

Isaiah 6
February 18, 2018

Open with Prayer

HOOK:

Q: How do you know when God is inviting you to serve Him in a certain ministry? [Let people engage]

True or False: When you hear His call, saying “no” is not even an option. [Let people struggle with this]

Transition: As we study this chapter, your mind might wander around a bit. As you read Isaiah’s story of the Lord, you might ask yourself, “Has God revealed Himself to me and invited me to participate with Him in a particular role and missed it?” Or, perhaps you will find yourself struggling with your worthiness to be used by the Lord. If you think you’re unworthy, you might not ever say, “Here am I. Send me.” Or, you may be quite comfortable in how you hear God’s voice in your life, but you might wonder if you’re keeping yourself spiritually fit to serve Him. There are so many camera angles to this story line, but allow the Spirit to lead your thinking as we go along.

As you do that, consider that all of us can say, “Here am I, send me” by recognizing the STEPS involved when the Lord commissions His children to serve Him. Someone read Isaiah Chp 6.

BOOK (NIV 1984):

V.1:

- In the year that King Uzziah (one of Judah’s greatest leaders) died (740 BC), I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the (heavenly) temple.

V.2:

- Above him were seraphs (only place in Sx we see seraphs), each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying.

V.3:

- And they were calling to one another: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory.”

V.4:

- At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke.

V.5:

- “Woe to me!” (He saw himself and his sinfulness) 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.”

V.6:

- Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar.

V.7:

- With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.”

V.8:

- 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!**” (He saw the need)

V.9:

- He said, “Go and tell this people: “‘Be ever hearing, but never understanding; be ever seeing, but never perceiving.’”

V.10:

- Make the heart of this people calloused (blindness - nation could not see); 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.”

V.11:

- 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,

V.12:

- until the LORD has sent everyone far away and the land is utterly forsaken.

V.13:

- 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. (a remnant will survive)”

Process Observations/Questions:

Q V.1: What three things initially strike Isaiah in his vision in v.1? [The Lord was seated on a throne; He was high and exalted; the train of His robe filled the temple]

Q: What is the significance of seeing the Lord seated on a throne? [We’re reminded that Christ is the King of Kings! The true king of Israel is still reigning as the Sovereign of the universe.]

Q: What is the significance of seeing the Lord high and exalted? [It represented His position before the nation.]

Q: What is the significance of seeing the train of the Lord’s robe filling the temple? [It speaks of His royalty and majesty.]

Q V.2-4: What does Isaiah notice? [Seraphs, angelic beings, were above the Lord, with wings covering their faces saying, “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory. Their voices shake the doorposts and thresh holds while the temple fills with smoke.]

Q: Now put yourself in Isaiah’s shoes. How would you feel if you observed what he observed? [Scared because you saw His face? Unworthy to be in His presence? Humbled?]

Q V.5: What was Isaiah’s reaction? [**“Woe to me!”** (He saw himself and his sinfulness) 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. When we see the purity of God's holiness, human sin is all the more evident!]

Q: When he says, "I am a man of unclean lips and among a people of unclean lips," what does he mean? [He's a sinner just like the people he has been addressing in Chp 1-5. He and the people of God have a heart problem.]

Q: Why is it important that Isaiah identify with the Israelite nation? [The most effective ministers are ones who see that they are no better than the people they serve.]

Q: So let's pause and see if we can identify the first two steps of being commissioned by the Lord. What STEPS do you see?

- First, we have to *see the Lord*. If we're not seeking Him, we can miss Him.
- Second, when we're in the presence of a Holy God, we must *admit our sinfulness*.

Q V.6-7: How did the seraphs respond to Isaiah's confession that he's a sinner? [They took a burning coal and touched his mouth and announced that his guilt was removed and that his sins were atoned for.]

Q V.8: So once he was cleansed by the Lord through the seraphs, what happens next? [He heard the Lord ask, "Whom shall I send? And who will go for us?"]

Q: Do you think the Lord didn't know who would go? [No, he only *hoped* someone would respond]

Q: Why do you think the Lord posed the question instead of just saying, "Isaiah, I need you to be my messenger?" [The Lord wanted to give Isaiah the opportunity to respond.]

Q V.9-10: Why was Isaiah sent to people who couldn't see, hear, or understand spiritually? [To accentuate the fact that Israel *could* not believe because they *would* not believe.]

Q: Does God deliberately make sinners blind, deaf, and hard-hearted? [No. but the truth is that the more people *resist* God's truth, the less able they are to *receive* God's truth.]

Observation: I wonder if Isaiah had any remorse for saying "Here am I send me" after learning that his messages would be ignored. I have to believe that he thought his ministry would result in the nation's cleansing. But that was clearly not going to be case.

Q: So let's look at the STEPS again. First, Isaiah saw God and His holiness during his encounter with Him. Second, he saw his own need to confess his sinfulness and was cleansed of his sins. What were the next STEPS in commissioning Isaiah?

- He saw the Israelites need for the Lord, so he volunteered to minister to the people.
- Isaiah listened for the Lord's "marching orders."

Q V. 11: I love this verse. After receiving his marching orders, what does Isaiah ask the Lord? ["How long, O Lord." Presupposition: I know how to make my listeners deaf to your message!]

Q V.11b-13: How did the Lord answer? [Until the land is ruined and the people are taken off to exile.]

Q: If you were Isaiah, how enthusiastic would you be to know that your impact on the nation of Israel will look like a "failure?" [Let people engage.]

LOOK:

God is always looking for willing workers. There is an even greater need for laborers today, and we have tremendous opportunities for sharing the Gospel with a lost world. Are you one of God's willing volunteers? "Go and tell" is still God's command to His people (v. 9; see Matt. 28:7; Mark 5:19). He is waiting for us to reply, "Here am I; send me."

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *Be Comforted* (pp. 28–30). Wheaton, IL: Victor Books.

4. What Isaiah experienced (Isa. 6:1–13)

Anyone reading Isaiah's first two messages might be inclined to ask, "What right does this man have to pronounce judgment on the leaders of our land and the many worshipers in the temple?" The answer is in this chapter: Isaiah's account of his call to ministry. Before he announced any "woes" on others, he first confessed his own sin and said, "Woe is me!" He saw the Holy One of Israel, and he could not keep silent. Note four stages in Isaiah's experience with God.

Sight: He saw the Lord (Isa. 6:1–4). We assume that Isaiah was in the temple when this marvelous event occurred, but we cannot be sure. The temple referred to in verse 1 is the heavenly temple, rather than Solomon's temple. King Uzziah died in 740 B.C. and was one of Judah's greatest leaders, even though in his latter years he was disciplined for disobeying God (2 Chron. 26:16–21). A great king may have left his throne on earth, but the greatest King was still seated on the throne of heaven. According to John 12:41, this was the Lord Jesus Christ.

Only here are the seraphim mentioned in Scripture. The Hebrew word means "to burn" and relates these creatures to the holiness of God. This is why they repeat, "Holy, holy, holy" before the throne of God. Some students think that the seraphim are the "living creatures" described in Revelation 4:6–9.

When I was the radio speaker on "Songs in the Night" from the Moody Church in Chicago, I often received clippings from listeners, items they thought might be useful on the weekly broadcast. Most of them I have forgotten, but a few of them still stick in my mind. One of the best was, "When the outlook is bleak, try the uplook!"

For young Isaiah, the outlook was bleak. His beloved king had died, his nation was in peril, and he could do very little about it. The outlook may have been bleak, but the uplook was glorious! God was still on the throne and reigning as the Sovereign of the universe! From heaven's point of view, "the whole earth" was "full of His glory" (Isa. 6:3; see Num. 14:21–22; Ps. 72:18–19). When your world tumbles in, it is good to look at things from heaven's point of view.

Insight: He saw himself (Isa. 6:5–7). The sight of a holy God, and the sound of the holy hymn of worship, brought great conviction to Isaiah's heart; and he confessed that he was a sinner. Unclean lips are caused by an unclean heart (Matt. 12:34–35). Isaiah cried out to be cleansed inwardly (Ps. 51:10), and God met his need. If this scene had been on earth, the coals would have come from the brazen altar where sacrificial blood had been shed, or perhaps from the censer of the high priest on the Day of Atonement (Lev. 16:12). Isaiah's cleansing came by blood and fire, and it was verified by the word of the Lord (Isa. 6:7).

Before we can minister to others, we must permit God to minister to us. Before we pronounce "woe" upon others, we must sincerely say, "Woe is me!" Isaiah's conviction led to confession, and confession led to cleansing (1 John 1:9). Like Isaiah, many of the great heroes of faith saw themselves as sinners and humbled themselves before God: Abraham (Gen. 18:27), Jacob (32:10), Job (Job 40:1–5), David (2 Sam. 7:18), Paul (1 Tim. 1:15), and Peter (Luke 5:8–11).

Vision: He saw the need (Isa. 6:8). The nation needed the Lord, and the Lord wanted a servant to minister to the people. Isaiah volunteered to be that servant. He did not discuss his call

with the Lord, as did Moses (Ex. 3:11–4:15) and Jeremiah (Jer. 1:4ff), but accepted the appointment and made himself available to his Master.

Never underestimate what God can do with one willing worker. There is an even greater need for laborers today, and we have tremendous opportunities for sharing the Gospel with a lost world. Are you one of God's willing volunteers?

Blindness: The nation could not see (Isa. 6:9–13). The Lord did not give His servant much encouragement! Isaiah's ministry would actually make some people's eyes more blind, their ears more deaf, and their hearts more calloused. Verses 9–10 are so important that they are quoted six times in the New Testament (Matt. 13:13–15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:25–28; Rom. 11:8). God does not deliberately make sinners blind, deaf, and hard-hearted; but the more that people *resist* God's truth, the less able they are to *receive* God's truth. But the servant is to proclaim the Word no matter how people respond, for the test of ministry is not outward success but faithfulness to the Lord.

God told Isaiah that his ministry would end in seeming failure, with the land ruined and the people taken off to exile (Isa. 6:11–12). *But a remnant would survive!* It would be like the stump of a fallen tree from which the shoots ("the holy seed") would come, and they would continue the true faith in the land. Isaiah needed a long-range perspective on his ministry or else he would feel like he was accomplishing nothing.

"Go and tell" is still God's command to His people (v. 9; see Matt. 28:7; Mark 5:19). He is waiting for us to reply, "Here am I; send me."

Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 1, pp. 1043–1046). Wheaton, IL: Victor Books.

8. ISAIAH'S COMMISSION (CHAP. 6)

Though this is one of the better-known chapters in the Book of Isaiah, at least three problems in it have caused debate among Bible students.

The first problem concerns the chronological relationship of chapter 6, which records God's call of Isaiah, to the preceding five chapters on judgment and deliverance. Did Isaiah minister for a period of time before being commissioned, or is this chapter out of order chronologically but in order logically? Some have argued that since the vision occurred "in the year that King Uzziah died" (v. 1) Isaiah must have had some previous ministry (chaps. 1–5) since he is said to have ministered *during* the reign of Uzziah (1:1). It can be countered, however, that Isaiah saw this vision anytime up to 12 months before the king's death. In that sense then his vision *was* "in" Uzziah's reign.

It is possible, as some suggest, that Isaiah, seeing the sinful condition of the nation (chaps. 1–5), set himself apart from that nation until he saw the vision of God and then realized that he too was part of the sin problem. He also was "a man of unclean lips" (6:5).

On the other hand it is possible that the vision and commissioning of chapter 6 came *before* he delivered the messages in chapters 1–5 and that he recorded this experience here as a fitting logical climax to the stinging indictment in those chapters. Chapter 6 emphasizes the extreme depravity of the nation, contrasting it with God's holiness. Here Isaiah also emphasized that the people lacked spiritual insight and would not turn from their sinful condition.

A second problem pertains to whom Isaiah saw. Isaiah "saw the LORD" (v. 1), whom he called "the LORD Almighty" (v. 3) and "the King, the LORD Almighty" (v. 5). Because the

Apostle John wrote that Isaiah “saw Jesus’ glory” (John 12:41), Isaiah may have seen the preincarnate Christ, who because of His deity is the Lord. The prophet did not see the very essence of God for no man can see Him (Ex. 33:18; John 1:18; 1 Tim. 6:16; 1 John 4:12) since He is invisible (1 Tim. 1:17). But there was no problem in Isaiah’s seeing God in a vision or a theophany, much as did Ezekiel (Ezek. 1:3–28), Daniel (Dan. 7:2, 9–10), and others.

A third problem is related to the fact that Isaiah’s vision was in the temple (Isa. 6:1). Was Isaiah there because he was a priest? Jeremiah was the son of a priest (Jer. 1:1) and Ezekiel was a priest (Ezek. 1:3), but the Book of Isaiah says nothing about Isaiah being of priestly lineage. If he were not carrying out priestly duties he may have been a worshiper there when he saw the heavenly vision. Or perhaps he, like Ezekiel (Ezek. 8:1–4), was not physically in the temple but was transported there in a vision.

a. Isaiah’s vision of the Lord (6:1–4)

6:1. Since Isaiah ministered during **King Uzziah’s** reign (1:1) Isaiah’s vision of God **in the year ... Uzziah died** would have occurred within the 12 calendar months before or after the king’s death in 739 B.C. If the vision occurred *before* Isaiah began his ministry then obviously the vision was before the king’s death. However, if the vision came sometime *after* the prophet’s ministry started-see comments earlier under “B. Isaiah’s commission (chap. 6)”-then Isaiah could have seen the vision within the calendar year (739 B.C.) either shortly before or shortly after the king died.

This time notation points to a contrast between the human king and the divine King (v. 5), God Himself and to some contrasts between Uzziah and Isaiah. In Uzziah’s long (52-year), prosperous reign (2 Chron. 26:1–15) many people were away from the Lord and involved in sin (2 Kings 15:1–4; **Uzziah** is also called Azariah). By contrast, God is holy (Isa. 6:3). In pride, Uzziah disobediently entered the temple (insensitive to the sin involved) and was struck with leprosy which made him ceremonially unclean (2 Chron. 26:16–20). Isaiah, however, was sensitive to sin, for he stated that he and his people were spiritually unclean (Isa. 6:5). Though Uzziah was excluded from the temple (2 Chron. 26:21) Isaiah was not.

Three things struck Isaiah about God: He was **seated on a throne**, He was **high and exalted**, and **the train of His robe filled the temple**. In the most holy place of the temple in Jerusalem, God’s glory was evident between the cherubim on the atonement cover over the ark of the covenant. Therefore some Israelites may have erroneously thought that God was fairly small. However, Solomon, in his dedicatory prayer for the new temple, had stated that no temple could contain God and that in fact even the heavens could not contain Him (1 Kings 8:27). Therefore Isaiah did not see God on the ark of the covenant, but on a throne. Almost 150 years later Ezekiel had a similar experience. He envisioned God being borne along on a great chariot throne by living creatures called cherubim (Ezek. 1). To Isaiah, the throne emphasized that **the Lord** is indeed the true King of Israel.

God’s being “high and exalted” symbolized His position before the nation. The people were wanting God to work on their behalf (Isa. 5:19) but He *was* doing so, as evidenced by His lofty position among them.

The Lord’s long robe speaks of His royalty and majesty. His being in the temple suggests that though He hates mere religiosity (1:11–15) He still wanted the nation to be involved in the temple worship. The temple and the temple sacrifices pictured the righteous dealings of the sovereign God with His covenant people.

6:2–4. **Seraphs**, angelic beings who were **above** the Lord, are referred to in the Scriptures only here. “Seraphs” is from *śārap*, which means “to burn,” possibly suggesting that they were ardent in their zeal for the Lord. It is also noteworthy that one of the seraphs took a *burning* coal to Isaiah (v. 6). They had **six wings** (the four living creatures Ezekiel saw each had four wings, Ezek. 1:5, 11). Covering **their faces** with **two wings** indicates their humility before God. Their covering **their feet** with **two** other wings may denote service to God, and their **flying** may speak of their ongoing activity in proclaiming God’s holiness and glory.

In **calling to one another** the seraphs, whose number is not given, were proclaiming that **the LORD Almighty** is **holy**. The threefold repetition of the word **holy** suggests supreme or complete holiness. This threefold occurrence does not suggest the Trinity, as some have supposed. The Trinity is supported in other ways (e.g., see comments on Isa. 6:8). Repeating a word three times for emphasis is common in the Old Testament (e.g., Jer. 22:29; Ezek. 21:27). The seraphs also proclaimed that **His glory** fills the **earth** (cf. Num. 14:21) much as His robe filled the temple. By contrast the people of Judah were unholy (cf. Isa. 5; 6:5) though they were supposed to be a holy people (Ex. 22:31; Deut. 7:6).

As the seraphs cried out, Isaiah saw **the temple** shake and then it **was filled with smoke** (Isa. 6:4). The **thresholds** (cf. Amos 9:1) were large foundation stones on which **the doorposts** stood. The shaking (cf. Ex. 19:18) suggested the awesome presence and power of God. The smoke was probably the cloud of glory which Isaiah’s ancestors had seen in the wilderness (Ex. 13:21; 16:10) and which the priests in Solomon’s day had viewed in the dedicated temple (1 Kings 8:10–13).

b. Isaiah’s response to the vision (6:5)

6:5. This vision of God’s majesty, holiness, and glory made Isaiah realize that he was a sinner. When Ezekiel saw God’s glory he too responded with humility. (Cf. the responses of Job, Job 42:5–6; Peter, Luke 5:8; and the Apostle John, Rev. 1:17.) Isaiah had pronounced woes (threats of judgment) on the nation (Isa. 5:8–23), but now by saying **Woe to me!** (cf. 24:16) he realized *he* was subject to judgment. This was because he was unclean. When seen next to the purity of God’s holiness, the impurity of human sin is all the more evident. The prophet’s **unclean lips** probably symbolized his attitudes and actions as well as his words, for a person’s words reflect his thinking and relate to his actions. Interestingly Isaiah identified with his people who also were sinful (**a people of unclean lips**).

c. Isaiah’s cleansing and message (6:6–13)

6:6–7. Realizing his impurity, Isaiah was cleansed by God, through the intermediary work of **one of the seraphs**. It is fitting that a seraph (perhaps meaning a “burning one”) **touched** Isaiah’s **lips** with a hot **coal ... from the altar**, either the altar of burnt offering, on which a fire was always burning (Lev. 6:12), or the altar of incense where incense was burned each morning and evening (Ex. 30:1, 7–8). This symbolic action signified the removal of the prophet’s **guilt** and his **sin**. Of course this is what the entire nation needed. The Judahites needed to respond as Isaiah did, acknowledging their need of cleansing from sin. But unlike the prophet, most members of the nation refused to admit they had a spiritual need. Though they, through the priests, burned sacrifices at the temple, their lives needed the purifying action of God’s “fire” of cleansing.

6:8. The rest of this chapter deals with the message Isaiah was to preach to Judah. Significantly he was not called to service till he had been cleansed. After hearing the seraph's words (vv. 3, 7) he then **heard the Lord's voice**.

God asked, **Whom shall I send? And who will go for Us?** The word "Us" in reference to God hints at the Trinity (cf. "Us" in Gen. 1:26; 11:7). This doctrine, though not explicit in the Old Testament, is implicit for God is the same God in both Testaments.

The question "Who will go?" does not mean God did not know or that He only *hoped* someone would respond. He asked the question to give Isaiah, now cleansed, an opportunity for service. The prophet knew that the entire nation needed the same kind of awareness of God and cleansing of sin he had received. So he responded that he would willingly serve **the Lord (Here am I)**.

6:9–10. Probably Isaiah, responding as he did in verse 8, thought that his serving the Lord would result in the nation's cleansing. However, the Lord told him his message would *not* result in much spiritual response. The people had not listened before and they would not listen now. The Lord did not delight in judging His people, but discipline was necessary because of their disobedience. In fact the **people**, on hearing Isaiah's message, would become even more hardened against the Lord. Interestingly six of the seven lines in verse 10 are in a chiasm: **heart ... ears ... eyes** are mentioned in lines 1–3, and in lines 4–6 they are reversed: **eyes ... ears ... hearts**. This is a common arrangement of material in the Old Testament. Possibly this pattern emphasizes the "eyes," mentioned in the middle. Jesus quoted part of this verse to explain that Israel in His day *could* not believe because they *would* not believe (see comments on John 12:40).

6:11–13. Isaiah's response to the message implies that he was ready to speak whatever God wanted him to say. Yet he wondered **how long** he would have to go on delivering a message of judgment to which the people would be callous. The **Lord** answered that Isaiah was to proclaim the message **until** His judgment came, that is, till the Babylonian Exile actually occurred and the people were deported from **the land** (v. 12), thus leaving their ruined **cities** and **fields** (v. 11). Though Isaiah did not live that long, God meant he should keep on preaching even if he did live to see Judah's downfall. The **tenth** that remained **in the land** (v. 13) refers to the poor who were left in Judah by Nebuchadnezzar (2 Kings 24:14). But most of them were laid waste (Jer. 41:10–18; 43:4–7).

Isaiah, perhaps discouraged by such a negative response and terrible results, was then assured by **the LORD** that not all was lost. A remnant would be left. God compared that remnant to **stumps of terebinth and oak** trees. From this stump or **holy seed** of a believing remnant would come others who would believe. Though Judah's population would be almost totally wiped out or exiled, God promised to preserve a small number of believers **in the land**.

Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith (pp. 1001-1002). Nashville, TN: Holman Bible Publishers.

6:1, 5 In Ex 33:20 the Lord told Moses that no man could see His face and live; Jn 1:18 confirms that no one has seen God. His eternal essence is invisible (1 Tm 1:17; 6:16); He is Spirit (Jn 4:23–24). Yet Isaiah claimed to have seen "the Lord seated on a high and lofty throne ... the King, the LORD of Hosts." There are other places in Scripture where people see the Lord; for example, He revealed Himself to Moses and the elders of Israel on Mount Sinai (Ex 24:9–18), and to Ezekiel and John in glorious and mysterious visions (Ezk 1; 10; Rv 4:1–11). These

“theophanies” (appearances of God) were typically accompanied by features drawn from the world of nature, such as storm or volcanic activity, and often included the manifestation of God’s “glory,” an awesome weight or radiance that both revealed and hid His presence. They could be internal visions—experiences of one person not shared by bystanders. Or they could be “literary visions,” poetic expressions of the Lord’s appearance composed in order to add force to the words of His spokesman. Isaiah’s vision occurred in the temple (Is 6:4) and was described in terms of the worship conducted there. The chanting (v. 3) of the seraphim (lit. “burning ones”) mirrored the antiphonal singing of the Levitical choirs, while the smoke of the altar (vv. 4, 6) filled the air, suggesting a sacrificial ceremony in progress. Whatever the particular nature of Isaiah’s vision, it was a pivotal event in his prophetic ministry.

6:9–10 The Lord summoned Isaiah to preach to the people so that they *could not* hear and see the truth and repent. Negating the possibility of their repentance seems to contradict Isaiah’s call for the people to repent in 1:18–20, or his appeal to Ahaz to trust God in 7:9. The prophetic summons to repent had a double function; it invited people to return to the Lord, but also exposed those who, having hardened their hearts to God’s appeal, were destined for judgment. Moses, similarly, was told to deliver his message to Pharaoh (Ex 3:1–10) although he would not listen to it (Ex 3:19). The Lord, through Isaiah, gave Ahaz the opportunity to follow His will (Is 7:3–9), but like Pharaoh, Ahaz hardened his heart and refused to follow the Lord’s instructions (Is 7:10–13). The Lord is glorified not only by the response of those who heed His call to repent, but also by the consequences that follow for those who ignore His appeal. The NT writers saw the same principle at work in the response to the gospel of Jesus Christ (Mk 4:11–12; Jn 12:37–40; Acts 28:25–28).