

Here Am I; Send Me

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 11 July 2021

Preacher: Pastor Wolski

[0 : 00] Well, thank you, Gary, for filling in for Russ for several services. I believe they'll be back this coming Wednesday, I believe. They're traveling back here to the States shortly.

And if not, you're on again Wednesday. Okay, so get Isaiah chapter 6, please, in your Bible, Isaiah 6. I've been going through a series we'll continue this morning.

There's really no correlation between these messages and these passages, except that I'm calling it one-liners of the prophets and pulling out these certain phrases that we know and we've heard and in some cases have been put to music.

And there's some powerful statements. And I believe we can learn and study in and get a little deeper insight into it. So Isaiah chapter 6, we're going to read the majority of this chapter.

And as I was coming into this passage this week, I have an outline written in my Bible that I don't know where it came from. Somebody preached it somewhere, maybe.

[1 : 13] And you'll notice, I'll just give you these three points. It came, as I researched it, it came from, I believe, Warren Wiersbe in one of his Bible study outlines of the Bible. And as I found that, then I found online a lot of people have been preaching this outline for a long time.

And he calls this chapter, he shows you an upward look that we'll see here quickly when Isaiah has a vision. And then he says there's an inward look as Isaiah sees himself as unclean.

And then there's an outward look where he goes at the Lord's bidding. But I'm going to give you a different outline on this, but I'll just mention that as we read through.

You'll see these three looks. In verse number 1, the Bible says, 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.

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. And one cried unto another and said, Holy, holy, holy is the Lord of hosts.

[2 : 18] The whole earth is full of his glory. And the post of the door moved at the voice of him that cried. And the house was filled with smoke. 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. 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.

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. 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. Then he said, go and tell this people. Hear ye indeed, but understand not. And see ye indeed, but perceive not.

Make the heart of this people fat. 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.

[3 : 22] This is a passage that Christ sends Isaiah on this, or God sends Isaiah on this, he commissions him. And it's one that is one of the most popular quoted passages or prophecies in the New Testament.

Multiple New Testament writers quote this passage from Isaiah 6, and this commission of Isaiah is in verse 10. And Christ and Paul, there may be another.

At least four separate times in the Bible, not just through the Gospels repeats, but four separate distinct times that passage comes up. It's a pretty popular one. It's a pretty common thing.

But the verse is verse 8, the one liner that pops out that I think we all heard with our ears and said, I've heard that before. I know that one. In verse number 8, the reply to the question, Whom shall I send, and who will go for us?

Then said I, Here am I. Send me. Here am I. Send me. Let's pray together. Father, as we open up this book, we study this passage, we study this real thing that happened in the life of Isaiah, in this time in his life, Lord, I pray that it would have relevance to us, even here as we sit in this place today.

[4 : 37] God, the people here, the lives here, they're different. They have different occasions of this week ahead. They have different things that have happened in the past. And nobody here can fully relate to what Isaiah saw and did.

But God, I pray that you now, your spirit would move into our midst and move within us and stir us and show us some things and relate this to us.

And God, help us to get a heavenly vision. Help us to see you the way you are right now, today. Nothing's changed from what Isaiah saw in that day.

Lord, may we get a hold of that. May it do something to us and change us. And God, I pray that we'd speak those words and make ourselves available to you.

Here am I. Send me. God, I'd pray also that you'd send somebody out of this church. I'd pray that you'd use these thoughts to begin a process, that you'd send somebody, that you'd do something that would raise them up and cause them to say, I'm tired of living for myself or setting goals for my future.

[5 : 44] I want to do something for you. God, do something today. I pray in Jesus' name. Amen. Isaiah chapter 6, that common line from verse 8, here am I.

Send me. People have put that to music. Ron Hamilton, probably most common to all of us, stuck the word Lord in there. And I actually thought in my mind, here am I, Lord. Send me. But that's not the scripture.

That's his song version of it. It's the five words. Here am I. Send me. I want to just outline the passage and try to make some comments that will help and fit today and may the Lord use.

And so we'll begin at the very beginning in verses 1 through 4 as we get this glimpse into Isaiah's heavenly vision. It's a precious glimpse.

There's so few glimpses through scripture, so little insight into heaven, into the dwelling of almighty and holy God, into the beings.

[6 : 41] And we might know a little bit about some cherubim or some 4 and 20 elders, but what do we really know about them? Just little tiny glimpses. Here Isaiah gets his glimpse.

Not every prophet gets to write about something like this, having a heavenly vision. In his heavenly vision we read that there was the Lord in verse 1. He saw the Lord sitting upon a throne high and lifted up.

His train filled the temple. We see the temple there. We see there's posts of the door that are moved at the voice of him that cry. The house, this temple was filled with smoke. There's not a lot I can comment on this except to know that what God did in Moses' day, he gave him a pattern. God described in a detailed manner a pattern for Moses to build a temple or a tabernacle on earth. And this small little tent, they moved from place to place.

Then in the future, God gave David insight and understanding. And David says, I think it's 1 Chronicles 29, 28 or 29, where he gives a detailed description of a future building that Solomon is going to build, another temple.

[7 : 54] And all the dimensions and all the measurements is all from God. All the instruments and all the pieces to be placed in specific areas, it's all from God. And those, Hebrews tells us, are just, they're just figures of the true.

They're figures of a place where God actually does dwell. Why on earth he dwelt in tents. He dwelt in a holy place. A place that was confined and reserved and covered for him only.

And dwelt upon a mercy seat. And they would bring in incense. And there was offerings made there at that place. That was a place where God said, eventually when they went to Jerusalem, built that, he says, I'm going to put my name there.

I'm going to dwell there among you. And so these things on earth that we read about these temples, they're just a figure of the real thing that God has in heaven.

And I think, and I don't know this stuff too well. I'm getting intrigued into studying it more. These individual pieces, yes, there is typology. Yeah, you can make a type of Christ and the Spirit of God and things throughout the temple if you've ever studied that.

[9 : 01] But I think those items are more than just a type. I think they're significant of something greater in the actual physical place of God's dwelling in heaven.

Anyway, beyond that, the Lord's sitting upon a throne. He's high. He's lifted up. The seraphims are crying one to another, crying, holy, holy, holy is the Lord of hosts.

The whole earth is full of His glory. This is the third heaven. And there's no place like it on earth.

This is a place where God's holiness exists, where His light shines brightly.

And where His holiness is not just accepted, it's expected in this place. Everyone that dwells there and is in His presence expects there to be no flaws, no imperfections, just the holiness of God.

There's a place of peace. There's no fear of war. There's no fear of an enemy infiltrating or coming in. There's no fear of any of that. They have complete and perfect confidence in the one that's sitting upon the throne.

[10 : 11] They want nothing more than to please Him because nothing else matters to these beings that were created by that holy God. They get to minister before Him in His presence.

They don't care about what's going on. They're not fearing what's going on down here. It doesn't bother them. It doesn't shake them. They are completely confident in their God. And so it's good for Isaiah to get this heavenly vision, to get this glimpse specifically at this time.

Notice in verse number one, in the year that King Uzziah died, I saw the Lord sitting upon a throne. It was good for Isaiah to get this glimpse because the king died.

Uzziah reigned for quite a long time and was a very prosperous king. And he messed up at the end and we'll talk about that in a moment. But he fortified cities.

He built up a great army. I mean, it was just an industrial revolution under his reign and things were prosperous and strong in Israel. He did right in the sight of the Lord most of his life as well.

[11 : 17] Yet he dies and his son takes over. Matter of fact, he's a leper until he dies. So his son, he's kicked out of the throne. His son comes in and there's a young man taking the throne.

And boy, can that be a tough transition to have dad a leper cursed of God and still alive while this young, tender, naive perhaps, novice takes the throne.

This transition can bring in instability to a kingdom, to a strong kingdom. Why, they're as strong as their king made them and now that he's knocked down from God off his throne, some instability could surely come.

But Isaiah gets a glimpse at this moment in time into the third heaven to see that God is untouched by the happenings of earth.

He's high and lifted up. He sees seraphim. He hears their worship. He feels the force of their words and describes them shaking the posts of the door.

[12 : 22] It was good for Isaiah to get this heavenly vision, a reminder for Isaiah not to put his trust in man, not to think things are good as long as the king is good.

Things are okay. I don't know how many kings Isaiah prophesied under exactly as far as the very setting here of the time of his ministry versus those. But Isaiah here, up to this point, this is a change in the land, a changing of the guard and God shows Isaiah something that he needed to see.

He needed to see God. He needed to see him lifted up. He needed to remember all men go down. All men go to the grave. All men are sinners. But God is high and lifted up.

God is eternal. And his reign will never cease. It will never be affected by sin, by disease, by anything. God is still on the throne. Look at Isaiah chapter 40.

We'll come back to chapter 6, but turn quickly to chapter 40. Isaiah writes some things post this heavenly vision. Isaiah 40, verses 6 through 8.

[13 : 38] The voice cried, or the voice said, cry, and he said, what shall I cry? The answer is, all flesh is grass. And all the goodness thereof as the flower of the field, the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it.

Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever. Look at chapter 51.

Isaiah 51. Isaiah 51. Man is likened to grass, and man goes back to the dust. And Isaiah needed to be reminded that God sits eternal, sits high and lifted up, unaffected by the changes of earth.

Isaiah 51, verse 11, 11 and 12. Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head.

They shall obtain gladness and joy, and sorrow and mourning shall flee away. I, even I, am he that comforteth you. Who art thou that thou shouldst be afraid of a man, notice, that shall die, and of the son of man, which shall be made as grass?

[14:56] And forget us, the Lord thy maker, that hath stretched forth the heavens. And there's God in eternity and God's work. In verse 15, I'm the Lord thy God that divided the sea, whose waves roared the Lord of hosts is his name.

Isaiah got a heavenly vision in chapter 6, and it reminded him, pointed him to these truths, truths he never forgot. Look at chapter 57. Truth is that all men are as grass, all men perish, all men die, but not God, not our God.

This heavenly vision reveals the eternity of God. It reveals that men are not to be feared. Men are not to be revered. They're flesh.

They go back to the dust, but fear him that is able, as Jesus said, that is able to destroy thy soul and body in hell. Isaiah 57, look at this introduction.

to the speaker. Verse 15, For thus saith the high and lofty one that inhabiteth eternity whose name is holy, quote, I dwell in the high and holy place.

[16:10] That's the quote from God, but as Isaiah introduces the speaker, he has not forgotten his heavenly vision to say, it's not thus saith the Lord, it's thus saith the one who I saw was high and lifted up, the high and lofty one, the one that I saw inhabiting eternity.

I'm struck by that comment, the inhabiteth eternity. That, that, I can't put that anywhere in understanding. That just, that eludes me.

But I love it, and it can only be said of our God. Thus saith the high and lofty one. Notice there that this, this heavenly vision left an impression on Isaiah. He carried it with him through his ministry.

It had to stir him. It had to motivate him when he saw the Lord sitting upon his throne high and lifted up. Today, church, today, if never a better time, today, we, you and I, we need to get a glimpse, get a heavenly vision like Isaiah, a glimpse upward that reveals our God and just how holy he is.

A vision of God high and lifted up. A vision that will not soon go away. A vision that shows us and reveals and secures in our hearts the position that he alone is most high.

[17:36] The most high God. In a heavenly vision, you won't see cars. In a heavenly vision, you won't see houses and mansions. You won't see money.

You won't see material things. You won't see technology. If you'll get a glimpse of God, that's what you'll be seeing. You'll be seeing God. High and lifted up.

All of the works of man, they're behind your back. They'll pale. They won't have any draw or desire if you could get a glimpse of God. If you could see, like Isaiah, I challenge you to try, to pray, to get a heavenly vision.

I don't mean this literal thing where God opens the clouds to you. We walk by faith and we'll keep walking by faith in the word of God. This heavenly vision, this description is your heavenly vision. This is the one God reveals to you in chapter 6 and verses 1 through 4 of what's going on up there. Isaiah penned it for you to get that vision too. It's this heavenly vision.

[18:39] You'll see God. You will be forced to be amazed. If you would see God, you'd be in awe. You would be struck. You would be moved. You would despise the world.

You wouldn't want those, those things your heart chases here. You'd spit on that. You'd want to know Him. You'd want Him to acknowledge you.

You'd want to please Him if you would see Him in His glory. Church, today we see too much man. We see too much of what man has done.

We are too earthly minded. And Paul warns us about it. Let's take a look. Look at Philippians chapter 3 this morning. Philippians chapter 3. The Apostle Paul is quick to warn us.

This first passage about certain men and people that we would connect with and align with that had a problem. They were earthly minded. In verse 17, Philippians 3.17, Brethren, be followers together of me and mark them which walk so as you have us for an example.

[19:56] And God does give you examples and people to walk after and pattern your life after to grow and to walk in grace. In verse 18, He says, For many walk, of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.

But notice, believer, verse 20, For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Look at Colossians chapter 3.

A few pages to the right, Colossians chapter 3. In verse number 1, If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

There's your throne. There's your vision. Seek those things. Set your affection on things above, not on the things on the earth. For ye are dead. Your life is hid with Christ and God.

Church, we're too earthly minded. And perhaps following people, whose God is their belly, who glory in their shame, minding earthly things.

[21 : 11] When we're called, to turn our eyes upward. And to get a heavenly vision. A vision where God is exalted. A vision where we don't see man at all.

Nor are we enthralled and excited about what man has done. What he's coming up with. What he's doing next. Paul warns us against this.

Let's not get our focus down here. Let's not get stuck and get in love with it. Remember what John said in 1 John 2? Love not the world, neither the things that are in the world.

Those aren't God's works. Those are the works of man. Isaiah chapter 6, we see Isaiah's heavenly vision. Come back to that chapter and let's continue through it.

In verse number 5, then we see Isaiah's unclean condition. His unclean condition. When he sees God, when he sees how high and lifted up he is, oh my.

[22 : 08] In verse 5, then said I, woe is me, for I am undone. Now this chapter 6 comes right after, guess what?

Chapter 5. Very good. And in chapter 5, come back and look at from verse 8, Isaiah pronounces six woes upon wicked man.

And in verse number 8, he says, woe unto them that join house to house, that lay field to field, till there be no place that they may be placed alone in the midst of the earth. It says, well, these are men that are consumed with material possessions, with growing bigger and growing richer and possessing more and more and more.

Woe unto them, earthly minded. In verse number 11, woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night to whine and flame them.

And notice in verse 12, there's this worldly music, the harp, the vial, the tabard, the pipe, the wine are in their feast, but they regard not the work of the Lord. They're earthly minded.

[23 : 19] This is a woe upon those who are just partiers, drunkards, consumed with pleasures and the lusts of their flesh. The third woe is pronounced in verse 18 against the scoffers that mock the word of God and indulge in wickedness.

Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart rope. That say, let him make speed and hasten his work that we may see it and let the counsel of the Holy One of Israel draw nigh and come that we may know it.

Mocking, scoffing at God what he said he'll do. While they draw, the implication is rather than cutting themselves loose and free from their sins and getting away, they're just continuing and pulling them right along with them.

Going through life, keeping their sins tight, close by as much as they can. The fourth woe is upon the perverts that distort right, distort truth.

In verse 20, woe unto them that call evil good and good evil that put darkness for light and light for darkness that put bitter for sweet and sweet for bitter, perverting.

[24 : 25] And saying that everything's relative, everything's subjective to how I feel and this is my truth and this works for me and they've perverted judgment and truth. The fifth woe in verse 21, woe to them that are wise in their own eyes and prudent in their own sight.

The proud that justify themselves, justify their own personal sins. And in verse 22, the sixth woe is to them that are mighty to drink wine, men of strength, men of strength.

These are the judges, those that are powerful, the rulers of the judge that men of strength to mingle strong drink with justify the wicked for reward and take away the righteousness of the righteous from him.

Six woes in this chapter Isaiah pronounces upon those unclean, those wicked. But when Isaiah gets to see God, his seventh woe is woe is me.

And look at verse 5 again from chapter 6. That's quite a list of the previous chapter. But after he gets a vision to the person of God, he says, woe is me for I am undone.

[25 : 36] Undone means to be brought low and to be humiliated. And when Isaiah sees God, boy, he thought he was a preacher, a prophet. Woe to the one who's the drunkard.

Woe to the proud man. Woe to the wicked that continues in their sins. The earthly minded. Woe to you to this, to that, to this. The judgment of God's coming. And then he sees God. And notice what he says in verse 5.

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. Those people he was pronouncing woes upon when he got to see God, he realized how quickly I am nothing like you.

I'm like these people. I'm down here. I'm wicked. I'm sinful. I'm of unclean lips. I'm undone when I got to see who God is in his person.

I wonder this morning if you think you're different than the drunkard, than the pedophile. If you think you're different than the junkie. You think you're a little bit holier.

[26 : 44] You're in church on Sunday, aren't you? You're a little bit cleaner in God's sight than the atheist, than the scoffers. That's probably how you think this morning.

It's probably natural in your own flesh and pride to think of yourself something. But get a heavenly vision this morning. If you would, you'd see Isaiah's, you'd match the words and think, I'm just as vile, I'm so filthy.

Compared to God, what shows up in me now is my uncleanness, my filthy thoughts, my filthy language, my anger, my envy, my jealousies, my sins of the spirit, the sins of the flesh, my lust, my covetousness, my greed, my lies, and how wicked you really are down inside your filthy heart.

Woe is me, Isaiah says. Isaiah sees, he gets a heavenly vision and he naturally declares his unclean condition, comparing himself to God.

Then moving on, number three, we see Isaiah's symbolic transition. Verses six and seven, 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.

[28 : 03] Why did he do that? Well, he can't touch the altar. Nobody can touch the holy altar. Why, they drop dead in the Old Testament whenever they touch any of that thing, any of that's holy.

When they carried those instruments, there was rings and they had to put the staves through. They could never touch the altar, whether it was this golden altar or the Ark of the Covenant with the mercy seat upon it.

Any of this stuff was not to be touched. It was holy. And even the seraphim can't touch it. He has to use the coals. Not because he'd burn his hand. He takes the tongs to get the coal off the altar and places it in his hand because he is not about to touch that altar.

And so he places this live coal in his hand in verse 7. He laid it upon my mouth and said, Lo, this hath touched thy lips and thine iniquity is taken away and thy sin purged.

This is a symbolic transition from Isaiah's uncleanness to his cleanness. It's symbolic because this takes place within the vision.

[29 : 09] It's not literal. A seraphim did not come down to Isaiah's house and bring a live coal from heaven and put it on his lips. Isaiah couldn't even handle that. No flesh could handle that.

He's in this vision seeing these things and it's symbolic. And I don't profess to understand all the symbolism here of the seraphim, of the tongs, the altar, the coal, putting on his mouth.

There's something that's interesting. I'll just mention it. I don't know if it even relates. But King Uzziah, the reason he's struck by God with leprosy after a very prosperous reign was because his heart was lifted up and he decided I'm going to go in the temple and I'm going to offer incense before God.

And he was withstood by the priest. They said, it's not to thee, king. It doesn't pertain to thee to come into here. You've got to be a priest set apart and sanctified unto God.

You don't come in here and do this. And what the Bible says he had a censer in his hand. And the priest took the censer and he used whatever, like tongs. He used some instrument to take the coals off the altar.

[30 : 15] In some cases they put the incense upon the altar. But in other cases they took it inside the holy place on the day of atonement. They took the instrument, they put the live coals inside the censer and then they walked in with one hand with the censer and the other hand they had incense ground up in their hand.

And when they got in they put the incense upon the live coals and it smoked and it filled and God said I'll meet you in the cloud of smoke as it covers the room on the mercy seat.

This king decided he was going to do something with those live hot coals that always describes in the Bible fire or a strange fire. It's coals. And they're inside censers that they carry them in. I don't know if there's a real connection here. I'm not positive. It's just at least worth mentioning that he attempted to burn incense on the altar and God smote him with leprosy and kicked him out of his house out of his throne and ended up dying.

I don't know about all the symbolism but this is a symbolic transition. I do know that there's a transition here a change. It resulted in Isaiah's iniquity at the end of verse 7 and thine iniquity is taken away.

[31 : 31] Taken away. And thy sin is purged. That word taken away connected to iniquity it only shows up a few times in the Bible.

In Hebrews the Bible says it's not possible that the blood of bulls and goats should take away sins. Not possible. The Bible says and every priest standeth daily ministering and offering often times the same sacrifices which can never take away sins.

But here Isaiah had his iniquity taken away and his sin purged. this is symbolic of something and the only thing the scripture shows is 1 John chapter 3 verse 5 the Bible says that Jesus Christ that he was manifested to take away our sins and in him is no sin.

He's holy. Like like that coal that was taken off of that holy altar he's called John the Baptist behold the Lamb of God which taketh away the sin of the world.

Isaiah's transition is from unclean to clean from sinful to sanctified a change that was wrought in him that brought about his readiness to offer himself a living sacrifice.

[32 : 49] There's Isaiah's symbolic transition let's move on to verse number 8 and I want us to see now Isaiah's opportune proposition his opportune proposition in verse 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 Isaiah's not commanding God to do something but rather offering himself something that follows this recent change or sanctification of the previous verses why is this an opportune proposition you think well because this conversation in verse 8 is not aimed at Isaiah God's not saying hey Isaiah we don't have anybody to go what do you think the Bible describes the Lord saying whom shall I send who will go for us the conversation is the Trinity you can read that elsewhere in your Bible in Hosea you'll see the

Lord speaking to himself uses the word us you'll see it in Genesis 1 with creation let us make man after our image the God the triune God the Godhead having a conversation amongst himself I know that's hard to get I don't get it all the triune being of God but the Lord speaking and Isaiah gets some insight into the discussion amongst the Godhead he overhears it he's entered by the grace of God here into a very special place overhearing God speaking not only that but he's perceiving that God is seeking to use somebody seeking for some work to be done it's an opportune time and this is Isaiah's opportune proposition because as a result of hearing that and understanding what the will of God is he well he offers himself of course he counts himself fortunate to be present present in the presence of God and probably obligated to offer himself offer his services

I think you would too I think every one of you would too if you in fact were in the presence of God if you in fact had a heavenly vision seeing God high and lifted up and seeing how holy he is how unclean you are how he cleansed you and made you righteous in his sight you can stand in his presence and come before the throne of grace I think you would too Paul says that we're to present our bodies a living sacrifice holy acceptable unto God which is your and there it is your reasonable service this is Isaiah's proposition this is reasonable to offer myself to you God if you were in the presence of God you'd quickly see it as reasonable service to offer yourself to say send me Isaiah offered himself because because he was present he was present in the Lord's presence in a place where he could hear and where he could understand and perceive what God's will was that's where you understand what God's will for your life is you get in the Lord's presence he was available he had his sin purged he was prepared to serve he was sanctified now he's ready and there's nothing holding him back send me

I'm right here who will go for us Isaiah is like you need something done you know Isaiah offered himself because he was present because he was available and I see also he didn't see anybody else offering to go there's no line standing before the throne of grace there not before that throne there's no line of people just the other day I drove down San Fernando and I came through the town and I saw it was about 730 in the morning I saw a line going down this side of the building coming back up this side of the building I have no idea what it was it could have been some medical place

could have been some food place could have been given something away for free could have been a bank could have been who knows what it was but there's people that wanted to be there they wanted to get in they wanted something so they stood in line they were present people wait in line like I've never seen before in my life at Costco to get gas to save a few bucks people waiting in the longest lines of the history of the world at In-N-Out because they want to get a burger they don't have any trouble waiting in line at Starbucks because they want that there's something they want there and you're happy to wait in line you could drive on you could move on you don't have to go there you choose to do that you choose to wait in line but this is one line that you don't have to wait in because there's not too many people in this line the line where you offer yourself to God and say here am I

I'll go send me God I'll do whatever you want you've cleansed me you sanctified me you're high and lifted up and I don't want anything to do with this stuff down here anymore I'll do whatever you want not too many people in that line the throne of grace a place to present your body a living sacrifice to God I wonder Christian this morning if you strive to hear the voice of God if you strive to understand what his will for you is do you care or is it more my will for me and thank you God for saving me by the way you'll regret that one I assure you I promise you let me tell you again you'll regret that one offer yourself to God get some insight into what his will is there's a missionary I know personally that was on the field and for years he was there raised his family there and things were drying up at that particular place and he had to come off the field and so he was burdened of what

[39 : 02] God wants him to do and he was seeking what should I be doing should I stay here should I go here should I you know my family's all they know is the mission field I'm totally ready to be on the field anywhere we're mission field ready is the way he saw it and so he began praying about another land another country that had an open door and a preacher was kind of pushing him on this and a preacher I guess was saying how do you know it's the will of God for you to go back you know God shut the door how do you know it's the will of God for you to go there you want us to support you you know how do you know tell me prove it to me he was kind of challenging him and the missionary he didn't have the he's like I don't know what you want me to say he's like well give me a verse give me a verse in the Bible where God showed you that I want you to go there and do that and the missionary just he didn't have an answer for him he said the gospel is my calling the great need over there is my calling

I'm already prepared my family is ready to be on the field I don't need a verse I don't need confirmation I'm ready to serve I'm ready to go we're ready send me God that pastor wanted something else he didn't appreciate the answer he didn't believe him he thought you're just confused you're lost but that I heard in his answer I heard it as I sat there this man he has it he's gotten the heavenly vision saying that the gospel itself is declaring that I go and that I tell them and that I preach there's such a great need a great need and maybe a greater need for someone to be willing to go finally in this verse or in this chapter we end by seeing Isaiah's divine commission in verse 9 and he said God responds to Isaiah's offer go go and tell this people and what he gives them is a message to preach that needs to be declared

God sees fit they must hear this it's a negative message it's not prosperity it's not health it's not money it's not wealth it's not those things it's a negative message but he says somebody needs to go and I need to send somebody and he says go and tell the next time you see those words go and tell where God's commissioning somebody it's in Jeremiah in chapter 28 where he says go and tell Hananiah who is a prophet a false prophet with a false message a positive message about God's going to fix it all it's almost over it's all good and Jeremiah is saying no no no this is not done yet and so he sends him to go and rebuke that false prophet go and tell him the next time it shows up again in Jeremiah chapter 34 he tells him to go and tell the king Zedekiah that God's judgment's coming he's about to burn this city with fire he says in the next chapter in 35 go and tell all the men of Judah and Jerusalem and rebuke them for ignoring his words ignoring the word of God from the prophets and that phrase go and tell shows up many times where it's aimed at a people that aren't interested they're not looking they're not trying to hear the message but God says go and tell them look at Ezekiel chapter 3 Ezekiel after Jeremiah and the lamentations Ezekiel chapter 3 and notice this in verse 11 I'll give you verse 10 first Ezekiel 3 10 moreover he said unto me son of man all my words that I shall speak unto thee receive in thine heart and hear with thine ears and go get thee to them of the captivity and the children of my people and speak unto them and tell them thus saith the Lord notice whether they will hear or whether they will forbear I don't

care if they're going to listen

I don't care if they're going to shut their you go and you tell them all my words you go and tell them I'm not interested in what their response is going to be my command to you my commission is to go and tell it might be a rebuke it might be a warning but you go tell them we're running out of time I'll just fast and not take you to passages but in the New Testament there's places where Christ says go and tell them and one time he tells the ladies to go and tell them that I'm alive that I've risen from the dead tell them they're going to see me in Galilee another time he heals a man that was possessed with the devil and he says go and tell go home to thy friends and tell them what great things the Lord has done for thee how you changed your life how you're not the same and there's people that are in blindness today with hard hearts that need somebody to tell them to go first and tell them tell them how God changed your life that's an easy one you don't need to be ordained you don't have to have the church pray over you you just need to be able to go tell them what God did for you my pastor used to say your greatest witness is your testimony you don't it's not memorizing chapters it's just saying this is what

[44 : 40] God did for me he saved my soul that's your greatest witness it could also be that that God wants you to go and tell there's masses around the globe that are in darkness and they need somebody to go and tell them the one that we worship is alive and you can find him you can find him in the pages of this book not in Galilee but you can find him through faith at Calvary and learn of him and enter into a relationship and find forgiveness but you cannot excuse yourself by saying they won't listen God said whether they hear or whether they forbear go and tell them go and tell them tell them that God is not willing that any should perish tell them that God so loved the world that he gave his only begotten son that whosoever whosoever there's so many whosoever's but whosoever believeth in him should not perish is there a whosoever at your job is there one in your neighborhood is there one in your family is there one that you're thinking of right now will you go and tell them will you your flesh says nope nope you're not doing it you can't do it it's not going to go out it's not going to work they're going to make fun of you you're going to be dumb they're all they know what you did they know you it's time for you to put your flesh down it's time for you to get a heavenly vision let God cleanse your lips and go and tell them let's bow our heads together

Isaiah's heavenly vision had some elements to it God still asks the question who will go for us I ask the question will you will you get a heavenly vision this morning and be reminded of your great God and what he's done for you and will you get reminded what really matters will you set yourself apart and get into his presence to hear his voice to understand what his will is what he desires to see accomplished in this world using you as our heads are bowed I wonder this morning if God is dealing with anybody's heart or if you'll even just start to open your heart and say Lord if you want me to go and tell him here am

I maybe you don't know what God wants you to be maybe you're a young person you're just letting life kind of mold you and you're just putting one foot in front of the other and you don't really see what's coming you don't know where you're going to end up if you've been raised in church if you've been raised under the grace of God in a Christian home God did that for a reason he didn't do it so that you could go throw it all away and walk after the world and get in with them he did it so you could be set apart unto him he gives you an opportunity to offer yourself to him a decision you'll never regret ever the Christian life is for Christians if you're a child of God he asks the question who will go for us it may not be overseas but will you ask

God where will you send me where do you want me to go will you get alone with him will you allow this heavenly vision to move you will you allow it to strike you and force you to consider your life is it being wasted on things that will burn on things that don't matter will you see souls cast into the lake of fire that you were commissioned to go and tell I'd love to put pressure on you if I could but I I can't but if God is do not fight it do not fight him father please move among your people I pray that you might have interest in one in ten and in all of us here to use us to go and to tell of the Lord Jesus Christ of his great sacrifice upon

Calvary and of the great forgiveness we can find that the world can find in him Lord I pray that you'll deal with the hearts of these young people today through this week in the upcoming weeks of camp call them speak to them make yourself known to them let them sense your presence and hear your voice Lord nobody in here is too old to hear you talking to them nobody is too old to open their mouth and declare the gospel give us a heavenly vision stir in our hearts move us to action thank you God for this vision in Isaiah Lord may we not quickly forget it I pray that we see our high and

lofty God lifted up and want nothing else Lord I thank you for this today we're going to have a hymn here give you an opportunity to sing but more importantly an opportunity to pray or to respond if the [50 : 47] Lord's dealing with your heart if he's speaking to you in a few minutes it'll be over we'll leave life goes on but do not waste a chance to do business with God take my life near the number before we never we won't ever but we were there if