

Isaiah 06 - The Call of Isaiah; Confederacy of Rezin & Pekah; The Sign of the Virgin

I. Prophecies of condemnation (Is 1:1—35:10)

(1) Condemnation of Judah (Is 1:1—12:6)

(A) Book of hardening (Is 1:1—6:13)

(e) Isaiah's calling (6:1-13)

(i) Calling (6:1-8)

(a) God's holiness (6:1-4)

(b) Atonement for Isaiah's sin (6:5-7)

(c) Isaiah answers God's call (6:8)

(ii) Ministry (6:9-13)

(a) Spiritual callousness of those to whom Isaiah will minister (6:9-10)

(b) Coming judgment (6:11-13)

Isaiah 6

(e) Isaiah's calling (6:1-13)

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The Vision of the Throne of God

1 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.

1 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.

1 In the year that King Uzziah died, I saw the Lord sitting upon his throne, high and exalted. The train of his robe filled the Temple.

1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

- "...King Uzziah" - same as Azariah (2 Kings 15:1-32)

- "...saw" - ostensibly excluded (Ex 19:21; 20:19; 33:20; Deut 18:16; Judges 13:22; John 1:18)

— According to John 12:41, it was Christ who appeared to him

- "...robe" - *shuwl*, from an unused root meaning to hang down; hem

2 Seraphim were standing above Him, each having six wings: with two *each* covered his face, and with two *each* covered his feet, and with two *each* flew.

2 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.

2 The seraphim stood above him. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he was flying.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Burning (from *saraph* to burn) zeal, dazzling brightness of appearance (2 Kings 2:11; 6:17; Ezek 1:13; Matt 28:3); rapidity in God's service, always characterize the seraphim. The seraphim with six wings and one face differ from the cherubim with four wings (in the temple only two) and four faces (Ezek 1:5-12); but in Rev 4:8 the four living creatures (*zoa*) have each six wings.

- Four faces (Ezek 1:5-12; 10:14)

— Camp of Israel (Num 2)

— Design of Gospels - Matthew, Mark, Luke, John

Throne Room Angels

- Cherubim (Ezek 1; 10; Rev 4)
- Seraphim - Is 6 only
- Ophanim ("wheels") - Ezek 1; 10 are angelic beings associated with the Throne of God
- Cherubim (Gen 3:24; Ezek 28; Is 14:13)
- God is spoken of as He "Who dwelleth between the Cherubim" (as on the Mercy Seat above the Ark of the Covenant)

3 And one called out to another and said, "Holy, Holy, Holy, is the LORD of armies. The whole earth is full of His glory."

3 And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory."

3 They kept on calling to each other: "Holy, holy, holy is the LORD of the Heavenly Armies! The whole earth is full of his glory!"

3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

4 The foundations of the thresholds quaked at the sound of those who kept calling out, and the Temple was filled with smoke.

4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

(b) Atonement for Isaiah's sin (6:5-7)

5 Then I said, "Woe to 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 armies."

5 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."

5 "How terrible it will be for me!" I cried, "because I am ruined! I'm a man with unclean lips, and I live among a people with unclean lips! And my eyes have seen the King, the LORD of the Heavenly Armies!"

5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

- Many "Jehovah passages" in the OT are applied to Jesus in the NT: Ps 102:12,25-27 (Heb 1:10-12); Ex 3:14 (John 8:58; 18:5-6); Is 6:5 (John 12:41); Deut 10:17 (1 Tim 6:15); Is 6:1,8-10 (John 12:39-40); Is 53:1 (John 12:38); Ps 110:1 (Matt 22:41-45; Mark 12:35-37; Luke 20:41-44; Acts 2:34-36; Heb 1:13)

The Calling of Isaiah

6 Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs.

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6 Then one of the seraphim flew to me, carrying a burning coal in his hand that he had taken from the altar with tongs.

6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 He touched my mouth *with it* and said, "Behold, this has touched your lips; and your guilt is taken away and atonement is made for your sin."

7 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."

7 He touched my mouth and said, "Look! Now that this has touched your lips, your guilt is taken away, and your sins atoned for."

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

(c) Isaiah answers God's call (6:8)

8 Then 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!"

8 Then 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!"

8 Then I heard the voice of the LORD as he was asking, "Whom will I send? Who will go for us?"

"Here I am!" I replied. "Send me."

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.

(ii) Ministry (6:9-13)

(a) Spiritual callousness of those to whom Isaiah will minister (6:9-10)

9 And He said, "Go, and tell this people: 'Keep on listening, but do not understand; And keep on looking, but do not gain knowledge.'

9 He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.'

9 "Go!" he responded. "Tell this people: "'Keep on hearing, but do not understand; keep on seeing, but do not perceive.'

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 "Make the hearts of this people insensitive, Their ears dull, And their eyes blind, So that they will not see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

10 "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

10 Dull the mind of this people, deafen their ears, and blind their eyes. By doing so, they won't see with their eyes, hear with their ears, understand with their minds, turn back, and be healed."

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

- John 12:40: He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

— Many “Jehovah passages” in the OT are applied to Jesus in the NT. These include: Ps 102:12,25-27 (Heb 1:10-12); Ex 3:14 (John 8:58; 18:5-6); Is 6:5 (John 12:41); Deut 10:17 (1 Tim 6:15); Is 6:1,8-10 (John 12:39-40); Is 53:1 (John 12:38); Ps 110:1 (Matt 22:41-45; Mark 12:35-37; Luke 20:41-44; Acts 2:34-36; Heb 1:13).

- Isaiah’s New Commission: v9-10 are quoted 7x in the NT: Matt 13:14-15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26; Rom 11:8

— See notes on all passages, plus **Isaiah’s References to Divine Hardening** in [Divine Hardening of the Heart](#).

- It is a repeated warning that reminds the unsaved not to take their spiritual opportunities lightly

Another Key Lesson

(1) They would not believe (John 12:37) though they had seen the evidence for His divine Sonship.

(2) They could not believe (John 12:39) because their hearts became hard and their eyes blind.

(3) Therefore, God said, “They should not believe” (John 12:39) because they had spurned His grace!

Is 53:1 had foretold their unbelief, and Is 6:10 their hardness of heart. Note that John 12:40, which quotes Is 6:10, states that God blinds the eyes and hardens the hearts of those who persist in rejecting Christ! (Cf. 2 Thess 2:11-12)

(b) Coming judgment (6:11-13)

11 Then I said, “Lord, how long?” And He answered, “**Until** cities are devastated *and* without inhabitant, Houses are without people And the land is utterly desolate,

11 Then I said, “Lord, how long?” And He answered, “Until cities are devastated *and* without inhabitant, Houses are without people And the land is utterly desolate,

11 Then I asked, “For how long, LORD?” He replied: “Until cities lie waste, without inhabitants, and houses without people; and the land becomes utterly desolate.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

- "...Until" - implies an eventual restoration

12 The LORD has completely removed people, And there are many forsaken places in the midst of the land.

12 "The LORD has removed men far away, And the forsaken places are many in the midst of the land.

12 Until the LORD removes people far away, and there are many empty places in the middle of the land.

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

13 "Yet there will still be a tenth portion in it, And it will again be *subject* to burning, Like a terebinth or an oak Whose stump remains when it is cut down. The holy seed is its stump."

13 "Yet there will be a tenth portion in it, And it will again be *subject* to burning, Like a terebinth or an oak Whose stump remains when it is felled. The holy seed is its stump."

13 Even though a tenth of its people remain in it, it will once again be burned, like a terebinth or an oak tree, the stump of which, though the tree has been felled, still contains holy seed."

13 But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

Geopolitical Tensions

When Is 7 opens, Syria had already come down to Israel and its armies were encamped on Israel's soil, some three days march from the territory of Judah. The rising threat of Assyria looms large on the geopolitical horizon, prompting Rezin, king of Syria, and Pekah, king of Israel, to attempt an anti-Assyrian coalition, hoping to engage Ahaz, king of Judah, if possible. However, Ahaz refuses to join. The two kings of the north prepare to compel Ahaz...