

Sunday Morning Message

August 6, 2023

Title – *Here Am I – Send Me*

Text – Isaiah 6:1 - 13

Congregational Reading – Isaiah 6:1 - 8

Introduction

Background Information of Isaiah

The timeline for the Book of Isaiah was given in Isaiah 1:1:

"1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." (Isaiah 1:1)

Uzziah – He became king of Judah in 811 BC and he reigned for 52 years. Good king.

Jotham – He became king in 759 BC and he reigned for 16 years. Good king.

Ahaz – He became in 743 and he also reigned for 16 years. He was a bad king.

Hezekiah – He became the king in 728 BC and reigned for 29 years. Good king.

Obviously, Isaiah was not a prophet through all Uzziah's 52-year reign. In fact, it is believed that he started his prophetic ministry in 761 BC, very shortly before Uzziah's death. Also, He possibly died before Hezekiah's reign was finished, but historical tradition states that Isaiah was put to death by Manasseh, Hezekiah's very wicked son. It is said that he was "sawn asunder." He was charged with claiming to see God and because the Bible states that "no man shall see [God] and live" (Exodus 33:20), he was executed.

The Book of Isaiah is one of the five Major Prophets in the Bible, based upon the size of the Book, as compared with the twelve Minor Prophets, which were smaller books. Isaiah was a prophet. Prophets were given divine insight from God, especially regarding the future. They were also preachers of the Word of God. God spoke through the prophets. The phrase "thus saith the Lord" appears 35 times in Isaiah.

The prophet's job was to warn the people about impending judgments coming in the immediate future tense, but they also prophesied about things that were in the distant future. Isaiah warned the people of Judah and Israel about the coming Assyrian invasion, which happened to them in King Hezekiah's day when Isaiah was still alive (Isaiah 36 – 37). He also warned them about the Babylonian invasion that would come in 586 BC, about 120 years after his death (Isaiah 13). He also spoke of the coming of the Messiah (Isaiah 9:6) and the death of Christ (Isaiah 53), which would come about 700 years after his death. Some of the things he spoke about have not happened yet. He wrote of the Millennial Kingdom, which will take place when Christ returns and sets up His earthly Kingdom.

The proof that a prophet was truly sent from God was the accuracy of his prophecies:

"20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. 21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? 22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deuteronomy 18:20-22)

An interesting comparison is made of the Book of Isaiah to the entire Bible. The Bible has 66 Books, and the Book of Isaiah has 66 chapters. There are also 66 direct quotes from Isaiah in the New Testament.

I. Isaiah's Clear Vision into Heaven (vs. 1 – 4)

"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. 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. 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 posts of the door moved at the voice of him that cried, and the house was filled with smoke." (Isaiah 6:1-4)

This took place around 761 BC. Chronologically, this was the beginning of the Isaiah's prophetic ministry. Uzziah was a good king but became very prideful at the end of his life. (See 2 Chronicles 26)

"16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: 18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. 19 Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. 20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. 21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land. 22 Now the rest of the

acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write. 23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead." (2 Chronicles 26:16-23)

It is believed that Isaiah was in the earthly Temple when he saw this vision of God, but the vision that he saw was clearly of the Temple in Heaven, the throne room of God.

Notice that Isaiah sees God "high and lifted up." Too many people today are trying to bring God down to where we are. God is higher and His ways are higher:

"8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8-9)

The psalmist said:

"3 O magnify the LORD with me, and let us exalt his name together." (Psalm 34:3)

Mary stated:

"46 And Mary said, My soul doth magnify the Lord," (Luke 1:46)

Stop trying to bring God down to where we are. God is high and should be exalted.

Notice the word, "train," in verse one. This was a reference to the Lord's robe.

What Isaiah was seeing was a glimpse into Heaven. This was the same vision that John saw when he was taken up into Heaven.

Turn to Revelation 4:1 – 11.

Notice the "seraphims." The word, "seraphim" literally means "to burn." It's the same word that was used for "fiery serpents" in Numbers 21:6 and 8.

Seraphims are not to be confused with cherubim (Ezekiel 10), which protected the holiness of God. They protected the Garden of Eden (Genesis 3:24). Satan was referred to as "the anointed cherub that covereth" (Ezekiel 28:11 – 19).

Notice the seraphims were crying out, "holy, holy, holy." Our God is holy. The theologians debate about which is the greatest of the attributes of God. Holiness is the only one of those attributes that is emphasized three times. He is a thrice holy God.

God is holy (Leviticus 20:7; 1 Peter 1:16). His holiness can be clearly seen in His hatred for sin (Hab. 1:13; Job 34:10; Pro. 6:16), and his delight for that which is holy (Proverbs 15:9). God's holiness is also manifested in His perfect justice, which includes both rewards and retribution (1 Sam. 2:3; Ps. 97:2; Zeph. 3:5; Deut. 32:4; Micah 6:8). His holiness is also

visible in His righteousness (Ps. 116:5; 145:17; Jer. 12:1; Jn. 17:25), and wrath (Ps. 7:11; Jn. 3:36; Rom. 1:18).

God calls us to be holy as well:

"15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy." (1 Peter 1:15-16)

Notice in verse three, "the whole earth is full of his glory." The word, "glory," literally means light, and light is a visible manifestation of the holiness of God.

Notice also in verse four, "the house was filled with smoke." The earthly Tabernacle and Temple were to be filled with incense. When God spoke on Mt. Sinai:

"18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exodus 19:18)

John saw the Temple in Heaven:

"8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (Revelation 15:8)

When you think of God, do you see God the way Isaiah saw Him? Or do you see Him as "the man upstairs?"

II. Isaiah's Cleansing (vs. 5 – 7)

Notice Isaiah's humility after seeing God upon His throne.

Daniel said:

"8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." (Daniel 10:8)

When John saw God on Patmos, he stated:

"17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:" (Revelation 1:17)

Notice when Isaiah saw God's holiness, he saw his own unholiness.

Practical point. The reason that so many today are not recognizing their own sinfulness is because they aren't looking at God. They are comparing themselves among themselves.

Notice the live coal. This was taken off the brazen altar, which was the place where the sacrifices were burnt. This is a picture of judgment, and it specifically speaks of the final judgment for sin, which would happen when Christ died on the Cross for our sins.

Notice the order of events:

Isaiah sees God.

Isaiah is humbled and recognizes his need.

Isaiah cries out to God.

Isaiah is cleansed.

III. Isaiah's Call (vs. 8 – 10)

It is very important to remember that cleansing always precedes a call. You must be clean before God can use you. This means that you must be saved, but it also means that you must come daily to God for cleansing from sins.

"7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:7-9)

Read Psalm 51 - Notice verse 13:

*"13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee."
(Psalm 51:13)*

Notice in verse eight – “us.” This strongly implies the Trinity (Genesis 1:26).

Notice that God calls, and Isaiah immediately complies. “Here am I Lord; send me.”

It is perfectly natural and right for someone who has been cleansed by the Lord to want to serve Him. We don't serve Him to be cleansed, but we should serve Him after we have been cleansed.

"8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8-10)

*"13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee."
(Psalm 51:13)*

*"13 For it is God which worketh in you both to will and to do of his good pleasure."
(Philippians 2:13)*

"14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:" (2 Corinthians 5:14)

Isaiah's ministry was to keep warning the people of God to repent from their sin because of the coming judgments that would result if they didn't. However, his repeated warnings would cause the people corporately to harden their hearts against the message. The people heard the message so often and so clearly that they stopped listening.

This reference is repeated in the New Testament and is the explanation for Jesus' use of parables:

"10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear." (Matthew 13:10-16)

See also: Mark 4:12; Luke 8:10; cf. 29:9, 10; 42:18; 43:8; Deut. 29:4; John 12:40; Acts 28:26, 27; Rom. 11:8).¹

IV. Isaiah's Clarification (vs. 11 – 13)

Isaiah asks the Lord how long he should continue to preach this message of judgment. The Lord replies that he must keep preaching it until the judgment is complete and until the remnant be saved.

The specific judgment referred to here is the Assyrian invasion of the northern kingdom and parts of Judah (722 BC), as well as the Babylonian invasion of Jerusalem (586 BC).

The remnant will be saved:

"11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from

¹ MacArthur, John, Jr., ed. 1997. *The MacArthur Study Bible*. Electronic ed. Nashville, TN: Word Pub.

Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." (Isaiah 11:11)

Our job is the same today. Yes, we are preaching the message of salvation of salvation for the small remnant who will repent and receive Christ, but we are also preaching a message of judgment to the multitudes out there who are rejecting Christ.

Conclusion

1. God Cleanses Those Who Desire Salvation

Those Who See God for Who He Is

Those Who See Themselves for Who They Are

2. God Calls Those Who Are Cleansed

3. God Commissions Those Who Accept the Call

We are all commissioned to be soul winners.

We are all commissioned to serve somewhere.

Accept God's call and He will let you know what He wants you to do.