

## QUOTATIONS

“Chapter 6 towers like a majestic peak over the surrounding terrain and is clearly of central importance for the message of the book. It was in this encounter with the LORD that Isaiah’s understanding of both God and his own mission was crystalized. It stands centrally within chapters 1 - 12 and is intimately related to both what precedes and what follows” (Webb 1996: 58).

“The connections with what follows are more obvious. Chapters 1- 5 were very general in character, laying out the broad themes of judgment and salvation without relating them to specific historical events. But chapters 7 - 12 show how the judgment passed on Israel by the LORD in chapter 6 began to be worked out in the specifics of the historical circumstances of Judah and Jerusalem. In particular the hardening foreshadowed in 6:10 is at once reflected in Ahaz’s response to Isaiah in chapter 7. In chapters 7 - 11 the faithless nation is cut down, but a stump remains (11:1), and from that stump life springs anew, as anticipated somewhat enigmatically in 6:13” (Webb 1996: 58).

“On the one hand, chs. 1-5 have raised a serious problem. Sinful, arrogant Israel is going to be the holy people of God to whom the nations will come to learn of God.... But how can this be? Ch. 6 provides the solution. Sinful Israel can become servant Israel when the experience of Isaiah becomes the experience of the nation. When the nation has seen itself against the backdrop of God’s holiness and glory, when the nation has received God’s gracious provision for sin, then she can speak for God to a hungry world” (Oswalt 1986: 174-75).

“People who presume upon God’s mercy because of their supposed goodness will fail to receive his forgiveness, but those who perceive the holiness of God will quickly acknowledge their great guilt and experience his atoning love” (Smith 2007: 193).

“The prophet is saying that the disease of pride and rebellion has gone so deeply that they will simply misperceive the truth of what they hear (cf. 2 Tim. 3:7)” (Oswalt 1986: 189).

“Typically of Isaiah, hope is the unexpected fringe attached to the garment of doom. The comparison with the felled trees starts by appearing to describe the meagre remains...but suddenly it is found not to be the conclusion of the earlier sentence but the start of a new thought: within the stump there is life!” (Motyer 1993: 79-80).

“The sequential relationship of the elements ought not to be overlooked. Each element leads to the next. The king’s death prepares the way for the vision of God; the vision of God leads to self-despair; self-despair opens the door to cleansing; cleansing makes it possible to recognize the possibility of service; the total experience then leads to an offering of oneself” (Oswalt 1986: 186).

## SOURCES CITED

J. Alec Motyer, *The Prophecy of Isaiah*, 1993.

John N. Oswalt, *Isaiah*, NIV Application Commentary, 2003.

Gary V. Smith, *Isaiah 1-39*, New American Commentary, 2007.

Barry G. Webb, *The Message of Isaiah*, The Bible Speaks Today, 1996.

## ISAIAH 6: THE DIVINE THRONE ROOM

(NIV) In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple.<sup>2</sup> Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.<sup>3</sup> And they were calling to one another:

“Holy, holy, holy is the LORD Almighty;  
the whole earth is full of his glory.”

<sup>4</sup>At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

<sup>5</sup>“Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty.”

<sup>6</sup>Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. <sup>7</sup>With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.”

<sup>8</sup>Then I heard the voice of the Lord saying, “Whom shall I send? And who will go for us?”

And I said, “Here am I. Send me!”

<sup>9</sup>He said, “Go and tell this people:

“ ‘Be ever hearing, but never understanding;  
be ever seeing, but never perceiving.’

<sup>10</sup>Make the heart of this people calloused;  
make their ears dull  
and close their eyes.

Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts,  
and turn and be healed.”

<sup>11</sup>Then I said, “For how long, O Lord?”  
And he answered:

“Until the cities lie ruined  
and without inhabitant,  
until the houses are left deserted  
and the fields ruined and ravaged,  
<sup>12</sup>until the LORD has sent everyone far away  
and the land is utterly forsaken.

<sup>13</sup>And though a tenth remains in the land,  
it will again be laid waste.  
But as the terebinth and oak  
leave stumps when they are cut down,  
so the holy seed will be the stump in the land.”

## OUTLINE

### I. ISAIAH'S ENCOUNTER WITH THE HOLY ONE OF ISRAEL (vv. 1-7)

#### A. Absolute Holiness of God (vv. 1-4)

Link to book: 26x in Isaiah God is called the "Holy One of Israel" (only 6x elsewhere in OT)

King Uzziah: 792-740 BC

Seraphim=Seraphs (im=s; ~~Seraphims~~): "burning ones"

Other visions of God: Ezekiel 1; Revelation 4-5

#### B. Utter Sinfulness of Israel (v. 5)

Link to chapters 1-5: Israel's guilt has been graphically revealed

#### C. Gracious Provision of Atonement (vv. 6-7)

Link to chapters 1-5: Major conflict between Israel's failure and Israel's future solved here (in limited detail)

### II. ISAIAH'S COMMISSION TO THE NATION OF ISRAEL (vv. 8-13)

#### A. Prophetic Purpose: Hardening of Israel (vv. 8-10)

Link to chapters 7-12: Isaiah speaks, King Ahaz rejects (ch. 7)

John 12:39-41 (NIV)

<sup>39</sup>For this reason they could not believe, because, as Isaiah says elsewhere:

<sup>40</sup> "He has blinded their eyes  
and deadened their hearts,  
so they can neither see with their eyes,  
nor understand with their hearts,  
nor turn—and I would heal them."

<sup>41</sup>Isaiah said this because he saw Jesus' glory and spoke about him.

#### B. Certain Judgment: Exile (vv. 11-13a)

Link to chapters 7-55: Exile begins with Assyria (chs. 7-12) but return is from Babylon (chs. 40-55)

#### C. Faint Hope: Holy Seed (v. 13b)

Link to chapters 7-66: Seed is holy/God is holy (6:3). Stump is a child growing in poverty (ch. 7) in a land of darkness (chs. 8-9) and comes forth as a shoot from the stump of Jesse (ch. 11), etc.