysteries of the Old Testament. The "Lord" here is speaking of One whose name is called Jehovah: "Mine eyes have seen the King, Jehovah of hosts." There is no doubt that he saw Jehovah on the throne. That is not a man's name; Jehovah is the I AM. Jehovah is God. He saw God sitting on that throne. And yet at the beginning in Isaiah 6:1 he said: "I saw the Master, the Lord, Adonai. I saw One high and lifted up and sitting on the throne."

Now we know we cannot see God. You do not imagine God, who is Spirit, sitting on a throne somewhere just north of us. God is a Spirit, an omnipresent Spirit. Then who was this that Isaiah saw? Probably he was too shaken to say anything, but after seeing that vision, if you were to interview him and say: “Now who was that? Was it God or man?” He would have said, “I do not know. I cannot explain it, but it was God; I could see Him. But when I saw Him, I was undone because I knew it was God even though I cannot explain it. He was in human form.” “Oh, then it was one of those epiphanies in the Old Testament where Jesus shows up before His incarnation as an angel.” Well, we might think that except when you read John 12:41 it says that there is no doubt about it, Isaiah saw the Son of God, the Lord, when he saw that glorious vision. So I cannot imagine anyone more dumbfounded than Isaiah when he saw that vision. Now he says, “Lord, I have seen You; with my whole life I am willing to serve You; show me the way.”

The Revelation of the Incarnate Jesus

After some period of time, in which evidently Isaiah did not prophesy, Ahaz, one of the worst kings of Judah, began to reign. And it was during his reign that the Lord told Isaiah to go to Ahaz and speak these words to him: “Ahaz, this shall be a sign to you; behold a virgin shall conceive and give birth to a Son and His name shall be Immanuel, God with us” (see Isaiah 7:14). This Jehovah would become God with us. This is something incarnational that is being prophesied—being born of a virgin. But that does not quite make sense. Nevertheless, a mystery is unfolding in Isaiah’s heart. He could not have gone up to Ahaz and said, “Ahaz, let me tell you about something”—if he had not seen the King of glory. There is no way he could have understood Immanuel, the Son born of a virgin, unless he was speaking something that came out of the seed of that life-changing revelation.

A Messianic Leader Coming to Galilee

When we come to chapter 9, we find another amazing prophecy: In the midst of Galilee which was under the shadow of Assyria, who dominated and ruled them and brought darkness on the land, suddenly Galilee has seen a bright light. “Unto us a Child is born, unto us a Son is given, and the government will be upon His shoulders, and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, and of His reign there shall be no end” (see vv. 1-7). Where did that prophecy come from? Obviously, he is talking about a Messianic leader coming to Galilee. “And the government will be upon His shoulders, and His name will be Wonderful; that is a miraculous name, along with Counselor, Mighty God, Everlasting Father and Prince of Peace. Do you say that about a man and a ruler?

The Anointing of the Spirit on the Branch

Then we find in chapter 11 that he prophesied while in the midst of talking about Judah and all that is going to happen to her and to the surrounding nations. Suddenly he says, “But a sprout will come out of the stem of Jesse, and a Branch will come out of the root. This Branch will bear fruit, and the Spirit of the Lord will come upon Him—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord” (see vv. 1-3). Who is this One who comes from David’s line who has such an

anointing upon Him? These prophecies are a further experience of what he saw in the Temple.

The Servant of the Lord

And how do we describe all these other things Isaiah saw, such as: “Behold, I lay in Zion a cornerstone”? When we come to chapter 40, and Bible scholars get so confused here and some of them say, “There are two Isaiahs. There has to be two Isaiahs. How could he possibly see this and suddenly proclaim: “Comfort my children, somebody has paid double for their iniquities.” And then he begins to talk about a Servant of the Lord who would come desiring to do God’s will, who would bring recovery of sight to Israel. Now this Servant would not just restore Israel (see Isaiah 49), for this is too little a thing for Him. This Servant of the Lord would also bring salvation to the Gentiles. Who is this Servant of the Lord?

The Messiah Returns

In 720 or 710 BC Isaiah sees the cross of a suffering Servant who would give His life and by His stripes we would be healed. He talks about things that no one could know except that they had seen something initially which continued to lead to a further understanding. He talked about the Messiah who would say, “The Spirit of the Lord is upon Me because He has anointed Me to preach the gospel.” This is the Messiah who would come back and set up the millennial kingdom (see Isaiah 61). We are not saying we need to see a revelation of the King of glory one time and then just look back on it years later and say, “Yes, I remember it was July 2 and I had a revelation of the King of glory. Oh, it was wonderful. I just wish I could go back; it was such a mystical experience. I did not know whether I was in heaven or on earth, but it was so wonderful.” This is sometimes what Christians want—a real hair raiser on the arms or a goose-bump experience. No, this revelation was more than that. It was an undoing and a reconstituting into a whole other realm that Isaiah was being given eyes to see.

And this is something the Lord wants today for His people—not just people seeing things as they are down here in this three-dimensional world, but seeing what is really going on—the kingdom is here. People want to see a sign, so they are always asking: “Show us a sign.” He says, “I am not going to show you a sign. Don’t you know the kingdom of God is in your midst now?” Imagine for a moment the King standing right there in the midst and the Pharisees said, “Where is the kingdom of God?” This is the blindness of those who do not see. But it is the privilege of those who enter into such a revelation to discover God in a deeper, fuller, and richer way.

I would love to see Paul’s notes. I am sure he was one of these people who journal. Can you imagine some of those journal entries when he began to see that everything was created in Him and through Him and by Him, and in Him all things hold together, and He has reconciled the whole world. Can you imagine the scribbling as he starts writing all that out in Hebrew and then in Greek, and he is crossing out and putting in. But it all started on the road to Damascus when he saw the Lord of glory that struck him down.

ISAIAH’S SON—A REMNANT WILL RETURN

The thing I am trying to say is that it is not that we see the King of glory one time and then go home. But it is that having seen the King of glory, we might see Him in a greater way—deeper and fuller and richer and more blessed. I cannot get over the euphoria Isaiah must have sensed in his last days. There he was an old man up there on the wall of Zion with his now old son, Shear-jashub, “a remnant will return,” and they are praying: “I think He is coming. Father, send Him, send Him. We see Him coming. Give Him no rest; keep on praying until He comes.” We see Isaiah strengthened with the strength of God waiting for the Messiah to come. Even when King Manasseh sawed him in two he was waiting, and he was seeing. The Lord was opening more and more to him. And oh, how the Lord wants to open up His glory to us!

This is the first thing—a seeing of the Lord Himself in a greater and deeper way. This is surely entered into by seeing the King of glory.

ISAIAH’S PERSPECTIVE OF THINGS AROUND HIM CHANGED

The second thing we see in Isaiah’s life is that when Isaiah had been reconstituted and spent some time in retirement or maybe in the desert for awhile, he came back and began prophesying again, but there was a whole new perspective on his prophecies. It was no longer an exhortation of man to man and heart to heart. Chapters 13—27 is a section of judgments in which God was showing Isaiah a global vision of the countries around Judah.

Judgment of the Nations Around Judah

Picture Isaiah upon the wall of Zion looking out and seeing Egypt and other countries all around. He began looking first at one country, then another. He looked at Babylon first which is strange because it was just a small emerging nation. Assyria and Egypt were the big ones in those days, and you would have thought God would say: “Prophecy first on these two nations.” But no, first he saw Babylon as he stood on the wall looking with the eyes of God, and he saw this city from a heavenly point of view. He saw the pride of a spirit behind Babylon that wanted to ascend the mountain of God and become like God. So he saw the ascendancy of this little empire because there was a spiritual force behind it, and in this passage we see an insight into what Satan’s mind is thinking (see Isaiah 14). Therefore, when Isaiah saw Babylon, he saw spiritual Babylon from the heavenly point of view.

Isaiah Began to See From A Heavenly View

He looked at Philistia, the Philistines, who were always a bother to Judah. Whenever Judah became weak, the Philistines came in and stole their cities and took over the people. He saw them according to the eyes of God. But here is the point: when you see that the Lord is the King of glory, then you know He is reigning over all the nations and not just Judah. Could I say it like this: I think in Isaiah’s earlier days, just like all of us who are narrow patriots, he basically thought that Jehovah was the God of Israel. But after seeing this vision, he comes out with these prophecies which make it very plain that he sees that it is Jehovah who rules the whole world. And when Jehovah looks at the nations, He is looking at them from the throne, and that makes quite a difference. If you look at a nation that is attacking and you just see the nation, you just think about what is going to happen here. If you see that nation from God’s perspective, you see that the nation is nothing under His Throne.

So he looks around at Babylon, Philistia, and Moab, who is right next door, then at Syria up in the north who is making great claims, then Egypt, the little nation of Tyre, and Assyria. He prophesied the judgment of Jehovah on all these places. But not only did he prophesy the judgment of Jehovah, he also took each one of these countries as a warning right back to the people of God as what would happen to them if they continued with what these other nations were doing in the world. It is a very powerful section but warning is the whole point of it.

Praying With a Prophetic Vision

Brothers and sisters, how is your prayer meeting? Is there anybody up on the turrets seeing things from the heavenly point of view? Sometimes we gather together where I live and meet, and we have to give everybody who comes to the prayer meeting an A because they have been through a lot of flack just to get there. But having said that, sometimes we are so aware of the upheavals of nations and the shaking—the Arab springs and all the things that are happening, and you just cannot hear the news without sensing there is something spiritual going on behind them. And so the brothers get in the backroom and say, “We have to pray about some things now—Egypt for sure, and Syria, we must pray for Syria.” “Brothers, what are we going to pray about Egypt?” “Well, what should we pray?” “How about Syria; we know there is something, but what should we pray?” “Let’s just pray for Syria and Egypt.”

I am not trying to criticize people who come to pray, but I am saying that we need some people with a prophetic vision to discern how to pray about Egypt and Syria. We need Isaiah. Can we get him back? I do not believe that God is saying today we need some special person who is upon the wall day and night, seeing all these things. I think he is talking about a people of God who see these things. I do believe if we only knew what to bind and loose, we would bind and loose. If we only knew what to pray we would jump right in. When we get together at a prayer meeting, let’s face it; the people who are there are in obedience but they need some kind of direction. And whether it is brothers or sisters, there needs to be those who have a spiritual cognizance of what is going on. I say this was true of Isaiah, and it came out of this vision of the King of glory. We must look at the situations in this world through the eyes of the Lord, who sits on the throne, not through the anxieties of nations who see themselves dwindling. We have so much going on in the United States we cannot even keep up with our undoings. Our undoings are getting undone. What do we pray for? Do we intercede and say, “Let her fall?” We need to lay hold of the King who knows what the times are and what we need to do to gain this amazing heavenly perspective.

Revelation of the Sovereign I AM

Another perspective that we see in chapters 40—49 of Isaiah is his high revelation of God the I AM. Theologians call this the high-water mark of theology in the Bible. I AM that I AM. There is no other. Literally it says, I only; I only. This is what Jehovah is saying. There are no other gods. Why are you messing around with idols? I am the I AM. Bring up your idols; let us have a little chat. Let’s see what your idol can do, then I will show you what I can do. I can tell you things that are going to come to pass before they come to pass. Now exactly what can you do? I only am God, and I only can save. There is no other name by

which you might be saved. This, of course, was the wonderful witness of the remnant church in Jerusalem after the day of Pentecost. They proclaimed that the I AM was Lord and Christ and He rules. Have we lost that sense of the exclusive sovereignty of the I AM? This is something that I think would assuage our fears and it needs to be seen.

SEEING THE KING OF GLORY THROUGH TIME

Some of you may know who Clarence Larkin is. He lived at the beginning of the twentieth century, and he was an artist. He is the one who drew the charts of the seven churches in Revelation, and the dispensations, and how everything is coming to pass. They were black and white charts, amazing pictures that he drew based upon the Bible. He had one picture of Isaiah and his prophetic eye as he looked at things after he saw the Lord of glory. Isaiah was looking forward from left to right on the page and there are three mountain ranges—a shorter one, a medium one, and a high one. He is looking at the mountain peaks of three ranges as one great vision. In the near mountain you see the mountain peak having to do with what was going to happen in the near future with Assyria taking Israel away, with Babylon taking Judah away, and with the return from captivity by Cyrus, the servant of God.

Then Isaiah saw a further mountain, and he is trying to make sense of this Immanuel and the One who would come, even Jesus, and he saw in this mountain range the coming of Jesus incarnate, born of a virgin and all that He did—the suffering Servant who died for us.

Then he saw a further mountain, and it has to do with the day of the Lord, judgment, and the coming of the millennial kingdom with a new heaven and a new earth. Isaiah saw all of that. Now sometimes he did not know whether it was the near mountain or the further mountain. He was just saying what he saw. We now sort out which mountain as best we can which also takes revelation from God. But the marvel of these mountain peaks of revelation is that he saw things way out into the distance. Isn't it amazing what can happen when somebody's eyes are opened and they begin to see the King of glory down through time in these great ways?

So the first thing we see in Isaiah is that having seen the King of glory he began to see further revelations of God as He is. The second thing is that as he looked at the perspective of things as they were around him he no longer saw them as pertaining to earth, but he saw them as from the throne, from the heavenly point of view. He saw the Lord's assessment, the Lord's judgment and what the Lord was going to do. I think it is a lot more comforting when you believe that the Lord is in control because you have seen it in regard to a specific attack or a specific nation or a specific event in history. How we need to see that the Lord is in control—even here in the United States!

SEEING THE KING OF GLORY CHANGED ISAIAH

The third thing that we want to speak of is maybe the simplest, and it is that Isaiah was fundamentally changed in the core of his being. One cannot see the King of glory and remain the same; the life changes. It is not necessarily that you have to stop your job or move to another location, but even while you are doing what you are doing something fundamentally has changed because you have seen the Lord. So we will consider this wonderful picture of the glory of the Lord in chapter 6 of Isaiah when he came to the temple and into the court of Israel. When King Uzziah died, Isaiah was longing, looking, and

wondering what would happen to the kingdom of Judah. As he looked at the entrance to the holy place with the brazen altar out in front, he saw smoke rising from the sacrifice and filling the inside of the temple. Was it the smoke of incense? Was it smoke from the brazen altar? But he saw the temple filling up. Then he was brought into the Holy of holies in the Spirit, the actual throne-room of the living God. Now the Holy of holies was symbolic of the throne of the living God, but the Spirit of God had moved Isaiah past the symbolic to the reality of the throne of the living God. And instead of seeing the cherubim that covered the mercy seat of the throne, he saw seraphim alive, flying and singing and saying, “Holy, Holy, Holy is the Lord of Hosts. Heaven and earth are full of His glory.” It was full of glory and the smoke was the train of His robe filled the temple with glory. It is as if having known the pattern, the type and shadow, he was now seeing the reality.

Isaiah Saw the Real Thing

It seems as if many Christians have seen the pattern, the shadow, or as in the Word of God have the knowledge, but to see the real thing is something else. And this is what Isaiah saw; he saw the *real* thing, the living God and real worship going on. And the foundation of the temple was shaking; there were huge pillars just shaking from this glory that he saw. And as he saw that glory, he saw the Master, he saw Jehovah, God, who was enthroned.

The Vision of the King of Glory Left Isaiah Undone

And Isaiah said, “I saw the Son of God, even Jesus, and woe is me, I am undone.” I do not know how else that can be translated. But that is a picture and a type of the cross—seeing the King of glory and immediately sensing the cross completely touching his life. “I am undone; mine eyes have seen the King.” It is a type of the cross and similar to what John said in the book of Revelation, to what Job said when God showed up: “Forget it; what have I been talking about? I have been asking God all these questions, quibbling with Him about nothing, but now that I see Him I have no more questions. I also have no more answers. I do not need answers; I have seen Him.” It was a whole fundamental change.

We have this phrase that we use often as Christians: “Our righteousness is as filthy rags” (see Isaiah 64:6). And when Isaiah said his righteousness was as filthy rags, he was not saying it as a doctrinal statement in some kind of placid theological tone. When he saw that he was undone, he was undone from the top to the bottom. And there was nothing—his theology was nothing, his previous knowledge was nothing, his righteousness was nothing, and his service was nothing. He was before the Lord of glory. And when we see the Lord of glory, there is such a tremendous contrast between Him and who we are. That is why when the Lord of glory shows up, you never have to tell a person he is a sinner; it is so patently obvious. The only thing left to say is: “Lord, what can I do? I am undone. If you do not cleanse me, Lord, there is no cleansing.”

Of course, immediately, the seraphim came to Isaiah with that coal and cleansed his lips, forgave his sins, and he could live. Who can see this and live? In one sense, nobody can see God and live. But Isaiah was not done away with. Of course, we know Isaiah did not see the fullness of His glory; it was just a taste. It is like Peter, James and John upon the Mount of Transfiguration. They saw something of His glory, but it was just a taste. If they had seen Jesus in the fullness of His glory they would have fallen down dead—not ask to make three tents. And Isaiah was undone, and fundamentally changed at the very core.

Is it possible for a servant in the kingdom or a servant of God or a prophet to grumble? Is there such a thing? Do we servants of God grumble? When we see the Lord of glory, there is nothing left to murmur about. We are just so grateful to be alive, and by the mercy and grace of God, we faint not. This assessment of ourselves at the core is something we see when we see the Lord of glory.

Seeing Things Eye Had Not Seen

Paul says to the Corinthians in chapter 2: “I do have wisdom to tell you but it is wisdom for the mature, and it is wisdom in a mystery which none of the rulers of this world knew or else they would not have crucified the Lord of glory. But there are things which eyes have not seen, and ears have not heard, neither has entered into the heart of man.” Paul said that, but it is from Isaiah 64. Isaiah saw things that eyes had not seen, ears had not heard, and had never entered into the heart of man. Now Paul could say, “But the Spirit is now revealing them to us.” Imagine the amazing privilege that comes out of seeing the Lord of glory, seeing things eyes have never seen and ears have never heard. It is tremendous when all of these things are opened up.

We have seen Isaiah’s life changed. Perhaps we say, “He was one of the Babe Ruths of the league and we are just in the minor leagues or a farm team. But the Spirit has been given to us, and He desires for us to open our hearts to see some of the height, width, breadth and depth of who Christ really is—He is the Lord of glory—and to be found undone in the midst of it all. If this is not the case, and if the Spirit does not want us to enter in, then we are doomed to a life that gives the lie to the all-sufficiency of our King.

Now do we believe that Jesus is Lord of lords and King of kings? That has necessary consequences in our lives. There is a submission in it. “Lift up your heads O ye gates. Be lifted up ye ancient doors, and the King of glory will come in.” Do you know the consequences of that King coming in? He will change everything in Zion to the way He likes it. There will be nothing but His orders given in Zion, and the rest of us are servants. We all have a part in the kingdom, but He is the One who is the King and the Lord. This is the Zion where there is an open heaven and where the presence of the Lord is real. Now of course, presently Zion is not perfect, but there is a submission there. Without submission and obedience, there is no King and kingdom. To see the Lord of glory is to come to a place where we say: “Lord, what would You have me to do?” And so the Lord wants us to know these things and enter in.

GOD RAISED UP A REMNANT

There are two final things I want to share from Isaiah that will help us to understand what the Lord is doing in regard to this vision. Now I hope you are not deflated or discouraged and you say, “I do not know if I have ever seen the King of glory. Who can see the King of glory?” The first thing we see in Isaiah was that God raised up a remnant of people and showed them the King. Now Isaiah invested his whole life in the fact that God would have a remnant of people. He even named his son “a remnant shall return.” That is a lousy name unless you believe it is true. All of his life he said, “Shear-Jashub, my son—a remnant shall return. It will be a sign and a wonder for all of Israel telling them that the King of glory is still enthroned in Zion. That is the testimony of Shear-Jashub, who was a sign and a portent to all of Israel. The King is still on the throne in Zion. And here is the

proof: He has raised up a remnant who stand there and believe it, a remnant who stands upon Zion, calling out and saying: "Here is your God."

We will remember that wonderful passage in Isaiah 40 where Zion says: "Here is your Shepherd. Here is your God." This is the remnant, and God raised up that remnant. Who is the remnant? Who can ascend to the hill of the Lord? Those people who are serious about sanctification. "He who has clean hands and a pure heart, and has not lifted up his heart to falsehood and these other things." We will discover that walking with the remnant is an ascendant walk; it is walking up to Mount Zion.

In Psalm 24 it says: "This is the generation that will seek Your face, O God of Jacob." It is a generation of people who are raised up for the King of glory, submitted to Him, and desiring to testify of His glorious presence in their midst. This is one of the themes that run throughout the book of Isaiah—the mention of the remnant that shall return, the remnant who shall be faithful, the remnant that is praying and waiting, and the remnant that believed in Immanuel before He ever came. It is a precious remnant, and there is a remnant today. Thank God for that! There are those who have seen the King, and the highest motive of their lives is for the King to reign and rule in all the affairs of their life.

THE EARTH IS FULL OF HIS GLORY

Finally, I want to mention something about the seraph's song in Isaiah 6:3. The seraphim were calling out to one another in this worship: "Holy, holy, holy is the Lord of hosts. The whole earth is full of His glory." Now I have the New American Standard and it has a footnote to the literal Hebrew of "the whole earth is full of His glory," and it says, "The seraphim said to one another: The fullness of the whole earth is His glory." That is worth meditating about. This is not saying that one day His glory will be across the whole earth. It says, "The fullness of the earth is His glory."

When we look around now, what do we see? When you look around at all the cities of the earth as Isaiah did, do you see His glory? Most of us would say, "No, I see nasty people in New York. I see Newark airport that is closed down. I see a whole lot of other trouble out there, but the one thing I do not see is glory. Now look up at the King of glory, and what do you see? The whole earth is full of His glory. Do you understand that? That is something to meditate on, because if nothing else it means the things that are going on in the unseen are glorious. There are things that the Lord is doing that are glorious. Oh, that we may not only see them but be part of what the Lord is doing in this day!

EYES TO SEE THE ETERNAL THINGS

I am sure Isaiah would agree with Paul, that as we go through our various trials, they are nothing compared with the glory that shall be revealed as we look not at the things that are seen, but at the unseen things. The things which can be seen are temporal, but the things that cannot be seen are eternal. There is something about seeing the Lord of glory that begins to enable us to see unseen glorious things that the Lord is doing. For one thing, you see Christ being built in that person next to you. You need the eyes of the King to see that. You gain a whole new perspective, when we see the Lord of glory and He enters into our viewpoint. I can only imagine the potential of what would happen if we all saw the King of glory. What a reviving it would be to our assemblies, and what a refreshing it would be to our own spiritual lives. Imagine seeing everything from a glorious point of view. What a

change it would be to our whole outlook! How discouragement would flee! How our sense of wanting to quit and not go on would just vanish!

“Lift up your heads, O ye gates, and be lifted up oh ancient doors and the King of glory shall come in.” Who is the King of glory? Is it that weak king who can barely save and cannot sanctify or keep any of His promises? No, the King of glory shall come in, the Lord of hosts, He is the King of glory. If we see Him, there is no telling what will happen in His work of recovery and in His remnant in these last days. May the Lord help us.

Let's pray:

Lord, we have just rehearsed together how You change a life. We see the life changed in Isaiah, and down through the centuries we know many testimonies of those who have seen the King of glory, and their lives have been fundamentally changed. Lord, all we can do is make our appeal to You by the Spirit of God, that You would open up the heavens and fill this place with glory. Enable us to see the King of glory and be undone and reconstituted with a new calling and a burden and sense of destiny an understanding of what is going on around us and a deeper revelation of all that Jesus is. Lord, we are not content to just know these things mentally according to the Word of God, as it were, from an outside source, but having seen them in the Word of God, to apprehend and lay hold of these things in spiritual reality in the true understanding of who the Lord Jesus is.

Lord, we realize that we are at the threshold of what You are desiring to do. Oh Lord, we come to You in that same desperation that Isaiah had. How can we go forward? Lord, we have seen King Uzziah die; we are watching our nation in the throes of decay and even death, and we cannot put confidence in anything but You. Can we just blindly believe that the King of glory is ruling and reigning over our country and in our assemblies? Lord, we know that we are just as narrow and patriotic and colloquial as Isaiah was until he saw that fuller vision. We need such fuller vision to open us to the vistas of what You are doing now as You bring in Your kingdom. We want to pray in a living way "Thy kingdom come, Thy will be done," understanding what this means as we pray, cooperating, and serving You while the enemy is made the footstool for Your feet. We want to be in the reality of it, but we know it only comes from knowing the King. We bow before You, Lord, and say, "Show us Your glory"; in Jesus' name we pray. Amen.