
The Calling of the Twelve

Mark 3:13-15

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3/3/24 © 2024

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We're looking at the Word of God once again this morning, so I'd like to invite you to take your Bible and turn to Mark chapter 3. Mark chapter 3. Today we are looking at verses 13 through 15, though the bigger unit is down through verse 19. So we're going to be kind of camping here for a little while. Today we'll introduce everything. Next week we will begin to look at each of the disciples that are listed here. But notice, beginning at verse 13 as I begin reading.

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And he went up on the mountain and summoned those whom he himself wanted, and they came to him. And he appointed twelve, so that they would be with him, and that he could send them out to preach, and to have authority to cast out the demons. And he appointed the twelve, Simon, to whom he gave the name Peter, and James, the son of Zebedee, and John, the brother of James.

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To them he gave the name Boanurgis, which means sons of thunder, and Andrew and Philip and Bartholomew and Matthew and Thomas and James the son of Alphaeus and Thaddeus and Simon the Zealot and Judas Iscariot, who betrayed him.

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We now embark on Jesus' calling of the twelve disciples, twelve men from different walks of life that Jesus would use to change the world. None are chosen for their strengths, they are all men, but Jesus is sovereign in His choice of them.

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And when we think about Jesus being sovereign, we must understand what that means. Sovereignty is speaking of supreme power and authority and control over all things. And Jesus is all three of these. He's the ruler and the king over all creation. He is sovereign over the natural as well as the supernatural realm. He performed...

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miracles and signs and wonders. He healed the sick. He raised the dead. He provided eternal redemption for those who would believe by dying on the cross and by resurrecting on the third day.

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And as been stated numerous times, as I have been preaching through the Gospel of Mark, we understand that Mark's thesis is this, and it's in verse 1, I just keep reminding you, that Jesus Christ is the Son of God. What does that mean? Well, it means that He's God. It means that He is sovereign. It means that He is the supreme ruler over all.

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And we've been seeing his sovereignty as we've been studying this gospel. Mark has already shown us his sovereignty at his temptation, in the synagogue when he drove out a demon, when he taught, when he healed Peter's mother-in-law, when he healed a leper, when he healed a paralytic, when he

healed a man with a withered hand. In the words of Charles Spurgeon, he says, here is sovereignty. I will be gracious.

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to whom I will be gracious." That's everything that we see in the Lord Jesus Christ. He was gracious to whom he chose to be gracious. He was also stern with those he chose to be stern with. And in this passage, we see his grace. He's not dealing with religious leaders, but he's dealing with those whom he called

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to be his disciples.

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Now, we see His graciousness in this passage in two ways. First, we see the call of Jesus in verse 13. Notice it again. It says, He went up on the mountain and summoned those whom He Himself wanted, and they came to Him.

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You know, some locations have special meaning. You probably think of that too. There are certain locations that have special meaning to you. And in the case of the disciples, it's this mountain here where Jesus called them. Now, we don't know the name of the mountain. Some have speculated what mountain it is, but that's really difficult to do because Palestine was very hilly.

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and they would stretch west of Jordan from Lebanon far down into Galilee ending in Carmel. Some think this is where Jesus preached the Sermon on the Mount, but again we can't be sure. But either way, it was here that he

summoned those whom he himself wanted. Now that's an interesting phrase right there and

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whom he wants. You can't get away from Scripture without seeing that. And if you don't like that, then you have to ignore Scripture.

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Let me just give you a synopsis of this.

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We have already seen him choose Peter, Andrew, James, and John in chapter 1, verses 16 through 20. We saw him choose Levi, or Matthew, in chapter 2 and verse 14. If you were to flip over to the Gospel of John, we would hear him calling Philip and Nathaniel in John 1, 43 through 51. In Acts chapter 9, he told Ananias, in Acts 9, 15, that Paul,

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was a chosen instrument of mine to bear my name before the Gentiles and Kings and the sons of Israel.

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Jesus said in John 13, 18, I know the ones I have chosen.

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He even said to his disciples in John 15-16, you did not choose me, but I chose you, and appointed you. Now, that's an extremely important verse to

understand the sovereign choice of Jesus, as well as the sovereign choice of Almighty God. He chooses whom he wants. We tend to flip it around the other way and say, well, I chose him.

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You could not choose him unless he chose you first. It's impossible for us to choose him on our own in our dead state of sin. He even said in John 15, 19, "If you were of the world, the world would love its own, "but because you are not of the world, "but I chose you out of the world, "because of this, the world hates you."

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All believers are chosen by God first. They are what Scripture terms as the elect.

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It says in 1 Peter 2, 9, they are a chosen race, a royal priesthood, a holy nation, a people for God's own possession.

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Now a lot of this is what we've already seen in our study of the Gospel of Mark.

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But I just want to remind you of it. Because we are introduced to this phrase that he says there in verse 13, that he summoned or called those whom he himself wanted, and they came to him.

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That's what the Reformers refer to as irresistible grace.

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grace of God cannot be resisted. When He calls you for salvation, you're coming. It's just that we don't know when that call takes place because there are two types of calls in Scripture. There's a universal call that goes out to everybody. We preach the gospel to every single person. We don't know who the elect are. We don't know whom.

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Those were that God had chosen before the foundation of the world. So we give the gospel to everybody. And when you have somebody come up to you and tell you that you need to be selective, you need to run from them. You're not God. And I agree with Spurgeon. I don't think there's anything I've disagreed with Spurgeon. But he said one time, he said, we don't know who the elect are. We can't go up to them and pull up their shirt tail and see if they have a big E stamped on their back.

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You don't know until after they come. Until after you see the fruit of salvation. And not everyone who says they're a Christian are Christians. You understand that, right? And you probably know many people. People in your family, people that are friends, people you worked with, people you went to school with. I mean, people that made some kind of claim of Christ, but they do not live the life.

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There is no transformation in their life. They don't have a desire for the things of God. And the first thing that changes in your life when you become a believer in Jesus is your desires.

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Your desires are now for Him. You long for Him. Might not know a whole lot about Him or know a whole lot about His Word and what His Word teaches about Him, but you long for Him. You desire.

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But as I said, we don't choose him, he chooses us. And if you want to look at it from the human side, then just remember the human side didn't happen until the divine side happened first.

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He chose first. We are unable to choose him by ourselves. And this is the big clincher to me on that truth right there. I've never seen anybody get around this. In understanding sovereign election, understanding sovereign salvation, is to understand this in Ephesians chapter 2, that without Christ, we are still dead in our trespasses and sins.

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and as being dead in sin, you are unable to make yourself alive. And to say that God has nothing to do with your salvation or salvation rests partly on you or any bit of it on you is to say that you're able to make yourself alive.

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And the people that come along and say that you can lose the salvation that God graciously gives doesn't understand salvation, doesn't understand grace, doesn't understand the cross, doesn't understand the resurrection. There's so many things they don't understand. Doesn't understand forgiveness. Because understand this, if you could lose the salvation that God has so graciously graciously granted to you, you would have to go completely back into that state of

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respond unless God makes you able. You have to go right back to that state of deadness.

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And that's not going to happen. There's nowhere in scripture that says that that will happen.

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Look with me at Ephesians chapter 2.

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And I just want to read this and remind you of it. In Ephesians 2, this is why we're unable to choose Christ by ourselves. We have to have divine help.

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He says in verse one, and you were dead in your trespasses and sins. Now, he's used in past tense language, we've noticed this before, because they are no longer dead in sin, they are now alive in Christ, so he's telling them what their life was like before Christ. And so he says, you were dead in your trespasses

and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.

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Among them too, we all formerly lived in the lust of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath even as the rest." So again, to lose salvation means you go back to this.

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You go back to this state of deadness. You go back to walking according to the course of this world. You go back to walking according to the prince of the power of the air. The spirit is now at work in the sons of disobedience. You go back to that category of being a son of disobedience, of being a child of wrath. You go back to formerly living in the lust of your flesh, the desires of the flesh and of the mind. And again, that's not gonna happen. If you have truly been

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born again. You have been redeemed. You have been transformed by the Lord Jesus Christ. And again to say that you could lose the salvation he's so graciously given is to say that Jesus is not powerful enough to keep you. When the Bible tells us in 1st Peter 1:3 that we are kept by the power of God for a salvation ready to be revealed in the last time. We're kept by God.

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That ought to give you some encouragement. If you look down at verse 5, he mentions it again, of being formally dead in our transgressions.

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See, this is why we hear in John 5:21 where Jesus says, just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. Goes right back to what we're saying here in our text. He calls whom He wishes. He calls whom He desires. And He gives life to those whom He desires.

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And the thing that I think that makes it difficult in our humanist to understand is the fact that he has chosen who he would save long before we were here, long before the earth was created, long before Genesis.

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Because it says in Ephesians 1 verse 4 that he chose us in him before the foundation of the world. Before he created the world he has already decided who he would save. Now I know that that's tough to swallow but that's what scripture says and it's faith to believe it, to understand it. I don't understand everything that this says right here in God's Word but I do believe it because it's there.

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But also believe this, that if you don't repent, you're not going to be saved.

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If you don't believe, you're not going to be saved. If you don't surrender your life to the Lord Jesus Christ, if you don't commit yourself to Jesus, you'll never be saved. And I know it sounds like I just contradicted myself.

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But the Bible teaches that too. The way I understand this, this is the way I see it, those who do come to Christ, those who do believe, those who do repent are those he has chosen, those he has drawn to himself. That's how I reconcile it.

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The passage clearly teaches this. Those who believe they are saved as a pure act of the will of God, their choosing Christ only occurs because of the work of Christ in them.

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And if they don't believe that, they believe it's their will that's involved in this. They believe that they did all the choosing. God had nothing to do with it. They failed to recognize Ephesians 2, 1 to 3 that we just read. And they also failed to understand Romans 3, verses 10 through 18. Listen to what it says. As it is written, there is none righteous, not even one. There's none who understands. There's none who seeks for God. All have turned aside. Together they have become worthless. There's none who does good. There's not even one. Their throat is an open tomb.

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With their tongues they keep deceiving. The poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their paths, and the path of peace they have not known. There is no fear of God before their eyes.

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This is the natural state of man. He's not righteous. He doesn't understand. In verse 11, he doesn't seek for God.

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That's the dead, natural state of all unbelievers.

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And that's why we say this, if you're feeling a desire for Christ, you're feeling a tug toward Him, that's the work of God in your heart.

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Our will is affected by sin. Now I want you to notice in our text, it says in verse thirteen that after he summoned those whom he himself wanted, what's it say? They came to him. They came. They didn't come before he chose them. They came after he chose them. He raised them from spiritual death to eternal life and by doing that he made them willing to come.

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In the words of John 6:44, it describes the Father drawing, and it says, no one can come to me unless the Father who sent me draws him, and I will raise him up on the last day. The Father draws first. Just like John 6:37, he says it again. All that the Father gives me will come to me.

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Why did they come? What was the purpose? What was the purpose of the call? Well, look at verse 14. It says, and he appointed 12, and here it is, purpose number one, so that they would be with him. That is beautiful. This is why he called you and me, is so that we could be with him.

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That's a term of endearment. That's a term of intimate fellowship, that we could be with him.

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That's the meaning of the word summoned or called. It's the Greek word proskaleo, and it means to speak to a person with the purpose of bringing him or her nearer. Bringing them to yourself. It's proskaleo. Kaleo is the call, and pros is the preposition that speaks of that nearness.

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Jesus sovereignly chose those he wanted to be with him or nearer to him. The idea is Jesus called and they came to him. That's the point of election, to be nearer to God. He called us or chose us, get this, for Himself. We were created for Him.

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We were created for His glory, not ours. He didn't create us to pursue our dreams, to pursue our ways, to live our life apart from Him. He chose us to glorify Him.

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Over in Ephesians 1-4, I just mentioned it a moment ago, it says, just as he chose us in him. The idea of chose is in the middle voice and it means this, he chose us for himself. Again, why did he do this? He did it so that we would be with him. And we could not be with him unless he chose us first to be with him and therefore he made us alive. We couldn't have chosen him in our dead state.

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God had to make the first move and he did that by election. He did that by calling. In other words, we had to be made alive before we could answer his call. If you're still in Ephesians, look down at verse 4. It says, but God being rich in mercy because of his great love with which he loved us, even when we were dead in our transgressions, made us alive together with Christ.

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for by grace you have been saved." What did God do? Well, out of His mercy, out of His great love, even when we were dead in our transgressions, He made us alive. See, He is the one who woke us up. We didn't resurrect on our own, He resurrected us to spiritual life.

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It's all again for His glory. Over in chapter 2 of Ephesians verse 13 he says, But now in Christ Jesus you who were formerly far off have been brought near by the blood of Christ. It was the cross of Christ that was the magnet that drew us to Him. Even in

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The book of Psalms says in Psalms 65 for how blessed is the one whom you choose and bring near to you that he would dwell in your courts. We will be satisfied with the goodness of your house. Your holy temple. Yes he is blessed. The one whom he has chosen and brought near.

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So the first reason that we see here in verse 14 as to the purpose of the call was so that they would be with him. Notice the second reason in verse 14 of their call was to send them out to preach.

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Yes, preach is a divine call. All preachers are called. In 1 Timothy chapter 3, in verse 1, it says, if any man desires the office of an overseer, he desires a good work. Notice the word desire is used twice in that verse. It's two different Greek words. One is speaking of an external desire to where they reach toward that call. The other one is an internal desire.

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So it starts with this internal desire and then you begin to reach out in an external way to that divine call.

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That's how he calls all pastors, to preach his word. That's what he did here with them. That's what he did with all the prophets.

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But he did this for the purpose of sending them out to preach. There are two passages that I want to mention. One is in Luke chapter 9. So turn to Luke chapter 9. Let me read these six verses right here. Luke 9.

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It says, And he called the twelve together and gave them power and authority over all the demons and to heal diseases. And he sent them out to proclaim the kingdom of God and to perform healing. And he said to them, Take nothing for your journey, neither a staff nor a bag nor bread nor money, and do not even have two tunics apiece.

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And as for those who do not receive you, as you go out from that city, shake the dust off your feet as a testimony against them. Departing, they began going throughout the villages, and what were they doing? Preaching the gospel and healing everywhere.

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Can I just tell you this? He didn't give this gift to everybody, even though there are so many people out there today that claim they have this gift. Specifically, we see he gave it to the Twelve. He gave them power and authority over the demons and also to heal diseases and he sent them out to preach. Proclaim the kingdom. Now they had spent time with the Lord Jesus Christ. He spent three years with them.

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And as he spent this time with them, he was teaching them and training them. And he had to test them. He had to build their faith. Just like he does for all of us. You know, a man who says that God has called him to preach doesn't immediately go to the pulpit after making that announcement.

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All that announcement is saying is that I believe that I have a desire on my heart that God has put there and I'm reaching forward to that desire and what the future of that is is all up to Him. It means that there has to be some training. Now whether that training is in seminary or whether it's not, not everybody gets to go to seminary.

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But whatever it is, there has to be training. Paul spent a number of years in Arabia, in the desert, being taught, being trained, being given the revelation of

God. All these men spent this time with Jesus, learning from him. And you remember when he called several of them, he says,

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These were professional fishermen. He drew off the analogy of what they were doing for a living. He said, you're out there casting your net. And it's the same way with evangelism. You cast your net.

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You evangelize all. I'm sure you don't get out there in the boat and you throw it in and say, well you know, I only want this kind of fish and that kind of fish and I'm only gonna throw and I'm gonna just select what fish that I can get. That is ludicrous. You can't control what comes in the net. You can't control what fish is gonna grab the bait.

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Yet that's what we hear today. We hear that very thing.

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So he called them to preach. He tested them. Even the 70 in Luke 10, he sent them out to preach as well, and he sent them out two by two. And I have always believed that it's extremely wise that when you go out evangelizing, that if it's possible, if you could have another person with you, that's encouragement.

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That's someone that can help you. That's someone that can bear the burden with you, meaning the burden of rejection. But not everybody rejects. I mean, we used to walk the neighborhoods out here, and I remember one time we

went to a neighborhood, and it was two of us, me and another guy, and he knocked on the door, and the guy came to the door, we started sharing a little bit with him, and immediately he started attacking my friend, and my friend was stumbling. And the good thing was, is again, there was two of us. And it wasn't like a boom, tag team, I'm in now.

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that we can help each other. Because what we're trying to do is convince this person of several things. Number one, that they're a sinner. Number two, they need Christ to be forgiven of all their sin. And Satan will do everything he can to destroy that testimony and destroy that opportunity.

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We didn't leave that day with like a dog with his tail tucked between his legs. And no, we left that day rejoicing, even though that this gentleman had rejected the gospel. We did not fail. We gave him the gospel. I remember being with a youth one day and we were walking through one of the neighborhoods out here. We walked up to a guy's house. He was standing out there in the yard. He was working.

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We walked up, I said, hi, sir, how you doing? My name is, I don't want to hear it get out of my yard.

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What do you do? You do exactly what he said. You leave.

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And that's what we did. And I remember that youth saying to me, Well, why didn't we say anything? He said it. He didn't want to hear it. You do what this passage says. You shake the dust off your feet. You don't leave your peace there. You take it with you.

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Now there's another passage, and it's in Matthew 10. Go to that passage.

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Matthew chapter 10. Look at verse 5. It says, These twelve Jesus sent out after instructing them, saying, Do not go into the way of the Gentiles, and do not enter any city of the Samaritans, but rather go to the lost sheep of the house of Israel. And as you go, preach, saying, The kingdom of heaven is at hand. See, Jesus was very specific on things that they were to do. They weren't to go to the Gentiles.

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Salvation, like Jesus said to the woman at the well in John chapter 4, was of the Jews.

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It started with the Jews.

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The Jews were to be the evangelists, to evangelize the Gentiles, but they failed that, didn't they? Because they rejected Jesus, they rejected the Gospel.

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Eventually...

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Jesus called Paul. Paul first went to the Gentiles, or to the Jews, and then by their continued rejection, what did he do? He turned to the Gentiles.

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and then eventually exclusively went to them.

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But look at that. He told them to preach. The kingdom of heaven is at hand. It's imminent. It's right there in front of you.

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You know, some people believe today that if they had lived during that time and they literally saw Jesus, that they would believe and they'd be more faithful, and my response to that is, no, you would not.

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you wouldn't be any more than you are now. If you're not faithful now, don't think you'd be faithful then.

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So he says that he appointed the twelve, number one, so that they would be with him. Number two, so that he could send them out to preach. Then number

three, look at verse 15, to have authority over demons. To have authority over demons. Now, we've already read this in Luke 9, where he says that he gave them power and authority over all the demons.

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We also see that in verse one of Matthew 10, where it says, Jesus summoned his 12 disciples and gave them authority over unclean spirits to cast them out and to heal every kind of disease and every kind of sickness.

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But here it just says he gave them authority to cast out the demons. Now, everyone understood what this was about and everyone saw Jesus do this. In fact, go back to chapter one. And when it first occurred, it occurred in Capernaum, verse 21. It was on the Sabbath. He entered the synagogue. He began to teach.

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Verse 22, they were amazed at his teaching, for he was teaching them as one having authority and not as the scribes. And then it says, just then there was a man in their synagogue with an unclean spirit and he cried out saying, what business do we have with each other, Jesus of Nazareth? Have we come to destroy us? I know who you are, the Holy One of God, and Jesus rebuked him saying, be quiet and come out of him.

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Throwing him into convulsions, the unclean spirit cried out with a loud voice and came out of him. And they were all amazed and they debated among themselves saying, what is this? A new teaching with authority. He commands even the unclean spirits and they obey him.

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because he's God.

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And he gave this same authority to the Twelve, to drive demons out.

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And we see it. You go through the book of Acts, you see them doing this.

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And they did it by the power of the Spirit of God. When they preached, they preached with boldness because they were filled with the Spirit. When they drove out demons, they did that because they were filled with the Spirit. When they healed, they were filled with the Spirit. I think of an account over in chapter 16 with the Apostle Paul. He's there in Philippi.

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you had this slave girl walking around saying these are the servants of the most high was that true yes

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That annoyed Paul.

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because this woman was demon possessed. What happens when you have a demon possessed person saying something that's true? What's it do to the people that are hearing? Deceives them.

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That's what Satan does. That's one of his tactics. That's how come when Jehovah's Witnesses come to your door, they come with a little bit of truth and packed with a lot of lies. When the Mormons come to your door, they do the same thing. All the cults, all the isms, they have a little bit of truth, but they're packed with a ton of lies.

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They had this authority.

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Over in Luke 9, again, He gave them power, He gave them authority over all the demons.

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I believe that there are several truths that we can learn from this this morning.

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First, I would say Jesus chooses who He wants to save. We don't know who they are. We don't know who the elect are, as I said earlier.

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But he chooses. What's our role? Our role is to give the gospel to everyone, every single person. Don't be discriminant. Don't say, well, you know, we're trying to reach pages 35 to 42. That's the group I'm giving the gospel to.

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No. You know where that came from? That came from Rick Warren. Rick Warren.

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His pastor, well he was pastor of Saddleback Community Church. He started that church. That was one of the largest Southern Baptist churches, but they were just kicked out of the convention a few years ago. And I applaud them doing that. You know why they got kicked out? They began to ordain women pastors.

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And that right there demonstrated by the SBC kicking them out that they do believe their doctrinal statement, at least at that moment, or at least that portion of it. Because in their Baptist faith and message, it mentions that the only people that hold the office of pastor are men.

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And so they...

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They excommunicated them. You say, that's harsh. Well, you can call it what you want to call it. But to leave them alone as they attack scripture and to do

nothing about it, that is more dangerous than anything. Because you're demonstrating to the people that scripture doesn't matter. It's not binding.

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We all talk about wanting to do God's word and do it God's way, but we don't!

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We don't do it God's way. We only do it His way when it agrees with us.

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So Jesus chooses whom he wants to save. That's election. Secondly, he chooses all of his children to serve in the church using the spiritual gift the Holy Spirit has given to them. Every believer has a spiritual gift. We've talked about this too. You need to know what your gift is and get busy in the church and use it. Our gifts are for serving each other.

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He specifically chooses some for certain areas of service like pastors and deacons. Ephesians 4 11, he gave some as apostles, some as prophets, some as evangelists, some as pastors and teachers for the equipping of the saints for the work of service to the building up of the body of Christ. How do we know that they're men? Because earlier in the passage he says, he gave gifts to men. And then he goes into this.

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Only men can be pastors, not women.

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because that's what God's designed. That's what God has willed for His church. Third thing that I would say, He sends all of us out to make disciples of all the nations and we do that every day in our life. It's not just picking a day to do it and there's nothing wrong with picking a day to do it and I think we probably should do that. Otherwise some won't do it.

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But we are to do it every day. And Matthew 28, 19 says, "Go therefore and make disciples." In the Greek, it doesn't say go therefore. It says as you're going. As you're going through your everyday life, make disciples.

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Another passage he says, preach the gospel. That's how you make a disciple, you preach the gospel.

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But before you can go, you must be called.

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and to know whether that you're called.

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Look at your life.

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Have you experienced that transformation I was talking about?

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Do you believe that Christ is who he says he is in scripture? Do you believe what the testimony of scripture says about him? That he is Lord? That he is God? God in human flesh? Do you believe that he did what he said he did? That scripture says that he took your sin and my sin upon himself on the cross? He bore that in his body?

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He took the full wrath of God for you and me.

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And are you willing to repent? Are you willing to turn from your sin and turn to Christ, confessing Him as Lord? The Bible says the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord.

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And if you've never come to Christ, I encourage you to come right now.

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Come to Christ like Isaiah answered the call of God. In Isaiah 6-8, when the question went out, whom shall I send and who will go for us? Isaiah answers, here am I. Send me.

41:57

So he could go now because he was cleansed. You read Isaiah 6. He first comes into the temple, he sees this vision of God. He sees the seraphim, he hears the seraphim crying out, Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory and he hears this antiphonal praise and he sees the door post in the temple shaking. He's shaking.

42:25

He hears them say, holy, holy, holy, he says, I'm undone, I'm ruined.

42:34

because my eyes have seen the King, the Lord of Hosts.

42:42

And he knew.

42:47

And if he saw the king, the king saw him.

42:51

He saw the holiness of the king. He knew the king saw the unholiness of him.

43:00

And the cleansing that took place in that passage was painful. When the angel took from the altar tongues and took one of the live coals and touched his mouth, touched his lips, one of the most sensitive places on your body, and he

purged him. A symbolism of purging, cleansing. When God cleanses you, you're ready.

43:26

You can answer like Isaiah says, here am I, send me.

43:35

And I hope and pray that that's your passion. He would use you and that you would give him glory with your life.

43:47

We're thankful for what we learn each time we're together in the Word of God. We have the opportunity to see our Savior as He's presented here. Let's bow in prayer now and let's worship Him. Let's thank Him for what He's shown us today. Let's apply what we've learned. Our Heavenly Father, we thank You so much for the privilege and the opportunity for us to share together in Your Word.

44:16

and to see these wonderful truths. We pray now as we have the opportunity to fellowship around the Lord's table, we pray Heavenly Father that we would ever see what you did for us and why you did it and that we would forever proclaim your death until you come. And we pray all that in Jesus' name. Amen.