

The Book of Isaiah, Teacher's Guide

Lesson 4: Isaiah Sees the Lord and Is Sent

Isaiah 6:1–13

Teaching Aim (Teacher Orientation)

Your aim in this lesson is to lead the class through the unforgettable pattern of Isaiah 6: a clear sight of God's holiness, an honest confession of sin, the gift of atonement, and then willing service. Do not rush to the famous "Here am I, send me" before the class has felt the weight of "Woe is me." Isaiah was undone before he was useful, and cleansed before he was commissioned. Help the class see that this is the normal Christian order and that any zeal to serve that skips conviction and cleansing is building on sand.

The doctrinally sensitive portion is the hardening commission of verses 9–13. Handle it carefully. Isaiah is not told that God secretly predestines people to damnation regardless of their will. He is told to preach a word that, when met with hard and willful unbelief, will only harden further, while the same word saves those who receive it. People remain genuinely responsible for their response. End on hope: the felled tree leaves a stump, and in that stump is the "holy seed," the faithful remnant that survives every judgment and finds its fulfillment in Christ. Keep the lesson anchored in the text and in the New Testament's own commentary on it (John 12:39–41).

Question 1

Student Question:

Isaiah 6:1–4 shows the Lord "high and lifted up" while the seraphim cry "Holy, holy, holy." What do these verses teach us about the holiness and majesty of God, and why does it matter that even sinless angels cover their faces in His presence? Support your answer from the text.

Commentary and Teaching Notes

Isaiah dates his vision precisely: "In the year that King Uzziah died" (6:1). This is more than a calendar note. Uzziah had reigned over fifty years, a long and largely prosperous reign, and his death left Judah anxious and exposed, with the shadow of Assyria growing in the north. Into that vacuum of earthly security, Isaiah is shown the Lord "sitting upon a throne, high and lifted up." The earthly throne is empty; the heavenly throne is not.

The vision overwhelms the senses. The train of God's robe alone fills the temple. Above Him stand the seraphim (the name suggests "burning ones"), each with six wings: two covering the face, two covering the feet, two for flying. Even these blazing, sinless creatures shield themselves in God's presence. Their posture preaches a sermon before they ever speak: holiness is not safe to stare at.

Then comes the cry that has shaped worship ever since: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory" (6:3). Hebrew expressed the superlative by repetition; to say a thing three times was to lift it to the highest degree. God is not merely holy. He is holy to the

uttermost, set apart in purity and majesty beyond all comparison. And His glory is not locked in the temple; it fills the whole earth.

The foundations of the thresholds shake and the house fills with smoke (6:4). The very building trembles at the voice of the worshipers. Set this scene before the class slowly. We have grown casual about God. Isaiah's vision is the antidote: a God so holy that heaven itself covers its eyes and the doorposts quake.

Doctrinal / Christian Living Issues

- God's throne is never vacant, even when earthly thrones (Uzziah's) sit empty and the future feels uncertain.
- The threefold "Holy, holy, holy" expresses holiness to the highest possible degree, not merely a high degree of holiness.
- Even sinless seraphim cover their faces; the holiness of God is not casual or familiar.
- God's glory "fills the whole earth," so His holiness has a claim on all people, not only on Israel.
- Reverence in worship flows from a true vision of who God is; a small view of God produces casual worship.

Discussion Prompts

- Why does Isaiah anchor this vision to the year a long-reigning king died? What does that timing teach us about where to look when earthly securities fall?
- The seraphim cover their faces. What would change about our gatherings if we genuinely sensed we were in the presence Isaiah saw?
- Read the threefold "holy" aloud. What is lost when we reduce God's holiness to merely being "nice" or "loving" without holiness?

Question 2

Student Question:

Isaiah saw the empty earthly throne (Uzziah had died) and then saw the throne of God that is never empty. When an earthly source of security is removed from your life, where does your mind go first? How might fixing your eyes on God's unshaken throne steady you?

Commentary and Teaching Notes

Isaiah's response is immediate and total: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts" (6:5). The word translated "lost" or "ruined" carries the sense of being undone, coming apart, falling to pieces. Standing in the white light of God's holiness, Isaiah does not feel proud to be there. He feels exposed.

Notice what convicts him: his lips. He is a prophet, a man whose whole calling is speech, and the first thing he confesses is that his speech is unclean. The very instrument he uses for God is

defiled. And he does not hide behind the crowd; he confesses his own sin first (“I am a man of unclean lips”) and only then the sin of his people. Real conviction starts in the mirror.

This is the order Scripture follows everywhere. Peter, faced with the power of Christ, falls down and says, “Depart from me, for I am a sinful man, O Lord” (Luke 5:8). Job, after seeing God, says, “I despise myself, and repent in dust and ashes” (Job 42:6). We do not generate conviction by working ourselves up. God shows Himself, and His holiness measures our need. The nearer the light, the clearer the stain.

Press the class gently here. A faith that never feels any of this weight, that moves straight to comfort without ever being undone, has not yet truly seen God. Conviction of sin is not morbid or unhealthy. It is the honest reaction of a real sinner standing before a real and holy God, and it is the doorway to grace.

Doctrinal / Christian Living Issues

- Genuine conviction of sin comes from seeing God rightly, not from being browbeaten or shamed by men.
- Isaiah confessed his own sin first (“I am a man of unclean lips”) before naming his people’s sin.
- Conviction is healthy and necessary, not morbid; it is the honest response of a sinner before a holy God.
- Church of Christ teaching: each person is accountable for his own sin (Ezekiel 18:20); Isaiah is convicted of his own unclean lips, not of inherited guilt.
- A faith that never feels the weight of sin has not yet truly seen the holiness of God.
- The same pattern appears with Peter (Luke 5:8) and Job (Job 42:6): seeing God leads to seeing self.

Discussion Prompts

- Isaiah is convicted of his lips, the very tool of his ministry. What “tool” or strength in your life might be the place God most wants to cleanse?
- How can we tell the difference between healthy conviction that leads to grace and unhealthy shame that leads only to despair?
- Why is it significant that Isaiah confesses his own sin before mentioning the sins of those around him?

Question 3

Student Question:

When Isaiah saw the Lord, he cried, “Woe is me! For I am lost; for I am a man of unclean lips” (6:5). What does this teach us about how the holiness of God exposes our sin, and why is genuine conviction of sin a necessary part of coming to God? Use the verse in your answer.

Commentary and Teaching Notes

Isaiah does not stay crushed. “Then one of the seraphim flew to me, having in his hand a burning coal that he had taken with tongs from the altar. And he touched my mouth and said: Behold, this has touched your lips; your guilt is taken away, and your sin atoned for” (6:6–7). The cleansing comes from the altar, the place of sacrifice, and it is applied to the exact place of his confessed defilement: his lips.

Notice who acts. Isaiah does not climb to heaven, scrub his own lips, or earn his way back into favor. The coal is brought to him. God initiates the cleansing, God provides it, and God declares it accomplished. Atonement is God’s gift, not man’s achievement. Isaiah’s part is simply to receive what God supplies.

The coal comes from the altar, where blood was shed and sacrifice was offered. This is a picture, and the substance it pictures is Christ. “For if the blood of goats and bulls... sanctify for the purification of the flesh, how much more will the blood of Christ... purify our conscience from dead works to serve the living God” (Hebrews 9:13–14). The altar coal cleansed Isaiah’s lips for a moment; the blood of Christ cleanses the conscience and frees us to serve.

Be careful, in a church of Christ setting, not to read modern New Testament baptism back into Isaiah’s experience. Isaiah lived under the old covenant, and his cleansing came through the means God appointed then. What this passage teaches is the unchanging principle: cleansing from sin is God’s gift, grounded in sacrifice, received by faith, and pointing forward to the once-for-all atonement of Christ that we now receive in the way the gospel directs (Acts 2:38; Romans 6:3–4).

Doctrinal / Christian Living Issues

- Cleansing comes from God’s initiative and from the altar (sacrifice), not from Isaiah’s own effort.
- Atonement is God’s gift; the sinner receives what God supplies and cannot manufacture it himself.
- The altar coal is a picture fulfilled in the blood of Christ, which purifies the conscience (Hebrews 9:13–14).
- We must not read New Testament baptism anachronistically into Isaiah; he was cleansed by the means God appointed under the old covenant.
- The unchanging principle: cleansing is grounded in sacrifice and received by faith, fulfilled in Christ.
- The cleansing is applied precisely to the place of confessed sin (his lips), showing God meets us at the point of our need.

Discussion Prompts

- The coal was brought to Isaiah; he did not fetch it. How does that confront the instinct to “clean ourselves up” before approaching God?
- How does the altar (a place of sacrifice) help us see that our forgiveness rests entirely on Christ’s blood, not our worthiness?

- Isaiah's lips, the place of his sin, were the place of his cleansing. Where do you most need to hear, 'Your guilt is taken away'?

Question 4

Student Question:

Isaiah confessed not only his own unclean lips but that he dwelt "in the midst of a people of unclean lips." How aware are you of the sin in your own speech, and how easy is it to excuse it because everyone around you talks the same way? Name one specific area where you sense God's conviction.

Commentary and Teaching Notes

Now the sequence reaches its hinge. "And 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" (6:8). Watch the order, because it is everything. God does not ask for a volunteer until Isaiah has been cleansed. The commission follows the cleansing. A man still crushed under guilt cannot answer that call; a forgiven man can.

There is also a remarkable freedom in the question. God does not draft Isaiah or override his will. He asks, "Whom shall I send?" and waits. The call is a genuine invitation, and Isaiah's "Here am I, send me" is a free and glad surrender. Cleansed people are willing people. Grace does not make us passive; it makes us available.

The plural is worth noticing: "who will go for us?" The same God who is one speaks of Himself in the plural here, as in Genesis 1:26. We need not build too much on it, but it is consistent with the fuller revelation of the one God in three persons that the New Testament brings to light.

Hold the order before the class. We so often reverse it, throwing ourselves into service to feel useful or to quiet a guilty conscience, when God's design is the opposite. First the throne, then the woe, then the coal, then the call. Isaiah is sent as a forgiven man, and that is the only kind of servant God sends.

Doctrinal / Christian Living Issues

- Cleansing precedes commission; God sends forgiven people, not people trying to earn forgiveness by service.
- The call is a genuine invitation ("Whom shall I send?"), not a coercion; Isaiah responds in free, willing surrender.
- Grace makes us available, not passive; the forgiven heart says, "Here am I, send me."
- The gospel call is real and universal; God invites and waits for a willing response (against any notion that God overrides the will).
- Serving to quiet a guilty conscience reverses God's order; we serve out of cleansing, not to obtain it.

Discussion Prompts

- Why must cleansing come before commission? What goes wrong when we try to serve God in order to feel forgiven?
- God asked and waited rather than drafting Isaiah. What does that tell us about how God calls people today?
- What would it look like this week for you to say, 'Here am I, send me,' in some specific, ordinary way?

Question 5

Student Question:

In Isaiah 6:6–7 a seraph takes a burning coal from the altar, touches Isaiah's lips, and says, "Your guilt is taken away, and your sin atoned for." What does this teach about the source of cleansing from sin (who acts, and on what basis), and how does this point forward to the atonement we have in Christ? Support your answer from the text and from Hebrews 9:13–14.

Commentary and Teaching Notes

The commission Isaiah accepts turns out to be heavy. "Go, and say to this people: Keep on hearing, but do not understand; keep on seeing, but do not perceive. Make the heart of this people dull, and their ears heavy, and blind their eyes" (6:9–10). This is one of the hardest passages in the prophets, and we must handle it with care. It does not teach that God arbitrarily blinds people who sincerely want to be saved.

The sense is this: Isaiah will preach faithfully, but the people, in their settled and willful rejection, will only grow harder under the preaching. The word that should have opened their eyes will close them, not because the word is defective, but because of how they receive it. The same sun that softens wax hardens clay. The fault lies in the hardened heart, not in the holy word.

The New Testament confirms this reading and protects it from fatalism. John quotes this very passage and explains, "They could not believe" because "he has blinded their eyes" (John 12:39–40), yet John also says plainly that they "loved the glory that comes from man more than the glory that comes from God" (12:43). Their inability was self-chosen. Paul says the gospel is "a fragrance from death to death" to the perishing and "from life to life" to those being saved (2 Corinthians 2:15–16). One message; two responses; the difference lies in the hearer.

Apply this honestly but without despair. People remain genuinely responsible. God's word is never the problem. But a heart that keeps refusing the light will eventually lose its ability to see it. This is a sober warning to anyone tempted to trifle with the truth, and a reason to receive the word gladly while the heart is still tender (Hebrews 3:12–15).

Doctrinal / Christian Living Issues

- The same word of God saves the receptive and hardens the willfully resistant; the difference lies in the hearer, not the word.

- This is NOT Calvinistic reprobation; God does not arbitrarily condemn people who sincerely want to be saved.
- John 12:39–43 shows their inability was self-chosen: they loved man's glory more than God's.
- Paul's image: the gospel is a fragrance of death to the perishing and of life to the saved (2 Corinthians 2:15–16).
- People remain fully responsible for their response; the gospel call is genuine and universal.
- A heart that keeps refusing the light can lose its ability to see it; receive the word while the heart is tender (Hebrews 3:12–15).

Discussion Prompts

- How does the image of the same sun softening wax and hardening clay help explain how one word can both save and harden?
- John says they 'could not believe' yet also that they loved man's praise. How do those two statements fit together?
- What is the warning here for someone who keeps hearing the truth but never quite obeys it?

Question 6

Student Question:

Isaiah did not cleanse himself; the coal was brought to him from the altar. Be honest: do you ever try to "clean yourself up" before you feel you can approach God, rather than receiving His cleansing as a gift? How does this passage confront that habit?

Commentary and Teaching Notes

Isaiah, stunned, asks, "How long, O Lord?" (6:11). It is the cry of a man who loves his people and does not want the hardening to be the last word. God's answer is sobering: until the cities lie waste, the houses are empty, and the land is utterly desolate. The judgment Isaiah preaches will run its course. The exile is coming.

Yet even in this answer the prophet hears the heart of a shepherd, not a tyrant. The "How long?" itself shows that judgment is not God's delight; He is slow to anger and the destruction has a limit. God does not abandon His people to chaos forever. There is a terminus, and beyond the terminus there is a promise.

This question ("How long?") echoes through the whole Bible, from the psalms of lament to the martyrs under the altar in Revelation 6:10. God's people in every age watch evil run on and cry out for it to end. Isaiah's question gives voice to that ache, and God's answer assures us that the end is set. Judgment is real, but it is measured, and mercy is waiting on its far side.

Lead the class to hold both truths together. We dare not soften the reality of judgment; the cities really will fall. But we also must not miss that even here God is restraining, limiting, and preserving. The very next verses will show that the felled tree is not the end of the story.

Doctrinal / Christian Living Issues

- Isaiah's "How long?" reveals a prophet who loves his people and grieves the coming judgment.
- Judgment is real and will run its course (the exile is coming), but it is measured and has a limit.
- God is slow to anger; the cry "How long?" echoes the laments of His people across Scripture (Revelation 6:10).
- Even in announcing judgment, God is restraining and preserving, not abandoning His people forever.
- We must hold judgment and mercy together rather than softening one or denying the other.

Discussion Prompts

- Isaiah's instinct was to cry, 'How long?' What does that reveal about a faithful preacher's heart toward hard truths?
- How do we keep from either minimizing God's judgment or losing sight of His mercy?
- Where in your life are you crying 'How long?' and how does it help to know God has set a limit?

Question 7

Student Question:

Only after Isaiah was cleansed did God ask, "Whom shall I send, and who will go for us?" and Isaiah answered, "Here am I! Send me" (6:8). What does the order of these events (cleansing first, then commission) teach us about service to God, and what does Isaiah's answer reveal about willing surrender? Support your answer from the verses.

Commentary and Teaching Notes

The chapter ends not in ashes but in a stump. "And though a tenth remain in it, it will be burned again, like a terebinth or an oak, whose stump remains when it is felled. The holy seed is its stump" (6:13). The great tree of the nation will be cut down. But a stump remains, and in that stump there is life: "the holy seed."

This is the doctrine of the remnant, one of Isaiah's great themes, and it is pure hope. God never preserves only judgment; He always preserves a faithful seed through the judgment. The fire does not consume everything. Out of the apparent ruin, God keeps alive a holy line through which His purposes continue.

That "holy seed" finds its fulfillment in Christ. Through the surviving remnant came the Messiah, and in Him the remnant is gathered, Jew and Gentile, into the true and spiritual Israel of God (Romans 9:6–8; Galatians 6:16). Paul applies exactly this remnant theology in Romans 11:1–5, describing those "chosen by grace" who remain when so many had turned away. The stump was never dead. It was carrying the future of redemption.

End the lesson here, on hope grounded in holiness. The same God whose holiness undid Isaiah, and whose coal cleansed him, is the God who preserves a holy seed through every fire. And John tells us that when Isaiah saw all of this, “he saw [Christ’s] glory and spoke of him” (John 12:41). The throne, the coal, the commission, and the stump were all, in the end, about Jesus.

Doctrinal / Christian Living Issues

- The “holy seed” in the stump is the faithful remnant God preserves through judgment; judgment never has the last word.
- The remnant theme runs through Isaiah and is applied by Paul in Romans 11:1–5 to those “chosen by grace.”
- The holy seed finds its fulfillment in Christ, through whom the remnant becomes the true spiritual Israel (Romans 9:6–8; Galatians 6:16).
- This is hope grounded in holiness: the holy God preserves a holy seed through every fire.
- John 12:41 tells us Isaiah saw Christ’s glory; the entire vision is, in the end, about Jesus.

Discussion Prompts

- Why is the image of a living stump such a powerful picture of hope after judgment?
- How does it change your reading of Isaiah 6 to learn from John 12:41 that Isaiah was seeing Christ’s glory?
- What does the ‘holy seed’ remind us about how God preserves His people even through the worst seasons?

Question 8

Student Question:

God’s call went out as a real invitation: “Whom shall I send?” Isaiah said yes. When you sense God prompting you toward a task, a conversation, or a sacrifice, what tends to make you hesitate? What would “Here am I, send me” look like in your life this week?

Commentary and Teaching Notes

Step back and feel the architecture of the whole vision, because the order is the lesson. First, Isaiah sees God: high, lifted up, thrice holy, His glory filling the earth. Everything begins with God, not with us. Worship and service that begin anywhere else begin wrongly.

Second, the sight of God produces conviction: “Woe is me, I am ruined.” The closer the holiness, the clearer the sin. This is not a detour on the way to grace; it is the necessary doorway. We cannot receive cleansing for sin we will not admit.

Third, God provides cleansing: the coal from the altar, the declared word, “Your guilt is taken away.” Atonement is His gift, grounded in sacrifice, received not earned. Only then, fourth, comes the commission and the willing answer, “Here am I, send me.” Forgiven people are sent people.

Help the class examine which step they tend to skip. Some rush past the vision of God to a manageable, comfortable deity. Some skip conviction and stay shallow. Some try to serve before they have been cleansed, exhausting themselves to earn what God gives freely. The cure for all three is the same: come back to the throne room and let Isaiah's order set our own.

Doctrinal / Christian Living Issues

- The vision follows a fixed order: see God, be convicted, receive cleansing, then be sent.
- Worship and service must begin with a true vision of God, not with ourselves or our needs.
- We cannot receive cleansing for sin we refuse to admit; conviction is the doorway, not a detour.
- Atonement is God's gift, received by faith and grounded in sacrifice, not earned by service.
- Common errors: a comfortable view of God, skipped conviction, or serving in order to earn forgiveness.

Discussion Prompts

- Of the four movements (vision, conviction, cleansing, commission), which do you most tend to skip, and why?
- How would your worship change if it always began with a true vision of God's holiness?
- Why is it so tempting to serve God before letting Him cleanse us, and how does this passage correct that?

Question 9

Student Question:

Isaiah 6:9–13 gives Isaiah a hard commission: to preach a word that would harden many hearts (“keep on hearing, but do not understand”), yet a “holy seed” remains in the stump of the felled tree. Explain how the same word of God can both save and harden depending on the hearer’s response, why this does NOT mean God arbitrarily condemns people who genuinely want to be saved, and how the surviving “holy seed” points to the faithful remnant and ultimately to Christ. Support your answer from the text and from John 12:39–41 and 2 Corinthians 2:15–16.

Commentary and Teaching Notes

This is the doctrinal heart of the lesson, and it must hold two great truths together: the holiness of God and the atonement He provides. They are not in tension; they are the two halves of the gospel. Because God is “holy, holy, holy,” sin cannot be waved away or excused. And because God is gracious, He Himself provides the cleansing that His holiness demands. Isaiah felt both in the space of three verses: “Woe is me” and “your sin atoned for.”

God's holiness means He is utterly set apart in purity, and that purity is not negotiable. The seraphim cover their faces; the foundations shake. A god who shrugged at sin would not be holy, and a holiness that could be satisfied by our self-improvement would not be holiness. The whole point of “Woe is me” is that Isaiah saw he could not fix himself. The gap between his uncleanness and God's holiness was infinite.

Into that infinite gap God Himself moves. The coal comes from the altar, the place of sacrifice, and it is God's own seraph who brings it and God's own word that declares the guilt removed. Atonement (the covering and taking away of sin) is entirely God's gift. This is the pattern fulfilled in Christ, in whom "we have redemption through his blood, the forgiveness of our trespasses" (Ephesians 1:7), whose blood "purifies our conscience" far beyond any altar coal (Hebrews 9:14). The cross is where holiness and mercy meet.

Guard the class from two errors. The first cheapens grace by forgetting holiness, treating forgiveness as God merely overlooking sin; but God does not overlook sin, He atones for it at the cost of sacrifice. The second crushes the soul by forgetting grace, leaving the sinner stuck at "Woe is me" with no coal coming. The gospel refuses both. Sin is deadly serious, and the atonement is freely and fully given to all who will receive it on God's terms (Acts 2:38; Romans 6:3-4).

So lead the class to stand exactly where Isaiah stood: undone by holiness, lifted by grace, and ready to go. A church that recovers both the trembling of "Woe is me" and the wonder of "your sin atoned for" will worship more reverently, confess more honestly, and serve more gladly than one that has lost either.

Doctrinal / Christian Living Issues

- God's holiness and His atoning grace are the two halves of one gospel, not opposing ideas.
- Holiness means sin cannot be excused or waved away; the seraphim cover their faces and the temple shakes.
- Atonement is entirely God's gift; the coal comes from the altar and God's own word declares the guilt removed.
- This pattern is fulfilled in Christ, whose blood purifies the conscience (Ephesians 1:7; Hebrews 9:14); the cross is where holiness and mercy meet.
- Error one cheapens grace by forgetting holiness (treating forgiveness as God overlooking sin).
- Error two crushes the soul by forgetting grace (leaving the sinner stuck at 'Woe is me').
- The atonement is freely and fully offered to all who receive it on God's terms (Acts 2:38; Romans 6:3-4).

Discussion Prompts

- How do 'Woe is me' and 'your sin atoned for' together give us the whole gospel? What happens when we keep one without the other?
- Why does God's holiness make it impossible for Him simply to overlook sin, and how does the cross answer that?
- Where do you tend to land: cheapening grace by forgetting holiness, or crushing yourself by forgetting grace? How does this text correct you?

Question 10

Student Question:

John 12:41 tells us that when Isaiah saw this vision, “he saw [Christ’s] glory and spoke of him.” Having seen the holiness of God, the conviction of sin, and the gift of atonement, name one specific way you will let Jesus form you, whether in how you worship, how you confess sin, or how you answer when He calls you to go.

Commentary and Teaching Notes

We close where John tells us this vision was always pointing: to Christ. “Isaiah said these things because he saw his glory and spoke of him” (John 12:41). The One high and lifted up on the throne, before whom the seraphim veil their faces, is the very One who would be lifted up on a cross. The glory Isaiah glimpsed in the temple is the glory we have seen in Jesus.

That means everything in this chapter is meant to shape us through Christ. The holiness that undid Isaiah should still drive us to honest confession. The coal from the altar should send us, not to a literal ember, but to the cross where our guilt is truly taken away. And the question, “Whom shall I send?” still goes out, and still waits for willing hearts to answer.

Make this concrete for the class. For one person, being formed by Christ may mean a new reverence in worship, no longer treating God as a casual friend but as the thrice-holy Lord. For another, it may mean finally confessing a sin long hidden, trusting the coal that has already touched their lips in Christ. For another, it may mean a long-delayed “Here am I, send me” to a task they have been avoiding.

End the lesson with that one question for each heart: having seen the holiness of God, the conviction of sin, and the gift of atonement, what is the one specific way Jesus is calling you to be different? Not ten ways. One. The God who cleansed Isaiah’s lips is able to do His forming work in us, and He always begins with a heart that has seen Him truly and answered, “Here am I.”

Doctrinal / Christian Living Issues

- John 12:41 tells us the glory Isaiah saw was Christ’s glory; the whole vision points to Jesus.
- The cleansing coal points us to the cross, where our guilt is truly taken away.
- Being formed by Christ from this text may mean deeper reverence, honest confession, or a willing ‘Here am I.’
- The capstone calls for one specific, concrete change, not a vague resolution.
- The God who cleansed Isaiah is able to form us when we have seen Him truly and answered His call.

Discussion Prompts

- How does knowing Isaiah saw Christ’s glory change the way you read this whole chapter?
- What is the one specific way (worship, confession, or willing service) Jesus is calling you to be different after this lesson?
- Isaiah answered, ‘Here am I, send me.’ What would it cost you to give that same answer this week, and what would it gain you?