

Isa 6:1-13; 7:10-16
May 30, 2021

Isaiah's vision of the Lord 6:1-13

Isa 6:1 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.

Isaiah opens this chapter on a very doleful note taking us to the funeral of Uzziah. Uzziah has been a good king. Now he is dead.

Uzziah brought the Philistines, the Arabians, and the Ammonites into subjection. He had ruled for fifty-two years, and the nation had been blessed materially during that period according to God's promise.

In the year that King Uzziah died, Isaiah may have thought:

Good King Uzziah is dead, and things are going to get worse now. Israel will be taken captive.

Prosperity will cease. A depression will come, and famine will follow.

Probably in that frame of mind Isaiah does what we all should do - he goes into the temple.

He goes to the proper place, the place where he could meet with God.

As Ps 11:4 say's "The LORD is in His holy temple; the LORD'S throne is in heaven" ...

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple"—God is on the throne.

Isaiah has already told us not to put confidence in man, whose breath is in his nostrils (Isa 2:22).

When man exhales, he doesn't know for sure that he ever will be able to inhale again. A man can have a heart attack and die, just like that. Don't put your confidence in man. Old King Uzziah is dead. Yes, it is true, and the throne looks pretty bleak right now but behind the earthly throne is the heavenly throne. Isaiah sees the Lord sitting upon a throne.

When we are in despair, like Isaiah, we need a fresh vision of the throne of God, we need to see the Lord, sitting exalted on His throne, in control of our lives. He knows the circumstances surrounding us.

When Isaiah goes into the temple, he finds that the Lord is still on the throne. We need to be reminded that God is still on the throne in our day. He still hears and answers prayers. He is still doing wonderful things.

Isaiah also finds out that God is high and lifted up and that His train fills the temple.

Compare this vision with John's in Rev 4:5-11.

Isa 6:2 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.

Seraphim are around the throne of God. *Seraph* means "to burn." It is the word used in connection with the sin offerings and judgment. (Ps 104:4. Ezk 1:4. Heb 1:7)

They cover their face and feet; cover = has the meaning "to hide" that leads to the sense, forgive. In the well-known verse, Ps 32:1, "cover," is paralleled by "forgive".

Speaks of God's holiness and righteousness. (Those who covered their face in His presence Gen 17:3. Ex 3:6. 1Ki 19:13. Ps 89:7)

Isa 6:3 And one called out to another and said, “Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.”

This pictures the holiness of our God (Rev 4:8-9; 15:3-4).

Ex 15:11 “Who is like You among the gods, O LORD? Who is like You, majestic in holiness” ...

Isa 6:4 And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

This pictures the glory of God as when:

The tabernacle was dedicated Ex 40:34.

The temple was dedicated 1Ki 8:10-12. 2Chr 5:13-14.

John also sees the glory of God filling the temple Rev 11:19; 15:8.

Isa 6:5 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.”

Isaiah sees himself as he really is in the presence of God - undone. It reveals to him his condition. When he had seen God, he could see himself.

Isaiah realizes that he has unclean lips.

Jas 3:2 For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. (Jas 3:2-12)

If we walk in the light of His Word, we are going to see exactly what Isaiah saw – that we are undone and men of unclean lips.

1Jn 1:7-10 but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses [keeps on cleansing] us from all sin. 8 If we say that we have no sin, we are deceiving ourselves and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar and His word is not in us.

You will find that other men had the same reaction when they came into the presence of God:

John, on the Isle of Patmos, wrote, “when I saw him, I fell at his feet like a dead man.” (Rev 1:17).

Daniel experience was similar will when he saw the Lord (Dan 10:8-9).

That was also the experience of Saul of Tarsus, who became Paul the apostle. After Paul met the Lord, he no longer saw himself as a self-righteous Pharisee, but as a lost sinner in need of salvation. He then could say, “But what things were gain to me, those I counted loss for Christ” (Phil. 3:7). He saw his need of Jesus Christ.

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

This “live coal” has come from the burnt altar where sin had been dealt with. In the next chapter we will see the prediction of the birth of Christ, but it is not the incarnation of Christ that saves us, it is His death upon the cross. For this reason, Isaiah needs the live coal from off the burnt altar, which is symbolic of Christ’s death. This living coal represents the cleansing blood of Christ that keeps on cleansing us from all sin.

Isa 6:7 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.”

Isaiah is a man of unclean lips, and the condition for cleansing is confession:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1Jn 1:9).

This glowing coal is symbolic of the Lord Jesus Christ. He was the One high and lifted up on the throne, and He was the One lifted up on the cross.

It is absolutely essential that He be lifted up, because He came down to this earth and became one of us that He might become “... the Lamb of God which takes away the sin of the world” (Jn 1:29).

The lips of Isaiah are cleansed. When the lips are cleansed, it means that the heart is cleansed also.

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

Rev 1:5 ... To Him who loves us and released us from our sins by His blood

Man’s responsibility is to confess his sinfulness and his inability to please God. Therefore, we need to have the redemption of Christ applied to our lives again, and again, and again.

Isa 6:8 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!”

Up to this time Isaiah had not heard the call of God.

Many Christians have never felt like they were called to do anything for God because they have never been cleansed. They have not seen this great need as Christians.

Isaiah heard God’s call: “Whom shall I send, and who will go for us?”

We have both the singular and the plural in this verse, and I believe it sets forth the Trinity.

Isaiah’s response was, “Here am I; send me.”

Isaiah heard God’s call for the first time and responded to it, as a cleansed individual will do.

Isa 6:9 He said, “Go, and tell this people: ‘Keep on listening, but do not perceive; Keep on looking, but do not understand.’

The message Isaiah is told to give is very, very strange. “This people” means, of course, the nation of Israel.

Isa 6:10 “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.”

Their hearts had become insensitive = fat; it is used ten times. It is used to convey the idea of prosperity and well-being.

Their ears dull = to be heavy, be insensible, be dull.

Their eyes dim = to be smeared over, be blinded

Isaiah’s job was to take a message of light to the people. Light merely reveals the blindness of the people. In darkness they do not know if they are blind or not.

Jesus quotes this verse to describe the people of His day (Mt 13:14-15; Jn 12:40). As does the apostle Paul with those of his generation who reject the gospel (Ac 28:26-27).

Isa 6:11-12 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, 12 “The LORD has removed men far away, And the forsaken places are many in the midst of the land.

Isaiah is dismayed at the message and wonders when it will end. Essentially, judgment is now inevitable; God must follow through on the punishment that they deserve.

Isa 6:13 “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.”

Ten percent will remain after judgment (Isa 1:7-9; Rom 11:16-29). Isaiah emphasizes that a remnant of Israel is left only because of God’s grace

“stump remains” = A foreshadowing of the messianic promise of 11:1. The messiah will come from the remnant of Israel and fulfill Israel’s obligation to the covenant in a way that they never could.

“The holy seed is its stump.” = a messianic promise

Gal 3:16 Now the promises were spoken to Abraham and to his seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your seed,” that is, Christ.

Gal 3:19 Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.

The Child Immanuel 7:10-16

Then the LORD spoke again to Ahaz, saying, 11 “Ask a sign for yourself from the LORD your God; make it deep as Sheol or high as heaven.” 12 But Ahaz said, “I will not ask, nor will I test the LORD!” 13 Then he said, “Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? 14 “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel. 15 “He will eat curds and honey at the time He knows enough to refuse evil and choose good. 16 “For before the boy will know enough to refuse evil and choose good, the land whose two kings you dread will be forsaken.

Ahaz tries the patience of God by not asking for sign (vs. 10-13)

God gives the answer of the sign of the virgin’s birth (vs. 14-16)
Fulfilled in Mt 1:23

His name is Immanuel = God is with us.

Jn 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. (Isa 9:6; Rev 21:3)

The boy knew enough to refuse evil and choose good.

Ps 22:9-10 Yet You are He who brought me forth from the womb; You made me trust when upon my mother’s breasts. 10 Upon You I was cast from birth; You have been my God from my mother’s womb.

Heb 5:7-9 In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety. 8 Although He was a Son, He learned obedience from the things which He suffered. 9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

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