

Isaiah's Vision

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- [0 : 00] Reading words you will find in this chapter we've read in Isaiah's prophecy, the sixth chapter. And we may read together from verse 5.
- 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 tongue 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-piored. 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. Now there are three thoughts I wish to consider with you this morning in the light of these words.
- [1 : 08] I wish to consider, first of all, Isaiah's vision of God. For mine eyes have seen the King, the Lord of hosts.
- And secondly, I wish to consider Isaiah's vision of self. Then said I, woe is me, for I am undone, because I am a man of unclean lips.
- And thirdly, Isaiah's vision of service. And 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. Let us notice then, first of all, Isaiah's vision of God.
- And this indeed was a memorable vision. He never forgot this vision he had been given of the Lord high and lifted up.
- [2 : 10] He remembered very well that it was that year in which King Uzziah died. Now generally speaking, preachers very often suggest, if not indeed teach, that Isaiah was given this vision after the King's death.
- But there is no warrant whatsoever for us to preach that Isaiah was given this vision after the death of King Uzziah. In these words, we do not have a contrast between an earthly king and an eternal king, as some would preach.
- There is no account of that at all. We are simply told that it was in that year. Indeed, we would be inclined to believe that this vision was given to Isaiah prior to the death of King Uzziah.
- In other words, in preparation for the great trial that was to come upon him. Because King Uzziah indeed was one of the few righteous kings who lived in Isaiah's lifetime.
- And it was a great trial of his faith to see one ungodly king after another succeeding this godly King Uzziah. But we have no warrant whatsoever to believe that it was after his death that he was given this vision.
- [3 : 39] As I said, we would rather believe it was prior to his death. Although again, we have no warrant to say that it was. But we do know that God oftentimes teaches his people and gives his people particular experiences or particular insights into his own glory and his own greatness in preparing them for a trial that is to follow.

Abraham is a great example of this. You know, all the trials that Abraham had throughout his pilgrimage and then towards the end of his life we are told that after these things, that is after the trials and then after the particular blessings he received, he was tried in regard to his offering up of his son Isaac.

But you see, had Abraham not been given such wonderful visions of his God and had God not renewed the covenant again and again with Abraham, Abraham would not have been able to exercise his faith as he did on that occasion when he was called upon to offer up his son Isaac.

So that we would rather believe that this vision was given to Isaiah prior to the death of King Uzziah in preparing him for this trial of faith that was to be his at the time of Uzziah's death and from that moment onwards.

He was given then this wonderful vision of God in the year in which King Uzziah died. Now whether this was pure vision or a dream or some type of seeing with the physical eye is not revealed.

[5 : 24] We don't know. Nor does it really matter all that much either. Because what is important for us is to learn what Isaiah saw in the sense in which we are to learn how the vision affected him and how God spoke to him.

And that is what was important for us to know. To know what Isaiah tells us. Not to speak to know what is not revealed.

Because it is not revealed to us whether this was, as I've already said, a pure vision or a dream. We would rather not believe that it was pure vision.

Because scripture makes it quite clear that direct looking upon God was forbidden.

One finds this clearly taught us in the book of Exodus. Where we read that the Lord said to Moses, Go down, charge the people lest they break through unto the Lord to gaze.

[6 : 40] And many of them perish. This was how God would deal with them if they would gaze at him. And remember in the New Testament also we read that no man has seen God at any time.

That no man has seen God face to face at any time. But it goes on to say, The only begotten Son who is in the bosom of the Father, He hath declared God.

He hath revealed God. Not that Christ is not God, of course he is God. But he is God manifest in the flesh. And so it is that we would rather believe that this was not a direct vision of God, But rather a spiritual vision.

And a vision that was, of course, obviously a vision that was tainted with the mercy of God. It was an anthropomorphic mission, a vision indeed we believe.

But at the same time it was one that was specifically made to Isaiah in his own circumstances at that time.

[7 : 47] But as I said, the manner of seeing is not important. It is enough for us to hear what he did see. To listen to what the scriptures tell us of what Isaiah did see.

Now you will notice, by the way also, that there is no description given us of him who sat upon the throne.

There is no description of the person who is sitting upon the throne at all here. We read about the throne and that he was sitting upon it. And we read about the seraphim. And we read about the glory that was there.

But there is no specific mention made of the person himself. And yet, we learn elsewhere in scripture who it was.

We're not left without knowledge of who exactly this person was who was sitting upon the throne. Well, one might say, well, it was the Lord. Surely we read that clearly in God's word here, in the context of the whole vision.

[8 : 55] Yes, it was the Lord. But in John chapter 12, we read exactly who it was. In verse 41, these things said Isaiah when he saw his glory and spake of him.

Now, these words are spoken by John in the context of the rejection of Christ. And in the context of their ears being shocked and their eyes being dimmed in such a way that they did not behold the glory of Christ at all.

Exactly as God had said to Isaiah, matters would be. It so happened that it was in the day of Christ.

And so, it is that there we see that Isaiah saw his glory in this instance. That is the glory of Christ himself.

And that is why it was such an important vision to him. This is, we believe, particularly how this vision had such an effect upon him.

[10 : 04] Because it was a vision of the majesty, the glory, the holiness of God. But it was also a vision of the mercy of God. Let us notice then more particularly the vision itself.

You read that in the year that King Uzziah died, he saw the Lord sitting upon a throne high and lifted up.

Now, it isn't the throne that is important here, but the one who is sitting upon the throne, whom we have already learned, have we not, that it was Christ. Here is Christ sitting upon the throne.

And you'll notice how he is sitting. He is the high and the exalted one. The high and lifted up one. The one who has supreme authority and power over all things.

Above all dominions and powers. Above all are the thrones and dominions. Who has supreme authority over this world and all that it contains.

[11 : 09] This is the Christ whom Isaiah saw. This is the Christ whom we worship this morning. All power in heaven and on earth is given unto me, he says.

We are not worshipping the meek and gentle Christ that so many people seem to worship in our day. All Christ was meek and gentle. He was taken as a lamb unto the slaughter, as a sheep before her share is done.

He opened not his mouth in the days of his humiliation. And he is spoken of in scripture as such a one. But he is also spoken of as the lion of the tribe of Judah.

The one who has power and strength and authority. As king of kings and lord of lords. And this is how we must look upon Christ this morning.

All of us, both God's people and those who are not God's people as yet. To recognize him as the one who has supreme authority over us. Because so many of us say this man will not rule over us.

[12 : 07] As our Lord himself taught in the parables. You see, we will live our own lives our own way. That is, this is the permissive age of which we hear so much.

But we can talk about a permissive age and yet at the same time fail to recognize the one who has supreme authority over us. That is what is important for us. Not to talk about permissiveness.

That can be a camouflage for our own sin and our own permissiveness even. But let us talk of this king of kings. The one who is exalted above all principalities and powers.

God has highly exalted him and given him a name that is above every name. That at the name of Jesus every knee should bow. Of things in heaven and things on earth and things under the earth.

This is the one who is here revealed unto Isaiah. This is the one revealed to us in God's word. This is the one declared unto us in the gospel. The one who is sitting on a great white throne.

[13 : 10] Who is judge of all the earth. And before whom all of us must ultimately appear. For we must all appear before the judgment seat of Christ. To receive according to that which we have done in the body.

Whether it be good or bad. And let us not just apply that to the ungodly. Let us remember this is our God. This is our Christ. This is the one who has authority over our lives.

And as Christians we must not say we will live our life our way. We must always take our lives and live them under the authority of Christ's word.

Of God's word. Of the one who is king of kings and lord of lords. And you will notice concerning this great king who was sitting upon this throne high and lifted up.

We notice that his train filled the temple. His train filled the temple. Or as one has translated it better we believe.

[14 : 14] The sweeping length of his robe swept the temple. The idea is that of a king of course. Wearing his regal gown.

With a great train following it. You know how it is our own queen when she sits on the throne she wears a particular robe. And you will notice as she sits there the train of that robe is gathered round her.

And when she stands up it trails behind her. This is part, this is her regal robe which shows her authority and her power as queen. Well that is the idea behind the usage of the words here.

That here is a king sitting upon the throne wearing this glorious garment. And the train thereof which fills the temple. Now we might ask the question. What temple was it?

Was it the temple of Jerusalem or the heavenly sanctuary? Well again we don't know. We can speculate. Some commentators are very strong on the fact. On the idea that it was indeed the earthly temple.

[15 : 14] That the idea of a train would not have much significance other than that. Whereas others maintain that it must apply to the heavenly temple.

Where God dwells himself. And that it was, the vision was that of the heavenly state. Others argue that the vision was given to Isaiah whilst in the temple.

And he saw this. Now as I said we can only speculate on this. But this we do know that there is a particular lesson for us to learn from God's word here. As we must always remember in our interpretation of God's word.

There must never be speculative. We must never seek to be dogmatic unless scripture is clear on it. We must be dogmatic if scripture is clear of course. But scripture is not clear here.

And what is the lesson for us to learn? It is this. That although he is high and lifted up. That nevertheless his train fills the earth. As the word of God here goes on to tell us that his whole.

[16 : 19] The song of the seraphim was one concerning the glory of God filling the whole earth. But we believe that this means in particular that his presence fills the church.

Because the temple if you like in a very many ways as we all know surely. Signified the church of God here. The temple of the Holy Spirit. God is building his temple on earth.

And his presence fills that temple. His church. And although he is high and lifted up yet. His train fills the temple. His presence is in the church.

He is in his essence in glory. But his presence is with us still. His presence was with his people of old under the Old Testament economy you will remember. As they passed through the wilderness.

And his presence is with his people still. God in the midst of our that dwells. Christ in you is the hope of glory. He is with us here this morning as he is in his people. And in our midst in the person of the Holy Spirit.

[17 : 18] And you will notice that he gives us this further description of the vision. In telling us of the fact that above the throne stood the seraphim.

Each one had six wings. With twain he covered his face. With twain he covered his feet. And with twain he did fly. There were these seraphim. Now they are not cherubim as some people mistakenly believe.

They are different creatures altogether to the cherubim. They are the seraphim. Now the word means simply the fiery ones. Or the flame like beings.

Now why are they spoken of as this? Well we believe with others that this signifies the fact that they reflect the power and glory of God. They reflect his power and glory.

And they are on fire for his glory. They are constantly engaged in the glory of God. Well surely they say the cherubim and the other angels are also. Yes we believe that.

[18 : 26] But these spoken of here are engaged in this manner in a particular way. Hence the name seraphim. They are those who are round the throne.

How many there are we don't know. We believe there is a great multitude of them. And they are engaged in the glory of God. They had wings. They have faces. And they have feet. Anything else about them we don't know.

And with we read with having six wings. With two they covered their faces. With two they covered their feet. And with two they flew. Now why was it that they had to cover their faces and their feet?

Well we believe that they were indeed holy beings. That their holiness was only relative.

You see God is holy. Alone is holy. First of all in his essence. So that when we talk of the holiness of angels we're talking of a relative holiness.

[19 : 38] That doesn't mean to say that there is anything lacking in their holiness. Not at all. And in particular in regard to these. But in that their holiness was relative. They felt it necessary to cover their faces in the presence of this being who was so holy.

They felt it necessary to cover their feet even in the presence of this holy being. And if that was true of unfallen angels. If that is true of, is true, not was true but is true.

If that is true of holy seraphim. How much more does it become us to humble ourselves. And prostrate ourselves in the dust before God. As those who have sinned against them.

And yet you will notice the unholy boldness that we in our days so often use in our approach to this God. Where is the holy reverence that once characterized the church of God.

And we wonder why God's spirit is being denied us. It is all very well being, as it were, in a spirit of naturalness before God.

[20 : 42] Being as natural as possible. Yes, of course. But the more holy we are, the more natural we are. The more natural we are, the more reverent we are. To be natural in God's presence in the sense of approaching him in Jesus' name and for his sake and pleading his mercy.

Does not mean a holy irreverence. Not at all. It means more reverence than ever before. On the part of such. And as I said, if these seraphims felt it necessary to cover their faces before God.

How much more, much more must we. Indeed, bring ourselves, seek to humble ourselves in the presence of this great one. They would not presume to gaze upon the holy one.

They covered their faces. They covered their feet. And you will notice that their humility, their consciousness of the holiness of the being whom they were worshipping, did not create an inactivity in them at all.

And that is a mistake many people have made. Hence all the monastic lives that people have lived so often and still do in the world in the name of Christianity.

[22 : 02] In the name of godliness. Hence all much of the inactivity that is in the Church of Christ today. In the name of reverence and in the name of piety, there is an awful lot of inactivity.

But you will notice that these holy creatures, conscious as aware of the majesty and the glory and the holiness of this being, are most active. Because although they are covering their faces with two wings, covering their feet with another two, with the other two they are most active.

In glorifying their God. They fly around this throne. They are constantly flying there. They are constantly active. And you will notice the song that they sing.

They cry one to another saying, Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory.

Now, we've heard it said, and I'm sure you have, that God is thrice holy. And those who use that term find a warrant for their usage of the term from this text here.

[23 : 16] In that, scripture here says that, Holy, holy, holy is the Lord of hosts. They maintain God is thrice holy. Oh, my friends, God is not only thrice holy, he's 300 million times holy.

He is holy. So holy that no word can express his holiness. Not just three times holy. It is a mistake. Although we believe, and we will acknowledge that some people mean by that, that Father, Son, and Holy Spirit are holy.

And they interpret the usage of the term in that sense, that they're applying holiness to God the Father, holiness to God the Spirit, holiness to God the Son.

But having said that, and acknowledging that, we believe what is meant here is the fact that the song of these creatures goes on uninterruptedly.

They sing, Holy is the Lord. Holy is the Lord. Holy is the Lord. And there is an uninterrupted song of praise to God, wherein there is reiterated the fact that he is holy.

[24 : 29] They can never forget this. Nor can we ever forget it. Nor ought we ever to forget it. In glory, when we have no more sin left in us, we will never forget the holiness of our God.

Our God is a consuming fire. And not just unto his enemies are some things. He is a consuming fire constantly. Because he is what he is.

Because he is who he is, rather. The holiness of God is impressed upon Isaiah here as never before.

And you will notice from the writings of Isaiah from this moment onwards, that Isaiah speaks of God as the Holy One of Israel.

That is a term used again and again by Isaiah. The Holy One of Israel. And it is a term we ought never to forget either.

[25 : 29] Indeed, what we ought to use and remember. The Lord of hosts. He goes on to say, Holy, holy, holy is the Lord of hosts.

That is the Lord of the whole host of created things. That is the created things which his own omnipotence has made.

The Lord of hosts. And you know, just a word by the way here, we're living in a time when people suggest to us that the church ought to rethink her theology because of the advance of science and that, the discoveries of this universe.

But my friends, this only proves the fact that the church of Christ has made down through the centuries, and the word of God indeed is making still in regard to our God, that he is the Lord of hosts.

And when we discover the hosts of stars and planets and so on that are in this universe, our God becomes all the more glorious and all the more great in our opinion. And surely, he is the Lord of all these, the Lord of hosts.

[26 : 44] The whole earth is full of his glory. Now there is a question arising as to the translation here.

There are some who maintain that this is not a very good translation, that it would be better to translate these words, that that which fills the whole earth constitutes his glory.

And that can be a valid translation here, and it is a very good, it gives us an understanding, a fuller understanding, surely, of what has preceded it.

It is connected with the Lord of hosts, who has created these hosts. And of course, all that which he created reflects his glory, or constitutes his glory on earth.

And this of course is why the heathens, who do not believe in God, are to be judged ultimately, when they have been given such a wonderful revelation as we have in the very earth, or the creation we live in, and that constitutes his glory to such an extent that they are without excuse.

[28 : 02] So it is, that the seraphim, rather, in Isaiah's vision, speak of this glory that is revealed on earth.

Although we believe also that God is everywhere, in the sense that we sang together in that psalm, from thy spirit, whither shall I go, or from thy presence fly.

Well, we could go on, but we must go on, secondly, to consider Isaiah's vision of himself. He saw the Lord high and lifted up.

He says here that in the year that King Uzziah died, he saw this wonderful vision. And having seen the vision, he says, 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, he says, mine eyes have seen the King, the Lord of hosts. This vision I have been given of the King, the Lord of hosts, has given me an insight into myself that I had never known.

[29 : 12] I see myself in the light of what God is. And that is what we need this morning, all of us, that we would begin to examine ourselves in the light of what God is, and of what God requires of us.

but instead of that, we are concerned with what we are in the light of what man says, or what man thinks, of what the church says, of what the church thinks.

And let us apply this not only to those who are as yet not professing Christians, but the church of Christ in our day. We are over-concerned with what people think of us.

We are over-concerned with what people say about us. Let us remember what we are in the sight of God. Let us ask ourselves what God thinks of us. What are we in the light of what God is?

That is the important question for us to learn this morning. And notice what he says of himself. My eyes have seen the Lord of Hostesses, the King, the Lord of Hostesses.

[30 : 17] then said, I woe me for I am undone. There may be some present this morning who believe that were they to be given a vision of God, that this would give them a wonderful feeling of elation and joy.

But that is not the feeling that we find Isaiah experiencing. we find a cry of alarm going up from his lips.

Woe is me. I am undone. I am lost. I am ruined. The word means put out of existence. And were it not, were it only a vision of the glory of God, he were given here, we believe, from the text of Scripture already quoted, from Exodus and John, that he would have been put out of existence.

But you see, there was more. This was a vision of God's holiness and glory tempered with his mercy. But nevertheless, his feeling was one of being undone.

It was one of being absolutely ruined, lost. He felt a desperate sense of sin.

[31 : 36] sin. And this is what we need. And we believe it is a sign of the lack of the presence of God in the church that leaves us so unconscious of our sin before God.

I am not saying that a consciousness of our sinfulness is salvation. but salvation is indeed that which involves through salvation in Jesus Christ involves our recognizing ourselves as sinners before God else we will not make use of the antidote for sin of the provision God has made for our sins in Jesus Christ.

And this is what we ought to pray for. That God would come and reveal himself to us in such a way that you and I and all of us would cry out as this man did wars me for I am undone.

He is not concerned about other people. He is not pointing the finger at other people's sins. He is not finding fault with his neighbor. He is pointing to himself and saying I am undone.

Now this isn't his confession he's a converted man long before this. But he's a man taught of God and he sees himself as a sinner I knew as he had never seen himself before perhaps as a sinner.

[32 : 59] And we believe this is how God works in this soul's experience. It's all very well talking of conviction of sin at the very beginning of our lives but what is our condition today before God?

I am a man of unclean lips. He had heard holy lips sing the praises of the one who sat upon the throne and he was now seeing himself or comparing himself with them and what could he say?

Well he says they have holy lips they sing beautiful praises unto the Lord but what am I? Oh I am of unclean lips. I am not like them I am undone.

And of course this includes the idea of an unclean heart because it is from the heart that all that is spoken by the lips comes.

Oh and we know the tongue is an unruly member. When we consider what proceeds from your mouth and my mouth and then consider that well of iniquity from whence these words and sayings and thoughts come then indeed we cannot but consider ourselves by nature but as undone as unrighteous as unholy as unfit to appear before God.

[34 : 24] There is not the least element of self-excuse here. Ah how easily we can excuse ourselves my friends how easily we can point the finger how easily we can say well you know it's because of this it's because of that it's because of the other thing but no here there is no excuse there is self condemnation he feels himself almost buried under his own and his people's sins I am a man of unclean lips and then he says I dwell in the midst of a people of unclean lips not only through of me it's through of the people of my people in general it is through of mankind that they are undone and that is how we ought to think of sin he had seen the king and so his sense of sin almost crushes him I am undone I am unfit how can I approach God it may be this morning that there are those of God's people among us as a communion season approaches who feels who feel their sin someone feels his or her sin today as never before oh child of God you thought that that was no longer to be your portion because after all you're a converted man you're a converted woman well here is Isaiah with a sense of sin and such a feeling of uncleanness that he is always crushed by it but God was not to leave him with that we read that then flew one of the seraphims unto me having a live coal in his hand which he had taken with the tongues from off the altar and he laid it upon my mouth and he said lo this has touched thy lips and thy iniquity is taken away and thy sin is purged now let us remember all this is symbolical all this is symbolical burning signifies purifying and that is what we have here the purification that comes from when from the very God in whose presence he is almost crushed with a sense of his sinfulness from the very God who in his whole holiness is a consuming fire that same God reveals to his servant the mercy that is in himself and from himself alone this is what is so glorious so gloriously true of our God as the psalmist says

I will praise thee O Lord though thou wast angry with me thou hast comforted me the same God who was angry with me as a sinner is the God who is comforting me now the same God who condemns sin and is of pure arrival that it should behold iniquity has in the person of Jesus Christ opened a way of access unto himself has manifested his glory his salvation his redemption to sinners such as you and I in Jesus Christ thine iniquity is taken away and thy sin is purged O my friends salvation purging from sin the forgiveness of sin the cleansing from sin comes to us from off the altar of Christ's sacrifice the fruit of the offering of Christ comes to us in the person of the Holy Spirit in the application of the salvation purchased by Christ to our hearts at the beginning in our continuation in the life of faith it is God who must cleanse us it is God who must forgive us it is God who purges us and this is what he has done here

God's mercy comforts him strengthens him and gives us gives him as we will notice finally a vision of service also I heard the voice of the Lord saying whom shall I send who will go for us then said I here am I send me after the vision Isaiah was no longer the same man that he was before having the burden of guilt taking away he possesses a new freedom a new liberty he has new compelling insights into the person into the glory of the God whom he serves and this makes him an instrument for much more fits than he was for the service of his God we find a similar thing happening in the case of

Peter we're not condoning Peter's sin God forbid but we know that after his reinstatement after the Lord had said to him lovest thou me more than me three times commissioning him to go and feed his sheep and his lambs Peter was a totally different person he had an insight into the love and mercy of Christ that he had never would never have had but for that experience my friend this is how we are going to be prepared for the service of God in whatsoever capacity we are called to serve him he was called to serve him in the preaching of the word who will go for us then said I here am I send me a man who shortly before was crushed to the ground in his consciousness of his guilt before God now ready and willing and able to go out in the strength of God the Lord to declare the word of God without fear or favour that is how

God works my friend that is how God works in the experience of all whom he calls into the work of preaching his word not in their own strength but in the strength of God the Lord but as I said in whatsoever capacity we are called to serve God whether it to be witnesses for him at the Lord's table and perhaps some of you are conscious of that today how are we going to be equipped for it how are we going to be made fit to partake of it it is by the mercy of God and once we have a new glimpse of his mercy and love in Jesus Christ ah how easy it is how gladly we will partake of it how gladly we will serve him why is it so difficult for so many people to serve the Lord in any capacity in our day well there is only one answer to that it is the fact that people have lost their vision they no longer see the glory of Christ as a redeemer remember when you first loved the Lord how easy it was for you to serve him you look for opportunities to serve him whereas today when the opportunities are there you don't even see them we are in great need of the blessing of almighty

[41 : 41] God upon us of a new vision of the glory of God and an understanding of our own sinfulness and yet of our our acceptance with God in Christ in order that we may be indeed good fruitful servant of God here am I send me he responds gladly to the call even though the call is going to be a difficult one notice the message is to be given go and tell this people hear ye indeed but understand not see ye indeed but perceive not make the heart of this people fat make their ears heavy and shut their eyes let them see with their eyes and hear with their ears and understand with their heart and convert and be healed then to die Lord how long oh he didn't complain against the mission he had to perform it was a difficult one through his ministry the Lord was going to close the eyes of those who hear the ears of those who hear them and their eyes lest they be converted and I feel that is a warning to us you and I see the fruit of God's word only in conversion and if there are no conversions we practically say

God is not with us God is not working that is not biblical my friend here before us is the teaching of God's word concerning the work of God's word in closing eyes in closing ears oh I'm not saying my friend that the main and the most important and the end of God's word ultimately is the salvation of souls of course it is but when people are hardened under the gospel when they are refusing to believe if the gospel is being preached in its purity we believe that God's purposes are unfolding therein also this was Isaiah's it was no easy ministry it is no easy task for any servant of God to preach the word knowing and recognizing that the word of God which will not return unto him void is accomplishing a work that is indeed contrary to his expectations of what God would do but nevertheless we must yes we must accept

God's purposes in regard to a people to a nation to a world to a world at a particular time because there are times when this is what God is doing but this my friends is to be remembered that God goes on to tell that there is a holy seed that will be saved nevertheless his word will not return unto him void the commission is to go into all the world and preach the gospel to every creature that is the commission God has given the church that is the commission God has given us you and me to preach the gospel to every creature leave rest to the Lord it is his prerogative to bless his word where and as he wills it is for us to be found faithful it is for us to be found diligent serving the Lord and let us remember that God says ye are my witnesses saith the

Lord ye that is Israel all his people and may God prepare all of us for his service and bless his word with us