

# The Lord Calls His Servant

Dr. Ronnie Wolfe – Isaiah #4 – Chapter Six

September 7, 2016 – Wednesday

## I. THE VISION OF THE LORD, 1-8

### A. We Must Have A Vision

1. We must see the Lord “high and lifted up,” 1
2. We must see the Lord “sitting upon a throne,” 1
3. We must see the Lord as filling all in all (train filled the temple) – Ephesians 1:23 *Which is his body, the fulness of him that filleth all in all.*
4. We must see the Lord over all things in Heaven, 2-3 – 1 Peter 3:22 *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.*

### B. We Must Hear His Voice, 4

1. When we see the Lord as we should, then we see ourselves as opposed to all of the glory of God in his essence.
2. We need to see God in all of his glory.
3. We should honor him in all his glory and give credit to him for who he is.
4. Our prayers should begin with praise to him: “Our Father which art in heaven, hallowed be thy name.”

## II. THE VILIFICATION OF SELF, 5

A. Therefore, Isaiah said, “Woe is me.” That means that a woe should be determined and pronounced upon Isaiah for his deep sinful condition.

B. He says, “I am undone.” Today someone might say “I am done with.” The root word, I understand, means “to cut off, to destroy.”

C. When we hear the Lord’s voice, we then should realize that we are due to be destroyed by God’s sovereignty. It is only by his great love for us that we are still alive. God is longsuffering to “us ward.”

D. Notice God’s love and mercy extended to us:

1. Psalms 40:5 *Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.*
2. Ephesians 1:19 *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*
3. 2 Peter 3:9 *The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

E. Isaiah is here confessing his sins. His sins are many, so he feels unworthy to serve the Lord in any capacity at all.

F. But then let us notice the next point:

### III. THE VERIFICATION OF RIGHTEOUSNESS, 6-7

- A. God will not use an unworthy vessel: there are vessels of honor and vessels of dishonor.
  - 1. 2 Timothy 2:20-22 *But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.*
- B. The only way we can be a vessel of honor is for our sins to be purged, or cleansed.
  - 1. Read Isaiah 6:7 *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.*
- C. Not only did God purge Isaiah of his sins, but he also touched his lips.
  - 1. God, then, gave Isaiah a gift to speak and to explain the prophecies that pertained to Israel and Judah.
  - 2. Acts 4:29 *And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,*
  - 3. Ecclesiastes 3:7 *A time to rend, and a time to sew; a time to keep silence, and a time to speak;*
  - 4. We need wisdom to know when to speak and when not to speak. Mostly we speak more than we should. Someone said "Silence is golden."
  - 5. The Pharisees thought they would be heard for their "much speaking": Matthew 6:7 *But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*
  - 6. Before we teach or preach, before we discuss a subject with another person, before we give our opinion about a matter, we should ask God to touch our lips to make them what he wants them to be that we might speak what he wants us to speak.

### IV. THE VOICE OF THE LORD, 8-12

- A. The Challenging Question, 8
  - 1. "Whom shall I send?" This question is much like the question that God had for Adam in the Garden of Eden. He said to Adam, "Where art thou?" This was not for God's information but for Adam's information.
  - 2. The same is here, not for God's information, but for Isaiah's information.
- B. The Surrendering Answer, 8
  - 1. There is no choice here, because no one else is involved in this conversation between Isaiah and God. God is speaking directly and solely to Isaiah.
  - 2. When God calls us to do something, whether it is to preach the Gospel, to teach a Sunday School class, to be a personal witness, or whatever, the call is specifically to us as individuals; it is not a choice.
  - 3. When you know that God is calling you to do something, whether it is to be more faithful to church attendance, to tithe, to quit some bad habit, or whatever it is, you simply need to surrender to do it. This is not a choice between individuals but a direct question to you, "Whom shall I send?"
  - 4. The only answer is "Here am I; send me." You are the only choice. God is calling you!
- C. The Mission Guided
  - 1. When God calls you to do something, he will lay out the paths for you. Proverbs 3:6 *In all thy ways acknowledge him, and he shall direct thy paths.*
  - 2. He will reveal to you what he wants you to do; and, as you go along the paths, he will

show you which way to turn and what direction to take. He will give you wisdom to accomplish what he has called you to do, and you will be successful in it if you are willing to submit to God's leadership.

D. The Instructions Given, 9-10

1. Preach to a people who will not hear, 9
  - a. First, God says, "Go, and tell this people." Isaiah was being called to be a preaching prophet to tell the people of Israel and Judah what they did not want to hear. Their hearts were dull, and their minds were corrupted; they could not hear the truth.
  - b. Romans 10:21 *But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.*
  - c. Isaiah was to preach even though the people would not hear nor understand what Isaiah was preaching.
2. Preach to the people to make them fat, 10
  - a. Fat with the truth so much that it will make their ears heavy.
  - b. Fat with the truth so much that they will shut their eyes to this truth.
  - c. Fat with the truth so much that they cannot see with their eyes.
  - d. Fat with the truth so much that they cannot hear with their ears.
  - e. Fat with the truth so much that they will not understand with their heart.
  - f. Fat with the truth, even though they will not convert, or turn from their sins.
  - g. Fat with the truth, even though they do not want to be healed.
  - h. It is not Seeker-Sensitive

E. Isaiah's Question Answered, 11-12

1. Isaiah's question was, "How long?"
2. How long will I have to preach to these people who will not hear, who will not understand, who will not convert and be healed?
3. God says "Until the cities be wasted." That is, until the country of Babylon from the north has come and taken charge of all the cities of Israel and have devastated them, until the temple is plundered and the vessels of the temple have been stolen and taken into the storehouse of the king of Babylon.
4. Until "the LORD have removed men far away," into captivity and the land of Israel be desolate.
5. There were a scant few people left in Israel. Most went north into Babylon, and many went into Egypt. Only a few were left in Israel so that Israel was devastated by this great captivity.
6. Isaiah was to preach until all of these cities were wasted.

V. THE VICTORY OF GOD'S SERVICE, 13

- A. If Isaiah will preach these prophecies to Israel, there will be a final victory. There are two phases to this victory.
- B. First, there is the return of a selected number of people back into the land from which they were taken captive.
  1. They have sown the wind and have reaped a whirlwind, says Hosea 8:7
  2. They have corrupted themselves, says Hosea 9:9
  3. So the Lord will "cast them away" says Hosea 9:17
  4. Hosea 13:9 says, *O Israel, thou hast destroyed thyself; but in me is thine help.*
  5. Hosea 14:1 says, *O Israel, return unto the LORD thy God; for thou hast fallen by thine*

- iniquity.*
6. At the end of the book of Hosea we read in Hosea 14:4-7 *I will heal their backsliding, I will love them freely: for mine anger is turned away from him. 5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. 6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. 7 They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.*
  7. Judah did return to her land and build a second temple. God was good to his remnant.
- C. Second Phase of Victory
1. This second phase of the victory is that in this second period of Jewish history, when God gives Israel, you might say, a second chance, includes the coming of the “holy seed.”
  2. This could refer to the many in Israel who are God’s elect who will trust in him as their Savior, therefore assuring that all of God’s Israel will be saved (Rom. 11:26);
  3. Or this could be referring to the *seed* of Genesis 3:15, which is Christ. In this second period of Jewish history the Messiah will come, and he did come, and he died, and he resurrected from the dead.
  4. This is the ultimate message that Isaiah is preaching. It is the Gospel of the Lord, Jesus Christ, which is the power of God unto salvation (Rom. 1:16).