

[Isaiah 6:1-8](#)

Jesus: King of Glory

Introduction

When you think of God's glory, what comes to mind? Perhaps it's a clear nighttime sky filled with thousands upon thousands of stars. Maybe it's a sunset or sunrise with soft, pink dappling the clouds. Scripture states that the heavens declare the glory of God, and the sky above proclaims His handiwork ([Psalm 19:1](#)).

There are numerous descriptions in the Bible of God's glory. A couple examples include the pillar of cloud by day and pillar of fire by night, leading and protecting the Israelites, as God provided for their escape from slavery in Egypt ([Exodus 13:21-22](#)). And how about God's glory shining round about the shepherds watching over their flock by night as angels proclaimed the advent of Jesus, the Messiah, the King of glory ([Luke 2:8-14](#)).

Whether in creation or in Bible stories, we get the idea that God's glory is overwhelming, unfathomable and incomprehensible. There is a glorious splendor and majesty that's beyond understanding. That's probably why the word "glory" is used over 400 times in the Bible.

In the text from [Isaiah 6:1-8](#), Isaiah's vision has four (4) facets that we need to pay particular attention to.

1. Proclamation of God's glory ([Isaiah 6:1-4](#))
2. Realization of man's sinfulness ([Isaiah 6:5](#))
3. Salvation by God's grace alone ([Isaiah 6:6-7](#))
4. Response for God's glory ([Isaiah 6:8](#))

1. Proclamation of God's Glory (Isaiah 6:1-4)

Isaiah's vision starts with three notable things that proclaim God's glory. First, there is a throne. Kings sit on thrones. A king's throne represents royalty and authority. God in all of His glory is seated upon His throne in the temple, high and lifted up. This image proclaims the splendor, majesty and magnificence of God Himself, who is the King of kings and Lord of lords ([1 Timothy 6:15](#)).

Second, the train of God's robe filled the temple. The word train is translated in this context as the "hem" or the "fringe" of His robe. Remember, the temple was the meeting place between God and man. It was the epicenter of man's holiness. And what about God's holiness? All of man's holiness could only contain the fringe of God's robe, much less God Himself. We're not even on the same scale. How many inches in a light year?

Third, there is the proclamation of the seraphim, angelic beings with six wings, which stood above the throne. One of the seraphim heralds a worship song to another that proclaims God as the LORD of everything and the whole earth as full of His glory ([Isaiah 6:3](#)). Afterwards, the temple shook and was filled with smoke.

You or I may never have a vision such as Isaiah did, but how do we proclaim God's glory? Shouldn't we do so through our words, actions and thoughts? In fact, Scripture states that we are to proclaim His glory in whatever we do. Here's [1 Corinthians 10:31](#).

So, whether you eat or drink, or whatever you do, do all to the glory of God.
[1 Cor 10:31](#) (ESV)

In 1924, Scotland's Eric Liddell competed in the summer Olympics in Paris. The movie "Chariots of Fire" is the true-life story that depicted Liddell, a British track athlete, as a man who ran for the glory of God. Liddell was quoted as saying, "I believe God made me for a purpose, but he also made me fast, and when I run, I feel God's pleasure."

Proclaiming the splendor and magnificence of God is to be done in everything we say, do and think. That includes running, preaching, teaching and parenting. Proclaiming God's glory includes the work place, the home place and the meeting place of the church. That's why we have women's and men's ministry, as well as small groups at La Crescent Evangelical Free Church (LEFC). In those gatherings, we get to proclaim and exalt the glory of Christ through Bible study, prayer and sharing life together.

Now I know what you're probably thinking. "I can't do all of that." And you're right. There's no way any of us can completely glorify God in everything we do, say and think. But there is One who can do all of that perfectly. He's the Lord Jesus Christ. In fact, Scripture says that whatever is done by the strength that God supplies is done so that God may be glorified through Jesus Christ. To Him belong glory and dominion forever and ever ([1 Peter 4:11](#)). For those trusting Jesus, we have the assurance that when we're failing, He's succeeding. When we are weak, He is strong. On our worst day, Christ is never against us; He is always with us and for us.

Yes, there needs to be a proclamation that Jesus is King of glory. There needs to be a proclamation that the whole earth is full of His glory, which brings us to an important point. When Isaiah saw God's glory, he realized his sinfulness and the sinfulness of his people. It also prompted him to realize the need for confession and repentance, repentance defined as turning away from sin and turning toward God.

2. Realization of Man's Sinfulness (Isaiah 6:5)

The profound realization of man's sinfulness was manifested when Isaiah said "Woe is me, for I am lost." In reference to the words "I am lost", other Bible translations use the words "I am ruined, doomed, undone or destroyed." These words describe very well the state of sinful man in the presence of the holiness of God.

Being in God's presence and living to tell about it was reason to be afraid from accounts given in the Old Testament. For example, God told Moses "You cannot see my face, for no one can see me and live" ([Exodus 33:20](#)). Jacob, after he wrestled with God all night, said "Indeed I have seen God face to face, and yet my life was spared" ([Genesis 32:30](#)). Yes, when sinners are in the presence of the living God, there's a realization of His resplendent glory and man's messiness. But that's a good thing; it ought to foster confession and repentance.

In one of the stories in the New Testament book of Luke, one of Jesus' first disciples, Peter, realized he was a sinful man in the presence of the sinless and gracious Lord. This was a result of Jesus' power and presence, which caused a miraculous catch of fish after the disciples had fished all night and caught nothing. Here's [Luke 5:8](#).

But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord."

[Luke 5:8](#) (ESV)

Unless there's a realization of how far sin separates us from God, it's impossible to realize how far short of God's glory we fall ([Romans 3:23](#)).

Let me give a word picture. Imagine if you and I were standing on opposite sides of the Grand Canyon. I call you on the phone and tell you to jump over to my side. Your response would probably be "That's insane; it's too far; I'll die." You're right. No one would make it. We'd all fall short and die.

The Grand Canyon is split apart by a deep chasm. The chasm that splits man and God apart by sin is infinitely wider and deeper; the sin-chasm makes the Grand Canyon look like a ditch. Unless there's a realization of how far short of God's glory we fall because of our sin, attempting to get across the sin-chasm on our own results in death. Someone has to bridge the gap between life and death.

That someone is the Lord Jesus Christ, the King of glory. He is the only way to God the Father ([John 14:6](#)). No one can reach God's glory except through Christ. Without Jesus, death is certain for those trying to make it to God on their own. However, when lost, ruined and doomed sinners turn toward Jesus with a repentant heart, confessing sin and receiving God's grace, there's salvation in Christ alone.

3. Salvation By God's Grace Alone ([Isaiah 6:6-7](#))

In Isaiah's vision, we see a picture that points to salvation by God's grace alone. One of the seraphim comes from above God's throne, the ultimate place of glory. He touched Isaiah's lips with a burning coal from the altar. This signified that guilt was taken away; sin was atoned for, which means sin was paid for. God condescended from glory to pardon sinners like Isaiah, and like you and me. It doesn't make sense that God would do something like that, especially since He is so great, and we are so small.

One of my brothers in Christ at LEFC defines our smallness compared to God's greatness like this. He says we're "a speck on a speck". In other words, here we are like a speck of dust, seemingly unnoticed and insignificant. And we're on this speck called Earth in the vast expanse of time and space. And yet God is gracious and merciful. Even in all of His splendor, majesty and glory, He cares. Here's King David writing in [Psalm 8:3-4](#).

³ When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, ⁴ what is man that you are mindful of him, and the son of man that you care for him?

[Psalm 8:3-4 \(ESV\)](#)

The same glorious and caring God who rescued Isaiah and David from their sins is still saving people. He delivers sinners from the domain of darkness and transfers them to the kingdom of His Beloved Son, in whom there is redemption, the forgiveness of sins ([Colossians 1:13-14](#)). He does all of that to the praise of His glorious grace ([Ephesians 1:6](#)). In other words, He brings glory to Himself by saving lost and ruined sinners.

All of those who put their faith in Jesus as Lord and Savior receive salvation through His blood shed on the cross as the only way to be forgiven of sin. Salvation is found in no one else, except Jesus, the King of glory. By God's grace alone, many people have been saved from sin, including me. Here's an example from my own life. I'm sharing this with you, not to revel in my own sin, but to authenticate the truth that Jesus, King of glory, saves the vilest offenders.

As a young man in my mid-twenties, I funded an abortion for a woman who was my girlfriend at the time. I was an accomplice in taking the life of an unborn child. For that crime of murder, I deserved God's punishment in hell. I didn't receive what I deserved. That's God's mercy. Instead, a few years later in 1986, God saved me from my sins, past, present and future. I received what I didn't deserve. That's God's grace.

I've trusted Christ for several years. However, I still wrestle with sins such as guilt, shame, anger and a critical spirit. But here's the good news message of the cross. Where sin abounds, grace abounds more ([Romans 5:20](#)). Because of Jesus, my guilt was taken away; my sin was atoned for; in other words the King of glory stooped down into my awful mess; He cleansed my sin by His grace and mercy and made me right with God.

To think that what Isaiah experienced is what I experienced is mind-boggling. God in Christ in all of His glory condescended, or came down from His high and lofty position, to rescue me, even me, a speck on a speck. You know what that is? It's not just grace. It's scandalous grace. It's ridiculously, radical mercy. It's why God's glory is so glorious. That's why the word gospel means good news. It's the good news message of the cross.

You, too, can experience the power of God's glory over sin. If you haven't received God's grace and mercy in Christ, you can do that now by simply placing your faith in Him. Perhaps the Holy Spirit is laying the kindling in your life that will spark an eternal fire of a life that's transformed forever. Today could be the day you turn from sin and are born again to a new life in Christ. You can do that now by trusting in Christ alone through God's grace alone.

According to Scripture, God chooses those He desires to lavish His glorious grace upon. He chooses murderers, paupers, rebels, peasants, prisoners, in other words people like you and me. The light of the glory of God, which shines in the face of the Lord Jesus Christ ([2 Corinthians 4:6](#)) is reflected in His powerful, undeserved grace and His deep and rich mercy for those He came to save. That's why Jesus is King of glory.

[4. Response For God's Glory \(Isaiah 6:8\)](#)

Isaiah's vision of God's glory leads to an important response by him *for* God's glory. "Here I am! Send me." This indicates a willingness to respond to God's request of sending someone to speak to the stiff-necked, rebellious people of Israel ([Deuteronomy 9:6-13](#)). Isaiah responded in the assurance that his sinfulness didn't disqualify him from God's grace. By turning to God in repentance and confession, Isaiah received God's grace and his sin was paid for. This message of repentance and salvation needed to be proclaimed to others, even if they didn't believe it.

There's another important point that we don't want to miss. Isaiah's willingness to be sent *for* God's glory was grounded in the fact that he saw Jesus, the King of glory, in his vision. Even the apostle John cited the fact that Isaiah saw the glory of Christ because he spoke of Him ([John 12:41](#)). John was also an eyewitness to Jesus and proclaimed His glory - "and we have seen His glory, glory as of the only Son from the Father, full of grace and truth." ([John 1:14](#)).

Jesus is the King of glory. His preeminence and supremacy is over all things. Here's what God Himself, the Author of the Bible, describes about His Son, Jesus, the King of glory. [Hebrews 1:3](#) and [2 Corinthians 4:6](#).

He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high...

[Heb 1:3](#) (ESV)

For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

[2 Cor 4:6](#) (ESV)

Radiance means brightness emanating from a central source. Jesus is the source of glory. Jesus is the exact imprint of the Father. Jesus is the glory of God because He is God ([John 10:30](#)). Isaiah committed himself to be a witness to others of the radiance of the King of kings and Lord of lords. "Here I am! Send me." Those are the words of a person on a mission. Those are the words of a person who says "I'm all in" about telling others of Jesus, the Author of salvation, who brings many sons and daughters to glory.

After retiring, my dad spent several years volunteering in a bread ministry. He was all in; it was an Isaiah-type response. Nearly every day, he delivered day-old bread to those who knew homelessness, drug addiction and poverty. Along with giving away food, dad always shared the good news message of the cross. In fact, he says "Sharing the love of Christ is what life is all about."

Dad's life is a reflection of Christ; a testimony *for* God's glory. Much like Jesus, he has compassion on the least, the lost and the lonely. In a lowly bread ministry in an out-of-the-way place in North Carolina, many prayers were answered for the provision of physical food, as well as spiritual food. The next time God asks for someone to go and minister *for* His glory in the name of Christ, may our response be "Here I am! Send me."

Conclusion

Here's some final thoughts. In Isaiah's vision, he saw God's throne, the train of His robe filling the temple, the seraphim above Him, and the earthquake and smoke. All of this proclaimed God's holiness, splendor, majesty and magnificence. All of creation glorifies God, even though no words are spoken by the stars, animals or plants. How much more, then, should we who are made in God's image proclaim in words His glory in order to make much of Jesus, the King of glory?

How much more should His glorious presence bring us to the realization of our sinfulness and the need to confess and repent? How much more does the truth of Jesus coming down from His high and lifted up throne to save lost and ruined sinners testify to God's glory? And how much more should we whose faces have been unveiled to the truth by the Holy Spirit, beholding the glory of the Lord, share the love of Christ?

The answers to those questions are summed up in the old hymn "Turn Your Eyes Upon Jesus" So, in conclusion, I'd like to share the words of the refrain. Whenever these words are read or sung, let it be a reminder of the staggering beauty of Isaiah's vision when he saw the splendor, majesty and holiness of Jesus, King of glory.

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.