

Crisis of Leadership



SABBATH AFTERNOON

Read for This Week’s Study: *Isa. 6:1–4, Isa. 6:5–7, Isa. 6:8, Isa. 6:9–13.*

Memory Text: “In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple” (*Isaiah 6:1, NKJV*).

When asked by one of his disciples about the ingredients of good government, Confucius answered: “ ‘Sufficient food, sufficient weapons, and the confidence of the common people.’ ”

“ ‘But,’ asked the disciple, ‘suppose you had no choice but to dispense with one of those three, which would you forego?’ ”

“ ‘Weapons,’ said Confucius.

“His disciple persisted: ‘Suppose you were then forced to dispense with one of the two that are left, which would you forego?’ ”

“Replied Confucius, ‘Food. For from of old, hunger has been the lot of all men, but a people that no longer trusts its rulers is lost indeed.’ ”—Edited by Michael P. Green, *1500 Illustrations for Biblical Preaching* (Grand Rapids, MI: Baker Books, 1989), p. 215.

People do, indeed, want strong, trustworthy leadership. When a soldier was signing up for a second term of duty, the army recruiter asked why he wanted to reenlist. “I tried civilian life,” he said, “but nobody is in charge out there.”

This week, we will look at Judah’s crisis of leadership and the sad results that followed.

* Study this week’s lesson to prepare for Sabbath, January 9.

The King Is Dead. Long Live the King!

Isaiah 6:1 talks about the death of King Uzziah. Read **2 Chronicles 26** and then answer this question: What is the significance of King Uzziah's death?

Different perspectives can be given regarding the death of this king.

1. Although Uzziah's reign was long and prosperous, "when he had become strong he grew proud, to his destruction" (*2 Chron. 26:16, NRSV*) and attempted to offer incense in the temple. When the priests rightly stopped him because he was not authorized as a priestly descendant of Aaron (*2 Chron. 26:18*), the king became angry. At this moment, when the king refused reproof, the Lord immediately struck him with leprosy, which he had "to the day of his death, and being leprous lived in a separate house, for he was excluded from the house of the LORD" (*2 Chron. 26:21, NRSV*). How ironic that Isaiah saw a vision of the pure, immortal, divine King in His house/temple in the very year the impure human king died!

2. There is a striking contrast between Uzziah and Isaiah. Uzziah reached for holiness presumptuously, for the wrong reason (pride), and instead became ritually impure, so that he was cut off from holiness. Isaiah, on the other hand, allowed God's holiness to reach him. He humbly admitted his weakness and yearned for moral purity, which he received (*Isa. 6:5-7, NRSV*). Like the tax collector in Jesus' parable, he went away justified: " 'for all who exalt themselves will be humbled, but all who humble themselves will be exalted' " (*Luke 18:14, NRSV*).

3. There is a striking similarity between Uzziah's leprous body and the moral condition of his people: "There is no soundness in it, but bruises and sores and bleeding wounds" (*Isa. 1:6, NRSV*).

4. The death of Uzziah in about 740 B.C. marks a major crisis in the leadership of God's people. The death of any absolute ruler makes his or her country vulnerable during a transition of power. But Judah was in special danger, because Tiglath-pileser III had ascended the throne of Assyria a few years before, in 745 B.C., and immediately went on the warpath, which made his nation an invincible superpower that threatened the independent existence of all nations in the Near East. In this time of crisis, God encouraged Isaiah by showing the prophet that He was still in control.

Read carefully 2 Chronicles 26:16. In what ways do each one of us potentially face the same thing? How can dwelling on the Cross protect us from that pitfall?

“Holy, Holy, Holy” (Isa. 6:1–4)

Notice what was happening here in the first four verses of Isaiah 6. The king dies during great political turmoil (the Assyrians are on the warpath). For Isaiah, it could have been a fearful time when he was not sure who was in control.

And then—what happens? While taken in vision, Isaiah gazed upon the blazing glory of God upon His throne, heard the antiphony of shining seraphim (“burning ones”) calling out the words “holy, holy, holy,” felt the resultant seismic shaking of the floor beneath him, and peered through swirling smoke as it filled the temple. It must have been a stunning experience for the prophet. For sure, Isaiah now knew who was in control, despite outward events.

Where is the Lord in this vision? (See Isa. 6:1.) Why would the Lord make an appearance to Isaiah here, as opposed to anywhere else? (See Exod. 25:8, Exod. 40:34–38.)

Ezekiel, Daniel, and John were in exile when they received their visions in Ezekiel 1; Daniel 7:9, 10; and Revelation 4, 5. Like Isaiah, they needed special comfort and encouragement that God was still in charge, even though their world was falling apart. (Daniel and Ezekiel were captives in a pagan nation that had destroyed their own, and John had been exiled to a lonely island by a hostile political power.) No doubt, these visions helped give them what they needed to stay faithful, even during a crisis situation.

“As Isaiah beheld this revelation of the glory and majesty of his Lord, he was overwhelmed with a sense of the purity and holiness of God. How sharp the contrast between the matchless perfection of his Creator, and the sinful course of those who, with himself, had long been numbered among the chosen people of Israel and Judah!”—Ellen G. White, *Prophets and Kings*, p. 307.

The transcendent holiness of God, emphasized in Isaiah’s vision, is a basic aspect of his message. God is a holy God, and He demands holiness from His people, a holiness He will give to them if only they will repent, turn from their evil ways, and submit to Him in faith and obedience.

All of us have been in discouraging situations, where from outward appearances all seemed lost. And even if you didn’t get a vision of the “glory of the Lord,” as did Isaiah here, recount the ways in which the Lord was able to sustain you and your faith during these crises. What have you learned from these experiences that you could share with others?

New Personality *(Isa. 6:5–7)*

At the sanctuary/temple, only the high priest could approach the presence of God in the Holy of Holies on the Day of Atonement and only with a protective smokescreen of incense, or he would die (*Lev. 16:2, 12, 13*). Isaiah saw the Lord, even though he was not the high priest, and he was not burning incense! The temple filled with smoke (*Isa. 6:4*), reminding us of the cloud in which God's glory appeared on the Day of Atonement (*Lev. 16:2*). Awestruck and thinking he was finished (*compare Exod. 33:20; Judg. 6:22, 23*), Isaiah cried out with an acknowledgment of his sin and the sin of his people (*Isa. 6:5*), reminiscent of the high priest's confession on the Day of Atonement (*Lev. 16:21*).

"Standing, as it were, in the full light of the divine presence within the inner sanctuary, he realized that if left to his own imperfection and inefficiency, he would be utterly unable to accomplish the mission to which he had been called."—Ellen G. White, *Prophets and Kings*, p. 308.

Why did the seraph use a live, or burning, coal from the altar to cleanse Isaiah's lips? (*Isa. 6:6, 7.*)

The seraph explained that through touching the prophet's lips his guilt and sin were removed (*Isa. 6:7*). The sin is not specified, but it need not be limited to wrong speech, because lips signify not only speech but also the entire person who utters it. Having received moral purification, Isaiah was now able to offer pure praise to God.

Fire is an agent of purification, because it burns away impurity (*see Num. 31:23*). But the seraph used a coal from the special, holy fire of the altar, which God Himself had lighted and which was kept perpetually burning there (*Lev. 6:12*). So, the seraph made Isaiah holy, as well as pure. There is more. In worship at the sanctuary, or temple, the main reason for taking a coal from the altar was to light incense. Compare Leviticus 16:12, 13, where the high priest is to take a censer full of coals from the altar and use it to light incense. But in Isaiah 6, the seraph applies the coal to Isaiah rather than to incense. Whereas Uzziah wanted to offer incense, Isaiah became like incense! Just as holy fire lights incense to fill God's house with holy fragrance, it lights up the prophet to spread a holy message. It is no accident that in the next verses of Isaiah 6 (*Isa. 6:8 and following*) God sends Isaiah out to His people.

Read prayerfully Isaiah's response (*Isa. 6:5*) to his vision of God. How do we see in it an expression of the basic problem, that of a sinful people existing in a universe created by a " 'Holy, holy, holy' " God? (*Isa. 6:3, NRSV*). Why was Christ on the cross the only possible answer to this problem? What happened at the cross that solved this problem?

Royal Commission *(Isa. 6:8)*

“Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me” *(Isa. 6:8)*.

Having been purified, Isaiah immediately responded to God’s call for a representative whom He could send out on His behalf. In New Testament terms, Isaiah would have been called an apostle; that is, “one who is sent.”

Interestingly enough, the book of Isaiah does not begin, as do some other prophetic books, with the prophet describing his prophetic call (*compare Jer. 1:4–10, Ezekiel 1–3*). In other words, he must have already been called to be a prophet, even before the events of chapter 6. The Bible does show that a divine encounter can encourage a prophet even after the ministry has begun (*Moses: Exodus 34; Elijah: 1 Kings 19*). In contrast to other examples, too, where God tells people they are to be prophets, in Isaiah 6 the prophet volunteers for a special mission. It appears that chapters 1–5 of Isaiah represent conditions at the time when Isaiah was first called, after which God jump-started his ministry by encouraging him at the temple and reconfirming his commission as God’s prophetic spokesman.

God encouraged Isaiah at His temple. Is there evidence elsewhere in the Bible that God’s sanctuary is a place of encouragement? *(Read Psalm 73 [see Ps. 73:17], Heb. 4:14–16, Heb. 10:19–23, and Revelation 5.) What do these texts tell us?*

Not only does God’s sanctuary throb with awesome power but also it’s a place where weak and faulty people such as ourselves can find refuge. We can be reassured by knowing that God is working to rescue us through Christ, our High Priest.

John also saw Christ represented as a sacrificial lamb that had just been slaughtered, its throat slit (*Rev. 5:6*). This was not a pretty sight. The description makes the point that although Christ was raised from the dead and has ascended to heaven, He continually carries the Cross event with Him. He is still lifted up in order to draw all people to Himself at His altar.

How have you found encouragement by entering God’s heavenly temple, by faith, in prayer? Hebrews 4:16 invites you to approach God’s throne boldly to “receive mercy and find grace to help in time of need” (NRSV). If someone were to ask you how you have found grace and mercy in your time of need, how would you respond?

Appalling Appeal *(Isa. 6:9–13)*

When God recommissioned Isaiah, why did He give the prophet such a strange message to take to His people? *(Isa. 6:9, 10.)*

Lest we should think that Isaiah heard wrong or that this message is unimportant, Jesus cited this passage to explain why He taught in parables *(Matt. 13:13–15)*.

God does not want any to perish *(2 Pet. 3:9)*, which explains why He sent Isaiah to the people of Judah—and Jesus to the world. God’s desire is not to destroy but to save eternally. But while some people respond positively to His appeals, others become firmer in their resistance. Nevertheless, God keeps on appealing to them in order to give them more and more opportunities to repent. Yet, the more they resist, the harder they become. So, in that sense, what God does to them results in the hardening of their hearts, even though He would rather that these actions soften them. God’s love toward us is unchanging; our individual response to His love is the crucial variable.

The role of a minister, such as Moses, Isaiah, Jeremiah, Ezekiel, or even Christ, is to keep on appealing, even if people reject the message. God said to Ezekiel: “Whether they hear or refuse to hear (for they are a rebellious house), they shall know that there has been a prophet among them” *(Ezek. 2:5, NRSV)*. God’s role and that of His servants is to give people a fair choice, so that they will have adequate warning *(compare Ezek. 3:16–21)*, even if they end up choosing destruction and exile *(Isa. 6:11–13)*.

With these ideas in mind, how do we understand God’s role in hardening Pharaoh’s heart?

In Exodus 4:21, God says, “ ‘but I will harden his heart’ ” *(NRSV)*. This is the first of nine times when God said He would harden Pharaoh’s heart. But there also were nine times when Pharaoh hardened his own heart *(for example, see Exod. 8:15, 32; Exod. 9:34)*.

Clearly Pharaoh possessed some kind of free will, or he would not have been able to harden his own heart. But the fact that God also hardened Pharaoh’s heart indicates that God initiated the circumstances to which Pharaoh reacted when he made his choices, choices to reject the signs God had given him. Had Pharaoh been open to those signs, his heart would have been softened, not hardened by them.

In your own experience with the Lord, have you ever felt a hardening of your heart to the Holy Spirit? Think through what caused it. If you didn’t find that concept frightening then (after all, that’s part of what having a hard heart is all about), how do you view it now? What is the way of escape? *(See 1 Cor: 10:13.)*

Further Thought: “Iniquitous practices had become so prevalent among all classes that the few who remained true to God were often tempted to lose heart and to give way to discouragement and despair. It seemed as if God’s purposes for Israel were about to fail and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah.

“In the face of such conditions it is not surprising that when, during the last year of Uzziah’s reign, Isaiah was called to bear to Judah God’s messages of warning and reproof, he shrank from the responsibility. He well knew that he would encounter obstinate resistance. As he realized his own inability to meet the situation and thought of the stubbornness and unbelief of the people for whom he was to labor, his task seemed hopeless. Should he in despair relinquish his mission and leave Judah undisturbed to their idolatry? Were the gods of Nineveh to rule the earth in defiance of the God of heaven?”—Ellen G. White, *Prophets and Kings*, pp. 306, 307.

Discussion Questions:

- 1 If a skeptic or an atheist were to challenge you with the question, “How can you show that your God is in charge?” what would you answer?
- 2 If God is in charge, why do innocent people suffer? Does Isaiah 1:19, 20 mean that *in the present* life only good things are supposed to happen to God’s faithful people and only bad things happen to those who rebel? (Compare with Job 1, 2, Psalm 37, Psalm 73.) Can we reconcile our understanding of God’s character with the bad that happens to people? Do we need to?
- 3 In Isaiah 6, why are there so many connections to the Day of Atonement? Consider the fact that on this yearly judgment day God purified His people by cleansing sin from loyal ones (*Lev. 16:30*) and purging out the disloyal (*Lev. 23:29, 30*).

Summary: At a time of insecurity, when the weakness of human leadership was painfully obvious, Isaiah was given a grand vision of the supreme Leader of the universe. Petrified by inadequacy but purified and empowered by mercy, Isaiah was ready to go forth as God’s ambassador into a hostile world.

Hope in a Plane Crash

By ANDREW MCCHESENEY, Adventist Mission

The world watched in horror when a midair plane collision killed 71 people in Germany in 2002 and, two years later, a grieving father retaliated.

Vladimir Shevil, who was mourning the death of his own daughter to cancer, found hope amid the tragedy. He found Jesus.

Vladimir remembers Nadezhda, whose name means “hope” in Russian, joyfully coming home with a new Bible that someone had given to her at school in their hometown in Moldova. The 15-year-old girl spent hours reading the book, often staying up late at night. Vladimir, an occasional churchgoer, didn’t like his daughter’s interest in the Bible. He accused her of wasting her time and said she would be more productive working in the family’s vegetable garden.

“We don’t need the Bible,” he told her. “We have church.”

Nadezhda didn’t argue and obediently went outdoors to tend to the garden.

Two years later, doctors diagnosed Nadezhda with bone cancer. She spent months in the hospital, and a leg was amputated from the hip. She died in 2001 at the age of 18. Vladimir was devastated, and he pleaded with God for answers. “I don’t think that I was such a bad father,” he prayed.

Amid his sorrow, he heard the news in July 2002 that a DHL cargo plane had collided with a Russian airliner flying 45 Russian schoolchildren to a vacation in Spain, killing everyone on both aircraft. Then in 2004, a Russian father who had lost his wife and two children in the crash tracked down and killed the air traffic controller responsible for monitoring the German airspace where the collision occurred. Watching television news, Vladimir saw a journalist ask the father of a girl who had died in the crash whether he also wanted revenge. “No,” the man said. “I have hope that I will meet my daughter again.”

The words touched Vladimir’s heart. He longed for the same hope.

Shortly afterward, he came home to find his wife waiting with Nadezhda’s Bible. Opening it, she read, “But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus” (*1 Thess. 4:13, 14, NKJV*).

“Here is our hope,” his wife said. “If we believe in God, we will meet our daughter again.”

Today Vladimir is a church deacon, and he joyfully talks about his hope in Jesus’ return. “Thanks to my daughter, we found God,” he said. “We have hope that we will meet our daughter again.”



Part of a 2017 Thirteenth Sabbath Offering helped renovate a retreat center for camp meetings, Pathfinders, and other church activities in Moldova.

Study Focus: *Isaiah 6****Part I: Overview***

The focus of our study during this week is Isaiah 6, particularly the first three verses. The first verse mentions that Isaiah has a vision of the “Lord sitting upon a throne” and that the vision occurs “in the year of King Uzziah’s death.” So, the vision would be dated approximately between 740 and 739 B.C. Why does the prophet refer to the king’s death? Is it a simple historical reference? Isaiah, by alluding to the famous monarch, wants to contrast the human king with the majestic and glorious King of the universe. Among other features, holiness is one of the main features of the sovereign Host. This study is divided into three sections: (1) human splendor, (2) the supreme King, and (3) our holy and glorious Lord.

Part II: Commentary

Human Splendor

Some scholars have suggested that Isaiah’s vision in chapter 6 serves as a linking unit between the previous chapters (1–5) and the rest of the book. For instance, Edward J. Young maintains the idea that the prophet in the first five chapters presents the core of his message, and then he relates his prophetic call.—*The Book of Isaiah: The English Text, With Introduction, Exposition, and Notes* (Grand Rapids, MI: Eerdmans Publishing Company, 1985), vol. 1, p. 233.

The second book of Chronicles furnishes us with a sketch of the reign of the king whose death is mentioned in Isaiah 6. Second Chronicles 26 broadly highlights Uzziah’s glorious career during his 52-year reign over Judah (*2 Chron.* 26:3). Among other notable achievements, the king’s résumé includes: military strategist and the consequent expansion of territories (*2 Chron.* 26:6, 7), the formation of a well-equipped army (*2 Chron.* 26:11–14), the invention of military technology (*2 Chron.* 26:15), material prosperity in its territory (*2 Chron.* 26:9, 10), and his glorious fame (*2 Chron.* 26:15). However, the same record adds a dismal, pernicious detail about the monarch’s life: “But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense” (*2 Chron.* 26:16). Obviously, the priests are opposed to the king’s intention. They warn him that it is not his place to offer incense. They also tell him, “Get out of the sanctuary, for you have been unfaithful and will have no honor from the LORD

God” (2 Chron. 26:18, NASB). (The New American Standard Bible translates the Hebrew expression *kābôd* as “honor.” A common translation is “glory.”) So, instead of glory (*kābôd*), the king will have leprosy (*šāra ‘at*) until his death.

Ellen G. White comments, “Uzziah was filled with wrath that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. Leprosy appeared on his forehead. In dismay, he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper—a living example of the folly of departing from a plain ‘Thus saith the Lord.’ Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven.”—*Prophets and Kings*, p. 304.

Thus, to refer to the death of Uzziah, as Isaiah does, in chapter 6 is to evoke a prosperous and glorious king, perhaps surpassed only by the last two kings of the united monarchy. However, Uzziah’s glory ends in leprosy and therefore in death. Now another king sits on what was once the seat of his glory.

The Supreme King

In contrast to the experience of the famous (but inglorious) King Uzziah, the prophet expresses the glory of the Lord in Isaiah 6:1: “I saw also the LORD sitting upon a throne.” It is well worth noting that all the words that follow the subject, “the LORD,” point to the exalted position of YHWH, King of the universe.

Isaiah here uses the expression “Lord” (*‘ădōnāy*), making it clear that he refers to the sovereign Ruler. This detail helps to heighten the contrast between the Lord and the earthly ruler of Judah. The Lord is (still) sitting upon His throne; in other words, He remains *established* upon His throne. Other kings have, and will, pass away, but the dominion of the King of the universe “is an everlasting dominion, which shall not pass away” (*Dan. 7:14*). The author emphasizes that the Lord is sitting “with the train of His robe filling the temple” (*Isa. 6:1, last sentence, NASB*), which means that the presence of the Lord saturates the temple. In addition, the heavenly beings are worshiping before Him. A similar picture can be seen in Revelation 4:8: “The four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, ‘HOLY, HOLY, HOLY, IS THE LORD GOD, THE ALMIGHTY’ ” (*NASB*).

Our Holy and Glorious Lord

Isaiah 6:3 records that one of the seraphim “cried unto another, and said, Holy, holy, holy, is the LORD of hosts.” It seems that holiness is the expression that the heavenly beings prefer to use in order to refer to the Lord. What does God’s holiness imply?

For some scholars, the holiness of YHWH means the hidden essence of His being, His absolute transcendence, the divine perfection that separates Him from His creation: a distinction both in essence and in character—and His moral majesty.

On the other hand, some think that, in this case, holiness refers to YHWH’s exclusivity for Israel (Teófilo Correa, *La Gloria del Señor en Isaías* [Entre Rios, Argentina: Universidad Adventista del Plata, 2017], p. 123). Although the element of distinction, or *separation*, of God’s holiness is a feature that cannot be denied, one may argue that the word in Hebrew expresses more than mere distinction.

In this matter, we have the witnesses of ancient languages. The equivalent term for the Hebrew word *qāḏōš* (holy) in Akkadian language is *qadāšu*, which means “to be pure, to shine,” among other meanings (Jeremy Black, Andrew George, and Nicholas Postgate, eds., “*qadāšu(m)*,” *A Concise Dictionary of Akkadian* [Wiesbaden: Harrassowitz Verlag, 2000], p. 282). In light of this insight from the extra-biblical witness, an element of incomparability can be inferred because of the essence of God’s nature. Therefore, the Hebrew expression *qāḏōš*, in this case, may refer to the purity, perfection, and hidden glory of YHWH. In other words, holiness is the essence of God’s being; but that essence is not completely hidden because it is revealed, in part, in His glory that fills the whole earth. *Qāḏōš* is parallel with *kāḇôd*. While the first is the essence of God’s being, the second is the manifestation of it. We can likewise infer that as His presence fills the temple, it is His glory that fills the earth. Such is the impact of the Lord’s holiness that Isaiah sees himself as “ruined,” because, according to him, he is unclean. The contrast is clear between him (unclean) and the clean or pure (holy) God.

Part III: Life Application

For Reflection: Fame and splendor are great attractions for many people. King Uzziah is a perfect example of someone who covets both. His intrusion into the temple may be viewed as an audacious performance,

but his actions are against God's revealed will. His behavior is an insult to God and blasphemy to His holy service. Ellen G. White states that "the sin that resulted so disastrously to Uzziah was one of presumption. In violation of a plain command of Jehovah, that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary 'to burn incense upon the altar.'"—*Prophets and Kings*, p. 304.

- 1. If you are in a position of leadership in your church, think about all that your leadership entails. How faithfully do you deal with the sacred things of the Lord?**

- 2. Kings in Isaiah's time do not always walk in the light of the Lord. Isaiah 1:23 describes Israel's rulers thus: "Your rulers are rebels" (NASB). Remember, human beings, sooner or later, will die and fade away. The Lord who rules forever is sitting upon His throne, and He is in control. What does it mean that God is Sovereign? Why should we trust in His dominion?**

- 3. At the beginning of his prophetic ministry, Isaiah receives a vision of the holiness of the Lord. A similar experience happens to Moses when he is called in Horeb (Exod. 3:5, 6). Why is holiness not only the important feature of the essence of the Lord, but also the seal of His work and the mark of His messengers?**

Notes
